

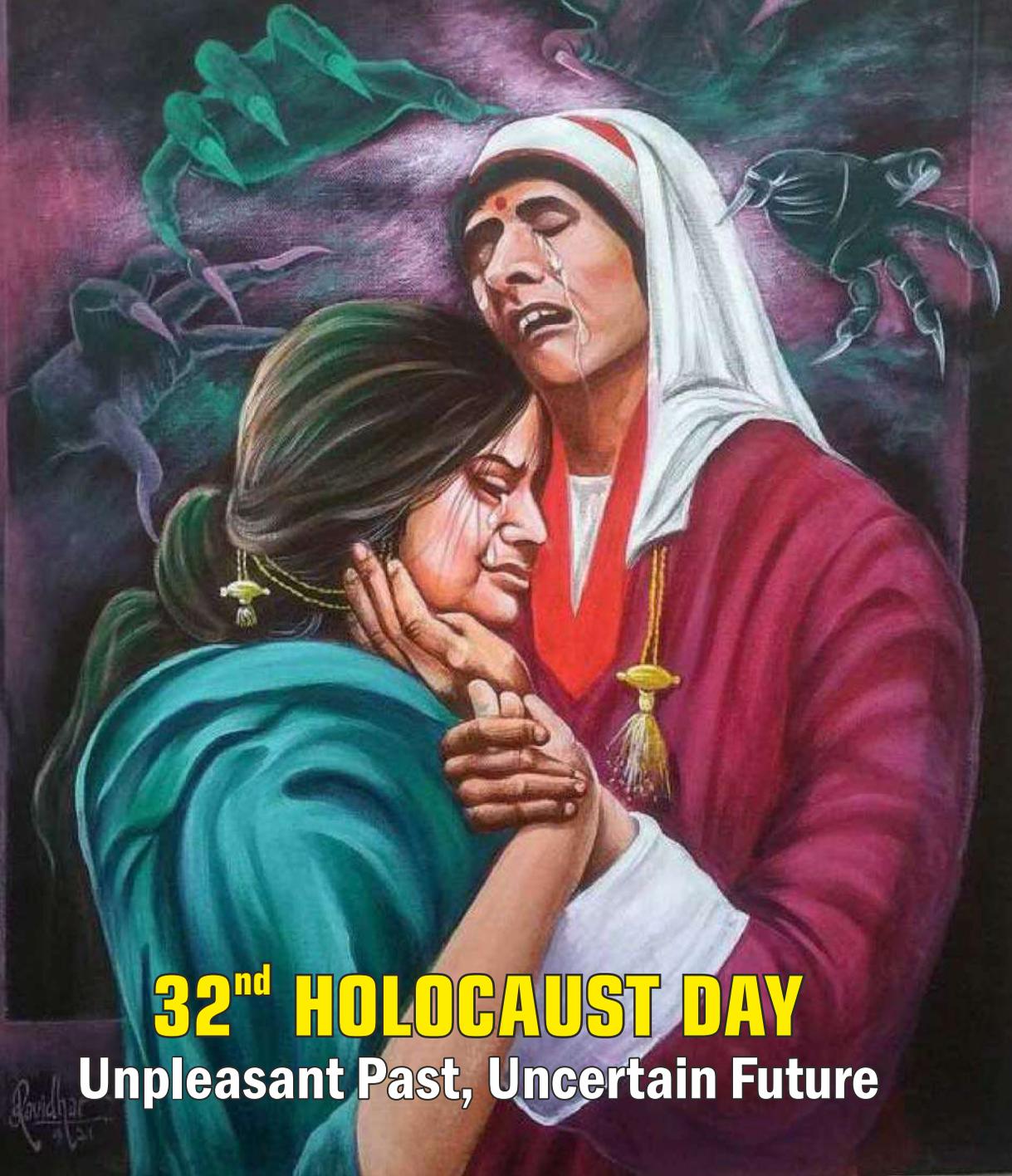
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AIKS **नाद**
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32nd HOLOCAUST DAY

Unpleasant Past, Uncertain Future

David...

Lest We Forget



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THIS MONTH'S COVER

Painting- Courtesy the
famous Kashmiri Artist
Sh. Ravi Dhar

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From the
Editor-in-Chief



At the outset the Editorial Board of NAAD wishes its readers A Very Happy and Prosperous Year 2022! Although we have stepped into the new year with a bit of scepticism but we carry a lot of hope for it to be more exciting, joyful and productive than the last two. With this hope, the NAAD team is geared up to reach our readers the news and views of interest and importance without break.

While I am writing this editorial, we are nearly a fortnight into the New Year which has been a, rather, cautious beginning. The third wave of Covid has gripped the nation which sends chill down the spine recalling the disaster the second wave brought upon the country, more particularly, our community. It has brought in challenges of restricted movements, night curfews and guarded physical interactions with people. Notwithstanding these challenges, NAAD team is making every effort to reach you the magazine on time. However, given the current pandemic situation and the depleting manpower we have decided that NAAD will be reached to its readers in its e-avatar as E-NAAD from January issue onwards till further notice. Kindly help us build our email list of the readers by sending your email address at hqaiqs@gmail.com.

A socio-cultural magazine like NAAD has an important significance in keeping our community culturally connected, politically relevant and be a powerful organ to provide a platform to its readers to share their views, news and features that are relevant to the community. While NAAD has become a

part of our lives and over the years the quality of the magazine has made it be counted amongst the top-ranking community magazines, it is also faced with some challenges. In order to maintain this standard uninterrupted, NAAD needs support of its readers through funding and subscription. As the Editor-in-Chief, I appeal to the entire readership community to come forward and donate philanthropically that helps us build a sizable corpus for NAAD and make NAAD self-sustaining. We also encourage the readers to renew their subscription if it has expired. NAAD is very reasonably priced at an affordable annual subscription of Rs 600/- that can be paid online from the comfort of your home. The Account details are as under:

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Lastly, humanity is yet again passing through the challenge of new variant of Covid which is fast spreading. It is in the best interests of all to avoid going out. Please wear masks, wash hands and maintain 6 feet distance from people. If we observe these precautions, we will all pass through this phase with smiles on our profiles.

Once again wishing all the readers of NAAD a very Happy and Prosperous Year 2022!

NAMASKAAR!

सुखं उक्तमसु



Time To Remain Relevant To Kashmir

Dictated by the force of circumstances, the displaced Kashmiri Pandit community has entered into yet another year of uncertainty. Each year the month of January acts as a reminder that we have lost our homes and probably for all times to come. Despite all this understanding we try to remain relevant to Kashmir by keeping the issue of forced displacement alive to the extent possible. We do it because we must do it. My observations about the whole history of post exodus period spanning 32 years is marked by a feeling that we could have responded in a much better way. Our woes got further compounded the day we shifted the theatre of our struggle from our home turf of J&K to the National Capital of Delhi thinking, probably, that it will cause a big earth quake here and justice will be a sort of 'stoop to conquer' kind of a situation for us. But that was not to be. To our utter shock and disbelief, leave alone 'big bang', the exodus of more than 4 lac souls in the darkness of night did not cause even a whimper and, at the end of the day, we have only succeeded in finding a place in the footnotes of archaeology. This is

akin to conceding Kashmir as an Islamic place within Secular India.

To recapitulate, the modus operandi of our post exodus activities has been to use all the KP organizations that existed outside Kashmir as a platform for our battle of survival. These organizations have imparted a great momentum and thrust to the entire issue of displacement by highlighting and using their entire paraphernalia to the best use in their respective States. Notable in this regard are some of the important and meaningful conferences held, like by Kashmiri Sabha Bangalore in 2001, KP Sabha Kolkata in 2006 and regular AIKS conclaves from time to time. The Bangalore Conference attracted all the who-is-who of Karnataka politics, political luminaries like Shri S M Krishna, the then Chief Minister of Karnataka, who was the Chief Guest. He made some important announcements for the welfare of beleaguered community. The cause of Kashmiri Pandits finding an echo in a far-off place from Kashmir was in itself a strong reassertion of the rights of its indigenous people trampled under the heavy weight of ideologically driven and motivated toxic anti-KP drive.

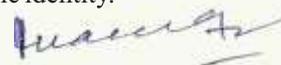
AIKS conclave of 2009 had the then Home Secretary GK Pillai as the chief Guest who put a stamp of approval on our struggle by a very famous statement, now a quote-- 'The idea of India is incomplete without Kashmiri Pandits in Kashmir'. This conclave, a curtain-raiser in many ways, was part of an AIKS led campaign to attract the national attention towards the plight of KPs by raising the issue in different parts of the Country. Preceding this had been a historic event held by AIKS in the City of Joy called Kolkata Conference held by K P Sabha of Kolkata in 2006. It was from here that announcement to

form a K P Political party was made which later participated and fielded candidates in state elections. It was again in the same year (2006) in yet another far reaching measure the apex organization, AIKS, filed a Civil Writ Petition (534/2006) in the Supreme Court in order to seek legal remedy to our myriad day to day sustenance and long-term rehabilitation issues and no less a legal and political luminary than Arun Jaitley appeared on behalf of AIKS to file the suit. That case has since been transferred by the Supreme Court to the J&K High court for the further follow up.

In short, the single point agenda has dominated the organizational discourse with powers that be or media, to bring before the national glare the injustices heaped upon us. There has often been a muted response. Other than tall promises nothing substantial or tangible has come our way. To quote a Bengali who, at the Kolkata Conference, very aptly summed up this tepid response as pan India phenomenon and attributed it to a perennial caste war between Brahmans and other castes. The cold response of other castes is a natural corollary of the age old anti-Brahminical mindset prevalent across the country who think, since KP's are high caste Brahmans, it was natural to happen to them. Therefore, this caste conflict has been a challenge, an obstruction in convincing people across the board outside India regarding the ground realities and religious contours of terrorism in Kashmir. The authors of separatism and its leadership had, by then, succeeded in changing the whole narrative of Kashmir problem to their advantage by presenting it as an issue of economic dichotomy and disparity against – Them (Rich Haves) vs Us (Poor Have-Nots); and to create propagating lobby group and gain sympathy of Indian masses. The ubiquitous Islamic and Nizam-e-Mustafa dimension got down played and we and Indian forces got demonised. It also served the greater designs of the polity of the Valley, well entrenched in the Islamic colour, in squeezing the minority space and not conceding any ground to the sections of the people other than the ones belonging to their own religion. Our struggle to get the national attention, therefore, had reached a dead end.

Thirty-two years is a period of time for us to objectively introspect and take stock of the situation in asance whether or not abandoning Kashmir altogether post exodus amounted to offering Kashmir on a platter to the ideologically driven jihadi forces. It has, in the process, unwittingly led to consequences now difficult to reverse. It has pushed us to the margins and rendered us politically irrelevant and non-entities. The lack of connectivity has also ceded the ground to anti-KP constituency whose sole objective is to have a minority free Kashmir. To carry out a political campaign in a much more hostile environment and setting it into correct perspective has become difficult. The question staring us in the face and seeking answers is that have we made any breakthrough in our struggle and quest for justice and was it a right thing to shift and carry out our fight from unfamiliar lands. To me it seems to take the fight for the survival out of the State has been a big mistake. This has also more to do with the emergence of a new strain of Neo-activism and its perpetual negation of space to organisations, thus becoming obstructive to any organised, meaningful and a structured response to the harsh socio-political realities of Kashmir. Such provocative impulses do no good either to the organisations or the society.

In this tug of war and battle of perceptions, there exists a pressing need for maintaining the demographic influence in the valley. Implicit in this is the significant transformation of demographic structure caused by internal majoritarian population movements in the post exodus phase. It is an act of displaying power to create a new political reality by adopting anti-minority stances and practices. The bigger picture that emerges as a consequence is a total homogenisation of its society and in more substantive terms, slow and steady erosion of the ethnic markers. It assumes significance, therefore, that in regular discourse and popular usage we should harp on echoing the tune of the plural heritage in order to prevent the fast changing demographic identity.



-Dr. Ramesh Raina



General Secretary's Column

After a lull of around six months Covid is back with vengeance in its fast-spreading Omicron variant bringing to a grinding halt the routine of weekly physical office meetings we all so eagerly would wait for and it is back to the virtual mode via phone or laptop. We pray and hope the third wave is less lethal and gets over soon enough so that we continue to work on community specific agenda with the same amount of gusto as done in past six months. Despite all the constraints AIKS continues to remain vigilant and seriously pursues community issues on priority basis. The activity report card for this month:

AIKS Submission at the UN:

As the year 2021 was nearing its end along with its long spell of gloom, a new beginning heralding high point for AIKS was achieved when President Dr Ramesh Raina made a presentation before the UN Special Rapporteur on freedom of religions or belief's (FoRB) Conflict Specific Consultation—Kashmir. AIKS president Dr Ramesh Raina was invited to make a presentation on the plight of Kashmiri Pandits, a minority religious group in the conflict situation in Kashmir by the UN Special Rapporteur on freedom of religions or belief's (FoRB) Conflict Specific Consultation—Kashmir on 29th December, 2021. He made his presentation through virtual mode before the Rapporteur and his submissions will be included in the UNCHR report in March 22. The invitation read as — The United Nations

Special Rapporteur on Freedom of religions or belief, Ahmad Shaheed, is currently preparing to deliver a report at the UN Human Rights Council in March 22, on the topic of the “Rights of persons belonging to religious or belief minorities in situations of conflict and insecurity”. Full report is published elsewhere in this issue of Naad.

E-Naad: In view of the fast-spreading Covid virus infection and resultant depleting human resource and manpower needed to carry out packaging and postal jobs to ensure uninterrupted publication of community magazine and AIKS mouth piece Naad, it was decided to publish and deliver it to its readers in e-version form, in addition to a mandatory reduced number of hard copies. In this regard subscribers have been informed through e-mails and telephonically by the AIKS office to provide their choice of mode, and also e-contact details for uninterrupted delivery of their prestigious community magazine Naad.

Staying with Naad, we are happy to share with our esteemed readers and community members that Postal concession for Naad has been extended under Postal Act. The concession had expired in December '21.

International Acclaim for Naad:

Due to the persistent efforts of AIKS President Dr Ramesh Raina to increase its reach and influence, Naad has found its way to international libraries of repute as research and resource materials for scholars and academicians interested in Kashmir and its politics.

Creation of AIKS Social Services Wing:

The fast spreading third wave of Covid virus bringing back the ugly images of deadliest second wave which brought in its wake large scale of deaths and devastation, there was unanimity of view among AIKS Policy consultative group that AIKS should have a team ready for providing succour to the needy and community at large. So, **Pt Rohit Dhar**, Vice president was entrusted the responsibility of being at the vanguard of AIKS social service-related activities.

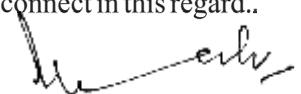
Zoom meeting with KP organization of Europe:

International Vice president AIKS Mrs Krishana Bhan organized a Zoom meeting with all the KP organizations of the Europe on 03 January 2022 in order to showcase to them the AIKS and its aims and objectives and also apprise them about the role apex organization has been playing with respect to community affairs by taking up their socio/cultural and survival issues with the governments of the day. In this regard Shri Vinod Pandita, Joint Secretary AIKS Media and Communication made power point presentation before the

participants which conveyed the total ethos of the umbrella organization and its policies and programmes. The presentation was much appreciated and applauded by all the participating members of the organizations who assured that they would definitely support the AIKS and its core programmes. It was decided to cement the relationship with further follow up meetings from time to time. Core team of AIKS had an engaging and productive meeting with the European affiliate organization and it was decided to have regular meetings to evolve a constructive engagement programme with them.

Holocaust Day:

AIKS intends to hold a virtual conclave around holocaust day. On this day AIKS intends to make it a meaningful and productive exercise to identify the core areas of concern of the community and to create and establish a political connect in this regard..



Sh. Puran Patwari

AIKS Virtual Conclave Holocaust 2022, Unpleasant Past, Uncertain Future

Dear Esteemed Members of the Community

As all of us know that the intervening night of 19/20 January 1990, an exodus was forced on Kashmiri Pandits who have remained in exile all these years and Kashmir thereafter is without Kashmiri Pandits, ever since this day is observed as HOLOCAST DAY by the displaced KP Community. This year on this day the displaced Kashmiri Pandit Community will enter into yet another year of an uncertain future. To commemorate this dark day, AIKS is observing HOLOCAST DAY over VIRTUAL CONCLAVE on January 23, 2022 at 6 PM IST.

On this occasion, AIKS is releasing a Concept Paper about the core concerns of the beleaguered community where AIKS President Dr. Ramesh Raina will talk about the issues and future policy of AIKS.

We are inviting eminent speakers on this momentous day. Following Topics will be covered:

1. Core issues and AIKS stated position for the future.
2. How to ensure that KP's remain in the socio-Psychological memory of Kashmir.
3. How to contest the religion as a component of Political life of Kashmir.
4. Enlisting support of our overseas affiliates in critical areas.
5. Driven by objectivity AIKS together with overseas KP organisations for the evolution of harmonious relationship.

This virtual conclave will be live on Facebook and you are requested to watch the discussion live, like, comment and share to have more participation & engagement of our community members. AIKS is committed to make our collective voice heard in the power corridors and shall continue the efforts to stay relevant to our place of birth.

Moderator: Sh. Vinod K. Pandita, Jt. Secretary AIKS (Media and Communication)

-Puran Patwari, General Secretary, AIKS



- Dr. Ramesh Raina



Excerpts of Dr. Ramesh Raina AIKS President's Presentation Before Un Special Rapporteur on Freedom of Religion or Belief (forb) Conflict Specific Consultation-kashmir

UN Special Rapporteur on Freedom of Religion or Belief (FoRB) Conflict Specific Consultation – Kashmir

Dr. Ramesh Raina President AIKS was invited by the UN Special Rapporteur of Religion or Beliefs (FoRB) Conflict Specific Consultation -- Kashmir to make a presentation on the above subject on 29/12/21. His submissions will be included in the UNCHR report in March 22.

The invitation read as "The United Nations Special Rapporteur on freedom of religion or belief, Ahmed Shaheed, is currently preparing to deliver a report at the U N Human Rights Council in March 2022, on the topic of the "rights of persons belonging to religious or belief minorities in situations of conflict and insecurity."

"In this report, the Special Rapporteur aims to provide evidence-based analysis of the multi-layered experiences of members of religious or belief minorities in situations of conflict and insecurity. He will explore if, why, and how religious or belief minorities are exposed to particular risks of experiencing human rights violations in these situations and how to ameliorate these risks. Furthermore, he will consider how various stakeholders could adopt a human rights approach in responding to the needs of these rights-holders and in laying the groundwork for inclusive transitions from conflict and insecurity towards peace."

Dr. Ramesh Raina, President AIKS was invited by the UN Special Rapporteur to make a presentation on the plight of Kashmiri Pandits in the conflict situation and his submission on Wednesday 29 December 2021 will be part of the report to be presented to UNCHR in March 22. The presentation had to be within the framework of a posers Reporteur had mailed in advance ---- "Are religion or belief minorities being intentionally targeted in hostilities by parties to the conflict in the Kashmir region; if so can you provide examples?"

Dr. Raina : The forced exodus in itself is an example of intentionally targeting the Kashmiri Pandit minorities and they were made to flee to safer places in the plains of India. In fact the so called religious crusaders followed a pattern-- kill one scare one thousand. Some incidents worth mentioning here which had been taking place at regular intervals and of historical importance to the hapless Kashmiri Pandit minorities can be categorized as precursor to what was to happen eventually in 1990 to this vulnerable and persecuted minority community:

a) Land to Tillers Act - Big landed Estates Abolition Act of 1950 where no compensation was paid to the land owners and most of them were non- Muslim Hindus who were pauperized overnight with no alternate source of income. The piece of legislation which was more aimed at bringing economic squeeze on the vulnerable minority community also set

the tone for anti-minority sentiment in the Valley which surfaced in many manifestations and ugly episodes and gradually started entering into all the conceivable areas of social and political life.

b) Dilution of Safe Representative Political Constituency: There were three Kashmiri Pandits elected to the Jammu and Kashmir's first Constituent Assembly -- JN Kokroo from -Kothar (District Anantnag); Shyam Lal Saraf from Habba Kadal Constituency (District Srinagar); DP Dhar from Kulgam (District Anantnag). The three constituencies were safe minority constituencies. However, the safe political space was gradually reduced to one seat from Habba Kadal and given its large KP population would invariably return one KP to the Assembly. But with the state delimitation exercise carried out some adjoining Muslim majority areas were added to it to reduce its minority Character and render KP's as voiceless in the legislature thereafter. KP's lost this constituency and their political representation permanently.

c) Parmeshwari Agitation of 1967 was followed by the forceful conversion of a Minor Kashmiri Pandit girl to Islam and her subsequent marriage with a Muslim youth under a Muslim name Parveen Akhtar. KP's rose in protest agitation against this injustice and lost scores of protesting community youth as a result of brute force used against them but the girl was not restored to her original faith. This watershed event set in motion the chain of sufferings for the beleaguered community like Gradual Economic squeeze by way of denying employment opportunities in government jobs. Pertinent to mention here it was an era when Government was the only employer and private/public sector was non-existent. Interspersed with events like targeting Hindu households and celebrating the Pakistan cricket victory against India by bursting firecrackers in their homes; targeted KP's at the drop of the hat by terming them as Jansanghis (RSS stooges or nationalists), the erstwhile name of present ruling party BJP. Such steps led to extreme insecurity and threat

perception started gradually growing many fold.

d) Desecration and Vandalisation of Temples and Religious Places In - In February 1986 a large number of temples and shrines belonging to minority Hindu community were desecrated and vandalized in and around highway town of Wanpoh in district Anantnag. The detailed account of damage done to the Temples and Shrines is listed separately. Pertinent to mention here that Temple in Places like Pawan-Sandhya in Anantnag District was converted to a Mosque. Some Hindu households too were broken into and ransacked in front of house inmates. The whole incident is very well documented as it was seen as curtain raiser to events that followed in 1990 which eventually led to the great escape of almost entire minority Hindu community from J&K. The damage done to the temples and shrines are quoted separately.

Exodus of Kashmiri Pandits of 1990 is a classic case of ethnic-cleansing. It Started with selective killings of high profile minority Kashmiri Pandit community members ---- Tika Lal Taploo (Advocate and BJP leader), Justice Neelkanth Ganjoo (who had sentenced a separatist leader and JKLF founder Maqbool Bhat to death in a bank decoity and murder case), Lassa Koul (State TV (Doorsarshan) Director), Prem Nath Bhat (Advocate and community leader), Sarwanand Koul Premi and his young son (Poet, author), Naveen Sapru and many others. It was a militarised campaign against Kashmiri Pandits which NHRC termed it as 'Akin to genocide'. The terrified community was like sitting ducks for trigger happy Islamic crusaders. They were left with no choice but to leave enmass in the intervening night of 19-20 January 1990. Nearly 2.5 lakh Hindu minority fled to safer places in rest of India and valley was almost emptied of its aborigines. But the catastrophe did not stop here, every now and then there have been intermittent incidents of mass massacres (1990-2000) carried out on the left over community members where families were

wiped out including women and children as small as six month old. Some of them like Sangrampora Masa Massacre; Wandhama Massacre; Nadimarg Massacre; Telvani and Chhitinghpora where scores of Sikh minority community members were done to death in cold blood, are very well documented in government records.

Personal Experience: I left in the wee hours of January 20, 1990 along with my pregnant wife amid provocative announcements blaring from the Mosques all through the night calling upon all minorities to either 'Merge or Purge', thus issuing an open threat to life. It had become very scary for non-Muslim minorities to stay put in the valley. The travesty of justice is that while we will enter into 32nd year of exile this coming January 20, the culprits who have admitted to killing scores of our community members including the leaders are roaming free, like Bitu Karate, Yaseen Malik. Despite our fervent appeals for an independent judicial probe or a White Paper on our killings and exodus, no justice or catharsis has come our way. Digital Technology plays an important role in retaining the majoritarian character of Kashmir. This is because the post 90

generation of KP's and Kashmiri Muslims have no idea of pre 90 composite culture prevalent in Kashmir they have only heard it from their parents or generations gone by.

Good Practice of Engaging Religious Minorities.

The onus to engage with the exiled religious minorities lies with the majoritarian civil society and its institutions, with a defined objectives to create a legitimate Minority space in order to encourage them to return back to their roots. That, obviously, should start with confidence building measures towards instilling a sense of security and belonging in them. Initiation of a Social dialogue therefore between beleaguered Kashmiri Pandits and local Muslims is not just about talking but a method which eventually should lead to the political empowerment of minorities in consonance with the democratic structure of rest of the country. Pertinent to mention here is that the Government of the day must play a catalytic and a constructive role towards creating a situation and a conducive atmosphere for such an interface as it involves the future of Kashmir as a pluralistic society with minorities living as equal stake holders.

Shradhanjali

Smt. Sarla Taploo Ji, wife of our beloved leader Shaheed Sh. Tika Lal Taploo Ji and mother of one of our well-known activists Sh. Ashutosh Taploo breathed her last on 30th December 2021.

AIKS is deeply saddened by the passing away of Smt. Sarla Taploo Ji and pays homage to her. We pray to Lord Shiva to bestow Moksha to her Aatma!"

Om Shanti!





- Dr. K N Pandita



J&K Delimitation Commission's Report

PARTIAL JUSTICE



In the course of its deliberations, the Delimitation Commission met with leaders from the Peoples Conference, National Conference (NC), CPI, CPI (M), Panthers Party, Congress, BJP, Apni Party and Bahujan Samaj Party. The Commission also met with District Election officers from Anantnag, Kulgam, Pulwama and Shopian. The Commission also met with various delegations of the people of the Union territory from both regions to know their views on issues connected with the delimitation of constituencies.

The purpose of this interaction was to gather first-hand information about the conduct of the exercise of carving out new

constituencies in Jammu and Kashmir so that the unrepresented or inaccessible people are brought within the ambit of the electoral process in the Union territory.

The first question is whether the Commission is satisfied with the technicalities of the existing constituent assemblies in the State, something against which the allegations of bias and discrimination are levelled by the stakeholders since long. The very fact that 6 new constituencies in Jammu region and one in Kashmir has been recommended indicates that there are definitely technical discrepancies in the existing assembly constituencies which should have been

addressed but are not. If the argument is that the terms of reference did not ask for re-examination of the existing constituencies, it is implied and the Commission should have sought clarification before undertaking the assignment.

The Commission has published the draft report and views and observations are invited to reach it by the end of this month. Our experience is that the draft reports are seldom changed partially or fully. The whole thing has been undertaken with hectic haste. Perhaps the government is in great hurry to constitute an elected government.

Most of the leaders of political parties have found the report unacceptable mostly on emotional rather than nationalistic and realistic count. One impression hyped by the valley-based leadership is that there is a hidden attempt to reduce the representation of the Muslim majority community of the valley by manipulating constituencies in the Jammu region. In simpler words, it is dubbed as a report biased against the valley.

Secondly, the question hotly debated in political circles is whether the report does justice to all segments of the population of the Union Territory or not. Perhaps the significance of the report will squarely rest on that criterion proposed and the practice followed. There appears a gap between the precept and practice. From the point of view of the internally displaced community of Kashmiri Pandits, the report does not provide them any space in the election process of this country. We will try to elucidate the point. Similarly, the refugees/migrants from PoJK, numbering in lakhs were denied state citizenship ever since independence. Only after the abrogation of Article 370, their seven decades long woe was remedied. Twenty-four assembly seats are reserved for that illegally occupied part of the

state. The refugees from PoJK who have now got the domicile status are entitled to proportionate number of assembly seats from the reserved quota of 24. The Report is totally silent about their right to reservation of the number of seats due in their favour. Why discriminate them again?

Constituting a Delimitation Commission for the UT of J&K was necessitated by the J&K Reorganization Act 2019. The conversion of J&K into a Union Territory did away with the State Constitution along with amendments that were made to it from time to time. Therefore, the validity of the order under which the exercise of delimitation of constituencies was disallowed till 2024 has lost its validity. J&K State Reorganization Act 2019 notwithstanding, the Article 370 was wilfully and practically struck down by the J&K Assembly when (a) the Hindu religious minority of the valley was subjected to genocide and ethnic cleansing in 1990 in violation of the fundamental rights of the people in the Indian Constitution and also in the Constitution of the State of J&K, and (b) when thousands of Rohingya Muslims were illegally resettled in the

state in violation of permanent statehood law.

Regrettably, the Commission is silent on the electoral status of several hundred thousand internally displaced Kashmiri Pandits despite several of their delegations having interacted with the Commission in the course of its field work in both regions.

It has to be noted that firstly, the Commission has unjustly ignored the protest lodged by the Internally Displaced community of KPs against the authorities deliberately making incorrect entries in the census records about the community such as gerrymandering and tampering with numbers and creating hurdles in the voting process etc.

“
The refugees from PoJK who have now got the domicile status are entitled to proportionate number of assembly seats from the reserved quota of 24.
”

Secondly, the Commission has clearly said that besides the 2011 census as the basis of their recommendations, they have taken other factors also into account as well as mandated by Section 9(1)(a) of the Delimitation Act 2002 read with Section 60(2)(b) of the J&K Reorganization Act 2019.

The Section desires the factors like (a) geographical features (b) public convenience etc. among others to be taken into account. Yes, the Commission has taken into account the factors like “hardships faced by persons living in areas adjoining the international border like Samba and Kathua” as stipulated in the Act and consequently reorganized the constituencies thereof. But it has chosen to ignore the persons that fall in the category (a) geographical features (b) public convenience of the same Act. Obviously because the KPs though falling in this category of the Act are not a vote bank owing to their insignificant numbers, therefore, remain ostracized.

hurdles created in their way of casting their vote. Imagine an exiled KP from a village in Baramulla eking out a living in a far off town in Maharashtra or Karnataka is asked to vote for any candidate of his original constituency in the Baramulla from where he was forced out 33 years ago and the prospective candidate was not even born at that time. Is there any rationale in this policy of the Election Commission of India? It is simply telling the hapless KPs, look Kashmiris have thrown you out of your home and we the Election Commission of India supporting the Kashmiris throw you out of voting domain of India. This is the equal treatment to Indian citizens promised by the Indian Constitution.

One may ask where the logic of abounding humanitarianism demonstrated by the BJP in supporting permanent residence for PoJK refugees has vanished in thin air in denying them the eligible number of seats out of the reserved quota; or how has their grand

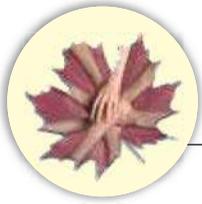
The conversion of J&K into a Union Territory did away with the State Constitution along with amendments that were made to it from time to time. Therefore, the validity of the order under which the exercise of delimitation of constituencies was disallowed till 2024 has lost its validity.

Specific mention of Kathua and Samba for special category of borderline areas could be possible (and rightly indeed) because these constituencies had a staunch patriotic leader of high status to lend weight to their cause. The internally displaced persons had no such support whatsoever and could be ignored without a whimper. Had they even an iota of support from the state, they would not been refugees in their own country.

Unfortunately, an entity called Delimitation Commission that was authorized to recommend enfranchisement of the deprived people of this country has chosen to disenfranchise those who have been subjected to genocide and ethnic cleansing in a secular and democratic India to which their home state acceded in 1947. Such is the apathy of the Commission of their cause that it did not care even to reflect on numerous man-made

slogan of “*sab ka sath sab ka vikas*” become counterproductive in the case of the extirpated community of Kashmiri Pandits. If the Delimitation Commission has considered the class of population suffering from the shelling of their homes on the international border as eligible criteria for delimitation, does not the populace that has been subjected to genocide and ethnic cleansing deserve to be considered by the same token? Why has the Commission ignored the democratic rights of KP IDPs when it was charged with the duty of establishing the rights of the people to the democratic process, is a moot question.

There is still a chance that the Commission sheds bias and rises above certain human weaknesses. It has to remember that it is entrusted with a pious mission by the nation and the piety should not be allowed to be desecrated by anti-national mindset.



- Dr. Ramesh Raina



Memorandum Submitted To **JUSTICE MRS. RANJANA DESAI**

Honourable Chairperson Delimitation Commission UT of India.

New Delhi 26-03-2021.

Honourable Madam,

The magnitude of the agony and trauma of the displaced Kashmiri Pandits who have been languishing in forced exile for more than three decades is too profound to be narrated. Needless to mention that our miseries have been compounded by the callous indifference and apathy shown by successive governments both at the center and the state, further instilling a sense of insecurity impacting their desire to return back to their homes.

The most vital issue staring in the face of people is the quiet resolution of anti-minority forces to divest the UT permanently of Kashmiri Pandits. To prevent such a thing from happening and adding one blacker chapter to this great human tragedy, We, The Displaced People hereby approach you and this august institution for seeking justice for this beleaguered community.

Brief Electoral History of Kashmiri Pandits:

The genuine electoral history and the participation of people as a whole in the elections commences from 1951 with the formation of the Constituent Assembly of J&K that came into existence on May 1, 1951. As you must be aware that the total strength of the Legislative Assembly in 1951 stood at 75 and out of the total number of elected Legislative members there were three Kashmiri Pandits who were also elected – Pt. Sham Lal Saraf from Habba Kadal constituency; Pt. Durga Prasad Dhar from

Kulgam and Pt. Janki Nath Kokroo from Kothar Constituency. Out of these three constituencies, Habba Kadal was predominantly a Hindu dominated constituency making it possible for the Kashmiri Pandit to taste the success at the hustings. Tankipora was another adjacent constituency with sizeable Kashmiri Pandits but because of its extended boundaries made it difficult for the Pandits to replicate that feat from this constituency.

This trend of sending minimum two Kashmiri Pandits to Legislative Assembly continued for quite some time, even 1967 elections saw two Kashmiri Pandits getting elected from safe constituencies like Sh. SK Koul from Habba Kadal and Sh. M N Koul from Devsar. However, though late seventies witnessed a gradual erosion in electoral politics where Kashmiri Pandits were pushed to the electoral margins and their political space squeezed; yet noteworthy here to mention is that in 1996 at the peak of militancy in the valley Sh. PL Handoo (Former Law Minister J&K) won from Habba Kadal constituency which he had represented even in 1987 also. Thereafter Sh. Raman Mattoo became MLA from Habba Kadal in 2002 but it was more of a fluke because of the election boycott by Kashmiri Muslims.

Pertinent to mention here is that the Delimitation of J&K's Lok Sabha seats is governed by the Indian Constitution, but delimitation of its Assembly seats (until

special status was abrogated recently) was governed separately by its Constitution and J&K Representation of the People Act, 1957. Of real substance is the perception that when the power equations in the State changed in the mid Seventies with the ascendance of sheikh Mohd Abdullah on the political scene, an amendment to the section 47 of the J&K constitution was undertaken which raised the strength of Assembly from 76 to 87. Resultantly, a pro-Kashmir power structure came into being that operated in the State and produced imbalances. Driven by such a desire also witnessed gerrymandering of the Constituencies.

This imparted an impression of unjust discrimination against minorities aimed to dilute constituencies with political considerations, that had a telling effect on the electoral prospects of Kashmiri Pandits as much of the Habbakadal had lost its electoral relevance for the community, thus making it difficult for any Kashmiri Pandit to enter J&K Assembly, late Tika Lal Taploo is a worthy example to quote in this regard who tried his utmost to win an election from this constituency till he was alive but had to eat a humble pie.

Delimitation Process Based on 2011 Censes :

In this regard, it is significant to draw your kind attention towards 2011 Census, wherein no door-to-door survey was conducted, however the records reveal that the population of Hindus in Kashmir stood at 1.64 lakhs, with a sex ratio as 10:1. This sex ratio, compared to

national figure of 1000:940, is a complete farce. According to 2001 census, Kashmir Hindus formed 1.84 % of Kashmir population. It further states that 1.5 lakh to 3 lakh Kashmiri Pandits were displaced to Jammu and other parts of India due to militancy. It is pertinent to mention that after Hindu exodus in 1989-90, two censuses were conducted, i.e., in 2001 and 2011 both have underplayed the absence of Kashmiri Pandits which has further added to their grievances.

Electoral Irrelevance:

The political impact of the above mentioned can be gauged from the fact that there were 47 Kashmiri Pandit candidates from 23 constituencies in the fray in 2009 Assembly elections and all of them lost. It was a great setback for the displaced community going without any of its elected representatives in the J&K legislature. With this trend the clock had come a full circle and ever since the beleaguered community has been without any political representative to take up its issues of concern especially at a time when it is needed the most. At this juncture, the Kashmiri Pandits are being relegated to the position of people of no consequence because of multiple factors of which electoral irrelevance is a major component.

Madam, the official figures reveal that around 41,117 migrant families from Kashmir are registered in Jammu, and 21,000 others in Delhi and other states. Of the total migrant families living in Jammu, 37,128 are Hindus, 2,246 Muslims, and 1,758 Sikhs. It implies that the entire mass of the community registered in Nineties as migrants will be



Source: JK Census Data 2011/ 2001.

forced to live as refugees in their own country and remain perpetually unrepresented. Kashmiri Pandit society cannot regain its full vigour or progress to its full potential unless its genuine concerns like political representation, a must for their resettlement is addressed properly.

Our Prayer:

In the light of above submission, we seek an institutional protection to safeguard the electoral prospects of the hapless minority now living in exile. With the Delimitation Commission in place, there exists a body that could be laying guiding parameters for providing representation to the unrepresented people of the place. This has become possible only after the passage of the Re-organization of J&K act of 2019, its implications for the restoration of faith and confidence in the displaced people have become more pronounced as there is a wide spread belief that the discrimination against them will come to an end by a judicious delimitation process.

To rectify the non-representation, we, through the process of Delimitation, urge you to create a legitimate electoral space at all the conceivable areas of electoral activity of UT. Implicit in it is to exercise the power of the Commission to settle the politically unsettled concern of Kashmiri Pandits which means their rightful participation in mainstream political life of the place through a guaranteed electoral mechanism.

It is also important to draw your kind attention towards the Sangha Constituency of Sikkim which has no boundaries as explained "The 32-Sangha Assembly constituency has

no geographical boundary and it is only one-of-its-kind constituency in the country reserved for the monastic community (Sangha)," the office of Chief Electoral Officer (CEO) of Sikkim states on its website.

Buddhist monks registered with 51 monasteries in the State are the only ones who can contest and cast their votes for the unique Assembly seat. R. Telang, CEO of Sikkim, said that the number of voters for the Sangha seat this year is 3,293, which includes 3,224 (monks) and 69 (nuns).

Provision for the nomination of three legislatures by Government of India to Puducherry Assembly is significant to quote here for your ready reference as that supports our contention. In Parliament also, the President can appoint 12 members to Rajya Sabha. These members enjoy the same voting rights as elected members, except that they can't vote in the election of the President. Until last year, the President could also appoint two members to Lok Sabha from the Anglo-Indian community. These members too, had the right to vote on all matters, except the election of the President.

Madam, our case is too strong and the circumstances very similar that call for immediate remedial measures and above-mentioned constitutional practices are before you to be considered.

For and on Behalf of the Displaced Kashmiri Pandits.

DR. RAMESH RAINA

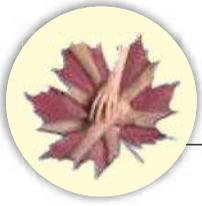
MRS. ALKALAHORI

Dr. MANORAMABAKHSHI

SH. SANJAY SAPRU

"Leadership is not about the next election, it's about the next generation"

- Simon sinek



- B L Saraf



SAVE KASHMIR'S HINDU RELIGIOUS PLACES

Fortify the Nation's Defense



For a devout it is indeed a heart-warming move. The National Monuments Authority (NMA) has, on the instructions of PM Narendra Modi, conducted a detailed survey of “important Hindu – Buddhist” Monuments of Kashmir Valley. Tarun Vijay, Chairman of NMA, after his visit to Kashmir to take stock of these monuments had a lament on their dilapidated condition and made some pertinent observations like “saving J&K's heritage is as important as defense” and “terrorism has not only taken toll of human lives of Kashmir but has also impacted Hindu – Buddhist temples and monuments badly.”

He apprehended “that unless immediate steps are taken to keep these monuments maintained, at least at a reasonable level, we will see these monuments destroyed and vanish.”

Tarun Vijay has validated what the displaced persons have been echoing for decades that the temples and shrines in Kashmir are on the verge of extinction. To avert the impending threat of extinction and stopping the pilferage of highly valued properties of these Temples and Shrines they have been demanding a statutory mechanism which will permanently ensure a proper,

democratic and transparent management of these cultural and spiritual sign posts. Every religious place in Kashmir is of immense importance to its civilization. People live on their memories.

The realization that several religious and historical monuments in J & K are “battling for their existence and identity” was earlier shown by the LG's Administration when, in summer this year, it issued directions for preparation of Action Plans under “Scheme for Revival, Restoration, Preservation and Maintenance of Architecture and Heritage.” Similar directions have been issued in respect of “Scheme for Promotion of Traditional and Cultural Festivals” in order to preserve and promote such festivals as are part of composite culture of the UT. The exercise is apparently aimed at preserving religious and cultural sign posts in Jammu and Kashmir.

Earlier the state administration, and now Tarun Vijay, has aptly described the plight of the religious places in J & K, particularly of those in Kashmir which are revered by Hindus. They are undoubtedly “battling for

Supreme Court has put it authoritatively, “There is no doubt that proper management of pilgrimage centers of importance is a matter of public interest. These centers are of undoubted religious, social, historical and architectural importance representing cultural heritage of the country. Millions of people visit these places not only for tourism but also for seeking inspiration for the righteous values and for their well-being. They make huge offerings and donations for advancement of such values.” (WP No 649/2018 Mrinalni vs UOI dt 08 06 2018)

The official sources have put it succinctly that in J&K each religious and historical monument is embodiment of a unique saga that “takes them beyond the level of just mere architectural or combination of bricks and walls to the spiritual and inner enlightenment levels.” Apart from being inalienable Spiritual centers of the Kashmiri Hindu Community, some of the shrines and temples have immense heritage value and have been mapped by UNESCO - as part of thousand years Kashmir heritage. The

***“There is no doubt that proper management of pilgrimage centers of importance is a matter of public interest. These centers are of undoubted religious, social, historical and architectural importance representing cultural heritage of the country.*”**

their existence and identity.” In fact, the phraseology employed echoes sum and substance of aims and objects of the Bill No 11/ 2009, introduced in the Legislative Assembly in March 2009 which, however, for the reasons well known couldn't pass into a law. The Government emphasized the necessity of the Bill thus; *“Due to the disturbed conditions in the Kashmir Valley in year 1990, the majority of the Hindus left the Valley and the Shrines remained unattended. There are complaints that properties of these Shrines have been encroached and most of them are in deteriorated condition. Many associations and bodies of the community have shown concern in this behalf.”*

It is worth to note that what the displaced persons have been saying since long, the

Chairman NMA wants the UNESCO to expand the list and add half a dozen Temples more to it.

It is a welcome development that Executive Committee headed by the Chief Secretary and the District Level Coordination – cum – Implementation Committees, under the local District Development Commissioner, created vide Government Order no 863 JK (JAD) of 2021 dated 8th September have commenced work as per their terms of reference. Reportedly, they have conducted census and survey of the shrines, temples and other historic monuments and repairs of some are under way. The Committees, in this regard, are best advised to explore possibilities of invoking provisions of J&K Migrant Immovable Property

(Preservation, Protection and Restraint on Distress Sales) Act, 1997 and Clause (3) Sub Clause (iv) of the Government Order 53 –JK (Rev) of 2021 dated 13th August 2021.

We wish the committees to identify immovable assets of these Shrines and then order their restoration to the Deities, if found encroached upon or illegally alienated in any mode. Because, usurpation of these properties is still going on, case on the point could be an order passed by Honourable High Court, at Srinagar, on 15th November in WP (C) No.1270 /2020 which stalled the construction of building on a land belonging to the Mandir Shivaji situated at Solina, Srinagar, allegedly,

manner a statutory safeguard is required. As it is for management of Mosques and Gurdwaras, in J&K Committees won't do that. We have the example of the Mandir Prabhandhak Committee for Kashmir Province –constituted vide Govt Order; GAD 1699 of 2001 dated; 20.12. Though it comprised, among others, of Divisional Commissioner and Inspector General of Police Kashmir Division, yet it failed to live up to the mandate “to assess the ground position of the Temples in the Valley and work for their maintenance and up- keep of the same.” Therefore, while we welcome Chairman NMA's concern but we add that law

The religious places in Kashmir need continuous care and management to ensure “protection and longevity “which can be provided only by the devotees within the community on permanent basis. For that to happens in a transparent and democratic manner a statutory safeguard is required.



alienated in violation of High Court directions, passed in the case Ghulam Nabi Khan vs State of J & K (OWP No 785 /2008) and Sanjay Tickoo vs State of J & K (OWP No 610/2007).

The religious places in Kashmir need continuous care and management to ensure “protection and longevity “which can be provided only by the devotees within the community on permanent basis. For that to happens in a transparent and democratic

alone, as demanded, will take care of Shrines and temples in Kashmir.

The displaced community is sanguine that Shri Tarun Vijay will communicate its concern to the higher functionaries of the Central Government and top leadership of the BJP. Being a seniormost and highly regarded Karikarta of the party, we are sure he will be heard with respect.

(Writer is the former Principal District & Sessions Judge)



- Alka Lahori



Ruing History is Ruining Future

(Editor's note – The article was published in March, 2006 issue of Naad. It is reproduced here in view of recent diatribes of Farooq Abdullah against the community at a meeting purported to be a 'bridge building exercise' of his party with the exiled community. It seems that there has been no qualitative change in his discourse when it comes to the beleaguered community. Their sight only serves a 'redrag' to him and the 'bull' in him comes raging out.)



Guess! Where was the smoke when community Corporate big-wigs set the stage on fire in Capital's India International Centre at a conference convened by All India Kashmiri Samaj early last month. No bets for right answers. It came out from former J&K Chief Minister Farooq Abdullah's ears that stood on end, his nostrils that flared up and his mouth that had, most often, foot in it. In the melee he lashed out at everyone who crossed his mind—Kashmiri Pandits for their hegemonic tendencies and monopoly over job market in the yore; Dogra monarchs for their

audacity to rule over predominantly Muslim subjects; and New Delhi for all that has been going wrong in the state. And on his dynasty's part, Farooq Sahab went ga-ga over his father's 'Feather in Cap' Land Reforms Act; his own patience with Dilli Sarkar and his frustration seeing a large number of Kashmiri youth going without jobs. He was there a guest.

'Heart –burn' whispered a pathologist sitting next to me in the Conference Hall. I nearly marvelled at the proficiency of the young medico. Without taking any blood

samples he had pin pointed the malady accurately. I immediately put him in the league of Ali Jaan genre of doctors.

You really did not have to go far to probe the genesis of Farooq Abdullah's squirm or discomfort. It indeed was the sight of a large contingent of community corporate success stories who, in response to AIKS invite, came saw and raised a toast to community's better and bright economic future. They were there to help community leader's chalk out a course for self-reliance — 'No more weeping, no more wailing; no more begging, no more bawling; no more cribbing no more complaining; time to stand up and be on our own'—the tone was thus set by AIKS President Shri M.K. Kaw in his inaugural address. In a tongue-in-cheek suggestion, Shri Kaw said that we should take a leaf from the book of Tamil Brahmins who after facing a similar fate many centuries back in Tamil Nadu bounced back on state's social and political scene as corporate leaders and MNC heads. The boldness of the statement was received with a thunderous applause.

While all this was going on, one could see former CM's face changing colours many a time—Red to Green. In poetic terms Red stands for anger and Green for envy; and when the two mix, it causes an explosive phenomenon called Fusion Reaction (did someone say in Scientific term).

Thus, spewed fire and brimstone against KPs who, according to him, had contributed largely to the economic backwardness of the majority community in the state, by having larger stake in state's job and landed property. Affecting a voice choked with emotion he said that an entire village or town shared a single pair of pyjamas, that too the property of a local Masjid. And there would be a mad scramble for the wear when villagers had to carry the harvested produce on their half-bent backs to their wily masters (KP landlords) only to get spanked for bringing under weighed bags. Similar disdain was preserved for Dogra kings and successive governments at the Centre — 'They have sabotaged all our power projects in the state'.

'Cheeky remarks', 'small talk', 'talking through the hat' : that is how the community members, most of them with clenching fist, reacted to the former CM's outbursts. However, in keeping with the basic norms of civilized social behaviour, hallmark of our collective disposition they chose not to call his bluff. That would also have vitiated the sanctity of the occasion.

The fact remains that Farooq Abdullah's understanding of history has never been his strong point. Let us help him a bit there. Farooq Sahab! Dogra rulers were neither invaders like most of the Afghans nor did they capture Kashmir through the might of sword. They purchased it like a commodity which in any case was up for grabs. If Afghan rulers have made a name for forcible conversions, looting, plunder and misbehaviour even with local 'majority' population, Dogra monarchs have gone down in history as benevolent kings who treated their subjects fairly, created modern infrastructure in the valley that includes setting up of schools, hospitals, roads and compulsory and free education for all. The real architect of Article 370, your National Conference swears by, is none other than Maharaja Hari Singh who for sheer love of his poor and gullible subjects wanted a special constitutional guarantee (state – subject bar) against the exploitation of big capitalists from Punjab.

Moreover Farooq Sahab, the reign of Dogra rulers over Kashmir lasted only hundred years, and a hundred years constitutes a small period in nation's history, just one human generation. Same period was perhaps the only time for KPs when they have breathed easy after a long spell of tyrannical Afghan rulers. And KPs inclination towards academic pursuits goes back to their five or six generations. They might have been there on top positions not because of any special grants or favours, but by virtue of their merit and hard work. History bears testimony that they took to learning Persian in a big way when it was court language during Mughal period and they learnt Urdu when it became official language in Kashmir. Add to that their

honesty, integrity and winsome disposition might have been an added qualification. Some of the KPs have earned laurels even during Afghan rule.

In present context, now with KPs out of the state for about 16 years, has it contributed to the betterment of the lot of local Muslims. No, a wide economic gulf divides rural and urban Muslims. While the urban population has become more urbane and 'cosmopolitan' in disposition, a rural Muslim youth has become, unwittingly, victim of circumstances created by the political elite twenty years

back. And Power has become the prerogative of a few 'feudal' families.

So far as your finger pointing at the Centre is concerned, I think Dilawar Mir, your former colleague, had a rebuttal ready for you. He squarely put blame on your overbearing attitude and 'shoddy negotiations' for having resulted in delayed power projects in the state. He absolved the Central government of any wrong doing.

So, Farooq Sahab! History is for learning and rectifying mistakes. Those who Rue History Ruin Future.

CALENDAR OF MONTH	Ashtami (Shukla Paksha)	10 th January 2022
	Ekadashi (Shukal Paksha)	13 th January 2022
	Dwadashi (Shisher Sankrati)	14 th January 2022
	Poornima	17 th January 2022
	KP Exodus Day	19 th January 2022
	Shishti (Sahib Saptami)	24 th January 2022
	Ekadashi (Krishna Paksha)	28 th January 2022
	Amavasya	01 st February 2022
	Gauri Tritya	03 rd February 2022
	Basant Panchami	05 th February 2022
	Surya Saptami	07 th February 2022
	Bheeshma Ashtami (Shukal Paksha)	09 th February 2022
	Bheemsen Ekadashi	12 th February 2022
	Yachne Chodah	15 th February 2022
Maagh/Kaw Poornima	16 th February 2022	
Note	Panchak starts on 02nd Feb ends on 06th Feb 2022	

	Maagh (Krishna Paksha) from 18 Jan 2022 to 01 Feb 2022 Maagh (Shukla Paksha) from 02 Feb 2022 to 16 Feb 2022	



- Dr. Archana Kokroo



KOA DRIVEN PROGRAMS IN INDIA

1. Educational Programs

Kashmiri Overseas Association has not only been an organization in pursuit of preserving the culture and heritage of Kashmiri pandits in USA but has time and again been a support for our community globally and especially in India. We have always strived for excellence as a community and to that end it is our belief that education is the most important tool. Our Youth and children should not miss the opportunities for the lack of financial resources. During the exodus of 1990 due to the forced displacement of our community, thousands of our brethren were rendered homeless and forced to put up in tents in refugee camps with minimal access to education. Since 1995, the Kashmiri Overseas Association, USA has implemented the Sponsor-A-Child Program for the age group 5-year-olds to 17-year-olds and Educational Assistance Program (EAC) for college bound youth. These program aims to provide educational opportunities to the children directly affected by the forced exodus. It is due to the generosity of our members that we have been able to run this program uninterrupted for last 26 years.

Support a Child (SAC):

Program Director : Mr. Praveen Raina
Program Co-Director: Mr. Ishet Dhar and Mr. Arun Moza

In the year 2021, KOA spent \$125,850 to sponsor 450 children. This number of 450 children also includes 33 children from Kashmir valley. In order to provide career counselling and guidance, we started a pilot project this year for students from 9th -12th

grade. To this end we engaged a premier company in India to help us in this project with 32 children.

- ❖ Spent \$125,850 to sponsor 450 beneficiaries
- ❖ Supported 33 beneficiaries from Kashmir Valley
- ❖ Introduced "Aptitude Testing & Career Guidance" for 9th - 12th grade students
- ❖ Sponsorship of Sports/tournaments in Jagati for youth

Educational Assistance Program (EAP)

Program Director: Dr. Tej Nath Kaul

Program Co-Director: Dr. Rohini Ganjoo

This year the EAP program still continues to accept applications for the youth due to delays caused by COVID-19. So far 157 college bound kids have been sponsored.

The aim of EAP is to provide tuition, school supplies and living expenses to college-bound Kashmiri Pandit children from under privileged families in India. **Please look out for the advertisement in the Daily Excelsior for applications.**

- ❖ Contact Information: Sunil K Thusu, sunilthusu@gmail.com

Both SAC and EAP programs are run in coordination with Sharika Foundation Jammu.

2. Medical Programs:

Program Director: Dr. Rajiv Pandit, USA

KOA medical program is run in collaboration with KMECT. Cases are referred to us by KMECT.

This past year has been a very trying and difficult year for our community especially in Jammu and Delhi.

- ❖ KOA covered 14 medical cases for the year 2021
- ❖ And spent over \$50,000 for the year 2021 on helping patients pay their medical expenses.

Contact : KMECT in India
(suniltthusu@gmail.com,
raj_692@hotmail.com)

For applications visit KMECT website.

COVID-19 RELIEF - As most of you are aware, a significant part of this year was influenced by the COVID relief activities in India. The virus had a devastating impact on our community, resulting in more than 800 deaths in less than 2 months. April-May 2021 saw our community go through yet another period of desolation. KOA wasted no time and mobilized the resources on a war footing, to send the life-essential equipment to India which resulted in saving lives. The impact of the work done by KOA for COVID Relief has been applauded by our community here, in India, as well as globally. Be it the medical equipment, relief kits, medications, free meals for the most impacted, KOA left no stone unturned. We continue to send help to families who have been impacted by COVID in any manner. As the third wave hits India and the world, we are constantly reassessing the needs from the ground.

The overall dollar amount spent on COVID Relief sent to India approximated 300,000 USD.

We thank all the generous donors who made it possible for us to undertake this herculean task for the humanitarian cause. My special thanks to Sh. Rattan and Smt. Bharti Khosa who were our biggest donors in this effort.

In order to bring health care assistance to our community, we have also collaborated with Shirya Bhatt Clinic in Jammu. The objective was to provide services by reopening the clinic, provide Telehealth consultations with the US based Medical Team.

Vaccination drive conducted in collaboration with Narayana Hospitals at KSS Faridabad.

3. Family Sustenance Program (started Year 2021)

Program Director: Mr. Praduman Tickoo

Program Co-Director: Mr. Vinod Moza

The family sustenance program was created to lend a helping hand to families experiencing financial hardship due to COVID-19. The qualification for this program is that the applicant must be Kashmiri pandit who have lost bread earner to COVID-19, lost a job or had reduction in wages due to same. We received many applications and have so far assisted 22 families with a one-time donation.

- ❖ The **dollar amount spent was \$29,000** and the program will continue in the year 2022 and beyond
- ❖ **22 families have been assisted financially so far in year 2021**
- ❖ Each family, upon verification, **got 1,000-3,000 USD**, depending on the financial status of the family to get a head start
- ❖ The children of such families are also enrolled in our SAC/EAP programs
Kitchen Sustenance provided in Kashmir Valley –
- ❖ **47 families were assisted for 3 months**, each family was provided ration-kits for 3 months, items sourced from Srinagar and distributed to 5 centers across the Valley.
- ❖ **Kitchen sustenance disbursement approximately \$3800.00**

4. KPV Ambulance Maintenance For Covid Relief Measures-

KOA is providing a small monthly allowance to KPV Jammu to keep the ambulance service available for our community.

KOA continues to form new partnerships and collaborations. We thank AIKS for sharing their prestigious publications 'Naad' and 'Vaakh' with KOA. We are excited to bring to our KOA members these jewels that help preserve our language, heritage and culture.

We thank each one of our partners and collaborators for their selfless service to our community.

Report By
President, KOA USA

The Fading Sky

- A poem on Exodus



-Dr. Archana Kokroo

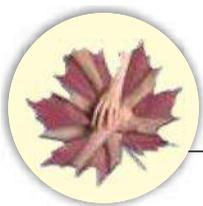
Like a dream you slipped away, vanishing before my very eyes.
The force of destiny tore away, the bond of womb with the child!
The laughing stream turned into a sob, the whispering pine a woeful sigh.
The brooding mountains looked away as the mournful caravan faded out....

I looked at the sky dismal with gloom, my forsaken fate as dark as those clouds.
What will come next, I cannot fathom, where should I go I cannot grasp.
I stumble, I fall and cling to the ground, my clasp is weak I can't hold on.
My home, my hearth they are taking it all, the vulture has tasted blood and won't give up!

I walk away wrenching my soul, one last looks on that closed door.
I stare at the arch of the broken wall, it's bent silhouette and the pasture beyond.
The old bricks cry of the rampage, the carnage and bits of pain scattered on the floor.
The dreams, the hopes, the deaths and the births, all woven in the ruins of a home.

Snatched away by cruel hands who plundered my soil, I have been betrayed time and again.
Broken by those whose trust I had, a price for my silence I must pay.
Now forgotten I am in my own land, trying to find a home where I can hide.
Far away I have come from that fading sky, waiting for the daylight so that sun can shine.





-Jheelaf (Parimu) Razdan



BANSI PARIMU

(1933-1991)

Journey in Brief

Born into a humble Kashmiri Pandit household on June 2, 1933 in Sapriyar, Habba Kadal, Srinagar, Bansi Parimu had discovered his passion at a young age. He had no formal training in art but had a natural curiosity to observe and study works of great artists. He was self-taught and was not influenced by the style of any artist, his genre was distinct. He also made significant contributions as an activist and environmentalist, a sculptor and writer. He developed a distinctive and individualistic style which was inspired by the beauty of Kashmir, thus gaining the sobriquet of 'master colourist' and earning him a special place in the world of contemporary Indian Art. In 1953 he founded the Young Artists Club and later the Kashmir Art Society in 1957.

A journey which started in early years, experimenting with subjects and landscapes, culminated into creating a unique form of modern abstractionism. From water colours he transitioned to acrylic on canvas. By his own admission he would not plan a theme and his mind would be as blank as the canvas every time he picked up the brush. He even discontinued titling his paintings, wanting to give viewers the freedom to interpret his art and not restrict their imagination.

He was highly appreciative of Kashmiri artists D N Wali and S N Bhat. His admiration of Picasso and Van Gogh was rooted in empathy as he could relate to their struggles and turbulent lives, he identified with them. An atheist, he chose to paint a portrait of



Goddess Sharika that till date adorns the Hari Parbat temple in Srinagar, Kashmir. He was instrumental in launching an annual all-India conclave of artists in Kashmir, which was a project sponsored by the Academy of Art & Culture, Govt. of J&K.

It promoted interaction between artists from Jammu & Kashmir and from other parts of the country. As such renowned painters like Tyeb Mehta, Krishan Khanna, Bal Chhabra and other well-known artists participated at the all-India artists camp at Ganderbal, Kashmir in 1970's.

Up until 1973 or 74 he designed the

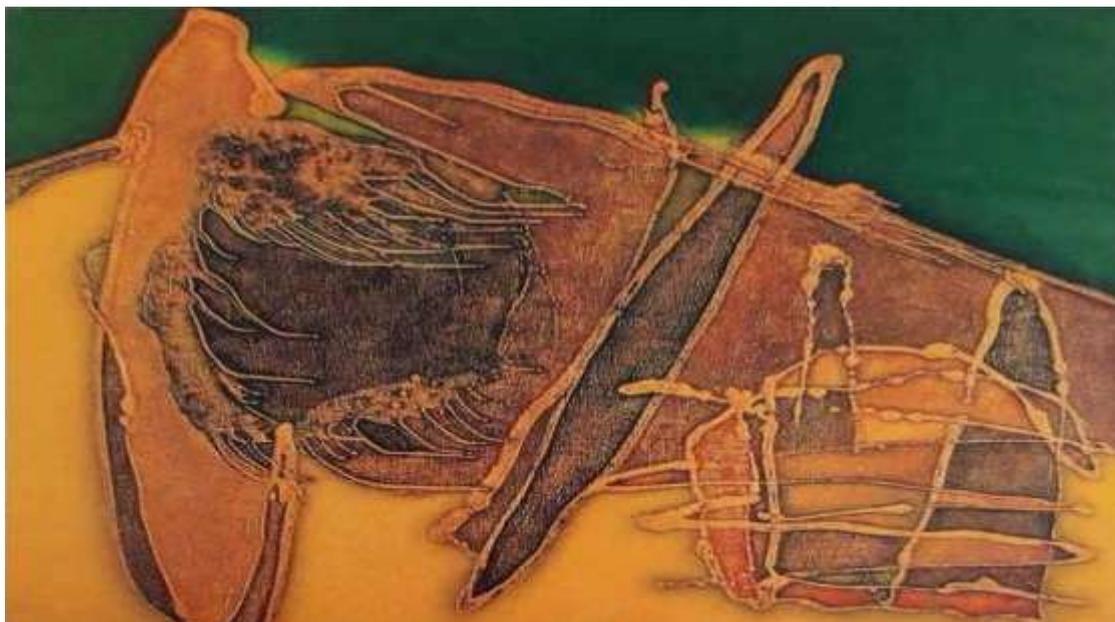
Kashmir tableaux for the Republic day parade in Delhi subsequently winning an award every year. His early works were exhibited mostly in Calcutta, which back then was the hub of art and culture, later exhibitions were held in Mumbai, Jehangir Art Gallery etc. till he tied up in the 1980's with Dhoomimal Art Gallery in Delhi.

As a communist and an activist, he cared deeply about social issues and protection of the environment. He ran campaigns and at one point threatened self-immolation when felling Chinars was proposed by the then Government. He was extremely vocal about protection of water bodies and canals, as well as wildlife. He played a key role in challenging ideologies, raising his voice in favour of social justice, communal harmony, and secularism. Known for his nonconformist beliefs he often expressed himself via newspaper articles and radio programs. He was a member of various boards and committees including the Faculty of Fine Arts, Kashmir University, J & K Board of Ecology and Environment, INTACH Kashmir chapter, Secretary - Kashmir Artists Association, General Council - J&K Academy of Art and Culture, Urban Arts Council Kashmir, Parihaspora Task Force to name a few. He was posthumously awarded a Gold

medal, recommended by the President of India in 1994 presented by the Governor of J&K in recognition of his outstanding contribution to the field of art and culture.

Artists, seniors, peers, and art critics believed being based in the valley restricted his potential, but he considered Kashmir his sole inspiration. Post exodus, he selected a realistic abstract style to grieve and express his pain.. Thus his works displayed a common theme focussed on the plight of Kashmiris across religion and status. Titles started emerging, Smearred Snow, for instance symbolized spirituality/peace bleeding, Smoldering Crocus (Saffron), portrayed dead bodies on a burning saffron field. He passed away in Delhi on July 29, 1991, just a year after he left Kashmir. He was 58.

Serious arts lovers and collectors, critics and artists including G R Santosh and M F Hussain appreciated and applauded Bansi Parimu for his original style that was purely abstract coupled with mastery over colours. His own community's reverence towards him is centered on nostalgia and of late identify him by his post exodus paintings including The Grief Within. What he painted after the exodus was not considered 'creativity' by him, it was a lament. However, what he





created through his lifetime was spectacular and the marvels could be found in Srinagar at the Raj Bhawan or Tourist Reception Center or spotted in the Tees Hazari Court in Delhi; in a Triennale at Copenhagen Museum or Biennale in Ankara, Turkey; published in Business India adorning Swaraj Paul's office in London or at the Nanavati Hospital, Mumbai; his work hand picked as a prized collection by the art connoisseur himself; Captain Nair (of Leela Hotels).

In his tribute to Bansi Parimu, M F Hussain wrote on Jan 1, 2001 “A dedicated painter from Kashmir whom I came to know during my early sixty visits. We became friends and his work gained a stature that could reflect the beauty and turmoil of Kashmiri people. The colour, the sound of its landscape create an orchestra of nature’s bounty. Parimu’s painting keep singing the song of creation that is Kashmir on our planet.”

Key Highlights

Exhibitions

- ❖ Progressive Artists Association 1952
- ❖ J&K Artists Group 1963
- ❖ Kashmir Art Society 1957
- ❖ Five Painters, Srinagar 1963
- ❖ Bombay and New Delhi 1964
- ❖ Various All India exhibitions held at

Srinagar, Amritsar, Hyderabad, Calcutta, and Bombay etc. 1958 onwards

- ❖ National Exhibition of Art, Lalit Kala Akademi, 1962 onwards

Awards

- ❖ Industrial Exhibition, Srinagar, First prize (1955)
- ❖ J&K Academy Exhibitions 1st Prize (1960-68-69-70 & 71)
- ❖ Madhya Pradesh Kala Parishad Award (1961)
- ❖ Tagore Exhibition Award, Amritsar and at Calcutta (1961)
- ❖ Indian Academy of Art Amritsar Award (1961)
- ❖ AIFACS New Delhi Award (1964)
- ❖ Academy of Fine Arts Calcutta Award (1965)

One man shows

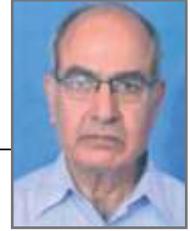
- ❖ Ambala 1954
- ❖ New Delhi 1959, 1960, 1965, 1973, 1975, 1986 and 1987
- ❖ Bombay 1963, 1974, 1982 and 1986
- ❖ Lucknow 1964 and 1965
- ❖ Ahmedabad 1969
- ❖ Calcutta 1959 and 1966

Retrospective shows (posthumous)

- ❖ New Delhi 1992
- ❖ Bombay 2001
- ❖ Dubai 2001



- Dr. Upinder K. Zutshi



HOLD AGAINST FOSSILIZATION

Since the day when Supreme Court of India cleared the deck for the construction of Ram Mandir at Ayodhya and the belief of the Bhartiya Janta Party and of its accomplices that it has to be the symbol of Indian Culture irrespective of one's religious persuasion, one is given to think as to what is the relation between Religion and Culture. It is against this backdrop that I tried to find out as to whether the practices like circumcision and avoidance of pork are the symbols of Arab culture or the precepts introduced by Prophet Mohammed with the initiation of Islam as a religion. Similarly, what was the fact with regard to taking what is known as halal meat only by the Muslims in the Indian sub-continent. I thought as to why I shouldn't inquire about it from my erstwhile doctoral supervisor who happens to be from a Muslim family in north India and is a well-known sociologist and academician. He, by way of an illustration of the difference between religion and culture, sent the following WhatsApp message – “I was once in Jordan. My Indian companion was concerned about halal meat. I turned to an Arab and asked him if the meat was halal. He said I say bismillah and eat it. So often I had the experience of seeing Arabs go into the bar and drink and go to a corner and pray. This is culture.”

During what transpired between him and myself it occurred to me that when an idea or practice is transmitted to another place, away from its place of origin, it ceases to be something that is living and gets fossilized. Also, migrants tend to be more conservative and orthodox as a consequence of their being uprooted from their soil and environment. This, to my mind, is exactly happening with us. Since our forced exodus from Kashmir in 1990, there are many voices being raised from amongst us that exhort upon others to

preserve our language and culture. And much that is circulated by individual members in social media smacks off what I feel to be a dangerous trend towards fossilizing ourselves and resisting change and readjustment in the new and varied circumstances in which we have been placed after migration. I want to recall and remind my fellow brethren Kashmiri Hindus that we did not stand against change and reforms while being in Kashmir and didn't fall prey to having nostalgia for what was our past. The first leader in the modern sense in Kashmir, Pandit Hargopal Kaul, pleaded for remarriage of our unfortunate widows and the first such marriage was solemnized only after a few years of his death that took place in 1924. Similarly, it is a fact that we had given up voluntarily the use of traditional headgear – turban and *tarange*. Under the influence of our revered social and political leader Kashyap Bhandu our ladies had forsaken the use of customary and unwieldy *pheran* and switched over to the use of *sarees*. It is present that is important and should matter for us. We should change with times and live the way it is essential for our would-be existence and progress.

More emphasis than what is necessary is being laid upon by us now on rituals followed by us earlier and religiosity amongst us has taken a turn towards an increase. To my mind it is necessary for us to guard against such a tendency and not allow ourselves to get fossilized. Change is law of nature. Moreover, Sanatan Dharma or what is generally known as Hinduism has a quality of having evolved over time as against being static like the Semitic religions. It is high time that we stop now being nostalgic about what at best are only the remnants of our past and worry more about what is now our present and would be going to be our future.



- Alka Lahori



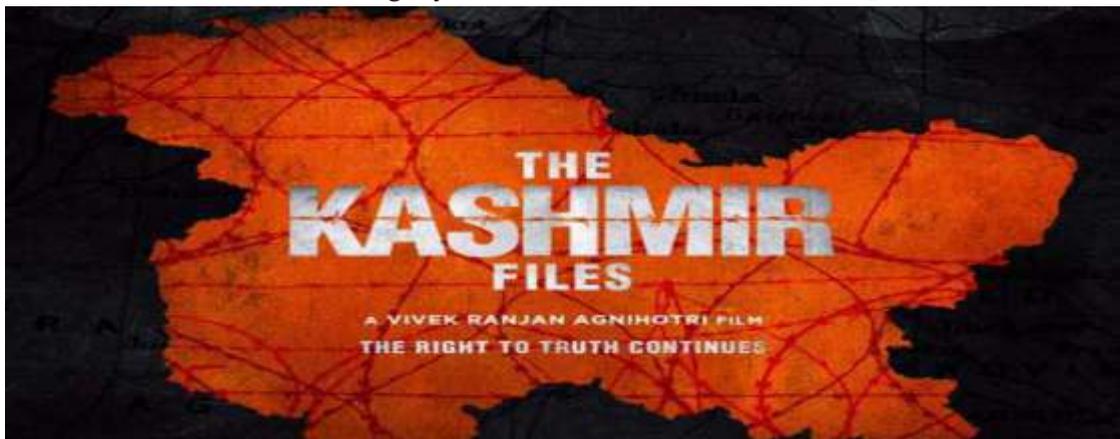
KASHMIR FILES

As community looks forward, with heightened excitement, to the grand Republic Day release of much awaited **Kashmir Files** movie, there is a muted debate (whisper campaign if we call it), calling upon community members not to watch a 'celluloid depiction of our miseries for commercial gains' of the Producer/Director Vivek Agnihotri. The teary-eyed and emotionally choked community review of the movie, screened to a select audience in the US, has created pre-launch hype in social media with respect to its authentic storyline, its superb depiction and professional treatment, a sort of celluloid re-run of the pre and post exodus incidents.

So, while the community excitement is on expected lines, there is a school of thought, in minority though, that avers and even propagates that such 'unsavoury themes' should better be avoided or out rightly buried.

The ostensible reason doled out that – 'It portrays us in bad light, as 'imbecile' (opposite to valiant) people who did not put up a brave fight'; more 'thinking variety' among them say 'why dig open graves, when everything now seems hunky-dory and we are on the threshold of a return journey.'

Not that their logic holds any water and their 'opinion' really matters with the body of people 'who view everything under the microscopic scrutiny of reason', but for an academic debate we must dissect such behavioural anomalies and lapses. After all, we owe an explanation to posterity, should they ask why did we not document our collective pain or create a 'Wailing Wall' like Jews did in Jerusalem where they gather on Holocaust Day to relive their pains. So far, we have miserably failed in creating such an Epic *granthawali* documenting the saga of macabre events interspersed with myriad



strands of individual accounts with no two stories alike, as we were scattered across length and breadth of the valley and in variant economic and geographic set ups.

Two plausible reasons can explain such bizarre mental phenomenon. Either that in initial years we became so accustomed to political apathy and lack of media interest in our story that we almost began believing that we were political nonentities and spent force. Dejected, some intrepid among us embarked on a 'mission impossible'-- building bridges with our tormentors who in turn conditioned their minds that 'exodus' had been of the community's 'own making', creating a web of lies to give credence to 'Jagmohan theory'. What can explain it better that after 30 years now some are questioning the logic of 'transporting us whole sale to Jammu', than putting us up somewhere in Badamibagh cantonment area to be placed back in our places once the situation had improved. Talking through hat, for they know not that in 32 years and still counting wait, we would have perished and second generation wasted for want of basic amenities like schools and freedom of thought and action. But yes, that eventuality would have served the purpose of our enemies who did not want us to live long enough to recount and record the horrors of Exodus which exposes them to their bones beneath the skin.

Also, in this intervening period many of our brethren have established commercial interests in the valley, mostly in collaboration with local Muslims which is a welcome move and should be encouraged. This category perhaps fears/ feels that such brazen depiction puts them in an embarrassing situation and might pay a put to their business prospects in the valley. But should small personal interests come in way of larger community goals? In any case History is a sleeping Giant and it spares none, least the villains of its Creators.

Very sad commentary, though, remains the fact that over the years we have grown so 'possessive' (bordering on monopolizing) about our pain that we instantly attach motives should someone talk about us even in good

faith. So Anupam Kher 'is trying to find a RS seat by piggy backing our issue'. And all hell breaks loose at the pre-release community screening of Vidhu Vinod Chopra's Shikara in Delhi when an entire house erupts in sloganeering and bad mouthing the director for showing a young couple in love – “This is a love story Vidhu V Chopra has made and he is only using our saga as marketing gimmick” – raved and ranted our TV channel brigade on air. How pathetic, that our community cannot differentiate between a feature film and a documentary.

The fact is that in Shikara, V Chopra is telling the whole story of Exodus and its social/ psychological/ economic aftermaths through his protagonists, a young couple who get married just before the fateful events of 1990. I was so touched by intimate detailing of the events, real life situations created for authentic visual impact like the tent colony and serpentine line of buses on Jammu-Kashmir National Highway transporting fleeing KPs and many other details that you actually start identifying with the whole narrative. Shikara is such an intense cinematic tribute to our saga that at the end you cannot hold back your tears. Such knee-jerk reactions resonate with 'dog chewing bone' story often told by our elders as an analogy to drive home a point. Only if the dog knew that the juice, he believed was coming out of crushing bone, was actually coming out of his own torn gums'.

The point is that by throwing such behavioural fits at the drop of the hat, we are only creating more enemies. The hard fact is that we are in a state of war, not only with eternal forces but also with our own selves. And the Epic of Wars *Mahabhart*a tells us that in war situations friends are earned and allies made through strategy, sweet talk and diplomacy; what with entire state warfare machinery at his disposal and best warriors fighting on his side still, arrogance and stupidity did him in – The Duryodhana. It is we who need celebrities to tell our story to the world, not that they need us to further their careers. Such fallacies should be erased from mind.



- Urmila Pandita



J N JIGYASU

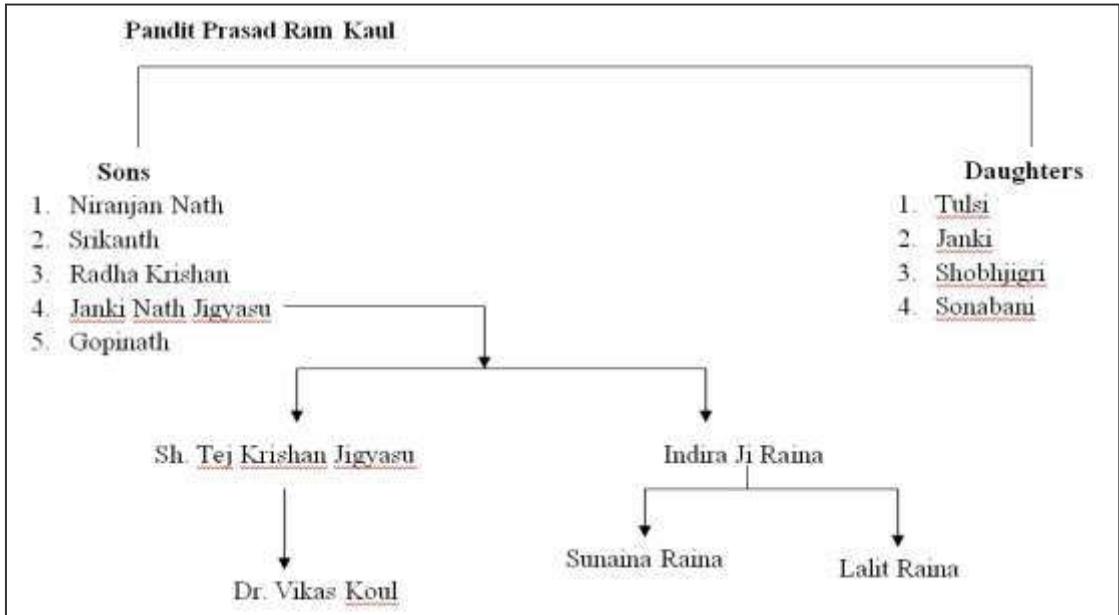
Prologue

Current era is transiting a new sense of purpose and everlasting peace. Several efforts are afoot for dispelling darkness enveloping the globe. However, millions of sincere souls are putting their ultimate potential to spread love and enlightenment amongst the negativity-stricken mankind. These devoted souls, with determination, self-resolute and trust, contribute in creating healing action amongst thousands of hearts which are filled with despair and despondency.

Galaxy of such souls, who work for realizing the 'Vision of heaven on earth' about the abode of intellect peace, love, harmony and spiritual pursuits i.e., 'Kashmir' which is popularly known as 'Reshivaer', which literally means 'Garden of Saints, Sages and Seers'. Amongst the galaxy of such elevated souls, 'Varishth Muni-Dr. J.N. Jigyasu', has a unique stature, with multifaceted personality of Karmayogi, Gnyanoygi and a core Spiritual and Social reformer. He rose from humble and obscure beginning to immense popularity in the galaxy of social activists by sheer strength of his industrious nature, mental caliber and moral rectitude. He stole any opportunity he got, for introspection and self-exploration and materialized the outcome thereof, towards noble cause of social upliftment. He was born with stupendous acumen of body (physical labour of active involvement and extensive study) mind (concentration and memory) and soul (sensitivity and spirituality)



The scenic beauty of Kashmir is known for its heavenly ambience and also the innocence of people who were spiritually elevated, always engrossed in the spiritual experiences. Most of the Kashmiri Clans, were the descendants of 'Rishis' which can be discerned from 'Gotras' of the human habitants of the state. All these clans would lead a life of simplicity, honesty and sincerity.



They believed in simple living and high thinking. The impetus was always on advanced learning. Therefore, this place was known as 'Sharadapeeth'-seat of learning.

Amongst such families, was 'Koul Dyansty' and 'Dr, Janki Nath Jigyasu' was the priceless jewel of Koul family, which resided on the banks of river 'Vitasta meandering through heart of Srinagar city, at hub of Kashmiri Pandit population at Safriyar, Habba Kadal Srinagar. Dr. Jigyasu was a living legend and a household name because of his immense contribution as a torch bearer, patriot, social activist, clinician and spiritual patron. He disseminated the message of love and truth, dispelling ignorance amongst people especially womenfolk to foster altruistic feelings of universal understanding to remove cobwebs of narrow-minded dogmatism.

Family Tree

Belonging to the lineage of 'Pandit Prasad Ram Kaul', Dr. Jigyasu was born to Yamberzal and Pt. Anand Kaul. Amongst his male siblings, he was fourth in order. The detailed lineage of family is as under:

Birth

It is said that at the time of conception for

fourth son i.e., Dr. Jigyasu, his mother experienced excessive vomiting. This was an indication that all negative and malign elements are being purged out of the body of 'would be mother'. Her corporeal frame was getting cleansed for welcoming pious fetus.

Those days, there was a renowned valid namely 'Sehaz Bhat' who was known for his diagnosis and unique treatment. While examining the lady, he straightaway directed the family to feed the pregnant lady only fresh meals, which should have been prepared, just within half an hour for consumption thereof. Consumption of meat, egg and poultry etc was forbidden. Indications were crystal clear and augured donning of human garb' by some elevated soul. This conviction turned true later on through contribution of Dr. Jigyasu towards upliftment of mankind socially, ethically, medically and spiritually.

Schooling

It was the advent of British Rule in India and J&K was ruled by Dogra King namely 'Raja Hari Singh'. The state of J&K did not remain untouched from impact of English Rule and its opposition / uprising against it. Main reason of discontentment was that missionaries had established **Christian Missionary Educational Institutes**. As per

law of land, Dr. Jigyasu, who had sharp intellect right from Childhood, was also admitted in **Christian Missionary High School, Srinagar**. He proved mettle of his intelligence in school. To add on, he had investigative and curious mind and he would question his teachers a lot. Due to his inquisitive nature, he was labeled as '**Jigyasu Vir**' by his teachers. It was a turning point in his life as his teachers adopted 'Jigyasu' as a summation of his name. All the teachers, hereafter, called him as 'Jigyasu', which became a household name in later years of his life.

Literally speaking, 'Jigyasu' means 'curious'—interested to learn more about every aspect, even 'effort to demystify the mystery.'

Child Jigyasu was a pet and favourite student of his teachers, who showered blessings on him. They helped him a lot and regularly boosted his morale. He was intelligent and unstoppable. He carved a niche for himself amongst the galaxy of bright students. He earned scholarships. His popularity rose to heights and his personality became talk of town.

Early Life

Just as a teenager, he was involved in social gatherings as well as the cultural and extra-cultural activities in school as well as outside the school.

Recognising his yeoman's service for social cause, he was elected as '**President of All State Kashmiri Pandit Sabha (Youth Wing)**'. This Sabha was headed by **Sh. Saligram Kaul (Nizamat)**, who, presided the Sabha and was popularly known as Col. Saligram Kaul in Social circles of Kashmiri Pandits.

Education

Dr. Jigyasu had multifaceted personality. Christian Mission School had a keyword a Mool Mantra- "**in all things be men**". This was the goal of his great personality even as a child. He resolved to put this keyword as motto of his life. On one hand he was deeply involved in self-study and dissemination of education amongst needy at a very tender age-

as a teenager, on the other, he practiced mutual coordination, social harmony, charity social service and benevolence. He was ever ready to go to extreme so as to fulfill the desired goals and help the needy.

One such incident occurred at his native place-Habbakadal. His abode was situated on the scenic river bank of Vitasta. The meandering crystal clear water would lure everyone to have a dip in it. Once a boy '**Sh. Dwarika Nath Kashkari**' happened to enjoy a dip in lap of mother Vitasta. He lost balance and was about to drown. Dr. Jigyasu, himself a teenager jumped could not bear his drowning jumped into river and safely brought him out and thus saved a precious life. For such courageous act viceroy of India i.e., Lord Wellington honoured him with '**Life Saving Prize**' in the year 1934'. This prize was bestowed unto him in a function held on Annual **day of CMS School, Sheikhbagh, Srinagar**. Even if Jigyasu was satisfied in his endeavours for social upliftment and enactment of reforms therein, yet he did not shrink his duties as householder. He played the role of dutiful son and continued his studies. He specifically studied **Ayurveda and graduated from Lahore University**. He secured six years 'Vaidacharya' degree from '**All India Ayurvedic Vidapeeth Delhi**'. In addition to above qualifications, he got training in '**Naturopathy**' from **Gorakhpur Sansthan**. He was deeply interested in naturopathy, which he practiced even after his superannuation. In 1947 he was appointed as **Medical Officer (Ayurvedic) in State Health Department of J&K State**. The Government job provided him a chance to serve in rural areas where he had ample opportunity to serve the masses and also to understand the niceties of rural social fabric. He exploited the chanc of serving in rural areas to enforce his life's mission regarding upliftment of downtrodden, as also to eradicate all the social abuses existing in the society.

....to be continued



- C L Kaloo



THE DIVINE MOTHER & HUMAN SOUL

The Divine Mother is the 'Kundalini' (coiled up Power) sleeping in us and without worshipping HER we can never know ourselves. All merciful, all powerful, omnipresent are the attributes of the Divine Mother. SHE is life, intelligence and love. SHE is the Universe, yet separate from it. SHE quietly answers prayers offered with devotion (faith). It may be stated here that the sum total of all the cells in an organism is one person. So, each soul is like one cell and sum of these cells is God and beyond that is Absolute. The sea calm is the Absolute and the sea in waves is Divine Mother. SHE is time, space and causation. God is mother and has two natures. The conditioned and the unconditioned. As the former, SHE is God, nature and the Soul(man), and as the later, SHE is unknown and unknowable. Out of the conditioned came the TRINITY—God, nature and soul which is the Triangle of Existence. It is impossible to find God outside of ourselves. Our own self contributes all the Divinity that is outside of us. We are therefore, the greatest Temple on Earth.

The Divine Mother (Kundalini), who is sleeping in us can be revoked by meditative practices. Thus, after awakening, it reveals to US, everything on the material plane that it has a counterpart made of astral light. The light that is more subtle than the electromagnetic energies of the atom. In Hindu Scriptures, it is called 'Prana'(energy) and illumined Yogis call it 'life trons'. In fact, during deep concentration and meditation, the joy felt reveals the



presence of Eternal Bliss, spread over all creation and the light seen in meditation is the astral light as narrated above. It is from this astral light; our tangible creation is made. Beholding this light, one feels a unity with all things. An ordinary human being lives in this world, but is relatively unconscious of its nature and purpose. He has to develop faith(devotion) and do un-interrupted meditation to tune himself with God

Consciousness. In this context, a Shloka from Holy Bhagwat Gita is quoted below:

*“PrasantatmavigaTabhir-bramaceriviratesthitah,
ManahsamyamaMacciTTo-yuktadsitamParah”*

Means: At the time of meditation, your mind must be serene, free from the intimidation to meditate, determined with full faith(devotion) to discover God Consciousness. In this state, your mind is to be continuously fixed towards God Consciousness.

In Panchastavi, the awareness of the Divine Mother, being the Kundalini (coiled of power) is defined in 4th TAV, which is translated as under:

O! Divine Mother—you are hidden in Muladhara cave (The Pranic Centre below the genitals) and like a lighting current, you arise and traverse six chakras(plexuses) reaching Sahasrara (7th Chakra) in Uma Kala which is full of nectar (Amrit) and thereby penetrating comes back to the cave in Mulladhara. This Shloka is explained in yoga treaties that there are seven (7) occult centres or Chakras of life and consciousness in the spine and brain which enlighten the physical and astral bodies of man. These 7 Chakras are Divinely planned exits through which the soul has descended into the body and through which it must reascend by a process of meditation. By seven successive steps, the soul escapes into cosmic consciousness. In its conscious upward passage through the seven opened(awakened) cerebrospinal centres (chakras) soul travels through highway to the infinite, the true path by which the soul must retrace its course to reunite with God. It must be cleared here that yoga treatises generally consider the six chakras with 'SAHASRARA' referred in separately as 7th Chakra. All seven chakras, however, are referred to as Lotuses also, whose petals open or turn upward in spiritual awakening as life and consciousness travel upon the spine. Kundalini is situated at the sacrum bone being the last bane of the spinal cord. Sacrum is the Latin word means Sacred.

It may be stated that in a state of consciousness, man experiences three states: waking consciousness, sleeping consciousness and dreaming consciousness.

The sea calm is the Absolute and the sea in waves is Divine Mother. SHE is time, space and causation.

But he does not experience his soul, superconsciousness, and he does not experience God. The Hindu Scriptures teach that God is both imminent and transcendent, personal and impersonal and the aspect of God that is active in creation, the 'Shakti' or Power of the Transcendent creator is the Divine Mother. Other terms for this aspect of Divinity are Nature (Prakriti)—AUM. Divine Mother is the personal aspect of God, embodying pure love and compassion.

In Devi Bhagavatam, the Divine Mother (Kundalini) is defined under:

“Kundalini is the Shakti of JagatGuru—Sada Shiva. SHE is in the form of a serpent with 3 1/2 coils surrounding the Shiva Linga and in a dormant posture. After its awakening, it traverses through the body (spinal cord) cleansing the six chakras and uniting with Shiva in the 7th Chakra known as 'SAHASRARA'. Thus, it is through Pranayama and Meditation, that astral body and Chakras become visible as meditation is the tool for inner exploration. The human brain is the major reservoir that sends current to the six chakras(plexuses). It is these rays that help to sustain the thousands of functions of the body cells.

In conclusion, it is thus, evident that the soul is the image of God, has descended from the omnipresence of cosmic consciousness, to the limitation of its early surroundings and of the three dream-bodies. Thus, it is through concentrated process of meditation that human soul can know the awareness of the Divine Mother — 'Jagat Amba' and will enjoy the everlasting bliss. Thus, the best way to be peaceful and successful in this adventure of life is to be your own friend, your own-self(soul). Lord Krishna says, “The self is the friend of the(transformed) self and the enemy of the unregenerate self.



- Maidnee Goja



The Jugular Vein

Between the howls and wails, there was a family, living and smiling, petrified, yet smiling. When everybody was packing and stashing away their loved ones to safe places, places that might not be their homeland but were considered a little wholesome. Where there were no sounds of falling cauldrons, no yells of a mother, no sound of dripping blood, no sounds of bullets striking the human skin, piercing it and striking the uncemented wall. An unusual family it was, which chose staying put to their

were one big family, not just neighbours. Takes no genius to guess why the family chose staying back and not migrating. They had sundry reasons, but most of all, it was love. One doesn't abandon their families. It wasn't something that one had to be taught, it was intuitive.

One night there was absolute silence, no crickets sang, no dogs howled. A little boy of 17, sat on his bed, nibbling the wooden pencil sharpened by continuously running the knife to pull out the graphite, from the end. Staring

A very unusual relationship again. A relationship others would only dream of. A Kashmiri Pandit's and a Kashmiri Muslim's relationships. They sat together, talked like humans. Not Hindus, not Muslims; just humans.

grounds, even though they were stricken by stark fear, yet living there. It was a four-storey house, mainly having wooden architecture. Dark brown woods, with lines and circles, used in the stairs, in the closet, it was their own house; a very beautiful place it was. Through the gardens where roses blossomed, there was a wooden door, it had been there for generations. But the ground on the other side of the door, might not be theirs but still was their own. A very unusual relationship again. A relationship others would only dream of. A Kashmiri pandit's and a Kashmiri Muslim's relationships. They sat together, talked like humans. Not Hindus, not Muslims; just humans. They would share the rooms at the time of social gatherings and weddings. They

straight at the clock; tick - tock it went. The only sound one could hear.

Suddenly the ticking was accompanied by another noise. It was loud. Somebody was hammering nails into a wooden object. The boy went to his window. The door, the common connect between the two families was getting nailed. It was shut, forever.

Next morning when the Muslim family came up to provide a reason, they found only silence. They had migrated. It wasn't a family anymore; they were past neighbours now. The nails didn't pierce the wood, it pierced their hearts.

Now the boy has grown, the hole in the heart hasn't healed yet.



- Manohar Lal Kalra



Matter, Energy and Consciousness in KASHMIR SHAIVISM VIS - A VIS MODERN SCIENCE

Introduction

Matter and Energy both are explored and employed extensively by modern science¹. Consciousness, on the other hand, is extensively discussed in major religions of human civilizations². Till a few decades back there was no discussion about consciousness in modern science, which claimed to explain each and every thing on the basis of laws applicable to matter and energy. But towards the end of 20th century, in light of a number of phenomena explained on the basis of quantum mechanics, research on brain in neuroscience, psi phenomena in parapsychology, etc., number of scientists have brought consciousness into the purview of science and now it is also discussed extensively on scientific platforms³. Similarly, in the religious discourses, rituals, customs, and ceremonies, etc., science is paving its way and it is observed that there is a great science hidden in esoteric religious philosophies particularly in Indian philosophy⁴.

Modern Science is also in search of theory of everything which may explain the micro and macro worlds

simultaneously under the umbrella of one field or energy⁵. The mystical language of quantum mechanics reflects the fact that it may be related with mysticism as expressed in philosophy.

Our attempt in this paper will be to throw light on matter, energy and consciousness in light of modern science and eastern philosophies, particularly Kashmir Shaivism and investigate common threads and new insights, if any, for further exploration.

Matter and Energy in Modern Science

We understand that ordinarily, matter is the stuff that makes up the universe - everything that takes up space and has mass is considered to be matter. According to modern science, all matter is made up of atoms, which, in turn, are made up of protons, neutrons, and electrons. Atoms come together to form molecules which are the building blocks for all types of matter. Usually, atoms can be imagined as a nucleus of protons and neutrons and a surrounding cloud of orbiting electrons which take up space. However, with the advancement of modern science this is only somewhat correct



because subatomic particles and their properties are governed by their quantum nature; which means they do not act as everyday objects appear to act. They can act like waves as well as particles and they do not have well defined sizes or positions. In the Standard model of Particle Physics⁶, matter is not a fundamental concept because the elementary constituents of atoms are quantum entities which do not have an inherent size or volume in any everyday sense of the word. We may say that at the atomic level, matter does not even exist with certainty. It only exists as a tendency to exist. Due to the exclusion principle and other fundamental interactions particles are effectively forced to keep a distance from one another under everyday conditions. This creates the property of matter which appears to us as matter taking up space.

Thus, we see that in modern science matter should not be confused with mass. Matter is a general term describing any physical substance while mass is not a substance but rather a quantitative property of matter and other substances or systems. While these are different views on what should be considered matter, the mass of a substance has an exact scientific definition⁷.

Energy in modern science may be defined as capacity to perform work. It is property of matter and radiation. Energy is a conserved quantity. The law of conservation of energy states that energy can be converted in form but not created or destroyed. It can be transferred between objects. Its various forms include kinetic, potential, thermal, chemical, electric, magnetic, gravitational, and nuclear energies, etc.

Mass and energy are closely related through mass energy equivalence (from Einstein's Famous equation $E = mc^2$, where, E is energy, m is mass, and c is the velocity of light having value 3×10^8 meter/sec). Any object that has mass when stationary (called rest mass) also has an equivalent amount of energy which may be called rest energy and any additional energy of any form acquired by the object above that rest energy will increase the object's total mass just as it increases its

total energy⁸. Thus, we see that, according to modern science, the universe is one indivisible, dynamic whole in which matter and energy are so deeply entangled, it is impossible to consider them as independent entities.

In our earlier papers^{9,10,11} we have discussed the concept of space and time as per modern science and ancient Indian philosophy. Is there any relation of space and time with matter and energy? There is a statement by Albert Einstein¹² in his note to his last appendix to relativity and this is "I wish to show that space - time is not necessarily something to which one can ascribe a separate existence, independently of the actual objects of physical reality. Physical objects are not in space but these objects are spatially extended. In this way the concept of empty space loses its meaning."

Matter and Energy in Kashmir Shaivism

For much of the history of the Natural Sciences, people have contemplated the exact nature of matter. The idea that matter was built of discrete building blocks, the so-called particulate theory of matter independently appeared in ancient Greece and ancient India among Buddhists, Hindus and Jains in first Millennium BC¹³. Ancient philosophers who proposed the particulate theory of matter include Kanada (c.6th century BC or after¹⁴), Leucippus (490 B.C.) and Democritus (470 - 380 B.C.)¹⁵.

As discussed extensively in our previous papers⁹⁻¹¹, according to Kashmir Shaivism the whole gamut of manifestation, including matter and energy emanates from Param Shiva, which is nothing but Universal Consciousness. For manifestation of the universe, the Kashmir Shaivism expounds the philosophy of 36 Tattvas. Tattva means the created being (Tasya bhaavah tattvam)¹⁶. These are the concepts describing the absolute (Param Shiva), its internal aspects and various aspects of creation¹⁷. Kashmir Shaivism is also known as Pratyabhijna philosophy or Trika philosophy. It lays emphasis on three constituents of reality i.e Shiv (God), Shakti

(World) and Nara (Man). Manifestation process is a mechanism of appearance (effect) from ultimate reality (cause) which is the seed or embryo of the causation.

To explain the theory of appearance in Kashmir Shaivism, Abhinavagupta¹⁸ classified it with both the transcendental and immanent aspects of ultimate reality, which is both Prakash (Light) and Vimarsha (Activity), while Prakash is Shiva and Vimarsh is Shakti. Likewise in the west, Aristotle identified light with matter and vimarsh with form as matter possesses passivity but contains the world in potential form. Form is active and works. According to this system, the relation is of two kinds, namely, the transcendent (pāramārthika) and the artificial or fictional (kalpita). The transcendent relation is such that, because of Param Shiva's freedom of will, because He is a free agent, everything beginning with Shiva and ending in the Earth shines non differently from Him and rests in Him. The artificial relation of the cause and the effect, however, is such that everything follows a regular sequence. The relation of cause and effect is created by His power of Niyati¹⁰. The real cause is the Param Shiva, for He remains associated with all of them as the cause and the effect. In order to support this view, it is stated that it is He who brings all the causes together and sets them apart. The impelling force of universal consciousness is considered to be the real agent of everything. The principle called mâyâ is the material cause of the insentient universe. It should be remembered in this context that the Mâyâ Shakti, belonging to the Shiva, is that which manifests mâyâ, the material cause, and is quite different from mâyâ, the principle or tattva¹⁰. The entire universe is born of mâyâ tattva, from which kalâ is born. It, in turn, is responsible for the rise of limited power of action in the limited soul. Mâyâ veils the pure conscious state of the self for which it loses its power of knowledge and activity¹⁰.

According to the philosophy of Aurobindo¹⁹, there are two possible views of the universe. The first view espoused by modern science is that matter is the beginning

of things and the spirit is non-existent. It assumes that all things have evolved out of matter as if by a random play of chance although nature does operate according to some fixed laws, possibly the result of some unknown intelligence. In this view the mind appears to be a play of neurons in the brain, no such thing as soul exists and the purpose of man's life is illusory.

The second view is that all life is a double movement of involution and evolution of consciousness or Nivritti and Pravritti according to ancient Indian philosophy. In this view mind and life evolve out of Matter (e.g., plants, animals, man on Earth) because they are intrinsically present but latent in principle within Matter. All evolution is seen as a movement of consciousness breaking itself out from obscurity to express itself in various forms. The universe is said to consist of several planes of consciousness which are nearly variations of the same essential substance.

If we entertain the second view then matter suggests itself as a coagulation or condensation of consciousness. Matter, according to Sri Aurobindo, is the "result of a certain power and action of consciousness which presents forms of itself to sense perception and it is this quality of sense - perceivedness, so to speak, that gives them the appearance of matter i.e., of a certain kind of substantiality inherent in themselves but in fact they are not self-existent substantial objects, but forms of consciousness. The point is that there is no such thing as the self-existent matter posited by 19th century science."

According to Swami Lakshmanjoo²⁰, all of the elements are a reflection of the five energies of Lord Shiva. Everything comes out of the five energies (For five energies, see our previous papers 9-11). Further, in each of these energies, all of the five energies exist, however only one energy is predominant. Twenty-five tattvas from Prithvi to Purusha including matter are the result of the play of these five energies.

Conclusion

In this paper, we have examined the nature of

matter and energy from the perspective of modern science and oriental philosophies, particularly Kashmir Shaivism.

In modern science, the principles of quantum mechanics seem to be closer to the oriental philosophies, including its description in mystical language. For example, in a research paper²¹, Shri Venkatesh Balasubramanian illustrates the remarkable similarity between the philosophical underpinnings between Kashmir Shaivism and Modern Physics. However a number of scientists are adamant to stick to the materialistic theory of evolution of the universe without any place of consciousness in it.

On the other hand, some scientists mentioned above accept the role of consciousness into the evolution of this universe and in a phenomenal world. A number of scientists have started discussions on consciousness on scientific platforms and some are trying to solve this hard problem of consciousness, as it is called, by scientific methods. For example, according to Nepe and Close²², the separation of reality into distinctions of matter, energy, space, time, and consciousness are perceptual and conceptual constructions created by the limitations of the physical senses and conceptual choices. The matter, energy, space, time and consciousness of the 3S - 1t (Three-dimensional space with time) world are all ephemeral distinctions drawn within the infinitely continuous essence of reality. The separation of these distinctions, however even though ultimately illusory, is quite real in the 3S - 1t world in which we operate.

As far as the Kashmir Shaivism is concerned it places emphasis on the monistic philosophy and advocates that everything is derived from consciousness or Shiva. Rather, it says that everything is Shiva. There exists nothing that is not Shiva²³. Scientists are also trying hard to evolve a theory of everything according to which everything in this phenomenal world could be explained by one principle only⁵. It is hoped that science and spirituality will in future reconcile and shake

hands for a mutually agreeable theory which includes both the science and the spirituality.

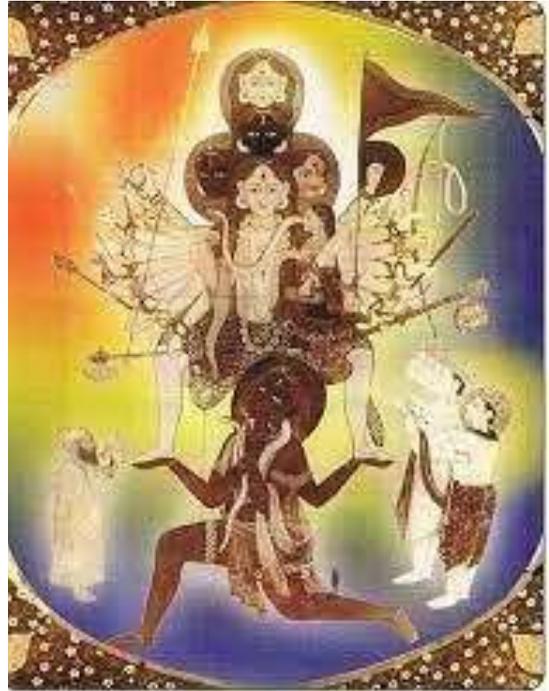
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BRAVO! WE SALUTE YOU.

Lived they well within their means;
Groomed up peacefully amid wonder scenes.
Rich heritage nursed they a lot,
Among cordial populace enjoyed all sort.

Prejudiced this amiability bear couldn't see,
Obsessed, with hatred, deep down knee.
Elements evil, at back, stoke the fire;
Flooded was the cash in, to miscreants hire

Age old brotherhood stood at nought,
When hired miscreants unawares them caught.
Armed with Kalashnikovs, annihilated they them
Merciless slaughtering caused mayhem.

Uprooted got the innocent, all hazards to face;
Fighting, odds fearful, maintained they the race.
Huddled in camps with cells as abode,
Square meals hardly they can afford.

Whom to blame, the question is not,
But the law-abiding suffered all rot.
Autumn withers one, at the fag end;
Added when disaster the aged fast bend.

Each family throttled stands in hutment sole;
All age groups face odds on the whole.
Hit are the aged and children delicate quite;
Un-congenial surrounding they have to fight.

Heart-breaking strain the seniors do bear;
Like bolt from blue, it them sear.
As morale-boosting force lag they never;
Serve as beacon-light, in gloom, as ever.

For studies, the kids, paucity face around;
Suffocating situations quite them surround.
But, with nerves strong, they overcome it all;
Strive they for heights and never mean fall.



- Bhaskar Nath Bhat

Stress, though, back-breaking never lose they wit;
Benign agencies, too, do their bit.
Shocks bear they, though with heavy heart,
But un-nerved. Never get they caught.

In luster of brilliance they are to shine;
Defeat adversities all, to attain superfine.
Deserve all applause as miseries defeat they;
Stand like a rock, un-shaken in the fray.

What sages say does quite them befit;-
We are here not to waver and drift.
We have hard loads to lift;
Shun not struggle; it is God's gift.'
Bravo! We salute you for all your grit.

Note:

Militancy, after hitting them hard, the Pandit community had To leave hearth and home in 1990. They suffer hell of Ordeals in cell –type sole-rooms along with their elders and Children. Awful as the plight is in the camps, the children, as Students, and the withered parents, are the worst hit Victims. Braving all the odds, they come out with ingrained Potential patience and firm will. The un-congenial environ does not deter our youth, who upkeep their brilliance in Varied professional fields. Both such seniors and juniors deserve applause. This poem stands dedicated to them.





-Dr. M.K. Mam



Osteoarthritis of Knee- Risk Factors and Diagnosis

Osteoarthritis also known as degenerative- wear and tear disease of knee is the most common problem in middle aged and older people. It is one of the common causes of long-term disability and impaired quality of life in most of the people. Certainly, it is a major health problem and has a significant economic impact as the cost involved in the treatment- medical, surgical, physiotherapy etc. puts a lot of financial burden on the person, family and the society as a whole.

Osteoarthritis (OA) of knee is present both in men and women. Its prevalence is increasing and the obvious reasons are that there is an overall increase in life expectancy with an increase in number of elderly and the associated risk factor like obesity, changes in lifestyle etc. There occurs progressive degeneration of articular cartilage – loss of articular cartilage, which is accompanied by inadequate repair of articular cartilage and formation of new bone called osteophytes at the margins. It can affect either one or both sides of the knee, however most commonly it is found in the inner side i.e., media compartment of the knee joint. OA has been long been considered to be a wear and tear occurring with age i.e., it is a consequence of aging, but now it has been shown that it is not a normal aging phenomenon as the normal changes that occur with age are different from those seen in OA. It is felt to be due to an imbalance between cartilage degeneration and regeneration.

OA is of two types: i) primary ii) secondary. Primary OA is one when there is no known cause and it occurs with normal use. Secondary OA is one where the cause is very



well known. It develops because of an injury, insult or an abnormality in the joint that initiates and accelerates the degeneration.

Risk Factors for OA Knee:

Advancing age : There is a strong association between joint degeneration and advancing age. It has been observed that severity of the disease also increases with the age. With advancing age cartilage becomes thin and less responsive to dynamic loading. Muscles become weak, ligaments stretch and are less able to absorb the stresses.

Obesity: Overweight puts additional load and stress on the weight bearing joints especially the knee, so the risk of OA knee increases. Studies have found that every one extra kilogram of the body weight puts an extra three kilograms of pressure on the knee joint. Studies have shown that overweight people have higher rates of knee OA than non-overweight people and also the symptoms are severe and progressive.

Genetics : There is lot of evidence for the genetic basis of the OA; however exact mode of inheritance is not very clear.

Occupational factors : It has been observed that continuous repeated movements and tasks, overworking of joints in certain occupations hastens the development of OA. Studies suggest that professional running increases the risk of knee OA. Excessive squatting and sitting cross legged in day-to-day activities in our people especially the females could be one the reasons for increased incidence of knee OA in our country.

Sex : Knee OA is much more common in females; its exact reason is not known. Females also have a more severe OA.

Previous joint injuries or disease : Any previous injury of the joint like intra articular fracture leading to incongruity or irregularity of joint surface, meniscus tear, ligamentous instability or pre-existing deformity of knee, hip or that of thigh, leg bone does increase the risk of OA knee and it is secondary OA. Similarly, any previous disease of the joint like infection, rheumatoid arthritis, crystal arthritis, haemophilia etc. makes the joint prone to OA, this again is secondary in origin. Inadequate muscle strength of the muscles working around the joint also increases the chances of OA.

High level of inactivity : Progressive sedentary behaviour has also been reported as a risk factor for development of OA.

Diagnosis of OA knee : Diagnosis of OA knee is classically based on clinical presentation and a plain radiograph. Pain in or around the knee joint is the main symptom. Initially it is mild, episodic and is there for months or years. Pain often comes on activity after rest like getting up from sitting position. There is pain on descending or ascending stairs and the people in our setup have problems in sitting cross legged or squatting especially for toilet. People usually notice it first time after a strenuous activity or a minor joint injury. Gradually as the degeneration advances pain becomes continuous, increases in severity and the patients get night pain which is very disturbing and awakens the patient from sleep. Patients have mild swelling and complain of grating sound i.e., crepitus in the joint with active motion. Most patients complain of stiffness that often occurs after a period of rest

especially in the mornings and usually lasts for 20- 30 minutes or so. and then subsides over the day after some activity. Many patients get limp and the problems in gait. Movements of knee progressively decrease and are usually associated with grating sound. There occurs progressive diminution of walking distance. The joint gets deformed and most of the patients have fixed flexion deformity of knee i.e., knee cannot be straightened. In addition, there occurs bowing of legs i.e., varus deformity of knees which slowly increases with lot of functional impairment. Usually, patients experience long periods of some discomfort and stiffness with some loss of function, which may be followed by periods of exacerbation of pain and stiffness especially after some activity which is not routinely done.

Imaging studies : Despite development of newer imaging techniques, plain X-rays of knee are the most valuable to make the diagnosis, to assess the progress and severity of OA. Weight bearing X-rays i.e. in standing position are done as the deformity and the extent of damage can be better appreciated in standing films than on non-weight bearing-lying down films. In early cases the X-ray may not show any changes. It is also a fact that X-ray picture many a times does not correlate with the severity of the symptoms. Studies report that only 50-60 % of the people with OA on X-ray are clinically symptomatic. X-ray also helps to exclude other causes of joint pain and assists the surgeon in decision-making during surgical intervention. Specialized investigations like Magnetic resonance imaging scan (MRI) is not normally needed. It is occasionally done to assess the soft tissues of knee such as menisci or cruciate ligaments and also to know the extent of damage to articular cartilage.

Laboratory tests including blood are not of any help in diagnosis of OA but may help in excluding other causes of joint pain.

(To be continued with prevention and treatment.....)

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Who is a Smart ENTREPRENEUR?

Five Real Challenges faced by Family Businesses in India

Following five real challenges are faced by family businesses in India in today's VUCA environment and yet becoming solutions after business owners understand a need to overcome such impediments.

1. Managing growth

Demands of the new economy call for family businesses to stretch their potential further to optimise existing markets and tap on new ones whilst exploring the innovation imperative. First and second generation of family owners in India now face a vastly different business landscape to when they first started but they are also taking centre stage in the global economy, at the heart of a region that has tremendous room for development and growth. However, sustainable growth and winning strategies in family businesses not only consider the opportunities and risks in the business sphere but also embeds the unique needs and competitiveness of their families too – including succession and long-term stewardship.

2. Professionalising the business and the family

As Indian family businesses continue to establish greater presence globally and grow to a certain size, they also face more intense competitive pressures, rising costs and the impact of global mega trends. Yet for any family business to take advantage of the opportunity to grow in today's globalised world, the challenge is to identify ways in

which to do that as effectively as they can. That will require families to become more professional in their business and personal approach, which many family businesses in high growth economies are increasingly keen to do. It may be about formalising roles in the business and putting more structure to the way decisions are being made. Either way, families will need to look into establishing greater formality in both the business as well as the family as their business expands.

3. Acquiring talent and skills

Attracting and retaining talent continues to weigh on the minds of family owners as they compete for the right skills and a strong talent pool needed to drive their business. The next generation of leaders, be it family or non-family members, adopt a very different outlook and expectations of their careers today. How should the family business operate in a way that enables the next generation workforce to meaningfully demonstrate their strengths and for them to see a clear career path that will provide the opportunities to grow with the business? For non-family members, navigating the dynamics of family can be tough and sometimes poses a barrier for them to maximise their capabilities. As a family



business professionalises, steps can be taken to ensure such occurrences are minimised.

4. Managing succession/ Grooming the next generation of business leaders

Only average 34% of top 500 family businesses in India have their successor chosen, with 11% having a robust and documented succession plan. The urgency for a clear handover path as transition takes place is greater than in other parts of the world. As Indian family businesses are generally facing only their first or second transition, the process may be new to them. And for those taking over the family business, expectations and plans of the succession process can pose some worry – how will their parents adapt, how they will measure up and overall being able to manage the process successfully by ensuring their parents still feel involved and able to contribute.

5. Managing conflicts

Conflict can stem from many areas within the business but it is particularly acute in a family business when the business grows, and the number of stakeholders increase but not enough is being done to address everyone's needs and expectations. Between generations, there can be gaps in communication and credibility. The difference in objectives (short-term versus long-term) between owner-managers and professionals also gives rise to conflict. The collision of expectations and the lack of communication can be emotionally-charged but more importantly, harm relationships between key family members which eventually affects the business.

About the Author : Vinod is an internationally acclaimed management consultant, certified intelligent leadership coach, business coach, accredited NBI coach, master trainer, quality practitioner, motivational speaker, author and a firebrand entrepreneur.



Why I Don't Believe in Failure?



- Garima Pandita

Michael Jordan admits, "I've missed more than 9,000 shots in my career. I lost almost 300 games. Twenty-six times, I've been trusted to take the game-winning shot and missed. I've failed over and over and over again in my life. And that is why I succeed."

The most successful people I know have hit bumps in the road, suffered major setbacks along the way, and learned from each of those experiences. Teddy Roosevelt claimed, "the person who makes no mistakes does not usually make anything!"

Yes, getting knocked down at first is hard but I guarantee the journey is a lot more exciting if you get up and try again. I think the best people who put themselves out there knowing they might not always win, have trained hard. They do their homework and prepare for the moment to shine. Let me tell you a story of my own. During my campus placement I couldn't get past the aptitude tests for 2 companies consecutively. The amount of fear led to disappointment and proving oneself is everything now a days. 4 years of studying and honing one's skills and not being able to get past the first round was disheartening. My mother used to scold me for crying because she knew if I gave up now nothing would change. I tried again and again and cracked the aptitude for the organization I'm in and successfully completed 3 Technical Interviews the very next week. Knowing that my place was finally secure made me the happiest and all the disappointment faded away slowly. We're so focused on not failing that we don't aim for success, settling instead for a life of mediocrity.

Every child learns at some point that admitting failure means taking the blame. That is why so few organizations have shifted to a culture of psychological safety in which the rewards of learning from failure can be fully realized. We should introspect and know what we have learned from the experience, show how we reflected on the lessons and what steps we've taken to course-correct our actions. Yes, making the same mistake again and again is not an option. One should strategize prevention techniques for the same like for me, nail biting was a habit but slowly applying something on them, promising myself and to others, to prove myself for achieving something I couldn't do for so many years made me cut down the mistake I did for a long time.

Finally, I would like to leave you with a quote you might know – Thomas Edison once said, "I have not failed. I've just found 10,000 ways that won't work." So now do you believe me? You can't separate the successes from the failures. It's all part of the same journey but how you implement that failure counts as your achievement.

Garima is a computer science graduate, a cyber security enthusiast, dramatist, a sports person at heart, gold medalist in volleyball and has leadership qualities to lead any project and social activity.

Elections held for Kashyap Kashmir Sabha Society, Gurgaon

Elections were held on Sunday 5th Dec 2021 for the Executive Body of Kashyap Kashmir Sabha, a premier and oldest society of Kashmiri Pandits in Gurgaon, Haryana.



Dr. Anil Vaishnavi a leading Paediatrician & Neonatologist of the city was elected as the President with a thumping majority defeating his rival Sh. Rohit Dhar.

Sh S. K. Kaul and Sh O. N. Kaul were elected as the Vice President.

Rest of the Executive Body were earlier elected unopposed. Sh Dhruv Thussu, a Banker was elected as General Secretary along with Sh Rajinder Wanchoo as Treasurer, Sh Avtar kishen Bhat & Sh Sunil Koul as Secretary. Besides these Sh. Bhupinder Tickoo, Sh. Bhushan L Bhan, Sh. Opinder K Raina, Sh. Vijay K Dhar, Sh. Birender K Raina, Sh. TK Kaul, Sh. Satish K Kher, Sh. ML Kachru, Sh. Brij M Kaul, Sh. Ramesh K Bhat, Sh. Ramesh Bhat from different areas of Gurgaon were elected as Executive Members.

KSS paid Homage to Padmashree J N Kaul Ji (Papa Ji) on his 13th Nirvan Diwas

Kashmiri Sewak Samaj, Faridabad paid homage to Padmashree J N Kaul Ji on his 13th Nirvan Diwas on 16th December 2021. Papa Ji was one of the greatest community icons and founding Father of Sharika Bhawan, Faridabad. His vision, sagacity and persona was the pioneering force that turned KSS into a sound institution.



KSS fondly remembers respected Papa Ji (as he was popularly known) and commits itself to further his ideology and vision.

KSS Faridabad goes Green with Solar Power

With a view to adopt 'Clean Energy' regime and also to save on exorbitant electricity bills, Kashmiri Sewak Samaj, Faridabad (KSS) has



installed SOLAR POWER PANELS in the Sharika Bhawan premises. Haryana Govt. magnanimously helped KSS for this project. The system is having 10KW Solar Power with Grid Interactive & 2KW with battery backup.



Anuja Khushu

PNBMT Observed the Annual "Chetna Diwas"

The Prem Nath Bhat Memorial Trust (PNBMT) observed the annual "Chetna Diwas" celebration on December 27, 2021, to honour the great sacrifice of Pt Prem Nath Bhat, a pioneering attorney and notable Anantnag Kashmiri figure who was slain on this day in 1990.



The function began with the traditional lighting of the lamps and two-minute silence in memory of the martyrs followed by floral tributes to the portrait of Pt Prem Nath Bhat by the members of the Trust. BJP leader and former legislator, Sh. Devinder Singh Rana was the chief guest. The gathering was addressed by Swami Kumar Ji and Justice (Retd) Sunil Hali. Ashok Koul, General Secretary (Org) BJP, was the presiding guest. Other prominent persons present included Justice (Retd) BK Bhat; Chairman, Sh. Roshan Lal Pandita; Vice-Chairman, Sh. S.K. Khabr; General Secretary Shadi Lal; Secretary, Sh. S.L. Koul, Sh. A.K. Raina, Vice President, AIKS; S/sh. B.L. Bhat, K.L. Bhat, Virender Raina, M.K. Jalali, Hira Lal Bhat, Sanjay Pandita Prof. Trisal, Prof. A.N. Sadhu, P.K. Raina, B.L. Zar, Som Nath Khajuria, Dharamveer Singh Jamwal, S. Sucha Singh.

On the occasion, the families of Late Sh.

Jagan Nath, the then-head constable who was slain at point blank range by terrorists in Khanabal Chowk in Kashmir on March 20, 1990, and Late Sh. Rakesh Pandita, who was killed on June 2, 2021 in Tral, were presented with shawls and citations. Sh. Maharaj Jalali and Sh. B.L. Zar read the citations, respectively.

On the occasion, making a stunning revelation that the UPA's highest-ranking



officials interfered to stop the Kashmiri Hindu Shrines and Religious Places (Management and Regulation) Bill from moving further. Sh. Devender Singh Rana, a BJP politician and former legislator, said today that the legislation was only uncomfortable because it did not protect the priceless religious asset of Kashmiri Pandits in the Valley.

"I state it on record that concerted efforts were made to block the passing of the Bill," Rana remarked during homage to Pandit Prem Nath Bhat at the Pandit Prem Nath Bhat Memorial Trust's Chetna Diwas.

Sh. P.K. Raina highlighted Prem Nath Bhat's efforts in a variety of disciplines, including social service and humanitarian work. He described how Kashmiri Pandit men and women were ruthlessly slaughtered, with many being raped and dismembered, burnt alive, hung, butchered, decapitated, and thrown into rivers. Stressing on the



importance of passing Temples and Shrines Bill for that the PNB was mandated by the community for bringing a Bill in the assembly, there is need for the Bill to get passed for the preservation of thousands of Temples and Shrines which were being destroyed, encroached and illegally and forcibly grabbed by land mafia in Kashmir. The community sought, and continues to demand, the establishment of a High-Level Enquiry Commission to identify the primary forces, faces, political parties, and components involved for the genocide against the KPs in the 1990s. The community also voiced its disgust with none for tarnishing their illustrious history. Kashmiri Pandits (KPs) voiced regret and sorrow at the government's anti-KP policies. KPs wanted reservation of seats in both the J&K Assembly and the Indian Parliament. The community also demanded that voter records in Kashmir be updated and that any inaccurate entries be erased. They recommended that vacant government quarters be allotted to KP

employees so that they could carry out their tasks with ease and also demanded that all doubts about the so-called Distress Sale Act should be cleared. Other demands that those KP's suffering from fatal diseases like Cancer should be given financial aid out of the funds reserved for them.

Hawan Performed by Siddivinayak Temple

The Management Committee of Siddivinayak Temple (Gita Bhawan), Muthi performed Hawan on special occasion of " GITA



JAYANTI ". Performing Hawan gets the devotees closer to GOD and clean the atmosphere, remove negativity and flushing out of evil. The chanting of Mantras is to invoke God's and seek their blessings.

A large number of devotees thronged to temple to pay obeisance and seek blessings of Mata Bhawani. The devotees prayed for the welfare of mankind especially when Covid-19 is around the globe.

After Puran Aahuti Navid Vitran and lunch was served to participants. The Management had made elaborate arrangements and protocol was maintained well in spirit.

Report By, Nana Ji Sathu

Information!

Due to the Third Wave of Covid-19, from this issue of NAAD, AIKS will be issuing only E-Magazine till further notice.

We request all our readers to send their email addresses on our official Email-ID: hqaiks@gmail.com with your detailed particulars.

-Naad Team

SECOND ONLINE ESSAY CONTEST 2021 PRIZE DISTRIBUTION FUNCTION



“Time has come to inculcate the martial & leadership qualities of women like Didda Rani, Kota Rani among our growing up children in addition to grooming them for carrier oriented competitive exams”, said Swami Yajnadhamanda, Secretary, R K Mission, J&K UT, while blessing the young Awardees of 2nd Online Essay Contest – 2021 at a simple but impressive function at Sanskriti Bhawan, Roop Nagar, Jammu.

The essay contest, which has by now

gained both popularity as well as respectability among the Non-Displaced KPs inside the valley at present as well as the Displaced lot outside; was earlier concluded where in about 50 contestants wrote their respective essays on the topic “**DIDDA RANI – THE WARRIOR QUEEN OF KASHMIR**”. The contest was held in English, Koshur and Sharda in Junior, Senior & Super Senior categories.

Junior Category		
Prizes	Name	Zone
First	Vidhi Raina (8 th)	Tulmul, Ganderbal zone of Coventry School
Second	Aayushi Raina (12 th)	Dobiwan, Budgam zone
Third	Nandita Pandita (8 th)	Shemford Futuristic School, Wanpoh, Anantnag
Third	Mehak Raina (8 th)	Tulmul, of Coventry School
Consolation	Rudakshi Ganju	Lajoora, Pulwamma
Consolation	Rudra Pandita	KV, Baramulla
Consolation	Vanshikha Raina	Dobivan, Budgam

The inclusion of Sharda script in the Contest attracted a good no. of competitors where in Chand ji Tikoo, Vijay Bhat & Princy Raina shared the **First prize**. Sh. Ravinder Nath Bhat, Retd. Sr. Bank Officer (Logripora/ Najafgarh) and Smt. Meenakshi Ramesh (Vessu, Anantnag) were declared the **Overall Champions** whose essays in both Sharda and Koshur / English categories were adjudged the Best.

Chief Guest of the occasion Sh. Manoj Dhar, Vice Chancellor, Jammu University appreciated the efforts put in the direction of popularizing the lost and forgotten Golden Chapters of Kashmiri Hindu history. “The sacrifice laden struggle of Didda Rani overpowering so many odds at a crucial juncture of the history of Kashmir desha, should keep our future generations confident enough to return back to our Birthland with all honour & dignity” he emphasized.

The Team Essay 2021 thanked the Sponsors Sh. B.B. Bhat, ZDPC; Dr. Uday Kokroo, MIEF; Sh. Kishen Ganju, Pt. N. Jotshi Found & Sh. T.K. Ganjoo of Pt. R.K. Ganjoo Memorial Trust and exhorted other Community



Organisations, Mandir committees etc. to come forward in the coming years; and Sh. Kiran Wattal, Ex Commissioner, JMC promised full support for the Noble effort. Thanks were also expressed for the esteemed Judges Sh. Vijay Wali, Sh. Satish Safeer, Sh. Arvind Shah for English & Prof. Dr. Sushma Devi, HOD, Dept. of Sanskrit, JU and Sr. Lecturer Sanjay Pandita, for Sharda category.

The Team profusely thanked the Radio Sharda especially. The Wangjivorr team for wide publicity. One more Prize Distribution function for Valley based winners shall be held in Valley itself around April, 2022.

TEAM ESSAY 2021
Dr. Ramesh Razdan

J&K Circle Postal Circle releases special covers on “Unsung Heroes”

Department of Posts, J&K Postal Circle today released two special covers on two unsung heroes of Jammu and Kashmir Shri Sarvanand Koul “Premi” and Mohd. Maqbool Sherwani.

These special two covers were released by Sh. Shailendra Dashora, Chief Postmaster General, J&K Circle in an impressive function attended by Sh. Rajinder Premi (son of late Sh. S K Premi) and other senior officers of the Department of Posts.

Speaking on the occasion, Chief Postmaster General, J&K Circle said that it is an endeavour of Government of India to recognize the role played by the unsung heroes for the betterment of the nation. He further said that J&K Postal Circle feels privileged in bringing out two special covers on two such unsung heroes from J&K whose contribution can never be underestimated.

Shri Sarvanand Koul “Premi” was a famous Kashmiri litterateur, social reformer and Gandhian. Mohd. Maqbool Sherwani was the person who saved Srinagar from the raiders (kabilies) attackers in 1947 merely at the age of 19.

Sh. Rajinder Premi son of Sh. S K Premi in his address expressed gratitude to the department of post for recognizing the contribution of his father for the nation and society as a whole.



PAYING HOMAGE TO SHRI B.N. DHAR

Our father, Shri Brij Nath Dhar of Sheikh Sarai, New Delhi, left for his heavenly abode on January 3, 2022, at the age of 98. He would have turned 100 next year, having been born on May 29, 1923 in Vicharnag, a rural hamlet in the erstwhile princely state of Kashmir. Situated on outskirts of Srinagar, Vicharnag was a hub of theological activities where an annual congregation drew devotees from afar. Although not orthodox, yet later in life Dhar became a devotee of Hanumanji, visiting the temple in Connaught Place in Delhi weekly to pay obeisance to 'his friend'.

Born to Shri Raghu Nath and Tarawati Dhar, he was the fourth child among six siblings living in humble conditions. Dhar was gifted with great looks and a lyrical voice, which gave him the nick-name, “*rang cher*” (colorful sparrow). *Brija*, as he was fondly called by his peers, made unconventional choices early in his life. As a young lad, made deft moves with his hockey stick and emulated his hero, Dhyan Chand, whom he saw at play later in Delhi, his second home from '50s onwards. Not hemmed in by material or geographical encumbrances, he made forays into scholastic, creative pursuits and embraced an altogether new world when he left Kashmir for higher studies. He did not pursue conventional education usual for young men in pre-partition India. After a Masters in Economics, Dhar went on to read law at the University of Lucknow. The city was a cultural and literary hub in the '40s which left an indelible mark on him. It ignited his love for Urdu poetry and rekindled his knowledge of Persian. A music aficionado, Dhar listened avidly to great singers like Bade Gulam Ali and Begum Akhtar as well as doyens of Indian film music like K.L. Saigal and Pankaj Mullick.

Brij Nath Dhar visited Europe in 1958 on a Commonwealth scholarship and set an impeccable record in his first job as the Rehabilitation Officer for refugees, as part of the Relief Commission stationed in Punjab after partition. Before his long stint with the Central Social Welfare Board, Ministry of Education, and later Women and Child Development, he had worked with UNICEF. But Dhar decided to quit the UN organization for active humanitarian and social-welfare work that took him to different parts of the country. A man of many seasons, he could sing till the end like his favourite K. L. Saigal. His penchant for humour and history made him a reservoir of historical accounts of not only India but Europe and South East Asia as well. An erudite writer, he wrote for many publications. His ability to laugh with others, the ability to effortlessly quote Mir, Ghalib and Faiz was the most endearing. Remarkable too was his analysis of world events with depth and understanding. **His life bespeaks of a life lived with zest and dignity with his wife Shyama ji and his loved ones.**

He is fondly remembered by: **His wife:** Mrs Shyama Dhar nee Khazanchi of Srinagar; **Elder Brother:** T. N. Dhar (USA), Srinagar, **His children:** **Daughter :** Dr. Rita Dhar & Dr. P.M. Dhar (Son-in-law) Kuwait; **Son:** Shri Anil Dhar & Uran Dhar; (Daughter-in-law), Pune; **Daughter:** Professor Gita & Professor RKN Bamezai (Son-in-Law) Gurgaon. **His grandchildren:** Kunal Dhar (Carolien) & Mrinal Dhar (Nicole), Aditya Dhar (Dipti Rao) & Vitista Tikku (Amit Tikku), Ambika Bamezai (Saurabh Anand) & Shiva Bamezai (Vanya Vaidehi Bhargav). **His great-grand children:** Rama Dhar, Zubin & Anahita Dhar, Yuvan & Ehaan Tikku



»» New Year Resolutions for Students

The new year 2022 has ushered in. May this year bring new joy, new goals, new achievements, and many new inspirations in your life. I wish the student community; let God bless you with prosperity, good health and happiness in the new year. Happy New Year 2022.

With the new year, I suggest new year resolutions for the students on the threshold of their career development.

The new year gives you (students) a chance to set up serious resolutions to reach your short term and long-term goals. As a student, you have to study hard and clear all the tests with good marks and grades. Your aim is to get into reputed and accredited institutions or universities. So, you have to be a diligent student in good health. You have to be organized to eat healthy food and sleep at least for eight hours for good health. You have to be resolute to focus on your aims and not defer any of the actions needed to obtain your purposes for other days. You have to resolve to focus on your passion. Work out to feel suitable for any of your resolutions. Resolve to be kind with others, without any bias. Socialize yourself to refresh your mind by visiting near ones. Resolve to switch off your phone for calls during your studies. Use it for studies only. Resolve to sum up your activities during the day and compliment yourself for performing a job to your satisfaction. Stop multitasking; it hurts efficiency. Multitasking may increase stress, anxiety or depression.

Be kind with your words whenever you feel to chat with your kinsperson on social media. Social groups like WhatsApp, Facebook, Twitter, Instagram or Emails have distanced us from relatives and friends; we resolve to call them instead of texting them with the messages. COVID-19 has stressed students by online studies.

Resolve to pen down your goals and perceive to solve them. Read motivational and

inspirational quotes. Resolve to inculcate in you a habit to speak less and listen more. Leave unhappiness of 2021 behind and let you start 2022 with a clean slate.

Good setting and resolutions are all about calculating your forward progress, in particular about your academic progress. Resolve to focus on learning. Create a balance between education and life. Resolve not to hesitate to seek help from experts to conclude your aspirations. Online education has made it easier to reach your mentors.

To sum up, students should start New Year 2022 by improving their physical and mental health to achieve their goals in life. Create a to-do list, priority wise. Reduce any stress to set you up on the right path for long-term gains. Resolute to prepare for the future to complete your all endures.

»» Admissions**Entrance test for admissions to Delhi University from 2022**

The Delhi University's academic council passed the proposal to hold a standard entrance test to have entrance test for admissions from next year.

The matter was discussed in the Executive Council meeting on December 17, 2021. The Registrar University of Delhi issued a notification under Ref. No. Admission Br./2021/December 20, 2021. The notification is, "The Executive Council of the University of Delhi at its meeting held on December 17, 2021, resolved that the admissions for the Academic Session 2022-2023 onwards in all Under-Graduate (UG) Courses of the University of Delhi shall be made through Central University Common Entrance Test (CUCET) or Delhi University Common Entrance Test (DUCET).

Further details of the CUCET / DUCET shall be released in due course of time.

This issues with the approval of the Competent Authority."

Common Entrance Test for Admissions to Central Universities from 2022-23 Academic session

University Grants Commission (UGC) has proposed the Central Eligibility Test or CET for admission to undergraduate and Postgraduate courses offered by all Central Universities from academic session 2022-23. The Commission has also said that admission to PhD programs should be through UGC NET score as far as possible and feasible.

The commission also stated that the Central Eligibility Test may also be adopted by the willing state/private universities/deemed to be universities."

The changes have been proposed in accordance with the National Education Policy (NEP) 2020. A committee was constituted to suggest the modalities for the CET for all Central Universities. The committee held several rounds of discussions regarding the modalities in details for conducting the CET.

The Ministry of Education had earlier announced that admission to universities will be based on a common entrance test from 2021 academic session but due to COVID-19 pandemic was deferred.

The UGC letter to vice-chancellors of all universities reads, "Accordingly, all central universities are advised to take appropriate measures for the Common Entrance Test from the academic session 2022-2023. These tests would be conducted in minimum 13 languages in which NTA is already conducting JEE and NEET examinations."

UPES MET 2022 for MBA Admission

University of Petroleum and Energy Studies (UPES), Dehradun invites applications for UPES Management Entrance Test (MET) 2022

The Management Entrance Test 2022 will be held on 28th to 30th January 2022.

MBA Specialization is offered in Oil & Gas Management, Logistics & Supply Chain Management, Energy Trading, Power Management, Aviation Management, Port & Shipping Management, Urban Infrastructure & Smart Cities, International Business Management, Business Analytics in academic collaboration with IBM, Human Resources

Mgt./Marketing Mgt./Financial & Accounting Management/Operations Management

Eligibility to apply is minimum 50% marks in Class X, XII & Graduation from a recognized university.

Last Date to Apply: January 24 '22

Panjab University Admission to MBA

Business School (UBS) Panjab University, Chandigarh, has released the admission schedule for its MBA, MBA (EP), MBA (IB), and MBA (HR).

The last date for submission of a hard copy of the application form to the UBS office (along with a photocopy of certificates) is January 31, 2022.

Programs Offered

MBA

MBA (Entrepreneurship)

MBA (International Business)

MBA (Human Resource)

- ❖ Reservation of one seat each in all programs is reserved for the wards of Kashmiri Migrants. 4seats in all.
- ❖ Last date for submission of fee in any branch of State Bank of India using website generated challan04th February 2022 Up to 3:59 pm
- ❖ Last date for deposit of fee through Online Mode: February 04 2022
- ❖ Last date for uploading photograph, signature along with other information on the aforesaid website after depositing fee: 07th February 2022
- ❖ Last date for submission of hard copy of Application Form to UBS office (along with photocopy of certificates): February 17 2022 up to 4:00 p.m.

GD / PI Shortlisted candidates list: To be announced!

Admission Eligibility Criteria 2022

A Bachelor's degree in any discipline of the University or a degree of any other university recognized by the Syndicate as equivalent to it with not less than 50% marks in the aggregate.

Admission for these courses will be made on the basis of merit determined by scores of the candidates in the Common Admission Test (CAT) 2021 conducted by IIMs, followed by

Group Discussion and Personal Interview (GD & PI). All candidates aspiring to apply for MBA Programmes at UBS must take the Common Admission Test (CAT) - 2021 conducted by the IIMs. The candidates are advised to visit the UBS admission website <https://ubsadmissions.puchd.ac.in> for detailed instructions and procedure for participation in the admission process.

The candidates will be called for Group Discussion and Personal Interviews based on their score in the CAT 2021 subject to the condition that they secure a minimum 10% score.

Admission for these courses will be made on the basis of merit determined by scores of the candidates in the Common Admission Test (CAT) 2021 followed by Group Discussion and Personal Interview (GD & PI).

IGNOU January 2022 Admission

Indira Gandhi National Open University has begun the admission process for January 2022 session for programs offered through open and distance mode (ODL) and programs offered via the online mode. Candidates can apply for ODL program through the official website ignouadmission.samarth.edu.in and for admission to online programs, candidates can visit ignouiop.samarth.edu.in

The last date to apply for IGNOU January 2022 Admission is January 31, 2022.

>> Scholarships

NSDL Shiksha Sahyog Scholarship 2021-22.

NSDL Shiksha Sahyog Scholarship is for students pursuing full time 3 years Degree Courses. Scheme is available to only student whose family income is less than 300000.00

NSDL Shiksha Sahyog Scholarship for students pursuing full time 2 years Masters Degree

- ❖ Last Date to Submit Application is December 25 2021
- ❖ Eligibility Criteria 2021 for UG / PG Students
- ❖ Minimum 60% in Class 12 and PG students secured Minimum 60% in Graduation.
- ❖ Scholarship Amount
- ❖ UG – Scholarship Amount Rs.10000/-

- ❖ PG – Scholarship Amount Rs.12000/-

Visit the Vidyasaarathi official website through the URL <https://www.vidyasaarathi.co.in/Vidyasaarathi/index>

Aga Khan Foundation

International Scholarships 2022

Applications are invited by Aga Khan Foundation for International Scholarships 2022.

The 2022-23 International Scholarship Programme application cycle is open from January 01 2022 to March 31 2022.

During this time period, application forms can be obtained from the Aga Khan Foundation or Aga Khan Education Board/Service office in the applicant's country of current residence.

Scholarships are awarded on a 50% grant : 50% loan basis through a competitive application process once a year in June or July.

The Foundation gives priority to requests for Master's level courses but is willing to consider applications for PhD programmes, only in the case of outstanding students who are highly recommended for doctoral studies by their professors and who need a PhD for the fulfilment of their career objectives (academic or research oriented).

- ❖ Deadline for application distribution: March 14, 2022 (7:00 pm IST)
- ❖ Deadline for submitting completed applications: March 21, 2022 (5:00 pm IST)
- ❖ Preference is given to students under 30 years of age.
- ❖ Students may obtain application forms from AKF offices or Aga Khan Education Services / Boards.

Japanese Government MEXT Scholarships 2022 to Study Undergraduate Programs at Japanese universities

The Ministry of Education, Culture, Sports, Science and Technology (MEXT) of Japan offers scholarships to International Students who wish to study at Japanese universities as Undergraduate Students under the Japanese Government (MEXT) Scholarship Program 2022

- ❖ Application Deadline (must): January 24 2022
 - ❖ Application Screening: February 2022
 - ❖ Notification of Shortlisted Candidates for Written Test/Interview (on this page): in March 2022
 - ❖ Written Examination: To be announced
 - ❖ Interview: To be announced
 - ❖ Notification of the Results of the First Screening: To be announced
- Fields of Study
- (1) Social Sciences and Humanities
 - (2) Natural Sciences

In addition to the Qualifications and Conditions listed in the Guidelines, a minimum of 65% marks at 12th grade are required.

Preference will be given to candidates with Japanese Language proficiency

The scholarship period will last for five years from April 2022 to March 2027, including one-year preparatory education in the Japanese language and other subjects due to be provided upon arrival in Japan.

For scholarship grantees majoring in medicine, dentistry, veterinary medicine or a six-year course in pharmacy, the scholarship period will be seven years until March 2029.

The scholarship period will last for four years (or for six years for those majoring in medicine, dentistry, veterinary medicine or in a six-year course in pharmacy).

The scholarship period will start from the time of enrolment in the university which the university designates.

For students residing in West Bengal, Bihar, Jharkhand and Odisha should submit their application forms at Consulate General of Japan in Kolkata (japanconsulate.culture@cc.mofa.go.jp) website: https://www.kolkata.in.emb-japan.go.jp/itpr_en/00_mextscholarship.html

For students residing in Tamil Nadu, Pondicherry, Kerala, Andhra Pradesh and Telangana should submit the application at Consulate General of Japan in Chennai, No 12/1 Cenetoph Road, 1st Street, Teynampet, Chennai 600018

For students residing in Chhattisgarh,

Dadra & Nagar Haveli, Daman & Diu, Goa, Gujarat, Madhya Pradesh, Maharashtra should submit their application at Consulate of General of Japan in Mumbai, No.1, M.L.Dahanukar Marg, Cumballa Hill, Mumbai, 400026, Website: https://www.mumbai.in.emb-japan.go.jp/itpr_en/mext_undergraduate_scholarship.html

For students residing in Karnataka should submit their application at Consulate of General of Japan in Bengaluru, 1st Floor, Prestige Nebula, No.8-14, Cubbon Road, Bengaluru 560001

For students residing in the remaining states and union territories should submit their application form at Embassy of Japan, 50-G, Shantipath, Chanakyapuri, New Delhi 110021

Note: Applications need to be sent by post or courier. They do not accept applications sent by email.

UGC asks all Academic Institutes to accept Degrees, Mark sheets in Digi Locker

The University Grants Commission has requested all educational Institutes to accept Degree, Mark-sheets & other documents available in issued documents in Digi Locker account as valid documents. In a recent Circular, the UGC says that "National Academic Depository (NAD) is an online storehouse of academic awards (Degrees, Mark-Sheets, etc.) lodged by the Academic Institutions in a digital format. The NDA facilitates students to get authentic documents/Certificates in digital format directly from their original issuers anywhere without any human interface."

The circular further says that Once uploaded by the Original issuer, Digi locker has the ability to pull the Degree, Mark sheet and other Educational Documents in the issued document section in electronic form.

The UGC Notice request academic institutes to accept Degree, Mark-sheets & other documents available in Issues documents in Digi Locker account as valid documents.

Feedback: vijaykashkari@gmail.com



AIKS Matrimonial Service



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



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



Looking suitable match for our son born on 29 Nov.1982 time,12.57 a.m, height 177.8cm graduate in bio technology working as business development executive in ilisys pune based soft ware company, at Noida. Interested may contact on 9414125738, 9116656996



Seeking suitable alliance for my son born on 23.11.1988 at Srinagar. Height 180 cm, pursuing MD (Anesthesia and Critical Care) from a reputed govt college. Residing at Gurgaon. Interested may contact at Email - aditya114@gmail.com, and WhatsApp no - 7827591418.



Looking for a suitable match for our son, born Sept 1, 1989, height 186 cm. A Computer



Science Engineer from India and M.B.A from Stern Business School, New York. Currently working as Senior Consultant, operating from New York/ Chicago, and managing few India-based startups as entrepreneur, brand strategist and advisor. Girl, with pleasant personality, should be a Postgraduate from a reputed university either working in USA or willing to move to USA. Boy's family is Based in Dubai, with father working as a G.M of large US company and mother a home maker. Younger sister, a Masters in Mktg from U.S, is working in New York. Interested please contact on mob no +971506196474, Email-deepak_71@hotmail.com



Looking for a suitable match for our Son born on 17 January, 1989 at 6.55 AM. Place of Birth: Srinagar, Height :5'5". He has done 4 year degree B.H.M. in Hotel Management from Acharya Institute of Management and Sciences Peenya Bangalore. Working at Chef de Partie, VOX Cinema Red Sea Mall, Jeddah Drawing Salary of 10 Lakh Per Annum. Permanent resident of Bulbul, Lankerji Ali kadal srinagar and Presently residing at: Shiv Dass Colony Tomal Anand Nagar bohri H.No. 9/2. Interested may Contact on MB no. 9419166991, 9797558803.



Alliance for my daughter, DOB. 23rd April 1989, POB Srinagar, TOB. 1.45 PM, Height. 158, Qualification, BE Electrical from Bombay University, Job description software Engineer In MNC Pune, Permanant Address: Ali Kadal Srinagar, Present address Pune, Contact Number 918605012408, Email address: newmatrimonial90@gmail.com



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



Looking for a suitable match for our son, born 2nd January 1991 at 6.30 PM at Jammu. Height - 5'11", B.E (C.S.E) Computer Science. From VTU University. Presently working as LEAD INSIDE SALES in Metric Stream (MNC) Company at Bangalore with handsome package. Interested persons may contact on: - MB No. 7006171324, 9055272134, 8717090262 & 8717090264, WhatsApp No. 7006171324 & 9055272134 and Email-Id: - hldhar1958@gmail.com



Seeking Suitable Alliance for our Son, Ht- 5'.10", Born on 20/12/1991 At New Delhi.the Boy has done five years post high school education in Advanced finance/accounting and hospitality/hotel management. Presently Looking after well-established family business of well to do family settled in Canada (toronto) for over 25 years.

Interested may contact kaul123@hotmail.com or WhatsApp +14168719147



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.

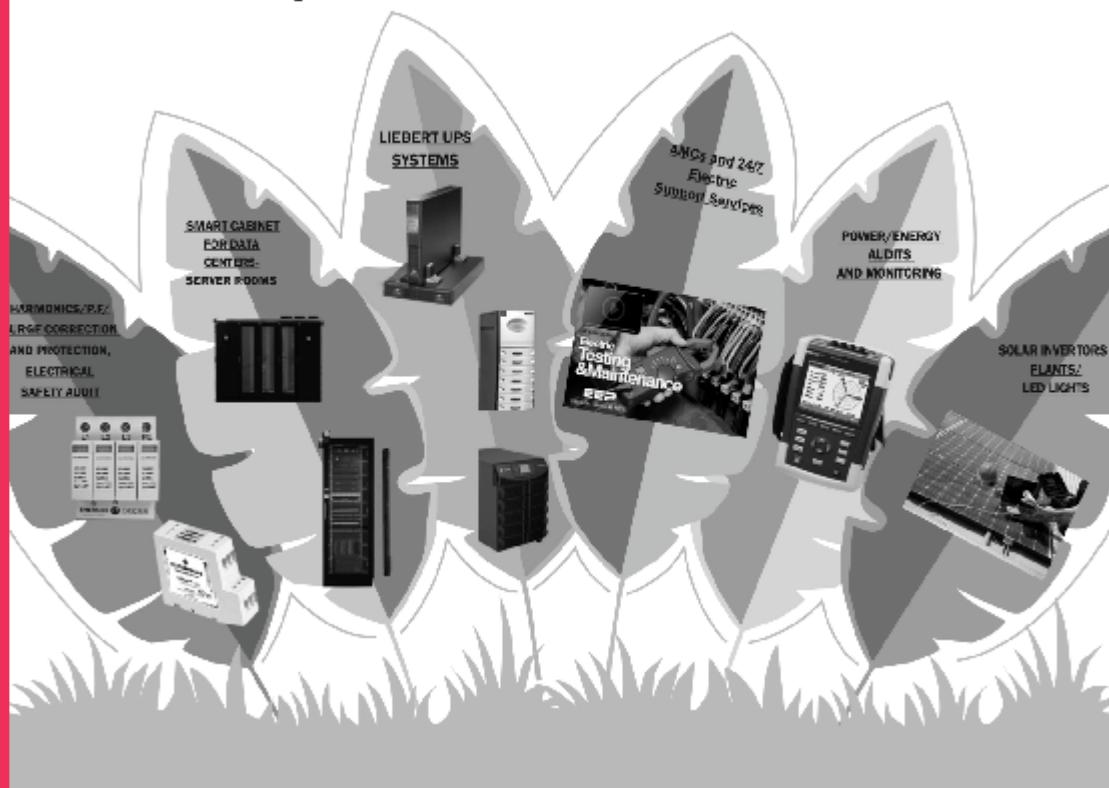


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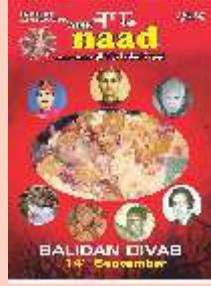
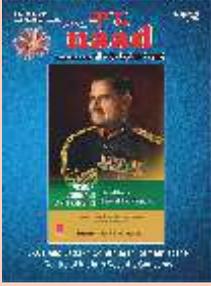
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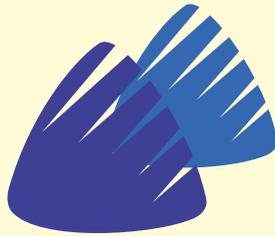
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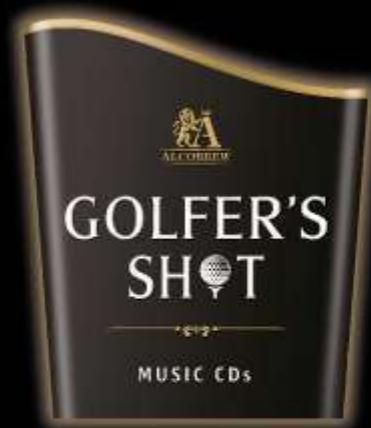
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