

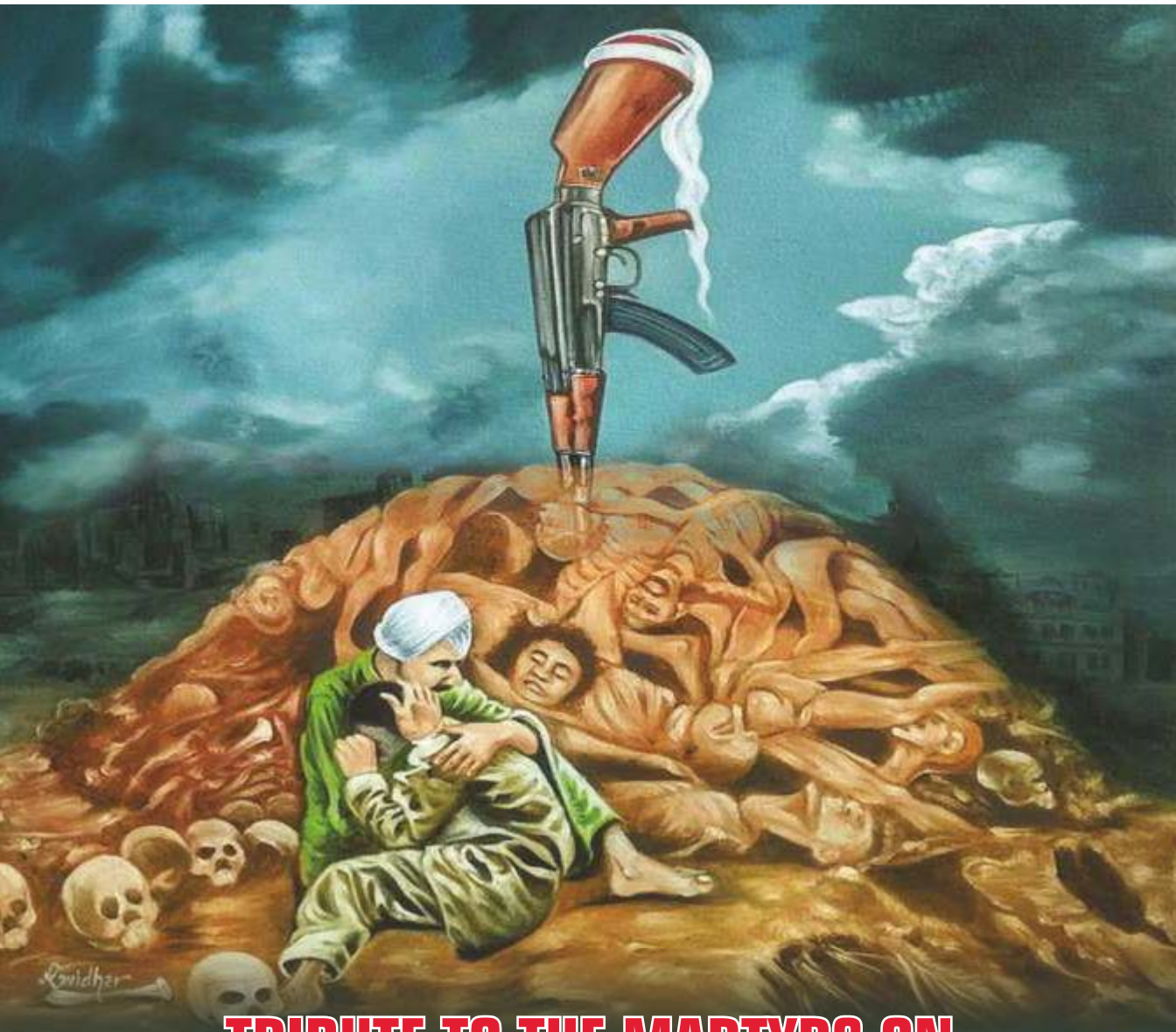
ISSN : 2582-1857
Text - 68 Pages, Price : ₹50

VOL XXXII No. 09
September, 2022



AIKS **नाद**
naad

A Monthly Publication of *all india kashmiri samaj*



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Painting -
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Just a week ago there was this all-important news about the Chief Electoral Officer (CEO) of the Union Territory of Jammu and Kashmir, inviting the political parties of the UT on 12th September to discuss the addition of twenty-five lakh new voters in the electoral records. Reading through the details of the invitee list, you could see all the political parties of the UT in it. Sadly, there was no one to represent the Kashmiri Pandits. And how would it be? Reflecting on the question took me back to my editorial of the last issue of NAAD. The trigger to that editorial was a post by Rahul Pandita on the social media. While the subject of my current editorial has nothing to do with Rahul Pandita's post, the post had helped my thoughts to reach out to the KP community about why we are irrelevant in the political scenario of the UT. The invitation list of the CEO vindicates that point.

Our predicament is that despite being the most affected section of the population of the UT, our voice has no representation in the political or in the administrative echelons there. For the political game, we are the bystanders, perhaps with a role of cheerleaders for those who will, eventually, get elected to rule us.

Reflecting back upon the post-independence era, how different were we in our role till we were expelled from the valley? If my memory serves me right, the political relevance of us was no different. Insignificant vote bank with no voice of our own. Before 1990, we were strong Congress followers and supported their leadership in the erstwhile state. Our belief that we are an intellectual race, brought in us the conceit that our approach was right. However, the turn of

events showed that those we supported all the while were the first to desert us. In playing the second fiddle, we never thought of consolidating our position as a community. We lived as individuals to serve the individual interests. Cohesion doesn't seem to be in our genes.

They say, adversity teaches humanity many big lessons. We seem to be an exception here too. Even after the biggest calamity of killings and mass exodus, we did not learn to consolidate as a community and continued to cling to our genetic character. The 32 years of exile is a generation. The analysis of this era shows that though we began with an attempt to come under some kind of leadership to lead us out of this misery, we eventually chose to tread the path as loners and suffered, struggled, toiled, rose and succeeded but, as individuals, leaving the community far behind. The leaderships soon mushroomed in dozens, so did the organisations. Each, perhaps, had an honest intent but lacked the vision, strategy or even the consolidation goal. This presented multiple voices into the political space confusing the system about which one is the real representation. Soon it became just a noise and we started getting ignored.

This brings me back to my editorial of the last August issue. So long as we don't have a single voice and a political platform of our own, we will be ignored. The CEO's call for the 'All Party Meeting' with no invite to any Kashmiri Pandit organisation is a reflection of this importance we have created for ourselves. The sooner we realise this weakling, the better it will be for the community. Still a food for THOUGHT!

Namaskar!

युक्तकाम्य *Namaskar*



INVESTIGATING FORGOTTEN CRIMES AGAINST HUMANITY

A massacre that killed 24 hapless Kashmiri Pandits in 2003 in Nadimarg almost 20 years back, stands reopened after an application filed by Government of UT of J&K. Despite the horror of persecution looming large over Kashmiri Pandit community, around 50 Kashmiri Pandits had dared to stay back in their Village Nadimarg in 90's. Seeing them as obstacles in their Islamisation drive, LeT terrorists in Army uniform continued their fury by gunning down 11 Kashmiri Pandit men, 11 women and two babies with flurry of bullets. This inhuman massacre was a continuation of major massacres in 1997, 1998 and 2003 taking place in Sangrampora, Wandhama and then in Nadimarg. This mass massacre in Nadimarg is second to Chitisinghpura and a chilling one that shook the entire

displaced KP Community to the core. There is an uninterrupted continuity in the massacres with not enough clamour for bringing to justice the perpetrators of Genocide of 1990. Even Martin Luther King who says "*injustice anywhere is a threat to justice everywhere*" seems to have been proved wrong here because Kashmir has been fed on a different diet altogether.

Seen as a relief to the seekers of justice for Kashmiri Pandits by reopening the cases against the perpetrators of the heinous crime, need to know why Nadimarg massacre case had to await justice for almost twenty years. Putting the horse before cart, it was the final act of brutality which forced the remaining handful of Kashmiri Pandits to quit their homes, giving a final stamp of completion to the religious cleansing of Kashmiri Pandits from Kashmir. Suffering from communal myopia, leading civil society lights who don't tire of fighting for the rights of convicted terrorists like Afzal Guru and Yakub Memon remained mute and tongue tied over this brutal massacre. The silence is indicative of liberal double standards that is very much alive and kicking.

It is pertinent to know whenever there is a strive to seek justice for the perpetrators of crimes and brutalities against hapless Kashmiri Pandits, it invariably is affronted by an attempt to

abort such initiatives and pursuits to prevent it from reaching the logical conclusion. The apprehension, therefore, of resistance from vested interest groups as that is being put in the case of Satish Tickoo murder case appear high in the reopening of Nadimarg Massacre also. As the conversation on the massacre of Kashmiri Pandits garnered attention in the aftermath of filming Kashmir Files, Utsav Bains, the counsel for Satish Tikoo murder case, whose story was featured in 'The Kashmir Files' movie, had to return to Delhi earlier in May, from the Srinagar Airport after no security was provided to him till the premises of Srinagar sessions court where he was due to argue the case. Consequent to it, Srinagar sessions court adjourned the hearing in the case against Farooq Dar alias Karate when the counsel of Tikoo and a Supreme Court lawyer Utsav Bains filed an application seeking an adjournment on the grounds that security was not provided to him. In spite of the trials and tribulations, Kashmiri Pandits have always stood for the Indian nation and believed in her democracy. Yet, they have been let down by all the conceivable areas of polity and democratic political institutions. Will they ever get justice?

For a Kashmiri Pandit the idea of Justice has to begin from acknowledging that genocide had actually happened to this beleaguered community thirty years back which is consistent with the NHRC judgement delivered more than 25 years back that it was "*Akin to genocide*". There,

indeed, have been no serious efforts from any quarter to critically analyse the resultant attitudes and behaviour patterns of the large sections of the Kashmiri society towards their own people namely Kashmiri Pandits. The perception is that Kashmiri Pandits were and are being seen as a hindrance to the large designs of the authors of 'destabilise India doctrine.'

It is a battle for survival for displaced KP's and even if they have to plough a lonely furrow the cost still has to be paid. The example of the Jews is before us who after the Holocaust reflected on their persecution and resolved, 'Never again.' Yad Vashem is not only a moving memorial to the atrocities committed against Jews, it is also an archive that documents specific details, including names, addresses and photographs, so that future generations neither forget nor forgive their tormentors. Thirty years after the persecution of Hindus began in Kashmir Valley, we don't even know how many men, women and children were stripped of their rights; how many were raped, slaughtered and maimed; and what happened to those who survived. Barring those living in refugee camps in Jammu and Delhi, in the hope that someday they will be able to return to Kashmir Valley with dignity and safety assured. Deep within they know, and the rest of us know, that is never going to happen. Yad Vashem cannot be predicted for Kashmiri Pandits.





- Puran Patwari



General Secretary's Column

As usual, August month was on high action mode. AIKS held various in-house meetings to discuss and draw a blue print of this AIKS bodies maiden visit to Jammu, our karam bhoomi, Shakti Nagar project, Civil Writ Petition and Balidan Diwas preparations. However, the high point of the month remained the AIKS and JKVM joint press conference at Women's Press Club in Lutyen's Delhi to highlight the issues confronting the beleaguered community in its 32nd year of exile.

AIKS and JKVM Media Presser:

In the light of national outrage and debate created by the recurrent target killings of residual Kashmiri Pandits and PM package employees, AIKS (All India Kashmiri Samaj) and Jammu and Kashmir Vichar Manch (JKVM) held a Press Meet and conference on August 22nd at Indian Women's Press Corps, 5 Windsor Place to share the pain and anguish of the beleaguered Kashmiri Pandit Community with the media and the country and to demand a time bound exemplary punitive action against the perpetrators of the heinous crime against the humanity. The meeting was addressed by AIKS President Dr Ramesh Raina and Shri. Dileep Mattoo, President JKVM and attended by a large number of community members, thinkers and members from all walks of life from Delhi NCR.

AIKS Global Conclave:

AIKS global conclave along with its affiliate partners – KOA and IEKF which was tentatively scheduled for OCT 26 to coincide with Accession Day, was deferred till March in view of long wait for visa and aviation crisis faced by the UK. So, the date has not been fixed yet but in principle decided by the AIKS and its affiliate partners that it would be held in March, 2023.

AIKS Baroda Meeting:

As part of its Affiliate Connect Programme, an AIKS delegation is scheduled to land in the city of Vadodara to have an interactive session with Kashmiri Sabha, Vadodara and also participate in the taking over and swearing in ceremony of President-elect Shri Ravi Mawa. AIKS is looking forward to this much awaited event.

AIKS Jammu Meeting:

AIKS is making its long pending visit to Jammu, the political/ cultural capital of the community. Jammu being the karam bhoomi of the exiled community, a visit to it always remains high on the agenda of anybody at the helm of the apex organization. It is the maiden visit of current president, Dr Ramesh Raina, and his executive body to the city with very high excitement quotient. The meetings are taking place on the 17th and 18th September, 2022. On 17th, the first day of the meeting, AIKS will hold an interactive session with the community leaders and prominent

members. On the 18th, the concluding day, AIKS President will hold a press conference.

Balidan Diwas:

In keeping with the AIKS tradition, the apex organization is observing the Balidan Diwas on 14th September with JKVM at designated Bal Krishan Ganjoo Park. The modalities of the programme to make participation of people to the maximum have been worked out between the teams of both the organizations. AIKS team being led by its Vice President Smt Manorama Bakshi, its GS Shri Puran Patwari and Media and Communication in-charge, Shri Vinod K Pandita.

Change in AIKS address:

In the light of the cancellation of accommodation provided by the Government at 244, Sector 3, RK Puram by CCA (Cabinet Committee on Accommodation) the shifting of AIKS office is underway. The new office address will be intimated as and when it takes place.

AIKS OWP at J&K HC:

As a follow-up of the writ Petition filed by AIKS presently being heard by J&K High Court, is now having regular hearings after Covid. The Hon. HC has made certain landmark observations like opening of Distress Sale Portal and also securing a heavy penalty from the state government for non-compliance. AIKS wishes to extend its profound gratitude to its team of lawyers comprising Shri P N Raina, Shri P N Goja and Shri Kashmiri Lal Bhat and many others, and also the AIKS team of Jammu led by Shri AK Raina (VP) and Shri Aryan Ramesh.

Shakti Nagar Project:

Although SNP continues to be on top agenda of AIKS, yet its progress stays at the point where previous team led by Col Tej Tikoo had left. In spite of our best efforts the Joint

Management Committee could not be constituted because of the callous attitude of the Samchar Management. However, AIKS continues with its efforts to persuade Samchar for it.

AIKS Team Meets Minister

PMO Dr Jitender Singh:

AIKS team comprising of its President Dr Ramesh Raina, Senior Vice President Padmashree Prof Sudhir Sopory, VPs Smt Alka Lahori and Dr Manorama Bakshi and General Secretary Puran Patwari met with Dr Jitender Singh on 19th August in connection with the issue of cancellation of AIKS office allotment at 244, sector 3, RK Puram. The Minister who heard the delegation for 45 minutes was considerate enough to extend us all help in finding out the reason for cancellation and further follow up on the matter. The meeting ended on a very positive and cordial note.

AIKS delegation calls on Minister for Housing and Urban Development:

AIKS delegation comprising President Dr Ramesh Raina, Senior Vice President Padmashree Prof Sudhir Sopory, VPs Smt Alka Lahori and Dr Manorama Bakshi and General Secretary Puran Patwari called on Shri Hardeep Singh Puri, Cabinet Minister for Housing and Urban Development on 30th August in connection with the issue of cancellation of AIKS office allotment at 244, sector 3, RK Puram. Minister was forthright in acknowledging that the cancellation had been done by Cabinet Committee on Accommodation, highest authority and as minister he had no power to reverse it, though, he added, that he, as Housing Minister, had extended its date till 2024 as goodwill gesture to the beleaguered community. Still, the Minister said, that as a well-wisher of the community he would try to find out on what grounds the cancellation had been done and what could be done to salvage the situation for the exiled community.



AIKS and JKVM Press Meet



AIKS and JKVM Press Meet Calls For instilling a sense of confidence and addressing the security concerns of residual Kashmiri Pandits and PM package employees in Kashmir.

New Delhi, August, 22nd 2022: In the light of national outrage and debate created by the recurrent target Killings of residual Kashmiri Pandits and PM package employees, AIKS (All India Kashmiri Samaj) and Jammu and Kashmir Vichar Manch (JKVM) held a Press Meet and conference on August 22nd at - Indian Women's Press Corps, 5 Windsor Place Roundabout Le-Meridian Hotel New Delhi-11001 to share the pain and anguish of the beleaguered Kashmiri Pandit Community with Media and the Country to demand a time

bound exemplary punitive action against the perpetrators of heinous crime against the humanity. The meeting was addressed by AIKS president Dr. Ramesh Raina and Sh. Dileep Mattoo President JKVM and attended by a large number of community members, thinkers and members from all walks of life from Delhi NCR.

Dr. Ramesh Raina President AIKS, in his opening remarks said Kashmir has been witnessing a series of targeted killings since October last year. Many of the victims were migrant workers or Kashmiri Pandits. Seven civilians were killed in five days among them a Kashmiri Pandit, a Sikh and two migrant Hindus then came the gruesome murder of Rahul Bhat a PM package employee which

shook the whole displaced community to the core, while the people were still reeling in shock came the news of one more target attack on two brothers from Chotupora Shopian killing Sunil Kumar and injuring Pintu Kumar. The threat to the sustainability of the community is exacerbating at a fast pace and needs to be addressed quickly and decisively at the highest leadership level, he added, in short, it needs nothing short of surgical strikes against its authors, executors and those who lend them logistic support. Condemning the silence of the political class about the fast changing Socio-psychological scene that is making minorities unwelcome in the place, Dr Raina asserted for the need to create a new inclusive narrative that has an adequate space for minorities, a must for the creation of a sense of belonging in them.

Sh. Dileep Mattoo while speaking demanded a speedy justice in a time bound manner. There has been a neglect, apathy and lack of resolution of the problems of Kashmiri Pandits, the insecurity that is staring in the face of PM package employees in Kashmir is a glaring example, not only that but the recent killing of Sunil ji in Chotupora Village of Shopian speaks volumes about the prevalence of an anti-Kashmiri Pandit sentiment in Kashmir. The culprits only get emboldened to carry on their mission of Islamising Kashmir at a faster pace. He added if concrete and time bound measures are not

taken urgently the possibility of yet another migration of these handful Kashmiri Pandits is looming large. The other speakers included Sh. M. L. Malla, Ms. Alka Lahori, Ms. Manorama Bakshi, Sh. Sanjay Ganjoo and Sh. Roop Kishen Raina. Punishing the culprits of the heinous crime assumes significance for their trouble free stay in Kashmir and the overall Justice for the residual Kashmiri Pandits which has eluded them for all these Thirty two years, they said. The Press meet demanded

1. Kashmiri Pandit community representatives be formally engaged with the powers that be to help instill the sense of faith and confidence among the hapless people and also steps for concrete time bound confidence building measures.
2. PM package employees be taken into confidence for the redressal of their just and legitimate demands.
3. This meet also seeks an institutional, mechanism to coordinate with the Kashmiri Pandit representatives for the effective implementation of their just demands and to deal with any other exigency should it happen.
4. In order to reclaim our way of life, the administration is requested to initiate a healing touch policy for restoring their faith in the system.

Sh. Satish Bhat, General Sec, JKVM
Sh. Puran Patwari, General Sec, AIKS

AIKS Delegation Meets Honourable Dr. Jitender Singh



AIKS delegation meets Honourable Dr. Jitender Singh, Minister of State of Earth Sciences, Minister of State of Science & Technology, Minister of State in the Prime Minister Office, Minister of State in the Ministry of Personnel, Public grievance, New Delhi on 19th August at his residence



- Alka Lahori



Martyr Pt Prem Nath Bhat

A Tribute to Son of The Soil

Come September and Martyr's Day observation, and I am overpowered by a deep sense of guilt, because I have not, so far, paid tributes to the community leader, icon and well-wisher whom I knew up close. Definitely not in the mould of Lalaji's fire and brimstone spewing brand of activism, but no less in stature and contribution to the community service. Both were unparalleled intellectuals and both followed the same profession. Yes, lawyers for the living but did advocacy for the distraught community — one, through his fearless and high voluble voice and impactful diction in public speeches, other venting collective community woes through his mighty pen and lucid articulation in his regular columns in prominent national newspapers of India. If one was loud and vocal and all over the place, the other at the same time unobtrusive, demure, self-effacing; if one had the propensity to go into the den of opponents and challenge them right there, the other avoided any



confrontationist attitude and advocated a compromising public posturing. Both were on the Pak trained terrorist's radars and found their names prominently displayed in the very first hit list of terrorists. Both scoffed it off as 'never going to happen'. If Lalaji said 'the bullet which could hit me has not been made yet' only to hit him in the broad daylight, the other walked freely and in even in dark alleys not taking the threat seriously, till the inevitable happened.

I am talking about **Martyr Pt Prem Nath Bhat**, Advocate Anantnag who fell to the bullets of assassins on **27th December 1989**. After **Neelkanth**

Ganjoo (who had sentenced JKLF founder Maqbool Bhat to death in a bank robbery and murder case), and **Tika Lal Taploo** popularly known as **Lalaji** (firebrand activist and a KP leader) , **Pt Prem Nath Bhat's** assassination was the third high profile killing of Kashmiri Pandits in quick succession in Kashmir in the wake of Islamic uprising which, apart from bringing the

enormity and gravity of the situation before the political class of India, also touched off the mass flight or 'migration' of KPs from various parts of the valley. In just one month's time almost entire valley was emptied of KPs, one of the finest ethnic minorities in India, flag bearers of exalted Shaivite philosophy and aborigines who trace their antiquity to the dawn of civilization.

Persona: Pt Prem Nath Bhat was a tall figure in a relatively smaller frame. An extremely handsome person, he had a genial disposition but preferred a low-key existence and shunned ostentatious or overbearing presence in community gatherings and affairs. Like a philosopher he lived a simple life and was not given to the vices of luxuries of inheritance and wealth, which he possessed in fairly good amount. He was mild mannered and soft spoken, never harsh and abrasive even in adverse situations, never in his life courted any controversy or found himself in the eye of any storm by being on the wrong side of the law or the system, favourite pastime of lawyers and journalists as he combined both the vocations in himself. With all these attributes and a winsome personality, Pt Prem Nath Bhat could disarm even his ardent opponent, though he had none.

Versatile Genius: Pt Prem Nath Bhat was literally a genius perpetually at work who wore many hats at the same time. Besides being an ace Advocate of Anantnag Bar with a thriving practice, he was a prolific writer whose regular columns mostly in Indian Express with incisive commentary on political situations in the valley were taken note of at the highest echelons in the power corridors of India. As a political thinker he had complete grasp over the evolving situation in Kashmir and its (adverse) bearing on miniscule minority like ours. Community wellbeing always occupied his mind and his writings in national dailies, as a matter of fact, was aimed at flagging the central leadership about our ever-shrinking political space and economic squeeze brought upon us by successive valley-based regimes.

As Vedic Scholar and Youth Inspiration:

Bhat Sahab had a scholastic bent of mind and followed a strict regimen of reading and writing. He had other spiritually driven subtler side to his personality. I think he was an eternal student of Vedantic knowledge as he would arrange periodic discourses on Vedic literature by visiting Masters (Gurus) of Holy Scriptures for the benefit of the community youth in perfect settings of Nagbal precincts. And in line with his advocacy for a Sound mind in a Healthy body, he would inspire the community youth in droves to his Yoga and meditation classes held every Sunday in summers at Nagbal Bhawan hall overlooking the mesmerizing Anant spring.

Social Activist/ Worker: He had been closely associated with many community welfare and asset development programs, one being the ambitious Nagbal development project, an area where he worked in close conjunction with another community stalwart and activist and his senior colleague, Pt Dhamodar Lal Bhat and many others. Anantnag Prabandhak Committee (APC) has been the brain child of their concern for the better management and care of this jewel in the crown piece of community asset in the district, main tourist attraction and an important halt destination for Chhari Mubarak (Holy Mace) in Amarnath Yatra. Dedicated to Anant Bhagwan, son of Rishi Kashyapa, the town derives its name from this famous temple complex with many fresh water springs and finds mention in Kalhan's Rajtarangini.

Great Philanthropist: But more than being an Advocate, a journalist, an institution builder, Vedic scholar and Yoga enthusiast, he was a great philanthropist, generous giver. For any community welfare activities like sustenance programme for the underprivileged and destitute, he would be the first to chip in with monetary help. While many of the town's traditional rich and wealthy houses (there were actually quite a few) shirked from dabbling in such social upliftment of poor, individual donors like Pt Prem Nath Bhat and Dhamodar Lal Bhat would be on the forefront of such

campaigns. They would always be exploring methods to add to the coffers of APC, the nodal point for carrying out welfare activities.

Institution Builder: Coming to their zeal for institution building and Pt Prem Nath Bhat's major contribution to that end, it was in the late sixties that **Pt Damodhar Lal Bhat and Pt Prem Nath Bhat** after realizing that government schools were not the best option for community's young generation to make a significant mark in life, they decided to set up an educational institution only for KP scholars at pristine precincts of iconic Nagbal. Together with another legal luminary **Pt Nand Lal Shah and an illustrious educationist Shri Chuni Lal Handoo** they set upon the task of building an institution with voluntary donations and community resources. Thus, came into being **Hare Krishna School** up to primary level which grew to tenth level and was rechristened as Vivekananda Memorial School and had its own building and infrastructure. In early years scholars were not charged any fee and expenditure was met with the monthly donation from many philanthropist KP individuals and business houses.

Anonymous Donor: I am sharing a secret here which I became privy to when my grandfather, Advocate Damodhar Lal Bhat told me about it. As his junior colleague at Anantnag Bar and sharing a passion for social activism, Pt Prem Nath Bhat had been working in close association with my grandfather, patron of Vivekananda Memorial School and also President of APC and a father figure to him. My grandfather was very fond of Pt Prem Nath Bhat because 'he was always ready to chip in with help, with no questions asked, to help us

overcome a tough financial situation in School management.' Growth of the school and development of Nagbal was very close to their hearts and consumed most of their time, especially my grandfather's. As the institution grew and established a bench mark in quality education, the management applied to Social Welfare Department for financial support under 'grant in aid' for minority institution, which was granted with some conditional tags.

However, the department raised an objection to the continuation of a teacher in primary section, who was not adequately qualified and trained and stopped her financial support. Pertinent to mention here, the lady in question came from an illustrious background, one of the wealthiest business families, but had fallen on bad days due to her husband's suspension from government service. She had been employed on humanitarian grounds. Most ironic situation for her had been that a KP influential Minister had been her very close relative.

The governing body took a unanimous decision that the lady in question would be demoted and assigned the job of helper/assistant — It is the magnanimity of Pt Prem Nath Bhat whose benevolent gesture saved the day both for that lady and the institution. He voluntarily offered to pay the amount difference between grant in aid and what meagre pay school would have paid her as helper to make her stay in the respectable position of a primary teacher. Her salary came from Bhat Sahab without the lady ever coming to know about it.'

Naman to such a great soul!



We don't know how God chooses
martyrs. We do know that they give
us the most precious gift they
possess - their very lives.

— Cesar Chavez —



-Ashok Bhan



Societal Connect Necessary to Rehabilitate and Secure Kashmiri Pandits

Kashmiri Pandits are the bulwark against Pakistan and the radicalization of Kashmir, but hybrid terrorists are hellbent to squeeze space for any reconciliation



The night of January 1990, still brings shivers down my spine, when I along with my family was forced to leave my home in Srinagar and the thriving legal practice and move to the urban wilderness in New Delhi. It is not so easy for a displaced person, to make a mark, but thanks to the resilience of Kashmiri Pandits as a

community and through sheer intellect and hard work, we did manage to live with honour and dignity even in exile and away from our roots. But roots are always haunting. So, the resolution of the whole community is “We Shall Return with dignity to our Homeland”

The recent spate of targeted killings of Innocent civilians and the killing of an off-

duty Sub-Inspector of JK Police in Pulwama, who was the seventh of such off-duty police official kidnapped and brutally Killed by new-age hybrid terrorists. These targeted killings of innocent civilians including outsiders and minorities unlike past evoked large condemnation and protestations by the Kashmiri Muslims. Kashmiris hit the streets in large numbers to protest against the killings. The political leadership across the spectrum, the civil society leaders and the spiritual and religious scholars and leaders strongly condemned the killings. There was a strong appeal to minorities, especially to members of the Kashmiri Pandit community who are living and working in the Valley not to be frightened to leave Kashmir. That regional political leadership collectively even called on the LG Manoj Sinha and urged him to resolve the issues of insecurity & other service matters of the KP employees and assured full support to the minorities. This manifests that the Soul of Kashmiri ethos and plural societal values of “Kashmir are alive”.

Killing one and scaring a thousand was once again the Modus operandi used by militants to force again the exile of minorities but Kashmiris untidily failed their designs.

Kashmiris are sick of death and destruction unleashed by radicals. They wish

to live in peace and pick up peaceful life and ensure no more Kashmiris are killed by their kiths and fellow natives. Kashmir calls for peace and sustainable inclusive development for the betterment of future generations.

There is a dire need for an honest Intra-Communities dialogue to once again build mutual trust, amity and brotherhood between all the sections to reinforce and consolidate the idea of Insaniyat and our proud heritage that has been imperiled over the past three decades. Some of the credible NGOs, civil society leaders and the Kashmiri leadership are taking honest initiatives for building mutual trust, confidence and amity between the minority communities and the majority. Such initiatives are in the interests of peaceful coexistence and deserve all-out support.

Heaven on Earth

The robust security eco-system currently prevalent, the influx of tourism, the coexistence of various communities on the ground and people's participation in grassroots democratic institutions have frustrated the Pakistani terror masters. The Kashmiri communities together unitedly are determined to fail and defeat Pakistan's nefarious agenda in Kashmir. They say we shall endeavour to revive the lost glory and



heritage of Kashmir. It is our heaven on earth we shall unitedly fight to save our homeland to become hell. Kashmir is the keystone of our collective conscience and heritage.

*Agar firdaus bar ru-ye zamin ast
Hamin ast-o hamin ast-o hamin ast
If there is heaven on earth
It is this, it is this, it is this!*

Most of the patriotic Muslims and Pandits of the Kashmir Valley were forced to flee the Kashmir valley as a result of being targeted by JKLF and Islamist insurgents in late 1989 and early 1990. Of the approximately 300,000 to 600,000 Hindus living in the Kashmir Valley in 1990, only 6000-10000 remain there today. Most pandit youths live in the Valley as PM package migrant employees. Unfortunately, these employees have been targeted for killing recently by the new age hybrid terrorists.

According to the government, more than one lakh families are registered as Kashmiri migrants including some Muslims and Sikh families. Most families are resettled in Jammu, National Capital Region surrounding Delhi, other states and overseas.

Three decades later, when the community was slowly and steadily coming to terms and many in the new generation had started unearthing and rediscovering their roots in Kashmir Valley, the targeted killings have sent shock waves.

Since 2010, societal relations between Kashmiri Pandits and Kashmiri Muslims had started rebuilding. Since 2010, almost 4500 employees were appointed and deployed in Kashmir of whom around 1,100 live in transit accommodations and the rest in rented spaces. Some of them had started investing in the reconstruction of their homes on the lands they own.

Hybrid terrorists

The government side tells us that major terror groups, with their masterminds sitting across the border, are worried over the sea change that has come in the situation in the Valley. More than 9.9 lakh tourists visited the Valley till May 31 and this has been the cause of

worry for Pakistani handlers sitting across the border. This is the main reason why unknown 'hybrid' terrorists are being used to kill soft targets like Kashmiri Pandits and outsiders in the Valley. Despite demands, the Centre has decided not to allow the mass transfer of all Kashmiri Pandits from the Valley to the Jammu division.

Contrary to the claims of the authorities, the ground situation in Kashmir is very grim. The infiltration has not come down nor is any relent visible in the targeted killings. The Pandits are sandwiched between the so-called national interests of two rival states, one of which claims to be the world's largest democracy. The abrogation of Article 370 in 2019 and the government's iron-fisted policy has brought the number of militant attacks on the security forces (SF) down and the frequency of bands and stone-pelting did decrease, but it has not brought a significant difference concerning the attacks on the civilians. In that sense, the situation on the ground in Kashmir is far from normal, contrary to what Prime Minister Narendra Modi's government says. Since January 2002, according to South Asia Terrorism Portal, 137 people have lost lives in 81 incidents of violence, which included 20 civilians and 18 security force personnel. As many as 99 terrorists/insurgents were also killed.

The above statistics should also be seen in the context of the fact that the Line of Control (LoC) with Pakistan is much quieter these days compared to what was the situation in the past. There has been just one instance of the violation of the ceasefire agreement over the last six months.

Director-General of Police Dilbag Singh says, there are now grave and dangerous challenges from Over Ground Workers (OGWs) and it is "very difficult to identify them." And here, the Pakistani ISI may be playing a role in manipulating not only the minds of the Kashmiri youth but also exploiting overall "the religious fault lines" that exist overall within India.

The New York Times quoted Sandeep Raina, 38, an engineer, saying that when 1990



they migrated, he was eight years old. For two decades, he moved from place to place before finally returning home a decade ago to take up a job, build a home and start a family. “I have spent my whole life in migration. Who would like to be dislocated again and again?” he said as his eight-year-old son was watching the conversation.

“Bank managers, teachers and other people are being killed. Kashmiri Pandits are fleeing. Those responsible for their security are busy promoting a film,” Rahul Gandhi tweeted. “The BJP has used Kashmir as a ladder for power. Mr Prime Minister, take immediate steps to restore peace in Kashmir.”

Good news

The good news is that Kashmiri Muslims came forward to raise their voice against 'targeted killings. There was a protest at Lal Chowk, Srinagar against targeted killings. The Grand Mufti of Kashmir Valley also said, he condemns the killing of innocent persons. Mufti Nasir-ul-Islam said, Kashmiri Pandits or Dogra Hindus are an inviolable part of Kashmir and Kashmiriyat, and they should not be allowed to leave the Valley. “The Muslims of Kashmir are with their Pandit brothers”, he said.

The imam of Anantnag mosque said after Friday prayers that “killing of innocents cannot be termed as jihad”. “If some people think that a Musalman is doing jihad by attacking minorities, then I oppose such acts. Islam has not allowed such jihad where minorities are killed because of their religion”, the imam said. He appealed to all Kashmiri Muslims to come out and protest such killings.

It is extremely sad that on the government level, there is no effort to bridge the divide between the two communities. After the abrogation of Article 370 majority community is feeling insecure with the calls of changing the demographic profile of the Kashmir Valley. Such calls do more harm than any good and squeeze space for any reconciliation. Kashmir's development, prosperity, and new leadership vision shall be realized only through our mutual brotherhood, compassion, collaboration, and trust.

If the safety and security of the Pandits are not ensured in Kashmir, gradually the jihadis will keep increasing their space. It is the Pandits – born of the soil and water of Kashmir – who are the bulwark against the radicalization of Kashmir.

The Pandits working in Kashmir as part of the PM Package must be given proper security. They must be given assurance by the government that their living conditions and security infrastructure shall be improved. The change we are observing this time is that Kashmir's civil society is supporting the Pandits. They are vocal in their criticism of the terror ecosystem which killed Rahul Bhat and others.

Big Role for Kashmiri Pandits

If New Delhi wants to hold on to Kashmir and promote the true idea of India, then the Kashmiri Pandit has a big role. The government must create an environment where the Pandits shall feel secure. There is a need to plan comprehensive restitution, return, rehabilitation and economic-political empowerment module for the whole exiled community back in the Valley. Without their physical presence in the Valley in large numbers preferably in three smart cities of composite habitation in Srinagar, Baramulla

and Anantnag districts headquarters the peace shall allude and the mainstreaming of the Kashmir Idea of India in Kashmir will remain a distant dream for Modi: 2.0

In the 2019 Parliament Election With the hope that the BJP may perhaps now settle the issue of displaced Kashmiri Pandits and rehabilitate them in the valley, 86 % of the votes polled by the migrants were polled in favour of the BJP and approx 50 % of BJP Votes in Valley came from Kashmiri Pandit community. With the hope, that the BJP government at the Center will engage with the community but they failed to engage with the community in building the joint road map so far. It is not too late still the Union Government has all the plans submitted by KPs. Unknot the clots of concerned bureaucracy, engage with thought leaders of the community and other Kashmiri stakeholders decide and exert the will of the nation to bring physically back in the Valley the whole of the exiled community. The whole of the nation awaits the D-day.

*Dear Sh. Uma Kant Kachru Sahib,
Editor-in-Chief, Naad*



Hope you are fine and cheerful by God's grace.

The wake-up call given by the beleaguered KP community in your editorial published in August issue of NAAD, is really appreciable, articulate and timely-alert call to the segregated KP community for unification, so that the power corridors will start listening to the community when such consolidated political platform is established within the community in Exile.

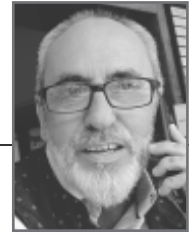
In this context, I am reminded of community assemblage in KP Sabha at Jammu, then under the leadership of Shri Narayan ji Fotedar when late Sh. Sheikh Mohd. Abdullah was invited. He advised the community to choose a political leadership, trust in the leadership, follow the leadership in letter and spirit, so that community's voice is heard for their overall welfare.

I was really surprised to hear Lt. Sh. Sheikh Abdullah speaking so favourably about the KP community at Jammu.

Regards
C.L Kaloo



- Chand Bhat



Constitution & DEMOCRACY

Democracy has thrived in the Western world, especially in the United States, since 1787. Its constitution was brought into effect in 1789, after ratification by the Congress and the Senate.

A 161 years later, India's constitution, created by a committee headed by Dr. B R Ambedkar, was adopted on 26th January 1950. On paper, the Indian constitution was of the people, for the people and by the people. However, today, many, with the gift and privilege of hindsight, would argue that it was of the Nehruvian socialist incumbents, by a Mahatma Gandhi-backed Nehru, and for the Nehru/Gandhi dynasty.

To my mind, I can't help but draw an analogy from a good ol' pair of jeans, another American symbol that has been adopted worldwide. Bear with me as I explain.

Made of cotton, jeans became popular among the Americans for its ruggedness, durability and affordability. Democracy too was adopted worldwide by nations, some by choice, others to be in the good books of the West. Indians too embraced democracy and decades later, jeans. For some it was about being fashionable, while for others it was the freedom from a feudalistic mindset. You just wanted to be in the good books of the superpowers. With changing times, the jeans



kept altering in shapes, sizes, designs, and became gender-friendly too.

People of India were enamoured by the Nehruvian democracy. Though, in India today, just like the latest designs in jeans, the Constitution has been shredded, changed, ripped and washed. It may look fashionable, but is structurally compromised.

In 233 years since its adoption, the US constitution has been amended 27 times, the last one being in 1992, while the Indian parliament has amended the world's longest constitution (30 times as long as the American counterpart) 105 times. Logically, it is the law of averages. If your content is 30 times as long as another's, it is bound to get amended much more, especially when the Constitution is specific, deals with a not-so-homogenous population that speaks different languages, deals with different sets of problems, and consequently different sets of aspirations.

To me, it looks like the Constitution has been changed to keep the dynasty in power.

young(er) judges to the nine-judge Supreme Court, the after-effects of a conservative-leaning judiciary are bound to be felt for decades to come.

The Indian constitution, on the other hand, has a buffer in place between the legislative and the judiciary, whereby, at least on paper, the leader of the government cannot personally appoint a Supreme Court judge.

Of late, however, I also get this feeling that the Constitution has given the Indian judiciary an edge to overrule the legislative decisions. Free speech means anyone can abuse the Nation, the Army, the nation's people, call for somebody's death, dismemberment of a community, cast a violent doubt on people's intentions, call for violence, etc.

Politicians at large, and parliamentarians and legislators in particular, media, and other sections of power, have taken advantage of the Indian constitution, be it religious freedom, castiest dialogues, and claiming rights.

A major chunk of the elected parliamentarians

People of India were enamoured by the Nehruvian democracy. Though, in India today, just like the latest designs in jeans, the Constitution has been shredded, changed, ripped and washed.

Constitutional provisions are so ductile that they are twisted by corrupt politicians, scoundrels, mobsters and violators to their convenience and benefit.

The issue of minorities, whether on the basis of religion, caste, language or any other factor, remains burning, while the majority is expected to take the blame for everything and stand by.

The United States is privy to the difficulties of making amendments to their constitution. Challenges to the Second Amendment (Right to bear arms) have been struck down by lobbyists in the Congress and the Senate, and the judiciary. Whether or not women have a right on their bodies, and consequently whether or not they can undergo an abortion, is being decided in the court of law.

With Donald Trump appointing three

has criminal cases registered against them. In the latest Lok Sabha elections (2019), an analysis of 539 winners shows that at least 233 have criminal cases against them, a 44 percent increase since the winners of the 2009 Lok Sabha elections.

With criminals at the helm, how does a common citizen expect honest governance?

It is high time for a change in governance. Sometimes I feel that the Presidential form of governance is the next best option to hold the country together. However, can I forget about what war-mongering presidents and the likes of Donald Trump have brought the United States to? A 'wrong' president can set back the country by decades. Change is inevitable. But the question is should democracy work in unison, or should it have checks and balances that encourage dissent? And what should the constitution support?



- Sanjeev Munshi



Have the Objectives of Creation of Pakistan been Achieved?



Pakistan, on 14.08.2022 celebrated the 75th Anniversary of its coming into existence as an independent, sovereign political entity. Ever since its birth, Pakistan has been struggling for stability as a nation, probably because of certain contradictions inherent in its conception and ultimate violent birth in August 1947. Jinnah wanted a British style Parliamentary system to rule Pakistan but democracy, as we understand in India, was never allowed to take root there, since its inception. Pakistan was ruled by Military dictators for almost 4 decades - Ayub Khan (1958 - 1969), Yahya Khan (1969-71), Zia-ul-Haq (1977-88) and Pervez Musharraf (1999 –

2008); besides, there were at least 3 unsuccessful coup attempts by the army (1951, 1980 and 1995). Since 1947, Pakistan has had 23 Prime Ministers, starting with Liaqat Ali Khan in 1947 to the current, Shahbaz Sharif; not a single PM has been able to complete a 5-year term in Pakistan since independence! Compare this to Nehru's almost 17 years as PM, Indira Gandhi for almost 16 years, Manmohan Singh for 10 years, Narendra Modi for almost 9 years and Vajpayee Ji for over 6 years! Lack of political stability becomes more apparent when one considers that East Pakistan seceded from West Pakistan in 1971, giving birth to an

independent country – Bangladesh. The glue of Islam and the concept of 'Muslim Ummah' obviously did not work to keep the country together.

I was recently listening to political discussions on You Tube by four intellectuals of Pakistani origin – Dr Ishtiaq Ahmed, Stockholm based political analyst and teacher, Barrister Hamid Bashani, Toronto based political commentator from Rawlakot (POJK), Dr Pervez Hoodbhoy, the well-known Pakistani Physicist and Syed Muzzamil, a mature political analyst. Muzzamil listed *Identity Crisis* as one of the basic problems affecting Pakistan. Pakistanis are unable to decide from which point their history starts – the 7000 yrs old Indus Valley Civilization or Conquest of Sindh by Mohd Bin Qasim in 712 CE (Zia-ul-Haq called him the first Pakistani) or 1947, the year in which Pakistan appeared on the world map. Tribal identities proved stronger than the religious identities. Pashtun leader Khan Abdul Wali Khan once remarked, "I have been a Pashtun for 5000 years, a Muslim for 1400 years and a Pakistani for 30 years". There was no cultural and social homogeneity between the various sects that constituted Pakistan. Dr Pervez Hoodbhoy holds that the imprecise definition of 'Nazariya-e-Pakistan' or the Theory of

Pakistan is leading to flawed interpretations. "Pakistan Ka Matlab Kya – La Illahe illah" might be a good slogan but it can't define a nation.

Mr Hamid Bashani was asked a very pertinent question – Have the objectives of establishment of Pakistan been achieved in the 75 years of its existence? All four speakers, in different debates, univocally agreed that the aims and objectives of establishing Pakistan have not been achieved. The aims and objectives, as taught in Pakistan are:

1. The creation of Pakistan on August 14, 1947 was the culmination of a struggle that began in 1857, to overthrow the British Rule over the subcontinent.
2. After the War of Independence (1857), Muslims of the subcontinent were greatly oppressed by the British as well as Hindus.
3. Social, political and economic conditions of Muslims were totally changed which emphasized the need for a separate homeland for Muslims of the subcontinent.
4. The New Land of Hope was to be for ALL Muslims of Indian Subcontinent, not just of certain provinces where Muslims are in Majority (Jinnah, Lahore Address, 1940)



5. Setting up of a Free Islamic Society
6. Social and Political Development of Muslims
7. Protection of 'Muslim' Language – read Urdu since Jinnah refused to accept any other language, including Bengali.
8. Protection of the Two Nation Theory
9. To get rid of repeated social humiliation
10. To emerge as an economically sound Muslim Country.

Have the objectives been achieved?

- ❖ Not all Muslims were welcomed into the Land of the Pure. More Muslims continued to live in India than in Pakistan. Thus, the basic purpose of creation of Pakistan was sacrificed in 1946-47 period. Incidentally, neither people in West Punjab nor Frontier Province voted for Muslim League in 1946 elections. In Punjab, Unionist Party, under Khazir Tiwana came to power with support from Congress and Akalis. Tiwana resigned on March 2, 1947 in protest against Partition. In NWFP, Congress, with support of Gaffar Khan and his Kudai Khidmatgars won 30 seats against 17 by Muslim League.
- ❖ The Two Nation Theory was laid to rest in 1971 with creation of Bangladesh. East Bengal, West Punjab, Sind, Baluchistan and NWFP constituted Pakistan in 1947. East and West Pakistan were physically separated by over 1000 km of Indian territory but the country was supposed to be held together by the thread of common religion. That did not happen, as language, culture, regional aspirations and Bengali nationalism overpowered the glue of theology and defeated the concept of common faith in December 1971.
- ❖ Pakistan turned towards Puritanic Wahabi Islam in 1977(Zia's putsch); Hudood Ordinances, passed in 1979 gave further thrust as Sharia punishments for certain crimes became law. The Federal Shariat Court (1980) is a unique institution in the entire Muslim world!
- ❖ Pakistani got sucked into the quagmire of Afghanistan in 1979, leading to development of Kalanishkov culture, drug trade and Warlordism in Pakistan; it has brutalized Pakistani society beyond recognition, since. In 1994, Pakistan's ISI established Taliban, purportedly 'Madrasa Students' who were indoctrinated, armed and trained for Jihad. Minhaz Masani, the well-known commentator has remarked, "Normal countries have tech start-ups. Pakistan has Terror start-ups with at least 12 known terror outfits based there,". Today, the roosters have come home to roost with various 'Lashkars' and 'tanzims' operating as laws unto themselves! Pakistani media conveniently calls them "Non-State Operatives"!
- ❖ Sharia Law and Decimated Minorities: The stand enunciated by Jinnah on August 11, 1947 stands forgotten as Islamic law has enveloped society. The process of Islamization started on March 23, 1956 with declaration of Pakistan as an Islamic Republic under its First Constitution but State did not declare Islam as its official religion till a new constitution was adapted under Bhutto in 1973. Ironically, Bhutto was considered a socialist, secular person till he started using religion as state policy. Religion, as interpreted by the state, plays a significant role in politics and governance. An example of its harmful role can be seen in the deterioration of the rights of Ahmadis (declared non-Muslims in 1974) and Shias. All religious minorities face discrimination, with Christians, Sikha and Hindus subject to particularly harsh treatment.
- ❖ Fractured Nation State: State of Pakistan has now turned-on the heat against Hazaras and other ethnic minorities - Baloch, Sindhis, Gilgit- Baltistan. This again negates the 'Islam as glue' theory. Ideology and religion are divisive forces in Pakistan today – from sectarian

violence against Shia Muslims to the state's blasphemy laws that authorize a death sentence for anyone who 'insults Islam or its prophet'. Lashkar-e-Jhangvi has emerged as the bulwark of Anti-Shia campaign, causing frequent blasts in Shia mosques.

- ❖ The Free Islamic Society that aspired to ensure social and political development never happened. Like an inward-growing toenail, Pakistani society turned regressive, particularly after the Zia tenure (1977-88). Thinkers like Hasan Nisar and Dr Pervez Hoodbhoy consider Zia-ul-Haq's tenure as the turning point in the history of Pakistan as it turned regressive, trying to outdo the Arabs in their zeal for following tenets of Wahabi Islam. Pakistanis were asked to disown their own cultural roots of over 5000 years (Indian heritage); instead, they were asked to link their past to the invaders - Arabs, Afghans, Turks and Mongols. Pakistan considers warlords like Ahmed Shah Abdali, Mohd Ghor, Mehmud of Ghazni, Babur and Aurangzeb as their heroes, displaying a disdain for the ancient civilization that made Taxila (original name Takshashila) one of the most important seats of learning in ancient India – because it is non-Islamic! Mr Hasan Nisar once derisively pointed out in a TV discussion that some fools in Pakistan think that Sikandar (Alexander, the Greek conqueror) was a Muslim! Zia-ul-Haq held that Mohd Bin Qasim (708 CE) was the First Pakistani in the world! During Imran Khan's rule, Ertrugul Ghazi (Turkish serial) became a runaway hit in Pakistan.
- ❖ Education in Pakistan has been one of the victims of Islamization. The official literacy rate in Pakistan is 58% (against 77% in India) but the real issue remains - poor quality of education! As per Dr Parvez Hoodbhoy, education in Pakistan has been handed over to Mullahs! The basic concept of Earth's rotation and

revolution goes against the theology of Wahabi Islam so young kids in Pakistan's Madrasas are asked to follow the Quran, rather than Galileo and Copernicus. The worst impact has been on study of sciences and higher education. Children are being raised to become cannon fodder for future Jihads! Pakistani universities are churning out plagiarism in the name of 'research'!

- ❖ Financially, Pakistan is in a mess because of 'economic loot' by its 'elite'. Pakistan, for several years has been living on financial doles from the US, Saudi and Emiratis. Economically, Pakistan has lagged behind other developing countries, with debt as high as 71.3% of its GDP. Inequality is high, with the top 10% of households owning 60% of the national wealth, and the bottom 60% owning just 10%. Society is feudal in character and land reforms never happened! As I write this, Pakistani economy is desperately seeking an IMF bailout and doles from KSA, Emirates and China to avoid Sri Lanka type of default.

The contradiction -The Ideologue vs The Architect of Partition

The concept giver of Pakistan, Dr Mohammed Iqbal wanted Pakistan to become a 'land of the pure' with Sharia Laws at its heart. The idea of a separate homeland for Muslims was first enunciated by Dr Mohammad Iqbal, the poet-ideologue, at Allahabad on December 29, 1930 during the 21st Annual Session of All India Muslim League. The name Pakistan, though was used for the first time by a student at Cambridge, Chaudhary Rehmat Ali in 1933 in his pamphlet titled "Now or Never – Are We to Live or Perish Forever". Rehmat Ali identified himself as Founder of Pakistan Nation Movement.

As per Iqbal, unlike Christianity, Islam came with "legal concepts" with "civic significance," with its "religious ideals" considered as inseparable from social order; therefore, the construction of a policy on national lines, if it means a displacement of the Islamic principle of solidarity, is simply

unthinkable to a Muslim." In his letter of May 28, 1937 to Jinnah, Iqbal clearly enunciates: "After a long and careful study of Islamic Law, I have come to the conclusion that if this system of Law is properly understood and applied, at last, the right to subsistence is secured to everybody. But the enforcement and development of the Shariat of Islam is impossible in this country without a free Muslim state or states." To get his Pakistan, Iqbal was prepared to ignore the existence of Muslims in Hindu majority states. In his letter to Jinnah dt June 21, 1937, He clearly writes, "Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are? Personally, I think that the Muslims of North-West India and Bengal ought at present to ignore Muslim 'minority' provinces. This is the best course to adopt in the interests of both Muslim majority and minority provinces."

Jinnah was the architect who turned

card more as a bargaining chip but was not very sure whether he would get much out of it.

The *contradictions* between Iqbal's concept and Jinnah's actions came to the fore in Jinnah's address to the Pakistan's Constituent Assembly on August 11, 1947. Jinnah declared, "You are free. You are free to go to your temples, you are free to go to your mosques, or to any other place of worship in this state of Pakistan. You may belong to any religion, caste or creed, that has nothing to do with the business of the state." In unequivocal terms, Jinnah defined his idea of Pakistan as a secular, liberal democracy, guaranteeing freedom of religion. However, this stand ran in the face of the State of Pakistan as conceived by Iqbal or, Jinnah's own speeches in Lahore (1940), Delhi, Aligarh etc. When he was asked in Lahore (1940) about the type of Constitution Pakistan was Likely to have, his reply was classic, "That was framed 1400 years ago," referring to

Given his secular life style and scantknowledge of Islam he failed to understand that a state defined on the basis of religion, would inevitably cometobedominated ideologically by the most fundamentalist segments of society.

Iqbal's dreams into reality. He was certainly responsible, more than most, for the division of India. He turned the Muslim League's original brief "to protect Muslim interests where they were most vulnerable", namely in the Muslims minority provinces, on its head by advocating that the Muslim majority areas should be separated from the rest of India. Jinnah, no doubt, was a good lawyer and won the case for Pakistan but, typically like a lawyer, he was indifferent to the consequences of his victory! Jinnah was full of ideological contradictions and quite capable at taking intellectual U turns! He hailed from the Ismaili Khoja (Shia) community which does not follow several tenants of Islam. Jinnah was a pork eating – liquor loving, liberal constitutionalist who became uncomfortable with Congress's turn toward agitational politics under Gandhi. He played the Muslim

the Caliphates. However, Jinnah stayed true to the shortcut suggested by Iqbal by sacrificing interests of Muslims living in various parts of India to gain a foothold in Sind, West Punjab, NWFP and Bengal. His quest for power and authority got satiated with the formation of Pakistan on August 14, 1947!

Recent books by two Pakistani thinkers, Yasir Latif Hamdani (Jinnah: A Life) and Dr Ishtiaq Ahmed (Jinnah: His Successes, Failures and Role in History) provide a complex and richer narrative about Jinnah. Whether Jinnah was genuinely committed to creating Pakistan or was using it primarily as a bargaining tool may be a debatable matter, but he certainly had no clue what Pakistan would look like once it was established. When this question was asked of Jinnah at Aligarh Muslim University, he got irritated,

remarking,” Let us first get there, then we shall see!”

Given his secular life style and scant knowledge of Islam (or of any other religion, for that matter), he failed to understand that a state defined on the basis of religion, would inevitably come to be dominated ideologically by the most fundamentalist segments of society. He had never thought through this issue possibly because he believed that in the final analysis, division of India was improbable. Hamdani mentions that on his deathbed Jinnah told his doctor that he regretted dividing India and creating Pakistan. So convinced had he been of the futility of his own mission that he chose not to sell his property in Mumbai before moving to Karachi in 1947 because he thought he would use the house for spending his summer holidays!

As per Dr Ishtiaq Ahmed, Jinnah won the 1946 elections by promising different things about the future shape of Pakistan to different pressure groups within Muslim community – Ahmedi, Bareilvies, Deobandis, Shias, Sunnis etc. Once he won the elections, he could not put out a plan to satisfy every faction. Jinnah never put his thoughts on paper in the form of a book or articles in newspapers. All we have are his speeches delivered at different fora from time to time – and the content would change with context! Nature did not give Jinnah time to give shape to the State of Pakistan – he died in September 1948, leaving the country to fend for itself in the hands of landlords of Sindh & Punjab and warlords of NWFP. Muslims of East Bengal soon realized that they were held in contempt by their fellow Muslims of West Pakistan. Hasan Nissar has admitted that even as students in Punjab University, they would look down upon Bengali students in their hostel as they had nothing in common, culturally! Former senior bureaucrat Reodad Khan claims that Gen Yahya Khan on

December 17, after the fall of Dhaka, refused to get the handsome Punjabis and Pathans killed for dark skinned Bengalis!

So, Pakistan, born in strife, never went on to become a Nation. Jinnah refused to grant Bengali the status of National language – on March 21, 1948 and March 24, in two different events, he emphasized that Urdu and Urdu alone would be the language of Pakistan. This hard stance, in the words of Dr Syed Jaffar, Director, Pakistan Study Circle, was a big mistake committed by a big leader and led to the ultimate disintegration of Pakistan in 1971. Contrast this with India where Hindi and English have been given the status of Official Languages and a total of 22 languages as

Scheduled Languages. Every state can have its own language for statecraft and judicial procedures. Thus, Assam has Assamese as the State Language, Bengal has Bengali, Punjab has Punjabi, Kerala has Malayalam, Tamil Nadu has Tamil and Maharashtra has Marathi.

As Syed Muzzamil has put it so succulently, failure of Institutions in Pakistan has been the principal reason for its existential crisis. Constitution of India came into force from

January 26, 1950, within 3 years of Independence. Contrast this with Pakistan – constitution could not be finalized till 1973(1956, 1962 and 1973 versions). Likewise, free and fair elections, based on adult franchise, were held for the first time in 1970, ironically, under a Military dictator. Muzzamil attributes the Mulla - Military combination for current woes of Pakistan! We Indians often lose sight of our blessings. Our systems may have flaws but India, a country with 130 Crore people, in 28 States and 8 UTs, having 22 Scheduled Languages, 179 languages and 544 dialects, 7 major religions and hundreds of sub cults has stayed together as one Nation for 75 years and grown into a strong country! That by itself is a miracle!



Hamdani mentions that on his deathbed Jinnah told his doctor that he regretted dividing India and creating Pakistan.





Left to Never return back

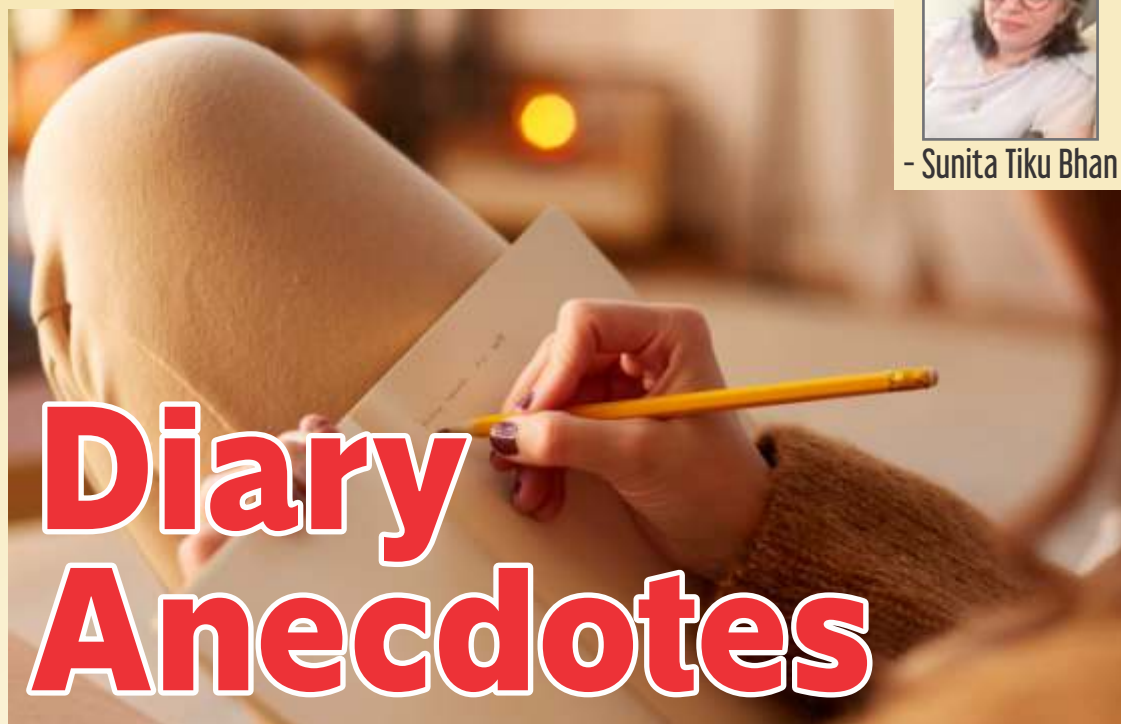
19th January's night never got to see the bright morning sky
It was a dusk that never lead to a dawn
Terrorist became menage and friends turned into foes
How simply they said their religion made them do so
The choice was simple for them: to leave or trade their souls
Unaware they left, only to never return back home
For us our home was not just bricks and stones
It's walls were wrapped with memories and love
Isn't it a shame that all of it was so easily snatched from us?
People running barefeet on the harsh chilling roads
The scars it gave still bleed at the sight of snow
The place that once was filled with laughter
Now had echoes of pain and sorrow
The colour of the water at kheer bhawani had turned into black
It silently screamed that their lives were soon going to be that
Heaven was made hell for some
They wanted to write their own history
By killing all the innocent men
The lies they told were scattered on the road in the colour red
The truth of torture got buried deep because the dead couldn't talk or tell
Who gave them the right to turn the greens into battle ground
Crossroads were turning into morchary in the town
Even a toddler became a threat suddenly
He was too small to join his hands in pray is it why God couldn't save him?
The executers of the story were trying to becoming it's judge
The wrong ones looked right in the shadow of deceit and dust
Our houses stand broken like our dreams, and hope for us doesn't mean a thing
The nostalgia that the place brings are so haunted
Isn't it too late to ask, whose fault was it?



Ritika Koul



- Sunita Tikku Bhan



Diary Anecdotes

... One fine day, my mother and my aunt headed out of our suburban home to downtown, via the city center. They would have to get down from the bus (matador) and at Exhibition crossing and walk across to the other side of river Jhelum to catch another matador to downtown.

Just as they were about to get down from the matador and walk to the bridge from the bus stop, suddenly a mob appeared from nowhere. The goons were shouting all derogatory slogans for India and shouting all the pro-Pakistani and Islamic slogans. They told all the passengers to get down from the bus and then they separated the Hindus. It was a crazy mob and they were totally energized

with so much hate towards our community and India, in general, they were threatening, pushing and trying to get to intimidate the women folk especially. My mom doesn't remember exactly what triggered suddenly a mayhem and there was utter chaos. She clearly still remembers how a couple of Hindu girls were man-handled by the goons and their clothes were torn apart by them. It was a complete outrage of modesty. Mom says they were like real satans in the garb of humans. And in that mob, suddenly one good human being who was a Muslim too, grabbed a few of the women and hid them in his shuttered shop; Mom and Aunt were amongst those. Mom says she doesn't know how many women's modesty

was compromised that day before the hand- in-glove police interrupted.

When it was ascertained by that Good Samaritan that all was ok, he let the women out of his shop. He earned a lot of respect and blessings from all those ladies in peril. It also made them realize that not every Muslim there was bad but yeah, the good ones were very few in number.

When Mom reached home, she was shaking and she crumbled and cried for a good half an hour inconsolably. She kept on saying ‘we were saved, our honor was saved and God was watching over us but I feel so sad about the poor females who had to bear the wrath of the mad mob’.

I still remember how she was shaking and how scared her face looked.

I can’t remember exactly what year it was but it was definitely a year or two before 1989.

Kashmir was a living hell for us but just like the conditioning of a slave, we were existing there under a false pretense of a

normal life amongst a ‘peaceful Islamic majority’.

My mother was living alone in our house after Jan 19, 1990 since my dad had to tour out of town frequently. We, the children had already been parceled out of the valley. The atmosphere in the valley was so toxic and anti-Hindu (Pandits).

Every night, she would get a call from a guy (although he would try to change voice but my mom could figure out who it was) and he would harass my mom saying cuss words and would threaten her like ‘why are you here’ or ‘why haven’t you left ‘ or ‘if you don’t leave soon, I will come and rape you with my friends’, and talk all dirty to her. She would always scold him and tell him I know who you are and tell him to shut up. And the shocking part is that he was our neighbor’s son who was of my age, and I would tie rakhee to him every year. He was like a brother to me and I still can’t believe he could do that to my mom....

Calendar of Month

Pitra Paksha Starts	10 th September 2022
Mahalakshmi Ashtami (Krishna Paksha)	18 th September 2022
Ekadashi (Krishna Paksha)	21 st September 2022
Amavasya	25 th September 2022
Navratra Arambh	26 th September 2022
Durga Ashtami (Shukla Paksha)	03 rd October 2022
Maha Navami	04 th October 2022
Vijaya Dashmi (Dashehra)	05 th October 2022
Ekadashi (Shukla Paksha)	06 th October 2022
Poornima	09 th October 2022

Pitra Paksha Shradh

Poornima & Pratipada Shradh	10 th Sept 2022
Dwitya Shradh	11 th Sept 2022
Tritya Shradh	12 th Sept 2022
Chaturthi Shradh	13 th Sept 2022
Panchami Shradh	14 th Sept 2022
Shashti Shradh	15 th Sept 2022
Saptami Shradh	16 th Sept 2022
Ashtami Shradh	17 th Sept 2022
Navami Shradh	19 th Sept 2022
Dashmi Shradh	20 th Sept 2022
Ekadashi Shradh	21 st Sept 2022
Dwadashi Shradh	22 nd Sept 2022
Triyodashi Shradh	23 rd Sept 2022
Chaturdashi Shradh	24 th Sept 2022
Amavasya Shradh	25 th Sept 2022

Note

Panchak starts on 08th September ends on 13th September 2022

Ashawin (Krishna Paksha) from 11th September 2022 to 25th September 2022
 Ashawin (Shukla Paksha) from 26th September 2022 to 09th October 2022



Earth on Trial Fighting the Visible and Invisible Enemies

- Maharaj Kaul

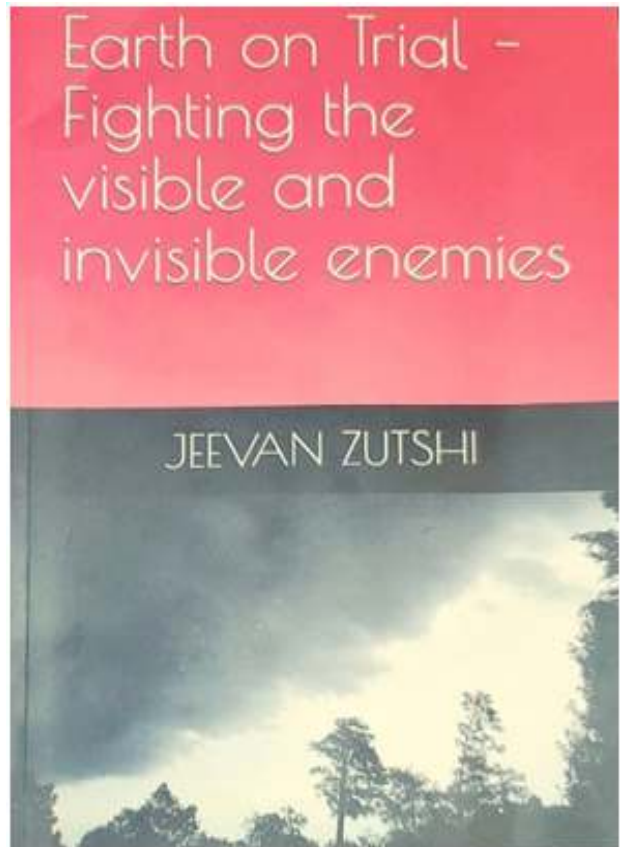
Author : Mr. Jeevan Zutshi
Available on amazon.com

Even as Covid -19 has squelched humanity's pride in itself to almost naught, but it has not numbed the titanic strength of its questioning mind. In the human evolution the birth of intellectualism, which I consider to have been its last mental creation, has been an awesome pillar of strength to it. Even when physically crippled, intellect can give man enormous rustication to bring him back to his feet. It is this power which is at work in the writing of this book.

The first thing that intrigues the reader of this book is its title: Earth on Trial – Fighting the Visible and Invisible Enemies. Which are the enemies of the earth, and furthermore, which are visible and which are invisible? The book having been written during the pandemic, one would think, going over its contents, that the chapters Covid - 19: Earth on Trial, Black Lives Matter, and The Broken System and the Dietary Supplements are the visible enemies. But which are the invisible enemies? Are the problems described in the chapters: My Ancestral Land, The Last Smile, and South Asia Comes to America visible or invisible? Only the books author can illuminate us on that.

The most interesting thing about this book is that the author throws to wind the book's title when in Prologue he writes, "This book is a humble attempt to gather information, and write a chronology of my life during this pandemic, to tell our story, which is intertwined with world history." Our story means author and his family's story. That explains why the book has the chapters My Ancestral Land and South Asia Comes to America and bears pictures of him and his family.

Such a book as this is very difficult to write as you have to be able to connect the impersonal with the personal. The author has taken this awesome challenge and let us see if he has met it or not.



The book starts with COVID-19: Earth on Trial. The author has described in reasonably good detail the emergence of the pandemic and specifically how it has impacted U.S. He has described Trump's deliberate hands-off approach, and at times going against science, to the solution of the problem because of the higher priority he attached to get himself reelected. The author also dwells on how life in U.S. will follow after the pandemic. Overall, it is a good informative chapter on the catastrophe that has ravaged the world, whose impact will shadow it for decades, and make some significant medical, business, social, and human life-style changes in its wake.

The second chapter, Black Lives Matter, is the most successful chapter of the book. It gives concisely, though significantly, the history of the 400-year-old racism between the whites and the blacks in U.S. It introduces the significant black leaders that changed the degree of the racism over the long haul of time. One would have thought that the American Civil War (1861 – 65) would have ended it once for all. But it didn't, showing us that certain human group differences overwhelm quite a large number of us, in spite of our developed humanity and intellectualism.

The chapter on dietary supplements is a throw-back on the same subject covered under Chapter 11 of the author's first book, *The Last Smile*. Author's passionate effort to change the control of FDA, the apex government agency in U.S. that controls the manufacture and dissemination of prescription and over-the-counter drugs, to include the dietary supplements, is larger than life. To be sure it was the tragic death of his son Amit Zutshi, in 2008, at the age of just 30 that triggered it. But his ability to continue the crusade is uncommon. This chapter is well worth reading, especially for those who know little about how billions of dollars' worth dietary supplements are unregulated in this country.

Jeevan Zutshi is a passionate social activist who has embarked upon bringing together diverse immigrant communities and locals in California. He has the ability to convert his personal ambitions to social good of the people he lives with.

The book gives us an impetus to think about humanity and its delicate future in this time of a devastating pandemic, as human civilization as we know it now is still a young phenomenon, about 70,000 years old, since *Homo Sapiens* gained the powers of cognition due to chemical changes in their brains.





- Urmila Pandita



THE SECRET SAINT

PANDIT DAYAL JI MAHARAJ

*Using seven oceans as ink
And Earth to scribe upon
My hands would go
Writing the virtues of
My Guru, on and on and on
Still, I will not be able
To do justice*

Kashmir, 'The Garden of Saints' or 'Resh Vaer' is not only known for its virgin beauty and its sublime climate i.e., green verdure and snowy peaks but mainly being the abode of 'creative spirits', who, through their perception and practice, worked towards realization of the purpose for which man has been created on this planet Earth. This pious land has produced a galaxy of sages, seers and saints of all times, who have enriched, elevated, refined and purified the common man at large, especially those who had urge for soul searching. One of such 'Punya Vibhuti' was "Pandit Dayal" alias "Sh. Prithvi Nath Pandit", about whom very less has been written, despite, the fact that he was Enlightened Master to Kashmiri disciples as also to many thirsty souls living in various parts of India and abroad.

Early Life

Sh. P.N. Pandit alias Pandit Dayal Ji Maharaj was one of the dearest and chief disciple of Swami Govind Kaul Ji Maharaj of Vanpoh. He was inborn saint bestowed with divine

qualities, right from his childhood. Speaking about Pandit Dayal Ji tantamounts to lighting a candle before the sun. Swami Ji was born on 16th Oct, 1928 in a remote village of Pulwama District i.e. Murran in Kashmir Province. Swami Ji was son of Smt. Tarawati and Sh. Telak Chand Ji Maharaj. Right from her childhood, Mata Tarawati was a true disciple of Swami Govind Kaul Ji Maharaj of Vanpoh. She would frequent visits to 'Brari Maji Temple' located in the village, who graced her with a 'Punya Vibhuti' in the garb his eldest son i.e., Pandit Dayal Ji Maharaj.

Murran village has been abode to many sufis and saints like, Mir Sayyed Hussain Andrabi, popularly known as Baba Haji, Bhawani Dedh, Mata Nirmala Ji also. In later years of her life Smt. Tarawati, the revered mother of Pandit Dayal Ji, Maharaj, emerged as a saint and Kashmiri poetess of high stature. She was famous as Bhavani Bhagyavaan Pandit, whose mystic poetry is all galore in Kashmiri circles.

Similarly, Mata Nirmala Pandit, who was daughter-in-law of 'Bhagyawani Dedh' and sister-in-law of Pandit Dayal also turned out to be a saint of high order, with disciples not only in J&K but also across the globe. 'Maa Nirmala Ji' belonged to the lineage of Baba Faquir Chand Ji Maharaj of 'Manavta Mandir' Hushiarpur, Punjab, who was 'Guru Bhai' of Swami Govind Kaul Ji Maharaj of Vanpoh. She

was 'Mother' to poor rickshaw wallas, down-trodden, and destitute in general. She treated all the devotees alike and showered grace and love to them. She was 'universal love' incarnated in human garb. Right from youth, her family had spiritual environment and was thronged with groups of people, seeking divine love from these saints of the family. She welcomed every tom, dick and harry without a frown or fatigue. Instead, her eyes beamed with eternal love. She personified 'Love' and 'Maa Annapurna'. She was extraordinary woman with a heart of gold, who devoted her entire life towards nurturing mankind. She was core spiritually enlightened person, while discharging her duties as a perfect householder as well.

The Guru

Swami Govind Kaul Ji Maharaj was also known as 'King of Kings' in Kashmir Valley. This title was crowned / conferred upon him by a renowned contemporary saint i.e. Swami Nand Bab Sahib of Nunar'. Since Swami Govind Ji was spiritual master to revered mother 'Bhawani Dedh', Pandit Dayal Ji remained in close association with his master right from childhood. He had developed all the characteristics of a true saintly person, full of compassion, simplicity and non-attachment towards worldly pleasures. Therefore, he remained a 'Naishtika' Brahmachari all his life.

Pandit Dayal Ji worked in various capacities for sustenance. He was a Qatib and also served as an Accounts Officer in J&K Govt. but later on he shifted to Mumbai and joined another organization known as the 'Band Box'. He strongly believed that a person leading spiritual path should not clamour for money from anyone, instead he should earn his living by himself. Then only person can lead a perfect pious life, without pulls and pressures of worldly exploitation. Swami Govind Ji Maharaj instructed him to continue service till 'Mata Bhawani' was alive.

However, at the instance of Guru's grace Pandit Dayal Ji Maharaj resigned from the job and preferred to serve his guru, which he felt, was his first and foremost duty as a disciple.

Following the advice of his 'Enlightened Perfect Master', Pandit Dayal Ji became a perfect Brahmachari for his entire life and remained deeply involved in leading a pure, simple and spiritual life. Being very close to his 'Master', he was chosen as 'successor' during the lifetime of his Guru. He assumed the role of leading disciple and served his Guru till his 'Antardhyan Samadhi'. Accordingly, Pandit Dayal was formally authorized to conduct Satsang and give 'Nam Daan'.

After departure of Swami Govind Kaul Ji Maharaj from this mortal world Pandit Dayal Ji Maharaj used to frequent between Srinagar and Mumbai. At Srinagar, he would often stay at Murran-his native village and also with ardent eternal sister Ratna Pandita. But most of the pre-exodus time he stayed at 'Tickoos' in Jawahir Nagar Srinagar with her disciple 'Benigashi', who was a great 'vaidehi'. After exodus he would come to Jammu, where he stayed at 'Raina's', 'Razdan's' and Kaul's most of the time. He would also visit Faridabad and stayed with a pure soul 'Santosh Ganju' and 'Pushkar Dayal'. The place was also thronged by many ardent devotees like Darshana Ji. In later part of his life Acharya Shabdannad Ji Maharaj also shifted from Manavta Mandir, Hoshiarpur and stayed with him at Ganjoos at Faridabad. Acharya Shabdaned Ji later established 'Durpad Dham' at Palwal, where Puskhar Dayal and Mata Ratna Pandit benefitted people with 'Naam-Daan' as "Acharayas". Presently mission of Pandit Dayal Ji Maharaj is in furtherance through revered Veena Ji Kaul at Jammu, who is tirelessly working to shape life of needy for better.

As is evident from teachings of Pandit Dayal Ji Maharaj. Sant Kabir and Tulsi Sahib (Hathras) had great, bearing on his school of thought. As such, he had also been bestowed with 'Daste Panja' or 'Seal from Almighty' for upliftment of spiritual seekers.

Every satsang given by Swamiji revealed something extraordinary, that is to say, every listener used to be spell bound by

the discourses given by Swami ji. These satsangs were like 'Gaagar mein Saagar'.

Swami ji believed in the fact that one should never think of name and fame while pursuing divine life. He would reiterate it in one of his sayings.

*“Na apna naam tum rakhna,
Na tum apna nishan rakhna
Nahin ki jab ho gayi aadat,
zuban pe haan nahin rakhna”*

He always used to stress that there is nothing permanent in this world except the divine existence of Almighty. Approaches can be different but the ultimate goal is one in the path of spiritual journey.

Pandit Dayal Ji was a taciturn, without any affectation, shrouded in pure spiritual aura.

Baba Faqir Chand Ji Maharaj and Peere Mungaana Sahib tried their utmost to choose Swamiji as their successor. Baba Faqir Chand ji Maharaj organized a number of satsangs in honour of Swamiji. During these satsangs he would clearly point out, “Prithvi Nath, all these satsangs are for you, because you are a noble and a truthful individual”. These satsangs had a very fruitful impact on Swamiji's spiritual life and in consequence, he moved fast in the pursuit of divine life. One of the disciples would often say that Swamiji was just like a potter who shaped the human lives.

Swamiji was very fond of his mother Smt. Bagyawana Dedh. She was a true disciple of her Master Govind Koul ji Maharaj. Once in her extreme ecstasy she experienced that her son is Lord Shiva. As such, she poured a bucketfull of water over the head of her son, as is the usual practice followed by the devotees in a temple. While doing so, she burst out with an extempore poem which reads as under:

**“Har me ditimay nati nate gati
haunday gasharay”**

Apart from his disciples Swamiji had deep association with his sister-in-law who also was a saint 'Mata Nirmala Ji' of Mumbai. Although Swamiji was not a householder but he showered his blessings and affection over

her children. His simple teachings have always helped his disciples in spiritual matters and the experiences revealed by such disciples are full of praise for him and his miraculous powers.

One of his followers relates his own experience and states that Swamiji was a saint, in fact a 'Silent saint' of high spiritual caliber, who did not expose himself as a saint but an ordinary individual. Only his true disciples could recognize him as an elevated divine soul.

Swami ji always used to feel the sufferings of his loved ones and would always try to free them through his august aura. He would always say that it is unshaken trust and faith in Guru that would work wonders for disciples. Whenever any disciple was in trouble, a thought of surrender to Swami Ji, would evaporate the problem like thin air. He would not indulge in making miracles and would say that whatever we want to achieve that comes to us automatically if we believe in Almighty.

One patient suffering from renal stone approached **Swami ji**, who brooded and said that 'your stone has already vanished and there is nothing to worry'. This fact was corroborated by the medical check-up. It was all through the blessings of Swamiji. He was storehouse of 'universal love' and would not rest at all when he knew of somebody's pain and agony.

Again, one more follower of **Swami ji** had some problem in her legs, she could hardly walk. As soon as Swamiji went to see her, she immediately started moving and dancing in joy, as if Gopis used to dance in joy in front of Kanha. Such a silent, noble and divine soul was Sh. Prithvi Nath Pandit (Pandit Dayal).

Though **Swami ji** would not indulge in frequent discourses in a satsang, but his one glance would completely change the mindset of his disciple. Usually, every saint is just like an avatar having been sent by the Almighty to uplift mankind. Swamiji was also one of the Avatars having descended to liberate mankind from the miseries and sufferings of his devotees. Notwithstanding the fact that Swamiji is not physically present with us but his presence is being felt by us side by side.

(to be contd....)



- Nagender Tikku



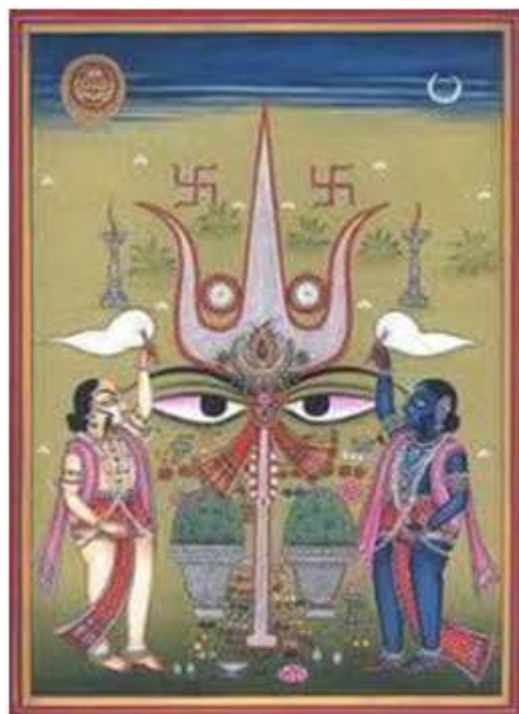
KASHMIR SHAIVISM AND SAHAJA YOGA

The subject of Kashmir Shaivism may look very familiar to most of our community members as much has been discussed and volumes written on this deep spiritual subject since ages. But the purpose of writing on this topic is to do a little deeper survey vis-a-vis modern meditation practices of Sahaj Yoga which is almost the same but the technique modified due to relevance of time and the Guru.

Kashmir Shaivism which is based on a powerful and transformative non-dualistic vedanta philosophy has been in practice since ages and perhaps this methodology of behavioural spiritual practice is the only route to witness the Gods' Blessings and powers. Kashmir Shaivism is a philosophy of dharma for those who have a cherished desire to understand it and seek the blessings of Almighty Lord Shiva.

Kashmir which was the center of learning for many thousands of years saw a very rapid growth in Shaivism during 9th - 12th centuries. Shiv Sutras were written in the first place by Vasugupta in the early 9th century followed by Shiv Drishti by Soma Naanda towards the vision of Shiva.

Abhinavagupta (not his real name) who is considered to be the pioneer of non-



dualism of Shiva philosophy has contributed immensely to the Shaivism concept of meditation and its manifestation. If we go to the basic principles of Shaivism - it says:

“Everything is consciousness. Nothing exists that is not the manifestation of supreme consciousness.”

“Consciousness is characterised by awareness.”

“An individual can experience the state of expanded consciousness through the spiritual awakening with the help of a self-realised Master.”

“With the practice of meditation an individual can become steady in his state of expanded consciousness.”

Kashmir Shaivism is simply a three-fold science of Shastra which in Sanskrit means it is the 'Trika' science of *Shiva, Shakti and Nara* based on three aspects of Shiva's energy which are called Para, Parapara and Apra.

Para denotes the Supreme Energy of Lord Shiva, Parapara represents the Shakti energy and can be called as cognitive energy and Apra indicates that “Nara” is the spiritual aspirant who seeks Para through Parapara. Trika of Kashmir Shaivism emphasizes that Shiva and Nara that is the individual or a seeker - soul are the same. In other words, we can also say

India that worships lord Shiva as the Supreme Reality.

The school of Trika philosophy of Kashmir Shaivism was founded in the 8th century but traces of this dharmic philosophy can be found in the literature produced quite earlier dating back to pre-Christian era as Kashmir remained dominated with Buddhist studies prior to the 8th century.

Lord Shiva is the supreme deity worshipped in the entire Kashmir valley by the followers of Hindu philosophical mystics. “Kalhan”, the most powerful Kashmiri historian in his famous “Rajtarangini ” has mentioned that Shiva doctrine of meditation was in vogue during pre-Ashokan days of reign. We corroborate Shiva worshipping in Kashmir from Ashoka days till 8th century through various initial books like “Rajtarangini ”. From the 8th century onwards, Kashmir Shaivism gained momentum with the introduction of new concepts purely based

This power of enlightened and awakened kundalini makes its presence felt and helps the seeker through ‘Ganas’ of Shree Ganesha to guide him at every stage in life

that (Nara) is considered as inferior energy and Parapara which represents the powers of Shakti which is considered as intermediate energy and finally Para the Shakti of Shiva is the Supreme energy, which is the unblemished and everlasting power of God.

Trika, the three-fold philosophy helps seekers to reach to the Para stage of Shiva and make the individual feel one with Shiva. Reaching to the highest energy level leads to spiritual liberation. Kashmir Shaivism is also called the religious and philosophical system of

on Advaita Vedanta. Kashmir Shaivism superseded Shiv Siddhanta, a dualistic traditional form of meditation being practiced earlier. This dualistic practice of Shiva meditation denoted that the seeker and Shiva are two separate entities and the seeker has to attain (Shiva) through individual representation, considering that he is a separate entity and powerful Shiva is altogether a distinct institution. The seeker would adopt bhakti and surrender through his self-dedication and love towards Shiva. Once the yogi has mastered posture and the mind, controlled his vital energy, subdued

his senses, conquered his sleep, overcome anger and agitation and has made himself free from any act of deceit - he becomes eligible to receive the grace depending on his past karmas and actions.

Kashmir Shaivism slowly stepped into a form of meditation which was considered a non-dualistic form of belief. Non-dualist form of meditation considered the seeker and Shiva are one entity. With the advent of Abhinavagupta, considered to be the pioneer of Kashmir Shaivism based on Advaita Vedantic philosophy the famous sage-philosopher of Kashmir, the non-dualistic form of contemplation in Shaivism received greater strengthen and belief who lived up to around 11th century. He gave a modern shape to Kashmir Shaivism philosophy which is inherent and existent till today.

Before highlighting what is Sahaj Yoga and how it correlates and differentiates with Advaita Vedanta philosophy of Kashmir Shaivism - it is worthwhile to mention that initially for a seeker Kashmir Shaivism doctrine is a mental discipline engaged with the practice of bhakti yoga in association with karma-yoga. Many meta-physical ideas of Kashmir Shaivism which have been beautifully formulated in Sanskrit language that contain the essence, value and meaning of its core

Sahaja Yoga - a new introduction to Kashmir Shaivism and a new spiritual awareness.

The world has witnessed many spiritual leaders in different ages and time periods. India is considered to be a yog – bhoomi and many rishis, peers, saints and other spiritual leaders have taken birth here who have spread spirituality all around and therefore is considered to be the epi-centre of dharma and source of true knowledge and literature.



Sahaja in Sanskrit means ‘spontaneous’ and is made up of two words ‘sa’ and ‘ja’ that roughly mean ‘born with’. Yoga means union with God. So, the union of our inner energy with all pervading God’s energy is Sahaja Yoga. This inner awakening is called by many names: self -realisation, second birth, enlightenment, liberation, moksha, satori and is considered the goal of all religions and spiritual traditions of the world. Sahaj yoga meditation is based on a unique experience called self-realisation. The process of awakening and experiencing is known as self-realisation. In each human being irrespective of our background, colour, race or religion exists an energy called mother kundalini that lies in a dormant state at the base of our spine in

the triangular sacrum bone. Each human being has the potential to spiritually awaken this power and ascent towards his spiritual goals.

This unique discovery was made by H.H. Shri Mata Ji Nirmala Devi in the year 1970. She said now the time has come that mankind must adopt and practice spirituality to its real core, without embellishments, fear or threat to enable them to be connected with all pervading power of God. Today millions are enjoying the benefits of Sahaj Yoga meditation in more than 100 countries. Sahaj yoga is different from other yogas because it starts with self-realisation (experience which generally used to be achieved after deep penance, practice and renouncement) followed by self-improvement.

One of the most important aspects of Sahaja yoga is your Chitta or attention (consciousness). It is this attention that has to be purified and then expanded in meditation and therefore is the basis of everything. In Shri Mataji's words:

So, attention is the whole of the canvas of your being – is a complete canvas, is the attention. Complete canvas of your being is the attention. How much you have gone into it, how much you have discovered it, how far you have raised it is a different point."

Shri Mata Ji Nirmala Devi quietly transformed lives of seekers. She travelled for more than 40 years across the world offering free public lectures and the experience of self-realisation to all regardless of their background. She has been honoured by United Nations, amongst others, for her achievements and teachings. Sahaj Yoga is a simple technique of personal evolution, a new technique to lead an individual into his next stage of evolution. It is not just a

philosophy, not just another spiritualist resurgence and certainly not some religion based on theoretical idea. It is empirically verifiable on scientific methods.

Today world is in a great mess. Confusions and chaos prevail all around. We make everything false in the name of truth and God. Everyone seems to be under stress. With stress comes diseases. The modern society seems to have become a prisoner of its own ambitions with each one of us asking ourselves questions in private if there is a way out? Is there a way to lead a



more balanced life? Is there an alternative narrative to the forced materialism that we all have been subjected to? How to achieve sustained peace?

Shri Mataji touched a many of these questions and offered solutions to mankind to help us find the bigger picture. Some solutions start within inside our physical bodies.

Inside each human being exists a subtle body. This subtle body consists of

three Nadis (Ida, Pingala and Sushumna), seven chakras and a mother kundalini that resides at the base of our spine in a triangular bone that ancient Greeks used to refer it to as ‘sacrum bone’.

Kundalini is a reflection of Adi-Shakti (Shiv– ki-Shakti) residing in each human being. This power is given to us at the time of our birth that usually remains in a dormant position but can be awakened if we have a very strong pure desire in the presence of a true sat-guru. Once the kundalini is awakened the individual experiences cool breeze on his/ her palms and fontainal bone area. This becomes the first step in his journey towards truth. The person can remove or clear obstacles of self as well as of others. Now we experience the true meaning of ‘self - realization’.

Many saints of India have talked and written about the power of Kundalini the reference of which we find in most religious scriptures. Shree Gyaneshwar Ji from Maharashtra has talked about in 12th century in his book “Gyaneshwari”.

Shree Guru Nanak Dev Ji talked about “Kundalini” power, in 16th century by saying

“Kahe Re Ban Khojan Jaun, Sada Nivasi Sada Alepa, Tohe Sang Samahi - Ghat Hi Khojo - Ghat Hi Khojo.”

Another famous verse by Kashmiri mystic woman saint Lalleshwari called Lal-Ded talked about this power of God in her verse as:

“Guran Vonnanam Akoi Vatchhun, Nebri Dopnam Ander Atchhun, Sui Mye Lali Gom Vakh Tu Vatchhun, Tavai Hyotum Nangai Natchhun.”

Innumerable real saints from Kashmir witnessed awakening of their mother Kundalini power with their own self renunciation of the worldly attachments and engagements and most of them were

able to retain that spiritual power with the help of their kundalini power-throughout their life existence. Among them some of the prominent saints were Abhinavgupta (not his real name. Some south Indian religious monk when visited Abhinavgupta in Kashmir - he named him as Abhinavgupta), Lal-Ded, Rupa Bhawani, Krishan Joo Razdan, Peer Pandit Padshah, Swami Jeewan Shah, Swami Parmanand, Swami Ram Ji, Swami Shankar Razdan, Swami Vidhya Dhar, Swami Son Kak, Bhagwan Gopi Nath Ji, Swami Lakshaman Joo, Pt. Radha Krishan Koul, Swami Har Kak, Poshkar Nath Koul (Posh Bab) and many others. Most of these respected sat-gurus remained calm and poised as their Kundalini Shakti remained active and vibrant on their Sahastrara which made them spiritually very powerful. These self-made gurus enjoyed their blissful silence with the help of their awakened mother kundalini which provides the complete nourishment to the yogi.

It is easy to take self-realisation today but challenging to sustain this when our attention fritters away in our daily chorus. But this power of enlightened and awakened kundalini makes its presence felt and helps the seeker through ‘Ganas’ of Shree Ganesha to guide him at every stage in life.

Each aspect of kundalini awakening and its serpent – like attitude of movement from Mooladhara to Sahastrar is very well articulated in our well-defined Kashmiri scripture “Panchastavi” which is enchanting and beautifully melodious if sung by a realised Guru.

With this we come to an end of our first part of this edition and fervently hope to come back to you again with our further vital information on the captioned subject.



The Story of Jim Corbett

**The Remarkable Hunter-Naturalist after Whom India's
most Celebrated National Park is Named**

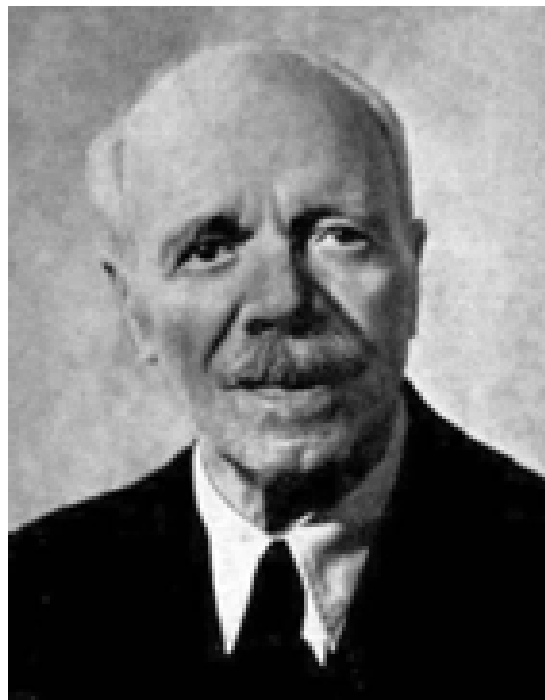
Born in Nainital in 1875, Jim Corbett lived in India until Independence, after which he left for Kenya where he died in 1955. India's best-known hunter, Corbett earned fame after he tracked down and killed a number of man-eating tigers and leopards — he is said to have killed over a dozen of the cats.

One hundred and forty-seven years ago on this day — July 25, 1875 — was born in the foothills of the Western Himalayas India's most celebrated hunter-naturalist.

Edward James — Jim — Corbett has lent his name to the country's oldest and perhaps most famous national park, and to the cottage industry that has grown around it. From guesthouses to hair salons, from general stores to gift shops, the name of Jim Corbett remains alive in and around the forests of Uttarakhand where the man lived, and whose efforts led to the establishment of the national park

An ace shot, Corbett was called upon regularly by the government to track and shoot man-eaters in the villages of Garhwal and Kumaon in Uttarakhand. But he was known equally well as a storyteller whose shikar yarns and forest tales kept his audience under a spell, and later, as a conservationist.

The son of a postmaster and one of many siblings, Corbett along with his family would come down from the hills every winter to their



winter home in Kaladhungi in the foothills, which houses a museum now. These foothills would be his training grounds, where he would learn — or as he would say “absorb” — the ways of the forest, jungle lore and much more.

“I have used the word 'absorbed', in preference to 'learnt', for jungle lore is not a science that can be learnt from textbooks,” he wrote. So, he would absorb the forest like the back of his hand, a skill that would hold him in

good stead in his hunting expeditions, captured vividly in the 'Man-Eaters of Kumaon' (1944), 'The Man-Eating Leopard of Rudraprayag' (1948), 'The Temple Tiger and More Man-Eaters of Kumaon' (1955), and other gripping accounts.

His books are as much an account of nature as they are of people. So, 'My India' (1952) is an intimate account of the people he met both in the hills and in the plains — in Mokameh Ghat in Bihar, where his work in the Railways took him, while 'Jungle Lore' (1953) meanders through forests in Sun and shadow to capture the calls of animals and birds and even an occasional banshee.

From the racket-tailed drongo who “can imitate to perfection the calls of most birds and of one animal, the cheetal” to himself understanding and imitating the calls of birds and animals, 'Jungle Lore' shows you just how much of a riveting storyteller Corbett is, letting you absorb the forest rather than learn it.

Corbett, who volunteered in both the World Wars and was given the honorary rank of Colonel, spent much of his life with his sister Maggie. In his later years, he all but gave up hunting, turning instead to wildlife photography and conservation. Corbett was

one of the first persons to take cine-films of tigers in the wild, writes Stephen Alter, author of 'In the Jungles of the Night: A Novel about Jim Corbett'. (2016, Aleph Book Company)

Located in the Himalayan foothills near the tourist hill station of Nainital, Corbett National Park is spread over 520 Sq. km and is part of the Corbett Tiger Reserve which sprawls over 1,288 Sq. km. The national park along with the neighbouring 301-sq km Sonanadi Wildlife Sanctuary together makes the critical tiger habitat of the Corbett Tiger Reserve.

With its hills, grasslands, and streams, Corbett is ideal tiger territory. The place from where Project Tiger was launched in 1973, with its tiger population at 163, it boasts of a single largest tiger population in a tiger reserve and one of the highest tiger densities in the country. Home to a number of species, including 600 elephants and over 600 species of birds, the majestic forest is a big draw with tourists.

But the park was not always called Corbett. Set up in 1936 as India's — and Asia's — first national park, it was named Hailey National Park after Sir Macolm Hailey, the governor of the United Provinces.





The national park named after Corbett

Shortly after Independence, it was renamed Ramganga National Park after the river that flows through it, and was rechristened yet again as Corbett National Park in 1956.

“This was one of the few instances when something was named after an Englishman after Independence. Usually, things named after the English were renamed after Independence but this was the other way around,” Alter said. “It was at the insistence of Corbett's friend, the first chief minister of Uttar Pradesh, Govind Ballabh Pant, that the park was renamed after him, to honour his conservation efforts,” he said.

The legacy of Jim Corbett

“When the park was created in 1936; (hunting was prohibited in 1934), there was no dearth of forest nor of prey base, so the contribution of Jim Corbett was that he saw much before anyone else that because of the spread of roads, motor car and loosening of control of arms, the tiger did not stand much of a chance,” said forest officer Rajiv Bhartari, who was director of Corbett Tiger Reserve from 2005 to 2008.

“So, he (Corbett) used all his skills, contacts, and resources to work towards the establishment of the Asian mainland's first national park. It was Corbett's vision that the tiger needed protection. The national park today presents over eight decades of conservation,” Bhartari said.

Corbett's greatest legacy perhaps lies in his early understanding of the link between conservation and community. “This path between protection and local welfare is a very tough path and Jim Corbett had a coherent philosophy. Not only did he try to work towards protection of tigers but he was equally sensitive and compassionate towards the villagers,” said Bhartari, who has supervised research both on Corbett's legacy and the history of Corbett National Park at the Wildlife Institute of India.

“He was instrumental in setting up Chhoti Haldwani as a model Kumaoni village. When Corbett National Park was formed, the initial boundary was very carefully determined so that no rights of villagers were affected. I think his legacy is the unique relationship between people and conservation. Today we talk of development, of agriculture, but Corbett spent much of his latter life in trying to improve agriculture in Chhoti Haldwani by spreading seeds, strengthening irrigation and encouraging villagers to grow not just for consumption but for sale.”

Bhartari recalled that Corbett had allowed a worker to run a tea shop in his own house, in order to give him a source of living. “And when he went to Kenya, he gifted all his land to the villagers he had settled in Chhoti Haldwani,” Bhartari said.



- Dr. M K Mam



KNOCK KNEES IN CHILDREN

Knock knees also called genu valgum is a common deformity found in young children. It is a condition where the knees are tilted inwards and legs are deviated outwards at the knee. The knees touch – knock against each other while ankles and feet remain apart. The deformity is more common in girls, however boys can also have it. It is usually bilateral i.e. both knees are involved, but in some cases it can affect only one knee.

Clinical picture: Knock knees are the presenting complaint that parents present the child with. The deformity becomes very evident when child stands with legs straight and toes pointing forward. There is inward angulation of knees i.e. knees are touching each other while the ankles and feet remain apart. Legs are deviated outwards at knees and there is a large gap between the feet. The deformity usually does not bother the child as it does not cause any discomfort or pain. The parents are concerned and worried about the appearance of the child's legs, awkward walking pattern of the child or child may trip and fall. When it is on one side only, child can have a functional limb length discrepancy. The degree of the deformity can be assessed by measuring the distance between the medial malleoli i.e. the most prominent bony prominence on inner side of ankles when the child stands or lies down legs straight and feet pointing forward with knees touching each other. Knock knees usually result in flat feet which is secondary in origin. There occurs uneven wear especially of the soles of the



shoes which can be noticed in the shoes of these children. Persistent knock knees in adolescents can result in pain or discomfort in hips, knees and ankles because of abnormal stresses that the knock knees have on these joints.

Causes of knock knees: Child is

normally born with bowlegs, which gets corrected by 3-4 years of age and thereafter knock knees develop which usually become obvious when a child is around 4 years of age. All this is a part of normal growth and development of the child. As such, knock knees to some degree is found in most of the healthy young children for a period of time. In most of the children knock knees get naturally resolved, legs gradually get straightened and child usually attains normal alignment by 7-8 years. As such, this is a developmental-physiological knock knees. However, knock knees may not resolve in some children and the deformity may continue till adolescence.

Knock knees that develop later in childhood or do not improve with age can at times be associated with an underlying problem that affects the growth area of outer side of lower end of thigh bone- femur or upper end of main leg bone- tibia which results in the arrest of growth on outer side when growth on inner healthy side is taking

place normally and this imbalance of growth on outer and inner side results in knock knee deformity that obviously is pathological in origin. Various conditions that result in pathological knock knee can be :

- a) Injury to the growth area on outer side of lower end of thigh bone or upper end of main leg bone can damage the growth area on outer side resulting in the arrest of growth on outer side when growth continues normally on inner healthy side, and this results in unilateral knock knee.
- b) Infection like osteomyelitis of outer side of lower end of thigh bone or upper end of main leg bone damages the growth centre resulting in the arrest of growth on outer side while growth on inner healthy side continues and this results in unilateral knock knee deformity.
- c) Metabolic disorder – Vitamin D deficiency in children causes rickets. Bones become soft and a child can present with bilateral knock knees and other bone



deformities. It has been a very common cause of knock knees and other bone deformities in developing countries where mal and undernutrition is a common problem. However with better nutrition, better awareness and improved health care things are changing.

- d) Bone dysplasia also cause knock knees as there is disturbance in growth centre that is attributed to a genetic disorder. It usually results in multiple bone deformities involving all extremities and spine in addition to bilateral knock knees.
- e) Benign bone tumour- involving outer side of lower end of thigh bone or upper end of main leg bone can damage the growth centre there resulting in arrest of growth on outer side while growth on inner healthy side continues and this results in unilateral knock knee deformity.
- e) Congenital (since birth)- a child occasionally may be born with knock knees.

Obesity has been found in most of the children with knock knees and it has been found that obesity can make knock knees severe as it increases the stress on the joints.

Investigation: Relevant blood tests are done to rule out any vitamin D or calcium deficiency. X-Rays are done to rule out any pathology in the bones especially any problem in growth of the bones. It also helps in quantifying the degree of knock knees.

Treatment: Treatment of knock knees in children depends on the underlying cause and severity of the deformity. Most of the cases of knock knees do not need any treatment as the deformity gets naturally corrected as the child grows. Child should continue with normal activities. The parents are worried about the deformity- the appearance of the child's legs, its likely progress if any and the problems which the child may face in the latter years of life as an adult. As such, it is important to educate and explain the parents, and reassure them that deformity gets naturally corrected in most of the cases as the child grows.

If knock knees are caused by an underlying condition, that has to be treated. When the deformity is due to vitamin D deficiency- rickets, it is essential to treat it first with vitamin D and calcium supplements and adequate sun exposure. After that the deformity and its progress is assessed and managed accordingly.

Physiotherapy – regular exercises help in strengthening the muscles but studies are not enough to indicate that exercises correct the deformity.

If a child is obese-overweight, reduction of extra weight is important as extra weight increases the stress on the joints and can worsen the knock knees, so we need to actively work on the weight reduction plan.

Modification of shoes like slight raise on the inner side of the heel and soles of shoes are prescribed in older children with mild deformity. Studies have found that they are not of much help. When the deformity is moderate, braces i.e. knee -ankle -foot orthosis are recommended, it may help bone grow in the correct position- correct the deformity. Surgical correction is needed when the deformity is of severe degree or is persistent. One option of surgery is guided growth surgery where we stop the growth on the healthy inner side of the lower end of thigh bone, thus giving a chance to abnormal outer side to catch up, thus help in straightening of the leg with the child's natural growth. Other option is to do a corrective osteotomy where we surgically cut the lower end of thigh bone above the knee and straighten the leg - correct the deformity. Surgery is usually deferred until near or at the end of the growth i.e. skeletal maturity (unless the deformity is severe), because there is a risk of recurrence of the deformity as child is still growing. Surgery as it is, has to be meticulously planned considering all factors like age of the child – bone age, the expected further growth etc.

*Former Vice Principal, Prof and Head
Orthopaedics, Christian Medical College,
Ludhiana, Punjab.*



ROLE OF ROOT CAUSE ANALYSIS (RCA)

As a Quality Assurance Tool in any Industry

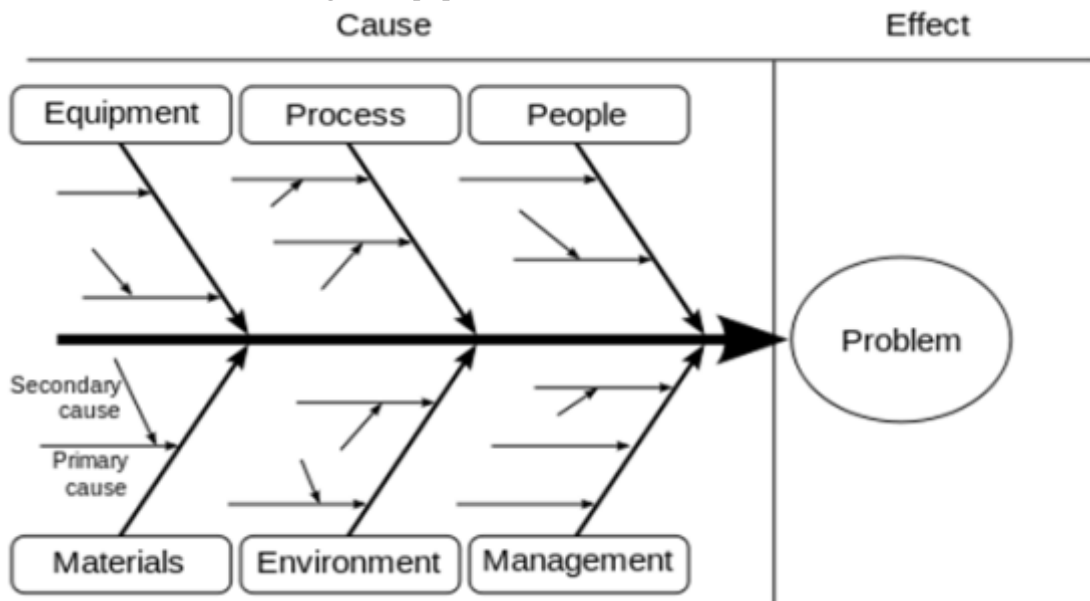
Root cause analysis may sound daunting but it is not intended to be. It is simply an organisational tool for conducting an investigation into any identified (Typically through Quality Audit) finding, problem, concern or non-conformity; of course it may also be used in dealing with incidents or accidents.

In Root Cause Analysis we focus on looking beyond the immediate solution to the underlying causes of the issue. Typically we are looking predominantly at organisational factors, Process, Procedures, Management Controls, Facilities, Tooling & Equipment,

Resources, Training, and Culture and Behaviour.

For our practical solution we will consider using “Fish-bone,” or cause-and-effect diagram (also known as Ishikawa diagrams). The use of this graphical representation of the issue allow us to see in visual way a representation of inputs (causes and reasons) relating to our issue and an output (the problem or event which we have experienced or which we currently observe).

This graphic helps identify root causes, inefficiencies, and others issues. Ishikawa



diagrams one of those seven quality tools used in industry. While using this tool, the responsible person identifies all the sub elements under 4Ms (Man, Machine, Material, Method) and organizes in a visual way. As simple as it sounds, often just getting all the notions and ideas organized into such a diagram has a positive effect in the understanding (diagnosis) and mitigation (resolution).

The primary benefit of root cause is that it provides for the Identification of a permanent solution, moreover it can aid the prevention of recurring failures.

Remember that it is the role of the auditee (not the auditor) to understand the “Root Cause” and the appropriate mitigations. It is important not to loose sight of the role of Quality Assurance to identify the gaps and advise and support the business area owner with appropriate support and guidance.

The precursor to the need to identify the Root Cause is of course the finding observed by auditor. We may also consider as a factor when an non-conformity/ deviation was discovered and how long it has been an issue? In addition, to consider how many areas / products or processes are in fact implicated.

Key event stages include:

- a) Understand in detail the Specific Problem
- b) Deal with any immediate “critical” issues
- c) Establish “all” elements which contribute to the Specific Problem.
- d) Consider the opportunities to develop mitigations for each of the elements identified
- e) Obtain approval
- f) Implement the (Mitigation) Solution
- g) Test the mitigation for effectiveness

Throughout the process, a key question should be remembered that root cause analysis is seeking to answer is: What system or process failed so that this problem could occur? We should keep asking the same key question when striving for the “root cause analysis” to arrive at correction, corrective action and preventive action. Consider the following as potential issues with which to “test” our understanding of cause

- a) Manpower – Numbers & Availability

(Were there any fatigue related issues)

- b) Competency Issues – Did the People involved have the necessary competence – Knowledge / Experience / Training
- c) Procedures & Process – Procedures available and understood / Process tested and normally error free
- d) Tooling & Equipment Related – Tooling & Equipment available in the correct numbers where it was needed & when it was needed
- e) Behaviour and Cultural Issues – Company Norms – Organisational Violations

For some issues the root cause may appear to be obvious when we ask the question – ‘Why did this occur?’ And the answer will be for example:

- a) The procedure did not include this requirement or
 - b) The procedure has not been trained
- Whilst the answer and the resolution may seem obvious when we ask the question – “Why?”.

The issue starts to look different, because we can go further and ask the question:

- 1. Could it happen again? (Subjective)
- 2. Are there any other procedures which can also be in this situation? (Objective)
- 3. Who was managing this procedure – What was the reason for the shortfall? (Subjective)
- 4. Against what standard had the procedure been developed? (Objective)
- 5. How had the procedure previously been tested? (Objective)
- 6. Who is controlling the training? (Objective)
- 7. there other people who need training (objective)
- 8. Who is managing and controlling the training – What was the reason for the shortfall? (Subjective)

In the end, it is important to understand that RCA is a tool, which can prevent that identified non-conformity to occur again and this is only possible when a cross-functional team is working sincerely and with a commitment of mitigating identified problem forever.



MEDICAL EDUCATION

A Distant Dream for our Community

Getting quality healthcare service at an affordable cost is not only our fundamental right but the need of the hour. On this vital issue our nation lags behind, both at infrastructural level as well as its manpower strength, even at its private or government delivery routes. Most good healthcare institutions in India, though costly, are restricted to main cities depriving its large rural population of this much needed basic facility, when even we do not have any type of government social security scheme guaranteeing quality medical attention.

In our country, surprisingly we have merely one medical doctor for nearly 1500 citizens as compared to the ratio of one doctor for 250 persons in developed nations. Government is not seriously addressing the reduction of this gap despite putting in a lot of money on the development of the health sector. Society together with policy makers need to come up with concrete steps for spreading medical education to its maximum on an urgent basis.

Development of more medical infrastructure requires huge and continuous investment while spreading medical education on a larger scale can be easily considered to strengthen our overall health care system. Medical education is still considered to be the choicest professional courses, more preferred by our community that can prove the solution of choice to this much needed national problem.

In our present education system, aspiring to become a doctor actually starts



from 10th class schooling in which students are offered to study biology, prerequisite for studying medicine in India. Latter they are being channelized to its specificity through 12th standard course and crafted competitively by undertaking extra tuition that has become order of the day. Screened by All India competitive examination, National Eligibility Entrance Test (NEET) these aspirants compete for nearly 85,000 under graduate medical seats those are available in both government and private medical colleges all across our country. Even this competition takes much more difficult turn due to social and economic reservations besides other lawful obligations. Still in addition to this quota, the Government of the day has also reserved annually more than 30 seats exclusively for the Kashmiri Pandit community for studying medical courses in various medical colleges in different states, of which maximum are being provided by the state of Karnataka. Ironically our homeland, Union Territory of Jammu and Kashmir does

not grant any such reservation for the displaced Kashmiri community. Now various other states and J&K must come forward in extending such much needed help to our deserving meritorious student community.

But the admission to this study is still rated among the highest competitions despite such reservations even among our community. On all India Basis, every year out of nearly fifty percent biology studying students who opt for medical stream from a sum total of about two crore 12th class students, only about twenty lac candidates qualify to become eligible to write NEET examination. Thereafter on the basis of qualifying percentile in NEET, again about nine lac aspirants compete for 85,000 undergraduate medical seats that include even paid seats. Conclusively, every year only 1 out of nearly 100 biology students studying at class 10th level make it to become a doctor in our country,

which is competitively very difficult, especially for the education oriented community like ours.

Still sizable number of left out aspirants out of this competition from our community, turn abroad to countries like Bangladesh, Russia, Ukraine etc. for this type of education, that not only results in brain drain and loss to financial exchequer but also a sort of ethnic cleaning for our community.

Conclusively, the option of studying medical education needs to be eased out by increasing the number of medical seats and medical colleges in our country that will not only strengthen the delivery of efficient healthcare facility but will also make it cost effective and give much needed impetus for overall development of our deserving displaced community.

(Author is a columnist pursuing medical education at NCR - Delhi)



Bust of Sh. B K Ganjoo was inaugurated at B K Ganjoo Park, New Delhi



TWIN TOWERS



Ramesh Manvati

*For millions all around,
a spectacle of disbelief,
as the Supertech towers,
symbol of oily connections,
are razed to ground;
Across the country,
live images, from Noida,
of the crumbling edifice,
evoke much relief.
32 & 30 floor 'high-rise',
blown to pieces,
brokers are cut to size,
'Apex' and 'Ceyane'-
the twin towers,
of greed and lust,
reduced to rubble;
The heavy concrete,
turns into smoke and dust,
in just seconds nine;
by the will of people,
and the law - supreme!
The nearby residents
express gratitude,
as they are greeted to
more light and sunshine.
The decisive action,
hopefully, paves the way
for a society- free of
nepotism and corruption,
as the chronic menace,
for the first time,
faces demolition
of such magnitude !*





GAASHTARUKH IX, THE KP IDOL TALENT HUNT

Jammu Kashmir Vichar Manch (JKVM) a socio-cultural organisation has strived hard for last twenty-six years to protect and preserve the Kashmiri Culture and language. Towards achieving this, Jammu Kashmir Vichar Manch has been organising the cultural programmes, seminars and various competitions to promote the Kashmiri language. In this direction we have been involving and evolving the Kashmiri Pandit youth with their active participation in various such events.

“Gaashtarukh” is a yearly musical event organised for the community youth to create a greater connect with their roots i.e., Kashmir, its culture and language. This year we have successfully organised the “Gaashtarukh IX”

through physical and virtual platforms for over a period of two month. The children participated in Kashmiri singing, dance and instrumentals in various age groups.

This year the event was conceived, organised and executed by the youth team of JKVM comprising of following: Ms. Vanshika Bhat --- Team Leader, Ms. Shriya Wali, Sagar Koul And Ms. Upasavna Pandita As Team Members, Sh. Sanjeev Raina was The Chief Coordinator and mentor.

All the participants were awarded a medallion and a certificate of participation. The Winner i.e., the “Gaashtarukh”, The KP Idol, gets a trophy and a cash prize also.

The final list of winners in various categories is as under;

Gaashtarukh, The K P Idol			
Category	Winner	1st runner up	2nd runner up
Senior Singing	Mr. Gandharv Kalloo, Jammu & Mr. Pranav Pandita, Jammu	Ms. Netra Tickoo, Jammu	Ms. Mahima Raina, Rohini
Junior Singing	Ms. Harshita Pandita, Jammu	Mr. Daksh Bhat, Jammu & Ms. Sanna Bhat, Noida	Ms. Aereen Dhar, Faridabad & Ms. Vani Bhat, S. Garden NCR
Senior Dancing	Ms. Chhavi Koul, S. Garden NCR	Ms. Nishtha Khushu, Faridabad	Ms. Havish Kak, Jammu
Junior Dancing	Ms. Nitya Bhat, Jammu	Ms. Vihaan Tickoo, Jammu	Ms. Shanaya Sharma, Faridabad
Senior Instrumentals	Mr. Anish Raina, Rohini	Mr. Abhimanyu Dhar, Faridabad	Ms. Ritvi Koul, Crossing Republik
Junior Instrumentals	Mr. Vaibhav Raina, Rohini	Mr. Sanaatan Raina, Jammu	Mr. Abhyank Handoo, Gurugram



JKVM thanks the elite panel of judges comprising of Smt. Kailash Mehra, Chief Guest and Super judge; Sh. Dalip Langoo Ji; Smt. Dharshana Mehra Ji, Smt. Sushma Kalla Ji, Sh. Rohit Das Ji, Smt. Naina Saproo Trisal and Dr. Ramesh Nirash who judged the singing and instrumental categories; Smt. Aparajita sharma Ji and Sh. Nitin sharma Ji judged the Dance category.

We thank them for accepting our request to preside the complete programme of “Gaashtarukh IX” for the “Promotion of Kashmiri culture and language”. We consider it a privilege that they spared time to engage and encourage our youth.

JKVM also thanks our programme sponsors:

1. M/s Alcobrew Distilleries India Ltd.
2. M/s Chinar International

3. M/s Sushil Magnets

4. Kashmiri Sewak Samaj, Faridabad for putting up a helping hand by hosting the Grand finale event. JKVM whole heartedly thanks all of them for providing a helping hand. The cash award to the winners “Gaashtarukh, The K P Idol” was sponsored by Sh. Vinod Razdan Ji in the memory of his mother Late Smt. Kanta Razdan.

The President and the General Secretary thanked all the participants and their parents for cooperating with the team JKVM for successfully completing the marathon event “Gaashtarukh IX”.

Last but not the least, also thanked the whole team of Jammu Kashmir Vichar Manch who put in a brilliant and selfless effort to successfully conduct the competitions.

Satish Bhat, General Secretary



Meeting with PNBMT



Subsequent to policy consultative group meeting chaired by AIKS President, Dr. Ramesh Raina on Saturday, 23rd July 2022 at AIKS office, a detailed discussion has held with Sh. C.L Pandita, Founder Member of Prem Nath Bhat Memorial Trust (PNBMT), Jammu, who was invited as a special guest during the meeting.

The meeting was attended by Padamshri/ Professor Sudhir Sopory (AIKS Sr VP), Padamshri /Professor Ramesh Bamzai (AIKS Sr VP), Dr Geeta Bamzai (special Invitee), Shri Rohit Dhar (AIKS VP), Shri.Puran Patwari (GS), Ms Alka Lahori (AIKS VP), Shri Vinod K. Pandita (AIKS Jt. Secretary) and Dr Manorama Bakshi (AIKS VP).

Sh. C.L Pandita gave a presentation about the follow up steps undertaken by the Trust

towards the passage of Temple and Shrines Bill being pursued by the Trust. Sh. C.L Pandita apprised the meeting about the compilation of information with regard to the Hindu religious places in the Kashmir valley and that is a robust repository of KPs in the form of a book which he said few copies will be delivered to AIKS office.

He also requested the chair to take up the matter with government authorities at appropriate levels to push the matter towards its desired goal. He was assured by executive members of AIKS that temples & shrines bill is part of AIKS Vision Document and suitable persuasion will be carried out to continue its voice to the government during future meetings with appropriate officials in government.

AIKS Office Bearers Monthly Meet



Naad Congratulates



Congratulations Brij Kishori Zutshi!

Late Shri Bansi Nirdosh, a renowned writer, journalist, playwright and script editor at Radio Kashmir was a household name in Kashmir for his popular programmes on the radio. He was the co-scriptwriter of the popular "Vadi Ki Aawaaz" programme on Radio Kashmir. Born in 1930, Bansi Nirdosh was a very emotional person who burnt all his writings in frustration before leaving his Karam Bhoomi - Kashmir, never to return back. He never wrote a line thereafter until he left his mortal garb in 1990.

His contribution to Kashmiri Literature and radio has been immense and cannot be forgotten. To keep his memory alive, his loved ones have launched the Bansi Nirdosh Memorial Award in his memory.

The first of this coveted award was given to the legendary radio, television and stage artist of Kashmir, Smt. Brij Kishori Zutshi on 4th September, 2022 in a function organised by the family at Sharika Bhawan premises of Kashmiri Sewak Samaj, Faridabad.

All India Kashmiri Samaj congratulates the veteran artist on being conferred with this prestigious award!



Many Congratulations Kartik Bhat, S/o Sonu Bhat for cracking NEET examination 2022 by securing the First Rank in Jammu Division and All India Rank -1015 out of 18 lakh Students!

AIKS Congratulates Kartik for his future endeavours.

AFFILIATES' NEWS

Kashir Sabha Ambala celebrated the Janam Ashtami

Kashir Sabha Ambala celebrated the Janam Ashtami (Zaram Satam) festival on 18/08/2022, with traditional gaiety and fervour. The programme commenced at 06.00



P.M. with Bhajan Kirtan and culminated with Aarti and Prasad vitran at 8.30 P.M. The programme was organised at Kashmir Bhavan Sersehri Ambala Cantt. The enclosed photographs demonstrate the various rituals performed on this auspicious eve. All the Biradari members who participated were blessed by the Guru Ji, by chanting hymns and mantras.

- Rajinder Kaw

General Secretary Kashir Sabha Ambala

KSS Faridabad Celebrated the 75th Independence day

KSS organized a function to Celebrate the 75th Independence day as Azadi Ka Amrit - Mahotsav, on 15th August, 2022. The program started at 10 a.m. with the hoisting of Tricolor by the President and singing of National Anthem by the students of Waso Public School at Sharika Bhawan. This was followed by the felicitation of Senior members of Faridabad KP biradari who have been providing their selfless services to the Samaj in the various walks of life. KSS also felicitated bright students of the



biradari who performed excellently in their 10th and 12th year examinations. Sweets were distributed on this occasion.

KSS Faridabad Celebrated Janamashtami Utsav

Kashmiri Sewak Samaj, Faridabad organized Rudrabhishek Pooja at Sharika Bhawan on 17th August, 2022 at 8.00 a.m. on the auspicious occasion of Shraawn Poornima. Devotees participated in the Pooja with zeal and fervor and received divine blessings. This was followed by reception of Janmashtami



Jhanki of Radha-Krishan - a procession led by volunteers of Ykunth Mandli Ashram, Faridabad, in the afternoon. A grand Bhajan Sandhya was organized on 18th August in the evening. A number of Community artists participated in the same and mesmerized the audience with popular devotional songs. The program continued till late in the night. KSS served tea and dinner (Naveed) to devotees on the occasion.

KPSS asks all local Pandits to leave Valley

Sanjay Kumar Tickoo, president of Kashmiri Pandit Sangarsh Samiti (KPSS), a Srinagar-based organisation of local Pandits, asked all members of the KP community to leave the Valley. He issued the statement aftermath of the brutal killing of Sunil Kumar and critically injuring his brother, Pitambar nee Pintu, in Chotigam village of Shopian district.

Mr Tickoo and 808 KP families are staying in several places in the Valley. "Kashmir is a place where tourists are safe, and no attacks were there during the Amarnath yatra," he said, adding, "But non-Muslims, particularly the Kashmiri Pandits, are vulnerable."

Deaths in terror-related incidents in Jammu and Kashmir

Till July 20, of the six killings of Kashmiri Pandits by the terrorists in the last three years, one was killed in 2020, while four were killed in 2021. One was killed in 2022. Excluding security forces, nine government employees have also died in terror-related incidents in the Valley during the period, as stated by the MOS Home Affairs in a separate reply.

Priyanka Chaturvedi MP writes to Amit Shah.

Shiv Sena MP Priyanka Chaturvedi urged Union Home Minister Amit Shah to provide adequate security to Hindus and migrants in the Kashmir Valley in the light of the recent targeted killings there.

In a letter to Shah, the Sena leader also sought a probe by a competent agency into the killings, adequate compensation to the victim's families, and a government job for one family member if the victims were the sole breadwinner. "Such killings have amplified the feeling of fear and uncertainty among Hindus residing in Kashmir. Such

targeted attacks on Kashmiri Pandits and migrants raises questions on the implementation of various schemes launched by the Government of India for the development and rehabilitation of Kashmiri migrants," Priyanka Chaturvedi said in the letter.

Kashmiri Pandit employees demand relocation outside Valley

Kashmiri Pandit employees are staging protest demonstrations reiterating the demand for their relocation outside the Valley till peace is restored in the Valley.

Nearly 4,000 Kashmiri Pandits are working in different departments in the Valley after they were selected under the Prime Minister's employment package announced in 2008.

The protest as part of the ongoing agitation for relocation from the Valley has been going on for over two months. The rally is held in the Valley as well in Jammu.

Protesting Kashmiri Pandits (KP) employees under the PM's Package on August 18 blocked the Tawi bridge as part of the protests. Carrying placards in their hands, the protesters held a sit-in at Dogra Chowk, and then they marched towards the Tawi Bridge and blocked it for some time, raising slogans supporting their demand for relocation.

- Vijay Kashkari

SRMA- Vivekananda Kendra, Nagdandi Conducts Performance Review Meet

Annual meeting to review performance of Shree Ramakrishna Mahasammelan Ashram Nagdandi VK & involvement of Youth in its management was held in Martand Surya Bhawan, Jammu on 5th September, 2022. Shree B L Bhat, Chairman, SRMA-VK apprised the members & donors present about the main achievements under "Project & Kendra Marg



Activities" as per guidelines of Vivekananda Rock Memorial & Vivekananda Kendra, Kanyakumari. Padmashree Prof Kashi Nath Pandit & Senior Trustee Sanjivani Sharda Kendra Bore both as advisors connected to Ashram reviewed the proceedings as Chief Guest & President attended the important meet. The Ashram organises Festivals, Five days Bhandara Services at Tulmulla, National Yogh Shiksha Shivar, Spiritual Retreat, and Personality Development course besides the national events annually. As regards developmental activities, the SRMA- VK, Nagdandi developed one Prestigious High Density commercial for Apple & Walnut orchards besides taking Ashram to "Self Generation" serve as demonstrative blocks for local farming populace.

Construction of 144 sft Shree Ramakrishna Temple, 1000 sft Sanatan Samikhsha Bhawan , Circular road to orchards, Vivekananda Bhawan & other buildings, retension 2alls to check earth cuttings & save Bhawan, Trapoo Sthal of the exemplary achievements. stated the Chairman Shri B. L. Bhat. Guard rooms for security

personnel, 22 lavatory new blocks, 14000 sft lawn & 250 vehicle parking area are the significant achievement Ashram achievements Development of second line & involvement of Youth in management is under priority & Ashram is moving forward even under most challenging & risky situations to arry the mission & massage of Swami Vivekananda Ji towards "Manav - Rashtra Seva" stated Shri Bhat, Chairman SRMA-VK, Nagdandi. The meeting was addressed by the Chief Guest Padmashree Prof K.N.Pandita & senior Trustee SSK, Bori & event President Shri H.N.Pandita & Shri Sanjiv Raina, YAIKS. Others who attended the meet included Shri Hira Lal Bhat, Shri Vijay Raina, Shri I.B Zutshi, Shri Sanjay Pandita, Shri Kanwal Koul, Shri Ravinder Jalali, Dr. T.K Bhat, Shri Virender Raina, Shri Sundri Lal Koul, Shri Shadi Lal Koul, Shri Roshan Lal Teing, Shri P.K Bhat, Shri Nana Ji Sathu, Shri Kashmiri Lal Bhat Shri Satish Kumar Bhat ,Shri Bansilal Zar, Shri Bushan Lal Bhat, Shri I.K. Raina, Shri Ashok Sathu, Shri Bala Krishna Bhat, Shri Deepak Goja, Dr. Rakesh Raina .



► Next Generation Learning

N.E.P. (New Education Policy) 2020 was approved by the Union Cabinet of India on July 29 2020. It was the third education policy promulgated by the Government of India by Prime Minister Narendra Modi in 2020. Prime Minister Indira Gandhi in 1968 and Prime Minister Rajiv Gandhi in 1986 were the two prime ministers who formulated education policy.

The COVID-19 pandemic affected the implementation of N.E.P. Once the condition normalizes, then N.E.P. will be implemented faster by 2030. Currently, the exercise of formulation of the National Education Policy is ongoing. Recently PM Modi reviewed the new policy.

The policy is to cite the principles and policy decisions that influence education, including all the laws that govern the setting up and running of educational institutions. Education policy may be considered a subset of public and social policy.

The experts framed the NEP-2020, considering the education requirements for the next generation. The new policy is to effectively diversify education models to meet the needs of the students. The next generation of learning is to reform the traditional models of education.

In following gen schools, students should be able to know and sense that they are learning in a substantially powerful way. Following Gen, students should take more chances to make choices of the subjects. Students should be allowed to apply their strengths and interests to their classwork. Encourage active learning and personalized instruction and provide space and opportunities to create and solve the problem. Policy planners should consider the student's feedback to frame policies. The policy planners should interact with NextGen.

Education is the source of knowledge. It

develops by changing the perspective of looking at life. It helps us build opinions and have points of view on things in life—next generation debate over whether education is the only thing that gives knowledge.

Next-generation students want education relevant to their life; they like to lead. They understand their goals and organize themselves for the results. So, they want to be collaborative with teachers. They want agile support for extra help. Next-Gen likes achievable challenges. They would like to become experts in an area of interest if encouraged to take up the subject of interest.

The education experts are to recognize some of the strategies that make this learning possible: The system may be competency-based learning, project-based learning, personalized learning, inquiry-based learning, blended and online learning, collaborative learning, experiential learning, and assessment for learning.

Next Generation Learning Challenges (NGLC) accelerates educational innovation through applied technology to dramatically improve college readiness and completion in the United States. Our educators should learn the plan of action from them.

Education for the next generation has to become a system that works well in the 21st century at all levels.

Present generation teachers understand their students. They know that the education system in our country privileges some and disadvantages others. The policy planners have to evolve a plan to work out such a way that the subsequent generation learning is for everyone.

Future schools should focus more on individualized learning with greater emphasis on situational and experiential understanding. Teachers should be friends and facilitators, nurturing constructive and inquiry-based environments for students. Such a change is

indeed possible. It needs better technology to make it possible.

The new education would be a game changer. Future education will be through Artificial Intelligence programmes and Virtual Classrooms with more Flipped Learning techniques. Students will learn through personal digital devices augmented through Google apps, Dropbox, Microsoft Office Online and other content available over the Internet.

"The C.S.C.s/SPVs are being managed and operated by Local Entrepreneurs who belong to the local community and are referred to as Village Level Entrepreneurs (V.L.E.s). V.L.E.s operate the centres to earn their living by delivering online services. For availing of the services and infrastructure of C.S.C., a user has to pay a fee of Rs 20 per day or Rs 500 per month to use the C.S.C. infrastructure to reimburse the V.L.E.s effort and cost of their infrastructure. It is similar to other government projects like Ayushman Bharat Yojana, PM Kisan Samman Nidhi Yojana, e-Shram, Pan Card, Pradhan Mantri Shram Yogi Maandhan Yojana (PMSYM) and many others.

"It is earnestly hoped that Universities & Colleges will provide the "U.G.C. e-resources Portal @<http://ttuacresources.Oil> links on their home page and promotes awareness of this portal through their social media handle so that more and more students can avail themselves of the benefits of accessing these resources for their knowledge enhancement".

The quoted para is as per the instructions of U.G.C. vide D.O.F. No. 1-23/2022 (SWAYAM) Dated 08-08-2022 under the subject "launch of "UGC-e resources portal (<http://ugcresources.in>) with common service centres C.S.C.s (digitalseva.csc.gov.in) of Ministry of Electronics and Information Technology (MeitY) on July 29 2022.

U.G.C. Notifies 21 Fake Universities

The University Grants issued a public notice on August 25 vide number F. No. 7-3/2012(AMPC). The information was published under the University Grants Commission Act, 1956, under Section 22.

The Act stipulates that:

- (1) The right of conferring or granting degrees shall be exercised only by a University established or incorporated by or under a Central Act, a Provincial Act or a State Act, or an institution deemed to be a University under Section 3 or an institution specially empowered by an Act of Parliament to confer or grant degrees.
- (2) Save as provided in sub-Section (1), no person or authority shall confer, or grant, or hold himself or itself out as entitled to confer or grant, any degree.....,

Further, Section 23 of the U.G.C. Act prohibits using the word 'University' by any institution other than a university established, as stated above.

Students and the Public are informed that 21 self-styled, unrecognized institutions functioning in contravention of the U.G.C. Act have been declared fake universities, and these are not empowered to confer any degree.

Delhi

1. All India Institute of Public & Physical Health Sciences (AIIPPHS), State Government University, Office Kh. No. 608-609, 1st Floor, Sant Kripal Singh Public Trust Building, Near B.D.O. Office, Alipur, Delhi-I 10036.
2. Commercial University Ltd. Dayaganj, Delhi
3. United Nations University, Delhi
4. Vocational University, Delhi
5. ADR-Centric Juridical University, A.D.R. House, 8J, Gopala Tower, 25, Rajendra Place, New Delhi - 110 008
6. Indian Institution of Science and Engineering, New Delhi
7. Viswakarma Open University for Self-employment, India" Rozgar Sewasadan, 672, Sanjay Enclave, Opp. G.T.K. Depot, New Delhi - 110 033
8. Adhyatmik Vishwavidyalaya (Spiritual University), 351-352, phase-I, Block-A, Vijay Vihar, Rithala, Rohini, Delhi - I 10 085.

Karnataka

9. Badaganvi Sarkar World Open University Education Society, Gokalq Belgaum (Karnataka) Kerala

Kerala

10. St. John's University, Kishanattam. Kerala

Maharashtra

11. Raja Arabic University, Nagpur

West Bengal

12. Indian Institute of Alternative Medicine, 80, Chowringhee Road, Kolkata, 20
13. Institute of Alternative Medicine and Research, 8-A Diamond Harbor Road Bultech inn, 2nd Floor, Thakurpukur, Kolkata- 700 063 Uttar Pradesh

Uttar Pradesh

14. t4rcandhi Hindi Vidyapith, Prayag, Allahabad (UP)
15. National University of Electro Complex Homeopathy, Kanpur
16. Netaji Subhash Chandra Bose University (open university), Achaltal, Aligarh (UP)
17. Bhartiya Shiksha Parishad, Bharat Bhawan, tvtatiyari Chinhat, Faizabad Road, Lucknow, Uttar Pradesh.

Odisha

18. Nababharat Shiksha Parishad, Anupurna Bhawan, Plot No.242, Pani Tanki Road, Shakti Nagar, Rourkela -769 014
19. North Orissa University of Agriculture & Technology, University Road Baripada, Distt' Mayurbhanj, Odisha - 7 57 003

Puducherry

20. Shree Bodhi Academy of Higher Education, No. 186, Thilaspeth, Vazhuthavoor Road, Puducherry- 605009 Andhra Pradesh
21. Christ New Testament Deemed University, # 32-23-2003, seven Lane, Kakumanavarthota, Guntur, Andhra Pradesh - 522 002 or # fit No. 301, Grace

Villa Apts., 7/5, Srinagar, Guntur, Andhra Pradesh 522002

(Source, U.G.C.)

Guru Nanak Dev University Amritsar

Websites: www.gndu.ac.in,
www.gnduadmissions.org

Admission of Kashmiri students: The following general rules shall apply. (i) In the case of Kashmiri Migrants/Kashmiri Pandits/Kashmiri Hindus families (non-Migrants) students, the guidelines issued by the Ministry of Human Resource Development, Government of India and passed by the Syndicate of the University in its meeting held on 28.11.2019 vide Para No.5.6 shall be followed. (ii) As per guidelines of the U.G.C. two Supernumerary seats are available in each of the course being run by the University for Jammu & Kashmir candidates (approved in the Syndicate meeting held on 29.06.2015 vide Para No. 38.)

CBSE to conduct Class 10 and 12 Board Exams 2023 from Mid-February

The Central Board of Secondary Education (CBSE) has notified the tentative start date for Class 10, 12 Board Exams 2023. According to the notification, the board exam 2023 will begin on February 15, 2023.

Unlike this year, there will be only one exam at the end of the academic session 2022-23. The detailed subject-wise date sheet for CBSE Board Exam 2023 will be released later.

CBSE Examination Controller Sanyam Bhardwaj said in the official statement, "In light of the lessening of the impact of the Covid pandemic across the globe, the board has decided to conduct the 2023 examination from February 15, 2023."

Jawahar Lal Nehru University

All Kashmiri Migrants are eligible for a grant of 05 (five) deprivation points on the production of registration documents from the notified authorities certifying their Kashmiri Migrant Status.

Beware of Fake e-mails to Admissions.

Dean (Admissions) Delhi University has

issued a notice regarding misleading information regarding the Delhi University Entrance Test (DUET- 2022) being circulated on social platforms.

The Dean has advised being cautious and trusting only the information published on the official website of NTA and the University of Delhi (www.admission.uod.ac.in). For all authentic notifications, announcements, and schedules, candidates must visit the official website and social media platforms of the University of Delhi only: University of Delhi: www.du.ac.in

Delhi University Reservation Policy for KM

Reservation of Kashmiri Migrants (K.M)

Up to 5% of seats are reserved program-wise in all colleges for the wards of Kashmiri Migrants. All the wards of Kashmiri Migrants will have to upload a certificate of registration as Kashmiri Migrants issued by Divisional Commissioner/Relief Commissioner.

Candidates desirous of admission under the Kashmiri Migrants quota must appear in CUET 2022.

Candidates desirous of taking admission under the Prime Minister's Special Scholarship Scheme for J&K students must appear in CUET 2022.

Admission to all supernumerary seats will be through CUET 2022. Candidates desirous of taking admission on Supernumerary seats must appear in CUET 2022.

Central Seat Allocation Board (CSAB)

Joint Seat Allocation Authority (JOSAA) was

created to execute the joint counselling for I.I.T.s and N.I.T.s/IIITs/GFTIs (Called NIT+ system) through Joint Admission Board (J.A.B.) and Central Seat Allocation Board (CSAB), respectively. JoSAA-2022 will jointly admit candidates in the first year of Engineering/Technology and Architecture/Planning Programs of all I.I.T.s (23 I.I.T.s), N.I.T.s (31 N.I.T.s), IIITs (26 IIITs), IIST Shibpur, and a few Governments Funded Institutes (GFTIs) (list displayed on the website: <https://josaa.nic.in>) based on their rank in JEE-2022 and category, through a centralized seat allocation procedure, for the academic session 2022-23. At the end of JoSAA-2022 counselling, vacant seats of the NIT+ system, if any, are filled through CSAB-Special Rounds (<https://csab.nic.in>).

The CSAB-2022 has been constituted by the Ministry of Education, Govt. of India, with the Director, National Institute of Technology Rourkela, as its chairperson. Essential features of the admission procedure, fee payment and refund rules, admission schedule, list of Verifying Centre/Help Centres, list of Participating Institutes with the total number of seats, fee structure and contact addresses, seat distribution in the Institutes, etc., are available on JoSAA-2022 /CSAB-2022 websites. Candidates are advised to regularly visit the JOSAA/ CSAB websites for updates and details regarding the entire online admission process.

Feedback : vijaykashkari@gmail.com

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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: WhatApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



Looking for a well-educated boy for our daughter (DOB- 14/01/1992; TOB- 1:00 pm; Height- 5'5"). She has done B.Tech (ICT, Mumbai) and MBA (ISB, Hyderabad). Working for a top MNC in Hyderabad. Interested may contact- ravimunshi711@gmail.com or whatsapp- 9137417928
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 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.



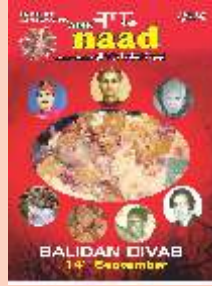
Seeking alliance for our only daughter Born 5/5/1993 at Faridabad Time: 9.27 pm Ht. 5' 2" MBBS 2018. Working with one year Internship presently at Multispeciality Metro Hospital, Faridabad. Interested may contact on Mobile +91 81918 95075 or at Email: neenac2@gmail.com alongwith Tekni and kulawali.



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

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Address :

.....

.....

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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

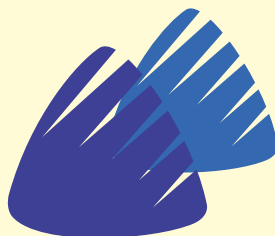
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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