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# AIKS ॐ naad

A Monthly Publication of all india kashmiri samaj



**HAPPY**  
**INDEPENDENCE**  
**DAY**



75   
**Azadi Ka**  
**Amrit Mahotsav**



# AIKS KATHBATH



*AIKS KATHBATH with Sh. Ashok Wattal, President Kashmir Sabha Ambala, held on July 17, 2022*



*AIKS KATHBATH with Sh. Ravi Mawa, President Kashmir Sabha Baroda, held on July 31, 2022*



*AIKS KATHBATH with Sh. S P Vaid, Former DG of Police (J&K) & Mr. Sheikh Qayoom, Sr. Journalist IANS in Kashmir held on August 07, 2022*

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## THIS MONTH'S COVER

# 75<sup>th</sup> Independence Day

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A well known Community writer, journalist and author, Rahul Pandita's post appeared in one of the social media groups today, the 8<sup>th</sup> August, which triggered me to make my response to it as the editorial of this issue of NAAD. I am sure, many of the esteemed readers must also have read this post from the author. Most would, perhaps agree with my assessment that much of it is, what is popularly known as **armchair discourse**. I have no doubt that Rahul Pandita has been at ground and felt the pulse of the environment in Kashmir. What is missing in his discourse are the complexities encompassing the social milieu of the valley. He, rightly mentions about the parallel voices that are active in the valley which are moderate and progressive despite threats to their lives. These voices he is talking about are few and far between. This should not be construed as mass opinion. The grassroots still carry anti-India sentiment. It, indeed, is a long and complex battle, but it needs a strategic approach. The UT government has to start cultivating and supporting this parallel voice as a local political movement by bringing them to CenterStage and making them the genuine faces that want to bring peace and prosperity in the valley. Give them background support, cultivate them into influencers and politicians. Facilitate infrastructural support to them by which they can slowly bring the influence of the new Kashmir upon the youth that can think and talk prosperity. As a layer above it, the UT government has to create opportunities that will attract the youth to get meaningfully engaged in career development and creating **Naya Kashmir**. Ignore the noise of the

poisonous existing political forces of NC, PDP, Communists and some other fringe non-entities. When the parallel initiative has meaningful and genuine engagements, these evil and spent forces will get alienated and the youth will get attracted to the new thought process.

The Kashmiri Pandit issue, on the other hand, is further more complex. I think, the UT government has also, in parallel, to help create a political set-up within the KP community that can become the political face and voice of the community in UT issues and discussions and their voice is heard. Here, the UT administration has done nothing so far that can instil confidence in the minds of the beleaguered Community. It is also well known that the Community itself is rudderless today with hundreds of groups doing whatever they think is right at the cellular levels. There is no united single leadership face that could be called politically representing the community which can engage in political discourse in the UT. This is where the KP community has to shake off the old, worn-out thought of individualism. Instead, they have to transform into a true commune that has a political set-up of its own. Like the Muslim community in the valley developing the parallel voice, it is just opportune to develop a political leadership for the KPs and the rest of us start behaving like followers and genuine and constructive critics. When such a set-up is established, the power corridors will start listening to you. Otherwise, we will keep being ignored and we will only keep chest-beating on social media.

This is a wakeup call for all of us!!!

युक्तकामत *Namaskar*

Namaskar!



## From the President's Desk



### And the minority question remains

The wheel of time is never stationery, it moves on and on leaving its footprints on everything that comes its way, especially on the journey of Kashmir in all its dimensions. As a consequence, Kashmir today is a transformed polity bearing little resemblance to its pre-nineties persona when the entire society was bereft of hard edges of religion and politics that it developed later. It has had an impact on Kashmiri society with deep distrust having taken roots in the hearts and minds of the people. This has resulted in the heightened manifestation of political movement where religious and political thought is one of the most contested and explosive subjects.

Minorities in Kashmir have come to realize that the nature of politics has changed since pre-ninety times particularly after KPs faced sudden and unprovoked exodus from their homes in the valley. It provides an insight of how much the contemporary society has travelled into silent mode about the complex challenges to the minority existence. This, over the years, has become intrinsic to the political culture of the place. For the minorities, of the State this question is looming large on their consciousness. Far from

being addressed, it continues to be swept under the carpet only to be neglected. Whether it is their importance in the electoral politics or political irrelevance, it continues to be an area of contention even today.

It raises hard questions about the political rights of minorities. Specific to their rights is the denial of their political claims and accommodation. Options for addressing their concerns means greater civic and political inclusion which seems to have been buckled under the force of the circumstances as a consequence of separatism and fundamentalism. It has generated a dynamic of its own which refuses to stem its flow. It is the harbinger of new public thinking contributory to the evolution of a significant political message which is to keep the minority communities in the time warp with all its brutal consequences. A clear fallout is their existential threat.

Wary of the anxieties of minorities, a modest attempt was made by the National Commission for minorities (NCM) in recommending a Minority status for Hindu minorities of J&K state. In identical letters (CD/4/98/NCM and CH/4/98/NCM) dated 12th January 1999 addressed to Ministry of Home Affairs Govt. of India and the J&K Govt., Prof Tahir Mahmood, then chairman of the NCM had said, "this commission being a national body overseeing the protection of the minorities, is under an obligation to help all the minorities, both at the national and state levels. Our Hindu brethren are a minority in the state of Jammu and Kashmir and in five other states. We owe them the sacred responsibility of doing all that is necessary to protect their lives, human rights and civil liberties".

This letter called upon the Govt. of Jammu and Kashmir to accept and implement them through appropriate legislative and executive measures.

It was the first significant response to the horrors of history heaped on the displaced

minority community from a statutory body. The Ministry of Minority Affairs picked up the issue from where it was left by NCM. As a first step, it held an interactive session with Kashmiri migrants residing in Delhi NCR at India International Centre on 15<sup>th</sup> April 2006. The idea was to have a dialogue with Kashmiri Pandits on the problems confronting them. The author of this piece was one of the key speakers on the occasion. The session was chaired by A. R. Antulay, the then Minister for Minority Affairs who inter alia said: "perhaps grant of minority status to Kashmiri Pandits would go a long way in solving their day-to-day problems". As a follow up, Antulay actively pursued the matter with the Prime Minister of India who, acknowledged his communication of 13th May 2006 " regarding granting Minority status to Hindus in Jammu & Kashmir" on 17th May 2006. A somewhat similar response from Smt. Sonia Gandhi to his letter of 13th May 2006 said "she had taken note of your views and suggestions in this regard."

Relevant to the subject, it would be pertinent to draw the attention of readers to the Hon'ble Supreme Court's decision in CA NO 4730 of 1999 Bal Patil & Anr vs UOI & Ors announced on 8-8-2005, in the case of TMA Pai Foundation 2002(8) scc481. This case pertained to the declaration of Jain community as a minority community under section 2(c) of NCM ACT OF 1992. It was also about the question of minorities and their rights.

In this case, among other questions the Bench was faced with the questions "what is the meaning and content of the expression of minority in Article 30 of the Constitution of India? While dealing with the question, the majority in the Bench observed" Linguistic and Religious minorities are covered by the expression 'minority' under Article 30 of the Constitution. Since re-organisation of the states in India has been on linguistic lines, therefore, for the purpose of determining the minority the unit will be the State and not the whole of India. Thus, religious and linguistic minorities who have been put on par in Article 30 have to be considered State wise"(Emphasis added).

The court further examined the concept of minorities under the Constitution of India. It felt "the expression 'minority' has been used in

Articles 29 and 30 of the Constitution but it has nowhere been defined. The Preamble of the constitution proclaims to guarantee every citizen the liberty of thought, expression, belief, faith and worship. Group of Articles 25 to 30 guarantee protection of religious, cultural, and educational rights to both majority and minority communities. It appears that keeping in view the constitutional guarantees for protection of cultural, educational and religious rights of all citizens, it was not felt necessary to define 'minority', as understood from constitutional scheme, signifies an identifiable group of people or community who were seen as deserving protection from likely deprivation of their religious, cultural and educational rights by other communities who happen to be in majority and likely to gain power in a democratic form of Government based on election". " The definition of 'minority' given under the Act in section 2(c) is in fact not a definition as such but only provision enabling the Central Government to identify a community as a 'minority' which in the considered opinion of the Central Government deserves to be notified for the purpose of protecting and monitoring its progress and development through the commission."

In view of the above, there is an imperative need to create an environment of understanding about the minority concerns, something which our society badly needs. This is rooted in the reluctance to address the displaced minority question consistent with the minority management of the rest of the country. Implicit in this argument is the blood-soaked story of a section of the society who are struggling to remain relevant to Kashmir and its politics and as such seek all the legitimate democratic and secular means for the redressal of their grievances. There is a fundamental need for re-assessment and Article 29 & 30 of Indian constitution, if read together, could provide a lead. This provides an ideal framework for minorities sufficient to build momentum on the issue. The whole idea is political protection to minorities through constitutional means.





- Puran Patwari



## General Secretary's Column

The month of July-August saw a plethora of activities, especially with respect to our Affiliate connect programmes, which is high on the agenda of our President Dr Ramesh Raina. The month also saw AIKS's bi monthly Kath-Bath programme of yet another two Affiliates and a special Kath-Bath Webinar on completion of three years of abrogation of controversial Article- 370 and 35A. It was also the month to keep a date with our Civil Writ Petition pending in J&K High Court.

### Policy Consultative Group Meeting:

Carrying with its tradition of weekly meetings on Saturdays, AIKS held its weekly meetings of Policy Consultative Group at its HQ-244, Sector-3, RK Puram, New Delhi this month too. All the meetings were presided over by the President Dr Ramesh Raina and attended by almost all its core members including Padamshri Prof Sudhir Sopory and special invitee Padamshri Prof Rameshwar Bamzai. Apart from discussing routine office and community matters, PCG also took a call on continued stalemate between the state administration and protesting PM Package employees. Keeping in view the depleting patience of our children and no breakthrough of the deadlock, it was decided that AIKS should seek an appointment with the LG and seek to break the stalemate.

### Jammu Connect Programme:

Keeping in view the fact that our Jammu connect has been overdue since the new body

of the AIKS took over last year, it was decided at the PCG that without delaying it further AIKS team should visit Jammu in the second week of September and hold an Executive Meeting there and establish a reconnect with all affiliates and organizations and reach out to myriad big and small social activist groups carrying out great humanitarian work at ground level and among our people at Jagti and Muthi and other colonies. Jammu being our both Karam and Ran Bhumi following the ignominious ouster of the whole community from their 5000-year-old ancestral abodes when Islamic jihad engulfed the valley, it is of utmost importance to have a solid organizational level network and contacts there, the Core group averred. Need was also felt for having a meeting with cultural Tzars of the community at Jammu, as Jammu has emerged as a strong cultural capital of the displaced community.

### Kath-Bath:

AIKS held its sway over the community viewers while adding two more editions of Kath-Bath to its flagship Affiliate Connect programme, through virtual mode this month too. Anchored by two of our very talented, knowledgeable and articulate core group members—Dr Manorama Bakshi and Vinod K.Pandita, this month's guests were dynamic Shri Ashok K Wattal, President Kashir Sabha Ambala ( July, 17, 2022) , and ever suave Shri Ravi Mawa,

President Kashmir Sabha, Baroda ( July 31, 2022).

### **Webinar to mark Third Anniversary of Abrogation of Article 370, 35A:**

On August 5<sup>th</sup>, the occasion of completion of three years of Abrogation of controversial Article-370 and 35-A, the Kath-Bath team held a Webinar to commemorate the historical event. The guest speakers, chosen very carefully, were former DG of Police ( J&K) S.P Vaid and senior journalist, IANS in Kashmir, Sheikh Qayoom, besides AIKS President Dr Ramesh Raina, who held forth on the topic—What has Changed in Kashmir post Abrogation of Article 35A. President Dr Raina set the ball rolling on the subject through his erudite presentation, which was further added on and reinforced by equally qualified guests. It was streamed live on social media platform Facebook. Needless to say, that the topic so close to the hearts of Kashmir watchers and the community, has registered very good number of viewership, a great number from the valley too.

### **AIKS NEST:**

In view of the ever-growing areas of activities of the apex body and demands of Naad as a result of its expanding subscription base, the PCG was appraised by the President about the dire need for a permanent office space for AIKS in Delhi or around Delhi NCR region. The PCG gave a thumbs up to the suggestion and gave a concurrence for the formulation of a committee to look for the space, a piece of real estate preferably owned by the AIKS.

### **AIKS Team Visits Shuhul-Taaph:**

AIKS team led by our dynamic President Dr Ramesh Raina visited KECSS premises at Pamposh Enclave to be part of its iconic annual cultural event Shuhul-Taaph (Chapter-1) held on July 30, 2022. KECSS's flagship programme Shuhul-

Taaph, a huge draw with the community, was held after a gap of three years due to Covid pandemic. It was mesmerizing and heart-warming to see the kids and children along with their parents and community members again assembled and watching children perform various cultural acts on stage.

### **Civil Writ Petition:**

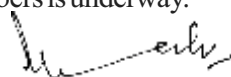
The civil writ petition came up for hearing in J&K High Court in July. The honourable court had asked the petitioners (AIKS) to furnish some additional details about our Temples and Shrines, which was supplemented by our side through Advocate Shri Kashmiri Lal and other battery of senior lawyers and Advocates like Shri P.N.Raina and Shri P.N.Goja. Honourable Court was satisfied with the inputs and has granted date for next hearing. The case is being effectively followed by AIKS Jammu team led by Shri A.K Raina and Shri Aryan Ramesh.

### **Shakti Nagar Project:**

In view of the hurdles and obstructions posed by our partner organization with respect to formulation of a Joint Management Committee ( JMC) envisaged in the MoU and the resultant spate of registered agreement between the two organizations Koshur Samchar and AIKS for the construction of a building on twin plots of land owned by the community, AIKS has decided to once again impress upon Koshur Samchar to relent their rigid attitude and go ahead with the task of creating a land mark community asset in the shape of a girl's hostel on the twin plots at Shakti Nagar.

### **Global Conclave:**

In collaboration with our overseas affiliate organizations-- KOA and IEKF UK, AIKS is holding a global conclave in London in the month of October. All formalities to for the trip with respect to the updating of passports and visa of the delegation members is underway.







-Vijay Kashkari



## AN Kaul 'Sahib' – A Real Legend

**A**rjan Nath Kaul 'Sahib', known as AN Kaul 'Sahib', was quiet and unassuming. He had no wish to seek attention or admiration. In everyday terminology, he was a down-to-earth person. On his demise, Late Dr K L Chowdhury paid his tributes by putting down the incident of their first meeting in an article titled 'Pandit A N Kaul 'Sahib' – A Few Reminiscences'. He writes, "... a bespectacled person approached me and started asking for information about the event. I directed him to a volunteer but I sensed his disappointment, even hurt. He had not introduced himself nor did I ask his identity. During the lunch break, we happened to cross our paths. I felt he looked glum. I asked one of the volunteers to find out about him. He returned to tell me that the gentleman was Pt. AN Kaul 'Sahib'. I had not heard the name before. But it turned out he was a well-known figure, a special invitee."

A N Kaul 'Sahib' was born and raised in the Habba Kadal area of Srinagar (Kashmir). He grew up in his education to graduate from Kashmir through Amar Singh College Srinagar, schooling at National High School Srinagar and S P Higher Secondary School Srinagar, and a master's in Political science at the University of Punjab. The absence of jobs in the state of Jammu & Kashmir for post-graduate Hindus and incompatible conditions in Kashmir brought him to the capital city of India. Through his passion, dedication, sincerity, and hard work, he rose to the position of Director at Lok Sabha (Director of the Parliament Library, Research & Information Division).

He always remained connected with his community. Besides his official work, he



remained actively participating in the social and literary works of the community. He cared for humanity and thus worked as Director of Rotary Awards for Service to Humanity (India).

In the fifties, Kashmiri Pandits were in fewer numbers in Delhi, but all showed togetherness by helping each other in dire times. In 1951, one of the community members fell acutely ill. The family needed immediate help. The patient collapsed. This unfortunate occurrence jolted the community and perceived an organisation named Kashmiri Sahayak Samiti in late 1951. In 1953 Kashmiri Sahayak Samiti was registered. By the sixties, the Samiti got the land for constructing a Bhawan. A N Kaul Sahib was associated with the Samiti with

other KP stalwarts of that time, from laying down of foundation stone of the Samiti to the four-page Samiti Samachar (community Newsletter). He was among the ones to launch Samiti Samachar to present-day magazine Koshur Samachar. Kaul Sahib stayed behind the development of Koshur Samachar for over a decade as its Editor-in-Chief. He made it as one of the best community journals.

For six years, he remained Editor-in-Chief of 'NAAD'. He endeared NAAD, a journal of hundred per cent correctness. The editorials and articles regarding any subject contained sound, practical advice. I always waited for the next edition of NAAD to read his editorial. He would update the writings with the time. The articles clearly showed each side of the issue and answered as many questions as the readers would know. His editorial in NAAD would build an opinion. The articles he wrote, were balanced in their analysis of evidence and events. They were reconciliatory between contrary viewpoints or standpoints. His editorial in 'NAAD' served as opinion building on different issues. He wrote freely without any constraint of the interest of multiple community organisations.

In one of his articles, Our Youth on the Forefront, he acknowledges that our community cannot progress unless its elders yield adequate space to the youth. He wanted elders in the community to readily and with justifiable pride – acknowledge that our youth possessed unbounded energy, intelligence, imagination, and talent. He believed the youth was well equipped to lead campaigns in our relentless fight against discrimination, suppression, and injustice. He wanted the youth to play a significant role in finding solutions to the community's frustrations and knotty problems.

Studies have shown that coherent and intellectual development is comparatively faster and more fluent in their mother tongue. The educational success in their mother tongue is higher than someone taught in a language other than their mother tongue. The displaced community is disconnecting with their mother tongue Kashmiri. AN Kaul

'Sahib' was an ardent supporter of the Kashmiri language to remain connected with the roots. He always argued and asserted to speak in our mother tongue – Kashmiri. He was extra special to celebrate International Mother Tongue Day. His efforts to project the use of Devnagri as an alternative language script will bear fruit one day. To promote the language, he set up Smt. Lalita Kaul Sahib annual awards for best speakers for youngsters in Kashmiri. JKVM gave the award the day JKVM organised the Maha Shivratri function in Delhi.

He was a person whom you would love to listen to for hours. Whenever in Delhi, I would visit the AIKS office to meet him. In one meeting, he let out one of the happenings of his life, as a bachelor, to get married. It occurred in September 1950. Flood water submerged Kashmir on his wedding day. Four days of non-stop rains had thrown everyday life out of order. The Vitasta (Jhelum) was under furry. Water entered houses on both sides of river banks. Everything was head over heels. It was around 21 September 1950 when Shri AN Kaul Sahib was married. He revealed when his Barat (wedding procession) was about to leave for the bride's place in downtown Srinagar, the private car hired to drive him to the venue was not allowed to cross the bridge, leaving him stranded. Many of the guests didn't join the wedding. As the marriage ceremony was on, someone brought a horse-driven Tonga, and he could be married. He was twenty at the time of marriage. As told, many weddings had to be cancelled or postponed on the day as grooms could not reach the bride's place.

Prem Nath Bhat Memorial Amateur Journalists Award was instituted in 1990, jointly by Jammu Panorama and Prem Nath Bhat Memorial Trust, to revitalise the memory of Martyr Prem Nath Bhat. In 2012 he was awarded Pt. Prem Nath Bhat Memorial Amateur Journalists Award for his bold writing. Pt. Prem Nath Bhat was a non-professional journalist while professionally being an advocate.

His recollection and antidotes would inspire those who believe in honesty and hard work. He was a great symbol of oneness.



-Alka Lahori



# PANDIT A N KAUL 'SAHIB'

## A Remembrance

When the post-exodus history of Kashmiri Pandits will be written, some personalities with their enormous contribution to its making outside Kashmir will inevitably become part of that grand narration or written granthawali. Late Shri Arjan Nath Kaul Sahib is one such luminary among the galaxy of stars in our firmament whose name will figure in golden letters-- like the masters of the wind they helmed the boat through the storm, and like the Light House, illuminated the path through the darkness. The way Lord Shiva collected and calmed the ferocity and rage of Holy Ganga into his locks for Her downward release towards nurturing the greatest civilization upon earth, so did these of our community stalwarts stand there with open arms to embrace the battered community members who descended on capital city following their ignominious ejection from their 5000-year-old ancestral moorings by Islamic zealots. They were there to soothe the bruised nerves and apply balm to wounded souls and help the harried and devastated community pick up threads of life and brace for a long struggle ahead.

As we observed the 4<sup>th</sup> death anniversary of Pt A N Kaul Sahib on 19<sup>th</sup> July, it is time to go down the memory lane and recall his contribution to the community in distress. Pt A N Kaul Sahib was a man of many parts—a

bureaucrat, a Rotarian, a journalist, a philanthropist, but above all a great human being who was in absolute love with his community. He was not in the mould of a typical 'leader' of the community adept at raising heckles at the drop of the hat or professing a long line of followers. He could be put in the category of 'Thought leader'-- a well-wisher, guide, philosopher-- a conscience keeper at the most vulnerable moment of history when there was every possibility of the 'movement' going awry in the face of divergent pulls and pressures.



As a non-resident or non-displaced Kashmiri Pandit, Shri Kaul had left the valley in the late 40s immediately after doing his graduation from iconic S P College and, like many of peer group, headed for the capital in search of greener pastures. Very soon they found a benefactor in Pt M N Kaul (ICS) and Pt Shyam Lal Shakhdar, the formidable duo who ruled the scene of Parliament administration at bureaucratic level – 'Our patience and perseverance paid off when I got an opening in Parliament Library.' Pt Kaul Sahab's rise to the top hierarchal position as Director through ranks had been by dint of sheer diligence and hard work.

As person, Shri AN Kaul had a very pleasing personality with immaculate sense of discipline and clean habits. He exhibited great

sense of dressing and attitude of chivalry and mannerism. An ardent devotee of Shiva and Shakti, he always sported a small tilak on his forehead and would be dressed in spotless three-piece suit in winter and cooler fabric safari suits in summer. During winter when it would become somewhat colder in Delhi, Kaul Sahab would don his trade mark 'Karakulli cap', which he unfortunately lost during one of his black out episodes caused by fluctuating sugar levels, which necessitated his immediate hospital admission and in 'the ensuing melee the favourite cap went missing'—he would rue remorsefully.

Almost all his generation of KPs will trace their involuntary plunge into social service to an incident involving the accident of a young fellow KP and massive hunt for a blood donor in the community—“There we felt the need for a community organization to keep socially connected to meet such exigencies”—Thus Kashmiri Sahayak Sabha was born which led to the creation of monolithic institution like Kashmiri Samiti Delhi in the heart of the capital city, nerve centre of socio-cultural activity among KPs in Delhi. Besides hosting national and state dignitaries in the Bhawan, they had a yearly calendar of religious and cultural activities like havans, cultural festivals—“We had a roaster drawn for volunteers and Sundays were devoted to collecting funds from KPs, door to door.” And the KPs of Kaul Sahab's generation draw great satisfaction from the fact that even out of meagre salaries and almost hand to mouth existence, community members never shirked from parting with a small monthly sum for the construction of Bhawan. Though towards the end of his life he was very disillusioned and disappointed with the quality of talent who had gained control of the institution attributing it to the 'Perils of democracy'—he would say with a deep sigh.

As mentioned earlier, Kaul Sahab was not temperamentally suited for the role of a leader because he was a no-nonsense person. He was not given to flattery and abhorred the company of bad influencers. Yet his contribution to the community, especially in post exodus phase, has been vast and enormous. Though not a professional journalist or a writer, he had a penchant for narration and flair for writing. So,

he took the charge of prestigious tri-lingual community magazine—Koshur Samachar as Editor-in-Chief. He helmed the position for a long time and penned many thought-provoking articles and editorials, sometimes castigating the government and sometimes eulogizing.

After quitting Koshur Samachar, he edited yet another prestigious community magazine in English—Naad, published by All India Kashmiri Samaj, the apex organization of Kashmiri Pandits across India and abroad. It is under his stewardship that Naad expanded its growth and widened its reach among KP community across the globe. At the desk in Naad and age of 84-85, he never grumbled or begrudged the work load, on the contrary exuded the excitement of a youth and wisdom panache of a master craftsman of the art of writing. Pertinent to mention here, it would cost him enormous amount from his own pocket to travel to and fro from his residence in UP Ghaziabad to Sarojini Nagar in south Delhi; Just to keep date with Naad and its readers he purchased a car and hired a driver.

As a social scientist, Shri A.N.Kaul Sahib believed in women emancipation and their empowerment. It would bring him lot of glee and pleasure when women athletes like Mary Kom won gold in Olympics and he penned an adorable editorial for her. As a father he was very proud of professional achievements his daughters had charted in their respective departments— Smt Swaranlata Kaul rose to the rank of Director in Public Health for Women and Smt Meena Malla rose to the level of Director in Parliament Library.

As a language enthusiast he played a passionate patron for promotion and popularization of Kashmiri as mother tongue among community generation next. As an incentive for attracting more and more contenders/ speakers he instituted a cash award of Rs 10,000 in the name of his wife and named it—Lalita Kaul Sahib award-- for 'best Kashmiri speaking child'. The ritualistic award, very popular among kids, is still given to the deserving candidate at JKVM organized annual Saamohik Shivratri event and attracts lots of aspiring candidates at the contest.

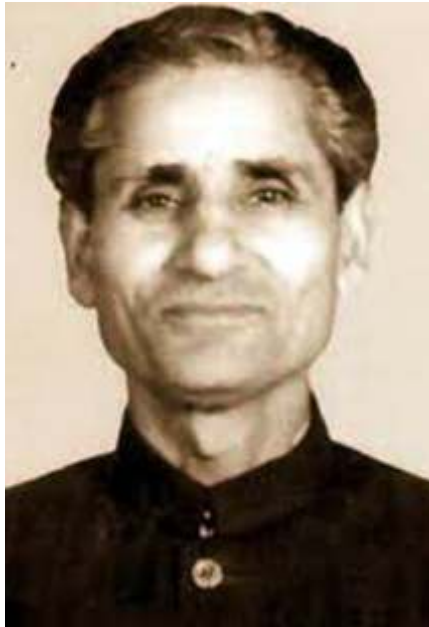
Indeed, great soul, Pt A N Kaul Sahib was. A well-wisher in the true sense of the word. Naman to this incredible Kashmiri Pandit.





# Sarvanand Koul Premi – Martyr to a belief **My First and Lasting Impression of the Great Man**

In mid-sixties of the 20<sup>th</sup> Century, I was pursuing graduation studies in S P College Srinagar. Coming from a far-off place called Shopian and having been brought up in a rural atmosphere, it seemed natural that whenever my father - Pandit Saroop Nath, be in the city he would, invariably, send for me or, time permitting, himself visit the college. Father did so to enquire about my welfare or, may be, to assure himself that his rustic son, who was new to the place, had not fallen to the charm of “other side” of the city.



because it lay opposite to my college in a lane taking off from the Residency Road, near India Coffee House, abutting the “Bund”. The iconic Ahdoos Hotel was in close neighborhood.

Those days Khadmat was being edited by Pandit Nand Lal Wattal, a veteran journalist and an authentic freedom fighter whom I had met with earlier, in company of my father. Before Independence my father himself had spent precious period of his life fighting the autocratic rule which made him suffer incarceration of many

***Terrorists may have snatched his mortal remains but Master Premi Ji's humanism, in the genre of Abdul Ahad Azad and Gulam Mohammad Mehjoor, will remain immortal to sustain hope in human values.***

True to the pattern, one day in early summer of 1964, my father, who had come down, sent a word that I should see him after my class work was over. The suggested meeting place was the office of “Roznama Khadmat”, the then an official newspaper of the ruling National Conference party. The place was convenient

years. He was one among the few Kashmiri Pandits who had joined National Conference, soon after it metamorphosed from its earlier incarnation of Muslim Conference, in 1939. Sheikh Abdulla was instrumental in the changeover as Jawaharlal Nehru had advised him to carry along all sections of the J&K, so

that a meaningful campaign could be launched to usher in a democratic rule in the state.

Entering the office, I bowed to Shri Wattal, who was in the chair and those seated around the table – father included. I was signaled to take a seat in a corner which I did. They were in a serious discussion which, at times, had an animated tone and, at times, it assumed a somber note. Sometimes they fell silent. Nonetheless, their silence was too eloquent to miss the underlying worry and concern for the future.

The seriousness of the discussion was palpable and quite understandable. Pt Jawaharlal Nehru had just passed away. The State, in general, and Kashmir in particular, had in the winter months, undergone a political and religious upheaval of a larger proportion. People in the Valley had come out on the roads in what looked to be a near revolt against India. Reason for the uprising was a despicable act. A Sacred Relic was found missing from the revered place in Hazratbal Shrine. The diabolical act caused widespread anger among the followers which in no time assumed an anti-India colour. Knowledgeable persons hold that, had it not been the political sagacity of Maulana Massoudi, who led the people in Kashmir in those tumultuous times, and the political-cum-administrative deftness employed by Shri Lal Bhadur Shastri - deputed by Nehru to bring situation back from the brink - game would have been over for India then, in January 1964. The political fallout locally, however, couldn't be avoided which, effectively, spelt the end of Bakshi Gulam Mohammad's political career and rise of G M Sadiq to the throne. Nehru, too, suffered a shock which, apparently, brought his end nearer.

When the meeting ended and the people moved out of the office, my father signaled me to follow him close by. After enquiring about my welfare and progress in studies, my father relieved me. The significance of what followed thereafter recalls the whole scene to my mind, rather vividly. No sooner had I

moved towards my destination than father summoned me back and told me to pay respects to a gentleman standing alongside him. Together, both had moved out of the Khadmat office. I did as ordered. Whereupon my father gave a detailed introduction of the person, his achievements in the field of art and literature and the role he had played in spread of education in the far-flung areas of Kokernag. My father respectfully called him Master Premi Ji (suffixed was his pen name) and recounted his association with Masterji when both were incarcerated in quit Kashmir movement. And the illustrious person for whom I was summoned back to pay respects happened to be Pt Sarvanand Koul Premi of Soaf-Shali, Kokernag. Then I came to know that, driven by his journalistic propensity, Premi Ji was a regular visitor to the Khadmat office.

Frankly speaking, even such an imposing CV of a man wouldn't impress, much, a young man like me (as I was then) who had just come out of adolescence. At that stage of the life, for young and college going students, generally, Cine stars and film songs - not the seriously written poetry and serious looking poets - are the objects of attraction and interest. Nonetheless, there was something in persona of the man that I felt compelled to have a second look of him. Masterji looked a typical Kashmiri Pandit, had sharp facial features and a slim physique where on his well-tailored Bandgalla jacket and trousers fitted appropriately. His well-tended luxurious crop of hair was properly combed and, in the mold of so many male matinee idols of the time, had a straight parting line. If I recall correctly, Masterji had a Tilak dotting his forehead. All in all, his physical turn out exhibited a youngish and an immaculate demeanor, normally not a hall mark of the carefree and unassuming rural life and the raw surroundings Premi Ji had come from. That was my first acquaintance with the person; and thus got the sketch of Premi ji ingrained in my mind!

Later on, at number of times, I did have fleeting glimpses of Premi Ji on the dais either in Tagore hall or in Auditorium of Women's

College Amira Kadal, Srinagar; where he would demonstrate his literary acumen in company of greats like Dina Nath Nadim, Prof Hajni, Rehman Rahi, Amin Kamil and dozens of other literary giants. In Women's College Auditorium I found Premi ji seated among host of political bigwigs of the period; namely, Syed Mir Qasim, Pir Gyasudin, Noor Mohammed, M L Misri, O N Trisal, Abdul Sattar Ranjoor, A G Namtahli and many others.

My serious and fairly profitable interaction with the great man took place in Village Hangulgund, in the house of late Pt Radhakrishnan Hangloo – an illustrious father of an equally illustrious son – Prof Rattan Lal Hangloo. It was a pleasant autumn day in October 1984, when my younger brother Vir Ji tied marital knot with dear Teja ji – daughter of Pt Radhakrishnan. Pt Sarvanand Koul Ji was there to receive the Baraat. It so happened that Mirza Gulam Qadir Beg (elder brother of Mirza Afzal Beg) was also present there. The three political activists (my father included), known to one another very well, had a very absorbing discussion among themselves, of which politics constituted a major part. The discussion provided me with a good measure to assess the brilliance, clarity of thought, firmness of belief in Kashmir's pluralism and emancipated articulation-cum interpretation of religious scriptures – across religions Premi ji was endowed with.

Shaheed Sarvanand Koul Premi was, undoubtedly, a multifaceted personality. As alluded to hereinbefore, he combined in himself a poet, author, thinker, scholar, an authentic translator and a socio-political activist of high repute. Journalism was another feather added to his cap. Range of his scholarship and command on vocabulary, of so many languages, were so wide and intense as to bring home, both, letter and spirit of Tagore's Gitanjali to the readers of Kashmiri language. Premi Ji's biography of Saint Mirza Kak is a cherished possession of the devotees.

Limitations impede me to assess the literary greatness of Premi Ji. The domain experts have done it elaborately. The exercise, nevertheless, is ongoing one. With the passage

of time new and hitherto unexplored facets of Martyr's literary and political works keep on coming to the fore. It is said that indigenous communities across globe have always attached profound cultural, political and spiritual significances to the great works of poets, painters and art practitioners. Poetry has been representing voice of the people, their trials, tribulations and aspirations in the language entwined with ideas, emotions touching the very core of readers hearts and minds. It is not an overstatement to say that in our times, so far as Kashmir is concerned, one of the intense, passionate and exciting voices belonged to Pt Sarvanand Koul Premi. It is a tragedy, beyond words, that such a voice got silenced by a demented assassin.

Going through Premi Ji's life story, his activism, both educational and political, aimed at ameliorating the lot of down trodden, yearning for a democratic form of governance and literary outputs of varied nature, one could safely say that, as a true intellectual, he was endowed with a quality to hold multiple ideas in the mind at the same time and still retain ability and courage to concentrate on one of them - that of the syncretism which in our context is euphemistically known as Kashmiriat. It is the firmness of that belief which explains Koul Sahib's insistence to stay put when terrorists had ordered his whole community to move out of the Valley. On the other hand, some may say that it was too much of a generous attribute he, fatally, granted to his neighbours of other faith. And that may afford a reason for them to raise a question that Sarvanand Koul Premi's intelligence proved inadequate when confronted with the hard realities of the time. Could, therefore, they say that more than assassins' bullet, Premi Ji fell prey to his own error of judgment? My answer to it is emphatic NO.

Well, history is replete with the instances where great men of learning fell prey to the demented, despite having foreknowledge of what they ultimately came to. Hundreds of men and women who had made a mark in their lives, across the globe

and faiths, have been crucified at the Cross. Generally, the hangmen happened to belong to the tribe which had benefitted the most of the hard toil put in by those whom they put to the Cross. In the martyrdom of Premi Ji and his younger son the culprits have committed a threefold murder. Trust has been the third causality. Trust, created by Premi Ji, of which his neighbours, of different faith, were the measure beneficiaries. A Trustee seldom causes a breach in the trust. In the martyrdom of Pt Sarvanand Koul and his younger son Verinder onus is heavy on the beneficiaries to account for the betrayal. They are as much culpable, albeit passively, as those who committed the dastardly act, actually.

Terrorists may have snatched his mortal

remains but Master Premi Ji's humanism, in the genre of Abdual Ahad Azad and Gulam Mohammad Mehjoor, will remain immortal to sustain hope in human values. No wonder, it was Mehjoor who gave us Premi out of Pt Sarvanand Koul.

For Pt Sarvanand Koul Premi, the poet has very apt words;

*Hazaroon Saal Nargis*

*Apni Be noory Pae Rotee Hai,*

*Badie Mushkil say Hotey Hain*

*Chaman Mein Deedawar Paida*

Respected Premi Ji, Shat Shat Naman!

*(Authors is a former Principal District & Sessions Judge. He is a columnist and author of the book – New Lexicon Of the Kashmiris. He can be mailed at bushanlalsaraf@gmail.com.)*

# Calendar of Month

Sankat Nivaran Chaturthi	15 <sup>th</sup> August 2022
Chandan Shashti	16 <sup>th</sup> August 2022
Sankranti	17 <sup>th</sup> August 2022
Janam Satam (Krishna Paksha)	18 <sup>th</sup> August 2022
Ashtami	19 <sup>th</sup> August 2022
Ekadashi (Krishna Paksha)	22 <sup>nd</sup> & 23 <sup>rd</sup> August 2022
Amavasya	27 <sup>th</sup> August 2022
Kumar Shashti	01 <sup>st</sup> September 2022
Ashtami (Shukla Paksha)	04 <sup>th</sup> September 2022
Ekadashi (Shukla Paksha)	06 <sup>th</sup> September 2022
Poornima	10 <sup>th</sup> September 2022

## Note

Panchak starts on 12<sup>th</sup> August ends on 16<sup>th</sup> August 2022

Bhadrpada (Krishna Paksha) from 13 August 2022 to 27 August 2022

Bhadrpada (Shukla Paksha) from 28 August 2022 to 10 September 2022





-Surinder Koul



# Sacking of DEMAGOGUE



Prof. Altaf Hussain Pandit, the chemistry professor at Kashmir University was terminated from his university job for his terror link, having earlier association with JKLF. He not only orchestrated student protests on the university campuses against the killing of Burhan Wani on 8<sup>th</sup> July 2016, but was also said to have provoked students to indulge in anti-India protests. He is said to have managed to get his appointment without undergoing character verification which was mandatory before joining government service. As an activist of Jamiat-e-Islami, he was a

close follower of the late S.A.S Gillani, Hurriyat leader. Prof Altaf Hussain was an office-bearer of the Kashmir University Teachers Association nearly for four years from 2006 onwards.

This is the tip of an iceberg. Kashmir University had been a hub of many subversives, pro Pakistan and anti – India groups which indulged in disruptive activities in past decades on the university campus. In 1977-78 after the hanging Z.A. Bhutto; a Bhutto Memorial board was set up in the Kashmir University building within the

complex in Srinagar.

Other terminated employees were Mohd Maqbool Hajam, a government school teacher and Ghulam Rasool, a state police constable for their being over ground supporters of Hizbul Mujahideen. This was evident to signal how the state departments and services have been penetrated by the extremist radical and subversive elements for the last many decades. It should not be surprising that such elements were deeply rooted within the system of the state administration. A year back in April 2021 more than a dozen state government employees were terminated for their terrorist links to terrorist outfits. The list included teachers, policemen, forest ranger and two sons of Yousuf Dar @ Syed Sallah Ud Din, Chairman Jahadi Council, Pakistan. The process of terminating the services of those employees that were suspected to be involved in aiding and abetting the terrorist would continue till such elements entrenched in the state services are not weeded out. Although, there had been a voice of concern from Mirwaiz Omar, Chairman, Hurriyat Conference over the application of the draconian law under 311(2)(c) of the constitution which forfeits the right to ask for the reason of sacking. Among the other sacked employees there were revenue, jail superintendent and educational senior officials also.

Late Jag Mohan as the Governor of the state also dismissed the eight state

government employees which included three Professors for their anti-India and secessionist propaganda in 1985. Prof Abdul Ghani Bhatt, Prof Ashraf Saraf, and Bashir Ahmed were front line, pro-Pakistan proponents. Therefore, it corroborates that the state service departments were already infested with a sizeable chunk of employees with a radicalised Islamic bent of mind. How long this scheme of terminating the employees from the state services would work out in cleaning out anti-national elements? Once, the influence of Ahle Haddis, thought was prominent in the valley. Within a certain period, Allah Walla Jamiat gained a foothold in the valley with the influx of Moulvis from mainland India. Jamiat-e-Islami had its base in the valley before independence but it was confined to a few committed cadre. But in post-independence, the JEI party was active through their Islamic schools and Friday congregational addresses in mosques. Consequently, pockets of influence with significant followers in the valley were established in the state. During Mir Qasim's Chief Ministership, the JEI party was registered as a political force in 1973. There is a thin line difference between Ahali-e-Hadis and Jamiat-e-Islami. That is in interpretation and implementation in the daily practice of Islam to be followed by its believers. Soon after 1972 and 1977 JEI spread its tentacles widely in all strata of the Kashmiri Muslim society and in state administrative wings. For broadening JEI influence, various frontal committees like Islamic Study circle, Falah-e-Aam Trust, Iqbal



Memorial trust, Muslim Welfare Society, Public Relief Trust, Muslim Education trust and Shobi-e-Tulba were established in the valley from 1981-82 onwards. Their target segments were Muslim intellectuals, academicians, Muslim students-cum-youth for running of Islamic schools under the guidance of JEI affiliated teachers, making available regular Islamic educational books to Muslim students and to ensure jobs, scholarships and welfare schemes with the help of Saudi Arabia funds. For the deeper reach of religious indoctrination within the Kashmiri society, the JEI party constituted various sub-committees on the political wing, legal wing, bookshop wing, medical wing, parliamentary wing and propaganda wing to monitor whether all policies extended in the Muslim majority state were in consonance with their Islamic jurisprudence. If it did not fit in with Islamic tenants, objections were raised at the political level by the JEI leadership either in public places or in the elected J&K Assembly. This was the adoption of the proliferation of JEI ideology, Wahhabi thought implanted in the minds of the Muslim majority class. For propagating JEI ideology in the government service, a trade union in form of J&K Employee Federation, was formed in 1980. The federation was headed by Abdul Hamid Kademi, a JEI ideologue who fled to Pakistan later on. Prof Ashraf Saraf was nominated the head of the federation. Although trade unionism had already taken root in the valley among the various state departmental employees in the shape of J&K Low Paid Employee Federation and Teachers United Front to fight for better service conditions for the employees. Ideologically these federations were connected with the ruling dispensation of the time. But with successive years JEI and subversive pro-Pakistan minded groups enlarged their foothold in the valley and came out on the streets to challenge the state and its accession with India. The ruling dispensation from time to time always interpreted their extremism as a law-and-order problem instead of treating it as ideological defiance. These forces got easy

access to state government jobs partly by nepotism, corruption or the ruling party tried to mollify such elements by absorbing them into jobs or allocating contractual favours or release some kind of doles from government funds.

State services employees in all three regions are roughly estimated to be around four lacs. After abrogation of Articles 370 and 35A, the state was divided into two UTs, Ladakh and Jammu Kashmir, both headed by Lt Governor. Ladakh region had about 15000, a fewer share of employees' ratio comparatively in the erstwhile state. That was the reason for their cry against profuse discrimination against them. In the leftover two provinces of Jammu and Kashmir, Kashmiri was in occupation of major share of employment. All vintage posting, pivotal departments like the Revenue, the Secretariat, the Police and the Works department were with Kashmiri Muslims. The state cadre employees came under the centre service rules with all perks and service benefits that are entitled to the rest of the employees of the central government all over India. Since the rules of the central service were applicable to the employees of Jammu and Kashmir the scope of terminating the services of the employee with a shady background service under rule 311(2) (c) came into effect. Under this rule, the dismissed employee can't challenge one's termination in a court of law or ask for the cause of sacking.

The fight is not in terminating the service of the employee. The fight is about how to neutralise the multipronged and multilevel programme of JEI to brainwash the public with Wahhabi Islam in the valley from 1970 onwards? An impactful, durable and feasible counter-narrative is to be put before the Kashmiris so that they get an ideological overturn with the pragmatic and sustainable thought process to deter the onslaught of the radicalised Islamic phenomenon. This exercise is to be taken on war footing before it sways other parts of the country.



- Sushil Kumar Kaul, Arazbegi



## RETURN & REHABILITATION OF **KPs IN KASHMIR**



Having been initially brought up & lived in Delhi & Kolkata, I shifted to Kashmir in the year 1968, an unusual & a classical case of my family's reverse migration. Let me confess that on getting introduced to Kashmir's medieval history & cultural heritage, I became a strong believer & adherent of Kashmir's multi religious and composite cultural identity & values - called Kashmiriyat - it was something unique & an entirely different identity from what I had generally experienced or known in India or even in the entire Indian subcontinent.

I know that in today's context of Kashmiri Pandits being selectively targeted & killed by the Jihadi terrorists, Kashmiriyat is a much misunderstood, maligned & a berated word among the Kashmiri Pandits. It is almost a sacrilege for any Kashmiri Pandit nowadays to talk of communal peace or amity between the two communities. I have many a times over the last one year faced many embarrassing moments & criticisms at the hands of some of my own friends in the community for my continued faith in these beliefs and for advocating the philosophy of "Kashmiriyat".



The often-asked question is that - Do Kashmiri Muslims have faith & belief in our Kashmiriyat values? Then why the targeted & selective killing of Kashmiri Pandits? These are very difficult questions to handle or answer. But I know from my experience of having lived in Kashmir that a fairly large number of the Kashmiri Muslims do believe in & subscribe to the "Kashmiriyat" philosophy but sadly these sections over the past years are getting rendered irrelevant, helpless or speechless in front of the gun wielding Jihadi terrorists. We all know that a large number of such moderate & rational Kashmiri Muslims are also falling prey to these hardliner Jihadi terrorists.

Kashmiri Pandits and Muslims have always been aware of their religious differences. But despite their religious differences, Kashmir is probably the only place in the Indian sub-continent where it was hard to differentiate between a Hindu and a Muslim, by their practices or by looking at their last names. Kashmiri people as a rule used to take pride in their Composite culture as the Kashmiri society was deeply influenced by the Reshi & Sufi schools of mysticism.

The Muslim Rishi movement was started by, Nuruddin Nurani (1377-1440), by moulding the pre-existing Rishi tradition for the spread of Islam, using local institutions to make Islam more comprehensible to the people of Kashmir.

The Hindu followers remember him as Nund-Reshi or Sahaza-nand (The blissful one). Nund Rishi alias Sheikh Noor-ud-Din Wali was in turn greatly influenced by Lal Ded, a female rebel Kashmiri Hindu Saint; a revolutionary woman mystic of 14th century Kashmir, who is known through her poetic verses referred to as 'Lal-Vaakh'.

Lal Ded or Laleshwari was known as Lala Arifa by her Muslim followers. She used Kashmiri language to spread the message of brotherhood through her sayings (Lal-Vaakh), which made Nund Rishi quote that she is, "The Divine Manifestation for us", which makes her the undisputed founder of contemporary Kashmiri literature. "That Lalla of

Padmanpore, who had drunk to her full the nectar. She was an avatar of ours, Oh God, grant me the same spiritual power" - Nund-Rishi.

I have been brought up in a somewhat liberal & progressive Pandit family with the belief that Kashmiri Pandits & Muslims, have barely or very little to talk about in terms of our separate cultural existence or identity. We are like inseparables & have always lived together for centuries & complimented each other.

I therefore personally believe that in any scheme of KP's return & rehabilitation in Kashmir (as are currently being deliberated upon at various levels) it may not or cannot happen without the active involvement & support of the local Muslim populace & it is a given must.

It is true that we have been continually persecuted, targeted and traumatized by the majority Muslim population in the past whenever it suited them in their religious pursuits & this tragedy is continuing even till today with our community members becoming easy targets - or sitting ducks - before the blazing guns of the Jihadi militants or the Islamist terrorists.

I am also aware that a substantial number of Kashmiri Pandit organizations have been persistently asking for a separately carved out place in Kashmir - Homeland - for rehabilitation and relocation of all Kashmiri Pandits. The proponents of such a strategy somehow believe that this solution will lead to lessening of conflict with the majority Muslim community & bring down the targeted killings of Kashmiri Pandits.

Many people on the other hand, including me, are of the contrary opinion or belief that - simply carving out any designated place with whatever security arrangements would only be counter-productive & catastrophic for us - such plans would certainly be offensive to local Muslim sentiments & cannot guarantee a safe & secure environment for carrying out our community's daily routine activities in whatever corner or secure area of Kashmir.

Also, many of our Iconic places of

worship or cultural identity including places of tourist attractions are evenly spread all over the Valley, mostly in Muslim dominated areas & there is no way they can be relocated to our proposed homeland location. Therefore, a way forward to ensure the safety & security of these Iconic & important institutions will have to be evolved & discussed with the majority Muslim community including a safe passage for regular visits of our community members to these sites.

In the current scenario we know that many KP'S, after migration, have almost settled permanently at different locations in India and abroad & they or their next generation children have no or little intention or interest in returning to Kashmir. This group of people, which to my mind, is substantially large, essentially constitutes qualified professionals with higher levels of skill sets having no reason or compulsion to relocate.

At the same time there is another group of people primarily living in Jammu, Delhi & nearby locations who have strong inclination to return to Kashmir valley. For this group of people - living unconditionally with local populace as before though in specified carved out & relatively safer locations in various major towns of Kashmir may be a necessity & a possible way forward.

I believe that to facilitate such a possible return & rehabilitation - Kashmiris of all hues have to work hard towards generating mutual trust & respect for each other's religious beliefs & human rights. The current scenario of the hawks among the two communities being at loggerheads and indulging in persistent campaigns of hate & abuse directed at each other is hardly the apt time for our return and rehabilitation in Kashmir.

Promoting communal amity & mutual trust between the two communities & fostering congenial ties is an essential starting point for our two communities to work on before we start thinking of living together, once again as before, as one ethnic group or community in Kashmir.

While the Central government or any

outside third party can possibly act as a facilitator but this approach would certainly call for a direct dialogue and free & frank discussions between the political leaders & community leaders of both the Muslim and Pandits. The Muslim political leaders & the local influencers have to necessarily take a big and decisive lead in inviting & instilling faith and support in the minds of the Kashmiri Pandit community for their graceful and dignified return to the land of their birth.

A solution can possibly emerge only from such well-meaning dialogues & deliberations between the two communities - for putting behind our current trust deficit & the sordid humanitarian tragedy which started with our persecution & mass exodus from Kashmir in 1990. A spate of human killings continued thereafter as a consequence of misguided political pursuit of "Azadi" by hardliner fundamentalist & secessionist Kashmiri Muslim organizations, facilitated & helped militarily by Pakistan our adversary from across the border.

The leaders of both communities have as of now very little options left but to show their statesmanship & shed their personal agendas and egos to embark on a new journey to peaceful & stable times in our severely bruised & battered Kashmir over the last three decades.

Hope it happens sooner than later. Sadly, I don't think many of us will be alive to see the return of old good days & ties between our two communities. Till then many of us including me have our very own sweet personal remembrances of the great time we spent together with our many friends - in Kashmir. I was a rank outsider in 1968 when I first came to settle down in Kashmir - it reintroduced me to my heritage, language, cuisine and composite socio-cultural roots. Today I am a better human being than before & a proud Kashmiri.

*(The Author is a retired Corporate Executive who has also written an autobiographical book - Kashmiriyat Healing The Soul" well reviewed and received by the Kashmiri Pandit community. The book is available for sale on Amazon platform both in Kindle & the Paperback versions).*



# BRIEF HISTORY OF KASHIR SABHA AMBALA

As you all know, on account of disturbances in Kashmir Valley, Kashmiri Pandits had to migrate out of the Valley, in January 1990. They got settled at different places, including Ambala. The displaced Kashmiri Hindus at Ambala were unorganized till 11/02/2001, when a meeting of all such displaced persons was held in Indira Park, Ambala Cantt.

Thereafter, some meetings took place on regular intervals. It was on 15<sup>th</sup> August 2001,

that “Kashir Sabha Ambala” was formed and elections held. A draft of the Constitution of Kashir Sabha Ambala was distributed among the members of the Executive Committee on 23/09/2001 and approved.

It was on 14/11/2001 that the Executive Committee decided to purchase a plot of land around Rampur Sarsehri for Community Cultural Centre.

The Kashir Sabha Ambala was registered as a Society, by Registrar of



Societies, Haryana vide No: -3227 of 2001 dated 18/02/2002.

The Sabha purchased a plot of land admeasuring 1075 Sq. Yards from Sh. Mahima Ram of Sarsehri Ambala and got the registration deed executed on 6<sup>th</sup> of March 2002.

The Sabha decided to publish its own bilingual, bi-monthly magazine; named as PARBATUK THAZAR, on 13/10/2002, which was later established also. The magazine was registered with Registrar News Papers of India and continued to be published up to Dec.2009.

The construction work of Boundary

The Murti Sathapana in the Maha Mritunjay Mandir was done between 13/02/2012 to 15/02/2012, as per the following programme: -

13/02/2012	-	Jal Avas
14/02/2012	-	Ann Vas
15/02/2012	-	Phal Vas

It was an achievement, when the foundation stone of the Dharamshala, was laid by Sh.Anil Vij Ji , Hon'ble Home, Health and ULB Minister, Govt of Haryana on 12<sup>th</sup> Jan 2020. We are pleased to inform the august house that the Community Centre, comprising a hall 40 Ft X60 Ft, four rooms 12 ft X 14 Ft, four washrooms and two kitchens is under the



Wall, Gate and One Room Tenement for Guru Ji commenced on 19<sup>th</sup> July 2003, which was completed in the month of Sept, 2003.

It was on 18/07/2004 that the Executive Committee decided to get Kashir Sabha Ambala affiliated to All India Kashmiri Samaj Delhi, which is an umbrella organization of all Kashmiri Hindus.

On 06<sup>th</sup> April 2008, the Executive Committee decided to start the construction work of the Maha Mritunjay Temple, for which the foundation stone was laid on 04<sup>th</sup> November 2009, for certain astronomical reasons.

final stage of finishing/ completion. A separate store, Community Kitchen and the utensil washing area, has been completed up to plinth level. The community Centre with state of art facilities would be made operational, within about two months.

We have kept a special provision for patients of PGI and their attendants in this Community Centre (Two rooms), who are required to stay back around PGI for prolonged periods and could even not be accommodated by Chandigarh Sabha, for paucity of rooms. We can complement KSS Chandigarh.





- Manesha Kachroo

# SUN-SHOWER

## Poem and Canvas Paintings

From where you are standing,  
it may seem I haven't won.  
You can stop cheering on me,  
but I am not done.  
Mudslinging may have satiated them,  
my hunger has just begun.  
Not shy or dumbstruck,  
just speak volumes uttering words none.  
I am not ignoring them,  
or making fun.  
They burnt the bridges,  
when they did abandon.  
That fire also burnt something inside of me,  
for lighting it, thanks a ton.



What I haven't even started,  
don't assume it's undone.  
I may have stopped chasing some dreams,  
but NO, not this one!  
Not trying to outrun anybody,  
just aiming for that Homerun.  
O' there, I found my silver lining,  
on that cloud on the horizon.  
You can stop cheering on me,  
but I am not done.  
For today I can Smell the Rain,  
I can Feel the Sun!



- Havvisha Karihaloo

# SEARCH WITHIN

Renunciation & attachment,  
both lie within...  
What you choose, eventually wins.

Key is to strike a balance.  
Attach while at it, Renounce when done!  
Thus plays the cycle, the role-play thus runs.

Up and down, I watch maya run..  
Assigning thy role, Directing thy run...

I watch this drama from outside  
Even though I stand within..  
Liberation is what I feel  
Untouched by schedule it governs.

Hear thee.. and hear me loud  
Thy are complete  
Don't go looking around.

As I shout and yell this truth  
Am well aware only few  
possess the decibels.  
No not because they can't,  
It's because we are focused wrong.

I repeat and will say it again.  
Renunciation & attachment,  
both lie within...  
What you choose,  
eventually wins..





- C. L. Kaloo



# BHAGAVAD GITA

## Reveals Most Confidential Knowledge



**T**he Bhagavad Gita tells us how the lord imparted the most confidential knowledge to his disciple- Arjuna, in order to enable him to realize the truth so that he is relieved of the miseries of the material existence (B.G-9-1). This Shloka refers to the pure devotional service which consists of nine (9) different activities- chanting, remembering, service, worshipping, praying, obeying, maintaining friendship and surrendering to him. By the practice of theses nine elements of devotional service, one is elevated to spiritual consciousness. Thus, it's the purity of heart which is manifested through a continuous

process of faith and devotion and then it begins to give the sense of recognition between activities of the body and the spiritual activities.

In this Holy Gita, we find that the knowledge is the king of education, the most secret of all secrets and is the purest everlasting knowledge. The essence of all knowledge, thus, can be derived from the study of the VEDAS and UPANISHADS and other yoga treatises like “Srimad Bhagavatam” etc. Since it involves mature understanding to determine the difference between soul and the body, it is imperative to



enhance the mode of devotional service, know the confidential knowledge.

Generally speaking, the academic or technical education involves, the knowledge of external education for material contemplation and for bodily necessities of life like educational studies in subjects like Sociology, Physics, Chemistry, Mathematics, Astronomy, Astrology or Engineering etc. There are many universities or educational institutions in the world where these subjects are taught and knowledge is imparted by the scholars. But there is a lack of a university or educational institution where the science of spirit soul is imparted. The soul is the most important part of the body and without the presence of the soul, the body has no value. Though we are aware of this fact, yet we are placing great stress on the bodily necessities of life, not caring for the vital soul.

The Lord has revealed in the “2<sup>nd</sup> Adhyaya” of the Holy Gita that the soul is eternally active and its activities in the spiritual kingdom are the most confidential part of spiritual knowledge. These activities of the spirit soul are, therefore, indicated here as constituting the King of all knowledge as explained in this Shloka from “PADMA PURANA”:

*Aprdrabdha phalam papam-  
kutam bigim phalonmukham  
Kramenaiva praliyata-  
vismu bhakti ratatmanam*

Means: The people who are engaged in the devotional service of the God, all sinful reactions, whether fructified in the stock or in the form of seed, gradually vanish, as the purifying potency of the devotional service is very strong. It is called “Pavitram Uttamam” (the purest and the transcendental). One should be aware of the fact that the devotional services or activities are never considered to be material. They are all spiritual and uncontaminated by the material modes of nature. However, it may be clarified that the Lord lays stress in the faith of a devotee, who engages himself in the transcendental service of the God and achieves all perfection

(Srimad Bhagavatam 4.31.14). It further says that the faithless cannot accomplish the process of devotional service. In the 'Caityanya-caritamrta', it is said that faith is the complete conviction that simply by servicing the God, one can achieve all perfection. If one is convinced of this philosophy of life- that is called Real-Faith. This has been described in Srimad Bhagavatam as under:

*“yatha taror mula- nisekanena;  
Trpyante tat skandha- bhujo pasakheh bhujo”*

Means: By giving water to the roots of the tree, one satisfies its branches, twigs and leaves; and by supplying food to the stomach, one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the God, one satisfies all the demigods and all other living entities.

In conclusion, it is stated that the God is not perceivable through the gross material senses. This most confidential knowledge is also revealed in “Brahma-Samhita” (5.38) wherein it is stated that one can see the God always within himself and outside himself if one has developed the transcendental loving attitude towards Him. The entire material cosmic manifestation is only a combination of His two different energies- The superior means spiritual energy; inferior means material energy. Just as sunshine is spread all over the Universe, the Energy of the God is spread all over the creation and everything is resting on that energy. This is what Lord Krishna explains in Bhagavad Gita:

*“Maya tatam idam sarvam-  
jagad avyakta- murtina  
Mat sthani sarva bhutani-  
na caham tesv avasthitah”*

Means: By ME, in my unmanifested form, this entire universe is pervaded. All beings are in ME, but I am not in them.

However, with regard to this most confidential knowledge, I would like to quote Martin Heidegger- A German philosopher of 20<sup>th</sup> century who wrote “That the steadfast contemplation of death liberates the individual from the distraction of the daily triviality to ascend to a higher plane of consciousness.”





-Dr. Kuldip Kumar Kaul



# GROUP TRAVELLING

## As Stress Buster

One of the aftermaths of displacement from our land of birth and karma, Kashmir, post 1990, has been the dissipation of our organically built identity. The socio-cultural connectedness used to be a given. Obviously, the social support disruption hit the community adversely.

Social support would translate into social cohesion and social sustenance. Social cohesion means willingness of members of a society to co-operate with each other in order to survive and prosper. Social sustenance, on the other hand, would ensure support, maintenance or subsistence. It would provide living, food, provisions, and necessities of life, endurance and strength. Social support is, thus, a perception and reality that one is cared for, has help available from other people and most tangibly, that one is a part of social network.

Even while the online platforms have restored a virtual connectivity to an enormous extent, shortening even overseas distances, the warmth and charm of physical interaction cannot be entirely substituted. As they would do in Kashmir, say, the guru would hold a pupil's hand with

a pen to make one write or listen to the repetition of the sound of an alphabet or word, first spoken by the teacher and then verify the correction or correct in person. Online connectivity lacks the physical contact with one's friends, family and other people to turn to during a crisis as buffer against adverse life events.

The diaspora, the dissemination of this community life, as it was pre-1990, has caused a sense of a alienation, rootlessness, displacement nostalgia, identity crisis, sense of loss, existential crisis and newer assimilation process, not yet consolidated. An idealized collective memory and, or, myth about ancestral home is haunting us yet.

Travelling together with other



community members, or group travelling, may mitigate some such woes. Group travelling to various destinations by mutual consent or consensus, has not been attempted thus far. The benefits of this could be assumed as follows.

Information overload is threatening us to make us too overwhelmed and distracted, too. Group travelling would address it by making distant residents accessible and relatable physically. Seeds of familiarity would be expected to be sown. Many such relationships would sprout later, some bloom even.

Group travel would throw open an opportunity of making the unfamiliar familiar. The assumptions and stereotypes we

living of modern lifestyle. Groups sharing of recreation is like a play-way school learning. The new informational inputs are like useful suggestive tools & honing of our behavioral & emotional repertoire to deal with life. Problem solving gets better and enhanced.

Levels of trust strongly correlate with happiness. Group travel offers an opportunity to experience that we are all in the world facing challenges and discomfoting situation. We have to actively engage with and trust people we never met or probably know. This increases our ability to have an insightful peep into our shared interests & objectives with others, normally living apart and distant from us.

The places we visit and the people we



hold could change and reorient our world view. Interaction with and a closer understanding of fellow travelers open new doors to a less judgmental and kinder view without essentially having to accept everything others do.

Perspectives different from one is possessive about, become evident. The unfolding is before our own personal perceptive field, making us flexible, incorporating novel experiences. Valuable skills of creativity develop as a result divergent inputs, New ideas of coping are learnt.

We face complex problems in our daily

meet outside of the vehicle in which we travel together, also bring up unforeseen circumstances. We learn to deal with them effectively. A general faith in humanity develops. It is generally reassuring.

Any discomfort during the travel, at the arranged accommodation or barriers in conversation or reading sign boards, force us to deal with such situations and rise above these. And life moves on.

The benefits of group travelling are mainly motivational and maturational. Giving it a try may be an innovative step forward as a stress buster.

*Author is M.D. (Psychiatry)*



- R. L. Shant



# MIRACLE : A STORY

I am sure that like me, you have also asked yourselves this question many times. Do miracles take place?

And when something unexpected or something beyond simple logic really takes place, we simply disregard it. We laugh or smile it off. What is so wonderful about it? It is a coincidence.

Life pushes us into unwanted situations. Sometimes even small incidents make us anxious and panicky. We wish for some supernatural power to quietly help us out of the mess we create for us.

We read about avatars, god men, yogis et al doing impossible things without pomp or ceremony. We do not question their occurrence. Yogis have mastered powers to do

what they wish. Our worldly wishes may be self-seeking; our incessant craving for their fulfillment may cause us only more trouble.

Questions of this kind are often asked. However skeptical one may be, every person big or small, rich or poor, privileged or pauper does imagine or wish that something beyond reason yogic or routine happens so that he is pulled out of an unwanted or impossible situation. I am reminded of a friend lying on his deathbed, who asked me a point blank question when I went to see him. "Do you believe in miracles?" Why me, I thought. I answered him nonetheless, "I have read of yogis performing miracles. The stories seem credible, for I have no reason on the contrary. Also I have no reason not to believe a

renowned author of a reputed book. I am not competent to disbelieve a miracle narrated by many, who may not personally have been connected to the described event by any motive. And they have nothing to gain by cheating others by an exaggerated description". Etcetera etcetera... My answer failed to convince my agnostic friend. But I daresay that he surely wished in the heart of his hearts that some miracle saved him.

Now my story of a small "miracle."

In the winters of 2017, while returning to Jammu from Dehradun, where we attended the marriage ceremony of a relative, I, accompanied by my wife R and daughter N planned to break our journey at Haridwar for a day. We carried a few attaches and bags with us. Fearing about the difficult situation in case of non-availability of a good and safe place for stay in the crowded pilgrim city, I decided to contact the Kashmiri Dharamshala there, about which I had heard a lot. Incidentally, I had got the phone number of the keeper of the Dharamshala there, so I tried to call him. But I failed to connect.

However, I did my best inculcating hope and convincing both the ladies accompanying me that some and the other accommodation would be available there in any case. So we decided to go direct to Haridwar. We took a train and reached there shortly.

I think that an old man with two not-very-smart women, carrying a huge luggage, looking lost and standing undecided outside the Dehradun railway station must have been a rare spectacle to the passengers and hotel agents. I was quietly marking the commentaries and giggles of the people surrounding us. Both R and N looked nervous and insecure. Unfortunately, the Kashmiri Dharamshala seemed not to be one of the prominent places and therefore was not on the memory list of the rikshawalas or porters. I pressed on my memory reserves and gave out some clues about our destination. Ultimately two seemingly knowledgeable 'cycle rikshaw wallas' were hired by me, since they declared that they would carry us to the desired place come what may.

Our big luggage was loaded at the backs of the rikshaws. The ladies' vehicle in front was followed closely by the second in which I sat to keep an eye on the two carriages which were often pushed, stopped and shouted at by the jostling crowds on Haridwar roads. At places policemen stopped one stream of rushing people to give way to another gushing stream. I had to jump down from my seat at a few places to argue with and explain to policemen our reason for carrying luggage laden rikshaws on paths meant for pedestrians only. I lost view of the other rikshaw over and over again. I had to push the heavy vehicle up a rising road level while keeping a vigil on the ladies. I kept them reassuring that I was following them closely and that they need not worry. But I myself was not very sure of things. I could see scare and panic writ large on their faces. In any case we were going to an uncertain destination.

Our rikshaws were immediately unloaded on the road in front of a closed shop, with the assurance that the dharamshala was "somewhere near here" and that we had to find that out ourselves. We were baffled. Quickly I walked a little and looked around searching and enquired of some shopkeepers too, but all in vain. Then I thought of calling the keeper again and trying to connect to him. But the number seemed either to have changed or gone dead. We stood perplexed on the roadside, not knowing what to do next.

Those few moments were frustrating, for we couldn't take a quick decision on whether to launch a wider search for accommodation in the city or look for whatever kind of space was available in the vicinity of where we were held up at that time.

Then something unexpected happened. My eyes caught a young man with a mobile phone in hand standing a few meters away. I marked that he was looking around searching something, as if trying to identify something he had lost or lost sight of. He may have seen us standing near our pile of things. As I watched his movements, he stepped towards us. We got curious.

Slowly, the young man stepped towards us. I thought that he wanted to speak to me. I



kept my eyes on him till he spoke. He said in Hindi. in an affected accent, “Aap Jammu se aaye hain?” “Yes.” I said promptly. “Theek hai to phir chaliye” saying this he lifted our two bags as if taking a cue from my countenance about our intensions.

“But where”, I enquired. He answered with a confident smile, now in Kashmiri “To the dharamsala, sir. Whereelse.” I started getting answers to my wishful thinking and mental queries. But I wanted to confirm, “Are you from the Kashmiri dharamshala?” Now onwards, he spoke freely in Kashmiri and almost said to himself, “I will require help. Wait a minute here please.” He looked for somebody around and in a few minutes came back with a man with a rope hanging on his shoulders. Both of them got working now. They arranged the luggage first and bound it tightly for two men to lift and carry on back.

We followed the two on the road and then through a thin lane to the back side of the front market where we had landed. There was a flight of stairs, which we climbed. Then we had to cross an active railway line. Following a footpath we had to climb another height of a few feet. I was thanking God that the boy was guiding us on such a complicated path, which could have been problematic if we had to go on our own. I walked faster and tried to keep pace with the two.. As I walked along talking to the boy, what he told me astonished me to say the least.

Our luggage was put in a big room with an attached bath room. There were three big beds laid in the center. Small windows opened on a narrow balcony with old designed steel fence indicating that the building belonged to some rich landlord sometime in the past. We could have a partial view of the backyards of the main road where our rikshaws had landed. The two helpers had brought us to right spot, but it was unfortunate for us at that time was that the dharamshala stood camouflaged behind the big buildings on the main road. Anyway we thanked the Kashmiri keeper of the building, that all was well now. We were right in the Dharamshala built by some elders of our community, which I always desired to

see. There was a group photograph of the respected members of the community who had to fight a long legal battle and who struggled to retrieve the building from a virtual land mafia. The most attractive feature of that big room was that it was adorned by quite a big and imposing portrait of Bhagwan Gopinathji, put on the mantelpiece. We bowed to Bhagwanji in gratitude for bringing us to His feet in His room,. Both N and R prayed quietly. As we arranged our things, Bubji seemed to be assuringly smiling. I had heard of this place in Jammu. Here we were now in this renovated and freshly whitewashed resting place for the community's necessity and comfort. A young Kashmiri keeper boy stayed and worked with verve and enthusiasm, which was comforting for us, to say the least. But it was disappointing to learn from him that on an average only two to three rooms out of a dozen, were occupied at any given time. Kashmiris travelling to Haridwar preferred to go to more attractive palatial dharamshalas in the city of the Ganga.

We settled ourselves in the room. Next, I took time to go to the keeper's room to clear my doubts about the small incident of our first meeting when we stood bewildered on the roadside. At that time his sudden appearance looked like a divine wish fulfillment or a coincidence. We followed the helper's leads as we were anxious and avoided asking any inquisitive details. But for me its importance as a mysterious episode had become stronger. R and N also came and joined me.

“OK then. So you were told on your phone to go down to the market to usher in guests to the dharamshala?” I asked him.

“Yes. Papaji called me.” He said.

“Papaji, Who?”

“Don't you know him? President Sahib. He lives in Jammu, but comes on regular intervals to manage, arrange and take care of all necessary things here. “He said before we might have asked.

I could not recall if by any chance I met or knew the respected elder guardian of this institution of importance for the KP

community. But how could he have known about my coming to stay here? More mysterious to us was that even if he knew, how could his instructions be so precise and instant? Was Papaji a Yogi or a seer?

“Look my dear. I do not know him and I am sure not to have met him or ever expressed our travel plan to Haridwar to anybody. Did he tell you that yatries from Jammu would be coming any time today?”

“Not so, Sir. He urged me to go down as my guest yatries were waiting for my helping hand and guidance.” Having said this he busied himself in other household chores of his. I too got up and went back to my room.

We charted down a programmed for the evening, which comprised mainly sacred ablutions in the holy waters, performing ritual puja and possibly some shopping. We were here after a gap of decades so even the short stay promised to become enjoyable for us.. For some time the event on our arrival on the roadside seemed to retire to the back parts of our minds.

For all practical purposes, it would be a matter of academic importance only, because we had a safe and comfortable place to spend time or rest after a stroll. The evening programmed went on smoothly.

We returned late in the evening, took our dinner in a good Punjabi 'dhaba' nearby and then came back to our place of stay. The keeper had shown us the neatly maintained common kitchen of the dharamshala, which was self-sufficient in all the necessities viz. utensils, a gas cylinder and some basic supplies like rice, atta, salt oil and condiments etc. for the use of the inmates in case they preferred the self-arrangement. They had only vegetables and milk etc. to buy from the market, only steps away. But our stay was too short to plan for a longer time.

Early next morning, we were aroused from sleep as if by Bubji's imposing portrait staring at us with a wide meaningful and speaking smile. Soon after we were free of the routine morning 'nitya karma'. R and N did their meditations and dhyān in perfect conditions.

The keeper boy came to our room with a register for me to make formal entries, which I promptly did and made the payments etc. He turned out to be a very smiling, jolly, helpful and duty conscious young man who would stay on duty most of the year looking after the house of pilgrims. He said that he would go to his home at Kishtwad once or twice in a year for a brief period only when alternative arrangement was made by the President. He was working in the dharamshala for more than two years at that point of time and had not felt home sick or a yearning to roam or wander about places like the kind of boys of his ilk. Our stay was made lovely because of him being there.

He prepared morning tea for us and we insisted he sit with us and tell us something more about yesterday's happening. Every time he entered, he bowed to Bubji first. We made inquiries about the place as well as about the management. He told us that that was the best and most spacious room in the building and that 'Papaji' instructed him to allot this room to us when he called him yesterday.

That information added one more dimension to the mystery, which I was trying to understand. Now it was clear that a miracle had happened to help us out of a difficulty or to help us reach here easily. Our curiosity was at the maximum and I wanted to unravel it as soon as possible. I insisted that he call Papaji and let me talk to him. But that was not to be. The call could not mature. We were left with no option but to forget it and get busy with other things. We left Haridwar by the evening train for Jammu.

But I did not just leave it at that. Our curiosity to know how we were helped in a situation by an unseen hand was yet unanswered and unsolved. At Jammu, I tried many times to call or contact 'Papaji'. When I succeeded in establishing a phone contact with him, he was astounded to hear the story from me. He couldn't recall of any such conversation he had with Haridwar at that point of time.

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# FOOT PROBLEMS IN DIABETICS

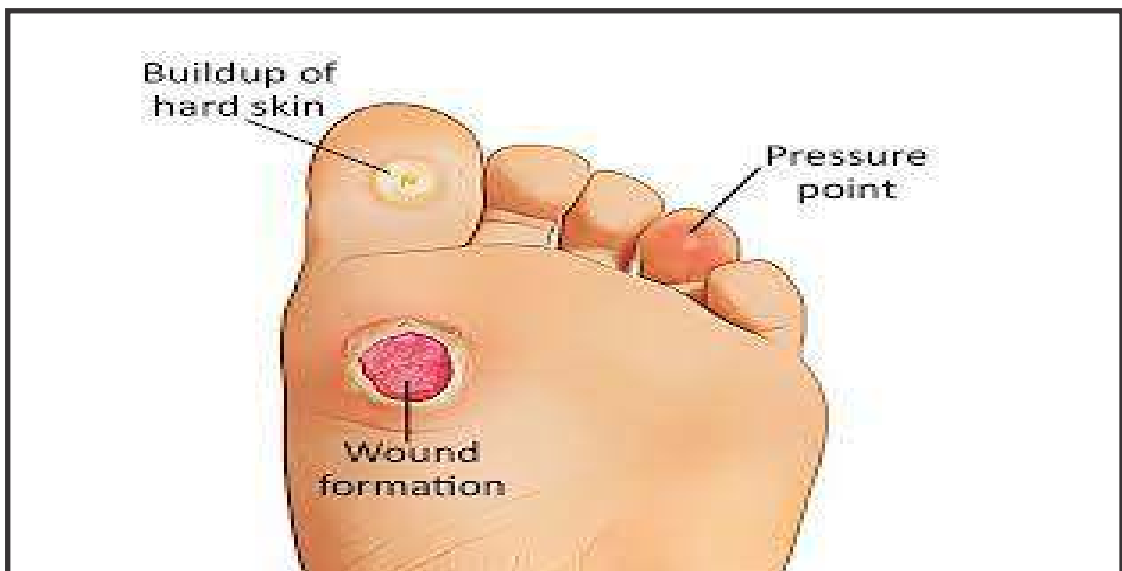
## Risk Factors and Prevention

Patients with diabetes are prone to multiple complications and one of them is diabetic foot. Ulcer in the foot is the most common complication of diabetes. Foot ulcer in diabetes usually fails to heal and results in infection, worst complications - gangrene of toes, foot or leg, amputation and even death if appropriate treatment is not given. Gangrene foot/leg is 15-17 times more common in diabetics than non-diabetics. The foot problems in diabetics cause considerable suffering, disability, frequent hospitalization, lot of expenses to the patient and family, emotional and social problems. All this affects the quality of life of the patient and family as

well. Foot in diabetic is affected primarily due to the damage to the nerves- neuropathy, damage to blood vessels- ischemia, infection or combination of neuropathy and ischemia and all that was discussed in detail in the last issue.

Good thing is that diabetes and most of its complications are preventable. Yes, they are preventable. It is therefore quite appropriate to work on the prevention of the diabetes and its devastating consequences. The devastating foot problems can be prevented to a large extent by

- a) Early detection of patients whose foot is at risk of getting an ulcer



- b) Appropriate foot care
- c) Proper management of diabetes- control of blood sugar
- d) Early and proper management of the ulcer as and when it develops
- e) Patient education
- f) Establishment of diabetic foot clinics.

It is a fact that religiously followed preventive program can largely reduce the complications and also improve the quality of life of a diabetic.

a) Detection of diabetics whose foot is at risk: We need to detect the patients whose foot is at risk. It can be done only by identifying and understanding various factors that increase the chances of foot ulcer in a diabetic. The factors that put the foot at risk include:

- i. Damaged nerves- diabetic peripheral neuropathy leading to blunting or loss of sensation- numbness of foot
- ii. Damaged blood vessels resulting in weak or absent foot pulses leading to less or no blood supply- ischemia
- iii. Deformities of toes or foot
- iv. Callus- thickened skin
- v. Previous ulcer
- vi. Previous amputation

- vii. Patients having other co-morbidities like blindness partial or total, or kidney involvement etc.
- viii. Elderly patients especially those living alone
- ix. The duration of diabetes is longer than 10 years. Studies show that diabetic foot lesions usually result from two or more risk factors occurring together. As such, it is essential that we have regular screening of the feet with risk factors. Unfortunately, this is not being routinely done in most of the developing countries including ours.

b) Appropriate foot care: Foot care has to be appropriate and has to be undertaken religiously. Appropriate foot care helps a lot in reducing the foot problems in a diabetic. We need to understand that foot care is quite simple and does not need much of expenses. What all is needed is the WILL and MOTIVATION of the person. A diabetic should himself check the feet at least once daily for any minor trauma, which may go unnoticed in the beginning. One can also use a mirror to have a look at soles especially the pressure points. In case of visual problem, patient should ask his relation to check his foot. One must not forget to check the





web spaces i.e., in between the toes. Diabetic should never walk bare foot. Shoes have to be of correct size and shape with soft and pliable uppers, high toe box and rigid soles with an insole preferably of microcellular rubber (MCR) or silicon. It has been found that inappropriate shoe wear is a major cause of foot ulcer. One should inspect and check inside of the shoes regularly for any foreign body or nail point. Socks should be well fitting, made of soft cotton/wool with loose elastic and need to be washed regularly. Feet should be washed daily and then dried with a soft towel. Feet should not be allowed to remain wet or too dry so that it cracks. Pumice stones which are used commonly by many of us especially the ladies for cleaning feet must never be used by a diabetic. Extremes of temperature have to be avoided. One should never apply hot fomentation, cold compresses or heating pads. Again, proximity to fire, heating devices or the hot water bottles is dangerous. Nails should be cut transversely. Corns and callosities should not be taken lightly and should be treated by a doctor. A diabetic must never use chemical agents or plasters to remove corns and calluses. Diabetic foot care being so important is unfortunately a ignored aspect in our country, so we need to work on it proactively. It won't be wrong to say that a diabetic who does not take proper care of the feet has high chances of losing his foot or leg.

c) Proper management of diabetes: Control of blood sugar- proper management of diabetes is essential. Feet of diabetic have to be examined regularly for potential foot problems. It is fact that just absence of symptoms does not mean that feet are healthy. Many times, on clinical examination of the feet we find evidence of damaged nerves- neuropathy or damaged vessels etc. without any complaint.

d) Proper management of an ulcer as and when it develops: Diabetic must seek medical consultation at once if a blister, cut, scratch or sore has developed. It has NEVER to be taken lightly. Unfortunately, many of the patients in our country take it lightly, try home and other remedies and seek medical consultation when

it is too late. It is of utmost importance to seek immediate medical attention and have proper treatment at the earliest. Numerous studies have shown that early and proper management of ulcer can greatly reduce, delay or prevent these devastating complications like infection, gangrene, amputation and even death.

e) Patient education: It is important to educate the patient, family and the society in general about the importance of proper management of diabetes, all dos and don'ts of diabetes and the devastating complications that can happen if not treated properly. Lack of education has been found to be one of the factors that increase the chances of ulcer in a diabetic. Patients should be well informed about the risk factors, the importance of foot care, proper management of blood sugar- its control, and early and proper management of an ulcer as and when it develops, as all this is crucial in reducing the chances of ulcer formation. It has to be emphasized that diabetes and its complications are preventable and it is the patient who has to play a proactive role in that direction. Patient has to understand that smoking and alcohol consumption badly affects the management of diabetes and has to be stopped. Smoking causes narrowing of blood vessels which further aggravate the problems in a diabetic. Alcohol aggravates diabetes and badly affects other organs like liver, nerves etc.

f) Establishment of diabetic foot clinics: We need to establish diabetic foot clinics with a multidisciplinary team involving a general practitioner, diabetologist, orthopedic specialists and consultations with vascular surgeons and infectious disease specialists, a nurse, health educator, orthotic specialist etc. and this shall go a long way not only in saving the feet and legs in the diabetic but shall also decrease the agony of morbidity and financial drain.

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- Raj Nath Bhat



The Kashmir Files is a realistic presentation of the events and happenings of Kashmir of 1989-90 CE. It has finally set to rest all the false narratives about the displacement of half a million Kashmiri Pandits. Much water as well as blood has flown down the streams and rivers of the Valley between 1989 and 2022. The murder of Mr. Rahul Bhat is a recent case. The ethos and pathos of the earlier generations is completely lost. The present-day youths in the Valley are unaware of composite culture and the happenings of the last century. They need employment and recognition of their talent. They have done no wrong to anybody.

The history has been completely distorted. There is a wide understanding that the 'other' shall have no space there. Hence,

the issue of building bridges and removing misunderstandings has no takers. The Kashmir Files has awakened the world at large about the savagery of terrorism and the need to deal with it and bury it at the earliest. Killings of innocent beings simply because they hold on to a different faith are a sad reflection of the medieval mindset.

India has always believed in 'vasudeva kutumbakam'---'the world as a family', and the modes of worshipping the creator have been many and varied in the history of the sub-continent. Indian philosophies and histories have influenced the people from different regions- south-east Asia is an example. Emperor Ashoka sent missionaries to spread the message of peace and love that the great Gautama Buddha preached several centuries before Ashoka. Sharada, Nalanda and

Takshashila attracted scholars from across the Kingdoms for several centuries.

The abrogation of the special status provisions of the State of Jammu and Kashmir is a fresh beginning to permeate Indian ethos into the minds of the youths. It will benefit the country as well as the state in future. But this abrogation of the provisions does not in any manner suggest that the displaced Pandits can

many more languages, national as well as international. That will benefit them a great deal in finding opportunities in any part of the globe.

It is the duty of the parents to groom their kids from the beginning in various cultural and socio-religious activities. The world has shrunk significantly. Let the youths gain deep understanding of technology and



be rehabilitated in the Valley. Rehabilitation of the displaced people and a peaceful co-existence of multiple faiths are a far cry. One has to realize the fact that an idol-worshipper does not count among the believers! This has been communicated to the youths.

In a large number of cases the erstwhile places of Hindu worship have been encroached upon or destroyed. There is a broad understanding among the natives! That the properties left behind by the displaced people shall, in future, be theirs.

The cold-blooded murder of Mr. Rahul Bhat is not an isolated incident/accident. It is rather a design demonstrating that the 'other' shall not be a part of the native! Society.

### **So, what should our youth do?**

My first request to the youth of the displaced community is to love and live their identity by using their parental tongue as frequently as possible. They need to learn

management to ensure that they find an honourable place in these sectors.

The youths must understand that there is no short route to success. They need to work hard, study intensively/extensively, and strive to outshine others.

Our ethos has always taught us to be honest and hard working. Let the youths live an honest life, work hard and be the best among equals in their chosen area of study/work.

Geo-politics emotionalises some segments of the society. But let the youths of the displaced community realise that their parents and grand-parents have been waiting for reversal of the situation for more than thirty years now. A generation of old stalwarts has been cremated. The youths have lived a free life, devoid of fear or anxiety. There is no room for them to the north of Pir-Panchal. Let them shine in their studies and professions across the globe.



# NETWORK IS NET WORTH

**Networking is all about your contacts not you.**

Ask any successful business person and they will tell you that professional networking is one of the most important elements – if not the most vital one for business growth. But even though it is so familiar among professionals, it is also one of the most underused methods for success.

Here is everything you need to know about networking.

## **What is networking?**

Networking is the process of building and maintaining mutually beneficial connections with like-minded individuals through sharing resources and information and supporting each another. Strong relationships are built on

competence, trust, fairness, honesty, professionalism, punctuality, confidentiality and being upfront.

One of the most important things about networking is being willing to collaborate with your connections instead of competing with them; you should also be willing to go the extra mile to help them and not just look at what they can do for you.

While some people find it far much more difficult to make connections than their more outgoing counterparts, remember that it's an art that everyone can master. In fact, everyone has networking experience, just not in those specific terms. Think about it: meeting someone or making a new friend is actually a form of networking.





## Social vs Professional Networking

There are two different types of networking: social and professional networking. Social networking refers to using sites like Facebook and Twitter where you're able to connect with other people on a personal level, share information, opinions and photos, and send/receive messages.

On the other hand, professional networking involves sites such as [LinkedIn](#) which is used by entrepreneurs and professionals both for building networking to achieve growth and success.

In any business, there is a leaky bucket of inquiries and leads. Business owners are so much engaged in building new contacts that they do not take care of the existing contacts and never leverage contacts they already have.

Here are the 10 tips which can turn around your business –

1. Do a SWOT analysis of your business relationships. It pays off to take account of your Strengths, Weaknesses, the Opportunities available out there and the possible Threats you need to be concerned about. This should be a routine exercise and must be done once in six months.
2. Networking should be exercised at strategic, tactical and implementation levels throughout the year and keep your contacts up to date.
3. Business is all about value creation, intent and actions. Once you define your unique value proposition, you will be able to attract more customers who are willing to pay for your products and services.
4. Take care of the existing contacts to contain the leaky bucket that your business has become. It is always more economical to retain an existing client than to get a new client or partner. This can be achieved by managing those contacts effectively and consistently.
5. Referrals are the most important source of new opportunities for any business. And to build a business on referrals you need to invest in deeper relationships.



6. Connect back with people you have not touched base for some time. It is always valuable to re-connect with business contacts we have been out of touch for some time.
7. Business networking is all about systems, processing and intent of maintaining deep relationships. Simple systems as tracking sheets, schedule to clean up the lists and having the intent to build strong relationships is all what it takes to create an ever-growing business.
8. Keep sharing what you do. Communication is a very powerful tool for business development and business networking. You just need to keep sharing what's happening at your end, with an intention to create value ongoingly.
9. Strategic networking is about giving, rather than getting. You may start with giving testimonials to your partners and then see magic unfold.
10. Keep your Social media profiles (LinkedIn) updated. Your online presence helps build trust and credibility. Hire team of professionals to handle your LinkedIn profile with the most relevant content if you don't find time for regular updating your LinkedIn profile.

*(Author is Business Success Coach.*

*He can be reached at  
vinod.pandita@pmcact.com)*



# Paintings by Vitasta Bhatt

Vitasta Bhatt is a budding Kashmiri Pandit artist from Ludhiana whose work was seen by the community writer, Shri Surinder Kaul, a regular contributor to NAAD. During his visit to Amritsar, Aattari border and Ludhiana, he happened to meet Vitasta and was overawed by her painting talent. Here is what he writes about her art work:

“Vitasta Bhatt is just a 14-year-old girl, born on 19th May 2008. She is studying at Sacred Heart convent School, Ludhiana. At the very first sight, her paintings appeared to be eye-catching. The intricacy, colour combination and depth in her painting gave the impression that the painter must be having a great experience. Looking at her age, one could believe that she is gifted with an inborn



proclivity for fine arts. In school, her paintings won her many medals and commendation certificates from educational institutions. She is equally adept in classical dance in the school.



Her painting of scenic backgrounds, gardens, and houses shows the aesthetic bent of her mind; her abstract paintings are also marvellous.

Vitasta is still too young. She is much ahead of her times in her skill of painting. If she continues with her art of painting continuously in future, she is sure to achieve great fame.

She has an upbringing in a medical doctor family. Her father Dr Deepak Bhatt, a

Paediatric and Child Specialist is a Professor in Dayanand medical college, Ludhiana and her mother Dr Deepti Bhatt, a Dentist of repute in Ludhiana.” AIKS has been encouraging our young and budding talents by dedicating space in NAAD in its “**Youth Column**”. In this issue of NAAD, we are presenting the artwork of Vitasta Bhatt and we wish her all the success in her passion to pursue painting as her career.





## The Kashmir That Was

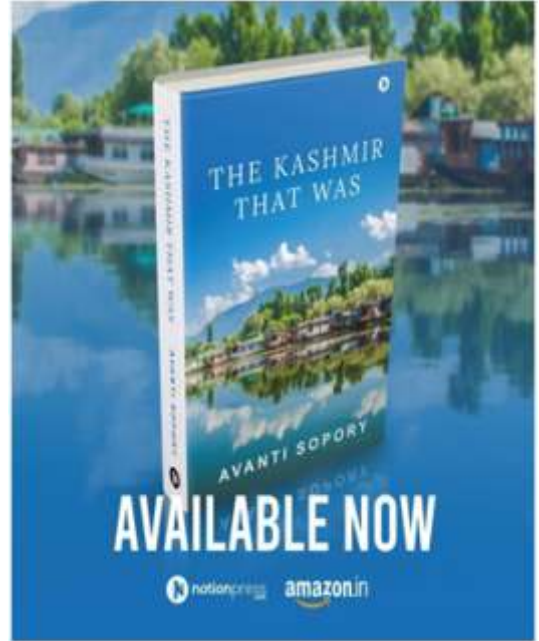
**Review by** - Mayank Meliwar  
**Author** - Avanti Sopory  
**Publisher** - Notion Press Media Pvt Ltd

There are two anecdotes that are always at work, one is the 'Seen' and the other is the 'Un-Seen'; the new-book "The Kashmir That Was" by 'Avanti Sopory' is all about the last bit 'Unseen'.

Author and an educator, Avanti and her family were forced at gunpoint to leave behind their ancestral homes in Srinagar in the early 1990s, however, the cruel period - comprising of rising militancy, curfews, terrorism, the forced exodus of the Kashmiri Pandits - did not stop her from expressing what she calls "most precious and treasured times of her life." Her latest book is a collection of her time in the valley, which she describes as "the unseen, unheard and unimagined sides of Kashmir converge". The book is a collection of those flashback moments to let people in the world know that Kashmir was far more than what they know of her now.

Avanti, with her lucid and simple writing, covers minute details about her birthplace starting with Bollywood shootings and theater enthusiasts in the valley. She writes in her book: Romance and love stories were the central themes around the 1950s and the 1960s and Kashmir with its wonderful scenic beauty, murmuring waters, streams tossing down the hills over the rocks and boulders made a captivating background for movies. The book is a good mix of fiction and non-fiction. The 'Kashmir University' chapter touches upon the arrival of Palestinian students' enrollment, being rated among top 100 universities in India and how post 1990, the Sanskrit and Hindi Departments wear the 'most desolate look'. Besides Kashmir's most popular Saffron industry, the author informs the reader about the valley's carpet and handicraft industry. "Even a minuscule village in the map of Kashmir will have a world class piece of handicraft to exhibit," Avanti writes.

Sharing accounts of history associated with Kashmir, the author mentions that Mughals were the first to romanticize Kashmir. French traveller, Francois Bernier (1668), described it as "the terrestrial paradise of the Indies". And Europeans called Kashmir an emerald set in pearls. Covering the indigenous culture, the Kashmiri Wedding chapter connects the reader with every ritual a Kashmiri 'Maharaz' & 'Maharin' - the groom & the bride - goes through the wedding. The author informs about many shared rituals undertaken by both the Kashmiri Pandits and the Muslims, be it their food, names, wedding rituals, or spiritual alignment and Sufism. The book on short note touches upon the uprising of young revolutionaries and about the partition. Moreover, it covers in detail about the simple lives the Kashmiris lived. "When I close my eyes, there is a jigsaw puzzle of various events, conversations, anecdotes, discussions, artifacts, journeys, food, places, family, cousins, friends, school... Whenever I shut my eyes, these memories haunt me," Avanti writes in the book, describing her childhood memories like stills from a movie. Through stories of her memory of actors, local artisans, theater and spirituality, the author tries to bring out the pleasant side of Kashmir and wish that people change their lenses and shun the hatred for her beloved Kashmir.







-Dr. Inder Krishen Kilam

## NH 44 : TAKE ME HOME

**Author :** Anushka Dhar  
**Foreword :** Anupam Kher  
**Publisher :** Vitasta Publications

**Price : Rs. 1600/- Pages : 137**

It was a delight for me to have got and read this Coffee Table book during Feb 2022. The front and back cover flap gives views on the book from Film Actor Anupam Kher and Film Producer Ashok Pandit.

### **Anupam Kher says ....**

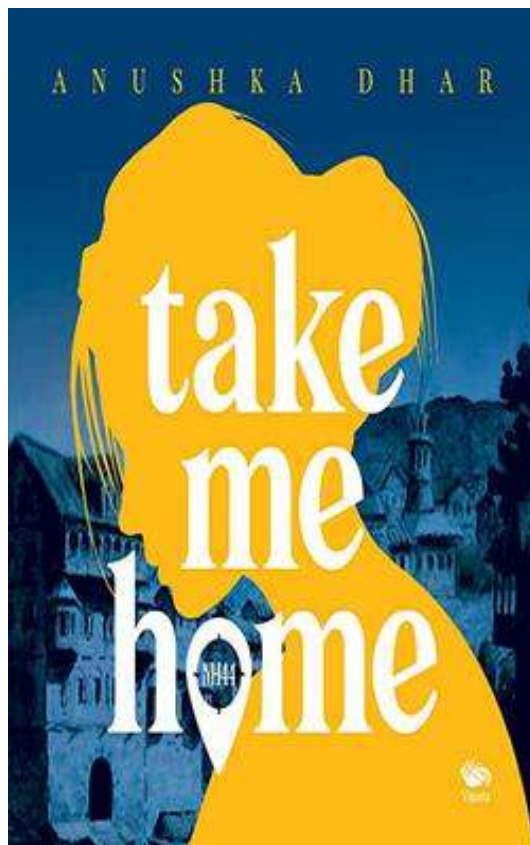
"In all honesty, I was quite impressed with Anushka and her book. Our thought processes aligned on the dire need of the younger generation taking control of the Kashmiri Pandit narrative, and sparking conversations about a subject that hasn't been openly spoken about for over three decades. It is important for people to know about the night of 19<sup>th</sup> Jan 1990 and the trauma that has been unrightfully woven into the lives of the Kashmiri Pandit community not only because it left scars that would hurt for ever, but also because the story is still being written".

### **Ashok Pandit says thus....**

"When a young girl like Anushka writes in this day and age, of a time when the world was mute to the cries of the Pandits .... She gives the posterity a voice and a hope that one day again, we will go back to our paradise that we once called home".

On the back cover, we find very brief and interesting details about the young student author Anushka Dhar. It says thus:

"Anushka Dhar, a sixteen – year old, is a blossoming Mumbai - based writer who strives to engage in mindful, progressive conversations. From being an A-grade student at a school to a fierce and competitive sportsperson on the court, this young gun likes to don many avatars. In addition to her studies, sports and writing, she is currently raising funds to rehabilitate and empower socially disadvantaged girls from one of Asia's most infamous red – light districts. Following in the footsteps of her Father, Deepak Dhar, she aspires to join the film industry and leave her mark by continuing to tell stories such as this one about the Kashmiri Pandit exodus from the Valley. Placing that traumatic



experience in context, she offers a panoramic view of the history of the region, emphasizing the injustice that continues to haunt the psyche of those who went into exile. Having left all worldly possessions behind, they struggled for years to find their feet and later spread all over the world to build new lives for themselves. 'NH 44: Take Me Home' is their story. The title expresses the yearning and sentiment they all feel for their lost, but not forgotten, home."

The book is well dedicated to Kashmiri Pandits all over the world – in memory of those who were lost and an ode to those who battled with their undying spirit, resilience and compassion.

The style of writing, artistic/ creative presentation photographs (rare photos of Kashmir and the exodus - in colour and black and white) page formatting, etc make it a very interesting book to read in one go and keep it as a prized possession.

A precise well written preface, gives the purpose/ reason for writing this coffee table book. – as a journey of self-exploration. The author says – "profit earned from the book will be used to fund the education of displaced Kashmiri Pandit children".

In its first chapter titled 'A PICTURE-PERFECT LIFE', it says at page 3 – "Initially, Kashmir had a predominantly Hindu population and a Muslim minority. Over time a demographic shift left the Valley with a predominantly Muslim population. There was a time when the Hindu and Muslim communities coexisted in peace and celebrated their unity. It is essential to know that despite the conflict, despite the violence, despite the bloodshed that has prevailed over the last few decades, 'Kashmiriyat' is still alive in the hearts of both communities."

In the same chapter at page 17, the author says aptly "You can take The Kashmiri Pandit out of Kashmir but you cannot take Kashmir out of the Kashmiri Pandit."

Chapter 3 is titled 'VOICES IN EXILE', which starts with a two-page brief from the author. On page 33 it says "Time is the best healer. It took time for the Kashmiri Pandit community to overcome the agony and hurt they witnessed and learnt to live with the struggle and pain of living in exile. They struggled for years on end, today they stand taller and stronger than ever. From filmmaking to medicine, from entrepreneurship to politics, Kashmiri Pandits are thriving in every field and have built a name, a life for themselves. Despite every challenge and every setback that was thrown at them, their hard work and sincerity prevailed. Everyone thought of the exodus as the end for the Kashmiri Pandits – a strikeout – but it was not; they are far too resilient for something even as haunting and painful as an exodus and living in exile to break them. Yes, the exodus did put hundreds of thousands of Kashmiri Pandits through a lot of fear, pain and mental and physical trauma. Yes, the exodus resulted in wounds that are so deep and still hurt even three decades later. But the exodus also opened doors for the Kashmiri Pandit community that they would have never come across in Kashmir. The exodus pushed them to pursue opportunities that they would have never been exposed to had they never left Kashmir in the first place. The exodus helped the Kashmiri Pandits epitomise resilience, courage and strength.

The chapter 3 also gives two/ three-page briefs on personal views/ memories/ experiences of some of the community members like – Madhu Babu Dhar, Rajinder

Saraf, Ravinder Dhar, Jheelaf Parimu, Vandana Kilam, Sunayana Kachroo, Meanka Handu, and Omkar Nath Dhar. It is a good collection of thoughts, Kashmir memories and exodus experiences.

Chapter 4 is titled 'HOW POISON SEEPED INTO THE SOIL', covering some of the historical aspects of Kashmir, like the Advent of Islam, Martyrs Day vs Black Day, Jammu and Sialkot Massacre 1947, First Indo-Pak War, Second Indo-Pak War, Kargil War.

'ANATOMY OF THE EXODUS' covers Chapter 5 of the book. It gives unfortunate details of events that led to exodus of 1990 and its after events. It says at Page 95- "December 1989 was one of the most traumatising, alarming months the state had faced. Kashmiri Pandit children were absent from class rooms and hundreds of Pandits were killed by militants without any reason on the same streets where they once walked peacefully. Pandits were threatened, robbed and assaulted on a daily basis. Since the mid-1980s this discrimination, this unjustified violence had become routine. In the beginning of 1990, the conflict was out in the open, with battles between the militant groups and Indian security forces taking place in broad daylight..... At page 102 in the same chapter, author saying about 19<sup>th</sup> Jan 1990, "So in the middle of the night the Kashmiri Pandits escaped on foot, in their own cars and in trucks. In a brave attempt to save their women, children and dignity, the Kashmiri Pandit Community left everything behind. They left their businesses, their belongings, their earnings, their properties and above all their homes. It was a journey of uncertainty."

Sixth and last chapter is titled 'A TEMPORARY FOREVER'. It says at page 127, "Being steeped in regret is not good for the mental wellbeing of any human being, and thankfully, the younger, more active and more educated generations of Pandits learnt that fast. Instead of dwelling on the traumatic past, they focused on their future, on providing support to their families, on building a substantial and comfortable life for themselves and on finding happiness and peace in whatever they were left with.

In the same chapter on the concluding page 134, the author says, "Step by step, day by day, working Pandits started earning more. Left with nothing, they worked hard to lift their families out of the economic and financial crisis they were initially facing. ....

..... From film producers to agriculturists, from politicians to poets and authors, Kashmiri Pandits have used their eviction from Kashmir and the unimaginable conditions they faced before, during and after the exodus to their advantage to transform the definition of what it truly means to be displaced and marginalised. With determination and calculated risks, perseverance and with tremendous hard work and sincerity, Kashmiri Pandits have created a bolder, stronger and more resilient identity for themselves as a community – something that is appreciated globally today".

The book concludes with a very crisply written "Postscript".

I really enjoyed reading this book. It is a must read (and keep) for every Kashmiri, particularly Kashmiri Pandits young and old. It can be a good addition to personal libraries of people and leading libraries of India, including those in the Union Territory of Jammu and Kashmir. I wish the budding young author "Anushka" the very best of luck for her academic, social, and literary pursuits. God bless her.



## NAAD CONGRATULATES

### A Proud Moment for Our Community "A High Flier"

Nrip Raina S/o Mrs. Smita Raina and Mr. Mohit Raina resident of Faridabad & studying in 7<sup>th</sup> class of St. Joseph Convent School, Faridabad, participated in Wako India Cadets And Junior's National Kick-Boxing Championship held in West Bengal from 19<sup>th</sup> to 22<sup>nd</sup> July, 2022 & gave marvelous performance winning one (1) GOLD & one (1) SILVER achieving the rank of National Player in the championship.

Naad congratulate Nrip & his parents and wishes him the brightest brilliant future in sports as well as in Academics.



## J&K REINTEGRATION BIG STEP

newsX



PARIDHI BHANOT



newsX EXCLUSIVE  
DR RAMESH RAINA

All India Kashmir Samaj Pres  
speaks to NewsX

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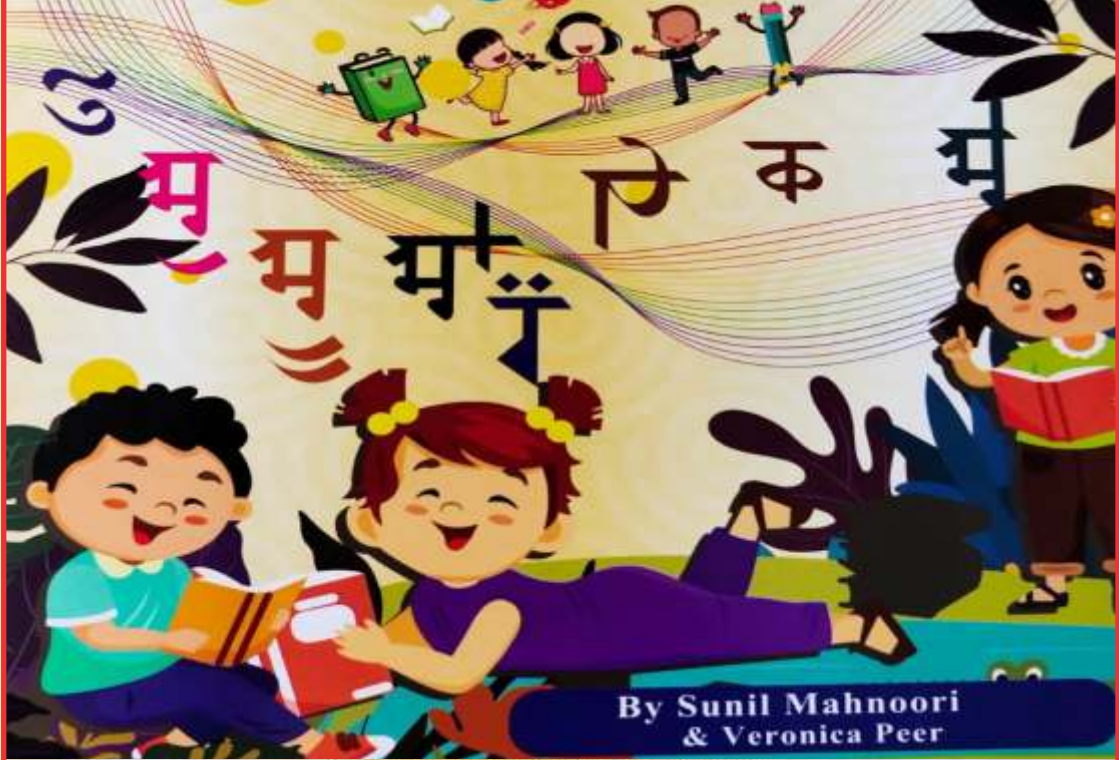
***AIKS President Dr. Ramesh Raina spoke to  
Newsx about reserving Seats for KPs in J&K Legislature.***





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By Sunil Mahnoori  
& Veronica Peer

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# AFFILIATES' NEWS

## KMWA Noida Felicited KP Students of Noida



KMWA Noida organized a felicitation ceremony for all KP students living in Noida and surrounding areas on Sunday, the 31<sup>st</sup> July, 2022. All students who passed the Board examinations for either 10th or 12th class were felicitated during the impressive ceremony. Noted educationist, retired Principal, motivator and consultant Prof. B L Handoo along with former KMWA Noida and AIKS President, an eminent author and panelist Col. Tej K Tikoo was the chief guest of honour. They presented all successful children with a certificate and mementos. Later, both the chief guests addressed the children and the assembled gathering. A total of 21 children registered for the programme, which was held in Kashmireswar Kashyap Rishi Bhawan, Noida.



## Sharika -Vahini, KSS Faridabad Organized Kirtan Mandali



SHARIKA -VAHINI, the Women volunteer group of Kashmiri Sewak Samaj Faridabad (KSS) revived Kirtan Mandali on Shrawan Shuklashtami i.e Thursday, August 5, 2022, leaving behind the horrible time of Corona. They intend to have monthly Kirtans on every Shukla - Ashtami and seek the support and participation of Biradari members to make it a regular feature on our religious calendar. The Governing Council of KSS applauds this initiative by the NARI SHAKTI and pledges all possible support to make it a regular event at Sharika Bhawan.





## ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

244, Sector 3, R.K. Puram, New Delhi - 110022, Telephone : 011-26107431

Web: www.aiks.org; E-mail: aiksnd@live.com, info@aiks.org

*Dr. Ramesh Raina*

**President**

9891160674

romeshraina001@yahoo.co.in

No. AIKS/Corr./President/3/2021-24/2022

Dated: August, 1<sup>st</sup>, 2022

To,

**The President of India**

**Respected Smt. Droupadi Murmu Ji**

**Rashtrapati Bhawan**

**New Delhi**

**Your Excellency,**

On the occasion of Your Excellency's election as President of India, I on behalf of AIKS (All India Kashmiri Samaj) and on my own behalf have the honour to extend our heartiest congratulations on your victory.

AIKS is an apex organization of Kashmiri Pandits having affiliates both within India and abroad. As a Socio/Cultural Organization, it has been playing a pivotal role for the welfare of the exiled Kashmiri Pandit community since the tragic turn of events in 1990 caused their enforced exodus from the valley of Kashmir.

Your election to the august office reflects on the trust and confidence as well as appreciation for your competent leadership and great deal of outstanding performance for the cause of the people. I am sure that under your leadership the country will move forward to greater success and achievements in near future.

I wish your Excellency good health, happiness and great success in leading the nation towards prosperity and wellbeing.

With warm regards

  
(Dr Ramesh Raina)

### AIKS Affiliated Units at:

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

## KPs observe July 13 as Black Day

Several organisations of Kashmiri Pandits observed July 13 as Black Day in Jammu, in protest against the atrocities committed on the minority Hindus in Valley on this day in 1931. At Jagti township the speakers termed the July 13 of 1931 was the Blackest Day in the history of Kashmiri Hindus when the revolt by the communalist elements took place against the then Maharaja on the instigation of Abdul Qadir a cook of an British Officer and the rampaging mob attacked minority Hindus, looted their properties and torched their houses.

Addressing a function of social activists at Bohri, Ashok Kangan a senior KP leader said the credit goes to the present BJP Government at Delhi who took a historic decision to abolish the July 13 as state martyrs day. The meeting was also attended by senior leaders H L Bhat, Bhushan Lal Bhat, Moti Lal Bhat, Chand Ji Bhat and others. All India Migrant Camp Coordination Committee (AIMCCC) also observed July 13 as Black Day and termed it the beginning of exodus of Hindu minorities from Valley. Addressing the meeting Desh Rattan said that the successive governments in the erstwhile State of J&K patronised these forces.

## Spiritual Retreat at Kashmir

An important event of "Spiritual Retreat" is being organised by SRMA (VK), Nagdandi from 14th of September 2022 to 19th



September at the Shri Ramakrishna Mahasammelan Ashram Nagdandi, Achabal, Anantnag, Kashmir.

## Amarnath Vaishnavi Scholarships Award Function

An event was organized by RV Learning Foundation in Jammu on the Birth Anniversary of Pandit Amarnath Vaishnavi by awarding scholarships to the Kashmiri Pandit children



living in migrant camps around Jammu, which was presided by Mr. Ashok Koul, Gen secretary (Org), BJP J&K UT. Dr. Manoj Dhar, Ex VC Jammu University, Mr. K K Khosa, President Kashmiri Pandit Sabha Jammu and Dr Rajiv Bhat, Ex Divisional Commissioner of Srinagar, were the guests of honour. Other dignitaries who attended were Mr. Kuldeep Saproo, founder R M K Studios Dr. Mahesh Koul, Scholar Prof Virender Rawal, President awardee Ms. Sandhya Dhar, founder of Jigar Foundation, Ms. Shivani Koul Bhat, Artist and Mr. Ashok Kangan, Social activist. The event organization was supported by youth volunteers Mr. Sahil Pandita, founder Rising Athletes of Jagti and Mr. Kanwal Pandita. Mr.



Kamal Ganjoo captured the memories of the event in his camera.

Ms. Rohini Vaishnavi, Grand-daughter of Pandit Amarnath Vaishnavi and the founder of RV Learning Foundation said that the scholarship served as a source of inspiration for the awardees. Mr. Khosa applauded the efforts of RVLFF and urged the scholarship awardee students to give back to the society when they grow up into successful individuals. The event was concluded by a thank you note by renowned Kashmiri poet and author Mr. Balkrishan Sanyasi.

*Report By  
Rohini Vaishnavi*

## Felicitations Program Organized by Helpline Humanity

Helpline Humanity organized Felicitations / career counseling cum guidance program at Mata Saraswati Pustakalaya Jagti Jammu for 12th class toppers in J&K board exam the results of which were declared recently. More than 40 outgoing 12th class students of different stream were awarded on the occasion with memento and award of appreciation. Among toppers who were awarded were

Srishty Pandita (98.6%) 5th Position in J&K Board Exam, Manvi Sharma (97.6%) and Anushka Bhat (96%). On the occasion, Satanjay Singh Pundeer (Assistant Director) from Geeta University Panipat counseled students about various courses offered by university for their better future. More than 15 students were given books on the occasion. Others who spoke on the occasion were Sh. Ramesh Hangloo from Radio Sharda, Prof. G. K. Muju, Shri B. K. Raina, Shri Vikram Koul, Sh. Ashok Bhat (KPV), Sh. J. L. Raina, Sh. Kamal Krishen Ganjoo who appreciated and congratulated students, parents who made whole community proud by their excellent performance. Shri M. K. Bhat, president helpline humanity welcomed all guests and gave brief introduction of Helpline Humanity. Shri B. L. Jalali, Project Director Helpline Humanity gave brief activity undertaken by Helpline Humanity through Mata Saraswati Pustakalaya for the welfare of students and general public. Shri Omesh Raina presented vote of thanks. Others who attended the function were Sh. Satish Pandita, Ms. Jyoti Rani, Ms. Gudi Dhar, Mr. Bitu Ji Bhat, Mr. Pran Ji. Besides Helpline Humanity Volunteers.

**HELPLINE HUMANITY**

**MATA SARASWATI PUSTAKALAYA LIBRARY JAGTI**  
**Topper Students 12th State Board(2021-22)**

Student Name	Percentage
Srishty Pandita	98.6%
Manvi Sharma	97.6%
Anshi Bhat	96.6%
Osheen Bhat	96.5%
Mehak Mattoo	95.4%
Koyal Pandit	91.8%
Bhawana Rani	91.7%
[Student Name]	[Percentage]

**Total Number of Students = 108**  
**Total Number of Students above 90% = 15, Total Number of Students above 80% = 45**  
**Total Number of Students above 70% = 35, Total Number of Students above 60% = 8**



# Kashmir - A Missing Beat

In the second week of March 2022, when The Kashmir Files movie was released, my friends insisted to watch the movie together. Since they were non-Kashmiri, for them it was just another movie. I resisted, wondering the misery it would take me back to. Since I excused myself to be a part of it, the plan got dropped.

Months later, I gathered some strength and watched the movie alone. Although the movie which claims as fictional work felt real to me. It was an awful feeling of Déjà vu. These so-called fictional events were lived, rather survived by us. The episodes shown in the movie were heard back then enveloped with fear but witnessing them on the reel screen was a pinching heartache of losing one's home, homeland and identity. We have been on numerous roller coaster rides for more than three decades and still counting. All these decades recited different stories where at times it felt reaching a clear ground only to get a different speed and cuts and curves in this everlasting roller coaster ride.

The 1990's were sob stories of killing, looting, attacking Hindus of the valley. Living in terror each hour of the day, not knowing whether we would be living another day. Whenever there used to be even slightest sound on the door, the entire family would crumble in a small room ready to face death or worse. Leaving home, homeland and ancestral blessings. Settling as a refugee in our own country. Falling prey to scorching heat and poisonous serpents of Jammu migrant camps. Surviving on minimalistic budget, sleeping empty stomach and surviving through quenching thirst. Only one thought to cheer ourselves of going back to our motherland. Imagine the excruciating pain that still leaves shivers when recalled.

Proceeding the Kargil War, the next decade saw a ray of hope with situation getting

back to normal but in vain. Clashes continued in Kashmir valley between armed forces, militants and protesting civilians but on a muted scale. Even with so many sacrifices of lives, emotions, relations, Kashmir was still not prepared to take its generations of inhabitants back. And we on the other hand, away from our mother land were taking new challenges of each day, nurturing our coming generations with our stories, values and will to go back to our mother land one day.

Twenty years, even the new born of the fateful night was an adult now. They still saw the hope in their grandparents' and parents' eyes. Kashmir was a dream for them, a place called heaven which they just visualised but could not feel. Now many of us visited our land but as a mere tourist, because the day you decide to settle as an inhabitant, you could be killed. There have been many incidents to support the statement. Going back and mentioning them again and again is like ripping off the healed part or just throwing a pumping heart away from its body.

The Kashmiri Hindu cannot be a part of Kashmir and that is a sad truth. Although, the government and the people at power have tried to claim normalcy in Kashmir by settling the new generation through jobs and temporary home. The generation which craved for the touch of its motherland, displayed enormous vigour only to lose few of themselves.

The incident of selective killing of innocent Kashmiri Hindus is a replay of 1989-1990 and it is upsetting that the fate of this generation cannot be again a Déjà vu. We survived the holocaust of 1990s not to fall again prey to the system. The separation from our mother land could be extensive but for how long can a mother not live with her children. May be generations will come and go, we will still be narrating our Kashmir to our kids with this belief that their motherland is not unfamiliar to them.

# OBITUARY



The news of the demise of Dr B. K. Moza has brought gloom over the Kashmiri Pandit Biradari globally, especially in Kolkata which had been his Karmabhoomi since early 1950's till April this year when he relocated to Greater Noida with his family. He breathed his last at his residence in Greater Noida at 5 pm on July 17, 2022.

Dr B. K. Moza, a true Karmayogi, will remain a role model in the community for many generations. After having topped the list of meritorious candidates in science (medical) degree, he could not secure state-controlled nomination for MBBS studies in 1950 which he always held as an early sign of discrimination on religious grounds.

Hence, he left Kashmir to obtain his Bachelor's in pharmacy at Punjab University in Amritsar.

A leading pharma research institution of post-independence era, Bengal Immunity Research Institute in Calcutta selected him as a research scholar in 1954 after completion of his studies and he relocated with his better half, Umaji to Calcutta where they were blessed with a son Vidya Ratan and daughter Kalpana. His brilliance as a researcher can be gauged by the facts that he has identified & isolated over a dozen molecules and has over fifty global publications.

Based on his excellence as a researcher, he was selected for a PhD program at the

Academy of Natural Products in Czechoslovakia where he received a PhD from Charles University in 1964. On his return to India, he became a well-known professional and worked in senior management positions in Pharma companies such as Tata Fison & Rallis India.

Winner of the Lifetime Achievement award by the Indian Pharmaceutical Association in 2015 and Acharya P C Ray Memorial Gold Medal for contribution to pharmaceutical sciences, Dr B. K. Moza achieved excellence in a field that he worked with as much passion as he would have as a practicing doctor. Widely travelled in Europe, Japan and America, he was a fountain of knowledge that he would freely share with subsequent generations.

Having shared his professional achievements, it is noteworthy to share that his contribution to community causes have been of unparalleled impact. Being amongst the early post-independence migrants from the valley who had moved to Calcutta for employment, he was one of the founding members of Kashmir Sabha, Kolkata which was inaugurated in 1956. He played a key role in bringing the Sabha to the stage where it is today and also served as its President. He remained the Editor-in-chief of the annual publication called VITASTA and conceptualized theme-based publications that addressed topical challenges confronting the community. It set a new benchmark for community magazines and is a widely used reference journal since the best scholars, poets, authors and intellectuals from various walks of life have contributed their articles for the VITASTA annual numbers.

Two causes that were dearest to him were Koshur language and the role of an Apex organisation for Kashmiri Pandits. In the year 2000, he and some other community stalwarts started a movement for using a Devanagari based script in

writing our mother tongue language, Kashmiri. He brought out a special VITASTA annual number for preserving and nurturing Kashmiri language and was passionate about writing poetry in Kashmiri. Many of his poems were published in leading community magazines and Koshur.org. He also taught Kashmiri language to Biradari members and others at Kashmir Bhawan in Salt Lake, Kolkata for many years, starting from the year 2000. In recognition of his contribution, Kolkata Sabha conferred the Life-time Achievement Award to him in 2016. Other major awards received by him were the KOA Excellence award presented in New York in 2015 and AIKS award for community services. Kashmir Sabha, Calcutta, was very close to his heart. On his first visit to USA in 1999, he gave a fund-raising lecture at State University of New York, Stonybrook. Further he went around family and friends soliciting donations for the Kashmir Sabha. Truly, the love for Kashmir Sabha, Calcutta was hard wired in him.

He remained steadfast in his resolve since 1981 that AIKS should be the only Apex organization to coordinate with all community organizations in the interest of furthering unity for the return of the community to the homeland with security, dignity and honor and it has remained a cardinal principle of our Sabha as well. Implementation of this wish of Dr Moza in all sincerity along with propagation of our mother tongue can be the best tribute to such a Karmayogi.

We pray for eternal peace and sadghati to his soul and pray Shiva gives strength to bear his loss to Umaji (wife); Pratibha and Vidya Ratan Moza (daughter- in-law and son); Kalpana and Dr. Akhilesh Fotidar (daughter and son-in-law); Archana, Arti (Granddaughters), Kashyap & Anamika (Grandson and daughter in law), Kalhan & Namrata (Grandson and daughter in law); Maya & Mira (great grand-children) and others.

*Om Shanti Shanti Shanti  
- Kashmir Sabha, Kolkata*



### ►Biotechnology/Bioengineering/Biomedical Engineering as a Career

Biotechnology is a technology that exploits biological systems and living organisms to develop or create different products. Bioengineering is a discipline that applies design and analysis engineering principles to biological systems and biomedical technologies. In simple words, the study of Biotechnology is the application of biological sciences with engineering technologies. So, Biotechnology covers the analysis of microorganisms such as bacteria in industrial, agricultural, medical, and other technological applications, not just the medical aspects. Bioengineering applies engineering to biological processes, food, agriculture, and environmental processes. The other course related to biotechnology is Biomedical engineering. Bioengineering is Biomedical engineering. Biomedical engineering is focused on applying engineering to biological and medical sciences to improve healthcare delivery systems. The courses are becoming the most.

The classes are becoming the most in biological sciences and Industrial processes through Research and Development. The research is undertaken in areas such as microbiology, cell biology, genetics, molecular biology, etc., to understand the occurrence and treatment of diseases, development of agriculture and food production, and many more. The industrial processes aspect deals with producing drugs, vaccines, biofuels, and pills on an industrial scale using biochemical processes and techniques. All the courses are to create a product that advances healthcare, medicine, agriculture, food, pharmaceutical, and the environment.

There are many sub-fields of the courses like Red Biotechnology, related to

manufacturing antibiotics and the engineering of genetic cures to heal diseases using 'genomic manipulation'. White Biotechnology Is applied to produce a helpful chemical. Green Biotechnology Is generally useful for agricultural processes. Bioinformatics is another field allied to Biotechnology which generally addresses biological problems by deploying computational techniques (also called computational biology). And, Blue biotechnology is the application of Biotechnology in the marine and aquatic division.

Another specialization in the program is Biomechanics. This course focuses on orthopaedic biomechanics, other soft tissue mechanics, and cell mechanics. Further, Biomolecular and Tissue Engineering study the effect of physical force on cells and tissues and tissue repair and replacement. Other programs include Biomedical imaging, including ultrasound, magnetic resonance imaging, x-ray, and nuclear medicine. More, Bioelectric Engineering is the application of electrical engineering principles to biology, medicine, behaviour or health.

Integrated M.Tech is a 5-year dual degree course offered by the IITs and a few other universities. The program of 4 years duration is provided by numerous private and government universities across India. The classes are available at UG, PG, and PhD levels. At the UG level, the minimum eligibility to seek admission is 12th, with 60% in PCMB.

### Some of the institutes which provide B.Tech /B.Sc /Biotechnology are:

- ❖ All India Institute of Medical Sciences, New Delhi. The details can be found on the Websites: [www.aiims.ac.in](http://www.aiims.ac.in) or [www.aiims.edu](http://www.aiims.edu). The institute provides B.Tech Biotechnology by Entrance test.

- ❖ GGS Indraprastha University, Delhi. For details visit Website: [www.ipu.ac.in](http://www.ipu.ac.in). Admission is through an Entrance test. Offers B.Tech /M.Tech Biotechnology (Dual Degree) of 5½ years. Eligibility is 10+2 with 55% marks in Physics, Chemistry, Biology & Math.
- ❖ Indian Institute of Technology, New Delhi, The Website is [iitd.ac.in](http://iitd.ac.in). The courses for admission are MTech-Integrated 5yrs Dual Degree, Biochemistry Engg. & Biotechnology. Admission is through the Entrance test-IITs.
- ❖ Indian Institute Of Technology, Madras, Website:[www.iite.ac.in](http://www.iite.ac.in). Provide B.Tech /M. Tech Biotechnology Dual Degree.
- ❖ Indian Institute of Technology, Kharagpur, West Bengal, Website: [iitkgp.ernet.in](http://iitkgp.ernet.in),
- ❖ University Of Rajasthan, Jaipur, Website: [www.uniraj.org](http://www.uniraj.org). Providing B.Tech /M.Tech Biotechnology Integrated, B.Sc[Hon] Biotechnology.
- ❖ Punjab University, Chandigarh, Website: [www.puchd.ac.in](http://www.puchd.ac.in) or [www.pec.ac.in](http://www.pec.ac.in). Providing BE. Biotechnology. Admission through JEE,
- ❖ Shri Mata Vaishnav Devi University, admission through JEE.
- ❖ Uttar Pradesh Technical University, Institute of Engineering, Lucknow. Providing B.Tech Biotechnology& Bio. Eng.
- ❖ Osmania University, Hyderabad.
- ❖ Visveswaraya Technological University, Karnataka, Website: [www.vtu.ac.in](http://www.vtu.ac.in). Providing B.Tech Biotechnology.
- ❖ Vellore Institute Of Technology, Tamil Nadu, Website: [www.vit.ac.in](http://www.vit.ac.in). Providing B.Tech /B.Sc Biotechnology.
- ❖ Guru Nanak Dev University, Amritsar, Punjab, Website: [www.gnduonline.org](http://www.gnduonline.org) Providing B.Tech Biotechnology and B.Sc Biotechnology. Admission is through an Entrance test.
- ❖ Jamia Millia Islamia University, Website: [www.jmi.nic.in](http://www.jmi.nic.in). Providing B.Sc Biotechnology. (Vocational course).
- ❖ Karnataka Central University, Gulbarga, Website: [www.gulbargauniversity.kar.nic.in](http://www.gulbargauniversity.kar.nic.in). Providing B.Sc Biotechnology course.
- ❖ Other Universities providing the B.Sc Biotechnology course are; Amity Institute Of Biotechnology, New Delhi, Website: [www.amity.edu](http://www.amity.edu), Bharti Vidyapeeth, Pune, Website: [www.bharatvidyapeeth.com](http://www.bharatvidyapeeth.com) and Banasthali Vidyapeeth. P.O. Banasthali Vidyapeeth, Website: [www.bansthali](http://www.bansthali).

Online registration at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	Up to 06.09.2022 (11:59 PM)
Deposit of Application Fees Online (Debit Card/ Credit Card/ UPI/ Net Banking)	Up to 06.09.2022 (Online)
Online verification of marks of Qualifying Examination and other details filled in Online Application Form by the selected Designated Center for Confirmation of merit	Up to 08.09.2022 (Up to 11:59 PM)
Result of Inter-Se-Merit <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	12.09.2022 (02:00 PM)

	1 <sup>st</sup> Counseling	2 <sup>nd</sup> Counseling
Filling of choices and locking of choices at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	Up to 06.09.2022 (11:59 PM)	21.09.2022 (11:00 AM) to 27.09.2022 (11:59 PM)
Seat allotment at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	14.09.2022 (11:00 AM)	29.09.2022 (11:00 AM)

All the courses are upcoming and promising and have significantly contributed to and helped improve the quality of life. Biomaterials Developer, Manufacturing Engineer, Consultant, Biomedical Scientist/ Researcher Rehabilitation Engineer, and Medical Technology Developer are some of the most exciting jobs in biomedical engineering.

The highest salary that a Biomedical Engineer can earn at the early level is ₹6.0 Lakhs per year. Salary will change with experience.

A few companies which employ qualified biotechnologists are Biocon, Glaxo Smith Kline Pharmaceuticals, Syngene International Ltd., Jubilant Life Sciences Limited, Astra Zeneca Pharma India Ltd., Sun Pharma Advanced Research Company, Wockhardt, and Panacea Biotech.

## ► Admission Alerts

### Haryana State Admission in Diploma Engineering Kashmiri Migrants

#### Basis of Admission:

Inter-Se-Merit/ Rank prepared on the basis of marks obtained in Qualifying Examination

Deposit of Application Fees Online (Debit Card/ Credit Card/ UPI/ Net Banking) Up to 06-09-2022 Online. Online verification of marks of Qualifying Examination and other details filled in Online

**For details visit the website.**

The Schedule of admission may change; therefore, the candidates are advised to visit the HSTES website regularly.

#### DTE Haryana Admission

#### B.E./B. Tech./ B. Arch. Programs

#### Wards of Kashmiri Migrants:

For Kashmiri Migrants Admission to B.E. /B. Tech and B.E./B.Tech (Bio-Technology) shall be made on the Basis of the All-India Rank of JEE Main-2022 conducted by NTA. For admission to B.E. /B. Tech (Bio-Technology), the candidates should be pass in 10+2 examination with Physics and Chemistry as compulsory subjects along with any one subject from Bio/Biotechnology/ Maths. Admissions to B.E/B. Tech. to Kashmiri Migrants (K.M.) shall be made on the basis of the inter-se-merit of JEE (Main)-2022 through two online off-campus counseling on [www.techadmissionshry.gov.in](http://www.techadmissionshry.gov.in).

#### B.E./B. Tech

Online registration at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	23.08.2022 (11:00 AM) onwards
Deposition of Registration Fees Online (Debit Card/ Credit Card/ Net Banking)	23.08.2022 (11:00 AM) Onwards (Online)

	1 <sup>st</sup> Counseling	2 <sup>nd</sup> Counseling
Filling up of choices and locking of choices for Online centralized off campus counseling at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a> .	07.09.2022 (11:00 AM) to 12.09.2022 (11:59 PM)	20.09.2022 (11:00 AM) to 27.09.2022 (11:59 PM)
Result of Seat Allotment by NIC at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	13.09.2022 (5:00) PM	28.09.2022 (5:00 PM)
Online/ Offline reporting of the candidates at the allotted institute	14.09.2022 (9:00 PM) to 19.09.2022 (5:00 PM)	29.09.2022 (9:00 PM) to 03.10.2022 (5:00 PM)

### B. Arch.

Admission to B. Arch shall be made on the basis of combined merit prepared either from the percentile of NATA-2022 score or percentile of JEE Main Paper-2A-2022 and Percentage of marks of qualifying exam in 50:50 through two online off-campus counseling on [www.techadmissionshry.gov.in](http://www.techadmissionshry.gov.in)

Online registration at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	16.08.2022 (11:00 AM) to 11.09.2022 (4:00 PM)	
Deposition of Registration Fees Online (Debit Card/ Credit Card/ Net Banking)	16.08.2022 (11:00 AM) to 12.09.2022 (11:59 PM)(Online)	
Verification of online Filled application Forms at Designated Centers	18.08.2022 (11:00 AM) to 11.09.2022 (11:59 PM)	
Display of unique Inter-se-rank/ Merit lists at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	14.09.2022 (4:00 PM)	
	1 <sup>st</sup> Counseling	2 <sup>nd</sup> Counseling
Filling up of choices and locking of choices for Online centralized off-campus counseling at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a> .	15.09.2022 (11:00 AM) to 18.09.2022 (11:59 PM)	27.09.2022 (11:00 AM) to 29.09.2022 (11:59 PM)
Result of Seat Allotment by NIC at <a href="http://www.techadmissionshry.gov.in">www.techadmissionshry.gov.in</a>	19.09.2022 (5:00 PM)	30.09.2022 (5:00 PM)
Online/ Offline reporting of the candidates at the allotted institute	20.09.2022 (9:00 PM) to 22.09.2022 (5:00 PM)	03.10.2022 (9:00 PM) to 04.10.2022 (5:00 PM)

### DTE Madhya Pradesh, Admission, Integrated MBA (5 years), Integrated MCA (5 Years), and BHMCT (4 years)

On an over and above basis, one seat in each of the institutions is reserved for J&K migrants. The admission shall be given based on the merit of the qualifying examination or

as decided by the competent authority. A candidate seeking admission to Integrated Course (Full Time)-MBA (5 Years) should be passed the 10+2 Examination (Qualifying Examination) from the Board of Secondary Education recognized Board/ University/ Institution with at least 45% marks in



aggregate. The competent authority declared by the State Government for online off-campus counseling shall finalize the detailed program and shall make it available on its website, declaring its procedure, the process of admission, and different cut-off dates. The method of Online Off-Campus Counselling will be announced by the Competent Authority.

Rule book shall be available on the Directorate of Technical Education Madhya Pradesh website, i.e., <https://dte.mponline.gov.in>. Date of Registration: Up to 20 August 2022 Choice filling: 07 August 2022 to 24 August 2022

## Education News

### CBSE Compartment Exam 2022 to begin on August 23, 2022

The Central Board of Secondary Education (CBSE <https://www.cbse.gov.in/>) has released the dates for the Compartment exam 2022. As per the notification, CBSE will be conducting a compartment exam for Class 12th students from August 23 to 25, 2022. The examination will be administered using the syllabus of Term 2 exam.

CBSE Compartment exam forms 2022 will be released in due time. The Board is yet to release the date sheet for Compartment Exams 2022. Students are advised to keep checking

the official website: [cbse.gov.in](https://cbse.gov.in) for the regular updates. CBSE compartment exams are conducted to give students another opportunity to improve their results. This is conducted for the students who are placed in the compartment category. Students will be allowed to improve their performance in 1 subject in the Compartment examination.

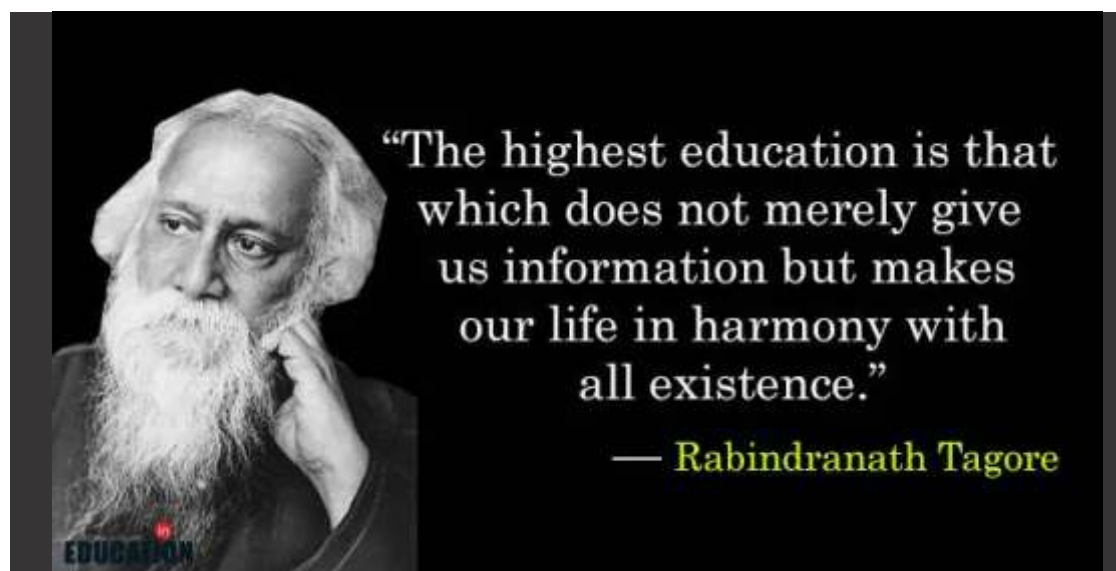
Further, Students who were not able to qualify top 5 subjects and were declared to pass considering their marks in the 6th subject will also be eligible to appear for the compartment exam to improve their performance in the failed exam.

Nine Central Universities Exempted from Common University Entrance Test

The Union Grant Commission has granted an exemption to Nine Central Universities to admit students either for under-graduation or post-graduation level courses based on the Common University Entrance Test (CUET) in 2022-23.

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.

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





**AIKS**  
**Matrimonial Service**



Wanted Suitable match for Kashmiri Pandit Boy born on 16th of Feb, 1991 (In New Delhi) at 03.10 hrs Height: 5' 9" MBA (International Business Studies) from Mumbai. Presently working in Pune with UK Based MNC, Family originally from Naidyar Rainawari (J&K) settled in Pune. Interested may contact Mr. Sanjay Raina 9619630232/8600400232 or mail at: sanjayraina007@yahoo.com



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

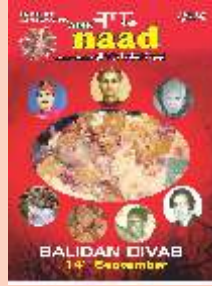


Looking suitable match for our son born on 29 Nov.1982 time,12.57 a.m, height 177.8cm graduate in bio technology working as business development executive in eilisy's pune based soft ware company, at Noida. Interested may contact on 9414125738, 9116656996



# AIKS naad

A Monthly Publication of **all india kashmiri samaj**



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1. All Cheques/DDs favouring All India Kashmiri Samaj to be sent at 244, Sec-3, R.K. Puram-110022, New Delhi.
2. Subscriptions can also be remitted directly online to the following  
A/C Punjab National Bank : A/c No. 0151000100442202  
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Note : After making the payment through Internet the subscriber must send intimation to AIKS on Email-Id: hqaiks@gmail.com or Mob No. 8447677911 through WhatsApp/SMS/Sending snapshot of the payment receipt.



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Telephone : 011-26107431  
Web : [www.aiks.org](http://www.aiks.org) E-mail : [hqaiks@gmail.com](mailto: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**

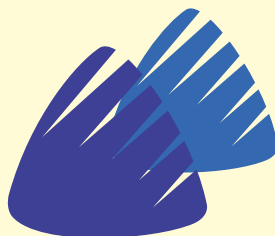
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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

**Amount :** ..... **Date :** .....

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**AIKS Policy Consultative Group Meeting held on July 23, 2022**



**AIKS TEAM VISITS Shuhul-Taaph at Pamposh Enclave on July 30, 2022**



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INVITES YOU FOR

**Shuhul Taaph Part-1**  
(2022-23)  
(SWEET SUNSHINE)

*Aaga Saawan Thoon Ke*  
A MUSICAL SHOW OF FILM SONGS BY PAMPOSH ENCLAVE RESIDENTS

**SATURDAY 30<sup>TH</sup> JULY 2022 AT 4:30PM**  
LAL DED CENTRE, PAMPOSH ENCLAVE, NEW DELHI  
JOIN US FOR TEA AND REPREHEMENTS AT 4.30PM

CONCEPT

ORGANISED & SUPPORTED BY  
**KCHBS**

CREATIVE & TECHNICAL SUPPORT  
**SWADEEP**

**PERFORMERS**

  
ARADHYA RAINA

  
RAHMA RAINA

  
ABEER NAGRAATH

  
ANAKSHA NAGRAATH

  
RITU SINGH

**PERFORMERS**

  
RABEE DARJOO

  
MISHANKA DARJOO

  
PURNIMA CHOWDHURY

  
SHUBDEV DARJOO

  
BAVI PRAKASH

  
GILEEP RAINA  
SINGER

  
PRIYOSH WALL  
PACENTER



*Taste the good life.*

 /Golfer's Shot  /golfersshotofficial