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AIKS naad

A Monthly Publication of all india kashmiri samaj



NAVREH POSHTE

REMEMBERING THE FIRST AIKS MEET IN ALLAHABAD (08th/09th March, 1980)



**AIKS CELEBRATED 42nd FOUNDATION DAY ON
MARCH 6, 2022 AT KSS CHANDIGARH**

A Tribute of Love

On 1st Death Anniversary

24th March, 2022



Mrs. Anita (Razdan) Fotedar

Where do we even begin, mummy? You were a lady of substance, a wonderful, gracious Wife, a caring and loving Mother. There are not enough words to express how lost we feel without you around. You were our rock, our best friend, and above all, a wife and mother we could have only hoped for and beyond lucky to have. It was our honour to be a part of your life in this physical realm. We wish there was more time, and you were still here with us every day. While we realize that you always are, in Spirit and Shakti, we will always want to hug you, hear you say "mamma lagi balaay," go out with you, eat all your homemade food, make your wishes come true, and talk to you at infinite lengths of time. We hope you watch and guide us to figure out and navigate our lives the way you had wished it - it is hard to imagine one without you, but we will try to live it upto your expectations. We love you so much and hope you are our loving Wife and a caring Mother in every other lifetime. We know you miss us, and we miss you too.

Deeply Mourned By:

Family Members: Ajay Kumar Fotedar, Ajinkya Fotedar, Ambuj Fotedar

Sisters: Koul's, Raina's, Drabu's & Peshin's

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THIS MONTH'S COVER

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Our March issue of NAAD is coming out at a time when the entire Kashmiri Pandit community across the globe is in an unprecedented momentum of high charged activity. It is not because there has been a landmark change in the status quo of its fate. It is also not that Lord Shiva has stirred the inner soul into a unanimous action. No, none of these! It happens to be a movie made by a young couple, not Kashmiri, that has jetted out the anger, emotion and energy into making beelines to the cinema halls to watch the film – *The Kashmir Files*.

The scene is unimaginable. It is exchange of warm pleasantries, smiles, laughs, particularly when this congregating opportunity has come after a long isolation of over two years thrust upon the humanity by a tiny virus. However, it is short lived. The gates of the theatre open and everyone makes the beeline with curiosity to reach one's seat and settle to see what unravels in front of his eyes on the silver screen. Three hours of silence that gradually increases the discomfort, unconscious roll-down of tears, a lump on the throat and an ache at the heart. The deafening silence temporarily interrupted by the statutory interval lights. Strangely, the audience is motionless, waiting for the resumption of the movie. The movie resumes. A pin drop silence and then the merciless gun shots on the foreheads of twenty-four innocent, unarmed men, women and children and an unending silence on the screen breaks the agony of the audience as the lights come on, announcing the end of the movie. The smiles and the upbeat mood which had filled the hall on entering had vanished and the hall was full of sobs, cries, feeling of deceit at the hands of those who could have saved the tragedies 32 years ago, had they cared.

It is a national shame that 1.3 billion Indians had to wait for a movie to tell them the story of atrocities meted to a miniscule

community that was the only symbol of true secularism that held the Indian tricolour flying in a state having them as 3% minority in a hostile and venomous religious fundamentalist environment. And, India had to wait for this education for 32 long years.

My daughter saw the movie in Bangalore, away from us – the parents. When I called her up the next day, she said to me, ***"You have failed me as a parent by never telling me the unprecedented inhuman and cruel treatment meted out to my people."*** A long silence ensued, leaving me dumbfounded. I broke the silence with a very defeated and feeble, **"I AM SORRY!"** Her strong observation left me with a feeling of guilt. I and my generation have truly failed to tell our next generation what happened 32 years ago to a peace loving, educated and patriotic community for no fault of theirs. We moved on, settling ourselves in the new milieu we landed into. We struggled hard to give the best of education to our children, helped build a platform for them for a smooth take off in their lives and careers. And they are truly successful today in their lives. We might be lying back with a lot of contentment and pride for having worked for them to achieve their dreams, but, in this whole toil, we forgot to connect them to their roots and the history of where they belong and why and what happened back home that made us destitute refugees overnight and threw us on the most horrendous and hostile environment on the roads of a country we belonged. It was also our duty to have them known about all this while we helped them in their career building.

**I FAILED MY CHILDREN!
WE FAILED THEM – OUR NEXT
GENERATION!**

युक्तकामत *Naresh Kumar*



An organisation is as strong and effective as the committed people who run it. All India Kashmiri Samaj (AIKS) is one such organisation that came into existence way back in 1980 in Allahabad, a city which has been home to a large population of exterminated Kashmiri Pandits some three hundred odd years ago. Motivated by a strong desire to connect the community people spread across the country, Justice P N Bakshi from Allahabad started the crusade. This gave birth to setting up of a community organisation that was christened All India Kashmiri Samaj (AIKS) with Justice P N Bakshi as its Founder President. It was founded on 8th/9th March 1980. AIKS lead the crusade of bringing members and the community organisations, across the country, together through a campaign and worked towards a strong socio-cultural connectivity. A distinguished gallery of leaders who succeeded Justice Bakshi in this dream took the organisation to greater heights.

The 1990 onslaught on the Pandits living in the valley resulted in their hanother

mass extermination in wake of terrorism and failure of the governments in power to save them from being victimised, killed with their properties vandalised or usurped. The resultant homelessness of a huge population, once again, threw up a challenge. AIKS rose to the crises and took up the issue to the power corridors at the center and sought government intervention for their resettlement and livelihood. Since the power center was in Delhi, AIKS took a decision to shift its headquarters to Delhi in 1990.

Ever since, AIKS has been tirelessly working towards the cause of bringing justice to the beleaguered community. Continuing this struggle, our current representative organisation has been working at double speed for the cause since we took charge of the office on 2nd September, 2021.

Through these columns, every month, I have been updating the esteemed readership with our programmes and initiatives. One such programme was to celebrate the 42nd Foundation Day of AIKS. Although, traditionally, it has been celebrated every year at the AIKS headquarters, this year we chose the venue to be our affiliate organisation – Kashmiri Sahayak Sabha, (KSS) Chandigarh. AIKS draws its strength from the member organisations, patrons and the life members. It is, therefore, essential that this bond is energised as a joint venture of all the stakeholders. The celebrations of the 42nd Foundation Day of AIKS at KSS, Chandigarh is a step forward in this direction that brought together 60 distinguished representatives from, besides

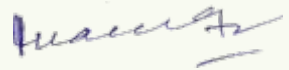
Chandigarh, the affiliate organisations of Ludhiana, Ambala, Panchkulla, Jallander, Jaipur and Jammu. The participation reverberated warmth and a lot of enthusiasm. I am personally very grateful to the Executive Committee of KSS, Chandigarh for hosting this programme and making it a big event. My special thanks go to Shri Rajesh Pandita, General Secretary, Kashmiri Sahayak Sabha, Chandigarh for making the event such a great success.

This landmark celebration assumes importance in the backdrop of the changing political realities in Kashmir since 2019 with the local political activities showing signs of recovery that is gaining momentum. The AIKS Vision Document assumed significance with its befitting response to the emerging political situation with respect to KPs' eventual and sustainable return and

rehabilitation. The document was unanimously endorsed by the delegates who applauded the AIKS executive for bringing it out at the appropriate time. I assured the participating members about our commitment to take it to the logical conclusion. The meeting sent ripples across the media with AIR Jammu covering it in its evening Dogri News bulletin.

I conclude this message with my commitment to the community that AIKS is resolute about reaching the vision document to the power corridors in the UT and at the Center to facilitate return of the entire KP community back to our motherland with honour and dignity.

Wishing all the readers of NAAD A Very Happy NAVREH!



Navreh Poshte



- Puran Patwari



General Secretary's Column

It has been AIKS on high action mode, as if with vengeance, after third Covid wave. The moment it became officially and medically clear that the wave did mild infection, and AIKS office came to life with a lot of activity. For one, weekly physical meetings resumed and it was a welcome break to see members meeting and interacting in real and not virtual mode. In that sense, the month has been an action packed month with new entrants into Executive body and AIKS Foundation Day celebrations held at Kashmir Sahayak Sabha, Chandigarh. In fact that celebration can be called the Event of the season. The highlights of the activities of the month are as follows:

Language Day:

AIKS celebrated International Mother Tongue Day (IMTD) on Monday, 21st February 2022 under the aegis of "Centre for Kashmiri Language, Literature & Culture" (CKLLC) of AIKS. The programme was graced by following eminent speakers and Kashmiri language experts--Dr. Ramesh Raina, AIKS President, Prof. R.L Shant, Sh. T.N Dhar (Kundan), Dr. Roop Krishen Bhat, Mrs. Sunita Raina Pandita, Dr. Gauri Shankar Raina, Sh. Arvind Shah, Sh. S.K Bhan and Ms Upasana Pandita. Due to the third wave of pandemic, AIKS's flagship programme could not be held physically for the second consecutive year. So it was held on virtual platform and organized and conducted by veteran Linguist, short story and poetry writer Shri Roop Krishen Bhat and saw the writers especially poets regaling the audiences with their compositions.

AIKS Foundation Day:

AIKS Foundation Day was celebrated at Kashmiri Sahayak Sabha Chandigarh on March 6, 2022, ahead of two days (March 8 is the actual day) because of a week end. The day was celebrated with all pomp and show that it deserved. A large number of delegates for Northern India affiliates came, saw and raised a toast to the apex body for all the exemplary work done for the community. (Full report with pics elsewhere)

Dr. Anil Vaishnavi Appointed as Vice President AIKS :

The AIKS core Consultative Group which met on March 9, 2022 appointed Dr Anil Vaishnavi, President KKS Gurgaon, as Vice President of AIKS. A doctor by profession and social activist by passion, Dr Vaishnavi was elected as president of KKS Gurgaon recently.

Protest at Jantar Mantar:

Global Kashmiri Pandit Diaspora (GKPD) supported by All India Kashmiri Samaj (AIKS) held a protested demonstration at New Delhi's Jantar Mantar on 12 March. The march was aimed at highlighting and bring to the attention of the powers that be the miseries of the exiled community. Speaking on the occasion AIKS president brought to the notice of audiences how KPs have helped in stopping Kashmir going towards complete Islamization. Other prominent speakers who spoke on the occasion were Congress RS MP, Vivek Tankha, GKPD President Dr Surrinder Ambardar, Mumbai KP Association president Krishen Khemu, Shri Utpal Koul, Shri Sanjay Gajnoo of JKVM.



- Alka Lahori



Chandigarh Report on AIKS Foundation Day Ceremony

The grand celebrations that marked the 42nd Foundation Day of All India Kashmiri Samaj (AIKS) on March 6th (two days ahead of its actual date of birth i.e 8th March) at Chandigarh will go into annals of KP history in red letters. And for the AIKS team that went all the way from Delhi to Chandigarh for raising a toast to the beloved KP organization on its Foundation Day at the premises of one of its premier Affiliates, KSS, it has been the event they shall cherish all their lives. It was a historic event only by sheer magnitude or grandeur but by the presence of a large number of dignitaries and community members.

Being strategically located and capital city of two states, it made sense to mark the grand day of AIKS calendar, Foundation Day, at the Chandigarh Sabha. By doing so, AIKS achieved twin purpose—outreach programme with an Affiliate and a central place that is almost short drive distance for Northern Affiliates. So it was literally a jamboree type of a celebration and meeting when almost entire northern India affiliates descended on Chandigarh to observe AIKS Foundation Day with all the frills the deserved.

But Kashmir Sahayak Sabha, Chandigarh deserves all accolades for being gracious enough to host the entire event. The entire team of KSS led by its dynamic General Secretary, Shri Rajesh Pandita, was on toes looking after the comforts of visiting dignitaries and community members. The interspersed tea breaks in accompaniment with oven fresh delicious Kashmiri bakery

like Katlam and Telvur made it all the more enjoyable experience. And a lavish lunch complete with typical Kashmiri vegetarian dishes was a unique experience in the post Covid period. All in all it was a very welcome break after a long spell of Covid contagion.

Coming to the operative part of the Meet, almost all AIKS Affiliates from north India. Apart from dignitaries in individual capacities there were elected representatives from KP organizations of Ambala, Panchkula, Jalandhar, Ludhiana, Jaipur, Jammu, community leaders have assembled in large numbers to put heads together and deliberate the community issues especially new political imperatives arising out of post abrogation Article 370 and 35-A Jammu and Kashmir, and a befitting KP response to those ground level political realities. The meeting of the minds led to ‘Chandigarh Declaration’ which endorsed the recent unveiled AIKS Vision Document—2022.

The dignitaries in attendance included Shri B.L.Dhar, Chairman KSS Trust; Shri Maharaj Kishen Jalali, President Sharika Peeth Sanstha Jammu; Shri BL Dhar, Chairman KSS Trust; Shri Sunil Pandita, President KPS Panchkula; Shri A.K Wattal President Koshur Sabha Ambala, Shri Murariji Raina and Shri Rajinder Kaw, VP and General Secretary of KS Ambala respectively; Shri MK Ganjoo from Kashmiri Sabha, Ludhiana; Shri M.K Koul President Harmukh Welfare Samiti Jalandhar; Shri Kuldeep Munshi VP, Kashmiri Visthapit Hindu Samiti, Jaipur; Shri Bhavnesh Bhat

from KKS Gurgaon. Also sitting tall in line and shining bright among the galaxy of stars of august community gathering were former presidents of KSS Chandigarh—Mrs Nancy Ganjoo, Shri P.N Ambardar, Shri G.L. Koul, Shri Tej K. Magazine and Shri Romesh Pandita. Not to speak of KSS Chandigarh's dynamic General Secretary Shri Rajesh Pandita whose personal touch to each and every detail made the event a resounding success. His equally dedicated team included Sudhir Ambardar, Handoo, Ms Daizy Koul, Rekha Koul, Kitty Bhan, Sanjay Wali and a band of dedicated activists.

List of Participants in Chandigarh Meeting:-

| Sr. No. | Name of the participant S/Shri/Smt. | Organisation |
|----------------|--|---------------------|
| 1. | Dr. Romesh Raina | AIKS Hqrs. |
| 2. | Moti Lal Malla | AIKS Hqrs. |
| 3. | Vijay Aima | AIKS Hqrs. |
| 4. | S. K. Bhan | AIKS Hqrs. |
| 5. | Rohit Dhar | AIKS Hqrs. |
| 6. | Alka Lahori Handoo | AIKS Hqrs. |
| 7. | Puran Patwari | AIKS Hqrs. |
| 8. | Manorama Bakshi | AIKS Hqrs. |
| 9. | Vinod Pandita | AIKS Hqrs. |
| 10. | Bansi Razdan | AIKS Hqrs. |
| 11. | Maharaj Krishan Jalali | AIKS Jammu |
| 12. | Nancy Ganjoo | AIKS Chandigarh |
| 13. | Ashok Watal | KSA Ambala |
| 14. | Rajender Kaw | KSA Ambala |
| 15. | Chaman Lal | KSA Ambala |
| 16. | M. J. Raina | KSA Ambala |
| 17. | B. L. Dhar | KSS Trust |
| 18. | P. N. Ambardar | KSS Chandigarh |
| 19. | Sudhir Ambardar | KSS Chandigarh |
| 20. | Romesh Pandita | KSS Chandigarh |
| 21. | Rajesh Pandita | KSS Chandigarh |
| 22. | Tej K. Magazine | KSS Chandigarh |
| 23. | Roop Krishan Dalal | KSS Chandigarh |
| 24. | G. L. Kaul | KSS Chandigarh |

AIKS (Hqrs) delegation was led by its President Dr Ramesh Raina followed by ,in hierarchy by Shri Vijay Aima former President and Chairman AIKS Trust; Shri Moti Lal Malla (Vice President), Shri S.K Bhan (VP); Shri Rohit Dhar (VP); Ms Alka Lahori (VP); Ms Manorama Bakshi (VP); Shri Puran Patwari, General Secretary; Shri Vinod Pandita (Jt Secretary-Media and Communications); Shri Bansi Razdan, Secretary and business manager naad; and Shri Sujit kumar thakur .

The meet which started off with two minutes silence and prayers for all those

| | | |
|-----|------------------|----------------|
| 25. | Dazy Kaul | KSS Chandigarh |
| 26. | A. K. Ganjoo | KSS Chandigarh |
| 27. | Rehka Kaul | KSS Chandigarh |
| 28. | Kitty Bhan | KSS Chandigarh |
| 29. | Sanjay Wali | KSS Chandigarh |
| 30. | Chaman Lal Raina | KSS Chandigarh |
| 31. | Anamica Raina | KSS Chandigarh |
| 32. | M. L. Watal | KSS Chandigarh |
| 33. | Bhavnes Bhat | KKS Gurgoan |
| 34. | M. K. Kaul | Jalandhar |
| 35. | C. K. Vashnavi | KPS Panchkulla |
| 36. | V. K. Vashnavi | KPS Panchkulla |
| 37. | C. N. Dhar | KPS Panchkulla |
| 38. | Sunil Pandita | KPS Panchkulla |
| 39. | Rajender Miya | KPS Panchkulla |
| 40. | Meenakshi Bhat | KPS Panchkulla |
| 41. | Vinay Tikoo | KPS Panchkulla |
| 42. | Om Ji Tikoo | KPS Panchkulla |
| 43. | Vivek Tikoo | KPS Panchkulla |
| 44. | Anshu Tiku | KPS Panchkulla |
| 45. | Meenakshi Tiku | KPS Panchkulla |
| 46. | Santosh Krundu | Ludhiana |
| 47. | M. K. Ganjoo | Ludhiana |
| 48. | S. K. Jan | Ludhiana |
| 49. | Kuldeep Munshi | KVHS Jaipur |
| 50. | Rajni Munshi | KVHS Jaipur |

hapless community members who lost their lives in this pandemic, was held in two sessions—pre-lunch and post lunch interaction session with the Affiliate members of adjoining areas like Panchkula and Solan. The pre lunch session began with AIKS's flagship felicitation programme. This year's nominees were two dynamic leaders—Mrs Nancy Ganjoo and Prof A.K Wattal.

Fierce and firebrand, Mrs Nancy Ganjoo has led the KSS Chandigarh at a time when community was in dire straits and support from any quarters kept its spirits going. She would hit the streets of Union Territory at the drop of the hat to hold dharnas and protest marches in front of Chandigarh Administration. She was a very known face in Chandigarh media that her call for protest would not only gather crowds but send administration into tizzy. Even today Mrs Ganjoo is always on the forefront of community meets and programmes. Much like the common man in R.K Laxman's drawings, Mrs Nancy Ganjoo is a regular and common face in all AIKS held programmes. Her dedication and commitment to community causes is unparalleled. She truly deserved the commendation of the apex organization. When she was presented the citation and a shawl by AIKS led by its president Dr Ramesh Raina, the hall reverberated with clapping sounds. She was given a standing ovation.

Prof. Ashok Kumar Watal needs no introduction. It is under his stewardship that Ambala Koshur Sabha has grown from strength to strength, operating from a small nondescript premises, the Sabha today is the proud owner of a sprawling building complete with a temple complex which will be inaugurated very soon. A scholar by profession, Prof Watal is an activist by passion and conviction. A dedicated, honest social worker who prefers to keep a low profile, Prof Watal too is a regular and common face who never fails to personally attend all AIKS programmes.

Also honoured for their life time service to the community in Chandigarh and

beleaguered exiled community were former presidents of KSS, Chandigarh—Shri P.N. Ambardar, Shri G.L.Koul and Shri Tej K Magazine. They were presented with traditional shawls. All the awardees made brief acceptance speeches urging the apex organization to make efforts for the political empowerment of the community.

President Dr. Ramesh Raina set the tone for the day long debate and deliberations by giving a detailed account about the dire circumstances and pressing situations which led to the birth of AIKS on 8 March 1980 at Allahabad with Justice P. N. Bakshi, and Shri O. N. Sharga at its helm as President and Secretary respectively. He also touched upon the milestones it created, and also high and low points it has touched in its long journey as an apex organization of KPs in its service to the beleaguered community. Dr. Raina added that over the years AIKS has not only taken centre stage in rendering service to the beleaguered community but has also been gaining prestige and clout in political corridors so far as highlighting the cause of exiled community was concerned. He said as the apex organization touched the high point of its glory when in 2006 it successfully filed a Civil Writ Petition (CWP) in the Supreme Court of India and ever since the organization has been following its proceedings judiciously which has since been transferred to J&K High Court.

However, the thrust point of his argument remained the AIKS Vision Document which he said was a befitting response to the emerging political realities in the aftermath of Abrogation of controversial Article 370 and 35 A, with respect to KP's eventual and sustainable return and rehabilitation. Its endorsement at the Chandigarh meet has been a significant development which he said will be taken to the logical conclusion. He expressed satisfaction at the adoption of AIKS Chandigarh declaration - 2022.

On the occasion, Sh. Vinod K. Pandit Jt. Secretary AIKS re-launched the AIKS website. Former President Sh. Vijay Aima,

complimented the AIKS and Team Chandigarh for the event and described it as a very important step towards showing a sense of cohesiveness in raising the voice of KPs when it is needed the most.

The senior Vice President Sh. M. L. Malla echoed the similar sentiments while urging all the AIKS affiliates to lend strength to the apex body. The other speakers included Sh. S. K. Bhan, Sh. Rohit Dhar, who in unison

raised a toast to KSS Chandigarh for hosting this historic event which they described as first of its kind.

In his address Sh. Rajesh Pandita, Gen Secretary KSS Chandigarh while saying how KSS was catering to the socio/cultural needs of KPs community in Chandigarh and adjoining areas, also paid fulsome tributes to the long and cordial relationship between KSS Chandigarh and AIKS.

Press Release

AIKS vision document befitting response to emerging situation in J&K: Dr Raina

Chandigarh, Mar 07: All India Kashmiri Samaj (AIKS), a body of Indian and overseas Kashmiri Pandit organisations, president Dr Ramesh Raina Monday said political realities have undergone major changes after 2019.

"Since the political realities in Kashmir have undergone major changes after 2019 with the local polity showing signs of recovery and the political momentum gaining speed, AIKS vision document seems to be a befitting response to the emerging political situation with respect to KP's eventual and sustainable return and rehabilitation."

He further said that the vision document's endorsement at the Chandigarh meet has been a significant development which he said will be taken to the logical conclusion. He expressed satisfaction at the adoption of AIKS Chandigarh declaration 2022.

A statement from the AIKS said that the organisation held its 42nd foundation day on 6 March, 2022 at Kashmir Bhawan, Kashmir Sahayak Sabha, Chandigarh.

Dr Raina in his address gave a detailed account about genesis of the circumstances and pressing situations which led to the birth of AIKS in 1980 as an umbrella organisation for KPs with Justice P.N Bakshi, (former Chief Justice, UP High Court) and O.N Sharpa at its helm as president and secretary, respectively.

He also touched upon the milestones it created, and also high and low points in its long journey as an apex organization of Kashmiri Pandits in ser-



vice to the "beleaguered" community, the statement said.

Dr Raina said that over the years AIKS has not only taken centre stage in rendering service to "the beleaguered community" but is also going from strength to strength so far as its prestige and clout in political corridors in highlighting the cause of the community is concerned.

He said as the apex organization it touched the high point of its glory and prestige when in 2006 it successfully filed a Civil Writ Petition (CWP) in the Supreme Court of India and ever since the organization has been following its proceedings judiciously which has since been transferred to J&K High Court.

On the occasion, Vinod K. Pandit, Jt. Secretary AIKS re-launched the AIKS website.

Former president Vijay Aima complimented the AIKS and team Chandigarh for the event and described it as a very important step towards showing a sense of cohesiveness in

raising the voice of KPs when it is needed the most.

The senior vice-president M.L. Malla echoed the similar sentiments while urging all the AIKS affiliates to lend strength to the apex body, the statement said.

The other speakers included SK Bhan, Rohit Dhar, who in unison raised a toast to KSS Chandigarh for hosting this historic event which they described as first of its kind.

In his address, Rajesh Pandita, general secretary, KSS Chandigarh while saying how KSS was catering to the socio/cultural needs of KPs community in Chandigarh and adjoining areas, also paid fulsome tributes to the long and cordial relationship between KSS Chandigarh and AIKS.

The AIKS also honoured and felicitated leaders and community activists like Nancy Ganju, former president KSS and AK Wattal, president KPS Ambala.

They were presented with a customary shawl and citations and mementos by AIKS team lead by its president Dr Ramesh Raina. AIKS also presented customary shawls to honour former presidents of KSS Chandigarh PN Ambardar, G L Koul and T K Magazine for their valuable services to the community, the statement said.

The speakers who spoke on the occasion included P N Ambardar, Nancy Ganju and the representatives from affiliate organisations including AK Wattal, Dr M K Ganju from Ludhiana, M K Koul from Jalandhar, President Panchkula and represen-

tatives from Jammu associations.

There was also a post lunch session which began with interactive session with representatives from affiliate organizations from nearby areas and special invitees like PN Ambardar, G. L Koul, Tej Magazine (former presidents KSS, Chandigarh) and C.L Dhar, R.K Dalaal and Ramesh Pandita, the statement added.

The meeting endorsed AIKS Vision Document 2022 and adopted AIKS Chandigarh declaration 2022, which says that the vision document shall be followed up resolutely with the powers that be. The meeting concluded with Dr. Manorama Bakshi presenting an expression of gratitude by thanking KSS, Chandigarh for hosting the event and in particular its general secretary Rajesh Pandita.

The meeting was presided over by the AIKS president Dr. Ramesh Raina and attended by about 60 community dignitaries including elected representatives of Kashmir Sahayak Sabha, Chandigarh including Rajesh Pandita, B.L. Dhar, Sudhir Ambardar, Sanjay Tikku, Vimal Koul, M.K. Handoo, Nancy Ganju and Ashok Ganju, A.K. Wattal along with Rajinder Kaw and from Ambala Sabha and representatives from Northern India AIKS affiliates like Ludhiana, Panchkula, Kashmiri Visthapit Hindu Samiti- Jaipur, Kashmir Harmukh Society, Jalandhar, Sharika Peeth Sanstha, Jammu and representatives from many other KP organisations from adjoining areas, the statement said.

AIKS Chandigarh meet endorses AIKS Vision Document-- 2022

Chandigarh, Mar 07:

AIKS held its 42nd Foundation Day on 6th March 2022 at Kashmir Bhawan, Kashmir Sahayak Sabha, Chandigarh. The meeting was presided over by AIKS President Dr. Ramesh Raina and attended by about 60 community dignitaries including elected representatives of Kashmir Sahayak Sabha, Chandigarh including Rajesh Pandita, J.L. Dhar, Sudhir Ambardar, Sanjay Tikku, Vimal Koul, M.K. Handoo, Nancy Ganju and Ashok Ganju; also A.K. Watal along with Rajinder Kaw and from Ambala Sabha and representatives from Northern India AIKS affiliates like Ludhiana, Panchkula, Kashmiri Visthapit Hindu Samiti - Jaipur, Kashmir Harmukh Society, Jalandhar, Sharika Peeth Sanstha Jammu and representatives from many other KP organisations from adjoining areas. AIKS's dynamic Jt. Secretary, Media and Communication, Vinod K Pandita after giving a brief introduction about the event and invited President Dr Ramesh Raina for welcome address which set the tone for the day long debate and deliberations. Dr Raina in his address gave a detailed account about the dire circumstances and pressing situations which led to the birth of AIKS in 1980 as umbrella organisation for KPs with Justice P.N Bakshi, (former Chief Justice, UP High Court) and O.N Sharga at its helm as President and Secretary respectively. He also touched upon the milestones it created, and also high and low points in its long journey as an apex organization of Kashmiri Pandits in service to the beleaguered community. Dr Raina said that over the years AIKS has not only taken centre stage in render-

ing service to the beleaguered community but also going from strength to strength so far as its prestige and clout in political corridors in highlighting the cause of exiled community was concerned. He said as the apex organization touched the high point of its glory and prestige when in 2006 it successfully filed a Civil Writ Petition (CWP) in the Supreme Court of India and ever since the organization has been following its proceedings judiciously which has since been transferred to J&K High Court.

However the President hit the core point of his argument with this statement in the address that since the political realities in Kashmir have undergone major changes after 2019 with the local polity showing signs of recovery and the political momentum gaining speed and signs of thaw towards minorities palpable, AIKS Vision Document seemed to be a befitting response to the emerging political situation with respect to KP's eventual and sustainable return and rehabilitation. Its endorsement at the Chandigarh meet has been a significant development which he said will be taken to the logical conclusion. He expressed satisfaction at the adoption of AIKS Chandigarh declaration-2022.

On the occasion, Vinod K. Pandit Jt. Secretary AIKS re-launched the AIKS website. Former President Vijay Aima complimented the AIKS and Team Chandigarh for the event and described it as a very important step towards showing a sense of cohesiveness in raising the voice of KPs when it is needed the most.

The senior Vice President M.L. Malla echoed the similar sentiments while urging all the AIKS affiliates to lend

strength to the apex body. The other speakers included SK Bhan, Rohit Dhar, who in unison raised a toast to KSS Chandigarh for hosting this historic event which they described as first of its kind.

In his address Rajesh Pandita, Gen Secretary KSS Chandigarh while saying how KSS was catering to the socio-cultural needs of KP's community in Chandigarh and adjoining areas, also paid fulsome tributes to the long and cordial relationship between KSS Chandigarh and AIKS.

It was also an occasion for the AIKS to honour and felicitate stalwart leaders and hardcore community activists like Mrs. Nancy Ganju, Former President KSS and AK Watal, President KPS Ambala. They were presented with a customary shawl and citations and memento by AIKS team lead by its President Dr Ramesh Raina. AIKS also presented customary shawls to honour former Presidents of KSS Chandigarh PN Ambardar, G L Koul and T K Magazine for their valuable services to the community when it was passing through the most pressing times after the unfortunate exodus when many KPs made Chandigarh their home of adop-

tion.

Other speakers who spoke on the occasion included P N Ambardar, Ms. Nancy Ganju and the representatives from affiliate organisations including AK Watal, Dr M K Ganju from Ludhiana, M K Koul from Jalandhar, President Panchkula and representatives from Jammu Associations.

There was also a post lunch session which began with interactive session with representatives from affiliate organizations from nearby areas and special invitees like PN Ambardar, G. L. Koul Tej Magazine (former Presidents KSS, Chandigarh) and C.L. Dhar, R.K Dalaal and Sh. Ramesh Pandita.

Interactive session remained highly interesting, meaningful and productive. The meeting endorsed AIKS Vision Document-2022 and adopted AIKS Chandigarh declaration 2022, which says that the vision document shall be followed up resolutely with the powers that be. The meeting concluded with Dr. Manorama Bakshi presenting an expression of gratitude by thanking KSS, Chandigarh for hosting the event and in particular its General Secretary Rajesh Pandita.

اطلاع عام

مظفر کوگاڑی زیر نمبر JK01EN-2282 کی رجسٹریشن عطلکت (آر سی) کہیں گم ہوئی ہے۔ اب اسکی ڈپلیکیٹ کا پی ڈی اے کی ضرورت ہے۔ اگر کسی شخص یا شخص کو اس بارے میں کوئی عذر یا اعتراض ہو تو ایک ہفتے کے اندر اندر آر سی آفسر مظفر کوگاڑی دفتر میں پیش کرے۔ بعد گزرنے کے بعد کوئی بھی عذر یا اعتراض قابل قبول نہیں ہوگا۔
المشتہر: شیخ عادل نذیر ولد نذیر احمد شیخ ساکنہ ندیمہ کا کوئی نمبر سرینگر

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AIKS meet endorses Vision Document 2022

Excelsior Correspondent

CHANDIGARH, Mar 7: All India Kashmiri Samaj (AIKS) held its 42nd Foundation Day at here on Sunday.

The meeting was presided over by AIKS president, Dr. Ramesh Raina and attended by about 60 community members including elected representatives of Kashmir Sahayak Sabha, Chandigarh and representatives from Ambala Sabha, Northern India AIKS affiliates like Ludhiana, Panchkula, Kashmiri Visthapit Hindu Samiti - Jaipur, Kashmir Harmukh Society, Jalandhar, Sharika Peeth Sanstha Jammu and representatives from many other KP organisations from adjoining areas.

AIKS joint secretary, Vinod K Pandita gave a brief introduction about the event and president of the organisation, Dr Ramesh Raina made the welcome address. He gave a detailed account about genies of the dire circumstances and pressing situations which led to the birth of AIKS in 1980 as umbrella organisation for KPs.

Dr Raina said since the political realities in Kashmir have undergone major changes after 2019 with the local polity showing signs of recovery and the political momentum gaining speed and signs of thaw towards minorities palpable, AIKS Vision Document seemed to be a befitting response to the emerging political situation with respect to KPs eventual and sustainable return and rehabilita-

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On the occasion, Vinod K. Pandit joint secretary AIKS relaunched the AIKS Website. Former president, AIKS Vijay Aima described the event as a very important step towards showing a sense of cohesiveness in raising the voice of KPs when it is needed the most.

The senior vice president M.L. Malla urged all the AIKS affiliates to lend strength to the apex body. The other speakers included SK Bhan, Rohit Dhar.

In his address Rajesh Pandita, general secretary KSS Chandigarh paid fulsome tributes to the long and cordial relationship between KSS Chandigarh and AIKS.

On the occasion AIKS honoured hardcore community activists like Nancy Ganju, former president KSS and K Wattal, president KPS Ambala former presidents of KSS Chandigarh, PN Ambardar, G L Koul and T K Magazine for their valuable services to the community.

The meeting endorsed AIKS Vision Document-2022 and adopted AIKS Chandigarh Declaration 2022, which says that the vision document shall be followed up resolutely with the powers that be. The meeting concluded with Dr. Manorama Bakshi presenting the vote of thanks.

Tribute to Late Onkar Kachru

Ex-Editor-in-Chief – NAAD



20th Oct 1929 to 12th Feb 2020

12th February was the 2nd death anniversary of Shri Onkar Kachru, Ex-Editor-in-Chief of NAAD. Late Onkar Kachru was a journalist by profession who started his journey as a social activist and a veteran CPI member who started his activism as an RSS Pracharak in late 1940s. He was later influenced by Marxism which converted him into a staunch communist.

In early 1990s he took up the editorship on invitation from late Padmashree J N Kaul. Late Mr Kachru metamorphosed NAAD into a full-fledged magazine which attained the popularity amongst the community members across the globe. He spearheaded NAAD editorship for a full decade, setting very high standards for it that made it a highly respected magazine. Later, he handed over the baton to late Shri A N Kaul 'Sahib'.

Through these columns of NAAD, AIKS pays tributes to late Shri Onkar Kachru on his 2nd death anniversary.

As the present Editor-in-Chief of NAAD, I salute this great mentor of mine. It is a mighty challenge to maintain the quality and the standard set by him and I feel greatly blessed to have stepped into his shoes. – Uma Kant Kachru



- Dr. Ramesh Raina



Hindu Dimension of Kashmir - II



Originally Sati-desa, but with the passage of time it came to be known as Kashmir. Neelmat Puran commences with the statement that it was primarily a vast lake called Satisaras and this assertion has received the sanction from the known geographer James Rennel and agreed by the Muhammadan writers. The draining of water from the lake and killing of the demon Jallodbhava born from the waters of Satisaras is ascribed to the strenuous efforts of Kashyapa with a plough by Ananta. This too finds a chord with Muhammadans, who according to them was a Deo (demon) or Genie and not the Hindu seer.

Nagas constitute the earliest inhabitants of the place. The term Naga stands for 'spring', cheshmah, and nagin for a small spring. According to the Nilamata Purana, Nagas were supposed to reside in the lakes and springs of the valley. The predominant mode of Naga worship 'snake-cult' seems to have been established in the valley from pre-historic times and undoubtedly had been one of the earliest religions of the land. Naga worship had a close relationship with legendary origin of Kashmir. Even now names of places like Verinag, Anantanag, Sheshanag, Kausarnag, Nilanag etc. show traces of ancient Naga beliefs. Hindus still propitiate

these Nagas at Martand (today's Mattan in Anantnag District); even here shraddha is performed, water is offered by Hindus to the Sun God and to their ancestors. Likewise, before having Darshan of the Shiva Linga (snow Linga) at Amarnatha, a holy dip is essential in the Sheshnag. Apart from this the headgear used by Hindu ladies had a snake head like long cover and moulded like the snake body and its tail touching the lower limbs and known in popular parlance as Poochh.

Being the earliest and original inhabitants of the place, Nagas showed a great deal of reluctance to co-exist with the descendants of Manu (Vedic Aryans), Pishachas and other tribes. With the gradual spread of these splinter social groups, Nagas encountered intrusion and the resultant menace of antagonism. Consequently, an agreement was reached between King Neel and Kashyap Rishi to retain Naga worship as the predominant feature of the religion and by doing so they succeeded in extracting a place of honour for their deities in the large Brahmanic Pantheon.

All credible evidence from the annals of Kashmir history establish that the place was a pivotal centre of Hindu thought and learning, therefore, Hinduism never diminished from Kashmir. The forward movement of the kingdom and the society thereafter had to face ideological tensions on account of religious developments. These developments show continuities with the succeeding centuries and can be reconstructed on the basis of religious texts, inscriptions, architecture, and sculptural remains. At the level of popular Hindu religious practices, the devotional worship in temples and pilgrimage touched the Hindu religious nerve and constituted its mainstay. But, the turbulent religio-political conditions that prevailed over major part of the history of Kashmir resulted in weakening of Hinduism. An important landmark in this regard was the arrival of Islam which shook Hindu society to the core and thereafter it is a saga of survival of Hinduism under the most trying circumstances.

The process of Islamization of Kashmir was takeover of one religion and culture by the other and thus falls within the category of 'the Islamic expansion under Muslim political rule, established by conquest'. Despite Kashmir's forced conversion, the history of Islam in the valley shows that the Muslims did not completely part their ways with the pre-Islamic practices after the conversion. Thus, the actual conversion from the pre-Islamic way of life to that of the Islamic one is said to have remained far from achieved. Of significance to note is that Kashmiri Muslims have retained the elements of Hinduism which critics describe as 'saint and shrine worship' among the Muslims of Kashmir even though the religion of Islam is thought to be too abstract to satisfy their superstitious cravings.

Hinduism Deeply Embedded in Local Religious Practices

Post Sultant period commences after the advent of Islam in Kashmir whose primary surge in the valley was neither spiritual nor indigenous. It was a complete political invasion by a Turkic-Mongol named Dalucha or Zulju. Consequent to the victory, the main person who preached Islam in Kashmir was Saied Ali Shah Hamdani, popularly known as Shah-i-Hamadan who trapped the native Kashmiris in his religious clutches. It was he who committed himself to the task of ensuring that Kashmir becomes primarily an Islamic state. Islam being a monotheistic religion encountered the main religion Hinduism based on polytheism.

Hinduism being the mass religion in Kashmir, the spread of Islam gave a severe jolt to the Hindus who stuck to their religion while the others became the Hindu converts to Islam. The Hindus began to adopt Muslim manners and dress out of fear of persecution, the Muslims also did not remain completely uninfluenced by Hinduism. Even after the establishment of Muslim rule in the Valley and introduction of Islam, Kashmir continued to manifest singular tendencies for their pre-Islamic customs and traditions. The influence

of Hindu practice (riwaj) on their social life and thought remained as strong as ever and continued to live with these for the rest of their Islamic journey as Muslims. The Hindus, therefore, forced to embrace Islam did not do a complete break with the past. Thus, while they celebrated Eid-ul-Fitr and Eid-ul-Zuha, they also continued participating in the Hindu festivals of Chakra, Chaitra, Sripanchami etc.

In order to Islamise the place, influencing the religious landscape of Muslim society in Kashmir assumed significance and the neo-Muslim converts had to pass through so many challenges and influences. Of significance here was to impart religious education to them by the preachers of the time which is attributed by the historians to the Sufi missionaries from Central Asia and Persia. The second and most influential role is attributed to local Rishis in communicating the local variant of Islam in Kashmir which was nothing but superimposition of the Hindu religious influence. At this time Shaiva philosophy was popular in Kashmir. Progressive Buddhism in the shape of Mahayana had also arrived in the Valley. Botyaar and Bodgheer in the old city in this regard remain as the most established Buddhist residences in Kashmir.

Emergence of Sufis and Rishis as Muslim Preachers

At a time when Islam was making inroads in a big way in Kashmir and too anxious to free Neo-Muslim converts from Hindu encrustations, three people make their strong presence on the socio-religious scene viz Lalleshwari, Nund Reshi and Sayeed Ali Shah Hamdani. Emergence of these people beyond doubt transformed the entire social order and as such was a turning point in the history of Kashmir. Sufi Missionaries reached Kashmir after it had entered the last and most important phase of the History – the organisation of Khanqahs and Silsilas (order).

Syed Ali Hamdani : The most dominant influence on Kashmiri Muslims was exhibited by the Sufi orders like Sohrawardy, Kubrawi and Naqashbandi which arrived in Kashmir

from Persia and central Asia almost simultaneously with the foundation of Muslim rule. Its ideological framework was based mainly on orthodoxy in conformity with the Sunni traditions of Islam. Arrival of Sayyid Ali Shah Hamdani in Kashmir at this stage has played an influential role in spreading Islam and the Islamization of neo-converts for whom departing from past legacy was more than difficult. He made strenuous efforts to support and strengthen the orthodox Sunni cause and left a deep imprint on the Muslim society of Kashmir. Its ramifications included to create and sustain the contours of the structure of doctrinal Islam. His main concern seems to have been to help the local Muslim administration and use it as an instrument to preach Islam.

Nund Reshi : Was the founder and most popular saint of the Reshi cult of Kashmir. Whereas Hindu scholars call him Sahazanand because of his Hindu ancestry, but, of late, Muslim theologists describe him as Noor-ud-Din Noorani or Sheikh-ul-Alam (the light of religion and the Sheikh of the world). But, as the darling of all Kashmiris, irrespective of caste and creed and as per his own repeated reference as Nunda, he was endearingly called Nund Reshi. He is the product of fusion between indigenous Shaivism of Kashmir with Sufism of central Asia

Kashmir seems to have been an abode of Rishis long before the advent of Islam and for this reason it was known as Rishi Vatika. A strong folk tradition still persists, particularly in a number of villages of Kashmir, pointing out the existence of Rishis in very ancient times. The emergence of Nund Reshi as the founder of an indigenous order of Muslim mystics (Rishi Silsilah) established the social significance of the Rishi tradition for the first time in Kashmir's history. Under his influence, the Rishis emerged as a vital social force. It may, however, be asked why Nuruddin called his order by a Hindu name and also why his order, in recent years, has been equated with “a new Bhakti movement”, said to have been started by Lal Ded, the Saivite mystic of the fourteenth century.

Scholarly approaches to this day have mostly centred around the view that the Rishis were unconcerned about missionary activities, and that having borrowed “elements such as the mortification of the individual soul and hard ascetic exercises” from the Yogis, they had developed a “hatred for worldly life”. They did not claim any Sufi ancestry and did not hesitate to borrow ideas and practices of the Hindu ascetics, especially those of the Saivites of Kashmir with their emphasis on individual salvation and indifference to the fate of others. Nund Reshi was the younger contemporary of Lalleshwari, the patron saint of Kashmiris. He was another prominent person in the spiritual heritage of Kashmir. Nund Rishi is popularly presented as the successor, “spiritual son” of Lalleshwari

Lalleshwari

Lalleshwari lived at a time when Kashmir was witnessing unprecedented political and social turmoil in the 14th century. She is witness to the injustices done to the Hindu social order and then the advent of Islam through the activities of the Sayyids of Persia and central Asia. All these political and social changes were not lost on her as they were badly impacting the day today lives of ordinary people. She, therefore, emerges as a rebel saint poetess and her legacy is the contemporary

Kashmiri literature in practice and an important contributor to the new spiritual tradition of Kashmir. She is considered to be a Shaivite Yogini influenced by Mahayana Buddhism, and the patron saint of the Rishi order. This cross-cultural fusion had a direct impact on her outpourings, which is replete with syncretism.

Her verse-sayings are timeless and deeply embedded in Kashmiri culture. Her devotional poetic compositions –called *vatsuns*, *vaakhs* or *Lalla-vaakhs*, literally meaning Lalla's speeches– perfectly reflect socio-political upheavals in Kashmir on the one hand, but also depict her mystic experiences, show her poetic genius and deeply compassionate look at human existence with its everyday hardship. She spread her message in Kashmiri language, accessible to everyone, not only to the privileged intellectual elite. It is utterly important to remember her legacy, the mystic idea of divine unity which was spread in simple language easily understood by a common man. She became a great practitioner of spirituality to attract people to humanistic perception of religion, based on equality and challenging and rejecting social discrimination and revolting against organized religion which was at that time strictly connected with conservative ritualism



and superiority. Her immense influence on shaping the collective identity and popular religious thought of Kashmiri people makes her the most important indigenous poetess in the religio-cultural history of Kashmir.

Fusion of Various Religion-Ideological Streams

The impact of socio-religious movements in Kashmir like Shaivism and Rishi Movement wielded considerable influence on the religious and philosophical beliefs of the people but were unable to resist Hindu philosophy and trend of thought. The strong influence of Trika Shaivism on Islam resulted in the emergence of a new cult, which came to be called Rishi cult, a synonym of Bhakti. It became the popular faith of the people. The Trika Shaivite culture which was restored after the decline of Buddhism in Kashmir developed from a blending of the Vedanic and Buddhist philosophies, Sufis were also influenced by ascetic and meditative practices of Mahayana Buddhism. Taking into consideration local historical heritage, ethnic identities, specificity of traditions and customs and their impact on social changes, this process can be perceived both as Islamisation of Kashmir and as Kashmirisation of Islam. This culture with Buddhist influences led to the development of distinct Kashmiri characteristics.

In this regard the religious practices of Kashmiri Muslims became heavily influenced by the Hindu heritage of the place as both more or less belong to the same stock. It needs to be reiterated that the life of the people of Kashmir was ruled by customs (Rewaj) and tradition. Kashmir as a matter of fact had already established its own system of ritualistic practice and customs. Essentially un-Islamic but such ritualistic practices led the Muslim religious behavior to incorporate some of the rituals persist even till today such as— Mass visits to the shrines is still a commonplace phenomenon among a large section of Muslims in the valley. The people believe that visiting the shrines and praying there would fulfil their worldly wishes as their

graves are believed to be possessed of miraculous powers and listen to and help grant their devotees' wishes.

They would pay *nazar/niyaz* (gift) to the shrine when they are granted their wishes. The supplicants also tie votive rags (*d'ash*) to the shrines for securing worldly objectives. The rag is left in its place until the objectives are realised. Vegetarianism practised on the anniversaries of Muslim Reshis like great Reshi of Batamol Srinagar, Reshimol of Anantnag and Baba Reshi of Baramulla. All these places are called Asthans (Derived from Asthapanā- centre of pilgrimage). Kashmiri Muslims therefore are known world over as Asthan-parast Muslims. The devotees smear their face, throat and body with the dust in precincts of the shrine, gaze at it and seek blessings with folded hands. Darudkhani is common at such centres which is but the refined form of Puja or singing of holy hymns.

During the early hours of morning, one often observes some Muslims turning their faces with folded hands towards the shrines situated on the Vitasta. Some of the shrines are also visited to settle the disputes between two parties over any issue where they take an oath with the belief that the liar would incur the wrath of the Sufi Sheikh. The wrath of a dead Sufi Sheikh is believed to be so furious that a liar is bound to be blinded for life if he/ she takes a false oath of truthfulness. The shrine of the Sufi Sheikh is still held in much veneration, and the people even turn off their music system in the vehicles when they pass by it.

The practice of not catching and eating the spring fish handed down to us from the pre-Historic period is still considered a sin by the local Muslims. In view of the Islam becoming the dominant religion yet Hinduism's indelible mark on its social structure is profound. Its religious practices as explained above, therefore, cannot be separated from the Hindu past of Kashmir. It may not be out of place to mention that though Islam conquered Kashmir politically but failed to conquer it culturally.



- Dr. K N Pandit



POLITICAL ACTIVITIES ON THE WAY OF RESUMPTION

Getting a whiff of the revival of impending assembly elections, politicians in the Union Territory of J&K seem to be preparing for a long and acrimonious election fight in the coming months. The background in which the forthcoming election is likely to be held is different from most of the previous election environments.

Two outstanding mainstream party leaders have directly and indirectly indicated they would actively participate in the election process. Both Omar Abdullah, the Vice President of NC and Ghulam Nabi Azad, the

senior Congress leader, have made it clear in their recent statements that they consider participating in assembly elections as a responsibility.

However, Mehbooba Mufti, the leader of the PDP has not given any indication so far that her party would be boycotting the election. Sajjad Lone has already disassociated with the Gupkar Alliance. The Hurriyat factions will continue to boycott unless assured that they will not be deprived of the largesse to which they have got used to for more than two decades. A very exciting scenario is likely to develop with the passing



of days. Senior Congress leader, Ghulam Nabi Azad, who was at the head of the group of 23 dissenting Congressites, has been running his agenda of consolidating his Chenab Valley constituency to which he belongs and from which he was elected to the Rajya Sabha.

Ever since he wrote a personal letter to Congress President Sonia Gandhi exhorting her to revive the tradition of election to the various offices in the party, he fell from grace, and was exited from the “kitchen cabinet”. Soon he strengthened his position by making the group of 23 senior congressmen sign a memorandum to the Congress President endorsing his demand for elections to various official positions in the party. The Congress was bogged with a rift in which the upholders and supporters of dynastic supremacy in the Congress were pitted against those who asked for its democratization.

The Congress President called a meeting; heard what some of the dissenters

the bandwagon of Rahul Gandhi, Azad launched a massive but covert campaign of subversion and the result is that a group of 12 Congress members bearing allegiance to him have resigned from their positions in the Pradesh Congress all giving the reason that they are not taken into confidence by the PCC chief while taking important decisions. Many senior Congressmen from both Jammu and Kashmir regions are included among the people who have resigned.

Azad wants to overcome the first hurdle and that is of removing or disabling Mir from his position and himself assuming that role provided the High Command approves the plan. If not, then he is also preparing to float his party with a base in the Chenab Valley. However, he has aspirations in the valley as well. Only sometime back he held a rally in Kokarnag in the valley where he commands some influence because of brisk interaction between the people of the Kokarnag area and

The standpoint of the top leaders of two mainstream parties differs on the revival of Article 370 and the special status of the State but it harmonizes on the revival of the status of the State of J&K.

had to say and got herself nominated and endorsed as the permanent Congress president and her son Rahul Gandhi as the Vice President. Some punitive actions were taken against some of the dissidents but not Ghulam Nabi Azad for the simple reason that he was not only a senior Congress leader but also the only senior Muslim Congress leader. He could not be touched because it would go against the Congress culture of treating the Muslim leadership with kid gloves.

In true Machiavellian fashion, Azad did not resign from the Congress nor did he give teeth to his displeasure against the Congress High Command. Nevertheless, apprehensive of the ruthlessness of the elements at work, Azad rushed to his constituency to galvanize the workers into action. After assessing that the existing Kashmir PCC G A Mir was riding

those in the Kishtwar-Semthan region. In this public rally, Azad made an important statement which is a clear deviation from the Congress party's stand on the issue of statehood of J&K. He said that there was no sense in demanding revival of Articles 370 and 35-A which were abrogated by the Parliament on March 5, 2019. Only the Parliament could revive the abrogated articles provided it has a majority of 300 MPs supporting the revival bill which, he said is not possible in given circumstances. But he focused on the revival of the State saying that J&K had a definite identity even during the colonial power.

However, in his Kokarnag speech, Azad made some exaggerated claims on which eyebrow could be raised. For example, he said that “we worked hard for two years and made

the Central government commit that the state would be revived". This is not true. The truth is that the Home Minister while moving the bill for dissolving the State and creating two union territories, said it categorically that when time is ripe the State would be revived and the Centre would not like to deprive it of its statehood.

Azad said that "the identity of the state was snatched on 5 August" and they demanded its restoration. The truth is that the identity of the State was snatched not on 5 August but on 19 of January 1990, the day on which the entire Kashmir Hindu minority was forced out of their homes and hearths at the point of the gun. On this day the identity of J&K was changed to a Muslim State of J&K. Abrogation of Articles 370 and 35-A and conversion of the State into two UTs was a compulsion thrust by the Muslim majority and its leadership on Kashmir and its religious minority of Hindus. Things moved as these should have. With a parochial government at the Centre and the Union Home Minister of the day being deliberately inconsiderate to the security of the minuscule religious minority of the Pandits of the valley, the ancient community of the Pandits was made to suffer the ethnic cleansing of the State. Omar Abdullah the Vice President of the National Conference has slammed the statement Azad made in the Kokarnag rally. "We were expecting support from other political parties (on the restoration of J&K's pre-August 5 position and special status) but they are silent. Unfortunate to see Mr Azad saying it's useless to talk about Article 370. If the special status of J&K was so hollow, why was it snatched," the former chief minister said at a public speech in the Chenab Valley's Kishtwar district? Linking Article 370 to the future generations, Omar said, "It was unfortunate to see senior leader Mr Azad stating that it was useless to talk about Article 370 as it has gone forever."

Now the two are subtly engaged in a game of one-upmanship. While Azad is encroaching upon NC's Kokarnag constituency, Omar is retaliating by making

inroads in Doda, the home constituency of Azad. The standpoint of the top leaders of two mainstream parties differs on the revival of Article 370 and the special status of the State but it harmonizes on the revival of the status of the State of J&K. Omar Abdullah thinks that Congress leader's assertion at this point of time that it is useless to talk about Article 370 does great harm to NC's plea before the Supreme Court for the revival of Article 370 and special status.

Why Azad is not eager about the revival of Article 370 and 35-A is that the gross irregularities committed by various State governments under the rubric of the aforementioned Articles had become the source of corruption and alienation of the people from India because it had confirmed for them that the New Delhi government was interested in perpetuating dynastic rule in Kashmir.

But why Azad and Omar both want a revival of the State under the pretext of identity, historicity etc. is in reality to revive the domination of politics of the State by the valley which enjoys only 7 per cent of the landmass of the State. It is the domination by the valley that is the source of trouble and that source will have to be diluted or paralyzed to bring equitable justice to the people of the State. If the chief secretary has become the Patwari and the DGP a guardsman, nothing is wrong with that. But when a clerk becomes a chief secretary or a patwari becomes the chief justice, all the hell will break loose. A question that will have to be answered by the revivalists of the statehood supporters will have to be answered by them. The question is: Do you think a revival of statehood will put an end to corruption and nepotism or will it exacerbate them. This State is steeped deep in corruption and it must remain a Union Territory for at least one decade till corruption gets uprooted lock, stock and barrel. Restoration of the status in haste would mean that the Centre is interested in continuing the corruption as the hallmark of State Administration. That is opposed to the pronouncements of the Prime Minister.



- B L SARAF



THE KASHMIR FILES

FILM THAT MADE DRY EYES MOIST

In no way is this an attempt to venture a review of the film, or evaluate it on artistic parameters. That job has been and will continue to be done by the subject experts. Beyond artistic display the movie, nevertheless, has many other connotations and messages which can't escape attention and a comment.

The much awaited cine –movie “The Kashmir Files” was premiered in a Jammu cinema house to a select audience where I happened to be one among them. With tears rolling down, every eye felt glued to the big screen for more than 170 minutes –duration of the film.

Making allowance for the cinematic hyperbole and inherent dramatic antics, and ignoring its urge to advance the political narrative holding sway for the last half a dozen of years, the film recollects what has really happened on the ground which forced Kashmiri Pandits to leave the homeland, en block, denuded of everything (material or social) they had inherited from their ancestors or collected over a period of time. Undoubtedly, the Film, to a great extent, is a reel version of the “real.”

From time to time books, documentaries private videos have forayed into the subject of Kashmir imbroglio with their own version of the problem. Most of them showed half truth and not the whole truth of KP's forced displacement. Kashmir Files is a welcome addition to the cinematic adventure on Kashmir's recent history. The film intends to capture whole truth about the tragedy of KP's expulsion from the homeland and various injustices and indignities they suffered from



the rising tide of religious fundamentalism. Picture has very movingly portrayed the agony and pain that KPs underwent in last 32 years, there by holding a mirror to the actual state of religious tolerance, politics and democracy in the India of our times.

Ever since the day they were hounded out of the Valley, it has been a more than three decade long painful journey of the ruin and devastation of entire Pandit community. Having lost both home and homeland the KPs have now ironically become refugees in their own country. All these years the Community has been vastly discriminated against. Lacking a definite political voice because of its

small numbers the Indian State and all other powers that be have continuously underplayed Pandit's tragic plight. No wonder The Kashmir Files brought tears to the dry eyes. Tears were shed of those displaced persons also whose tear glands the hardships of the time have turned dry.

Behind the tears and choking sobs lay the sufferings of lacs of Kashmiri Pandits who continue to live with them, unable to bear witness. They were the tears of loss of inheritance, helplessness, apathy time has heaped on, despondency, indifference and above all the broken promises. Maybe the tears rolling down the eyes of those watching the movie will make up for the language that is required to bear witness to the displaced community's near demolition – material and anthropological.

Leaving apart a few of them who live a semi normal life, there is no denying that most of the Internally Displaced Pandits have to confront multiple vulnerabilities, including low and uncertain incomes, limited access to

for them despite pious promises made from time to time by governments of the period.

The wounds inflicted on the community remain unhealed. All attempts made to have closure of the community trauma have yielded no result. Those who publicly admitted their part in commission of heinous crimes against the KPs roam free. Even courts have let down the KPs when they refused to fast track the unfinished trials of the cases where they were the victims. Or, reopen the criminal cases closed on technical grounds. The courts didn't come to their rescue in the way they sought to deliver justice to the victims of 1983 and 2002 riots.

Adversity is not a soft thing. Internally Displaced Pandits understood it well in time and, with some semblance of normalcy and forbearance, went on with the life in exile. Now is the time for them to introspect where do they need to go from here, what next it must do after story of its plight has been told –retold. KPs have surely to move on as many

Ever since the day they were hounded out of the Valley, it has been a more than three decade long painful journey of the ruin and devastation of entire Pandit community.

the government schemes (being scattered all over the place), high health risks (complicated by the unfamiliar habitat) and social exclusion. What exacerbates their condition is the compliance sought of them to the unwanted dictates issued with regular intervals, depending upon the whims of an incumbent officer, they are often made to run from pillar to post to file one or the other application for getting what should come normally to them.

The film has a meaning for the displaced Pandits as, indeed it is a message for many. The first goes to the governments - both State and Central. That they have not discharged their duty towards the displaced community who continue to live in wilderness for decades together, thrown away from their homes. Except for doling out some peanuts, nothing has moved

other people subjected to similar types of hurt have done earlier. It will not pay to remain stuck to the slough of despondency. It is true the community can ill afford to forget, entirely, numerous hurts and indignities of its recent history. Pain of becoming refugee in one's own country is, certainly, too big to be wiped away easily. The young Pandits must, nonetheless, be oriented towards the future and not be pathologically obsessed with not so happy past. To do otherwise would be like committing hara-kiri, as it would plunge us deep into the world of hatred and despair. For us the Danish Existential philosopher, Soren Kierkegaard has advice Life has to be understood backwards but it has to be lived forwards. We must respect it in our own interest.

(The writer is a Former Principal District & Sessions Judge)



- Ashok Razdan



Simla Agreement and Kashmiri Pandits

Dr. Karan Singh (ex-Sadr-i-Riyasat J&K, its ex-Governor and ex Health minister (Govt of India) in a recent interview opened a pandora's box on Simla Agreement. Indira Gandhi was Kashmiri Pandit and she was surrounded and advised

core socialist); P N Dhar (Economist, served as head of Indira Gandhi Secretariat) and R N Kao, master strategist, one of greatest spy masters India has ever produced.

In 1971, India had defeated Pakistan, created a new country, Bangladesh, and was



by a battery of eminent Kashmiri Pandits which included D P Dhar (minister in Govt of J&K and Union Govt and ambassador to Soviet Union); T N Kaul (a career diplomat pro Soviet Union but hated by Americans); P N Haksar (a career diplomat- Principal Secretary to Indira Gandhi 1971-73, a hard

hosting 93000 Pakistani POWs. It puzzles an average Indian interested in political science that why Simla agreement turned out to be a strategic damp squib when it had all the diplomatic aces in the pack and upper hand in the war? Why did it lose on the negotiating table? To understand and unravel the enigma

of Simla agreement, we have to take into account various factors like divisions within the government on the issue of, what was then East Pakistan and geo-politics of that era's super powers in the region.

After the debacle with China in 1962 and war with Pakistan in 1965, Govt of India set up Research and Analysis Wing (R&AW) in 1968 under the stewardship of hard-nosed spy Shri R N Kao who remained its head till 1977. Shri Kao was a hawk and all other Kashmiri Pandits surrounding Mrs Gandhi were doves. In his book – Power & Diplomacy: India's Foreign Policies During the Cold War – Zorawar Daulet Singh of Centre for Policy Research writes that Shri R N Kao started preparing for conflict two years ahead of 1969. In April 1969 intelligence cable, he was confident that east Bengal was erupting, "The

Delhi on 2nd December 1970, argued that majority control of the National Assembly by the Bengalis seemed 'To be our only hope for achieving our policy objectives towards Pakistan and overcoming this stonewall resistance of West Pakistan.... in order that this hope may become a reality, however, it is essential that Pakistan (with its East Pakistan majority) should remain one, so that we may pursue our policy objectives through the leaders of East Pakistan'. Acharya warned that India's 'strategic and defence problems will be multiplied manifold' by a breakup of Pakistan. Foreign Secretary T.N. Kaul also felt 'that India should do nothing to encourage the separation of East Pakistan from West Pakistan, though admitting that it did not lie in India's hands to stop it. The MEA babudom was firm believer in Nehru's policy of

To understand and unravel the enigma of Simla agreement, we have to take into account various factors like divisions within the government on the issue of, what was then East Pakistan and geo-politics of that era's super powers in the region.

authorities would have to resort to large-scale use of the Army and other paramilitary forces in East Pakistan to curb a movement, which has already gained considerable strength. The use of force is likely, in turn, to lead to a situation where the people of East Pakistan, supported by elements of the East Bengal Rifles (who were known to be sympathetic towards the secessionist movement as evidenced from the recent East Pakistan Conspiracy Case), may rise in revolt against the Central Authority and even declare their independence ... although this possibility may not be immediate at present, it would be desirable that the Government of India should think about the policy it should adopt in such an eventuality and keep its options open." Shri R N Kao was of the view that India should openly support uprising in East Pakistan. On the other hand, Ministry of external affairs was of the view that India should not support disintegration of Pakistan.

India's then high commissioner to Islamabad, Krishna Acharya, who cabled

avoiding conflicts. On 6th January 1971, in a high-level meeting attended by senior MEA and R&AW officials, Kao argued that Bengali national aspirations are deeply rooted and India should prepare for the disintegration of East Pakistan.

In 2006, US State Department released Volume XI of the Foreign Relations of the United States devoted to the Bangladesh War. According to the State Department historian, 'When the fighting developed, the Nixon administration tilted toward Pakistan. The tilt involved the dispatch of the aircraft carrier USS Enterprise to the Bay of Bengal to try to intimidate the Indian government. It also involved encouraging China to make military moves to achieve the same end, and an assurance to China that if China menaced India and the Soviet Union moved against China in support of India, the United States would protect China from the Soviet Union. China chose not to menace India, and the crisis on the subcontinent ended without a confrontation between the United States and the Soviets'

In an interview to a Russian TV program after his retirement, Admiral Kruglyakov, who commanded the Pacific Fleet from 1970 to 1975, recalled that Moscow ordered the Russian ships to prevent the Americans and British from getting closer to “Indian military objects”. Further to counter two-pronged British-American threat, Russia dispatched a nuclear-armed flotilla from Vladivostok in December 1971.

An Indiana University study of the conflict says: “The violation of human rights on a massive scale—described in a March 30 U.S. cable as “selective genocide”—and the complete disregard for democracy were irrelevant to Nixon and Kissinger. In fact, the non-democratic aspects of Pakistani dictator Yahya Khan's behaviour seemed to be what impressed them the most. As evidence mounted of military atrocities in East Pakistan, Nixon and Kissinger remained unmoved. Nixon and Kissinger phoned Soviet President Leonid Brezhnev and asked for guarantees that India would not attack West Pakistan.

During the war Indira Gandhi relied upon the advice of Sh R N Kao and Gen Manekshaw but after the war she relied only upon doves. 'Indira Gandhi and P N Haksar did not want Pakistan to leave as an embittered foe, hell-bent on taking revenge for being humiliated so comprehensively,' reveals Jairam Ramesh in his book *Intertwined Lives*; P N Haksar and Indira Gandhi. On 31 January 1972, the Soviet ambassador to India, Nikolay Pegov had called on P N Haksar to know Indian strategy to counter Pakistan's efforts to activate the United Nations Security Council on mediation. On February 12, 1972, to counter the Pakistani move (which had an open support from US, France, UK and China) India formally informed the UN secretary general, through a letter drafted by Haksar, that it was ready to have direct talks with Pakistan at any time, at any level and without any preconditions. Soon after Sri Lanka High commission delivered a message from President Bhutto that said 'I am ready to meet her [Indira Gandhi] with an open mind

and without any preconditions whatsoever... I would be willing to come to New Delhi on any mutually convenient date'. Haksar prepared an invitation from Indira Gandhi to Bhutto on March 30, 1972 that was handed over to the Swiss ambassador to be delivered to the Pakistani President. Indira Gandhi and Bhutto met in Shimla at 3.45 pm on July 1, 1972 along with aides. The officials of the two sides met again at 3.30 pm on July 2, 1972, but the meeting did not yield any agreement. The dinner took place and, thereafter Indira Gandhi and Bhutto had a one-on-one conversation. At 40 minutes past midnight the two leaders signed the Simla Agreement. Writes Jairam Ramesh in his book "Whether he got her around to his point of view or whether she was determined to have an agreement of her own volition is impossible to know. Dhar has written that she may have been mindful of what the Soviet position was: That Bhutto should not leave Simla empty handed.” ●



Supriya D/o Smt Chander and late Shri Y.K Mattoo, got married with Akhil Kaul S/o Smt Veena and Shri Virender Kaul in December, 2021. Supriya is the niece of AIKS Secretary and Naad and Vaakh Business Manager, Shri Bansi Razdan.

AIKS, Naad and Vaakh team bless the couple.



- H L Kak

BAROG

The Historical Past of the Town and Role of SANT BABA BHALKU

In Construction of Kalka-Shimla Railway Line

Barog town derives its name from the railway station. It is a small hill station, about 4,500 ft. in the Himalayan foothills— it is mildly cold. In the British era, hill trains would stop here for an hour, and sahibs and memsahibs would have a leisurely and elaborate meal. The dining hall with the viewing gallery is still intact. The dusty plains of the Punjab would become peremptorily forgotten strands of memory as the ascent of the hills, with their coniferous crowns, truly began here.

Colonel Barog, a railway engineer, was assigned the work of Tunnel No. 33. The Barog tunnel is precisely 1,143.61 mt. long. He made his calculations and as per the usual practice— ordered the crew to drill from both sides of the mountain. He had planned that after a while both sets of drillers would meet at the center and complete the tunnel. The crew kept drilling but could not come to the meeting point. In fact, their trajectories seemed to have diverged. Morale dipped and everyone grew frustrated.

Col. Barog was a worried man. He soon realized that his calculations had gone awry. The tunnel would not be completed and the project was a failure. The British government fixed responsibility on Col. Barog and he was fined ₹1 for causing a loss to the exchequer and wasting government resources. Col.



Barog felt humiliated by the censure and became depressed. His professional reputation had been dented. One day he went for a walk near the unfinished tunnel, accompanied only by his dog. Weighed down by despair, he decided to end his life. In that twilight moment, he removed his revolver from the holster and shot himself. Local people say that his terrified dog, who found the master lying in blood, ran to the village. But when people reached the tunnel mouth, Col. Barog was already dead.

He was buried in front of the tunnel, near the Kalka-Shimla national highway, about 1 km from Barog. The work of the tunnel was reassigned to Chief Engineer H.S. Harrington, who completed the tunnel in 1903. But it is said that he too could not properly align the two segments. He is said to have sought the advice of a spiritual person from Chail, a Diviner who indicated the correct course to drill. His name was Baba Bhalku. The Shimla Railway Museum records, in fact, mention Baba Bhalku's contribution.

Despite his calculation error, the government and the railways honoured Col. Barog and named the tiny hill village after him. An engineer, a gunshot, and a tunnel that he could not complete add up to a great piece of railway history. It is imperturbably quiet. The few locomotives in the yard are motionless. Gang men go about their work. From the platform's far edge, one can see the low hills of the Shivalik range, silhouetted against a cloudless sky. There is a hint of moving mist over their wooded tops. The brakes release and the wheels clang as Train No. 52453 gets in motion. The first, tentative movement is through sal and silk-cotton clusters. Blades of wild grass on both sides of the tracks are speckled with dew that catches the first shafts of light. We are mostly in a silent glide before the engine imparts more combustion to climb higher. There is the sudden scent of chir pines in the early autumnal air. The bird calls, still audible, are intermittently muffled by the mournful, contrapuntal horn of the old engine. As the foothills turn steeper, the rickety, rackety train puffs and huffs up the sharper gradients over masonry bridges and through endless tunnels amidst dense pines. The grandness of the engineering conception is unmissable. It's a two-hour, 40 km journey to the quaint Barog station in Solan district in Himachal Pradesh. The Kalka-Shimla Railway is now a UNESCO World Heritage Site.

Trains operate over 880 bridges, over 919 turns and through 102 tunnels. That is the techno-engineering aspect. The slow trundle

through the hills and valleys covered with pines, deodars, oaks, willows and blooming rhododendrons is the aesthete's reward. When a passing cloud lifts on the back of a strong wind, faraway mountains with snow peaks appear momentarily. Barog comes after 32 tunnels. The overhanging pine canopy parts ever so slightly to the sides to reveal the entrance to Tunnel No. 33. This is the longest straight tunnel in the railways and is 1.14 km long. Inside it, the engine's amiable horn becomes a darkening roar before the train gently rolls into the station yard with two apologetic, staccato horns and pulls along the platform.

Barog station is what an Indian railway station is not. It is unreal, clean, uncrowded, totally jostle-free. The woodwork is brilliant blue with a forest backdrop. Small tracks intertwine in smooth curvature before disappearing in straight lines beyond the signalman's cabin in a single track. And where the old village was, is the present Barog railway station. The hillsides covered with pines and deodars lend it a lyrical quality.

Tunnel No. 33, the longest straight tunnel in the railways, is known as the Barog tunnel. It requires constant maintenance like any installation. To aid the maintenance staff, there are 55 lights inside. But often even this is insufficient. So, for more light, the staff uses a reflecting mirror to direct sunlight into the tunnel, an old practice that is still continued. Since light travels straight and the Barog tunnel is straight, the beam reaches up to 800 metres. According to the Station Master Reflectors can be used at both ends if needed. Villagers believe the good Colonel still haunts the tunnel, and that one can hear an Englishman whispering inside its dark confines. The train from Solan has arrived. It halts for eight minutes. Evening has a transformative effect on Barog. A crisp breeze blows through the trees. The light is decidedly softer. The sky changes colour, and you need a cardigan to ward off the chill. I hop aboard as the train moves. Inside Tunnel No. 33, there are no human or other voices. Only a mechanical reverberation.



- Urmila Pandita



J.N. JIGYASU -III

Role as a Swayam Sevak

After superannuation from Government Job, Dr. Jigyasu got himself associated with RSS and other religious organizations for popularizing the practical 'Code of Conduct under Vedic Philosophy'. He discharged all the duties with dedication, as and when, these organizations entrusted him with some challenging assignments. At the ripe age of 82 he had undergone the third level training under RSS. He continued to contribute his service during implementation of programmes chalked out by RSS.

Contribution for Inculcating Patriotism In J&k

During 1941, Dr. Jigyasu got influenced by RSS School of thought. While living in Sialkot, RSS was on the hunt for dedicated workers like Dr. Jigyasu Ji, who rendered them cooperation and coordination for popularizing the concept of '**One India and Indian**'. During this period, he was associated with dedicated workers like **Balraj Madhok, Amarnath Ganjoo, Omkar Nath Kak, Tika Lal Taploo, Amarnath Vaishnavi** and the likes. Under the competent leadership of Dr. Jigyasu, these swayamsevaks established '**Shaakhas**' at various places wherein the volunteers were given physical, religious and ethical training.

Before the mass-exodus in 1990, a boy from another community kidnapped a Hindu girl from Srinagar and brought her to Jammu. Dr. Jigyasu, with his team from Vishwa Hindu Parishad, upon getting the information, traced



the girl and took her into their custody. For a fortnight she was made to study as well as perform Vedic rituals, after which she got a total transformation and got married in a very well off and religiously sound family thereafter. She lives a happy life with her children now.

Awards and Commendations

In recognition to the services rendered by Dr. Jigyasu for upliftment of the community he

was honoured with '**Sharika Samaan**' by **Sharika Peeth Sanstha, Jammu** in the year 2000-01. Jigyasu Ji had deep rooted belief in teachings/ reforms envisaged in philosophy of **Arya Samaj**. Therefore, he worked tirelessly for popularizing the philosophy. His contribution in this regard was commendable. Therefore, he was appointed as '**Vice President of J&K Arya Pratinidhi Sabha**'. This organization honoured him with the status of '**Varishth Muni**'. Since he was an ardent missionary of 'Arya Samaj', he was member of '**All Arya Pratinidhi Sabha and Samiti, Delhi**'. In recognition for his dedicated services, he was awarded 'Commendation letter in 2010-2011'.

Up to the age of a centurion, Dr. Jigyasu remained active, agile and ready to serve the community. Despite age causing physical weakness, he was perfect 'karmayogi', who believed in practice rather than theory. His life was a university in itself and he was an Institution of philosophy translated into action.

Contribution in Implementation of Vedic Code of Conduct

Due to vagaries of time, Kashmiri Pandit Community suffered from ethnic discrimination, conversion and atrocities at the hands of various rulers, as has been recorded in Kashmir history, as its black chapters. The religious practices fell prey to social turbulence. Under such a coercive atmosphere, need for compactness in religious code of conduct arose which was already comprehended by Swami Dayanand Saraswati. This pious soul (Punyatma) abridged 'Sanskar Chandrika' which served as 'Bible' for religious 'code of conduct for Hindus' in general. Dr. Jigyasu dedicatedly participated in popularizing the importance of holding sanskars for value addition in the life of human beings.

At a very young age he had learned the contents of this book by rote and had capacity to solemnize these sanskars when required practically. He had performed Upnayan Sanskar of an acquaintance at the age of just

sixteen solely, for which he was appreciated a lot.

It is said that charity begins at home. Sticking to the contents of Sanskar Chandrika, he married his children at appropriate age and solemnized all the sanskars especially 'Samavartan Sanskar' of his grandson, on his graduation in Ayurveda. Putting concerted efforts in this field, he got the book translated into **Kashmiri language through Mrs. Santosh Nadaan**, as also its 'English rendering' through the author of this write up.

Philosophy of Dr. Jigyasu on Deluded Values

Dr. Jigyasu believed that the policy at school and home is to strive for academic excellence. But children are pushed to score a high percentage rather than imbibe the true knowledge. The pressure thus builds up making them lose the opportunity to develop what their aptitude and areas of interest are. Unfulfilled dreams and curiosity evoke a vague sense of failure from lost opportunities, which makes them depressed. Thereby, the potential talents are lost. Under this scenario Dr. Jigyasu would strongly advocate to secure mental and psychological health of the child, with impetus on interpersonal relationship, mutual trust, love and help. This, he stressed, should begin from home itself.

It is a known fact that social values in the society are at the backfoot, with the result the younger generation is not happy as we were. This thought was the ethos behind social working of Dr. Jigyasu. He would advocate that we should accept the abilities of children as they are. Their concerns, dreams and talents should be recognized, allowing them to enjoy successful experiences that would help them respect themselves with their thoughts, comprehension, feelings and behavior. He would advocate the role of parents in inculcating the elevated values in the younger generation by loving and demonstrating value-based behavior. School education cannot do this. The role model for them will be their parents only. In modern times, he would visualize that non-existence of home

education, which sows the seeds of school education, leaves our younger generation devoid of direction in life, unable to know themselves, unfamiliar with the ways of living, thereby leading to unhappiness and a life devoid of real joy.

Recounting an incident Mr. P.L. Bakshi, ardent disciple of Dr. Jigyasu Ji, recounts that once when both of them were heading to his abode that they discerned his younger brother enjoying smoking 'Hukkah' in a nearby shop and breathing out the smoke towards his brother without paying any attention towards him. Dr. Jigyasu reached home and was followed by his brother as well. Dr. Sahib hugged him with quiet ease, asked about his welfare and when he had arrived from village "Uttarasoo" the sibling was working. However, ridden with guilt, the brother could hardly speak a word. Mr. Bakshi was quite intrigued to watch this scene. and in the evening asked his mentor- "Papa Ji, you had seen your brother smoking but did not rebuke, instead, you showered affection on him". To that Dr Saheb said, "Remember, it

takes years to make a friend, but an impulse to make a foe."

He would vehemently advocate that a culprit or an offender should be put on meditation sessions which will not only lead to reduction of crime rate, but open a new leaf in lives of criminals and outlaws.

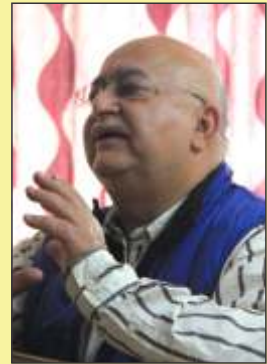
He believed and propagated the theory that 'Vasudhaiva Kutumbakam- 'world is a family' and that there should be more of 'We' than of 'I'. This was the ultimate goal that Dr. Sahib cherished and nursed towards true universal humanism which does not discriminate or reject but is an all-embracing powerful attitude that transforms and purifies the people. For bringing change in the society some homework is to be done about deep realization of two things- First, attitudes and behaviours are to be changed; Second, deep feelings and mental state of other persons are to be realized. This realization, he advocated, will bring about right changes in society.

Part III ends here

| | | |
|--|---------------------------|-----------------------------|
| Calendar of Month | Ashtami (Krishna Paksha) | 25 th March 2022 |
| | Ekadashi (Krishna Paksha) | 28 th March 2022 |
| | Amavasya (Thaal Bharun) | 01 st April 2022 |
| | Navreh (Navratyra Starts) | 02 nd April 2022 |
| | Zang Trey | 04 th April 2022 |
| | Durga Ashtami | 09 th April 2022 |
| | Ram Navami | 10 th April 2022 |
| | Ekadashi (Shukla Paksha) | 12 th April 2022 |
| | Vaisakhi | 13 th April 2022 |
| | Poornima | 16 th April 2022 |
| <h2>Note</h2> <p>Panchak starts on 28th March ends on 02nd April 2022</p> <p>-----</p> <p>Chaitra (Krishna Paksha) from 19 March 2022 to 01 April 2022 Chaitra (Shukla Paksha) from 02 April 2022 to 16 April 2022</p> | | |

AIKS Celebrates 42nd Foundation Day at KSS, Chandigarh March 6, 2022







Felicitating Affiliate Members





- S.K. Bhan



DIGNITY OF LABOUR

While working in the Pharma industry, many a time, we do feel that our job is too hard and get depressed, especially when we do not get requisite orders to meet our targets. It was February 1991, while working for a medium sized pharma company of Gujarat, I too was feeling low and depressed. Our office was on the roadside and many passers-by would just peep in, either out of curiosity or for the heck of it. We had become habitual of such intrusions and disturbances. I was just relaxing, and at about 4 pm a small boy barged in with a bag on his shoulder. A worn-out chappal (slippers) was revealing his state of poverty and a few patches on his shirt were enough for me to observe him keenly. I took him for a beggar. He just whispered something which was inaudible, so I had to ask him to repeat, He Said, "Sir, polish?"

I shot back, "Why and what for?"

He continued, "Sir, I will give you the best shoe shine for just one rupee."

His tone tempted me to probe his personal life. I called him in and asked him to sit on the stool nearby. It was an unusual gesture for him. He first hesitated and then complied with.

"What is your name?"

"Mahesh", he said.

"Did you ever go to school?"

"Yes Sir, daily, in fact I am a student of 7th Class. My school runs between 8 AM and 12.30 P.M. After lunch, I pick up this bag and go to work."

"How much do you earn?"

He said, "Between Rs. 10.00 and 15.00 per

day and by 7 P.M. I am back."

"What is your father doing and where do you live?" I enquired.

"My father is a cobbler and we live at Vadaj which is about 3.5 KMs. from here; I foot the distance."

I continued, "Why do you work like this?"

"Along with my father I have a responsibility to feed eight hungry mouths", pat came the answer.

"Don't you feel you are skipping your studies?" I asked once again.

"No Sir, absolutely not!" he shot back, "Once I go back, I pick my school bag and study until 9.30 P.M. which is followed by dinner. Once my family members go to bed, I continue my studies till I get tired and my eyes close."

"Do you like this way of your life?"

"Yes Sir, why? Why are you asking this question?"

"I would like to know your opinion."

"There should be no hesitation if you work for your livelihood; my income is a great help to my family. My father alone cannot shoulder all the responsibilities hence, as the eldest member of my family, I work."

His way of talking, his self-confidence and faith in his own capabilities forced me to offer my shoe for a shine. I thought that he was like a soldier fighting the demon of poverty. He took my shoes, went out and after half an hour came back. By paying him one rupee, I respected the dignity of labour. If he could manage a sale like this even against my wishes, why shouldn't we rejig and restructure our capabilities?



- Alka Lahori



ALL I KNOW ABOUT HIJAB

*H*ijab, hijab everywhere but not a face to hide (Water, water everywhere but not a drop to drink). Look at the irony of the situation; *they* are crying hoarse about hijab being a dress code (for their women folk, of course) ordained by Allah to hide the face, but the same piece of clothing is unmasking their real faces, taking the gloves off their naked claws and unsheathing their intriguing minds. Hijab, the hiding cloak has literally and figuratively exposed them all—a la Cloak and Dagger intrigue.

One wonders why out of blue the hijab has taken centre stage of their 'dirty campaign' and become a reference point for them to prove a point, especially when in past fifty years its use had been on the wane among urbane gentry and those with more scientific temperament. Their logic, especially, falls flat when they forward the argument of 'turban' as mandatory piece of wear for Sikh community;

because the headgear has been part of essential dress code of Sardar's for centuries. And almost entire community who owes allegiance to Sikh faith wear turban, irrespective of the fact which economic strata one belongs to. But here in '*their*' case dichotomy is at full display on TV channels itself—when their well groomed and more fashionable English spouting elite women flaunt their hair locks with immaculate attitude, while the naval length bearded Maulvis wax eloquent on virtues of wearing a hijab.

Well, we all know *their* frustration--the growing footprints of BJP and its ultra nationalist war cry is coming in way of *their* game plan. Also growing international stature of Modi and the Modi charm working on global platforms and even influencing decision making processes has paid a put to *their* grand design. *They* are making the last ditch effort to put some dent on that magic.

Hijab is just a symptom, malaise is elsewhere.

About this humble piece of garment, I have many fond recollections about this cloak dress of Muslim women. Called Burqa in Kashmir where it was prevalent in its two variants —Arabi Burqa and normal sleeker one. Arabi burqa was huge and clumsy tent size apparel. Mostly white in colour, it was made of pure cotton with an intricately stitched skull cap and rest in large pleated full body sized down flowing gown touching heels. Mostly elderly women of the household wore it on their outside jaunts or businesses. The another one would be mostly black and in two pieces—a tunic and head cover with a thin veil to cover the face. This was popular with women belonging to working class, mostly from villages. Those coming from urban settings and nouveau rich middle class had a pathologic disdain for it and looked down upon it as 'down market' dressing sense. They even shunned the company of its 'backward and rustic' wearers. But by all standards till we were there (in Kashmir) it was not a ubiquitous piece of wear; very few in a crowd wore burqa, none out of free volition but who came from rural settings where male domination and patriarchy still held sway.

Coming to the most hilarious part of my observation about *Hijab* - I joined a government higher secondary school in 8th standard and was overawed by the sight of a school premises teeming with all varieties of girls, from varied economic backgrounds and some exuding enormous charm and style. It was a sort of melting pot of fashion trends, style quotient, attitudes and dress competition. Until then we had never experienced presence of Muslims in academic arena. I had come from a public co-ed school, almost all of us had a similar economic background and it was a small set up established by KPs of Anantnag. I was so enamoured of the whole atmosphere that I too wanted to wallow in its crazy fashion and style jamborees. But as it was the wont with most KP parents, we kids were not allowed that indulgence in such extra-curricular activities.

But what I found to my amazement, a

girl, my super senior with amazing charm and beauty and high degree style quotient, would come, once a while, donning Arabi Burqa and hang the cloak wear on a tree bark against a nail peg and push off only to return in the evening to reclaim it. Somehow this antiquated wear did not match with her personality and on my discreet inquiry it transpired that whenever she had to go on a date, she would put on this overall 'hiding' dress only to escape the quizzical gaze of her parents.

Another incident left an indelible mark on my mind. My advocate grandfather had a client from Srinagar. He was smart, suave and rich with business interests spread in all major cities of India and Nepal, and lived in one of the up-market posh colonies of Srinagar. He had land in Pahalgam which had run into some dispute. He had an equally handsome son who had studied medicine and joined father's business. The businessman had fixed his son's marriage with the daughter of the richest and prominent business family of Anantnag. The family had two lawyers who had joined politics and were sitting MLA and MP, both my grandfather's juniors at Anantnag Bar.

But the hitch was that while the businessman's family wanted that *burqa* should not be the part of bride's trousseau on the wedding day when she arrives in in-law's house, instead she should be resplendent in silk Sharara dress. But the ultra conservative family would have none of it, they were adamant on sending their daughter off in traditional Salvaar-shirt and round it off with a burqa, 'in keeping with the age old family tradition'.

To break the stalemate my grandfather worked out a compromise formula to the satisfaction of both the parties. The bride will step out of her parental house in burqa, make a brief stop- over at our place, where the women members of the groom's side would be waiting, and change into their choice of dress and proceed for Srinagar.

That is long and short of the story of Hijab or Burqa as it was taken in Kashmir—Wearer's Embarrassment and Onlooker's Eyesore.



- Subash Kak



THE MYSTERY OF THE NUMBER 108

The Golden Ratio, 1.618033989, is at the basis of stock-market data, petal patterns of flowers, and even the planet periods. It is the ratio obtained by dividing consecutive elements, the larger by the smaller, of Virahāṅka (also known as Fibonacci) series: 1, 1, 2, 3, 5, 8, 13, 21... where the next term is the sum of the preceding two terms. The Golden Ratio is the solution to the equation $x = 1 + 1/x$. When raised to the powers -3, -1, 0, 1, 5, 7, the Golden Ratio gives the periods of Mercury, Venus, Earth, Mars, Jupiter, and Saturn in years, suggesting that the solar system must be viewed as a single whole.

For the physicist, the number 137, the inverse of the fine structure constant, is more mysterious. It is a dimensionless ratio that equals the product of the Planck's constant and the speed of light divided by the square of the electron's charge. Actually, the number is slightly larger (137.0359895), but it is sufficiently close to the integer 137 that people have wondered if it is related to some deep property of nature. This number shows up at many places in atomic physics, and it has been even seen in the motions of Jupiter's satellites. Some of the greatest minds of the physics of the last century have sought formulae for it. One theorist considered it particularly significant that 137 equals $128+8+1$, each of which factor is a power of 2.

A less esoteric and more interesting number is 108, the number of beads of a rosary and of many other things in Indian cosmology. I first heard of it in the title of swamis in India, as in Shri 108 so-and-so, which irked me not only because of its pretentiousness but also because no one seemed to know why it was 'holy'. I also had heard of 1,008, another equally mysterious number used by swamis.

Much, much later, I asked professors about

these numbers. One gentleman told me that its secret lay in the 'holiness' of the number 18, as evidenced by the eighteen Purāṇas, and the eighteen chapters of the Bhagavad Gītā; and the number 108 was obtained from 18 by slipping a zero in between, and doing this again led to 1,008. But this explanation didn't convince me. Why is 18 holy, to begin with? And if it is, why doesn't slipping a zero in between 1 and 8 destroy that holiness? If it doesn't for whatever reason, leading to 108 and 1,008 in two stages, why doesn't it lead to 10,008 and other larger numbers?

Another gentleman said that 108 was 27 times 4, that is 27 nakṣatras (constellations in the moon's monthly circuit) multiplied by four of the four cardinal directions. But why should this be important? Also, in reality, the moon takes 27 and one-third days to complete its circuit, and not exactly 27.

I ultimately found the answer to the mystery of these numbers while researching early Indian astronomy. I discovered that the Indians took this to be the distance between the earth and the sun in sun-diameter units, and the distance between the earth and the moon in moon-diameter units.

Three facts that any book on astronomy will verify:

- ✓ Distance between earth and sun \approx 108 times sun-diameter,
- ✓ Distance between earth and moon \approx 108 times moon-diameter, and most remarkably,
- ✓ Diameter of the sun \approx 108 times the earth diameter.

That the Indians knew of the first two shouldn't surprise, because it can be calculated by anyone without the need for any instruments.

Take a pole, mark its height, and then remove it to a place 108 times its height. The pole will look exactly of the same angular size as the moon or the sun.

For the third fact, that the sun is 108 times as large as the earth, one would need to estimate the distance of the sun first, and this can be done by knowing the difference in the duration of the lunar and solar eclipses.

Indian thought takes the outer cosmology to be mirrored in the inner cosmology of the human mind. Therefore, the number 108 is also taken to represent the 'distance' from the body of the devotee to the God within. The chain of 108 'links' is held together by 107 joints, which is the number of *marmas*, or weak spots, of the body in Ayurveda.

We can understand that the 108 beads of the *japamālā* must map the steps between the body and the inner sun. The devotee, while saying beads, is making a symbolic journey from the physical body to the heavens, or the lamp of consciousness within.

The number 108 joined to the name is merely a boast that one is a spiritual adept, a master of the journey of 108 steps through the intermediate regions of ordinary life.

The other number $1,008 = 28 \times 36$ has a slightly different basis. Early Indian astronomy divides the *kalpa* — the total period within a creation, the day of Brahmā, which is part of an infinite cycle — into 1,008 *yugas*. The use of this number as a title is to stress that one knows the mystery of time from creation to annihilation.

108 dance poses

The number 108 appears in many settings in the Indian tradition. The Nāṭya Shastra of Bharata speaks of the 108 *karaṇas* — combined movements of hand and feet — of dance. Many years ago in Chennai, Padmā Subrahmanyam, the great dancer and dance theorist, told me a story of discovery connected with this number.

In the 1960s, Padmāji had come to the realization that the four hands of the Shiva figures in Thanjavur represented animation. Then, in 1980, Sri Chandrasekharendra Saraswati Swamikal, the Shankaracharya of the Kanchi Peetham — who was to pass away at the age of 100, fourteen years later — asked her to design a fresh set of *karaṇa* figures for the panels of the new Uttara Chidambaram Natarāja Mandir in Satara, Maharashtra, based on the Nāṭya Shastra descriptions. Each panel had to show Shiva and Pārvatī.

She first had to decide whether to use Shiva with four arms as at Thanjavur or Shiva with two arms as at Kumbakonam, together with Pārvatī with two arms as at Chidambaram. She took pictures for advice to the Swamiji, but he said there was to be no copying of existing images. Ultimately, she chose four arms for Shiva and two for Pārvatī, and created the 108 new designs.

Later in the 1990s, Padmāji was approached by Alessandra Iyer, an Italian scholar, who wished to study the influence of the Nāṭya Shastra on the Far East. They discovered that the Satara temple panels of Padmāji were similar in form to the 53 surviving dance panels of the 9th century Prambanam temple of Java, Indonesia that was largely destroyed by earthquake in the 15th century.

This established that Padmāji's choices were right and her understanding of the four-armed poses as frozen movements was correct. Since her reconstruction were based on brief description, it also suggests that the *karaṇas* are archetypes of motion.

The idea of archetypes brings me to Wolfgang Pauli and Carl Jung who, in a book they wrote in 1952 called *The Interpretation of Nature and the Psyche*, argued that our discoveries are a consequence of the preexisting patterns in our mind. Pauli wrote once, "I prefer to say that mind and matter are governed by common, neutral ordering principles 'that are not in themselves determinable'." The idea of archetype, borrowed by Jung from Yoga, makes it possible for us to see how different people can come to the same discovery independently. Parenthetically, Jung took the idea of divinity as male-female (Harihara), suggesting that each man had a female within (*anima*), and each woman had a male within (*animus*).

In his contribution to the book, Pauli indicated how the great Kepler had come by his three laws of planetary motion upon the use of Fibonacci sequences. From there the next step was the Newtonian synthesis that viewed the universe as a machine. But now we have come full circle in our realization that if the universe is a machine, it is one where the components are all connected together — it is a holistic machine.

For further Reading:

Subhash Kak, *The Astronomical Code of the Rgveda* (3rd edition). Aditya Prakashan, 2016.

Hope



Great leadership, nobility, and the like
Take us invariably on an asymptotic ride
Tie us with Divine by an invisible rope
Through flowering green meadows of hope

Great leaders guide ships through storms
With waves of ferocious forms
To destinations worthy of Divine acclaim
For saving honor, name, and fame

Greatness achieved through praiseworthy deeds
Attends to urgent and unexpected human needs
To eliminate unwanted and disgraceful disparity
Resulting in hope, peace, and prosperity

There, far away, in the river of opportunity
Bubbles of hope survive through immunity
Gathering and separating at a rapid pace
Unfolding the drama of Divine grace

Unplanned life events good and bad
Through these go with faith as a floating pad
Bring yourself joy of hope without fear
And bind your hope to Divine sphere



Dr. Kumar Krishen

Kindness Viral Infectious Disease 2021 (KIVID 21)



Dr. Kumar Krishen

Pray to the creator of the known and the unknown
Of the past, present, and future time, space,
material,
Energy. and life and all that moves without a tone,
To create KIVID 21 disease with strength imperial

Pray that KIVID 21 spreads to all places and races
And no germ killers and treatments are ever found
The spread is intense and traveling zillions of paces
And Earth transforms to new state without rebound

Pray that for KIVID 21 there are no medications
There are no hospitals, physicians, and vaccines
And time and resources get used in meditations
And there exist in all directions kindness scenes

Pray that KIVID 21 becomes a Global pandemic
Of great proportions, affecting all ages and sexes
Without discrimination and no desire to mimic
So, we have hope, peace, and prosperity mixes

Time to Spread KIVID 21

COVID 19 has left humanity in a great mental turbulence state. One way to reduce or alleviate the negative effects of this turbulence can be the unconditional adoption and practice of kindness. We all need to rise to the occasion and spread the Kindness Viral Infectious Disease 2021 (KIVID 21).





-Dr. M.K. Mam



Drug Therapy and Surgical Treatment of OSTEOARTHRITIS OF KNEE

(In continuation with the earlier write ups on osteoarthritis of knee)

Osteoarthritis of the knee is one of the common causes of long term disability, functional impairment and impaired quality of life in most people. As discussed in earlier writeups, there are a number of treatment modalities that may help relieve the pain and disability. Non-operative treatment as a matter of fact forms the important and initial part of the management of osteoarthritis (OA) of the knee for all the patients.

Medication: Analgesics-

Paracetamol is relatively safe and gives relief in mild-to-moderate joint pain in most of the patients. It is the drug of choice and should be taken as needed. Non-steroidal anti-inflammatory (NSAIDs) drugs may be used only when paracetamol does not help. NSAIDs do have toxic effects. One has to be very careful, as most of these patients are elderly who are highly vulnerable to adverse effects on stomach, kidney, and bone marrow. Self-medication, especially taking pain killers, unfortunately is not uncommon in our society and has to be avoided at all costs.

Topical agents i.e. local application of NSAID gel or a spray are useful and help in reducing pain in some of the patients. Absorption of these topical gels is usually erratic; however they have a strong psychological effect.

Disease modifying agents- Glucosamine

sulphate and chondroitin sulphate occur naturally in the body's cartilage. Taking nutritional supplements containing glucosamine and chondroitin sulphate may benefit some of the patients in the early stage of the disease. However there is no evidence to support their use to decrease or reverse the progression of arthritis. Lots of newer medications have come up in recent years. These medications are expensive and also the data regarding their long term efficacy and safety is little.

A word about our traditional spices especially turmeric and ginger: it won't be out of place to mention that our forefathers knew their importance and used them for many ailments including joint pains. Now researchers have found that curcumin in turmeric is good for the joint cartilage, it reduces inflammation and pain. Again, ginger also helps reduce inflammation and pain, even though the evidence is heterogenous. A meta-analysis of placebo controlled trials found that ginger is modestly efficacious and safe for treatment for OA knee, it seems a better treatment option than NSAID because of its safety.

Intra-articular injection of hyaluronic acid gives relief for 6 months to a year in around 60-80 % of patients. It acts as a lubricant, shock absorber and provides nutritional supply to the joint, even though its

therapeutic benefits vary and remain controversial.

Surgical treatment is contemplated when pain is persistent and not responding to non-operating treatment or there is progressive deformity, limitation of knee movement and severe loss of function. It is essential that surgical treatment is undertaken before severe deformity, joint instability, contractures and muscle atrophy develop, as these problems certainly affect the results and increase the chances of complications. Unfortunately people in our country, because of one or the other reason, are averse to surgical treatment and just hang on till the disease progresses and we have all these problems. As with all surgeries, there are some risks and possible complications, all that has to be well explained and discussed with the patient. Commonly done surgical procedures are;

Realignment procedures- Osteotomy i.e. surgical cutting of the proximal part of tibia-main leg bone or distal femur- thigh bone is done close to the deformed joint in order to correct the deformity. High tibial osteotomy (HTO) is a reasonable treatment for young active patients with varus- bowing deformity of the knee when only one side of the knee, especially the inner side is affected and the knee is stable, and has a good functional range of movement. It helps in redistributing load from more degenerated areas to relatively normal cartilage and stimulates formation of new cartilage. Properly performed HTO in a properly selected patient gives satisfactory results and the patients feel better for about 10 years or so.

Arthroscopic joint debridement involves removal of all loose cartilage, bone, and degenerated meniscus plus a joint lavage, and this is done using small incisions (pinhole surgery). It provides a certain degree of pain relief, however the benefit is short term that too in selected patients. Its role in treatment of OA knee is controversial. As it is, it does not change disease progression. Studies suggest that arthroscopic surgery is ineffective in the treatment of OA of the knee. It has

occasionally been performed as a temporary procedure in patients who are apprehensive about total knee replacement (TKR) or are at a poor risk for TKR.

Joint replacement: TKR is a very successful option of treatment for patients having OA knee with severe loss of function, deformity and the symptoms are not responding to nonsurgical treatment. It relieves pain, restores function of the knee, decreases the morbidity and improves the quality of life in most of the patients. TKR is presently the most commonly done joint replacement procedure. It involves resection of damaged articular surfaces of the knee i.e. cartilage of the femur and tibia, and at times that of patella i.e. small bone in front of knee and its replacement with prosthetic implants made of metal alloy and ultra-high molecular weight polyethylene, which may be fixed to the bone with bone cement. With all the advancement in the surgical technique, implants and pre and post-operative care, long term results of TKR are much better with an improved longevity of the implant and lesser complications. Studies have demonstrated an excellent outcome at 15 years for TKR. However, the operation is invasive, expensive and is highly dependent on technical skills and the kind of implant materials used. Very high expenses involved in contemplating TKR has been one of the main reasons that the majority of our patients do not undergo this treatment. However, the central government's initiative of slashing the prices of joint implants and the Ayushman Bharat scheme have certainly come as a boon to many of the poor patients who normally could not afford expensive TKR.

If the disease is confined to one compartment only, partial replacement i.e. uni-compartmental replacement can also be performed as an alternative to osteotomy.

(Concluded)

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[illegible]

rituals and cultural beliefs prevalent in that particular region or state

In India, numerous days are celebrated as New Year's Day in different states depending upon the type of calendar being followed. Those regions which follow the Solar calendar consider the month of *Vaishakha* as the first month of the year and new year is celebrated on the first day of month as Baisakhi (North and Central India), Rongali Bihu (Assam), Puthandu (Tamil Nadu), Vishu (Kerala), Pana Sankrati (Odisha) and Poila Boishakh (Bengal). Those regions which follow the lunar calendar consider the month

of *Chaitra* as the first month of the year and new year is celebrated on the first day of this month as Ugadi (Andhra Pradesh), Gudi Padwa (Mumbai). The celebration in different ways signify the fact that India is a diverse land with people of different religious faiths and beliefs, akin to a one beautiful garden that harbours the flowers of different colours and fragrance not only adding beauty and variety but also making country rich of cultural heritage.

The Kashmiri Pandits also celebrate the New Year's Day on the first day of the bright fortnight (Shukl Paksh) of the month of Chaitra as '*Navreh*'. The word Navreh is derived from Sanskrit 'Nava Varsha' literally meaning New Year. According to legends, the mother Goddess Sharika used to dwell on Sharika Parabata (Hari Parabata) and Shapta Rishi gathered around the Parabata on this day leading on to the beginning of Saptarashi era for astrologers. It is an auspicious day as the first ray of sun fell on Chakreshwari to honour her and Kashmiri Pandits dedicate the day to the Goddess Sharika and pay homage to her during the festival. On the eve of Navreh, the priest (*kulguru*) of the family provides a religious almanac (*Nechi Patri*) for the next year and a scroll (*Kreel Pach*) of the local goddess. The *Nechi Patri* (*Nakshatra Patri*) is an almanac that gives an important astrological configurations, auspicious dates (*tithis*) and other useful religious information for the coming year. It is a tradition in every Kashmiri Pandit household to keep the Nechi Patri handy for consultations especially when religious and even social obligations are performed as it has dates (*tithis*), mathematically calculated in it.

On the eve of Navreh, a customary large plate (*Thaal*) is prepared on the preceding night, covered with a piece of cloth and is kept overnight at the centre of the house i.e. kitchen or may be the thokur kuth, a prayer room right next to kitchen – the ritual known as '*Thaal Barun*'. The thaal is filled with rice (in older days it used to be paddy), wheat cakes/ bread, pen, inkpot, some currency notes (gold or silver coins), milk or curd, walnut in odd number, some salt, some flowers (preferably

narcissus flower), a small mirror, some newly sprouted grass and a weed known as '*Wye*'. The specialty of Navreh thaal is the New Year's scroll and Nechi Pater (almanac) – the one with the great image of 'Vishnu in Space'. In the wee hours of the early morning, eldest woman of the house, grandmother or mother, with the thaal in her hand and blessing on her lips, one by one wakes everyone up and asks each one to look at the thaal, see face in the mirror, take up the pen and write something (preferably OM) – the ritual called as '*Buth-Vuchun*'. After seeing (darshan) the thaal, the walnuts are dropped in the river as a sign of thanksgiving and rice from thaal is used to prepare *taher* (yellow rice) that is offered to the Goddess at the temple to seek blessings. The same ritual, however, is observed on Sonth or the Kashmiri spring festival as well.

Each of the ingredients in thaal has got a religious, ritualistic and also a materialistic significance. The rice being the principal diet of Kashmiris guarantees abundance of food and daily bread, the coins represent wealth and prosperity, the pen and inkpot designate education, wisdom and knowledge, the curd depicts fullness and stability, the self-image in mirror represents introspection, the salt exhibits the taste in life and flowers the effervescence. The calendar signals the changing time and the Deity exemplifies the Universal Constant, both of which together, are a reminder of the constancy of changing time. The bitter herb 'wye' is a reminiscent of life's bitter aspects, to be taken in stride alongside the good. The bitter herb is usually eaten with walnuts to bring wholeness of life's experiences in the admixture.

After migration of the Kashmiri Pandit families to the plains in 1990, an inability to perform parikarma and pay obeisance to Maa Sharika on Hari Parabata has created lacunae and vacuum in every Kashmiri Pandit's heart yet the essence remains same. We are hopeful that Maa Sharika shall invite all of us back to the valley so that we are able to observe this day with the same fervour, perform parikarma and continue with our tradition of Thaal Barun and Buth Vuchun to eternity.



- Dr. Chaman Lal Raina



Prologue of the Trika Vaibhavam

(Trikacharya Swami Ram Ji Maharaj)

OM! My obeisance to the Divine Being Shiva, who has descended in the very Self of 'Trika charya Swami Ram Ji', Shri Parma Guru, who is accompanied by the utterance of 'Shreem' in the 'Shakti' form, leading to All — auspiciousness, which is the synthesis of peace, progress, purity and perfection. He is the incarnation of the *Samvit* Shakti, which is a vibrant analytical force of understanding the 'ascent and descent' of the 36 Tattvas. It is all leading to the Absolute Shaivistic consciousness, of Supreme Reality, where there is no trace of impurity or ignorance. It is soul within, within the manifested life. It is always pleasing and evolving from the *Ptithvi*

Tattva to the state of *Shiva Tattva*, through the exalted *Sadashiva Tattva*. This state of being is termed as the 'Trika Vaibhava'—the grandeur of the Trika discipline of spirituality. It is pure perception, with the vibrations of the visionary sights. His being can be drawn on a silent mind, in the realms of consciousness. He is the endearing devotee of Shiva, who is adored as Mahadeva / the Divinity par-excellence. It being his innate nature to see the 'Svachhanda' Shiva, not in the veil of ignorance; but with lovely supernal Bhakti, in the vast realm of Prak āsha, understood through *Vimarsha* Shakti.

Trikācharya Swami Ram Ji is the Divine



personality, in the immutable ideal world of Pratyabijnā consciousness, that is ever merging, in the quintessence of the Trika discipline. He casts aside the veil of ignorance. There is strength, power and force, as is the face of charming personality, seen around his aura. He is in the life force of 'Svāmitva Vimarsha Prasava-Anandam', which is bliss or ultimate achievement, within the power of analysis and logic through awareness. It is *Pratyabijnā* aspect of his human birth. He moves with deep joy, which can only be realized through meditating upon his '*Bhavya*' — *Murti* or image as the Vishwaroopa, with immortal luster as his robe. That image in the 'Garbha—Griha' or sanctum sanctorum, which is always filled with auspiciousness, and with spirituality. It is a 'Samvit-Shakti' gift of understanding the inner bliss. Verily, that is Shiva. That is the 'Anadakara--Anandam'. That has no form, but assumes form for revitalizing the essence of the 'Trika Shāsana' /doctrine. It is soul's pursuit, occult, voiceless, omnipotent

immortal luster producing the power of understanding, which grows to the spiritual greatness. It is his Ichhā Shakti / will power to do, to maintain and to dissolve. This is all about his blissful nearness to the goal. His intuitive vision, or the Unmesha—opening of eyes are that of the impressions of a Pankaja--Arvinda /lily and lotus, being the petals of Ashtadala of the Chakreshvara at the Hāri Parbat. His name 'Rama' is the combinations of Prithvi-- earth, Jala - water, Vayu-- air, *Agni* -- fire and *Akasha* -- Eternal space. Shri Swami Rama is the name of human perfection with Divine attributes, always meditating on the pure spirit of Shiva. His breath is the eternal joy for his devotees, who come and seek his blessings, through their inner voice, or reciting the 'Dwādasha—Kālī' Stotram and the 'Sangraha--Stotram. Stotram means Stuti or benediction and eulogy.

He bears the testimony to the very epithet of Shiva, as the creator of Agamas, preserver of the 'Pratyabijnā' and absorber of the Spanda Shāstra, within his own Bheeshana

He is the incarnation of the Samvit Shakti, which is avibrant analytical force of understanding the 'ascent and descent' of the 36 Tattvas.

essence, filled with ecstasy and eternal peace. He is present in all forms and stands as the comprehensive aggregate of forms, which is the sole gift of time, to the devotees. His presence makes the smallest events seem Divine. What the universe is conceived of with respect to time and place, direction and situation, is verily, but the Swamiji's own personality as the visible Shiva. He is macro as well as micro. His beauty and greatness are vibrant around the Ashram and even beyond that, transcending the limits of time and place, drawn by any human mind. It is wisdom of the sacred texts of the Trika Siddhānta or Shāsana, that he did share with his devotees, at the Vijaya-Setu / Fateh Kadal Trika Ashram. He is the shining Sun, with all effulgence. He is consciousness that draws delight, which is

Bhairava Shakti or of the Bhairava's innate nature. *Bheeshana* means the formidable sentiment in poetics and supernatural power in the Agamic language, as said by the Great Abhinavagupta, while reciting the Bhairava Stotram. While entering the Cave at Bheeru, along with his disciples, was his eternal poetic composition in praise of the Bhairava. It strikes my mind that Swami ji would have been his great disciple then, to be born again on the sacred soil of Kashmir, to rejuvenate the Trika Darshanam. This is the mystical measure of the cycle of the 'Bhava—Chakra. with respect to the 'Dwādasha---twelve facets of Kālī.' It is the meeting of the Prithvi Tattva, through *Purusha* —*Prakriti*-Tattva, culminating within the union of Shakti-Tattva with Absolute Shiva. He is all that, what is

known as the universal rhythm of structured vibrations, through the cosmic 'Nritya' creating fourteen Sutras from 'a-i -u-n' concluding with 'ha- la'. These are adored as the Maheshvara Sutra. These are sound currents supersonic in nature, spiritual in essence and multi-dimensional into the realm of Shaivi Yoga

He is Pinakin—Shiva with bow and arrow, ever ready to safeguard the devotees from the vicious forces of Avidyā illusion or non-reality. His words on the explanation of the Panchastavi text set free the bonded souls to see the Parā -Shakti, in every nerve and cell of existence. Though formless, yet he assumes the form just to evolve the humanity and rejuvenate the Trika thought, philosophy and rituals, primarily to teach the doctrine of Advaita Bhāva in 'Shiva and Shakti; finding Jiva - embodied soul as the inheritor of Agamic oneness. This is the mute approach, but felt more than seen. This determines the spiritual fate of the top ranked devotee, who is chosen amidst the devotees. Only an Avadhuta like Swāmi Ramji can do that. His Agamic source of reconstructing the Trika Shāsana is the Bhairava Stotra of the Mahā - Maheshvarācharya Abhinavagupta.

He himself explained the truth and beauty of the thirty-six Tattvas— Thatness quality of Shiva in one unified consciousness. The ritual stands for an oblation to the Divinity, through Agni Devata, which is Jyoti—the flame of consciousness. It is the 'Annakana Homa' for arousing the Kundalini Shakti through the offering of the Anna—cereal to the 'Shat-Trimshat Yāga Devatā' — 'Thirty-six' Yāga Devatās. This is the purpose of his incarnation to resume the lost thread of the Trika system of understanding the Shiva consciousness. This happens to be a casual Kreedā — cosmic play, where the 'Earth seems to meet and hug the Akāsha'. This helps the devotee to achieve the Bhairavi strength, to live the meaningful life as a person, through the Trika discipline. A Padma-lotus like smile of Swami Ji, which curves around his lips, is the Mahā Mudrā, in which the creation is but the manifestation of



Shiva. It is to be understood through self-realization. This is the cause of his having his Trika series of communications through his physical appearance in the Satisar—the abode of Umā — Pārvati, Shivāni, Bhavāni, Rāja Rājeshvari. Shārikā is the unified Shakti of Shri Chakreshvara and Shri Chakreshvari, on the Sharika Parbat, where the Svayambhu—Self appeared or evolved Shri Chakreshvara is the source of energy as the Shakti-Peetha, charged with the Varnamala of the 'Nafa—Koti Samavesha', of the Mālini Vijayattora Tantra, read with the Svachhanda Tantra. The atmosphere is charged with effulgence, strength, spirituality at the Shri RamTrika Ashram situated on the bank of Vitasta, at Vijaya Setu (Fateh Kadal) area. A visit to the Shrine at Gole Gujral, Triloke Puri, Jammu is an invitation, to the omnipotent urge, to create and assimilate the lustrous curves or the eternal peace around the Trika Mandala or Orbit.

Here the Prologue, as an obeisance is concluded.



- Bhaskar Nath Bhat



CELEBRATING VALENTINE DAY

Valentine refers to a card sent on St. Valentine's Day to a person one loves or is attached to. Valentine day is named after Saint Valentine. The word saint is used before the name of a person, whom Christians believe will go to Heaven. Informally, one who is good and benevolent, with faith in the supreme one, is addressed as saint. 14th February is celebrated as valentine day.

A legend goes that the day stands named after a Christian called valentine. Let me first reproduce the Legend, here under. There might be some more legends related to this day. However, I venture to put down the one I know and am impressed by.

According to this legend, Valentine goes back to the days of Christianity when the Christians were being persecuted by Romans. One Christian Valentinus, was tried as heretic and sentenced to death. In the prison Valentinus befriended a guard, who respected, his wisdom. The guard brought his seven year old blind daughter Julia to Valentinus for lessons. The two talked of the important things daily. This way Julia developed deep love and respect for her mentor (Valentinus).

One day, Julia asked Valentinus. Do you think I shall ever be able to see?" Valentinus thought for a moment and answered with love in your heart and belief in God, anything is possible, Julia. At that very moment, Julia was overtaken with a flash of light and suddenly her eye sight got restored. Valentinus. I can see! The child shouted.

'Praise be to God', he humbly answered. The next day, when Julia came to visit Valentinus, he was gone. He had been taken to execution. Julia found this note:

My dear Julia,

Although we shall never see each other again, know that I will always love you. You are very dear to me. I will stay unseen by your side and I will live in your heart. I believe in you.

Yours, Valentinus.

On restoration of Julia's eye sight and thus, with genuine excitement, Valentinus finding his earnest prayer accepted, he expressed his gratitudes to God, thus: 'Praise be to God'.

Thus, gratitudes form the vital component of valentine love.

Freedom is all right, however, with norms at base. When ideals stand abused the very essence of the celebrations pale into insignificance. The way 'Valentine days' are celebrated, at present, under the impact of lavish sensuousness, ignoring the very theme, at heart, the real love gets eclipsed in the haze of un-ethical passions. Fiddling with love is abusing the sanctity of the Valentine day. At times, it is abused in being relationship that hardly lasts long.

Love is divine. Let our celebrations have relevance to all that is pure as divine. Love is understanding and selfless. There is compassionate care, at base. A true valentine believes in giving without any expectations. Ego and self stand annihilated.

Valentinus, in the aforesaid legend, deserves the title as 'Saint' for his purity at heart. The legend inspires us to be true valentines by reminding that our love needs to be unlimited. It stresses the need to trust our wisdom as with the trust miracles happen.

Infact, we are our valentines as all the love we need is within us. Our heart is an ocean of pure love. It is unlimited. It finds surge for all, right where we are. Let our valentine, within, bloom in full growth to grasp, all around, in its fold. It is this love that every valentine should remain focused at.

Fake love or lust is the creation of head, unlike true Valentine, that is the creation of heart. Creation of mind is just lust and frivolous too. It is based on selfishness than on warmth of sacrifice.

Valentine is true love as interpreted by Valentinus is these Words: 'With love in your heart and belief in God, anything is possible' has universal appeal and validity.

Let's celebrate a valentine day in keeping with the spirit Invoked by Valentinus, in hearts.



10 Golden Rules for Micro, Small & Medium Business Turnaround

Indian OEMs and multinational giants in organized sectors like Aerospace, Defence, Automobile, Food, Pharma, Heavy Metal, FMCG etc have created a huge demand for MSMEs and have resulted in value added supply chain across India and in overseas markets.

MSMEs in India have gradually become direct suppliers to these large companies at various levels of supplying high quality products and services of different sorts. This lies a great potential for aspiring entrepreneurs, struggling business owners and those who have hunger for next level growth to align with such large supply chain ecosystem.

There are millions of micro, small and medium business units in India which still lack adequate knowledge on how to take their business to next level. It is a high time for business owners to recognize the fact that the competition is getting tough every day and they need to adopt adequate turnaround strategies to lead their business segment. With my 25+ years of experience in the field of management consulting, business coaching and training, I recommend following seven tips for taking a big leap forward:

1. Nothing works until you do the work
2. You can follow the herd or you can transform your world, but you can't do both



3. If you are not failing a lot, you are not doing very much
4. Change is hard at first, messy in middle and gorgeous at the end
5. Small daily improvements over time lead to stunning results
6. Invest in learning
7. You have the entrepreneurial life, you've settled for

Going forward, I have compiled following 10 golden rules for business owners to reinvent their businesses of any size and experience a transformation in their business are:

Rule#01

Create Vision, Mission and Balanced Score Card for your Business: Business of any size from start-up, small or medium would need to write clearly defined vision, mission, values, business scope and customer focus statements. Every entrepreneur must write down these statements for his/her business and also formulate Balanced Score Card to monitor key performance indicators (KPIs) covering strategic, operational, financial and risk management goals of business.

#This rule is fundamental in reinventing a business model.

Rule#02

Develop Short Term, Mid Term and Long Term Business Plan : Business Plan backed up by a strong financial feasibility report is critical for a successful business. Typically, small business owners trust their gut more than a scientifically evaluated market and financial feasibility. In the process of doing business, mistakes do happen and entrepreneur gets used to those mistakes and thinks it is a part of business, which is a wrong notion. Every business owner should have a documented Business Plan for 1, 3 and 5 years.

#Business plan gives a clear path for budgeting and expense model to keep the financial risk minimum.

Rule#03

Develop Strategies for Business, Products, Services, Marketing & Sales : Entrepreneurs

should develop best strategies for their business, products/services, marketing and sales as these strategies will ultimately help that business to define/redefine its way forward. Entrepreneurs typically know or learn strategies on their way and follow them and keep changing as they like. A documented, co-created and most importantly thoroughly assessed strategies can help business for exponential growth.

#Before any strategy is devised, it is important to do SWOT Analyses for each head as mentioned above.

Rule#04

Establish, maintain and continually improve Business Management System MSMEs should build their own Business Management Systems (BMS) for all processes and use best practices across the company. BMS is driving force for achieving process quality and it is desirable for every business entity to establish good management systems which are documented and dynamically improved with times. The BMS includes Work Flows, SOPs, Policies, Good Practices etc.

#A culture of Total Quality Management can prove to be a strong foundation for business excellence.

Rule#05

Focus on Lean Management principles : Lean management principles can be used by any organization to keep product realization process cost effective and trigger to eliminate wastes. Lean management system is the most essential part of running a cost effective business in this competitive market. Entrepreneurs should think of low-cost automation, productivity, yield optimization and value addition to improve bottom line.

#There are tens of tools for making business productive and if implemented with a scientific approach can make business really lean and cost effective.

Rule#06

Build Global Markets, Branding, Protect Knowledge, Create USP : MSMEs should

participate in National and International exhibitions and expose themselves to global market. Branding, social media networking, digital marketing are no longer buzz words but a requirement for survival in today's globally competitive business environment.

#Entrepreneurs should create a USP for their business.

Rule#07

Maintain Fiscal Discipline and Financial Transparency : Small and medium enterprises typically do not follow fiscal discipline majorly because of using traditional methods of financial management. There are two components of financial discipline; financial and market feasibility assessment. Financial transparency takes a back seat because most of the entrepreneurs do not know how to maintain financial discipline and deviate from compliances which lead them to financial stress.#

#Financial transparency leads to best financial practices, which are important for running a smooth business.

Rule#08

Develop, Train and Retain Teams Developing HR strategy, hiring right people for right jobs, hiring and maintaining skilled manpower are some of the key factors in retaining talent. MSME should interact and engage with human resource to bridge competence and skill gap. The employee engagement is crucial and should be based on

3-E model (Educate, Empower and Enforce).

#Training & Development should get maximum attention as the small training sessions can accrue maximum out of those under-trained and under-skilled manpower.

Rule#09

Respect Society and Environment. Think Sustainability : It is important for MSMEs to focus on social responsibility, environmental performance and energy efficiency leading to sustainable future. There can be very small initiatives like energy efficiency, rain water harvesting, use of alternate fuels et al by MSMEs towards sustainability and can contribute to society in a big way.

#Thinking sustainability can sustain MSMEs for a long haul.

Rule#10

Remain Networked with Business Management Organizations (BMOs)

It is said, net-work is net-worth and MSMEs who surround themselves with futuristic BMOs can gain a lot in a collective way. There are many schemes launched by government and financial institutions, which can reach to MSMEs through these BMOs.

#MSME should become member of professional BMOs, subscribe to events, join forums, establish contact management system, subscribe to knowledge magazines etc. to accrue maximum benefits for their company.



AIKS Appoints Dr. Anil Vaishnavi as Vice President!

Dr Anil Vaishnavi, President KKS Gurgaon, is a doctor by profession and a social activist by passion. AIKS welcomes Dr Vaishnavi into its Core Consultative Group.



Success is not a Destination but a Journey of Achieving Small Success Peaks in Life



- Garima Pandita

If you ask anyone whether they want to succeed in their life, the most common answer would be “Why not, it's what I desire”. You would hardly find anyone who thinks otherwise. The next questions you encounter would be, “What is Success? How to define it?”. In simpler terms, success is the achievement of something that you intend. For some people success means achieving whatever they dream. For many it is the name, fame, ego, power, social acceptance and money.

We all are big dreamers-fighting dreamers. We grow with various dreams. Some of them would have come true and some won't. We have failed many times while achieving our dreams but should we give up? Just think a little, ponder a little. When you were a child, you must have fallen down thousands of times while trying to stand and walk. If you have given up at that time, will you be able to walk today? Obviously you wouldn't. Therefore, never regret failing during achieving your dreams in life. Always we should be positive and try hard to achieve success in life.

We could simply differentiate destination as a narrower path compared to journey. The main feature of a destination is that it has a pre-defined end point. But do we have something like that in our lives? One could argue with me, that he or she has a goal in their lives and the achievement of it, is the destination. Then comes the question, what will they do after that? Are they done with their lives? Obviously, they will set another goal, which is harder to achieve and has more value than the previous one. Now their destination changes and they begin to walk in another path. They are striving hard to achieve goal after goal until they die.

Therefore, no one in the world could predict exactly what they want in their lives. So, that's why I have mentioned that the “Success of life doesn't have a clear destination, but, it's a non-ending journey, which actually ends with the end of life one day.”

“Success is never final. Failure is never fatal. In the end, it's the courage to continue that counts.”

Think about the most important achievement in your life. Remember that feeling when you finally reached the summit of your own particularly difficult mountain? You feel as if you can conquer anything. But you can't forget about all of the difficult times on the way to the top—the days when you just wanted to give up and try something easier. As the popular phrase goes, “Success is never final. Failure is never fatal. In the end, it's the courage to continue that counts.” Having the courage to continue after failure is important, but what's even more important is continuing after success. That's when it gets easy to sit back and look at all you have accomplished and forget how much more there is left to do.

Your success peaks will depend on the life you have decided to lead. The outcome of your efforts largely depending on what career you have chosen in your life.

We should direct our energies to achieve our single purpose or mission of life at the highest level and then start following a sequence of Dreaming Big, Defining Vision for those dreams, setting of goals for realizing vision, planning for action to achieve goals, Taking action to achieve plans, monitoring the process of taking actions, monitoring the results and finally celebrating the results or outcomes, which are nothing but peaks of success.

It is important to remember that your progress of taking actions will ensure the result you expect from your actions and if you stop taking action, you have to settle with the life you are leading today. Life is nothing but leadership inspiration for everyone and unless you take lead, you won't reach anywhere.



Anuja Khushu

Save Sharda Committee Meets Famous Playback Singer Anuradha Paudwal

Bangalore, 12th Februar 2022. Save Sharda Committee Head & Founder Sh. Ravinder Pandita called on famous playback singer Anuradha Paudwal in Bangalore recently today. He presented a copy of Vision document of Proposed Sharda Temple and centre coming up at LoC Teetwal in Kashmir to her. He also felicitated renowned devotional singer with Sharda Sammaan and presented to her a brief on Sharda Mission. In a cordial meeting that lasted 30 minutes Save Sharda Committee Kashmir Regd. presented a saga of struggle stressing the need for reopening of Sharda corridor on the lines of kartarpur Pilgrimage. Anuradha paudwal

asked the Head of Save Sharda Committee Sh. Ravinder pandita, as to how she could do service to the mission. "You can record & sing a few Sharda bhajans for sharda followers" exclaimed Sh. Pandita.

Save Sharda Committee has been struggling for reopening of Sharda Peeth for more than 2 decades now and has taken up the matter with both governments of India and Pakistan. She blessed the committee members comprising of Sh. Mohan Krishan Mongha ji, Rakesh koul of Core Sharda team, Manjunath Sharma & Seshu Durbaka with shawls

*Ravinder Pandita
Head/Founder, Save Sharda
Committee Kashmir Regd.*



Reactions to Movie "The Kashmir Files"



The Kashmir Files, directed by Vivek Agnihotri, was released in theatres on March 11, 2022 across the country. However, getting the film into theatres was not easy. The film set in 1990 during the Kashmir conflict has thrown light on the story of lakhs of Kashmiri Pandits who were forced to flee the Valley in 1990, leaving behind their homes and hearths.

The Kashmir Files is the only film so far that has ventured to depict the horrifying predicament of Pandits (and others who have been persecuted) till now. It may not have covered all the incidents, due to time constraints, but it has definitely removed the lid from the cover up on genocide of the Kashmiri pandit community. Despite huge stumbling obstacles, the quantity of information and the gravity of the crisis dispersed throughout the film is amazing. He has picked situations told from the perspective of Kashmiri Pandits that occurred during the onset of Islamic militancy in the valley in 1989.

The Kashmir Files, though filmed on a shoestring budget and with no advertising, passionate audiences were blown away by the film. The film has questioned the brutal rhetoric of those who want to impose restorative justice and reconciliation in order to bail out the community's persecutors. It

depicts the genuine account of the harsh miseries faced by Kashmiri Pandits during the Kashmir uprising in 1990.

Among the cast members of the movie are Anupam Kher as Pushkarnath, Mithun Chakraborty as Brahma Dutt, Darshan Kumar as Krishna Pandit, Pallavi Joshi as Radhika Menon, Bhasha Sumbali as Shraddha Pandit, and Chinmay Mandlekar as Farooq Malik as Bitta. The film is produced by Tej Narayan Agarwal, Abhishek Agarwal, Pallavi Joshi, and Vivek Agnihotri under the Zee Studios, IAMBuddha, and Abhishek Agarwal Arts labels.

Mr. Anupam Kher and Mr. Darshan Kumar gave outstanding performances. Ms Pallavi Joshi did an excellent job and needs to be recognised. Bhasha Sumbli, who portrayed Sharda Pandit, has given her the best. The directing was excellent, yet there were a few points where the plot looked to be hurried and sloppy. Although censoring edits may have played a part, the film nonetheless has a huge impact.

All of this explains how and why revealing the truth about one of humanity's most heinous pogroms has not been attempted until now. Salute to Mr. Agnihotri for his bravery!

Kashmiri Sewak Samaj, Faridabad Organizes Candle March



Faridabad: Kashmiri Sewak Samaj, Faridabad organised a Special show of the much talked about Movie “The Kashmir Files” on 13th March, 2022 at INOX Cinemas (Crown Interiorz Mall) Faridabad. Biradari members showed tremendous response and most of participants in this community-viewing event thronged the theatre well before the appointed time. During the screening of the film, people were emotionally charged as the elderly people could connect to each and every scene of the film, while the younger ones (who might have heard about the ghastly

stories of genocide, albeit without realizing the gravity of the same) were shell-shocked to see an audio-visual history of the gory happenings. People kept sobbing and, with teary eyes, occasionally raised their voices to chant “Bharat Mata KI Jay”, “Vande Mataram”, “Jis Kashmir Ko Khoon Se Seencha, Woh Kashmir Hamara Hai” and “Vivek Agnihotri Zindabaad.” The mesmerizing images of the actors, especially our very own Anupam Kher and the “Find of The Tinsel -Town” the hugely talented daughter of the community Bhasha Sumbly will surely haunt our minds for a



- Upender Ambardar

Ratan Parimoo : The conductor A symphony of Expressions and Colours

Author : Chaitya Shanvi Shah
Pages : 281; Price : Rs. 2,500/-

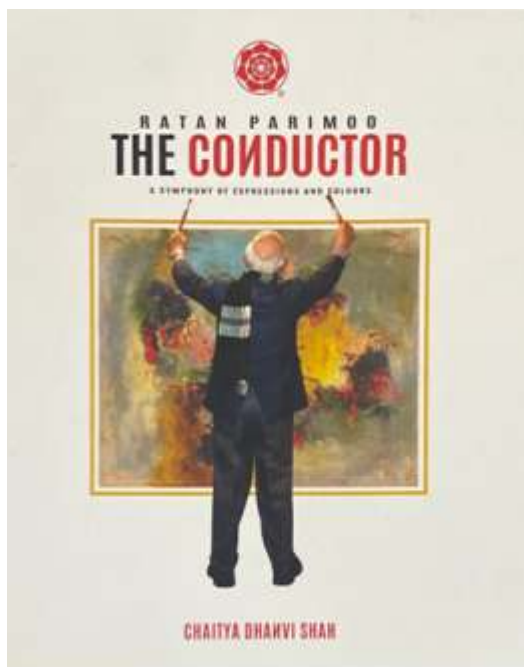
The book titled “Ratan Parimoo, The Conductor, A Symphony of Expressions and Colours”, written by the eminent art curator and art writer Chaitya Dhanvi Shah; the managing director of the DRS Art company, is priced at Rs. 2,500. The enthralling book (hard cover) having a dazzling and illustrative jacket with glossy smooth feel paper, spans over to 281 pages.

The book, apart from having an attention arresting cover is also packed with sharp & crisp visuals. The book leads us through an illuminating and comprehensive narrative about the achievements and master stroke accomplishments of Dr. Ratan Parimoo, the reputed art historian and painter of India, who is sincerely committed to the world of art. Dr. Parimoo besides being an outstanding abstract artist, is also a renowned academician, a celebrated teacher, a prominent author, a distinguished museum director and an art analyst, all rolled in one.

The erstwhile dean and professor of Art history and aesthetics at M.S. University Baroda (Vadodra) and a former director of L.D. Museum, Ahmedabad, is a son of the soil, having been a resident of Purshiyar, Habba Kadal, Srinagar. He is also a holder of the prestigious Rockfeller foundation scholarship on the Buddhist art. He had his initial grooming and training under the famous and one of the founder members of the celebrated Baroda Art Group, Padam Bhushan Sh. Narayan Shridhar Bendre, the first reader and head of the Department of the Painting and Fine Arts of the University.

The book laid out in several and distinct segments, are captioned as Modern and contemporary art, Abstraction, Know Parimoo, Transformation, Conductor, Color field, Childhood – adulthood memories, Parimoo and Naina Dalal, Early years of Parimoo as an art student, Abstract expressionism, Genesis, Pioneer of Abstract expressionism, What does a conductor do, Naina Dalal - Ratan Parimoo exhibition of paintings, Colour field, Colour types and finally Conductor's Colours.

The preface at the very start of the book makes Parimoo as a bold and innovative painter, who devised his individual approach and art technique at a time where it was unthinkable to do so.



The rush of the nostalgia and caring touch of his mother and grandmother is quite evident in the subsequent narrative. The demanding conditions of his upbringing and childhood haunts are conveyed with a remarkable clarity. There is no jugglery of words as recollections and associated frosty aspects are brought forth with truthfulness.

The chronicle moving ahead tells the reader about his marriage with Naina Dalal in the year 1960, who happened to be his junior in painting, at the university. It was the time when he got selected for the prestigious commonwealth scholarship of the British Government to study in England for three years. Next, Parimoo familiarizes us with his early days as an art student at the newly established school of Fine Arts, Baroda University under the inspiring guidance of Professor N.S. Bendre. It was here that the virtues of open mindedness, individual creativity and independent thinking were imbibed by him. Under the caption, Parimoo and Art, he makes it abundantly clear that he is wedded to the visual art as a lifetime preoccupation and in no way is an artist for the business. He also spills the beans about his involvement with the abstract and expressionist art field.

Interestingly enough, he discloses that he continues to hold on to the elements of the Indian sensibilities and feelings through the use of styles and colours. He further says that he draws inspiration from his surroundings and landscape. He also makes it known that abstract art is analogous to music as both of them encapsulate a wide range of expressive and creative possibilities. Both of them, as per his opinion, are responsible for stimulating the corresponding emotional response. Parimoo also states that in abstract art, the accompanying visual elements are colours, lines, shapes and volume. Contrasting to it, he opines that the obscure syllabary consists of movement, symmetry, rhythm and gravity. He also divulges that colours and brush strokes have a prominent place in this type of art. It motivates a painter to break away from the usual figure painting, portraits, landscapes and religious cum societal type of art. This forms a part of the narrative under the caption 'Transformation'.

Revisiting 1950s with Ratan Parimoo comprises another segment of the book which is packed with the images of his early art work dating from 1956 to 1960. These were displayed in exhibitions at museums and art galleries of Ahmedabad, Mumbai and Vadodra. The upcoming pages make us aware of the resulting effect of reading of art history and aesthetic books, which contribute to galvanize one's creative work. Likewise, his familiarity with the literature genre made him to comprehend the theory and subsequently paint it on the canvas in a practical form. Many of his earlier time paintings are like a sojourn to his motherland Kashmir, for which he has immense emotional and fond recollections. It is amply demonstrated in "Badam Wari", oil in canvas paintings and his paintings of "Maej Kashmir" series, Kashmiri families in oil painting and Habba Kadal (1958). They evoke idyllic ambience and milieu of 1940s and take the reader into a landscape that is identifiable to them. In the subsequent pages, the reader is also familiarized about the colour types, associated connect with the society at large and their role in making the individual life and society in general, lively, pleasing, high spirited and delightful.

The book rounds off with a bunch of impressive and vibrant images of his artwork. In a plain speak, this is a landmark and immensely readable book packed with extensive information about the art, life and achievements of Dr. Ratan Parimoo, the maestro of the abstract art.

» NTA Held Examinations

National Testing Agency (NTA) has been established as a premier, specialist, autonomous and self-sustained testing organization to conduct entrance examinations. The following is the list of examinations held by NTA.

1. Common Management Admission Test (CMAT)

The Common Management Admission Test (CMAT) is a National Level Entrance Examination for admission to Management Programme(s) in the country. Information about the eligibility, scheme of exam, exam centers, exam timings, exam fee, procedure for applying etc. are contained in the Information Bulletin hosted on the website of NTA <https://cmat.nta.nic.in/>.

2. Graduate Pharmacy Aptitude Test (GPAT)

Graduate Pharmacy Aptitude Test (GPAT) is a National Level Entrance Examination for entry into M. Pharma Programme. Candidates who are desirous of applying for the exam may go through the Information Bulletin and apply online at <https://gpat.nta.nic.in/>

3. Joint Entrance Examination (Main) JEE (Main)

The Joint Entrance Examination (JEE Main) comprises of two papers. The Paper1 is conducted for admission to Undergraduate Engineering Programs (B.E/B. Tech) at NITs, IITs, other Centrally Funded Technical Institutions (CFTIs), Institutions/Universities funded/recognized by participating State Governments, as well as an eligibility test for JEE (Advanced), which is conducted for admission to IITs. Information Bulletin and apply online at [www. https://jeemain.nta.nic.in/](http://www.https://jeemain.nta.nic.in/)

4. University Grants Commission (UGC)-NET

The National Eligibility Test (NET) is conducted on behalf of University Grants Commission (UGC) for determining the eligibility of Indian nationals for the

Eligibility of Assistant Professorship, Junior Research Fellowship or both, for Indian Universities and Colleges. For information browse <https://ugcnet.nta.nic.in/>

5. Joint Entrance Examination (NCHM JEE-2022)

The Institutes affiliated to NCHMCT offer B.Sc. (Hospitality & Hotel Administration) program jointly with the Indira Gandhi National Open University. The Three-Year (Six Semester) course equips students with all the required skills, knowledge, and attitude to efficiently discharge supervisory responsibilities in the Hospitality sector. Admission to the course is through the NCHM JEE exam. Website: <https://nchmjee.nta.nic.in/>

6. Indian Institute of Foreign Trade IIFT MBA (IB)

NTA will be conducting the entrance exam for admission to the MBA (IB) of IIFT. Admission to the program is through an entrance exam and interview/group discussion etc. Further details are available in the prospectus posted on the Institute's website www.iift.edu.

7. Joint CSIR - UGC NET Examination

Joint CSIR UGC NET is a test being conducted to determine the eligibility of Indian nationals for Junior Research Fellowship (JRF) and for Lectureship (LS) /Assistant Professor in Indian universities and colleges subject to fulfilling the eligibility criteria laid down by UGC. Online. Details may be at <https://csirnet.nta.nic.in/>

8. All India Sainik Schools Entrance Examination (AISSEE)

Sainik Schools offer admission at the level of Class VI and Class IX. Admission is based on the performance of candidates in the All-India Sainik Schools Entrance Examination (AISSEE). NTA conducts the examination. Details will be posted on website <https://aissee.nta.nic.in/>

9. Uttar Pradesh Combined Entrance Test (UPCET)

National Testing Agency will be conducting the Uttar Pradesh Combined Entrance Test (UPCET) for admission to the professional courses offered by Govt./Govt. aided institutions and private unaided Institutions affiliated to Dr A.P.J Abdul Kalam Technical University (AKTU), Madan Mohan Malaviya University of Technology (MMMUT), Harcourt Butler Technical University (HBTU) and some other State Universities of Uttar Pradesh. Further details are available at <https://upcet.nta.nic.in/>

10. Banaras Hindu University (BHU) Entrance Test

NTA has been entrusted by the Banaras Hindu University (BHU) with the task of conducting Undergraduate (UET) and Postgraduate (PET) Entrance Examinations for all its courses. Candidates who are desirous of applying for the exam may go through the Information Bulletin and apply online at <https://bhu.eta.nta.nic.in/>

11. Central Universities

Common Entrance Test (CU-CET)

Central Universities Common Entrance Test (CU-CET), for admission to different programmes of the participating Central Universities, will provide a single window opportunity to the students to seek admission in these participating Universities / Institute(s) across the country. Website: <https://cucet.nta.nic.in/>

12. National Eligibility Cum Entrance Test (NEET) (UG)

NEET will be conducted by National Testing Agency (NTA), as a uniform entrance examination for admission to MBBS/BDS/BAMS/BSMS/BUMS/BHMS and other undergraduate medical courses in approved/recognized Medical/Dental /AYUSH and other Colleges/ Deemed Universities/Institutes (AIIMS & JIPMER) in India, as per Section 14 of The National Medical Commission (NMC) Act, 2019 and relevant Graduate Medical Education Regulations (GMER) 1997, as amended from time to time. For other relevant information, Information Bulletin for NEET (UG)-2022,

may be referred to on the NEET (UG) Portal at: <https://neet.nta.nic.in>

Indian Institute of Science, Bangalore P. G. / Ph. D. Admission

- (1) Research Programmes [Ph D / M Tech (Research)]
- (2) Course Programmes in Engineering [M Tech/M Des/MMgt],
- (3) Course Programmes in Science [M Sc in Life Sciences and Chemistry],
- (4) Integrated Ph D
- (5) External Registration Programme [Ph D / M Tech (Research)]

The GATE/GPAT/NET JRF/other National entrance test passing certificate/score card should be valid as on 01 August 2022.

NET JRF includes –Joint CSIR-UGC NET for JRF; UGC-NET for JRF; DBT JRF; ICMR JRF; JEST; NBHM Research Award; INSPIRE. Applicant must be qualified for Junior Research fellowship (JRF) to be eligible to apply through NET JRF mode.

- ✓ Last date for online submission of applications is 22.03.2022
- ✓ For updated information, please visit IISc website (www.iisc.ac.in)

Reservation for Kashmiri-Migrant (KM), Kashmiri Pandits/Kashmiri Hindu Families (Non-Migrants) living in the Kashmir valley, as per Government of India regulations.

GGSIU New Delhi

Common Entrance Test Examinations

All the candidates seeking admission on the basis of merit in NLT/GGSIPU CET are hereby instructed that they have to carry out Registration and also submit Application Form through Online Mode only by paying the requisite Registration Fee of Rs.1200/-

The registration process will be done online mode on the University website i.e., www.ipu.ac.in.

Online Registration for participation in Online Counselling is mandatory for admission in various Programs for Academic Session 2022-23.

Online Registration and Submission of

Online Application Form along with a Registration Fee for admission in various programs on the basis of NLT/GGSIPU CET is up to 30.04.2022

Registration is mandatory for all given below programs:

1. Bachelor of Architecture (B.Arch)
2. Master of Computer Application/ Master of Computer Applications (Software Engineering) (MCA/MCA(SE))
3. Master of Laws - LL.M.
4. Integrated B.A.LL.B (Hons)/ Integrated B.B.A.LL.B (Hons.)
5. Bachelor of Technology (BTECH)
6. Bachelor of Design (New Programme)

National Level Test for Admissions (Medical Programmes)

7. Bachelor of Medicine & Bachelor of Surgery (MBBS) NEET UG Exam 2022
8. Bachelor of Science (Hons) Nursing NEET UG Exam 2022
(Only for Unmarried Female Candidates)
9. Bachelor of Ayurveda, Medicine and Surgery (BAMS) NEET UG Exam 2022
10. Bachelor of Homeopathy Medicine and Surgery (BHMS) NEET UG Exam 2022
11. Postgraduate Ayurvedic Courses (PGAC) AIAPGET 2022

Computer Based Test (CBT Mode) will be conducted for CET.

The GGSIPU CET 2022 shall be tentatively conducted in the last week of April 2022, however, the exact final dates and details of Common Entrance Tests shall be notified later by CET CELL, Examination Branch, GGSIPU

Jammu & Kashmir Migrants

One seat, which will be supernumerary in nature is earmarked for Kashmiri migrants in each Institution.

Admission will be based on merit through CET. A certificate of the competent authority for availing admission against Kashmiri Migrant Quota is to be produced by the candidates at the time of counselling/admission. Since the seats of the Kashmiri Migrant Quota are supernumerary, they will not be converted at all in any other category in case, they remain unfilled. The University earmarks the seats reserved for the Jammu & Kashmir Migrants in an institution in the specific program of study at the time of counselling as per current practice. If any guidelines are received for the Government of NCT of Delhi before the commencement of counselling for the Academic Session 2022-23, the same shall be applied.

| S.No | Events | Last date for submission of IP University Online Form | IPU CET Exam Date 2022 | IPU CET Result Declaration Date |
|------|-----------------------------|---|------------------------|---------------------------------|
| 1. | MBA-IT | 10-04-2022 | 21-04-2022 | 03-05-2022 |
| 2. | B.Sc Nursing | 10-04-2022 | 21-04-2022 | 03-05-2022 |
| 3. | MA (English) | 10-04-2022 | 21-04-2022 | 03-05-2022 |
| 4. | LLB | 01-05-2022 | 19-05-2022 | 31-05-2022 |
| 5. | MCA/MCA (SE) | 01-05-2022 | 13-05-2022 | 24-05-2022 |
| 6. | B.Tech | 01-05-2022 | 13-05-2022 | 24-05-2022 |
| 7. | B.Com (Hons.) | 10-04-2022 | 05-05-2022 | 17-05-2022 |
| 8. | BBA | 01-05-2022 | 26-05-2022 | 07-06-2022 |
| 9. | MBA | 01-05-2022 | 26-05-2022 | 07-06-2022 |
| 10. | BCA | 01-05-2022 | 12-05-2022 | 24-05-2022 |
| 11. | B.Ed | 01-05-2022 | 12-05-2022 | 24-05-2022 |
| 12. | B.Ed (Special Education) | 01-05-2022 | 20-05-2022 | 31-05-2022 |

| | | | | |
|-----|--|---------------------|----------------------|----|
| 13. | BAMS | To be Notified Soon | Through NEET UG 2022 | NA |
| 12. | BAMS | To be Notified Soon | Through NEET UG 2022 | NA |
| 15. | PGAC (Post Graduate Ayurvedic Courses) Through Ayush, To be Notified Soon | | | |

Panjab University, Chandigarh MET- Management Entrance Test-2022

Courses for the academic session 2022-23.

Tentative date by which the result of the Entrance Test may be declared by the University: 10th June 2022 For detailed information, please refer to the MET Prospectus-2022 on website <http://met.puchd.ac.in> The last date for completion of online registration is April 13, 2022. The hardcopy along with the necessary documents should reach the Assistant Registrar, UIAMS, South Campus, (Behind Alumni House), Panjab University, Sector-25, Chandigarh by April 20, 2022.

One additional seat over and above the sanctioned intake in each of the MBA (sectoral) programmes is reserved for the wards of Kashmiri Migrants and Kashmiri Pandit/Kashmiri Hindu families (non-migrants living in Kashmir Valley) at UIAMS.

Graduate Pharmacy Aptitude Test (GPAT)

Graduate Pharmacy Aptitude Test (GPAT) is a National Level Entrance Examination for entry into M. Pharma Programme. This test facilitates institutions to select suitable Pharmacy graduates for admission into the Masters (M.Pharma) Program. The GPAT is three hours Computer Based Online Test. A few scholarships and other financial assistance in the field of Pharmacy are also given on the basis of GPAT Scores. The GPAT score is accepted by all AICTE/Pharmacy Council of India (PCI) approved/affiliated University Departments / Constituent / Affiliated Colleges / Institutions.

Online Submission of Application Form through Website (<https://gpat.nta.nic.in/>) Up to 17.03.2022 (up to 11:50 P.M.) The date of the Examination Will be announced later on the website

Charpak Master's Scholarship Program 2022 for Indian Students in France, Embassy of France offers Charpak Master's Scholarship

Program 2022 for Indian students to pursue Master degree Courses in France for all streams and fields of study. Application for the same can be submitted through online mode till March 28, 2022.

Non-scholarship holders currently pursuing M1 in France are not eligible for the scholarship. The students must submit their application on the online scholarship portal <http://ifi.scholarship.ifindia.in/>

JN Tata Endowment Loan Scholarships 2022 for Higher Studies

JN Tata Endowment for Higher Education of Indians invites applications for JN Tata Endowment Loan Scholarships 2022-23 from students who are willing to pursue full-time Postgraduate/PhD/Postdoctoral studies abroad in all fields. The amount awarded as the loan scholarship ranges between Rs.1,00,000/- and Rs.10,00,000/-. Application Registrations for J N Tata Endowment Loan Scholarship: March 21, 2022 Last date for the final submission of applications: March 28, 2022 Candidates must have scored at least 60% marks on average in their undergraduate or postgraduate studies. The course to which candidates are admitted must be recognised as a Graduate Program (post-graduate in Indian terminology).

Download the application form (www.jntataendowment.org), A good GRE/GMAT/TOEFL/IELTS score is significant for those applying overseas. If you have received a low GRE score, it may be advisable to improve upon it, to increase your chances of receiving the loan scholarship. Candidates should note that to be shortlisted for an interview is no guarantee of receiving the loan scholarship.

Feedback: vijaykashkari@gmail.com



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



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



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



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



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



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



Looking suitable match for our son born on 29 Nov.1982 time,12.57 a.m, height 177.8cm graduate in bio technology working as business development executive in eilisy 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 Managent 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

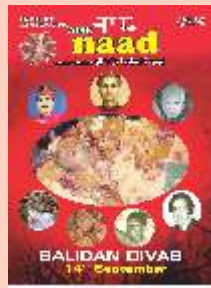


Alliance is invited for our 1992 year born daughter. She has completed BE in IT from Kurukshetra University and is presently employed in TCS. Family originally hails from district Pulwama presently settled in Jammu. For Tekni and Kulawali please contact 9419227270, 7780857090



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Telephone : 011-26107431
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

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

Dear Sir,

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

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

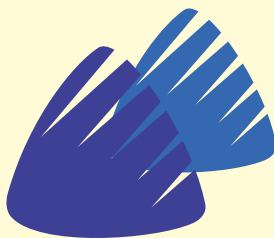
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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

Amount : **Date :**

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