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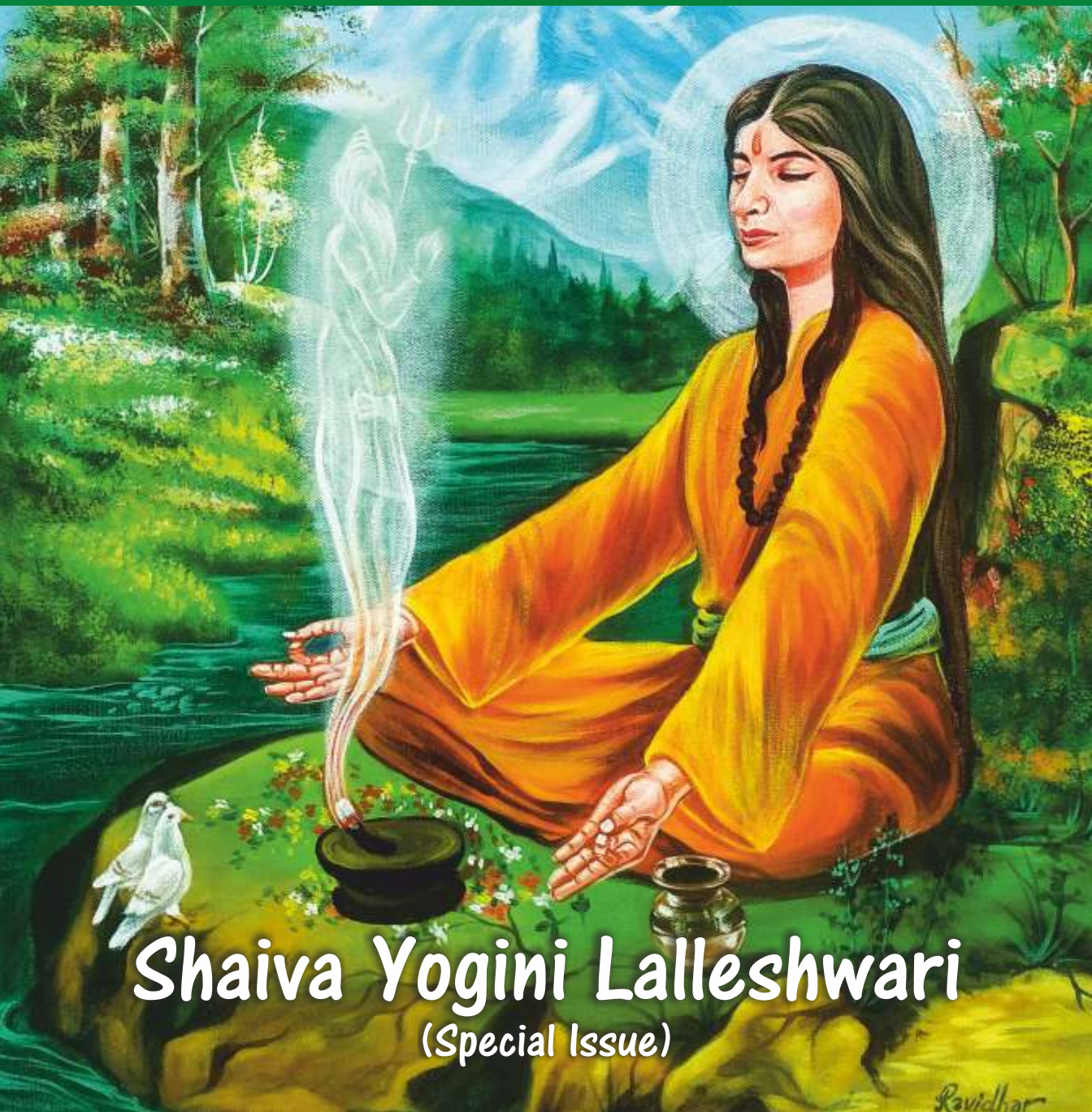
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Shaiva Yogini Lalleshwari
(Special Issue)

Ravinder

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THIS MONTH'S COVER

The month cover page of Shaiva Yogini Lalleshwari is made by Sh. Ravi Dhar

INSIDE

- 04-05** Editorial - Sunil Raina Rajanaka
- 06-07** From the President's Desk - Col. Tej K. Tikoo
- 08-09** General Secretary's Column - M. K. Pajan
- 09** News Folio
- 10-13** Lal Ded a Shiva-Yogini & a Common Man's Poet - Dr. Roop K Bhat
- 14-17** Celebrating Lalleshwari - Sarah Louise Gates
- 18-22** Lal Ded and her Mystic Poetry - Dr. Ravi Dhar
- 23-25** Shiva Yogini Poetess Lalleshwari - Upender Ambardar
- 26-27** Coming of A Yogini In My Life - Usha Munshi
- 28-29** The Silence on Kashmir's Historical Identity - Dr. Shonaleeka Kaul
- 30-31** A year since Kashmir changed - Maj Gen. Harsha Kakar
- 32-34** Constitution of India is flowing freely - Ajeet Bharti
- 35-38** Abrogation of Article 370 - Col. Yoginder Kandhari
- 39-40** Delimitation in JK Union Territory - A K Raina
- 41-42** Sad Stories Make Good Books - Dr. Tej N Dhar
- 43-46** Bone and Joint day 2020 - Dr. M K Mam
- 47-49** Mind Your Body - Dr. Shilpa Mattoo
- 50-52** Cyber Jihad Against Kashmiri Pandits - Dr. Mahesh Kaul
- 53** Know your Kashmir - Rajiv Raina
- 54-55** Remembering Brij Nath Kaul - A Karma Yogi - Chander M. Bhat
- 56-60** Naad Education Folio - Vijay Kashkari
- 61-62** AIKS Matrimonial Service

From the

Editor-in-Chief



Dear Readers,

Lalded or Lalleswari has dominated the linguistic, cultural and spiritual landscape of Kashmir since the last 700 years. Born in early 14th CE, she cultivated the moral and ethical tapestry in the minds and hearts of people. Her outpouring in the form of vaakhs, are part and parcel of Kashmiri day to day life. She can be called the pioneer of Kashmiri language, whose contribution to Kashmiri cultural and literary field remains unmatched and unparalleled. While reassessing the life and times of Lalded, it is important to go through the journey of her life, which is arduous and uplifting at the same time. Her vaakhs are based on her own self experience; at one place she says;

yim pad lali vany tim hridi ank

Brand on your heart what Lalla spoke in verse!

Early Life

Lalded was born to a learned Brahmin family and after receiving her early education she was married off quite early as per the practice in those times. Her married life was short-lived and painful. This tragedy turned her towards spirituality. She found her Guru in Siddha Srikantha, from whom she learned Kashmiri Shaivism, also known as Trika and took upon herself the goal of self-realisation. Under her preceptor she mastered the ‘Oneness with Supreme Consciousness’, i.e., the union of Jiva with Siva. Once she got fully realised, she embarked on her mission to educate her fellow countrymen on the essential nature of Reality which she had duly understood. Her Guru gave her the Trika upaya, that was the mantra to focus within; a mantra that enabled her to

master herself. She says;

*andryum prakash nyabar tshot um
gati rot um tu karmas thaph!*

*I diffused outside the light that lit-up within
me And in that darkness I seized Him and held
Him tight!*

Coming of Lalded as Yogini

Lalded followed the same path which was earlier followed by Bhatta Narayana and Utpaldeva who lived in 8 CE. Their outpourings resonate and reverberate with the experience of divine presence in their personal lives. Lalded’s verses are original and authentic which gives us an idea of her pain, vairagya, struggles and the power of mystical wonders. It seems that Lalla had an intimate desire for divine servitude which was the goal of her earthly existence. Lalded must have followed the Shakta School of Kashmir Shaivism where the female ascetics, also known as Yoginis, were easily initiated. Her vaakhs give us an insight into *Sthan Kalpana*, i.e., to meditate on breath and awaken the latent kundalini shakti, that she practiced. This method of realisation in Trika is known as Shakt upaya, where one is withdrawn inside.

Om-kar yeli laye onum

Wuhi korum panun pan

Shwot trovith ts sath rotum

Teli Lal bah wotchut prakash sthan.

*When by concentration of my thought I
brought the Pranava (Omkar) under my
control, I made my body blazing coal, The six
paths I traversed and gained the seventh, and
then did I, Lalla, reach the place of
illumination.*

In this verse Lalla is explaining about the practice of awakening of kundalini and activating of the seven chakras which ultimately merge in *Sahasrara Chakra* which is the final beatitude. As per Trika praxis, yogis offer themselves to the blazing fire of consciousness to terminate the devouring gross and subtle forms of differentiation's and seek the undifferentiated nectar of oneness with Siva. On her self-realisation, She says,

Suh yeli dyuthum nishe panas , Soruy suy ta boh no keh

When I beheld him, that He was near me, I saw that all was He, and that I am nothing.

Appropriation of Lalded

There is a well-orchestrated attempt to appropriate Lalded into Islam. Fictitious claims are made that Lalded was influenced by Sayyid Mir Ali Hamdani and she accepted Islam. This ill-conceived view is presented by Muslim scholars who cannot accept that someone like Lalded who, even today, dominates the cultural and spiritual landscape of Kashmir, can be a non-muslim. Imaginary references are attributed to Lalded meeting Sayyid Hamdani which is deliberately floated to hurt the Hindus. According to Mohammad Azam Dedamari's work, "Waqiyat-e-Kashmir", Lalded died during the rule of Sultan Shihab-ud-Din that ruled Kashmir between 1355 to 1373 CE. By then Sayid Hamdani was nowhere near Kashmir. On similar lines, Prof Jiyalal Kaul in his seminal work has mentioned the visit of Sayyid Hamdani in 1380 to 1386 CE. Therefore, in these investigative works, both the scholars have refuted the so-called meeting between Lalded and Sayyid Hamdani. However, some self-proclaimed scholars made another attempt to convince people that she was influenced by Sayyid Hussain Samanani. False and misleading constructs are being made to show that Lalded accepted Islam so as to change the whole narrative. The false agenda does not stop here, but goes to another level when the vaakhs are twisted and

distorted and then attributed to Lalded with the aim of appropriating her legacy. One is piqued at the fallacious claims but we have a task to keep Lalded alive as it is our duty not only to resist this subversion but also counter this malafide design.

Lalded as Liberator

The political and social landscape of Kashmir was in doldrums during the lifetime of Lalded. She, being a mystic, could see the moral degradation of society and the compassionate soul in her forced her to convey her anguish in whatever possible way she could. Hence her vaakhs are reflection of the society of her times. Therefore, Lalded acted as a moral compass to awaken the society around her and warned the people about the temporary nature of human life. Her vaakhs at the same time are terse and prophetic. These challenged the orthodoxy and the way of life. She gave a voice to women and deprived sections and that is why her legacy is still alive in the collective conscience of the people. Her teachings represent the precepts of Trika philosophy as enunciated by predecessors of Trika theology. She conveyed the same so that people revert to their roots and revive their spiritual inheritance bequeathed to them by mystics, saints and scholars of Trika. Her whole emphasis was on Self-Recognition or what we call as *Pratyabhijina* in Trika.

This issue of Naad is therefore, is dedicated to this greatest jewel of Kashmir who is not only a historical figure and a mystic but a **Patron Saint of Kashmir**, even Nund Rishi accepts her glory when he says,

*Tas padmanporci lale,
Tami gale amret chehyo
Soa saen' avatar lov lale,
Tyuthuy me var ditto dayo*

*That Lalla of Padmanpora (Pampore),
She drank, her fill of divine nectar
She was indeed an avatar of ours (dearly
loved), Oh! God grant me the same boon*

मनील रौन गणक

From the

President's Desk



Lalleshwari Jayanti Celebrations

On 26th August 2020, falls the Lalleshwari Jayanti

Lalleshwari, lovingly called Lalla Ded by Kashmiris, was born at Pandrethan, near Srinagar, in Kashmir, over 700 years ago. She was born in most critical and turbulent times, when the indigenous beliefs and the alien value systems were clashing ominously with the advent of Islam into the valley. She was married at an early age as was the custom those days. However, disillusionment soon set in, as her in-laws ill-treated her. Consequently, she gave up all worldly pursuits and found her guru in Sidh Srikanth, who initiated her into Shaivism. It is also possible that she did study a wide range of the seminal texts of Kashmir Shaivism. Soon thereafter, he experienced divine bliss and started reciting *vaakhs* in Kashmiri language, that manifested her deep spiritual experiences. As time went by, her *vaakhs* became more intensely laden with her anguished outpourings, reflecting her profound mystical insight into reality and deep understanding of human surroundings. Her *vaakhs* became a mirror of her compassionate vision for the spiritual liberation of mankind through Shaivic worldview.

“Through her simple but spontaneous utterances she attunes our mind to the presence of the divine, as the one consciousness pervading the whole universe.” It appears that she was aware of the profound affect her *vaakhs* had on the minds of the people, as one of her most poignant *vaakhs* mentions:

“Dress yourself in the clothes of knowledge

And on your heart inscribe what Lalla said in verse

For through meditation on sacred symbol, Om,

Lalla became absorbed in the light of consciousness

And thus, she overcame the fear of death.”

For her, the whole universe represented consciousness, vibrating at every level and in every atom. She played a remarkable role in saving the indigenous culture from collapsing and ensured its continuity by conveying the essence of Kashmiri Shaivism to masses, in their own natural tongue. Lal Ded had a keen intellect, sharp observation, and a clear expression, which she used effectively to present a vivid account of her experiences, while seeking the truth. She graphically describes the phenomenon of

experiencing an intense ecstasy while synchronising the energies of the physical body with that of the nature, in various *vaakhs*, thus:

*“Neerith gachann, teelith evaan
lall bo paaniiy dayee chas”*

(“I transform myself into vibrational (energy) form, and through it I travel into the cosmos and then come back to my physical form again. Lo! I am the embodiment of the Lord.”)

*“Dam dam man omkaar pranvooom
Paniye paraan paaniye bozaan”*

(“I recited the blissful word *Omkaar* with such zeal that it created an ecstasy of bliss.”)

*“Dammaa dam kormas daman haalaiy
Pkazlyome deep ta nanaiyam zaat.”*

(“On breathing at ease with complete rhythm of the word, I trained my mind to enter the visionary gleam and realised the essence of my spirit.”)

“Ajapaa gaayatri hamsa hamsa zapith”

(“While indulging in meditation, take deep breaths and pay close attention to your exhaling and inhaling, in a calm and composed manner.”)

In the above *vaakh*, Lalla is urging the *Sadhak* to focus on 'soo' and 'ham' sounds produced during deep breathing. These sounds produce energy levels in wave form which help achieve a divine bliss.

By practising meditation in the manner as done by Lal Ded, it is possible to realise the merger of one's spirit with the infinite. These *vaakhs* give an insight into her spiritual attainment.

“Lalleshwari was not the first *Yogini* of the Kashmir Shaivism. Others, like Keyuravati, Madanika and Kalyanika

before her, were such adepts of the 'Doctrine of the Krama' school of philosophy, that they imparted its knowledge to famed aspirants like, Yogaraja, Bhanuka and Eraka, who in turn, took this philosophy down south into the Chola empire.” But, undoubtedly, she was Kashmir's greatest saint mystic. Her *vaakhs*, which ooze spirituality and practical emotions, are a happy blend of spirituality and poetic mysticism, which have immortalized her. In these, we hear the first heartbeat of Kashmiri poetry. “Her four line verses were crisp and aphoristic and easy for common Kashmiri to memorise. The imagery of her poetry was taken from everyday life of Kashmiri Pandits.” These have retained their freshness and purity to this day. She was a symbol of the continuity of 5000 years of Kashmir's civilisational ethos. As a tradition, all Kashmiri Pandit music functions begin with *Lalla Vaakhs*.

Towards the end of her short life she became a wandering mystic giving expression to the universal truths. She eulogised the path of *Yoga* for achieving *Moksha*, attracting followers from both, Hindu and Muslim faiths. During her lifetime, she became a saint, mystic, a poet and a *Yogini*, all rolled into one. Rajanaka Bhaskara penned down 60 of her *Vaakhs* for the first time in Sharda and translated them into Sanskrit in the eighteenth century. “She bequeathed her legacy of spiritualism, ascetism and religious tolerance to the younger saint Nunda Rishi, who admired her as an *Avatar*.”

- Col. Tej K. Tikoo

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General Secretary's Column

COVID-19 didn't turn into a hurdle to the day-to-day tasks of the AIKS. In the lockdown, the core committee is taking frequent meetings. Core committee holds these sessions under the leadership of the President, to call community necessities. The decisions are being carried out with no hold. The attendance is full in these meetings, carried through the internet.

Financial Help to Needy Families

On the appeal of AIKS President, addressed to the well-wishers of the community, soliciting their donations into our just-established AIKS Emergency Relief Fund, the response was an encouraging one.

AIKS received several applications related to financial help. All the forms were scrutinized and found deserving cases. Focusing on its resources, the members approved to deposit in the accounts of the beneficiaries @2000 per month for three consecutive months. More applications were received and are under process.

AIKS Condoles Passing of Sh. Autar Krishen Rehbar

Sh. Autar Krishen Rehbar, Sahitya Akademi Award winner for Kashmiri left for his last journey on 30 July 2020 at Noida, (U.P). He has written many books in the form of short stories and plays. His short stories have been translated into Hindi, English and other Indian languages.

AIKS held A condolence meeting in a webinar and rich tributes were paid to the Sh. Rehbar. AIKS conveyed condolences to the grieving family.

AIKS organised a program through zoom application to pay Homage to Swargya Rehbar Sahib for 90 minutes on 12 August.

Readers will be informed the details in the next issue of Naad.

AIKS Condemns the Statement for Restoration of Article 370/35A

AIKS has read with deep concern the statement issued by some members of the community asking the Govt. of India to restore Article 370 & 35A, both of which were neutralized on 05 August 2019 by the Sovereign Parliament of India.

On 9 August 2019, in a two-page Appeal to our Kashmiri friends, AIKS had explained its stand on the long awaited necessity of getting rid of these divisive statutes from our constitution; the temporary provisions which due to the machination of vested interests, had achieved a near permanent status in our constitution. AIKS had also categorically stated that the operation of these articles at the state level had directly contributed to our forced displacement from Kashmir in 1989-90.

AIKS would like to reiterate that there is no change in our stand. We firmly and irrevocably stand with the Govt of India in its successfully neutralizing these obnoxious articles from the Constitution and that too by following a due democratic process.

From the actions of this Kashmiri Pandit group during the past few years, it appears that Hurriyat/ Separatists have succeeded in establishing their moles in the community. We need to be careful of these turn coats and disown them completely.

AIKS Conveys its Deep Appreciation for RC Support

All India Kashmiri Samaj conveyed its grateful thanks to the Relief Commissioner (Migrants) for having spared time enough from his busy schedule to attend to AIKS delegation, consisting of Sh. Kamal Warikoo and Sh. Bharat Bushan Gosani.

His response to the issues raised by our delegation concerning the grave problems faced by the inmates of the Lower Purkhoo Camp too was very appreciable. The organization is optimistic about his support to the people living there after having listened to the difficulties faced by the people.

New Registration as Migrants with RC Jammu

A central body of AIKS, comprising S/Sh Vijay Kashkari, Sanjay Sapru, Sunil Kaul and Kamal Warikoo has received hundreds of calls and emails, to answer their queries regarding the Registration and securing certificates as the domicile of UT Jammu & Kashmir. The community needs to be informed that the registration process starts to sign-up at jkmigrantrelief.nic.in to receive registration numbers. After the first process is completed, the registered family with Relief and Rehabilitation Commissioner (Migrant) Jammu should visit jk.gov.in to register as a citizen and apply for domicile certificate.

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NEWS FOLIO



SharadaPeeth Initiated Digital Contest

SharadaPeeth is an initiative to produce digital content pertaining to the cultural, historical and religious heritage of Kashmiri Pandit community. They have been doing this is by challenging KP youth to produce short videos on related topics. Three contests have been held so far and more details can be found about the previous contests at SharadaPeeth website. You can watch the past videos on our YouTube channel (please subscribe as well).

Details about this year's program

Two tracks this year : (\$1000, \$500, \$250 prizes per track)

- ▼ **Middle Schoolers :** Life and Works of sage Abhinavagupta of Kashmir.
- ▼ **High Schoolers and Undergraduates :** Article 370 Past, Present and Future Impact on KP's.

- ▼ More details about this year's program <https://tinyurl.com/yanx53xn>

Participation and Winners of this year's program

Junior Track had 17 participants ranging from age 10-13 while Senior track had 14 participants ranging from age 14-19. All the videos were unique and presented a different perspective of the subject. Their first two prizes were decided by a panel of judges based on the content and creativity. Popular choice award was given to the contestant with the most views and watch time on our YouTube channel. Below are the winners:

Junior Track:

1st - Pranavi Raina & Ritika Bamzai
2nd - Agastya Khosa
Popular Choice - Rivaan Raina

Senior Track:

1st - Parum Misri
2nd - Riya Goja
Popular Choice - Sharan Peshin



Lal Ded a Shiva-Yogini & a Common Man's Poet

Lal Ded was deeply influenced by the Shaiva philosophy of Kashmir as reflected in Shaiva metaphysical content of her poetry but in her heart and deeds she remains a common man's poet. If we keenly observe her life and poetry it can be said with confidence that she neither struggled to become a poet nor aimed to be one instead her poetry was a spontaneous expression of her experiences and purposes of life.

According to Prof Jaya Lal Kaul "Lal Ded did not compose her Vaakh as a deliberate contribution to literature or philosophy, she did not sing them nor write them for *kirtan*, "devotional recitation and singing" as the later day Bhakti saints did. While as Jaya Lal Kaul is right in his first part of statement but equating her with bhakti poets is unjustified. Lal Ded's Vaakhs are loaded with meanings and they compel you to think, introspect, ponder and draw a lesson. They are existential in time and are as meaningful today as they were seven hundred years back.

Lal Ded lived life like an ordinary human being and suffered the pangs of life as an ordinary human being. But despite of her normal, common and simplistic looks she had entirely a different and an extraordinary soul. Her feelings were that of a common human being i.e. the pain, agony, misery, poverty helplessness, which found expression in her vaakhs but her observations and dispensations were very rational, objective and that of an elevated soul. Through her vaakhs she connected with people of all hues and shades across all religions and she championed the



Lal was not an ordinary poet but an illuminated and blessed soul who was perhaps a God's messenger to salvage and guide people towards a righteous path.

cause of the human being in general and not of a particular class or religion. That is what makes her great and existential in Kashmiri literature. Even after about seven hundred years of her existence(1310-1372) her vaakhs continue to guide and aspire people across religions and classes. The vaakhs continue to be as meaningful and relevant as these were then (seven hundred years back). Her predictions about the current times *kalug* came true to their meaning that is what made people believe that Lal was not an ordinary poet but an illuminated and blessed soul who was perhaps a God's messenger to salvage and guide people towards a righteous path. Her yearning to know and realize God within oneself was an eye opener to the common people who were carried away and misled by the so called guardians of religion, the priests or mullah's. She had both guts and sound arguments to challenge their ways of thinking and doings.

What makes her great and existential in Kashmiri literature is that even after seven hundred years of her existence her vaakhs continue to guide and aspire people across religions and classes. The vaakhs continue to be as meaningful and relevant as these were then. Her predictions about the current times *kalug* came true to their meaning that is what made people believe that Lal was not an ordinary poet but an illuminated and blessed soul who was perhaps a God's messenger to salvage and guide people towards a righteous path. Her yearning to know and realize God within oneself was an eye opener to the common people who were carried away and misled by the so called guardians of religion, the priests or mullah's. She had both guts and sound arguments to challenge their ways of thinking and doings.

Lal raised her voice against the religious fanaticism based on fraud, jugglery and condemned the so called siddhis miraculous powers and equally demolished the hollow knowledge of priests and other religious heads who were cheating and exploiting people by preaching superstitions. She pleaded with people to remain unruffled by desire, anger, power etc. She was against discrimination of human beings based on religion, class or creed. She herself became immune to respect-

“ Lal Ded was raised in a Shaivite Kashmiri Brahmin family, was deeply groomed in religious matrix by her Guru. ”

disrespect, good-bad, joy-sorrow and said:

Well or unwell

Let it come

My ears will not hear

My eyes will not see

Through her vaakh she promoted brotherhood across people and was against any sort of untouchability or discrimination amongst people. She said “*anaskhenaskya chum duush*” She preached people to raise against such social taboos and discriminations.

The European scholars like George Grierson, D.R. Barnett, Richard Temple etc. agree with many other people who said that Lal was a devout follower of the Kashmiri branch of Shaiva philosophy i.e. the Trika Shaivism. She had acquired a divine grace which lead her to tread the path and she never turned her back from it. She confirms it in one of her memorable vaakh's:

***Goran vonnam akuy vatsun
nebri dopnam andar atsun
suy me lalig av vaakh ti vatsun
tavay h'otum nangay natsun***

My Guru gave me one sermon/precept

“From outward turn inward”

It came to me(Lal) as God's word

*I started roaming unconscious/oblivious
to the worldly*

Lal Ded speaks of human body as vehicle for spiritual growth. For her it is a *karmabhumi*, a *dharmakshetra* i.e.a field of dharma.For her body is abode of God. She cautions of soul going astray in case all five senses(bhutas) and ten indriyas do not work at tandem. She says.

***Kya kara pantsan dahan ta kahan
Vukhshuin yim yeth leji kaerith gayi
Saeri samhana eksy razi lamhan
Ad kyazi raavihe kahan gaav***

Of what use are the five senses,

ten indriyas and the mind as the eleventh

they scrapped this pot (body) and went away

Had all together pulled (on the rope) in one direction

The eleven (if together) would not have lost the cow

This vaakh is commonly used as a proverb by all Kashmiris to express unity amongst various groups and communities

Lal Ded lived like a common person, went through all social obligations and followed all rituals of a *grahini* “a domestic mortal” but as she was raised in a Shaivite Kashmiri Brahmin family, was deeply groomed in religious matrix by her Guru and achieved spiritual enlightenment due to her *Sadhana* her Vaakhs expressed her state of awareness which transcended the cult or common man's religious beliefs like division of mankind on religious faith. As a result her vaakhs were acceptable equally by emancipated Hindus as they were by liberal Muslims. In her vaakhs people read a message of communal harmony and peace. These were found meaningful and relevant by all irrespective of religion they belonged to.

forthcoming generations of Kashmiri's.

Being a saint poet her vaakhs are embodiments of wisdom on one hand and exhibit high class of poetic sensibility. Lal Ded has been a pioneer rather instrumental in establishing common spirituality and composite culture based on tolerance and mutual trust amongst Kashmiris. This fusion of saint and poet in her can be better described in the words of Dileep Chitre “because of a poet's vision of spirituality and a saint's vision of poetry, that she presents in her verses. Her spiritual vision, her mystical insights and her deep sense of compassion is exemplary.”

According to S.S. Toshkhani, “This very image of Lal Ded as a spiritual giant and poetic genius fused into one-reinforced by many hagiographical accounts, myths and legends surrounding her, has lead to attempts at appropriating her for ideologies and causes totally alien to her thinking and temperament. We thus come across not one but several image constructs of the saint –poetess.”

For Lal human life is a stream that flows on continuously. It is the quest for the ultimate reality for which life moves on and that is core of her mysticism.

Lal Ded uses metaphors from everyday life, i.e. potter, weaver, carpenter, blacksmith, and other underprivileged classes mostly from the country side. She celebrates their work and trade in her vaakhs. That is the reason common people irrespective of cost, creed and religion relate themselves with her poetry and this has been an important factor towards the promotion and preservation of communal harmony. That is why there is not a single Kashmiri Hindu or Muslim, who has not some of her vaakh on the tip of his tongue, and who does not revere her memory”.

There is a strong tradition amongst all our singers across religions to start singing with recitation of a Vaakh of Lal Ded. It has the same significance for all the Kashmiri artistes what *Saraswati vandana* has in the beginning of a formal function outside Kashmir. Whatever the times may be Lal Ded will remain an integral and dominant factor in Kashmiri literature for ever and shall retain her motherly stature for all

For Lal human life is a stream that flows on continuously. It is the quest for the ultimate reality for which life moves on and that is core of her mysticism. Her approach to poetry is humanistic as she feels perturbed by social injustice and discrimination and is hurt by the pretence and sham that goes on in the name of religion. Her heart bleeds for the learned man dying of starvation while as an utterly foolish person beats his cook for not cooking a delicious dish. It is clear that Lal was very much aware about harsh realities of life like hunger and poverty. Most of her poetry has basis in her personal life and that of her fellow citizens. She finds salvation in the grace of Shiva who transcends in a human being once one surrenders to him. An interesting aspect of her poetry is the usage of similes, imagery which is embedded in rural milieu of Kashmir to which she belonged and lived through. The colloquial and proverbial language of the vaakhs made these very appealing and attractive for the general masses who owned, appreciated and

believed in every word of it like a religious sermon.

Sir Richard Temple in his book. "The word of Lalla" says: "The vaakhs of Laleshwari have become part of day to day conversation in Kashmiri households. Her religion is not bookish. Her religion is a mix of people, hopes and miseries. Her vaakhs are of high standard, spiritual, brief to the point, sweet, full of hope, lively and representative of the status of common man".

Another European scholar Sir George Grierson says in "Lal Vakhyani" "There would hardly be a language in the world which would match the popularity of sayings of saint-poetesses to those of Lal Ded in Kashmir".

Such is the power of the Lal Ded's poetry that even after seven hundred years of Kashmir history, full of political, social and economic upheavals, its language and content has not undergone any major changes. It is as intelligible and meaningful today as it was originally when the vaakhs were composed. The language of vaakhs besides indicating the diction of the poetess or the terminology in vogue at that time is a reflection and representation of the socio-cultural and political life of that period. The diction also reflects the shades of the personal life of the great saint poetess. e.g.

**hyath karith rajya pheri ni
dith karith tripti naa man**

*In ruling kingdoms there is no relief
In giving them away there yet is grief*

An important tribute to Lal Ded has been paid by a famous Kashmiri mystic poet Shamas Faqir in a poem, few excerpts are given below:

**zanvin zaan kar pranas gyanas
zaan milnaav bagvaanas siet'
puuzayi karni gayi manz karm vaanas
darne shaastrnis butkhaanas
kor laliy ikvat aakash pranas
zaan milnaav bagvaanas siet'**

*O you enlightened one, recognize the vital air
and attain gnosis*

To realize God;

*Real worship is performed, in life's workshop
itself*

What the holy scriptures truly mean

By the house of idols

*Lala achieved the fusion of her vital air and
ether*

And thus realized God

**voapdesha karni gayi nundaresha nas
shamas faqir naemi par kantas
tshay vucht ma chay ro siriyaas
tshay obur laegith khaets aasmaanas
zaan milnaav bagvaans siet'**

*Lalla went to Nunda Rishis to teach him her
doctrine*

What the Rinda (mystics) call gnosis (irfaan)

O, you learned Shamas

The sun does not have a shadow

Lalla ascended to heaven like a cloud

Realize God as she did.

Still the best tribute to Lal Ded comes from her most dear devotee and torch bearer of her belief Nunda Rishi also known as Sheikhu-alam

**Tas padman porci lala
Tami gale amret chehyo
Soa saen' avatar lov lala
Tyuthuy me var ditto dayo**

That lalla of Padmanpora (Pampore)

She drank, her fill of divine nectar

She was indeed an avatar of ours (dearly loved)

Oh! God grant me the same boon

To conclude I go back to where from I started that there is hardly any historian, scholar, teacher, or a researcher of Kashmir who has not written, spoken or referred about her. The number of such scholars is swelling day after day. We have few more such names added to the list in recent years, to mention here of Mr. Ranjit Haskote, Prof Shafi Shauq, Smt. Bimla Raina, Sh. Jawahar Lal Bhat, Dr. R. L. Bhat, etc.

While all of us truly respect and revere her in our heart but with deep regret I say that we have failed both as a community and as individuals for not being able to create an appropriate memorial or a research centre devoted to her name and her contributions. There are hundreds of Universities and research institutions in our country but not a single chair in her name. What ever work is done is all at individual level with no support coming from any side, Govt. or non Govt. But despite of all such handicaps the number of Lal's admirers is increasing rapidly.



Celebrating Lalleshwari

Celebrating seven centuries of Lalleshwari this year, attention has again been drawn, by the Kashmiri Pandit community, to pay attention to the ongoing narrative of Lal Ded that shifts the ancestral cultural and intellectual capital of Kashmiri Hindus away to credit her insights, literary genius, religious values and philosophy to Islamic sources such as Sufism. In addition, there is a notable trend to stereotype Kashmiri Brahmins as rigidly conservative elitists, to blame them for initial invasion soon after Lal Ded's birth around 1301-20, and to be drawn into a utopian fantasy that exists only on paper where, despite frequent description of the period as one of extensive bloodshed and turmoil, the happy communion between Lal Ded and the Sufi missionaries somehow illustrates what is called "Kashmiriyat". The latter is constructed over many centuries by cherry picked statements within Lalla's vakhs, some of which are highly dubious and inconsistent to her general purview. Upon not seeing difference between Hindu and Muslim, given the historical context, it is more realistic to read as admonition for the discrimination she saw, and which was enshrined in Sharia law during her time. Further interpretations that advocate her as a rebellious proto-feminist are again, not consistent with the fact of continuity in the tantric tradition of

yoginis and siddhas throughout time. They rely upon the tired Marxist accusation that women have been traditionally excluded from engagement with the spiritual life of Brahmins, even though no such gendered divide was practiced in Kashmir except by duress of foreign rulers and, in the tantric paradigm, despite her being a Brahmin herself, like Abhinavagupta, no such "rebellion" or "reactionism" was necessary. Just as men were fit to practice yoga and become Rishis, so were women.

Sufism in Kashmir developed under the name of Rishism, demonstrating the prior culture's presence in the Valley, by culturally appropriating and impersonating Hindu system belonging to the Aborigines.

Her views on sex, caste, class, and ritual need not be drawn from outside the anupaya framework to which she clearly rose as demonstrated in her vakhs. Already prior to leaving her household, she is said to have had siddhis enough to hold water above her head without a container simply by her sadhana by the river for which it is said, her young husband became suspicious. Delegating the family abuse to 'Hindu custom' again, to warrant her teachings against objectification of the body and her identification as an empowered woman, or Shakti, is to accuse Kashmiri Shaivism, the predominant culture, of being especially prone to 'patriarchy' or domestic violence when secular cultures today are simply riddled with it and do not contain within their own cultural paradigms the concepts of emancipation, that are considered intrinsically more potent in women than in men in Kashmir Shaivism.

The literature in English on Lal Ded for the past century oscillates between crediting her as Saivite or Sufi or most often, both. The two ideologies are highly incompatible, as testified to by the seven hundred years of suffering brought upon the Hindus in the valley.

Another issue is the assertion her model required the influence of Sufism, an Abrahamic religion, well known for its dualistic and patriarchal ideology, to articulate the same cosmopolitan sentiments attributed to Kashmiri culture due to its being a trade and international scholarship nexus for millenia prior to Islam. This set of standardised arguments within the mainstream narrative are the continuation of a long attempt to portray victims of Islamist colonialism as oppressive, to legitimate the forced conversion of Kashmiris through the 'mystical' side of what has proved in fact to be a gateway to Wahhabi terrorism.

Sufism in Kashmir developed under the name of Rishism, demonstrating the prior culture's presence in the Valley, by culturally appropriating and impersonating Hindu system belonging to the Aboriginals. According to European Foundation of SouthAsian Studies (2017):

The origin of the Rishi order goes back to pre-Islamic times, when during Vedic period, hermits renouncing the worldly pleasures retired to caves in forests and mountains to meditate subjecting themselves to severities. However, in Kashmir the *Muslim Rishi movement* was started by, Nuruddin Nurani (1377-1440), by moulding the pre-existing Rishi tradition for the spread of Islam, using local institutions to make Islam more comprehensible to the people of Kashmir.

If this date for Nuruddin is correct, then Lal Ded left her family home to wander as a yogini, between 40 and 60 years before the advent of Sufism. The literature in English on Lal Ded for the past century oscillates between crediting her as Saivite or Sufi or most often, both. The two ideologies are highly incompatible, as testified to by the seven hundred years of suffering brought upon the Hindus in the valley. Each iteration of this stereotypical the me regarding the influence of Lal Ded, loosely refers to similar cultural representation set out below in 1925 by SM Edwardes:

She was, as her verses indicate, a yogini or female exponent of the Yoga discipline



associated with the worship of Shiva, one of the two great gods of neo-Brahmanic Hinduism: but while expressing in her life and poems the utmost devotion to this aspect of the Hindu religion, she was influenced to no small extent, as Sir Richard Temple points out, by the ideas and teaching of the Muham-madan saints of Kashmir, chief among whom was Sayyid All Hamadani, leader of the Nakshbandi Order of Sufis.

Here is a subtle dilution of Lalla's tantric worldview being called Neo-Brahmanism. This posits a distinction between her views and those of the Brahmins proper and in doing so, negates her message being firmly rooted in traditional teachings, which would help to promote a view of her as a 'reformer' as if such a thing would be simple to achieve after Abhinavagupta. It is coupled with an assertion that her vakhs are not simply drawn from what she admits to having practiced and read, which, being a 'Brahmin', having access to literature would suppose she

read Sanskrit and was well versed in the extent philosophical materials from Panini, to Patanjali, to Shankaracharya and the Trika masters from Vasugupta.

Hamadānī, credited for her ideas, is said to have arrived in Kashmir, however, just a few years before she died, specifically to convert the Hindus, with 700 missionaries. His reasoning for this, Gerherd (1985) claims, is that Brahmins were an oppressive class, 'riddled with caste', which made '37000' convert "peacefully" to Sharia. Counter to this he reports that Kashmir was already ruled from 1320 to 1373 by Muslims. It is not my intention to brood over dating, but to highlight the logical inconsistencies in the predominant narrative. In this setting, "women were subjected to inhuman treatment", "Sati and Devadasi practices had become the order of the day", "widows were simply non-existent", "Buddhism had lost ground", and "Hinduism was in decline". This is a degraded Hinduism, again...

Taking these factors together, since they are said to have driven Hamadānī's 'missionary mercy' it remains to be addressed how it is that 'caste oppression' could be due to the Brahmins if they were not then ruling. It is perhaps more likely due to the enigma that Kashmiri converts to Islam retained their Hindu names and proliferated in caste categories, as they still retain them, some 700 years later. Lal Ded is credited for inspiring a 'peaceful co-existence' between Muslims and Hindus, however her ideas are repeatedly outsourced to Sufism. Meanwhile the story of Hamadānī clearly demonstrates the Sufi attitude toward Hindu subjects was aimed at demographic monopolisation and cultural genocide, not communal harmony. This monopolisation continues with land encroachment, 'domicile laws' for Kashmiri Hindus attempting to return to their ancestral lands, plus an attempt to instate restricted work permits to the demographic majority.

Other proud histories of Hamadānī's genocidal greatness, tell us of magical feats that supposedly impressed the Kashmiri Hindus sufficient to convert. In one story, Hamadānī had gone to the aid of Hindus due to complaints of an oppressive Priest at a Fateh Kadal, Kali temple. After apparently forcing this flying Priest to be dashed to the ground by throwing his shoes at him, the Kali murti was divided in four and the

temple razed to the ground to be replaced by a platform where Hamadānī delivered sermons. Now it is a mosque.

In addition to this act of wanton cultural heritage destruction, Hamadānī set the rules for Sharia law. The King had special obligations to Muslims to build their temples, roads, and bridges. If they were found committing a crime, they were to be granted three days without punishment to repent so as not to scare them from their religious loyalty. For the kuffirs, they were not allowed to construct any new temples or repair any old ones. They had to accommodate Muslim travellers in their temples and houses. They cannot prevent a family member from embracing Islam, they have to respect Muslims and they have to receive Muslims respectfully at any meeting they are having. They cannot dress as Muslims, change their names to a Muslim name, ride horses with bridle and saddle, carry weapons like sword, bow and arrow. They cannot dress like, so to remain distinguished from Muslims, practice their customs or bury their dead around Muslims.

This injunction restraining public practice of non-Muslim faith rules out any chance that Lal Ded would have found favour with him for teaching on the streets like she is said to have been doing when she first saw "a man" in the form of Hamadānī and hid in a baker's oven, coming out again, 'reborn' and clothed in either gold or flowers. The rules of Hamadānī could, due to the clause about being able to practice 'paganism' at home, partly explain, if such a rule was actually made, that even after 'conversion', why Kaw (2010) reports, Kashmiri Muslims were still found worshipping their Hindu idols in their homes whilst attending the mosques publicly.

After Hamadānī, was Sikander. According to the European Foundation for South Asian Studies (2017):

Sultan Sikandar (1389-1413), and his Prime Minister Suha Bhatt indulged in brutal killings, forcible conversion of Brahmins and mass destruction of their temples. He banned all celebrations and would not listen to music. He imposed *Jizya* (tax on non-Muslim subjects) upon Kashmiri Pandits. Sanskrit books and schools were burnt and Kashmiri Pandits were given 2 options: Either accept Islam or die. Whole villages were converted to Islam, by

force. To escape the religious violence during his reign, many Brahmins converted to Islam, many moved to other places in India, particularly to the South, and several others were killed.

After abrogation of Article 370, when Kashmiri Pandits began to raise their voices against separatist protest movements such as US Kashmiri Muslim campaign, Stand with Kashmir, the same tropes re-appeared. In another example highly inappropriate misconstruction of indigenous history, at the time of the genocide Darakhshan Abdullah, at the University of Kashmir in 1991, received a Doctorate in Kashmiri History for a work titled, “Religious Policy of the Sultans of Kashmir (1320-1586 A.D.)”:

Broadly speaking the Elite Hindu Society in Kashmir was divided into two strong factions, i.e. the Shivites and non-Shivitis, while the majority of the population, who did not matter, were followers of Buddhism. The dominating factor was always the Shaiva philosophy and as such whenever in power, not only forced the non-Shivites to toe their line, but also demolished their places of worship, even. The glaring examples are found during the rule of Harsha (1089-1101 A.D.), and Susala (1111-1128 A.D.). Similarly, the non-Shivites destroyed the Veharas and built their own places of worship. While coming into contact with the Muslims the trikites (Shivites) preferred Islam and as such there was very speedy mass conversion.

In another article Abhinavagupta is held accountable for the mentality of Harsha who, allegedly reacting against Brahmins being long standing benefactors of Hindu rulers, “ruthlessly destroyed temples and syphoned off their centuries old wealth”...”partly under the influence of Abhinavagupta's Trika Shaivism” (Kaw, p. 248). Again, Kaw writes:

Over the years Kashmiri Muslims learned to differentiate between monotheism and polytheism and stopped going to Hindu temples”...”In fact, the rejection of the Brahmanical ritualistic forms, was not a new phenomenon, but rather a continuation of the reaction articulated by an eminent scholar, Abhinavagupta, and the most able King Harsha in the early and late 11th Century. The reaction was later upheld by Lalla, a Shaiva Yogini, and Sheik Noor-ud-Din-Rishi, or Nund Rishi in the 14th Century. Lalla was fearless enough to recognise the “oneness of God” and condemn (like her Indian bhakts), stone worship in all its forms and manifestation.

Whilst readings of Hamadānī's, value system remained strictly in accordance with Sharia. The claim that Lalla was influenced by his work is unnecessary. If there was any influence upon the development of Sufism, it was more likely after Lalla's passing.

To reverse Sikandar's mass genocide, the next King, his son, brought Brahmins back into the valley, but the reign of destruction is remembered today in the ruins of the Martand Sun Temple and Sharda Peetha. When scholars highlight certain verses of Lal Ded over others, such as those with themes to support alleged 'monotheism', 'anti-caste' or 'anti-idolatory', they apply terminology that is completely foreign to Lal Ded's medieval cultural milieu. Lalla was herself Brahmin, as were all the men and women of Kashmir. Questions remain outstanding as to why she should need her Hindu-ness erased at a time when her people, seven hundred years later are still bearing the burden of the injustices Lal Ded observed. If it really were true that both traditions teach there is no difference between Hindu or Mussalman, there would never have been a need for Pakistan and no need for separatism in Kashmir either.

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Lal Ded and Her Mystic Poetry

For those unfamiliar with the history of Kashmir, it makes sense to understand the times in which Lal Ded was born, before we may attempt an analysis of her mystic poetry. Lal Ded was born in early 14th century in a village near Srinagar. Kashmir stood at the cross roads of history in the 14th century. The Lohara Dynasty under Suhadeva was crumbling and to fill the vacuum a new force, in the form of the Turko-Mongolic Islamic settlers, already present in the court of Suhadeva, was waiting in the wings. By the time, Lal Ded took to her mendicant path as a seer-poet; the political administration of Kashmir had passed into the hands of the settlers. As the curve of Lal's fame as a seer poet rose across the length and breadth

endorse his/her religious beliefs and then concludes on the basis of this selective collation of ideas that the seer-poet falls within the tradition of his /her ism. The reductive logic used is as ludicrous as that in the folk tale of the elephant and the blind men. The only obvious reason for the pedestrianisation of logic in such accounts is the commentator's over-weening desire to claim the heritage of such a popular mystic poet for his/her faith.

Furthermore, these accounts injure the mystic message of her poetry in yet another way when they embed their interpretations and assessments within the the scholastic tradition of the West. Mystic poetry is born out of the mystic's individual journey of discovery of

Mystic are different as the mystic seeks to know the Truth That transcends the boundaries of sense reality.

of Kashmir, so did the demography of Kashmir change in favour of the religion professed by the settlers. By the time Lal Ded passed away, Islam had struck deep roots in Kashmiri society and the Kashmiri Hindu population was on the wane, both in terms of numbers and political influence.

Most accounts of Lal Ded's poetry tend to be embedded in this historical context, with the differentiation in her assessment running predictably along the contours of the commentator's religious beliefs. The sheer diversity of her universal message lends itself easily to such partial interpretations. Every commentator chooses to identify elements that

Truth. Contrary to the methodology of the discovery of Truth in the sense reality, the methods of search for Truth employed by a mystic are different as the mystic seeks to know the Truth that transcends the boundaries of sense reality. While the use of reason and logic is appropriate to the search for Truth within the bounds of sense reality, reason can only make derivative generalisations and speculative conceptualisations when it comes to understanding the world beyond the shores of the known sense reality. But the mystic seeks concrete incontestable *pramana*, evidence, of Truth and not mere speculations, howsoever

well-reasoned. So, he/she invokes intuition, which is as sure a means of perceiving reality beyond the sensory reality as are the senses and reason of confirming the truth of physical reality. Based on his/her psychographic profile, the mystic chooses the means of awakening this faculty, which explains the wide spectrum of yogic paths practiced in India. So, when these interpreters seek to confine the flights of his/her mystic experiences within a system of philosophy or beliefs, they impose the limited terms of reference of our understanding upon his/her transcendental experience.

This article bases its interpretations of Lal Ded's mystic poetry on the exposition of the mystic journey of quest for Truth from the shores of the known physical reality to the one unknown to the sense mind. Such a task is indeed gargantuan as it calls for the application of faculties which are not normally developed in the human mind. Here, it would be pertinent to mention that Sri Aurobindo clearly announces in his *The Synthesis of Yoga* that the human mind is not the final chapter in the Great Book of Evolution and that Nature is working towards the rebirth of Intuition which alone can be a sure instrument of the discovery of the complete Truth. Having been blessed with the Grace of my Guru, Sri Aurobindo, I have, through no personal merit of my own, been blessed with mystic experiences that help in unlocking many of the symbols used in Lal Ded's mystic poetry and to understand the immensity of the deeply esoteric experiences in her poetry. In fact, going through her poetry, one feels like one is understanding the contours of one's own mystic journey in the search for Truth-Consciousness. Her vakhs infact are mantras in the common man's tongue, not unlike the mantras of the Vedic seers, which illuminate the individual soul's path to Truth.

I have based my explication of her poetry, popularly called Lal-vakhs, on the translated version available on the website of KOA, which in turn is based eclectically on the work of a number of Kashmiri translators and George Grierson. As one goes through the Lal Vakhs, one can see that her poetry describes the various stages of a mystic's search for Truth. Each of the stages is described either in terms of an intra-communicative dialogue, as if she is speaking to



herself, or as a counsel to the people based on her own personal experiences.

The mystic begins his/her search for the Truth of Existence, when he/she is deeply disappointed with the lack of order and justice in earthly existence. The Buddha left his pleasure palace when confronted with the suffering of the masses living outside the palace walls. Most of the Bhakti movement saints who followed her too turned to towards the restless search for the underlying order beneath the veneer of disorder in mundane existence. Lal Ded too is struck by the inversion of values in the dualistic sense reality. She beautifully highlights the unfairness of mundane existence, when she sings:

*Gaattulah akh vuchum bwachi suu'ty maraan
Pan zan haraan Pohani vaava laah
Neyshibodh akh vuchum vaazas maaraan
Tana Lalla bha praaraan tseyneym-na praah*

On the one hand, life presents the picture of a well-read intelligent man emaciated so much that he could be blown away by the wind. On the other hand, it presents the spectacle of an unlettered fool beating his servant out of his false sense of power over him. The inversion of values witnessed here is so disappointing that it takes off all the veneer of glitter around this world of dualistic sense reality.

But, as observed earlier, the mystic is not satisfied with a mere intellectual inference. For him/her, Truth is not a matter of mere knowledge, but a matter of consciousness. While knowledge involves acquisition of information, consciousness involves a change in the state of being itself. So, even when Lal realizes the futility of engaging with the unjust world of senses, she is alive to the reluctance of her emotional self to accept the intellect's rejection of the world as not worth cherishing. So, what ensues is a soliloquy, in which she argues with her vital self against persisting with its attachment to the world of illusion. The words which capture this internal dialogue are at once simple and poignant, reinforced with the passion of the *spandan*, the rhythm, that bears them.

***Haa tsitta kava chuy lo'gmup parmas
Kava goy apazis pazyuk broent,
Dushibooz vash kooranakh par daramas
Yina gatshana zyena-maranas kroent.***

Having counselled her impetuous vital self from running after the world of desire, she recalls the learning received from her Guru.

***Gwaran vo'nam kunuy vatsum
Neybra doupanam anndaray atsun;
Suy gav Lali mey vaakh ta vatsun,
Tavay mey hyotum nangay natsun.***

Long after her, Guru Nanak Dev ji extols the significance of Guru in the realization of Truth Consciousness, when he attributes all his achievements to no personal merit of his but to the Grace of his Guru. Lal ded anticipates the mystic poets of the Bhakti tradition, when she invokes the Guru in all her right decisions and actions. So, in this vakh she credits her Guru with the decision to turn her attention away from the sensory world outside to what lies within her. The reference to nakedness highlights metaphorically her utter disregard for the values of a topsy turvy sensory world, which is quintessentially false. This vakh sets the stage for her inward journey in the uncharted territories of the high seas of esoteric Truth. This is the path of cognition which every mystic adopts unlike a rationalist who goes out into the world to search the secret underpinning it. With intuition as the path finding guide, the mystic steps beyond the confines of the domain of Intellect to discover the Truth beyond all boundaries of the mind and the world.

Having decided to turn inwards, she needs to find the discipline which will enable her to do so. Countless are the methods spoken of by different yogic authorities for inculcating the culture of the spirit. Each school claims efficacy for the methods advocated by it. If the Tantriks advocate the way of *bhoga*, the yogis advocate the path of austerities. Like The Great Buddha, Lal Ded is clear in her mind about it. She says:

***Khyana khyan karaan kun no vaatak
Na khyan gatshakh ahannkari:
Saomuy khey maali saomuy Asakh
Sami khyana mutsaranay barnyan taari.***

Like him, she advocates the Middle Path when she rejects the two extremes of both sensual indulgence and sensual abnegation. But, then this is what Sri Krishna too advocates in The Gita. Here it is important to know that extremities in nature are always unsustainable and unsustainability unsettles the mind. In order that she may discover Truth, it is important for her to achieve equanimity of mind, which extremities deny. Hence, the insistence on moderation. In the following vakh, she makes her counsel all the more obvious:

***Yava tuu'r tsali tim ambar he'taa
Bwachi yava tshali tim Ahaar ann;
Tseyta swa-par veytsaaras peytaa,
Tsentan yi dih van-kaavan***

At the same time, she realizes the significance of patience in the face of suffering that this world has aplenty. Without patience and faith in the power of the Immanent and Transcendent Lord to protect the seeker, the mystic cannot venture into the Unknown. So, Lal Ded counsels her 'ego' self:

***Tsaalun chu vzmala ta trattay
Tsaalun chu mandinyan kattakaar
Tsaalun chu paan-panun kaddun grattay
Heyti maali santuush vaati paanay.***

The appeal made to her lower nature-self is couched in the simplest language that cannot escape the outreach of a common man. The image used is as always taken from the everyday world of a common man in 14th century Kashmir.

Far more powerful distractions than the physical cravings are the afflictions of the mind. They seduce the seeker away from the path of Truth by subordinating his/her mind to the waywardness and impulsiveness of the vital self. The following vakh is addressed to this

need for watching out against abject surrender to these maladies of the mind:

*Maarukh maarabuuth kaam kruud luub
Nata kaan barith maaranay paan;
Manay kheyn dikh swaveytsaara shamm,
Vishay tihunnd kyaah-kyuth doar zaan.*

While Lal Ded enjoins moderation in respect of physical cravings, she calls for the extirpation of the mental afflictions and desires. The variation in the advice is significant as physical cravings are born out of the need to preserve the body and are problematic only when indulged in, whereas mental maladies are hostile to the very sustenance of the individual and hence need to be nipped in the bud.

Having cultivated the discipline of moderation in the body and that of equanimity in the mind, the mystic now needs to transcend the boundaries of the sensory reality by turning inwards. The popular perception of religion is a culture of prayer and worship in temples. If pursued as a means to internalization, such a culture is highly rewarding for those who find it easier to visualize Truth in its personal and material aspect. But, more often than not, the worship of the image becomes for most people an end in itself, making no impact on the person's psychological state. As Lal Ded is a mystic par excellence, she realizes the shortcoming of such a course of action. She understands that for the vast majority, it has become a mere ritual and not as a means to discovering Truth. So, in the following vakh, to turn people away from such a practice, she discounts the ability of the stone image to achieve what spiritual practice can. :

*Diiva vattaa divur vattaa
Peythha bvona chuyikavaathh:
Puuz kas karakh huutt bhattaa,
Kar manas ta pavanas sangaathh*

Lal Ded's poetry abounds in the description of such mystic practices that a seeker of Truth must follow. Many of these turn the religious rituals followed by the average Kashmiri householder inside out to reveal their mystic significance and to impress upon the people to follow those rituals in the spirit of their mystic significance. The following vakh is representative of such explications of mystic symbolism:

Man push tay yatsh pushaa'nii

“
Most of the Bhakti movement saints who followed her too turned to towards the restless search for the underlying order beneath the veneer of disorder in mundane existence.
”

*Bhaavaki kusam lagizeys puuze,
Shisharas goadd dizeys zaldaani,
Tshwapi mantra Shankara swaatam-vuze.*

The greatest impediment in the odyssey of the search for Truth is the perception of Ego. It is the knot which ties up all the three *lokas*, worlds of *bhu*, *bhuvah* and *swar*, in the individual to create a sense of self-identity as distinct from the triple aspect of the Infinite Self, *Brahma*. In the following vakh, Lal Ded describes how with her spiritual practice, the mystic transcends these three:

*Baan go'l tay prakash aav zuune
Tsaendr go'l tay mo'tuy tseyth;
Tseyth go'l tay keynhti na kune;
Gay Bhoor Bhwaah Swaah veysarzith keyth.*

Self-identity manifests as self-esteem and feeds on praise. It shrinks and cringes when confronted with public calumny. As the mystic has to transcend the boundaries of the dualistic sense reality, he/she has to overcome this sense of self-identity. His/her success in doing so is reflected in his/her equal mindedness in the face of praise as much as calumny. The following vakh announces Lal Ded's success in attaining such even mindedness:

*Gaal ga'ndiy-nyam bol pa'diy-nyam
Dapineym tiy yas yih routse,
Sahaza-kusamav puuz karineym,
Boh amalloun ta kas kyaah mvotse*

The following vakh goes on to describe the methods she has employed to win victory over her sense of self-identity:

*Muudh zaa'niith pa'shith ta ko'r
Koul shrutuvun zadd-ruupi aas,
Yus yih dapiy tas tiy boz
Yuhoy tattavidis chuy abhyaas.*

Lal Ded clearly spells out the discipline to be followed by the mystic in the attempt to gain victory over her ego so that she may cross the boundaries of the finite discreet reality and be a witness to the absolute Truth.

Once the mystic has overcome his/her sense of self-identity, he/she is liberated from the stranglehold of the maya of Prakriti. Liberated, he/she can see the Truth in all its triple aspects as the Immanent, Universal and Transcendental Reality. To the mystic, all humanity is alike irrespective of its caste, creed and colour, for all are the manifestation of Shiva, the Sovereign Truth Consciousness. Lal Ded highlights this truth in the following famous vakh, where she enjoins people not to distinguish between Hindu and Musalman as both are manifestations of the same Ultimate Reality:

*Shiv chuy thali thali rozaan
Mav zaan Hyound ta Mussalmaan
Trukhay chukh ta pananuy paan parzaan
Ada chay Saahibas zanni zaan*

Herein lie the roots of Indian brand of secularism. Unlike the Western concept of secularism as negation of religion in public life, the Indian brand of secularism is based on the mystic fact of plurality of life which is otherwise quintessentially one.

Lal Ded traverses the path of search for Truth from one mile post to another, when she arrives at the final checkpoint of the dualistic sense reality, the Checkpost of the Void, Nihil.

*Tanthu'r gali tay manthu'r mwatse
Manthr go'l tay mwo'tuy tseyth,
Tseyth go'l tay kehhti na kune,
Shuunyas Shuunyaah miilith gav.*

Whether it is the Veda, the Tantras, or Buddhism, all speak of the emergence of this world out of the Void, *Na Bhavt*. In the following vakh, Lal speaks of the dialogue she had with her Guru in this regard:

*Gwaras pritshom saasi latte
Yas na ke'nh vanaan tas kyaah naav:
Pritshaan pritshaan thachis ta luusas,
Ke'nh nasa nishi kyahtaam draav*

Every mystic in his spiritual quest for the discovery of Truth arrives at this checkpoint before he/she may cross into the world of Sat-Chit-Anand, the Domain of the Impersonal Eternal Truth Consciousness, variously called in different religions as Allah, the Holy Ghost or Nirguna Brahma. Lal Ded speaks of this deeply mystic experience, which the author of this article attests to, on the strength of his own mystic experience. The following vakh unequivocally underlines this discovery on the

mystic path:

*Shuun-yuk maa'daan ko'ddum paanas,
Mey, Lalli, ruuzam na bwad na hosh;
Veyzay sapanis paanay paanas,
Ada kami hili phoal Lalli pamposh!*

The following vakh further clarifies what the vakh above speaks of

*Vaakh, maanas, kwal, akwal naa ate,
Tshwapi, Mudri ati na praviish;
Rozaan Shiv-Shakt na ate,
Mvatiyay kuanh ta suy vopadish.*

Lal Ded's mystic poetry abounds in pearls of wisdom that speak of both her spiritual practices as well as her discoveries of Truth. In a short article such as this, it is difficult to do justice to the depth of her wisdom as the diversity of spiritual experiences communicated through them is astoundingly infinite. It would need a full length book to reconstruct the odyssey of her quest for Truth in her Vakhs. Besides, there is the issue of the authenticity of Vakhs attributed to her. This again requires a dispassionate analysis of their authenticity with the touchstone of her overarching message to humanity.

However, we may conclude with an explication of the power of her Vakhs to move people across religious lines to own them up as guides to better living. The idiom of her poetic expression makes profuse use of Shaivite symbolism. This has been highlighted and very beautifully elucidated in the introduction to her works by George Grierson. It is not unexpected as the Shaivite tradition is native to Kashmir. The references to Shaivite Tantric practices are understandable as these must have formed a part of her sadhana, spiritual practice. At the same time, there is a rich sprinkling of symbols taken from the everyday life of an average Kashmiri householder in those times. Together, she spins the two and weaves them into a rhythmic tapestry of images that are at once humdrum and abstruse. It is this unique blend of the esoteric and the mundane that makes a direct appeal to her unlettered audiences as much as to those philosophically inclined. The following vakh beautifully evokes this point.

*Kyaah kara paantsan dahan ta kaahan,
Vakhshun yath leyji yim karith gay;
Saariy samahan yeythi razi lamahan,
Ada kyaazi raavhe kaahan gaav*



Shiva Yogini Poetess Lalleshwari

A Celebration of Divinity

Lalleshwari, devotionally known as Lal Ded, Lalla and Lal Maej occupies an overpowering presence in the social matrix and literary landscape of Kashmir. She, as a mystique poetess was an outstanding verse maker and a trendsetter in Kashmiri poetry. The brilliant poetry famously called as “Lall Vaakh” in Kashmiri weaves a phenomenal literary

tapestry of several hidden meanings, insightful truths, profound wisdom and innerness of the intent.

She is regarded as a majestic, unchallenged transcendental poetess and meditative thinker. The rhythmic compositions for Lal Ded were a mode of expression for her lofty feelings and powerful intellect. The robustness of the



The Shaivite thought occupies a central place in her Vaakhs as it adds a vibrant backdrop to her poetry.

ethereal discernment never seen before is abundantly visible in her “Vaakhs”. From a social perspective, she was not a mute spectator to the apparent happenings but was a firebrand poetess who was both, vocal and forthcoming. This aspect is quite visible in some of her Vaakhs:

“Moodus Gyanich Kaeth No Wanizay, Kharus Goar Dinie Raavi Doh.....”

In this Vaakh, the poetess says that it is pointless to educate a blockheaded person if the intended person is uninterested in the Godly pursuits. Her castigating tone is also eloquently seen in other Vaakhs like the one below:

“Khen Khen Karaan Kun No Waatakh, Na Khenae Gatchak Ahankayri...”

In the above Vaakh, Lal Ded states that eating mindlessly takes one nowhere and on the contrary, avoidance can make one boastful.

In yet another Vaakh, Lal Ded sounds a note of caution about the gorge underneath about which one is oblivious and unconcerned. She lets out a rebuke and advocates a modest and austere way of living.

“Taley Chui Jous Tae Paethae Chuk Nacheaan Vuntae Maliy Mun Kaethae Pacheaan Chui Soruyi Soumbrith Yeti Chui Mochaan Vuntae Maliy Aun Kaethae Rouchaan Chui”

Her poetry is highly complex, being full of mystical symbolism, many times acquiring an allegorical aspect. This feature becomes vivid in many of her Vaakhs.

“Dihchi Larie Daari-Bur Trouprim, Praan Tchoor Rotum Tae Dyutmus Dum, Hridyachi Koothri Ander Gondum, Omki Choubukou Tulamus Bum”

Centrality of Shaivite Thought

The Shaivite thought occupies a central place in her Vaakhs as it adds a vibrant backdrop to her poetry. She, as a true seeker merges her mind into the Eternal Truth and in the process achieves a

state of spontaneous bliss. The urge to unite with the Infinite is profound in many of her Vaakhs. To achieve this, she discards the limiting space of the mind, loses her individuality and merges with the Supreme Soul. For Lalla, the integration of the mind into the infinite truth means both, the absoluteness and truthfulness. To attain this, she believed in solitude, contemplation and exercised aloofness from the distracting mundane attachments.

Spiritual Aspect of Lal Ded’s Vaakhs

The poetic outpouring of Lal Ded takes an abstract hue resulting in a corresponding impact on the sub consciousness. It forms a sort of precursor for the spiritual awakening in a seeker and puts the aspirant on the path of virtuous and pure life. An appropriating reflection is found in many of her Vaakhs.

“Lall Bae Tseyus Syamana Baghabarus Vuchum Shivas Shakti Meelith Tae Vah, Tatie Lai Kaermus Amritsarus, Zindai Marus Tae Mae Kari Kyah”

The whole set of embellishments in the form of the visual imagery, similes and metaphors employed by Lalla in her Vaakhs have an enormous roll over effect on the readers due to heightened effect they generate. The powerful imagery seen makes a reader feel to be a part of the imagined happenings as it creates a strong sensory experience.

This potent combination also presents a never seen before poetic spectacle as it appeals both, to the mental faculties and sensibilities while at the same time, creates a heart felt bondage with the reader. The thoughtfully selected powerful words not only lend an element of rare tenderness to the Vaakhs but also facilitate a heightened involvement of the reader at an individual level. Her plain speaking and outspokenness is noticeable in other Vaakhs where self restraint and equanimity is advocated.

“Maarukh Maar Booth Kaam Kroodh Loobh, Natae Kaan Barith Maarnus Paanai...”

Or

“Loobh Maaroun Sahaz Vaechaar, Droug Zaanoun Kalpun Traaav.....”

Lal Ded opines that the silence, the cessation of all kinds of sound bestows tranquility and composure to the spiritual seeker. It ensures detachment amongst the

worldly attachments resulting in single minded devotion of the absolute reality, as reflected in this Vaakh

*“Damae Damae Kormus Damun Aalaey,
Prouzlayoum Deep Tae Nanayum Zaath...”*

Shunyata

The concept of “Shunyata” or “Shunya” meaning the inner emptiness, though a Buddhist thought finds a reference in some of the Shaivite texts like “Vijnana Bhairav” Tantra etc. In this, it is suggestive of the supreme truth and absoluteness of the Lord Shiva Himself. In the said text, the absolute void is equated with the Bhairav, the source of all manifestation.

*“Shunyuk Maidaan Kodum Paanus,
Mae Lalli Roozum Na Boudh Na Hosh...”*

In other words, Lalla equates blankness with the Nirakaar aspect of Lord Shiva due to which one becomes oblivious of both, the intellect and mindfulness of the self.

*“Dilchi Lari Daari Bur Troprim,
Praan Tsoor Rotum Tae Dyutmus Dum
Hridayachi Koothri Aundar Gondum
Omki Chobukee Tulamus Bum”*

According to Lal Ded, the surrender in devotion is synonymous with Om, the Infinite. It amounts to downright offering of the self to the all powerful Universal Spirit. The God’s graciousness or “Anugrah” as per Lalla is an essential requirement both for the spiritual advancement and ultimate attainment of liberation.

The unquenchable yearning for God’s realization, merger with the Ultimate Param Shiva, realization of the Divinity and the consequential liberation or ‘Moksha’, are the recurring themes in the Vaakhs of Lalded. Her poetic flow has to be understood at a deeper level involving cognitive, reflective and meditative realms. They cannot be taken figuratively or on a subjective plane. Likewise,

“ The unquenchable yearning for God’s realization, merger with the Ultimate Param Shiva, realization of the Divinity and the consequential liberation or ‘Moksha’, are the recurring themes in the Vaakhs of Lalded. ”

the word, “Nangai Nachun” used in one of her Vaakhs has been taken literally and at the face value, ignoring the concealed esoteric connotation embedded in the said words.

*“Gorun Vounnum Kunui Vachun
Nebrae Douppnum Aendree Achun
Sui Gav Lalli Vakh Tae Vachun
Tavai Mye Hyotum Nangai Nachun”*

The presumed wandering in the undressed state or without proper drape seems to be discordant in the context of highly conservative social set up that existed in that period of time in Kashmir. It not only seems unthinkable but also unbelievable, given the traditional socio-cultural milieu of those days.

The paradox called life regulated by a mix of duality and dissemblance also finds space in her Vaakhs. The use of sarcastic punches aimed at those who are engaged in the outwardly exhibition of devotion and the supposed engagement with God is also seen in some of her Vaakhs like the one below:

*“Deev Vataa Devur Vataa
Paeth Boun Chui Iekvaath
Pooaej Kus Karakh Hooout Bataa
Kur Manus Tae Pavanas Sanghaath”*

It is apt to mention that ‘Vaakh’ having a Sanskrit origin has semblance with Goddess of Speech, Communication and Spiritual Wisdom, also known as Vaakh Devi. ‘Vaakh’ at the literal level means to articulate or to express. It is identified in the Hindu religious scriptures with the cosmic sound which is said to be responsible for the manifestation of the Universe.

Role of Guru

Laleshwari was under the spiritual care of her Guru, Pt Srikanth, reverentially also known as Saed Bouy and Sidh Moul. He initiated her into the ethereal ambience of spirituality. In the Shaivite tradition, only a Guru can lead a disciple to the highest state of spirituality called consciousness. The Guru-disciple relationship echoes in some of her Vaakhs.

Personal Life

Lal Ded is said to have been born in the middle of 14th Century in the rustic ambience of “Puranadhishtan”, the present day area of Pandrenthan, in the outskirts of Srinagar city. A folkloric quote “Nagare Neerith Pandrenthan” seems to confirm Pandrenthan to be her actual



Coming of a Yogini in My Life



As it used to be in the most of Kashmiri families, I would find my parents singing, reciting and humming *Lal Vaaks*. That time they seemed to be totally immersed in divinity oozing out of these *Vaaks*. Intrigued, I would ask my mother about the meaning of the *Vaaks*. She would recite the *Vaak* with more intensity and emotions. While singing, her body used to be completely in tune with what she was singing. Her hand gestures and body language expressed the enormity of the *Vaak*. I could feel love and affection pouring out of her wide open and beaming eyes. It seemed that she knew the meaning at a subtle and higher level, but felt no need to express it in words intelligible to me. Or maybe such divine *Vaaks* cannot be brought down to the plane of worldly words.

With the passage of time, I forgot about *Lal Vaaks* and other soul enriching Kashmiri Leelas

that my parents would often sing.

I think it as my good fortune and the blessing of *Yogini Lalleshwari* that I came in contact with some of my friends in Core Sharda Team (a group engaged in promoting Sharda Script) who happened to be interested in *Lal Vaaks*. We formed a group *Lal Vaak Mandli* within the aegis of Core Sharda Team. With the help of many books written on *Lal Vaaks*, we started our journey of walking through mysteries of *Lal Vaaks* to only find out how inadequately we were equipped to take this journey. Nevertheless, Mata was kind to reveal glimpses of universal truth and divine messages through these *Vaaks*, which we tried to interpret as per our limited capability.

Though the underlying philosophy of these *Vaaks* is *Kashmir Shaivism*, the magnanimity of *Lal Vaaks* is such that these lend themselves to many interpretations. These *Vaaks* are capable

of quenching spiritual thirst of seekers at different levels. More one reads and recites these *Vaaks*, one comes across their new and different dimensions.

Lal Vaaks are mystic, yet delivered in a manner that even common people have mesmerizing experiences. The choice of words, constructs, syntax, economy used for expressing complex concepts and mystic experiences can only be matched by poets of highest caliber. Yogini Lalleshwari did not use a single superfluous word in her *Vaaks* and yet maintained rhyme and rhythm.

Having realized that each word of a *Vaak* is important, it led us to critically look at *Vaaks*, word by word. Thus, we could go to the depth of some *Vaaks*, even though most of us lacked knowledge about *Kashmir Shaivism* in particular and Hindu scriptures in general. I present here few *Vaaks* to give some flavor in this regard.

यिमय श्यह चय तिमय श्यह म्य
श्याम गला तोय व्यन तत्त्वस
युहय व्यन अभेदा च्यत म्य
चह शन स्वामी बो शयि मुशस

You have six - 6 levels of Tattva as per Kashmir Shaivism; I also have six - 6 Kanuchkas - Maya, Kala (limited power of creation), Vidhya (limited knowledge), Rag (desire or interest), Kala (time) and Niyati (space, form) –which make me a limited being. My these limitations create separation in you and me; You the one with blue throat - Shiva! You are the master of six and I forgot my six; Now, with my six limitations out of my memory, I realize that you and me are the same.

न प्यायस त न जायस
न ख्यम हंद् त न शौंठ
शन छस पथ तय
सतन छस ब्रौंठ

I have not given birth to any one nor was I born – I am eternal. I am ahead of 7 and behind 6. With our limited knowledge, this was a riddle to us. We had to place 'I' between 6 and 7 to arrive at number 14, and then search what this 14 could be.

In Hindu scriptures, there is mention of 14 worlds. Seven of these are higher ones and named as bhu, bhuva, svas, mahas, janas, tapas and satya. Seven lower ones are called patalas, named as, atala, vitala, sutala, rasatala, mahatala,

patala and narka. These fourteen worlds are also replicated as 14 chakras in human body -satya to bhuva represent chakra from head to belly, Bhu represents Mooldhara chakra, and seven lower ones are in legs. When energies are in Muldhara or one is on Earth, that person is ahead of 7 and behind 6.

It is usually the richness of language that a poet uses to make his composition captivating and charismatic. But, here Lal Ded bestowed richness upon language by using unthinkable words and constructs beyond one's imagination to express simple yet subtle concepts and observations.

पोत जून्य वथिथ मोत बोलुनोवुम
दग ललनवम दय संजि प्रये
लल्य लल्य करान लाल वुज्जुनोवुम
मीलिथ तस श्रोच्च्योम देह

पोत जून्य वथिथ = When the moon is in its last phase (i.e., Early morning), I got up;

I woke up and compelled my mad self (mad in love for Lord) to call / search for my Lord. With the intense pain of love and me lamenting, I woke up Shiv – my true self in me. On meeting my true self, my body became sacred.

अव्यसतार्य पोथ्यन छिय हो मालि परन
यिथ तोत परन राम पजरंस
गीता परन हीथा लबन
परम गीता परन छस

They (people) read religious texts and scriptures in random manner without going into depth. It is like parrots keep on saying Ram to the cage – the cage in which parrots are entrapped. The cage here refers to human body which traps once true-self, and captures one's attention totally. Reading Geeta in this manner is like finding an excuse/ a show off – it is superficial and not followed in one's life. I Lalla, read supreme Geeta and I lived it to get liberated from worldly limitations and get united with the supreme one.

It is not possible here to present all her *Vaaks*, where Yogini Lalleshwari has used her exemplary skills to express mystic experiences and complex philosophy with sweetness and simplicity. However, it should suffice to say that when you read Lal *Vaaks* with love and devotion, you transcend into another world. **For that moment, you transform and live a Yogini.**



- Dr.Shonaleeka Kaul



The Silence on Kashmir's Historical Identity

It has been assumed that since Kashmir was geographically isolated, she was also historically secluded from the rest of the subcontinent. This is unhistorical and untrue. At the last edition of TNIE's Odisha LitFest, a panel discussion was perceptively titled *Writing on Kashmir: Smoke and Mirrors*. The phrase alludes to misconceptions and misrepresentations that obscure the truth about something. As I said at the time, this was a most appropriate theme to highlight in the context of Kashmir. For while it is fashionable to speak of the existence of multiple contesting narratives on the Valley, there seems to be little pause for thought on the veracity of the most influential of these so-called narratives.

In the course of researching my book *The Making of Early Kashmir*, which came out in 2018, I had my full brush with the smoke and mirrors that indeed envelop the beleaguered Valley—a whole array of misrepresentations about Kashmir which largely consist of assumptions rather than historical knowledge, and yet which seem to have become definitive of 'the Kashmir problem'. Indeed this country as a whole, not to say Kashmiris themselves, seem to be far more invested in Kashmir's politics than her history.

Even when history is invoked, commentators typically speak only about the last 30 years of armed insurgency, or the last 70 years since 1947, or the last 170 years, i.e., 1846, the Treaty of Amritsar when the Dogras took over as the rulers of Jammu and Kashmir. Somehow it is thought to be adequate to go thus far back and no



further to understand Kashmiri identity. This is extremely short term and myopic and the problem with that is that historical identities of regions do not form in the short term! Typically they are accretionary, cumulative, emerging out of a myriad processes of interface with other regions, and are always in the long term.

But there has been little engagement in public discourse with this *longue durée* identity of Kashmir. We hear a great deal about relatively recent and constructed political identities of Kashmiris, but we don't hear about their historically evolved selfhood. And this silence about her historical identity is what has given

rise to two pieces of major disinformation. One, that Kashmir has somehow had a unique and special status, and two, that Kashmir was never a part of India. Dispassionate research shows that both these contentions are simply unhistorical and untrue.

It has been assumed that because Kashmir was geographically isolated, she was also historically secluded from the rest of the subcontinent, and that this created an insular people and a hermetically sealed culture that set it apart from the rest of India. In fact, however, when you look at every possible cultural marker diagnostic of identity and mobility across 2,000



Amit Bandre

formative years—texts, archaeology, script, linguistics, travelers' accounts, art and architecture, philosophy, religion, etc.—they overwhelmingly speak to a Kashmir that was far from isolated or unique. They point instead to a Kashmir that was astonishingly open, plural and cosmopolitan as a society.

Moreover, they establish that Kashmir was deeply Indic in her genesis, culture and composition: She was intensively connected and mutually involved with not only her neighbouring regions like Himachal and Punjab but with centres of Indic civilisation deep within

the interiors of India like Patna, Nalanda, Gaya, Banaras, Allahabad, Mathura, Malwa, Saurashtra, Bengal till Karnataka, Kerala and Tamil Nadu in the far south! To summarize, Kashmiris for over two millennia looked to these places for politics, trade, education, asylum, employment, art, religion, philosophy, fashion (!), and pilgrimage.

For example, did you know Kashmir was a part of pan-Indian political formations from the very beginning, namely, the Mauryan empire c. 4th century BCE? And it was Emperor Asoka Maurya from Magadha (Bihar) who founded Srinagar as well as brought Buddhism to the Valley, which Kashmiris then took all over China and central Asia. Or, on a different plane, did you know that Kannada cuture and coin-types were adopted in the Kashmiri court in the 11th century CE! What dynamism! A far cry from the closed and exclusionist visage of the last few decades.

Equally significant, people from these other parts of India—long before west Asia!—are seen in all the historical sources migrating to and settling in Kashmir over centuries for the same reasons named above. So the question who is the Kashmiri acquires completely different dimensions when historical migrations from the rest of India are taken on board. And the second question that has to be asked in the face of all this historical evidence is: How did all this happen if Kashmir was never a part of India?! Yet so much blood has been spilt on precisely this piece of falsehood.

Given Kashmir's historical truths, some would argue that any artificial separation between Kashmir and the rest of the country is an anomalous departure from history. And the ending of that separation would appear to be not so much an undoing of Kashmiri identity as a restoration of it in all its historically upheld openness, pluralism and cosmopolitanism. What remains now, however, is for all Kashmiris to regain their right to complete peace and prosperity.

(This article appeared in the New Indian Express)

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- Maj Gen (R) Harsha Kakar



A Year Since Kashmir Changed

05 Aug 2019 will be remembered as the day when J and K changed for the better. It was the day when article 370 and along with it, article 35A, vanished from the Indian constitution. The government had anticipated violence and political protests, hence prepared in anticipation. It deployed additional forces, enforced curfew and blocked mobile connectivity. Leading political luminaries of the state were placed under detention.

Internationally, there were objections from Pakistan and China. Pakistan claimed this decision was against UN rulings on its disputed status and it gave India an opportunity to change demography of Kashmir. A few global politicians and human rights groups protested on internet curbs, incarceration of political leaders and media restrictions.

Internally, objections came from some political parties. Most global powers and organizations stood by the Indian decision and were satisfied when assured that all curbs would be lifted with time. These have almost all been lifted, and political detainees freed less Mehbooba Mufti.

There are claims that one of the causes for the Chinese intrusion into Ladakh is the

changed status of the region. The Indian foreign minister had himself visited Beijing and briefed the Chinese leadership on Indian actions.

A year has passed, the region has remained peaceful and witnessed changes with alluded it for over seventy years. Terrorism has reduced with public support and terrorists are on the run. Pakistan's cries to the world have been ignored, forcing it to adopt cosmetic internal actions to counter India. Pakistan, in a display of solidarity, commenced a national 30 mins silent protest every Friday after noon prayers. It lasted just a day, as its public was unconcerned.

What has changed in a year? Foremost is that the temperature of dissent and anger in the valley has died down. The union territory has witnessed fast forward movement of pending projects, implementation of national schemes, which were ignored for decades, better governance and a responsive bureaucracy. These were the demands of the public but ignored by politicians, who exploited local sentiment for staying in power. With them incarcerated there was hardly anyone to incite the youth into violence and protests.



Some rightful residents of the state, who were considered illegal by local political parties for pushing forth their personal agenda, were granted citizenship.

Development continues unabated. In latest inputs, three villages in the Keran Sector, close to the LoC, which received just three hours electricity a day, from generators, are now connected to the main line for 24 X 7 power supply. The valley is changing for the better.

The changed status and placing the region under central rule opened doors for security forces to target extremist ideology, arrest over ground workers, who are the backbone of any terrorist organization and thereby win hearts and minds of the local populace. This has changed the atmosphere. Support to terrorists has dropped, local recruitment has slowed, intelligence inputs increased, adding to success in anti-terrorism operations. Almost all terrorist groups are leaderless. In panic, Pakistan has advised its terrorists to lie low and avoid contact.

Such was the pressure that terrorists were forced to switch tactics. Instead of targeting security forces, they began killing innocent civilians hoping to recreate an environment of fear, which would provide them a free run in the region. The always effective J and K police, despite suffering a few losses, stood its ground and pushed back, and regained control. Supporting this action was a strong counter-infiltration grid at the LoC, which blocked most infiltration attempts.

It has taken time, but coordinated action by security agencies, working in tandem with the state administration, has brought about a change, which eluded the region for over seven decades. It has resulted in a safer and developing Kashmir and enabled the local population to move without fear.

The pandemic has blocked the commencement of some projects including construction and opening of medical and other professional colleges, investment seminars and recommencement of tourism. Business deals have been signed, road connectivity is being increased and the region is slowly

moving forward. The absence of known political figures opened doors for new faces to emerge, which will change the political landscape in the region, leading to more population responsive governance.

Pakistan, which has been most impacted, as their claims have been rubbished, has been left to pick the ashes of its Kashmir policy. Pakistan's one year of global screaming had no takers. Chinese attempts to raise Kashmir at the UNSC, on the behest of Pak, met with global resistance. It was alone in its demand for India to reverse its stand.

This year, on the anniversary of abrogation of Article 370, Pakistan has announced a minute of silence (as compared to 30 mins a year ago), renaming of Islamabad's Kashmir highway as the Srinagar Highway and an address to the POK assembly by Imran Khan. Hoping to gain some sympathy from anti-India factions in the valley, it announced the awarding of the Nishan-e-Pakistan to Syed Ali Shah Geelani. Internally, the Pak government faces intense criticism for its failed Kashmir policy.

There are still shortcomings which the government in Delhi needs to address. Closer interaction with the grassroot level leadership in the valley is essential to enhance confidence and understand domestic problems. Conduct of investment seminars and delay in opening of promised medical and professional colleges would reduce trust in central promises.

Lacunae in the grant of citizenship to children of women, married outside the state, without being residents for 15 years, must be considered. This was a major reason why Article 35A was questioned in the original place. 4G network in the state must recommence and the government must not reconsider converting the Union Territory of J and K back into a state. There is no turning back. The centre has passed the test. It is now time to deliver to the people the promises made by the PM.

(The writer is veteran, columnist, security and strategic analyst who retired as Major General of Indian Army)



- Ajeet Bharti



Constitution of India is Flowing Freely into Reorganised J&K and L



Constitution (Application to Jammu and Kashmir) Order, 2019 on 5th August 2019 was an enormous decision. It opened doors for treating Jammu and Kashmir at par with other states of the union.

World barely was aware of 5th August as a distinctive date until 2019 when it became an exceptional Day. It will remain so hereafter, More so after August 5, 2020. Momentous Developments took place on this Day in 2019& 2020. In 2020 August 5, marks the inauguration of magnificent Ram Temple at Ayodhya that is going to script a new course for India in post Covid-19 world order.

In case of Jammu & Kashmir it was the day when a discriminatory, restricting, degrading, dehumanising and disenfranchising socio-Political system put in place through subversion of Constitution by

self-serving dynast politicians was replaced by an impartial, encouraging, empowering system through proper parliamentary procedure. 5th August 2019 thus become an incomparable Day in the history of Jammu and Kashmir.

President of India signed the Constitution (Application to Jammu and Kashmir) Order, 2019 on 5th August 2019. This Order came into force at once and thereupon superseded the Constitution (Application to Jammu and Kashmir) Order, 1954 as amended from time to time. This was an enormous decision. It opened doors for subsequent pronouncements that put Jammu

and Kashmir at par with other states of the union.

EK Vidhan, Ek Nishan Ek Pradhan became a reality. Separate constitution of the erstwhile Jammu and Kashmir state that bred separatism, communalism, encouraged violence, cultivated corruption & inefficiency, Discrimination and exclusion became history. Jammu and Kashmir was reorganised into two Union territories; the Union Territory of Ladakh and Union Territory of Jammu & Kashmir.

Officially 106 Central Laws were made applicable to both Union Territories, around 164 State Laws including Governor's Acts were repealed altogether. Some other State laws were retained with some mandatory amendments. Hence, the Constitution of India began to flow freely to Jammu and Kashmir without interruption, disruption or dilution of any kind. No more appeasing of terrorists and anti-nationalists.

Unimaginable for even those who for decades were asking for;

- (a) Free Flow of Constitution of India and
- (b) Reorganisation of the erstwhile State.

Congress member and the leader of opposition in the Rajya Sabha Ghulam Nabi Azad likened it to explosion of "atom bomb" in the House. Another senior leader and former Chief Minister of J&K agreed, though circuitously, that the reason why trouble makers did not come out in open to protest in streets was because administration would not have been complicit as was the case earlier.

Brief Back Ground

The State of Jammu and Kashmir acceded to the Dominion of Indian on 26th October, 1947 with the execution of Instrument of Accession by the Maharaja Hari Singh – the than Ruler of the State- exactly like all other princely states. Accession was complete and irrevocable. However, the conspiracy started immediately thereafter. Constitution was subverted, democracy undermined and National interests ignored to:

1. Select members to represent Jammu and Kashmir in the Constituent Assembly of

India arbitrarily.

2. Handover reigns of powers to the National Conference by the Congress Government
3. Disallow participation of any other entity other than National Conference in elections to the State Constituent Assembly.
4. Inculcate separatism in the governance system of Jammu and Kashmir.
5. Create barrier between ;
 - a) The People of Jammu and Kashmir and rest of the country.
 - b) The People and neo-elite of Ruling Class
 - c) Different regions of the state
 - d) Deny citizens basic and fundamental rights.
6. Promote and establish Dynastic Rule.

This policy was used for over seven decades and the result was; J&K got isolated and instead of progress, growth and development of masses separatism, terrorism, radicalism religious theocracy became socio-political agenda of ruling elite reducing administration to day-today maintenance of Law and Order.

Impact of decision

Now after issuance of the Constitutional Order No.272 dated 5th August, 2019, whole situation in Jammu and Kashmir changed. Following positive impact can be visualised by any unbiased observer:-

1. The security situation improved very fast. Terrorism is getting eliminated. Number of Terrorists killed in encounters has gone up.
2. Street violence almost curbed or largely reduced.
3. Massive financial assistance has been provided to improve public infrastructure and fuel economic activity on ground across sectors and raise standard of people's lives.
4. Corruption graph in the Union Territory of Jammu and Kashmir has gone down considerably. Transparency and accountability is being institutionalised with the aide of technology.

5. The employees of erstwhile State of Jammu and Kashmir became the Central Government employees and additional benefits incentivising them to adapt to new pro-people work culture.
6. Reservation has been given to the Paharis. Reservation is also being given to Other Backward Classes (OBCs) on all India pattern, which was earlier denied to them.
7. The political reservation to Scheduled Tribes has happened, a step that is going to help a substantial chunk of population across UT.
8. Many progressive steps like; i) creation of separate Registration Department at par with rest of the country, ii) establishing Central Administrative Tribunal and other forums of public convenience, have been taken.
9. The domicile certificate has replaced PRC ensuring equitable participation of all including those marginalised sections like Valmikis, Gorkhas, WP Refugees and minority community members who had to leave J&K under compulsion.
10. Right to Information Act, 2005 has been made applicable and online disposal of applications have been brought at par with the Central laws.
11. Central Prevention of Corruption Act is now applicable to Union Territory of Jammu and Kashmir. Reconstituted ACB has already begun its job.
12. It has further carved a way for huge investment in the Union Territory of Jammu and Kashmir and Union Territory of Ladakh from public and private sector creating huge employment opportunities.
13. There will be no separate flag and separate Constitution and only tricolour will have the only space in Union Territory of Jammu and Kashmir and Union Territory of Ladakh.
14. Fresh delimitation has been ordered. Assembly seats increased to 90. Delimitation Commission stands constituted.
15. Revenue Record and department has been revitalised. Security forces now

don't have to wait endlessly for their land requirement. It is decided on merits fastrack.

16. Displaced Community of Kashmiri Hindus has also become a priority and their issues addressed systematically.

But the most important thing to happen is the change in narrative. It is no more about secession from India. So called main-stream political parties, who played a double game in earlier times, have been forced to shun deception, duplicity and covert support to separatists. Hurriyat and other Pak-sponsored over Ground workers have been rendered irrelevant. They are fighting internal organisational wars and accusing each other of corruption and immoral acts.

Caution

It, however, is very important to be cautious. Trouble makers are cut to size and are surely weakened comprehensively. But their potential to damage has not disappeared. They are making every effort to revive commotion. They are parroting favourite lines like alienation, humiliation, consultation, 4G, yeh Ji woh Ji. Having gained fair amount of expertise and with a pretty strong global echo system, it is essential to nip the evil in bud. Remember it is a thriving industry for many retired bureaucrats, inefficient politicians and **Lutyens media**.

In conclusion we can safely say that in spite of immense resistance by beneficiaries of old system from within and outside the Government of India and UT administration has made substantial progress on promised course of alternate system. Because of COVID 19 pandemic, there has been some delay in the effective implementation of certain policies as the priority has shifted to saving lives. In fact dealing with the pandemic has itself demonstrated to people the change for better that took place.

However, there is no let-down in the hope that in post Covid world order Jammu and Kashmir will be in frontline of march towards betterment of people without any kind of discrimination on any ground.

The writer is a former MLC of J&K



- Yoginder Kandhari



Abrogation of Article 370

A Year in Retrospect

On August 5 last year, BJP fulfilled its long-pending promise of removing barriers to full integration of Jammu & Kashmir with India's mainland. India de-operationalised Article 370 of its constitution with consummate finesse. It was indeed a masterstroke that left Kashmiri politicians dumbfounded. For them, it was a double whammy, rendering Article 370 redundant and splitting the state into two Union Territories (UT), J&K and Ladakh. People in Ladakh were thrilled on having been 'rescued' from the domination of Kashmiri political masters.

Ever since the revocation of Article 370, the Valley remains locked-down, initially due to an unprecedented security clampdown and

now to protect it from the deadly pandemic. It is time we analyse the post-abrogation scenario.

Internal Security Situation

Empirical evidence shows that the insurgency-related incidents in the Valley have come down since August 5, 2019. J&K Police Chief justified this inference by comparing two time stamps. In a presentation to the Home Ministry, he highlighted two sets of figures, first, of the immediate aftermath of Burhan Wani's killing on July 8, 2016, and, second, post-abrogation of the special status of J&K. The six months period after the first incident witnessed 2,500 violent clashes resulting in killings of 117 civilians. In

contrast, the second period recorded only 196 violent incidents without any civilian deaths.

During the period from August 15 last year till July 15, while Security Forces (SF) gunned down 176 insurgents, their own casualties have drastically come down. In the first seven months of the current year, 36 security personnel were killed-in-action while 76 of them attained martyrdom during the corresponding period last year. Hizbul Mujahideen (HM), the largest insurgent group in the Valley, was hardest hit with the elimination of its commander Riyaz Naiku and 50 cadres.

Even local recruitment to the insurgent ranks has declined. Of 80 locals who took to the insurgency, SF liquidated 38 and apprehended 22 of them. Security agencies claim only 190 militants are currently active in the Valley, the lowest in a decade, of whom 90 are foreigners.

While unprecedented security clampdown in the Valley could be one of the reasons for no severe backlash after the revocation of Article 370, other cogent views are also in circulation. Observers feel Article 370 was a non-issue for the separatist camp and its retention was never their objective. Removal of the special status mainly affects the mainstream political leaders who, in any case, have waning public support, hence no significant outcry on the streets. Nonetheless, political killings continue. Recently, insurgents shot dead two *Sarpanches* while third is battling for his life. A political turf-war behind these killings can't be ruled out. For fear of reprisals, BJP *Sarpanches* in the Valley are resigning in large numbers.

Reduced recruitment to insurgent ranks is due to a variety of reasons. Firstly, the coordinated efforts of multiple intelligence agencies generate actionable intelligence. SF have now discarded large scale Cordon and Search Operations for targeted raids launched in real time. With insurgents on the run, SF have now seized the initiative. The ease with which SF track down and eliminate insurgent cadres could also be a deterrent for youth to

enrol for violence. Secondly, the depleting supplies of arms and ammunition have prevented various groups from taking more locals on rolls. An insurgent without a weapon is a sitting duck.

Lastly, evidence suggests that the educated are changing tack to fight for their 'cause'. Despite restrictions on the internet or, at times, complete communication clampdown, Kashmiri youth manage to use social media for global outreach to spread 'awareness' about their struggle. Feedback from Kashmiri expatriates helps cadres fine tune activities to a significant international effect. The current pause in violence could be a well-thought-out strategy. For New Delhi, it would be unwise to lower its guard.

External Security Dimension.

When India abrogated Article 370 and split erstwhile J&K state to carve out centrally administered UT of Ladakh, China accused India of threatening its sovereignty. Some strategists see the current Sino-Indian standoff in eastern Ladakh as Chinese retaliation. By its refusal to restore *status quo ante* along the LAC, as in April 2020, China is asserting its territorial claims in Ladakh. Besides, it has tied down enormous Indian resources in the region.

On Pakistan front, available data do not suggest any alarming rise in ceasefire violations or infiltration attempts. Post-August 5 last year, Pakistanis unable to escalate violence in the Valley. However, redrawing of maps to claim Indian territories, earlier by Nepal and now Pakistan, China strain in this cartographic aggression.

In the conduct of their foreign policies, China and Pakistan give primacy to their military power. To protect its vital interests in Ladakh and POJK, China, in tandem with its cat's paw Pakistan, would not hesitate to initiate armed conflict. India must remain vigilant about China-Pakistan strategic ties.

Governance under the Union Home Ministry.

The move to administer UT directly from the

Centre is a laudable measure to restore peoples' confidence in the administration. The entrenched bureaucracy impedes good governance in J&K. Allegations abound of senior officers siphoning off public funds to personal accounts and police officers' involvement in shady land deals. The common refrain in J&K is 'Before abrogation of Article 370 bureaucracy amassed *Benami* assets. Now they are busily encashing them'. Corruption in the UT is at an all-time high.

With the new arrangement in place, people looked forward to a significant shakeup in the administration. Nothing of the sort happened. The administrative setup in J&K needs an immediate overhaul. Honest and efficient officers of UT cadre must replace the corrupt bureaucrats. It is a widespread belief that a cabal within the administration contrived sudden removal of G. C. Murmu. In the absence of public representatives, who serve as a link between ordinary people and the Government, the bureaucracy has to step-in. People don't want responses full of bureaucratise; they expect solutions to their problems. Hopefully, with a political Governor in charge now, the situation would improve.

New Domicile Law.

Without exception, all sections in the UT of J&K are apprehensive about outsiders scrounging at their meagre employment opportunities, land and other resources that new Domicile Law envisages. Given the fragile security situation in the Valley, not many eligibles including the POJK refugees from Kashmir Division willing to return would opt for Kashmir. Jammu region will have to bear a considerable burden on this score.

Domicile Certificate (DC) – A Scourge.

The logic of asking the subjects of the erstwhile state of J&K to obtain DCs is baffling. Why can't their existing State Subject Certificates (SSC)/Permanent Resident Certificate (PRC) serve the same purpose? Given the abysmal internet connectivity, applying online for DC is a

harrowing experience. It is not enough for a Union Minister or a bureaucrat to brandish newly acquired Certificates, more than one crore people have to do that to make the process a meaningful exercise. Such petty boasts may satiate a political urge but do not mitigate the common man's ordeal.

While framers of the Statutory Rules for the issue of DCs either lacked clarity or treated the issue in a ham-handed manner, revenue staff handling the process remain non-cooperative. The Rules lay down unambiguous criteria for non-state subjects to seek domicile rights; at the same time, they are silent about state-subjects who do not possess SSC/PRC but otherwise are eligible. Further, why ask the applicants to furnish documents not listed in the Rules or to visit the office in person? There are allegations of rampant money-making by revenue officials.

The Jammu & Kashmir Revenue Department, the nodal agency to issue DCs, is packed with Urdu-knowing employees from the majority community who are reluctant to speed up the process. Like for passports/AADHAAR Cards, the Government must outsource the process to a reliable private agency to make it speedy and applicant friendly.

Kashmiri Pandits (KP) & the New Dispensation.

Post abrogation of Article 370, lot of KPs remains unchanged. Their return and rehabilitation in the Valley seem a closed chapter now. The present establishment is already planning to settle outsiders in the Valley to make up for their numbers. Even KPs willing to return to the Valley are not in Government's priority list.

The deprived sections of the community continue to struggle in the Jagati dungeons. Their landed assets remain encroached while the establishment remains indifferent. The employment package is in the deep freeze. Even now, the deserving among migrants and non-migrants are not beneficiaries of any Centrally sponsored welfare schemes. The lot of unregistered migrants is even worst. They have no voice.

While Centre is keen to grant domicile rights to outsiders, hapless KPs, spread across the length and breadth of the country, find it frustrating to apply for DCs. Though the guidelines state that both registered and unregistered migrants must apply to Relief and Rehabilitation Commissioner (M), the organisation invariably diverts their applications to various revenue authorities in Kashmir. For what? The whole process is self-defeating.

The KP issue needs an early resolution. Their plight has been milked enough for electoral gains. The marginalised sections of the community need care and restoration of their dignity. They, unfortunately, have been failed both by their own and the political establishment. The Government must talk directly to them and not through intermediaries or self-proclaimed leaders who carry no credibility.

Discontent Brews in UT of Ladakh

Ladakh Buddhist Association, a socio-religious group and other local outfits had long been demanding UT status for the political empowerment and economic development of the region. Naturally, Buddhists, 40% of the population, were euphoric while 46% Muslims, mostly Shia, protested; latter now seem reconciled to the new arrangement.

The euphoria is fast ebbing. Governance in Ladakh is woefully short of peoples' expectations. About five thousand administrative posts are vacant, and the LG has done precious little to overcome this shortage. To be fair to the Government, Ladakh can't boast of an indigenous talent pool to fill all the posts. The Ladakhi leadership must be flexible in allowing outsiders to fill-in the vacant positions in the interim till homegrown talent is ready to take over. However, outsiders are also not keen to work at an altitude of 9,800 feet. Out of 110 candidates selected by the National Health Mission (NHM), on a lucrative package of Rs 2,50,00 per month, only 15 joined. It is a difficult situation to manage.

Acknowledging that UT was still a work in progress, local Congress leader Rigzin

Spalbar echoed locals' concerns 'People in Ladakh want a constitutional guarantee that will protect their identity, culture, land and jobs. We are just three lakh people and cannot withstand an inflow of 1.3 billion people from across the country'. Union Government's indifference to a recommendation by the National Commission for Scheduled Tribes to bring UT of Ladakh under the Sixth Schedule, guaranteeing a degree of autonomy, has added to locals' anxiety. Over 97% of the region's population comprises of Scheduled Tribes.

There are indications that the Union Government is likely to bring in a Domicile Law for UT of Ladakh. If patterned on the law brought in for UT of J&K, locals would protest. Ladakh Buddhist Association and other organisations held joint public rallies in February 2020 to demand 'constitutional' safeguards.

Since the UT of Ladakh doesn't have a legislature, peoples' participation in governance can only be ensured by strengthening two Hill Development Councils (HDC), one at Leh and another at Kargil. Though a year has passed, regrettably, rules of business defining roles and functions of UT administration and that of the HDCs are yet to be framed. Lack of clarity on the issue was also a reason why the President of BJP's Ladakh Unit, Cheering Dorjay, resigned from his post in May 2020. As the COVID pandemic subsides, Ladakhis would continue highlighting their concerns until addressed.

Conclusion

The security situation continues to be grim. India needs to be circumspect. As of now, there is a vast governance deficit. There has virtually been no development in J&K for last one year.

With no elected representatives to represent people and an indifferent bureaucracy at the helm, public grievances remain unaddressed. Youth require DCs to apply for jobs recently announced by the Government. Procedure for issue of these Certificates must be simplified. Finally, the Government must start a political process in the UT of J&K to mitigate peoples problems.



- A K Raina



Delimitation in JK Union Territory

Delimitation is fixing limits of territorial constituencies in a country having a legislative body. Constitution of India as per Article 82 of the Constitution of India has the provisions for delimitation of electoral boundaries. The parliament by law enacts a Delimitation act after every census. Once the Delimitation act comes into force, the Central Government constitutes the Delimitation Commission. This Delimitation commission defines the borderlines of the Parliament or Assembly

They accepted the population of JK state as a 32,53,852. 1961 Census, the population figure of JK state was 35,60,976. The difference in population number between Kashmir Division and Jammu Division was 3.27 lakhs. The seat difference of assembly seats persisted at 13. 1971 census, the population number was 46,16,632, the number of seats of JK remained 75. During 1977 election one seat was added, and the number reached to 76. It changed boundaries of a few constituencies of Kashmir division.



constituencies as per the resolution.

The delimitation commission was formed four times in India in 1952, 1963, 1973 and 2002. For JK state 1951 census could not take place and it demarcated seats based on 1941 census, the number of seats allotted was 75, out of which 43 were for Kashmir, 30 for Jammu and 2 for Ladakh and it reserved 25 for POK.

Voting in exile has no meaning as they can not elect their representatives from their constituencies.

The constituencies of Habbkadal and Zadibal, constituents of most of the Hindu voters was isolated. Habbakadal constituency was split into three parts (Habbakadal, Batmaloo and Amrikadal) Zadibal of which Rainawari was the main component was divided into three parts Zadibal, Hazratbal and Khanyar. District Anantnag Constituencies were also arranged to reduce

the influence of Kashmiri Pandits in the law-making bodies.

According to the 1981 census, population figure of Jammu & Kashmir state was 59,87,389. The difference in population number between Kashmir and Jammu was 4.16 lakhs, adding 13 more seats for assembly from Kashmir.

This disparity continued even after Delimitation in the year 1995, under the chairmanship of Justice K.K. Gupta. The commission added 11 seats for JK assembly, raising the seats to 87. Out of these 11 seats the commission earmarked five seats to Jammu Division and 6 to Kashmir Division. So, 46 from Kashmir valley, 4 from Ladakh and 37 from Jammu Division constituted the Legislative Assembly. 1991 census was not carried in JK state for the disturbed conditions. The commission appropriated provisional figures to allow several seats to different regions. Elections of 1996 were carried out for 87 seats. The elections held in 2002, 2008 and 2014 were retained for 87 seats.

2001 census was held in JK along with other parts of India. Cumulative total population of the state as per census report is 1,01,43,700, making up 54,76,970 of Kashmir valley, 44,30,191 of Jammu division and 2,36,539 of Ladakh. Hindus in the valley were counted as 1,00,962, that makes to 1.84% of the people of Kashmir Valley. This is distant from the fact. As per Home Ministry records, Kashmir migrant families registered are 40000 with RC office Jammu, 20000 in Delhi and 2000 in other states of India which

indicate a population of over 3.5 lakhs. Thus, it seems to 2001 census KPs number was on a presumption to keep away a community from political empowerment. Census 2011 was the same story. The population figures of JK are 125.48 lakhs, of which Kashmir population is 68,88,475, Jammu 53,78,538 and Ladakh 2,74,229. Kashmir population frame Kashmir Hindus for 1,62,000. This is distant from legitimacy and it counts sex ratio to 10:1. This figure is beyond anybody's imagination. The national average sex ratio is 1000:

The above facts are a testimony that planning a delimitation on the 2011 census is to deny the rights of the community to represent in the Legislature. The community of displaced are demanding Delimitation on census 2021.

Kashmir Pandits are in exile for last 32 years. They do not represent any democratic body. Voting in exile has no meaning as they can not elect their representatives from their constituencies. The commission should find a solution to the problem, how the displaced community is represented in the law-making bodies.

2014 assembly election Kashmir valley had 3759052 voters while as Jammu region had 3339259 with the result difference of 419973 voters amount to 9 seats more for Kashmir region.

The commission needs to look in toto the regional aspiration of Jammu division, deprived of a proportionate number of seats as per population number, territory and hilly terrain. *The writer is Vice President AIKS*

Naad Congratulates

Naad Congratulates Dr. Rattan Lal Hangloo, a well known Scholar and former Vice Chancellor, Central University Allahabad and Kalyani University, West Bengal for being awarded as Honorary rank of Colonel for his exemplary work that he has done as academician and as an administrator by the Government of India.

Prof. Hangloo served as Professor for 38 long years in various Universities of India and abroad. He also served as VC of two prestigious Universities for seven years besides heading the chairs of Indian history abroad. He is a senior full bright and DAAD Scholar. Prof. Hangloo is also Chancellor of Noble University





- Tej N Dhar



Sad Stories Make Good Books

One sunny afternoon, when I was sipping tea with my friend in the balcony of his home, he asked me suddenly if I remembered a scene in a novel in which a woman tells her friend, who eventually becomes her husband, that “sad stories make good books.” He often subjects me to such tests because he knows I had a hundred percent success rate in explaining lines with reference to their context in the exams.

I tried hard to remember where the line could be from, but with no success. He perhaps did not remember that my ability to locate lines was limited mostly to poems, especially the short ones. Locating a line from a novel is not that easy. I told him that I did not remember the line at all, nor did I remember the scene in which it figured. Since he refused to tell me anything related to it, I left for my home and carried the line in my head.


The line offered a small clue: that it could be part of a conversation about books and the friend of the woman could be either an established writer or an aspiring one. The idea though was not all that new, for did not Percy Shelley say long ago that our sweetest songs are those that tell of saddest thoughts. Happy songs have a short life; their effect dissipates after some time. The sad ones stick for quite a

long while. Sometimes, forever.

Since that day, the line has stuck firmly in my memory, and I have been trying hard to know its source. But all I have been able to do is to imagine the two friends talking about books and writing and the woman telling her friend that sad stories make good books. I also imagine that perhaps the woman has a sad story of her own; that something must have happened to her that she would want to share with her friend, to get it out of her system. My friend has kept me busy thinking about the line all the time.

Yesterday, when I spoke about the line to my wife, she had something more to add: that sadness is an inseparable part of our lives. For did not Thomas Hardy say something like happiness in human lives is like a short interlude in the general drama of pain. We love to read sad stories because they have a cathartic effect on us. They dispel sadness from our lives, and contribute to our emotional health. I was reminded of Aristotle, but refrained from bringing him in our conversation, because that would have led to a long discussion, for which I was not ready. I was only hunting for the source of the line.

A knowledgeable friend suggested that I consult a dictionary of quotations, in which


We love to read sad stories because they have a cathartic effect on us. They dispel sadness from our lives, and contribute to our emotional health.

lines from books are arranged thematically: “Check the entry on 'sadness' or 'good stories' and you might hit the line somewhere and also get the context.” I liked his suggestion, because during the days I was in college I took the help of the *Oxford Dictionary of Quotations* to locate the lines of two poets that I was to compare as part of my class assignment.

The story about the assignment is connected with a teacher whose tastes and preferences I knew very well. He had his favourite poets and it was risky to praise a poet he did not like. In fact, the sole purpose of the comparison of lines from the two poets, given to the class of which I was a part, was to make us praise one at the expense of the other. So I had first to locate the poets and accordingly show how one was superior to the other. Since there were lines and not just one line, it was easy to locate the poets, and I wrote the comparison to please my teacher.

I remember that this led to a challenge for me. When we got a fresh set of lines of two

more poets, a friend asked me if I could find the poets who wrote the lines and then write my assignment in which I praise the poet that the teacher did not like. Once again, I succeeded in locating the poets and spent three days manipulating evidence and language to denigrate the poet that the teacher liked. I remember very well that after hearing me, the teacher looked stunned and ran out of the class in anger, which led to eruption of uproarious laughter among the students.

This time the dictionary of quotations proved of no help, for the line I was to locate did not figure in it. So I called my friend to tell him that I had lost sleep and my peace of mind remembering and recalling different kinds of stories. I pleaded with him that if he wanted me to remain sane and restful, he should reveal the source of the line immediately. I am sure he must have been scared, for he came to my home soon after with a novel in his hand. He gave it to me and told me to read it to locate the scene in which the line figures.

Cartoon Corner

- Anil Nakhasi



obligations and what all can be done to make it better.

This year the theme of observing the day is 'Prevention of deformity in degenerative disease'. Degenerative disease- wear and tear disease also known as osteoarthritis (OA) is the most common problem in the middle aged and older people. Weight bearing joints especially knee is very commonly affected by it. Certainly, it is one of the common causes of long term disability, functional impairment and impaired quality of life in most of the people. It is a major health problem that has a significant economic impact as the cost involved in the treatment- medical, surgical, physiotherapy etc. is tremendous. There occurs progressive degeneration of articular cartilage that covers the ends of the bones and makes up

1) **Maintaining an ideal weight:**

Overweight is not good for overall health of a person. It certainly puts additional load and stress on the joints especially of knees. It increases risk of OA, worsens the already existing OA and its after effects. We need to understand that each additional kilogram of the body weight increases compressive load over the knee roughly by 2 to 4 kilograms. So this thing has always to be kept in mind. Studies show that overweight people have higher rates of knee OA than the people of normal weight and it is severe and progressive. As such, keeping the weight under control is very essential not only for the joints- knees and hips but also for the overall health of a person. Yes, weight reduction is certainly a challenge. It is easy said than done,



the joint. As the disease advances there occur progressive deformities in the joint like the fixed flexion deformity i.e. knee joint is bent and cannot be straightened. In addition there occurs angular deformity and the most commonly we have is a fixed varus or bowing at knee joint. As disease progresses, the deformities increase and with it joint instability, contractures and muscle atrophy develop, and all this leads to lot of functional impairment. Unfortunately, such deformities are very commonly seen in our patients of OA as most of them just hang on till the disease progresses and present late with all these problems. It is essential that we try and take all necessary steps to help to prevent having these deformities and improve the outcome of the treatment.

however it is not impossible if we understand its significance and then work on it religiously with strategies that are individualised for the person.

2) Regular exercise : Weight bearing exercises i.e. when bones and muscles work against gravity and resistance, certainly make the bones, joints and muscles stronger. Regular exercise increases the lubrication to the cartilage of the joint and reduces stiffness and pain. Research has shown that absence of loading results in atrophy- thinning of articular cartilage. Exercise certainly improves range of motion, flexibility and function of the joints. Again, muscle strengthening exercises are important as strong muscles provide movement and

stability to the joint, thereby help in reducing the risk of OA and its after affects. Muscle weakness of thigh muscles especially quadriceps puts knee to an increased risk of OA and its progression. It is good to have a well-designed exercise programme for strengthening of muscles especially quadriceps and hamstrings for OA of knee joint. Unfortunately most of our patients are hesitant to do exercises, so it is our duty to explain and educate them about the importance of doing exercises. Exercises also help in reducing weight and overall general wellbeing of a person. Most important thing is that exercise has to be a regular lifelong activity, of sufficient duration and intensity depending on person's age, severity of the disease and functional capabilities. Exercise is to be avoided only when the joint is acutely inflamed.

3) Yoga : Yoga builds muscle strength, increases range of movements ,improves balance and relaxes mind. Studies have shown positive effects of yoga in OA knee with a meaningful reduction in pain, improvement in physical functions and mobility. Good thing is that yoga is feasible, acceptable, and safe for patients with OA knee. However, further research in the form of random controlled trials with larger sample size is needed to make the things very clear. Yoga has to be done under an expert's guidance.

4) Healthy diet : Adequate supply of appropriate nutritional components like calcium, vitamins D and C, phosphorus and proteins are important for the growth and development of the bones and joints. Calcium is the most important mineral for the normal growth and development of the bones. Deficiency of calcium also affects the functioning of cartilage cells. Men aged 50-70 years should consume 1000 mg per day of calcium and the women age 51 and older and men age 71 and older should consume 1200 mg per day. It is always good to meet our requirements by eating calcium rich foods and have supplements only when we do not get it through diet. Vitamin D is important for calcium absorption and mineralization of

bones. It is also associated with regeneration of the cartilage. Its deficiency increases the risk of OA in some studies and its supplementation may be protective in OA. An intake of 800 to 1000 international units of vitamin D per day for adults is recommended.

5) Avoid overuse or misuse of the joint : Continuous repeated movements and tasks, overworking of joints in certain occupations does hasten the development of OA. Jobs requiring frequent work in knee bending, squatting or kneeling position increase the risk of OA knee. Excessive squatting and sitting cross legged in day to day activities in our people especially the females could be one of the reasons for increased incidence of knee OA in our country. Taking necessary precautions like activity modification etc. can help reduce the risk of OA and help in its prevention.

6) Avoid joint injuries : Any injury of the joint like a fracture involving the joint, meniscus tear, ligament us injury etc. increases the risk of OA and its progression. Injury, in fact is the most important modifiable risk factor in OA of knee. As far as possible we should try to avoid injury to a joint and whenever we have it, it should be properly treated. Again, any pre-existing deformity of knee or hip does increase the risk of OA and its progression. Similarly any disease of the joint like infection, rheumatoid arthritis, crystal-gouty arthritis, haemophilia etc. makes the joint prone to secondary OA and its after effects like deformities etc. We should as a principal never take the things lightly, instead have a proper treatment as and when there is any injury or an affliction of the joint.

7) Correct the malalignment : Any malalignment of the joint adversely affects the load bearing of the joint, increases the chances of OA and its progression. When there is bowing – varus deformity that is very commonly seen in OA of knee, loading on inner side of the joint increases and this certainly increases the degeneration of the joint. As such, any malalignment of the joint needs to be corrected at the earliest as it helps in redistributing load from more degenerated

area to relatively normal cartilage, which in turn stimulates formation of new cartilage and may help reduce further damage.

8) Use of appropriate braces : Use of assistive walking devices such as knee brace, splint, walking stick or walker help in moderate to severe cases. Braces might somewhat unload the joints by shifting the weight from the most damaged portion of the joint. Supportive aids provide stability and improve symptoms, joint function and activities of daily living. Soft soled well cushioned shoes do help as they act as impact absorber and may be reducing load on knee.

9) Consult the doctor early : It is very essential that we stop self-medication, consult

the doctor at the earliest and have the proper treatment so as to have better outcome and reduce the chances of the likely complications. Education of the people in this regard is very essential. It is important that the treatment is undertaken before severe deformity, joint instability, contractures and muscle atrophy develop; as these problems certainly affect the overall results of the treatment- increase the chances of complications.

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Christian Medical College, Ludhiana,
Punjab Past President, North Zone
Orthopaedics Association*

Events of the Month

Vinayak Choram	22nd August 2020
Ganga Ashtami	26th August 2020
Ekadashi (Shukla Paksha)	29th August 2020
Purnima	02nd September 2020
Sahib Satam	09th September 2020
Ekadashi (Krishna Paksha)	13th September 2020
KP Balidan Divas	14th September 2020
Amavasya	17th September 2020

Note

**Panchak Starts on Sept 1, Ends on Sept 6
Panchak Starts on Sept 28, Ends on Oct 3**

**Bhadra (Krishan Paksha) from 04th Aug to 19th Aug.
Bhadra (Shukla Paksha) from 20th Aug to 02nd Sept.
Ashwin (Krishna Paksha) from 03rd Sept to 17th Sept.**

Pitr-Paksha

Purnima 02nd Sept 2020
Okdoh 03rd Sept 2020
Dwitya 04th Sept 2020
Tritya 05th Sept 2020
Choram 06th Sept 2020
Paancham 07th Sept 2020
Shishti 08th Sept 2020
Satam 09th Sept 2020

Ashtami 10th Sept 2020
Navum 11th Sept 2020
Dhashmi 12th Sept 2020
Ekadashi 13th Sept 2020
Dwadashi 14th Sept 2020
Triyodashi 15th Sept 2020
Chaturdashi 16th Sept 2020
Pitr-Maavas 17th Sept 2020



Mind Your Body

How to take care of your body posture while working from home?

Now that we're in the thick of the global Covid-19 pandemic, with hundreds of millions of people abruptly forced to work from home, it's an urgent topic to be discussed. Many of us are finding ourselves hunched over laptops on sofas or beds, perched on hard dining room chairs or subjecting our arms and wrists to ill-placed keyboards. For most of us, gone are the days when well-designed offices took care of all these problems for us.

So as we wash our hands and stay isolated to repel the coronavirus, how can we make sure we're not subjecting our bodies to a different hazard caused by bad work-from-home habits? Here are the top ergonomic tips for working from home, whether it's during a pandemic or not.

For this, first of all we need to understand the meaning of Ergonomics

Ergonomics is the process of designing or arranging workplaces, products and systems so that they fit the people who use them. Ergonomics aims to improve workspaces and environments to minimise risk of injury or harm.

Ergonomics is important because when you're doing a job and your body is stressed by an awkward posture or repeated movement, your musculoskeletal system is affected

Many people are struggling to make their home environments work as offices, but don't know how to do that effectively. Our homes are our sanctuaries, designed for our comfort.

But there are things we can do to keep in line with ergonomic principles.

While it is important to have right posture to avoid various physical health issues, it's equally important to allay mental issues too. So let's strike the right balance between maintaining the proper posture and being productive at the same time.

Physical Health Benefits of maintaining right body posture.

It protects you from various musculoskeletal issues like Low Back Pain, Cervical Spondylitis, Wrist pain, Tennis Elbow etc.

It saves you from developing a 'tech-neck' i.e., head down, back-bent slouching position and shoulders forward leaning. It improves blood circulation in the body. It makes your muscles stronger, especially of the back. It allows you to burn more calories

Wondering How Good Body Posture can lead to a Healthy Mind?

- a. It enhances the mental alertness
- b. It reduces mental fatigue
- c. It improves breathing
- d. It boosts energy level
- e. It leads to better productivity

Now let us know how we can avail all these benefits and maintain a good posture while working on our gadgets...

First things first! A prerequisite to adopting the right posture is setting up an ergonomic workstation.

1. Sitting & Working

Most of us prefer to sit and work; well it will help you adjust your workstation in the best

possible way. Here are some points to check on while preferring this method of working :

- ▼ The first thing to be taken care of is the device you're using (PC, laptop, iPad). They call it a laptop because that's what it was originally designed for. But having the laptop on your lap is the worst ergonomic position. Your laptop screen should be placed on a table at eye level.
- ▼ An ergonomic chair is suggested so that you can sit comfortably.
- ▼ Your knees should be bent by 90 degrees; it will help relieve extra pressure from your back.
- ▼ Make sure you support your arms either on the desk or the chair armrest. Ensure that while typing on keyboards your elbows are bent at 90 degrees.
- ▼ Keep your back straight, don't lean back or slouch forward.
- ▼ Take a break after every 20 minutes to change your posture and relieve your body.

2. Standing & Working

If you are looking for a change in the working posture, then standing and working is a good option to go for.

- ▼ Your laptop screen should be at your eye level.
- ▼ Make sure you use a hard place for your laptop.



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3. Using Couch or Bed

This has to be our favourite one! Sitting on sofa and working but while we choose this comfort zone of working, take care of the following key factors:

- ▼ Place the laptop on a hard surface and adjust the height of it parallel to your eye level
- ▼ Provide support to your back by putting some cushions behind
- ▼ Don't lower your neck and back while working.
- ▼ Keep your lower back straight and don't slouch your shoulders

TIP : Although this style is the most attractive one, at the same time it is not that healthy. So, using it for a short period of time can still be preferred but avoid it for longer spans.

What are some general tips to prevent things like eye, back, or wrist strain?

How do you know if you're doing it right?

“You can't be productive when you're in pain”.

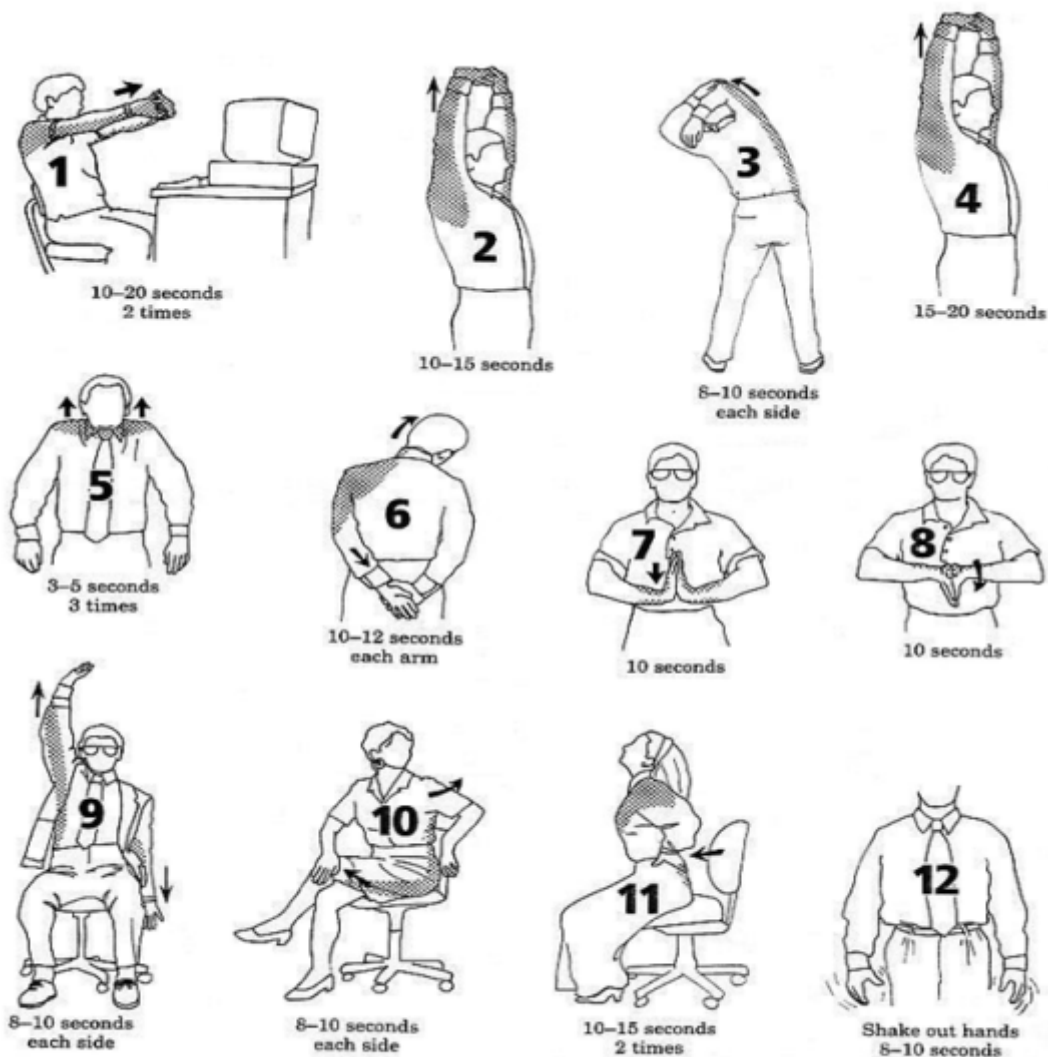
Find a working surface and chair in your home that puts you in the posture shown in the diagram above. - You know you're not doing it right when you have pain.

The point here, and with all ergonomics, is to avoid “micro traumas”: the tiny strains we put on our joints and muscles that may be invisible now, but will come back to bite us later with long-term ailments like muscular and skeletal disorders: carpal tunnel syndrome, inflamed tendons, muscle strains or finger, shoulder and back injuries.

The other consideration is lighting which should be adequate to support your focusing on tasks without eye strain.

Make sure to move – including your eyes. Our eyes are a muscle, so they need to move regularly as well. Every 20 minutes, take your eyes off your screen and focus on something 20ft away for 20 seconds, something which helps avoid eye strain.

Take micro-breaks. While at home, move around or talk to your friends by taking small breaks in between. They will work as the power boosters for you.



Get sunlight. Instead of just using your smartphone or moving around the house in your micro-breaks, move outside in the balcony or on the terrace to get some sunlight.

Do stretching. Try some freehand stretches and exercises to release the stiffness from your muscles..

Pay attention for pain

The basic idea with these tips is to take small steps to protect your body. It depends on the person, but bad habits in your twenties may not cause real problems until your fifties. Everyone's body is different, which is why you need to be as conscientious as possible. And if you feel pain, take that as a signal:

something clearly isn't working.

One of the lasting effects of Covid-19 could be that more companies will allow people to work from home in the future. So being mindful of WFH ergonomics could end up being a skill we'll use permanently.

Well ! Were you sitting with your back straight while reading this?

If yes, then you deserve a pat on your back. You are making room for a healthy mind space and body

Now you are all set to start working in your comfortable zone minding your physical and mental health.

Happy and Healthy Work Time to You!!!



- Dr. Mahesh Kaul



Cyber Jihad Against Kashmiri Pandits



Understanding Jihad is of paramount importance to defeat it. Jihadis are succeeding as its victims don't internalize its psychology and politics that thrives on intimidating the Kafirs. And this tactic is employed by them at any opportune moment to assault the Kafirs. Being inhuman is the principle of Jihad and therein lies its success rate. The moment its core philosophy of inhumanity and intimidation is decoded, Jihadis are on the back foot and forces them to ponder as to how their ploy was exposed.

The reason being that Jihadis of all hues from Asia to Europe and across all the continents have a universal principle that is to penetrate into the society of Kafirs by winning their trust and then strike at the opportune moment. It is this ploy that costs the Kafirs

their space and freedom. They feel that they are their friends and can bank upon them but they are mistaken and are proved wrong once they launch their assault.

They have waged wars in almost all societies where Non-Muslim communities are in power or are a minority. It does not matter to them. Their aim is to capture power by force and if they can't outnumber the Kafirs by force then they indulge in sabotage and subversion by using the instruments of the state to wreck those nations from within. Initially they capture the democratic spaces in the name of human rights or equal rights but with the opportune time in sight they overpower the system due to the international presence they enjoy in the various organisations that are otherwise meant to

uphold the democratic system. They are well strategized people who capture the world organisations in advance and indulge in internal sabotage and subversion.

Now they understand with the development of technology that the power struggle has shifted to the social media from where the discourse and narrative is created and almost all the heads of the state operate and present their policies to the masses for influencing the public opinion through social media. Jihadis are operating for the control of all spaces that lead to opinion making and control of power. They well understand that they can't leave this space if they want to subject the infidels to complete genocide which they have already completed in the physical and social space. Now they want to prove their hegemony and fascist control on the social media as well. So that the inhuman Jihad is taken to a new normal.

Kashmiri Pandit community is the foremost victim of this Islamic Jihad that reached its peak during the cold war in 1989-1990. And the outcome was that the Kashmiri Muslim Jihadis with the open support of Muslim Ummah inflicted the Genocide and religious cleansing on them. After their forced exodus from Kashmir; Kashmiri Pandits are fighting the survival battle and in this war of attrition they are leading the campaign against this most inhuman phenomenon called Islamic Jihad and have been successful in throwing away the mask from the faces of these Jihadis who used nuanced means to cover this genocide. Jihadis are well aware of this and thus in order to subvert the war against Jihad they have created the fifth column among the Kashmiri Pandits to derail this movement to defeat this Jihad. They know Kashmiri Pandits are well aware about the real nature of these Jihadis who hide their faces under sweet talk and be-

fool the other communities who don't know their ways of social operation and Jihadi strategy to capture the social and political space by deceit and infiltration.

As this struggle against jihad has shifted to the virtual medium that is social media that includes Face Book, Twitter, Whatts App and other intangible platforms and many groups have been created to sensitize the world community about the intent and inhuman process of Jihad.


Jihadis have infiltrated the social media groups through Fake IDs (that is using fake Kashmiri Pandit names or even fake or real Kashmiri Muslim names) and when they see an opportunity they subvert the narrative or sabotage this struggle by using derogatory comments or Jihadi interventions.

They even steal the posts or other data and then use it on their walls and Jihadi social media platforms to incite their jihadi supporters against Kashmiri Pandits. They even target the Kashmiri Pandit females through blackmailing tactic of abusing them in public by taking the screen shots of their posts and photographs.

Time has come that all Kashmiri Pandits delete these people from their friend lists (delete fake IDs in their friend list). And also detect these fake IDs from the Kashmiri Pandit groups and throw them out from both face Book and WhattsApp.

A new trend has started in Kashmir to impose the jihadi onslaught on Kashmiri Pandits who are active on social media and are taking Jihadi propaganda from Kashmir head on and nailing their lies.

Kashmiri Muslims who are not even in your friend list are trolling you and taking screen shots of your posts and pictures and comments and then posting these on their walls and inciting the people of Jihadi mindset to spit venom on these posts against Kashmiri



They even target the Kashmiri Pandit females through blackmailing tactic of abusing them in public by taking the screen shots of their posts and photographs.



Pandits and India. Even the screen shots of comments on your posts on face book and twitter are displaced on their walls.

It is a new way of intimidation devised by these Jihadis. When their (KM) walls are searched one finds that these are full with filth against Hindu Gods, India and Kashmiri Pandits.

When this new strategy is researched further, one finds even the Kashmiri Muslims who may be in Kashmiri Pandit friend lists are trolling you and sharing data to incite people. They make a dissenting comment on your wall in a nuanced way but they share this post on their walls and incite others in their friend lists to share and comment on what Kashmiri Pandits think in terms of their genocide and then they resort to abuse of even the females from the Kashmiri Pandit community who post patriotic posts.

Community needs to be aware of this new ploy to troll Kashmiri Pandits walls and timelines on social media by Jihadis who have penetrated every sphere and subject Kashmiri Pandits to intimidation and abuse. Most of you must be very much oblivious of this while the Jihadis are archiving your posts on your timeline and subjecting you to abuse.

This is being done with impunity and ruthlessness. This new Internet/Cyber Jihad of stoning Kafir is a part of the larger Jihad to even shrink the internet space of the nationalists when they have already snatched our HOMELAND by deceit and subversion.

Recently a very senior Journalist from Kashmir who used to work with BBC URDU SERVICE in 90s and now is with the Deccan Chronicle, a sister Concern of the Asian Age indulged in this cheap tactic. On the one hand he was very sweet on the wall of Kashmiri Pandit lady Journalist showing his dissent in a nice way but on the other hand he made the same post public on his wall inviting abuses and intimidation from the jihadis not only from Kashmir but across the border. This is just one example, there are many. So the nexus is very deep and well oiled.

The worst part is that the journalists from Kashmiri Pandit community who are the common friends of the Kashmiri Pandit Lady journalist and the so called senior Kashmiri Muslim journalist kept mum and gave him the free breathing space and abuse the community. These journalists are the extension of fifth column and constitute over ground supporters of the masked jihadis for their vested interests that have nothing to do with the community interest.

These quislings and show boys from the community are the victims of sickness of slavery and defeatist mentality. This is what has always marred the Hindu resolve and damaged the national cause.

Delete these jihadis from your friend list as they are breaching your privacy. They are acting both ways, eating their cake and having it too.

Signal is clear, now we are facing a war even in virtual space and so be prepared. Be aware that Cyber Jihad against Kashmiri Pandits is a new form of Jihad to violate our human rights after the religious cleansing from Kashmir—our HOMELAND. Jihadis are holding you in pincer. Thus only way out is to take them head on and defeat them in their own nefarious game. Don't be fence sitters. Call a spade a spade.

******* (Author writes on National Security Affairs, heritage, culture, tourism, philosophy Jammu & Kashmir. His book titled "Jammu & Kashmir Breaking the Subversive Web & A Way Forward" has been published recently.)**



- Rajiv Raina

Know Your KASHMIR

Winston Churchill said “The farther backward you can look, the farther forward you can see”. The situation of a Kashmiri pandith may be defined as explained above. Most of us have read far and wide but few of us have kept ourselves updated of present forget about the past. The excuses for such unawareness is shortage of historical literature but when we visualise the shelf of a library having books of history on Kashmir, we may be shocked as the voluminous material available. Baharistan-e- shahi and Tohfutul-Ahbab translated by Shri Kashinath Pandith to The Aborogines of Kashmir by Col. T K

Tickoo, there are hundreds of books on history of Kashmir available. I felt it necessary to ask a few questions to the subscribers of Naad as to refresh various historical events which have led to the genocide and consequent degradation of Kashmiri pandith community. The quiz carries a prize, a Sharda inscribed T-shirt for the one who scores the most. If there is a tie, the winner will be decided based on earliest response to the questionnaire. Please mail your answers to khandaraina@gmail.com or WhatsApp on 9958154848.

Q4. Which book records the following.... “People of Kashmir died like Insects in fire,” as Dulcha and his soldiers killed everyone they could lay their hands on. Those who fled to the forests and mountains were pursued, captured and killed. Men were put to the sword and women and children were sold to the merchants of Khita (Turkistan), whom the invaders had brought along. All the houses in the villages and cities were burnt along with the grains. Dulcha dealt a fatal blow to Hindu kingdom.

A. Rajtaringini B. Baharistan e shahi C. Tales of Kashmir D. Kashmir

Q5. Who perished with his army when he took 50000 Brahmins as slaves crossing Devsar Pass by heavy storms thereby getting buried by snow?

A. Achhala B. Marichi C. Dulcha D. Shahmir

Q6. When did Shahmir come to Kashmir who came from Swat along with his numerous relatives to seek employment. Suhadeva gave him a jagir (small territory) near Baramulla. Suhadeva also gifted a jagir to Lankar Chak, a Damara chieftain.

A. 1313 CE B. 1010 CE C. 512 CE D. None of above

Remembering Brij Nath Kaul

.....A Karma Yogi

- Chander M. Bhat



An organization dedicated to the ideals of Vedanta as propounded by Sri Ramakrishna, Holy Mother Sri Sarada Devi and Swami Vivekananda got its birth in Srinagar on the day when Swami Vivekananda first visited Kashmir in 1897 and in a letter to his brother disciple, Swami Brahmananda wrote:

“.....there is no place as beautiful as this; and the people also are fair and good looking,” (Complete Works of Swami Vivekananda, Vol. VIII).

Swami Vivekananda had a great desire of establishing a centre of Ramakrishna Math and Mission in Kashmir. But due to certain reasons the idea could not get a practical shape at that time. So the spark remained there for a pretty long time. It smoldered slowly inside the hearts of ardent devotees and finally leaped out as a big flame when in 1956 the present Ashrama came into existence though at that time under the name of 'Sri Ramakrishna Vivekananda Sevasadan'. It was through the efforts of a group of devotees lead by Prof. Brij Nath Kaul that a small hall was constructed and Sri Ramakrishna's likeness installed. The daily activity at that time was limited to daily evening 'Arati' and Bhajan programs. Regular Sunday meetings were held in which the Gospel of Sri Ramakrishna was read. At times men of deep study and scholastic taste would join the devotees and give discourses. This continued for some years.

Prof. Brij Nath Kaul was one of those great souls who gathered round the magnetic personalities of Sri Ramakrishna Paramahansa and Swami Vivekananda and afterward became instrumental in the fulfillment of their divine mission in Kashmir. He was born on the 17th of May 1942 in an enlightened family at Raghu Nath Mandir Mohalla in Srinagar. His mother Smt. Tarawati Kaul (1907-1996) was intensely devoted to the Goddess Sharika and used to go to the shrine at Hari Parbat almost every week. His father, Pandit Sham Lal Kaul (1906-1970) was an Officer in Jammu and Kashmir police department. He was no less pious than his devoted wife.

His childhood name was Lokesh and children born in the family children started to call him as Papaji. Papaji from his childhood was interested in studying religious scriptures, used to attend evening Aarti at Raghu Nath Mandir, and developed an interest in Ramakrishna Vivekananda Philosophy. Papaji was a keen cricketer and listening to Classical Music was his pastime. He was a celibate.

Papaji started his early education in a local school at Raghu Nath Mandir, Srinagar, and later shifted to Mission School, Fateh Kadal. After completing M. Sc. in Physics from Kashmir University, he was appointed as Professor and served in different colleges in Srinagar from 1964 to 1992. In the year 1992 he resigned from the service and dedicated himself fully to serve the

cause of the Ashram.

The activities of the Ashrama slowly spread under the leadership of Prof Kaul and more and more devotees got attracted to the center. This necessitated a bigger complex and as a result, with the generous cooperation of Samaj Sudhar Samiti, Ashrama started constructing a library, a dispensary, an auditorium, and a Shrine in the complex of Shivalaya Temple, Chota Bazar, Srinagar. He was instrumental in collecting the funds for the purpose and it was due to his efforts that the project was completed.

Prof. Kaul nurtured the Ashram in every field despite all odds, especially during the period of militancy in Kashmir. After the mass exodus of Hindus he decided to stay back and serve the people of Kashmir. From the year 1990 to 1998 he single-handedly managed all the activities of the Ashrama which include daily puja, maintenance of lawns (spread over an area of about 8 kanals), correspondence, maintaining of Ashrama Accounts, etc. He built a beautiful garden within the complex by procuring different kinds of flower plants from the length and breadth of India as he was very fond of gardening. To serve the poor, particularly rural people of Kashmir, he started a charitable dispensary and free medical check-up facility at the Ashram. By his dedicated and selfless service, Prof. Kaul is being held in high esteem by both the Hindus as well as the Muslims.

As a result of his dedication and sacrifice, the Ashram has become a branch centre of the Ramakrishna Order with its Headquarters at Belur Math, Kolkata. He was nominated as the President of Srinagar Centre by the Headquarters. It was due to his inspiration and love that many boys from Kashmir were greatly inspired by the Ramakrishna Vivekananda ideology and some of them even joined the Ramakrishna Order.

Prof. Kaul was awarded “Vivekananda Medal 2009” in recognition and appreciation of his valuable contribution and utmost dedication to the uplift of the common people of Srinagar, Kashmir, irrespective of caste, creed, and religion. This prestigious award was presented by the Hon'ble Governor of West Bengal, Shri Gopal Krishna Gandhi

Prof. Brij Nath Kaul left his mortal soul on 31st January 2020 in New Delhi.

Bab, as his devotees used to call him, was not envious but a kind friend to all living entities, who does not think himself a proprietor and was free from a false ego, which was equal in both happiness and distress, which was tolerant, always satisfied, self-controlled and engaged in devotional service with determination, his mind, and intelligence was fixed on Sri Ramakrishna. Prof. Kaul's sterling qualities, devotion, humility, and service were remarkable and created the right type of atmosphere and inspiration for others to live the ideals of the Ashrama in the true spirit.

Condolence Message

APMCC and PM Package employees pay their condolences to Vinod Pandit on passing away of his beloved mother Smt. Usha Rani Pandit on 10th August at Jammu. Special prayer ceremony was organised at Jammu and Mattan for departed soul. Om Shanti!!



>> COUNSELLING**Professional Courses Distinct to Engineering**

No distrust, engineering courses are more attractive than the diverse professional courses. But the alternative professional courses have the same significance. Among the alternative specialist courses are pharmaceuticals, veterinary science, agriculture, law, management, education, chartered accountancy, information automation, computer courses and vocational courses.

During the last few years, there is a decrease in the acceptance to engineering courses. As per a study of 2017-18, 40 percent of students were studying humanities courses, 20 percent science, 20 percent commerce and 20 percent in the engineering, management and other courses. There was a decline of 6.3 percent in the professional courses and picked up by the same percent in general courses. Since 2016 to 2019, All India Council of Technical Education (AICTE) closed 128 engineering colleges across the country. This was what the Human Resource Development (HRD) Minister, Ramesh Pokhriyal Nishank stated in the Lok Sabha on December 4, 2019. This was owing to the slighter number of admission seekers. The Minister too informed the parliament on July 17, 2017, that three seats of IITs stood unused in the year 2011, fifty in 2015, 96 in 2016 and 121 in 2017. In 2019, IITs surveyed market opportunities and enhanced seats in those disciplines where the employment of the pass-outs was assured. There was no idle seat in IITs in 2019. The Minister, answering a written question in April 2019, informed that in 2019, 10,988 engineering seats remained unfilled.

At the root of the problem is mushrooming of low-quality engineering colleges over the years. As students from such colleges fail to get suitable jobs, they face decline in enrolment.

List of Professional Degree Courses distinct to engineering in India**1) Bachelor of Optometry**

The paramedical course is offered as a 4-year undergraduate course in medical and paramedical colleges across India. Bachelor of Optometry course or B.Optom is designed to impart knowledge related to eyes, vision and optics.

Areas of Employment are Government and Pvt Optometry Clinics, Hospitals, Orthotic Optic Manufacturing Stations, etc.

The higher education prospects for B.Optom graduates include Master of Optometry, M.Sc in Optometry, PD Diploma in Ophthalmic Technology, MBA and PGDM.

2) B.A. in Fashion and Textile Design

There are 18 BA Fashion & Textile Design colleges in India offering 18 courses. An undergraduate course which seeks to implant a creative edge through its diversified area of work. It deals with creating a dimensional approach towards pattern in clothing, incorporation of textiles, designing variety of products from home furnishing to office furnishing.

3) Bachelor of Visual Communication (B.V.C)

The Bachelor of Visual Communication (BVC) is a popular 3-year undergraduate programme offered in the mass communication colleges in India. Also commonly offered as either a BA in Visual Communication or BFA in Visual Communication, the course is designed to train and qualify students in the field of static or active image reproduction.

As mentioned above, there is a range of degrees available under Visual Communication and each course will offer a different academic background to the field. Therefore, it advisable to go through the admission and course requirements of each course offered by the college of your choice.

Career Options are in Film Industry,

Web Series, Advertising and Marketing Industry, PR Firms, Visual Design and Production Exhibitions

There are plenty of industries and areas of employment available after graduating from a BVC course. Among these industries, the job profiles for a Bachelor of Visual Communication graduate can be as follows, Digital Photographer, Media Marketing Executive, Graphic Artist, Production Assistant, Videographer and Advertising Executive.

Some of the higher education options after Bachelor of Visual Communication include, Master of Visual Communication, Master of Mass Communication, Master of Journalism and Mass Communication, PGD in Journalism, PGD in Visual Communication and PGD in Mass Communication; and many more.

4) Bachelor of Tourism and Management

BTM program is great for aspirants who love reading and knowing about different places, countries and are fascinated by travel and its essential components. The course is aimed at providing students with in-depth knowledge about tourism and hospitality trends. BTM graduates are hired by both private and government sector companies. BTM course helps students specialise in the industry-specific knowledge and make them job ready for fields such as hotels, vacation resorts, retreat hotels, campgrounds, holiday accommodations and others. Given below are some of the popular employment areas (government and private sector) for BTM graduates:

- ▼ Tourism Boards
- ▼ Government Hotels
- ▼ Government Tourist Information Centres
- ▼ Travel Companies
- ▼ Travel and Ticketing Sites
- ▼ Travel Agencies
- ▼ Travel Offices & Administration

5) Bachelor of Vocation (B.Voc)

BVoc (Bachelor of Vocation) is an emerging course in India that aims at providing adequate

skills required for a particular trade to candidates. The course is different from traditional academic programmes as it deals more with application-based studies rather than focusing on only theoretical knowledge. There are a number of colleges and universities in India that offer BVoc courses in tie-up with different industries.

There are about 123 B.Voc colleges in India. The BVoc course is an interdisciplinary course available under a variety of disciplines like Medicare, Engineering, Arts, Sociology, Science, Banking, etc.

The University Grants Commission (UGC) has launched a scheme on skills development based higher education as part of college/university education, leading to Bachelor of Vocation (B.Voc.) Degree with multiple exits such as Diploma/Advanced Diploma under the NSQF (National Skills Qualifications Framework).

Some of the popular BVoc job profiles include computer operator, accountant, food technologist, beautician, product development engineer, design engineer, research scientist, bio-chemist, home economist, vocational teacher etc.

6) Bachelor of Fine Arts (BFA)

Bachelor of Fine Arts (BFA) is a three-year undergraduate programme which is the academic study of visual work of art such as painting, dance, sculpture, photography, painting, and others. The course is also known as Bachelor of Visual Arts (BVA). It is a great career choice for the aspirants who enjoy imagining and creating something new. BFA offers students professional training standards, cultural exposure, aesthetic awareness and knowledge about different types of arts.

A bachelor's degree in Fine Arts can lead to various employment opportunities such as ceramics, animation, drawing, film production, craft artist, fine artist, art teacher and others. Interested candidates can pursue further studies and choose to pursue a master's degree in photography, fine arts, ceramics, creative writing, and any other degree in the

field of fine arts.

7) B.A. in Jewellery and Accessory Design

Jewellery design prepares you to embark on a glamorous and glittering career. Jewellery Designer, Jewellery Manager, CAD Designer, Gemologist, Diamond Grader, Freelance Designer, etc. are the job profiles.

The course deals with the subjects related to jewellery design from conceptualization, designing, drafting, and material science, making and finishing aspects of jewellery. The course helps to keep abreast of international trends in jewellery design. The program teaches about all the facets of jewellery trade – from mastering, hand-rendering and casting to analyzing and appraising gemstones and acquiring computer-aided design skills.

Council of Architecture to conduct NATA 2020 in online mode

The Council of Architecture COA has released the notification to inform about the date and mode of examination for the National Aptitude Test in Architecture (NATA) 2020. As per the notification the exam will be conducted in online mode and the first test will be conducted on August 29, 2020 for both Parts A (Drawing test) and Part B (Test on Scientific Ability & General Aptitude). The date for the second test is not announced yet.

The notification reads, "the Council has also arranged test centres for candidates having a network issue in their places of residence or stay. "The candidates may opt to appear for NATA 2020 from their respective places of residence/stay or at the Council allotted test centre in case they do not have network connectivity or technical/hardware resources such as PC, laptop, webcam, etc."

The part-A Test (Drawing test) will now be a preferential choice type test which is to be answered on a computer or laptop. The syllabus for part-A has also been revised.

The revised syllabus of Drawing Test is as follows –

- ▼ Understanding the important visual principles in a composition (2D OR 3D) such as balance, rhythm, direction,

hierarchy, etc.

- ▼ Understanding geometry and the ability to visualize shape and solve geometrical puzzles to test spatial intelligence;
- ▼ Understanding color theory and the various terminologies to test color scheme awareness and knowledge;
- ▼ Visual system interpretation and perception to test graphical similarities and other properties; Ability to understand spatial relationship between objects, and to visualize images and scenarios;
- ▼ Tests for cognitive ability: perception, attention, recognition, memory etc.

Candidates and parents are advised to keep visiting the official website of NATA for The last date for registration for NATA 2020 examination has been extended to 16 August 2020.

»» ADMISSION ALERTS

Kurukshetra University Admission

M.A, M.Sc, M.Com, Law : LL.B. 3 Yr. (Professional); B.A. LL.B. (Hons.) 5 Yr. Integrated; LL.M. Pharmacy : M.Pharmacy. Management : MBA 2Yr.; MBA 5 Yr.; Tourism & Hotel Mgt. : MTTM; MHM & CT; BHM&CT, Mass Comm. & Media Tech., M.A. (Journalism & Mass Comm.); M.Sc. (Mass Comm.); B.A. (Mass Comm.); B.Sc (Graphics & Animation); B.Sc (Multimedia); B.Sc (Printing & Packaging Tech.), MCA 2-Yr. etc.

- ü Candidates can apply online through the University website www.kuk.ac.in. for admission to all the courses.
- ü Last date for submission of online Application Form for the above courses: 21 August 2020
- ü Admissions to the courses will be made on the basis of merit of the qualifying exam. No other Weightage will be given.
- ü Prospectus can be downloaded from the website of Kurukshetra University, Kurukshetra: www.kuk.ac.in or Admission Portal: <https://kukadmissions.in>.
- ü Additional/supernumerary seats for Kashmiri Migrants/Kashmiri Non-

Migrants are 02 seats

MDU Centre for Professional and Allied Studies (MDU-CPAS), Gurugram, a satellite Campus of Maharshi Dayanand University, Rohtak

- ü End date MBA 14 August 2020
- ü Prospects are available at <http://mdu.ac.in>
- ü Counselling for admission to the programs will be held through online mode.
- ü Admission on the seats earmarked for Kashmiri Migrants quota will be made on the basis of marks in the qualifying examination.

Rajasthan Engineering Admission Process (REAP)

Rajasthan Technical University has notified admission to B.Tech and B.Arch.

A number of seats in each of the institutions will be reserved for Kashmiri migrants.

- v Last date for payment of online application cum registration fee of Rs. 250/-for B.E./B.Tech Course is 20 August 2020 and for B.Arch 03 October 2020.
- v Last date for submitting online application cum registration form for B.E./B.Tech Course is 21 August 2020 and B.Arch 05 October 2020.
- v Date of commencement for filling of the Online Application cum Registration form for B. Arch is 21 September 2020.
- v Candidates Qualifying NATA (B. Arch.) or JEE Main-2020 or Any other Aptitude Test conducted by Competent Authority of the State Government for session 2020 are eligible to apply.
- v For details of schedule of activities visit the REAP portal www.cegreap2020.com

Government of National Capital Territory of Delhi Admission to Diploma Programmes

The candidates can register for online admission from any of the internet access points through the Website <https://delhidiploma.admissions.nic.in>.

- v Registration shall remain open up to 3rd September 2020.
- v Reservation for Kashmiri Migrants and

Kashmiri Pandit/Kashmiri Hindu Families (Non-Migrant) living in Kashmir Valley will be as per MHRD letter no. F.No.3-4/2017-NER dated 15.10.2019)

- v First preference for admission will be given to Kashmiri migrants registered in Delhi up to 11.6.2001.
- v Second preference will be given to Kashmiri migrants registered in Delhi After 11.6.2001.
- v Third Preference - Kashmiri Pandit/Kashmiri Hindu Families (Non-Migrant) living in Kashmir Valley.
- v Fourth Preference - Kashmiri migrants settled outside Delhi will be considered.]
- v Information Bulletin can be downloaded for details from the website <http://tte.delhi.gov.in>, & <https://delhidiploma.admissions.nic.in>

Haryana State Admission to all Diploma Engineering

Admission in Diploma Engg. Course including Kashmiri Migrant category shall be made on the basis of merit of Secondary School Examination (Matriculation) or equivalent qualifying examination.

- v Applications for admission in all Diploma Courses are to be filled online at www.onlinetesthry.gov.in
- v The end date to register online is 3 September 2020
- v Seats upto maximum 5 percent of sanctioned intake in each branch are reserved for wards of Kashmiri Migrants in all AICTE approved institutions.
- v Prospectus-2020 is available at www.hstes.org.in.

PMSSS for 10+2 Students of J&K & Ladakh

- v Online Registration for the Academic Session 2020-21 under Prime Minister's Special Scholarship Scheme is extended up to 31 August 2020.
- v Candidates having domicile of Union Territories of Jammu & Kashmir and Ladakh and having a family income of Rs. 8.00 Lakh or less per annum can apply. The students must have qualified 12th from J & K Board or CBSE from the

Schools of UT J & K and Ladakh.

Delhi University

- ▼ New registration open for students.
- ▼ Closing Date of Registration For Merit Based Admission: 31st August 2020.
- ▼ <https://ug.du.ac.in/>

University Institute of Legal Studies PU, Chandigarh

Panjab University will hold PU-B.A./B.Com. LL.B. (Hons.) 5 years Integrated Course.

- ▼ Entrance Test-2020 on 04-10-2020 (Sunday) at Chandigarh.
- ▼ Any candidate who has passed in the 10+2 Examination of the recognised Board/University/Council shall be eligible to appear in the Entrance Test.
- ▼ After the declaration of result of Entrance Test, the Admission Form shall be available at Panjab University website <http://uglaw.puchd.ac.in>
- ▼ The last date for uploading of photograph, signature with rest of the information on the website for final submission of Entrance Test Form is 25 September 2020.

CAT 2020 Common Admission Test

Indian Institute of Management (IIM) Indore is the examining body.

- ▼ As per the notification, the CAT 2020 Exam will be held on November 29, 2020 in two sessions – the morning slot and the evening slot.
- ▼ The application process for the same has begun from August 5 and will conclude on September 16, 2020.
- ▼ Candidates can check the complete examination schedule available on the official site of IIM CAT at iimcat.ac.in.

IGNOU extends the last date for Admission and Re-Registration

Indira Gandhi National Open University (IGNOU) has extended the last date to apply for Fresh Admission and Re-registration for July 2020 session to August 16, 2020, through the official website: <https://ignouadmission.samarth.edu.in/> and for Re-registration through onlinerr.ignou.ac.in.

- ▼ IGNOU re-registration is applicable only

to the candidates who are already enrolled with the University in various undergraduate and postgraduate programs of two-three year duration. One can re-register for the next year/semester of the Program irrespective of whether one has submitted the assignments or appeared in the term-end examination of the previous semester

- ▼ IGNOU is offering 13 online courses. The varsity has added another 24 courses on the SWAYAM Portal taking the total number to course to 45.

»» EDUCATION NEWS

AICTE Directs Institutions to begin the fresh batch of Classes by October 15

The All India Council of Technical Education (AICTE), the country's technical education regulator, has asked the nearly 10,000 institutions under it to begin classes for the fresh batch of students by October 15 and also complete final-semester exams by then.

UGC refuse to alter its notification

The University Grant Commission has submitted a 50-page affidavit in Supreme court stating that the commission will not alter its July 6 notification, in which it has mandated the university to conduct final year exams by September 30, 2020.

It also stated that the decision has been taken to protect the academic future of students.

»» SCHOLARSHIPS

National Scholarship for School to Post Graduation Level

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

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

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



AIKS Matrimonial Service



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



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



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



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



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



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



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



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



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



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



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



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



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



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



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.

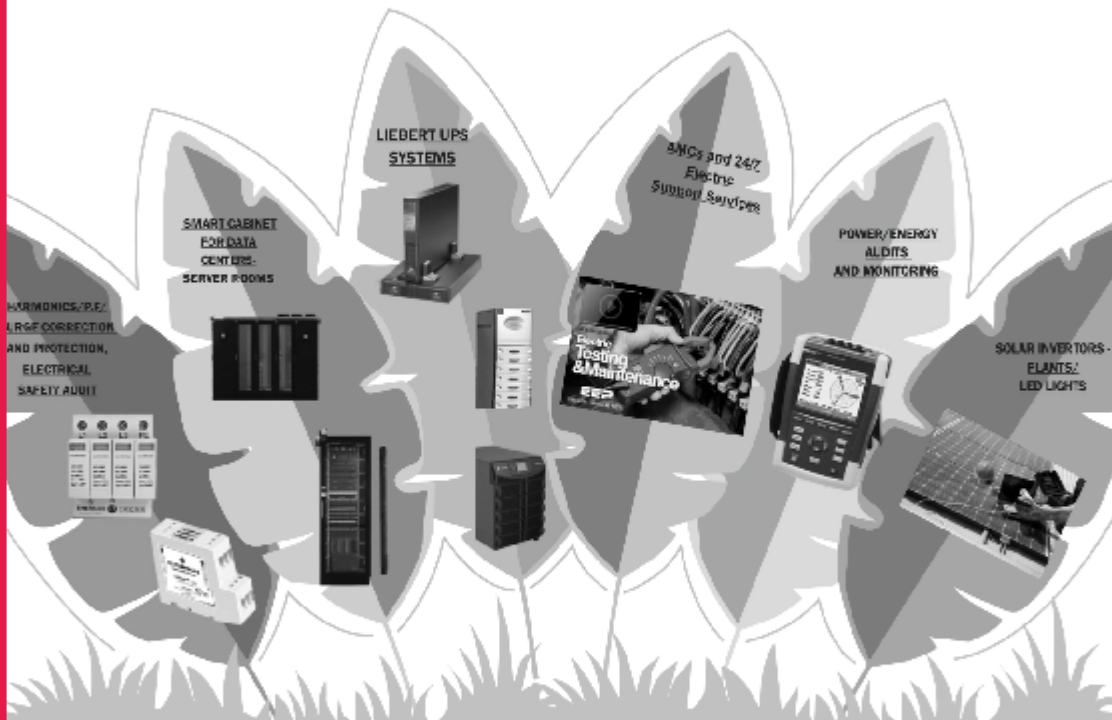


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Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

The President
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Dear Sir,

I hereby apply for Life membership of the All India Kashmiri Samaj.
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Date of Birth : **Father's/Husband's Name :**

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

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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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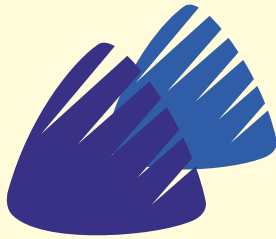
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OBITUARY



"The man is a success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of children; who has filled his niche and accomplished his task; who leaves the world better than he found it; who looked for the best in others and gave the best he had"

– Robert L Stevenson

SHRI CHUNILAL PANDITA

With profound grief and sorrow, we deeply mourn the demise of our beloved Shri Chunilal Pandita (fondly called "Papaji"), son of late Shri Shiv Jee Pandita, who left for heavenly abode on 4th Aug 2020 at his residence in Bangalore, Karnataka. Born and brought up in Wadipora village, Dist. Kupwara, he grew up to be a reputed teacher (M.A., M. Ed) by virtue of his hard work. He was revered and loved by students and colleagues and retired as the Principal of District Institute of Education and Training, Basoli, Jammu.

He will always remain in our hearts and memories as a doting father, grandfather, husband, brother, friend, teacher, guide and above all a great human being. His powerful presence, kind words and pearls of advice will be dearly missed. We hope to carry with us his principles of discipline, integrity, and lifelong learning in our journey ahead.

May God grant eternal peace to his departed soul and continue to shower blessings on all of us.

Deeply Missed and Remembered By :

Wife : Smt. Parmeshwari Pandita

Son & Daughter-in-law : Sudheer and Achala Pandita (9845666001)

Daughter & Son-in-law : Shamita Pandita & Vinodji Pandita (9419218288)

Grand Children : Sagar Pandita, Ellora Pandita and Kalhan Pandita

Sister-in-law : Smt. Pran Pyari Pandita W/o Late Sh Moti Lal Pandita

Brother and Sister-in-law : Shri Som Nath Pandita and Smt. Nirija Pandita

Sister : Smt. Sheela Lidhoo W/o Late Shri Makhan Lal Lidhoo

Sister-in-law : Smt. Ushaji Pandita W/o Late Shri Mararaj Krishan Pandita

Brother-in-law and Sister-in-Law : Shri Makhan Lal Bhat and Smt. Jaikishori Bhat (9891830346)

Sister-in-law and Brother-in-Law : Smt. Umaji Pandita and Shri Dwarika Nath Pandita (9891836878)

and Samast Pandita, Lidhoo, Bhat, Raina Parivar and close Friends.

The advertisement is set against a grey stone wall background. It features several framed elements:

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