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AIKS ਭਾਰਤ naad

A Monthly Publication of *all india kashmiri samaj*



AIKS AFFILIATE SOUTH CONNECT IN BANGALORE

AIKS ACTIVITIES



Dr. Romesh Raina, President AIKS invited to participate in Global Summit on what India Thinks At Taj Palace Hotel Daula Kuan on June 17, 2022



The policy consultative group meeting chaired by Dr. Ramesh Raina was held on Saturday, 2nd July at AIKS office.

AIKS
All India Kashmiri Samaj

"AIKS KATHBATH"

MEET OUR
Mumbai Affiliate

Our Kathbath with
Sh. Krishen Kemmu
President, KPA, Mumbai

LIVE ZOOM MEETING 03.07.2022 (SUNDAY) 7PM IST

HOSTS
Dr. Manorama Bakshi,
Vice President, AIKS
Sh. Vinod K. Pandita,
Jt. Secretary, AIKS HQ

www.aiks.org

AIKS held its second Kathbath with Sh. Krishen Kemmu, President, KPA, Mumbai, on July 03, 2022 A well-known KP organisation and an important affiliate of AIKS



Under Affiliate Outreach programme, AIKS held a meeting with Kashmir Hindu Sabha, Bangalore, on July 09, 2022 in Bangalore.

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THIS MONTH'S COVER

Depicts AIKS
Connect with Affiliates

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Last couple of months have seen rapid developments in the country. It is worrisome to see the societal divide widening and filling the middle space with extreme fundamentalism, spreading hatred and poison. It is intriguing whether it is due to deliberate infusion of the hate thought by the vested interests to destabilise the country or there is any truth behind the happenings. Whatever be the reality, the common man becomes a lame victim of these unfortunate situations. The gruesome killing of Kanhaiya Lal in Udaipur is a heart wrenching incident that shows what levels the human values and feelings have fallen. An innocent life was snatched at the prime of his youth for no fault of his.

The sequence of events that precluded the killing of Kanhaiya Lal show there is no place for opinion in the country. One has to think umpteen times before expressing an opinion. What is painful is the cherry picking of the cases for creating anarchy while many others, as serious or more, are hushed about.

If we rewind back, we can see many similar instances that have periodically been used to create situations of communal divide in the country. It is obvious that there is a machinery at work that wants to keep the religious hatred alive to try to get political mileage out of it. It is unfortunate that a seven decades old democracy, that was expected to show the way for coexistence in multi-ethnicity,

plummeted into the gorge of anarchy. To a large extent, the policies of the governments at various times have been responsible for this sad state. The self-serving, short-sighted, and exploitative political outfits are overtime in job to create situations that infuse hatred amongst the masses. Our tragedy has been that we are susceptible to religious issues and this weakness has been best used by the communal forces in this country. The national politics thrives on this mass exploitation. Is this the way a democratic system should work? This is a question that every balanced-thinking Indian should ask her/himself.

The question is why is this happening. The reason is illiterate masses and lack of understanding that they are being used as pawns by the political and religious traders. These very forces have ensured that the people at large remain illiterate, poor and suppressed so that they remain under their subjugation. It is time for some enlightened nationalists to create a movement that spreads mass awareness of values of coexistence. There is no escape for the people of India from living as multi-religious, multi-ethnic community. This awareness drive can be brought in through mass education and employment opportunities. This is the only solution to automatic defeat to the vested interests.

युक्तकामत
Manish Kamat

Namaskar!

From the *President's* Desk



A NEW 'HOLYWAR'

The two assailants Gous Mohd and Riyaz Mohd., after committing the barbaric act of beheading Kanhaya Lal, made viral their act of savagery through a video clip. And they did not stop at that but had the audacity to threaten our Hon'ble Prime Minister by declaring that “their knife will get him soon.” It indeed is an act of terror that has shaken the whole Country. Shockingly, it is not an isolated incident as some more, likewise killings, have remained away from public eye *viz*; the tragic Blasphemy Killing of one Kamlesh Tiwari in Lucknow (2019) and Kishan Bharwad in Ahmedabad (2022), and these crimes are backed by abundance of excuses by their apologists. With the present spate of killings used as a tool to spread fear, should anybody cross the redline as drawn by them. Yet another killing of Umesh Kolhe in Amravati on June

21,2022 for his social media campaign in support of Nupur Sharma is a part of the bigger plot. His alleged killer Irfan is reported to have written to the External Affairs Ministry, post Carles Hebdo shooting, to ban the import of French goods. The whole picture is quite larger than what meets the eye. The intent is clear and the motive is well defined.

Reconnecting some barbaric incidents of immediate past need to be rewound and go in a flashback mode is significant now than before. Recalling the TJ Joseph incident, a professor from Kerala, accused of blasphemy in 2010 is significant to quote here because of its direct relationship with the present madness. He was attacked and his hands were brutally chopped off by radical Islamists belonging to radical PFI. This incident, though made both National and International headlines, but over a period of time has become a mere footnote in the dustbins of history.

Zakir Naik is too important a factor to the present happenings to be ignored. His audacious and hateful sermons and open exposition of hate towards Hindus for a long time has had its cascading effect in indoctrinating the gullible people towards his ideology of Hindu phobia (hate Hindus). Its tell-tale effects often included proselytising programmes which invariably saw a Hindu converting to Islam after being convinced of its superior virtues. Such

people have honed their narrative skills to unleash a reign of terror for centuries together. Adding fuel to fire, Akbaruddin Owaisi, MLA, brother of AIMIM chief Asaduddin Owaisi, said that “*Remove police for 15 minutes, we could finish off 100 crores Hindus*”. In the same speech, Owaisi had made objectionable comments about Hindu religion, mocking Hindu Deities and questioning the birth place of Sri Rama. It would not be wrong to say that it has been a story of touch and go in India and now it is a mighty blasphemy campaign that stares us all in our faces.

Sar Tan Se Juda slogan amplifies the perception of blasphemy battle being waged in India. Its ideology is funnelled through some Madrassas where punishment for committing an act of blasphemy is beheading as the law of God with a clear objective of radicalisation of religious identity and present Islam as a puritanical faith of supremacism, and the trained Islamic foot soldiers as its instruments of change. At the root of this blasphemy battle is Hinduism seen as anti-Muslim and anti-Islam. It derives its strength from the so-called Islamic State, notorious for publicly displaying its chilling brutalities. Though it has been ousted from the territories under its control in Iraq and Syria, but its ideology continues to be an inspiration for these blood thirsty mad skulls. Similarly, Al-Qaeda may be down but is not out; it continues to exert ideological influence on sections of Muslim youth. The Taliban which harboured al-Qaeda in Afghanistan are resurgent and the world community appears to be gradually coming round to the view that they

should be allowed to share power in the Kabul administration from which they were ousted soon after 9/11 in 2001. There is a long list of such Islamic terrorist organisations with similar objectives like Lashkar-e-Tayyaba and Jaish-e-Mohammad in Pakistan, Boko Haram and Al-Shabab in Africa and Jemaah Islamiyah in Indonesia. Indeed, all across the world, such organisations are continuing to gain strength.

While concluding, it is time to put an end to the battle of blasphemy and deal with it with the firmness and resolve it deserves. Time to reform the madrassa education with a progressive curriculum has come. The vital steps towards its realisation include to take the Islamic preachers and practitioners on board for its effective campaign and to begin with, choke money supply channels. The focus needs to unearth sleeper cells to prevent indoctrination, recruitment and transportation of recruits across the country. World has to awaken from the slumber and take note of such happenings and no nation within the region, including China or Russia or the Western world can remain detached or cut off from its effects otherwise terror incidents of 9/11 and 26/11 shall continue to repeat.

"At the end, All India Kashmiri Samaj registers its anguish and condemns the gory beheading of Kanhaiya Lal and appeals to the authorities to bring the perpetrators to justice with a death sentence."





- Puran Patwari



General Secretary's Column

The months of May-June saw a plethora of activities, especially with respect to our affiliate connect programme, which was high on the agenda of our President Dr Ramesh Raina's recent visit to Karnataka's capital city of Bangalore. The month also saw AIKS holding Kath-Bath programme of four of our Affiliate heads. It was also the month to keep a date with our Civil Writ Petition pending in the court of Law. However, the highlight of the month has been the long-distance event organized by our overseas affiliate KOA (Kashmir Overseas Association), USA to felicitate AIKS President Dr Ramesh Raina for helping the KOA run its programmes in India.

KOA Felicitates AIKS Prez: On July 3rd, at the annual KOA camp held in Connecticut USA KOA Executive team and the Board led by its dynamic President Dr Archana Kokroo felicitated AIKS through its President Dr Ramesh Raina for 'outstanding dedication and contribution in service towards our community.' "AIKS team under the leadership of Dr Ramesh Raina has been at the forefront of community service and activism. We thank you for your service" was the message read by Dr Archana Kokroo via Zoom interface meeting. The citation reads, "In appreciation of helping run KOA programmes in India." A moment of pride for AIKS and the community, indeed.

AIKS Prez felicitated by Bhagwan Gopinath Ashram Bangalore: President Dr Ramesh Raina was felicitated by Bhagwan Gopinath Ashram in Bangalore. The devotees of Bhagwanji presented him with a sacred shawl and showered him with blessings.

AIKS Prez meets Kashmir Hindu Sabha Bangalore: In continuation of its Affiliate Connect Programme, AIKS held a meeting with Kashmir Hindu Sabha, Karnataka (KHS) in Bangalore on July 9, 2022. The meeting was presided over by AIKS President Dr Ramesh Raina and attended by AIKS Senior Vice President Shri M.L. Malla and Naad Editor-in-Chief Shri Uma Kant Kachru and a galaxy of representatives from Kashmir Hindu Sabha Bangalore including S/Shri Rajinder Kaul (GS), S.K.Tiku, R.K.Gadroo, O.N.Bali, Dilip Kachroo, B.L.Saproo, Ashok Koul, Anish Bhat, CL Bhat, PL Koul, Sunil Handoo, Kuldip Pandit, K L Kachroo, Ashish Gadroo, Rajinder Bhat, and C.N.Saproo (Special Invitee). The meeting began with a customary introduction of the members and GS Shri Rajinder Kaul giving an overview of the activities of the KHS, followed by an extensive interchange of thoughts between the representatives of the two organizations. President Dr Raina stressed on the need for better communication between the two bodies. Dr Raina also suggested to the KHS to have a drive of outreach to the community

brethren in other cities and districts of Karnataka and organise a state level meet. He also suggested to create an ongoing engagement with all the brethren in the state and look at addressing their issues.

Dr Raina Attends Global Summit: AIKS President Dr Ramesh Raina was invited to participate in Think Fest Global Summit on June 17 organized by TV-9 on “What India Thinks Today” at Hotel Taj Palace in New Delhi.

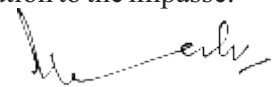
AIKS Holds Kath-Bath: AIKS Kath-Bath programmes have been a runaway hit with our community members and attracts a large viewership. The Kath-Bath platform also constitutes part of our ambitious Affiliate Connect programme and most of our guest speakers are our affiliate heads. The ever affable, articulate and charming anchors like AIKS VP Ms Manorama Bakshi and our media and communication czar, Vinod K Pandita have not only been able to carve a niche in holding on-line zoom interface with community leaders but keeping the tempo on till end and capture the interest of both viewers and guest speakers. The ace anchors have held four Kath-Baths so far beginning with Shri Sunil Koul, President Kolkatta Sabha; Smt Krishna Bhan, President Indo-European Kashmir Forum (IEKF); Dr Archana Kokroo, President Kashmir Overseas Association (KOA) and Shri Krishan Kemmu, President Kashmiri Pandit Association Mumbai.

Policy Consultative Group Meeting: AIKS held its Policy Consultative Group meeting on 2nd July at its HQ in RK Puram and among other members was attended by Padamshri Prof Sudhir Sopory and Shri Vijay Aima (Former President and Special Invitee and Chairman of AIKS Constitution Review Committee). There was an extensive debate on AIKS Constitution Review wherein a framework for such a review was discussed at length.

Civil Writ Petition: The hearing of AIKS filed Civil Writ Petition was on 1st July and the court has asked for some additional information which has been provided by the AIKS team at Jammu led by Shri A.K Raina and Shri Aryan Ramesh.

AIKS Attends Jantar Mantar Protest: AIKS extended its full support to PM Package Employees at Jantar Mantar Protest and their demand for relocation in view of threat perceptions still persisting in the valley. AIKS was represented by its General Secretary Shri Puran Patwari and Vice President Dr Manorama Bakshi at the demonstration site on 10th July at Jantar Mantar. On behalf of the apex organization Dr Manorama Bakshi lent her voice of support to the protesting employees.

In the meanwhile, there is an ongoing interaction between the representatives of PM Package employees and AIKS leadership to find a solution to the impasse.



Congratulations Bharti!

Smt. Bharti Kaul has been associated with AIKS for over four years during which she has turned into an important support backbone. She is single-handedly handling the NAAD publication's administrative portfolio. Bharti provides vital assistance to the Editor-in-Chief in bringing out NAAD month on month in time with high quality. AIKS congratulates Bharti for her unstinted service to the organisation and to the community and looks forward to her continued support!





- Surender Kaul



Why Denial from All Sides??

The movie “Kashmir Files” recently released in India on 11th March, disconcerted all verticals of Indian democracy. Is it that each pillar of Indian democracy, the media, the bureaucracy, the judiciary, the political groups, and pseudo secularists got disrobed by the hard truth that is exhibited in the movie? These edifices of liberal democracy were silent for the last thirty-two years on the pain and agony of the Kashmiri Hindu minority exodus from the Kashmir valley. Comparatively, this very democratic institution of the democracy had been vocal on another social targeting of sects in the country, while overlooking the displacement of a big section of the aboriginal community from their ancestral land. That is why many political voices were there for banning the movie and labelled it as a propaganda piece. Certain political big wigs went even to the extent of branding the objective of the movie was to cause a gulf on

communal lines. Contrarily, the storyline of the movie is about the exodus of the Kashmiri Hindus, a minuscule minority and their fearful flight from the valley. How they were forced to leave their hearths in 1989-90 under the fear of guns and selective killing mostly of Hindu minorities by Pakistan trained Kashmiri terrorist outfits? Some of the valley-based social activists in the TV panel discussion drew the comparison that more than 15000 Muslims were killed in the valley and only 293 Hindus died during the violent turbulence in Kashmir. But none had attempted to delve into the genesis of the whole gambit, who were the people that imported the guns into the valley from the across; crossed over for arms handling training to camps in the neighbouring country to wage a proxy war for the liberation of Kashmir from Indian yoke? Naturally, the one who takes up a gun had to face the gun so the community about which reference was



made were bound to die great in numbers. The two per cent of the Hindu minority had no control or say on what majority charted out the political course in the state of Jammu and Kashmir. It was the majority community that vouched for accession with India under the leadership of Shiekh Mohd. Abdullah. It was the same leadership which craved for independent Kashmir and kept the cauldron of dissension boiling in the valley for nearly twenty years from 1954 by opening the chapter of the plebiscite front. It resulted in the formation of many subversive and saboteur elements within the majority community. Tejamul Islam, Nazima Alla, Islamic Jamiat Tulba, Youth wing of Jamiat E Islamia, advocated arms revolt to fight India's occupation in his address at Gandhi Park, Srinagar in 1979. In such political uncertainty, the status of the Kashmir Hindu minority was dismal. Kashmiri Hindus were there in negligible numbers with no political space or any influence to change the political discourse.

Shameless denial about the exodus of the Kashmiri Hindu minority was stated by Dr Farooq Abdullah, the Chief Minister of the state. He stated that he was not in power when Kashmiri Hindus' exodus took place. Now he had asked for a commission of inquiry to go into the whole scheme of the incidents of 1989-90. Besides, he had been holding Jag Mohan, the former Governor of Jammu and Kashmir along with the V.P. Singh government at the centre, supported by the BJP leaders, Atul Behari Vajpayee and L.K. Advani was responsible for the displacement of Kashmiri Hindus. But why does Dr Farooq Abdullah, like an ostrich, forget to count the period of his Chief Ministership from 1987 to 1990 when the situation drastically drifted adversely? The exodus of Kashmiri Hindus in 1989-90 was the high point of his inefficiency, maladministration, neglect of law and order and nepotism in the state. On getting re-elected as chief of the state in Oct 1996, Dr Farooq Abdullah, could have constituted a commission of inquiry to probe the symptoms, causes and reasons for the mass

exodus of the section of state subject from the valley? What inhibited Dr Farooq Abdullah from opening the case of heinous and murderous crimes committed by JKLF and HM outfits for investigation and judicial prosecution? National Conference and Congress combine headed by Dr Farooq Abdullah formed the state government in 1987 after the election was rigged. Muslim United Front a conglomerate of nearly 12 anti-accession, pro-Islamic and subversive parties was in the election fray. Congress and National Conference alliance was given a tough fight by MUF which contested 43 Assembly constituencies but won in four assembly segments. It garnered around 20% vote percentage which fetched four Assembly seats for the party. MUF parties were denied democratic constitutional means to gain a foothold in power politics. On top of it, most of the youth leaders of MUF were put behind bars. They were inflicted with physical torture and third-degree methods in police stations. The outraged youth in the police station voiced their retribution in the form of what ballet could not do, would be done through bullets? That gave rise to the lava of terrorism in the valley and the subversive elements sneaked out to POK and Pakistan training camps for arms handling through the border from District Kupwara, in hordes during the months of 1987. Islamist and subversive groups in Srinagar, resorted to ransacking and ravaging liquor and wine shops owned by Hindu shopkeepers in mid-1987. Secessionist movement acquired a new dimension in 1988 April, after Pak trained Kashmir terrorists returned to the valley and other subversive groups like Islamic Student League, Islamic Jamiat Tulba, People League, People conference, Mahaz E Azadi and Ummat e Islami were the prelude of Pro Islamic and pro-Pakistan movement in the valley. Stray incidents of violence, firing around vintage points and throwing a hand grenade at road crossing were the first modus operandi to create a fear psychosis in the public. It was followed by the targeting of Kashmiri Punjabi business person in which Lalla Sant Ram of Koker Bazar's vehicle was blasted in Srinagar.

One Kashinath, 75-year-old, Guruji of Vicharnag temple was hit hard on the head by the JKP guard with his rifle butt while praying to the temple idol in the morning. A.M.Watali, DIG, was attacked at his residence. H.L.Khera, GM of HMT, Masoor Ullah Huq, VC of Kashmir University and his Registrar were killed. Moulana Syed Masoodi, once NC leader and strong pro-Indian politician also fell to the bullets of Kashmiri Pakistan trained terrorists. In the subsequent target killings, former Judge, Neelkant Ganjoo, Tik Lal Taploo, BJP leader and an advocate, Prem Nath Bhatt, advocate, columnist and Lassa Kaul, Director, Doordarshan, Srinagar were the victims. The growing writ of secessionists, subversions and terrorism in the valley was intense in content and extensive in nature. No state administrative machinery displayed any grit to bring the situation under control. With each terrorist action and gruesome killing of innocent people in village areas, the name of the new terrorist outfit was there to own the responsibility for the violence. Dozens of state government employees and police personnel were selectively killed by the terrorist. Incidents of violence, selective killings, bomb blasts, and grenade throwing spread a shroud of fear in the people, especially the Hindu minority though the elected alliance of Congress and NC were running the state. The majority community was swayed by the sentiments that these gun-toting terrorists were freedom fighters and should be given safe shelter if and when required by the locals. Subversion of the mind of the majority was so extreme that their liberation from the Indian yoke was near the corner. Their rage was visibly high. The street walls were inscribed with the sentences like Indian dogs go back. Without any exaggeration, Indian security men were subject to abusive words when encountered by the local pedestrians around bus stands or on the footpath in Srinagar.

How do Dr Farooq Abdullah, Omar Abdullah and other Congress leaders absolve themselves from their irresponsibility and callousness to protect the lives and properties of the state people? The exodus of Kashmiri

Hindus in 1989-90 did not precipitate overnight. The subversive simmering was growing. With the open indulgence of Jamiat E Islamia and its frontal organisation in various segments of the Kashmiri society radical transformation made its firm ground. Normal life in the valley was torpedoed by the violence, anti-Indian and pro-Islamists demonstrations in successive years from 1983 onwards. A sense of communal insecurity engulfed the valley In Feb 1986 when Mufti Mohd Syed, former Union Home Minister and Pradesh Congress Committee, was the mastermind in targeting the Hindu minority in the valley. The result culminated in the migration of Kashmir Hindu families from Sopore and Vanpoh townships to the Jammu and Delhi regions for safety purposes. Law and order situation and administrative measures deteriorated further after 1987. Dr Farooq as chief Minister failed to display any political wisdom to checkmate the mushrooming of terrorist outfits and new sophisticated weapon systems smuggled into the valley. State administration was so wrecked that even the army was not called for a flag march to control the situation. Instead of taking up the challenge against the subversive and terrorist activities, the worst paradox was that Dr Farooq Abdullah fled away to the United Kingdom and betrayed the people who trusted him. Over and above the most poignant sarcasm of Dr Farooq Abdullah and of Omar Abdullah and Congress leadership was their denial that the Kashmir Hindu exodus did not occur during their rule. Why this denial? Why they are trying to be so deceitful? Have they no strength to acknowledge their incompetence and lack of political foresight to gauge the fallout of the emerging trends, in protecting the Hindu minority in the valley. Or they deliberately looked to the other side to give ample scoop for the ethnic cleansing of the Hindu minority from the valley of Kashmir. To resolve this dilemma, a criminal tribunal needs to be constituted to probe to fix up the real culprits. Otherwise, it will remain a black spot in the annals of Indian liberal secular democracy upholders.



-Sanjeev Munshi



Delimitation Commission Report **A VICTORY OVER BIASES**

The Delimitation Commission of India released its much-awaited report for Jammu and Kashmir on Thursday, May 5, 2022. According to a Govt of India notification of March 6, 2020, Delimitation Commission, headed by a retired Supreme Court judge Ranjana Prakash Desai and comprising of the Chief Election Commissioner of India and the Chief Election Commissioner of UT of J&K was tasked with carrying out the fresh Delimitation of assembly constituencies in J&K. On May 26, 2020, three National Conference Lok Sabha MPs Farooq Abdullah (ex CM), Hasnain Masoodi

(an ex- J&K High Court Judge), Akbar Lone and two BJP MPs from the state - Dr Jitendra Singh and Jugal Kishore were nominated by the Govt of India as associate members of the Delimitation panel. The commission was tasked to redraw the Lok Sabha and assembly constituencies of J&K, Assam, Arunachal Pradesh, Manipur, and Nagaland. The members of the Delimitation Commission, visited Jammu and Kashmir and met leaders of national and regional political parties, administrators and civil society groups, including representatives of displaced Kashmiri Pandits and displaced persons from POJK.



Delimitation Commission for J&K UT, headed by Chairperson Justice (Retd.) Ranjana Prakash Desai, ex-officio members CEC Sushil Chandra (L) and State Election Commissioner, J&K, K K Sharma (R), finalise the Delimitation order.

Understanding Delimitation:

Delimitation is the process of “fixing limits or boundaries of territorial constituencies in a country or a province having a legislative body”. Article 81 of the Indian Constitution says that seats in the Lok Sabha should be allocated among the different states in such a manner that, “the ratio between that number and the population of the state is, so far as practicable, the same for all States”. As to the territorial constituencies in each state, the Constitution says they shall be divided “in such manner that the ratio between the population of each constituency and the number of seats allotted to it is, so far as practicable, the same throughout the state”. But population is subject to change and, hence a periodic review of the population and suitable adjustments in the allocation of seats to various legislative and elected bodies has been suggested. That is the work of Delimitation Commission and till date delimitation for Lok Sabha has been done four times - 1952, 1963, 1973, 2002. Following 84th Constitution Amendment (1976), strength of Lok Sabha was frozen at 543 till 2026

At the state level too, delimitation process is carried out at regular intervals to ensure that each constituency has approximately an equal number of voters. The process is also carried out when a state is divided (Punjab & Haryana, UP and Uttarakhand, MP & Chhattisgarh, AP & Telangana). State of J&K was split into Union Territories of J&K and Ladakh following revocation of its Special Status in August 2019. Hence the need for fresh delimitation before fresh elections can be held for the J&K State Legislative Assembly. Since Ladakh UT does not have a Legislative Assembly, no delimitation is needed. The Commission is a powerful and independent body whose orders cannot be challenged in any court of law. Its orders are laid before the Lok Sabha and the respective State Legislative Assemblies. However, modifications are not permitted.

Till date, all commissions have been headed by a retired Judge of the Supreme Court of India. Chief Election Commissioner

of India and Chief Election Commissioner of the concerned State are mandated to be part of the panel besides the Chairperson, appointed by the President of India under Clause (1) of Article 243 K or under Clause (1) of Article 243 L of the Constitution, as the case may be. Delimitation Commission sends a request to the Speaker of the Lok Sabha or Speakers of concerned State Assemblies to nominate associate members for broad basing the discussion and decisions by taking into account opinion of the local MPs and members of State Legislature.

J&K – Special Background:

After the accession of the princely state of Jammu and Kashmir to the Union of India in 1947, Maharaja Hari Singh ceded powers to an unelected government headed by Sheikh Abdullah. Elections for J&K Constituent Assembly were held in 1951. In 1957, a new constitution was adopted by the J&K Constituent Assembly, which established a *bicameral legislature* consisting of the *Jammu and Kashmir Legislative Council* and the *Jammu and Kashmir Legislative Assembly*. The State Legislative Assembly originally comprised of 100 members out of which 24 seats were reserved for POJK (areas of J&K under Pakistani Control since 1947). These seats remain officially vacant and are not taken into account for running of the house (for deciding quorum and voting majorities for legislation and government formation etc). Strength of the Assembly was increased to 111 in 1988 (including POJK Seats). The total contestable and filled seats of the assembly remained 87 – of which 4 seats were reserved for Ladakh region. The Kashmir Province had 46 seats while the Jammu Province had 37 seats.

Twist in the Tale -

Hijacking of the Agenda:

The state of J&K (101387 sq km) has 3 distinct geographical regions – Ladakh (59146 sq km), Jammu (26293 sq km) and Kashmir Valley (15948 sq km). In 1947-48 war, Kashmir valley lost the smallest portion

of land {around Muzaffarabad and in Tithwal sector (Kupwara)}; the loss was highest in Ladakh (Skardu-Gilgit-Baltistan etc) followed by Jammu region (Poonch, Kotli, Mirpur, Bagh etc). An important question than needs to be asked is: Was Shiekh Abdullah was not interested in recapture of non-Kashmiri speaking territories of J&K beyond Uri because Muzaffarabad was not part of Kashmiri speaking area? Abdullah had limited hold in non- Kashmiri speaking areas of J&K, including Muslim dominated Jammu province areas of Poonch, Mirpur, Kotli, Bagh or Muslim dominated Ladakh areas like Kargil, Gilgit, Baltistan and Hunza. He kept his personal Kashmir constituency safe and played the Muslim card very well.

Through a very clever manoeuvre, the agenda and public discourse about J&K has been hijacked by the smallest geographical entities – Kashmir. This could probably be due to the then vocal leadership being primarily Muslim & Kashmir Valley based (Sheikh Abdullah, GM Bakshi, Sadiq, Afzal Beg). Congress put its weight behind only Kashmir based leaders – Nehru and later his progeny have had 'special relations' with Abdullah family all through. *In every discussion/debate, national and international, only the word Kashmir is used instead of J&K.* Likewise, territory under Pakistani control is referred to as *POK instead of POJK.* The narrative has been hijacked and represents only the interests of Valley and, its Muslims.

J&K Delimitation Commission Report - Key Recommendations:

- ❖ The J&K Delimitation Commission has recommended that all five parliamentary constituencies in J&K shall have an equal number (18 each) of Legislative Assembly constituencies – a first!
- ❖ The commission had earlier proposed increasing the number of assembly seats in the union territory from 83 to 90. Of the 7 new seats, 6 are in Jammu Division and one in Kashmir Division.
- ❖ Now, out of the total 90 assembly

constituencies, 43 seats have been proposed in Jammu and 47 in Kashmir. Till now, Kashmir had 46 seats, while Jammu had 37.

- ❖ The commission, in a first, has recommended reserving 9 seats for Scheduled Tribes (ST), out of which 6 will be in Jammu and 3 in Kashmir Valley.
- ❖ In a first, the commission has recommended nomination of minimum 2 members from Kashmiri Pandit migrant populace in the Legislative Assembly (one female mandatory). Such members may be given voting power at par with the power of nominated members, (Puducherry Model). This is a huge victory for the KP Community and a step towards recognition of their Refugee Status!
- ❖ Commission has also recommended that minimum one displaced person from POJK be nominated to the State Assembly.
- ❖ The commission has revised the nomenclatures of 13 assembly constituencies (ACs), - 7 in the Jammu region and 6 in the Kashmir region.
- ❖ The 24 seats reserved for Pakistan-occupied area of J&K shall remain vacant till POJK administratively becomes part of the J&K. Number of seats remains unchanged.

Importance of Changes -A Historical Opportunity at course correction:

Revoking the temporary and arbitrarily inserted Article 370 (and 35A) has provided Govt of India and the people of J&K a historical opportunity at course correction by removing the deliberate tilt in favour of Kashmir valley (read Kashmiri Muslims). Under the Jammu and Kashmir Reorganisation Act, 2019, the number of seats in the Legislative Assembly of J&K has been increased from 107 to 114 (inclusive of POK reserved seats but minus Ladakh seats).

As soon as the Notification for constitution of the Delimitation Commission was issued, the Kashmir based politicians of all hues threw tantrums to sound politically correct to their constituency. Kashmir based

'Nominated Associate Members' (all MPs), announced a boycott of the Delimitation process! It took the political sagacity of Mr Narendra Modi to coax them back by holding an All-Party Meeting on June 24, 2021 – allowing them room for playing out their theatrics. Invariably, Kashmir based leaders have started crying wolf, clamouring that the exercise is a ruse to “add more Hindu-dominated constituencies” and that, “the committee is disfranchising the largest minority in the country” to ensure that there will be fewer Muslim MLAs”. The cat is out of the bag – in India, elections are not held on religious lines. Had that been a fact, Hindu majority states of Rajasthan, Bihar and Maharashtra could never have had Muslim CMs. These accusations obviously fly in the face of facts —two proposed seats are Hindu dominated, one has a predominantly Muslim population, and three have a mixed demographic profile. An independent political analyst told me that these lies have no basis - Jammu, which has a high Hindu population, does not get a single additional seat because it does not meet the parameters of topography or terrain or accessibility. In Kishtwar, population is 70: 30 favouring Muslims yet it got an additional seat because it is hilly, remote and backward. Rajouri and Reasi are Muslim-dominated. “This allegation is misplaced and a lie.”. Newly proposed seats of Rajouri, Reasi, Kishtwar and Kathua are vast, mountainous areas and accessibility is a challenge even today. I seriously doubt if any of these Kashmir based so-called Muslim leaders have even heard of places like Nagseni, Marwah, Warwan, Dachhan Paddar, Chhatroo, Mughal Maidan and Machail in Kishtwar district or Darhal, Qila Darhal in Rajouri District, Mahore, Arnas, Bhamag tehsils of Reasi District and Bani, Bilawar, Basohli, Nagri-Parole areas of Kathua District. All these are Tehsil HQs yet far flung - even 75 years after independence, proper roads are missing. I have had the privilege of having travelled to several of these places and can vouch for their backwardness due to poor infrastructure, particularly roads. Besides, Rajouri, Samba

and Kathua are bang on Pakistan border – always in news for Pakistani shelling and infiltration. These territories deserve more attention – what better than giving a voice to the people of these remote places!

As per the mandate, Delimitation panel has redrawn boundaries of new constituencies based on objective parameters applicable across India. So why is the Kashmir based political leadership crying wolf? What are they really afraid of? The answer is simple – Kashmir based leadership has enjoyed political and financial clout disproportionate to their numbers since 1947. They are afraid of dilution of their hegemony. If Jammu, bigger in area and population were to get its due share in a democratic set up, it obviously would lead to reduction in prominence enjoyed by the valley-based leadership. In the last 75 years, EVERY SINGLE CHIEF MINISTER has been from Valley (GN Azad is an exception since he belongs to Doda District; married to a Kashmiri lady, he speaks Kashmiri fluently).

It is apparent that:

- ❖ Every Kashmiri leader has played the victimhood and Muslim Minority card to the hilt since 1947!
- ❖ Their objective was to keep the 'fear of Indian hegemony' alive in the minds of common Kashmiris even while enjoying the loaves and fishes with Indian money.
- ❖ Every important Kashmir based politician has spoken with a forked tongue since 1947. They would use different words and language while speaking with powers in Delhi but the tone and tenor would change the moment they landed in the Valley.
- ❖ Farooq and his coterie agreed to various points discussed with PM in June 21, 2021 meeting, attended Delimitation Panel meeting in December 21 but changed their stance later on, to please the terror mongers.
- ❖ After making Kashmir valley 'minority free' in 1990, Kashmir based leaders are finding it a difficult pill to swallow that 2

KP Migrants and one from POK are being recommended for the Assembly.

- ❖ A powerful segment of media has always helped project Kashmiris as the victims – facts be damned. The Kashmir Files has taken the mask off their agenda marked faces!
- ❖ Media image building has helped some of the Kashmir based leadership with a larger-than-life image. Nobody questions the dubious role of Farooq Abdullah and Mufti Syed in 1984-1996 period that ultimately led to the forced Exodus of 500,000 Kashmiri Pandits from the valley. It was an administrative failure of monumental proportions – yet they are touted as a champion of democracy and human rights. Even self-acknowledged murderers like Yasin Malik have been given their share of haloes by our puissant media persons.

Time has come for the Indian political class in Delhi to show some spine. If Jammu people get to play a larger role, so be it! Abolition of Article 370 has led to grant of citizenship rights to refugees from Poonch and Muzaffarabad who came to India in 1947. It has led to the grant of citizenship rights to Valmiki and other Scheduled Cast members invited by J&K Govt for manual scavenging

in 1957 – all these 65 years they were not given the right to vote by the Kashmir dominated administration. That is what hurts our privileged class of self-proclaimed elite who think they have a divine right to rule J&K. Like the crown-prince of the grand old political party of India, it appears our Kashmiri leadership is suffering from a 'entitlement syndrome'. It is time to call their bluff.

I also hope that the report and its follow up shall sprinkle some ice cold water on the hot heads within our community who have been demanding that they be paradropped into Kashmir. Central Govt has been treading with caution but has taken concrete steps towards correcting historical wrongs. Anti-India lobby in US and Europe is pretty strong; Ilhan Omer et al have strong political and financial backing. We have seen the venomous fangs and stings of the powerful Media houses and so-called Academia in the recent treatment of Vivek Agnihotri and The Kashmir Files. We also have an army of Jaichands in Indian media and academia who are always sniping at anything that Modi Govt does towards rectification of historical wrongs or removal of biases. Better cautious and sure rather be swift and rash! The other side is losing and, they know it!

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CONDOLENCES

It was shocking to learn about the sudden and untimely passing away of Shri Sanjay Saproo, s/o Shri O N Saproo, in Jammu on 11th July 2022. Shri Sanjay Saproo is the husband of Smt Anuja Khashu, an important member and support arm of AIKS from Jammu. AIKS is deeply saddened by the untimely passing away of Sanjay ji and expresses deep condolences to Anuja Ji and family. AIKS prays to Lord Shiva to bestow Moksha to his Aatma and give strength to the family to bear this irreparable loss! Namah Shivai!



Certificate of Appreciation awarded to AIKS

Dear All,

On July 3rd, 2022 at the Annual KOA Camp 2022 held in Connecticut USA, four organizations from India were felicitated for their outstanding dedication and contribution in service towards our community.

AIKS team under the leadership of Dr Ramesh Raina has been at the forefront of community service and activism.

We thank you for your service.

Dr.Archana Kokroo
President KOA,USA



AIKS expresses its gratitude to KOA, USA for this recognition. Under the dynamic leadership of Dr Ramesh Raina, AIKS focus has been in meaningful and productive engagements with its affiliates and KOA has been an important pillar in making the collaboration a big success. We are sure that in the coming days and months AIKS and KOA, USA, under the able stewardship of Dr Archana Kokroo, will further our engagements of collaboration for the benefit of our community.



- Ashok Dullu



KASHMIRI PANDITS - DIASPORA

IS THERE A NEED TO GO BEYOND VICTIMHOOD?

Kashmiri Pandit diaspora is a scattered population, whose origin lies within a smaller geographic locale called Kashmir in J & K State of Indian Republic. It also refers to the movement of the KP population from its original homeland, particularly to historical mass dispersions of an involuntary nature in 1990.

their true home, to which they will eventually return.

- ✓ They are committed to the restoration or maintenance of that homeland.
- ✓ They relate to the homeland to a point where it shapes their identity.

Diaspora initially was mainly referred to Jewish case. Rogers Brubaker (2005) also



William Safran in an article published in 1991, set out some rules to distinguish diasporas from migrant communities. These rules can clearly label KP's as a Diaspora:

- ✓ The group maintains a myth or collective memory of their homeland.
- ✓ They regard their ancestral homeland as

notes that use of the term diaspora has been widening. It can apply very broadly to “any and every nameable population category that is to some extent dispersed in space”. Brubaker argues that the initial expansion of the use of the phrase extended it to other, similar cases, such as the Armenian and Greek diasporas,

Albanians, Basques, Hindu Indians, Kashmiris, Irish, Japanese, Koreans, Kurds, Palestinians, and Tamils have been conceptualized as diasporas in this sense.

We can safely broaden this definition, to include, not only overseas KP population but also the ones who got scattered within J&K and beyond in other Indian states.

Diaspora has history and ours is a long one. Volumes have been written about us especially our recent past which has firmly labelled us variously as Diaspora, Migrants, IDP's. The process is also labelled as Ethnic Cleansing, Exodus, Migrations etc. Immaterial of the labels the pain, trauma and the after effects are established as current history.

I wish to revisit my personal experience about moving out. This, I believe covers only a very small part of the story of KP community experiences as victims of the circumstance.

If I chose to leave the valley in 1982, how can I club myself with the other unfortunate lot who were forced to leave in 1990 or even those who chose to stay back or even those who have now ventured to go back and settle down in their homeland.

I was also forced to leave the valley as my career progression was stunted by the government of the day. All those engineering graduates who were forced to work outside the valley after graduation (1970 in my case) were called back on account of big plans being floated in Power sector in J&K (the Gill factor) and the fact that there was shortage of engineers at that point of time. Government also had a handicap that due to special status of J&K they could not recruit people from outside the state unless they were Kashmiri state subjects. The carrot was that their seniority in the department will be treated in accordance with the "year of passing" (1970) and not "year of joining the service" (1973 in my case). This, together with working in our native place, was a big motivating factor to return from wherever you were working outside J&K.]

I worked for state Power Development Department for almost nine years. The

promise by the state government for seniority was rescinded subsequently. The government did not come forward to let us know the reason for this change inspite of our efforts to elicit this information from the concerned quarters. We approached the High Court and got a judgement against us.

The unspoken reason for both – the Government rescinding their own order and subsequently the high court judgement which also went against us, was political. The rationale perhaps was to avoid Engineers from the majority community getting obstructed by minority groups for a considerable period. Majority of us who returned belonged to the minority community.

So, a few of us who could get opportunities outside the valley chose to leave, with pain in their hearts as well as a resolve to do well in a fair working environment. If there was no unfairness from both the State and also Judiciary in treating KP's, I would have stayed back. So, my leaving the state was not entirely voluntary. The greatest pain now for people like me comes from the fact that we may not be able to go back to spend the remaining years of our retired life in our motherland.

In one of my parting conversations with my colleagues and seniors, a Muslim officer who happened to be a close relative of the then Mirwaiz, asked me, why I was leaving a government job in my home state.

I said that I find no promotional avenues in future in this kind of a working environment, which was the honest truth.

His reply stunned me – he said that you have done a right thing as tomorrow if not today, you guys (meaning KP's) have to leave the valley. He also was envious and said that KP's have at least India to go to and we, meaning Muslims cannot or do not want to go.

This coming from a politically connected person revealed the thought process of a

major leadership group about KP's. It also shattered the myth of "Kashmiriyat" which we KP's were hanging on to justify living in an unfair and unjust world in Kashmir.

I must mention here that the context of this unfairness and unjust world needs to be qualified. KP's were a small minority post-independence (<5%). They had a literacy of over 95% & thus had much larger numbers qualifying for posts which were totally out of proportion to their population numbers. The majority was also catching up in terms of numbers of qualified candidates. The number of Higher end KP officers as a % of total Higher end officers was never >10% before independence. The number of clerical positions in the state administration could be higher for KP's in proportion to the majority in the pre independence period. With the state government going in the hands of majority, the scene started changing expectedly. KP's had to face more challenges as the years passed and government jobs were only avenues of employment.

I will not use this writeup to fill the pages with details of pain of living outside our native place & the struggle to achieve a place in a fiercely competitive environment outside J& K. This pain of struggle is common for all struggles in life for sustenance. It is yet much less than the forced loss of living a life in your own homeland.

People in my age group who were born and grew in Kashmir at least up to the adult working stage suffer an immense loss of identity which comes from the fact that we cannot go back to our home land. All these years of so-called willing exile, we have also bred our progeny. The tragedy is that we have involuntarily passed this pathos to our next generation.

I will present the impact of this on our progeny by narrating about our visit to the valley in 2014. I took my family in 2014, especially my non-Kashmiri daughters (in-

law) to show them our homeland. The children brought out an Album with pics and poetry to capture this visit.

Their *shayiri* (though not original) brings out the pathos of having lost our motherland.....

*Tu mere khoon mein hai, dil mein hai, rooh mein hai.... Tujpe ho kaabiz koi garazmand lekin,sadaa hi teri mahak meri rooh mein hai.....*about the homeland

*Zara qarreb se guzraa to mene pehchana,Who ajnabi bhi koi aashna'a purana tha....*about people we knew and left behind

*Kitni jaldi zindagi guzar jati hai...Pyaaas bujti nahi aur barsaat chali jaati hai... Aap ki yaadein kuchh is tarah aati hai, Neend aati nahi aur raat guzar jati hai....*about the very little time the children had spent in the valley

Ujaar di hai zalzalon ne yeh basti, Makeen talsh karoon ke makan talaas karoon...on seeing their, now sold, ancestral house

*Meine kal shab chahatoon ki sab kitabtein phaad dee...Sirf ek kagaz pe likha lafz - Maa rehne diya.....*about motherland

*Bichri hui rahoon say jo guzray hum kabhi, Har gaam pe khoyi hui ek yaad mili hai....*remembering the sights, they had in their mind...

*Na tha kuch to khuda tha,kuch na hota to khuda hota,....Dubhoya mujh ko hone ne, na hota main to kya hota.....*desparation about future

You can see thus, that we have not only suffered the pain of moving out of our homeland but have passed it to the next generation too. We meet & know people in our community who have had much worse experience emanating from this forced eviction from homeland.

I must mention here that this pain was caused by not only unfairness of the State towards KP minority (or should we say a bias favoring the majority) but also by misplaced notions of majority taking guns as a route to their objectives (*Azadi* and Islamization). The failure to achieve anything from this position

has no doubt, also left the majority in a state of pain and chaos. I can and shall write about it elsewhere.

The tragedy is that all of us have positioned ourselves in such a corner that no sanity seems to emerge for a solution, e.g., TV debates.

As I want to restrict this writeup to KP's only, I will try to delve only about our victimhood hanging heavy on us and its negative effects on our community.

Much has been written on effects of adversity on human character. Let me bring in Pradeep Bajpai who wrote a piece in the Speaking Tree (TOI) recently. He has quoted two extreme points of view on this issue:

Francis Bacon, "*Prosperity doth best discover vice, but adversity doth best discover virtue.*"

Somerset Maugham held a contrarian view, that far from refining and improving human beings, adversity and suffering lead to coarsening of the moral fiber and make people self-centered, narrow, envious, unjust and uncharitable. He points out that more often than not adversities and suffering lead to resignation, which, far from resolving the perplexities of life, is tantamount to surrendering to the hostile whims of chance; in other words, to find good in suffering is the virtue of the vanquished.

Where has the long history of the tragedies befalling our community positioned us in this social context?

This is a PARADOX with which we have and continue to live for ages. We have lived with this paradox from time immemorial. We continue to live with this paradox as it has apparently not affected our survival instinct.

- ❖ Adversity has perhaps stimulated us to refine our character, ennoble us and bestowed immense success to us as **individuals**. (a la Francis Bacon)
- ❖ On the other hand, it might have led to coarsening of our moral fiber and make us self-centered, narrow, envious, unjust and uncharitable as a **community**. (a la Somerset Maugham)

The impact of this trait on our future generations is the core issue. We can see, that so far, the Kashmiri Pandit has stood up to these challenges and come out victorious at least as individuals if not as a community.

Pradeep, in his piece writes in conclusion:

Ultimately, it appears that the effects of tragedy and suffering are dependent not so much on the circumstances per se, but our response thereto. Whether we get debased or ennobled, depends upon our reaction to the tragic event. It is our mettle that determines whether pain and suffering led us on to higher realms of human existence or break our spirit and leave us to wallow in despair and self-pity. Adversity engenders challenge and challenge opens the door for the nobility of heroic struggle against odds.

I believe that this paradox can be explained at two levels: Sociology & Philosophical.

According to sociologist, C. Wright Mills, people often believe that their private lives can only be explained in terms of their personal successes and failures. They fail to see the links between their own individual lives and the society around them. The process of interpreting your individual life in the context of your community or the society in which you live is called sociological imagination. Is KP community lacking in this characteristic called sociological imagination?

On the Philosophical level, I believe Existentialism was long understood and adopted by KP's. To illustrate this, please examine the following and you may find some answers to our paradox.

- ❖ *Existentialism is a philosophical theory or approach which emphasizes the existence of the individual person as a free and responsible agent determining their own development through acts of the will.*
- ❖ *Jean Paul Sartre claimed that a central proposition of Existentialism is **that existence precedes essence**. This means that the most important consideration for*

individuals is that they are individuals—independently acting and responsible, conscious beings ("existence")—rather than what labels, roles, stereotypes, definitions, or other preconceived categories the individuals fit ("essence"). The actual life of the individuals is, what constitutes, what could be called their "true essence" instead of there being an arbitrarily attributed essence others use to define them. Thus, human beings, through their own consciousness, create their own values and determine a meaning to their life.

So KP's can be termed as born “Existentialists” with little “Social Imagination”.

Let us come back to our discussion, on why is it necessary to grow ourselves out of victimhood mode and move on. I feel we need to get out from this negative mentality prevailing in our community and change our narrative.

It seems strange, that majority of those affected by the latest turmoil which is in its thirty second year, have as always, struggled and achieved some sort of control in their lives even as a dispersed society.

In this stance what has got affected is the small minority who for various reasons have not been able to come to grips with life even after such a long period (more than a generation). Their voice may not be finding a scope to highlight their woes as the noise created by the whole dispersed community irrespective of the fact whether they are still struggling or have reconciled and settled down well. We need to go away from the urge to foist all our ills on any one issue. Intersectionality tells us that there is no one singular issue for Kashmiri Pandits in forced exile that can trigger any support from the state or center, because of the way politics works in conjunction with vote banks, dispersion of the community, lack of a sincere leadership within the community, appeasement of majority in J&K.

Without any doubt, each one of us wants to go back to our homeland. Will this narrative help us in achieving our goals in an environment where there is only lip sympathy from all political quarters? Isn't it time to reorganize our narrative?

What are our core issues at present and what needs to be done to resolve them and move away from the prevailing “victimhood mentality”?

Truth & Reconciliation of the adversity / calamity we have faced :

- *This is expected to bring a closure to our plight and without it we cannot detach this from our psyche. It is also important to try and not to pass on this tragedy to our gen-next. We should allow them to go forth without victimhood which has engulfed us in absence of a sense of justice.*
- *Time has come for saner elements to revisit this scenario and attempt **Healing of Memories** to enable us to grapple the problem for a long-lasting solution. I do not see a way out without this healing process for all stakeholders in this problem. What comes to my mind is Fr. Michael Lapsley, Anglican Priest of The Institute for the Healing of Memories, which seeks to contribute to the healing journey of individuals, communities and nations. Their work is grounded in the belief that we are all in need of healing, because of what we have done, what we have failed to do, and what has been done to us.*
- *Fr. Michael Lapsley elaborates that we cannot turn the pages of history without reading them. Bury the past and move forward may not help. The reality is that the past keeps coming back and biting the next generation, especially because there are deep psychological, emotional and spiritual wounds in all those affected. Healing of memories is an area of psychological, emotional and spiritual area not an alternative to political, social and economic area. Each context is particular and unique but at the deepest level there is commonality. He postulates, that this is the*

difference between healing the past and burning the past.

- *Dominant societies or the state may feign to have forgotten the past and declare that everything is fine and we can move forward but the victim community pass their pain from generation to generation. If we do not have a mechanism, the poison passes from generation to generation. We must also realize that in the healing process all parties of a conflict must join. In the context of Apartheid in South Africa it was important that white people join the struggle, otherwise all the black people would have thought that all white people are bad.*
- *The **Truth and Reconciliation** concept, used extensively in Africa and Latin America, has developed into an effective global strategy for dealing with war crimes and other human rights abuses. The approach is one of "restorative justice," which differs from the customary "adversarial and retributive justice". You will all agree that currently our community is stuck in the latter, leaving no room to objectively enter the restorative justice platform. You can see the aggressiveness with which our community speakers react to any faint suggestion of 'Healing' or 'Restorative Justice'.*
- *The truth and reconciliation process seeks to heal relations between opposing sides by uncovering all pertinent facts, distinguishing truth from lies, and allowing for acknowledgement, appropriate public mourning, forgiveness and healing.*
- *Truth and Reconciliation will promote the belief that confronting and reckoning with the past is necessary for successful transitions from conflict, resentment and tension to peace and connectedness.*

Resettlement of Migrants -both Economic as well as Cultural

- *Many of our migrant families have not been able to settle down in a meaningful way outside the valley. These are the ones for*

whom the resettlement is critical. Also remember that KP's have survived as a community only because of those who could choose to live back in the valley. They are our link to our roots.

- *Mundane issue of dignified residential quarters and Jobs for the deserving should be the priority.*

Save our Temples and Shrines in Kashmir -

- *Passing of Temples and Shrines Bill in J&K Assembly which was halfheartedly moved and whole heartedly shelved. We must squarely tackle the conflicting stands taken by Dharmarth Trust, the state of*



J&K and host of KP organizations managing our temples, which is coming in our way to resolve this issue. Sincere leadership of KP's as a community and Dharmarth Trust could join hands to defeat the nefarious designs of the state.

- *Of the 975 Temples and 428 shrines, 347 stand destroyed or vandalized.*
- *Religious beliefs are a critical cultural marker of our community. Return to our roots shall not become a reality unless these revered places are restored and preserved. It needs a concerted community action. The state can support it by passing these to the rightful owners - KP's under a statute by reviving & passing the bill.*

Script for Kashmiri Language:

- *There are now four orthographical systems used to write in the Kashmiri*

कश्मीर
 کاشمیر
 काँशुर

language: the Sharada script, the Devanagari Script, the Perso- Arabic script and lastly the Roman script which started informally but is gaining currency especially with dispersed Kashmiri Pandits.

- Kashmiri speaking community activists should focus sincerely on preserving the corpus of our literature, liturgical fund and future writings in **the scripts of our choice**.
- Muslims can go ahead and focus on Perso- Arabic script, the currently recognized script, and use the existing agencies to promote our language and its corpus of literature.
- Kashmiri Pandits should go ahead and use any or all of the scripts including Perso- Arabic which will support to preserve our language and also help us preserve our Culture and pass it on to gen-next. We have a lot of Kashmiri Pandits who have a considerable contribution in the existing corpus of Kashmiri literature in Perso- Arabic script. I would like that this, as well as Muslim writers be translated in other scripts under consideration for wider

readership and also for preserving it for gen-next.

Minority Status for KP's as aborigines of J&K State

- As a long-term measure to safeguard the aborigines of the valley, we must fight for minority rights. The Nation should support this initiative in spite of the convention not allowing this to be taken on a community basis. A movement to resolve this on a just and fair basis has started nationwide and we must support it.



Political Representation as a minority

- In the long term, we should fight for political representation in the valley. In view of our dispersion in the valley as well as in our current state, we could not assert any meaningful rights in the past.

Declaring Kashmiri

Hindus outside the state as IDP's

- We are by any international definitions a community which needs to be declared as IDP. GOI should shed the hesitancy and face the reality.

Carving out a state specifically for KP's within the valley- Panun Kashmir

- This could be pursued as an ultimate goal with all the issues discussed above failing to materialize.

The new and varied narratives must emerge from the community based on the above issues. The first and foremost step that can help is to desist from behaving as “all knowing”, “highbrow” & “Cynical” individuals. This may be a virtue which has



helped us excel as *individuals*, no doubt, but is pulling us down as a *community* to the point of extinction.

I want to bring in a few lines here from a very pertinent article by Mahatria Ra (born 23 May 1965, is a Spiritual Leader) to help us manage our paradox of behaviour as “Individuals” and as a “community”. I have redacted it for the purpose of bringing out my point for our salvation from paradoxes

Mahatria writes in his article “PARADOXES OF LIFE” about Three Sets of Paradoxical Needs That Drive Us. Three pairs of paradoxical needs drive human life:

- *Certainty and Uncertainty*
- *Individuality and Connectedness*
- *Having and Giving*

Most of us get tossed between these paradoxical needs because when one need is satiated, the other is starved. Then, you focus on satiating the latter, only to end up starving the former.

While everything you do will be tossed between these paradoxes, if you can find a few activities in your life, which fulfils all six needs and gives you that balance in life, you will discover a new zeal in life ... That's the secret to a complete life.

So, we KP's must learn to manage our behavioral paradoxes by attaching equal importance to Individual excellence as well as responsibility towards Community.

We must go beyond victimhood & embark as a united group covering all strategic issues as outlined above.

We can, in parallel, engage ourselves with mundane issues of concern for some of our brethren who have not been able to adjust to the new realities. They may require a concerted community action to help them out with issues of *Roti, Kapda aur Makan*.

Our leadership, while it has to emerge from amongst us has to be given the trust, they deserve without cynically pulling them down before they have done any work of substance.

We desire to bequeath two things to our children; the first one is roots, the other one is wings. — a Sudanese proverb...

The last exodus has put us in a dilemma as providing roots as well as wings has come in conflict. So, we cannot but grow out of our victimhood mentality and move forward and facilitate better environs to our progenies.



KOA



KOA Annual Camp 2022 at Stamford, Connecticut : Glimpses

KOA just concluded the Annual Camp 2022 at Stamford, Connecticut; it was a resounding success with the membership across the country elated with the in-person re-union. July 1st-4th was packed with events, ranging from paying gratitude to our global donors, awards and felicitation for our global partners and volunteers, homage to Padma Shri Bhajan Sopori ji, Hawan Puja, art performances by Mrs. Archana Jalali and other featured artists from US and Canada, global youth contests and talent shows, sumptuous food, amazing entertainment, and much more; above all a much-awaited reunion with friends and families after a gap of 2-years due to the pandemic. Commendable job by the Camp Commanders and volunteer teams who worked tirelessly for the last 6 months to make sure all the attendees leave with cherished memories.







KOA = KASHMIRI OVERSEAS ASSOCIATION
myPitch 2022

AGE GROUP 19 - 27

#1
Prazul Wokhu
 Year 3, Applied Math/CS + Music
 Harvard University

#2
Shubha Pandey
 PG Diploma in Applied Nutrition and Dietetics
 RJ College, Mumbai

#3
Rhea Pandita
 B.Tech 2nd Year
 Shiv Nadar University, Chennai

AGE GROUPS 14 - 18

#4
Aryan Kaul
 Grade 12
 The International School, Bangalore

#5
Ayurda Verma
 Grade 10
 Marymount International Academy, Montreal

19 - 27

#4
Shweta Raina
 MBA (HR), Institute of Management Sciences, Jammu

#5
Nishant Munshi
 B.Tech, 2nd Year
 JECRC, Jaipur

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myPitch 2022

AGE GROUP 14 - 18

#1
Aryan Kaul
 Grade 12
 The Indian High School, Dubai

#2
Agastya Khosa
 Grade 9
 Liberal Arts and Science Academy, Texas

#3
Arihant Raina Kachroo
 Grade 8
 The British School, New Delhi

SPECIAL MENTIONS

Arjun Mathu
 California, US

Supriya Bhat
 New Delhi, India

Teamwork
 Coming together is beginning, staying together is a process,
 and working together is succes.
 - Henry Food



FREED

A hanging illusion on the floor of time
Tomorrow shall remain till eternity
All that's today will be cast in the columns of yesterday
Fortresses and castles of history
That rest on them
Why then mourn on the death that never happens



- Sunita Ticku Bhan

Tomorrow is the dimension that I must transcend to
where ego will scale itself to ecstasy.
Breath woven into the fabric of today
It shall remain as a lifeless string,
Here and now.

There and then my existence
Freed of all pain n sorrow
Shall thrive intoxicated by
The wine of timelessness
It will pulsate on the rhythms
Of time-space loom
Till the moment when the string will snap from the fabric
And another today will be cemented
In the columns of time's history

Ego, the particle of this quantum existence
Will cease in the absence of the wave,
That is Breath
Energy entangled within the confines of this body
Thus will get teleported back to its source
It will dissolve in the pool of itself
Nothing lost nothing gained
Yet everything lost from everything gained.....





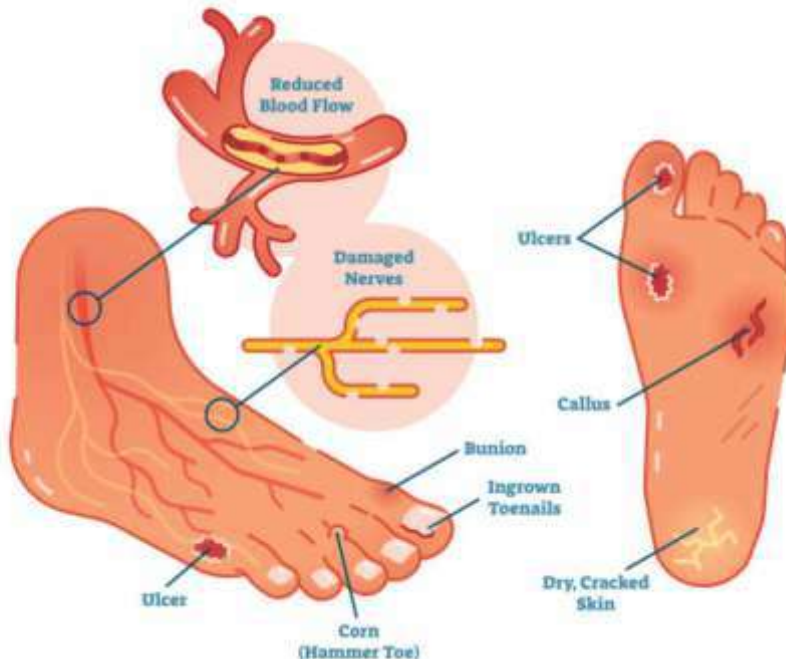
FOOT PROBLEMS IN DIABETICS

What, Why and How

Diabetes mellitus is the most common chronic non-communicable disease all over the world. It is one of the challenging problems the world is facing. Its prevalence is increasing at an alarming rate especially in developing countries including India. It has been reported that India is set to become the diabetes capital of the world

with a projected 109 million individuals with diabetes by 2035. Patients with diabetes are prone to multiple complications that include that of nerves- diabetic neuropathy, blood vessels especially the peripheral ones - diabetic vascular disease, kidneys- diabetic nephropathy, eyes- diabetic retinopathy, diabetic foot, suppression of immune system etc.

DIABETIC FOOT



Human foot primarily meant for walking and support is worst affected in diabetes. Foot ulcers are very common in diabetics. Ulcers usually are chronic and complex. They are slow to heal and at times may not heal. Ulcers in diabetics usually occur in the areas of the foot that encounter repetitive trauma and pressure sensations. These ulcers are a common cause of frequent and longer hospital stays in a diabetic. These ulcers often get infected and lead to one of the worst complications of gangrene of foot or leg which usually has to be amputated in many patients. Gangrene foot/leg is 15-17 times more common in diabetics than non - diabetics and this in itself explains the magnitude of the problem and how devastating it is.

The foot problems in diabetics cause considerable suffering, disability, frequent hospitalization, loss of mobility, lot of expenses to the patient, family and the society as a whole and even lifelong dependance on others. All this brings in lot of physical, psychological and economic burden on the patient which affects the overall quality of life of the person.

Foot problems are multifactorial in origin. Foot in diabetic is affected primarily due to the damage to the nerves, blood vessels and infection. In addition, immune system of the body is also affected in diabetics.

Nerves in feet are affected in more than 50% patients and in almost all the patients having diabetes for more than 20 years. It has been found that uncontrolled high blood sugar damages the nerves and interferes with their ability to send signals. High blood sugar also affects the small blood vessels thus supply of oxygen and nutrients to the nerve is affected. Nerve damage- neuropathy can be both sensory, motor and autonomic. Nerve damage produces tingling sensation and pain in feet, blunting or loss of sensations - touch, temperature and pain. As a result of numbness - loss of sensation, minor trauma / injuries like a simple shoe bite caused by wearing poor or a badly fitting footwear or walking

bare foot or any foreign body like tiny pebble inside shoe goes unnoticed in the beginning and the person continues to walk resulting in formation of sore-ulcer. The fact is that the person is unaware of it, until it has progressed to a severe stage or is pointed out by a relative or doctor. Small sores or breaks in the skin may turn into larger and deep skin ulcers which get infected and when these are not treated properly, it can end up in gangrene and amputation of the affected toe/toes, foot or of the limb in extreme situations. Nerve damage also affects small muscles of foot, there occurs muscle imbalance which produces deformities in toes and foot. The deformities create abnormal pressure points in the sole which result in formation of calluses. The calluses usually break and form ulcers that can get infected. Neuropathy can also affect the joints and bones leading to their destruction-Charcot's neuro-arthropathy.

Pic (Foot-1)

Blood vessels especially the peripheral ones in the diabetics get narrowed and or



blocked, thus decreasing the blood supply with the result oxygen and nutrition to the tissues of foot is affected. This can result in gangrene and subsequent amputation of toe/toes, foot or even leg depending on the level and extent of involvement. Skin becomes colder, dry and brittle, with the result cracks and fissures develop which may get infected. Poor circulation of blood also affects healing of sores and ability to fight the infection. In some cases, there occurs loss of sweating also.

Pic (Foot-2)

Infection is a common problem in diabetics as they are more prone to infection as compared to non-diabetics. It has been found that more than 50% of ulcers get infected. It is due to the increased blood sugar, poor tissue perfusion and oxygen level secondary to involvement of blood vessels and impaired immune mechanism. This infection usually involves multiple bacteria. Infection often is persistent. At times it can be severe and in extreme cases it



can be limb or even life threatening. In many patients both nerves and blood vessels are affected simultaneously thus the things get augmented, whereas in some patients only nerves or the blood vessels may be predominantly affected.

In addition to damage to nerves and blood vessels, diabetes also affects the immune system of the body which again impairs wound healing.

Diabetic foot ulcers are a devastating complication of the diabetes. It is usually due to poor control of high blood sugar, underlying damage to nerves, poor blood supply, foot deformities, poor foot care, suppressed immune system etc. The treatment of these ulcers is difficult, it in fact is a challenge. When the infected ulcers are not treated properly, it can result in devastating complication of gangrene of toes, foot or part of the leg depending on the level and extent of involvement. It is a fact that many of the patients of diabetes who undergo amputations have a history of foot ulcer. Foot ulcers and gangrene that do not get better with treatment end up with amputation. An amputation is also done when infection is life threatening, where the aim is to prevent a bad foot infection from spreading to rest of body and save the life of the patient.

It has been reported that in India lack of education, poor socioeconomic status, poor hygienic conditions, inappropriate shoe wear, poor control of diabetes, late presentation-trial of home remedies before presentation to doctor, religious and cultural factors like barefoot walking that too in hot summers increase the foot problems in diabetics. Again, diabetic foot care is somewhat an ignored aspect in diabetic care in our country.

**(To be continued with risk factors and prevention of foot problems in diabetics)*

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- Faiyaz Ahmad Fyzie



Sufism isn't the peaceful Islamic sect you think it is IT GREW BEHIND THE SHADOWS OF SWORDS

(The article is courtesy ThePrint published on 1 June, 2022)

Sufis ventured into only those territories where Islamic power was already established—they flourished under the shadow of emperors' swords.



Sufism has often been described as the opposite of Wahhabism. While Islamic empires were created and expanded through brute force, Sufism is said to have spread Islam through love and peace. However, many historical accounts say that the Sufis ventured into only those territories where Islamic power was already established. It means that the spread of Islam by the Sufis was carried out under the shadow of emperors' swords.

Sufism also envisages a purely racist spiritual regimen where the highest office, as well as most administrative positions, are reserved for a particular race/caste. We must see the history of Sufism to explore **Birth of Sufism**

The story begins with Uthman Ibn 'Affan, the third Caliph (khalifa) of the Arabs, and the allegations he faced. One of the many grievances that the public raised was that he gave preference to his fellow brethren (Banu

Umayyad) in the administration. A revolt soon followed and he was murdered. Under these circumstances, Ali Ibn Abi Talib was appointed as the new Caliph. But the governor of Syria, 'Muawiya I, who belonged to the Banu Umayyad tribe, rebelled against the central authority (the Caliphate) saying that he had an Islamic right (qisas) to avenge the murder of his tribe member Uthman, and, until his killers were handed over, would not concede to bait (bay'ah)—declare allegiance—to the newly appointed Caliph.

Taking cognisance of this open challenge to his authority, the newly appointed Caliph Ali declared Mu'awiya a rebel and personally initiated military action against him. But even after marching against Mu'awiya several times during his reign, he could never succeed. Thus, two parallel Islamic regimes continued to function, and both were led by two sub-castes of the Quraysh tribe.

After Ali, his eldest son Hasan (who was born from Fatima) was appointed Caliph. But he chose to sign a treaty with Mu'awiya and handed over the Caliphate to him. When the Caliphate went to another sub-caste of the Quraysh — the Banu Umayyads — some people rebelled against them, saying that the Banu Hashim tribe (Sayyid caste) was the real claimant to the rights of the Caliphate. They asserted that it should remain in the lineage of Muhammad's daughter Fatima and Ali (Muhammad's cousin who later became his son-in-law) because it was closer to the lineage of Muhammad.

After this, the rebels started the fight to reclaim the Caliphate, supported by another sub-caste of the Quraysh named Banu Abbas. The Banu Abbas tribe (Abbasids) succeeded in reclaiming the Caliphate. During the rule of the Abbasids, several people from the Sayyid caste chose the path of revolt against the Caliphate, saying that since they were the children of Ali-Fatima—'the real family of Muhammad'—they had a natural right over the Caliphate. However, they could never be completely successful.

Since the Sayyid caste could not achieve

physical authority (Caliphate), it led to the foundation of the concept of 'spiritual authority'—referred to as the Sufi tradition. Many anecdotal stories were created to establish the Sufi tradition as an integral part of Islam. They have become so famous over time that now they seem to be perceived as the truth.

Hierarchy of spirituality

Under the Sufi traditions, the concept of "spiritual positions and their scope of operation (jurisdiction) have also been propounded for the functioning of the system. The position of Sufi/Wali can be assumed only by those whose lineage comes from Muhammad's grandsons (daughter's sons) Hasan-Husain and then ultimately again merges with Mohammad's lineage through Ali-Fatima. Among these, the Ghawth ('the help') is the supreme position. Under him come the Qutbs ('axis, pole'). However, in some places, Ghawths and Qutbs are considered equals. Then come the three Niqbas/NUqabas ('leaders'). Then the five Amnas. They are followed by seven Awtad or Abrar ('stakes' or 'props' of faith). Then come 40 Abdals ('substitutes'). Lastly, there are 300 Akhyars.

Everyone's jurisdiction, authority, and power were different in the order and no one is allowed to encroach on others' territory. After the demise of an Auliya/Wali/Sufi of the upper rank, a Sufi from the lower rank gets promoted and the subsequent vacancies are filled thus.

Apart from being a Sayyid, there are other essential conditions that Sufism hinges on. For example, a Wali/Sufi/Pir (with a couple of exceptions) must be a male. The Ghawths, Qutbs, Abdals, etc. would have to live in secrecy and the common people could know which Wali/Sufi was ranked as Ghawth, Qutb or Abdal. Only the revered Sufis/Walis could know their address and who the dictator (*kshtrap*) of a particular region is. Often only after the death of a top-ranked Sufi, it could be revealed what rank he was.

From America to India, those who follow the Sufi tradition believe that it is these Ghawths, Qutbs, Abdals, etc., who run the *nizam* (system) of the entire world, that they are the true representatives of God.

Several anecdotal stories can be found in the annals of Sufism. One of them tells the tale of a king traveling from Punjab to Delhi, who goes to seek permission and blessing from the Wali before embarking on the journey. The Wali allows him to leave with a blessing but says that when he reaches a certain place, he should again take permission and blessing from another Wali because his jurisdiction ends there. His blessings would only work within his territory.

Sufi traditions and Sayyidism

In the Sufi tradition, there is also a process of giving khilafat (leadership), under which a Caliph bestows rights to one of his murids (disciples) for giving out baits who are later called the Caliph, Pir or Murshad of that Sufi tradition. Here too, the famous book of Hadith (based on Muhammad's deeds and preaching) written by scholar Muhammad al-Bukhari has a reference to Hadith “Al-Aimtu Main al-Quraysh”, that is, a leader (Amir, Caliph) from Quraysh (Sayyid, Sheikh) community. Even among the Sayyids, Fatimi Sayyids are preferred for the khilafat. This tradition continues to this day.

The place where the tomb of a Sufi or Pir

is situated is called dargah/darbar—royal court. Sufis or Pirs also add Shah (which means the king) as a prefix or suffix to their name. Their *murids* (disciples) refer to them as *sarkar* (master). They can be heard saying, “*sarkar ka yeh huqm hai, sarkar aane wale hain, sarkar ke huzur mein pesh hona hai...*” (Master has ordered this, the master is on his way, we are present in the company of master...)

From anecdotes to hierarchy, the Sufi traditions lend themselves toward a kind of indirect determination of authority. In a way, Sufis or Pirs used to run a parallel system and often worked to get the man of their choice into the government and also succeeded in installing their choice as the *badshah*. At one point in time, and in some places even today, their position is like that of a medieval pope. Even today, Ashraf Sufis, Walis and Ulemas interfere in the administration by establishing a proximity with the government of the day.

In all its essence, the Sufi tradition is just an enabler of Sayyidism.

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PM Package Employees Rally at Jantar Mantar

On 10th July, 2022, All Migrant Employees Association of Kashmir (AMEAK) held a rally at Jantar Mantar, New Delhi where they raised their voice to get their issues addressed for sake of KP employees and KP community in a loud and clear manner.

In a statement issued by AMEAK, it stated, “We accepted the Jobs because of two fundamental reasons. One due to adverse economic conditions of displaced community living in exile for the last 3 decades and secondly, we wanted to contribute to the cause of nation building. Most of us joined after 2014 as we have tremendous belief in the able leadership of Honourable Prime Minister but we feel as if we have been abandoned by our leadership. Denial of Genocide of Hindus of Kashmir has not only been destructive to Hindus of Kashmir but also has led to spill over of Jihad into rest of India which raises need to enact Prevention of Hindu Genocide and Atrocities Bill 2020 already submitted by Kashmiri Pandit Community.” Their demands have been to immediately relocate them in safer parts of the UT, preferably in Jammu. All India Kashmiri Samaj, showing solidarity with the grieving employees, joined the rally at Jantar Mantar.





– Chaman Lal Gadoo



Adi Shankracharya



Adi Shankaracharya with his four disciples:
Padmapadacharya, Sureshwaracharya, Hastamalakacharya & Totakacharya

Atma Shatkam (The song of the Self):

I am Consciousness, I am Bliss, I am Shiva, and I am Shiva.

Without hate, without infatuation, without craving, without greed;

Neither arrogance, nor conceit, never jealous I am;

Neither dharma, nor artha, neither kama, nor moksha am I;

I am Consciousness, I am Bliss, I am Shiva, I am Shiva.

*Without sins, without merits, without elation, without sorrow;
Neither mantra, nor rituals, neither pilgrimage, nor Vedas;
Neither the experiencer, nor experienced, nor the experience am I,
I am Consciousness, I am Bliss, I am Shiva, I am Shiva.*

*Without fear, without death, without discrimination, without caste;
Neither father, nor mother, never born I am;
Neither kith, nor kin, neither teacher, nor student am I;
I am Consciousness, I am Bliss, I am Shiva, I am Shiva.*

*Without form, without figure, without resemblance am I;
Vitality of all senses, in everything I am;
Neither attached, nor released am I;
I am Consciousness, I am Bliss, I am Shiva, and I am Shiva.*

—Adi Shankara,

Nirvana Shatakam, Hymns 3–6

Adi Shankara, also known as **Jagatguru Shankaracharya**, was an iconic religious leader and philosopher. Adi Shankaracharya consolidated the doctrine of Advaita Vedanata and revived it at a time when Hindu culture was on decline.

Adi Shankaracharya is considered to be the ideal Sanyasi. Adi Shankara was born in Kalady, Kerala during 788 AD and he disappeared at Kidarnath at the young age of 32 in year 820 AD. It is commonly accepted that he lived about one thousand two hundred years ago though there are historical sources which indicate that he lived in earlier period. His accomplishments during short life span of 32 years seem a marvel even today, with our modern conveyances and other facilities.

At the tender age of eight, burning with the desire for Liberation, he left home in search of his Guru. From the southern state of Kerala, the young Shankara walked about 2000 kilometers— to the banks of the river Narmada, in the central plains of India, to his Guru— Govindapada. He stayed there serving his Guru for four years. Under his teacher's compassionate guidance, the young Shankaracharya mastered all the Vedic scriptures.

The word 'Veda' is derived from the Sanskrit *vid* to know. Sayanacarya has defined Veda 'as a book which reveals the knowledge of supernatural methods for the achievement of the desired object and avoidance of the undesirable'. The term 'Veda' is used by the

Hindus to denote four collections of sacred books, called respectively, The Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda.

At the age of twelve, his Guru deemed that Shankara was ready to write commentaries on major scriptural texts. At his Guru's command Shankara wrote commentaries elucidating the subtle meanings hidden in the teachings of the scriptures. At the age of sixteen, he dropped his pen having completed writing all the major treatises. From the age of sixteen to thirty-two Shankaracharya went forth, travelling across the length and breadth of ancient India bringing to the hearts of the masses the life-giving message of the Vedas. "Brahman, Pure Consciousness, is the Absolute Reality. The world is unreal. In essence the individual is not different from Brahman." Thus, by the statement "*Brahma Satyam Jagan Mithya, Jeevo Brahmaiva Na Para*", he condensed the essence of the voluminous scriptures.

Apart from his immense intellectual and organizational abilities, Shankaracharya was an exquisite poet with a heart brimming with Love of the Divine. He composed 72 devotional and meditative hymns like Soundarya Lahari, Sivananda Lahari, Nirvana Shalkam, Maneesha Panchakam. He also wrote 18 commentaries on the major scriptural texts including the Brahma Sutras, the Bhagavad Gita and 12 major Upanishads.

He also authored 23 books on the fundamentals of the Advaita Vedanta philosophy which expound the principles of the non-dual Brahman. These include Viveka Chudamani, Atma Bodha, Vaakya Vritti, Upadesa Sahasri, among others.

At the age of fifteen, Shankara reached Kashi and started to spread the Advaita philosophy, and started writing the commentaries on the Brahma Sutras, the Upanishads, and Bhagvad Gita. During his stay at Kashi, he wrote Bhaja Govindam. In a very short time, he had established himself as an authority on Vedanta philosophy. Shankara proceeded to tour the vast country of India and to establish his philosophy. This is often referred to as his Dig-Vijaya. His spiritual insights and vast knowledge won him many debates, and subsequently many disciples.

At this time, he received the tidings of his mother's grave illness. He rushed to the bedside to his dying mother at Kaladi. He tried to explain to her the majestic philosophy of Advaita, the image of the illusionary world, and Nirgun Brahman. However, this frightened the poor woman who lacked the philosophical acumen of Shankara. Then the Shankara, the king among *Janis*, resorted to *bhakti* and composed various hymns in praise of Lord Shiva and Lord Vishnu. The chanting of these verses calmed her and she reached Brahmaloaka. He performed the cremation rites for her despite opposition from the ritualistic kinsmen. It is said that a visit to Kaladi is unfulfilled unless one visits this place of cremation and the spot where Shankara was granted *Sanyas* by his loving mother. Shortly after the death of his mother, Shankara had to endure the blow of another death – his guru, Govinda. He paid his last respects to Govinda and established a temple in his honour.

Shankara travelled across the country to propagate his philosophy through discourses and debates with other thinkers. Shankara has an unparalleled status in the tradition of Advaita Vedanta. He travelled all over India to help restore the study of the Vedas. During

his travels across the length and breadth of India, he established four maths (ashrams) to unify the scattered and diverse groups of Sanyasis. Four maths were established, about 700 AD in four different corners of India. He selected four of his senior most disciples to head each of these maths. Each of these maths was assigned the task of maintaining and preserving for posterity, one of the four Vedas and a Maha Vakya. Shankaracharya reorganized all the Sanyasis in India into ten main groups (the Dasanami Sannyasa Tradition) allocated to different maths. Historical and literary evidences also exist which prove that the Kanchi Kamakoti Mutt at Kancepuram, in Tamil Nadu, was also founded by Shankaracharya. Establishing four maths in the four quadrants of the country, opening temples, organizing halls of education, this mighty master left nothing undone in maintaining what he achieved.

Among the four Maths two of them in the East and West were set up on the sea shore, while the Maths in the North and South were set up in the mountain regions. Shankaracharya had four prominent disciples who carried on his work. These four disciples were Padmapada (Sanandan), Hastamalak, Mandan Mishra, Totak (Totacharya). Sri Sureshwaracharya, who hailed from the North, was placed in charge of the Math in the South, while Totaka from the South was sent to Badri in the North. He made it mandatory that the Nampootiris from Kerala should perform Puja at Badri, while the Brahmins from Karnataka were assigned for Nepal. Likewise, He ordained Maharashtra Brahmins to do Pujas at Rameshwaram. This shows how broadminded he had been when it came to leadership in matters of national interest.

His next journey was to Kashmir where he again held his philosophical acumen and triumphed in various debates including debates on tantric practices which were prevalent at that time. Dr. Ved Kumari in 'The Nilamata Purana' writes that according to writer of 'Sankara Digvijaya' -- 'Sankara visited Kashmir after giving a final blow to Buddhism in the rest of India'. P N Magazine, a research

scholar of repute, writes in 'Shankaracharya Temple and Hill' that Shankaracharya visited Kashmir with the intention of advancing Vedantic knowledge. That time Kashmiris were culturally and spiritually much advanced and believed strongly in the greatness of both Shiva and Shakti. Shankara did not, at that time, when he visited Kashmir, believe in Shakti cult. P N Magazine mentions that Shankaracharya with his party camped outside the city of Srinagar, without any boarding and lodging arrangements. Seeing the plight of visitors, a virgin was sent to meet Shankara. She found the party uneasy and frustrated because of not being able to cook as no fire was made available to them. The first glimpse of Shakti was exhibited to Shankara by this girl, when Shankara expressed his inability to make a fire, in reply to girl's question that you are so great, can you not make fire. The girl picked up two thin wooden sticks (samidhas) into her hand, recited some mantras and rubbed the sticks and fire was produced to the surprise of Shankara. P N Magazine further adds that later a Shastrarth (religious discourse) was arranged between Shankara and a Kashmiri woman. This discourse continued for 17 days. Shankaracharya yielded before the lady in discussion and accepted the predominance of Shakti cult (greatness of Devi). According to P N Magazine, after accepting predominance of Shakti cult, Shankara wrote Saundarya Lahari, in praise of Shakti, at the top of the hill, known till then as Gopadari Hill.

The method of yoga, encouraged in Shankara's teachings notes Comans; includes withdrawal of mind from sense objects as in Patanjali's system, but it is not complete thought suppression, instead it is a "meditative exercise of withdrawal from the particular and identification with the universal, leading to contemplation of oneself as the most universal, namely, Consciousness." Describing Shankara's style of yogic practice, Comans writes in Philosophy East & West: "the type of yoga which Sankara presents here is a method of merging, as it were, the particular (visesa) into the general (samanya). For example, diverse sounds are merged in the sense of

hearing, which has greater generality insofar as the sense of hearing is the locus of all sounds. The sense of hearing is merged into the mind, whose nature consists of thinking about things, and the mind is in turn merged into the intellect, which Sankara then says is made into 'mere cognition' (vijnanamatra); that is, all particular cognitions resolve into their universal, which is cognition as such, thought without any particular object. And that in turn is merged into its universal, mere Consciousness (prajnafnaghana), upon which everything previously referred to ultimately depends".

The teachings of Shankara can be summed up in half a verse: "Brahma Satyam Jagan Mithya Jivo Brahmaiva Na Aparah— Only the Brahman (the self) is real. He taught that supreme Brahman (self) is Nirguna (without the Gunas), Nirakara (formless), Nirvisesha (without attributes) and Akarta (non-agent). Brahman (self) is above all needs and desires. This world is unreal and the Jiva or the individual soul is non-different from Brahman (Self). The soul is identical with Brahman (self). This is the quintessence of his philosophy.

When Shankaracharya decided to enter 'samadhi,' the foremost disciple of Shankara, requested that the essentials of his teaching may be summarized and given to them. Adi Shankara then said the Dasa Shlokas, or ten verses, which elaborated the omniscience, omnipotence and omnipresence of Brahman – the core concept of Hinduism (Sanatana Dharma):

1. The five elements do not express my real nature; I am changeless and persist forever.
2. I am above caste and creed. I am seen when '*maya*' is removed, and do not need concentration or worship as shown in Yoga Sutras.
3. I have no parents I need no Vedas as proclaimed in the scriptures, no sacrifices, no pilgrimages. I am the eternal witness.
4. All the teachings of various religions and philosophies do not reveal my true

nature and are but shallow views of my deep being.

5. I pervade the whole universe and am above, in the middle and below, in all directions.
6. I am colorless, formless, light being my form.
7. I have no teacher, scripture or any disciples, nor do I recognize Thou or I, or even the universe and am changeless and the absolute knowledge.
8. I am neither awake, in deep sleep nor dreaming, but above consciousness with which the three are associated. All these are due to ignorance and I am beyond that.
9. I pervade everything, everywhere and the eternal reality and self-existent. The whole universe depends on me and become nothing without me.
10. I cannot be called one, for that implies two, which is not. I am neither isolated nor non-isolated, neither am I empty or full.

Adi Shankara, Madhava and Ramanuja, were the three great masters who actively involved in the revival of Hinduism. They formed philosophical doctrines that are still followed by their respective sects. They have been revered as the most important figures in the history of Hindu philosophy.

There are at least fourteen different known biographies of Adi Shankara's life. Many of these are called the Sankara Vijaya, while some are called Guruvijaya, Sankarabhyudaya and Shankaracaryacarita. Of these, the Brhat-Sankara-Vijaya by Citsukha is the oldest biography but only available in excerpts, while Sankaradigvijaya by Vidyananda and Sankaravijaya by Anandagiri are the most cited. (Mayeda, Sengaku (2006). A thousand teachings: Upadesahasri of Sankara. Other significant biographies are the Madhaviya Sankara Vijayaṃ (of Madhava, 14th century), the Cidvilsiya Sankara Vijayaṃ (of Cidvilasa, between the 15th and 17th centuries), and the Keraḷiya Saṅkara Vijayaṃ (of the Kerala

region, extant from the 17th century). These, as well as other biographical works on Shankara, were written many centuries to a thousand years after Shankara's death, in Sanskrit and non-Sanskrit languages. The biographies vary in their description of where he went, who he met and debated and many other details of his life. Most mention Shankara studying the Vedas, Upanishads and Brahmasutra with Govindapada, and Shankara authoring several key works in his youth, while he was studying with his teacher. (Isaeva, Natalia (1993) Shankara and Indian Philosophy)

Adi Shankaracharya Jayanti is celebrated every year by his devotees during the *Shukla Paksha Panchami Tithi* of Vaishakha or the fifth day of the Full Moon lunar fortnight.

The Legend of Shankaracharya Jayanti:

Shankara was born to a humble Nambudiri Brahmin couple in Kaladi (in the present-day Kerala) in 788CE. His parents, Shivaguru and Aryamba, who were a childless couple, had prayed to Lord Shiva to bless them with a child. Soon, they had a baby boy who went on to become a great teacher. A legend associated with Shankaracharya considers him an incarnation of Lord Shiva himself, who had appeared in Aryamba's dream and promised to take birth as her child. Some believed that Lord Shiva incarnated on earth to restore order at a time when there was absence of harmony and mankind was deprived of spirituality.

As he grew up, Shankaracharya traveled several places to find a suitable Guru. After observing severe penance, he found the ashram of Govinda Bhagavathpada, better known as Patanjali. He was a learned philosopher of the Vedanta School of Thought. Shankara became the disciple of Govinda, under whose guidance he learnt about the Vedas and the six Vedangas. Govinda also guided Shankara to preach the tenets of Advaita Vedanta. It is said that Lord Vishnu visited Shankara at Badrinath and asked him to make a statue of the deity in Alaknanda River. In the present time, the temple is popular as Badrinarayan Temple.



- Rajnath Bhat



Pa:N tsa:dar by Sarvanand Koul 'Premi'

Pa:N tsa:dar is a collection of ghazals, poems and songs authored/ sung by 'Premi Kashmiri'-the poet romantic. He is in love with nature, with the toiling masses, with his profession and with his deity that he worships.

In his ghazals he maintains a rhythmic-style that make his songs and poems worthy to sing. He employs people-friendly vocabulary in order to enable an ordinary villager appreciate his emotion.

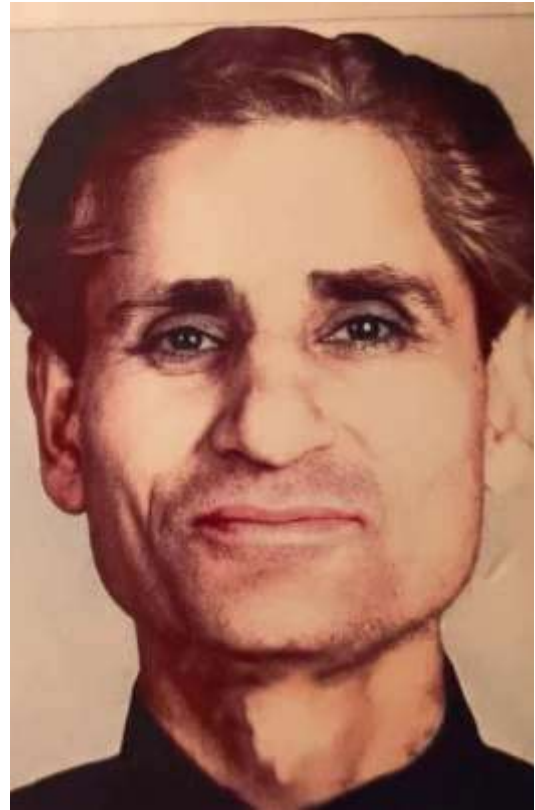
In one of his ghazals, he invites his beloved saying that he (the beloved) must arrive because the poet in his eagerness to see him has put on special 'apron' to meet him. At another place, Premi compares his beloved to a fresh rose and tells him that he has grown beyond his youthful days waiting for him. Premi is in love with his Ishtadeva (personal god) whom he begs to come to him.

Premi has not only expressed his love for and his own preparedness to meet his 'beloved' but he has also sung words of praise for the enchanting beauty of his village. Premi dislikes disloyal and insincere people. At one place he writes: the dishonest people borrow and tend to forget the timely help.

Premi praises the youthful persons who do their hair well and take care of their personal hygiene as 'youth of extraordinary beauty who are talked about across the town/ village'.

In one of his ghazals he laments that truth has been throttled in the society whereas falsehood has attained a higher pedestal.

In a song Premi expresses his deep love



and pathos for the toiling masses who, after day's toil, go to sleep in a cramped-up space along with their kids but the unpredictable weather disturbs their sleep as a heavy down-pour wakes them up, since their roof has pores through which rain-drops drench their sleeping space. It is a song that in addition to reflecting the toilers' want and hard-work, also reflects Premi's love for the changing

season of his native place.

In a long poem eulogising Taj Mahal at Agra as a symbol of eternal love, Premi praises the king who built this monument in memory of his deceased wife. In his poem Premi reads the mind of the ruler and says that he desired people to remember their fondness and love for each other years after they are no more around on earth.

Ru:da jariye (flashes of rain) is a memorable poem included in pa:N tsa:dar (waterfall) collection. Says the poet: the streams and rivers are roaring, the pits on the ground are full, even the irrigating veins of the vegetable gardens have become full, the soothing music of the falling rain is adding to our pleasure.

Premi has authored Vakhs (sentences) too. These are four-liners, devotional creations with a philosophical bent. In one such 'vakh' Premi admires or suggests that depriving oneself of food (fasting) is a mode of training for the mind to learn to be patient. One can search for God's grace only after

fasting, says he. One must dedicate one's body and mind to the deity, it is only then that some awakening will happen.

On death, the poet is straight and realistic. Upon someone's death, people assemble and remark that the deceased was fated to die at this juncture. The people around express their view that the mortal-remains must be taken to the cremation ground lest it gets late! Death is a certainty of life which cannot be delayed. One who is born is destined to die. The mortal-remains must be cremated ceremoniously at the earliest, the dearest ones say.

One can notice that the poet in Premi is a multi-dimensional personality. He is knowledgeable and rooted. He appreciates the thought of constructing a monument to immortalise the then King's 'love' for the queen; he admires blossoming flowers, flowing rivers and streams, falling rain and its musicality; on top of it all, he describes death as the final bell that nature rings into the being and the mortal-remains are swiftly carried to the cremation ground.

Calendar of Month

Sankat Nivaran Chaturthi	16 th July 2022
Sankranti	17 th July 2022
Ashtami (Krishna Paksha)	21 st July 2022
Ekadashi (Krishna Paksha)	24 th July 2022
Amavasya	28 th July 2022
Naag Panchami	02 nd August 2022
Kumar Shashti	03 rd August 2022
Ashtami (Shukla Paksha)	05 th August 2022
Ekadashi (Shukla Paksha)	08 th August 2022
Shravan Dwadashi / Kapal Mochan Yatra	09 th August 2022
Poornima	12 th August 2022

Note

Panchak starts on 15th July ends on 20th July 2022

Panchak starts on 12th August ends on 16th August 2022

Shravan (Krishna Paksha) from 14 July 2022 to 28 July 2022

Aashaad (Shukla Paksha) from 29 July 2022 to 12 August 2022



Haakh

The dust track stretched for miles before kissing the foot of the mountains looming over the horizon. In the last few years, Balji had often found himself on this path. The trees lining the road were familiar, yet intensely strange. For starters, they did not have cylindrical trunks. The base of each tree was a giant, round Kohlrabi bulb. From the top of this bulb sprang tall, smooth stems dotted with fresh green leaves. Every tree, on both sides of the path, was afflicted by this strange mutation. A cold gust of wind forced Balji's hands into his pockets. Clouds surrounded the sun and held it hostage. The light dimmed. Everything was bathed in a morose grey.

Balji passed a man walking a dog. The head of the man was a Kohlrabi bulb with leaves bursting from the top. The dog's head, too, was the same. Balji felt disoriented, but kept walking. The man and the dog recurred every fifty meters or so, like auxiliary characters in a low-budget video game. Balji blinked. When his eyelids slid up and the light flowed in, he was underwater. It took him a moment to get accustomed to the new surroundings. Peering through the olive-green water, he spotted a school of Kohlrabi jellyfish. The leaves and stems, working like tentacles, were pushing the water back and propelling the organisms forward. Balji swam towards one, but they all raced away startled. With the next blink, Balji found himself falling through space. Galaxies spun above and below him. Supernovas burst and black holes formed. And a large Kohlrabi satellite flew in front of him

and disappeared into infinite darkness.

Balji woke up with a start. He turned to his wife of 27 years and shook her.

'I had the dream again,' he said.

Girija, groggy-eyed and irritated, asked, 'What dream?'

'The dream about Monj Haakh.'

'Uff...god knows how many times you and your Monj Haakh will spoil my sleep!'

Balji turned back to his side. Fragments of the dream came back to him in an absurd montage. He tried to put them away and sleep, but it was futile. He looked at the wall. The egg-shaped Ajanta clock marched forward relentlessly.

Balji taught Physics and Biology to eighth-graders at D.A.V Public school, Ambala. Back in the day, in Kashmir, teaching had been a respectable profession. The term Masterji invoked reverence, even a degree of fear. But these days education had become a business. There was no regard for teachers. Neither in the salary they received, nor in the status granted by society. Such had been the change that even corporal punishment was frowned upon. In Srinagar, the prowess of Balji's soi strikes was known far and wide. One lash of the stinging nettle stem and the recipient's skin would break out into angry red rashes. But these days kids were tender, and parents even more so. One had to think twice even before raising one's voice. Balji often thought about leaving his insipid employment, but never acted for a simple reason. Sitting at home without

purpose would corrode his soul. Teaching gave his days shape.

In Physics class, the topic of the day was artificial satellites. The spherical ones, especially Sputnik, reminded Balji of Monj Haakh. While mankind had made great strides in the last century – going from the deepest recesses of the oceans to the edges of our solar system – its most ancient practice, one which birthed civilization, which eliminated the need for hunting and gathering, was still quite rudimentary. Farming, even now, depended on seasons, rainfall, and geography. This urgent problem required the undivided attention of the scientists of the world. But they seemed to be too preoccupied with pandemics, climate change, god particles, and other inane scientific inquiries. What use was all this progress if Balji could not get Haakh in Ambala?

During summers, the obstinate vegetable refused to grow in the scorched flatlands outside Kashmir. Demand for it was insatiable in the exiled Pandit community, but supply was severely limited. Those in Jammu could still manage some bunches, but in places like Ambala it was impossible to source it.

By the time Balji reached home it was late afternoon. He kept his jute satchel on the dining table and went into the bedroom to change. The brown half-sleeve shirt was carefully draped around a hanger and kept in the cupboard. It would last another day. The cream-coloured trousers, spoiled by a lentil stain, were put away for washing. Balji stood in front of the dressing table in his undershirt. His yonya crossed his chest diagonally like the sash of a highly decorated military officer. Balji slapped his protruding stomach gently and muttered, soon...you'll get some Monj Haakh...soon.

Having changed into a white kurta pajama, Balji went into the living room. Girija was sitting on the takhtposh chopping a bowling ball sized cabbage. Balji looked at the vegetable and gagged.

Not bloody cabbage again.

Something had to be done. Balji opened a drawer and rummaged.

‘Where’s my telephone diary?’ he asked Girija.

‘It’s your diary. How should I know?’

The rummaging intensified.

‘It’s in the third drawer. Next to the jantri. God knows why I married this man!’

Balji opened the drawer. The passport-sized blue diary was there.

Silver stickers demarcated the diary into sections from A-Z. Under these were listed names of relatives, friends, colleagues and acquaintances. Balji leafed through the pages. The names and numbers written by him were loopy illegible knots. Whereas Girija’s writing was neat as pearls. When he found the number he was looking for, Balji picked up the cordless Beetle phone and dialed.

‘Namaskar mahrah,’ Balji said affectionately, ‘How are you and Lata Ji? Yes, all good...Girija is also well. When are you planning on giving us a darshan? Oh...ok...you are not in Jammu. LTC with family. Dehradun. Fantastic, enjoy your summer vacation. Hope everything else is fine. Acha mahrah, namaskar.’

Balji was disappointed. Friends and relatives visiting from Jammu invariably brought a few bunches of Haakh. But waiting for them passively could be agonising. So once in a while Balji would call and goad them. Invite them for a visit. But everyone was increasingly entangled in their domestic life. There was a time when Balji’s house in Kashmir was a hub of arrivals and departures. Uncles and aunts and cousins and friends from Anantnag, Mattan, Haal, Shopian, Baramulla entered and exited the revolving doors of their household constantly. Conversation and tea flowed. Balji’s mother was constantly cooking one meal after another. There were arguments, taunts, jokes, laughter, gossip.

But that was another epoch, another life.

With the lack of visitors, it was getting harder and harder to source Haakh. Balji thumbed through the diary despondently. Flipping a page in the S section he came to a

stop. A name stared back at him.

Should I? Balji thought.

In the lanes of Talab Tillo, inside a small, dingy house, the shrill ringing of a telephone shattered the peace and quiet of the neighbourhood. A hoary voice answered it.

‘Hello,’ Balji’s brother-in-law said.

‘Namaskar mahrah. How are you?’ Balji enquired with utmost subservience.

‘Bas mahrah. Kadan doha doha. How did you remember this nacheez today?’ Balji, in mock horror, replied, ‘What are you saying sir! If anyone is a nacheez it’s me. Khair, I am calling to invite you to Ambala.’

‘Any special occasion?’

‘Na mahrah. It’s been a while since we saw you. Your sister will be happy if you visit.’

‘Hmmm. I actually have to meet a client in Chandigarh next week. I can come to Ambala for a day afterwards.’

‘That will be great!’

‘Well, I will see you then.’

‘One last thing mahrah. Can you please carry a few bunches of Haakh with you? It’s impossible to find it here.’

There was a small pause, then Shubanji said, ‘I’ll see what I can do.’

‘I have invited Shubanji,’ Balji informed his wife.

The knife slaughtering the cabbage froze mid-air. Girija’s eyebrows arched in surprise.

‘You invited my brother?’

‘Yes. Why not?’

‘Because you hate my family.’

‘That’s nonsense.’

‘You hate us because we are from a village. And you are from Srinagar.’ ‘God knows what you keep thinking about,’ Balji scoffed.

‘When is he coming?’ Girija asked, her tone softening.

‘Next week.’

‘I must prepare a saal for him. Will you get mutton and chicken next week?’

Balji nodded. He would gladly sacrifice all the chickens and lambs in this world for a few bunches of haakh.

Girija picked the plate filled with chopped cabbage and moved towards the

kitchen. When she was out of hearing range, Balji slapped his stomach and whispered to it, ‘Get ready for Roganjosh, Kaliya, Matsch,’ and then conspiratorially added, ‘and some Monj Haakh.’

On the day of Shubanji’s arrival, Balji was on tenterhooks. Every ring of the bell propelled him towards the outer gate. Most of these dashes ended in disappointment. He would open the door, breathless with excitement, only to find the maid standing there. On other occasions it was the milkman, the courier-boy or the watchman. His brother-in-law was proving to be particularly elusive.

Around 5.30 pm, the bell rang again. Balji trudged outside, certain it was the cablewallah collecting his monthly fees. But he was greeted with the slight figure of his brother-in-law. The short, bespectacled man had never evoked such joy in anyone. Balji almost tripped over as he fervently moved forward to receive him. While hugging Shubanji with all his might, Balji desperately searched for signs of Haakh. There were none. His brother-in-law grimaced at the extravagant show of affection. Girija came outside and embraced her brother.

‘Balay lagay. Waray chuka?’

‘Thik, thik. How are you?’

While the siblings exchanged pleasantries, Balji stared at the brown VIP briefcase. It must be in there, he thought. It has to be in there. He opened the door and led his brother-in-law inside.

‘I will keep your luggage in the bedroom. You please sit...have some shir chai.’ Balji carried the battered briefcase into the spare room and opened it. He carefully sifted through the immaculately pressed shirts, trousers and Rupa underwear, but there was no sign of Monj Haakh. On further digging, Balji discovered digestive tablets, a comb, medicine for diabetes, a jantri, a Happy New Year diary, and an inexpensive looking pen, but still no Haakh. Distraught, Balji closed the bag and joined his wife and brother-in-law for tea. Shubanji took a large, loud gulp and sighed with relief.

‘One sip and all my tiredness has

vanished. Nobody makes shir chai like our Girija.'

'Wait till you see what's for dinner,' Girija smiled and said. 'I have made Rogan josh, Nadur yakhin, Matsch, Czaman...' 'We would have made Monj Haakh,' Balji interjected eagerly, 'but it's difficult to find it...'

Shubanji kept the cup down, wiped his moustache with a handkerchief, and said, 'You are wondering where the Haakh is?'

Balji flushed, 'I was just saying that...'

Shubanji held his hand up and stopped Balji mid-sentence.

'No excuses. You requested me to bring some Haakh when you called me, right?'

It dawned upon Girija why her husband had invited her brother. It took utmost self-control to not smash her elbow into Balji's ribs. Her brother continued, 'I have no interest in becoming your courier boy every month, so I did not get any Haakh. But for Girija's sake, I got you this...' Shubanji pulled out a small plastic packet from his shirt pocket.

Balji's house had two small patches which could be cultivated. In the front was a small garden, half the size of a badminton court. In the back was a rectangular patch the size of a grave. Both were already home to a few plants. Tulsi, the gardener who tended to these plants was a pot-bellied man from Begu Sarai. He was a blue-collar polymath who worked as a car washer at dawn, electrician and plumber during the day, gardener in the evening, and at night he would retire into an ATM booth with his blanket 'to keep guard'.

When Balji asked him why he worked so many jobs Tulsi sighed and added, 'I have three daughters. I need to get them married. One job won't do. I plan to work like this for a few years. Once they are in their sasural, when the burden is off me, I will go back to Begu Sarai. I have fields there...enough for sustenance.'

'Now what about these seeds?' Balji asked him, showing him the packet given by Shubanji.

Tulsi suggested planting the seeds out

front where there was abundant space and sun. 'Let's begin,' said Balji.

Tulsi sat on his haunches and overturned the soil methodically with his khurpi. The earth revealed its secrets – earthworms, bugs, gravel and dead leaves emerged from dark, somnolent chambers. Tulsi lifted the packet of seeds over his head and looked at it. They were tiny and round – like the medicine prescribed by his allopathic doctor. But while the medicine was white, the seeds were brown and black. He tore the packet and the seeds tumbled into his hand. He used only half of them, saving the rest for another season.

Having prepared the soil bed, Tulsi poked holes in the soil with the help of a broken branch. The distance between the holes was measured carefully so that there was enough room for root and stem to spread. The seeds were placed and covered with soil. Water was sprinkled over the patch. Tulsi wiped the sweat off his brow and said, 'Look, the planting is done. I am going home for a few weeks. But don't worry. Keep watering the seed bed regularly. Don't overdo it though. Once you see the green shoots, watch out for worms. Don't use any fertilisers they show on these TV channels. Natural is best.'

Over the next month or so Balji tended to the seeds with maternal care.

He watered the plants every morning. And while doing so, sang a kashmiri folk song:

*Ey Haakh cz kait aakh
Cz koond ghar czaak
Cz Am Tak vaary aakh
Na cz noon na cz til na cz paakh
Ey Haakh cz kait aakh
(Oh! Haakh where have you come from?
And whose house are you going to?
Have you come from Am Tak's garden?
Without salt, without oil, and uncooked
Oh! Haakh where have you come from?)*

The first sapling broke out after a few weeks of planting. Balji was overjoyed. Buoyed by the success, he started spending more time in the garden. He watered the plants carefully. He whispered soothing words to them. He prayed to Bhagwan Gopinath Ji for

success. Girja grumbled about the lack of attention to her and the household, but was also relieved the mania about Haakh had found an outlet. There were no more dreams for her to suffer.

Calamity struck in July. The saplings, fresh and full of promise started to wither. Balji was flummoxed. He wanted Tulsi's advice, but the gardener had not returned from Begu Sarai. Day by day, the patch of Haakh drew closer to death. Drowsy with the heat, the young stems drooped and sagged. The leaves turned to the colour of rust. When Tulsi finally arrived, all that was left was the corpus delecti.

'You said you were going for a week or two. It's been over a month now!' Balji complained.

'I was looking for a son-in-law. It takes time. My eldest daughter's wedding is fixed. Won't you congratulate me?'

'Yes, yes, congratulations. But the Haakh is dead. Gone.']

Tulsi bent down, uprooted the vegetable and performed a minor autopsy. 'This soil is no good...'

'But other plants are flourishing.'

'They are hardy plants. Aloe vera, cacti, weeds...they'll grow anywhere...but your Haakh needs better soil and climate.']

'Then?'

'Then what?'

'Well, we can't just give up Tulsi. Think of something.'

Tulsi rubbed his stubble and said, 'It seems futile to try again, unless...'

The polymath's proposed solution was unscientific and ludicrous. And it bore its way into the deepest recesses of Balji's being. Tulsi had stipulated that the seeds required good, fertile soil. Soil the seeds were used to. Soil with familiar micronutrients. Soil and seed were twins the gardener explained. 'Get it from Kashmir,' Tulsi said, 'not much, just a bagful will do...' That night, after a dinner of flavorless bottle-gourd and rice, Balji told Girija about the plan. Girija listened to him patiently. After he finished speaking, she

slammed her palm against her forehead and walked away.

Balji took out the passport sized diary and opened section B. He dialed the number and waited. A gruff voice, moulded by smoking twenty Capstans a day for thirty years, answered. Bansi Lal still lived in the valley. He had stayed back during the violence-ridden 1990s for reasons he found difficult to articulate to himself and others. He was aware of the risks. And often found his courage wavering. When Wandhama happened, he packed his bags. When Nadimarg happened, he booked a truck. But both times, the courage required to leave was more than the courage required to stay. After initial greetings were over, Balji explained the idea to his old friend. Now, any other man would have ridiculed this scheme, but Bansi Lal understood his friend's longing.

'I will send you your soil Balji. Don't worry. Bhagwaan kari bajah,' Early next morning, Bansi Lal asked his son to start digging a section of their garden. After an hour of back-breaking work, enough soil had been accumulated. Bansi Lal filled it in a sturdy cloth bag. The package would make the 700 odd kilometer journey from Srinagar to Ambala in the back of a goods truck.

Back in Ambala, Balji droned on about Newton's laws of motion, and dreamed about the piece of motherland making its way to him. In the interregnum between classes, he paced from one wall of the Teacher's room to the other. He checked notebooks without checking the veracity of answers. When his colleagues spoke to him, he stared past them, into the distance. At home he refused to eat lunch. He was tired of eating beans and okra and potatoes and cabbage. Girija, frustrated, and at her wit's end, taunted him.

'So now you are getting soil from Kashmir? What's next? You'll also uproot your old home in Indira Nagar and get it here? While you are at it, why don't you get Tullmull here for a day, I would like a darshan?' she scoffed.

In the evening, Balji's cordless phone rang.

Cars, bikes and autos merged and emerged seamlessly at Manav Chowk. Balji stood at the junction nearby where rickshaw pullers and auto drivers were parked. Some of them were resting – their limp feet, their cracked soles hanging outside their vehicles. Their repose was disturbed by the exhaust pipe booms of Bullets being ridden by sturdy sikh boys. Khandas on the headlamps and kadas on their thick wrists, they parted the traffic like Caesar passing through the hoi polloi of Rome.

Balji stared down the long asphalt road and spotted a truck heading towards the chowk. His heart raced. As the truck came nearer the number plate became clearer – the prefix was JK. Balji gave out a little yelp. When the driver disembarked from the truck Balji pounced on him. Hugs, kisses on the forehead, and blessings followed. One of the amused helpers extracted the bag of soil from the cargo and handed it to Balji. Clutching it to his chest, Balji hailed an auto driver and headed home.

Once there, he did not even bother to go inside. He picked up the tiny shovel

lying in the garden and started digging. Tulsi had gone to Begu Sarai to find a match for his second daughter, but he had given Balji clear instructions for planting. A mound of Ambala soil soon rose next to him. In the hollow which appeared in the ground, Balji poured with incantations and libations, the soil from Kashmir. As the soil tumbled, the imagined fragrance of the valley enveloped him. He bent down, picked up a fistful and inhaled deeply.

Home, it whispered.

Balji took out the packet of seeds. Following Tulsi's steps precisely, he planted each of them with utmost care. After the seeds were in the earth's bosom – warm, safe and eager to grow – Balji went inside.

The next day Balji did not go to school. He dragged a white, plastic Neelkamal chair and sat in the garden. He got up in between to water the plant bed and add some manure. Then he sat down again. Girija came outside and called him for lunch but he refused to abandon

his post. 'Have you lost your mind? Will you keep sitting there the whole day? I curse the moment I first saw you!' she burst out.

Balji ignored her. In fact, he wasn't aware of her rant. His eyes had a glazed look – of a man slowly retreating into himself. The next day, and the whole week after that, Balji did not budge from the chair. When he had to use the toilet, he hung a sheet between two slender trunks and fertilised the garden. The news spread from balcony to balcony, parapet to parapet, drawing room to drawing room.

'He hasn't left the garden in a week..'

'Surely, he's going mad.'

'He was always a bit eccentric...'

'Did you see what he does with the sheet..'

'Poor Girija Ji, god knows how she puts up with him..'

Neighbours, curious and meddling, came up to him. They tried to gauge what was wrong. But he spoke amiably and in good humour. Kids circled around him and giggled. But Balji did not move. In place of his impeccably shaved cheeks a beard took root. His clothes became dirty and he began to reek of sweat and stagnation. A letter arrived from the school seeking an explanation for his continued absence. Balji smiled and handed it back to his wife without uttering a word. Girija, exhausted and confounded, called her brother for advice.

'What do I do with him? I am really worried. He hasn't left the chair in a week. He does everything in the garden. I fear he is losing his mind. Should I call a doctor, or maybe the police?'

'Is he eating and drinking?'

'Mostly tea. Sometimes a piece of bread. But no meals. He says he won't come inside till the Haakh has grown completely.'

'Don't worry. It's just an episode which will pass. Calling the doctor or police will cause an unnecessary scandal.'

Girija reluctantly agreed.

And so it went week after week. Soon the novelty wore off. Balji became a part of the neighbourhood landscape, like those crooked trees nobody gives a second thought to. But a local newspaper, on a day when news was

especially elusive, decided the matter was interesting enough for a report. When the cub reporter asked Balji why he had been sitting in his garden for weeks now, Balji smiled and replied, 'Haakh chu yin wol,' he said pointing to the tiny saplings breaking out from the soil. The reporter went back to the paper with his report, and the editor in all her wisdom decided the story simply wasn't worth running.

Balji kept watering the patch, kept adding manure. The rest of the day, he sat on the plastic chair – a beatific smile on his face. Girija prayed daily to Lord Shiva, not for her husband's sanity, but for the Haakh's growth. A month passed.

By now Balji had grown a ragged beard. And with it grew a following – mostly of local women. Branded a madman at first, he was soon granted the status of godman; a path well-trodden by many Indian gurus and sadhus. His neighbours treated him with wary reverence. Women kept meticulously cooked plates of food in front of him, hoping for a devotional coup.

Balji smiled but never touched their food. Dogs from far and wide partook in this prasada. Every evening the canines, a few neighbours and Girija surrounded the chair. They sang bhajans, imploring the Haakh to grow. But the deity was reticent.

Then one day, Balji collapsed.

Chaos ensued in the neighbourhood. Lady devotees fanned him with their chunnis while the men called an ambulance. When they reached the hospital, the doctor on duty ordered a battery of necessary and unnecessary tests.

When the results were in, the doctor shook his head.

'His parameters are all over the place. We will give him fluids through the IV. And he needs nutritious food.'

At the doctor's last statement, Girija burst into tears.

The hospital meal was brought in. It had rice and lentils and cauliflower,

all covered with silver foil. Balji smiled and refused to eat.

'Some bread and tea please, if possible,' he requested.

The doctors goaded, persuaded, even threatened him. But Balji refused to eat complete meals. A week passed. Then two. Balji was stable. But most nutrients he required were being supplied intravenously. His weight had dropped significantly.

In the third week of his stay, on a Sunday, Girija walked into the hospital room. Her hair was disheveled and her eyes had dark circles under them. Balji was looking out of the window. His eyes seemed to be scanning the horizon for something. Girija took out her tiffin and opened the first steel box. It had rice in it. As the second lid was lifted Balji's nostrils twitched. He tore his gaze away from the window to the tiffin, to the second steel box. And then Balji slapped his stomach and sang:

*Ey Haakh cz kait aakh
Cz myun ghar czaak
Cz myan vaary aakh
Cz noon cz til cz paakh
Ey Haakh cz kait aakh
(Oh! Haakh where have you come from
You have come to my home
You have come from my garden
With salt, with oil, and well-cooked
Oh! Haakh where have you come from!)*

Artist Statement: This story is inspired by my father's love for Haakh. Since the exodus in 1990, I have seen him continuously, almost comically, strive to source Haakh for his meals.

In this quest, he is not alone. Many Kashmiri Pandits pine for this simple leafy vegetable.

It is in these mundane desires that we get a glimpse of what displacement does to a people, a community. How it changes their diet, clothing, language and mannerisms. All the things that make a people what and who they are. These erosions seem innocuous at first, but they can lead to the complete deletion of a way of life.

How this slow annihilation can be prevented I do not know. But this story, I hope will become a footnote, a minor record, of the great tragedy of Kashmir, and Kashmiri Pandits.



MAXIM “QUALITY IS A HABIT” STILL HOLDS TRUE IN MANAGING ANY BUSINESS

There is what Aristotle calls out the virtues of excellence: “Formed in man by his doing the actions, we are what we repeatedly do, excellence in a complete life is what makes a man blessed and happy.”

The conclusion? Quality is not an act, but a habit.

A customer who is satisfied and happy with his first experience needs and wants to be equally happy on each further occasion.

So, what does quality means in business. Quality is associated with consistency.

The quality habit belongs to anyone who decides to embark on the path to excellence. When people adopt the quality habit, other people notice. People who lead—whether it's a team at work or the family at home—have a special duty to reinforce that message constantly. They must deliver the message in every meeting and encounter they have and by walking the talk, demonstrating their commitment to quality in their lives.

The best leaders of quality make sure that everyone has a chance to speak his or her mind. They sharpen the focus on quality by example.





They are the cheerleaders, but they are also the collaborators. Leaders and followers alike must believe that, in the end, the pursuit of quality applies to all the people, all the time.

Quality also means having an “I-can-do-it” mindset. If you treat a co-worker like a child, don't expect them to behave like an independent-minded, responsibility-seeking adult. There's a direct connection between empowering people with confidence and support, and their attitudes towards believing in and improving quality.

Business often fails because of not making excellence as a culture in the organization. Tools can be learnt but culture has to be created with focus and perseverance. Culture can be called soft part of Business Excellence. Implementation of these tools into your business plays a vital role in its success and of course dedication matters too.

Continual improvement starts with a focus on process and process improvement, and to achieve continual success through the process of improvement, organizations must first get everyone across the value chain (company, suppliers and distributors) on board the same train and then expect quality in doing and delivering everything between each other.

Quality Assurance and Quality Control are two sides of the same coin. QA is majorly focused on planning for quality and setting vision, mission and quality objectives for that task followed by quality tools to control any deviation, which is bound to happen.

Deviations from plan or certain standard of quality can at the most lead to defects but if it leads to rejection meaning the process is out of either upper or lower limits of standard, that means there is something seriously wrong with the process of managing inputs or producing output.

This is applicable in both personal life and business space. It is therefore important to keep a check on the quality of input, in-process outcomes and final output so that the desired quality is achieved. Systems play a great role in managing quality in any environment may it be personal life or business. Systems are nothing but instructions to follow to make the process repeatable and reproducible with improved quality outcomes.

*“First you make your habits, then your habits make you!” **

(Vinod is an Entrepreneur by passion. He is an internationally acclaimed Management Consultant, Certified Intelligent Leadership Coach by ICF (USA), Certified NBI Coach by Creativity Foundation of South Africa, Certified National Level ZED Master Trainer by QCI, GoI.

Vinod is India's leading Business Transformation Coach. He is a transformational leader and motivational keynote speaker impacting hundreds of lives through his organized, original and out-of-box thoughts. He is an award-winning business consultant and is recipient of multiple accolades from prestigious forums and institutions like PHD, CII, NHRDO and many other MSME platforms and government institutions in India and overseas.)



Work Standards

Raise Your Work Standards and Succeed in Meeting Your Work Objectives



- Garima Pandita

Standards are generally termed as the level of wealth, comfort, material goods and necessities one has and are depicted as socio-economic class of an individual. While real human standards are sympathy, compassion, loyalty and generosity in one's behavior. It's our discipline and dedication towards our work which helps in setting our work standards. Raising your standard means you change your 'should' into 'must' making an inner shift to take control over the quality of life. Working in these five areas surely will raise your standards and help you succeed in meeting work objectives:

Self-Discipline

Daily small choices set the foundation for your standards. Stop reacting to temptations. The urge to open social media, check notifications, eat unhealthy foods, skip workouts, buy unnecessary stuff, dwell on the past, or waste time will always be there. It is your duty to recognize them and kill them before they kill you. It also means to sustain what you have started with a conscious mind. At times, we initiate a good habit but never achieve its goal mainly because of indiscipline and inconsistency in taking actions.



Mindset

Your thoughts determine your actions. If you want to put quality thoughts in your mind, you must craft your environment in a way that most thoughts in your mind are useful or helpful. Destructive and negative thought patterns lead to depression, worry or anxiety. Your internal self-talk is the way to speak with your subconscious. Make sure you talk to yourself from a higher perspective and be mindful of the purpose of this life.

Focus

Distraction is stealing your life. Get more focused on what you desire in this hour, this day, this life. Bring your awareness to this moment and what you want to be doing and experiencing now. That will help you be more conscious and more easily spot distractions. Always keep an eye on your end goal while performing any task.

Develop Appropriate Rituals

Rituals are the actions that support the working standards you set for yourself. However, for these rituals to be most effective, they must help you prepare, plan and think ahead. In other words, they must keep you moving forward while progressively encouraging you to raise your standards and levels of performance.

Learn from Mistakes

We are all human. And because we are human, we often fail and make mistakes. The standards you set for yourself and for your life will not always be attainable. You will fail time and again and ultimately make mistakes along the way. And this is perfectly okay. Learn from these mistakes and adjust your personal standards and rituals as necessary. At times, you may find that no matter what you do you will be unable to attain your expected high standards. In such instances, take time to gain more knowledge and/or practical experience in specific areas of your life. More knowledge and experience under your belt can provide you with the necessary confidence and motivation you need to perform at a higher level moving forward. Also, remember to build



on your past successes. What worked for you in the past, worked for a reason. Build on that experience to keep improving and raising your personal standards.

Once you excel in all the above five areas your efforts towards meeting your work objectives become autonomous and before you know your goals become within your grasp.

And more importantly, when everyone is forced to work from home in these times of crisis, it is more important to follow these principles of raising work standards so that one can deliver planned actions most effectively.

One should raise his/her work standards every day and in case one observes there is a drop in the level of work standard ever against the best benchmark, just don't worry. Continual improvement is the key to maintain, improve and raise work standards even in the most challenging times.

With current situation, it looks like, work from home (WFH) is going to be a new normal.

(Garima is a computer science graduate, cyber security professional and a socially-conscious human being, who loves Kashmiri culture and feels proud to be part of Kashmiri Pandit lineage.)

From the Archives of the Environment Awareness Forum

-Bhushan Parimoo



Man Mohan Munshi Ji sent this wonderful painting. May 2011

The originally Persian mythical bird, Simurgh, holding fast nine elephants symbolizing lower constituents of the partial self. Kangra school, 19th century. Gouache on paper. I came across stories of Simurgh a couple of times while reading things about Kashmir. And interestingly in these stories Simurgh was a very loose term that was easily applied to many kinds of mythical birds. The story titled 'Good King Hatam', narrated to Reverend James Hinton Knowles by a barber of Amira Kadal named Qadir, revolves around a golden egg-laying bird Huma. In the footnote to the story Knowles tells us that Huma is 'A fabulous bird of happy omen peculiar to the East. It haunts the mountain Qaf. It is supposed that every head it overshadows will wear a crown. The Arabs call it 'anqa' and the Persians simgh (lit. of the size of thirty birds).'

Another story about Kashmir and Simurgh comes all the way from ancient China. According to a Chinese legend, a king of Kashmir named Chi-pin caught a Simurgh and caged it, but the bird never sang a single note for three years (in an Indian original the bird would be a kalavinka, a melodious songbird). The king's wife then tells him that Simurghs only sing when they see their own kind, so the king deceives the bird by putting a mirror in its cage. Mistaking its own reflection for the lost mate, Simurgh sings a mournful song and dies. The story about the "single simurgh" (ku-luan) is from Liu Ching-shu's Garden of Anomalies (I-yilan).*

** from 'The age of Eternal Brilliance: Three Lyric Poets of the Yung-ming Era' (Richard B. Mather, Yue Shen, Tiao Xie, Rong Wang) and 'The oceanic feeling: the origins of religious sentiment in ancient India' (Jeffrey Moussaieff Masson)*

AFFILIATES' NEWS

AIKS Bangalore Connect



All India Kashmiri Samaj held a meeting with Kashmir Hindu Sabha, its affiliate organisation in Bangalore, on July 9, 2022, as part of AIKS' affiliate connect programme. The meeting was presided over by AIKS President Dr. Ramesh Raina and attended by Sr. Vice President (AIKS) Shri M L Malla and Editor-in-chief, Shri Uma Kant Kachru and a galaxy of representatives from Kashmiri Hindu Sabha, Bangalore which included S/Shri Rajinder Kaul, General Secretary, S K Tikku, R K Gadroo, O N Bali, Dileep Kachroo, B L Saproo, Ashok Kaul, Anish Bhat, C L Bhat, P L Kaul, Sunil Handoo, Kuldeep Pandit, K L Kachroo, Ashish Gadroo, Rajinder Bhat and C N Saproo (special invitee). The meeting started with brief introduction of all the attendees followed by an overview of Kashmiri Hindu Sabha by Shri Rajinder Kaul. Pursuant to it, there was an extensive interchange of thoughts between the representatives of the two organisations. Dr. Ramesh Raina stressed on the need for better communication between the two.

Koshur Samchar

All Gujarat Kashmir Welfare Trust

Koshur Samchar / All Gujarat Kashmir Welfare Trust conducted election of the Executive Body as per the constitution on March 20, 2022, in the presence of General Body at Kashmir Bhawan, Sterling City, Ahmedabad. The Following are elected for two years term (2022-24).

Sh. Raj Kumar Khosa	-President			
Sh. Ramesh Kumar Dhar	-Managing Trustee, AGKWT			
Smt. Suman Mattoo	-Vice President			
Sh. Bharat Bambroo	-General Secretary			
Dr. Tej Bazaz	-Treasurer			
Executive Body Members: Smt. Reeta Seru, Smt. Monika Kaul, Smt. Suman Dhar, Smt. Meenakshi Shaer, Sh. Ashok Kaul, Sh. Deepak Ji Bhat, Sh. Rahul Raina, Sh. Inder Kumar Kandroo, Smt. Kusum Kaul Vyass, Sh. Sunil Kachru elected as Executive Committee members, both from the outgoing committee. Co-opted members – Smt. Meenu Kaul and Sh. Ravinder Kachru, both without voting rights.				
Sd				
Avtar K Kaul Presiding Officer	Vijay Teng Returning Officer	Prof. A K Ogra Observer	Dr. G L Kaw Observer	Date: 20th March 2022 Place: Ahmedabad

KSS Faridabad Activities

Domicile Camp Organized by KSS Faridabad



Kashmiri Sewak Samaj, Faridabad organised yet another Camp for issuance of Domicile Certificate/ Migrant Registration at Sharika Bhawan on 4th July, 2022 in which a

team from the Office of Relief & Rehabilitation Commissioner, J&K participated and facilitated Biradari members in completion of formalities/ documentation.

KSS Celebrated Sharika Jayanti



Kashmiri Sewak Samaj, Faridabad celebrated Sharika Jayanti on Haar Navam, i.e. 8th July, 2022 at Sharika Bhawan. In the morning a 2-Swahakar Havan was performed and, in the evening, a Bhajan Sandhya was organised in collaboration with Ykunt Mandli Ashram, which attracted a sizeable number of Biradari members who



enjoyed the programme thoroughly. The highlight of the evening was active participation in it by well-known community singer Monu ji Bhat. The programme was streamed live on Social media. Naveed was distributed to participants after Poornahuti in the day and Bhajan Sandhya in the evening.



SSK, Jammu Organized a Programme on Subject (Need of Moral Education Equally Important)

An impressive function was organised by Sharda Institute of Computer Education run by Sanjeevani Sharda Kendra at Sharda Bhawan, Anand Nagar, Jammu on 9th July, 2022. Students from both institutes from Anand Nagar centre and Jagti centre participated in the seminar. Sh. Arvind Karwani (JKAS) was the chief guest on the occasion.

The programme started with introduction of the guests by C. L. Garoo and subsequent with Deep Prajvalan. The chief guest while



hailing the interest of students in culture and history stressed upon the need of moral education in the younger generation besides competing in the modern education of science and technology. He stressed for preservation of our mother tongue and learning of Shrimad Bhagwat Geeta. Mr. Karwani hailed the efforts of Kendra for imparting moral education among the students besides technical education.

Among Students Dhruv Kumar, Sanjana Rajput, Akanksha Raina, Upasana Tickoo, Chandan and Rupal Koul from Jagti and Anand Nagar centers spoke on the topics of Guru Teg Bahadur Ji and Vaidya Raj Shriya Bhat.

Among other cultural activities recitation of Hanuman Chalisa and a soulful Bhajan by Shruti Verma, Meenakshi Chaudhary and Pallavi Gupta laid a great impression on the participants. All the students were presented a copy of Hanuman Chalisa by the chief guest in company with Sh. Piary Lal Bhat who was presiding the function.

The vote of thanks was presented by Sh. Dwarika Nath Raina General Secretary of Sanjeevani Sharda Kendra.

Programme was compered by Smt. Amisha Raina faculty member of the Institute.

Jyeshtha Ashtami Festival is Celebrated in Kashmir

In the wake of targetted killings of religious minorities by terrorists in Kashmir were at low level than in previous years. Fear reduced the number of Pandit pilgrims for the annual Mela to a trickle. In 2019, around 2,500-3,000 pilgrims were on the yatra to the Tullmulla shrine from Jammu in government-arranged buses. There was no yatra in 2020 and 2021 owing to the pandemic.

Initially, 1,400 pilgrims registered with the Jammu and Kashmir administration's Relief and Rehabilitation Department for Migrants. The department arranged 50 buses to take to Kashmir under security cover. Many of them later cancelled their registration. Officials attributed the decreased number of yatris to the targeted killings and the resultant boycott calls by protesting Kashmiri Pandit employees.

Kheer Bhawani Melas at Five Shrines Across Kashmir

Ragnya Bhagwati in Ganderbal, Manngam in Kulgam, Devsar in Kulgam, Logripora in Anantnag and Tikkar in Kupwara are the shrines where Kashmiri Pandits visit on Jaisht Ashtami. The Shrine at Tullamulla witnessed the most significant number of yatris. This year a low number of yatris were seen on the sites of the shrines.

KPSS Kashmiri Approaches High Court for Relocation of PM package Employees

The Kashmiri Pandit Sangarash Samiti (KPSS), an organization of Kashmiri Pandits, has moved a letter petition before the Jammu and Kashmir and Ladakh High Court, stating that the religious minorities in the Valley are under direct threat from terrorists.

The KPSS is a group of 808 families living in 272 villages that didn't leave the Kashmir Valley in 1990.

He has pleaded that apart from the targeted killings, several threat posters and letters were issued by the militant organization operating in Kashmir Valley. The killings and threats have caused fear and panic among the community members. The Hindu employees have been warned that the religious minorities living in the Valley, specifically Kashmiri Pandits / Hindus will be killed. The petitioner has prayed for direction from the court to investigate all the targeted killings. The petitioner has prayed that an SIT

be constituted and monitored by the High Court.

Yoga Shiksha Shiver at Nagdandi

All India Yoga Shiksha Shivar was held at Sri Ramkrishna Mahasamelan Ashram Nagadandi, Kashmir, under the Aegis of Vivekananda Kendra from the 29th June 2022 for ten days. Fifty-eight participants from Kanyakumari, Maharashtra, Gujrat, Karnataka, Andhra Pradesh, Delhi and Jammu & Kashmir participated in the Yoga training programme.

The program was held under the guidance of the Honourable Hanumantharaoji Vice-President Vivekananda Rock Memorial & Vivekananda Kendra, Kanyakumari (TN). The others who guided the Shivar were Shri Ravi Sharma, Sivar Pramukh, Shri Milind Mhaiskar, Yoga Instructor and Smt. Archana Panwar, Yoga Demonstrator.

The trainees were conveyed that Yoga was not only physical exercise but a way of living. Yoga connects an individual to self, self to family, family to society, society to the nation, and the whole creation. Yoga develops the mind and one's intellect. Celebrating Yoga day is to create a universal brotherhood.

The trainers and trainees had a commendable appreciation for the management of the event, hosted by the workers of Nagdandi Ashram led by Shri Brij Lal Bhat, Chairman.

Indian Army, Education Department organize Yoga event at Anantnag

Indian Army, in collaboration with the Education Department, organized a Yoga event at Nagdandi Ashram at Achabal in the Anantnag district of South Kashmir. Hundreds of students from various schools in the Achabal zone in Anantnag participated in the Yoga event. The Vivekananda Kendra engaged a special trainer to train the Yoga techniques of the participants. Yoga is getting very popular in Kashmir valley among the Kashmiri Youths in different parts of the Valley. These youths are showing a keen interest in learning Yoga.

- Vijay Kashkari

» BCA vs. B. Tech (CS) Vs. B.Sc. Computer Science, a Comparison

I have for you here the core difference between the three computer courses. To compare the core difference between the three courses of BCA, B. Tech (Computer Science) and B.Sc. Computer Science requires an analytical analysis.

BCA concentrates on applications of computers, B.Sc. Computer Science emphasizes concepts, and B. Tech Computer Science is based on intensive programming and software/hardware knowledge.

Computers have become an essential part of work and moderation. Computers play numerous roles, and so does the study of computers.

BCA, B.Sc. Computer Science and B. Tech Computer Science are famous courses of study to obtain diplomas for a job.

As all three courses are computer-based, the aspirant students and their parents get confused in differentiating between them. They are misperceived to identify which is best suited for the job.

Though the three courses have common study topics, there is plenty of modifications between the three. A student can find the differences in their course structure, admission process, and career opportunities.

Bachelor of Computer Applications (BCA)

BCA is a 3-year undergraduate degree course; the focus is on the various computer applications and understanding of computer hardware's technicalities and hardware functioning. Topics of the study include multimedia systems, web-based applications and the basics of computer programming.

Most BCA degree holders opt for a 2-year Masters of Computer Applications (MCA) degree course. MCA is generally assumed

equivalent to B. Tech in IT and CSE. The course structure is the same, but B. Tech provides more scope, and naturally, B. Tech candidates are preferred over MCA. A higher salary is offered to a B. Tech candidate.

Bachelor of Science in Computer Science (B.Sc. Computer Science)

B.Sc. Computer Science is a 3-year undergraduate degree specializing in computer science. The course focuses on fundamental concepts in computer science and technological implementations of computers, providing a solid academic foundation. Topics include programming concepts, disk operating systems, and control structures.

Bachelor of Technology in Computer Science B. Tech (Computer Science)

B. Tech (Computer Science) is a 4-year undergraduate professional course, a degree in engineering specializing in computer science. The study involves knowledge of computer software, hardware, concepts, and applications. Topics include digital circuits & systems, data structures, operating systems, database management, and computer architecture.

The B. Tech (Computer Science) course was one of the first courses in the field of computer science to be offered in India.

To seek admission to BCA is to pass class 12 with any stream of primary education.. Some institutes require a student to have studied mathematics in Classes 11 and 12, but it is not compulsory for every institute. To be eligible for the B.Sc. Computer Science course, a student must have passed the science stream in Class 12, with physics, chemistry, and maths as compulsory subjects. Eligibility for B. Tech is similar to B. Sc. Computer Science.

» Here is a list of top Colleges for the courses in computer science:

❖ BCA

- ✓ Symbiosis Institute of Computer Studies & Research (SICSR) – Pune
- ✓ Department of Computer Science, Christ University – Bangalore
- ✓ Loyola College – Chennai
- ✓ Amity Institute of Information Technology – Noida
- ✓ Xavier's Institute Of Computer Application – Ahmedabad

❖ B.Sc Computer Science

- ✓ Fergusson College – Pune
- ✓ Mount Carmel College – Bangalore
- ✓ Elphinstone College – Mumbai
- ✓ Deen Dayal Upadhyaya College – New Delhi
- ✓ University Of Lucknow – Lucknow

❖ B. Tech Computer Science

- ✓ Indian Institute of Technology – Kharagpur (IIT-Kgp)
- ✓ Birla Institute of Technology and Science (BITS) – Pilani
- ✓ Delhi Technological University (DTU) – Delhi
- ✓ Netaji Subhas Institute of Technology – Delhi
- ✓ Banaras Engineering College – Varanasi

❖ Career

- ✓ BCA Considering the broad applications of computers across industries, career opportunities for a BCA degree holder are available in government jobs, private-sector jobs, or self-employment. The job profile includes a system analyst, programmer, system manager, network designer, game developer, web designer, technical associate, and IT, technical support developer.
- ✓ B. Sc Computer Science

B. Sc Computer Science holder is eligible for various roles across industries. The work areas include software development companies, system

maintenance centres, the banking sector, consultancies, government agencies, electronic equipment manufacturing companies, and more. The various job profiles are DTP operator, IT project manager, program analyst, software engineer, developer and programmer.

✓ B. Tech Computer Science

Graduates of B. Tech Computer Science are in great demand and are often hired straight from campus. The various job profiles to choose from are working as a software engineer, software developer, application developer, programming analyst, network engineer, hardware engineer, test engineer and CAD engineer. You can work with engineering firms, IT/software companies, government PSUs, and sales and marketing firms.

The student should find their aptitude for computer application and concept or theory when deciding on the course to apply for admission. Evaluate your interests and skills to identify which method would suit you. Consider career counselling to help you make the best choice.

UGC Releases Draft Framework for 4-yr Undergraduate Courses

Under the National Education Policy (NEP) 2020, universities and colleges will now offer 4-year undergraduate degrees with multiple exits and entry options. Several universities, including JNU and Delhi University, have already adopted these programs this year.

The University Grants Commission (UGC) has released a draft curriculum framework for the four-year undergraduate programmes (FYUGP) that will be implemented in all higher education institutions from 2022-23.

The UGC had sought suggestions from stakeholders on the draft framework by April 4. The programme is divided into eight semesters, and students will require 160-176 credits for a four-year degree with honours/research.

As per the UGC draft document, FYUGP students will study "common" and

"introductory" courses in natural sciences, humanities, and social sciences during the first three semesters.

At the end of the third semester, students will have to declare a "major". In addition, a student will also choose two minors relating to a disciplinary or interdisciplinary area of study.

Students will be awarded a certificate after completing one year (2 semesters) of study in the chosen fields of study, a diploma after two years (4 semesters) of study, a bachelor's degree after a 3-year (6 semesters) programme of study, a bachelor's degree with honours or research after a 4-year programme.

At the end of the third semester, students will have to declare a "major". In addition, a student will also choose two minors relating to a disciplinary or interdisciplinary area of study.

Admission under PMSSS for UTs of J&K & Ladakh for General Stream Courses

University Grants Commission (UGC) vide notification dated 21.03.2022 has made CUET (Common University Entrance Examination) compulsory for admission in under-graduate programs in all Central Universities from the academic session 2022-23. National Testing Agency (NTA) will conduct the exam in July 2022.

All the students may visit the NTA portal and UGC website for detailed information.

Nine Central Universities Exempted from Common University Entrance Test

The Union Grant Commission has exempted Nine Central Universities from admitting students for under-graduation or post-

graduation level courses based on the Common University Entrance Test (CUET) in 2022-23.

The universities are in the hilly area, Eight in North-Eastern states, and one in Uttarakhand. The reasons cited are the geographical conditions, network connectivity, and poor infrastructure.

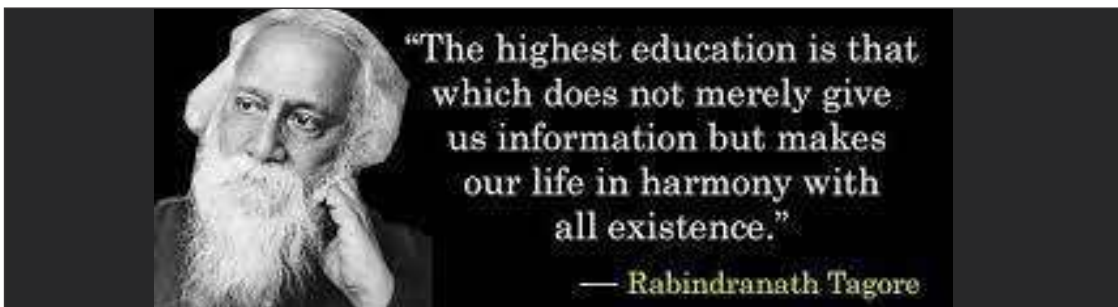
These Nine universities are Sikkim University, Rajiv Gandhi University (Arunachal Pradesh), Manipur University, Assam University, Nagaland University, Tripura University, Mizoram University, North Eastern Hill University (NEHU), and Hemvati Nandan Bahuguna Garhwal University in Uttarakhand.

So, this year, students willing to be admitted into any of these universities will have to follow the separate and individual rules of each university. The colleges under these universities will also follow the respective universities' admission rules.

Ten Top Central Universities of India.

01. Jawahar Lal Nehru University (JNU) Delhi
02. Banaras Hindu University (BHU) Uttar Pradesh
03. Jamia Millia Islamia Delhi
04. University of Hyderabad, Telangana
05. Aligarh Muslim University (AMU) Uttar Pradesh
06. University of Delhi
07. Tezpur University Assam
08. Pondicherry University, Pondicherry
09. North-Eastern University, Meghalaya
10. Visva Bharti University, West Bengal

Feedback: vijaykashkari@gmail.com





AIKS Matrimonial Service



Seeking alliance for my only son. DOB: 19.08.1987 at Srinagar, Time: 7.45 PM, Ht. 176 cms. Education: Btech Computer Science & MBA from Tata Institute of Social Sciences. Working at Bangalore as Director in Razorpay. Highly placed and handsomely paid. Interested may contact at WhatsApp no.8803004092.



Looking for a suitable match for our son born at 12.59 AM on 4th October, 1997 at New Delhi, height 5.11ft. He is MBA from a Govt. University, working in Gurgaon in a multinational company. Family residing at Noida (Ext.). Father working in the Ministry of Finance and mother superannuated from the Ministry of Health & Family Welfare, Govt. of India. Interested may contact on 9540818777 / 9540819777 for Tekni, Kalawali etc. (both numbers are also available on whatsapp).



Looking for a suitable match for our son, born on January 02, 1991 at 06:30 PM at Jammu. Height: 5'11", B.E (C.S.E) Computer Science from VTU University. Presently working as Team Leader inside Sales in (M.N.C) USA Company at Bangalore with handsome package (seven figures). Interested persons may contact on: WhatsApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



Looking for a suitable educated Kashmiri Pandit Karkoon girl of age group 32 to 34 Yrs for a handsome Kashmiri Pandit Karkoon boy of 34 Yrs age • BMS (Mumbai University) serving as Manager eastern region, in a reputed learning solution company Mumbai with an annual salary above 8 lakhs Per Annum Contact nos WhatsApp /phone 7006144793, 9419195317, 9419878796



Looking for a suitable girl for my son. Please find below the details: Date of Birth: 02/09/1991, Place of Birth: Jammu, Time of Birth: 10: 16 am, Qualification: B.Tech(Mechanical), Employment Details: Presently Working in Luminous India(Himachal Pradesh), (Previously working in Uno Minda). Valley address : Handwara and Present address is Durga Nagar, Bantalab Jammu, Height : 5ft 9inch, Contact/WhatsApp number : 9469554886



A Non-Karkun family but no bar within Hindu Kashmiri Community cherishes traditional values but has Modern Outlook, seeking academic & professionally qualified match, for our daughter. Jaipur (Rajasthan)/ 04:28 pm /25-01-1993/ B.Tech (ECE) throughout Distt. / 164cms-5'5")/ Job-MNC Bangalore. kbrazdan53@gmail.com, 9982129955



Looking for a suitable match for our Son born on July 29, 1988, at 4:57 PM. Place of Birth: Srinagar, Height: 5feet 10 inches. He is MBA from Kurukshetra University, working in Delhi and earning 7 figures annual salary. He is a Low amngalik. The family originally belongs to Budgam and presently resides at Butta Nagar, Jammu. Interested may contact at Email: rahulbhatn88@gmail.com & Mobile no: 9650836408, 8803769763.



Suitable alliance sought for our daughter, born 1993, Ht. 155 Cm; BE Electronics & Communications and PGD in liberal arts from the Ashoka University. Presently working for a NOT-FOR-PROFIT organization, specializing in Public Policy Implementation & Behavioral Sciences. Currently based in Rishikesh. Interested may contact with Tekni/Kulawali through Email: maharajk1951@gmail.com / WhatsApp no. 70061 03276.



Seeking alliance for our only daughter Born 5/5/1993 at Faridabad Time: 9.27 pm Ht. 5' 2" MBBS 2018. Working with one year Internship presently at Multispeciality Metro Hospital, Faridabad. Interested may contact on Mobile +91 81918 95075 or at Email: neenac2@gmail.com alongwith Tekni and kulawali.



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 eilisy's pune based soft ware company, at Noida. Interested may contact on 9414125738, 9116656996

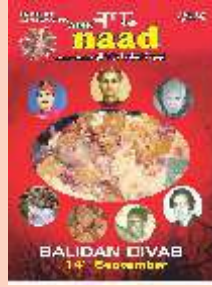


Seeking suitable alliance for my son born on 23.11.1988 at Srinagar. Height 180 cm, pursuing MD (Anesthesia and Critical Care) from a reputed govt college. Residing at Gurgaon. Interested may contact at Email - aditya114@gmail.com, and WhatsApp no - 7827591418.



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Application Form for Patron Member
All India Kashmiri Samaj (REGD.)

244, Sector 3, R.K. Puram, New Delhi - 110022,
Telephone : 011-26107431
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

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

Dear Sir,

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

Name (In full) :

Date of Birth : **Father's/Husband's Name :**

Address :

.....

..... **Pin :**

Tel : (Res.) : **Office :**

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

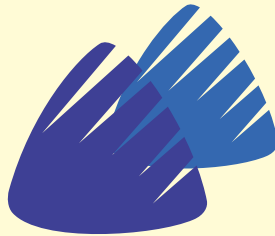
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

Cheque No. : **Drawn on (Bank) :**

Amount : **Date :**

AIKS Receipt No. :

With best compliments from



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Dr. Romesh Raina, President AIKS being felicitated at Bagwan Gopinath Ashram Bangalore on July 11, 2022



Dr. Manorama Bakshi, Vice President, AIKS addresses the demonstration of PM Package Employees at Jantar Mantar on 10th July 2022.



Dr. Manorama Bakshi, Vice President, AIKS, addressed the gathering of Brahman Samaj Haryana at Jantar Mantar.



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