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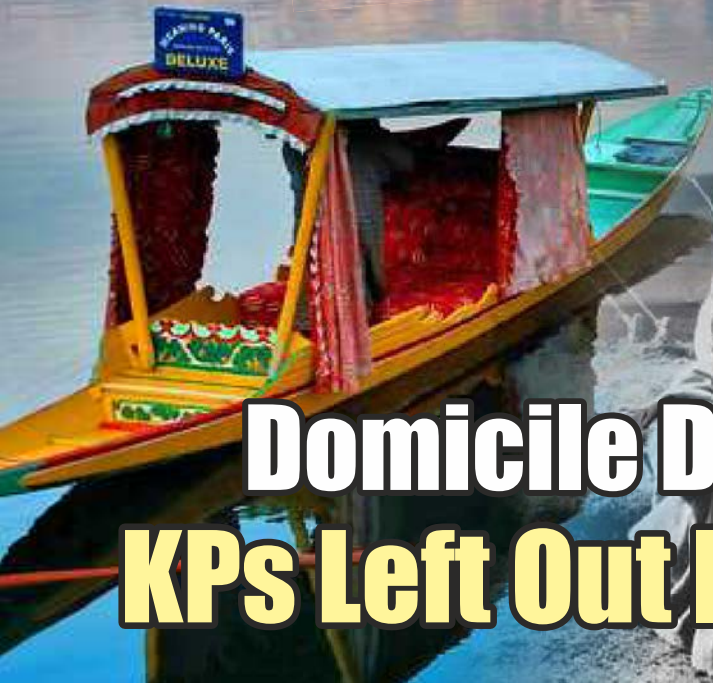
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**Happy  
Zyestha Ashtami**

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## **Domicile Definition KPs Left Out In The Cold**

# COVID 19 LOCKDOWN INDIA





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**THIS MONTH'S COVER**  
**Special issue on**  
**Domicile Bill**

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# From the Editor-in-Chief



## Dear Readers,

The world is reeling under life altering pandemic which has put nations under lockdown and has challenged the very existence of social fabric which human beings cherish. Therefore, this COVID is there to change our behavioral pattern and lifestyle. The earlier norm of social gatherings would be replaced by social distancing, meeting loved ones and friends would be avoided and traveling to destinations would be a big NO. Moreover, the world is now looking inwards. All these life changing patterns shall have a psychological impact and medical consequences. As the indicators are showing up we can safely assume that COVID is here to stay for another few months or till the year end, as the vaccines are still under clinical trials. Further research on these may take some time before the drug is available at large scale to immunize people across the globe. Till an effective remedy is developed, we may have to carry on taking the precautions as announced; as old saying goes, "That which cannot be cured has to be endured." Meanwhile world is gearing up to face this stark reality while at the same time governments, scientists, industry experts and health care professionals are working hard to meet this unprecedented challenge of our times and trying their best to mitigate the sufferings of the citizens.

## Economic Challenges

COVID pandemic has put a huge economic cost on our lives. The economy which was already reeling under slow

growth is further sent into downward spiral which is going to impact our GDP and eventually the job market. In last two months we have seen reverse migration of workers who are moving back to their respective states. This, if not fully addressed, shall accentuate the crisis when lockdown is opened, and industries are asked to restart their manufacturing. Though the recent Rs. 20 Lakh Crore package announced by the PM has brought some relief, its implementation and extension of benefits to the poorest of the poor shall be a challenge which the governments have to address transparently. The timely stimulus and emphasis on local manufacturing is a bold step but without restoring the confidence of migrant workers and their early return to their work would be a major task without which no industrial unit would be able to ramp up their productions.

The coming days shall see a lot of challenge on supply-chain front as well and their would-be issues related to cash flow, bankruptcy, debt phobia and resource curtailment to a large extent. All this does not augur well for a country like ours, which come under LMIC (Low Middle-Income Country) category. The credit for pushing the whole world into this recession must go to China for its inept handling of the COVID crisis which now stares on all of us. However, in these tough times government, industry, NGO's must join hands together so that we successfully tide over the crisis and revive the sagging economy at the earliest.

## Kashmir Encounter

Despite COVID pandemic engulfing the humanity, evil state Pakistan and its terror proxies are at it again to disturb the peace in Jammu & Kashmir. The recent encounters at Handwara and Kupwara have shown that the terror factories across the border are engaged in their terror acts. For them, the humanitarian crisis such as the current pandemic does not matter as they consider the current crisis an opportunity to push the Jihads inside India and inflict damage to Indian assets as much as possible. When India is trying to focus on COVID pandemic, the evil state considers this as an opening to hit India. All these attempts at infiltration only show the frustration within the deep state of Pakistan, who have failed to get any public response post abrogation of Article 370. However, our defense forces have not lowered the guard and the nation payed the price when our decorated officer Col Ashutosh Sharma lead from the front and sacrificed his life along with other officers while neutralizing

the terrorists. Nation shall always be indebted to these brave souls.

## J&K Reorganisation Act

On March 31st, 2020, Home Ministry introduced J&K Reorganization Act which nullified previously existing acts and defined the new laws governing the UT of Jammu & Kashmir. One important aspect of it was about the Kashmiri Pandits who are now living outside the UT, who now have to prove their domicile status. Therefore, lot of debate has occurred within the community and many organizations have submitted their viewpoints to the Home Ministry. We hope the government of the day takes care of the genuine concerns raised by the community and addresses the same through the future amendments at the earliest. This issue of your magazine is focused on this subject.

Till our next issue we urge all of you to stay safe and stay healthy.

ਮੁਨੀਲ ਗੈਰ ਗਫ਼ਤਕ

## Cartoon Corner

- Anil Nakhasi

Aemii chhu achhan  
thoph thovmut  
nass t aess chhun  
yelayi thovmuut

Haa yi chhu n  
covid 19 patient..  
yi chhu fake writer  
kasheeri hnz naev  
apzz  
history lyekhaan





## Domicile Definition: Appears Our Community Interests Have Not Been Taken Care Of

**O**n April 1, 2020, Union Ministry of Home Affairs issued a Gazette Notification defining the domicile of the Union Territory of Jammu and Kashmir as applicable while determining the eligibility of a candidate applying for level-4 jobs in the UT. However, in a late-night move on Friday, April 3, 2020, the Central government amended its earlier order. After this amendment, all government jobs are now reserved for the domiciles of Jammu and Kashmir Union territory.

Whereas the definition serves the purpose of those central government employees posted in the Union territory, the refugees from west Pakistan who had settled in Jammu region during the various wars fought between India and Pakistan since independence, Dalits who had been brought to the erstwhile state in fifties and many others, in case of the displaced Kashmiri Pandits, the definition has created confusion at best and apprehension at the worst.

As per the definition issued by the Union Home Ministry, only those Kashmiri Pandits come within its purview are those migrants who were registered with the Relief and Rehabilitation Commissioner of erstwhile J&K State. It is here that the crux of the problem lies. As is well

known by now, Kashmiri Pandits, who were displaced from Kashmir in 1989-90, have been officially categorized as 'Migrants' by Government of India. Presently, after 30 years of our displacement, we continue to live outside our ancestral place, Kashmir, from where we were displaced in 1989-90, when violent Islamic upsurge engulfed the Valley.

After displacement from Kashmir, large number of displaced Kashmiri Pandits got registered in Jammu, but quite a number got registered in various other parts of India. The notification, as it appears, does not mention anything about those who got registered as migrants outside Jammu. Does the domicile definition not include those of us who got registered outside the erstwhile state of J&K? Besides, due to various reasons beyond their control many displaced Kashmiri Pandits could not register themselves either at Jammu or outside. Therefore, it needs to be clarified by the Union Government if these people can even now be registered at places where they are residing now.

Those seeking domicile certificate are required to fill in a form and get it signed by various nominated govt officials. This process, besides being cumbersome, will further leave the KPs

at the mercy of Kashmiri Muslim bureaucracy which has never been well-disposed towards the community. Initially, the displaced Kashmiri Pandits had taken it for granted that this form attached along with the notification, is not applicable to the displaced Kashmiri Pandits since they are already registered with the Relief and Rehabilitation Commissioner, being the residents of Kashmir, before being displaced.

One of the biggest apprehensions of our community is that though the present notification is only applicable for seeking jobs, it is hoped that such domicile conditions are not invoked for permanent settlement, purchase of land/property/starting business, etc., on Kashmiri Pandits, the aborigines of Kashmir, who have till now faced seven exoduses during the past seven hundred years.

It is pertinent to mention that an overwhelming majority of the community has supported the BJP Govt's initiatives concerning the erstwhile state of J&K and now a UT (minus Ladakh division). This includes the withdrawal of its support to Mehbooba Mufti Government, imprisonment of some mainstream Kashmiri politicians, Aug 5, 2020 notifications, neutralizing several anti-national laws passed by the State Legislature, etc., etc. However, the domicile definition has disappointed the whole displaced community as it does not seem to address our concerns at all.

It is also pertinent to mention that ours is the only community in the country, which is identified with the place of its origin, Kashmir, and are known all over as Kashmiri Pandits. This has been so for centuries, as the community had to flee Kashmir after the arrival of Islam there in

the fourteenth century and the hapless community was forced to seek shelter in the plains of India. The process of leaving Kashmir did not end at the time of independence and subsequent accession of the state to India. At the time of Pakistani Tribal attack on Kashmir in Oct 1947, many Kashmiri Pandits fled their homes to escape the marauding raiders and the Mullahs and Maulvis who carried out aggressive proselytizing, taking advantage of the chaotic situation prevailing in the valley that lasted from 22 Oct to 26 Oct, 1947.

Thereafter, those who wielded the reins of power in the erstwhile princely state gave primacy to the Muslim population in Kashmir in all segments of life; politics, economy, education, jobs, business, etc., thus marginalizing the Pandits. The coup de grace was dealt by the promulgation of Big Landed Estate Abolition Act, which took away the livelihood of many Kashmiri Pandits without getting any compensation in lieu. This process continued right till 1989-90, when the Pakistani-sponsored and locally executed insurgency broke out in the Valley. Such discrimination forced many young Pandits to migrate outside the Valley to seek admission in various colleges, find jobs or just escape the oppressive discrimination. How can these migrants too be denied their rights in their ancestral place?

We have already addressed our concerns to the to the Union Home Secretary and hope, the govt will issue necessary clarifications. END

*- Col. Tej K. Tikoo*

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Maharaj K. Pajan



## General Secretary's Column

**I**n this pandemic era, all of us are confined to the physical confines of our homes while taking abundant precautions as prescribed by experts from healthcare sector. Personal hygiene, safe distancing, use of masks and other precautions have become part of our daily habits and will continue to remain an integral part of our way of life for a long time to come. Stay at home and stay safe is the new Mantra of all, young and old, men, women & children.

In this environment many of our affiliate units have been extending a helping hand to those in dire need of support. Daily sustenance has become difficult for many of our own community members. We have information that many of the affiliates of AIKS have been performing exemplary work by way of distributing food to those who faced difficulty in these tough times. Raw uncooked food was provided by many volunteers of our community which included rice, aata, daals, cooking oil, sugar, salt, tea, etc. in sufficient quantity to last the family for long. Such food packets were not only arranged by them but also delivered at the doorstep of the aged and real needy. Singling out any one organisation is not necessary but we are in the know of dozens of such acts across the country.

It is pertinent to mention that our own team of volunteers acted at lightening speed to provide financial support to a family living at Neb Sarai who comprised of an aged gentleman and his unemployed son. Kudos to the AIKS team ably lead by Shri Sudhir Shah.

The headquarter group has remained in close contact all through the Covid-19 lockdown period using multiple IT enabled

tools & techniques and chose to conduct virtual meetings at periodic Intervals.

Several affiliated units of AIKS have also raised funds from their members and donated large amounts from their respective organisation to the PM Care Fund launched by our Honorable Prime Minister Shri Narendra Modi Ji. Many of our members have also contributed individually to PM Care Fund.

Our affiliate based at Mumbai, KPA Mumbai offered their Khargar building voluntarily to the State Health Department for their use to house cases requiring Isolation or Quarantine for Covid-19 affected cases. This noble act of KPA led by its young President Dr. Sanjay Dhar deserves special appreciation.

AIKS has been in dialogue with the Ministry of Home Affairs, Government of India, seeking clarification on the gazette notification issued on April 1, 2020 concerning the domicile status of those belonging to and working in the UT of Jammu and Kashmir as far as getting jobs in the UT are concerned. It was found necessary by the core group members to seek some more clarification from the Govt of India with regard to settlement, purchase of land/property/starting business etc. for the KP community, the aborigines of Kashmir and accordingly a letter was forwarded to the relevant department. Copy of the said letter is reproduced below for the information of our members and readers.

I close my column by wishing you all good days ahead despite the unusual circumstances surrounding us all.

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# ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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Dated: 4 May 2020

## AIKS Communiqué:

### All India Kashmiri Samaj Takes up the matter of unsatisfactory Domicile Definition Issue with The Union Ministry of Home Affairs.

Consequent to the issue of Domicile definition of the UT of J&K by Government of India on April 1, 2020 (subsequently amended on April 3, 2020), there has been justifiable disquiet among the community about the following issues.

1. Displaced Kashmiri Pandits registered with the Relief and Rehabilitation Commissioner of erstwhile J&K State come within the purview of this definition, but not those who got registered in various other parts of India
2. Due to various reasons beyond their control many displaced Kashmiri Pandits could not register themselves either at Jammu or outside. Therefore, the Union Government should allow these people to be registered at places where they are residing, now.
3. According to this notification, those seeking domicile certificate are required to fill in a form and get it signed by various designated govt officials. This process, besides being cumbersome, will further leave the KPs at the mercy of Kashmiri bureaucracy which has never been well-disposed towards the community. It is felt that the registration papers of the displaced Kashmiri Pandits who are already registered with the Relief and Rehabilitation Commissioner inside or outside the UT of J&K, or those who may be allowed to register now, should be considered to serve this purpose.
4. Ours is the only community in the country, which is identified with the place of its origin, Kashmir, and is known all over as Kashmiri Pandits. This has been so for centuries. Seven exoduses since the beginning of 14<sup>th</sup> century have seen the community getting dispersed throughout the world. Therefore, our community members living anywhere in the world too need to be considered for the grant of Domicile right.
5. One of the biggest apprehensions of our community is that even though the present notification is only applicable for seeking jobs, it is hoped that such domicile conditions are not invoked for permanent settlement, purchase of land/property/ starting business, etc. That will negate all the advantages accrued through neutralization of Article 370 and 35 A.

We would like to inform the community that the above issues have been taken up with the Union Ministry of Home Affairs, through two communications, dated 9 April and 3 May 2020.

(M K Pajan)  
Gen Secretary

#### AIKS affiliated Units at:

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



## Press Release

BJP District Vice President Anantnag & Councillor Mattan Rakesh Koul along with BJP Spokesperson Kulgam & Sarpanch Chowgam Vijay Raina distributed 50 ration kits containing rice, flour, salt, mustard oil,



nutri etc. at Purkhoo Migrant Camp in Domana area of Jammu on 8th May 2020.

On receiving the information through sources by both the BJP leaders that there are lot of families in the migrant camp who are out of food material and need the immediate help. They swung into action and made the priority list for the needy. On that list 50 kits were distributed today to the needy migrants including Hindus as well as Muslims residing in the camp area.

“Due to lockdown because of the pandemic COVID-19 the larger numbers of people were dependent on private jobs or daily wages, now third phase of lockdown has started, people are getting out of their

food stock, said Rakesh Koul, we are doing our bit to help the needy.”

The team which facilitated in the distribution of ration are Vishal Fotedar, Samvit Trisal, Sandeep Kisroo, Sarpanch Pulwama Sanjay Bhat and Booth President Purkhoo Camp Komal Kumari.

## SHKJAM Donated in PM Care Fund

Shri Hari Kirtan Adyatmik Jagrati mission, Jammu (SHKJAM) a registered Government society, a well organised body is an architect of its own where is able to define the problem and then adhering to follow the rules of lockdown with utmost quality to be safe with the outbreak of Covid-19 pandemic. At the outset is the key to reduce the suffering in the state of total turmoil and in the process of doing typically to achieve an aim to help people fight CORONA, the organisation started distributing sanitizer bottles in different locations of Jammu town and besides aware people the benefits of lockdown. Now the mission has ordered to arrange 5000 MASKS, which is must to wear for each and every irrespective of age for protection. In this behalf first consignment was delivered in Subash Nagar area where a zealous worker of the Mission Smt. Dazy Raina distributed masks to pedestrians, house to house and Jughli walas. The process shall continue in other areas as well so that Covid-19 is fought with honest motives.

Mission has also donated Rs 51000/- to the PM relief fund.

**- Nana Ji Sathu,  
General Secretary**



# Domicile Law, Nuances of the Role of the Indian State in J&K

Given the communal blackmail of Sheikh Abdullah after independence, Article 370 was inserted in the Constitution of India. Later through a Presidential Order of 1954 issued under Article 370, a new Article 35-A was clandestinely inserted in the Constitution. Article 370/35-A constitutionally created a Non-Secular, Theocratic Muslim State within the Secular territory of India. Article 370/35-A coupled with a variety of administrative measures would ensure that the character of J&K's Legislative Assembly and Legislative Council shall remain Islamic in character for all times to come. The movement for Pakistan

didn't end in 1947. A Pakistan was constitutionally created within India. it was disguised as State of J&K. The Jihadi political actors of J&K continued the movement for further balkanization of India exploiting the legal protection of the Constitution of India which of course also came with the political backing of the State of India.

Articles 367 and 370 of the Constitution of India were amended. The Constitution (Application to Jammu and Kashmir) Order 1954 was superseded and the Constitution of India was fully extended to the State of Jammu and Kashmir. The erstwhile State of J&K was reorganized by an Act of the Parliament. Two





Union Territories namely Jammu & Kashmir and Ladakh were created. This happened on August 5th and 6th; 2019. This practically meant annulment or abrogation of Article 370.

Did this abrogation meant that the Non-Secular Theocratic Islamic State of J&K was dismantled? The answer is No. The abrogation could dismantle only the De-Jure Islamic State. The De-Facto Islamic State is still in existence which continues to undermine 'National Interest' in the UT of J&K. Abrogation was just a step taken in right direction. It was a necessary step but it was not sufficient. The State of India was required to undertake a series of measures at all levels viz Political, Administrative and Legal to dismantle the De-Facto Islamic State of J&K and consequentially converting J&K into a Secular domain. Unfortunately, the Indian State took one step ahead and two steps back in this regard. In dismantling the remnant De-Facto Islamic State of J&K, one important measure was doing away with the concept of permanent resident or the domiciliary.

Article 370/35-A enabled the State of J&K to define its Permanent Residents, legislate laws in their favour, and legislate laws against Indian Citizens. This Permanent Resident business always played as a major tool in the hands of the Islamists to maintain the Muslim majority character of the state. Using this tool they had successfully excised out Lakhs of West Pakistani Refugees (Hindus), Members of the Scheduled Caste Valmiki Community (Hindus), Gorkhas (Hindus), and a host of Indian citizens living in J&K since independence from the polity of the state. A large number of females married outside J&K (99% Hindus) were similarly excised out. These categories of people couldn't cast their votes either in Assembly of Panchayat /Municipality elections. Empowered under Article 35-A, the State of J&K could legislate laws which can violate the

fundamental rights of the Indian Citizens (80% Hindus). Under the aegis of Article 370/35-A coupled with above measures/ legislations, they ensured that power shall always remain in the hands of the Islamist. This is how they ensured that the character of the J&K's State Assembly and Council for all times to come shall remain Islamic in character. The second-class treatment and discrimination that Non-Muslims in J&K faced or are facing is only because of this constitutional and political reality.

Following the abrogation of Articles 370/35-A, the concept of "Permanent Resident" had become otiose and redundant. But here came the Union Home Ministry's Jammu and Kashmir Reorganization (Adaptation of State Laws) Order 2020 for the Union Territory of J&K. The Order, among other things, amended the Jammu and Kashmir Civil Services (Decentralization and Recruitment) Act, 2010 ("the Recruitment Act"), and introduced the requirement of "Domicile" for the purposes of recruitment to Level 4 public posts. Level 4 posts are the posts carrying a pay scale of not more than Rs 25,500. Partially, the concept of "Permanent Residents" was resurrected. But the Islamists in J&K started exerting pressure on the Government of India and within 48 hours, the Domicile Law was amended as demanded by them to now reserve "All Posts" for its permanent residents now redefined as

"Domiciles". This in simple terms mean that the Domiciliary requirement has been extended to all posts and not merely to Level 4 posts. This amendment almost entirely resurrects Article 35-A and paves way for the protection of Kashmiri and Muslim hegemony in the new UT of J&K as was the case earlier. The amendment goes against all the ostensible goals set out on behalf of the Union government on the floor of the Parliament on 5 August 2019, when amendments to Articles

—❖❖❖❖❖❖❖❖—  
**The second-class treatment and discrimination that Non-Muslims in J&K faced or are facing is only because of this constitutional and political reality.**  
—❖❖❖❖❖❖❖❖—

367 and 370 were proposed.

What was required to done was to take steps in increasing Hindu foothold in J&K by doing away with domicile or permanent resident requirements for the reasons detailed above. That would have led to the end of separatism and terrorism in J&K. There is a minuscule segment of people in Jammu who are concerned about Jammu's Dogra Identity in the absence of domiciliary or protectionism. I want them to understand that a Hindu majority polity/demography is inclusive and there is automatic protection to different flavors of Hindu identities in it. Dogras, Punjabis, Himachalis, Haryanvis, Marathas and all other flavors of Hinduism can co-exist and flourish only in an inclusive Hindu polity/demography. They do not flourish in a hegemonic and totalitarian polity/demography like we already have in the UT of J&K as on date. Needless to say that Kashmir was cleansed of Hindus in 1990's. Jammu has already been destabilized through a Demographic Assault against it since 1990's. Jammu's share in public employment is minuscule. This domiciliary resurrects and paves way for the perpetuation of the same exclusive hegemonic authority thus reassuring continuous enslavement and colonization of Jammu. To put it bluntly, it is an act of war against Jammu. It is also an act of war against the Indian Citizens who supported the Union government's move last year since the expectation was that the Centre would facilitate greater integration of the region and its people with the rest of the Union.

What is baffling is that why should the Government of India continue to pander, please and appease Islamists and Separatists in J&K. The answer is not simple. But I will try to answer it in a simple way. Let's understand that the 'Grand Strategic Victory of the Islamic Republic of Pakistan Against India' is Indian State's own "Strategic Paradigm Since Independence". The consequence of this paradigm is that the "State" of India is always at War against the "Nation" of India.

The Strategic Paradigm of the State of

India since Independence is that it Shall Empower and Invest in Islamists to handle Islamism; Separatists to handle Separatism; Terrorists to handle Terrorism; Muslims to handle Muslim Sub Nationalism; Islamic Fundamentalists to handle Islamic Fundamentalism. It shall invest in Communal Institutions and not Secular Institutions. In fact it shall invest in Communalism to attain Secularism.

It shall not Empower and Shall Not Invest in Nationalists; Patriots; Counter Insurgents; Pro India Voices; Indic Ideological Warriors. Therefore, Nationalists don't find the State apparatus standing with them even at critical times. The rationalization by the Indian State for this Madness is that given this Paradigm, Muslims won't move towards Pakistan. The Indian State believes that Muslim Separatism or Muslim Communalism is the bait to make Muslims Secular. The Indian State wants us to believe that Abdication is a Strategy, handing over the Body to the Disease itself is a Strategy.

This paradigm/policy has already failed in the last 70 years. Investment in communalism has not brought secularism. The continuation of this failed Paradigm by the State of India even as on date is Pakistan's "Grand Strategic Victory" against India. Its further continuation will lead to Balkanization of India. The major impediment is doing away with this paradigm are the Policies/Formulations & Individuals planted in the Indian State Apparatus. They are the best bets for its perpetuation. Governments change, but the paradigm stays.

Let's see its application in J&K. Here, this Strategic Paradigm is manifested as investments in Half Separatism and Muslim Sub Nationalism. The argument of the State of India here is that through Half Separatism/Muslim Sub Nationalism, we will attain Nationalism, Integration and Secularism. The Half Separatist and peddlers of Muslim Sub Nationalism in J&K are Apni Party which is GoI's Initiative and its investment, NC; PDP; again GoI's initiative and its earlier investment, Kashmir Unit of

Congress; JKPC; and all other so called mainstream political parties headquartered in Kashmir Valley.

So, in J&K, the Indian State invests in Half Separatists. So, what are Half separatist? Half Separatists are those who will accept Accession only for public consumption and not as an ideological belief. They won't challenge Accession. But for them, JK has to be a separate domain, a No Secular Theocratic "Muslim State" with a special status. These half separatist/Communal forces patronised by India are patronised by Pakistan also. So, they kept Pakistan's politics also alive resulting into State Sponsored Separatism.

This Half Separatism became Pakistani foothold and Indian State believes that it as an anti-dote to Pakistan. So, the Indian State believes that in J&K; Handing over "Victim" to the "Perpetrator" is a great "Strategy". Handing over the "Diseased Body" to the "Disease" is a great "Strategy". Investing in "Communalism" (Separatism/Half Separatism) will bring "Secularism".

The fact of the matter is that Indian State has been taken over from within. Ironically, we are not aware. It is under a "Geopolitical Stranglehold" where, All Political Players on the Chess Board have to play a premeditated and pre-determined game. As a consequence despite Government changes in the centre, we witness permanent inferiorization of Non Muslims of Jammu Province. Muslims are empowered everywhere. The State apparatus always stands by them even while they are aggressors.

Strengthening of Clergy or Fundamentalist Muslims and not moderate or pro India Muslims. Investment in Communal Fraud Census. Investment in Gerrymandering favoring Muslims. Investment in Demographic Change of Hindu areas. Some of the suicidal investments of the Indian State in J&K are patronization/investment in JKLF, investments in Jamaat-e-Islami with an understanding to control NC. It is only Jamaat which later created Hizbul Mujahideen and which is fighting a Jihadi War against India. Jamaat is an indoctrination machine and hence

Kashmiri Youth is all times Radical.

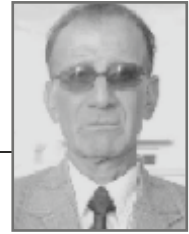
Another anti-India category of investment of the state of India is its investment in Kathwari Plan, Dixon Formula, Greater Autonomy Plan and Vajpayee-Musharraf Plan. From a Geopolitical and Military point of view, all these plans were destined to consolidate Muslim Hegemony and the result would be Handing over of Kashmir to Pakistan over a period of time by presenting it as a Fait Accompli to the Indian Nation. The Indian State insists that Non Muslims' especially Hindus' role under this paradigm is only to legitimize a Muslim Communal Experiment executed none else but by the State of India itself. This explains the climb down of the Indian State by first creating a domiciliary and thereafter under separatists' pressure protecting all posts for domiciles. Who will get lion's share in these posts in Jammu or Kashmir?

The State of India has an unwritten contract with the half separatist Kashmiri Sunni Islamic establishment. The contract is that power shall always vest in Sunni Islamic establishment of Kashmir. Such an arrangement is be marketed as India's grand victory of Secularism and Democracy. It is so because in a Hindu majority country we have a Muslim majority state which chose India in 1947 and where Muslims are champions of Secularism and Democracy. Of course, for this arrangement to continue the power should remain in the hands of Islamist. Alas, in this arrangement Jammu and the entire nationalist block is just a colony with its inhabitants suffering second class treatment in all spheres.

Seen in this light, we should now be able to understand series of climb downs of the Government of India in J&K post 370 abrogation. The amendment in the domicile laws favoring Islamists and assuring them that their hegemony remains also stands explained. Let's unite ourselves ignorer to collectively fight this "Ideological Subversion of the Indian Polity"

- *Writer is Chairman IkkJutt Jammu*





## New Domicile Law in J&K: Unifying or Divisive?

In the aftermath of August 5<sup>th</sup>, 2019 constitutional developments which resulted in abrogation of Art 35A and dilution of Art 370, people in Jammu raised a demand for a statute to safeguard interests of local youth and the agriculturists, from an impending outsider's onslaught on public jobs and the agricultural land. Union government, apparently, appreciated these concerns and came up with an amendment to the state service law. But, as we read it, the law creates more problems than solves one.

Invoking Sec 96 of The J&K Reorganization act 2019 (34/2109), Union Ministry of Home Affairs issued The J&K Reorganization (Adaptation of State laws) Order 2020 and notified it on 31<sup>st</sup> March, vide SO 1229E. State Acts numbering 138 have either been amended or repealed. A significant change has been effected in the State service recruitment law, paving way for some persons to enter the State service who hitherto, on account of their nonresident status, weren't eligible for such an appointment. To facilitate their appointment to the state service, amendments have been made to The J&K Civil Service (Decentralization and Recruitment) Act 2010 - (ACT 2010 for short) In Sec 2 Sub clause C has been added to provide for the Domiciles: while as newly added Sec 3A (i) created various categories of the Domiciles - making them eligible for the public employment in J&K.

One of the amendments made to the Sec 3A of the Act 2010 read, "no person shall be eligible for appointment to a post carrying a pay scale of not more than Group -4 (Rs

25,500) unless he is a domicile of the Union territory of J&K." No sooner did the Domicile law get released than various circles in the UT – particularly the young - came out in opposition to it. The young called these provisions "draconian" saying that it would "spoil their career as youths from all States and UTs of the country will be eligible to compete for almost 90 % posts in the J K UT." Almost all political parties in J&K – BJP included - opposed the move. Kashmir centric parties and the Congress, though, opposed the amendments on other grounds also. MHA responded to the public voices and came out with another order to assuage the feelings of youth. Accordingly, The J&K Reorganization (Adaptation of State laws) 2<sup>nd</sup> Order 2020 was issued on 3<sup>rd</sup> April, vide SO 1245(E). Consequently, some amendments were omitted and in Sec 5 A words "Any post "were substituted "for a post carrying a pay scale of not more than Level-4 (25,500)."

While as some concerns of the youth may have been addressed but fundamental questions, raised remain unanswered. There is a sociological and legal context to the matter. Broadly, domicile can be either by origin or by choice. The hereditary state subjects are domicile by origin - by birth - while as domicile by choice is outcome of a preference. New regime of domicile may have placed latter on par with the former to derive some benefits but it shouldn't mean undoing of the principle of "domicile of origin." Questions are: Whether residential status of the original residents of J&K (holders of PRCs) has been altered as to fall in a new categorization as

contemplated by Sec 3 A (I) ; have all of us to get Domicile Certificate (DC) for securing resident status in the UT to derive state employment and other benefits and more, importantly has amended Sec 6(1) clause(I) of Act 2010 made DC a necessary substitute of, now redundant, Permanent Resident Certificate (PRC)?

We need to know whether, with PRC having become defunct, the original residents stand denuded of their residential status in J&K, requiring them to obtain a new certification to reassert the status? Could Domicile of Origin be obliterated or extinguished? And how absurd will it look when a hereditary state Subject of Jammu & Kashmir is made to stand in the line with a person of just 15 years residence claim to get the DC. And, what will be the cutoff date to calculate the 15 years period. The Domicile law can't be enabling for some and disabling for the hereditary residents.

Situation, indeed, has turned murky for the displaced persons of Kashmir and those who, in identical situation, had to leave their home in some areas of Jammu province and take refuge elsewhere in the region. No wonder, the Internally Displaced Pandits feel concerned.

Among others, the DPs of Kashmir and similarly situated persons of other parts of Jammu province too have been cast in the Domicile category. Section 3 A 1 (b) provides: "Anyone who is registered as a migrant by the Relief and Rehabilitation Commissioner (Migrants) will also be deemed to be a domicile."

It is important to note that at the time of registration of the internally displaced persons from the Valley, in 1989, the word "Migrant" (inappropriately coined) didn't have a statutory definition. The word got post facto definition from the legislations made later. Sec 2 (e) and Sec 2 (C), respectively, of J&K Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act, 1997 and The J&K Migrants (Stay of Proceedings Act) 1997 say: Migrant "means any person who has migrated from Kashmir Valley or any other part of the State after 1<sup>st</sup> November, 1989 and is registered as such with

the Relief Commissioner and includes a person who has not been so registered on the ground of his being in service of the Government in any moving office, or having left the Valley or any part of the State in pursuit of occupation, or vocation or otherwise, and is possessed of immovable property at the place from where he has migrated but is unable to ordinarily reside there due to the disturbed conditions."

As the scene will unfold in the aftermath of SO 1229E, an anomalous situation is likely to arise. Kashmiri Hindus will stand divided into two or more categories - one relied upon by the Relief Commissioner and recognized by Sec 3 A 1 (b) Of Act 2010, and the other contemplated by above referred law. And then a third category of those Hindus will emerge who have not moved out of the Valley and continue to live there - neither registered by the Relief Commissioner nor covered by Sec 3 A 1 (b).

The KPs who, for variety of reasons, have left the Valley long back feel apprehensive about their residential status in Kashmir, in view of the Domicile law. Their fears are not misplaced. But they are not the only ones to feel threatened to lose permanent resident status. As noted above, every one of us living in the erstwhile J & K State should feel so. The whole scheme of the state subject law has been thrown in the realm of uncertainty. Under these circumstances it is given to us all – the hereditary residents of J&K- to strive united, for resolving the issue. Legal and moral settlement of the matter should take care of us all – irrespective of the fact where we stay, presently.

Sociologists and the Constitutional experts may debate the matter. The interest of the local has to be protected. It is better to have one specific, concise and well thought out piece of legislation to take care of the issue, rather go on amending every law to accommodate the 'new domicile'. Here, political and constitutional scenario is in the realm of uncertainty. Things should settle down soon. It makes no sense to rush every time to MHA for a clarification.

*-Writer is retired Principal District & Sessions Judge*



# De-operationalising Article 370: A Strategic Paradigm Shift

India crossed the Rubicon on 5<sup>th</sup> August 2019 when the President promulgated an order to de-operationalise Article 370 and its adjunct Article 35A of the Constitution of India. Contrary to common perception, this Article has not been scrapped. Ironically, provisions of the Article itself were used to defang it<sup>[1]</sup>. Doing away with Jammu & Kashmir's (J&K) special status and splitting it into two Union Territories (UT) was executed in one fell swoop that left Kashmiri politicians and the separatists dumbstruck. While the process to gradually erode the special status of J&K was set in motion in 1950, de-operationalising the Article now culminated that process to fully integrate J&K into Indian Union.

## Article 370 - Contextualising History

Article 370 was introduced in the Indian Constitution on 17<sup>th</sup> October 1949 as 'temporary provision concerning the State of Jammu & Kashmir' under Part XXI of the Constitution titled 'Temporary, Transitory and Special Provisions'. Article 35A, a child of Article 370, was introduced through a Presidential Order in 1954, not as part of the main body of the Constitution but in its Appendix I. While Article 370 restricted Indian parliament's powers concerning J&K to just three subjects, namely- Defence, Communication and Foreign Affairs; Article 35A empowered the state legislature to define permanent resident-ship rights and special privileges.

On one hand, Kashmiri politicians often held out Article 370 as a non-negotiable provision of the Indian Constitution that linked J&K to India. They often warned of serious consequences if the Article was tinkered. On the other hand, a narrative was assiduously built, since the days of Jan Sangh, to vilify Pandit Jawahar Lal Nehru for inserting Article 370 into the Constitution.

History, they say, has many sides. Political myths have often tended to obscure historical reality. Resisting any temptation to be drawn into a political debate, suffice to state Nehru, Patel and Gopal Swamy Iyengar were all involved in long-drawn negotiations with Sheikh Abdullah to finalise the architecture of Article 370<sup>[2]</sup>.

Much before they departed from India, the British had strategised future scenarios. Fearing the rise of Soviet power, Lt. Gen. Francis Tuker observed it was necessary to place Islam between Russian Communism and Hindustan' that '..(needed) introduction of a new Muslim power supported by the science of Britain'<sup>[3]</sup>. Praveen Swami interprets Tuker's views as geopolitical reality obtaining then. While West viewed India of little geopolitical significance, it realised Pakistan's strategic value<sup>[4]</sup>. To quote Late B.G. Verghese, a noted journalist, 'Literature about the beginning of the conflict is not easily available in India today and (sic) discourse and even policy making appears to rest on mere say-so and self-serving narrative'<sup>[5]</sup>.



Not to absolve Nehru of his share of the blame, the truth about Article 370 is complex. It was authored in the backdrop of war, great-power intrigue, bewildering intransigence of Hari Singh and blood-soaked aftermath of the partition. It is pertinent to mention that in the context of Junagarh, the Indian government had committed to Pakistan that it was prepared to ascertain the wishes of the majority in those princely states where ruler's religion was different than that of the majority population<sup>[6]</sup>. Further, during negotiations, Sheikh Abdullah had sought an 'iron clad autonomy' for J&K but that was not agreed to. Subhash Kashyap, the Constitutional expert, maintains '...(of) temporary, transitional, and special (provisions in our constitution) temporary (provision) is the weakest'<sup>[7]</sup>. It was this 'temporary' status that helped nullify Article 370 now.

### **De-operationalising Article 370 and After**

Notwithstanding a clutch of petitions pending in the Supreme Court, challenging de-operationalizing of Article 370, the outcome is likely to be of academic interest alone. There seems no going back now. It is time we analyse the strategic and security implication of the move.

### **Strategic Implications**

Besides BJP's ideological compulsions, the emerging regional security scenario seems to have hastened this constitutional amendment. Given the US commitment to exit Afghanistan, Pakistan has re-emerged as a key player in America's exit strategy. It would not be an overstatement to say Trump's offer, to Imran Khan on 22 July 2019, to mediate on Kashmir expedited the Modi government's move to virtually scrap Article 370. Further, Article 370, in its original form, offered some credibility to Pakistan's claim of Kashmir being a dispute. De-operationalising the Article and creation of two UTs helped India effectively counter China-Pakistan narrative about the status of J&K and Ladakh.

### **Geopolitical Reality**

The erstwhile undivided princely state of J&K

had a unique strategic location. It shared border with China, Afghanistan, Pakistan, erstwhile USSR, and India. Today, the state is divided among India, Pakistan, and China. India holds 45% of the territory, China has 20% under its control while the balance is with Pakistan. Pakistan annexed territory under its control, called Pakistan Occupied Kashmir (POK), during 1947 Pakistani regulars led tribal invasion on J&K. China occupied its part in the Ladakh region, firstly, through a silent cartographic invasion in the 1950s to annex Aksai Chin and later during the 1962 Indo-China conflict.

Pakistan ceded part of the Gilgit-Baltistan region's trans-Karakoram tract, comprising mainly of Shaksgam Valley, to China under the Sino-Pakistan Frontier Agreement of 1963. Shaksgam Valley links Shia dominated Gilgit and Baltistan in POK with Xinjiang, the Muslim dominated region of China. Strategically important Karakoram highway, linking Pakistan to Xinjiang passes through this area and it is part of China Pakistan Economic Corridor (CPEC) linking China to the Arabian sea at Gwadar Port in Baluchistan. It is a reality that India is the only country in the world today that is wedged between two hostile nuclear-armed allies.

Pakistan realizes that by scrapping Article 370, India has forced a shift in the geopolitics of the region. General Q.J. Bhajwa admits so in 'Green Book -2020' wherein he says "the Balakot airstrike and scrapping of Article 370 and 35A by the Narinder Modi government are two significant events that will have a lasting imprint on the geopolitics of the region"<sup>[8]</sup>.

### **Geo-Strategic Implications**

India's decision to alter the status of Kashmir bears both external and internal implications.

### **US Pull-out from Afghanistan**

The US is fighting the longest war in its history in Afghanistan because of Pakistan. While Pakistan harbours the Taliban commanders and cadres and their command-and-control bases inside its territory, ironically, the US is hesitant to cross the

Durand Line to take them on. Pakistan, through its brutal proxies - the Taliban and the Haqqani Network, has compelled the US to negotiate the terms of its surrender in Afghanistan and seek Pakistani support for a face-saving exit<sup>[9]</sup>. With the elected government in Afghanistan side-lined, Pakistan has re-emerged as a frontline state for the US interests in the region, appropriating to itself an important role in this process and the implementation of the exit deal. Effectively, the Taliban would now catapult to a position of influence in the ruling dispensation in Kabul. That would be ominous for India. With a likelihood of Pakistan-Taliban duo controlling Afghanistan, there is a distinct possibility of armed Afghan Jihadis crossing over to Kashmir to escalate violence.

### **China's Concerns**

Carving Ladakh out of J&K and declaring it a federally administered UT was a strategic masterstroke. Shell-shocked China protested that its territorial integrity was undermined. G.Parthasarathy, noted foreign policy expert, claims 'New Delhi now directly overlooks the areas connecting Tibet and the Shaksgam Valley to China's troubled Xinjiang Province, where Beijing has treated its Muslim population brutally'<sup>[10]</sup>. Ladakh, critical to the security of India's northern frontier, was so far under the administrative control of J&K's political executive. New Delhi's direct control over Ladakh would be a cause of serious concern for China. By this move, India has effectively de-hyphenated China-Pakistan combine from its border disputes.

The Home Minister reiterated India's long-forgotten claim over Aksai Chin. It indicates a shift in India's approach. That a strategic road, linking Tibet to Xinjiang, runs through Aksai Chin could be leveraged by India as a bargaining chip in future border negotiations with China. Additionally, the fact that CPEC passes through an internationally recognized disputed region would add to China's discomfiture. A recent revision of foreign investment policy by India is mainly aimed at imposing an economic cost on China.

Consequent to its mismanagement of the COVID-19 pandemic, China's economic woes are likely to increase further<sup>[11]</sup>.

China may have concern over Pakistani military cozying up to US or about murmurs of dissatisfaction in Pakistan over high rates of interests of Chinese aid for the CPEC project, yet Pakistan has no choice but to stay its most loyal client. Pakistan requires China's security umbrella and diplomatic protection, especially at the UN. Further, it requires China's support at the Financial Action Task Force (FATF) that has included Pakistan in the 'Increased Monitoring (IM) List', commonly called 'grey list'.

### **Pakistan's Dilemma**

Post dilution of Article 370, New Delhi has effectively forced a change in the narrative around the Kashmir dispute. With one stroke India has removed India held J&K from the bilateral agenda with Pakistan. Rajnath Singh's statement that future bilaterals with Pakistan would only be about POK indicates focus has already shifted across Line of Control (LoC)<sup>[12]</sup>.

Notwithstanding her dilemma, Pakistan would do all it could to frustrate Indian efforts to restore peace and tranquillity in Kashmir. Pakistani military establishment is adept at finetuning their Jihadi strategy to keep Kashmir on the boil. With Afghanistan virtually under its control, Pakistan is bound to utilise Afghan Jihadis to escalate violence in Kashmir. However, FATF 'grey list' may preclude it from escalating it beyond a point to retain deniability.

Further, the Pakistani establishment is now convinced that India's 'policy of restraint' ended after the 2016 Uri attack when India responded with surgical strikes. This realisation was further reinforced with Balakot strikes when Indian Mirage 2000 not only crossed the LoC but the International Border (IB) too<sup>[8]</sup>. India must continuously upgrade its response to forestall challenges from across the border. One way is to develop a counter-response that imposes huge costs on Pakistan. India also needs to cast aside

hesitation to highlight Pakistani brutality in Baluchistan. Without building countervailing pressure points in Pakistan, it will be difficult to change strategic calculus in Rawalpindi.

### **Muted International Reactions**

Post stripping J&K of its special status, Pakistan went on a diplomatic overdrive but to little avail. On the bilateral level, it also downgraded diplomatic relations, stopped all trading activity and permitting India only limited access to her airspace.

For the first time after 1971, Kashmir was discussed, on the insistence of China, on 16<sup>th</sup> August 2019 in a closed-door huddle at UNSC. The US, Russia, France, Germany, and most non-permanent members supported India at UNSC. The votes against India by duplicitous Britain and Northern-Ireland counted for nothing. Except for feeble protests by Turkey, Malaysia, and Organisation of Islamic Conference (OIC), the rest of the world remained indifferent. Diplomatic failure drove Imran Khan to desperation to rant war and nuclear confrontation. Blunting the Pakistani diplomatic offensive with such finesse is a tribute to mature Indian diplomacy.

### **Political Agreements & Human Rights**

Pakistan and China lack legitimacy to criticize India for going back on a political agreement with people of J&K or to raise any Human Rights concerns. In 1951, a 'Seventeen Point Agreement' was signed between Tibet and China guaranteeing autonomy and non-interference from Beijing in Tibet's political system. While fleeing from China in 1959 Dalai Lama repudiated it but by then China had violated every article of the Agreement and it had already lost legitimacy. China's 'One China Policy' is predicated not on any agreement but on its argument that Tibet was always a part of China.

Pakistan needs no reminder of its dismal record. Erstwhile Northern Areas comprising Gilgit-Baltistan, are directly administered by Islamabad as Federally Administered Northern Areas (FATA). Locals of the area have no political rights and live under the boots of the Pakistani military.

On the Human Rights front too, both are equally brutal. China, with over a million Muslim Uighurs in Xinjian province virtually under detention, has no moral authority to raise the Human Rights concern of Kashmiri Muslims. Pakistan is tight-lipped about the atrocities on Uighur Muslims or brutal use of force on protesters in China administered Hongkong demanding a democratic setup. Pakistan's brutalities on Shias of Gilgit-Baltistan, Balochis, or in other tribal areas should shake its conscience before raising any concerns about Kashmir.

### **Internal Security Implications**

After dilution of Article 370 by the Centre, unprecedented deployment of security forces, complete communication lockdown and large-scale arrest of political leaders and separatist cadres ensured effective sealing of Kashmir Valley to contain violence. Kashmir remained largely incident-free. Centre's move dazed Kashmiris beyond words. No sooner were some leaders set free, security presence reduced and communication blockade eased than the advent of COVID-19 pandemic re-imposed severe restriction in the Valley. Nonetheless, the internal security of J&K remains a cause of serious concern for the security establishment.

Of late, gun fights with insurgents have picked up as have the attempts by Pakistan-based Jihadis to infiltrate across LoC. Incidents of violence are bound to increase. Be it at the LoC or inside J&K, India can't afford to let its guard down. With no political patronage now available to forces inimical to Indian interest in Kashmir and New Delhi now administering UT directly, response to security threats is likely to be swift and telling.

### **Political Implications**

Opponents of the Centre's decision claim the move would further alienate Kashmiris, provide new propaganda tools to insurgents and offer diplomatic ammunition to Pakistan. Until now no such apprehensions have proven correct.

Critics also feel the move to downgrade and split the state into two UTs has put a

question mark over India's federalism. This apprehension is not entirely misplaced. With weak/non-existent opposition at the Centre, effective checks and balances are missing. If new Delhi promotes its centralising instincts, regional political entities, representing regional aspirations, are likely to be reduced to the margins. Shyam Saran, former Foreign Secretary, says 'This opens up a dangerous precedent that may strike at the very root of Indian federalism. It is conceivable that in future, a central government determination of a breakdown of law and order may be used to impose governor's (sic) in a state, using the same procedure as applied in J&K, reduce it to UT on security ground'<sup>[13]</sup>. But this is a subject beyond the scope of this discussion.

### **Kashmiris' Concern**

Kashmiris are extraordinarily aware lot and intensely emotional about their identity. Though tight-lipped, they grudge at having been divested of 'autonomy' - whatever was left of that. Delving deep into their minds, their main apprehensions are about jobs, land, political rights and identity issues. Main concerns, like jobs and land, find resonance in the Jammu region too.

### **Jobs**

According to the Centre for Monitoring Indian Economy (CMIE), 'Jammu & Kashmir's monthly average unemployment rate, between January 2016 and July 2019, is 15 percent. It is more than double the national monthly average unemployment rate of 6.4 percent during the period'<sup>[14]</sup>. Ministry of Home Affairs (MHA) order reserving only Level IV jobs for the locals raised concerns not only in Kashmir but also in the Jammu region where BJP has its electoral stakes. Though the Central government panicked to withdraw the order to restore job reservations for all levels, political opportunism was manifest. Suspicion still lurks in the Kashmiri minds.

### **Land**

MHA has promulgated J&K Domicile Law restricting domicile status only to only those outsiders who have lived in the state for 15

years with some relaxations for students and employees of central services working in J&K. Kashmiris feel that new law is aimed to bring outsiders to settle in the Valley to change its demography. They feel such attempts would be packaged as development projects.

### **Identity**

For Kashmiris, identity concern is mainly about 'religion'. Purely from the stand-point of traditional syncretic Islam in Kashmir, concerns about 'religious identity' are misplaced. However, in the last three decades, tolerant Islam in Kashmir has been overwhelmed by Wahhabization/Arabization of the Muslim society. That is the reason for an intense conflict in the Kashmiri psyche.

Exaggerated statements like one from Union Minister G. K. Reddy that government had ordered survey of '50,000 temples' that had either been closed or destroyed in Kashmir Valley<sup>[15]</sup> did not help allay local fears about the Centre's intentions. The estimates about the number of temples in J&K vary, some even claim numbers as low as 4,000<sup>[16]</sup>.

### **Fresh Delimitation**

That BJP announced fresh delimitation of constituencies in J&K has not gone unnoticed in Kashmir as an attempt to shift political clout South of Pirpanjal. Admittedly, existing delimitation is a fraud perpetrated on the Jammu region by the Kashmir centric political caucus. Redrawing of constituencies is bound to shift the political balance to the Jammu region provided this exercise is undertaken in tandem with a fresh census. However, the Centre's decision to redraw constituencies based on the 2011 census is baffling and appears a futile exercise.

### **Public Safety Act (PSA)**

PSA Act, the brainchild of Sheikh Abdullah, father and grandfather of Farooq and Omar respectively, ironically was used to incarcerate Sheikh's progeny. That aside, the continuation of this draconian law under the new regime has unnerved the Kashmiris.

### **Corruption & Governance**

On 5<sup>th</sup> August 2019, Amit Shah claimed in



Rajya Sabha that Article 370 was the root cause of corruption, terrorism, and alienation of the state.<sup>[17]</sup> Locals, especially the farmers, are highly critical of such claims and maintain that rampant corruption continues after dilution of Article 370<sup>[18]</sup>.

### **Kashmir Pandit (KP) Rehabilitation**

The exodus of KPs from the Valley is modern history's most successful and swift ethnic cleansing operations. Locals have not missed the message that BJP has used KPs forelectoral gains only and has done precious little in the last six years to reverse their exodus from the Valley. Centre's rehabilitation rhetoric is seen by Kashmiris as a ruse to resettle non-locals and ex-servicemen in the Valley. Hence there is stiff resistance to KPs' return. A widespread rumour in the Valley claims thousands of non-locals are being coached in Kashmir language in Nagpur to push them into the Valley as KPs. However, this fact could not be verified. Even KP leaders seeking residency rights for those KPs who migrated from the Valley as early as in 1931<sup>[19]</sup>, though a justified demand, has further raised doubts in the Valley about New Delhi's intentions.

### **Way Ahead**

While defanging of Article 370 is a step in the right direction, security concerns in J&K shall continue to remain paramount for a long time. Pakistan will not stay away from Kashmir for too long. Signals emanating from Pakistan point to an increased threat from 'non-state actors' whose response 'could be unpredictable and unrestricted'. Simultaneously, there are calls in Pakistan to unleash 'information warfare' on the Kashmir issue and to raise

'Kashmir Fund'<sup>[8]</sup>. India needs to be vigilant. 'Wabbsiation/ Arbanisation of Islam radicalisesthe society. This threat in Kashmir is real and needs to be reversed. Direct administration of Ladakh by Delhi has effectively checkmated Chinese muscle-flexing in the region.

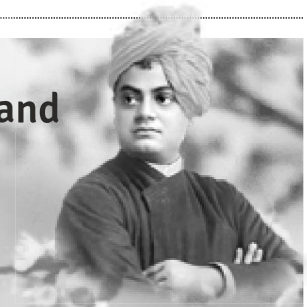
New Delhi has to realise that firming up territories alone does not usher in peace, tranquillity and development in a conflict zone. Ultimately, Kashmiris have to be won over not by doles, freebies or appeasement but through effective and corruption-free governance. The Central government must put in place an effective outreach mechanism to address peoples' grievances in J&K. There is a need to overhaul the entire administrative setup in J&K to weed out those who have developed vested interests in Kashmir turmoil.

Mistakes of the past must not be repeated. New Delhi must not impose a political outfit or an individual in J&K. Such measures, in the past, have often unleashed competitive communalism in the Valley. Centre's patronage to Peoples Democratic Party (PDP) is a recent instance. Continuation of Central rule would be a better option until credible political outfits emerge on their own.

Lastly, there are vast numbers from Kashmir languishing in tenements outside the Valley for the last three decades. Surprisingly, successive governments have neglected their plight and rights. Taking care of their economic and political rights and their security concerns, those Kashmiri Pandits who are willing must be rehabilitated in the Valley. They would prove to be an asset to the nation in the future. END.

**“ A Brave, frank clean hearted courageous and aspiring youth is the only foundation on which the nation can be built. ”**

*- Swami Vivekananda*

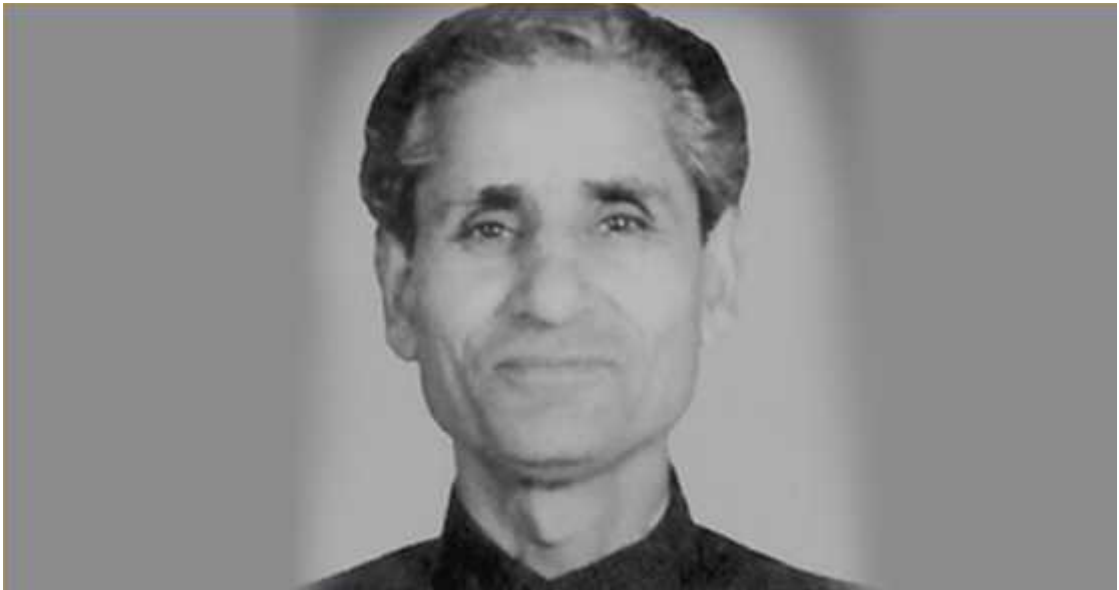




- Versha Koul



## Remembering the Towering Poet of Valley



**K**ashmir has been the soil of saints, poets like Nund Rishi, Lalleshwari, Habba Khatoon, and Mahjoor. These people are revered by both Muslims and Pandits. Nund Rishi has preached Sufism in Kashmir, while Lal Ded (Mother Lalla) was a Kashmiri mystic who used to recite Vakh in the name of Shiva. Both of them while belonging to different religions shared a common purpose that was to spread love in the name of God.

One such poet was Habba khatoon, a mystic from the valley, whose poetry is still famous in Kashmir. Following this line,

Mahjoor is another celebrated poet of the 1900s, known for introducing a new style into Kashmiri poetry. Mahjoor's first poetry was published in 1918. Among many admirers of Mahjoor, one was Late Pt. Sarwanand Koul Premi. He was one of the towering figures in the history of Kashmiri poetic culture. Premi was born in the small village Soafshali of Anantnag district on 2nd of November 1924. He was the one who later in his life translated Srimad Bhagavad Gita in Kashmiri and Urdu would write the biography of Saint-poetess Roopa Bhavani.

After passing his matriculation from

Lahore University with distinction in 1939, he started his career with the All-India Spinners Association (Khadi Bhandar), which was famous by the name of Gandhi ashram and Khaddar Bandar. This was the time in his life when he got influenced by Gandhian philosophy and also got involved in the Indian freedom struggle against Britisher's colonial rule. During the Quit India movement, he went underground, at that time he was 17 years old.

His first poetry *RooudaJarea* was published when he was 20 years old. While working in Khaddar Bhandar in Pampore which is near to Matri-Gaam, the residence of Mahjoor. One day Premi along with his colleague and childhood friend Shri Arjan Dev Duda went to meet Majhoor. In his first meeting, Premi showed him his *RooudaJarea* and the great poet became teary-eyed. The year was 1944, when Mahjoor became the philosopher, guide, and a close friend of Premi. Their relationship became so healthy that Premi accompanied Majhoor to meet the Governor of J&K in Srinagar on 9th June 1945. This incident is mentioned by Mahjoor in his diary which is now with the J&K Academy of Art, Culture and Languages. The diary has been published by Academy. One can understand the influence of Mahjoor on Premi in his collection of verse "*Paan-Tsaaddar*". Premi has authored more than 24 books and has left many manuscripts.

A major chunk of Premi's work is in Kashmiri, in which he has written a biography of saint-poet Mirza Kak, translated prose of Tagore's famous *Gitanjali* into Kashmiri. The great follower of Gandhi who started his life in Gandhi Ashram became a martyr-like him. Entranced with the image of his father, Mr. Rajinder Koul Premi recalls the fateful night of April 28, 1990, when few militants barged into his home and the moment his life changed.

It was a warm evening, and soon after lighting *Sandhya Chong* (a lamp-lit at sunset with clarified butter), Mr. Premi's family had begun preparations for the dinner. It was

around 9 PM when Mr. Premi heard some strange creaking noise outside, within a few seconds, there was a knock on the door. Rajender koul opened the door and three young militants barged into their home. They started ransacking everything that came within their way. They asked the ladies to remove all the precious jewellery on them and hand it over. They did as they were told, everyone was scared. A few minutes later, while throwing away the books from the shelf, the young militant came across the copy of the Quran. Premi asked the militant to pay respect to the Holy Scripture. He was stunned to see a copy of the Quran at a Pandit's home. Taking all the valuable stuff from their home. Later, they asked Sarwanand Koul Premi to come with them, as their commander would like to talk to him. The suspicious younger brother of Mr. Premi, Verinder Koul Premi, asked the militants to let him accompany his old father. The Militant kidnappers swore on Allah, Quran, Khana Qaba that no harm will be done to them.

On 1st May 1990, few police officials called Mr. Premi and told him that they have found his father and brother. It was a brief bio moment of relief for Mr. Premi. On the following day, the officials told them that they both were found dead, shattering all hopes left within Mr. Premi. He has written a number of papers which his son Rajinder koul Premi read out in seminars. His son has undertaken to publish the left behind the manuscript of his father. He has published Urdu translations of *Gita*, *Ramayana* in Kashmiri, both *Nastalik* and *Nagri*. The Kashmiri translation of *Gita* has been set in audiovisual form.

The devotional poetry in the form of *bhajans* which have been composed in both *Nastalik* and *Nagri* is in the process of publishing. His son is publishing his work to preserve the Kashmiri literature. However, due to exodus, there is no considerable readership. He has published his work of his own and is distributing it free of cost.



- Dr. Rajat Mitra



## When the Saints Get Lynched



**L**ouis Armstrong sang the famous song, ‘When the saints go marching’ in the famous ballad to express his feeling of divinity and admiration for the Christian saints. If he were asked to sing the same song for saints belonging to Hinduism wearing saffron he would have to change a few words to fit in with what is happening to saints in India today. One would have to replace marching with lynching and it would tell another story to the world that is hidden and not allowed to come out for many centuries.

Saints getting lynched is not news in India or for that matter anywhere in the rest of the world. It can be provided the saints make a change and stop wearing saffron. Saffron has been labelled as a color of a terror with the word ‘saffron terror’. Earlier an association was made of it with that of child lifters and

sexual violence, two of the most heinous crimes. Isn’t it worth asking who and which institution linked the two and why?

One wonders why no other color has come close to being associated with crimes in India. Maybe the creators of the word ‘saffron terror’ can explain why their masters told them to invent it. Has anyone ever wondered why in their nightmares, so many sexually abused children across the world, see a smiling saint in white robe?

Today, saint wearing saffron dare not to walk through many streets of India. Saints wearing other colors have no such problem. So strong is our secularism. No saffron saints can wear their robes, hold their holy books and preach about decadent idol worship without fear in the remote corner of India like the saints of other religions can march. And if



confronted, their story of victimhood assures them a safe hearing to media of the world and front-page headlines. The entire intolerant majority in India falls in line in no time.

When was the last time we saw our saints wearing saffron walk in say Kashmir, in Nagaland or other northeastern states without fear? The list grows by leaps and bounds with more parts of West Bengal, Kerala and now Maharashtra being drawn into the orbit. Our beloved 'Chacha', who called himself a Hindu by mistake, even forbade saints wearing saffron from visiting States in North East on the advice of Verrier Elwin, a White anthropologist, otherwise called a missionary. The order is seen as a golden yardstick. So effective was his presence that Hindus got wiped out from there. Any obituaries anyone? Brownie points for India's seculars for winning an award.

His daughter, Indira, went a step further and ordered firing on the saints who protested against cow slaughter. That was not enough so she inserted the word 'secular' in our Constitution during the period of 'Emergency'.

Our leaders dread being shown as anti-secular and not Hindus. I am sure there are agencies who rank them on a scale to see how secularism is doing in India. A lesser number of converts in a year, missionaries not allowed to go in a certain area draws up the index in no time.

So, with the politician firing bullets, the fourth pillar writing against him, the intellectuals vilifying him, what chance does the saint in the saffron have to survive. He has no Pope to speak up for him, no court to listen to his agonies, no leader in UN to stand up for him. He stands alone, a solitary figure of fortitude and loneliness, one who never asks for help and charts a lonely path. He travels and lives wherever he finds shelter, eats what he finds and has no possessions. Unlike his counterparts of other religions, he walks alone standing up for his religion that is persecuted but never playing victimhood and not bothered about his life.

The saint in saffron was the protagonist

of the book 'Anandamath' by Bankim Chandra that gave the nation the song 'BandeMataram'. It awakened a nation that slept from despair. Why did the British ban the book whose protagonist and theme was only a song that linked our freedom, our nation with the saints in the saffron? Was an awakening imminent?

I believe the key to India's resurgence lies in the unknown saint in the saffron who faces persecution like in Palghar. The saint who was killed in Palghar is the same one whose ancestors were exterminated, who was stopped from traveling by 'Chacha', who was fired upon by successive governments. The invaders of the past could destroy India's temples, her universities, her education, her legacy but they could not destroy the wondering saint in saffron who once roamed in every village, who can still be found in every corner of India wandering alone. He doesn't convert, he doesn't spread of a message of hatred against anyone. He remains the only institution of the past whom invaders, colonialism, missionaries and their wealth could not destroy. It is he who kept alive the legacy of the 'Kumbh Mela' and all religious festivals. It is he who carries even the smallest memory that belongs to our destroyed past, the betrayals and the sadness that we are left behind with as a legacy. The passage of time has not destroyed his spirit, no atrocity has destroyed his purpose and all pogroms and violence against him has not made him extinct.

The re-awakening of the India will not come from any material advancement, by making new highways or from bright glimmering malls but will come from the spiritual awakening that the spirit of the unknown saint represents.

A hundred years ago, a defeated nation was roused by the words of an unknown Hindu saint in saffron. He had sat shivering at a train station almost ready to be sent to jail. With not a penny with him, he carried the message of a glorious past of his religion and a philosophy. His words roused a nation chained in slavery whose people had begun to

believe they were savages. As someone had remarked after listening to him, 'we realize how foolish it is to send our saints to preach there'.

Can we step back and ask what if a Shankaracharya, a Vivekananda were to appear amongst us today and want to take a journey across India? How far will they be able to go without being lynched?

Once a reader of my book 'The Infidel Next Door' had felt frustrated and asked me why does its protagonist, a Hindu priest walks alone surrounded by enemies? Why doesn't he ever run away? Why is it that despite no one coming for his help he fights a lone battle? When I told him every Hindu saint down the ages has done the same, he said he will look at them differently from now on.

Lala Lajpat Rai once said, 'every blow of lathi on my body will become a nail in the coffin of the British empire'. His martyrdom produced a Bhagat Singh, a Raj Guru, a Sukhdev and many others who changed the course of history. How many more blows will we take on our bodies, on the soul of our nation before we wake up and know we are the next on the list?

I want to say in anguish that we need a Bhagat Singh, a Raj Guru, a Vivekananda who can force us to face the reality that our 'Matra Bhumi' needs protection. Only then our saints in saffron can march without getting lynched across the length and breadth of our beloved motherland.

- Psychologist, Speaker and Author of  
*The Infidel Next Door*

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

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-Jyoti Koul



# Reverse Migration

## Rebirth of a Resurgent Bharat

**T**he Corona Pandemic has challenged the status Quo, brought the progressive thought of mankind to a screeching halt. Economies have nose-dived, massive unemployment particularly in the unorganized sector as a natural fallout of industrial shut down has led to 100% non-utilization of the industrial capacity. Tourism & hospitality sectors are completely ravaged with no signs of early recovery. Travel & Civil Aviation sector is doomed for a long time to come.

There is almost a Celestial Equanimity between the demand and supply situations.

Agriculture and Pharma sectors are the ones that stand out today.

Worldwide, economists predicting apocalypse of the sorts for economies around the world, are looking at India with spark of hope. Reasons are many some clear and some debatable. Sincere and concerted effort made by the Government of India in the “Make in India Campaign”, constant upgradation at policy level for improving ease of doing business, cutting the Red Tape and most importantly, Prime Minister's personal involvement in improving diplomatic relationship internationally, to name a few.



One can debate over the implementation hassels but in my opinion this is an opportunity knocking at India's Door which should not be missed. India is a step ahead of other countries, as it has a blueprint ready and the Covid Pandemic may prove to be a catalyst, a blessing in disguise.

The recent rush of migrant labour back to their hometowns has yet again highlighted themind boggling number of Indians who migrate from rural areas to urban centers in search of livelihoods.

The concept of Smart Cities was a very well thought out endeavor aimed at countering mass migration out of rural areas. To create and develop skill set among the working population of a particular city/State where industry could be set up based on the available resources in the area. Taking Skill development Universities to the rural areas was precisely aimed at equipping the rural youth and making them placement worthy for industry in their natives. Skill Development universities were aimed at focusing on vocational training if people got opportunities in their vicinity people would not migrate.

India is a land of plenty, most of our states are rich in resources both natural and manual, despite this fact, political apathy and international interventions through shady NGOs funded by the likes of Ford Foundation has seen skewed development in Indian States forcing people to migrate.

This is the time when wells could be taken to the thirsty rather than the thirsty roaming in search of the wells, in other words Livelihoods could be taken to people rather than people looking out for livelihoods.

In the last few decades we have seen the emerging role of foreign funded NGOs in stalling any progressive efforts made by the state, delays in developmental work, that could have taken the Indian Economy many notches ahead andlifted Indians out of poverty, improved their standard of living has not only halted our progress story but created many sociopolitical issues in our societies. Narmada '*Bachao Andolan* by *Medha Patkar*' that delayed the construction of Narmada

Dam hence delaying the development of that area, Delay in *Kudankulam* nuclear power project that aimed at supplying clean energy to India was delayed, and the latest one fresh in our memories the *Sterlite copper plant* closure on false grounds of environmental concerns are blaring testimonies of efforts made to stunt India's economic growth.

Thousands lose their jobs due to such misadventures of these vultures (Foreign Funded NGOs) who at the behest of forces from within and externally feed on the agony of the poor masses of our nation.

The main purpose of this piece is to highlight how this Mass reverse migration could be used to our advantage and many historical wrongs can be corrected, so with this little background I will shift reader's attention to the economic behaviour that was organic to our Nation.

There is an urgent need to realize, that India resides in its villages. Traditionally Agrarian Economy, India has been able to self-sustain this complete lockdown period without any major requirement to import food stuff, in fact the highly industrialized nations are struggling to keep their neck out of the water to meet their demand for food and pharma supplies in the complete industrial lockdown. To make the matters worse, heavy dependence of the world on Chinese products has had a toll on the Medical Infrastructure as everything was produced in China and China had stopped all export owing to its own industrial lockdown and domestic requirement. The so called developed nations have now started looking at India to meet shortage of agricultural and Pharmaceutical supplies in their own countries.

The rural farming sector of India not only feeds its citizens but also keeps the Indian economy afloat.

Farming sector also has seen its share of political neglect, faulty import export, policy paralysis for decades. Foreign intervention in form of Genetically Modified (GM) seeds being pushed into our farms making our heirloom products near extinct. Dependence of the Indian agricultural sector on monsoons,



lack of proper warehousing facilities, scant use of technology, market prices, farm loans and middle men in Mandis all of this has cast its spell on the Indian farming community also but still farmers have never let us down.

Mass migrations of people from the farming belt like Punjab, MP, UP; Southern States is an alarming sign indicating lack of interest in farming due to many factors.

Rural Indians who have possessed most of the agricultural land in India have had emotional ties with their land are now not finding farming as a lucrative business, with the result people mass migrate from villages. A farmers' son prefers to pull rickshaw in Delhi or Drive Taxi in London / Canada than stay closer home and tend to his farms. Older generation finds it physically challenging to take care of their Farmlands in their old ages and sooner than later sell off their prized properties to the real estate mafia for bigger bucks. Resulting in shrinking cultivable land and swelling concrete jungles.

This is only one of the many reasons for disintegration of traditional occupations which are on the verge of extinction. 1200 years of subjugation has completely colonized the Indian Mind. Our younger generation lacks the sense of pride in traditional wisdom. All this in the name of anglicization of our EducationSystem.

Ours has been the culture of Guru Shishya Parampara. Family occupations transferred from father to sons ensured continuity and preservation of traditional craft, it made families self-reliant. The modern education system introduced by the Britishers replaced our own traditional skill based tried and tested educational system known to be the best for knowledge transfer, with a faulty generalized system which instilled sense of shame towards native crafts in generations of Indians.

Dharampal, a famous educationist and a researcher has clearly recorded in his book "The Beautiful Tree" how British Rule systematically ruined rural educational infrastructure. A village had a minimum of 5 schools supported by the funds from wealthy,

in Macaulayan era was reduced to one school for 5 villages thus dismantling the existing educational infrastructure.

Our Jati system which has been most vilified by British to further their divide and rule agenda and carried forward by the communist actually was the best system for sustained economic strength of a civilized society. It ensured continuity of native trades with practical training under strict tutelage of parents, and preservation of specialized skill sets and traditional wisdom.

Temple schools provided knowledge of generalized subjects like literature, grammar and Math. More specialized subjects like Metallurgy, Construction science, Aesthetics, Astrology, Carpentry, Textiles, Weaving, ship building, etc were dealt with in greater details within the family. Dharampal has also specifically written that there was no restriction whatsoever for girls to be educated. All the village children had access to same education apart from their family trades.

I have personally been an opponent of the compulsory modern school education up to the age of 14. The so called modern education system has completely ruined specialization and entrepreneurship. It promotes mediocrity and dependence on state for Job creation.

Having spent nearly 2 decades in the field of Human Resource Development, my personal experience is that a fresh Graduate/Post Graduate has absolutely no skills and has zero employability in any industry, he becomes productive after one year of hands on training. What then is the value addition in 21 to 25 long years of modern education, on the contrary, a home trained crafts man starts augmenting family income initially with his father and later independently at a much younger age, by the age of 21 he is already a fine craftsman supporting his family and society at large. He has a family of his own because he is economically independent and in another few years he is ready to pass on his skill to his child. Today's youth is struggling with education till the age of 24, remains

unemployed for that long hence a burden on his family and society at large. Adds to the “Unemployed” statistics of the nation. He is dependent on state administration for Jobs.

The current situation of joblessness created due to an unforeseen global calamity may therefore force us to look back and follow our traditions. People who were attracted towards the sparkle of the city life have experienced the darkness behind the blinding sparkle, hence the race to head back home. Almost all of them saying the same thing, “We may not be rich but in our native we will atleast not starve to death”.

To sum up, it would be prudent to capitalize on the current situation and take steps to bolster traditional craft and bring back the pride related with it, Government should bring in schemes to reward those who promote local trade and entrepreneurship. Agriculture should be made lucrative enough for the younger generation of farmers to take it up as a full time profession. Local resources should be harnessed for industry to employ local youth and be ready to Make in India for the world.

Mass migrations in search of work not only adds burden on the limited urban

infrastructure but also alters the social set up in rural areas. It dilutes tradition and traditional values. Essence and fragrance of India is in its villages let us preserve it and cherish it for all times to come.

Prime Minister in his recent address to the village Panchayats has reiterated exactly this point and has urged the village elders to work towards self sufficiency as the new norm.

Our traditional wisdom will come to our rescue. We have to just grab this opportunity with both hands and work consciously and diligently towards making this a success.

Prime Minister Modi who has risen from the grass roots has the pulse of the nation right under his thumb, he has taken right steps in right direction from the very beginning despite resistance from both external and internal forces. Rightly, this is the first time in the history of Independent India that an “Indian to the core” is at the helm of affairs, who understands and respects local wisdom and is equally enthusiastic about modern technology. Amalgamation of both will take this nation to its past glory. we will surely lead the world with our Ancient Prudence.

## SILENCE YOUR MIND, PICK UP A PENCIL AND DRAW

- Nivedika Kher, Jammu

In this strange period and current situation when we are home bound and have more time on our hands than usual. Pencil shading is a hobby that relieves stress, improves physical and mental health, makes you more patient and improves confidence and self esteem.

Few tips of my hobby that I would like to share are hatching technique to create effects, Cross hatching to create texture and the illusion of forms and light, Circulism is a shading technique to draw skin with fine wrinkles. Apart from above techniques use light to medium pressure as per requirements.





## Human-Being

While gazing at the picture on the sheet of paper Niki strained her mind and shouted, oh; this cannot be the picture of a human being, it has beard and looks like a Muslim. No, this cannot be a humanbeing. "OK, then look at this one, I drew it very carefully" said Sakina while handing over other sheet of paper to Niki. "No, no not at all, he has vermilion on his forehead. He is a Hindu. "OK, then look at this picture", Sakina spread out third sheet of paper in front of Niki. Niki glanced at it casually and yelled at Sakina, "do you think I am a fool," he has beard and a turban on his head. He is a Sikh". Sakina was losing patience she got annoyed and angrily placed another sheet of paper in front of Niki. "Look at this suited booted person, you cannot dismiss this like that," Sakina said with confidence. Looking at this picture Niki once more said with remorse, "Come on how he can be a human being he is an Englishman." After hearing all this Sakina was infuriated and in share sense of disgustment and anger she virtually threw the last sheet of paper at Niki. "OK, then look at this, this is the real human being, you are bound to like it." As soon as Niki looked at the stark naked portrait of a man she burst into laughter, "hey aren't you ashamed, why the hell you made this nude portrait. It may be you?" At this statement both the sisters burst into laughter.

Zahoor Sahib was keenly observing this spectacle of his daughters. He was nervous. His arms and legs started shivering in anguish. His nervousness was understood for simple reason that in case his daughters pass on the

brush to him, which shape would he gives to a humanbeing? It really was a great challenge for him. For an artiste of his stature it was not an ordinary challenge but an acid test of his expertise. He started imagining of the symbols and colours in the so-called modern society he would use to paint a humanbeing. His anxiety continued to grow as he saw his daughters approaching him. Zahoor sahib who could imagine and draw any picture in fraction of seconds or minutes started feeling idealess and helpless, as if his mind was blank. Never in his life had he faced such a situation, barren of ideas and symbols. The situation was worst as the challenge had come from his own daughters. He was lost in these very ideas that Masrat's call made him regain his normal self," Hello are you not going to office today? It is already ten O'clock" she shouted. For Zahoor sahib this call came as a big relief. It helped him wriggle out of an embarrassing situation he might have been put by his daughters. What would have happened otherwise? What shape he would have given to a human being? He pondered, but thanked God. Zahoor sahib stood up quickly picked his office bag, sat in his car and started for office. His mind remained occupied with the morning incident, he continued to ponder on this, stretched his memory and remembered a similar incident of his childhood.

He must have been five or six year old then. He had not joined the school. He would routinely go with his childhood friends for a bath in a canal. One day after the bath, perhaps he was much in hurry, he picked up someone else's clothes from the canal bund, wore these

“Are you not ashamed of wearing these batta (Hindu) clothes? you stupid.”

and set for home. While passing through the market place he was stopped by a shopkeeper who angrily shouted at him, “Are you not ashamed of wearing these *batta* (Hindu) clothes? you stupid.” He felt as if he had committed a serious crime. He ran back to the canal but could not find his clothes. Perhaps some other child wore them in exchange. Lost in these very ideas Zahoor sahib lost the balance of his car, he dashed towards the foot path. One old lady walking on that side of road was hit by his car and thrown on road. Zahoor sahib immediately applied brakes, came out of car, lifted the lady in his arms, bundled her into the car and drove straight to the hospital.

At hospital when he was asked name and address of the old lady he was dumb stuck. However, he at once reasoned with himself that in case he revealed truth about the incident, the hospital may not treat the lady, it would result in police case and the lady would die for none of her fault. To save the life of old lady he lied and registered her as his mother, giving his own address. Old lady was taken inside the operation theatre and a demand for blood was sent to Zahoor sahib. Zahoor sahib became worried as his blood group did not match with that of the lady. He requested the hospital authorities to supply blood on payment which they refused. Since the hospital rules permitted blood in exchange only. Time was running out he could not arrange a donor at a short time. In despair and dismay he sat on a chair near the reception counter. His worry became visible on his face. He raised his hands and started praying God for help. While he was in this state of mind a week and frail mansitting on other side of lobby on a bench came quickly near him and stood next to him. “Why are you worried sir?”

he asked. Zahoor sahib narrated the entire incident to him. The man did not say anything instead he ran towards the counter. There he had a conversation with one staff member, filled up a form and went inside a room.

After about half an hour he returned and stood in front of Zahoor sahib. Zahoor sahib was sitting with closed eyes and arms raised upwards perhaps praying almighty for the old lady. The man touched his shoulder and said, “do not worry your patient is fine.” Zahoor sahib opened his eyes, his face lit up with hope. “But who gave the blood?” He asked with surprise.

“Do not worry about that, go inside and meet the patient.” Saying this, the gentleman went back to the same bench he was sitting on earlier.

Zahoor sahib stood up at once quickly proceeded towards the room. He found the old lady talking to doctors. He could not believe his eyes. He was delighted, ran towards the lady, touched her forehead, thanked God and quickly returned to the lobby, went straight to the bench where that person was sitting. However, the bench was vacant. He looked around in the lobby, but that person was seen nowhere. He rushed towards the gate, the lawn, the open space near the road, but in vain. He could not find that person. Disgusted and disappointed he returned to the same bench, looked again in all directions, right, left, front, behind and with great remorse bowed down his head and sat on the bench. After a while when he raised his head towards the wall next to the bench, he saw a poster which read:

*One who has no name or identity.  
Whom people call by different names.  
While living among people remains detached.  
While living in the world is unconcerned about worldly affairs.  
Devotes life in service of mankind.  
Covers his body with robes of nobility and good deeds  
Then there was a long space on the poster followed by just two words. He is.....?.*

Zahoor sahib abruptly shouted “Human being” like that unknown donor, a saviour.

**(Translated from Kashmiri by the author)**





# Hand Hygiene and Its Importance



**I**t is fact that the whole world is fighting awar against the Corona pandemic. We currently do have any proved treatment or a vaccine to prevent it, even though lot of work is going on in that direction. Under such circumstances, staying inside home- keeping social distance, frequent hand washing, not touching your face especially mouth, nose or eyes etc. are **MUST TO DO** things so as to contain its spread, thereby save ourselves, our loved ones, our nation and the universe as a whole. Hand hygiene- frequent cleaning of hands certainly is very important in the current situation, however it won't be out of place to mention that it is also important in normal life when everything is fine i.e. there is no

outbreak like we have now. Generally speaking, it was somehow taken lightly (prior to this outbreak), may be many of us did not realise its importance. This prompted me to write about hand hygiene in detail.

Hands are one of the essential parts of the body. We use our hands in most of the day to day activities, whether it is at home or office or shopping etc. We use hands for touching objects, surfaces and people etc. Hands do remain exposed to outer atmosphere most of the times. It is well known that germs like bacteria and viruses are everywhere, however we cannot see them. They are microscopic and are not visible to the naked eye. As a matter of fact, hands get exposed to the germs

and there occurs accumulation of germs on the hands. Germs make us sick. It is also a fact that we frequently touch our face, nose, eyes, mouth etc. with our hands, consciously or unconsciously. It is somehow a habit with most of us and certainly it is not a good one. We very often do it, without realising that we can infect ourselves and others. As such, keeping our hands clean is very important. It is one of the simple steps which we can take to avoid spread of germs- virus and getting sick. Research says that about 80% of the communicable diseases can be transferred by hands. A number of infectious diseases like Corona can be spread from one person to another by contaminated hands. Proper hand washing can protect us and others from the infection. It prevents and controls spread of infection from one person to another. Hand hygiene is in fact the corner stone of prevention of infection. Improper and inadequate hand hygiene practice is known to increase chances of infection and getting sick. As such we need to wash our hands regularly. Frequent hand washing is certainly an easiest method to avoid falling sick and spread of infection especially when there is an epidemic of corona virus.

How to wash our hands: We all do hand washing, yes, we all do it. Is it done properly? Answer is big NO, yes, it is big NO. Hand washing, what we do in routine, is so called a social hand washing. It just removes the dirt, organic matter and may be some of the transient organisms. Research has shown that about 20 seconds of vigorous hand washing with soap and water cleans the hand, kills most of the germs from the hand. Yes, it has to be 20 seconds. Unfortunately, very few people do it, the way it should be done.

### **Right way is –**

i) Wet your hands with clean running water

and turn off the tap.

- ii) Apply soap and lather well rubbing the hands together all around for 20 seconds. All surfaces of hands including areas in between the fingers, thumbs, palms, back of the hands and then the most contaminated parts i.e. under the edges of finger nails have to be cleaned.
- iii) Rinse the hands well in clean running water so that all the soap is removed.
- iv) Dry the hands properly with a clean towel. Again, it is essential to remove the rings, or any jewellery worn on hands when we wash our hands.

When to wash our hands: We as a routine wash our hands when they are dirty. Again, we wash our hands before eating and preparing the food. We should also wash our hands before caring for a sick person or treating the wounds, inserting or removal of contact lenses. Again, we do wash our hands after using toilet or changing diaper and handling the garbage. It has been found that many of the people do not wash their hands well before leaving the toilet. We need to do it properly as it is all in our interest. We should also wash our hands after caring for a sick person or treating a wound, touching an animal, animal waste, blowing nose and handling a pet.

Mobile phones an essential part of our daily life are mostly held by hands, usually in close proximity to the face, ears, lips and nose, and these are parts that are common gateways of infection. Studies have shown that phones are highly contaminated. They carry lot of bacteria and viruses, and may be a possible source of infection. We need to be careful while handling phones and clean them regularly with cleaning liquids. In fact, regular cleaning of the phones and hand hygiene practices should be part of daily routine so as to eliminate chances of spread of infection.

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**A number of infectious diseases like Corona can be spread from one person to another by contaminated hands. Proper hand washing can protect us and others from the infection.  
Hand hygiene is in fact the corner stone of prevention of infection.**

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Again, currency notes and coins, all of us love to have more of them, are highly contaminated with germs and may play a role in transmission of different infectious diseases among the public. As such we need to be very careful while handling them and avoid touching our mouth, eyes etc. especially during preparation and handling of food to avoid cross contamination. One of the very dirty habits with some of the people is putting the finger into the mouth and applying saliva on finger for counting the currency notes, this is not to be done. People need to be educated that there is a possibility of acquiring infection as currency notes most often are contaminated.

Hand hygiene is a must for health care workers- doctors, nurses, other paramedical staff etc., as it is the most important measure to prevent transmission of very harmful germs especially the hospital borne infections that are usually resistant to commonly available antimicrobials and as such are very difficult to treat.

More frequent or over washing or use of too much of hand sanitiser may at times cause dryness of skin of hands with cracks in skin that can allow organisms to enter body. This can be prevented by using moisturising creams or lotions to our hands.

Other options of hand washing: Hand sanitisers preferably alcohol based can be used when hand washing with soap and water is not within the reach. We need to use plenty of sanitiser. It is faster, effective and better tolerated; however the hands should not be visibly dirty or soiled. Again, hand washing with soap and water should be the preferred method after using the toilet. It won't be out of place to mention that when properly done hand washing with soap and water is certainly a simple and an effective option of hand hygiene.

Educating people about hand hygiene and its importance is essential. We should teach and encourage people especially our children to wash their hands frequently, so that they get into a habit of frequent hand washing. Adopting this habit will protect us from diseases, prevent spread of disease from person to person and help us staying healthy.

*(Formerly, Vice Principal, Prof. and Head Orthopaedics, Christian Medical College, Ludhiana. Past President, North Zone Orthopaedics Association)*

## Events of the Month

Ekadashi (Krishna Paksha)	18th May 2020
Amavasya	22nd May 2020
Zyeth Ashtami	30th May 2020
Nirzala Ekadashi (Shukla Paksha)	02nd June 2020
Roop Bhawani Prakash Utsav / Purnima	05th June 2020

### Note

**Panchak Starts on 14th May and ends on 19th May**

**Zyeth Krishan Paksha from 08th May to 22nd May**  
**Zyeth Shukla Paksha from 23rd May to 05th June**



# The New J&K Domicile Rule/Act - Its Impact On Migrant Community



On the 26<sup>th</sup> of October 1947, while the raiding Pakistani tribesmen were closing in on Srinagar, Maharaja Hari Singh signed the Instrument of Accession with India, allowing the Indian Forces to enter the state and defend its territories. The instrument of Accession signed by the Maharaja was the same as signed by other princely states. However, due to Pakistan's aggression, UN deliberations on the issue after Govt of India had referred the matter to the world body, the Constituent Assembly of India introduced a special temporary provision (Article 370) into the constitution of India, which empowered the State to make its own laws on many matters. The State also

enjoyed many residuary powers under this Act. Subsequently Article 35A was added to the constitution to take care of the State Subject Law which was existing in the State but had not been provided for in Article 370. This latter Article prevented anyone from the rest of India to obtain domicile status. This meant outsiders couldn't apply for State Government jobs or own property in the state.

On 5<sup>th</sup> August 2019, the Government of India revoked the special status, or limited autonomy, granted under Article 370 of the Indian Constitution to Jammu and Kashmir. The President of India issued an order under the power of Article 370, overriding the prevailing 1954 Presidential order and



nullifying all the provisions of autonomy granted to the state. The Home Minister introduced a Reorganisation Bill in the Indian Parliament, seeking to divide the state into two Union Territories to be governed by a lieutenant governor and a unicameral legislature. The resolution seeking the revocation of the special status under Article 370 and the bill for the state's reorganisation was debated and passed by the Rajya Sabha-India's upper house of parliament – on 5<sup>th</sup> August 2019. On 6<sup>th</sup> August, the Lok Sabha – India's lower house of parliament – debated and passed the reorganisation bill along with the resolution recommending the revocation.

Following nullification of the Article 370 on August 5<sup>th</sup>, there had been demands from various quarters, especially in the Jammu & Kashmir region and Union Territory of Ladakh, for a domicile act or some legal restrictions on the purchase of land by outsiders as well as their appointments in government jobs.

In a first step of its kind, opening the state employment in the Union Territories of J&K and Ladakh for candidates from across the country after nullification of Article 370, the Jammu and Kashmir High Court invited applications from eligible candidates from all over India to fill 33 vacancies with it. The 33 vacant posts of non-gazetted officials include those of senior scale stenographer, junior scale stenographer, steno typist, compositor, electrician and driver. Later on the notification of the Jammu and Kashmir High Court was instantly withdrawn.

The government of India issued the Gazette Notification in regard to the Domicile matters in the UT of J&K, on 31st March 2020, 8 months after the Reorganisation Bill. However, in the late-night of April 3<sup>rd</sup>, 2020, the Central government amended its earlier

order on a new domicile law in Jammu and Kashmir that reserved upto level-4 jobs for the residents of the Union territory and left the rest open for all. After the amendment, all jobs are now reserved for the domiciles of Jammu and Kashmir.

### **Who are the Domiciles of the Union Territory of Jammu and Kashmir**

A notification was issued by the Ministry of Home Affairs in exercise of powers conferred by section 96 of the J&K Reorganization Act, 2019, under section 14 referred to as The J&K Civil Services (Decentralization and Recruitment Act) defining the domiciles.

1. Any person who has resided in the Union Territory of J&K for the period of fifteen years or has studied for the period of seven years and appeared in secondary and higher secondary board examination would be considered as domicile of J&K and appointed in the services there.
2. A migrant registered by the Relief and Rehabilitation Commissioner (Migrants) in the newly formed Union Territory would also be considered as domicile.
3. All India service officials, Officials of Public sector undertaking, autonomous body of central government, public sector banks, officials of statutory bodies officials of central universities and recognized research institutes of central government who have served in J&K for a period of ten years,” the notification reads would also be considered as domicile for purpose of appointment to any service in J&K.
4. Children of parents who fulfil any of the above condition are considered deemed domicile.

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**The Domicile act needs to be reviewed, as in the current shape and form it is harsh on the original inhabitants of the Jammu & Kashmir State. Furthermore, rushed implementation process will deprive the majority of the migrants from the Jobs that are likely to be announced in times to come.**

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As on date the ambit of Domicile act seems to be limited to Jobs only.

According to MHA's reply to a parliamentary panel on February 18<sup>th</sup>, 2020, there are over 84,000 vacancies in Jammu and Kashmir out of which 22,078 pertain to class IV positions, 54,375 to Non- Gazetted positions and 7,552 at the Gazetted level. The new law in its current form will benefit communities like-West Pakistan Refugees, SC - Valmiki Community and Gorkhas, who were deprived since 1947 in the erstwhile dispensation, while large section of the Migrant community will not be eligible.

The procedure to get a Domicile certificate seems to be a herculean task as it involves a lot of complexity and may result in an exercise like the NRC (**National Register of Citizens**). It seems that the bureaucracy has over looked many aspects related to the procurement of Domicile Certificate which may be due to their lack of historical knowledge of the State of Jammu and Kashmir or a deliberate connivance. In its present form the citizenry will be impacted and this may further increase the points of corruption, in an already corrupt State.

### **The New Domicile rules also throw up some pertinent questions: -**

1. As is well known, after the recent displacement of Kashmiri Pandits, from Kashmir in 1990, a large number of displaced community got registered in Jammu, but quite a number of them got registered in various other parts of India. The notification, as it appears, does not mention anything about those who got registered as migrants outside Jammu.
2. Due to various reasons beyond their control many displaced migrant community members could not register themselves either at Jammu or outside. How will they come within the ambit of this act?
3. As per a rough estimate, there are more than half a million of such people living all round the world who left the state earlier than 1990. They originally belong

to the various divisions and districts of Jammu and Kashmir. They own immovable property in Jammu and Kashmir and/or possess a Valid State Subject Certificate. As per the New Domicile Act they too seem to be excluded.

4. Though the present notification is only applicable for seeking jobs, it is hoped that such domicile conditions are not invoked for permanent settlement, purchase of land/property/ starting business, etc., on Kashmiri Pandits, the aborigines of Kashmir, who have till now faced seven exoduses, since the arrival of Islam in Kashmir, in the fourteenth century.

After Independence the only State that implemented land to tiller was Jammu and Kashmir. Sweeping land reform under the Big Landed Estates Abolition Act was passed on July 13<sup>th</sup>, 1950. This changed the complexion of Kashmiri society. In 1950 when the constituent assembly of the Jammu Kashmir was constituted, it had four agenda points including whether compensation be given to those landlords who have lost their land through the land abolition act. On November 5<sup>th</sup>, 1951 then the Revenue Minister Mirza Muhammad Afzal Beg refused to give compensation to landlords. This was the first action that marginalized Kashmiri Pandits, made them irrelevant in Kashmir & kick started slow migration post-independence.

Now with the Domicile act (in its present form) will further dent the Kashmiri Pandit migrant Community and distance them from their Roots and Identity, impede their return to the land of ancestors (Kashmir) that they have been dreaming post migration of 1990.

To conclude, as per my view, the Domicile act needs to be reviewed, as in the current shape and form it is harsh on the original inhabitants of the Jammu & Kashmir State. Furthermore, rushed implementation process will deprive the majority of the migrants from the Jobs that are likely to be announced in times to come.



## Dialogues on Kashmir Shaiva Darshan

They were three friends and despite having many differences in their opinions had immense faith in one another and remained glued to each other. They could chat and discuss anything and everything under the sun and their conversations continued for hours and sometimes the whole night. It was difficult for a fourth one to enter in the middle of their conversations or lengthy debates and had to be contended by being a silent spectator as all three of them did not leave any room or space for any outsider.

Kuldeep Dhar, Sandeep Koul and Tanmay Raina, known as Tridev and at times Trimurti by their friends, relatives and colleagues were climbing down the stairs of a temple where they had come in the morning to offer puja. During such occasions Sandeep had a habit of getting into discussions with the temple priests about some philosophical concept and would go to any length to prove his point. Same thing happened today and Kuldeep and Tanmay had to actually drag him out of the temple premise and take him away as they had to reach the house of a Spiritual Master, lovingly known as BUBJEE.

“Why did you ask the priest, the same question regarding his experience of samadhi? The poor fellow was taken aback and started telling stories from Purana.” Kuldeep said while walking down the stairs. Tanmay also didn't like the way Sandeep was arguing some time back with the priest and said “By now you should know that when you have to reach a destination at an appointed time, one should not get into such debates. We have to rush now as we are getting late.”

Sandeep, who was also walking fast had a cheerful smile on his face and a satisfied look said “I responded naturally as the priest was saying few things of which I am sure, he himself did not understand anything, so I felt to ask him a direct question and I was not surprised that he had no answer.”

“Sometime, your experimental behaviour shall land all of us in deep trouble” said Kuldeep. Sandeep laughed heartily and soon all three reached the road, where they



**Agama Shastra,  
Spanda Shastra and  
Pratyabhijna Shastra  
form the three  
categories of the  
entire philosophical  
system.**



looked for a taxi, which they hired and moved towards the interior of the city where they had their long awaited rendezvous with THE MASTER, BUBJEE.

It was still morning when all three reached the house of BUBJEE, who was sitting on a chair in the garden lawns and was very quietly looking at the flower beds. He was a slim figure in his mid-fifties and unlike most of the Indian Masters was clean shaven and wore simple clothes, which were a mix of Indian and western. He wore a short kurta on trousers and warmly welcomed all three, who had just entered the house.

He warmly received them and jokingly said “So finally the TRIKA scholars have made it. As the three will meet the fourth, so a communion must happen now.”

All three laughed together and Sandeep quickly responded “yes sir, it's the fourth that makes the existence of three possible”.

Bubjee smiled and looked into his eyes and signaled them to sit on the bench near the chair where he himself was sitting.

All three sat immediately and there was a silence for a while and Kuldeep hesitantly said “Bubjee, we feel that finally our prayers have been answered and you have agreed to give us some time and teach the fundamentals of Kashmir Shaivism.”

Tanmay also added “yes Bubjee, it's a great honour to learn from you and I must say that we have tried to understand the philosophy by reading on our own and have also attended few seminars but to be honest we are as blank as we were before, when we had not read anything.”

Bubjee listened to them very carefully and then he glanced towards Sandeep who immediately said “I would say that personally I have read most of the spiritual literature that is available right now, not only of Kashmir but Indian as well as Western. I strongly feel that there is something extraordinary and unique in entire Kashmir philosophy especially Kashmir Shaiva Darshan. I have also understood very well that without learning the practical SADHNA it's difficult to comprehend the secrets of the vast spiritual wisdom and we do not have many who can teach the practical aspect of our ancient esoteric sciences.”

**Bubjee---** Before we embark on this journey I would like to know from all three of you the aim and purpose of your study?

**Kuldeep---** I love Kashmir and anything related to my motherland and I would like to know everything connected with it like history, culture, philosophy, art, temple, music etc. Living away from my motherland has made me realize that there is something unique and special in my community and my ancestors of which I must know more.

**Tanmay –** “I would love to serve my community in whatever way I can. May be my aim is altruistic and it gives me happiness if I make myself useful to my community. I have been organizing lot of seminars, cultural programmes and plays and film festivals in Jammu and Delhi and wish to do the same in Kashmir. I also believe that our community needs a push through cultural renaissance, so that its impact is felt by the whole world. The study of our spiritual literature would be one such step in that direction. Somehow I have a feeling that Kashmiri Pandits are born spiritualists and they have a natural and genetic inclination towards the study of the UNKNOWN.”

**Sandeep---** I am very sure of what I want. I am in search of immortality or liberation and am ready to work hard towards it. As I said earlier, I have read a lot and have come to this conclusion that only reading is not sufficient. One must learn the practical side and work for the freedom of the self, which is living in a prison or cage of mind and body. I may sound very self-centered but I am more interested in my emancipation and I understand if I am not liberated myself, I don't think I can be of any help to others. I have been in various schools of study but didn't get much help. I have heard a lot about you from various sources and I hope I might get some right directions of practical nature that will lead me to what I am seeking.”

Bubjee was quietly listening to all of them and after a momentary pause said “Let me begin with few basic information's, which I am sure you all must be aware, regarding the TRIKA SYSTEM OF KASHMIR.

Agama Shastra, Spanda Shastra and Pratyabhijna Shastra form the three categories of the entire philosophical system.



All major works on tantra belong to the Agama category such as Malinivijaya, Svachchanda, Vijnana Bhairava, Rudraaymala, Shiv Sutra etc.

For the TRIKA system the most important is SHIV SUTRAM and our study shall focus on this only.

Spanda Shastra explains the principles laid down in Shiv Sutra, from the point of view of Shakti. Spanda Karika is generally a well known treatise and there are many commentaries available.

The Pratyabhijna Shastra contains the philosophy of the system and Shiv- Dhirsti is one philosophical work but now is not traceable fully. Another text Pratyabhijna Shastra by Utpaladeva is one work which is available. Pratyabhijna Vimarshini by Acharya Abhinavgupta is another important commentary.

Infact Abhinavgupta's Tantraloka is a great work in twelve volumes and contains the SHAIVA philosophy and practice in all their aspects.

BUBJEE paused for a while and waited for a response from anyone but all were completely listening and had no questions to ask. It was getting little hot now and there were few more people waiting to have a small chat with the MASTER. It was his residence and at the same time a school of study where people who were seriously interested in the theory and practice of the system, came and stayed here for some time. The whole atmosphere was filled with serenity, peace and a sentient vibration prevailed in, which affected the psyche of an individual very quickly.

BUBJEE continued "As you all three want to stay here and study with me, it's important that you must know and follow few rules and code of conduct and discipline followed here. Your rooms are on the third floor and for few days you all will only study and learn SADHNA and practice it but later on all of you shall be given some task. These tasks are essential for your inner growth. May be initially you may not like it but I expect complete obedience for some time till you do not reach the next level."

"You will also have to participate in group activities which are organized here on daily basis and perhaps there might be some

friction too in the process as people here are from different sections of society and communities, so one has to learn to transform the negative energies in order to develop their spiritual muscles.

The most important part is that if, in case anyone wants to leave, it would be understood that all three shall have to go together as I have considered you three as a team and success of one is the success of the team."

All three were bit excited and apprehensive also but were ready to spend at least two months there with the MASTER and were mentally prepared for everything.

BUBJEE further said "meanwhile ponder over the first two sutra of Shiv-sutra. Do you remember?"

All three quickly said "Yes, Chaitanyam Atma Gyanam Bandhah."

BUBJEE smiled and said "it's nice and I would like you to ponder over it today upon the meaning and significance of it. Do you know what pondering is? It's not just thinking about a particular topic or subject but allowing your mind to go bit deeper into the subject and reflect upon it. It's a kind of what in YOG is known as DHAARNA."

So try to practice DHAARNA on these two sutra and we meet in the evening inside the meditation hall. Our evening sessions are for everyone and in the first hour kirtana is done followed by meditation. Then a discourse on a subject, we have chosen SHIV SUTRA as our subject of discourse and that's the reason also why I invited you all during this period.

In due course you all shall be taught the meditation and method of kirtan. Till then just sit there in silence and focus on your breath." Saying this BUBJEE stood up and was ready to go inside as it was getting very hot outside and his next session was with another group of people who were waiting for him.

Kuldeep, Sandeep and Tanmay also stood up and folded their hands in Namaskar Mudra, waited for BUBJEE to go inside and then quietly moved towards the third floor of the building.

(to be Contd....)

*Writer is a famous TV personality who holds classes on Theatre and Aesthetics*



## Next What?



**C**orona lock down has given us ample time to do some mental churning. Overnight, we have become philosophers, thinkers, foretellers and astrologers. Social media definitely provides us fodder in this direction. How can I see myself being left out of the race.

Corona lock down has locked the people in and out. I am sure both sets of people have interesting experiences to share. The baseline is that both sets of people have shown the extra-ordinary endurance to deal with the situation, though pain accompanying some serious issues cannot be ignored.

Invisible, notorious, cowardly and lowly Corona virus, which does not even have spine to stand up to a soap bubble, has changed our way of life in an unthinkable way. When a

Corona patient needs support of his/her family, family is supposed to maintain social distancing. Corona discharged patient is welcomed by clapping and/or showering flowers, which is heart-warming gesture. But, it is not the same as a warm hug. Even, as the closest family member steps forward to welcome his/her discharged relative, corona conditioning makes him/ her mentally go a step backward. It is only when the rational mind takes over, warmth in welcoming is seen.

Nonetheless, the entire population across the world is dealing with the pandemics with positivity. The heart may be crying, but music flows out from Balconies. Probably, it is the feeling of togetherness, which energizes societies to handle the situation in positive spirit.

Lockdown seems to have become the way of life now. The creativity seems to be at its peak – small video clips, poems, jokes, experiments with new cuisines are doing rounds on social media. All the family members seem to be actively involved in these creative activities. When one watches Great Grandparents acting in these video clips, one wonders what amazing actors they could have been if given an opportunity. The toddlers are no way behind. Each one of them has his/her own interpretation of what Corona is and how to deal with it.

Instead of saying Namaste or displaying your welcome emotions by a popular Emoji on social media, 'Stay Home Stay Safe' has become a popular greeting. I wonder when an Emoji will get created to reflect this greeting.

Some other positive fall outs of Corona Pandemics and subsequent lockdown are worth mentioning. The family members who could not spend 24 hours under the same roof without getting on each other's nerves have learned to share the responsibilities of running the household without having maids around – an alarm bell for maids planning to come back to work after Lockdown is over. In Eastern states, vegetable markets are neatly arranged on roads, to outsmart people who love crowding.

Wives, probably will now never complain that husbands do not spend enough time with them. Hypertension, high sugar levels, knee and joint pains, tooth pain and many other such illnesses have evaporated in thin air. Everybody seems to have become expert on how to increase one's immunity. We have become mask designers and manufacturers overnight.

Students are learning to study online, and hoping that this arrangement does not continue for long. Bunking classes to meet one's boy friend or girl friend, or just hanging around in a mall with a bunch of friends has its own charm.

Suddenly, online Conferences and Lectures on varied topics have mushroomed to the extent that one has to struggle to decide which one to attend and which one to let go.

Sometimes, one wonders how one has landed up in so many groups and how to cope with so much of knowledge. Yet, one does not exit these groups, lest the most important secret of this world is missed. Surge in religious activities- online Satsanga, Yoga, Dhyana etc. - is also observed.

The present situation has offered opportunity to that section of Society whose Dharma is service to others. It is amazing to find how the volunteers have geared up to distribute the food and ration to poor and needy. One comes across many innovative ideas as to how it is accomplished. The one which I found best was how to distribute essentials to needy without hurting their dignity. The volunteers stood with folded hands while the needy picked up the packets of essentials as per their need.

We have become sensitive to observe the rejuvenation of the Planet. Everyone seems to be appreciating the manner Earth has come back to life. I have even come across suggestions that annual two weeks lockdown across the globe shall become a norm for Planet Earth and various Eco-Systems to de-stress. But, how long does it take one to forget events.

With all said and done, the lockdown has been getting on the nerves of people. There is lot of talk about how people are getting depressed. Experts fear lockdown to manifest as psychological disorders in populace. By nature, we love freedom. We want to go out to work, shop, entertain ourselves, walk and socialize. But, would the lifting of lockdown ensure us this kind of freedom immediately.

Post lockdown, I see ourselves with masks covering our faces, hesitance to come close to other human beings, hesitance to invite friends and relatives home and hesitance to use public transportation. There will be no outdoor games; no Malls, restaurants and theatres to hang around. What kind of freedom is it going to be? After lifting of Lock down also, we will find ourselves in different kind of lockdown. But, do we have any choice?

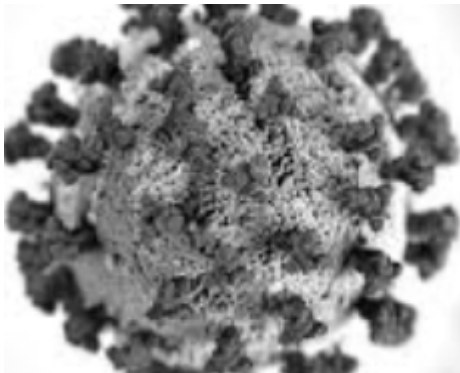


## United Against the Scourge

**C**ovid-19 after having emerged from Wuhan, China, has relentlessly spread all across the globe. In its wake it has paralyzed economies, overwhelmed the health infrastructure and upended innumerable lives. Just a few months back hardly anybody could have even imagined such a macabre scenario playing out throughout the planet. That said, the situation is still redeemable and modern science is our greatest weapon against this invisible monster. It was the modern means of transport that led to its global spread but at the same

information with the public in a transparent manner. The people of Taiwan followed lifestyle modifications diligently and thus helped in controlling the outbreak.

Corona virus spreads from person to person by coughs and sneezes or by first touching infected surfaces and then ones mouth, nose or eyes. Initially it was felt that coronavirus would behave similar to the flu, however soon we realized there are certain substantial differences. Coronavirus is twice as contagious as the flu, infected individuals may not have symptoms for 14 days or some



**COVID-19**  
CORONAVIRUS DISEASE 2019

time it was because of the modern means of communication the whole world became aware of its presence, and the measures to slow down its pace. Right and timely information is power; it helps us to take measures which can have far reaching consequences, as the global events have demonstrated. This has been well demonstrated by countries like Taiwan which have managed to control the spread of corona virus by responding early and sharing

are totally asymptomatic (though still contagious), it can kill one in six individuals over 80 years of age, and last but not the least there is as yet no vaccine available.

The symptoms of covid-19 infection — fever, dry cough and in some cases difficulty in breathing— can appear anywhere between 2 days to 2 weeks after exposure. It may take up to 6 weeks to recover from the illness and in severe cases even months. In fact, a vast majority recovers from the illness, and only



about 2% or even less are likely to die; even though there is lot of variation in mortality rate among countries, it can partly be explained by differences in testing rate and also the different percentages of senior citizens comprising a population. The kids usually get mild illness but that does not mean they are entirely safe from severe disease. The likely scenario that is going to play out is that of a mildly affected younger population transmitting the infection to older generation, which is likely to suffer more. Hence, it becomes the responsibility of the young to protect their old folks and those with underlying health problems.

Coronavirus will stop only when we develop herd immunity (when a certain percentage of population is immune) to it, and that can happen either by getting infected or by vaccination. Assuming we are a year away from having a vaccine against coronavirus, it's imperative we stick to strict preventive measures — staying at least 6 feet away from each other, washing hands with soap and water regularly for at least 20 seconds, avoiding touching our faces, putting on some type of face mask — till then, in order to reduce the surge in the number of cases. It means months of effort on our part to keep number of infected individuals under some sort of control, to protect our health system from collapsing, thus ensuring continued availability of healthcare for covid-19 infected patients and also for hundreds of other ailments that afflict the population. It is worth emphasizing that our endeavor towards social distancing is currently the only thing that stands between covid-19 and the complete decimation of the health infrastructure. Needless to say, a country of our size cannot afford such a catastrophe.

The coronavirus remains viable for up to 72 hours on plastic and stainless steel surfaces, 24 hours on cardboard surfaces and 3 hours in aerosols. To avoid transmission from surfaces we need to wipe packaging material of the stuff we bring into our homes with alcohol-based sanitizersolution or soap water solution taken on a piece of cloth or leave the item at some place for 4 days before opening it. Vegetables can be washed under running water, and most importantly do not forget to

sanitize your hands after handling packaged stuff or vegetables.

Currently there is no cure for this infection but a worldwide search for the treatment is on, e.g. “Solidarity” clinical trial for COVID-19 treatments is a multinational effort in this direction. US Food and Drug Administration has approved remdesivir, an experimental drug, for treatment of severe Covid-19 infection. Any drug (e.g. hydroxychloroquine, azithromycin) can cause harm if taken without medical supervision; moreover the efficacy of many purported treatments is as yet not backed by solid evidence. One can try home remedies which are safe, but we cannot rely on these as there is no evidence to support their use. At present the effect of hot weather on this virus is not known. Even the duration of the immunity it induces in recovered patients is not well studied. In fact, immunity induced by common cold causing coronaviruses does not last long. Hence, it's going to be one of the major hurdles to be surmounted for developing the vaccine.

No one knows at present when this scourge will end. Till then, as much as possible, stay at home. Put masks while going outside — it prevents spread of the virus from you to others, just in case you are infected (there is no way we can know our asymptomatic infection status without a test). Do not waste medical grade masks, save them for healthcare professionals. These masks need some amount of skill and a lot of patience to be of any value, so if you are donning them casually these are no good. Homemade cloth masks are good enough. If possible avoid going to hospitals for minor ailments. Maintain one-month stock of essential supplies at home, it will help you tide over the quarantine period, if you are put under one. Please do not hoard essential items; others also need access to these.

Being a newly discovered virus, there are still plenty of unanswered questions, but as medical professionals and scientists gather more data a clearer picture will surely emerge. Till then, let us bravely endure this phase of our lives and most importantly not fall prey to unsubstantiated claims.



## Detection of COVID-19

**W**hile I am writing this article, the world is perhaps staring at the biggest possible global health crisis of our lifetime; the COVID-19 or coronavirus infection. It is caused by SARS-CoV-2 virus, has infected over a million people with over one hundred thousand mortality till now. The time from exposure to onset of symptoms could be up to 14 days during which the infected can continue to spread the virus. In some cases recorded in South Korea, patients who were earlier reported virus-free, has re-reported virus-affected. In Kerala, some patients have suddenly started showing symptoms after 28 days of home quarantine, whereas the standard virus incubation time is 14 days. Another worrisome fact is that some of the symptoms (like fever, headache, cough) are similar to ordinary flu, making it sometimes difficult to detect and differentiate COVID-19 from ordinary flu. This article will discuss various molecular tests that are currently being used to detect SARS-CoV-2 infection, related innovations, and their pros and cons.

Let's first understand that SARS-CoV-2

**“Another worrisome fact is that some of the symptoms (like fever, headache, cough) are similar to ordinary flu, making it sometimes difficult to detect and differentiate COVID-19 from ordinary flu.”**



is a RNA virus, meaning its genetic material is RNA. Everything about us humans, starting from our skin color, our food preferences, to our blood group among other factors are dictated by our genetic code written in our DNA. Similarly, the behaviour of SARS-CoV-2, starting with infecting a host human cell to making proteins on its shell to its interactions with human immune system is dictated by its genetic code in its RNA. Given that each organism is unique, the virus' RNA, protein sequence as well as how the immune response generates in humans is also unique. The first job of a scientist is therefore to identify the unique features (or biomarkers) in

its RNA, proteins, and human host immune response, and then use this uniqueness to detect the virus. As seen in the past for detection of any novel disease causing biological agent, real time polymerase chain reaction or RT-PCR has been the gold standard test of SARS-CoV-2 detection. In principle, viral RNA can be quantitatively detected on day 1 of exposure by RT-PCR. The test begins with a taking a swab sample from the back of the throat, then extraction of total RNA (both viral and human) from it. Next, all the RNA (both human and viral) is then converted to DNA in a process called reverse transcription. The converted DNA from virus alone is then selectively duplicated or "amplified" over a billion times using real time polymerase chain reaction or RT-PCR, in the process generating a measurable optical response called fluorescence. Let's understand that there are few challenges involved here. First, how to selectively duplicate or "amplify" the DNA from the viral RNA alone, when there is both viral and human RNA in the mix? Secondly, the fluorescence optical response is unselective, it lights up when any DNA or RNA is present. So, if somehow there is a large amount of human DNA/RNA from the swab, the fluorescence signal would light up and generate a false positive signal. How do scientists then circumvent these challenges? The first challenge is addressed within the polymerase chain reaction or PCR itself, by using two small DNA called primers. As the name suggests these primers "prime" or initiates the duplication reaction, but more importantly, does so only in presence of DNA from viral RNA. The second challenge is trickier, and is addressed by using a short DNA called TaqMan tagged with a fluorescent chemical. This TaqMan lights up or becomes fluorescent only when DNA from viral RNA is duplicated, thereby ensuring selective readout.

Now, let's address why the total cost of the RT-PCR based tests are so high? It is due to multiple enzyme use (reverse transcriptase and DNA polymerase), several specialized reagents (small pieces of DNA called primers,

TaqMan DNA, and deoxynucleotide triphosphates), and expensive RT-PCR instrument. Despite the cost associated, the RT-PCR process is remarkably sensitive, and can detect as low as 10 copies of a target with very low false positive error. Now one may have come across news that a suspected patient is sometimes being asked to take a test multiple times. Despite its high sensitivity, the entire process beginning with taking nasal swab, transport, ensuring stability of RNA (an unstable biomolecule), extracting the RNA, reverse-transcribing it, and finally RT-PCR needs at least two trained personnel, longer time (sometimes as long as 48 h). Due to all this, the overall process sensitivity and chance for mass screening gets compromised. While RT-PCR itself is a decade old technique, scientists are improvising in terms of multiplex RT-PCR machines to process thousands of samples at a time, sometimes with minimal or no personnel involvement. Western countries are already operating robots capable of handling RT-PCR operations. ICMR has completed an initial study if existing TB diagnosis instruments (which also uses RT-PCR) at place at various central and state hospitals can be repurposed for SARS-CoV-2 detection.

The alternate approach for detecting SARS-CoV-2 is called serological tests and uses human immune response to the virus. Human body produces unique sets of immunoglobulin G (IgG) and immunoglobulin M (IgM), antibody proteins in our serum (part of blood) whenever any foreign infectious agent (in this case SARS-CoV-2) invades our body. The serological test involves detection of these unique set of antibody proteins from serum. These types of tests are called lateral flow assay, and uses a small paper piece coated with proteins having specific affinity to SARS-CoV-2 responsive IgG/IgM. Perhaps, the most common example of lateral flow assay is over the counter pregnancy test that people buy at next door medical shop. Once a person's serum containing SARS-CoV-2 responsive IgG/IgM is dropped into the strip, it generates a color

similar to pregnancy test. Although quite rapid (sometimes as fast as 15 min), relatively inexpensive (almost 1/3rd of RT-PCR) and technically simple to use, this test works best after at least 4 - 5 days after exposure and is a qualitatively screen for virus infection. Thus it needs to be followed up by RT-PCR for confirmation. But as demonstrated in South Korea, Italy, Spain, and Germany, it is quite useful for mass screening to "flatten the curve".

The other emerging approaches include antigen detection, where a protein with specific affinity for a SARS-CoV-2 viral protein (the antigen) is coated on a lateral flow assay strip, and then detected using a colorimetric method similar to serological tests described above. So far, a Taiwan based academic research group has developed a protein against SARS-CoV-2 nucleocapsid protein antigen using artificial intelligence-based model. Sona Nanotech in Canada has developed a test to detect the spike protein antigen. None of these tests are clinically approved yet. Parallely, researchers are trying to bypass costly RT-PCR usage using isothermal nucleic acid amplification, a technique that makes millions of copies of viral RNA but without using RT-PCR, thus saving cost. Abbott Lab in USA has already obtained FDA approval for its ID NOW, an isothermal nucleic acid amplification technology-based detection device.

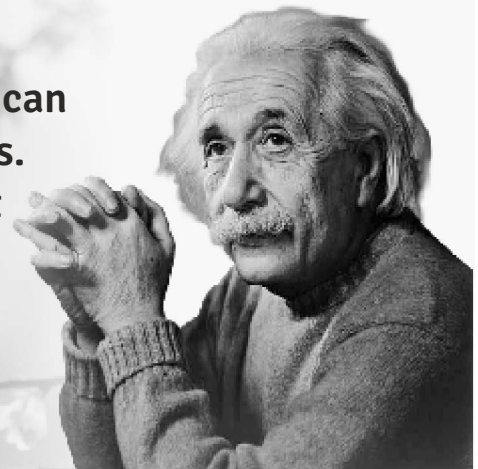
Meanwhile, more innovative approaches are also being reported; Dr. Debojyoti Chakraborty and Dr. Souvik Maiti from Institute of Genomics and Integrative Biology, Delhi has used an in-house developed gene editing protein for a one-hour lateral flow assay rapid detection kit. Similarly, Dr. Feng Zheng at MIT, one of the pioneers of the Cas9 protein-based gene editing technique, is coming up with an integrated isothermal amplification Cas9 based detection technique that does not use RT-PCR.

In this ongoing healthcare crisis (or in general for any novel global pathogen outbreak), we have molecular diagnosis solutions existing at two opposite ends of spectrum; a quantitative but expensive RT-PCR, and a qualitative but inexpensive serological test. To fill this gap, biotechnologists, electronic engineers, and computer scientists together need to come up with innovations that are rapid, field deployable, sensitive and not too expensive. There are also big gaps in our knowledge about this virus, such as why some hosts are asymptomatic, which host will cause greater spread to others etc. With more and more scientific data pouring in, we will know more about this virus and its interaction with human host, and we can expect more diagnostic test innovations to address these gaps.

(Writer is a Scientist in a reputed University)

**“The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.”**

**– Albert Einstein**







## Sub-Conscious Programming of the Mind

I grew up in a very traditional household of 'Battgi' where few days of the week were observed in areligious ways and we had Hawans and Poojas regularly and more so by my Matamaal side. There however was a big difference in the sense that my mom wouldn't bother us kids with any of the chores but would ask us to concentrate on our school and other things/ activities. Dad was busy with office but fully participated in all rituals. His main strength was his connection to the supreme consciousness thru Bhakti. We used to have regular bhajan mandali nights at our house on almost every Saturday night. He could put anybody in a trance by his mere devotional singing. Ah! How I miss those days.

Though totally surrounded by bhajans playing on the cassette recorder or chakri on Radio Kashmir, and with all that hulla- bulla of dharmic stuff and Kashmiriyat, I seemed to be oblivious to it all. I remember my mom would give me a big "lota" of milk to offer to Hanuman ji or Shanker Bhagwaan. And I would religiously offer it to all the beggars sitting outside the Hanuman temple. That was my relationship with the inanimate Gods. So yeah, please don't label me as an atheist. I just had a different "raabta with Bhagwaan".

Growing up, I was a free spirit totally rebellious of all the societal norms (which to some extent I still am), feminist, believed in gender equality and above all, very much kinda non believer in idol worshiping but fully immersed in spirituality through Bhakti. I was also a very strong opponent of dowry system



which is still prevalent in our society though always hidden in niceties. And oh, like a vast majority of youngsters of my time, I too was crazy about Angrezi Moosiqi !

Fast forward to more than a quarter century, here I am with a mandir full of little cute idols of all sorts of Bhagwaans in my house, fasting once a week and for both Navratris, performing havans (homa) by myself, observing every festival and performing the respective elaborate poojas for them. And o yeah, gender equality is no more an issue; in fact, I now respect the differences God created in our genders. However, the gender discrimination in our society still angers me and I still fight for equal rights of females at work places, educational institutions, family hierarchies & so on.

And it all started with when my son was turning one. On his first Koshur Vohurvodh, I was kind of worried about how to go about the Birthday Pooja without a Guruji. My dad on phone asked me to pick the book he had given me - Karma-kand Deepak and perform the Pooja from there. And that was the day, I became the Official Guruji of my family.

Also, it became the landmark event of my journey back to my roots with guidance from the background noises and the visuals with which I grew up.

With only the skill to read Devnagri script and hardly any concept of what each word of Sanskrit meant, I hopped on this bus of bumpy journey. As time progressed, I began to understand what I was reading and what it all meant in the big schema. And oh before I forget, a big credit also goes to the 'Rashtriya Prasaraan' of Door Darshan in 1980's in Hindi which enabled a whole lot of us to a good understanding of the language. Since Hindi borrows a lot from Sanskrit, the unfolding of meaning of words/ chants also began to happen gradually.

when my children were of the age where they could understand the concepts of Pooja, I began to explain each step of the Pooja to them. The biggest advantage of this was they felt a party to the process and the importance of participation; and also got to understand the anticipation of each step which eliminated the common whining phrase of kids 'how much longer'.

This self exploratory journey of performing the Karma-kand also made me realize that you don't need to have a gathering of people and be cooking number of dishes to perform any pooja. All you need is gathering of all your positive thoughts and a very faith based intention to perform a pooja (ritual) wherein you invoke the Gods and ask for their blessings with full surrender of your 'Bhava' onto their feet. This way all your and family's attention is in the Pooja without any distraction of attending to the guests.

Another perk of being the Guru ji of my family was I had to learn how to read the almanac (Koshur Jantri). When my son was five years old, I had to explain to him how he got to have two birthdays – Koshur-Vohurvodh (taher birthday) and English Vohurvodh (cake birthday). He wanted to know how-come his Koshur birthday kept on moving. My parents were big on celebrating Koshur-Vohurvodh and it took me a few years of married life to understand and gain so much

respect of our Koshur Calendar. So it became easy for me to explain to my son how our Koshur calendar is a Lunar whereas the Gregorian / English is a solar calendar. And it is the reference point that matters. In order to keep the reverence of our Jantri, we decided to do calendar every day. So before we would head out every day to our work / school every day, we would reiterate the day of the Koshur calendar e.g., “azzhtchi Chaitra Shuklpaksh Navam, doh chu Bodhwaar tu pahar chu Subahuk“

Now our kids are all grown up, busy in their respective places / jobs but we know we have given them the tools they can use if they choose to, when they have their own respective families.

We (me n my husband) also began to understand the importance of samskaras in our life and lineage. And that's why we performed the 'Kahnether' of our children on the 11th day after my daughter was born. It was a small family affair but a huge responsibility that any parent shoulders since it involves the whole clan / lineage. Kahnether is that Samaskara which is the formal induction of your child into your family tree. Unless & until it doesn't happen, none of the new entry or exit (death) related events hold any validity. So I'm always stressing this to any new parents I meet or know.

Given the fact that my children were born in an alien land and hence were automatically deprived of the Koshur immersion that I had while growing up , we as a couple decided to create a tiny bit of that immersion by having kashmiris bhajans / songs playing in the background all the time in the House. We would also play old bollywood songs, ghazals, yogic chants and so on. We knew our kids were getting a lot of American way of life exposure by being a part of the system but we would have to consciously create a mini Kashmir in our household. And as they tread their way on to the forest of life, I'm sure along the way when time comes to pitch their tents and camp down to create their own campfire , they will have enough stories from their childhood to relate and recreate their own version of mini-Kashmir.



- Sanchi Bhat



## Take an Emotional Leap

If we look at it objectively, the virus and the ensuing lock-down have given us the greatest gift: more time. More time implies more chances to create an even more fulfilling life for ourselves that'll continue as the lockdown ends. We can do this by spending quality time getting to know our family, ourselves and maybe also take the emotional leap and reach out to people who we once knew.

Ever since we were born, we've been on a race to acquire "the next" by going to school for fourteen years, enter universities and get a job and grind until we are 50 or more, only to retire and reminisce on the life gone by. We've made friends and allies, a handful of who would only be bonded to us (if we're lucky) if they survive the onslaught of household duties that come with time. However, no matter the age, we all have a list of people that we wish were more in touch with, who we once knew well and yet, somehow due to a clash of egos or with just the regular passage of time have lost a connection with.

The greatest teacher during the current pandemic has been the temporary nature of our existence. No one, old or young, can escape death once it comes for you. This is why the lockdown is the right time to reach out to the ones you cared about once upon a time and bury old hatchets, resolve grudges and let go of the past and move onto a post-COVID-19 future that is more joyful for you that before.

When I think back to the people I wish I would've met or been in touch with more often



when I had more time, my thoughts drift towards my *chachaji*, Mr. Ramesh Chandra (picture below). He had been diagnosed with prostate cancer twice, and had fought the disease valiantly the first time, but the second time around he succumbed to his condition.

During his first fight with the disease, I was in touch with him, however lesser than I could've been because at that time I was struggling to gain employment and was solely focused on that. When he recovered and it seemed like all was right with the world, I deferred meeting him in-person again because I got busy with what I thought were the important details of my life. However, the second time cancer came back more aggressively than the first and he had minimal chances of survival. I vowed to complete my promise of meeting him in person in Jammu a

few months after his diagnosis because yet again, I was heavily involved in the work that I thought was the world for me.

The curves and twists of life continue to define us more than our plans ever would. The pandemic happened, followed by the lockdown and then one fateful day we got the news that he had passed away. I couldn't meet him when he was alive, because I was busy with other things that I thought mattered and now because of the lockdown related restrictions on travel, I couldn't even get to say a 'final' goodbye. All I had left were prayers and thoughts that I hoped somehow would reach his soul. But, the only answer I got for these prayers was silence.

*My chacha ji Mr. Ramesh Chandra, whom I took too long to contact before his death.*

As I write this, I'm still grappling with his death and the realization that I will never be in touch with him again, nor will I ever get to say the many stories and encouraging words I'd hope to say to him. May be the second time when the disease took over I was too afraid to talk to him because I couldn't see him in pain. Nonetheless, it is too late now to think of the

ifs and buts.

Do you have people in your life that you deeply care about and never speak to because of misunderstandings or you think there will be another day? If you do, and you still care about them, now is the time to ask them, to enquire, how they maybe, what they're doing and if they're feeling well during the pandemic. Don't wait to tell people you still care and don't wait to build new bridges, even if you burnt them before. Pick up the phone, type a simple message like "hello, I thought I'd check up on you during the pandemic" will do. Even if there is no response from their end (which is unlikely because everyone appreciates concern), at least you'll know you tried your best and there will be no regret in your heart later.

Because life isn't waiting for you to make things okay, it has its plans and by the time you'd want to build a connection again, it might be too late.

Now is the time to reach out.

*I'd love to hear your thoughts on this piece. You can contact me on @thesanb on instagram, @thesanchibhat on Twitter or email or on sanchibhat13@gmail.com*

**Sacrificing her siesta and hours, nearly three,  
Mother, hand stitches a cloth mask for my safety,  
After hearing Prime Minister of the country,  
Address the nation, 14th of April, twenty-twenty.**

**Not that, I didn't use any \*face mask, earlier,  
But, then, how can a mother be surer.  
The mask, a piece - unique in design and quality,  
Another specimen of her skills and creativity.**

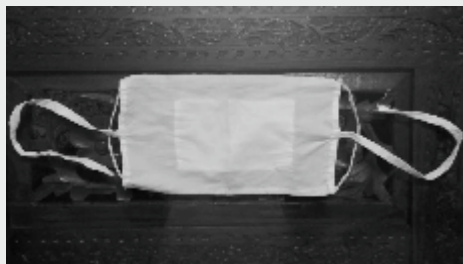
**Separate twines hold the mask around ears,  
Two straps, tied at the nape, makes it secure,  
For mouth and nose, an additional inside layer;  
All these features for no leakage, to ensure.**

**Stitched together are times of concern and care,  
A witness to moving history; white in colour,  
The mask, for humans, acts as a protective gear.  
Like love - a mother, never ever shirks to share.**

## CLOTH MASK



- Ramesh Manvati



(\*Normal face mask purchased from market)





# Nagdandi Ashram Rejoinder

**A**t the outset, I express my appreciation for the excellent quality of topics debated in NAAD. Your magazine is fast emerging as the foremost publication of the Kashmiri Pandit community. Well done Team NAAD and keep it up!

Apropos 'A Man with a Mission' published in April 2020 issue; at first sight, the title and photograph alongside gave an impression that the article was dedicated to the life, mission and teachings of Swami Vivekananda- great son of India and a visionary. In detail, it turned out to be a damp squib. That the piece is authored by Shri Vijay Kashkari, senior Vice-President of AIKS, is disappointing for he is capable of better work. In his zest to highlight persona of Shri B.L. Bhat, Shri Kashkari failed to imbibe the spiritual essence of the Ashram to which I remain devoted. Rather than taking down dictation, I wish the author had researched the subject to produce an authentic account. In 2014, Dr. K. N. Pandita too had written a similar 'sponsored' piece in Daily Excelsior, a Jammu daily. Despite a factual rejoinder published then, misinformation and misrepresentation continue to clutter public perception. I acknowledge my sacred obligation to Swami Ashokananda Ji Maharaj to let only the TRUTH prevail. Hence this rejoinder.

## Some Facts

Recalling entire life and message of Swami Ashokananda Ji and history of the Ashram is a subject to be dealt with separately. Suffice to recount pertinent facts: -



- ❖ Contrary to Shri Kashkari's claim, Hari Singh, the then Maharaja, did not donate any land to the Ashram.
- ❖ Land for the Ashram was either purchased by Swami Ji himself or was donated by Kashmiri Pandits, local and from Srinagar. Large tracts of land were donated to the Ashram in Nagdandi and Chatragul (Gandarbal) by the family of Late Shri K. L. Kathjoo of Srinagar.
- ❖ It was Swami Ji himself who named the Ashram as Bhagwan Sri Ramakrishna Mahasammelan Ashram (BSRMA). Revenue authorities also record it likewise.

## Swami Ji's WILL

This document, dated 6th October 1970, is placed alongside. It is essential to highlight the following: -

❖ In his WILL, Swami Ji had spelt out two options: -

✓ Option – I. Swami Ji desired to pass on absolute management rights to Ramakrishna Mission, Belur Math.

✓ Option -II. In the event of Math's refusal to shoulder such responsibility, Swami Ji desired that Ashram's management be passed on to the person of Shri Eaknath Ji Ranade, who then was the Organising Secretary of Vivekananda Rock Memorial/ Shila Samark, Kanyakumari. This right to Shri Eaknath Ji was not absolute.

❖ Vivekananda Kendra, Kanyakumari (VKK) came into existence, in 1972, much after Nirvana of Swami Ji in 1971. Involving VKK in management of the Ashram was a personal decision of Shri Eaknath Ji that draws no sanctity from the WILL of Swami Ji. After the death of Shri Eaknath Ji in 1982, VKK has no legal basis to retain any control of the Ashram.

### **VKK Usurps the Ashram**

For the devotees, WILL of Swami Ji is sacrosanct. After the death of Shri Eaknath Ji, control of the Ashram automatically must revert to the executors nominated by Swami Ji in his WILL. Any claim to ownership of the Ashram by VKK is ultra-virus and its continued presence there is tantamount to usurpation. Instead of finding a mutually agreeable way out, VKK chose to take the legal course in total disregard to Swami Ji's wishes.

### **Desecration of the Ashram**

Before migration from the Valley, I routinely spent weekends in the Ashram. To my utter discomfiture then, I sensed a growing rivalry between two groups of Kashmiri Pandits of Anantnag, one loyal and other opposed to RSS. In 1976, their internecine acrimony turned so brutal to result in the ransacking of Swami Ji's meditation room. Rushing to the Ashram, I witnessed a sorry spectacle of smouldering documents strewn all over. I managed to retrieve revenue papers of the Ashram and some priceless documents

written in Swami Ji's hand. It is a different matter that most of those involved in that incident masquerade today as respected community faces.

Events of 1989-1990, triggered a mass migration. Like all other religious assets in the Valley, this Ashram too remained locked for a while. However, I maintained a close watch on the Ashram through my contacts in Nagdandi. In the meantime, VKK deputed Bibek Roy to the Ashram as its caretaker. Posing as a Swami, he wreaked havoc to Ashram's assets.

Death grants no immunity to a person who desecrates a religious place of great reverence. I collected a lot of information, through RTI and other sources, about Bibek Roy's nefarious activities. All this information was made public through a widely circulated Whitepaper. A few issues are highlighted here: -

- ✓ He changed the name of the Ashram to Vivekananda Kendra, Nagdandi.
- ✓ He altered revenue records of the Ashram to read 'under the management of VKK'. Who authorised him to do so?
- ✓ He opened a bank account in the name of VKK, Nagdandi, to illegally transfer all the funds of the Ashram to this account. Who authorised him to do so?
- ✓ He allowed renaming of the Ashram as Ziyarat -e-Sharif Nagdandi in official records.
- ✓ Income from agricultural produce from land assets of the Ashram was plundered with impunity. As a cover-up, a nominal amount was taken on charge.
- ✓ No record of donations received or of expenditures incurred was maintained. Annual audited accounts bear testimony to this fact. I have copies of all the audited accounts for the period.
- ✓ He donated a large plot of land to locals for construction of children's park. Before handing over the land he dared to raze all fruit-bearing trees to the ground.
- ✓ He handed over NOC to DC, Anantnag, permitting the government to construct a Community Hall inside the Ashram complex. Besides, he furnished an

undertaking promising this facility for use by all communities in the vicinity.

- ✓ He had negotiated with the government for construction of tourist huts in the complex.
- ✓ It is learnt that he had left a WILL wishing his dead body be buried inside the complex and a Samadhi built there. One of his Muslim confidants was anointed as executor in the Will.
- ✓ Whenever questioned, Bibek Roy would refer everyone to one Shri T. N. Razdan, a Delhi based lawyer based. Two were in perfect tango.

I, with the blessings of Swami Ji and through the intervention of the Hon'ble High Court, managed to reverse/halt much of the damage Bibek Roy had caused to the Ashram. Usurpers were forced to restore the Ashram to its original name - Bhagwan Sri Ramakrishna Mahasammelan Ashram. Even 'Abhi Awal' land, located in Chatragul (Ganderbal), was restored to Bhagwan Sri Ramakrishna Mahasammelan Ashram Trust.

### **Bhagwan Sri Ramakrishna Mahasammelan Ashram Trust, Nagdandi (BSRMAT)**

Having failed to convince RSS, VKK and all those lending support to Bibek Roy to restore the sanctity of the Ashram to Swami Ji's desire, I was with left no option but to exercise powers as the sole living Executor of the WILL. BSRMAT was expanded to include people owing spiritual allegiance to the Ashram. In the spirit of accommodation, VKK was asked to nominate two trustees to represent the organisation in the Trust. For reasons best known to them, VKK spurned the offer. The Trust was registered on 2nd June 2011 in Jammu.

### **VKK Files Civil and Criminal Case against the Trust**

Unnerved, VKK filed a legal suit, through their man Friday Advocate T. N. Razdan, seeking quashing of BSRMAT deed. They also filed a criminal complaint against all the trustees for offences purported to have been committed even before they were associated with the Ashram. While the criminal complaint was thrown out through the window, Court also refused to quash the Trust deed. One wonders how could top functionaries of VKK, who claim to espouse lofty ideals of Swami Vivekananda, stoop so low in practice. Even if legal counsel had failed them, the inner voice should have shaken them up.

### **Suggestion**

All, including Sh. B.L. Bhat, and his close relative Shri H. L. Jed, were kept informed about the undesirable activities of Bibek Roy but they sang his paeans then. Much before he appointed himself the 'Chairman of the Managing Committee', Shri B.L. Bhat used to work closely with Bibek Roy and was latter's close confidant. Now, to absolve oneself of any knowledge about wrong deeds by Bibek Roy is being mendacious and absurd. Rather than using a proxy to blow his trumpet, Shri Bhat needs to own up his omissions. It is time for him to tell all devotes what incriminating documents were retrieved from Bibek Roy's room in the Ashram. It would reveal the true self of rouge who masqueraded as a Swami all his life. That would be the real service to humanity Shri Bhat has set out for.

*For Bhagwan Sri Ramakrishna Mahasammelan Ashram Trust, Nagdandi, Writer is Chairman-cum-Managing Trustee*

# In a conflict between the heart and the brain, follow your heart

- Swami vivekananda



**» COUNSELLING****Is integrated learning what India needs now?**

Integrated learning is a way that challenges the traditional methods of learning by bringing multiple concepts to learning together.

"Integrated learning is making connecting knowledge and skills across disciplines and real life. It could be multidisciplinary, interdisciplinary, interdisciplinary, and trans-disciplinary," said Lina Ashar, Founder of Kangaroo kids and Billabong

**❖ High impact of learning through image**

The brain seeks patterns and searches meanings from them.

"Imaging studies have shown differences in brain architecture and activity that correspond to a host of capabilities - reading, mathematics, music, athletics, and interpersonal relations," said Lina Ashar.

She also explained that, All these abilities are seen as aspects of intelligence and build neural connections between the different bits of intelligence wherein content across disciplines (subjects) are woven together in the plans and worksheets.

This interdisciplinary approach encourages the brain to seek patterns which develop a creative brain.

**❖ The relevance of integrated learning today**

"It is very relevant today since children have so much exposure due to technology. Integrated learning aligns with the theory of Multiple Intelligences which states that we are all born with 8 intelligences," said Lina.

By integrating knowledge and skills it is ensured every child processes through his/her dominant intelligence to master a concept or skill. It provides an opportunity to also challenge and expose to the other intelligences.

"In order to make the real-life connect in present lockdown situation, KKEL designed Covid-19 reflection journals wherein we integrated the subjects," said Lina Ashar. She also added that an integrated learning web is also created in relation to Covid -19 before we started designing the journal.

Lina Ashar is an Indian educationist,

entrepreneur, and writer based in Mumbai. She is the chairperson of Kangaroo Kids Education Limited, an education chain that runs the schools.

**» UGC RELEASED GUIDELINES TO UNIVERSITY ON ACADEMIC SESSION 2020-21**

The University Grants Commission (UGC) has released a new academic calendar for the students for the previous academic session. The new academic session is slated to start from August 1, 2020 for the old students and for the newly admitted students it will start from September 1, 2020. The admission session for different courses for the academic year 2020- 21 will commence between August 1 and 31, 2020.

The intermediate and terminal exams that are still pending will be conducted between July and August 2020. Owing to lockdown caused due to COVID- 19 pandemic, the UGC has released new guidelines regarding examinations that will take place and the new calendar would be implemented by the Colleges & Universities.

It has been recommended by the UGC officials that the Universities will be asked to adopt simplified and alternative methods & modes of exams in a shorter time than earlier.

**Few of the important highlighted guidelines that the UGC will follow are as follows:**

- ❖ Universities are allowed to follow the six days a week pattern.
- ❖ With the help of virtual labs, students should be allowed to access practical assignments as well as experiments. Digital records should be made available for this purpose.
- ❖ The MHRD has provided the links of various educational portals so that students of different streams can benefit.
- ❖ Introduce video conferencing and virtual classroom facility. All the teachers have to be trained to use this facility.
- ❖ Universities need to come up with e-contents and e-lab materials and upload it on official websites.
- ❖ Mentor- mentee counselling should be introduced.



- ❖ Universities should start maintaining a proforma which records the travel and stay history of staff as well as students for the time when they were away from the University due to lockdown.
- ❖ Faculties should learn how to use, Integrated Computer Learning (ICT) and other online teaching tools.

#### »» **LIST OF TOP 25 LAW COLLEGES IN INDIA**

Here is the list of the top 25 law colleges as per NIRF rankings -

- ❖ National Law School of India University (NLSIU), Bangalore
- ❖ National Law University (NLU), Delhi
- ❖ Nalsar University of Law, Hyderabad
- ❖ Indian Institute of Technology (IIT), Kharagpur
- ❖ The West Bengal National University of Juridical Sciences (NUJS), Kolkata
- ❖ National Law University (NLU), Jodhpur
- ❖ Symbiosis Law School, Pune
- ❖ Jamia Millia Islamia (JMI), Delhi
- ❖ Gujarat National Law University, Gandhinagar
- ❖ Rajiv Gandhi National University of Law, Patiala
- ❖ National Law Institute University (NLIU), Bhopal
- ❖ Kalinga Institute of Industrial Technology, Bhubaneswar
- ❖ Indian Law Institute, Delhi 1
- ❖ Dr. Ram Manohar Lohiya National Law University, Lucknow
- ❖ Dr. B.R. Ambedkar College of Law, Visakhapatnam
- ❖ Faculty of Law, University of Delhi, Delhi
- ❖ Faculty of Law, Banaras Hindu University, Varanasi
- ❖ Bharati Vidyapeeth New Law College, Delhi
- ❖ ILS Law College, Pune
- ❖ Army Institute of Law (AIL), Mohali
- ❖ Amity Law School, Noida
- ❖ University School of Law, Bangalore University, Bangalor
- ❖ M.S. Ramaiah College of Law, Bangalore
- ❖ Nirma University, Ahmedabad
- ❖ Bangalore Institute of Legal Studies, Bangalore

#### »» **ADMISSION ALERT**

##### **NEET Dates**

In a live programme on social network, Dr.R Pokhriyal “Nishank”, Union Education Minister announced that JEE Main Examination will be held between 18<sup>th</sup> June to 23<sup>rd</sup> June 2020. JEE Advanced will be held somewhere in the month of August 2020.

##### **NEET will be held on 26<sup>th</sup> July 2020.**

Both the exams were postponed due to the COVID-19 pandemic and the lockdown imposed nationwide to combat its spread.

Students should visit the website of National Testing Agency (NTA) <https://NTA.ac.in> to confirm the dates.

##### **IGNOU begins Re-Registration for July**

Indira Gandhi National Open University (IGNOU) has begun the re- registration process for the upcoming July 2020 session. The varsity has launched the Samarth portal for Re-registration.

Re-Registration can access Samarth portal by visiting the official website of IGNOU. The last date for re- register is June 30, 2020.

The officials from Indira Gandhi National Open University (IGNOU) have mapped the old link (<http://onlinerr.ignou.ac.in/>) with the new one. The students would be able to access it even with the old ink.

The officials have designed this new portal (<https://ignou.samarth.edu.in/>) so that students can access all the services related to Registration events through a single window.

##### **CUCET 2020 Application Submission date extended till May 23**

The last date to apply for CUCET 2020 once again extended. Now the eligible students have time till May 23, 2020 in order to apply for the Central Universities Common Entrance Test (CUCET) 2020. Earlier last date to apply was extended from April 12 to April 25, 2020.

Those candidates who have still not registered need to visit [www.cucetexam.in](http://www.cucetexam.in) in order to apply for CUCET 2020.

#### »» **EDUCATION NEWS**

##### **CBSE likely to revise and reduce syllabus for academic session 2020 – 21**

Amidst the lockdown announcement, the officials from the Central Board of Secondary

Education (CBSE) have announced a plan. According to this plan, the syllabus of the upcoming academic year will undergo reduction in significant amount. The process is already in the works. A senior official also made this remark that a team from the National Council of Educational Research and Training (NCERT) has already started working on this process.

## »» **SCHOLARSHIPS**

### **List of top scholarships available to pursue an MBA**

Check the list of scholarships available for MBA programme aspirants. Each scholarship comes with its own eligibility criteria.

### **List of top Five MBA scholarships that students can avail to pursue studies in India**

❖ This scholarship has been introduced by PNB Housing Finance Limited (PNB-HFL) for students pursuing professional studies. Under this scholarship, the students enrolled in an MBA/ PGDM, Law or CA programme will receive suitable financial assistance for their studies.

This scholarship is meant for students who are enrolled in the first year of MBA (Marketing and Finance) programme at one of the designated institutions. They are required to have scored at least 65 per cent marks in both class 12 and undergraduate studies.

Also, the annual family income should be less than Rs 8 lakh per annum.

- ✓ Eligibility: MBA (Marketing & Finance)–
- ✓ 1st year students Awards: Rs 2,00,000
- ✓ Application timeline: December to February (tentative)
- ❖ IDFC First Bank is offering this scholarship opportunity for students who are enrolled in the first year of a full-time MBA programme at one of the 150 designated B-Schools in India. This is a need-based scholarship that aims to help students pay for their MBA programme. The annual income of the family should be less than or equal to Rs 6 lakh per annum from all sources.
- ✓ **Eligibility:** 1st year MBA students (India)
- ✓ **Awards:** Rs 1,00,000 per annum (for 2 years)
- ✓ **Application timeline:** July to August (tentative)
- ❖ BML Munjal University MBA Scholarship  
An initiative of the Hero Group, this scholarship is meant for students who are willing to pursue

an MBA programme at BML Munjal University. The scholarship is offered on the basis of CAT/XAT percentile or GMAT scores of the students. The financial assistance may vary from 50 per cent tuition fees to 100 per cent tuition fees.

- ✓ **Eligibility :** MBA applicants
- ✓ **Awards :** Scholarship worth 100 per cent tuition fee and accommodation
- ❖ The ONGC Foundation offers scholarship schemes to the students belonging to General and OBC category who are studying in the first year of Engineering/ MBBS/ MBA or Master's Degree in Geology/ Geophysics programme. The students are required to have obtained at least 60 per cent marks or equivalent in Class 12 and graduation programme.
- ✓ **Eligibility :** Engineering/ MBBS/ MBA or Master's Degree in Geology/ Geophysics students
- ❖ This initiative of University of Petroleum and Energy Studies (UPES) offers financial assistance to undergraduate students who wish to pursue an MBA program. The students are required to qualify the UPESMET entrance exam to be eligible for this scholarship. Furthermore, they are required to obtain a minimum of 80 percentile in CAT/XAT and a minimum of 90 percentile in MAT, CMAT, NMAT

### **Dr Reddy's Sashakt Scholarship for Women**

To study B.Sc. Natural Sciences Dr. Reddy's Foundation Sashakt Scholarship is a one-of-its-kind initiative to encourage young women across India to prepare for and pursue a career in science.

❖ Interested women candidates can apply for Dr Reddy's Foundation Sashakt Scholarship 2020 on or before August 15, 2020.

The scholarship award is ₹ 2,40,000 (₹ 80,000/year) for three years of study, which covers the college tuition fees, study expenses and basic living costs.

- ✓ Applicable Colleges
- ✓ Christ University; Mount Carmel College; St Joseph's College; The Oxford College of Science, Bangalore
- ✓ Madras Christian College; Stella Maris College; Women's Christian College, Chennai
- ✓ Miranda House; Hindu College; St. Stephen's College; Kirori Mal College

Hansraj College; ARSD; Gargi College, Delhi

- ✓ St. Francis Degree College for Women; St. Ann's College for Women, Hyderabad
- ✓ Vivekananda College, Madhyamgram, Kolkata
- ✓ Mithibai College; St Xavier's College; Sophia College for Women
- ✓ Register and apply online at [www.sashaktscholarship.org](http://www.sashaktscholarship.org)

**Savitribai Phule Pune University Student Fellowship Program** Interdisciplinary School of Health Sciences Savitribai Phule Pune University invites application for Student Fellowship Program 2020. The Student Fellowship Program is designed to encourage trans-disciplinary research in AYUSH systems.

- ❖ Interested candidates can apply online till June 1, 2020.

Candidates can apply online through official website <https://forms.gle/uYpb9u4Ciqd5avbB8>

### » NEST JUNIOR SCHOLARSHIPS 2020

Applications are invited from Indian students of all schools/colleges of Class 9th, 10th, 11th, 12th (Science Stream only) and Diploma Engineering (1st and 2nd Year) for the award of several scholarships worth Rs.25000/- to Rs.50,000/- each.

Registrations are open now for NEST-JUNIOR SCHOLARSHIPS for class 09th, 10th, 11th, 12th (Sci.) & Diploma Engineering (1st & 2nd Yr.). Read on for more details on NEST Junior Scholarships 2020

Last Date to Apply extended till 30th June 2020  
Go to the official website of NEST through the URL <http://www.nest.net.in/>

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

# NAAD NAMASKAR

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By Anshul Koul 'Ashok'

## QUIZ

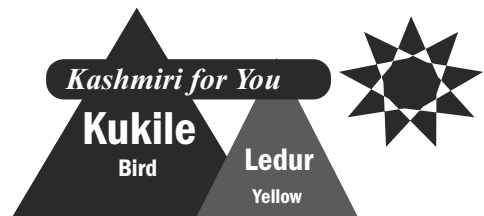
Can you tell the village where Arnimal was born?

**The answer is :**

- Arnimal was born in Palhalan, village near Patan.

## Do You Know?

Arnimal was born in Afghan ruled Kashmir. She was married to Bhavani Dass Kachru when still a child. Her life story presents the child marriage culture in Kashmir in 18<sup>th</sup> century and also portrays the tradition of spinning fine pashmina wool by Kashmiri women as a household chores. Arnimal was not appreciate by her husband for her poetry skill leading Arnimal write tragic verses.





# AIKS Matrimonial Service



Wanted a suitable alliance for my legally separated daughter born 22.04.1986 at Srinagar , time of birth 10.25 hrs ,height 173 cms who has perused BE(CSE) from MIET college Jammu and M.Tech(IT) from KSOU Mysore.She is working as an Executive in a Govt of India Enterprise and presently posted at Jammu. Her job is transferable to any part in India. Her earlier marriage lasted for a brief duration only . Merely Lagan dosha. Interested may kindly send the tekni and kulwali per return mail to R.K.Raina on email id rkrjgk@gmail.com or can whatsapp the details to 9419264309.



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



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



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



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



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



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



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



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



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.



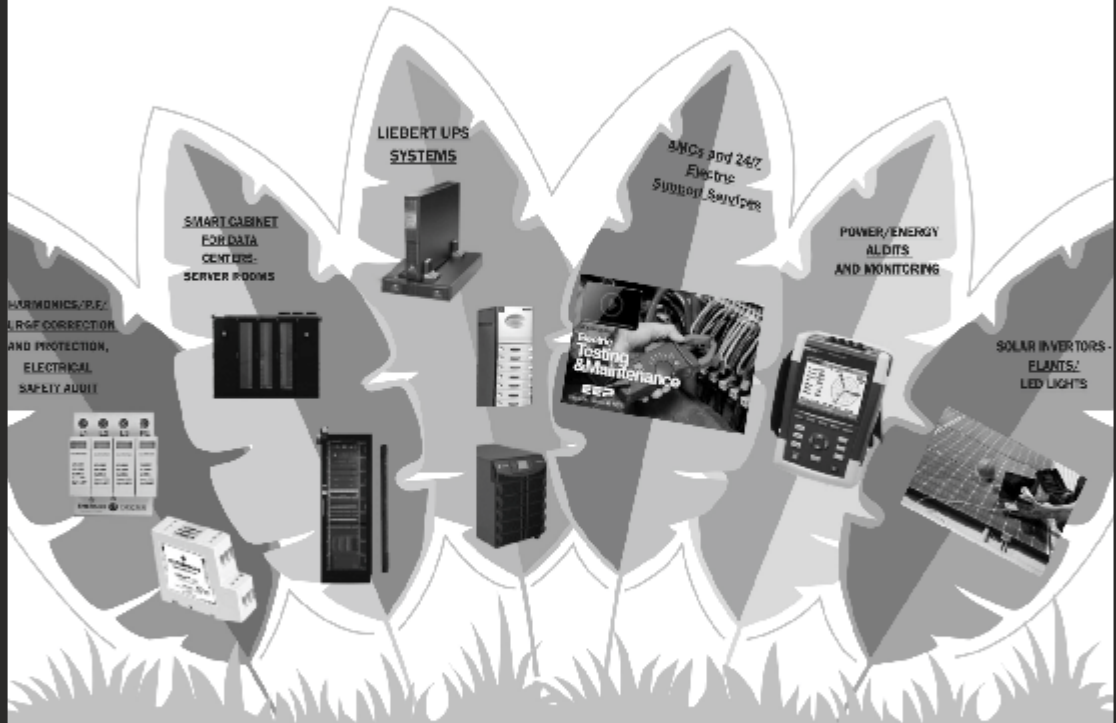
Suitable alliance is invited for my daughter who is legally separated, issueless, born on 22.4.1986 at 10.25 hours at Srinagar. She is BE (CSE) from MIET Jammu, through Jammu University and M.Tech (IT) through Karnataka State Open University, Mysore. She is working as an Executive in a Govt. of India 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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Application No. : .....

Date : .....

**The President**  
**All India Kashmir Samaj**  
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**Dear Sir,**

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

**Name (In full) :** .....

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

**With best wishes**  
**Yours Sincerely**

**Signature**

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

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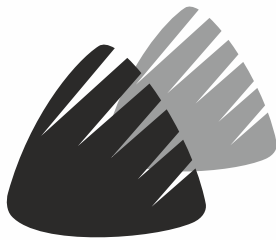
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