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KASHMIRI PANDIT MARTYRS' DAY

14 September

कश्मीरी पंडित बलिदान दिवस



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THIS MONTH'S COVER

This month cover page depicts Kashmiri Hindus who were killed by terrorists in Kashmir

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Homage To Martyrs

Dear Readers,

On 14th September we shall once again remember our martyrs who fell to the onslaught of terrorism perpetrated on the peace-loving community of Kashmiri Hindus by the forces inimical to India. This onslaught led to the exodus of Kashmiri Hindus from their homeland in 1989-90, and since then we remember our martyrs year after year. This year we shall enter in the 30th year of its observance.

The genocidal attrition started with the selective killing of the Kashmiri Hindu community members. First, the individuals were targeted and then families and subsequently the whole neighbourhood was annihilated. The gruesome murders, that was part of the genocidal war launched on the community, was part of the bigger scheme that included the cultural genocide to exterminate the religious symbols and aesthetics of the community in Kashmir. The aim was to prepare the path for the establishment of the Sharia-governed society that has now attained the form of Islamic para military society which thrives on the barbaric dictum of demolishing the place-consciousness of Kashmir and render it devoid of its Hindu civilizational imprints.

Kashmiri Hindus, being the upholders and originators of this civilizational continuity, were targeted as they posed the threat to the jihadi objective of wresting away Kashmir from the

territorial ambit of the Indian nation. Kashmiri Pandits were the impediments to their larger design of attaching Kashmir with the Pan Islamic Ummah and declaring a clear-cut war against the Indian nation. But Indian nation failed to internalize this reality and has been treating the jihadi problem as governance issue which can be resolved just by devolution of political powers. Indian state has always believed Muslim communalism in Kashmir can be handled if more

powers are given to the over ground half-separatists. But this has boomeranged and further witnessed the unhinging of Jammu and Kashmir from the national mainstream.

This challenge is well understood by the Kashmiri Hindus and that is why they became the frontline targets of jihadis and were subjected to religious cleansing. But Indian political class never realized the import of this pain and suffering.

The martyrdom attained by the community members in the line of defense to save their Dharma and the nation is unparalleled. It is due to their sacrifices in thousands that we have been able to reaffirm our resolve to take these jihadis head on and defeat them in their game of false propaganda. But the enemy has been shrewd enough to destabilize our community by developing the fifth column from within, who play the game of subversion for the jihadis and try every bit to defeat our resolve to reverse our religious cleansing. The worst part is that these



fifth columnists have penetrated the rank and file of the mainstream political space and are working as the over ground arm of jihadis to wreck the community from within. Thus, this war to regain our ancestral homeland must be fought on two fronts: one internal and other, external. So that the sacrifice and martyrdom of our martyrs does not go waste.

The wanton killings along with disinformation campaign against minority Hindu Pandits were a part of well-calibrated and conceived plan of Pakistan. It was executed by their network of terror organisation in Kashmir which included JKLF, Hizbul Mujahedeen, Allah Tigers, Harkat-ul-Ansar, among others. A well-researched analysis will bear out that atrocities and vandalism out-performed even the mediaeval times. The ruthless bestiality and barbarity were evident in abundance during the genocide of Kashmiri Hindus. Therefore, it is imperative upon the victims of genocide to remember those innocent lives who fell to the bullets and sensitize the world that struggle in Kashmir is not a freedom movement, but Jihadi battle which is evident in many places around the globe.

Hindus of Kashmir always stood with India and its secular values as espoused in the Indian Constitution. Therefore, this minority community, representing first line of Indian nation in Kashmir, were a resisting force against the radicalization of the valley. Hence, it was this community which was made the prime target of violence, rapes, mutilations and torture, with the aim of obliterating the peace-loving nationalist community of Kashmiri Hindus from their homes and hearths. It was bloodlust and the crystallization of hatred with “a willing complicity” of the majority community in the Genocide of Hindus.

Killings of Kashmiri Hindus were accompanied with torture and atrocities like what Jews faced under Nazis or what the Greeks and Armenians faced from Turkey. The barbaric methods used sent shivers down the spine of those who saw, read or heard about these. Burning wax were poured on sensitive parts of body, eye balls were gouged out, breasts of women were cut, nails were driven on foreheads, bodies were hanged on trees, strangulation by steel wires, drowning, dragging to death, burning alive, were among many other methods used as part of atrocities so as to force the Kashmiri Hindus

community to leave the valley out of fear. Series of threats were issued to the Pandit families, hit lists were pasted on the houses, false allegations were levied along with carrying out bomb blasts and stone pelting on the minority Hindu houses.

Brutalities against minority Kashmiri Pandit's disregarded international covenants such as Universal Declaration of Human Rights and United Nation Covenants on Human Rights adopted in UN General Assembly in 1966. The grievous injuries on victims of Jihad are testimony to the tortures. What is surprising that there was silent connivance of the established political institutions and governmental organizations. The hapless Hindus were left to fend for themselves.

Kashmiri Hindu community have been seeking the judicial probe in line with Nuremberg trial to bring the perpetrators of the genocide to justice. The community has a hope under the new dispensation led by PM Modi that killers would not be spared, and justice would be done with the families who have lost their dear ones. With renewed mandate to govern the country, PM Modi must act on neutralizing the terror enterprise along with support base in Kashmir to make the valley peaceful and allow the modern industrial sector to set their footprints.

Special Issue of Naad

This special edition of Naad is devoted to bringing untold stories of Kashmiri Hindu genocide in public domain. The stories in this issue are testimonials from the family members of those who fell to jihadi onslaught. The cover stories included in this issue are.

- Telwani massacre where Ashok Kumar Raina, Veerji Pandita and 7 year old Anshu Raina were killed in cold murder on 4th February 2000.
- Susheel Kumar Kotru killed on 23rd March 1990 in Rainawari.
- Martyrdom of Chaman Lal Kaul and Somnath Raina on 24th June 1990.
- Gruesome killing of Bal Kishen Ganju on 19th March 1990.
- Strangulation of Jaggar Nath Pandita in Handwara on 6th October 1990.

मनील नैन गणक



Remembering Our Martyrs

It is 31 years since the broad daylight killing of Sh. Tika Lal Taploo by the radical Islamists of Jammu Kashmir Liberation Front (JKLF) in the vicinity of his house on 14 Sept 1989. Prior to this killing a few Kashmiri Pandits had fallen victims to the rising trend of armed militancy in Kashmir. Such killings had been witnessed since the middle of previous year (1988), initiated through bomb blasts and isolated killings of both Kashmiri Pandits as also few pro-India Muslims in the valley.

But killing of a prominent Kashmiri Pandit, who was the State Vice-President of BJP, a known community activist, popular among both Hindus and Muslims of the area, was to send an unambiguous message to everyone in Kashmir, for the state as a whole and to the rest of the country that Kashmir has now truly risen in revolt and now onwards the armed rebellion will be a no-holds-barred fight against India. However, when dissecting the killing in all its dimensions, it became clear that the

message had many other dimensions; at one level it signaled a warning to Kashmiri Pandits that the overwhelming Muslim majority of Kashmir will not treat the former as friends any more, but as its enemy; at another level, it was a clear message to India that the days of resolving Kashmir issue through dialogue and negotiations was over and now Kashmiri Muslims were prepared to fight a Jihad. At the same time, this killing also signaled to Pakistan that Kashmiris were now ready to act as the frontline warriors of Jihad that the former had planned to launch some years back and for whose initiation and prosecution, preparations had been going on for many years under the watchful eye of Zia-ul-Haq and his Islamist supporters within Pakistan.

Consequently, between 14 Sept 1989 and 19 Jan 1990, when the actual exodus began, there were numerous killings. These included well known and prominent members of our community, ordinary young professionals, businessmen, women

and even the harmless elderly. What sent shock waves across the community was the brutal manner of these killings; rape of women and ruthless torture of way laid/abducted members of the community, before they were brutally killed.

After our exodus from Kashmir, our community has been observing 14 September every year as Balidan Divas (Martyr's Day). This year, due to the restrictions imposed by Covid-19 pandemic, most KP Organizations are conducting programmes on virtual platforms. Over the years, AIKS had also been joining this programme initiated by Jammu Kashmir Vichar Manch (JKVM) at B K Ganjoo Park every year. However, this year JKVM decided not to invite AIKS. Consequently, AIKS is conducting its own webinar through which all out affiliates will join to pay homage to our Martyr's on the eve of Balidan Divas, i.e. 13 Sept 2020. AIKS considers the event as a significant step in building up and strengthening bonds among its affiliates in pursuit of our policy to be the voice of community on important issues.

Such occasions are also a time to assess where exactly we have reached in achieving the most important goal of our struggle in exile, rehabilitation of our displaced community in Kashmir with security and dignity. It is well-understood that Kashmir is a many-layered problem. Our own exodus, though an important issue, is also one of the layers of this imbroglio. This NDA government, during the last 6 six years

of its being in power, have taken significant and radical steps to integrate the State with the rest of the country. However, very little seems to have been done in terms of our rehabilitation in Kashmir. What is even worse, some of the recent decisions, like of issue of domicile certificate, etc. were handled in a very ham-handed manner, which created doubts in the minds of our community. AIKS had to bring all these issues to the notice of the Govt of India for rectification. Subsequently, the Govt did incorporate some changes in the procedure to make the process a little easier for the exiled community. But the overall impression conveyed was that our community's concerns do not figure in the government's policy.

Over all, it can safely be surmised that whereas at the highest level decisions taken/implemented will strengthen the Union Territory's bonds with India, however, for Kashmiri Pandits the dream of returning to Kashmir is still as far away as it was before. However, it is also a fact that displaced Kashmiri Pandit mostly agrees on two points; first, if any government has the will and the power to rehabilitate us in Kashmir, it is this NDA government and second, as long as this government is in power at the centre, we can continue to hope that we will go back. Therefore, we survive on hope. END

- Col. Tej K. Tikoo

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General Secretary's Column

AIKS writes to Lt. Governor UT Jammu & Kashmir

UT Government as per Government Order No. 52-JK(DMRRR) of 2020 dated 16.05.2020, Kashmiris living anywhere were asked to register themselves with Relief & Commissioner (RC) Jammu, before they could apply for issuance of Domicile Certificate. Similarly, SO166 was issued on 18 May 2020 as J & K Grant of Domicile Certificate (Procedure) Rules 2020. Method to get these certificates are offline and online.

Receiving the grievances from the members of the community that online procedure had so many glitches that the displaced community was losing patience and had started doubting the intentions of the government of Jammu & Kashmir's UT.

Over a hundred persons from various parts of India and outside had apprised about the obstacles they were facing.

Col Tej K Tikoo (Retd), President AIKS, called an emergency meeting to discuss the important issue. It was resolved during the meeting to bring the issue to the notice of the Hon'ble Lt. Governor J&K UT and Financial Commissioner Revenue, Jammu & Kashmir Government.

Accordingly, AIKS sent the letters to the Lt. Governor and FC Revenue apprising them of the difficulties faced by the applicants while submitting documents online.

AIKS has been given to understand that the Lt. Governor has taken up the matter with his administration and given direction to rectify the identified problems.

Update on AIKS Emergency Relief Fund.

Consequent to the appeal issued by AIKS to the members of our community on 10th June 2020, seeking their cooperation and support so that AIKS could provide succor to those of our community brethren who have been adversely impacted by the pandemic engulfing the whole world, we have received a positive response. While most of our community members are braving the impact of Covid-19; suffering from isolation, restricted movement and being confined to their homes bravely, many have lost their livelihood with their only source of income drying up. It is these helpless people who need our assistance in these difficult times.

Take the case of a brother who worked in a shop at Jammu where he received a paltry amount for his daily hard labour. This low-income brother suddenly lost his only source of income, as the establishment closed indefinitely. With no or little saving to fall back upon, his family which includes him, his wife, children, old parents could hardly manage rations, medicines for old parents and other daily expenses under the given circumstances. Many such people have approached AIKS for support to tide over this unprecedented situation. This one example is illustrative of the general trend among the unfortunate among our community. In another instance, a helpless widow sought support for her two young children. Similarly, a single mother with a baby in her arms, too wanted AIKS to help her.

AIKS helping hand to the Distressed

Beginning early July 2020, we began to identify the needy among our members and

within days we were able to provide financial support to the first set of beneficiaries comprising (6) six families.

It gives us great pleasure to report with all humility that the second set of 7 (Seven) beneficiaries have been enrolled and the relief amount disbursed last week. Simultaneously, the first set of 6 (Six) beneficiaries were also paid for the second running month as we have committed to support each family initially for 3 months in a row (to be reviewed, later).

In addition to the above, one bright young girl of Jagati camp was provided a sum of Rs 5000/- by the Aaron Tikoo Foundation Trust and Rs 12000/- by the NN Dhar Trust to enable her to continue pursuing her graduation.

Kuldeep Singh Handoo India's Wushi Coach gets Dronacharya Award

AIKS has expressed enjoyment on the President of India awarding Kuldeep Handoo, National coach of Wushi, the Dronacharya award. He is the architect of Wushi's growth in India.

Kuldeep Handoo, the 11-time national champion who took to coaching in 2006, has guided several Asiad and World Championship medalists in his mentoring career.

A Kashmiri who migrated from Motiyar Rainawari in Srinagar to Jammu in March, 1990. In 2006 he was put in a coaching role by the Wushi Association of India for the world junior wushu championships in Malaysia. It was in 2018 Asian Games that the Indian wushu team had its biggest medal haul till date.

He is the first person from Jammu & Kashmir to be awarded with the Dronacharya award.

AIKS congratulates him and wishes him brilliant success in incoming tournaments.

AIKS Condoles Passing away of Sq Ld. (Retd) BL Sadhu

AIKS condoles passing away of Shri BL Sadhu on 7th of August, 2020.

Founding Chairman of KMECT Sqd Ldr. Bansi Lal Sadhu (Retd.) passed away at Chandigarh on 7th Sept 2020 following brief hospitalization. AIKS expressed deep sense of anguish on the demise of Sadhu Saab who contributed significantly and with passion towards the welfare of the community over past four decades. Following the exodus of our community from Kashmir in 1989-90, Sh. Sadhu was engaged with several organisations during those early days of displacement with the objective of providing support and assistance to community members which he accomplished with grace.

Sadhu Sahib was instrumental in the creation of KMECT with the help of other social activists and remained its founding Chairman till his demise. His leadership helped KMECT save hundreds of lives of people requiring medical support which, otherwise would have gone waste for want of money or specialized opinion from expert doctors. He was a gentleman to the core and was ever willing and available to lend a helping hand to community members in need.

Sh Sadhu was actively associated with AIKS over the past two decades including the post of Vice President under more than one President. He would keep himself abreast with the developments at AIKS and offer his wise advice whenever required.

AIKS core group members participated in a virtual video conference on 8th September 2020 where rich tributes were paid by participants to Sadhu Sahib and recalled his deep contribution to the community at large and AIKS in particular. The meeting ended with passage of heartfelt condolences to the bereaved family and prayers for the eternal peace to his soul.

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Gangbal Yatra-2020 Concludes Successfully 9 APMCC-HGGT members perform yatra in view of Covid-19

The annual yatra to Gangbal Lake, which Kashmiri Pandits consider as the abode of Lord Shiva, has concluded successfully.

In a statement issued by Senior Journalist King C Bharati, who is also National Spokesperson APMCC and Vice President HGGT, said that the pilgrims have reached Jammu back after performing the Yatra .The Yatra started from Naranag on August 24 and Team members had to trek to Gangbal Lake and this year Yatra size was also curtailed due to ongoing Covid pandemic.

The Team members of Harmukh Ganga (Gangbal) Trust, HGGT and Team All Parties Migrants Coordination Committee, APMCC performed puja at Gangbal Lake which is located around 14,500 feet above sea level in the Harmukh mountain range, Bharati said adding the lake is also known as Harmukh Ganga and Kailash of Kashmir.

The Yatra had started on Aug 24 and culminated today on 28 August. "The Yatra was conducted under tight security", he said.



It may be recalled that Gangbal Yatra was revived after 100 years by APMCC on June 2009.

The team members who are undertook this year's yatra include Anil Bhat, President HGGT, Pradeep Pandita, Senior Coordinator APMCC-HGGT, besides other members of APMCC and HGGT Vinay Kaul, Rajinder Bushan, Rajeev Pandita, Ajay Sharma, Ashutosh Raina, Anil Bushan and Sandeep Kaul. The team members had a difficult time this year due to incessant rains but this also did not deter the spirit of Team members, the release said adding the pilgrims had full faith in Mahadev and were chanting slogans "Jai Maa Gange and Har Har Mahadev " during the Yatra.

The HGGT-APMCC thanked Divisional commissioner Kashmir, IGP Kashmir, Commander Sector 3, DC Ganderbal, Commanding officer 24 RR and SSP Ganderbal for smooth conduct of Yatra.



Letter to the editor

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

Namaskar and hearty congratulations for this excellent issue of NAAD. Your untiring efforts have taken Naad to new heights.

You have, without resources, further improved quality, content, topicality, design, presentation of Naad to ensure that it is Community voice.

It is responsibility of Community to forward and strengthen it with all the required resources. I once again congratulate you for all the hard work.

**Yours Sincerely
Ajey Bharti, Ex MLC**

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

Received the e-journal Naad and could not resist the urge to go through it in the middle of the night. I must that and congratulate you for this special issue on Lal Ded. I attended two or three talks so far on Lal Ded. You are quite right in illustrating how our cultural icons have been/are being appropriated in the Semitic framework. You may remember how the whole ancient Greece which was pagan and Oriental, became the victim of appropriation and became Occidental and Christian during the Renaissance. Kashmir is another live example of this hunting culture that treats the 'others' as their fodder.

I have seen the reaction of Mr. MM Zafar on the image of Yogini Lal Ded. That image of Shiva-Yogini is the image of protest and an awakening from the age-old slumber caused by radical Islam. We must popularize this image. Like our great mystic poet Kabir, We ll certainly not allow another mystic poet to be their prey.

Their principle is very simple: Appropriate the cultural and intellectual icons and those who cannot be appropriated just erase them from the mass memory. Think of Abhinavagupta!

**Yours Sincerely
Dr. Rajnish Mishra
HoD Sanskrit, JNU**

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

Sunil Ji has been bringing best of the special issues of Naad on great sages and Yoginis very well researched and in-depth articles on Mata Laleshwari. You have infused a new life into this magazine, by involving various stakeholders.

The heartbreaking series of stories of from terror victims, special numbers on sage

philosopher Abhinavgupt ji, Mata Laleshwari and widening the scope and reach in multi-sectorial aspects of KP life living miles away from homes post exodus.

You have made Naad a real treasure of post exodus data on victims. Orzu Lassiv.

Let us change some basics in pronouncing names. Pandit Anand Koul has not done justice with myths associated with Mata Laleshwari.

Yours Sincerely
Anil Bhat, PTI

Dear Sunil Raina Rajanaka Ji,
Editor-in-Chief

Received the e-copy of Naad yesterday. When I started glancing through it last night, it was so interesting and rich in content that I felt compelled to go through the entire issue. I will have to go through it again in detail. I take this opportunity to congratulate Col Tej Tikoo President AIKS, our young friend Sunil Raina Editor-in-chief and the team for bringing out such a publication reviving our past heritage which has over the years gone into oblivion due our prolonged dislocation. We have to strive hard to revive that heritage, correct the distortions introduced therein by inimical and vested interests, for the benefit of our younger generations. This present issue of Naad is a very notable step, in fact a milestone in that direction. Such issues will in due course serve as reference books for future. Let us ensure that we continue in this endeavour with the same missionary zeal.

Yours Sincerely
R. K Sadhu

Dear Sunil Raina Rajanaka Ji,
Editor-in-Chief

I have just finished reading your editorial on Lal Ded. Thanks for drawing attention to the lies that are being spread about her Muslim connection.

You can guess the effectiveness of the propaganda spread in this regard that the former professor of history, Kashmir university, M Ishaq Khan has written on the very first page of his book Kashmir's Transition to Islam that " the folk undergoing the process of Islamic acculturation preserved the memory of the impassioned soul of Lal Ded, not only as a convert to Islam"

He has already declared her a Muslim and his book is widely quoted as a reliable version of the growth of Islam in Kashmir. This is much more than meeting Islamic priests or sufis!

Hope you got to see my earlier mail to you in which I sent you my new piece.

Yours Sincerely
Tej N Dhar



Telwani Massacre - Darkest Night

(Telwani massacre survivor narrates about the tragedy when terrorists swooped their village and snatched his father, sister and others in the village)

There are few memories which never go away and one of them keeps haunting us for lifetime. I too have a memory of one of the darkest nights of my life itched still as a fresh wound which will never go away till I am alive. The event of that dark night which snatched away my father and toddler sister is fresh and the incident keeps coming back to me every day since that tragedy, a bolt from blue struck our family. I wish could possess some power to press the rewind button and could go back to erase that day from my life, which was more of a nightmare that ruined everything and resulted in unending miseries for our family. That night, I lost everything, **“Pal Mai Sab Kuch Kho Diya”**.

When terrorism struck valley, our family along with few other KP families in our village Telwani, Achabal, Dist. Anantnag did not leave Kashmir in early 90's and remained there in the valley. My Grandfather had strong attachment for his motherland and was not willing to leave the land of his ancestors.

Grandfather being a religious person who would recite “Ramayana”, “Geeta” everyday which gave him strength and courage to stay put in valley during those tumultuous days of terrorism. This also encouraged other KP families to stay back. During the days of heightened terrorism my grandfather would spend most of the time in the local Temple for its upkeep, the temple was located right in-front of our house. My father would always obey and listen to grandfather and never argued with him regarding leaving of valley.

On the fateful day of 4th February, 2000 my father Sh. Ashok Kumar Raina (who was serving police department) as usual came from his office and had brought along with him groceries as on next day was the annual “Shradha” ceremony of my grandmother who had passed away few years back. My father would have never imagined that this same day was going to mark his death anniversary, the following year.



Late Sh. Ashok Kumar Raina

It so happened that around 7 pm in the evening I was playing with my two sisters and my cousin and we all were in the same common room called as “Wout” in Kashmiri that after some play I was feeling sleepy that suddenly, I heard loud sound of gun shots at our door which was not locked from inside. Being young at the age of 11 years I was trying to figure out what exactly was happening around me. I saw some red hot pieces speedily passing before my eyes and blowing my ear drums. I was shocked as I had never been a witness to such thing before. I was terrified and shocked, and all of a sudden a loud cry of my father pierced my heart, when he screamed out of pain, “**Attey Moujay**” (Oh! Mother) and within no time one more bullet was fired upon him and he started crying in pain. I saw few men indiscriminately firing at him. After a while when firing stopped and the men left my mother mustered some strength and got up and picked the lantern which had felt down, and had not turned off. When the lantern was fixed by mother, I looked at my father's face which had turned pale black. I could clearly see in his eyes, what he was going through at that time. I was feeling helpless and I felt down to the other portioned side of our room. Soon I saw something sticky down there, when I tried to

check, it was the blood of my little sister Anshu, who was laying there. She was hit by bullet in her forehead “**Zindagi Khatam ho gayi yaar usi din**”.

In the meanwhile these jihadi terrorists



Late Sh. Veer Ji Pandita



7 year old Anshu Raina

entered the house of other Hindu house where they agitatedly banged the door. The resident Veer ji Pandita came down from first floor to open the door when barrages of bullets were fired upon him and he was killed therein only. The terrorists didn't stop there they then went to other Hindu house and fired indiscriminately where the bullets injured the Hindu resident there.

Once the killing was done the villagers came after 30 minutes, however the damage was done by then, as my father had lost a lot of blood by then. He was then taken in a matador (mini

“ I saw something sticky down there, when I tried to check, it was the blood of my little sister Anshu, who was laying there. She was hit by bullet in her forehead ”

Massacre at Telwani haunts survivors

By Anjali Bharti

JAMMUI, Feb 19—Tightly unaware of the tragedy that has befallen them, Poochi, three-year old daughter of Ashok Kumar Raina and sister of Anshu, who were massacred by militants on February 4 at Telwani village of Anantnag district, through her gestures and inquiring looks on enquiring about the health of her Didi and Papa who she has been told were ill.

Sitting in one of the corners of a relative's residence, Janaki Nath Raina, one of the members of the 19 freshly migrated families from Telwani and Chandrigam of Anantnag district has a long tale of pathos to narrate.

He and his son Manohar Krishna, who runs a Karyans canteen in the village Chandrigam, felt themselves engulfed in an atmosphere of uncertainty and terror. They had started receiving threatening letters where in militants were demanding one

lakh rupees to their exit from the valley. The militants also made an oblique bid to abduct them but the timely intervention of the police has saved their lives.

Even after withstanding a decade of militant wrath, a time when most of the community had been opted for safer places and migrated to other parts of the state and country, we stayed back, firmly believing that things will definitely improve but we were wrong," said Manohar Krishna.

Raghuwari, mother of Ishberg, who also received bullet injuries in Telwani incident seemed too confused about the whole episode. She said that "we never knew that we will also have to leave our home and migrate to an alien place."

Sri Shakti Raina, widow of Ashok K Raina recalling her nightmare experiences regretted that "because of failure of police to intervene promptly, my world has been shattered and I have been put to untold hardships. Will they ever se-

lect what their casual approach has done to me. They have engulfed my children and made me directionless". Her son, 11-year old Sunny Raina confides himself in a corner of the room at his uncle's residence in a room of the second of waste-drops truckie which brings back memories of the trickle of grief which claimed the life of his father.

Mostly dependent on the produce of their walnut and apple orchards they are now in an alien land with no means of sustenance. What next in the question that is oppressing each and every member of the migrants. "If the government need us, no question will be asked in our problem otherwise they should provide us with some poison so that we are relieved of all our problems and worries."

Planning to meet the Relief Commissioner for getting themselves registered as migrants, they wonder how long they will wait for justice.



Dependants of Late Ashok Raina are haunted by memories of Telwani massacre. — N P

TIMES J&K'S FIRST NEWSPAPER IN COLOUR

bus) of a local villager to nearby hospital at Achabal. On reaching there, it was found that the hospital was not having proper health treatment facilities and then he was taken to Anantnag, Mr. Farooq Khan (then SSP Anantnag), who is now Advisor to Lieutenant Governor, came forward to help us. He helped a lot at that time as he instructed the police to provide the security and many Jawans to donate blood and then my father was taken to Srinagar for immediate treatment.

Since, father had already lost a lot of blood, he succumbed to his injuries while he was on his way to Soura Medical Institute. That day, I realized how cruel the life can be.

Other than cremation, we could not perform any other last rights of my father and my little sister. Then, we had to fight for migration as we were not allowed to leave Kashmir. When we felt we are not safe, we approached Govt. to move us to a safer place as the house was haunting us and we were even hearing gun shots. We were then shifted to Nagbal, Anantnag where we stayed for more than a week. The temple atmosphere somehow gave a healing touch. Finally after a lot of struggle, we were allowed to migrate to Jammu. In Jammu, we stayed at relative's place for a month. Finally, my cousins took initiative and we were taken to Nagrota as my Aunt (Massi) used to reside there at that time. We took a room on rent at toll Post Nagrota. My grandfather played an integral role in my life. Unfortunately after some years he also died in a road accident. Life has been too cruel to me. I tried to apply for SROHO at the age of 18 in which again Mr. Farooq

Khan helped me as he was DIG ZPHQ. After a lot of struggle, all my efforts went in Vain.

We have a land measuring 84 Kanals 16 Marlas in Kashmir at village Odusoo Patun close to our native village Telwani. It was on the name of our personal temple whose trustee was my grandfather Mr. Maheshwar Nath Raina. In the year 2012, I went to Kashmir to talk to my tenants, who had encroached our land and were not paying the rentals of paddy and mustard. When I approached them, they threatened me. Then, I approached DC Anantnag as he was the custodian of migrant property. He issued an order, which has not been implemented till date, despite my repetitive requests through applications addressed to DC Anantnag.

In the year, 2015, I got a job of class 4th Level through PM Package. I was left with no other option than to accept it whole heartedly, as I had to support my family, my window mother, my sister, wife and my child. I have a lot of liabilities on my shoulders.

I did not get job through SRO which was my right as my father was martyred. Despite having so many people close to my heart, I am financially in very bad situation. I have a sister, for whom I am a Dad. I have to manage anyway for her marriage as it is my moral responsibility.

"Par Mahadev Hain, Unpar Sab Umeed Hain".

(The writer is the Telwani Massacre Survivor, his father and 7 year old sister was killed by Terrorists)



Martyred For Being A Hindu

It is 30 years since the “exodus” from the Valley of its minority Hindu Kashmiri Pandit community. The hotly contested circumstances of their departure between January and March 1990, the numbers and the issue of their return are an important side to the Kashmir story that has fed into the Hindu-Muslim polarisation in India over the years, in turn fuelling the Hindu-Muslim chasm in the Valley.

In the lead-up to the events of 1990, Kashmir was in ferment and the Pandits had begun to be targeted. The Valley's BJP leader Tika Lal Taploo was shot dead on September 13, 1989, Neel Kanth Ganjoo, a retired judge who had sentenced Maqbool Bhat to death, was shot dead outside the J&K High Court in Srinagar on November 4, 1989, a Journalist-lawyer Prem Nath Bhat was shot dead in Anantnag on December 27. Hit lists of Pandits were in circulation. Waves of panic hit the community, especially after a local newspaper published an anonymous message, allegedly from the Hizbul-Mujahedeen, asking Pandits to leave. Killings, rapes, tortures and massacres continued causing fear among the community.

Matters came to a head on January 19. By then, the Farooq Abdullah government had been dismissed and Governor's Rule imposed. According to accounts published by many eminent Kashmiri Pandits, there were threatening slogans over loudspeakers from mosques, and on the streets. Speeches were made extolling Pakistan and the supremacy of Islam and against Hinduism.

The first time it was reported that our



Sh. Susheel Kumar Kotru

friends and community members were being butchered; there was a cry of horror. Then a hundred were butchered. But when a thousand were butchered and there was no end to the butchery, a blanket of silence spread. When evil-doing comes like falling rain, nobody calls out "stop". When crimes begin to pile up, they become invisible. When sufferings become unendurable the cries are no longer heard. The cries, too, fall like rain in summer.

One such gruesome killing was of Sh. Susheel Kumar Kotru, a twenty five year old young man from Rainawari Srinagar, who was

shot dead by the terrorists on 23rd of April, 1990. He just had his morning tea and went just into the compound of his house to sit in the sunshine. Soon after his family heard some gunshots and rushed towards the compound and noticed that he was fired from a close range and seven bullets were penetrated into his body. He was rushed to the hospital where he was declared dead. On 24th of April his cremation was done and family left for Jammu on 25th of April 1990.

Some of his neighbours confirmed that some youth of the same vicinity were a part to this crime. One of his neighbours said that Sh. Kotru was giving tuition to a boy in his neighbourhood and it is said that he was one of the assailants. Susheel ji was 1965 born, had done BCom from Kashmir university. He had appeared in SBI written examination and the letter of his appointment was received after his death. He had no connections to any political or religious organisations. He was killed because he was a Kashmiri Pandit. I talked to most of his neighbours and everyone knew him for his good behaviour and humbleness. He was helpful to everyone, even the people of Muslim community have praises for him. Like Mr. Kotru many people were eliminated under a fundamentalist ideology.

The Kashmiri Pandit community decided to leave. On January 20, the first stream began leaving the Valley with hastily packed belongings in whatever transport they could find. A second, larger wave left in March and April, after more Pandits were killed.

According to some estimates, notably by the Kashmiri Pandit Sangharsh Samiti (KPSS), of 75,343 Kashmiri Pandit families in January 1990, more than 70,000 fled between 1990 and 1992.

The question of return

The fleeing Pandits did not think they would never return to the Valley. But as the situation in Kashmir spiralled into a full-blown militancy, return began to look remote if not impossible. As the numbers arriving in Jammu increased from thousands to tens of thousands over the first few months of 1990, a mostly middle-class community found itself living in squalid, filthy camps far removed from the homes they



had left behind. Those who had means rebuilt their lives elsewhere in the country — Delhi, Pune, Mumbai and Ahmedabad have Pandit populations, also Jaipur and Lucknow — or went abroad. A township of two-room tenements called Jagti was built in Jammu in the last decade to house 4,000-5,000 Pandit families who remained there. In addition, there are hundreds of families living in government tenements in Purkhoo on the outskirts of Jammu, in Nagrota and in Muthi. Some built new homes and or moved into rented places.

The longing to return to the Valley did not diminish over the years, though it may have become more an idea than a real ambition. Successive governments have promised that they will help this process, but the situation on the ground in Kashmir has meant this remains only an intention. The efforts to resettle Pandits in the Valley in the last two decades have seen ghetto-like structures come up in various parts of Kashmir, ringed by concertina wire with heavy security, underlining that normal life is



impossible. There is an acute realisation in the community that the Valley is no longer the same that they left behind in 1990. In many cases, their properties were either immediately vandalised or sold quickly by the owners to Kashmiri Muslims. Many fell into disrepair, as the Bjp continues to promise that Pandits will return. On August 5, 2019, when the government did away with special status to J&K, among the loudest to cheer were Kashmiri Pandits, who saw it as a long pending “revenge” for what had happened to them three decades ago. Yet their return looks as difficult as it ever did.

When you're persistently deleted from history, media, and any other channel to access information or that information is distorted, it's far worse than physically killing someone. It, instead, induces a form of psychological death. How can you truly be alive, how can you genuinely breathe, when everyone around you believes that you either don't exist or are dead. Our silence has never grown with noise, we grew as the pregnant mothers grow with life. No one of us came on the roads to protest, no one indulged in any violences. We waited and waited but the wait is still not over. We need to be louder, let my silence be loud so I may resurrect the dead and give voice to the oppressed.

No amount of wiki and news reading can

equal narratives from a first person perspective. The thing that stood up the most was the resilience shown by this community that was robbed of its livelihood, ethos and most importantly - their homes.

It just makes you wonder what the State and Central government were doing when a tragedy was unravelling at such a large scale.

Had this tragedy occurred elsewhere in Hindu majority India, and had the victims been Muslims, we would have described it as 'ethnic cleansing' and 'genocide'. We would have made films with horror-inducing titles. We would have filed cases in the Supreme Court of India. Our media would have marshalled remarkable rage in reporting the smallest detail.

But, this tragedy has occurred in Muslim majority Kashmir Valley, and the victims are all Hindus, that too Pandits. What has been lost is part of India's Hindu culture, what has been erased is integral to India's Hindu civilisation and identity and thereby hangs the tragic tale of the Kashmiri Pandits. An entire people have been uprooted from the land of their ancestors and left to fend for themselves. A part of India's cultural heritage has been destroyed, a chapter of India's civilisational history has been erased but the perpetrators are still at large.



Martyrdom of Sh. Chaman Lal Kaul & Sh. Somnath Raina

This narration is about the martyrdom of two Kashmir Pandits Sh. Chaman Lal Kaul (my Father) and Sh. Somnath Raina (my Uncle) of Battaboni, Chattabal, Srinagar who became the victims to the brutal & barbaric Jihadi Islamic Fundamentalism in Kashmir on 24th June 1990 just because they were Hindus and used to wear Indianness on their sleeves.

Sh. Chaman Lal Kaul aka Baejaan (45 years then) was a bright person who did his schooling from National High School followed by a degree in Commerce. An employee with Jammu & Kashmir Industries known for his competence, he was a vivid reader & follower of Swami Vivekananda. He was having a family which included his wife, three children and old parents.

Sh. Somnath Raina aka Baeraaj, a bachelor (32 years then) known as an ever-ready technical trouble-shooter, in & around the area, was serving with Public Works Department.



Sh. Chaman Lal Kaul

Survived by old paralytic mother (who used to crawl to move from one place to another) used to live in house adjacent & next to ours, and in that house also used to live his sister & her family too.

After the incident of 19th January 1990 (that primarily led to the mass exodus of Kashmiri Pandits from the valley), and subsequent joint warning of all the terrorist organizations in Alsafa (a daily Urdu newspaper in Kashmir then), my Grand Parents and my Sister went to Chandigarh at our elder uncle's place. And, we (my mother, uncle's & brother) left for Jammu in the midnight (at around 1am) of 21st April 1990.

On the 3rd floor of our house, used to live an elderly aunt of my father who was aged 75-year-old, who like many other old aged people resented to move out of Kashmir to go to Jammu. As a result, my father stood back to not leave her alone there. Later, we were able to convince her and, accordingly, on 30th June 1990 morning they were supposed come to Jammu.

It is to mention here that sister of

Sh. Somnath Raina's and her family moved to Jammu in the 2nd week of Feb 1990 itself.

On that fateful day Sunday, the 24th June 1990:

Around 12:50pm, Sh. Somnath Raina went out to buy some daily-needs stuff from the market not knowing four terrorists were already waiting in the lane outside the house for him to come out. Those terrorists, as was their plan, kidnapped him at the gunpoint and headed to our house (which was 2nd in the row of three houses withing the complex) to kidnap my Father. Uncle Somnath Raina kept pleading them to leave

“Accha Maaji, be Haiq Draasayq” meaning ‘Ok Mother! I am leaving’ knowing very well that he was leaving for the ‘final destination’.

permanently bed-ridden, till she breathed her last a few years back.

Two terrorists, in the meantime, headed towards our house. Time was between 1pm & 1:15pm, and deaf & dumb news was playing on Doordarshan at that point of time. My Father

(Sh. Chaman Lal Kaul) had just cooked his lunch and was about to start having it after serving it for himself in the thaal (serving plate). Our Dog Jimmy started barking and suddenly got silent (don't know what happened to him). And, my Father Sh. Chaman Lal Kaul, too was kidnapped now at the gun point (my Father's Aunt who was at 3rd



[One of the three houses in the pic, Chaman Lal Kaul was kidnapped from the middle house & Somnath Raina from the left house]

him telling them there was no one to take care of his paralytic mother. As they were terrorists, they didn't accept and then he (Sh. Somnath) pleaded them too, at least, let him see his mother for the 'last' time. Somehow, they took him (at the gun point) to his house and stood some 3-4 meters away from him with gun's pointed towards his head. And, what he told his mother was “Accha Maaji, be Haiq Draasayq” meaning 'Ok Mother! I am leaving' knowing very well that he was leaving for the 'final destination'. His mother Smt. Soomawati suspected something foul, and moved (crawling) towards him. Seeing this, those two terrorists ran towards Somnath's mother and kicked her hard. So hard that she fractured her ribs which led her to be

floor was unaware of the same). Lunch that was served by my father for himself was spread all across the 'wout' (the ground floor in Kashmiri).

Now, two, all-alone old ladies (one paralytic and now in deep pain both emotional & physical), and other unaware of the happening till many hours, were in a complete heart-wrenching state. It still gives goose-bumps even by thinking how their traumatic minds would have worked in those non-conductive surroundings during those five days of being alone in two respective houses.

We at Jammu (basis the wireless message from SSP Srinagar to SSP Jammu) got to know on 25th June 1990 late night at around 11pm (almost 34 hours later from the time of their

kidnapping) when SSP Jammu along with some of our relatives came to inform us of the tragic news of their being killed by terrorists in Srinagar. Police stopped us from going to Srinagar citing threat to our lives and our security, as the reasons. Even on our insistence, we were stopped from going to Srinagar.

My Uncle at Chandigarh was informed of the same and he booked an immediate cab to rush to Jammu along with my Grandparents & Sister. Not telling them (my Grandparents & Sister) the extent of this humongous tragedy (for the obvious reason), my Uncle told them of the same only when they reached Jammu on 26th June morning.

On 25th June 1990, chopped pieces of bodies of both (Sh. Chaman Lal Kaul & Sh. Somnath Raina) were found ~10 km's away on Dr. Alijan Road (near Soura Hospital) in two gunny bags. The chopped pieces of bodies had cigarette burns & bullets fires on most body parts. And if that was not all, their throats were found to be silt severely. How much worst could it have gone?

We were given to understand that J&K Police cremated their dead remains later and on the 5th day (i.e., on 28th June 1990) we were handed over the 'Ashes' that were brought in the CRPF van along with Somnath's Mother & my Father's Aunt. Later, we immersed the 'Ashes' in the holy waters of Sangam at Prayagraaj.

And, that was how two more Kashmiri Pandit lives were snatched by the terrorists in the name of Islamic Jihadi radical terrorism.

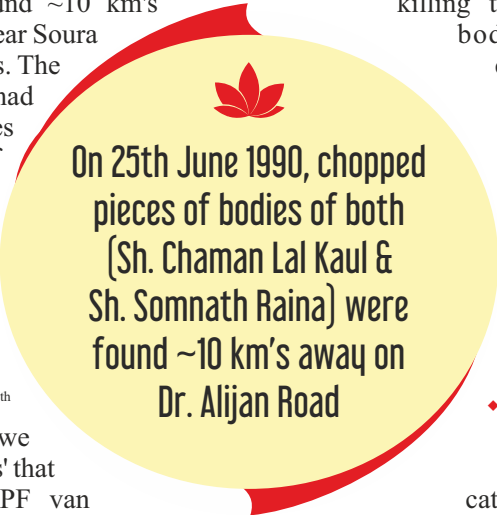
We did not lose courage. Our family did not lose courage. We fought it back. Each & every Kashmiri Pandit fought it back...

Not by killing anyone, not by throwing the stones, not by picking up the guns or other weapons... We fought it back by educating ourselves. And, that was our revenge...

Needless to say, that each & every Kashmiri Pandit suffered. Some suffered material loss, some suffered both human & material loss, some suffered of both. But this

remains the fact that everyone suffered and also by getting uprooted from Kashmir. We (Kashmiri Pandits) NEVER sought sympathies from anyone nor shall we till our last breath. We kept loving India - our Mother India. But, having seen the narratives & actions/inactions of many 'politicians & political-parties, pseudo-liberals, pseudo-activists, pseudo-journalists, pseudo-academics' (within & outside India) the very basic questions that keep coming to the minds of all Kashmiri Pandits are as follows:

- ♦ Why did politicians holding the powers then NOT act, in spite of knowing what was happening and what its consequences were going to be?
- ♦ Was this brutal exodus of entire Kashmiri Pandit community, gruesomely/ghastly killing them, chopping their live bodies, raping women & cutting their bodies under the band saw machines - 'NOT' falling under the definition of so-called 'SECULARISM'???
- ♦ Why was this humongous tragedy meted to Kashmiri Pandits, kept hidden from the rest of India for decades?
- ♦ Why those - upon whom we trusted for many years, became catalysts to what Kashmiri Pandits were made to go through?
- ♦ Was this strategic killing and Ethnic Cleansing of Kashmiri Pandits NOT worth an issue to be reported by the so-called liberal journalists & media-houses for so long?
- ♦ Where were the, otherwise active, Award Waapsi Gangs then & even now? Still in selective Hibernation – looks like?
- ♦ Where was this bollywood fraternity who selectively becomes so vocal and feels so much pained for those who believe in anti-India narrative?
- ♦ Was India 'TOLERANT' (as in their definition) then, for the pseudo's or liberals?
- ♦ Where were – Human Rights Commissions



On 25th June 1990, chopped pieces of bodies of both (Sh. Chaman Lal Kaul & Sh. Somnath Raina) were found ~10 km's away on Dr. Alijan Road

To: - SSP Jammu L. B. No. B
 Fr: - PCR Sgr Date 25/9/90

Please Contact Sh. Nakhul Lal
 Sundali H. no. 28 Bhaynate
 Nagay and inform him about
 the death of Son with s/o
 Sh. Laxman Lal and Chaman
 Lal s/o Shyam Lal R/o
 Dullipora Bala Chhatral
 Sgr. U. the above dead
 bodies were lying unidentified
 at Ash Jan Road

19/9/90 S. V. Khatul
 Sig. of Officer T.O.
 S.P. PCR Sgr

Message received through Mr. N
 Akhatar s/o PCR Sgr

GOVERNMENT OF JAMMU & KASHMIR
 OFFICE OF THE REGISTRAR OF BIRTHS & DEATHS

ISSUED UNDER SECTION 12
 ISSUED UNDER SECTION 13
 OF THE REGISTRATION OF BIRTHS AND DEATHS ACT 1969

DEATH CERTIFICATE

This is to certify that the following information has been taken from the original record of Death which is in the Registrar for Srinagar Municipality (Local Area) of Tehsil Bhal of District Srinagar

1) Name: SHRI CHAMANLAL KOUL
 2) Sex: MALE
 3) Date of Death: 24-6-1990
 4) Place of Death: Srinagar
 5) Name of Father/ Mother/ Husband: SHRI SHYAM LAL KOUL
 6) Nationality: INDIAN
 7) Permanent address: DULLIpora Bala Chhatral Sgr
 8) Registrar's No: 550
 9) Date of Registration: 1-8-90

Registrar
 Births & Deaths
 Srinagar
 25/9/90

No: 550/1819
 Dated: 25/9/90
 Sd/- Registrar
 Srinagar

and the so-called champions of Human Rights?
 Questions are many... and, like we Kashmiri Pandit's don't want sympathies, we don't expect any answers either, for...
Together, we 'all'...
We will keep rising, from the 'fall'...
and always, continue to grow 'tall'.....
 Those bloody terrorists (& their supporters - direct &/or indirect) in Kashmir may have been able to snatch the 'bodies' of our near & dear ones away from us, but not 'THEIR' life... 'THEY' continue to LIVE in every moment of our breath, in every drop our blood. Below, is my dedication to all the Kashmiri Pandit Martyrs...

अब आंसू नहीं छलकते तो क्या... दिल अब भी बोहत रोता है।
 यह हम ही जानते हैं... कि हमने क्या खोया है।
 अब आंसू नहीं छलकते तो क्या... दिल अब भी बोहत रोता है।।

वो सर पे हमारे, जिनका हाथ था।
 वो जिनके होने का, हमें एहसास था।।

वो जिनको, हमसे अचानक छीना गया।
 वो जिनको, उन आतंवादियों ने बड़ी बेरहमी से मौत के सुपुर्द कर दिया।।
 याद में उनकी रो-रोके, अंतरमन को हमने भिगोया है।
 और उन्हीं आंसुओं के सहारे, हमने आपके नाम को रोशन रखा है।।
 अब आंसू नहीं छलकते तो क्या... दिल अब भी बोहत रोता है।
 अब आंसू नहीं छलकते तो क्या... दिल अब भी बोहत रोता है।।

Those who get uprooted from their foundations 'never get settled'. One can forget the material losses BUT NEVER EVER the 'Human Losses' & the 'forced detachment from our roots'. Kashmir continues to remain in every drop of our blood. And, it remains our moral duty to keep remembering & keep telling about these sacrifices & sufferings to our subsequent generations, and also about all the happenings that led to our Exodus & Ethnic cleansing from Kashmir.

[The writer is son of Martyr
 Sh. Chaman Lal Kaul]



A Moving Spirit

Sh. Bal Krishen Ganju

It was the fateful morning of 19th March 1990 when the gun yielding militants of Kashmir valley shot dead my brother, Bal Krishen Ganju in his residence at Chotta Bazaar, KaniKadal, Srinagar, where he was putting up along with his wife and the youngest daughter aged hardly 3 yrs. About six militants, some of whom could be the neighbours of the locality who become the guide some three armed youths stormed into the house through the walls of the neighbour's house and broke into the house; after breaking open one of the windows of the ground floor. One of the militants with gun threatened Mrs. Ganju, who was with her daughter in the ground floor. Some three militants remained for the watch and the other two with their Kalashnikov guns went to search all the rooms of the four storied building for Bal Krishen, who being scared was hiding on the third storey of the house and that too in a drum, generally used to store winter stocks. One of the two militants, who could locate him out after a thorough search pumped all the bullets of his gun into his body and killed him brutally on spot. These inhuman militants left the house, leaving Smt. Ganju and the young baby screaming and half fainted. This gruesome killing happened in broad day light and in the knowledge of the neighbours who were peeping out through the glass panes of their houses.

Late Bal Krishen Ganju, an Engineer in the P&T Deptt. had smelled something bad in



Late Sh. Bal Krishen Ganju

the early hours of the morning; when he peeped through the glass pane outside his house. He saw some young boys, suspected militants with guns, moving in suspicious manner outside the lane of his house. Even some had knocked at their door at about 8 AM to ask for Sh. Ganju of P&T Deptt, giving the impression that they have some official work with him. But Mrs. Ganju did not open the

“ This gruesome killing happened in broad day light and in the knowledge of the neighbours who were peeping out through the glass panes of their houses. ”

door but said that he was away in office. This all was being watched by Bal Krishen through some glass pane which later he revealed to his wife. Scared by the situation (since our parents had gone to Mumbai and were to reach Jammu the same fateful day, where I was to receive them, as I was posted at Udhampur, UCO Bank, where my family had joined me because of winter vacations at Srinagar) he tried to contact all his colleagues, junior as well as senior, on telephone from his place and even his General Manager of the J&K Circle to give him help. So that he could get saved. But as the apathy of the senior officers was there,

especially from his Dy. Gen. Manager, Mr. Saini, which made Mr. Bal Krishen Ganju and his family to surrender to his luck.

We also learnt through some of his colleagues that his message for help was conveyed to Delhi office also through someone but proved to be of no use. And this resulted in his brutal killing on the morning of that dreadful day. He left behind his widow, two minor girls, his old aged father and mother and myself to wail for the misfortune.

Late Bal Krishen Ganju (40) was a B.E. (Electrical) from R.E.C, Srinagar. His entire period of education was brilliant one. He joined State Electrical Deptt. in 1974 as an Engineer, but in the year 1976 he left State Dept. and joined Telecommunication Deptt. as an Engineer and at the time of his assassination by Kashmiri Militants, he was looking after the only Electronic Exchange in Srinagar at Barzulla. Throughout the militancy days, which he faced, he kept his exchange in working order, just to save the only communication lifeline between Srinagar and Delhi when even the main



(This is substantiated with the cutting of Kashmir Times of 26th March, 1990, published from J&K)

exchange links had stopped functioning. Being dedicated to his duties, he served the nation as a loyal patriot through his duties to the department till his last breath without caring for his life or his family. The department too till that fateful day would send departmental vehicle to call him, even at odd times in case of need.

Though he was killed because he was a Hindu and was serving the motherland through a Department of the Govt of India, he had a number of Muslim Friends, both, inside and outside the department. In fact, it were some of his Muslim friends who prevented him from shifting to some security zone and not to speak of migrating like his other colleagues or friends. He was very social and never harmed anyone or had any ill-will against anyone. He was soft spoken and had only friends and no enemies. Apart from being a very good human being and a dedicated worker in the department, he was an ardent social worker. He would feel pained by the miseries and sufferings of others. Only a few days before his brutal assassination, he gave about a tin-full of rice and a bag-full of Atta to his adjacent neighbour namely, Mr. Gulam Mohd. Teli, who had nothing to eat in his house, for his shop remained closed because of civil curfew imposed by militants there those days.

On the official side he was a moving spirit and was the General Secretary of J&K Unit of JTOA (India). He was a relentless fighter till his last and a morale booster for his colleagues who were still serving the department at the cost of their lives in the terrorist – torn terrain of the valley.

The then Governor of J&K; His

“ We also learnt through some of his colleagues that his message for help was conveyed to Delhi office also through someone but proved to be of no use. ”



Excellency Mr. Jagmohan in his book, “Turbulence of Kashmir” has praised the dedication and the services of Late B K Ganju.

Late B K Ganju is physically no more with us but he will always live in the hearts of all of us especially amongst his family, his friends, his relations and his wailing old father and mother, who brought him up and educated him to become a brilliant and dedicated engineer and looked up to him for consolation in their hard days. But Alas, that was not to be! Mr. Ganju left by heavens, never to be seen in his physical garb again.



Late Shri Jagar Nath Pandita **Killing of Innocent Hindu**

I am Bhavna Pandita and my In-laws belong to Bagatpora area of Handwara in Distt. Kupwara, North Kashmir which was more influenced and affected in the beginning of the militancy. The militants who came from across the border after completing their armed training in Pakistan had to cross through these towns to reach Srinagar. During the stay of the militants at some of these places, they influenced and motivated the young boys to join the armed insurgency. These tricks played a major role and the result was that in every such town armed militants were seen roaming around freely showcasing their weapons. The Hindus of the Kashmir Valley were forced to flee the valley as a result of being targeted by JKLF and Islamist insurgents during late 1989 and early 1990. In the early 1990, massive crowds assembled in mosques across valley, shouting anti-India, anti-Hindu slogans. In the next few months, hundreds of innocent Pandits were tortured, killed and women raped. By the year-end, around 400 thousand Pandits had escaped from the Valley and taken refuge in Jammu and elsewhere. Only a handful of them stayed back. For the first time after independence of India from the British rule, Kashmiri Pandits found themselves abandoned to their fate, stranded in their own homes, encircled by rampaging mobs. Through the frenzied shouts and blood-curdling sloganeering of the assembled mobs, Kashmiri Pandits saw the true face of intolerant and radical Islam.

It became apparent to Pandits on 19th January 1990 that Kashmiri Muslims had



Late Shri Jagar Nath Pandita

decided to throw them out from the Valley. Broadcasting vicious Jehadi sermons and revolutionary songs, interspersed with blood curdling shouts and shrieks, threatening Kashmiri Pandits with dire consequences, became a routine task of the Radical Islamists of the Valley, to force Hindus to flee from Kashmir. Some of the slogans they used were:

*“Kashmir mein agar rehna hai,
Allah-ho-Akbar kahnahoga”
“Kashir banawon Pakistan,
Batav varaie, Batnev saan”*

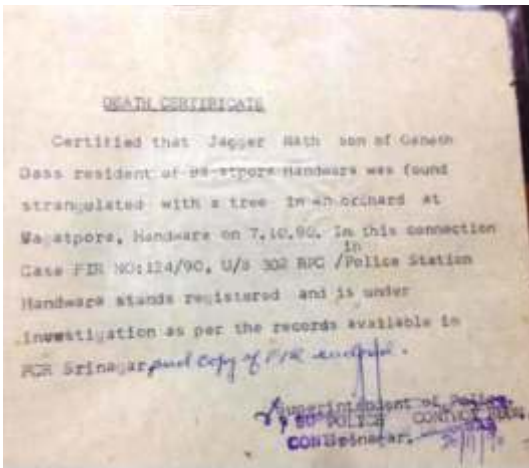
(We will turn Kashmir into Pakistan along with Kashmiri Pandit women, but without their men folk)

“Pakistan se Rishtakya? La Ilah-e- Illalah”

(Islam defines our relationship with Pakistan....)

Kashmiri pandits were given three choices by radical islamists “Raliv, galiv or chaliv” means ... convert to Islam, be ready to die or leave Kashmir immediately.

Explosive and inflammatory speeches were being broadcast from the mosques in order



to instill fear into the already terrified Kashmiri Pandit community.

Considering the migration of many pandits, my in-laws also decided to shift. My father-in-law late sh. Jagar Nath Pandita was a government employee working with Revenue department. He was a true nationalist and a brave man who never compromised with his self esteem. He was a social worker too and was always helping our Muslim neighbours. He would help the farmers of our village for settling all agricultural disputes. But all his virtues had no effect on the terrorists and local Muslims who were witness to his killing. He was not spared by the local muslim terrorists inspite of his helping these Muslims. He, like some of the people in the town believed that the situation in the valley has to be normal in a short period of time and all who left will have to return. He also thought that

all his Muslim neighbours are his friends and they can't harm him. He thought house can't be left alone and vacant and someone needs to be there to take care of it, till the family comes back from Jammu. So he stayed back and sent out his three young sons with rest of the extended family from Kashmir. He had already lost his wife in a tragic accident and was taking care of his three sons alone. They took with them the minimum basic utility luggage to be used wherever they live. They preferred to stay at Udampur and hired an accommodation accordingly, which could suffice for the very large extended family. The things seemed to be temporary as they had the conception that they will return back to their home. The situation was shaping up in the ugliest manner and militancy was going towards the peak.

Back home at Handwara, as time started to move on, a relative from my husband's mother's side had moved in to stay with my father in law. The lack of communication between my father in law in Handwara and the rest of family at Udampur, increased the agony of both sides, yet they were trying to get busy with daily schedules till one evening, when everyone was sitting in-front of radio set for the daily news. The News was a source of information about the ongoing situation in the Kashmir Valley, and all of a sudden, they heard the devastating news that shattered the family. The news broadcast was about two persons who had been brutally killed in Handwara Town and the names shattered the family. It was very unfortunate for the family as one of the dead was my father in law and other the same relative who stayed with him back home. Panic struck the whole family and they didn't understand as to what should be done. My husband Ravinder Pandita was just 15 years old and his elder brother just a couple of years older to him and the younger one was just 13 years. They were too young to handle the situation. My husband's uncle managed to call the local police station and they confirmed the news.

The incident happened in the evening. Two of them had just started their dinner when there was a knock on the main gate. They had hardly eaten as was evident by the scene of the room where two plates filled with food, were found. It was a local known Muslim who worked in their orchard, who called them out to the waiting



armed militants. Both men were taken out to our own orchard and were first tortured and then

strangled with the barbed wire used for fencing and later hanged on the tree with a note saying whosoever touches the bodies will face the same consequences. After three days my husband's uncle managed to go there and take the bodies down. Unfortunately local police didn't allow them to cremate my father in law in and around Handwara. The dead bodies of my father in law and my relative were taken to Kupwara for cremation. We later filed an RTI also but came to know that the case was closed due to lack of evidence.

This was a big setback for the family and this whole episode took a toll on the lives of these three young teen aged boys. Despite having three sons, the last rites couldn't be performed by them as per our Hindu tradition. One of the biggest regrets a son can have throughout his life. Today, all the three brothers are settled in life and living a good and comfortable life but the vacuum created by the loss of their father will take ages to fill.

All the Kashmiri pandits have suffered a lot due to radical Islamic terrorism, and we are still refugees in our own country. We are still waiting for the justice being delivered for all the killings and our loved ones. Despite all this, we never picked up guns for taking revenge. We are a peace-loving community.

Events of the Month

Ashtami	24th Sep 2020
Ekadashi (Shukla Paksha)	27th Sep 2020
Purnima	01st Oct 2020
Ekadashi (Krishna Paksha)	13th Oct 2020
Amavasya	16th Oct 2020

Note

Panchak Starts on 28th Sept, Ends on 3rd Oct.

Adik-Ashwin (Shukla Paksha) from 18th Sept to 01st Oct
Adik-Ashwin (Krishna Paksha) from 02nd Oct to 16th Oct



Military Power Sets The Stage For Diplomacy

There have been multiple statements issued by the Indian hierarchy in recent days. Addressing the US-India Strategic Partnership Forum conclave on 'Navigating New Challenges', the CDS, General Rawat, mentioned that coordinated action by China and Pakistan along the northern and western borders necessitated that the armed forces be prepared for a two front conflict. He stated, 'We have devised strategies to deal with the primary front and the other front would be secondary.'

Discussing rising Chinese influence in Asia, General Rawat stated that Indian policy of engagement, 'if not backed by credible military power and regional influence would imply acknowledging China's pre-eminence and influence in the subcontinent and the Indian Ocean Region.' He hinted that diplomacy and military power must act in tandem. Prior to India taking pre-emptive offensive action against China in Ladakh, General Rawat had warned that if diplomacy fails in restoring status quo, military options are on the table. As the CDS, his emphasis remains on maintaining military power as deterrence to hostile neighbours.

Simultaneously, the Indian Foreign Minister, S Jaishankar, stated that the solution (to the Indo-China standoff) must be found in the domain of diplomacy. He added that this

would happen if both sides 'understand it is in their own interests. It is vital for both countries to reach an accommodation.' It was the second time he made a similar comment in recent days. He also confirmed his meeting with the Chinese foreign minister Wang Yi in Moscow on the side lines of the SCO summit.

Post the disengagement of forces and creation of a buffer zone; post Galwan, China had displayed disdain for de-escalation. It refused to honour agreements and kept placing unacceptable terms and conditions. Indian request for talks were inordinately delayed and even when held, were inconclusive. The Chinese were smug in the belief that the situation was in their favour and India had limited choices. There was no progress in either military or diplomatic parleys.

Chinese philosophy of talks implies delaying resolution while consolidating gains. Chinese state-owned media spoke of delinking military and economic actions, accepting agreements reached and mutual de-escalation, while on ground there was no movement. Evidently China was in no rush to act as it aimed to tire the Indian government into acceding to their perceptions of the LAC. Hence, talks in isolation were meaningless as China procrastinated.

Post the disengagement of forces and creation of a buffer zone; post Galwan, China had displayed disdain for de-escalation. It refused to honour agreements and kept placing unacceptable terms and conditions.



Militarily, forces were deployed, prepared for the long haul, strength sufficient to prevent misadventure or offensive actions. China appeared content with its military gains, achieved without firing a bullet. India was being pushed into a changed status quo. If the Indian army failed to act, change the ground situation to its favour, the current standoff could drag for a prolonged duration.

Any offensive plan had the risk of opening of fire leading to an escalation. The nation which opened fire first would be accused of escalating.

Thus, the decision was taken to grab vacant dominating features, ignoring which side of the LAC they exist, as the LAC had no sanctity, since being violated by China, which continued to dispute it. The successful operation to capture these features employing strong force levels, changed ground rules. The scenario now shifted in India's favour and that too without firing a bullet. Militarily it was a master stroke.

Instead of India seeking talks and pull back, it was China which began demanding the same. These positions apart from dominating Chinese camps would deny them any opportunity to surprise and would with time only be strengthened. Indian forces beat a similar attempt by the Chinese, who as they came close, were warned of Indian presence. This tactical action had a major strategic impact as it pushed China onto the defensive.

It shook the Chinese from their slumber. The fact that their bases were now under Indian domination and dislodging Indian forces would imply opening fire leading to escalation compelled them to reconsider their options.

There were increased demands from the Chinese for talks at every level. Brigadier level meetings were held almost daily with no outcome as India refused to pull back from its current positions. The Chinese defence minister, General Wei Fenghe sought a meeting with the Indian defence minister in Moscow, an act he did not even consider till the Indian offensive action occurred.

Post the meeting; both nations issued statements, accusing the other of violating the LAC. The Chinese foreign ministry and their ambassador in Delhi continuously harped that India had crossed the LAC and hence should pull back. It failed to mention that it was China which never agreed to the current alignment of the LAC.

To add to military pressure was banning of multiple Chinese apps by the government. This economic action was small but a means of conveying the government's intent of not backing down. Economically if China is to be compelled to pull back, then the costs must be high, which India cannot force currently. Hence, it decided to employ diplomatic and military power in tandem.

An overall analysis would indicate that the CDS and foreign minister projected a Jekyll and Hyde approach towards China. One mentioned the military option, while the other spoke of a soft diplomatic solution. Before the meeting of diplomats, where the softer option would be discussed and possibly a solution arrived at, the military option was exercised, providing Indian diplomacy an advantage. It is China which would now be seeking an honourable exit to the standoff, however, would not agree to a final solution to the LAC.

Finding a resolution is difficult as there is an immense trust deficit between the two countries. Currently India holds the advantage, which the diplomats must understand and exploit. Unlike previous discussions, post Indian army gains in 1965 and 71, India should not lose the advantage in talks. It should exploit its strong position.



Officials who Died Unsung for the Nation

When Intelligence Bureau official Ankit Sharma was killed during communal riots in North East Delhi in February this year, the Delhi government as well as Central government were very sympathetic and announced an ex-gratia of Rs one crore to his family and government job for one family member.

Sharma lost his life in the line of duty and hence the compensation package. However, there are many IB officers who have fallen in the line of duty all over the country earlier, be it along the India-China border, Indo-Pakistan border or in the mainland in Jammu and Kashmir or Maoist-infested areas, or in Punjab during Sikh militancy. The grief and respect, if any was shown for these fallen IB officials has remained unknown.

Take the example of five IB officers who were killed by terrorists in Kashmir in early 1990 and triggered exodus of their fraternity from the valley. The tale of each officer's killing is as gory and shocking as that of Ankit Sharma but their families were largely left by the government to fend for themselves. The families of the victims were given token pecuniary benefits. In some cases, a member of the family was given job in the Intelligence Bureau on compassionate grounds.

Here are some details of those cases:

Late Sh Tej Krishen Razdan, Technical officer in the IB, fell victim to the horrendous designs of Pakistan-trained Kashmiri terrorists who killed him in Srinagar in February 1990.



Late Sh Tej Krishen Razdan

His job was to man newly-installed satellite Discs in office premises. Terrorism was at its peak. State administration was paralyzed. But late Sh Razdan was not deterred by the looming danger to life and continued to perform his duty as given. On 14th February, he went to see his ailing parents, who lived in downtown Badyar area of Srinagar. He used public transport for the purpose. On way back, when he alighted from the Matador (mini bus) at the terminal point in Gowkadal, Srinagar, to go to his office in secure

“
Five IB officers who were killed by terrorists in Kashmir in early 1990 and triggered exodus of their fraternity from the valley.
”

Gupkar Road area, two gunmen waylaid him and shot him dead using AK-47 rifles.

Late Sh Razdan fell down on muddy ground and bled to death, with no help coming his way. The killers, meanwhile, kept shouting that they had eliminated an “Indian agent”. Later his body was dragged over a distance of about 50 yards and placed on an elevated platform of a shop. The body of the IB official lay unattended for a long time, even as pedestrians and shopkeepers, mostly Muslims, watched as mute spectators. The feeling of humanism and claims of age-old brotherhood appeared to have vanished and hence no one came forward to even show respect to the body.

On receiving the information, the Police Control Room sent a jeep to pick up the body but it had only the driver and nobody else. On reaching the spot, the police driver asked for help from the people collected there for putting the body into the vehicle. However, none came forward and the driver dragged the body from the platform in a very disrespectful manner, with the head hitting the ground repeatedly, and somehow loaded it into the vehicle. The body was later handed over to the bereaved family for last rites.

Earlier, on 1st January 1990, terrorists gunned down Late Sh R.M.P. Singh, who had recently been posted as IB officer in Anantnag district of the Kashmir valley.

He was killed by Manzoor Darzi, a JKLF terrorist, at the main bus stand of Anantnag, when the officer was going to fetch grocery items.

His bullet-riddled body lay on the ground with no medical help or hope of recovery. Terrorists and their sympathizers touted that an 'Indian agent' has been killed.

Soon after, on 3rd January 1990, another IB officer late Sh Kishen Gopal Chauhan was shot dead from close range by JKLF terrorist at

Muzaffer in Beeru town market. He had been provided with personal security officer by the state police, but he was mysteriously missing when Chauhan was attacked.

The local people in the market did not show any human sympathy or any courtesy to carry the injured man to the nearby medical centre for treatment. As word about the killing of IB official spread, police came to the spot to take the body to police station, where from it was transported to IB Head office in Srinagar.

Late Sh Krishen Gopal Chauhan hailed from Uttar Pradesh and had brought his wife and three kids to Beeru where he was posted in 1988. He had enrolled his children in a local English medium school.

On 15th of January 1990, terrorists killed Late Sh Moti Lal Bhan, another IB officer, in Srinagar. Late Sh Bhan had left for office along



Late Sh Moti Lal Bhan

with his son and boarded a shuttle bus service in Natipora. Three terrorists, led by notorious Bitta Karate of JKLF, barged into the coach and directed Late Sh Bhan to get down from the bus. When he protested, they caught hold of his coat and tried to pull him out of the bus seat. A co-passenger intervened and scolded them for

forcing Late Sh Bhan to get down from the bus. One of the attackers then shot that man. Late Sh Bhan was also shot immediately after. His son was left watching the succumbing of late Sh Bhan to his last breath, helplessly.

Late Sh Bhan was involved in an operation earlier in nabbing of Pakistan-trained terrorist Abdul Ahad Waza on the tip given by his source. So gruesome killing of Late Sh Bhan was projected as a revenge to petrify the agencies which dare to take upon Pakistan trained Kashmiri terrorist.

Such killings increased drift of Kashmiri Muslim so drastically that within a month they became haters of KP community and maintained distances from Kashmiri Pandit minority in all affairs. They openly classified them as Kafirs who under Islam do not deserve equal rights but were to be banished or converted to Islam or to live as second rate citizens.

Pakistan trained JKLF terrorist killed late Sh Rafiq Ahmed Wani, an IB employee posted in Assam, at his residence in Shala kadal, Habba Kadal, Srinagar, when he was visiting his parents during leave, to celebrate the Eid with them in 1990.

Late Sh. Wani was recruited in the IB as a peon much before the start of militancy in Kashmir. Later, he cleared the departmental test for the post of Security Assistant and was deputed in Executive vertical of the organization in the beginning of 1989. He was transferred to North East in February 1990.

In the month of December, after the kidnapping of the then Union Home Minister Mufti Mohammad Sayeed's daughter Rubiya Syed, some of the known IB field officers were threatened by JKLF terrorists. Owing to these threats, most of IB Executive officers went into hiding or shifted to Jammu for security reasons.

Freshly-recruited, five Muslim boys out of total seven, as Security Assistants by the SIB, in 1988 discontinued their jobs from the organization with the accruing influence of Pakistan terrorism. Though, they were given the option by the organization to serve in other states of India yet they were unwilling. Possibly, they too might have been swayed by the wind of soon liberated Kashmir from the yoke of Indian subjugation.

There was a big vacuum in the ground

The government of India could not grasp the magnitude of the problem that was growing in Kashmir and dismissed it as a law and order issue.

inputs regarding Kashmiri youth crossing over to Pakistan-occupied Kashmir (PoK) for arms training in ISI-run camps.

The government of India could not grasp the magnitude of the problem that was growing in Kashmir and dismissed it as a law and order issue, even though Pakistan-sponsored terrorism had taken substantial roots in the valley.

The advent of terrorism was felt with stray bomb blasts in Srinagar city in July 1988. The alarming attack was at the residence of DIG, Kashmir A.M. Watali in the heart of Srinagar in September 1988.

Incidents of terror-related violence, like bomb blasts and firing, and selective killing of minority Hindus, were showcasing open presence of militancy in the valley. The state administration and policing in the valley was comotised.

Most of the majority Muslims watched as mute spectators or were tacit party to the subversion and anti-India militancy. Underneath the Muslim society, there were whispers that the gun-wielding youth were fighting for 'Azadi' (freedom) of Kashmir from India. Attendance of Muslims in mosques during Friday congregations went on increasing.

Amidst the grim situation, the Intelligence Bureau Headquarters took the unwise decision of organizing one-day DGPs conference at Hotel Santoor, Srinagar in mid of 1988, which exposed the monolith of IB department in the valley.

In light of super political sensitivity and a natural aversion towards India in general and over consciousness of ethnicity among the Kashmiri masses, the maintenance of low profile by IB was the cardinal principle for its professional success once in vogue, needed always to be practiced in Kashmir region.



- Disha Ganjoo



Culture and Kashmiri Pandits! What's Up?

“Then how have you lived if you have no history?”

—Fyodor Dostoyevsky, White Nights



‘Culture’ is a confusing word. It is a complex concept with many schools of thought and definitions. We understand that ‘culture’ in cultural anthropology and social anthropology are widely researched and debated however we are more interested in the most common definition of ‘culture’ which describes it as system of values and beliefs we share with others. Culture gives us a sense of belonging or identity. In other words, it comprises of elements such as language, symbols, festivals, customs,

traditions, food habits, religion, institutions and history.

In this write up, we try to understand the current status of the culture of Kashmiri Pandits vis-à-vis other genocides in history, where it stands in comparison to the pre-exodus time and the importance of preserving its bits and pieces.

“A people without knowledge of their past history, origin and culture is like a tree without roots,” says Marcus Garvey. The values and beliefs that are ingrained into us and the

awareness about our own roots make us who we are. Cultural identity is critical to our well-being. History bears evidence to the fact that once an indigenous community is uprooted from its native place they start losing their cultural ethos. It becomes extremely difficult to sustain and revive the diluted culture. More than six million Jews perished during the Holocaust. It led to an unforeseen decline in the use of Yiddish. Yiddish is not even remotely a part of Jewish life today. The calculated manner in which the destruction of Armenian symbols—religious, historical and communal—took place is a factual example of what happened during the Armenian genocide.

Does this similarity ring a bell? After Kashmiri Pandits were killed, raped and hounded out of their homes to establish a caliphate in the valley of Kashyapa Rishi, they went to different parts of the country to save their lives. It has been 30 years hence. And in these 30 years, the elements that summed up as Kashmiri Pandit culture have been getting diluted constantly and rapidly. Ngugi believes that a language is the premise of culture formation. When you shift from your native place and interact in another language in daily lives, there is an absolute and unimaginable impact in your own language and therefore the culture you belong to. The local fruits and vegetables, the time that the meals were taken at, the comfort as well as the ease with the synchronous weather—this all has changed for the Kashmiri Pandits after their exodus. In a survey of around 25-30 second-generation Kashmiri Pandits, we found that they don't know about festivals like Ganchodha, Gangatham, Navreh, etc. Amongst many other things, they also don't know the different temples/shrines their ancestors visited on these special occasions.

There is a thought-collision between the generation raised in Kashmir and the generation brought up outside of Kashmir. The older generation are still coming to terms with the culture outside the tunnel they left past thirty years ago and are trying to acclimatise. The new generation is interested in better economic avenues to sustain in the city life. With no time to process their past, it is difficult for them to repair the rusty bridges.

What's on the other side? Kashmiri Pandits are refugees in their own country. They have been used and victimized by successive governments, militants and circumstances. With no hope of justice politically and otherwise, Kashmiri Pandits have tried to connect to their homeland by building most-popular temples at places where they have majorly settled in—Jammu and Delhi. They have built small cultural societies where they try to recreate the same environment that they had before their exodus. With the availability of different online platforms, they have become a tool to share information about a community whose voice was muzzled in between guns, grenades and garlands. Kashmiri Pandits need to understand the importance of preserving their culture and catalyse the entire process of reviving and safeguarding it.

Is the restoration of our cultural loss enough? People who are responsible for the current homelessness of Kashmiri Pandits are roaming free and thumping their chests. The minority community was expunged in a cold and premeditated manner. Many KP properties were either sold in distress, were illegally occupied or burnt down by Islamists. Many temples have been razed to rubble. Names of many places symbolic of Hindu identity have been changed—the same happened to Caribs when the French colonised them. Post Holocaust, the remaining Nazis were brought to justice during the Nuremberg Trials. Till date they are being indicted and convicted as per the rule of law. Reparations have been made to the Jews which amount to 1.5 billion dollars. Forget about reparations, the Kashmiri Pandits have been denied justice by the Supreme Court of India itself.

It is a conscious decision to end this write up here. We understand you might find it abrupt with no structural and tapered conclusion. However this might help us to recast how Kashmiri Pandits must have felt when their happy and successful lives were put on fire overnight without any answers. And any epiphany of epiphanies from the question and answer box may lead us to rekindle the doused fire of justice.

Thirty years and counting—let this be our epilogue and prologue.



- Rajiv Raina



What My Being Refugee Meant to My Father

I have written a lot on how I felt as a teen leaving valley due to genocide forced on my community. Last year as my father, Shri Jawahar Lal Raina, (I would address him as JL in this article) got unwell and I dedicated more time in his service enabling me to see my torments through his eyes. I am a father too, and I could realise that there is no catastrophe bigger than losing the sight of your son and the storm it brings being unsure of future of children.

On 14 September 1989, Tika Lal Taploo, who was a lawyer and a BJP member, was murdered by the JKLF in his home in Srinagar. Soon after Taploo's death, Nilkanth Ganjoo, a judge of Srinagar High court who had sentenced Maqbul Bhat to death, was shot dead on 4

November 1989. In December 1989, members of JKLF kidnapped Dr. Rubaiya Sayeed, daughter of the-then Union Minister Mufti Mohammad Sayeed demanding release of five militants, which was subsequently fulfilled. On 4 January 1990, Srinagar-based newspaper *Aftab* released a message, threatening all Hindus to leave Kashmir immediately, sourcing it to the militant organisation Hizbul Mujahideen. On 14 April 1990, another Srinagar based newspaper named *Al-safa* republished the same warning.

The radicals with whom we spent our childhood intimidated the Hindus by sloganeering from thousand of mosques, *narray takbeer... allaho akbar* and *ai zaleemo ai kafiron, Kashmir hamara chudh do*.



One more slogan that haunts me is Raliv Galiv Tchaliv. This meant either you convert or you die or you damn go away, was part of propaganda material sent from across on cassettes to be played on the speakers of 2 lakh mosques at the same time with resonance.

One more slogan asi gachi Pakistan, baTTa marokh ti batenyan saan, meaning that we will make Kashmir Pakistan and we will kill kashmiri Hindus and keep their women folk as war booties.

It was hard to believe that things could get worse. But the tide ran higher and higher, and the waves finally crashed on to JL when one day my youngest brother ran into the house, desperately hiding his face Jihadi! Jihadi! Jihadi! " he was saying as he had confronted his friend in the street. His name had been included in the hit list pasted on the mosque.

When a man has roots so deep and faith so strong, the destruction of his faith on his own students is an awesome catastrophe. JL was a teacher who had taught many students who had turned hostile. Frantically, knowing about the consequences he was lost for some miracle as he searched for some way out, and his path led to my uncle at Jammu. He called him to take his younger son out of Kashmir, as the eldest one had already left for seeking job outside.

He did lock himself in his room for two days and two nights, remaining there hunched over his books thinking of statement of one of his friend at work. He was told what extreme can happen and if things worsen. You just need to read a kalima and accept the faith which would free him and his family from any further damage. Accept Islam! Accept Islam! A thousand times he thought about it as he would remember that he used to threaten his brothers during some mundane fight that he will say Islam Zindabad in a lighter moment. On the third morning he walked from the study, haggard, and looked into my mothers anxious eyes and repeated many times, "I cannot do it," he whispered. " We must plan to leave Jammu with the children immediately."

A terrible fear overtook him now for every moment that his family remained. Every knock on the door, every movement outside, every footstep brought a new terror he had never known.

JL made his plans. First, the younger son

would go to live with his brother in Jammu. JL had lot to worry as his mother was ill and nearly on a death bed and she could not travel far. After she would come through and her strength had returned they would join the caravan of refugees. It was not at all hopeless. Once the family was safe he could worry about himself. But that night the day before departure of his younger son for whom his brother had come to take him to Jammu, his mother health deteriorated, she needed several weeks to convalesce thus he got stuck badly with his wife and me.

Panic seized JL as he had visions of his family being trapped and never able to escape the approaching holocaust. In a few days the situation worsened and he came to know that all pandiths have been forced to leave due to extensive propaganda and more killings on the streets in the city of Srinagar.

I was his primary concern now, as I was adamant to stay and not to leave them alone. JL swallowed and slumped down, into his place where he used to sit, after calling me. He picked up a sheaf of papers from his bag and handed over to me which I needed to carry personally to my elder brother to Jammu. As per him it was an employer's letter asking my brother to join their concern at Himachal forthwith. I could guess that it was an excuse enough to force me leave them and save myself.

I clung drowsily to my book as he knelt before me. In my half sleep I could smell that wonderful smell of his panama cigarette." It is going to be a important trip, Raju, Just like going to your uncle every winter. "

"But I don't want to, Daddy." I pleaded.

"Well, now... look at all other Hindu boys are going."

"But I don't want them. I want you and Mommy and Amaji."

He looked but his eyes could not meet my eyes as he was afraid that I might see his hidden tears. In the morning the bus grumbled into motion. He just froze alongside, screaming farewell. As the bus passed he looked up and saw me as I was sitting calmly on the rear seat. He put his hand to his head and waved as he watched my tiny figure grow smaller and smaller and smaller.

What happened to me on my journey to Jammu has already been published in a previous issue of Naad.



- Dr. Tej N Dhar



Wounds Make Artists

When I spoke to my friend the other day about the interview of an emerging novelist from the U.S. in which she said that “wounds make artists,” he laughed loudly. Since I honestly could not understand why he should have done that, I had to ask him the reason for his laughter. He became grim and said that if wounds would make writers, then all the people born in this world would have been artists/writers, for hardly anybody can claim not to have suffered a wound in one’s life, at one time or the other.

When he said that everybody would have been a writer, I was reminded of my teacher who taught me decades ago, when I was in college. He would always encourage his students to write, to express themselves in whatever way they could. We would tell him that our lives are so ordinary, in fact, so drab and uneventful, that

about wounds.

When I think about what my teacher said in those good old days together with the young American novelist’s assertion that wounds make artists, I feel she is perhaps suggesting that wounds can work like a catalyst to help people express themselves and also add an element of intensity to their modes of expression. I remember how one of my friends was so moved by the death of his father that his dull and boring life notwithstanding, he wrote a poem about it, the only one he ever wrote and published in his life. It has a suggestive title and is quite moving: “I Smell the Bones of My Father.” The American novelist says: “I wrote a book from the body of my dead girl.”

Although wounds, small or big, are a part of the lives of almost all of us, the fact is that all of us do not become poets or novelists. It is

In every person's life, even if it is as dull as a doormat, there is enough material for writing at least one book. Call it whatever you may: a novel or an autobiography; it is always there. One has only to dig it with care.

there is hardly anything in them to write about. He would always complain that we used the ordinariness of our lives as an excuse for not writing.

I still remember his oft-spoken authoritative sentence: In every person’s life, even if it is as dull as a doormat, there is enough material for writing at least one book. Call it whatever you may: a novel or an autobiography; it is always there. One has only to dig it with care. Luckily, in those days, we did not speak

because writing requires many kinds of skills, considerable hard work, and a great deal of patience. Without these, no one can become a writer, even if one is flooded with wounds. My friend told me that he got the idea about the poem when he carried the ashes of his dead father in a bag that he held close to his chest for over two hours. When after depositing them in the river, the priest told him that his ties with his father had snapped because his father had become one with his ancestors, he did not accept

that. He felt that the ashes had seeped into his bones. He transformed the idea into a poem by writing and rewriting it scores of times. Only then could he get it right.

Howsoever attractive the idea of wounds making artists might sound, it is also a fact that people can write without suffering wounds. Scores of people from all parts of the world have written interesting works without being stirred by physical or emotional wounds. Therefore, the question: what makes a writer? Stephen King, who is undeniably one of the greatest contemporary writers of America, though some would say of the popular variety, has an interesting take on this.

At one point in his life, King met with a terrible accident, which almost killed him. During the several months he was confined to bed, he wrote a book *On Writing*. It is so well written and full of such practical wisdom that like his novels and stories, this too became a

best-seller. His observation about writers is worth pondering: "I don't believe writers can be made, either by circumstances or by self-will (although I did believe those things once). The equipment comes with the original package." That is why it is more appropriate to say that writers are formed and not made.

Considering his prodigious output, one feels inclined to agree with King's observation. So what does one do to be a writer? What he says should be of interest to all aspiring writers. "If you want to be a writer, you must do two things above all others: read a lot and write a lot. There's no way around these two things that I'm aware of, no shortcut."

When my friend asked me why writers should be reading at all, I told him what I read years ago in an essay by Salman Rushdie. Quite often, writers experience creative fatigue, and just stop writing. During such times, they need to read other writers, for support and inspiration. That really works to get them back on track.

Cartoon Corner

- Anil Nakhasi





Frozen Shoulder

Frozen shoulder is a very common shoulder problem that is characterized by pain and stiffness of shoulder. It is also known as peri-arthritis or adhesive capsulitis of shoulder. Pain is usually insidious in onset and progresses slowly. Pain at times is so severe that patient may find it difficult to cope with. It is associated with progressive restriction of both active and passive movements of the shoulder. All this affects the person's ability to work, perform daily activities, household tasks, occupational and recreational activities, more so when dominant arm is affected.

Phases: FS has been divided into three phases: i) Freezing – phase of pain: There is pain in shoulder that is insidious in onset and is associated with progressive loss of movements. Pain is usually diffuse and may be radiating to

upper arm. Pain is usually worst at night and then gradually progresses to the whole day. There is stiffness - restriction of movement, mainly side elevation of arm-abduction and external rotation. On examination, there is localized tenderness- pain on pressure in front of the shoulder or a diffuse tenderness of the shoulder. Active and passive movements especially side elevation -abduction and external rotation of the shoulder are markedly restricted. The phase of pain may last for 2-9 months ii) Frozen- phase of stiffness: The pain gradually decreases however the stiffness progressively increases and all the active and passive movements are restricted with some pain at the end range of movement. The phase of stiffness may last for 4-12 months. iii) Thawing – phase of recovery- There is gradual resolution



of symptoms - no or may be mild pain along with a progressive increase in the range of movements of the shoulder.

FS as such is a self-limiting and a benign disease with complete recovery of the pain and range of movements of the shoulder, however the condition may at times last for years. It is self-resolving as with passage of time pain decreases and movements return to a large extent in many of the cases. It may take about 1-3 years to recover, however completely normal range movements may not be restored in some of the cases. A protracted - long course of pain and disability even though it resolves, can at times be frustrating for the patient as well as for the treating doctor.

Frozen shoulder (FS) can be classified as primary or secondary. FS in majority of cases is usually primary (idiopathic) in nature as there is no known cause or a preexisting condition in the shoulder. People of 40 to 60 years age, particularly women are more often affected. It has been found that incidence of FS is increasing possibly because of lifestyle changes and increase in comorbidities like diabetes and cardiac problems etc. The cause of FS as such is still unknown. There is inflammation of the inner lining of the shoulder joint i.e. synovial membrane, fibrosis and contracture of the capsule, rotator cuff and biceps tendon leading to the gross restriction of movements of the shoulder joint. The people having medical problems like diabetes, heart, thyroid disease etc. are more often affected with FS, as such patients may have some sort of referred pain to shoulder which keeps shoulder immobile and this in due course of time leads to stiffness of shoulder. The incidence of FS in people with diabetes is reported to be 10% to 36%, and these patients usually do not respond so well to treatment as non diabetic patients do.

FS can also be secondary in nature when there is a definite cause. It can be traumatic in origin like fracture, dislocation and soft tissue injury or non traumatic in origin like rotator cuff tear and impingement or osteoarthritis etc. People having had surgery of breast like mastectomy or a medical problem like stroke that prevents them from moving the arm are certainly at a higher risk of having frozen shoulder. People who have had prolonged

immobility or reduced mobility of the shoulder because of any reason, are also at a higher risk of developing FS.

Investigations : FS is usually diagnosed clinically and requires minimal investigations. X-rays of the shoulder and blood investigations are usually normal. X-ray shoulder is done to rule out problems such as injury of the shoulder, arthritis or avascular necrosis of head of humerus. Specialized investigations like magnetic resonance imaging scan (MRI) is normally not required, however it is very useful when there is a doubt in diagnosis and we want to rule out a tear in rotator cuff or any other pathology.

Treatment : The goal of the treatment in FS is pain relief, improve and maintain range of movements, and reduce duration of symptoms and finally return of normal activities. Various management strategies are used in FS, however there is no consensus as to the most efficacious managements for FS and this has been well reported in literature. Decision making for appropriate treatment is often based on the severity of pain and disability, phase of the disease, demands of the patient, quality of life, patients ability to cope with pain and disability, any concurrent medical problems and response to nonoperative treatment. Treatment options include a range of nonoperative and operative ones.

Nonoperative treatment options include analgesia- medication for pain relief, intraarticular injection of hydrocortisone and physiotherapy. Pain is controlled with analgesics --pain killers and anti-inflammatory drugs (NSAIDS). They may relieve the pain and reduce the sleep disturbance, however there is little evidence to suggest that the disease progression is affected. Local application NSAID gel may give some relief from pain. A gentle range of motion exercises done at home and a supervised physiotherapy is important for improving and maintaining the range of movements of the shoulder. It is suggested that exercise should be done 5-6 times a day and each session should be of 5-10 minutes. Studies have shown that physiotherapy as an adjunctive intervention does provide good results in FS. Normal human tendency is that we try not to move the shoulder or move it less and less to



have relief from the pain. It is a fact that moving the shoulder less and less, increases its stiffness, so a range of motion exercises within the comfort zone is very essential. When physiotherapy and pain killers do not work, local injection of hydrocortisone is useful. Although, injection of hydrocortisone is an invasive procedure and associated with risks such as septic arthritis, it is beneficial in reducing pain, inflammation and disability during freezing-painful phase of FS. Studies demonstrate that it provides faster pain relief, higher level of patient satisfaction and early return of movements. In majority (90 %) of the patients, the condition resolves with non operative treatment and this should be the first option of treatment. Despite the condition being self-limiting, there may be patients with persistent and severe functional restriction of movements that are not responding to non-operative treatment.

Surgical treatment : is considered in refractory cases when there is no symptomatic improvement -- pain is severe and persistent with continued functional disability despite minimum 3-6 months of non-operative treatment that includes medication, intra auricular injection and physiotherapy. Surgical options include manipulation under anesthesia (MUA), distension arthrolysis (DA) and

arthroscopic release of capsular adhesions (ARC).

MUA involves manipulation of shoulder under general anesthesia to break the adhesions. The contracted shoulder capsule is loosened in a controlled fashion, thus restoring movements of the shoulder. MUA has been used extensively with satisfactory results, however we have to be cautious to avoid iatrogenic complications like fracture neck or shaft of humerus, dislocation, traction nerve injury etc.

DA is a procedure where we inject saline and local anesthetic under pressure to distend and break the adhesions in capsule. It is useful, however studies show that it has limited short term benefit.

ARC involves release-loosening of contracted capsule of shoulder in a controlled fashion using arthroscopic instruments (pin hole surgery). Due to the risk of complications of MUA and the advances in arthroscopic techniques, ARC has become the most frequently done operation. Arthroscopy allows visual assessment of the joint- pathology if any; we can confirm the diagnosis and at the same time treat the problem in the joint. Many studies have shown excellent results with ACR as far as pain relief, gain of range of motion and restoring function is concerned. It is reliable and safe with low complication rate.

Postoperative rehabilitation is very important after any surgical intervention. It is of paramount importance that supervised physiotherapy- range of motion exercises are started as soon as possible after the surgery. For better outcome this has to be well explained, understood and religiously carried on by the patient.

It is essential that the patient and the family are well educated about the nature, usual course of the problem and the options of the treatment. Last but not the least, for the better outcome the treatment has to start early and has to be tailored as per the needs of the individual and the severity of the problem.

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Asanas Boosting Immunity

Incorporating EASY ASANAS (YIN APPROACH)

Can yoga boost immunity?

Our immune system is of utmost importance and plays a significant role in keeping us fit and healthy. In this fast moving world where one hardly gets time to take care of themselves, here we bring to you a routine that you can follow to maintain your immunity. A restorative yoga practice provides support for the immune and nervous systems. Studies show that yoga, even more than a walk through nature or relaxing, has tangible positive effects on our health.

Understanding low immunity systems:

- ❖ Seasonal allergies indicate imbalance in the immune system.
- ❖ The symptoms would be stuffy nose, ears and sinuses, inflamed eyes, headaches, sore throat and difficulty in breathing, caused by the mucus- producing process of the immune system. Mucus is released from the body to prevent foreign bacteria from entering it.
- ❖ Emotional stress can also cause low immunity.
- ❖ The thymus gland would be the focus in the asanas.
- ❖ People with low immunity should practice asanas at a slow and gentle pace, paying a lot of attention to breathing.

Legs Up The Wall (Viparita Karani)

This should be your go-to pose to ground the nervous system, as it's thought in traditional yoga practice to boost immunity and keep stress at bay. You will feel a sense of calm and well-being, as your body pumps oxygenated blood to your legs, reviving tired muscles from hours of



sitting too much. I would advise you to stay here at least 3-5 minutes.

If your hamstrings are tight, bend your knees and bring your seat away from the wall to allow your body to relax into this pose.

Cobra Pose (Bhujangasana)

This pose is believed to stimulate the thymus, an organ located behind the chest bone that is responsible for the growth of T-cells, your body's first response to the cold or flu.

Press down through the tops of your feet. The power of this backbend should come from your legs. Pull your chest forward as you soften your shoulders down and back. Hold for at least 2 -3 minutes as you deepen into the backbend.



Cobra Pose will leave you feeling revitalized and will also provide a boost of energy after a long day of sitting in the same position.

Downward Dog With Block (AdhoMukha Svanasana)

Downward Dog is the go-to emergency pose when things feel overwhelming and out of control. Try it with a block under your forehead to add a feeling of calm and restoration. This pose increases your circulation yet still provides grounded energy.

It allows congested sinuses to drain. Press down through all of your knuckles and spread your fingers to create a firm base of support. To create stability, access the strength in your arms and legs and encourage them to hug towards your midline. Soften between your shoulder



blades to encourage the shoulders down and back.

If you have Tight hamstrings. Reach your seat high toward the sky, and put a slight bend in your knees.

Stay here for at least 2-3 minutes, allow your mood to shift and notice the day to melt away.

Supported Fish Pose (Matsyasana)

Restorative pose, supported Fish Pose opens up the heart and lungs, and is thought to break up congestion in the lungs and sinuses. When we sit hunched over our desks all day, our breath becomes shallow and stagnant.

This is one of the best poses to access a deep diaphragmatic breath, and helps balance an agitated nervous system. Make sure you place



your block at the bottom tips of your shoulder blades, and that your neck has a gentle natural curve with sufficient support under the second block.

Advised to Stay here for at least 2-3 minutes.

Savasana (Corpse Pose)

Lie down on your back Hands apart from your body, comfortable distance between your legs and allow your body to get into complete relaxation. Like a dead body 5- 10 minutes...

Savasana allows the body to absorb and integrate the benefits of your practice into your muscle memory, mind and nervous system. It allows the physical body (heart rate, blood pressure etc) and nervous system to return to baseline. Reduces headache, fatigue and



anxiety. Helps lower blood pressure. Promotes spiritual awakening and awareness of higher consciousness

These asanas are for all levels and I would advise to try to become more aware of how you are breathing while you are practicing. That is a key to every asana and to get maximum benefits out of it.

Have a beautiful and safe practice and Wish you all well ...

Namaskar, Should you have any questions related to your practice please reach me on

Email: yoga.chichii@gmail.com

Shradhanjali



Shri B L Sadhu

AIKS condoles passing away of Shri BL Sadhu on 7th of August, 2020. Sadhu Saab's contribution to the community was significant for over the past four decades. Sh Sadhu was actively associated with AIKS over the past two decades and had the post of Vice President erstwhile. Sadhu Sahib was the founder member of KMECT and remained its founding Chairman till his demise. AIKS pays rich tributes to Sh. B L Sadhu.



- Chander M. Bhat



Village Loduv Abode of Jeewan Sahib



Amidst of the beautiful Vastur Van is village Loduv in total silence some 20 km from Srinagar near famous saffron fields of Pampore. Village Loduv is located within the jurisdiction of Pampore Police Station in the district of Pulwama and was comparatively prosperous in relation to other neighbouring villages. It stands about three km to the southeast of Pampore town. The chief place of the then Vihi Pargana is now the town of Pampore, the ancient Padampur. Padma, the powerful uncle of the puppet-king Jayapida, founded it in the beginning of the ninth century. Padma is said by the Chronicle to have also built

a temple of Visnu-Padmasvamin. Close to the temple is the Ziarat of Mir Muhammad Hamadani with some fine ancient columns and ornamented slabs. Padampura owing to its central position in a fertile tract seems to have always been a place of importance and is often mentioned by Kalhana and the later chroniclers. To the south of the village one passes first Balhom, a large village, which in the Likaprakasa and Tirthasamgraha figures as Balasrama? Under a large *Deodar* near it Baladevi is worshipped in the form of an ole stone. At the foot of rocky spur, which descends from the mountain range to the north, lies the

picturesque village of Vuyan, one mentioned by Kalhana under the name of Ovana. It has a large sulphurous spring visited by the sick. The first factory in Jammu and Kashmir for the manufacture of cement was installed at Vuyan because of the availability of raw material for the purpose. Vuyan was burnt during the civil war between the Kashmiris and the immigrant Syeds in 1484 A.D. The name of the village changed from Ovana (Uvana) to Vuyan and then to Wuyan.

About two miles further east one reaches the village Khruv, the ancient Khaduvi that, as we have seen, gave to the district its former name. There is abundance of fine springs in and about Khruv: Abul-i-Fazl mentioned them as

which stands here near several small springs. Wahab Khar was born in 19th century at Saar. A blacksmith by profession he was also a Sufi saint. Wahab Khar has projected "mysticism" in his poetry. His "*Sheikh Sana*", "*Mash Tulur*" and "*Mehraj Name*" are considered his best poetic creations. Wahab Khar Passed away in 1912.

To the south of village Loduv, on the bank of the Vitasta lies the village of Latpor. An old gloss of the Rajtarangini identifies it with Lalitapura, a place founded in honour of King Lalitaditya by his architect. The king, according to the Chronicle, was not pleased with the attention; in any case no importance seems to have attached to the place. There are no old



objects of worship and estimates their number as 360. Above the village a so-called 'Svayambhu-Chakra' or mystical diagram is shown on a rock. It is held sacred to Jwalamukhi-Durga and largely visited by pilgrims especially the Pandits. The temple is situated on the top of a small hillock. The Jwalaji festival falls on or about 16th July every year. This shrine forms the *Isht Devi* of maximum Pandits of the valley. Only a mile to the north of village Loduv is the village of Saar, until recently the seat of a flourishing iron-industry. Kalhana mentioned it by the name of Sanara as an Agrahara founded by King Sacinara. The Ziarat of Khwavu Khizar,

remains above ground, but the local tradition still knows of King 'Laltadit' as the founder of a large town on the neighbouring *Udar*:

Some 1 km to the west of village Loduv is village Sempor. Some sources place this village as the birth place of great woman saint of Kashmir, Lal Ded around 14th century.

According to Guldastai Kashmir by Harpogal Koul, Loduv Pandit, a minister of Raja Saka during 2409-72 KE founded Loduv village. Loduv Pandit also built a temple there. Total area of the village is 904.87 hectares and as per 1981 Census total population of this village was 2820 souls comprising of 369 households.

Kashmiri Pandit community comprises 24 percent of total population of the village and was having about 57 households. Eight households have held back after the mass exodus of Kashmiri Pandits from the valley in the year 1990. I visited the village on 7th March 2010; one Shri Ravi Ji Bhat son of Shri Nath Ji Bhat aged 43 of the same village accompanied me.

M.A. Stein writes in Kalhana's Rajatarangini, "The Pargana, which adjoins Srinagar from the southeast, in olden days, was known as Vihi. It extends from near Puranadhisthana to the Vastur Van spur near Vountpur (Awantipora) and comprises a wide semicircular tract of fertile karewa lands. In ancient times the district took its name from the village of Khaduvi, the present Khrew".

Loduv is known for two ancient temples...a bigger one and a smaller one. The bigger temple is in the middle of a shallow tank, which receives water from a spring in its North-East corner. The temple simple in design, 24 feet square externally, supports a domical ceiling. According to Pandit Ram Chand Kak "Externally the walls are without decoration, their bareness being only partially relieved by a cornice which consists of three courses of stone adorned with projecting fillets. The corner pilasters are quite plain, and headed by a semicircular, almost horseshoe-shaped, arch surmounted by a single storied pediment of very slight projection. Internally the temple is circular with a diameter of 17 feet and 6 inches. The smaller temple is similar to the bigger one. Internally the temple is 6 feet square and the ceiling consists of three courses of over lapping stones. Inside the spring is a Shiva Linga made of lime stone". According to Pandit Kak, "A few yards behind this temple, higher up the hill and immediately at the back of the mosque, a smaller temple which externally presents the same appearance as the large temple, the only

difference being that the projecting pediment which enclosed the round-headed doorway has here developed into a well-defined portico with a trefoil niche". According to "Soon Adab" published by Jammu and Kashmir Academy, 1977, the material of the smaller temple has been used to build a Ziarat. At present there is no Shiva Linga in the spring. This temple has been taken over by the Archeological Survey of India and is being looked after by an employee of the same department.

There are two more Shiva Temples in the village built by the Pandits of the village in recent past. These temples have been built on the shades of mighty Chinars. Village deity *Raza Sahib* called *Tcharas Raza* also lives near one of the temples.

Gousein Naar forms the part of village Loduv, situated some half km from the main village. Ten Kashmiri Pandit families [nicknamed Gousein] were residing in this mohalla of the village. All the ten families migrated out of Kashmir in the year 1990.

Jeewan Sahib passed his last days of his life in a house at Gousein Naar. Jeewan Sahib, an outstanding saint of the 18th century was born in Motiyar Mohalla of Rainawari. He was a highly evolved saint with tremendous spiritual powers. It is said that this great saint shifted from Rainawari to Gousein Naar in the 1779 and practiced *sadhana* in this village. All time *Dooni* was on during his life time and it continued for some years after he attained *Mahasamadhi*. The then Maharaja of Kashmir allotted him a *jaggir* of 80 *kanals* of land at Gousein Naar. Ten Kashmiri Pandit families were residing in this mohalla of the village, who were brought there from Srinagar by the then Maharaja of Kashmir to look after the land gifted to Jeewan Sahib.

All these things are there but the people whose presence once thrived on the face of Loduv are now few and far between.

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- Dr Ravi Dhar



The Uninvited Guest


Mr. Biswas sat in his study, peering through the window. The evening sky was gradually turning from grey to pitch black. Wafting in through the window were the sweet musical notes being struck on the veena by his childhood friend, Mr. Das' daughter. She was an accomplished musician. It was always a delight to listen to her playing the veena. It was customary for her to play on her instrument in the evening. And as they were neighbours, he would always have his evening tea sitting near the window to be able to savour her music. It would transport him to the wonderland of Harmony and Peace, which he badly needed after his tiring and insipid work during the day in the Writers' Building.

But today, her music was full of pain. She had lost her elder brother to the scourge of the novel corona virus 19. Prashanto worked in a security agency as a field officer. So, even though there was a lockdown, he had to go from one establishment to another to monitor the working of the company guards and to attend to clients' complaints. On one of these trips, he contacted the virus. When the symptoms appeared, he dismissed them as common cold and headache. He took medication too and the symptoms seemed to subside. Then one night, the temperature shot up uncontrollably. No amount of cold water sponging helped. He felt something tugging at his throat. Mr. Das made frantic calls at the

official helpline publicised by the government. But, it drew a blank every time the call was made.

Panic-stricken, Mr. Das rushed him to the hospital nearby. They were told there was no bed available. So, they should try their luck at the next hospital. There too, the story was the same. They now rushed to yet another hospital. Though quite far, they reached in about half an hour as the roads were deserted. Fortunately, the hospital agreed to admit him. Mr. Das felt a flicker of hope that his son would now be restored to good health. He waited along with his wife and daughter outside the Emergency Ward. Mrs. Das, a good natured religious lady, prayed for her son's recovery. And so did Bhanupriya, their daughter, though she was not very religious.

Their wait ended when a nurse walked up to them to announce that the hospital couldn't do much to help them as their son needed a ventilator and they had none. Govt hospitals in the Democratic and Socialist Republic of India run on shoe-string budgets as the government revenue is not even sufficient to pay for other more significant heads of expenditure. Mr. Das was stunned. He argued, he shouted, he screamed and finally collapsed sobbing. For there was nothing more he could do. After all, he was only a citizen, one among the millions who surrender their right to decide govt policies and programmes to a select band of self-serving



A question bothered him. How could one and the same thing be good for Nature and bad for humankind. Something was amiss. But he could not find it, try however much he might.

vendors of grandiose dreams and emancipatory ideology. The hospital staff commiserated with him at first and then shrugged them off as dust on their white overalls.

Mr. Biswas could feel the sharp edge in Bhanupriya's anguished voice as it pierced through his heart. Life had dealt a smashing blow to his friend's family. He had become a victim of both God and Nature. As this thought flashed across his mind, his ears buzzed with the homing sparrows on the tree next to his apartment. There had been talk of cutting down the tree, as it had grown hollow and leafless for quite some time. It was an eye sore to the residents. However, of late the tree had grown new shoots and new leaves. It had sprung to life, so to speak. And as the tree came alive, sparrows homed in to build their nests in its forks and crevices. Mr. Biswas wondered as to the last time when he had seen the tree in such merry state.

Diving into the past, he remembered his childhood. He and his friends used to climb up and down its brawny arms. There used to be a pond too nearby. Some kids would jump off the tree into the pond. But the pond was no longer there. It had been filled up to make way for the multi-story apartments. Much had changed with the passage of time. His childhood friends too had migrated to far off lands in search of better prospects. Only he and Mr. Das had stayed on.

And then came Corona. No, not Corona, novel Corona. It forced all establishments to shut shop. Corona virus sent all scurrying for cover. Men who prided themselves for having conquered disease and deprivation with the help of their feats of technological innovations suddenly chickened out in the face of this faceless enemy and fell back upon the medieval pre-historic defence mechanism of a complete lockdown. Only Nature stood to gain. And the tree was its best evidence.

A question bothered him. How could one and the same thing be good for Nature and bad for humankind. Something was amiss. But he could not find it, try however much he might. Perplexed by the question, his mind gave way to the lulling effect of Bhanupriya's music and the sparrows' twitter. Mr. Das rolled away into the comforting embrace of sleep like children often do.

Trrring... trrring... trrring....

The bell was insistent. The party was in full swing. All the guests who had been invited had arrived. Then who was the person at the door, that too at the dead of night.

'Uncle, could you please see?' said Bhanupriya.

Mr. Das walked up to the door gingerly. When he opened it, he couldn't see anyone standing outside. He stepped out. He looked sideways, hoping the person could be standing on either side of the door. He saw none. He stood a while at the door wondering who it must have been. The air outside was fresh. Mr. Das felt tempted to stay put longer to savour its freshness.

'Mr. Das, I am here. Won't you show me in?' came the squeaking voice.

'Where are you? I can't see you', said Mr. Das a little disturbed.

'Here, on your shoulder,' came the voice.

'What?' said Mr. Das, alarmed and tried looking over his shoulders.

'Okay, let me come in front of you', said the voice.

Suddenly, there appeared in front of him a dwarf with a crown on his head.

'Who are you? I thought the age of dwarfs was over. From where have you come?'

'Hold on. Don't ask too many questions in one breath. Don't you see that I am a tiny creature. I can't take so many questions in one volley. Besides, let me in first. Good hosts don't keep their guests waiting at the door.'

'Alright, get in then', said Mr. Das allowing him to enter and closing the door behind him.

'Now, you may shoot your questions, but remember, one by one', said the dwarf with the crown. A mischievous smile on his face.

'Alright, Mr....?'

'Mr. Covid-19', he interjected.

'Isn't this rather an unusual name?'

'Well, unusual persons have unusual names', saying this, he grinned with a mischievous twinkle in his little eyes.

'So, you are an unusual person?'

'Surely, for I do unusual things.'

'Really, and what may those unusual things be?'

Mr. Das uttered 'unusual' with a drawl this time, as if to mock him.

'You want to see that now or you would

rather wait so that others too can see that.'

'Oh, you can have as much time as you desire. And where do you come from Sir?'

Obviously, Mr. Das was cheesed off with him.

'Sir, I come straight from Wuhan.'



The repartee between the two had started warming up.

'Oh, and who if I may ask invited you?'

'Well, I go uninvited everywhere. I don't need invitation for I am in demand. Like the air you breathe. Do you invite it so you may breathe it?'

'Okay, so you are as essential as the air we breathe', Mr Das said it with sarcasm.

'Friends, meet Mr. Covid-19, fresh from Wuhan', Mr Das said it with a flourish.

'What!!!!!!!!!!!!!!!!!!!!!!'

The response was resounding. All scurried for cover, taking refuge behind whatever came handy.

'See! What a warm welcome you have got!' said Mr. Das with an acerbic tone.

'Never mind, my friend. They are not scared of me. They are hiding from themselves

only. Have you seen a school kid run for cover when he sees the teacher approaching lest the teacher should catch him playing truant from the school?'

'Now how does that connect to this? They are obviously not school kids. They are grownups who know what to fear and what not to fear.'

'Really! I wish they knew that. If they did, I wouldn't be needed.'

'Now, hold on, what do you mean by that? Why are you needed here, in a party, where people are enjoying and having the best of their time? You really have a very high opinion of yourself.'

'I am needed because I come to warn you all of your reckless behaviour. If you don't stop I will have to intervene. And mind you, this crown I wear is a real one. It declares me as the sovereign of all the lands and humans in all regions. And yes, lest you should try to meddle with me, let me tell you that this crown carries thorns that bristle with poison.'

'What reckless behaviour are you talking of? This is good natured fun that people are having? Would you deny them that?'

'No, I wouldn't, if only it did not upset the balance of life. You are foolish creatures, hewing the very branch on which you are seated. For your own good, I need to act.'

'Look at these fear-stricken faces. Do they indicate to you that they think of you as their friend?'

'No, they don't. Because each of them sees in me the evil that he or she has perpetrated on the Earth and made this world an unbearable place for the righteous to live in. They are not scared of me, but their own mirror images.'

'Oh, now you seem to make sense. That's why the tree outside my apartment is rejoicing with life.'

'Exactly. Now. Would you please make way for me. I have urgent work to attend to. And then I have to make for other places too, where I am urgently...'

'Needed', interjected Mr. Das.

'Yes, my good friend.'

At this moment, Mr. Das woke up from his reverie. He looked at the tree which had become quiet now as the homing sparrows had gone to sleep.

The Last Two Months Have Made Me A Changed Human Being



- Diya Bhat

*Everyone including me on this land,
Used to shake hand.
But look now,
I just bow
Maintaining a distance,
For my own existence.*

*Prisoner I have become,
I cannot go and come
As I wish to.
I want to have a clue,
Of when will this end,
And I will meet my friends.*

*I used to play in the playground,
I used to run down
Without any fear,
As if one could say "all clear".*

*But now:
I cannot enter malls,
Or enter a concert hall.*

*Now, I cannot even roam,
All I can do is stay at home.*

*Now I am obliged to wash the veggies,
Even the boxes delivered that are heavy.
Never had thought,
That corona will have to be fought.*

*Now I don't even want to step out,
That is for sure without a doubt.
But sometimes I hv to step out,
Because mom cannot be flout.*

*I learned things that were quite new.
Sometimes I got bored and a leaf I blew.
I started opening my mind,
And thought of all the ways to be kind.*

*Everything has something optimistic,
Identifying that is fantastic.
I spent more time with my family,
And I loved doing that actually.*

PRAKASHA

- *Vimarshi*



Like elixir it fell on her being,
Mystical marvel or steaming stream.

That radiant light pierced her in a way,
Endowed her with new life, ended dismay.

The deathless charm seemed redressing the fate,
The astounding veracity brought such a state.

The enchanting atmosphere intrigued all,
It came to her as some captivating call.

Enveloped with some intense deep affection,
In innate tenderness, there was magnetic tension.

Standing in the middle, she observed everything left and right,
The decelerating darkness and luminous light.

The deep euphoric feeling made it all one,
She witnessed the unification of Moon and the Sun.

There opened to her that unfathomable Truth,
It burnt all questions into powdered soot.

The moment too shone in it's own effulgence,
Growing, glowing flames too showed their exuberance.

That powered soot had an undertone,
Not lonely she felt Alone (All-one).

The movement was still and stillness moving,
All dissolved into the light from which it was emerging.

The silence chattered and chattering silenced,
It too merged into the light from were it had commenced.

There was no more of what they call becoming,
With ecstasy of being she was blissfully brimming.

The Vimarsha of her being danced into the radiant light,
Became one with it's source, What a delight!





- 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.

Q7. In 1339, With the establishment of Muslim rule in Kashmir, when Shah Mir cleverly vested power by forcefully marrying the last queen of Kashmir, the Kota Rani , which religion became the court religion despite the population being a non Muslim.

A. Islam B. Hinduism C. Christianity D. Buddhism

Q8. How many Kashmiri hindus were left in Kashmir according to Abu Fazal's Ain-e-Akbari, and the Mughal Emperor held them in high esteem for their erudition, intelligence and learning.

A. 700000 B. 500000 C. 100000 D. 2000

Q9. In 1780s who ruled Kashmir when an earthen pitcher filled with ordure would be placed on the head of hindus and onlookers goaded to throw stones on the pitcher till it broke and the unfortunate Pandit became drenched with filth...

A. Mughals B. Afghans C. Chaks D. British

Book Review

Emergence of Political Awakening in Kashmir:

A Study in Political cum Socio-Economic Background to 1931 Upsurge by Upinder K Zutshi; New Delhi: Manohar Publishers, 2020; pp. xix+252; price: Rs 950; HB.

Zutshi's book is the new avatar of its earlier edition of 1986. Except for a new Preface and the subtitle, which gives it a well-directed focus, the book is a reprint of its earlier version. Its main argument is that the agitation of the people of the Valley against the Maharaja in 1931 was not an expression of their political awakening. In fact, the upsurge had no single cause, for "It was the result of an interaction of different forces that were found in conjunction in 1931." These he addresses in the book in detail.

To contextualize his argument, Zutshi first analyses the views of historians: of PN Kaul Bamzai, Prem Nath Bazaz, Muhammad Yusuf Saraf and Rasheed Taseer, who think that the public eruption of July 13 was different from whatever had happened earlier. Because of this, Saraf connects it with the "political awakening" of Kashmiris and Sardar Ibrahim Khan with their "political consciousness," but Zutshi refutes that. He is of the opinion that it was rooted in a communal ideology and did not signify any motivation for "reshaping the power structure governing them." He also dismisses the view that it was an instantaneous upsurge in which Shiekh Abdullah was a key figure.

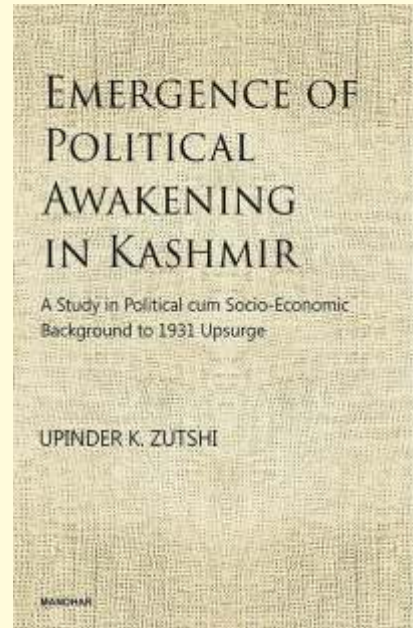
Since Zutshi concedes that the British imperialism was one of the main political forces that unleashed happenings in 1931, he devotes a number of chapters to trace the making of the state of Jammu and Kashmir and the slow unfolding of its British control, right from the time the state came into being in 1846, neither because of a sale deed nor in the form of a gift to Gulab Singh. The British gave it to him because they could not hold on to it on their own.

Zutshi discusses exhaustively the gradual erosion of Maharaja's autonomy, after Gulab Singh took over Kashmir. The British helped him to consolidate his position, which made him amenable to their advice. They demanded reforms and administrative control from him, and also threatened him with the appointment of a British Resident.

When the state became a part of the British Crown, it became a feudatory with British suzerainty. This led to interference in the affairs of the state. For doing trade with Tibet and Central Asia, the Maharaja was made to reduce import and transit duties, a British agent was appointed in Leh, and two trade commissioners, one from the state and one from the government were appointed to regulate trade with Turkistan. The Maharaja was advised not to have any truck with Russia and to avoid aggression against neighbouring Muslim principalities. Another officer was appointed in Srinagar by the British to "fulfil the objectives of imperial power." The Maharaja was continuously reminded to undertake reforms and the Muslim majority of the state was used as a lever against him.

When Partap Singh succeeded Ranbir Singh, the British foisted the Resident on him and appointed a Council to rule the state. His brothers Ram Singh and Amar Singh and two member from the British Indian Service became his councillors, but because the Resident could veto the resolutions of the Council, the Maharaja became a non-entity, and his rule turned into the Residency Raj. After 1905, power was restored to the Maharaja, but it was more to enhance his prestige than to allow him free hand to rule.

When Partap Singh adopted a son because he lost his natural son, he was not recognized as his political successor; instead his brother Amar Singh and his son Hari Singh were put in the line of



succession. He could not appoint people of his choice to high offices. The control of the army too was given by the British to Hari Singh.

Several developments took place in the crucial decade of 1921-31. Since the Viceroy impressed upon Partap Singh to involve local people in the administration, he prepared a Reforms Regulation, which provided for an executive council, a representative assembly and a High Court. The Resident gave much importance to the Council and made Hari Singh its Head, for which he had already been groomed during his training in Ajmer and Dehra Dun. He finally became the Maharaja in 1925.

Hari Singh acted tough soon after assuming office. The facilities enjoyed by the Resident were withdrawn. The political agency in Gilgit was abolished. He also asserted himself in the Round Table Conference in London, and soon after that came the upsurge of 1931.

Zutshi writes two elaborate chapters to sketch the socio-economic picture of the state to show how it changed from the beginning of the Dogra rule to 1931, and contributed to the upsurge. In the chapter on "Plural Society," Zutshi writes about the social divisions and sects in the Hindu and Muslim population of the Valley, the state of agriculture, land holdings, village functionaries, internal and external trade and the state of the economy, communication, education, and culture. These are expanded with some additions in the chapter on "Trends in the Socio-economic Structure." Lot of useful data, collected from various agencies, including the work of A Wingate and Walter Lawrence, is dealt with in detail about land tenure, land security, agricultural indebtedness, urban industries, like shawl, carpet, silk, and rural industries and crafts. Zutshi also writes about the rise of education, the advent of missionaries and Hindu and Muslim response to their efforts, and state administration, in which the key developments are the recognition of the state subject in 1927, the issue of reservation for Muslims, and the setting up of the State Board for adjusting the proportion of Muslims.

The final chapter discusses some related developments that had a bearing on what happened in 1931. It shows how till the times of Ranbir Singh Muslims and Hindus lived harmoniously. Rasul Shah disrupted this in 1904 by propagating Wahabi doctrines among the Muslims and condemning the worship of saints and holy personages, which had held the two communities together. He became their Mirwiaz, modernized their education, and played a crucial role in shaping Muslim consciousness.

The Pandits too organized Bishen Sabha and Dharam Sabha and spread awareness about reforms: these included cutting expense on marriages, widow remarriages, and female education, which led to the setting up of Women's Welfare Trust with the help of theosophists from Madras.

The Maharaja cautioned people to stay away from the agitations that were spreading fast in the neighbouring Punjab and introduced the concept of Representative Assembly. These developments promoted awareness among the people, which resulted in the acceptance of people's demand for representation of state subjects in state jobs. Since Muslims did not have enough educated people among them, their representation was very low. So they asked for representation in ministerial posts and proportional representation in services.

By focusing on the political, socio-economic, and cultural developments in the state, Zutshi demonstrates that the economic and educational backwardness among the Muslims was the main cause of the upsurge of 1931. Because of this, the agitation was "enveloped by a communal ideology and was inevitably accompanied by communal discord." Zutshi's investigation of the forces that led to the upsurge is quite exhaustive. One wishes he had also dwelt on what exactly happened on July 13, 1931, so that what he says about its real character could have been confirmed firmly.

Emergence of Political Awakening in Kashmir is based on Zutshi's meticulous research in which all the possible official and non-official sources have been used to explain what exactly brought things to the boil in 1931, and, in the process, effectively demolishes the falsities that have grown around the upsurge over time. The book should be of interest to all the specialist and lay readers who are interested in the troubled history of Kashmir.

- Tej N Dhar

>> COUNSELLING**How to choose a college for higher education?**

To determine the course of studies at 15 or 16 is not tough, but confusing as well. This is the toughest time for the parents whose wards are to be guided for their career in the future. At this stage, the student has to decide if he foresees his course in Engineering, Science, Management, Law, Arts and Humanities, Commerce and Banking, Education, Hotel Management, Medical or Paramedical. The selection depends on the academic interest and performance at the school level.

The course they choose for 12th determines their race in the future. Most of the pupils desire to be Engineers and Doctors, so I will write about the two major streams only. Though, what I write will likewise hold good for choosing a Collage for other streams as well.

Students who have qualified 12 and awaiting results of JEE Main and NEET must be stressed; how to select Colleges and which course to pursue. COVID-19 has already affected their education by several months. Usually, the new session starts by the end of August, but this year's admission process is yet to complete.

Here, I will try to relate to how students aspiring for higher study select a course and determine a college. Students, while selecting colleges, must resolve what courses of study they are going to engage in.

Students planning to read Engineering in India can single out from 100 specializations, with Computer Science Engineering, Civil Engineering, Electronics Engineering, Electrical Engineering and Mechanical Engineering being some of the most popular ones. There are about 11 Courses to pursue If you are interested in the career of medicine. Some of them are MBBS, BDS, ISM (Indian System of Medicine like BUMS and BAMS), B.V. Sc. (Veterinary), Optometry, Public Health Administration, Occupational Therapy,

Physiotherapy and Pharmacy.

In the present age of technology, careers are changing at a rapid age, so are the colleges. Many students with whom I talked, show their anxiety because of the sheer volume of options make college choice a daunting task. It is common to see parents and students experience high levels of stress about college selection.

The stress is because the choices the students make after school are not compatible with their talent and aptitude. Career option should be decided after the results of 10th. The career counseling is not available to them, and they end up selecting a subject that was not apt for them. The new NEP may have care of this.

So, this is important that Students should take advice from counsellors. There is a need for school-based career counsellors.

For those who have qualified 12th and are waiting for final selection in the colleges, the following aspects should be considered.

Bearing in mind what courses of study the students are to pursue, the students must select a college. For selecting the best college is to conduct extensive analysis. Conducting the research financial position is an important aspect. Students need to be clear about the required budgets and their financial resources.

Before selecting a college and course, the aspirants should follow the following ten steps: check your options, develop a shortlist, rank your priorities, ranking in NIRF, know about the faculty of the college, Campus culture, find clubs in the college of your interest, the volume of books in the college library, approval of AICTE/MCI/PCI/ COA/UGC or any other authority and premises placement for last five years.

India Ranking is a guarantee of good infrastructure and better staff support.

Campus culture exposes a student to the actual world. By campus society, scholars learn some important lessons in life. Almost every college displays its faculty online. Try to research the department or get in touch with students who are studying in the college to get

feedback about the college faculty. Extracurricular activities or college clubs play an integral role in a person's growth.

The primary aim of studying in a college is securing a good job in a renowned company. Placement cell is an essential facility that every college must-have. While selecting the college, check the placement history of the college and then decide on the college.

All these factors and many more like scholarships, fees, industrial visits, etc. come into play while making the right decision. It's important for students to prepare the college list as they are in the admission's phase process to finalise the course and place.

If a student has a passion and makes it a part of his personality, he will be prepared to make a distinguished career out of it. With determination, will power and hard work, aspirant of a brilliant career will be strong to follow his desire and be happy with the way of life that he will be leading.

Hereunder is the ten best colleges as per National Institutional Ranking Framework (NIRF) issued by Ministry of Human Resource Development, Government of India.

First Ten Engineering Colleges:

01. Indian Institutes of Technology, Madras
02. Indian Institutes of Technology, Delhi
03. Indian Institutes of Technology, Bombay
04. Indian Institutes of Technology, Kanpur
05. Indian Institutes of Technology, Kharagpur
06. Indian Institutes of Technology, Roorkee
07. Indian Institutes of Technology, Gauhati
08. Indian Institutes of Technology, Hyderabad
09. National Institute of Technology Tiruchirappalli
10. Indian Institutes of Technology, Indore.

First Ten Medical Colleges

01. All India Institute of Medical Sciences, New Delhi,
02. Post Graduate Institute of Medical Education and Research, Chandigarh,
03. Christian Medical College, Vellore,
04. National Institute of Mental Health & Neuro Sciences, Bangalore,
05. Sanjay Gandhi Postgraduate Institute of Medical Sciences, Lucknow,
06. Banaras Hindu University, Varanasi,

07. Amrita Institute of Medical Sciences & Research, Kochi,
08. Jawaharlal Institute of Post Graduate Medical Education & Research, Puducherry
09. Kasturba Medical College, Manipal,
10. King George's Medical University, Lucknow

First Ten Dental Colleges

01. Maulana Azad Institute of Dental Sciences, Delhi,
02. Manipal College of Dental Sciences, Udipi,
03. Dr. D. Y. Patil Vidyapeeth, Pune,
04. Saveetha Institute of Medical and Technical Sciences, Chennai,
05. A.B.S.M. Institute of Dental Science, Mangalaru,
06. Manipal College of Dental Science, Mangalaru,
07. Sri Ramchandra Institute of Higher Education & Research, Chennai,
08. Nair Hospital Dental College, Mumbai,
09. S.R.M. Dental College, Chennai,
10. JSS Dental College and Hospital, Mysuru.

First Ten Architecture Colleges

01. Indian Institute of Technology Kharagpur,
02. Indian Institute of Technology Roorkee,
03. National Institute of Technology Calicut,
04. Centre for Environmental Planning and Technology University, Ahmedabad,
05. School of Planning and Architecture, New Delhi,
06. Indian Institute of Engineering Science and Technology, Shivapur,
07. School of Planning and Architecture, Bhopal.
08. National Institute of Technology, Tiruchirappalli
09. School of Planning and Architecture, Vijayawada,
10. Jamia Millia Islamia, New Delhi.

First Ten Pharmacy Colleges

01. Jamia Hamdard, New Delhi,
02. Panjab University, Chandigarh,
03. National Institute of Pharmaceutical Education and Research, Mohali,
04. Institute of Chemical Technology, Mumbai,

05. National Institute of Pharmaceutical Education and Research, Hyderabad,
06. Birla Institute of Technology & Science, Pilani,
07. Manipal College of Pharmaceutical Sciences, Udupi,
08. National Institute of Pharmaceutical Education and Research, Gandhinagar,
09. JSS College of Pharmacy, Ooty,
10. JSS College of Pharmacy, Mysore.

First Ten Universities

01. Indian Institute of Science, Bangalore,
02. Jawaharlal Nehru University, New Delhi,
03. Banaras Hindu University, Varanasi,
04. Amrita Vishwa Vidyapeetham, Coimbatore,
05. Jadavpur University, Kolkata,
06. University of Hyderabad, Hyderabad,
07. Calcutta University, Kolkata,
08. Manipal Academy of Higher Education, Manipal,
09. Savitribai Phule Pune University, Pune,
10. Jamia Millia Islamia, New Delhi.

»» EDUCATION NEWS

Exam Date for JEE Advanced Architecture Aptitude Test (AAT)

The Indian Institute of Technology (IIT) Delhi has announced the exam date for JEE Advanced Architecture Aptitude Test (AAT) 2020.

- ❖ The exam will be held on October 8, 2020 from 9:00 am to 12:00 noon in all 23 IITs across the country.
- ❖ The registration portal for the same will be available at jeeadv.ac.in from October 5 (10:00 am) to October 6 (5:00 pm).
- ❖ Only those candidates who qualify in JEE Advanced 2020 will be eligible to sit for JEE Advanced AAT.
- ❖ Candidates seeking admission to the BArch program offered in IIT (BHU) Varanasi, IIT Kharagpur and IIT Roorkee will be required to qualify AAT 2020.

UPSC Exam Calendar 2021 released

The Union Public Service Commission (UPSC) has released the exam Calendar for the year 2021 on its official website. UPSC conducts various examinations every year for the recruitment purpose.

UPSC Calendar 2021

- ❖ UPSC Civil Services Exam 2021: Notification will be released in the month of February 2021 and the exam will be held on June 27, 2021. The main exams for 2021 Civil Services will be conducted for five days beginning from 17 September, 2021. Civil Services 2020
- ❖ Main Examination will be held on 8, 9, 10, 16 and 17 January 2021. The Indian Forest Service (Main) Examination 2020 will commence on February 28, 2021 and will continue for 10 days till March 9, 2021. UPSC IES, ISS 2021
- ❖ Exam will be held on July 16, whereas the notification for the Combined Geo-Scientist (Preliminary) Examination 2021 will be released on 7 October this year as the exam will be one of the first UPSC exams to be held in February 2021 (21.02.2021).

NDA exams

- ❖ As per the old pattern. i.e. twice a year. The NDA, NA (I) exam will be conducted on April 18, 2021, and NDA, NA (II) will be held on September 5, 2021. This year due to COVID-19 pandemic, UPSC NDA NA (I) could not be held hence the commission decided to hold both NDA NA I and II jointly on September 6, 2020.
- ❖ UPSC notification also reads that, “the dates of notification, commencement and duration of Examinations/ RTs are liable to alteration if the circumstances so warrant.”

Rajasthan Engineering Admission Process (REAP)

- ❖ For B.Arch the last date to apply is 5 October 2020 and date of payment 3 October 2020.
- ❖ 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.
- ❖ For details of schedule of activities visit the REAP portal (www.cegreap2020.com).

Directorate of Technical

Education, Mumbai

All concerned are requested to visit www.mahacet.org from time to time for latest updates of CET process of all professional courses.

Punjab State Board of Technical Education and Industrial Training Polytechnic Admission

Register for online counseling process on the official website. All the admission process will be done through online mode only. Website www.punjabteched.net

There are three Counselling Rounds.

- ❖ 3rd Round of Counselling - To be completed from 11 September 2020 till 20 October 2020 Midnight
- ❖ Due to COVID-19, all the admission process will be done through online mode only
- ❖ Reservation for Kashmiri Migrants is as per the guidelines of the Punjab Government

Memo Number 8/21/II-ITE2/501423/1
Dated: 05-06-2015

»» SCHOLARSHIP

L'Oreal India Young Women in Science Scholarships 2020

Scholarship Program helps economically challenged women to pursue a career in scientific fields from a recognised college or university in India by providing a scholarship which covers their college fees.

- ❖ Eligible for those Girl Students who passed Standard XII (Science) in 2019-20
- ❖ The last date to submit the scholarship application is October 15, 2020.
- ❖ Click <https://www.buddy4study.com/article/loreal-india-for-young-women-in-science-scholarship> for details.

Feedback : vijaykashkari@gmail.com

Naad Congratulates

Naad Congratulates Vansh Raj Kaul, a thinker, an activist, an Actor, Director, who has many works to his credit. Student of class 12th at DPS Indrapuram Ghaziabad, at the age of 7, he has appeared in many theatres and TV plays like Virasat, Tasveer, Fourth defiance and many more. Later he appeared in TV serial such as Sach Ke Siva for DD National (Based on book written by Padmashri Jeelani Bano) and Assisted in Direction. Actively performed in theatre for instance, Janch Padtal at Shri Ram centre for performing arts where he has undergone one month workshop as well. He is Drama Head and Council member at DPS School. Vansh Raj has played many influential roles in school performances and won many awards in competitions from other Schools as well. He has gone through extensive training in the National school of drama acting workshops. He has Directed and acted in many short films like Kabuliwala and The Paranoia Perpetrator. Besides Vansh Raj Kaul has helped the under privileged children and orphans at Baramulla Kashmir (J&K) where he conducted a workshop and also apprised the children about the rich cultural heritage of India. This was done with the help of Indian Army and REACHA (NGO of repute).



MESSAGES ON MARTYRS' DAY



ALL INDIA KASHMIRI SAMAJ (AIKS)



Capt S K Tikoo

"We the people", thus starts the preamble of the Constitution of the Republic of India, I wonder, if we - Kashmiri Pandits - were ever a part of the 'people'? The safety and security of the people of India is the constitutional duty and responsibility of the government, if and when, there is any kind of threat to the very existence of a section of people, but in our case, not even a symbolic effort was made to save us; a microscopic minority living amongst, one time, fellow brethren, now turned radicalized Islamists, baying for the Kaffirs' blood. It is 30 years, since our genocide took place, yet the successive governments have, shamelessly, chosen to look the other way. They do not, sadly, realize that if Kashmir is gone (even when it is geographically there), India is gone. Bhima, in Mahabharata, warned his brothers, Pandvas, and suggested retaliation, when Daryudhan tried to poison them, or burn them to death in Lakhshya Greh, etc., but Dharam Raj Yudhishter was after all a Dharam Raj, he didn't agree, and what did we have at the end : MAHABHARAT. I believe we got to be on our own. We survived hundreds of years of persecution; we will overcome. The regret is that this time our genocide took place not when the likes of Sikander Butshikan were in power, but our own co-religionists ruled in Delhi. We must never forget our genocide and make it a point to pass it on to posterity, in gory details. Thanks Baba Ram Dev, Yoga and Pranayam have become quite popular, and courtesy Sadguru Vasudev, I request all of us to start Kriya Yoga from today. He advises:
THIS BODY IS NOT MINE- say while inhaling
THIS MIND IS NOT EVEN MINE - while exhaling.
I want us to say while inhaling: OUR GENOCIDE HAS TO BE REVERSED.
OUR GENOCIDE MUST BE AVENGED TOO - while exhaling.
It should be our Pranayam, early morning, generation to generation.



ALL INDIA KASHMIRI SAMAJ (AIKS)



Sh. Ajay Bharti

As we approach the thirty first year of the assassination of our prominent community stalwart, Sh. Tika Lal Taploo, our mind goes back to the events of 1998-99 in Kashmir, when the radicalized Kashmiri Muslim youth targeted innocent Kashmiri Pandits and other non-Muslims signaling the ushering in of armed rebellion against the Indian state and patriotic people of the Kashmir Valley. Kashmiri Pandits bore the brunt of the ruthless violence unleashed by the gun-wielding youth, who had been completely brain washed by Pakistan to adopt the path of Jihad, the holy war as per Islamic religious texts. After the assassination of Sh. Tika Lal Taploo on 14 September 1989, the armed terrorists indulged in large scale rape and murder, death & destruction, whose prime victims were the microscopic minority of Kashmiri Pandits. Since then, Kashmiri Pandits have been observing 14 Sept as Balidan Divas (Martyrs' Day). It is an occasion to remember the sacrifices of all those who laid down their lives for the nation in Jammu & Kashmir, be that before or after brutal assassination of Sh. Tika Lal Taploo ji. I pay my humble homage to our martyrs on this occasion and convey my deep sense of appreciation to All India Kashmiri Samaj for organizing a webinar among its affiliates to observe this solemn occasion. Suh occasions remind us to rededicate ourselves to the cause of seeking justice for the displaced Kashmiri Pandits.



Sh. M L Malla

'Balidanam Veer Lakshnam'

14th September, the day known as ' Balidan Diwas ' is remembered annually in true spirit, dedication and with high fervor. Sacrifices of numberless Martyrs since 1947, followed by mass exodus of Kashmiri Pandits in 1990 will inspire The Spirit of Sacrifice, dedication and develop never ending patriotic fervor for our birthplace, Kashmir ; The sacred place of Kashyap Rishi, formerly known as 'Kashyap Mar'.

Our true, sincere tributes to the Martyrs will be to remain ever constant in thought, word, and deed.

Dedicate your selfless services for the welfare of community and the nation at large!

From: Moti Lal Malla!



ALL INDIA KASHMIRI SAMAJ (AIKS)



B K Moza

I take this opportunity to Pay our respectful homage to our Kashmiri Pandit Martyrs who were murdered in eighties' in our homeland, Kashmir. They were killed for seeking our human rights, respect to our female members, protested against the destruction of our properties and our temples for worship. Their martyrdom was a warning alarm for our imminent internal displacement from our home land and then getting scattered in our country and throughout world in search of our respectful livelihood. We have suffered because we are an infinitesimally small minority in our homeland for whose internal displacement least concern was extended by the state and society. As such we suffered in refugee camps, many got killed by snake or scorpion bites, scorching heat or hunger. I personally lost my brother because of sun-stroke in Jammu immediately after his internal displacement. Further, we got scattered in our country and abroad for our livelihood. Yet, as an educated community, we made all efforts to preserve our Kashmiri Pandit heritage during our Diaspora. We formed our Sabhas, Samities, Samaj's, and Kashmir Bhawans to enable our meetings, cultural programmes, discussions and discourses for preserving our cultural heritage, particularly, whenever, and wherever feasible, our mother tongue. As such, we must preserve our cultural heritage as Kashmiri Pandits, wherever we are, preserve our mother tongue and develop commercially viable industrial projects to be implemented in Kashmir. This would, in long run, create viable avenues for the return of our internally displaced community back to our homeland.



ALL INDIA KASHMIRI SAMAJ (AIKS)



Dr K L Chowdhury

14 September is a day we pay homage to our martyrs. But this year, because of the corona pandemic, the usual community congregations and rallies are not possible. Under the circumstances, it is heartening to learn that AIKS is holding a webinar of all its affiliates across India and abroad to remember and honor our martyrs on a digital platform. I have the honor to send my best wishes and blessings to the organizers for a successful observance of the event. Let us all join today to recall with gratitude the courage and sacrifice of these valiant sons and daughters of the soil, offer our prayers for their souls and thank their families. Let us resolve to rededicate ourselves to their ideals and to carry on the struggle for the restoration of our rightful place in Kashmir. It is also an occasion to take stock, to engage in serious discussion on our achievements and failures during our 3-decade long crusade for the restoration of our right to our homeland. AIKS has played a major and commendable role in this great struggle. Some of our goals have been realized to some extent but many dreams remain unfulfilled. We must not rest until we get a full recognition of the genocide, and the perpetrators of crimes against us are not brought to justice. We cannot sleep in peace until we return to live in security and safety, until we are able to practice our faith without fear, and until the sanctity of our temples and places of worship is not restored.



Moti Kaul

14 Sept... its pain and agony shall ever remain in the living memory of every Kashmiri Pandit. As always, AIKS remains in the forefront in reminding the establishment about our sacrifices. On this day we salute our Martyrs who laid their lives for upholding the integrity of our great nation.



ALL INDIA KASHMIRI SAMAJ (AIKS)



DR K N Pandita

Kashmiri Pandit community spread all over the country and the world, each year observes 14th of September as the Martyrs' Day. On this day in 1989, our most loved and popular leader, guide and unmatched patriot Pandit Tikalal Taploo, who was also the provincial chief of BJP, was assassinated by the murderers of Jammu Kashmir Liberation Front (JKLF) when he had barely stepped out of the gate of his house in Habba Kadal.

Thirty years to date have passed, neither the J&K State government nor the State or Central Human Rights Commission nor any human rights agency in the country demanded an inquiry into this heinous crime which marked the beginning of a planned genocide of our community at the hands of jihadists and their handlers on either side of the LoC. Tikalal's martyrdom and the subsequent events made our entire community vulnerable to the conspiracy of decimation by religious extremists hatched in Pakistan-run terrorist training camps in Pakistan and PoK. The existential threat culminated in the mass exodus of our community as the year 1990 set in. Ethnically cleansed of its thousands of years old indigenous community of Pandits, Kashmir mandala has passed into an era of fundamentalism and Wahhabism with all traces of its antiquity eroded and effaced systematically. It brings our cultural genocide to full circles.

We pay homage to Pandit Tikalal Taploo, the topmost among the martyrs of our community and all of those who were made to walk in his footsteps. The light they lit will never be extinguished in our hearts. We also pay homage to the soldiers of our army and paramilitaries and the J&K Police who laid down their precious lives while defending the freedom of the nation. May their souls rest in peace.



ALL INDIA KASHMIRI SAMAJ (AIKS)



Dr Shashi Shekhar Toshkhani

Languishing in exile for the last thirty-one years now, the dispersed and dispossessed Kashmiri Pandit community is once again remembering their martyrs with tears in the eyes and a lump in the throat. They were targeted and killed in the most brutal manner for their non-Muslim religious identity and their deep allegiance to the ideals of Indian nationhood by Islamist terrorists out to establish a purely Islamic order in Kashmir based on obnoxious and hate-filled Sharia diktats. The sacrifice of the martyrs, however, laid the foundations of a massive resistance movement among the exiled Pandits who though compelled to lose the geographical locus of their indigenous identity internalised its definitive dimensions in their consciousness and raised the demand for a separate homeland where they could follow their way of life freely and without any fear and where values and ideals enshrined in the Constitution would be made operational without any impediment.

Overcoming callous indifference on the part of different ruling dispensations to their predicament, the conspiracy of silence hatched by the so-called "secular" and left-liberal political formations and malicious attempts of disinformation and distortion of facts by the sold out media and other biased groups with their various subversive agendas, the long-suffering Kashmiri Hindu community launched a determined struggle for obtaining justice for those hundreds of its innocent members who fell a victims of Islamist barbarity, managing to draw world attention to the wrongs suffered by them. They have partially succeeded with the annulment of the repugnant Article 350 of the Constitution which bred the notion of Muslim precedence in Kashmir and fomented separatist violence. The Kashmiri Hindus celebrated this historic decision of the Indian government as no one else in the country, their emphatic rejoicing making it clear how happy they are to be for ever a part of the great Indian civilizational continuum.

Yet, the question of denial of genocide of Kashmiri Hindus rankles. What a terrible travesty of justice it is that those who unleashed it are roaming free. The demand of constituting a commission to investigate its causes and punish those responsible for it or complicit in it has been dismissed even by the Supreme Court of India, supposed to be the last sanctuary of justice. It seems we must raise it with greater intensity, making it plain to everyone that in no case shall it be possible for the displaced Hindus to return to the Valley and live with their tormentors. Reversal of the genocide is the primary condition for their rehabilitation.



Dr Vijay Sazawal

On this solemn occasion, we have a duty to remember our fallen heroes – both men and women – who became victims of the most insidious attacks on the peace loving and peaceful small community living among a much larger majority community of neighbors and friends of different faith in the valley of Kashmir. That Islamic zealots within that majority community would join hands with foreign Mujahideen to slaughter innocent Kashmiri Pandit men, women and children, is too gruesome in detail and too painful to recall. But that such events would happen in a democratic India, where the Central Government and highly vocal civil society organizations are champions of the rights of minorities, the silence of both the governmental and non-governmental institutions to these barbaric acts at the time of occurrence was shameful and disgraceful. Kashmir has been ethnically cleansed of its minority Pandits, and yet even today the Muslims in Kashmir refuse to accept moral, if not actual, responsibility for what happened to Pandits which the National Human Rights Commission (NHRC) has termed as, "akin to genocide."

Therefore, it our duty to remind the world that Kashmiri Pandits will not forget their genocide of three decades back and we will remember our Martyrs and recall their tragedy as long as we live.



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C L Gadu

The rumblings of the storm which engulfed Kashmiri Pandits, were heard long before it swept the valley. The assassination of Pandit Tika Lal Taploo, BJP State Vice President, a leading lawyer, and an important member of the community, on September 14, 1989, sent shock waves to the entire Kashmiri Pandit community of Delhi. The lone organization, KSD, was revamped. Long term and short-term plans were prepared in case of any eventuality. It was also decided to observe September 14, as Martyrs Day (Balidan Divas). Ever since, the entire community observes Martyrs Day throughout the globe in memory of all those men, women and children who became victims of terrorism. Martyrs are remembered on this unforgettable day. Every Kashmiri Pandit and all Kashmiri Pandit organizations pay their Shradanjali. On this day, we resolve that the perpetrators of genocide of Kashmiri Pandits be punished for the heinous crimes they committed. We also reiterate reversal of genocide and one place settlement be the precondition to our return to Kashmir.



Maj Gen Sunil Razdan

Please come and join me in 'Keeping the flame burning' in memory of Kashmiri Pandit martyrs on 14 September 2020 by lighting a Diya at 7.30. P.M.



Jeevan Zutshi

On this martyr's day (14 Sept), like in the past, we remember all those Kashmiri Pandits who have suffered since Islam entered Kashmir nearly 700 years after its birth. The heart wrenching events during 1989-1990 will never be erased from our mind, when our people were murdered in cold blood and forced to flee from their homes. Pakistan and the mullah culture in Kashmir are to the blame and we will never forgive them. We feel vindicated after the present government fully integrated Kashmir with India by removing the Article 370, thus getting rid of the unique constitutional monstrosity that created the conditions responsible for the plight of our community. Let us pledge on this Martyrs day to unite all Kashmiri Pandits so we can all build New Kashmir!



Sh. Surinder Ambardar

14 September 2020, Balidani Divas, is the 31st Death anniversary of late Sh. Tikka Lal Taploo: A legendary leader Of Bhartiya Janta Party. He was Senior Vice President of the J&K State BJP and member of the National Executive. Tikka Lal ji @ Lala, was the only political voice of Kashmiri Pandits and of India in Kashmir. On September 14, all the Displaced Hindus, scattered all over world after their forced exodus from Kashmir in 1989-90, pay their homage to all Hindus and patriotic souls who got martyred during the proxy war launched by Pakistan, clubbed with local Radicals. Special prayers are performed for the Army, BSF, CRPF and J K officials who laid their lives for the integrity of the country. This is the day when every Baradari member and All community organizations demonstrate solidarity to reclaim their roots through their struggle. All India Kashmir Samaj, a vibrant community platform, has played a historic role in anchoring the socio-political case of their brethren in exile and served the community for the last thirty years. I have had the privilege of learning from the past and present leadership of AIKS. I have great pleasure in sending my best wishes for the success of the webinar being organized by AIKS to pay homage to our martyrs.



AIKS Matrimonial Service



Looking Suitable Match for my Son, Born on 22.10.1992, 13.52 Hrs at Jammu, Height 5'11". Done B.E from Mysore and MS from USA. Working as Software Developer in USA on H1B Visa interested may contact raina50@gmail.com, Mobile 9419191462, 9419114335.



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 kulwali per return mail to R.K.Raina on email id rkrjgk@gmail.com or can whatsApp the details to 9419264309.



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



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



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



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



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

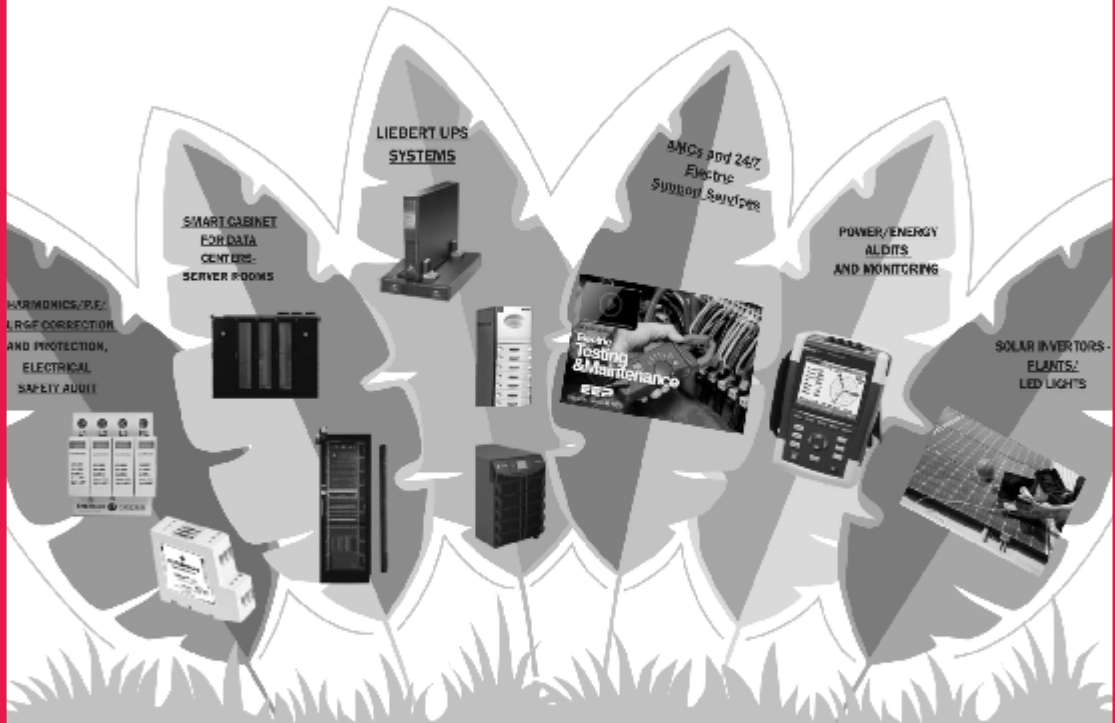


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Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

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

Dear Sir,

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

Name (In full) :

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.

With best wishes
Yours Sincerely

Signature

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

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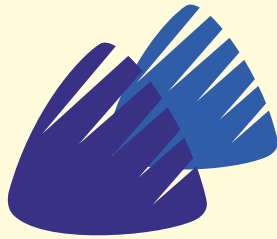
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