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# AIKS **Maad**

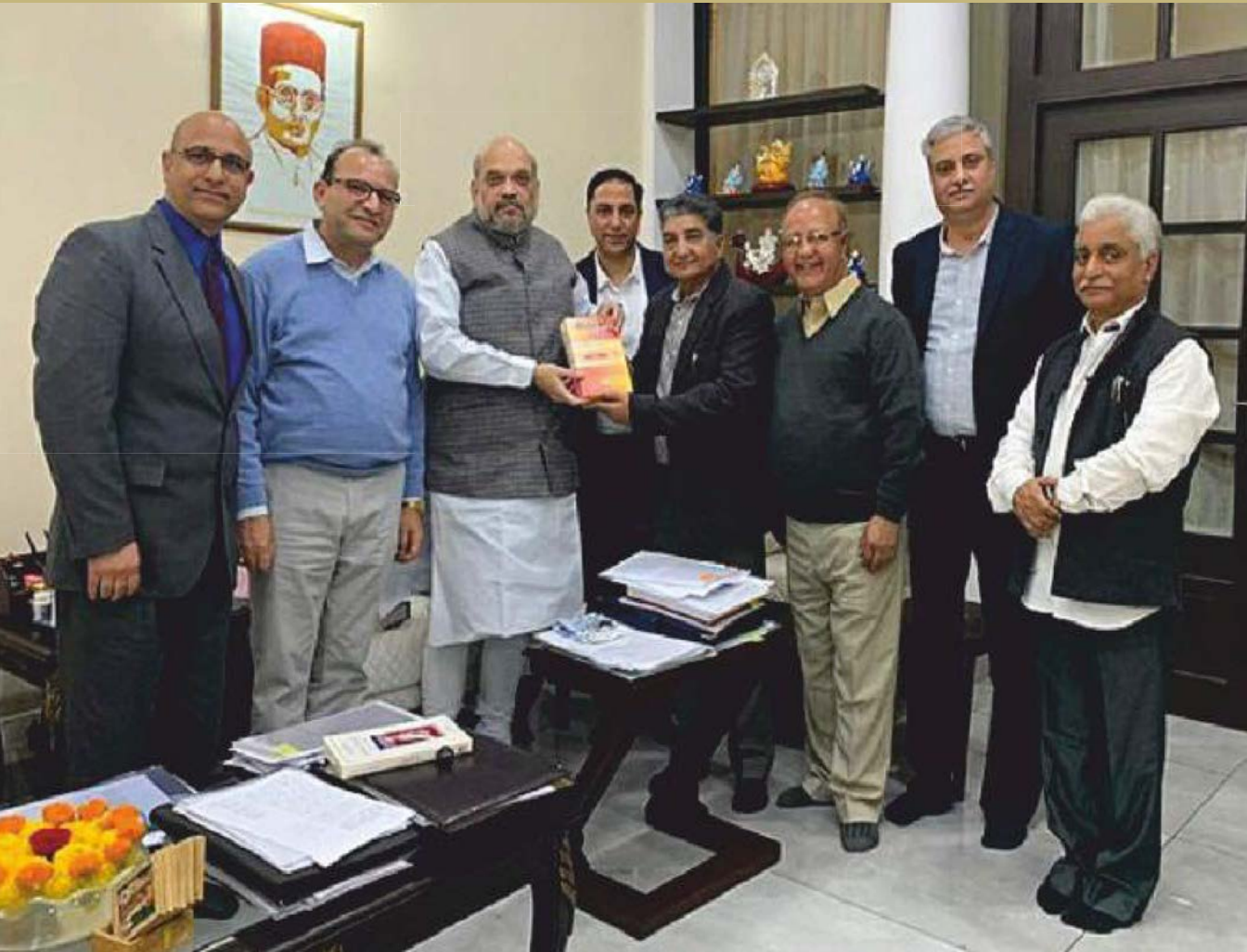
A Monthly Publication of **all india kashmiri samaj**



Navreh  
Poshte

VOL XXX No. 03

March 2020



**Does Govt Have a Plan for  
Return of KPs?**



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CALIFORNIA, USA  
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**EDITORIAL BOARD**  
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**AIKS Secretariat, New Delhi**  
244, Sector - 3  
R.K. Puram, New Delhi  
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**Circulation Manager**  
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9639740129  
011-26107431

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

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

## DISCLAIMER

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## THIS MONTH'S COVER

A group of prominent KP's along with AIKS President meeting the Home Minister Sh. Amit Shah

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*From the  
Editor-in-Chief*



**Dear Readers,  
Navreh Greetings**

I, on behalf of Naad team, take this opportunity to convey our best wishes to all our readers, on the occasion of Navreh which falls on 25<sup>th</sup> March. This year we shall enter another Sapt Rishi Samvat year of 5096. According to Bringesh Samhita, Lord Brahma created the world and in Kashmir this took a celebratory form with worship of Kaal- Time and other deities so as to usher in the year ahead and pray for well being. Though the KP diaspora is in exile from their homeland since

last 30 years, but the community has continued to celebrate this important day without any break. This cultural continuity in exile is important as it shall reinforce our cultural commitment and our dream to return to our own homeland sooner than later.

The celebration of Navreh emphasises the exuberance of life and our community have been following this spirit irrespective of numerous upheavals. It goes to the credit of community, that irrespective of their displacement they continue this practice of Sanskrit Hindu Civilisation.





## Corona Virus Scare

Since last few weeks, the world is gripped with the pandemic virus of COVID-19. The virus has spread across all the major continents after it was first detected in Wuhan, China. After the outbreak and initial failure to contain the disease, the Chinese authorities tried to play down the spread of the disease. Even now very little is known about how the virus got spread. However, in India the administration took the lead in alerting the citizens and took measures to evacuate its citizens from China, Iran and Italy where the disease had achieved serious proportions. Hence, it is important for all the citizens to take necessary precautions and avoid transfer of the disease. Therefore, this time please

follow hygienic practices and take care of your loved ones.

### Virus Type:

The SARS-CoV-2, now medically re-named, the 2019 novel coronavirus belongs to the virus family *Coronaviridae* which were discovered in the 1960's. The *Coronaviridae* family is classified into four general Alphacoronavirus, Betacoronavirus, Gammacoronavirus, and Deltacoronavirus. The alpha- and betacoronaviruses infect mammals and gammacoronaviruses infect birds while deltacoronaviruses infect both mammalian and birds. The SARS-CoV-2 belongs to the Betacoronavirus family.

मनील गुण गणक



## Note

We request community members to share their articles, poems, press releases and achievements to Naad for publication and dissemination. The same can be sent to [hqaiks@gmail.com](mailto:hqaiks@gmail.com) or can be sent through WhatsApp on 9958154848. — Editor-in-Chief

From the

## President's Desk



**A**fter a long time, perhaps, after the NDA Government won the general election for the second time in succession in June 2019, our community representatives got a chance to meet the second-most powerful man (arguably) in India, Sh. Amit Shah, our Home Minister. As is wont with such meetings, there was a massive reaction, both positive and negative to our meeting with the *Greh Mantri*. Therefore, this page provides an opportunity to clear all the misgivings about this meeting.

The meeting was organized by Jammu Kashmir Vichar Manch (JKVM), particularly by Sh. Parikshit Kaul ji. Besides, Parikshit ji and I, those who were part of the delegation included, Sh. Sanjay Ganjoo, Sh. Dalip Mattoo, Sh. Utpal Kaul, Dr Surinder Kaul and Sh. Anil Kachroo. As would be evident, JKVM had the largest representation. Dr Surinder Kaul and Sh. Anil Kachroo represented the Global Kashmiri Pandit Diaspora, while I represented the

AIKS. The meeting lasted for nearly an hour. Initially, it had been decided that we would not present any memorandum. However, at the last moment it was decided that it would be better to hand over a memorandum to ensure our considered demands remain on record. Therefore, an old memorandum, which had been presented earlier on behalf of GKPD by me to the erstwhile HM, Sh. Rajnath Singh ji, was tweaked slightly and presented.

The HM gave enough time to all the members of the delegation to speak. All the speakers including me stuck to what was written in the memorandum. Most of the talking was done by members of the delegation. The HM did speak on some issues, but mostly as loud thinking. He appeared well-informed about some issues which concern us intimately; Our rehabilitation and resettlement in the Valley, encroachment of Temples and Shrines and their reconstruction/ extensive repairs, Economic revival of the newly created Union



Territory, radicalization of Kashmiri youth, Security of rehabilitated Pandits, etc. etc.

I would like to put on record that to most people in our community, the meeting of the HM with KP delegation came as a big surprise, in fact, out of the blue, and led to many misgivings. Therefore, I would like to put on record my own assessment of such misgivings.

The meeting had been arranged at a very short notice and the members of the delegation had been selected by those who organized the meeting. Due to extremely short notice at which the meeting took place and the even shorter notice that the members themselves got for the meeting, the security issues involved, etc., not many people knew about the meeting. What made matters even more intriguing was the way the news about the meeting was made public. This also needs a bit of an explanation.

Only two pictures of our meeting with the HM were taken during the entire meeting. These were taken by the HM's staff. Later, he or his staff made these pictures public, along with the HM's meeting with the KP delegation. Thereafter, it was a lead news on all channels and grabbed headlines for the next few hours. Some of those who were part of the delegation also appeared on TV News channels. This too

added to the confusion. Since our own community learnt about this meeting through the media and not through their own representatives, gave rise to these misgivings.

It would also be in the fitness of things to report that the delegation obviously did not represent the whole community- to describe it as fractious would be an understatement- but represented their own respective organizations. In fact, many well-known organizations went to town to denounce the meeting and once again reiterated their own set of demands.

I would like to add that during the last thirty years of our exile, some big the community organizations have either got divided further or other organizations have sprung up. This has led to a classic case of divided opinion on crucial issues. Coupled with this is our dwindling population, inter-community marriages, lack of emotional connect of our youth with our ancestral land, Kashmir, etc. These issues have further handicapped our return issues. I think there is an urgent need to introspect in order to formulate an effective response.

*- Col. Tej K. Tikoo*

*Email : tk.tikoo@gmail.com*

*Mob : 9899656400*



## General Secretary's Column

### Preparation for IMT Day Celebration

To take stock of the preparation for making International Mother Tongue Day (IMT Day) event on 29<sup>th</sup> February 2020 a grand success, a special meeting was held on 12<sup>th</sup> February 2020 at AIKS office at R K Puram.

Those who attended the meeting included Col. Tej K Tikoo, Sh. Vijay Kashkari, Sh. Roop Krishen Bhat, Sh. Sanjeev Gautam Raina, Sh. Arvind Shah, Sh. Sudhir Shah, Shri Rajinder Premi and myself. All the related details were deliberated upon. Members were informed that KSS Faridabad had offered to co-host the celebration and the participants agreed to hold the function at Sharika Bhawan. It was also concluded to hold the programme for full day duration and to include a panel discussion on challenges faced for preservation and promotion of Kashmir Language and Culture as part of the event as it is facing serious challenges particularly post displacement of the community in 1990. This would be followed by a "Mushiara" where community poets will join. A cultural programme of young Community Singers was also decided to be included. It was also concluded to honour community poets, writers and stalwarts who have contributed immensely in the field of language and culture.

### Update of AIKS Civil Writ Petition No. 534 of 2006

We have been reporting regularly in this column about the progress made in this important petition of AIKS originally submitted in Hon'ble Supreme Court of India and currently being pleaded in the Jammu Bench of Jammu & Kashmir High Court.

A significant order was passed by a double

bench comprising Hon'ble The Chief Justice Gita Mittal and Hon'ble Justice Sh. Rajesh Bindal, Judge, on 29<sup>th</sup> January 2020 and we are placing a copy of the order later in this edition.

It is pertinent to state that the bench ordered the Secretary, Dept of Relief and Rehabilitation, UT of Jammu & Kashmir to inform the court on affidavit with regards to steps taken, planned or underway for habilitation of the Kashmiri Migrant families. They were also directed to submit details of land belonging to the Kashmir Migrants which is stated to have been encroached or trespassed and steps taken to remove such trespass/encroachments. The order also demanded that present status of the properties owned by Kashmiri migrants including temples, places of worship and any other institutional structures belonging to the Kashmiri migrants be submitted to the court.

Since the case has been listed for next hearing on 6<sup>th</sup> March 2020, AIKS along with the group of eminent lawyers pleading on its behalf held consultations to ensure adequate steps be taken expeditiously for proper and close follow-up in the interest of the community at large.

### Revocation of Article 370 and 35A of Constitution

Following the decision to neutralize Article 370 and Article 35A of the Constitution of India by the Govt of India, a number of individuals approached the Hon'ble Supreme Court of India to set aside the order of 6<sup>th</sup> August 2019 whereby the said articles were neutralized.

AIKS had sought intervention in the matter seeking to dismiss the writ petition challenging the constitutional validity of the 2019 order.



Hearing the petition the Supreme Court on 3<sup>rd</sup> March 2020 refused to refer to a seven bench Constitution bench a bunch of pleas challenging the constitutional validity of changes in Article 370 for scrapping of special status to Jammu & Kashmir and said the issue would continue to be heard by the five judge bench of Justices N.V Ramana, Sanjay Kishan Kaul, R Subhash Reddy, B R Gavai and Surya Kant.

AIKS through a team of eminent lawyers is keeping a close watch on the developments.

## IMT Day Celebrated

This year AIKS and its affiliate Kashmiri Sewak Samaj (KSS) Faridabad jointly organised the International Mother Tongue Day on 29<sup>th</sup> February 2020 which normally falls on 21<sup>st</sup> February. The day was dedicated by UN Assembly to celebrate the linguistic and cultural diversity globally in the year 2000 and is being observed globally ever since. This year the celebration had to be deferred since 21<sup>st</sup> February coincided with Shivratri festival.

The impressive and well attended function was held at Sharika Bhawan, Institutional Area, Faridabad, where veteran poet Sh. Moti Lal Koul Naaz was the chief guest. Many noted linguists, writers, poets and persons connected with the preservation and promotion of Kashmiri Language as our “Mother Tongue” attended the daylong celebration.

In his welcome address Col. Tej K Tikoo, President, AIKS while welcoming the guests recalled the great efforts made by Prof. Omkar Koul and later by Dr. Roop Krishen Bhat for the preservation and promotion of Kashmir Language through the creation of CKLLC, as a wing of AIKS. He welcomed all the participants and specifically Sh. Moti Lal Koul Naaz, an eminent Kashmiri poet, who was the chief guest this year.

On behalf of KSS Faridabad, Dr. I K Kilam the vice President spoke about the urgent need of supporting Kashmiri Language with positivity at multiple levels be it individuals, family, organizational, community level or through specific publications, programmes and events for preserving Kashmir as a language.

Speaking on the occasion, Naaz Sahib informed the audience that the great poet Rabinder Nath Tagore originally wrote “Geetanjali” in his mother Tongue Bengali.

Later he himself translated it into English Language which brought him global acclaim and the coveted Noble Prize. Despite this acclaim, Tagore confessed that he could not convey his deep emotions while translating it from Bengali to English as he found it impossible to convey all his feelings which had enveloped his original thoughts in his mother tongue. Such is the power of one's mother tongue, he said

Shri Naaz desired that we should encourage our children to speak in Kashmiri and stated that every individual can learn any language anywhere in the world but the mother tongue, Kashmiri, should be spoken at least at home.

In his keynote address Dr. Roop Krishen Bhat gave the historical background of Pakistan imposing Urdu post partition on the then East Pakistan leading to massive agitation in 1952 from the residents of East Pakistan (Now Bangladesh) who desired Bengali to find its due place due to larger number of people speaking that language. This led ultimately to death of 5 students of Dhaka University and the world attention it got leading to UNESCO and UNO recognizing the importance of own mother tongue. Globally now 21<sup>st</sup> February is celebrated as International Mother Tongue Day with approval of UNO. He said the CKLLC was established by AIKS to conduct literary and cultural activities and celebration of IMT day is one of the important activities of this centre for past several years. He emphasised that Kashmiri should be taught to our children particularly in the 3-8 year age group which is scientifically proved to be the golden period for learning any number of languages in addition to mother tongue. The session was anchored by Sh. Subhash Premi.

This was followed by a group discussion attended by known linguists, writers etc on the collective responsibility for preservation and promotion of Kashmiri as a Language. The participants included Sh. M K Bhat Nirdhan, Dr. Upinder Raina, Smt. Brij Kishori, Shri Arvind Shah and Dr. Roop Krishen Bhat as moderator. It was pointed out that the right “attitude” is fundamental for this purpose. Several suggestions to achieve the goal were received which included participation of children in cultural programmes, ladies to play a major role,

encourage children to participate in theatre, musical events etc. An important suggestion was to promote inclusion of Kashmiri as optional subject in senior school education as it can help children to get good marks apart from promotion of the language.

Other issues deliberated were preparation of a good concise Kashmiri-English-Kashmiri dictionary and need for getting Devanagri to be recognized as an additional script for Kashmiri by the Govt. of India. It will help more and more writers and learners to learn, write and read in Devnagri the most scientific Script which is easy to learn and help in promotion of Kashmiri language among youngsters. It was suggested that the present Arnimal-Akruti used for Kashmiri be made popular and a mobile app be developed. There is need to translate Kashmir Books from Nastaliq into Devnagri script for community youngsters. The audience was informed that CKLLC has already started this venture and three important books i.e. LalDed's Vaakh, Nunda Rishis Shruyk and A Kashmiri Cultural Reader, have already been published and more such books shall be made available in future. However, community members need to buy these books for use at home and for youngsters.

Post lunch, a vibrant session of "Mushiara" was held which was ably conducted by Smt. Sunita Raina Pandit an eminent Kashmiri poet. Those who presented their poetry included Smt. Sunita Kher, Dr. Upinder Raina, Smt. Sunita Raina Kaul, Sh. Subhash Premi, Sh. Ashok Saraf

'Ghayal', Sh. B L Koul 'Deep', Sh. T K Raina 'Khamosh', and Sh. Roshan Lal Roshan. The poets enthralled the audience with their compositions. Sh. Moti Lal Koul Naaz Sahib Chaired the session and his composition was widely applauded.

The last session comprised of young budding artists reciting songs in Kashmiri. Total about 10 children sang mesmerizing Kashmiri ghazals, bhajans and other songs.

Smt. Sushma Kalla, while comparing this session rendered few prominent and well known Kashmiri songs widely appreciated by audience.

On this occasion Sh. Moti lal Naaz was felicitated for his contribution to Kashmiri language and culture by presenting him a shawl, memento, etc. Other eminent Biradari members felicitated for their contribution to their respective fields include, Prof Sudhir Sopori, Prof C L. Kundu, Smt. Brij Kishori Zutshi, Sh. B.L. Kaul 'Deep' and Sh. Girdhari Lal Dass posthumously

Mementos and shawls were presented to all the participants of programme including children.

Sh. Arvind Shah proposed the vote of thanks. He thanked all the participants and the organizers from AIKS and KSS and other hosts from KSS Faridabad.

The meeting concluded with all participants reciting the National Anthem.

*Email: raj\_692@hotmail.com*

*Mob.: 9910166993*





# Picture Gallery of International Mother Tongue Day





## HGGT & APMCC Presented Annual Gangbal Awards -2020

Harmukh Ganga Gangbal Trust (HGGT) in association with All Parties Migrants Co-ordination Committee (APMCC) presented Annual Gangbal Awards-2020 to eminent personalities of Kashmiri Pandit community and organisations, in recognition of their contributions towards community, society and nation.

The awards were presented by dignitaries to KP martyrs posthumously as well others in recognition of their contributions towards upliftment of Kashmiri Pandit community and contribution to the nation as a whole, King Bharti, National Spokesperson APMCC and Vice president HGGT said in a statement issued on Sunday.

Ashok Kaul, BJP J&K General Secretary (Org) was the Chief Guest while Priya Sethi, former Minister; Advocate Purnima Sharma, Deputy Mayor; Prof Veena Pandita, Chairman JKBOSE; T K Bhat, Relief and Rehabilitation Commissioner were the Guests of Honour.

The personalities who received the award included

1. JN Sagar (Pt Kalhan Award),

2. Prof B L Zutshi (Lalitaditya Muktapida Award),
3. Sunil Raina Rajanaka (Abhinavgupt Award),
4. Core Sharda Group (Laleshwari Award),
5. Dr Neeru Kharu (Kota Rani Award),
6. Sharika Diagnostic Centre (Shriya Bhat Award),
7. Ajay Takoo (Harmukh Gangbal Award),
8. Rakesh Bhat (Pt Kashyap Bandhu Award) and
9. Rinkoo Raj (Martyr Ashok Raina Award) posthumously.

The Chief Guest and Guests of Honour were also felicitated by the organisation. An impressive slide-show and Gangbal song about activities of APMCC and HGGT was also presented on the occasion depicting struggle of APMCC since its inception. A complete documentary on Sharda Peeth titled 'Struggle For Sharda', produced by HGGT-APMCC, edited and directed by King C Bharti, Senior Journalist and National Spokesperson APMCC was also released on the occasion. The script of the documentary has been written by Dr Agnishekhar, Convener Panun Kashmir, edited by Music Director Kuldeep Saproo and read by Vijay Bhat.



Vinod Pandit, Chairman APMCC spoke about APMCC and its future plans particularly APMCC's movement to rebuild ancient Martand Surya Temple of Kehribal, Anantnag.

Anil Bhat, President HGGT threw light on Sharda script and its importance while Arun Kandroo, General Secretary presented vote of thanks. Sanjay Koul also spoke on the occasion. The proceedings of the event were conducted by Kusum Tikoo and Kanwal Peshin.

Others present on the occasion included Advocate Ravinder Raina and Dr T K Bhat of ASKPC, M K Yogi, Ravinder Kachroo BJP, Ashok Kangan, Kuldeep Raina, Vijay Kumar Koul, P N Shad, Usha Nakhasi President APMCC Mahila Morcha, Pradeep Pandita, Er Vinod Tickoo, Rohit Bhat, Sanjay Koul, Sunny Raina, Sameer Koul, Pawan Handoo, R K Saproo, Sunil Dhar, Ankur Bhagati, Ajay Bhat, Chandni Ji Bhat, Joginder Singh Jamwal, Jatinder Kachroo, Avtar Bhat, President Veervan KP Colony, Bhushan, Baby Pandita, Rajinder Bhushan, Rajesh Pandita, Rocky Pandita, Shashi Bharati, Ishu Bharti Pandit, Som Nath Saraf and Arun Ambardar.

## **PNBMT Observes Chetna Divas**

Pt. Prem Nath Bhat Memorial Trust (PNBMT) observed 'Chetna Divas' at Jammu. The trust observes the day every year in memory of Martyr Pt. Prem Nath Bhat, an advocate, writer and social activist of repute.

The guest of honour on the occasion was Shri Ravinder Raina, President BJP of UTs Jammu & Kashmir and Ladakh. The Chief Guest who chaired the occasion was Shri Ram Madhav, BJP national general secretary.

Maintaining that Bharatiya Janata Party (BJP) is committed to dignified and secure rehabilitation of displaced Kashmiri Pandits in Valley, party national general secretary and its incharge J&K and Ladakh UTs, Sh. Ram Madhav today said that the terms and conditions for the same will be decided by the community. Paying tributes to martyr Pt Prem Nath Bhat he said "how the community will return to Kashmir will be decided by Pandits themselves but the Government is committed for their safe and secure return".

He further said "it is unfortunate that we could not do anything much in last three decades

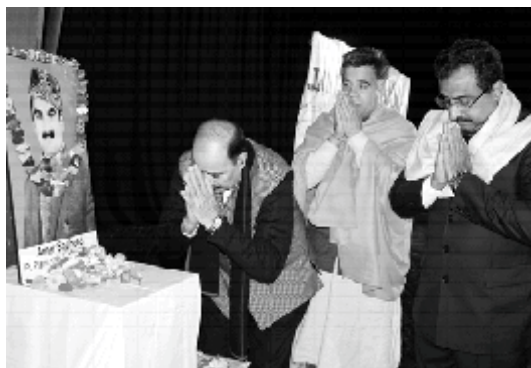
for their rehabilitation in Kashmir though our all sympathies were with the community". "Now the situation has changed and you can say with confidence in Anantnag, Srinagar and Baramulla that you don't have to make a long wait for return", he asserted.

On shrine Bill, he said lots of discussions were held and draft of Bill was also framed during Mufti rule but after his death everything went topsy-turvy. But now the Bill is on priority and legal point is being discussed, he added.

Maintaining that Hindu shrines will be fully protected, he said some more shrines of Kashmir are also being protected which have a historical and cultural background. On employment package of the community, he said the issue will be discussed and sorted out soon.

Addressing the function, BJP State president, Sh. Ravinder Raina took a dig at forces creating communal tension in the country and recalled the role of Kashmiri Pandits in building a public opinion against the Pak sponsored terrorist violence in Kashmir. Raina said it was with the efforts and struggle of Pandits that today discourse on Kashmir has changed.

On the occasion, community speaker and president, K P Sabha, Sh. K K Khosa highlighted the problems of the displaced Pandits demanding passage of Shrines Bill, implementation of PM package in letter and spirit which is hanging in balance for over decade now. He also expressed concern over the plight of the displaced community and stressed on its honourable and dignified rehabilitation. Besides, he demanded political empowerment of the community, simplification of voting procedure and benefit of Ayushman Bharat to displaced Pandits, enhancement of relief and





formation of Advisory Committee on important issues.

On the occasion, two martyr families were given the annual Pt Prem Nath Bhat Samaan. They included martyr Sh. Sunil Kumar and his father martyr Sh. Sham Lal Pandita of Charri Gam, Pehalgam in Kashmir who were killed by militants in 1990 and children of martyr Sh. Narayan Dutt of Reasi who was killed by militants in Kashmir this year. Their citations were read by Sh. Shadi Lal and Sh. Chand Ji Bhat respectively.

The programme was coordinated by Sh. Ramesh Marahatha while Ms. Astha Zar recited "Vande Matram."

The vote of thanks was proposed by Sh. Roshan Lal chairman PNBMT.

AIKS was in attendance through their Vice Presidents Sh. AK Raina and Sh. Vijay Kashkari.

## **"TSTA BA TA LUTT BUBB" – A Theatre Play by DUB at KSS, Sharika Bhawan, Faridabad.**



Kashmiri Sevak Samaj, Faridabad, organised a theatre play "TSTA BA TA LUTT BABB", in association with the theatre group DUB, in J N Kaul Memorial Hall at Sharika Bhawan on 02nd February, 2020. The theatre group "DUB" is managed by the veteran Kashmiri Stage and Television artists who have been regularly staging plays in the National Capital region. The programme started with lighting of ceremonial lamp by the dignitaries.

The play, written and directed by Shri Upendra Khushu, was a bundle of hilarious script and equally superbly presented by the veterans who enthralled the audience with typical proverbial Kashmiri dialogues that took people back 30 years to the lanes of their

motherland, Kashmir. The whole atmosphere wore nostalgic attire and made the audience emotional and happy at the same time.

DUB has opened a platform for our community to connect back to our cultural and linguistic roots. While it is a welcome initiative, it has enormous challenges at its hand that we, the community, have to recognise and come forward and play a supportive role. It requires funds to manage and incentive for newer artists to become part of the initiative. Shri UpenderKhushu, addressed the audience and shared the challenges the theatre group is braving in absence of any support. The group is running the show self-supported by the artists. He appealed to the baradari young artists to come forward in joining the movement because finding artists has also been a challenge for the group.

On the occasion, KSS, Faridabad also felicitated Dr Shakun Malik, President Kashmiri Overseas Association-USA. The book on migration of Kashmiri Pandits "Refugee", written by Rajesh Sahib was also released. The



play was followed by dinner. President, KSS, Dr S K Handoo thanked the DUB group for choosing KSS platform for the show. He wished the group all success. KSS also felicitated the entire team with the traditional shawls and angvastras.

## **Helpline Humanity organized Kashmiri centric Quiz competition at Mata Saraswati Pustakalaya a Library**

Helpline Humanity organized Kashmiri centric Quiz competition at Mata Saraswati Pustakalaya a Library, Book Bank, Computerized Reading

room and counseling centric Jagti Township Jammu .

The Six teams from 14schools participated in the Kashmiri Centric quiz competition namely Hee Maa Public school Dhami Jagti, Xavier Public High School khanpur Nagrota, Shanti Nikatan Nagrota , Govt Higher secondary Camp School Jagti , Govt. Middle camp School Jagti, Army Public School Nagrota, St Xavier Public School Barnai, BSF Public School Paloura, Chinar Public school Nagrota, Shanti Nikatan Education Institute Jagti , Burn Hall School Srinagar, Govt High school Achabal And Shamrock Pathshalla Jagti.

The theme of the Kashmiri Centric quiz competition was to preserve the Kashmiri cultural Heritage, Mother tongue and connected with roots.

It is an effort to keep the next generation connected with the roots of their motherland at the same time to develop their personality in tune with the requirement of the competitive world.

The competition started with Saraswati Vandana and Gaytri Mantra presented Shamrock Pathshalaand the traditional lighting of the lamp by Chief Guest Dr Surinder kaul coordinator of GKPD and Pt Moti Kaul Senior KP Leader & chairman Pt R. N Kaul Memorial trust the Welcome Addressed presented by Col G K Raina Director Helpline Humanity

The Quiz Master was Sh Opinder Ambardar Well known Scholar & the Scorer was Mr M K Bhat, President Helpline Humanity.

- ❖ The 1st prize won share by Ritik Koul & Naitra Hakhoo BSF Public school, Tejus Raina Army Public school Nagrota, Divit Koul Chinar public School Nagrota.
- ❖ The 2nd Prize Share by Shanti Nikatan

Nagrota&JagtiAnukushwakhoo, Suhani Bhat, Adil Raina.

- ❖ The Third Prize was Won by Sparsh Raina Govt Hr secondary camp school Jagti.

The consolidated prize was Xavier Public School Nagrota Radima Zutshi, Nakul Shah, Kushi Pandita , Vansh Bhat, Shivam Raina, Sunny Tandon, Ayush Kachroo, Ayush Bhat, on this occasion the Chief Guest Dr Surinder Kaul Coordinator GKPD exhorted helpline Humanity to work with missionary spirit in shaping destiny of their youth their role is not of immense importance only in making children academically sound but they can have tremendous influence on their social behavior and preserve kashmiri Pandit cultural heritage and mother tongue and connect with roots.

On this occasion the Pt Moti Kaul the Guest of Honour addressed the function “ Children are the nation builders and leaders of tomorrow and as a educators and citizens we need to do all we can to think, create, collaborate, and persists”

The activities of Helpline Humanity presented by Mr M K Bhat President Helpline Humanity the have established Mata Saraswati Pustakalaya a Library, Book Bank, Computerized Reading room and counseling centric Jagti for welfare of the students, youth and old aged persons. The library has provided free of cost Books among 405 students. The 2019 last year 2218 students visited in the library.

The vote of thanks presented by Jyoti Rani Programme Coordinator. The best voluntary award was given to Miss Sangeeta Shishoo.

Various personalities presented on this occasion parents of the participants, senior



citizen, youth, children Mr Rakesh Bhat Senior Vice president Helpline Humanity, Omesh Raina, Vice President, Sameer Bhat, Founder, Rakesh Pandit, Secretary , Sameer Kaul Secretary ,Aryan Ramesh social activist, Rajni Dhar Liberian Mata Saraswati Pustakalaya, Voluntaries, Archana , Lucky , Komal, Savita , Mr Ramesh Padroo Mr. Zadoo , Mr J L Pandita, and others.

## JKVM Celebrates Maha Shivratri Samoohik Milan

Maha Shivratri Samoohik Milan has been a flagship of the activities undertaken by Jammu Kashmir Vichar Manch (JKVM) since its inception. This programme is organised in a unique manner by organising the community gathering on the following Sunday to Shivratri to propagate the message of togetherness, love and Universal peace. This year the programme was celebrated at national Museum Jan path road on 23rd February 2020.



The function started with the cultural program by the community children. The chief guest for the occasion was Sh. O.P Kohli, Ex-Governor Gujarat. The special guests were Sh. Vivek Agnihotri and Smt. Pallavi Joshi, the prominent celebrities from Bollywood.

Samoohik Shivratri Mahotsav is organized every year and constitutes of discourses by Eminent Scholars, Cultural & Musical Programmes by eminent artists, display of young talent, felicitation of Prominent Personalities etc. Community members who make an outstanding contribution in the area of Literature/ social work/gallantry are recognised and felicitated by various awards and certificates.

This year's awardees were as below:

1. **"Pt. Tika Lal Taploo Memorial"** award sponsored by Pt. Tika Lal Taploo foundation was awarded to "KPs Helping hand (Mattan)" for their remarkable work of providing the economic aid and medical help to the people living in and around Anantnag.
2. **"Pt. Krishna Joo Razdan Saraswati Puraskar"** to Dr. Satish Vimal Ji for His outstanding Contribution to Kashmiri Pandit Culture, religion and Language. **"Pt. Krishna Joo Razdan Saraswati Puraskar"** was awarded Sh. M.K. Raina for his contribution to Kashmiri Pandit culture, religion and language. Sh. M.K Raina Ji happens to be a very famous writer and has made some outstanding contribution to the Literature.
3. **"Yashakara Samman"** went to "Athrout", a Sewa Bharti unit at Jagati Jammu.
4. **"Shriya Bhatt"** award was given to Sh. Moti Kaul who is a very reputed social



worker and politician. He had an illustrious carrier with various Public Sector Companies. He has been very actively involved in welfare activities of the KP community.

5. **"Lalituditya Shauraya Puraskar"** was awarded to Sh. Rajinder Kaul for his outstanding bravery while fighting terrorism in the valley.
6. **Sh. O.P Kohli, Sh. Vivek Agnihotri and Smt. Pallavi Joshi ji** were also felicitated on the occasion.

JKVM organised workshops on Kashmiri Speaking all across Delhi NCR during the month of January and February 2020. A group of eleven children was shortlisted for the final



competition on Kashmiri speaking. This was sponsored by the family of “Sh. A.N. Kaul, Sahib” who himself was a champion of connecting to the youth through Kashmiri language. The winner in the senior category was “Shreya Bhat” and was awarded a cash prize of Rs.6000/- and the winner in the junior category was “SannaBhat” who won the cash prize of Rs.5000/- The winners were also given a memorial collage of Late. Sh. A.N.Kaul, sahib.

Also Late Smt. Bimla Kaul Memorial consolation cash prizes of Rs.1100/- for Kashmiri speaking were given by our veteran activist Sh. B.L Kaul, Deep.

A painting competition among the young children was also organised with the theme Maha Shivratri. Three children each from junior and senior category were awarded by Late Smt. Posh Kuj Kaul memorial award with cash rewards of Rs.2000, Rs.1000 and Rs.500 for 1st, 2nd and 3rd in each category respectively.

The programme culminated with the vote of Thanks by the General Secretary and the “Samoochik Shankh Naad”. Audience were given send off with Walnuts and Kashmiri rice wheat bread as Shivratri Prasad.

### **Kashir Sabha Ambala organised the Sathapana Divas of Maha Mritunjay Mandir**

Kashir Sabha Ambala organised the Sathapana Divas of Maha Mritunjay Mandir which falls on



Hora Ashtami, every year. This year the day fell on 16/02/2020.

On this occasion, a havan was performed by Pt. Ganesh Pandit ji and the programme culminated at 2.30 PM, with Prasad Vitran and Samuhik Aarti.

The programme was attended by all the Biradari members.

The Biradari members were happy to see the progress of the Dharamshala, which is under construction, at Kashmir Bhavan, Sarsehri. President Prof. A.K. Watal congratulated the Biradari members for their support and expressed the hope that next year the programme would be organised in our own Community Hall, at the site.

**Dear Sunil Rajanaka Ji,  
Editor-in-Chief**

Thank you for your thank you note for contributing my article in the NAAD, February issue. While you have done your job well but on my part I think why should I receive a thank you note for my very humble contribution. Being a part of the community I must always contribute in whatever way I can! Hope you understand my sentiments.

You are doing a great service towards creating awareness about Kashmir - its culture and heritage. I know with how much hard work you are managing to bring out each issue.

**Yours Sincerely  
Advaitavadini Kaul**





- Sarah Louise Gates



# Hinduphobia Goes Global

**H**induphobia is a contentious topic. Is it the right term? Does it describe the range of religious persecution and the modus operandi of the perpetrators? Is it a fear, a hatred or contempt of Hindus that results in anything from casual discrimination to the heavy consequences of legislation that targets 'non-believers' in Islamic Theocratic States? The problem for those attempting to define the concept is that the scope of violation and sentiment is wide. This month alone three incidents of Hinduphobia hit the world news. The first was in Australian Parliament where Josh Frydenberg ridiculed another parliamentarian by mocking him using mala beads, chanting and doing yoga about a proposed 'wellbeing' policy. In the US, Tulsi Gabbard, the last female candidate in the primaries was excluded by former and current candidates, who said there were no women left and only two in the race. The latest example is a cartoon in the Guardian depicting Priti Patel and Boris Johnson as cows.

Last month Hinduphobia was defined, since it had not been added to a dictionary, at Hindu Human Rights (HHR) UK. Wikipedia refused to use HHR as a reliable source, meaning no update to the dead letters of 'anti-Hindu sentiment' could be made. The attempt exposed a series of blocked

attempts to edit the page spanning months. Similarly, Hindu deaths in the Delhi riots could not be added to the Wikipedia entry which indicates that Hindus are being singled out for silencing. The silencing of Hindu voices since 44 paramilitary police officers died at Pulwama, by an unrepentant one-sided narrative of Muslims as the only victims and Hindus as the only perpetrators, is typically reinforced by the use of standardised catch cries like stereotypes and conspiracy theories. The most common are that Hinduphobia is a myth; that anyone who speaks up for Hindu Human Rights must be an 'RSS' puppet; that Hindutva is an authoritarian regime which sponsors 'Hindu terrorism', is persecuting Muslims, suppressing freedom to speak against the government and 'fascist'.

Whoever offers a narrative outside the one-sided victim/perpetrator model, such as that which is indicated by the hospital records of mixed faiths of both victims and perpetrators, may expect to be accused of 'Islamophobia' as it contradicts the 'minority voices' of India. Adityanath posters demonstrate that the rioters being identified from footage and photographs are also of mixed religious groups. Sadly, each victim will not be granted similar airtime and we may not know for some time what the statistics really

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**The Gandhian idealist picture is contrasted against the 'controlling, and dominating' Hindu, to highlight how westerners think Hindus should be, as opposed to 'extremist'.**  
—❖❖❖❖❖❖❖❖—

are. And yet, media reports are convinced of their righteousness, sufficient to fuel the same communal divisions that have been kept alive since partition. What the Hinduphobia research shows is the first known use was, as if common parlance, by a UK journalist complaining about another media source being Hinduphobic. The detailed list of examples from online sources, illustrates a very similar pattern of discourse that alternately infantilises and emasculates Hindus, then if they are vocal or defensive, accuses them of being aggressive. The Gandhian idealist picture is contrasted against the 'controlling, and dominating' Hindu, to highlight how westerners think Hindus should be, as opposed to 'extremist'. Gandhian ideology is applied as the benchmark of Hinduism – typified by pacifist concepts of non-violence. Gandhi himself admits his teachings are a combination of principles from across traditions and are 'experiments on truth' rather than 'canonical Hinduism'.

Rather than find out what the legal system states in a secular country about the values and principles of the Government of India, or understand the complexity of Indian society, the 'majority', having voted Modi in, are assumed to align with the strawman value system that the media have cast upon him. Many of the class/caste Marxist readings of Hindu society draw from the Manu Smriti instead of the Constitution of India for examples of the oppressive nature of Hindu society. This is, as many would point out, difficult to uphold when the PM has a background of chai-wallah. The 'bhakt' label assumes that those who voted for the Prime Minister are not only acting on the kind of 'blind faith' prescribed in Abrahamic traditions, which is alien to Hindu philosophy. It also re-writes Hinduism, and constrains Hindus to a foreign, colonial representation of a government position,

thereby repeating the same foreign systemic oppression that India had hoped to free itself from by Independence. Colonialism morphed into neo-colonialism, due to the sustained pressure on the centre since the Jinnah-British alliance had decided India could never fully govern itself and would always be under a state of disaster or emergency that might solicit the kind of 'foreign aid' that brings trade profits in return, or which can be used to 'sanction' should returns not be forthcoming.

The silencing of Hinduphobia and failure to incorporate it into any standard dictionary since first usage in 1883 reminds of another problem that is closely linked. That is the failure to properly define the term used to counter any calling out Hinduphobia, the word terrorism. Without an international definition at the United Nations, consistent prosecution, intelligence, defence, reporting and education are anchored upon perpetually shifting sands. This makes cohesive recognition, arbitration and communication about terrorism, very difficult. Take for example the conflation within the international media of members of listed terror groups as 'freedom

fighter', 'militant', 'indigenous activist', rather than applying the international definition of 'terrorist'. After Pulwama, the BBC called Abdul Dar a 'young man'. His father called him a 'year twelve student' and his actions are described as occurring 'in the lead up to elections', and then a 'false flag for votes', and instead of blaming J-e-M who had already claimed responsibility, the spotlight fell on a series of conspiracy theories. One blamed Modi based on arguments security were lacking to allow 350kg explosives into Pulwama. Another blamed a police officer for allegedly assaulting Dar which made him turn to J-e-M for reprisal. No commentary accounted that the incident was one of a thousand odd terror attacks **in India each**



**The argument on Hinduphobia itself, like the argument on terrorism, leaves victims powerless.**





**year, with between 2015-2016, 0.006% of those being Hindu, the remaining 99.004% being Communist, Maoist, separatists and jihadists** and typical targets being the government, police, armed forces and even schools. In contrast to arguments it is about religious 'minority oppression' or 'suppression of dissident views' in India, there are few reported attacks on religious centres and even less on journalists, of which, during this period, none of the attacks were by Hindus.

The BBC have published a photograph of alleged “freedom protests” in Kashmir against alleged “Indian occupation” of their own sovereign territory with *Wilaayah-al-Hind* banners at the front. Other representations in the media depict children throwing stones at the armed services or police on the streets, employing very similar methods of attacking the establishment that were employed throughout the anti-CAA protests on the streets all over India. Human Rights Organisations and the United Nations have included their concerns over numerous sets of actors perpetrating Human Rights violations in Kashmir, including the use of children as militants, clearly violating International Law and the Rights of the Child, yet the only Human Rights violations headlining around the world are the mobile network shutdowns. Even there, the presence of landlines and internet cafes in Jammu are not mentioned. The priorities of public safety in light of post-abrogation threats by both Imran Khan and Mehbooba Mufti about the 'uncontrollable consequences' or 'nuclear escalation' are sidelined by the western media for the 'civil liberty' of network access and concerns over a 'future genocide' whilst negating the real, past genocides that as yet remain undealt with.

Since 2009, including the period PM Modi has been in power, terrorist attacks have decreased in intensity, increased in volume, but with half the number of casualties, making it 59<sup>th</sup> in the world for casualties but third in the world for frequency. The major conflict zone is Jammu and Kashmir with almost half of the attacks, which makes it an almost daily

occurrence. Other issues are Sikh separatists, “Sikhs For Justice” who reported recently that “You are either Muslim or Indian” and that the only solution was to “Balkanise India” to claim “Bihar, West Bengal, Assam and Uttar Pradesh” as Muslim States, and they would help the 200 Million Muslims to rise up against the government to overthrow their sovereignty in those states which comprise a belt crossing the entire Northern India region. And yet none of this ever makes the news. It is therefore no surprise that it has not made the news ISI is using anti-CAA protest photographs to recruit for their cause of *Willaayah-al-Hind*.

Terror attacks have been a problem since Independence since most of the attacks are related to post-partition conflicts. This is where the recent review of Hinduphobia has become helpful. The findings within the series of references directly illustrate how the matters of today are the outcropping of the matters that came before, going back prior to Independence. To truthfully delineate persecution of Hindus in time, one would have to trace out the origins of the texts that have informed Abrahamic Supremacists. To understand the shifting shapes of this entity, it is necessary to plot every major case of history, perhaps a digital map, like the one Australian Universities have created for colonial era massacres. That work has not yet been done within an academic institution to the best of my knowledge and is long overdue. It would form part of a decolonisation process for Independent India and is a vital component of truth commissions that catalyse reconciliation toward restorative justice. It is only now there is stability in Kashmir that such a task could be undertaken, as the burials of bodies and damage to cultural heritage can now be recovered.

If sticks and stones break bones, the failure of words can hurt too. Without words, there is no matrix for assessment of the injuries inflicted or what to do about it, thus it is the silence, the fear of even having the term Hinduphobia recognised, that has left the

greatest legacy. The argument on Hinduphobia itself, like the argument on terrorism, leaves victims powerless. Part of the trouble for scholarly investigation of the impact on Kashmiri Hindus of Abrahamic Supremacist violence, is that the academic discourse on Kashmiri Hinduism has silenced the people who carry these traditions on today, partly by the very same strategy that defining terrorism suffers from at the UN: definitions and their absence or presence as containers of what is and isn't spoken. Christopher Wallis, for example, in *Wild Yoga*, said Kashmir Shaivism is 'dead in Kashmir' as 'he has been there'. For Alexis Sanderson, the tradition of Swamiji was 'Smarta Brahmanism' on the say so of one early scholar, and therefore the 'authentic' lineage of Abhinavagupta was broken some place in between then and now thus making ours 'authentic', just not 'complete' as it was in Abhinavagupta's day. Never mind the whole 'Atri Gupta' Agastya lineage and explaining somehow that the tantric genius was himself a Brahmin or what that had to do with his capacity for tantra. There is much more to this debate around 'rituals' and 'initiations', however it is more complex than can be outlined here to explain how the question of authenticity as per continuity of 'the same as before' across extreme circumstances, completely fails to understand not only cultural evolution but the criteria of Abhinavagupta himself on what constitutes 'correct' Trika initiation and practice sufficient to perpetuate a lineage.

The fact that by the time the Kashmiri Shaivism Series was being put together, there were any texts not eaten up or destroyed by what Sanderson calls 'the depredation of time', considering the conditions under which Pandits were forced to practice their religion, is itself remarkable. That texts were scribed and reinscribed since 1320 when Hindus were first massacred to 11 families, and otherwise purged from the valley to be invited back later, surely stands up easily alongside Abrahamic traditions who kept their Biblical tradition alive enough just by having one book carry

forward. It is these types of issue, where 'definitions' and 'matrixes' to evaluate the tradition are shrink wrapped to suit the foregone conclusion of 'death'. This is exactly what was thought of the Tasmanian Aboriginals, and what the British thought would come to those on the mainland soon enough. The same concept is applied here, and it is difficult to see unless colonial mentality is understood as a pattern that maintains oppression across time. Genocide is after all, a process, not an event. It has to be sustained in time and it is sustained in this case through Hinduphobia.

Fear of Kashmiri Hindus sounds absurd though. Surely if they were afraid, they would not want to crush. Arachnophobia tells us this is not the case. Supremacism by default has to keep its targets down, smaller, lesser. The fear of the spider has nothing to do with the spiders' qualities or reality, it is an irrational threat, and a small victim can be easily destroyed. Supremacism therefore requires those who are feared to be made smaller and inferior to justify controlling them. How do Kashmiri Hindus threaten those that oppress them? If this is known, we will see where the power of the community is hidden. It is the fact they are non-believers and within that paradigm, it is not a physical threat, but an existential, ideological threat which challenges the ambitions of the oppressor class.

In the academic Hinduphobia analysis, Kashmiri Pandits are largely outside the institutions and, leading their own lives, can hardly be expected to be combing through the literature and comments of the present 'Kashmir Shaivite' experts to find out what is being said or omitted from the discourse. This is one of the knotty aspects of using the term Hinduphobia to describe the activities of those erasing the authority of the peoples of Kashmir by failing to recognise, let alone contribute back to those communities in any substantive form. In this case it is by applying definitions that either exclude material or include it, as per the agenda of the academy. Whether or not individual researchers are

aware of how definitions and criteria omit or commit so to contribute to the epistemicide and cultural genocide of Kashmiri Hinduism is beside the point. That a gap in the discourse excludes the lived, present experience of the peoples carrying forth traditions that are the objects of study in universities and yoga centres around the world, and that it is so universally present, is sufficient to raise concern over epistemic erasure and silencing.

Sanderson's belief that there is nothing of Brahmanism in the Valley before the Buddhists then justifies a 'cultural context' from 9<sup>th</sup>-13<sup>th</sup> Centuries, after the Shiva Sutras, but certainly not the earliest example of Shaivism or Shaktism, also intrinsic to Trika. Trapped between a mountain and a hard blade, Hindu contributions to the tradition of Kashmiri Shaivism are stripped of their own chronological record that began and has been kept for 5096 years. This is the Sapta Rishi Calendar which began in Kashmir at Hari Parvat, the Devi Sharika seat of learning. Kashmir is not, until very recent history, limited to the Valley, it extended culturally and geographically from Afghanistan, across to Gandhara and Gilgit, being earlier than, and continuous with, the Indus-Saraswati civilisation.

Every year more evidence is compiled about this deep human history, part of the Holocene period, and a critical aspect of civilisational development for humanity as a whole. Considering the presence of boats, thousands of years before modernity, that could travel from India to Australia 4000 years ago, what we know is there is much more to learn about the wonders and ingenuity of India's first peoples. Geological findings combined with stone tools tell us that Kashmir's former lake was drained some 80-100K years ago and that stone tools dating to 2 million years BCE were found there, that the locality of Baramulla was occupied before and after the volcanic eruption that drained the lake. The story of the lake being drained forms part of the ancestral legacy and likely oral historical memory, of the Kashmiri people.

Abhinavagupta referred to this as caused by Lord Shiva's trident. Rajatarangini and Nilamata Purana talk about the sage Kashyapa and the demon Jalodbhava, referring to the peoples of the region as Nagas, Asuras and Manus. Those stories are incorporated too into the canon of Buddhism. Nagas, after all, were there prior to Buddhism or they would not have needed to convert. This carries on as there are hundreds of Naga shrines throughout the region, many more than any other type. The relationship of nagas to the water, place names and even Nagarjuna, are all co-extensive with this earlier, Hindu tradition. This, from preliminary studies, is although too complex to incorporate here, indicates the limits of scholarly research on Kashmiri Hinduism and is where the linear historical method fails explain how a multilayered, composite and complex system of philosophy like Trika arose.

The reduction of Kashmiri Hinduism to Kashmiri Shaivism and then that to a defunct tradition sometime prior to invasion, leads to further repercussions on the ground, including the failure to recognise the intangible cultural heritage of Kashmir, and therefore to pay attention to their plight. The state have failed to recognise the genocide, to prosecute the offenders or to set any kind of definitive boundary that might defend the vulnerable community from further losses. Reparations are long overdue. Even so, it is only now that the message of the cleansing has reached foreign shores. Had the academic and yoga schools become more actively concerned with the culture and peoples of the teachings they made a living from the profile of the community may have attracted more attention and sympathy. Now world attention is on Kashmir, foreign politicians and the media have routinely made statements, passed bills and lobbied the Indian government to alter its responses or legislation to suit the understanding and desires of the panels. None of the panels have included Kashmiri Hindu voices.

The same form of persecution Kashmiri



Hindu Pandits have endured, and continue to endure from Kashmiri radical Islamists, resulted in the CAA which sought to grant refuge to 'non-believers' fleeing Pakistan, Afghanistan and Bangladesh. In the same way as post-abrogation has only heard the views of Kashmiri Muslims, the voices of the persecuted minorities fleeing Islamic states, the very peoples the bill was passed for, are silenced in the media about the anti-CAA protests and riots. Underneath the arguments over the two major religious groups of India, are people who are not represented by any of

the platforms. It is the dualistic model that negates one side of the issue to elevate the other, which inhibits progress and justice as whilst all sides are not heard, there can be no truth commission or justice. Without adequate terminology for the ideology of the Jewish Holocaust, we would not understand the ramifications of anti-Semitism. Hinduphobia therefore, is a necessary term that provides an anchor to comprehend the variety of forms it takes and how fear, especially the fear of that which cannot be spoken, can lead to cultural, epistemic and ethnic genocide.

# Cartoon Cornner

- Anil Nakhasi





- Rajinder Premi



# Kashmiri Pandit Genocide

## A Catastrophe of the Present Century

**F**eeling touch eludes our front-line terrorist victim family three decades on, the tearful saga continues, as our wounds are still raw, will they heal any-time?

Despite the cries and sorrow of the KP families effected by the terrorism in Kashmir, the Govts have not been able to embalm our inflicted wounds. Our tales of suffering still continue even after three decades of our forced exile. We have not only lost our near and dear ones but had to abandon our homes and hearths in this back drop. We had not to come out-of the valley, but had to flee elsewhere for safety and security of the rest of the family members only after the Martyrdom of my father and younger brother.

Exactly three decades after we were displaced and render homeless, the tears in our eyes have still not dried. We have managed to get along our lives with steely-grit and determination, but a mere mention of those horrific days, enough to break the carefully put together composure, the agony, the helplessness and the anger directed more towards the Govt for their callous attitude and a little towards fate and destiny.

It has been these 30 years since tragedy struck our house hold, but for us time seems to have stood still by our side. Our family trauma is too well known to need a repetition, as the family has been a front-line victim of terrorism. We did not only loose two male family members, but quite a lot of property, looted away by the militant kidnapers, leaving almost destitutes. The devastation also lead too disintegration of a once solid family. The then young widow of my slain younger brother, Usha got employed in

Telecom Department in place of her husband. Now she is retired. Her daughter Promila, then one and a half year old has now been married for the past four years.

Even after three decades of the tragic happenings in the family the murderers are scot free. The case was closed as un-traced in 1992, as was intimated to us by the DIG of South Kashmir Range, Anantnag. Neither there has been any clue of the property looted away by the intruders.

Our two native houses in our ancestral village have been burnt-down by the subversive in Aug 1998, alongwith our Cowshed. We were a single KP family living in our village and our local temple was also burnt-down in Dec 1992. For us the wounds are still raw. What hurts us more is attitude of the state authorities, who have not honoured their assurances and promises. They have always been in a denial mood. Although we brought our tragic and pathetic case into the notice of all successive Union/ State Govts. Who all conveyed their sympathies and assured of their full support and assistance, which proved only a lip-services. However what has given the family some solace is the unstinted support of some eminent friends of my illustrious father.

All other family members are inconsolable with grief. It is too painful a memory for the entire family. Two of my elder uncles also passed away in Jammu during the year of tragedy, due to this shock, which came as a bolt from blue.

Many promises were made by the then Govt., which have not been kept and are still unfulfilled. The Govt. has been too callous to us.

Every Govt. officer visiting our family during those days of painful tragedy, pain and agony promised their full support and assistance in fully rehabilitating the up-rooted and devastated family but sorry nothing has been done in this direction; we had to start life afresh from a scratch, as nothing in cash or kind was left in the family. The Govt. has been treating our case casually with a tough bureaucratic approach, rubbing salt on our inflicted wounds. Our case needed a special treatment with more human touch, as it involved extreme compassion.

“Is there anything enough which can fully compensate the Physical loss? Can anybody bring back the martyred people? But the Government could perhaps wipe out the tears of the survivors. The demands could be full filled as a mark of respect and also a tribute to them. The rigid rules could be relaxed which I think is fully justified in the circumstances of the case.” I think.

When National Commission for Human Rights was established by the Govt. of India, I brought into the notice of NHRC the atrocities, genocide, human rights violation, ethnic cleansing faced by my exiled community in a four page simple hand-written letter in 1993. The NHRC took a Suo-Moto cognizance of my petition-letter and granted me the full commission of Justice Ranga Nath Mishra, Justice S S Kang and Justice B B Fatima, audience on a humid-hot June of 1994. My precise focus was a denial deprivation and discrimination suffered by the exiled community. I also prayed for preventive, punitive, and restorative measures. Later on when All India Kashmiri Samaj & Panun Kashmir Movement also moved their respective petitions, my petition was also clubbed with these two and we were regularly heard together by the commission. In 1999, the NHRC gave its verdict and appreciated me on the arguments of genocide. The NHRC transferred my personal case to SHRC J&K in year 2008 asking them for a speedy-disposal, as the state Govt. had miserably failed to redress the genuine and justified grievances of this patriotic and front-line terrorism victim family.

The SHRC after a prolonged hearings for five years in its double bench verdict, the first of its kind in a KP case asked the State Govt. to

“Is there anything enough which can fully compensate the Physical loss? Can anybody bring back the martyred people?”

redress the grievances - “Sooner The Better” in its judgment dt: 22.2.2012. Although the state govt held many high level meetings chaired by the Principal Secretary to HCM, Financial-Commissioner R&R, D.M, the Chief-Secretary and the last but not the least by the advisor (V) to the Governor on 4.10.2018 at Srinagar, but unfortunately neither of the decision taken in these meetings nor the recommendations of the SHRC have been translated into action so far. This continued callous attitude of the Govt. is not only an utter disregard to the states own institution SHRC, but also an insult to the family of a martyr who have suffered so much heavily at the hands of the militants.

These decisions as well as the judgments of the SHRC have been confined with the paper work in Govt files of J&K, but we are hopeful to get our due. Justice has been much delayed in our-case as the Govt. has always remained in a denial mood. We are not asking to be rewarded because we are loyal to the Nation and suffered only on account of this, when the Govt. failed to provide us the due safety and security, primarily, we certainly deserve not be treated like this.

I am pretty hopeful that the present dispensation of the UT of J&K, as well as the Modi Govt. will find some time to mitigate the sufferings of all such families who live as refugees in their our country.

Through this write-up I wish to awaken the conscience of the whole Indian Nationhood to rise to the occasion on our 30 years of Holocaust of the exiled Kashmir Pandits and take cognizance of their plight and play their positive role to get this law-abiding, patriotic and most educated community re-settled and rehabilitated in their homeland, which they have been urging and demanding so far.

I would like to end my write-up with the famous Urdu couplet :

*“Jahan Karwaan Bhoor Jaate hai raasta,  
Nikal Aati hain wahin se Manzil ki raahein”*





- Shailaja Wanchoo



## New Year Blossoms in Kashmir

White almond blossoms sway in the gentle breeze. The haunting scent of roses and lilies mingles with the refreshing and cool mountain air of Srinagar. The greenery-covered hills resound with the melodious call of the nightingale.

These are all indicators heralding bright and sunny days in the coming months. The dew-covered grass, playing drowsily with the sun's rays, looks like it is studded with diamonds. A myriad of colors evokes a host of emotions. Euphoria and bliss. It's spring in Kashmir. As the snows have melted, nature silently sheathed in white blanket, shyly starts unfurling itself in a peacock-like rainbow. Life begins anew. A new year is in the offing.

According to the Saka era calendar, the first moon of chetra (zoonpachha or shukalpaksh) falls in saunt (spring), varying each year on the waxing and waning of the moon, falling in either March or April (this year on 25th March). Kashmiris celebrate the new year, popularly called Navreh. Like other harvest festivals, like Baisakhi and Pongal, Navreh too is celebrated with gaiety, in the all-pervasive

joyous mood of welcoming spring.

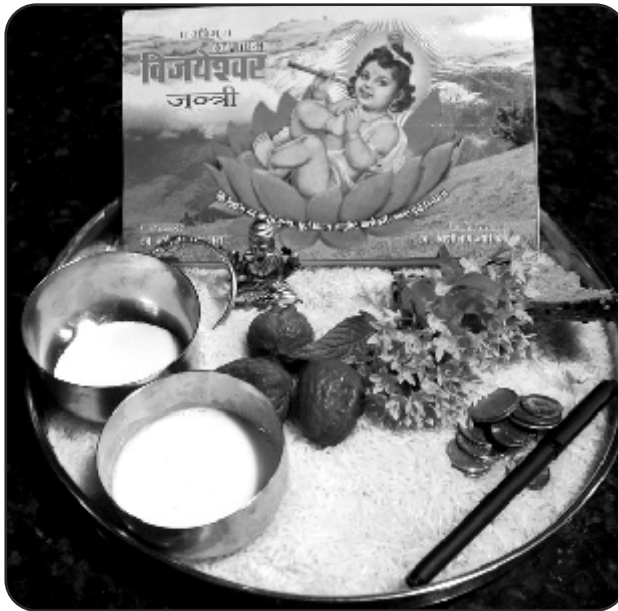
Kashmiris welcome the New Year with renewed faith, looking forward to the joys that life has to offer. On the night before the dawn of the new year, the lady of the house decorates a thali (a big metal plate) with a fistful of raw rice, a few dry fruits, a packet of salt, an inkpot, a pen

and a Panchang (almanac, nich patar).

These items symbolize health, wealth, knowledge and prosperity for the family members. Just as the children wake up this thali is shown to them. The first sight they sleepily encounter on Navreh is the thali which acts as the harbinger of good news, peace and harmony for all.

People exchange warm greetings on this day and the mood is one

of amity and brotherhood. Children wear new clothes and visit carnivals, spending their pocket money on goodies like candy-floss, toys and trinkets. Playful cries and shouts of children heighten the festive spirit. Mouth-watering food is prepared in the typical Kashmiri style, using curd, garam masala, red chillies and a dash of saffron among the many ingredients, tempting the taste buds of even the fussiest culinary expert.







-Dr M K Mam



# Bone Health and Role of Physical Activity

Bones play many roles in the body. They along with joints and muscles provide shape, form, support, stability, movements to our body. They protect our delicate organs like brain, spinal cord, heart, lungs etc. Bones serve as the store house of the minerals like calcium and phosphorus that help keep our bones strong and are there to be released into the blood stream as and when required. The marrow present in the bones produces the blood cells- red and white cells, platelets etc. In short, bones are very important for us and we should take due care of their health.

Somehow or other, bone health is neglected by the people in general, with the result we come across lot many patients of poor bone health i.e. osteoporosis and its after effects. Poor bone health i.e. osteoporosis is certainly a major and a serious health problem as fractures of the bones of hips, spine and wrist occur just with a minor trauma. It results in lot of disability, affects quality of life and performance of the person. It is expensive to treat, puts tremendous financial



“ Exercise also increases blood flow to bone, thereby there is improvement in supply of nutrients including minerals required for the bone health. ”

burden on the person and the family. It is associated with lot of morbidity & mortality. It also results in loss of workdays and the workplace productivity thus further affecting the economy of the person, the family and the society. All this simply tells us that, we should love our bones - take all necessary steps to maintain their health.

**Regular physical activity** is very important and has lot of benefits on overall



health of a person. Exercise positively affects all tissues and organs in our body. It prevents and also helps in management of heart disease, hypertension, diabetes mellitus, obesity etc. It improves psychological well-being and quality of life. Regular physical activity along with a healthy diet and a healthy lifestyle are of utmost importance for maintaining a sound bone health. Bone is a living tissue and it responds to exercise by becoming stronger. Research has shown that bones become stronger and thicker with loading. The physical stimuli of loading, pressure push and pull movements stimulate the bone cell to form new bone and thus increase bone mass. Physical activity positively affects bone health, while reductions in physical activity can result in bone loss. Weight bearing exercises i.e. when bones and muscles work against gravity and resistance, certainly make the bones and muscles stronger. People who do weight bearing exercise, have increased bone mineral density as compared to those who do not do such exercise. Routine physical activity, especially weight-bearing exercise also prevents bone loss associated with aging and menopause in women. It has also been found that fracture rates are lower among people who perform weight-bearing activities as compared to sedentary people. Exercise also increases blood flow to bone, thereby there is improvement in supply of nutrients including minerals required for the bone health. Insufficient physical activity certainly leads to poor bone health i.e. osteoporosis and all other medical problems. Insufficient physical activity, in fact is one of the important risk factors for osteoporosis. Improvement of muscle strength with resistant exercises is also important for bones. Muscle contraction forces produced by the exercises stimulate bone and improve bone mass. Whenever muscles are wasted or atrophied whether it is due to disease, inactivity or paralysis, bone mass and strength decreases as muscle contraction forces are severely reduced. Again, it is necessary to have stronger

muscles as it is the muscles that move our body .

Simple walking, running, jogging, rope jumping, climbing stairs, dancing and playing outdoor games are some of the weight-bearing exercises which one can do depending upon one's capacity, health status and biological age. Walking in fact is safe, can be enjoyed by almost anyone. It can be incorporated into the daily routine and can also be combined with other tasks. Walking improves bone mineral density in lower limbs and strengthens bones, muscles and joints. Walking at a brisk pace for 30 minutes a day (150 minutes a week) should be fine. Studies have shown that people who walk half hour daily have stronger bones than those who do not. Walking is also good for overall health of a person. Elderly people who cannot do vigorous weight bearing exercises can do simple walking and gentle muscle strengthening exercises to maintain the bone health.

Yoga certainly has a positive effect on the physical, mental and spiritual wellbeing of a person. Yoga strengthens muscles, bones and the whole body. It improves flexibility of the joints and overall balancing of the body. Best thing about yoga is, that it is doable, effective, safe and does not involve much of expenses.

Studies have shown that yoga done every day can prevent osteoporosis and, in some cases, can slow down its progression. Yoga should be done under the guidance of an expert.

Childhood and adolescence is certainly the critical period for bone building. Children with strong bones certainly have a better chance of avoiding bone weakness in later stages of life. Most of the bone mass is laid down before adolescence, so it is important that regular physical activity is started earlier in the childhood and adolescence. The children and the teenagers should regularly participate in the physical activity, outdoor games and sports activities, and spend less time on mobile phones, computers and other gadgets. Anything we can do to get our child moving, will certainly benefit growing bones of the child. There are evidences



**Exercise positively affects all tissues and organs in our body. It prevents and also helps in management of heart disease, hypertension, diabetes mellitus, obesity etc.**

to suggest that regular physical activity, especially started in childhood and adolescence is a cheap and safe way of improving bone strength. As such, it is important to build strong and healthy bones in our childhood and adolescence.

Essential thing is that physical activity – exercise or yoga has to be a regular lifelong activity, it has to be a part of our daily routine, yes it has to be part of 'must to do' things of our daily routine. It has also to be of sufficient duration and intensity, however all this depends on one's capacity, health status and limitations. We should start with simpler ones and for a shorter time. It is always good to stay within our limits and listen to the body, as body does give signals that enough is enough. One thing we need to remember is that doing the exercise when one is fit and fine, will certainly help us and our bones in keeping fit for long time to come.

Present day lifestyle whether one is at home or at office is very much sedentary- so called a 'push button lifestyle'. Sedentary lifestyle is certainly not good for bones and overall health of a person. We have to change our sedentary lifestyles and remain physically active as much as we can and as long as we can. We need to take charge of our body- bones and it is very much in our hands. It is something that is doable, only thing is that we have to have a will to do it. We should sit less and move more. Very



rightly it has been said that, movement is life and life is movement. Basic mantra is that lifelong exercising is the most effective strategy to improve bone mass and strength in childhood and adolescence and to maintain bone health in adulthood and old age. Last but not the least, it is essential to educate the people and make them aware of the bone health, its importance and what all can be done to maintain it.

*(to be continued with Bone health- diet and other factors)*

*The writer is Formerly, Vice Principal, Prof. & Head of Orthopaedics, Christian Medical College, Ludhiana. Past President, North Zone Orthopaedics Association*

## Events of the Month

Thaal Bharun (Chaturthi)	13 <sup>th</sup> March 2020
Soanth	14 <sup>th</sup> March 2020
Ekadashi (Krishan Paksha)	19 <sup>th</sup> March 2020
Chaitra Amavasya (Thaal Bharun)	24 <sup>th</sup> March 2020
Navreh	25 <sup>th</sup> March 2020
Zang Trey	27 <sup>th</sup> March 2020
Durga Aashtami	1 <sup>st</sup> April 2020
Ram Navami	2 <sup>nd</sup> April 2020
Ekadashi (Shukla Paksha)	4 <sup>th</sup> April 2020
Purnima	8 <sup>th</sup> April 2020

**Note**

**Panchak Starts on 21<sup>st</sup> March, Ends on March 26.**

**Chaitra Krishan Paksha from March 10 - March 24**

**Chaitra Shukla Paksha from March 25 - April 8**



- Vinod Razdan



## Kshemendra's Desopadesa and Narmamala

I had many times desired to study above lessons of Acharya Kshemendra and once I read them, I found them still relevant today. The satires speak about some undesired customs and social practices prevailing then. I observed some of them still prevail in our society. The above two works represent his satirical proclivity of mind. This manuscript is in Sharda script and bears at the end two versus which are irrelevant to the subject. The Narmamala begins from 22nd leaf and commences with three versus. First verse sarcastically eulogises with Kayastha, the second briefly describes the charm of Kashmir and the third is a panegyric of the poets Royal patron King Ananta Deva.

As we all know that students from different cities of India came to Kashmir to study and get certificates testifying their success, but only few passed these strict tests. Kshemendra outlined a vivid picture of the life of such students who used to roam and spend their time in wandering through the streets of Srinagar. Both these works have been composed in a humorous manner. In the opening and at the end of Desopadesa, Kshemendra begs to be excused for his use of uncivil tongue and says that he has done so not because it was his nature to pick holes in the coat of others, but because of his earnest desire to see the people disassociate themselves from

unlawful occupations and ignoble manners & customs prevailing in the society. Desopadesa consist of eight Updesas or Lectures.

The first ushers in the unprincipled synopsis contents of Desopadesa and dishonest villain called Khala. The author gives the etymology of the word Khala. He describes thereby the Villian can with in a second, create an aerial picture to delude the wordily men and is the best being in the whole creation. A lot of so called qualifications that a Villian can boast of , has been briefly put in the last stanza of the first lecture.

The 2nd dwells upon the mean and miserable life of a close fitted miser whose main aim of life is to store wealth by any means, Foul or Fair. He is shameless and hears insults but never enjoys his wealth to his great discomfort. All his movable as well as immovable property in the long run, fall into the hands of others. To curtail the most needed day to day expenditures, he clothes himself in leather, likes to be ignorant of the hygienic principles, keeps long hair and avoids salt in the dirty dishes. He is ever avaricious and on festive days or on the death ,without either rhyme or reason , he falls out with his wife and contrives thereby to get rid of his relatives or guests. He even stoops to lick the feet of a Chandalya and on gaining his end, he does not even say a word of thanks to him, but

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instead pretends to be dissatisfied.

The 3rd verse is a long description of a prostitute who by her viles and mischief, ensures her work done from foolish and lewd persons. She exhibits artificial love and has been compared to a restless dancing mechanical wooden puppet fitted with strings. She preserves her beauty by eating fish, onion, soup, ghee and some nutritious victuals. She wears one hundred and one amulets on her body, especially on her arms.

4th is about a crooked bawd. She makes the impossible possible and vice versa. She has a lean face and outstretched jaws resembling an unforgiving snake. No part of her body is free from the injuries received in constant brawls. She collects alms and charity from the people to make a pilgrimage to Bringutunga and returns, halfway from Bijbehara. Here we get a mention of a Tirth Bringutunga.

The 5th lecture brings an ostentatious voluptuary. He is often on pilgrimage to the house of different prostitutes who receives him and treats him to sound flogging. The twisting of moustaches, the arrangement of his curly hair, the foppish dress, his chewing of betel leaves accompanied with a zig zag speech lull of dentals. This reminds me Bollywood characters Pran and Jeevan.

The 6th relates to the evil manners and the vulgar attitude of the Gonda students studying in the Kashmir University. Their faith in don't touch us 'is specially emphasised. They are lean

and Skelton like and their contact is avoided out of the fear that their fragile bodies may be crushed by the mere touch of the people. The Gonda student, in a short span of time, gathers vigour and strength and grows fattish under the influence of the genial Kashmir climate. As time passes he becomes a terror to his class fellows by the unwieldy appendages of flesh. Though the pronunciation of Omkara and the mere reading of the word "Svasti" are difficult for him, he yet undertakes the study of Patanjali's Bashyam, Tarka and Mimamsa. In order to squeeze money from him, bards and other parasites sing false praises and flatter his humour. He resembles a monkey with his black face and white teeth.

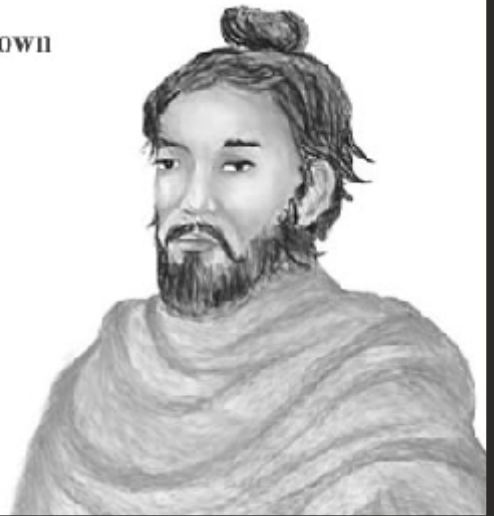
The 7th is an interesting description of an old man with a youthful girl. His wooing of the young girl is as useless as the craving of a raiser for gold. The people with sarcastic smiles, remark that the old man married for the purpose of enjoyment. The young wife is put to shame at the sight of her husband. The old man to rejuvenate himself, spares no pains to partake of highly spiced dishes. His young wife by chance, begets a child which all suspects to be natural. All her relatives and neighbouring ladies are invited at this child birth, they pour down their blessings on her and admire the unusual strength of her dotard husband.

The last and 8th dilates upon the daily life of the miscellaneous people of Kashmir.

*(to be contd.....)*

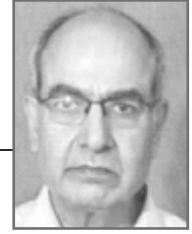
**"The yogi should abide firmly fixed in his own nature by the power of the exertion of his expanding consciousness. Thus he is established on the plane of Bliss relishing the objects of sense that spontaneously appear before him. Perfected yogis (siddhas), are ever steadfast in this, the Supreme Gesture (mudra), the perfect and unobstructed expansion of the awakened."**

**~Abhinavagupta**





- Dr. Upinder K. Zutshi



## Response to Prof. Suvir Kaul

One Suvir Kaul who happens to be basically from Maisuma, Srinagar, Kashmir and is presently A M Rosenthal Professor, Deptt. Of English, University of Pennsylvania had in The Indian Express dated January 29, 2020 written an article related to the situation in Kashmir and connected issues. I wish that the rosy picture which he has tried to portray about present day Kashmir was true. However, be as it may, It appears from the last paragraph of his write-up that the learned professor is one amongst those who believe that India under Modi has become intolerant and hence the Indian State “will do all that they can to blunt any developing solidarities” between Muslims and Pandits of Kashmir. He needs to be made wiser about the realities of Kashmiri society and politics. While Pandits continue to follow the same old religion they subscribed to earlier, Muslims have moved away a great lot from what Walter Lawrence said about them in the last decade of nineteenth century. Their practices were such that they were described by him to be “Hindus at heart”. Much water has

flowed in Vitasta (Jhelum) since then. First Maulvi Rasool Shah, the ancestor of present Mirwaiz and later Ahl-i-Hadis and Jamait-i-Islami have played havoc with psyche of Muslims. Spread of education has not made them more liberal and tolerant but fundamentalists. That is the root cause of why Pandits were targeted individually or collectively. Not only Pandits but even some individual Muslims who belonged to Farooq Abdullah's All J&K National Conference were also killed. It is the radicalization of Muslims that is the root cause of the problem. A miniscule minority of Pandits could have rarely been an obstacle in the way of Muslim agenda of making Kashmir an independent or quasi-autonomous entity within India. Have Pandits been able to create a hurdle in any way in the policies pursued by the successive governments in J&K since 1947 when Dogra autocracy was replaced by popular Muslim dominated governments? What Pandits wanted was to be left alone to live peacefully with dignity and not be messed with.





- Rachita Bhat



## Shaivism and Yoga

"Yoga is the journey of the self, through the self, to the self." -- The Bhagavad Gita

Gratitude to be a part of this Edition, I know I will always be a student but so glad if I am able to share what I learnt. I am dedicated to work towards the path where yoga and meditation is accessible to everyone and hope I can add some value towards the community's well-being and persistent to reach out and contribute to this world.

### Shaivism and Yoga

Shaivism and yoga and meditation has been always a part of me in some way. Shaivism with yogastarted centuries before and Shiv temples always presented Shiva in yoga Asanas. Which defines, Yoga and meditation has been an integral part of Shaivism, and it has been a major innovator of techniques such as those of Hatha Yoga. Many major Shiva temples and Shaiva tirtha centers depict anthropomorphic iconography of Shiva as a giant statue wherein Shiva is a loner yogi meditating, as do Shaiva texts.

In several Shaiva traditions such as the Kashmir Shaivism, anyone who seeks personal understanding and spiritual growth has been called a Yogi. The Shiva Sutras of Shaivism teach yoga in many forms. According to Mark Dyczkowski, yoga – which literally means "union" – to this tradition has meant the "realization of our true inherent nature which is inherently greater than our thoughts can ever conceive", and that the goal of yoga is to be the "free, eternal, blissful, perfect, infinite spiritually conscious" one is.

Many Yoga-emphasizing Shaiva traditions emerged in medieval India, who refined yoga methods such as by introducing Hatha Yoga



techniques. One such movement had been the Nath Yogis, a Shaivism sub-tradition that integrated philosophy from Advaita Vedanta and Buddhism traditions. It was founded by Matsyendranath and further developed by Gorakshanath. The texts of these Yoga emphasizing Hindu traditions present their ideas in Shaiva context.

The spiritual practice associated with Kashmir Shaivism is a form of Kundalini *Yoga*. Its essence is the release of tensions in all dimensions, allowing creative energy to flow without obstruction. Its practice is intended to develop awareness of this energy (the subtle body, the system of energy channels and *chakras*), to the point where we experience it not merely as our finite self, but as the Infinite Self, the Universal Consciousness that underlies all reality.

Expressing this non-dual understanding of *Shiva*, Abhinavagupta, the great teacher of Kashmir Shaivism, wrote:

“The truth is, therefore, this: The Supreme Lord manifests freely all the varied play of emissions and absorptions in the sky of his own nature.”

In the Indian tradition, Patanjali is said to be self-born, swayambhu. He was a highly-evolved soul who incarnated of his own will in a human form to help humanity.

Yoga is a Darsana, a mirror to look at ourselves from within. Control of the mind is Yoga. When the mind is controlled, stilled and silenced, what remains is the soul. It is the quest of soul, the spark of Divinity within us, which is the very purpose of Yoga.

Yoga is an art and a science as well as a philosophy. Yoga touches the life of man at all levels, whether it is physical, mental or spiritual. Yoga is a practical method for making one's living purposeful, useful and noble. Yoga enables one's body, organs of actions, senses of perception, mind, intelligence, and consciousness as well as trillions of cells to get attuned to its essence – the conscious seer within. Yoga alone enables the seer to directly perceive and experience using his vestments for the world within and around himself to gain insight and feel the divine joy of all creation. The Yogi then shares the Amrita, the nectar of divine wealth and happiness with his fellow beings.

Uninterrupted practice of Yoga done with devotion keeps the practitioner free from motivation, desire for reward, and he develops discriminative intelligence. This discriminative intelligence which develops in the practitioner of Yoga keeps his mind free from contact of the tempting objects and yokes it to the soul which is unmoving, unrotating but ever in the state of present.

Through reverential practice of Yoga, the fire which emanates from the practice burns out the impurities of body, mind and intelligence and bestows the consciousness with the crown of wisdom for it rests on the lap of the Self. From then on the never changing intuitive light of the Self radiates and frees the practitioner from the actions which are filled with afflictions.

That's why daily intensive practice is very important. There is no other way so that one can

reach that state of emancipation that is free from the afflictions of sorrows.

Without any pretense, religious commitment or attachment to a religious community, anyone can embark on the path of yoga regardless of their religion or origin. Yoga shows us the way to knowledge, without tying ourselves to the goals of an organized religion or organization. I want to share few yogic postures which shall benefit the readers if they start healthy life style.

## Yoga For Spine

Our spines are an incredible combination of strength and flexibility - of Sthira and Sukha. Strong bones and large muscles give us structure and protect sensitive nerves while flexible ligaments and tendons allow the spine to move in all different planes.

The spine (or backbone) runs from the base of the skull to the pelvis. It serves as a pillar to support the body's weight and to protect the spinal cord. There are three natural curves in the spine that give it an "S" shape when viewed from the side.

## Back Bends and Essentials

With regular backbends we can help to protect this wonderful balance by increasing mobility while strengthening the supporting muscles around the skeleton

## What are yoga backbends?

Yoga backbends are one of the main categories of yoga poses. Practicing backbends open up the front body, increase your hip flexibility, and improve the mobility of your lumbar and thoracic spine. Backbends need to be balanced with an equal amount of quantity and intensity of forward bending yoga poses. Backbends will be more challenging to practice if you sit at a desk all day or have low-back pain. There is a wide range of back-bending yoga poses so all levels of yoga practitioners have suitable options for practice. Some of the backbends which you can use in your practice:-

Upward facing dog - Urdhva Mukha Svanasana,

Locust Pose - salabhasana

Wheel Pose – chakrasana

Urdhva Mukha Svanasana or Upward Facing Dog Pose is an asana. Sanskrit :



ऊर्ध्वमुखश्वनासन ; Urdhva – Upward, Mukha – Face, Svana- Dog, Asana – Pose; Pronounced As – OORD-vah MOO-kahsvon-AHS-anna. This asana is known as the cousin of the Bhujangasana or the Cobra Pose because it is quite similar to it. These two backbends are among the easiest yoga backbends and are usually performed as a part of the Surya Namaskar.

### How you can practice Upward Facing Dog Pose (Urdhva Mukha Svanasana)

1. Lie flat on the ground with your belly towards the floor. Your feet must face downwards, and your arms must be placed beside your body.
2. Gently fold your elbows. Place your palms next to your lowest rib.
3. Inhale. Press your hands on the mat as you gently lift your knees, hips, and torso off the mat. Your body weight must be spread across the top of your feet and your palms.
4. Look ahead, slightly tilting your head backward.
5. Make sure that your wrists are in the same line as your shoulders, and that your neck is not over stretched.
6. Hold the pose for a for 3-2 mins and try to stay there and start to bring awareness to your breathing and try to connect with asana .

### Precautions :

Never rush into your practice always create a space and go slow. You must avoid this asana if you suffer from the following:

1. Back injuries
2. Carpal tunnel syndrome
3. Headaches
4. Pregnancy

### Benefits Of The Upward Facing Dog Pose (Urdhva Mukha Svanasana)

1. It helps to stretch as well as strengthen the back, thus relieving lower backache.
2. The arms and the wrists are strengthened as the body weight rests on them.
3. This asana helps improve the body posture.
4. The abdominal organs are stimulated. Therefore, digestion is improved.
5. The lungs, shoulders, and chest are stretched, and the buttocks are firmed up.
6. Practicing this asana helps relieve sciatica, depression, and fatigue. It also helps cure asthma.

### Locust Pose – Salabhasana

Salabhasana or Locust Pose effectively preps beginners for deeper backbends, strengthening the back of the torso, legs, and arms.

Locust Pose, Salabhasana, is a simple backbend that strengthens the entire back of your body, from the nape of your neck to the backs of your heels. Salabhasana has benefits for a wide range of problems, including lower back pain, postural problems, and weakness anywhere along your back body, including your hips and hamstrings. And because the backbend is shallow and doesn't put pressure on your wrists, it is accessible to almost everyone.



## How you can practice Salabhasana Yoga Or The Locust Pose :-

For the execution of this stance you may need to cushion the ground underneath your ribs and pelvis with a collapsed cover. The Locust Pose steps are as takes after.

To start this stance, you ought to go to the lying position with your stomach on the floor. Keep your arms at the sides of your middle, brow resting on the ground, and your palms up. Your huge toes ought to be turned internal so that your thighs are pivoted. Keep your bottom firm so that your coccyx is pressed to the pubis.

Inhale out and raise your head, legs, arms, and upper middle far starting from the earliest stage. You will be resting on your front pelvis, tummy, and lower ribs. Verify that your rear end is firm and your legs are extended. Let the huge toes stay turned to one another.

Raise your arms with the goal that they come parallel to the ground and eagerly extend them counter directionally. Envision there is a weight pushing down on your upper arms and push up against it. Your scapulae (shoulder bones) ought to be pressed into your back.

Look either straightforwardly forward or somewhat upward and be mindful so as not to push the chin forward or put weight on the scruff of your neck. The base of your skull ought to be lifted and the once again your neck ought to be kept long.

Stay in this posture for 30 seconds to a minute and discharge with an exhalation. You can take a couple of breaths and perform the steps 2 to 3 more times in the event that you feel like it. Before we move to 3rd asana Wheel Pose –chakrasana

### Precautions :

1. Do not strain the body while performing this asana.
2. Don't bend the knees or raise the chin above the floor.
3. This asana is not suitable for people having high blood pressure or a weak heart.
4. People suffering from any of this condition should avoid practicing Shalabhasana: abdominal tuberculosis, hernia, stomach ulcers or any other similar condition.
5. Benefits Of Locust Pose – salabhasana
6. Relieves fatigue

7. Relieves flatulence
8. Cures constipation
9. Helps to prevent indigestion
10. Gives you relief from lower back pain lower back pain (it strengthens the muscles along the sides of your lower back), hamstring injuries, arthritis of the knees (it strengthens the leg muscles), postural problems (such as excessive rounding and head-forward syndrome), arm strength (in the versions where you lift your arms), depression (for mild energizing when your energy is low), general weakness.
11. Fortifies the muscles in the lower back and enhances adaptability in the back especially proposed for mitigating lower back ache and sciatica.
12. Stimulates the inside organs.
13. Enhances absorption.
14. Fortifies the shoulders and arms.

### Remedial Applications :

1. Enhances fixation.
2. Invigorates the swadhisthana chakra.
3. Enhances absorption.
4. Manages weakness.

### Wheel Pose – Chakrasana

Wheel Pose or Chakrasana is based on the Sanskrit word cakra, literally translated to “wheel,” “circle,” and “cycle.” The word can be broken down even further to the Sanskrit root cak, translated to mean “to move” such as a wheel moves energy in a circular cycle.

Chakras are energy points or nodes in the non-physical subtle body. Subtle energy channels called nadi, life force (prana), or vital energy move through the chakras. Chakrasana is known to increase energy, stretch the upper and lower back muscles, and develop extension through the front side body. Building up slowly and with intention into this ultimate backbend is key to keep the body and all the vital nerves in the spine safe.

### How you can practice Wheel Pose – chakrasana

Lie down on your back comfortably on a yoga mat. Look straight in the upward direction.

Fold both of your legs and bend them down below your buttock, making your feet's sole



touch the ground. Keep the feet and knees at least 30 cm apart.

Place both of your hands beside your head and keep them beneath your shoulders in a way that the fingers turn towards the legs.

Take a long and deep breath and slowly start raising your body.

Arch your back while raising the body supporting the weight of your upper body on the back and top of your head.

Lift your head and trunk from the ground and straighten your hands and legs as much as possible.

Arch the back as high as possible but do not strain. The neck should be relaxed.

Lift the heels and balance on foot fingers and hands for some seconds and slowly lower the heels.

Stay in this posture while breathing normally for as long as you feel comfortable and return to the floor slowly while exhaling. Slowly lower the body to the floor.

Practice Chakrasana 3 times. Practice before and after a forward bending posture.

**Precautions And Contraindications**

Do not practice Chakrasana directly. You should practice easy postures such as setu asana and other backward back bending asanas as preparatory asanas before practicing Chakrasana.

It should not be practiced by people suffering from any illness.

Chakrasana is not suitable for weak people having some weakness in wrist or back.

Women should avoid practicing Chakrasana during pregnancy.

**Benefits Of Wheel Pose –chakrasana**

Increases the flexibility of the body.

Strengthens the bones and muscles of the body and is mainly beneficial in strengthening the legs. Strengthens the respiratory system as by doing it, the chest enhances and the lungs get oxygen to its fullest.

Relieves all the stress and tension as it strengthens the nervous system and refreshes the brain.

Helpful in reducing the fat of the abdomen and to get rid of the bloated belly.

Beneficial for the digestive system, gastric problems and for all the disorders of the female reproductive system.

Ensures better functioning of the heart, liver, spleen, and kidneys. Helpful in curing hernia.

Psychological / energetic benefits of BACKBENDS

As backbends open the chest and upper body they stimulate the Heart chakra (Anahata).

Strong backbends can sometimes release stored emotions: frustration, fear, anger, sadness as well as joy and love, so it's not unusual to feel some of this again as it works through your body. So go safely and mindfully with your practice while you stay with the breath.

**Physical benefits of BACKBENDS**

- ❖ Strengthens the back muscles
- ❖ Alleviates back pain
- ❖ Stretches the hip flexors
- ❖ Improves posture
- ❖ Activates prana life-force energy
- ❖ Increases circulation
- ❖ Boosts mood
- ❖ Opens up the shoulders and chest
- ❖ Stimulates the heart chakra
- ❖ Improves breathing

**Tips for safe yoga BACKBENDS**

- ❖ Root down through your hands, feet, legs, or hips for a strong foundation.
  - ❖ Draw the limbs toward the midline for a strong core.
  - ❖ Engage Mula Bandha (belly lock) by pulling the navel in and up.
  - ❖ Reach your tailbone away from your head.
  - ❖ Relax the shoulders down your back.
  - ❖ Keep the neck long.
  - ❖ Work on creating an even arch over the entire spine.
- Have a beautiful and safe practice.

*Rachita Bhat (Chichi) is a Kashmiri Pandit who teaches yoga practices across the globe. Should you have any questions related to your practice please feel free to write me on [yoga.chichii@gmail.com](mailto:yoga.chichii@gmail.com)*



## A Date with Leeches

*There are doctors who treat symptoms, others who treat test numbers, and others who try to make a diagnosis and treat the disease. There are few who treat the patient – body, mind, and soul.*

During my 15-month deputation to Iran in 1978 I was the chief physician at the District Hospital Kashan, a town famous for carpets. It was a rich experience – bonding with the people, gaining insight into their social and cultural mores, dealing with their health problems, some quite unique to that region.

One summer day, a middle aged woman was brought to me with bleeding in her mouth of three hour's duration. She was spitting blood, bringing up mouthfuls at intervals, her lips smeared pink. I tried a peek inside her mouth. It was all bloody and I could see nothing except red blood. The source must be in the mouth, I thought, because she was not coughing or vomiting. The nurse got a glass of chilled water

for the patient to rinse her mouth for a few minutes before looked again. But blood was still welling up. Her teeth and gums looked healthy but pink with blood. So did the inside of her cheeks, the palate, the tongue, the oro-pharynx and the tonsillar region on either side.

The patient seemed in the pink of health. She had no history of a bleeding disorder or of drugs that might cause her to bleed. It was puzzling, as if a vein had been cut somewhere.

But where?

I turned her lips over but found nothing except brisk oozing from somewhere. I let her rinse her mouth with cold water again, and put on sterile gloves and swept my finger inside her mouth all around. That is when I felt a soft fleshy mass in the floor of her mouth behind the last molar tooth on one side. Fresh blood squirted from it when I tried to get a better feel of the mass. I thought it was a fleshy tumour, possibly of blood vessels. But soon I felt a squirmy





sensation. I got hold of a forceps and pulled the mass gently. To my utter amazement it was a leech. I applied firm pressure on the site for a while and directed her to rinse her mouth again with cold water until the bleeding ceased altogether.

How did a leech get inside her mouth, I wondered? But the mystery was solved after a little sleuthing. The woman was from a nearby village where it was not uncommon for people to drink water from a pond, some of them sipping it straight from the mouth. She admitted to drinking directly from the pond. A leech must have found its way inside and hooked on to her gum in the nether corner under a molar. I also learnt from the nurse that women wallowed in the ponds in summer months to beat the heat and the leeches found their way inside their anus and vagina and cause bleeding from these sites.

Leeches live in shallow waters. They were common in our *nalei maer*, the canal that passed through the old town of Srinagar and was later, unfortunately, mindlessly, filled up. They would sometimes stick to our bodies when we had a dip, but we pulled them away before they had a bellyful of our blood.

The thought of leeches gives one a creepy, squirmy sensation. Leeches live on blood. Calling someone a leech is to liken him to a blood sucker, an exploiter, a parasite. But it is this very quality in the leeches that has been made use of for the treatment of various ailments since ancient times

In fact, my first date with leeches, I remember, was when a leech therapist would visit our home once in a while. He dabbled in the treatment of numerous ailments from headaches to high blood pressure, pins and needles to pains and aches, foot sores to abscesses. My grand aunt would come down from her 3rd floor room, seat herself on the front porch and extend her arms to the therapist. He would unroll a cloth from where he picked leeches one by one and placed five or six leeches on her arms. They stuck to her flesh and got down to their task of sucking her blood, swelling to double their size just in twenty minutes when their keeper pulled them away and safely restored them to their receptacle. The leeches left tiny bite marks on the aunt's arms but she didn't bat an eyelid, didn't seem to be in any pain during or after the

procedure. It amazed and horrified me and I wondered why she subject herself to what I thought was a self-imposed punishment.

Sitting back and analyzing this through my medical insight I now realize the raw wisdom of our ancients. This aunt I mention was prone to nose bleeds from her high blood pressure, which I realized when I graduated in medicine. There were hardly any drugs for high blood pressure except *serpina* which we continued to prescribe for decades until we had the newer drugs. She was right in choosing leech therapy. A little blood letting would bring down the pressure at least temporarily and, at times, prevent a dangerous hemorrhage from accelerated hypertension. I now realize that my aunt did not feel any pain because the leeches secrete chemicals that work to prevent blood clots and have local anesthetic properties. These secretions are also known as anticoagulants. It is this very property we use now-a-days in the treatment of hypercoagulable states including clots and varicose veins and in the healing of festering non-healing wounds and ulcers from where the leeches draw all the pus along with infected material, improve the circulation and prevent tissue death. In the process, they do a better, and a painless, job than a surgical scalpel!

I made use of this knowledge in treating a patient of polycythemia rubra vera, a form of blood cancer. It must have been the year 1980. This patient hailed from far off Tangdar. Even till date there has not been much progress in the treatment of this disease, in which the blood of a patient gets thicker because of excessive increase in the red blood cells, causing slowing of micro-circulation and clotting in the blood vessels, leading to serious complications. The mainstay of treatment is to drain blood at regular intervals, say about 200 to 300 ml at a time every 3 to 4 months. My patient found it difficult to travel all the way from his remote village to Srinagar for this purpose because none in his district agreed to perform the blood letting (phlebotomy). He asked me if there was an alternative. I suggested leeches. He went on to live several years on leech therapy.

Even in this age of AI, medical professional will do well to keep a date with leeches now and then to treat the numerous conditions where the leeches do a better job than us.



- Dr. Anusheel Munshi



## Violence against Doctors- A full stop please!

The recent incidents of violence against doctors cannot be criticised enough. Doctors have been healers for the human race, traditionally thought to be the bridge between God and man. But why has violence against doctors and health givers been on the rise?

Violence against doctors is not a new phenomenon. The physician community was perhaps facing violence from times as early as the art of medicine itself. *'No physician, however conscientious or careful, can tell what day or hour he may not be the object of some undeserved attack, malicious accusation, black mail or suit for damages....'* . These immortal lines from the reputed journal, JAMA, written nearly 135 years ago, could not be more relevant in today's times.

Of late, however, incidents of violence against doctors have been on the rise all over the world, India being no exception. Reasons for this could be manifold. Indian health scenario has rapidly evolved over the past three decades. These changes include, opening up of the Indian economy in 1990's (and its consequences in general), opening of private healthcare sector and slowly but steadily increasing insurance cover for citizens (through private as well as state sponsored schemes). Besides the usually congested and overburdened state hospitals, affording individuals have the option of getting healthcare at corporate or private hospitals. It is likely that the average Indian is feeling empowered with "consumer rights" and feels that like other commodities, healthcare can be reduced to consumer – product relationship.



Paying more, a consumer should expect more, that is how the modern consumer logic goes. This feeling can be especially buttressed when a patient gets admitted to a private or a corporate hospital, where treatment expenses are much higher than state owned hospitals and consequently the expectations of patients/relatives reach their zenith.

Human life is precious and there cannot be a question on that. However, the human body does not follow mathematical, financial and economical equations and paradigms. Each patient is unique in age, constitution, metabolism and response to treatment. Cleanliness during care, treatment according to prevalent guidelines and communication from doctor can certainly be expected from healthcare providers. What is not logical to expect is immortality! That makes me remember the last in the “list of characteristics of a living being” that I read in Class III of my schooling, - “All living beings die”. And here lies the great truth. Care for life should be done, value of life is priceless, but the ultimate truth needs to be and should be accepted with dignity and grace, by all relatives and caregivers.

Repercussions of deficits in trust between doctors and patients can lead to several unintended consequences for healthcare. Doctors are likely to practice defensive medicine. To be on the safe wicket, doctors may have already started ordering more investigations, including expensive investigations such as MRI and PET CT. Why bank on clinical experience and clinical judgement when investigations are there to tell you the “truth”. Little does the lay public know that each diagnostic test (besides the cost) has its own percentage of “false positive” and “false negative” but leave that discussion for another day! Further, the prevailing environment is likely to coerce doctors to increasingly refer the patient to a specific specialist or super specialist for each symptom or complaint, bursting the seams of healthcare costs even further.

Can hospitals and doctors do something on their part? Some checks should be there in every hospital and every treatment centre. Does the treating doctor have genuine and correct degrees to practice that speciality? Does he have the requisite experience to be in the speciality in?

**“Repercussions of deficits in trust between doctors and patients can lead to several unintended consequences for healthcare.”**

All these need to be compulsorily done by the administration of the hospital. What can the doctors do from their end to improve the scenario?. Besides correct management to the best of their ability (which the medical community has always considered its motto), it would be important for doctors to do proper counselling, explaining the likely outcome of disease and the plan of treatment. Details about possible side effect of treatment and the possible expenses at each stage should be shared. Perhaps such counselling needs to be done at repeated intervals in admitted patients and patients admitted in intensive care units. In the era of litigations, doctors would do well to document all this information on counselling forms.

Are all doctors perfect? No. Can doctors commit mistakes? Of course yes. Should the patient have a right to complain? Sure. If a patient feels genuinely aggrieved by a doctor, there are multiple fora to complain. But remember that publicising, drum beating and media trials about these cases serve no good to anyone. A doctor may have committed a lapse or a mistake but can never ever be treated like a criminal.

The relationship between doctors and patients is a very special one. It has always been a wonderful and unique relationship, but of late is suffering several dents and blows. The issue has been made ugly, not actually so much by patients, but media, social media and all other relevant platforms who find it a juicy issue to keep their TRP's going. The relation and trust between doctors and patients need to be rebuilt, as early as possible. The ideal way to begin would be by ending something; ending violence against doctors. There needs to be an end to it, an immediate dead end.

*The writer is Head, Department of Radiation Oncology, Manipal Hospitals, Dwarka, New Delhi*



- Dr. Tej N Dhar



## Why this Fuss?

Yesterday my elderly neighbour gave me the fright of my life. He pounded my door wildly and when my maid opened the door for him to enter, he moved in speedily and dumped himself in the sofa of my living room. His lips were quivering, his eyebrows were tense, and anger was writ large on his face. I looked at him with fear and anxiety, for I could sense that he might cause harm to himself.

I got up to ask him why he looked so agitated, and if everything was all right in his home. He often quarrelled with his son and daughter-in-law, and almost everybody in the neighbourhood knew about it. He would shout at them and then leave his home in anger, only to return after some time. So I presumed that perhaps his sudden visit was one of those angry moves, but I was not too sure, because I did not hear any shouting that would normally precede such outings.

Sensing that this time his anger had a different reason, I asked him politely to calm down and tell me why he felt so agitated. I also asked him if he needed water or tea or coffee to drink. He stared at me and said loudly, "Why this fuss?" Since I could not make out what fuss he was referring to, I asked him who was making a fuss and why. He gave me a look that I cannot forget, for it was the dirtiest that I have ever known.

Since his look did not explain the fuss, I asked him, once again, about the fuss. He said

the fuss that is all over the country. Don't you watch TV and see those processions, protests, slogans, endless talk, and noise. I told him that I do not waste my time watching TV. He gave me another confounded look. And I was not sure what to do next, for he stayed on with that terrible scowl.

Fortunately, my maid, who had decided on her own to bring tea for the old man, walked in with two cups of tea. When she offered one to him, he accepted without any fuss. This provided me a breather to ask him, once again, about the fuss that had made him violent. He said the noise and protest about ABC and other things like RST, and something else.

I could not make out what he meant by ABC and RST. Then it occurred to me that he was perhaps referring to the protests about the Citizenship Act and other Registers that were tagged with it. So I told him that perhaps he meant CAA and NRC and not ABC and RST. To this, he made an interesting answer. He said that he had deliberately used ABD and RST for the ones that I had mentioned.

Since I could not guess his reason of this deliberate mystification, I asked him why he chose to use his abbreviations when he knew the actual ones. He said that if people in the street did not know exactly what CAA stood for, it could as well be ABD or XYZ. I am angry because so much noise is being made by people about things which they do not even know

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**In a democracy, People often say and do things about which they do not know much; some even claim to be experts on everything under the sun.**

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properly. And on top of that, our leaders are making such irresponsible statements. I told him that in a democracy such things are quite common. People often say and do things about which they do not know much; some even claim to be experts on everything under the sun.

The moment I had finished, he laughed loudly, which no doubt was a welcome change from his fierce scowl, but his laugh was mystifying. Since I did not see anything laughable about what I had said, I asked him the reason for his loud laugh. He said that it reminded him of an incident back home in Kashmir, when one particular leader had collected a lot of people only to respond to slogans about him with zindabad. When he changed the slogan to that of his enemy, the crowd still said zindabad. He remembered quite late that it was a programmed crowd, meant to respond only in one particular way. I told him that crowd management is a good business in our

country and one can collect people for doing anything.

His mood changed again, and that I realized later was the main cause of his anger. He told me that when he and thousands of people of his community were robbed of their homes in Kashmir, why no slogans were raised against the people responsible for that. Why were there no crowds? Why did our condition not prick the conscience of leaders who are engineering these protests now?

Not knowing how to respond to his genuine complaint, I chose to lighten the mood with a touch of humour. I told him that at that time such people were busy with more serious matters, like making sure that people who had been jailed for committing crimes were getting proper food and medical attention, and that there was no violation of their human rights. He laughed uproariously, but there were tears in his eyes. And he left the room in a huff.

जय माता दी

# कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

शिवदत्त शास्त्री

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



- Rakesh Koul



# Recognition of Sharda Script

1ST February 2020, 2:19 PM, The Crucial Budget presented by our Hon'ble Finance minister Niramala Sitaraman ji was started by a Poem , I got a message that the work I had submitted a day before is published in the union Budget 2020. This was the Poem written by Late Sh. Dinanath Nadim (1916–1988).

It was an emotional movement for me as I immediately shared the good news to my Core Sharda Team members who along with me are spear heading the revival of Sharda Script. The request for translation was requested a day before and our team member Sh Sunil Mahnoori prepared the same poem in Sharda.

The good omen started when one day before we got a space in Hindustan Times on 30th January 2020, Hindustan Times Post "Republic @ 70 , We the People of India" written in all Indian languages and the Kashmir text was written in Sharda.

सौन वतन, गुलज़ार शालीमार हयुव  
उल मंज़, फ़ौलवुन पम्पोश हयुव।  
नवज्वाल-अन हुन्द, वुशुन शुमार हयुव  
म्योन वतन, च्योन वतन  
सौन वतन , गुन्दवोन वतन।

Both these events are a milestone not only for the Core Sharda Team but also to the whole community that Sharda represented the Identity of Kashmir first time after Independence.

This Milestone are the gateway for us to move forward to our goal of Revival of Sharda Script.

Core Sharda Team is indebted to Hon'ble Finance minister Nirmala Sitaraman ji for recognizing the importance of the script and other members who have provide their valuable support in making this a reality.

## Published in Union Budget of INDIA 2020

Before, I have to elaborate on each of the three themes, I wish to recite a small verse in Sanskrit:

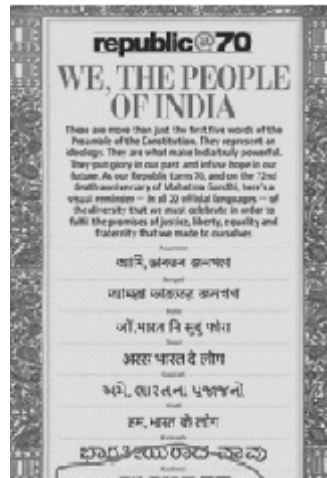
भेन वतन, गुलज़ार मण्डीमार हयुव  
उल मंज़, फ़ौलवुन पम्पोश हयुव।  
नवज्वाल-अन हुन्द, वुशुन शुमार हयुव  
म्योन वतन, च्योन वतन  
भेन वतन, ननुभेन वतन।  
- पंडित दीननाथ केन

SaunWatanGuizarShalimaarHyuv  
Dal ManzPholvunPamposhiHyuv  
Naujawan-an hund, vushunkhumaarHyuv  
MyonWatan, ChyonWatan  
SaunWatan, NuncibomyWatan

(Everything that we do, all of us do, is for this beautiful country)

Poem by Pandit Dinanath Koul

## Published in Hindustan Times 30 Jan 2020





Core Sharda team who has been working tirelessly towards the revival of the ancient script which even has been the mother script of many north India languages.

Team has a strong belief that Sharda revival is important to understand the glorious past of Kashmir which is today hidden in the thousands of manuscripts lying in museums, libraries and in the custody of Individuals. These manuscripts are of greatest interest to research Scholars across Globe and we have seen people in Germany and other countries working on few of them.

There is no logical reason found for the extinct of this beautiful script other than socio-political once.

The group of volunteers under “CORE Sharda Team” is been working hard from last 4 years have been propagating the Sharda through various sources. Today the team has been conducting online classes and workshops to promote the Sharda within and outside community.

Few contributions of the team so far are :

- ❖ Introduced Sharda Script to 1000 Students so far
- ❖ 180 students are part of Core team now who have gained an expertise as Sharda teachers
- ❖ Online training materials in form of YouTube videos
- ❖ Developed Android Keyboard
- ❖ Developed Android app for Sharda learning
- ❖ Conducted various Workshops and seminars related to Sharda script.
- ❖ Core Sharda team publishes the quarterly Journal “Maatrika” exclusively written in Sharda.
- ❖ Team is working daily on transcription of various important manuscripts
- ❖ From Month of March, team will conduct

classroom training across various cities in India.

Team is indebted to all the scholars who have contributed towards this Script so far which include

- (1) George Buhler in his memorable work, “Indian Paleography”
- (2) Leeche in his “Grammar of the Cashmere Language”
- (3) Sir George Grierson in his paper in the “Journal of the Royal Asiatic Society” and also in his note in the “Linguistic Survey of India”.
- (4) Marcus Aurel Stein (Cataloging of Raghunath Temple Library MSS).
- (5) Jean Philippe Vogel’s ‘Antiquities of Chamba State, Vol 1, Calcutta’ (Sharada Characters).
- (6) Bhushan Kumar Kaul Deambi’s ‘Corpus of Sharada Inscriptions, Delhi.
- (7) Shrinath Tikoo’s ‘Sharada Lipi Dipika (Hindi), Rashtriya Sanskrit Sansthan, New Delhi.
- (8) Walter Slaje’s ‘Sharada Primer in German’.
- (9) Micheal Witzel’s papers on ‘Kashmiri Manuscripts and Pronunciation’ and ‘The Brahmins of Kashmir’
- 10 Takao Hayashi’s ‘The Bakshali Manuscript’, Groningen.
- 11 Bhushan Kumar Kaul Deambi’s ‘Sharada and Takari Alphabets’, IGNC, Delhi
- 12 Sh Omkar Nath Shastri Ji who has always been publishing Sharda Alphabets in our Janthari
- 13 Sh Hari Krishna Siddha, author of many Sharda Primers
- 14 Prof T. N. Ganjoo, we lost him recently in 2019. He was a great scholar who worked for revival of Sharda.

Our next milestones which the team will continue to work are:

1. Recognition of Sharda Lipi as official language of Kashmir
2. The Persian script which is identified as Kashmiri in Indian currency notes to be replaced by Sharda Lipi.
3. Sharda Lipi fonts accepted into the Microsoft, Android etc tools who that we can communicate in Sharda through technology as well.



- Kamal Jain



## Master the Mind to Become a Yogi

When a person is called a yogi? Lord Krishna answers it in verse 6.18 in Gita:

*Yadā viniyatam chittam ātmanyevāvatiṣṭhate  
niḥsprihaḥ sarva-kāmebhyo yukta ityuchyate tadā*

When the mastered mind, withdrawn from all worldly desires and cravings, is seated only in the self, then such person is called a yogi.

Viniyatam chittam means one who has mastered his mind, not controlled, nor suppressed but mastered. Mind is flow of thoughts including the thoughts of desires and cravings. Vritti pravah iti manah. A desire is our wish to experience something which we have not done so far whereas the craving is our intention to repeat the experience.

Mastering the mind is 'not to associate with the flow of thoughts'. Thoughts survive when you identify with them and support. For example, identifying with thought is to say that I am angry instead of saying that I watch the anger on the screen of my mind. When you watch you separate the thought or emotion from self, leaving it impotent without affecting self.

When you are master of your mind, it can't use you, instead it now has become a beautiful servant. When you need it to interact with outside world, use it otherwise put it aside and be with the Self.

Witness your thoughts as witnessing would create a gap between you and your thought or desire. Watch your mind with no labelling or evaluating your thoughts. It helps you not to identify with your desires or thoughts. You neither accepts nor condemns your desires. By and by your mind becomes a pure sky with no clouds of desires or cravings. Now your mind is not in demanding mode and you are at peace with yourself. Your present moment is joyous, celebrative as all the desires or cravings have

dropped away. You thus become *niḥsprihaḥ*.

Here Lord Krishna talks of two characteristics of a Yogi. A yogi is master of mind and free from all worldly desires.

It is said that desires trigger desires and propels our mind to engage our sense organs into action to fulfil it. Thus mind remains constantly agitated. That's why Buddha said that desires can never be satisfied or fulfilled as it keeps creating vicious circle.

In order to assuage mind, you have to free it from sensual pleasures and desires. Look at the structure of desire or craving. Fulfilling of desire implies future tense. You then sacrifice blissful present for achieving something in future. If desire is unfulfilled, you are frustrated and feel dejected. If desire is fulfilled, you feel elated but it turns out momentary after a while. You realise that you were running after shadow. You start running after something else. You feel that if you become rich, you will be happy. After becoming rich, you find that there is no happiness in money or things.

You have to understand that happiness is not in the objects, but in that how you approach life. You can't kill desire because it is energy. Hunger creates desire which we have just to satisfy. Desire is the sign of aliveness, so don't create enmity with it. Desire is not in the way of your becoming yogi but the longing for it and getting attached to it is. If you have mastered your mind, you will have desire but wouldn't be attached to it. With this understanding, you need to renounce not the desire but the longing for it. Desires are to be fulfilled as need not as greed.

A yogi masters over his mind by getting it cleansed of longings for desires by practice, then he is able to stay in 'self' which means *ātmanyevāvatiṣṭhate*.





# Tribute to Dr M K Bhan



Dr M K Bhan was born on November 9, 1947, in Kashmir. After obtaining his MBBS DEGREE in the year 1969, from the Armed Forces Medical College, Pune, he went on to do his MD in 1974 from the Delhi University. His areas of specialization included pediatric gastroenterology, pediatric infectious diseases and nutrition.

## **Outstanding career**

Later, Dr Bhan held the positions of the registrar at the Safdarjung Hospital, New Delhi, during 1974-76, and senior consultant at the Institute of Child Health, Kabul, Afghanistan, from 1976-78. He then served as a lecturer at the Post-graduate Institute of Medical Education and Research, Chandigarh. In 1978-79, he

joined All India Institute of Medical Sciences (AIIMS), New Delhi, as an Assistant Professor, and later became Professor from 1987 onwards. His years at AIIMS were highly enriching with his deep interest in pediatric care. It was here that he discovered a neonatal strain of rotavirus for which he later created India's first indigenous/affordable rotavirus vaccine.

In 2004, he took over as secretary of DBT. In his decade long stint in this post, he infused new thinking and dynamism into the area of biotechnology. His contribution included evolving a transparent biotechnology policy and regulatory regime in the country. Special attention was also given to forge enduring alliances with a few well-chosen countries that lead in innovation and discovery and complement India's strength in biotechnology. He contributed immensely towards big expansion of the scientific pool in biotech industry through government labs and a smooth flow of ideas, people and knowledge. The purpose of the strategy was to encourage innovation and produce novel products, while capitalizing on the current opportunities in clinical research and biosimilars.

Dr Bhan also made major contribution towards the concept and content-development of several major programs of DBT, including National Biotechnology Development Strategy, National Biotechnology Regulatory Authority, Transnational Health Science and Technology Institute in Faridabad. All these initiatives led to the development of three clusters at Mohali, Faridabad and Bangalore. Dr Bhan facilitated all the redesigning of the strategy for the industry, academia and policymakers to sustain the industry.

Dr. Bhan discovered the rotavirus vaccine strain, code named 116E, during a diarrhea outbreak at a neo-natal ward in AIIMS in New

Delhi in 1985-86. He found that the initial infection protected the infants from recurrent severe episodes of rotavirus diarrhea. He immediately saw the possibility of creating a vaccine for this Indian strain that could protect millions of children from rotavirus diarrhoea.

After he became the Secretary of the Department of Biotechnology (DBT), he continued with his pet project. This led to the development of ROTAVAC® Vaccine manufactured by Bharat Biotech International Limited, Hyderabad.

ROTAVAC® went on to become the first Indian rotavirus vaccine to be prequalified by WHO paving the way for its immediate introduction into India's Universal Immunization Programme (UIP) and opening it up for sourcing by low- and middle-income countries with GAVI support.

Dr M K Bhan played a leadership role in promoting primary health care for children in rural India during the last two decades. His efforts made it possible to bring the fruits of science and technology into national programs for children. He provided advocacy and leadership to many programs in India, including promotion of oral rehydration therapy, micronutrient supplementation, introduction of new vaccines and providing greater coverage with existing ones. He played an instrumental role in bringing different stakeholders together for the cause of child health in India.

Dr. Bhan was always cheerful, energetic, accessible and humble. He was always passionate about discussing new ideas. He juggled his many responsibilities that came with his position effortlessly while still being very attentive and responsive to ongoing projects.

AIKS pays its humble tribute to a great son of our community.

*(Source – From various newspapers and articles published on Dr. MK Bhan)*

**“ You have to grow from the inside out. None can teach you, none can make your spiritual. There is no other teacher but your own soul. ” - Swami Vivekananda**



- Rajat Mitra



## A Homage to Ankit Sharma



Yesterday a part of me died. It was after reading a news. It was not that some more innocent Indians were killed in cold blood in a senseless way in a riot. I am used to it by now having grown up with seeing mindless violence around me. But yesterday was different. It was how someone was murdered and how his body disposed off. His name was Ankit Sharma. He was twenty six years old. He was on duty. He represented my police and my country, the reasons why he was killed. And he was a Hindu, the reason why he was stabbed four hundred times. This crime is a different sort of crime according to victimology. It is a crime with a message, not a random one but one for the whole country. We can miss it at our own peril.

As a psychologist who has worked with criminal justice system for over two decades, I am used to dead bodies. I have seen mutilated bodies, bodies of children, people burnt and sat

by their bedside to listen to their dying declaration. As a child, I saw my first riot in 1970, in Bihar and saw dead bodies strewn on the streets. I had then asked questions and my father told me about evil. In 1984, I saw a Sikh man being chased and burnt by a mob. I had felt helpless not able to do anything. In 2002 I talked to many victims in Sabarmati express whose two bogeys were put on fire. They disturbed me but didn't make me numb. I had built a wall around me. That wall, I realized, is no more since reading about Ankit Sharma.

Each murder is tragic. But the murder of Ankit Sharma symbolizes a threat to everything that Indian civilization stands for.

There were four hundred stab wounds on his body. In my career, the worst heinous murder I had come across of killing by knife, the murderer, a meat seller had driven the knife in the body of his victim 13 times and then stopped

because he felt tired. How many people it would have taken to drive the knives in the body of Ankit Sharma 400 times? And what would be that amount of hatred with which they would do so? How much time, how much collective evil it would take on the part of a crowd to do so? Was it only because he was a law enforcement officer and nothing more?

The way the body of the victim was disposed off shows the feelings the perpetrators had towards the victim and his identity. A body mutilated and thrown away in a drain shows intense feelings of contempt for the victim and hatred towards him, an ideology that sees the victim far removed from a human being. Where does it then come from and is it not part of a macabre feeling that exists and is running as a collective in the thinking of the people?

The story of Lala Lajpat Rai comes to my mind. I read his story many times as a child and often visualized him facing the British. Protesting Simon Commission, he received multiple injuries on his head killing him. Crying in pain but his head held high, he had declared, "Each blow on my head will become the death knell of the British Empire." Can each stab wound on Ankit Sharma's body awaken the sleeping conscience of the nation today? I pray it does. Otherwise, next time it will be one of us and no one left after that.

Ankit Sharma's death shows how dangerous it can be for an officer to do his duty fearlessly in certain areas, to belong to the faith of the majority of the country and last but not the least do it around people opposed to the very idea of India.

Lynching has sometimes given birth to new identities. From the ashes, has risen a new determination against injustice. Sometimes it is an idea. The Blacks decided to unite after the lynching by Ku Klux Klan. The chanting of 'Kill

the Jew' led Theodore Herzl more than a century ago to understand that Jews have no one to call their own.

Today, the conscience of the nation is on trial. The murder of Ankit Sharma has raked our conscience and will continue to do so till we understand two things. One why he was killed and second how he was killed. During the Direct Action day, partition, the countless riots, this is the story that has been repeated. The killers wanted to send only one message and that was we will not accept 'the other' as an equal. When 'the other' tries to change his identity that has remained the same for thousand years, the perpetrator opposes him.

The other lesson from victimology about this ghastly crime is that it is a crime with no moral dimension for the perpetrators. The political climate in Delhi is not going to be the same ever again after this election. As a result, the perpetrators of Ankit Sharma have found overwhelming emotional satisfaction in manipulating, dominating, controlling and exerting life and death. This is a message which should not get lost to anyone, that it is here to stay. It will repeat itself now and replicate itself till we find a closure.

There have been too many people, more internationally than nationally, who have felt powerless and out of control with the coming to power of Modi and the far reaching changes he is bringing in the Indian society. The riots in Delhi and the symbolic killings of the last few days is a desire to get that back that power they have lost.

Today, as a citizen of India I pray and ask that the killing of Ankit Sharma be a fatal blow to the narrative of 'secularism' thrust upon us, to the fanaticism that has taken over in the last few days and one that made some of us as lesser than equals in our country.





# NAAD NAMASKAR

For our Kids

By Anshul Koul 'Ashok'

## QUIZ

Can you tell in which century Lalleshwari (Lal Ded) lived in Kashmir?

**The answer is :**

- 14th Century



## Do You Know?

Lal Ded lived in 14th Century and spoke vaakhs in Kashmiri language. Habba Khatun lived in 15th Century and wrote romantic love lyrics and alludes to God. Rupa Bhavani lived in 17th century and her poetry are written in Sankskrit and still preserved. Arnimal lived in 18th century appeals to Lord Krishna. They wrote hundreds of years ago but their poetry lives still amongst us. century and her poetry are written in Sankskrit and still preserved. Arnimal lived in 18<sup>th</sup> century appeals to Lord Krishna. They wrote hundreds of years ago but their poetry lives still amongst us.

*Kashmiri for You*

**Vaakh**

speech or  
saying

**Sheen**

Snow



# The Reconstituted List of Members of the Executive Committee of AKS Appears Below

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<b>Senior Vice President</b>				
1.	Sh. M L Malla	Ghaziabad	9810574944	<a href="mailto:motilalmalla38@gmail.com">motilalmalla38@gmail.com</a>
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1.	Sh. Ashok Dullu	Baroda	9662063424	<a href="mailto:ashokdullu@gmail.com">ashokdullu@gmail.com</a>
2.	Sh. A K Raina	Jammu	9419242494/ 9149960421	<a href="mailto:autarkrishenraina@gmail.com">autarkrishenraina@gmail.com</a>
3.	Sh. A K Wattal	Kashir Samiti, Ambala	9811054228/ 9416020499	<a href="mailto:akwatal@rediffmail.com">akwatal@rediffmail.com</a>
4.	Sh. Dalip Kaul	Noida	9810012809	<a href="mailto:dalipkaul59@gmail.com">dalipkaul59@gmail.com</a>
5.	Sh. Kuldeep Drabu	Gurugram	9871899696	<a href="mailto:kdrabu@gmail.com">kdrabu@gmail.com</a>
6.	Sh. Rajesh Raina	Amritsar	9878903558	<a href="mailto:rajeshraina.2010@rediffmail.com">rajeshraina.2010@rediffmail.com</a>
7.	Sh. R K Saproo	KPWA, Pratap Vihar, Ghaziabad	8860213684	<a href="mailto:saprook@gmail.com">saprook@gmail.com</a>
8.	Dr. Sanjay Dhar	Mumbai	9821219883	<a href="mailto:drsanjaydhar@gmail.com">drsanjaydhar@gmail.com</a>
9.	Sh. Sanjay Raina	Chandigarh	9216845487	<a href="mailto:sanjayraina93@gmail.com">sanjayraina93@gmail.com</a>
10.	Sh. Shiban Khaibri	Jammu	949265950	<a href="mailto:shibankhaibri@gmail.com">shibankhaibri@gmail.com</a>
11.	SH. S K Bhan	Ahmedabad	9998987259	<a href="mailto:shrikrishanbhan@gmail.com">shrikrishanbhan@gmail.com</a>
12.	Dr. S K Handoo	Faridabad	9958998069	<a href="mailto:skhandoo@gmail.com">skhandoo@gmail.com</a>
13.	Sh. Vijay Kashkari	Jammu	9419184036	<a href="mailto:vijaykashkari@gmail.com">vijaykashkari@gmail.com</a>
14.	Sh. Vinod Kumar Bhat	KPCC, Ghaziabad	9582686112	<a href="mailto:Vinodbhat63716@gmail.com">Vinodbhat63716@gmail.com</a>
15.	Smt. Shakun Malik	KOA, USA	+1 (202) 744-1694	<a href="mailto:smunshimalik@gmail.com">smunshimalik@gmail.com</a>
<b>General Secretary</b>				
1.	Sh. M K Pajan	Faridabad	9910166993/ 0129-4008124	<a href="mailto:raj_692@hotmail.com">raj_692@hotmail.com</a>
<b>Joint Secretary</b>				
1.	Sh. Sunil Kaul	Gurgaon	8527609898	<a href="mailto:Sunilkaul.kmr@gmail.com">Sunilkaul.kmr@gmail.com</a>
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1.	Sh. Sudhir Shah	Noida	9910076101	<a href="mailto:Shahnshah108@gmail.com">Shahnshah108@gmail.com</a>
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1.	Dr. Manorama Bakshi	Noida	09971594100	<a href="mailto:manorama.bakshi@gmail.com">manorama.bakshi@gmail.com</a>

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<b>AIKS J&amp;K Wing (In Alphabetical Order)</b>				
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2.	Sh. Shiban Khaibri	Jammu	949265950	<a href="mailto:shibankhaibri@gmail.com">shibankhaibri@gmail.com</a>
3.	Dr Usha Tikoo	Jammu	9419197037	<a href="mailto:usha.tickoo@yahoo.co.in">usha.tickoo@yahoo.co.in</a>
4.	Sh. Vijay Kashkari	Jammu	9419184036	<a href="mailto:vijaykashkari@gmail.com">vijaykashkari@gmail.com</a>
<b>Special Invitees (In Alphabetical Order)</b>				
1.	Smt. Bharti Kaul	Faridabad	8130538867	<a href="mailto:bharti.raina@ymail.com">bharti.raina@ymail.com</a>
2.	Sh. Gopi Krishen Koul	KSS Vasundhra, Ghaziabad	9873915925	<a href="mailto:gopikishenkaul@gmail.com">gopikishenkaul@gmail.com</a>
3.	Sh. Rajinder Premi	Sarita Vihar, New Delhi	9871034686	<a href="mailto:rajinder.premi@gmail.com">rajinder.premi@gmail.com</a>
4.	Sh. Ramesh Razdan	KWS Vaishali, Ghaziabad	8800947480	<a href="mailto:rkrazdan2015@gmail.com">rkrazdan2015@gmail.com</a>
5.	Sh. R K Bhan	Faridabad	09871842306	<a href="mailto:rkbhan29@yahoo.com">rkbhan29@yahoo.com</a>
6.	Sh. Romaish Pandita	Chandigarh	9811045178	<a href="mailto:romeshpandita@alcobrew.com">romeshpandita@alcobrew.com</a>
7.	Sh. Sanjay Sapru	Gurgaon	9810282928	<a href="mailto:Sapru1971@gmail.com">Sapru1971@gmail.com</a>
<b>Advisory Council (In Alphabetical Order)</b>				
1.	Sh. B L Sadhu	Punjab	9872992186	<a href="mailto:sadhubansil@gmail.com">sadhubansil@gmail.com</a>
2.	Dr. K L Chaudhary	Jammu	9419142066	<a href="mailto:kundanleela@yahoo.com">kundanleela@yahoo.com</a>
3.	Dr. K N Pandita	Jammu	09469650591	<a href="mailto:knp627@gmail.com">knp627@gmail.com</a>
4.	Sh. Moti Kaul	Mumbai	09820002287	<a href="mailto:kaulmoti@gmail.com">kaulmoti@gmail.com</a>
5.	Prof. Sudhir Sopory	Faridabad	9811431741	<a href="mailto:Sopory@hotmail.com">Sopory@hotmail.com</a>
<b>Naad</b>				
1.	Sh. Sunil Raina Rajanaka	<b>Editor-in-Chief, Printer &amp; Publisher, Naad</b>		<a href="mailto:sunilraina10@gmail.com">sunilraina10@gmail.com</a>
<b>Editorial Board (In Alphabetical Order)</b>				
1.	Sh. Bansi Pandit	Chicago, U.S.		<a href="mailto:bansilpandit@gmail.com">bansilpandit@gmail.com</a>
2.	Sh. C I Kaul	<b>(Chairman Editorial Board), New Delhi</b>	011-46078492 /9868201876	<a href="mailto:Kaulcl1948@gmail.com">Kaulcl1948@gmail.com</a>
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5.	Sh. Uma Kant Kachru	Faridabad	9810044176	<a href="mailto:ukkachru@gmail.com">ukkachru@gmail.com</a>
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1.	Dr. Roop Krishen Bhat	<b>Editor, Dwarka, New Delhi</b>	9868555535	<a href="mailto:roopkhat@gmail.com">roopkhat@gmail.com</a>

<b>Editorial Board (In Alphabetical Order)</b>				
1	Sh. Arvind Shah	Dwarka	9910414249	shah.arvindshah@gmail.com
2	Sh. R L Shant	Jammu	9419684914	rlshant201@gmail.com
3	Sh. Shambhu Nath Bhat Haleem			
4	Smt. Sunita Raina	Faridabad	8447696099	s.ghazal1@yahoo.in
<b>AIKS HQ Core Group</b>				
1.	Col. Tej K Tikoo, Ph.D. (Retd)	Noida	9899656400	tk_tikoo@yahoo.com
2.	Sh. M K Pajan	Faridabad	9910166993/ 0129-4008124	raj_692@hotmail.com
3.	Sh. Vijay Kashkari	Jammu	9419184036	vijaykashkari@gmail.com
4.	Sh. A K Raina	Jammu	9419242494/ 9149960421	autarkrishenraina@gmail.com
5.	Sh. Rajinder Premi	Sarita Vihar, New Delhi	9871034686	rajinder.premi@gmail.com
6.	Sh. Dalip Kaul	Noida	9810012809	dalipkaul59@gmail.com
7.	Sh. Shibankhaibri	Jammu	949265950	shibankhaibri@gmail.com
8.	Sh. Sanjay Sapru	Gurgaon	9810282928	Sapru1971@gmail.com
9.	Sh. Sudhir Shah	Noida	9910076101	Shahshah108@gmail.com
10.	Sh. Sunil Kaul	Gurgaon	8527609898	Sunilkaul.kmr@gmail.com
11.	Sh. Sunil Raina Rajanaka	Dwarka		sunilraina10@gmail.com
12.	Smt. Manorama Bakshi	Noida	09971594100	manorama.bakshi@gmail.com
13	Smt. Bharti Kaul	Faridabad	8130538867	bharti.raina@ymail.com





**HIGH COURT OF JAMMU AND KASHMIR  
AT JAMMU**

Sr. No. 1

OWP No. 477/2016

All India Kashmiri Samaj and others

..... Appellant/Petitioner(s)

Through :- Mr. P. N. Raina, Sr. Advocate with  
Mr. J. A. Hamal, Advocate  
Mr. K. L. Bhat, Advocate  
Mr. P. N. Goja, Advocate

V/s

Union of India and others

.....Respondent(s)

Through :- Mr. S. S. Nanda, Sr. AAG

**HON'BLE THE CHIEF JUSTICE**

**Coram:**

**HON'BLE MR. JUSTICE RAJESH BINDAL, JUDGE**

**ORDER**

01. The Registry has reported that the costs in terms of orders dated 27<sup>th</sup> February, 2018 and 18<sup>th</sup> July, 2018 totalling ₹ 21,000/- stand deposited with the Advocates' Welfare Funds.
02. A compliance report dated 20<sup>th</sup> May 2019 (page 175) has been filed on record.
03. Time is sought by Mr. P. N. Raina, learned senior counsel, who appears for the petitioners, to file response to this status report.
04. We find that in the compliance report, there is no material on record to inform this Court with regard to the measures taken for rehabilitation of the Kashmiri migrant families in the UT of Jammu and Kashmir.
05. The Secretary, Department of Relief and Rehabilitation, UT of Jammu and Kashmir shall inform this Court on affidavit with regard to the steps taken, planned or underway for rehabilitation of the Kashmiri migrant families.

06. The respondents shall also, in a tabulation, provide the following information:
- (i) Details of the land belonging to the Kashmiri migrants, which is stated to have been encroached or trespassed.
  - (ii) The steps taken for removal of the trespassers-encroachments.
  - (iii) The present status of the property owned by the Kashmiri migrants, including temples, places of worship and any other institutional structures belonging to the Kashmiri migrants.
07. We find that by the order dated 6<sup>th</sup> May, 2019, this Court had directed listing of this matter on 29<sup>th</sup> May, 2019. It has not been done so.
08. The Registry shall place a report before us as to why the matter has not been listed on 29<sup>th</sup> May, 2019. It is noteworthy that the matter is a very important matter, raises vital issues and stands referred to this Court under the orders of the Supreme Court of India.
09. List on 6<sup>th</sup> March, 2020.
10. Copy of this order be sent to the Secretary, Department of Relief and Rehabilitation, UT of Jammu and Kashmir to ensure compliance.

**(RAJESH BINDAL)**  
JUDGE

**(GITA MITTAL)**  
CHIEF JUSTICE

Jammu  
29.01.2020  
Karam Chand

## »»ADMISSION ALERTS

### Central Universities Common Entrance Test (CUCET)

Central Universities Common Entrance Test (CUCET) is an all-India level entrance exam conducted jointly by 14 central universities for admission in UG, PG, and Ph.D. courses offered in all the participating institutions. The online registration and filling up of the CUCET application form will commence from March 16, 2020.

- ◆ Commencement of Online Registration: March 16th, 2020
- ◆ Closing Date of Online Registration: April 11th, 2020
- ◆ Examination Dates: UI & PG Programmes (OMR Based): May 23rd & 24th, 2020
- ◆ Examination Dates: RP Programmes (CBT Based): May 30th & 31st, 2020
- ◆ Result Declaration: June 24th, 2020

### AIMS Notification for ATMA 2020

Association of Indian Management Schools is conducting AIMS Test for Management Admissions (ATMA) 2020 for May 2020 Session.

Candidates who seek admission to MBA or PGDM courses can apply online.

- ❖ Last Date of Payment Gateway: 17th May 2020 (05.00 PM)
- ❖ Last Date of Registration: 18th May 2020 (02.00 PM):
- ❖ Date of Exam: 24th May 2020 (between 02.00 PM to 05.00 PM)
- ❖ Computer Based Test (CBT) is of Multiple Choice Question (MCQ)

For more details and to apply online, please visit <https://www.atmaaims.com>.

### CMC Vellore announces Admission to M.S. Bioengineering 2020-21

CMC Vellore has announced admission to M.S. in Bioengineering.

- ❖ Last date for submissions along with relevant documents is 15 April 2020.
- ❖ Call letter will sent by email only to eligible candidates on 30th April 2020
- ❖ Date of Interview: 26th May 2020

Candidates should have an undergraduate degree in engineering, preferably Electrical,

Electronics, Mechanical, Computer Science or equivalent. Candidates must have written GATE in the last 5 years.

Candidates must download the application form from link <https://admissions.cmcvellore.ac.in/>

### Maharashtra MHT CET 2020 Exam

#### Dates revised

Admissions to the undergraduate programs in Engineering/ Technology (B.E/B.Tech), Pharmacy (B.Pharm/Pharm.D)

As per the revised schedule the exam will now be held between

- ❖ April 13 and April 18, excluding April 14,
- ❖ and from April 20 to April 23

Examination will be held in computer-based mode.

Group-wise schedule for the exam will be announced by the CET Cell later.

- ❖ The admit card for MHT CET 2020 exam will be released on April 5 and will remain available for downloading till April 23, 2020.

### NCHMCT Admission B.Sc. Hospitality & Hotel Administration

NTA will conduct the National Council for Hotel Management Joint Entrance Examination 2020 (NCHM JEE-2020) on the same pattern as per the year 2019 i.e., Computer Based Test

- ❖ on April 25, 2020 from 09:30 a.m. to 12:30 p.m. for admission to the B.Sc. Course in Hospitality and Hotel Administration (B.Sc. HHA) across the Country.

National Council for Hotel Management & Catering Technology (NCHMCT) is an autonomous body under Ministry of Tourism, Government of India. The Council centrally run and regulates academics for B.Sc. Hospitality & Hotel Administration and ten other structured courses of study that are imparted at the affiliated 21 Central Institutes of Hotel Management, 25 State Government Institutes of Hotel Management, 01 Public Sector Undertaking and 24 Private Institutes of Hotel Management.

The eligibility is 10+2 system of Senior Secondary examination or its equivalent with English as one of the subjects. Candidate must have passed English as a subject of study.

One seat (Supernumerary) in each Central and State Government affiliated IHM is provided for Registered Kashmiri Migrants. Such applicants shall have to qualify the NCHM JEE 2020. Candidates registered with different State Govt. should produce proof of registration in original at the time of Counselling and at the time of admission to the Institutes.

- ❖ Deadline of On-line submission of Applications Form 20 March 2020.
- ❖ Date and time of examination is 25th April, 2020(Saturday) 09.30 a.m. to 12.30 p.m.
- ❖ Declaration of Result on NTA's website by 15th May, 2020.
- ❖ Details will be found at nchmjee.nta.nic.in

### **Jammu University MBA (IB) Admission 2020**

The candidates who are desirous of seeking admission to the course and have appeared in CAT 2019/ AIMA-MAT (September 2019/December 2019)/ or appeared in AIMA-MAT February 2020, are required to apply separately.

The Application Forms are available in the Office of ICcCR & HRM w.e.f December 19, 2019 on all working days between 10:00 a.m. to 5:00 p.m. against a Bank Draft of Rs. 1000/- drawn in favour of Director, ICcCR & HRM, University of Jammu, payable at Jammu. The prospective candidates may choose to download the Application Forms from the Website: [www.jammuuniversity.in](http://www.jammuuniversity.in).

- ❖ The last date for the submission of all Application Forms complete in all respects, by hand or by post is March 20, 2020.

### **Thapar University Patiala (Panjab) Admission to the first Year OF BE/B.Tech Program**

#### **Jammu & Kashmir Migrants (JKM)**

- ❖ One (1) seat is reserved for the Jammu & Kashmir Migrants. The admission & discipline of seat under this category will be decided by the Director, Technical Education Punjab.
- ❖ Candidates desirous of seeking admission as Kashmiri Migrants may contact the office of Director Technical Education & Industrial Training (Government of Punjab), Plot No 1, Sector 36-A, Chandigarh.

#### **Jammu & Kashmir and Ladakh UT students:**

- ❖ Two (2) seats in each discipline (one for J & K UT and one for Ladakh UT students) shall be offered to candidates under this category. The candidates must have domicile of the concerned UT and must have

appeared/passed 10+2 exam from these respective UTs besides fulfilling eligibility clause at 1(A)(I) above. The admission shall be made by the admission committee of the Institute on the percentile based merit of JEE Main 2020.

### **Guru Gobind Singh Indraprastha University (GGSIPU)**

Online Applications are invited to 68 programmes by GGSIPU

The application forms shall be available in the online mode only from the University Website: <http://www.ipu.ac.in>

Interested candidates are advised to refer to the website [www.uniraj.ac.in](http://www.uniraj.ac.in) and [www.rapim.ac.in](http://www.rapim.ac.in) for details and online submission of application.

Applicants should retain a printout of the CET application form as proof of submission of application.

For detailed information, please check the Admission Brochure uploaded on the University website [www.ipu.ac.in](http://www.ipu.ac.in)

Online submission of Application Form for CETs, National Level Tests & Merit based admissions: 03 March, 2020 to 31 March, 2020

- ❖ Date of CET: From 25th April 2020 to 5th May, 2020

- ❖ Mode of CET: Computer Based Test

#### **Reservation : 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.

### **R.A. Podar Institute of Management MBA Admission Test (PIM MAT) 2020**

R.A. Podar Institute of Management, University of Rajasthan announces admission to various MBA programs through Management Admission Test (PIM MAT) 2020 scheduled to be conducted on April 5, 2020. Applications can be submitted till March 25, 2020.

- ❖ Interested candidates are advised to refer to the website [www.uniraj.ac.in](http://www.uniraj.ac.in) and [www.rapim.ac.in](http://www.rapim.ac.in) for details and online submission of application.

### **DTU MBA (Business Analytics) Admission**

Delhi Technological University (DTU), Delhi invites applications for admission to Master of Business Administration (BA-MBA) Program offered at University of Management & Entrepreneurship (USME) for the session 2020-22 batch.



- ❖ Admissions will be done on the basis of CAT 2019 score.
- ❖ Register online till 7 April 2020.  
Interested candidates are required to fill the online application form which is available at MBA (Business Analytics) (East Delhi Campus) link under the Admission tab on [www.dtu.ac.in](http://www.dtu.ac.in)

#### **Delhi Technology University (DTU) Admissions MBA**

- ❖ Last date of submitting application form: 30-03-2020  
Online form can be accessed at [www.cmac.admissions.nic.in](http://www.cmac.admissions.nic.in)
- ❖ Generation of call letter for GD & PI : 09-04-2020  
One seat (supernumerary), over and above the total intake in each campus of DTU is available under Kashmiri Migrant Category.  
For details visit website [www.dtu.ac.in](http://www.dtu.ac.in)

#### **G.B. Pant University of Agriculture & Technology, Pantnagar, Admission for Undergraduate/Masters/MCA/M.Tech.**

To submit application form candidates should log on to the University website [www.gbpuat.ac.in](http://www.gbpuat.ac.in). For details visit the website.

- ❖ Online filling of application form for UG, Masters, MCA 01-03-2020 to 10-04-2020
- ❖ Online filling of application form for M.Tech. Programmes 01-04-2020 to 15-05-2020
- ❖ Last date for receipt of print out of online application form UG, Masters, 8-04-2020
- ❖ M.Tech. Programmes 30-05-2020

The wards of J& K Residents and wards of Kashmiri Migrants as well as Kashmiri Pandits residing in Kashmir valley may apply for admission to UG programmes only.

#### **ICAR AIEEA(UG)-2020**

All India Entrance Examination Admission to 11 Bachelor degree programmes of four years duration to B.Sc. (Hons.) Agriculture, B.Sc. (Hons.) Horticulture, B.F.Sc., B.Sc. (Hons.) Forestry, B.Sc. (Hons.) Community Science, B.Sc. Food Nutrition and Dietetics\* , B.Sc. (Hons.) Sericulture, B. Tech. Agricultural Engineering , B. Tech. Dairy Technology, B. Tech. Food Technology and B. Tech. Bio- Technology

The examinations being conducted by NTA will be Computer Based Test (CBT). In order to appear in AIEEA (UG) 2020, Indian national candidates must have passed 10+2 Senior Secondary Examination of the Central Board of Secondary Education

- ❖ Online submission of Application Form 01.03.2020 to 31.03.2020.
- ❖ Downloading of Admit Cards from NTA website 08.05.2020.
- ❖ Date of Examination 01.06.2020.
- ❖ Declaration of Result on NTA website 15.06.2020.
- ❖ Schedule for Online Counselling  
To be announced by the ICAR on [www.icar.org.in](http://www.icar.org.in) after the declaration of result  
Candidates can apply for AIEEA (UG) 2020 in Online Mode only on the website <https://icar.nta.nic.in>.

#### **MANIT Bhopal Admission MBA**

Maulana Azad National Institute of Technology, Bhopal (Under the Ministry of HRD, Govt. of India) notifies admission to MBA (2 years Full Time Degree) course. The candidate must hold a bachelor degree or equivalent qualification with minimum 55% (CGPA 5.5). Selection depends on rank list prepared by the Institute giving weightage 70% Valid CAT/MAT/CMAT score, 20% group discussion and 10% personal interview.

- ❖ Deadline to submit application form on or before 31/03/2020.  
The application form can be downloaded from MANIT website [www.manit.ac.in](http://www.manit.ac.in) For details and application form, visit Institute website [www.manit.ac.in](http://www.manit.ac.in).

#### **Maharashtra HMCT-CET 2020 Four-year degree course in Hotel Management and Catering Technology (HMCT)**

- ❖ Online registration for MAH-B.HMCT-CET 2020 on the website [www.mahacet.org](http://www.mahacet.org) : From 02/03/2020 to 31/03/2020
- ❖ Issue of Hall Ticket through login of successfully registered candidates: 03/05/2020 On word
- ❖ Date of Online MAH-B.HMCT-CET 2020: 10/05/2020

MAH-B. HMCT-CET 2020 shall be conducted only in the ONLINE mode, in multiple sessions (if required).

Candidates go to the [www.mahacet.org](http://www.mahacet.org) website and click on the option "MAH-B.HMCT-CET 2020" which will open a new screen. or Candidates go to the <http://ibps.sifyitest.com/cetbhmctja20/>

**Feedback: [vijaykashkari@gmail.com](mailto:vijaykashkari@gmail.com)**



# AIKS Matrimonial Service



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



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



Looking for a Suitable Match for our Son Born on 13th July 1991, 11.40 AM at Jammu. Parents are presently living in Roop Nagar, Jammu. Height 5'11", Qualified as BE in Computer Science. Working as Application Developer in Dhyey Consulting Services Pvt. Ltd. at Vadodara, Gujrat. Interested may contact on MB- 941914151, Email id: [ratanpur1990@gmail.com](mailto:ratanpur1990@gmail.com) for Tekni & Biodata.



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



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



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



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



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



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



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



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



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



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



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

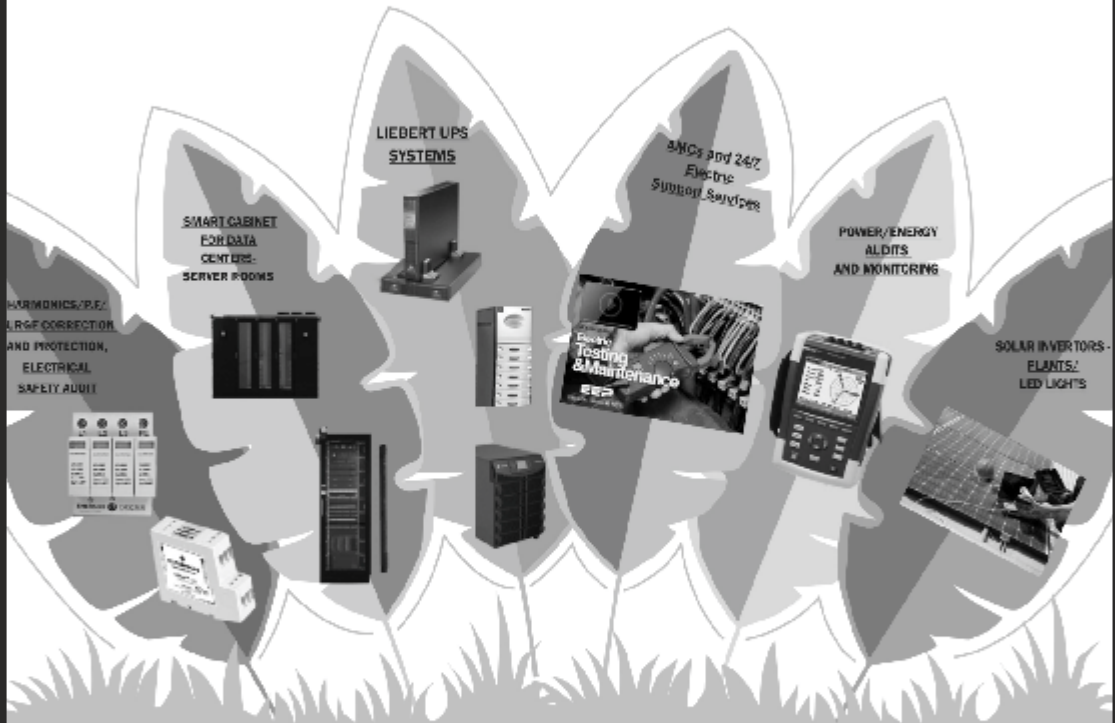


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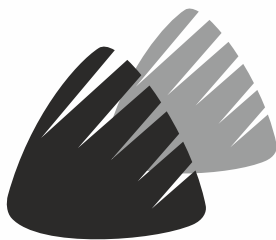
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# Shraddhanjali



## Smt. Jaishree Kaul

(1929 - 2020)

With profound grief, we would like to inform you that our beloved 'Jiji' or 'PITTI BEHANJI' as she was known to many; Smt. Jaishree Kaul passed away on 10th February, 2020. Jiji left in death as she lived in life - with dignity and grace. She was surrounded by the family that she nurtured and persevered for. Jiji was a lady of quiet strength and deep courage. She will forever be remembered as a consummate teacher, both in her professional life, at the Vasanta Girls High School in Srinagar and in her personal life, instructing and supporting her children and her grandchildren. Despite the forced migration at an advanced age, she rebuilt her home, and with it, reinforced our belief in having faith. Her lessons were often like that. She taught us life through example.

She leaves a family devastated by her passing and grateful for the grace of her presence. She will be remembered as the daughter of Smt. Yemberzal and Shri. Sreekanth Joo Kashkari; wife to Shri. Jagan Nath Kaul and mother to Phool Lata Raina and to her son-in-law Bushen Lal Raina. Though there are many others who still call her mother and for whom she has fulfilled that role. Jiji, our grandmother, our friend, our shining light, taught us how to understand Kabir, how to read the Shivmahima, how to cook Roganjosh, how to move forward with time and above all, how to stay positive in the face of great upheaval. She never let circumstance distill her core beliefs and she never let her old beliefs keep her from the new. She was born in 1929 in Safriyar, Haba Kadal. Her life encompasses many beautiful experiences that we have been fortunate to learn from. We are grateful for the time, the laughter, the insight and the love. We miss you Jiji.

### In Memorium

Rainas (Bazaaz, Kania Kadal), Kauls (Chammb, 171 Karan Nagar),  
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