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AIKS AFFILIATE CONNECT WITH
Kashmir Sabha Vadodara on 8th & 9th October 2022

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THIS MONTH'S COVER
Glimpses of Vadodara
Affiliate Connect

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Last few of my editorials were driven by the very disturbing and heart wrenching incidents of killings at regular intervals in Kashmir targeting the innocent Kashmiri Pandits and other Hindus working there. Each time such an incident happens, every Kashmiri Pandit takes to the social media, makes noise for a few days or, occasionally, he will be seen at places like Jantar Mantar with a few posters and placards, shout a few slogans and a few of us will make speeches and then, it is life as usual. Despite complaints at various levels no Govt. authority has done anything for protecting the precious innocent lives. In fact, we are not in the radar of these authorities. Although each one of us are aware of these facts, including also about the reasons for this stark indifference by the UT and Central dispensations, yet we have permanently adopted the ostrich character. We presume that someone, somewhere will rise one day and get us justice. Someone will shake us out of our slumber and get us to act for ourselves.

In the heart of hearts, our intelligentsia knows the problem. They know that we are a divided community despite being so miniscule. They also know that consolidation is the only solution. Yet, everyone looks the other way.

Much before my outbursts, the current executive of AIKS has been on the outreach path where it has put in the maximum focus on connecting with the community across the globe. Through its **Affiliate Connect** initiative it has been reaching out to its affiliates to create a bond with them for a

joint initiative of redressal of community issues. Since its launch, immediately after taking charge, the AIKS Executive has held programmes, both on-line and off-line, with IEKF-UK, KOA-USA, Mumbai, Faridabad, Chandigarh, Kolkata, Bangalore, Jammu and Vadodara affiliates and actively engaged with them to create a united front to fight for the common cause of seeking justice for its brethren living in Kashmir as well as in the dismal conditions of the Jammu camps. This initiative looks reassuring as it has received phenomenally good response from its affiliates with all of them in unison with the mission envisioned by AIKS. As a continuum to the programme, its next destination is to hold the meeting with its affiliate in Ambala.

NAAD and its editorial team has been reaching the outcome of the outreach affiliate connect programmes to you through its pages with detailed reports, pictures and press coverages. The aim of the AIKS Affiliate Connect Programme synchronises with the series of outcries from your Editor-in-Chief through these columns. Our hope is that AIKS succeeds in its mission to create a global united front with its affiliates as important part of this team, the voice of which will be the voice of the Kashmiri Pandit and will compel the UT and the Central governments to listen and redress the problems of the community.

This initiative needs support of all of you to make it a success.

NAMASKAR!

युक्तकामत *Manish Kumar*

From the President's Desk



Need to revisit the whole issue

Kashmir has become terrifying and more extreme for Kashmiri Pandits. Recent increased attacks on Kashmiri Pandit targets in Kashmir are not just passing killings but to conquer Kashmir for Islam. The characterisation of the underlying reasons for the current KP tensions, anxieties and fears would therefore require a different treatment. KP concerns are focused on the resurfacing of target killings through a new trend of localisation and indigenisation of terror where their lives have become untenable due to a wave of anti-KP violence. It is an all-inclusive cocktail committed to wipe out remnants of Hinduism from Kashmir that poses an existential threat for the KPs as a community. Every aspect of it is littered with *an Islamic Kashmir without Kashmiri Pandits* and the cocktail is tailored to carry forward its ethos.

The seeds of this toxic ideological extremes were sown much earlier, though slow but timely mutated. Since then, the radical jihadi movements have gradually come to occupy a wider space within the society and eventually public into the public discourse. It has been complemented by the fake narratives illustrative of which is Jagmohan allegedly being behind the exodus of KPs and that has remained unchallenged so far. It is the most visible manifestation of Kashmir's process of

Islamisation that is rooted in the traditional Islamic view of minorities and their socio-political status and rights.

The persistent refusal of the local society to accept negative and offensive environment towards its non-Muslim minorities has inflicted unacceptable losses and it has changed many things for worse. This ground reality is, therefore, difficult for exiled community to cope up with such fears and apprehensions. This leaves them as a weakened and an increasingly marginalised player in its land of birth. Kashmir's inability to see the unforeseen consequences of its radical transformation into an ideologically driven hard-line religious place tantamount its departure from the earlier practising liberal socio-cultural practice and by ceasing its links with the civilisational past.

To embrace the new challenges, it is significant to take into account community fears, now more visible than before. Consequent to the deteriorating situation, the KP will not be able to delink itself from Kashmir but in the wake of extremes, it cannot afford to ignore or even remain silent. Need to move away from blinkers and start to come out of the frozen state of mind to give a renewed push becomes important. Though the underlying reasons *viz anxiety, tension and fears* are becoming a nightmare but deconstructing and standing up for its rights and interests is worth the cost. It is in the wider context for the community to locate the options and pursue them resolutely.

It develops the approach on the premise that the community has been beset by the prevalence of anti-KP echo system and identifying the hard religious-political forces who are at the heart of the problem. This paper makes the case that any improvement in the situation would require to provide it the legitimate Minority space hitherto denied to the beleaguered community and initiation of a healing touch policy for them. This can be made possible only by the demolition of the echo system that is central to the whole issue.



- Puran Patwari



General Secretary's Column

October and November 2022 were very hectic months for AIKS. We had to establish and set up our new office at Faridabad, train our new office boy and plan for our affiliate meetings, AGM, and meetings with the political establishments. In spite of the demanding situation, AIKS continued with its other major activities of the month, uninterrupted. Following are the details of the same:

AIKS Policy Consultative Group meetings

AIKS organized the Policy Consultative Group meetings on almost all Saturdays and the following members regularly attended these meetings:

01. Dr. Romesh Raina
02. Sh. M. L. Malla
03. Dr. Sudhir Sopory
04. Prof. R. K. Bamzai
05. Sh. S. K. Bhan
06. Sh. Rohit Dhar
07. Ms. Alka Lahori Handoo
08. Ms. Manorama Bakshi
09. Sh. Puran Patwari
10. Sh. Uma Kant Kachru
11. Sh. Vinod Pandita
12. Sh. Sunil Kaul
13. Sh. Bansri Razdan

Some of the decisions that were taken in these meetings are detailed below:

Annual General Body meeting of AIKS

Next AGM of AIKS will be held at YMCA Hostel, New Delhi on 10.12.2022. Ms. Archana Kokroo will be the guest of honour. General Secretary shall soon send the letters of invitation to the affiliates, Patron

Members, Life Members and special invitees in this regard.

Linking Adhaar Card with Voter Cards

To link voter card with Adhaar card as per Govt. order it was decided to get a copy of such order & then to have a meeting of society stalwarts at the Faridabad office.

Change of Address of AIKS

The post office and Registrar of Newspapers of India (RNI) were officially intimated about the change of address of AIKS.

Fundraising for AIKS

Keeping in view the scarcity of funds at AIKS, it was decided that AIKS shall work more seriously on fundraising. For resource mobilization, a zoom meeting will soon be held to find ways & means of raising funds. It was decided that we shall work more seriously for getting advertisement support for NAAD and Vaakh.

Affiliation fee

Letters are being sent to the Affiliates for sending due affiliation fee.

Family help programme

Thanks to the donors like Mr. Rohit Dhar, Mr. R. K. Bamzai & Mr. Sunil Koul who donated Rs. 15,000/- (Rs 5,000/- each) to help a needy family in Delhi.

Expand the AIKS reach

To expand the reach of AIKS, it was decided to have an outreach programme with peripheral areas of NCR like Rohini, Najafgarh etc. and invite them into the affiliate fold of AIKS.

Digitization of NAAD

We, at AIKS, have been regularly receiving complaints from our esteemed members/subscribers about the non-delivery of the monthly Journal – NAAD. This has been due to the abysmally pathetic delivery system of the postal department. Despite our spending money on postage, our readers are not getting to read NAAD. The Policy Consultative Group, after due deliberations decided that in the advanced technological era we live in, where most of the communication is done electronically, we can effectively solve this perpetual problem by sending NAAD to the esteemed readers in the digital form. To enable us to send you the digital copy of NAAD, we request you to provide us the following details:

1. Name:
2. AIKS Membership.....
3. E-mail Address:
4. Mobile Number:
(on which you are on WhatsApp)
5. Any Other Digital Address.....

Please mail this information either on AIKS Mailing address hqaiks@gmail.com Or at our postal address:

**All India Kashmiri Samaj (Regd),
House Number-308 (LGF), Sector-35,
Ashoka Enclave Part 3, Faridabad Haryana
121003**

Or WhatsApp it on 9811561341 or 8586088215

Update on AIKS Trust

During its hearing in Court on 20th October

2022, The Honourable Judge postponed the hearing to 23rd February 2023.

AIKS proposed Jammu Visit

In wake of the hostile environment created as a consequence of recurrent target killings of KP's in Kashmir, it was decided that AIKS team, led by its President, Dr Romesh Raina, shall soon visit Jammu to discuss the present scenario with like-minded people and seek an appointment with honourable LG to discuss various community issues.

NAAD Issue:

The consultative committee of AIKS held a Zoom meeting on 11-11-2022 to discuss the critical cost issues of NAAD. The meeting was presided over by the President, Dr Ramesh Raina and attended by S/Shri Puran Patwari, Bansri Razdan, Vinod K Pandita, Uma Kant Kachru, Dr Manorama Bakshi and Smt. Bharti Kaul. It was observed that monthly revenues generated by NAAD area approximately Rs 30K as against the expenses on printing and despatch which is close to Rs 50K. The overall financial condition at AIKS being critical at this stage, the deficit of Rs 20K every month in its expenses is extremely difficult to handle. After due deliberations, it was decided to, temporarily, release the magazine in its digital form only and circulate it electronically to its readers/subscribers. This arrangement will continue till March 2023. The consultative Committee also is on its mission to raise funds for AIKS that shall support its activities unhindered.

Appeal for Advertisements for Naad

For supporting Naad, We appeal to our community members for sponsorships and advertisements.

Advertisement Tarriffs are as under: -

Back cover		- Rs. 20,000/-
Inside Cover	(Front & back)	- Rs. 10,000/-
Full Page	Colour	- Rs. 8,000/-
Full Page	(B/W)	- Rs. 5000/-
Half Page	(B/W)	- Rs. 2500/-
Centre Spread	(Colour)	- Rs.12,000/-



-S K Bhan



AIKS Affiliate Connect with Kashmir Sabha Vadodara - A Report

Creating a post-event report is an essential part of any event. The report is an important summary of the whole event which includes suggestions from speakers and participants. On October 8, 2022, a colourful and memorable cultural fest was organized in Vadodara by Kashmir Sabha, Vadodara in Baroda Residency hotel, Alkapuri, Vadodara. This was a daylong event and was held in the auditorium of hotel.

The grand show commenced by the arrival of various participants from Kashmiri Samaj. Then the members of AIKS, President, Dr. Romesh Raina, Senior Vice-President Mr. M. L. Malla, Vice-Presidents Ms. Alka Lahori & Mr. S. K. Bhan were guided to stage by the Vadodara Sabha President, Mr. Ravi Ji Mawa. There was a colourful welcome followed by offering bouquets to all AIKS members. It was accompanied by a melodious performance by almost all members of Vadodara Sabha. It was followed by a welcome speech given by the President of Vadodara Sabha. It was a truly mesmerizing show as the various age groups presented many programmes; there was singing, dancing, poetry recitation, skits, mimicry, mono act shows, classical and modern combination of several foot tapping numbers. Everyone sat glued to the show. The



chief guest, Dr Ramesh Raina, praised the entire event a lot & delivered an inspiring speech. He guided with his inspirational words & achievements. It was followed by a quiz contest on Kashmiri language conducted by Mrs. Shailja Ambardar followed by a formal vote of thanks that concluded the function. Everyone really enjoyed a lot and dispersed with a sincere hope that such mega events should be organized time and again giving the members a chance to display their talent. Function was followed by a gala dinner.

Next day, on 9th October, a formal meeting was held at Hotel Vadodara Residency with EC of Kashmir Sabha Vadodara which included Mr Ravi Ji Mawa – President, Mr Sanjay Dhar – Secretary, Mr Ashwani Raina – Treasurer and Mr Verinder Dhar – EC member. Mr Malla honoured Mr Mawa by putting a shawl on his shoulders; all the EC members were presented with a Kashmiri Khos as a mark of respect.

Dr Raina stressed for a legitimate minority status for KPs & asked them to own AIKS as their own wing. Message from

Vadodara was to bring all KP organisations under one banner. Dr Raina asked them to appoint two official spokes persons who will be responsible for all official statements, also to create a team for media inputs, to develop connect with digital / electronic media. The meet decided to find a healing touch for KPs living in Kashmir valley and protesting package employees. Dr Raina asked them to get registered with ministries like Corporate Affairs and Culture. He also asked them to prepare a project report named Badam vaer on Lalded and get it forwarded through the state Govt. He also asked them to come out of the cosy homes & work for community. Mr. Malla explained the meaning of association and asked

them to prepare a corpus fund for poor and needy KPs. We all assured them of help needed will be provided. Vadodara wants its own Kashmir Bhawan for which they want guidance from AIKS about the ways and means to make it happen.

In the evening AIKS members visited home of Mrs. Shailjaji Ambardar to honour her with a shawl and Khos for all her services to Kashmir cause. Various problems and solutions were discussed with her to get all community members agree on some important issues regarding temple and shrines property, rehabilitation of KPs, interaction with civil society etc..

AIKS Thanks Sh. A K Raina and Sh. Aryan Ramesh



Sh. A K Raina



Sh. Aryan Ramesh

The Jammu connect programme was a historical event for us at AIKS. Such memorable events are made possible by the silent and committed architects at the backend. The Jammu event was an outcome of two very important and dedicated AIKS pillars from Jammu: Shri A K Raina, who is a well known social activist has retired as Director Education, J&K Govt and is the Vice President of AIKS-J&K Chapter. He is also President of Amar Balidan Trust and actively involved with Prem Nath Bhat Trust. Shri Aryan Ramesh, an entrepreneur is a well known social activist and Secretary AIKS-J&K Chapter. Both, Shri Raina and Shri Ramesh spearheaded the groundwork for organising the historical AIKS Jammu Meet. President, Dr Ramesh Raina extends his grateful thanks to Shri Raina and Shri Ramesh for making the event a memorable success. AIKS presence in the Union Territory of J&K is due to the sole representation of both of them.



- K N Pandita



HE FAKED GANDHI FOR THREE DECADES

The arrest, prosecution and the court verdict of life imprisonment in the case of Muhammad Yasin Malik will remain a bizarre legend in the history of criminology. How a murderer, seditionist and rank enemy agent can project himself as Gandhian peace-maker, hoodwink the country's most prestigious intelligence agency and escape the clutches of law for more than three decades is the unbelievable tale of this kingpin of crime. The three-page judgement of the court unveils many weird questions which the Indian nations will continue to ask for many years with little hope of a convincing answer.

was apprehended by the Border Security Force and handed over to the J&K Police which framed a case against them. In July 1989, they were released from jail on the intervention of the then Chief Minister Farooq Abdullah. Yasin Malik walked out of the jail unscathed.

Kashmir Liberation Front (KLF) was formed by the ISI in Rawalpindi in early 1980s with Maqbul Bhat at the centre stage. The ISI adopted two-pronged strategy for destabilising Kashmir. One was to lure the valley-based Muslim youth to dozens of terrorist camps set up in PoK and adjoining areas in Khyber Pukhtunkhwa (KP) for short-term training in arms and brain washing. They were to re-enter

Yasin Malik and his three companions (Hameed Sheikh, Ashfaq Wani and Javed Nalka) were among the first batch of Kashmiri Muslim youth who clandestinely crossed the border and landed in a terrorist training camp set up by the ISI in PoK.

Yasin Malik and his three companions (Hameed Sheikh, Ashfaq Wani and Javed Nalka) were among the first batch of Kashmiri Muslim youth who clandestinely crossed the border and landed in a terrorist training camp set up by the ISI in PoK. There were several training camps manned by retired officers of Pakistan army engaged by the ISI for *Operation Topac*. The Kashmiri boys were given training in arms, subversion and were also subjected to anti-India and anti-Hindu indoctrination. After receiving training and arms, the group re-entered Kashmir but

the valley and carry forward the agenda of the ISI. The second strategy was to propagate "aazaadi" among the large PoK, especially the Mirpuri, Diaspora in London, Birmingham and Luton cities were transformed into the epicentre of anti-India front, and Amanullah Khan, originally from Askardu in Baltistan and an alumni of S.P College, Srinagar was made the President of resistance force with the name of KLF. Ravindra Mhatre, the Consul at the Indian Consulate in Birmingham was the first victim of KLF. According to Hashim Qureshi, the conspiracy of kidnapping and murdering

Mhatre was hatched in the house of Amanullah Khan in Luton. Hashim Qureshi argues that it was a calculated murder masterminded by Amanullah Khan who hopefully expected execution of Maqbul Bhaat in Tihar Jail as a consequence of the murder of Mhatre. Amanullah was happy that his potent rival was eliminated.

The London branch of KLF became extraordinarily active, collecting huge funds for Kashmir jihad, meeting secretly but regularly to plan the strategy and establish close links with its activists in Rawalpindi, Lahore, Peshawar, Muzaffarabad and Srinagar. The members of the Diaspora working in Saudi Arabia or European countries, one and all, were galvanized into action ready to run whatever errand was assigned to them. The Kashmiri youth in Pakistan or PoK were provided with money, arms and logistic support to form groups and clandestinely cross into Kashmir valley. By the end of 1989, KLF had established its moles and conduits in Kashmir where the renegades of Plebiscite Front (the creation of Sheikh Abdullah during his internment years) had joined the Muslim United Front (MUF), the frontline of the Kashmir separatists.

With full support from the ISI and Pakistan government, with financial and logistic commitment from the Mirpuri Diaspora in UK and the support from sold out media in London, Pakistan and Srinagar, KLF succeeded in derailing law and order in Kashmir. They found invaluable support in the then Indian Home Minister (Mufti Muhammad Saeed of Kashmir) opting to take no counter action. The key role was performed by the Jamat-i-Islami of Kashmir especially in polarising and fundamentalising the bureaucracy. The genocide of the Kashmiri Hindus and subsequently their mass exodus by creating a vicious atmosphere of fear and intimidation were the achievements of KLF. The killing of hundreds of Kashmiri Pandits was undertaken by the local activists of KLF and Tika Lal Taploo, the regional President of BJP was the first to fall to the bullets reportedly of Yasin Malik on 14 September 1989. On 4



November, 1989, Justice Neel Kanth Ganjoo was shot dead in broad day light and under the nose of the shopkeepers of Maharaj Bazar, Srinagar again reportedly by Yasin Malik gang. Riding the pillion of a motorbike, Yasin is reported to have shot dead four Indian Air Force officers who were waiting for the bus at the bus stand in Barzalla.

In Luton, Amanullah Khan announced new J&K Government (in exile) with Dr Karan Singh as its President and Bhushan Bazaz as cabinet member. By the end of 1991, KLF was jubilant that “aazaadi” slogan had gone deep into the psyche of Kashmiri youth as their final goal. The literature which aazaadi wave produced also reaffirmed that Kashmir was on the way of independence from both India and Pakistan. Intoxicated with the dream of aazaadi, Amanullah Khan and his cohorts declared direct action in the form of mass movement across the LoC at Chakothi into the Kashmir Valley to install Azad government in Srinagar. This was about the spring of 1992.

The ISI and Pakistan rulers were upset. It was contrary to their game plan. At the ceasefire line thousands of KLF volunteers assembled to cross the line even if they were slain. Pakistan army ordered them to disperse and abandon their agenda. When the mobs refused to disperse, Pak soldiers opened fire. Media reports say 35 were dead and scores were injured but private sources believed the fatalities were higher. Amanullah was ordered to announce closing down of KLF and a new organization was formed under the name of Jammu and Kashmir Liberation Front (JKLF). Yasin Malik was made the

President of JKLF (Kashmir branch) with powers to create his separate cadres. Obviously, JKLF was midway between azaadi and pro-Pak accession. Yasin stuck to that agenda. But not taking any risk, the ISI created a new organization called Hizbul Mujahideen (name borrowed from Afghan warrior groups) which completely dropped the azaadi slogan and loudly raised the cry for cessation from India and accession to Pakistan. With full support from ISI, the HuM liquidated the KLF and JKLF elements in Kashmir one by one. However, since Yasin had played his cards shrewdly, and even had fraternized with the Hurriyat at one time, he carried forward ISI's agenda in a subtle way. He became the conduit for receiving hawala money for distribution among the Muslim youth in Srinagar or what is generally called the stone-throwers; he paid visits to Pakistan, sat by the side of Hafiz Saeed on the platform, offered flowers at Jinnah memorial and brought his Pakistani wife to Kashmir.

Now he donned the garb of a Gandhian non-violence. He began talking of peace. He fraternized with some of the Kashmiri Pandits he knew closely, duped the super intelligence organization of India (or the organization let

him dupe them) by convincing them that he would work for peace and normalcy in Kashmir. He managed access to Prime Minister Manmohan Singh in Delhi, who in his turn gloated over his triumph of winning over to Congress ideology the most dreaded murderer from Kashmir. He posed with him for a photograph which he must have given as a gift to the party High Command. As Prime Minister Atal Bihari Vajpayee felt elated to continue the Manmohan legacy and gave a nod to the issuance of Indian passport to Yasin. He managed a smooth and hassle-free visit to Pakistan for a purpose best known to him. The question of framing a charge sheet against him did not arise because the entire Congress administration projected him as the Gandhi of Kashmir.

But as we find in the judgement of the NIA Special Court which convicted him to life imprisonment, he, mesmerizing the law and order authorities with the Gandhian aura, continued to receive hawala money from his Pakistan handlers for distribution among the stone-throwers and vandals who burnt schools, laboratories, and bridges and attacked police stations.

Many intriguing questions arise from this



lucid narrative. Why did Yasin Malik confess guilty to all the charges brought against him and why did he not challenge these? Well, he was smart enough to confess the charges for he knew contesting the charges would mean capital punishment. After all he knew that the sleuths had laid hand on even the smallest proof of his involvement that blocked his escape. By making a confession he saved himself from the gallows. Secondly, he has been punished for only two charges viz. obtaining hawala money and running sedition against the state. The charges of murder of four air force officers or that of Tika Lal Taploo and Justice Ganjoo and others were not raised by the prosecution. Why it has done so remains a mystery. Then remain the questions how he was allowed to meet with the Prime Minister, how he was issued the passport, how he was allowed to travel abroad and why was not an FIR lodged against him for 33 years, are the questions which speak much about how the then central governments compromised with the ideology of terror.

Not only that, he had created such widespread atmosphere of terror for the helpless Pandits and the administration as well that he managed to grab that prime land of Pandit Ram Kaul clan originally residents of Ali Kadal. Here is what a descendent of that House narrated to this writer in person:

“The descendants of Pandit Rama Kaul, originally lived across Vitasta at Ali Kadal. They moved to Kothi Bagh in early nineteen fifties and the Kaul settlement starting from Residency Road, right opposite Ahdoo's Hotel and extended up to Maulana Azad Road – the boundary point being Prakash Seed Farm, named after Pandit Prakash Kaul, of Pandit Rama Kaul Clan.

In early 2003, one front man named Manzoor approached the family through intermediaries and offered enticement to various family members for sale of the property to him, as he was fronting for Yasin Malik. It was a mix of pressure and enticement to break the family asserting that it was leased land and under Roshni Act would revert to the Kashmir Government for being allotted on a

fresh lease, to Yasin Malik through his front persons. This was what happened in 2004. In 2021, when the writer visited Srinagar to see his lost paradise, all he found was a magnificent new mall standing where he once played with his cousins and worked in the gardens to grow flowers and seeds. A sinking feeling, hard to put in words. The premises values thousands of crores of rupees. Of course this deal could not mature without the collusion of the revenue and other concerned authorities.”

Some residents of Maisuma locality in Srinagar, wherefrom Yasin Malik comes, tried to come out on the streets to protest the imprisonment of Yasin. But the strict security arrangement made by the government in anticipation of court decision, dispersed the crowd within a few minutes. No protest rallies were reported from any other part of the valley. However, the Gupkaris did voice their resentment against the court verdict and Mahbooba Mufti went to the extent of saying that the judiciary in Pakistan is more honest and efficient than the judiciary in India. This comparison is made by a woman whose sister was abducted by the very person for whose imprisonment she doubts the integrity of the Indian judiciary.

It is not surprising that Pakistan leadership of all hues is almost mourning the imprisonment of Yasin. PM Shabaz Sharief, ex-PM Imran Khan and Pak foreign minister Bilawal Bhutto all have tweeted that the icon of Kashmir freedom has been give unjust punishment and that India is choking the voice of freedom in Kashmir. One may ask them why they did not express same sentiments when a Pakistani court sentenced Hafiz Saeed to 31 years of imprisonment. Why do they have different measuring rods for the same crime? The fact is that after the death of Ali Shah Geelani, the only dependable conduit that Pakistan had in Kashmir was Yasin Malik. With his imprisonment Pakistan has to do the skulduggery of searching a new conduit because they no more trust Molvi Farooq of the Hurriyat.



- Ashok Bhan



TARGETED KILLING OF PANDITS

Shows The Societal Divide In Kashmir

"Pakistan is training terrorists to kill Kashmiris-How long the answer is a united fight against Pak designs and radicals." "Terrorists target Pandits because they view them as being loyal to India and this mentality needs to be defeated by reviving composite Kashmiri culture."



Although the targeted killing of Kashmiri Pandits over the past few months has evoked anger in civil society, it manifests the deep societal divide between the communities in the predominantly Muslim Kashmir Valley. This new wave of attacks

mainly targeting Hindu migrant workers and Kashmiri Pandits started after the abrogation of Article 370 in 2019. The terrorists have so far killed four Pandits, who had chosen to stay in Kashmir against all odds. It began last year with the killing of prominent businessman M L

Bindroo who was shot at his medical store in Srinagar in October.

On May 12 this year, terrorists shot Rahul Bhat inside the revenue office where he worked in Budgam. On August 18, militants killed Sunil Kumar and injured Pitamber Kumar inside an orchard in the Chotipora village of Shopian. The 48-year-old Puran Krishan Bhat, who owned an apple orchard in the Shopian district was attacked just outside his home.

The new breed of terrorists are mostly locals, who have been radicalized. The question is, why Kashmiri Pandits are targets? Because they are the real bulwark against the radicalization of Kashmir and represent the revival of the plural rich Kashmiri ethos and culture.

Kashmiri Pandits have an existential stake in the Valley. They have to be physically present on the soil of the Kashmir Valley as living components and stakeholders and day-to-day participants in the socio-economic, political, cultural and spiritual ethos. They represent Kashmir, which was considered the abode of Saraswati, the highest seat of learning in India and was also Sharda Peeth. So much so that students graduating from Kashi would take four symbolic steps towards Kashmir, denoting their aspiration for higher learning. Almost the entire body of Sanskrit literature

has its origins in Kashmir.

Rajatarangini, an authoritative historical tome on the royal lineage of Kashmir, written by Kalhana in the 12th century, outlines the greatness of Kashmiri King Lalitaditya, possibly the most powerful Indian emperor of all times, whose kingdom in the 8th century extended from the Caspian Sea in the north to the Kaveri basin in the south, and included Assam in the east. Kashmiri Pandits draw lineage from Sarangadeva considered the father of both Hindustani and Carnatic music and Acharya Abhinavgupta, one of the greatest scholars of all times, who wrote 46 literary classics, including the renowned Abhinav Bharti. His principles of RAS are being taught in 80 universities around the world.

Rediscovering roots

Three decades after living in exile when the community was slowly and steadily coming to terms and many in the new generation had started unearthing and rediscovering their roots, the targeted killings have derailed their plans to their shock. In 1989-90, when the anti-India insurgency was just beginning, several Pandits in Srinagar and other towns in Kashmir were killed by militants. It triggered an exodus of tens of thousands of Pandits from the valley to Jammu and other parts of India.



But post-2010, societal relations between Kashmiri Pandits and Kashmiri Muslims had started rebuilding, thanks to the efforts of many people including this writer. This helped the appointment of 4,500 Kashmiri Pandit employees being 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.

The government says 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. Despite protests and demands, by Pandit employees, the Centre has decided not to allow the mass transfer or relocation of these employees 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 neither come down nor have authorities succeeded to stop 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. While the iron-fisted policy of the Centre has brought the number of militant attacks on the security forces down and the frequency of bandhs and stone-pelting has stopped, it has not brought any difference to Kashmiri Pandits, who again became soft targets. It is significant to mention that after 2003, the killing and targeting of Kashmiri Pandits had largely stopped, because of the engagement and building of societal relations.

Kashmiri Pandit represents the history

Let the terrorists and their supporters in Kashmir realise that annihilation of the Pandit community means destroying your existence, as they represent the link to their history. No community or nation can exist without its history. They need to understand that Kashmiris, irrespective of religion, comprise a shared culture and society.

It is hoped that the central government shall revisit its J&K policy by demonstrating political will and large-heartedness in dealing with the Kashmir situation. There is a need to attend to societal relations along with finding ways to rehabilitate and provide security to Kashmiri Pandits in their homeland. To quote what former Prime Minister I K Gujral once said: "For the illustrious Kashmiri Pandit community, which has contributed a great deal in shaping the nation building a democratic, progressive and secular India, if the coffers of the country are to be emptied for them, it would still be a small price to pay."

There is a need to start a structured dialogue with Pandits, for designing a comprehensive, time-bound package for return and rehabilitation in three smart cities. It shall not take more than two to three years for its implementation. It would be in the interests of Justice to constitute an SIT under a retired Supreme Court judge to go into the killings in Kashmir and expose the communal cleansing.

The extremists have sought to project the conflict in Kashmir as a religious one. Islamist militants, for instance, supposedly target Pandits because they view the community as loyal to India, by virtue of their being Hindu. This mentality can be defeated only by promoting and reviving composite Kashmiri culture through a series of elaborate steps.

There is also a question, of whether settling Kashmiri Pandits into separate regions devoid of interaction with Muslims will secure them. If the government is keen to safeguard Pandits, it is not possible without taking local peace-loving Muslims into confidence. The local Muslims also need to shed prejudices created by radicals and warmly accept KPs in the larger plural society fold and ensure in their own interests to shield their Kashmiri Pandit brethren against bloodthirsty terrorists. After all, Kashmir is part of Union of India and cannot be a singular community entity it has to be plural that is the rich past and new age youth has to ensure that Kashmir is multi-cultural, secular and a patriotic society or else the glory of Kashmiri ethos is personally in peril and peace will elude.



- B L Saraf



A White Paper on Temples in Kashmir also - But who will issue?



Speaking in a TV program, Chairperson of the J&K Wakf Board said that misdeeds of the persons who grabbed properties of Muslim religious places in Jammu and Kashmir will be made public soon. In this regard the Wakf Board will shortly issue a white paper which will, among other things, highlight “the acts of misappropriation of Wakf funds done by the people under political patronage of the governments of time.” It will be interesting to recall that on 18th August Wakf Board issued directions banning “forcible donations across Muslim shrines of J&K with immediate effect. Soon, thereafter, dozens of donation boxes were seized and over 100 'mujavirs' and their belonging were removed from many shrines in the Valley. According to the Wakf, ban was imposed after several complaints were received from the devotees about purported corruption.

Stark similarities come out when we put

together what the Wakf authorities have said about the alleged plundering of Muslim shrine properties and what has been going on with the properties of Hindu temples in Kashmir. In such a case the prevailing affairs of Muslim shrine properties and those of Hindu temples in Kashmir look a mirror image of each other. The material difference, however, being that while as Muslim Shrines have a statutory back up to seek remedy, Hindu Temples have no such luxury. So, in case of Wakf properties, the Chairperson had the authority to invoke relevant provisos of the Wakf Act to initiate an action for care and protection of Muslim shrine assets, there is no such statutory measure for temple properties to be taken care of. This grim situation emphasizes the need for an enactment of law for the protection, management and care of shrines and religious places of Hindus in Kashmir.

A bare look at the Aims and Objects of, now lapsed Bill No 11/ 2009, introduced by the then state government for care and proper management of Hindu shrines in Kashmir, reinforces the argument: “Due to the disturbed conditions in the Kashmir Valley in the year 1990, the majority of the Hindus left the Valley and the Shrines remained unattended. There are complaints that properties of these Shrines have been encroached and most of them are in deteriorated condition. Many associations and bodies of the community have shown concern in this behalf.” Surely, there are no better words than those used by the Apex Court to highlight the necessity of proper management of shrines. “There is no doubt that proper management of pilgrimage centers of importance is a matter of public interest. These centers are of undoubted religious, social, historical and architectural importance representing cultural heritage of the country. Millions of people visit these places not only for tourism but also for seeking inspiration for the righteous values and for their wellbeing. They make huge offerings and donations for advancement of such values.” (WP No 649/2018 Mrinalni vs UOI dt 08-06-2018) Today, there is an impelling need to honour these observations in respect of Hindu religion places in Kashmir. Most of them have been destroyed and their properties encroached upon. Among other reasons, they suffered for having no statutory safeguard which could have fastened a strict duty on the State to protect them from the onslaught.

The Kashmiri Hindu Community's struggle too has a statutory mechanism in place for the Protection and Management of its Religious places, in the Valley, which dates to the seventies of last century. Many a time, representations were made to the powers that be. It was a matter of some comfort for the Community that Government once showed an intention to protect the Temples in Kashmir and constituted Mandir Prabhandhak Committee vide Govt Order No 1699 of 20-12-2001, comprising, among

others, Divisional Commissioner and Inspector General of Police, Kashmir Division, with the mandate “the Committee shall assess the ground position of the Temples in Valley and work for their maintenance and up-keep of the same. “Practice, however, has shown that the Committee couldn't yield the desired results for want of a Statutory support. In fact, since then the situation with regard to the health of these Shrines has gone from bad to worse. Apart from being inalienable Spiritual centers of the Kashmiri Hindu Community, these Shrines have immense heritage value. Quite a number of them have been mapped by INTACH, a Valley based NGO - under the auspices of, as part of thousand years Kashmir heritage that must be protected. J&K Government has devised Scheme for Revival, Restoration, Preservation & Maintenance of Architecture and Heritage in Jammu Kashmir. For implementation of the scheme, Executive Committee and District Level Coordination-cum-Implementation have been constituted. The Law we propose will lend great support to the intentions of the government.

The misappropriation of the Shrines Properties in the Valley goes on unabated. Even orders passed by the High Court at Srinagar in Writ Petition OWP 785/ 2008 titled Ghulam Nabi Khan v/s State of J&K, for protection of Mandir Properties and banning their sale, are not followed. The Chairperson of the Wakf Board has said that the Board will work for the transparency and accountability in the management so that people are benefitted by the Wakf property. She has announced that a super specialty hospital will be built by the Board near Idd Gah in Srinagar for which land and funds have been earmarked. In Kashmir, Hindu shrines are possessed of huge assets which, if properly managed under a statutory architecture, will, in a likewise manner, create enormous health and educational facilities for the benefit of society at larger. The Government of India is on the job to ensure return of displaced community to the Valley. Enactment of the law for protection of Hindu religious places will be a significant measure to instill confidence in Hindus to think of the return.



- Chakshu Roy



M N Kaul and S L Shakdher

The Men Who Shaped Independent India's Parliamentary Secretariat

(Courtesy Times of India dated August 29, 2021)

The visible part of a vibrant legislature is members of Parliament (MPs) passionately debating critical national issues that shape the country. But a secretariat independent of the government, working tirelessly in the background supporting legislative functioning, is the backbone of Parliament. Two officers of Parliament, **Maheshwar Nath Kaul** and **Sham Lal Shakdher** devoted themselves to creating an efficient parliamentary administration for the national legislature of independent India.

Before Independence, Vithalbhai Patel,

the first president of the Central Assembly, ensured the legislature's secretariat was responsible to its presiding officer, not the government. It was called the Legislative Assembly Department, and it was this department Kaul joined in 1937. Rising through the ranks, Kaul became secretary to the constituent assembly.

It was here that he helped in moulding provisions relating to Parliament in the constitution. Then, he was at the helm of administration in the provisional Parliament and finally took charge of the Lok Sabha



secretariat. Shakhder's journey to the Lok Sabha administration started in the newly created Department of Parliamentary Affairs. He was its first secretary in 1949. After that, he followed his mentor Kaul to Parliament as an officer on special duty and finally became his deputy in the Lok Sabha secretariat. He later succeeded Kaul as the Lok Sabha secretary.

Our constitution empowers the two houses of Parliament to make their own rules of procedure and have separate secretarial staff. Kaul and Shakhder put together a foundation of sound procedures and a responsive secretariat to implement them. For example, in 1952, in the first Lok Sabha of independent India, the rules provided that the House would start functioning at 10.45am. The timing was subject to the Speaker's instruction. It also provided that MPs give their questions 10 days in advance to enable ministers to answer them. Implementing these two simple rules, among many others, required a coordinated organisational effort by the Lok Sabha secretariat.

First, then-Speaker G V Mavalankar directed that the House would start

to the respective ministries for their responses and collate their answers. Then the process would start all over again for the next day. Occasionally, there were hiccups. On June 5, 1952, Lok Sabha MPs were in for a surprise when they reached Parliament. They saw the flag of Great Britain flying on the building instead of the Indian tricolour. Agitated MPs demanded answers from the government. A few days later, Prime Minister Jawaharlal Nehru would clarify in the House that it had occurred due to the improper understanding of instructions.

Kaul and Shakhder ensured procedural and operational aspects of parliamentary functioning worked seamlessly. With the support of colleagues, they designed rules not only for the conduct of business in the legislative chamber but also in its committees. They also supported state assemblies and Parliaments of other countries on constitutional and procedural matters of legislatures. During his tenure, Kaul started Parliament's academic journal. In its inaugural issue, he laid down the need for a journal as a tool for disseminating parliamentary information and as a vehicle for sharing insights on the institution's

Two officers of Parliament, Maheshwar Nath Kaul and Sham Lal Shakhder devoted themselves to creating an efficient parliamentary administration for the national legislature of independent India.

functioning at 8.15am. It meant a group of secretariat personnel would have to arrive hours before to open, clean and ready the precincts of Parliament for the day. Another group would have to prepare the day's schedule, answers to questions, and parliamentary papers. They would also make copies of each document for every MP.

Watch and ward staff would assist MPs and direct the public to galleries to watch the House proceedings. When the proceedings would start, a record of every word said in the legislative chamber would be kept and then published. Parallelly, secretariat personnel would check that the questions submitted by MPs for the following days comply with the rules of procedure. They would then send them

functioning. Writing in the same issue, Shakhder described an ideal parliamentary official as objective, nonpartisan, patient and committed to the country's service.

On retiring, the Lok Sabha speaker appointed both Kaul and Shakhder as honorary officers of the House. The president nominated Kaul to Rajya Sabha as an MP, and Shakhder became the chief election commissioner. Their enduring legacy is the seminal book, 'Practice and Procedure in Parliament'. Popularly referred to as Kaul and Shakhder, it is the first port of call for everyone interested in the functioning of our legislatures. The book, updated by the Parliament secretariat, occupies a prominent place in every legislative chamber in the country.



- Surinder Koul



KEJRIWAL

A Political Chameleon

What a sudden change was noted in Arvind Kejriwal, CM, NCT of Delhi, on 3rd June 2022 at Jantar Mantar when he asked for an action plan to stop the genocide and killing in Kashmir from the Central government? While addressing the Jan Aakrosh rally along with Manish Sisodia, Deputy CM, Arvind Kejriwal expressed deep concern about the spate of attacks on Kashmiri Hindus and lamented the incompetence of the BJP to handle the situation. The major portion of his public address was on the suffering of Kashmiri Hindus and the deteriorating law and order situation in Kashmir. He asserted that all the bonds that were made to be executed by KP employees under the PM package scheme need to be annulled henceforth. He proposed that the UT government should provide minimum security and safety zones to the employed Kashmiri Hindus for their continued stay in the valley. Arvind Kejriwal pointed out that in both 1989-90 and 2022 BJP was in power when they were forced to flee from the valley due to repeated target killing, vandalism, and ransacking of their properties in the valley. He decried the action of locking the Kashmiri Hindu employees as hostages in insecure townships by the administration and denying them the right to protest against the killers in the valley. Though the violent turbulence in which killings, blasts, selective killing of non-Muslims and targeting of security personnel



was long drawn from the start of the exodus of Hindu minority in 1989-90, yet it never figured in the political mind of Arvind Kejriwal to say a word of comfort to the displaced Hindu community which was still waiting for their return and rehabilitation in their native land even after thirty-two years of exile.

From Babudom, Arvind Kejriwal as an IRS jumped into political activism through the anti-corruption movement. This was popularly known as Anna Aandolan in 2011 led by Anna Hazare, Kiran Bedi and Ram Dev. Its objective was to nip of Government's corruption, the introduction of Jan Lokpal bill and repatriate black money from foreign banks. With the popularity of Anna Adolan, Arvind Kejriwal and his Aandolan

companion conceived a political party with the catchy name Aam Aadmi party having a broom as its party symbol.

Arvind Kejriwal became the convenor of the newly baptised Aam Aadmi Party which contested the election for the NCT of Delhi election of 2013. Arvind Kejriwal was elected as the CM. But he stayed as CM for 49 days because of a lack of support for passing anti-corruption legislation. In the Assembly election of NCT of Delhi in 2015, the AAP under the stewardship of Arvind Kejriwal won with a thumping majority of 67 seats out of 70 constituencies, giving BJP three seats and Congress got nil. As the CM of NCT of Delhi, he hardly espoused any word of empathy for the return of Kashmiri Hindus to their native land with political rights. Contrary to that he was lavish in denouncing Modi with disrespectful words and was vitriolic toward the central government in his routine statements. Terrorist violence, blasts and target killing of civilians, as well as security men, were a common phenomenon in Kashmir. Already more than 4 lakhs of Kashmir Hindus were located in NCT of Delhi either in camps or private rented accommodation in other states. Their social leaders were fighting peacefully at vantage points in the capital city of Delhi for their return to the valley for rehabilitation in single cluster with honour and dignity under proper security. About 254 Kashmir teachers were given contractual appointments on consolidated salary as a relief measure in 1994 by the BJP government headed by Madan Lal Khurana on compassionate grounds. Some of the Kashmiri youth were allocated shops near various markets of Delhi to improve chances of employment for the internally displaced Kashmiri Hindu youth. Monthly Financial relief was given to the Kashmiri families in camps to meet their expenses by the Delhi government Relief Department. All successive governments in the NCT of Delhi that came into power from 1990 onwards were to continue to take care of the internally displaced refugee of Jammu and Kashmir state. This is sufficiently evident

how much the involvement of the Delhi government was in the reassurance of the Kashmiri dislocated community in the Delhi region.

Despite their dislocation from their native land, they had received stepmotherly treatment from successive governments of the Delhi region whether it was Sahib Singh Verma, Shiela Dixit or the current government headed by Arvind Kejriwal. It was apparent in respect of 254 contractual teachers appointed on the meagre consolidated salary. Comparatively, they were asked to do the same load of classes and other allied assignments in a school which were earmarked for regular permanent teachers. Sheila Dixit, the CM of NCT of Delhi for 15 years was inclined to shelve the Kashmir Migrant Teachers cases and kept them hanging with false promises of finalising in the cabinet meeting where it was never marked on the agenda. On experiencing the cold shoulder from the Congress government, the Kashmiri displaced teachers of Delhi schools approached CAT and another court to fight for their justice in pay anomalies and services facilities in 2008. The single bench judge of the Delhi High Court delivered the favourable judgement to WP C 3989/2010 on 18th May 2015. Soon after the court verdict was out, the Migrant Teacher delegation met the CM and Education Minister to implore the implementation of the court judgment. Migrant teachers had encountered discrepancies in their salary, and service facilities, in the allotment of several classes in schools and regular leave entitlement from the date of their appointments but were asked to work like regular teachers in the school. There was no one to look into such gross service differentiation to the class of Indian citizens.

Conversely, the Delhi government challenged the judgement in double bench Delhi High Court, against the verbal assurance given by Education Minister to the delegation that their cases would be looked into favourably on priority. Delhi CM and Education Minister were taken by surprise, when the double bench of the Delhi High Court delivered the most humanitarian decree on

23rd May 2018. The legal process further wasted three more years of the migrant teachers for genuine demand. Migrant teachers were compelled to hire the services of reputed lawyers with big fees which each teacher had to squeeze from one's consolidated meagre salary. To delay the better service conditions of Migrant teachers, Arvind Kejriwal and the education minister filed a review petition in Supreme Court to object to the applicability of the High court verdict. Probably Arvind Kejriwal was reluctant to give due credence to the genuine pay anomalies and service conditions of the migrant teachers. So, AAP was using delaying tactics. At one point in time, AAP leadership tried to adjust their lot of guest teachers along with the list of KMT before Lt Governor Jung after the single judge bench decision was declared. The then Lt Governor Mr Najeeb Jung in 2015, was astonished to see guest teachers clubbed with KMT for regularisation when the categories of both groups of teachers were apart. The CM of Delhi lied on a TV channel by claiming that he regularised KMT from the back date by his government. Thereby the CM has invalidated

Kashmir Files. The reply of Arvind Kejriwal to the tax exemption was mocking and taunting with a ridiculous gesture, breaking the AAP MLAs in the Assembly into gales of laughter in an open session. This behaviour was ugly and unwanted at the august gathering of people's representatives. In the past few years, Arvind Kejriwal granted tax exemption to many movies for which his mind was not cluttered with some obsessions. But why in respect of The Kashmir Files, Arvind Kejriwal was distasteful in observation, which Kashmiri Hindus abhorred? The CM poked fun over the tax exemption of the movie by proposing to put the movie on YouTube which was a scornful remark of the movie.

What type of bonhomie Arvind Kejriwal is trying to evolve by sympathising with Kashmiri Hindus? On one side, he shamed THE Kashmir Files which is the true story of Kashmiri Hindus' evacuation from their hearths. Why such a contradictory stance? What could AAP intend to gain on a broader political canvas by playing the Kashmiri Hindu card? Do they want to nosedive in

What type of bonhomie Arvind Kejriwal is trying to evolve by sympathising with Kashmiri Hindus? On one side, he shamed The Kashmir Files which is the true story of Kashmiri Hindus' evacuation from their hearths.

the role of the Delhi High Court in addressing their legitimate long-standing demand. Like a chameleon, Arvind Kejriwal did change his version to suit his political necessity was abounding clear. The movie Kashmir Files was released in March 2022. For the first time, the pain and suffering of the exodus of Kashmir Pandit were scripted for a movie after a lapse of thirty-two years. The film highlighted the selective killing, raping, and brutal murder of Kashmiri Hindus from 1989 onwards, which was deliberately kept hidden from the Indian masses. Since the movie was of a humanitarian cause, most of the states gave tax exemption to the movie.

In the assembly of UT Delhi, a BJP MLA pleaded before the CM to tax exempt The

Jammu Kashmir state for their political space? If AAP wants to elbow out political space in Jammu and Kashmir, through the Kashmiri Hindu cause; they are mistaken in their approach. Showing any consolation for the cause of Kashmir Pandits won't bear any fruit for AAP as the local Muslim leaders were uncomfortable with Kashmiri Pandit word. The electoral victory of AAP in Punjab was a big boost to party leadership. Its second term in NCT of Delhi and its outreach to other regions in the country have resulted in a higher push as a national political alternative after BJP. But in Kashmir AAP has to tread its steps cautiously in alliance with the local groups having regional aspirations which are divergent in content.



Avtar Mota

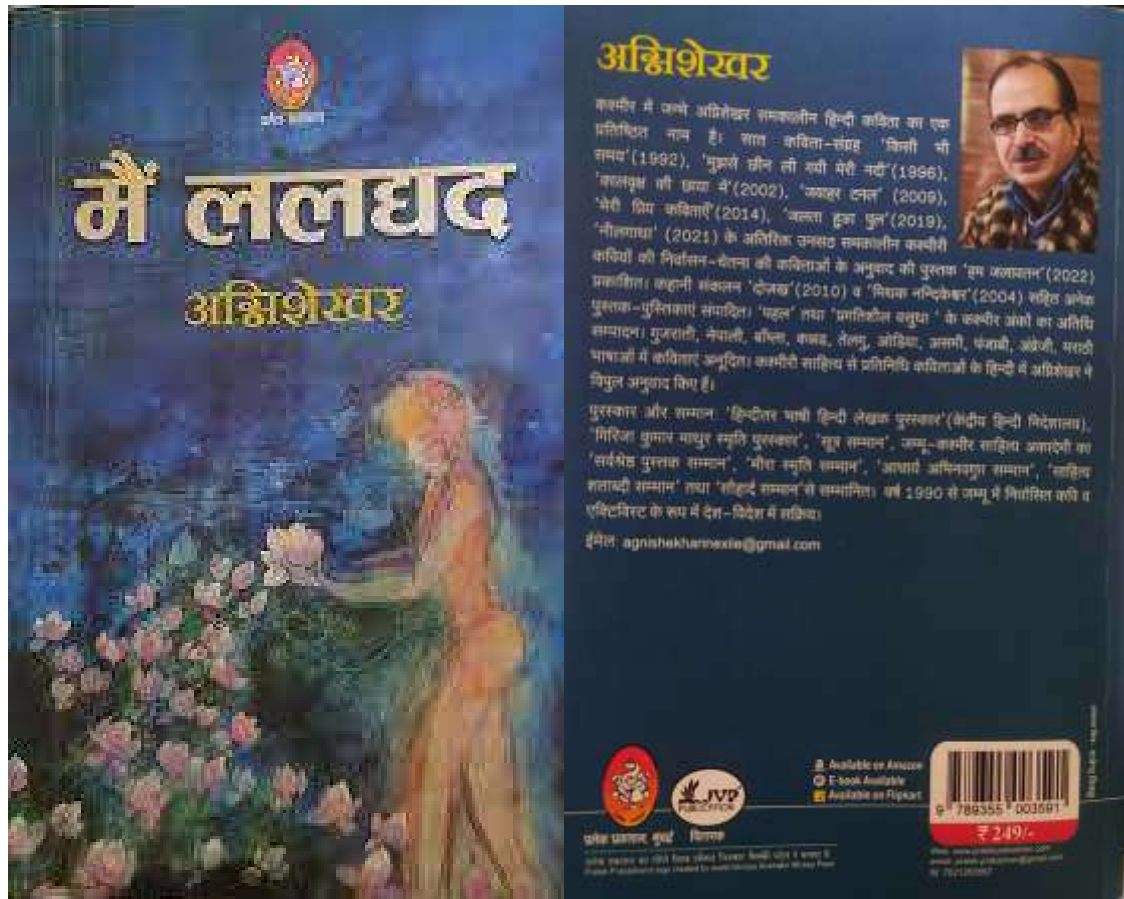
MEIN LAL-DED (I am Lal Ded)

Author : Agnishekhar

Published by : Pralek Prakashan Pvt. Ltd.

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Available on : Amazon, Flipkart and E-book format.



Agnishekhar is a prolific writer. His prolificacy has never been a compromise either with the aesthetic standards or with the profoundness of the content. The period of Covid-19 pandemic has been creatively utilized by Agnishekhar for producing some amazing books that are bound to set newer landmarks in Hindi literature. The one that appeared very recently is a poetic master piece or what can be called an epic or a “Mahakavya” titled “MEIN LAL-DED” (I am Lal Ded).

Dedicated to towering women Bhakti poets like Andal (Godadevi) of Tamilnadu ,Akka Mahadevi of Karnataka, Gangasati of Gujarat, Janabai of Maharashtra, Meerabai of Rajasthan, Chandrabati of Bengal, Atukuri Molla of Andhra Pradesh, Bahinabai of Maharashtra and many more of the same clan, the book has eight Spandas (divine vibrations)

spread over 175 pages. The author has named the eight Spandas as Sahan (endurance), Deshatan (travel), Teerthatan (pilgrimage), Kaayakalp (rejuvenation), Samvedana (empathy, Sutra (thread), Vilaya (merger), and Shila-lekh (stone or rock inscription).

Though deeply rooted in Kashmir's Trika Shaivite creed, Lal Ded had risen much above the world of creeds or labels. One can safely call her a torch bearer of 'Mediaeval Mysticism' and 'Bhakti Movement' of the country. Ramanand (1400-1470), Kabir (1440-1518), Guru Nanak Dev (1489-1538) and Sant Tukaram (1577-1650) followed her. Like Kabir, she also makes symbolic use of swan (Raaazhans), grinding mill (Gratta), washerman (Dhob), weaver (Vovur), lotus flower (Pamposh) to put forth her spiritual thought. Her frequent use of Prakaash Dhaam or Prakash Sthaan is synonymous with Kabir's Anahad Naad or "Baaje Anhad dol" or the musical chimes that are created when the seeker gets the glimpse of the reality transcending all worldly experiences. Through this epic, Agnishekhar makes a reader believe that Lal-Ded has not been engrossed in her spiritual pursuits alone. She has been a prime witness to the changes that were sweeping her native land apart from being intensely connected with pilgrimage centers, lakes, mountains, flora and fauna of her Kashmir.

The 'Mahakavya' is the story of the 14th century Kashmiri saint poetess Lal-Ded (the protagonist) who is narrating it to her own Deva (God) with magical intertwining of the events of Kashmir. This poetic narration of "Mein Lal-Ded" is apt, gripping and evocative. In this 'Mahakavya' we come face to face with Lal Ded, the first progressive poet of Kashmiri language. We learn much about Lal Ded the originator of 'Shunyata' or 'Emptiness' in Kashmiri poetic thought and we know the Lal Ded for whom Shiva is not only the destroyer from the trinity of Brahma, Vishnu and Mahesha but the essential supreme ruler of "Shunya" or emptiness. This Shunya is similar to the vast "Emptiness" of the primordial ocean mentioned in the Rig Vedic hymns of Nasadiya Sukta. Once an Individual realizes that the final truth or reality is "Emptiness", he carries a different outlook on qualms of mundane existence. This enlightenment also enables him to rise above the painful concerns of routine life, and, accordingly, this concept of "Emptiness" comes up with a positive transformative power.

The first Spanda of Agnishekhar's Mahakavya begins with Lal Ded's marriage ceremony under the delightful ambience of Vanvun singing or the Samaveda chimes as Agnishekhar rightly calls it. Lal Ded is dumb like a Kamdhenu (cow) while her friends and relations are happy. She asks her Deva "Why this separation?" The first Spanda has twenty-seven poems that describe Lal Ded's marriage, the conduct of her heartless in-laws, her renunciation of Grihasta and the beginning of her spiritual journey. Agnishekhar makes delightful use of phrases, idioms and metaphors associated with Lal Ded in most of the poems in this Spanda. The usage demonstrates his knowledge, poetic skill and profound conceptual clarity not only about ancient Kashmir but also about the rich tradition of Kashmir's Shaiv Darshana. We are reminded of Chhatra Booen (grand shady Chinar tree), Sidha Srikantha (Lal-Ded's Guru), ancient Shiva temple of Pandrethan, river Vitasta, the stone hidden in Lal Ded's rice plate by her heartless in-laws, Lal Ded's visits to Nat Keshv Bhairva temple, wild crows of Pir Panchal Mountain range, invasion of Dulcha (Zulqadar Khan, a mongol invader) and many more incidents and happenings of historical importance.

The second Spanda has twelve poems that convey Lal Ded's relentless search for the ultimate reality and spiritual practices (Sadhana). She is on her journey path leaving aside even the memories associated with her Grihasta (family life), friends and relations. She

arrives in the lap of nature and keeps moving towards her Prakassh Dhaam (the house of illuminations). In the third Spanda, she is on a pilgrimage. This Spanda has seventeen poems. She travels to the Mahadeva mountain and listens to the soulful sounds of Rishi Vasugupta's Shivsutras all around. She goes to Dachhigaam to see the hide and seek of Hanguls around her. She goes to Harwan and listens to the chant "Dharmam Sharnam Gatchhaami". At this place, the lessons of Shunyata or Emptiness was revealed to the followers of Buddha by illustrious Nagarjuna. She visits the sacred Shila of Sharika temple. She is also reminded of the untold sufferings heaped on residents of Shrinagari (Srinagar) by the alien invaders and the sacrifice of Queen Kota Rani. She visits the ancient Kulvageshwari Teertha of Kulgam and in search of her Shiva, she moves to Harmukh peak and Gangabal lake. Rowing her boat in Mahapadmasar or Wular lake, she keeps moving and arrives to see the Ice Lingam inside the Amarnath cave. In the meantime, the Sufis start trickling in her Shrinagari and the noise of conversion to new faith begins.

The fourth Spanda has nine poems reflecting Lal-Ded's transformation to Lalleshwari after her spiritual journey. The fifth Spanda has thirteen poems that convey the Tejaswini and Tapaswini Swroopa (personality) of Lalleshwari. The Sixth Spanda contains sixteen small poetic threads that give peep into her Vaakhs or poetic compositions. The seventh Spanda has one poem that conveys the merger of her entity with the limitless Shiva with and the consequent emancipation of Lalleshwari. The protagonist or Lalleshwari ends her submissions and story that she has been conveying to her Deva at the seventh Spanda. The last and the eighth Spanda is the Shila- Lekh or the stone or rock inscription in the shape of a single mini poem. The poem is a timeless message for the posterity. The message reads thus:

"So passed many centuries,
neither Lal Ded,
nor her story
or her Vaakhs
ever turned old.
She keeps laughing on us,
we who deserve pity,
can't see face to face with her
Yet,
since ages,
like a compassionate mother,
She keeps her hand of care
upon our heads'

Lal-Ded has indelible impact on Kashmiri psyche. It has remained unabated in spite of a time lapse of about seven hundred years. This is a fact that we have failed to place Lal Ded on ground geographically. She belongs to Pampore yet there is no visible spot either in Sempur or Pampore or Lal-traag (that had more than 60 Kanals of land) to place her geographically. The Lal-traag spring where the great saint poetess used to visit frequently stands completely encroached upon. She is yet to find a place in her own land. Does she also face exile?

I recommend the book to every person who is a lover of Kashmir and believes in the message of Lal-Ded. Agnishekhar has surely revisited Lal Ded with a study that is profound, exceptional and amazing.



GOSAIN GUND ASHRAM OF SOUTH KASHMIR

Gave a Hint of Promise- Down the Memory Lane)



In 1950, this writer (a mere child then) visited this holy Ashram (in Tehsil Doru, on Anantnag-Laripora road) in the company of his maternal uncle and a cousin of equal age. We footed the distance early in the morning from nearby Dayalgam having come over there from Srinagar. We entered the premises through a large, impressive and elaborate gate that allowed entrance through the two or three-storied large Dharamshala building. An expansive, beautifully laid out and terraced garden abundantly planted with luxuriantly

foliated trees and shrubs welcomed us, the weary travelers. It was well turfed all over; and being April-May season, one found white-green guelder roses in full bloom all around. The total spread of the holy estate is well over 15 kanals. The holy Mahant, Swami Atma Ram ji, was visible from a distance; and his principal disciple, Shri Sarwanandji, noticing us, placed a shining Kashmiri tumba (a metallic bowl) on the charcoal-fueled stove (dhamchulla), filling it with water and all the ingredients that go for a tasteful Kashmiri

kehva. We washed our hands and feet, bowed to the holy saint, who welcomed us with his beatific smile. He was a tall man with a graceful personality. We partook of the tea (our first Prashad in the Ashram), and after a while, I and my cousin ventured around the campus. A few Pandit sadhkas (spiritual aspirants) were spread out on the ground here and there, sitting in the traditional meditative poses. One of them (about in his forties), though holding himself in sidhasana, was very much aware of his surroundings. He was eyeing the guilder rose balls with fond eyes and frankly confessing his desire to find these transformed into ripe juicy mangoes for his immediate consumption. How tough to withdraw into one's own Self!

At about noon, one Ashramite/ devotee went out through the gate, carrying a thick gong and a mallet, and struck it a number of times – a daily practice to invite the desiring ones to join the community meal that was now ready to be served. All the people in the campus, after the due washing of hands, took seats (cross-legged) on the traditional strip grass mattings (Vaguv) spread in the dining hall of the dharamshala. The bare earth floor in front of the seating line was neatly daubed with yellowish brown soil-water mix. It so happened, by chance, that this writer found himself seated just beside the saint. The typical Kashmiri metal thalis were placed in front of every partaker; rice, Kashmiri Hak (collard Greens) dish and a handful of exotic tasteful chatani (a mix of some seasonal herbs – piece de resistance, with a relish of its own) were served. To top it all, a gadda (typical Kashmiri metal bowl-tumbler) full of churned-up curd liquid topped with a thick inviting layer of milky foam was placed beside every thali (the Ashram maintained its own gaushala). I fell behind in being done with the meal, and my mama ji prodded me finish up fast. Everyone was over with the



In olden days this village was one of the halting stations for the Sadhus on their way to Shri Amarnath Cave, and was then popularly known as Gosain Padaav (Padaav meaning a halting station).



meal and, as per the protocol, would not leave the seat till all the partakers had finished. But the Swami ji asked not to hustle me into a hurried finish, and kept smiling till I had completely eaten up. Everyone lifted up one's thali and washed it clean in the village streamlet flowing by. This sense of discipline, compassion and commitment that I noticed suffused my budding mind, and did not go off my humble mind as an ideal to strive for (yet I have no personal claim over any such endeavour on my part. I am a common man with all my frailties). With the passage of time, I kept on yearning for this type of moral fiber to develop in me and kept wishing my community to be endowed with it – they have been facing challenges to their existential frame work. A committed life, following a goal has to adopt a curriculum of balance and checks to always remain out of the reach of our enemy's' tentacles.

In the evening, Puja and a bhajan to the accompaniment of harmonium music was a spiritual experience. For the night a laundry-fresh bedding was laid out for a restful night. Next morning, bidding farewell to the Ashram, we left en route to Srinagar.

In view of the religious and philanthropic activities of this modern hermitage, the harsh provisions of the “Land to the Tiller” were spared vis-à-vis this institution. Maharaja Partap Singh ji, out of Dharmarth Trust funds, had earmarked Rupees 60/- (a nice sum of those days) per annum to defray the expenses for Puja material. (It is understood that this grant stands terminated since 1990.)

In olden days this village was one of the halting stations for the Sadhus on their way to Shri Amarnath Cave, and was then popularly known as Gosain Padaav (Padaav meaning a halting station). It is believed that one Pandit ascetic, Jagar Nath of Shopian, during Sikh rule (1819-1846) was the first to mark the spot by installing idols of some deities, sculptured at Dumatbal, a place then known for such artifacts. Later on, other holy personages –

Jeevan Saheb of Shopian, Ganga Ram of Mattan, Tota Kak (considered as a man of miracles by both Hindus and Muslims, and regarded as a Vedanta scholar), Sona Kak of Shopian, and then Swami Atma Ram ji (Aftab Kaul before his adopting the ascetic life) – took over the Mahantship of the Ashram. It is in Tota Kak's time that Maharaja Partap Singh granted a Jagir of nearly 175 kanals to this institution. Later on, more land (agricultural as well as dry) got added up to these assets.

Atma Ram, in his wisdom, befriended the local peasants (loaning out paddy to the supplicant farmers to be recovered back at the next harvest), and ran the institution very efficiently. His disciples Sarwanand ji of Vessu (expired in 1973) and Nathji (also known as Shamboo Nath) of Vicharnag ran the Ashram after he passed away in 1963 at the age of 83 years. After Nathji, Prithvi Nath took over. It is painful to state that after forced exodus (1989

AD), the dharamshala was burnt down, idols desecrated, and the Ashram had to be relocated at, Bohri (Jammu) and kept being looked after by Prem Nathji and Prithvi Nathji.

Personalities come and go, but the institutions deserve to be kept alive and refurbished to serve the ideals that define a people. This task demands tapascharya on the part of the pontiff on whose shoulders the onerous responsibility alights, like the centuries-old institution of Madhavacharya's Krishna Matth (Udupi, Karnataka), and other southern religious centers – all this needs the cooperative endeavour by the laity as well as the dedicated souls. It is thence alone that the people and thus the country find strength to negotiate the rough terrain of socio-political upheavals, particularly in the backdrop of India's troubled history.

Tribute to Shri Upinder Khashu

The legendary theatre veteran-Director, a well-known broadcaster and a beautiful human being Shri Upinder Khashu left for the heavenly abode on the 1st November 2022. His imposing voice and immaculate articulation made him the darling of his audience, be it through plays, as an anchor or a broadcaster. In the last few years, he rejuvenated the Kashmiri theatre in the NCR through some memorable plays in which he got the legendary Kashmiri theatre veterans together, which was a feast to the audiences. The most remembered and liked by one and all was the “DAB” play. Such was the keen social understanding of Upinderji that the audiences had an immediate connect with characters of the play. Shri Upinder Khashu's passing away has left a gaping hole in the realm of Kashmiri theatre and broadcasting that is difficult to fill.

All India Kashmiri Samaj expresses its deepest condolences on Shri Upinder Khashu's passing away and prays to Lord Shiva to bestow Moksha to his Aatma and give strength to his family to bear this irreparable loss. Namah Shivai!





- Ravinder Pandita



Sharda Yatra Temple Committee Teetwal

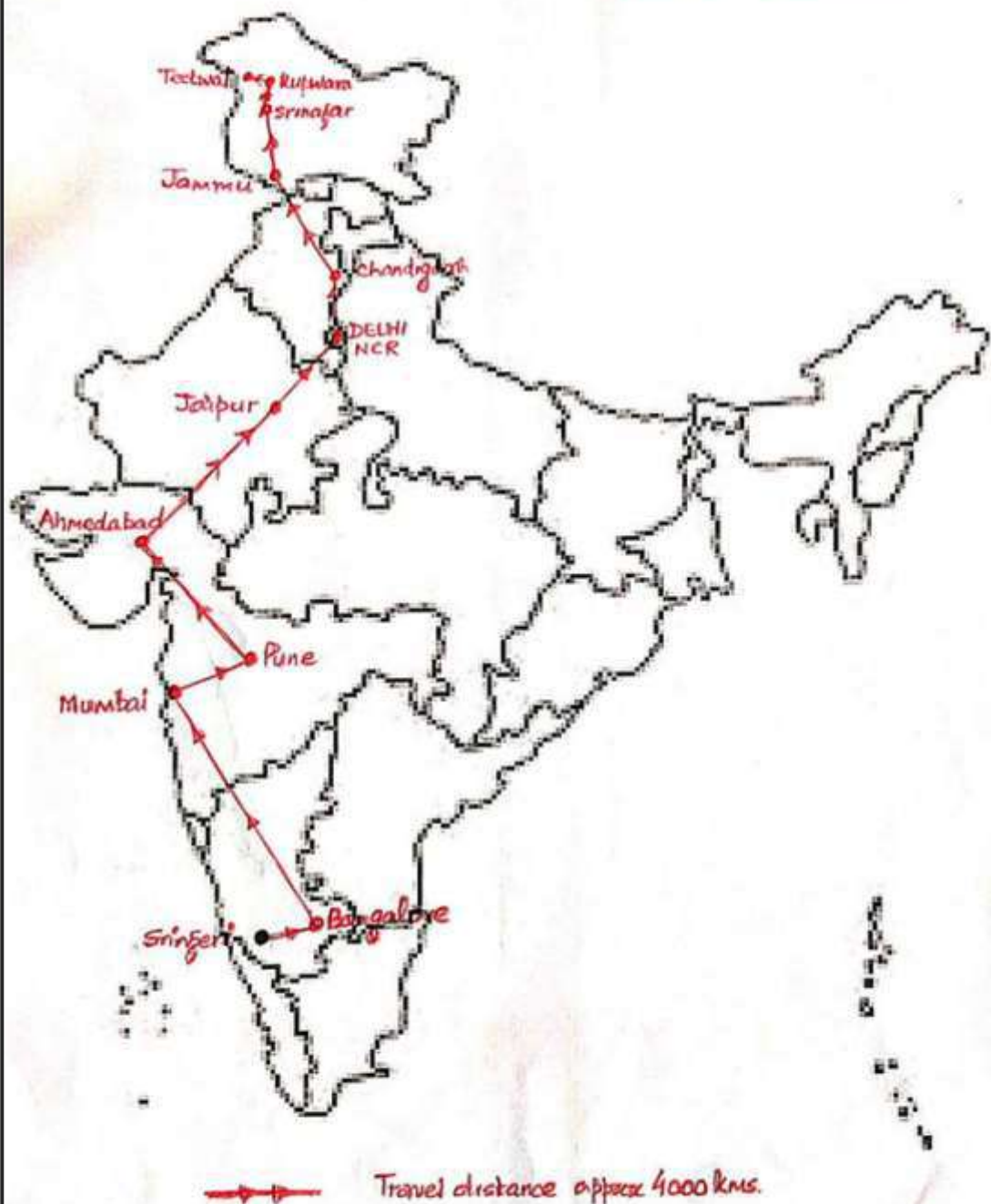
At the outset we feel proud in announcing that Sringeri Sharda Mutt has donated nearly 300 Kgs panchaloha (5 metals with gold plating) Sharda Mata Murti for its consecration at newly built Sharda Temple at LoC, Teetwal. The legend of this temple is attached. We propose to carry the murti in a yatra vehicle from Sringeri to various Kashmiri Samaj Bhawans/ Sabhas starting from Guru Tritya (that would be annual convocation day at Sharda Peeth during ancient times) falling on 24 January'2023. This Murti yatra would start from Sringeri via Bangalore, Mumbai, Pune, Ahmedabad, Jaipur, Delhi-NCR, Chandigarh, Jammu, Srinagar, Kupwara and finally to its destination in Teetwal. The inauguration or Pran Pratishtha will be on Chaitra Shuklapaksh Pratipada – NAVREH falling on 22nd March, 2023. We have prepared a tentative Route Plan with halting days at each Bhawan. We will add a few Bhawans more like Amritsar or Ambala, if suggested. Please suggest any add-ons also. Kindly go through the Plan and advise accordingly. Your suggestions will be highly solicited and blessings to the cause.

PS: Let's not compel for weekdays only at every station that may hamper the schedule.
Jai Sharda!!



SHARDA MURTI YATRA Srinagari to Teetwal Kashmir,

24.01.2023 to 16.02.2023.





- Dr. M K Mam



DIAGNOSIS AND PREVENTION OF OSTEOPOROSIS



Osteoporosis, as discussed in the last issue, is a disorder of bones where bones become weak and are vulnerable to fractures following a trivial trauma. These fractures, especially of the hip, are associated with lot of complications, morbidity and mortality. Over and above, the management of these fractures is difficult and involves a very high cost. Considering the risk of fractures and subsequent morbidity and mortality following such fractures, and then a very high cost involved in the treatment, an early diagnosis and prevention is of vital importance. Big question is – can osteoporosis be prevented? The answer is YES; osteoporosis can be effectively prevented and treated. Only thing is that there has to be an action plan for its early diagnosis, prevention and treatment.

Diagnosis:

Osteoporosis very often goes unnoticed for years until it is complicated by fractures that occur following a minimal trauma. Usual complaint is backache, loss of height, change in posture like round kyphosis of upper back-stooping forward or a fracture on a minor trauma. Diagnosis is based on bone mineral density (BMD) as assessed by dual energy x-ray absorptiometry (DEXA). The test is reliable for diagnosis of osteoporosis. It is a safe and painless test that tell us how strong are the bones. DEXA scan of hip and spine is usually done to establish or confirm a diagnosis of osteoporosis. It helps us in monitoring the effectiveness on the ongoing treatment of osteoporosis. It tells us whether someone has a normal, low or osteoporotic bone density level and also indicates if someone is at increased

risk of sustaining a fracture. Relevant blood tests are done as situation demands to rule out any specific cause of osteoporosis. At times, quantitative ultrasound (QUS) of the heel is done. This test assesses the bone but does not measure BMD. If QUS indicates bone loss, we still need to do DEXA scan to diagnose bone loss and osteoporosis. Regular X-Rays shall only show osteoporosis when it is very severe or there is a fracture.

Prevention :

Osteoporosis can be well prevented by adopting a) bone healthy habits and b) avoiding bone damaging habits.

a) **Bone healthy habits** include regular physical activity, bone healthy diet, maintaining ideal weight.

i. **Regular physical activity** is very essential for the overall wellbeing of the body and mind, so is the case with bones. The physical stimuli of pressure, loading, push and pull movements stimulate the bone cell to form new bone and increase bone mass. Two types of exercises i) weight bearing exercises that one performs while on the feet when bones and muscles work against gravity and ii) muscle strengthening exercises are important as they increase bone mass, strengthen the muscles and the bones. Simple walking, going up stairs, running, jogging, jumping, dancing, volleyball, and basketball are some of the weight-bearing exercises which one can do to prevent osteoporosis and all that depends upon the physical and the medical status of the person. Simple walking (30 minutes a session – 150 minutes a week) should be fine. It is always good to climb stairs - use legs and not the elevator.

The most important thing is that exercise has to be regular and a lifelong activity. Regular physical activity should be started in childhood. Research has shown that regular physical activity started in childhood and adolescence is a cheap and safe way of improving bone strength and prevention of osteoporosis. We need to change our sedentary life style and remain physically active as much as we can and as long as we can. Basic mantra

is that we must sit less, move more and more.

Yoga we all know, has a positive effect on the physical, mental and spiritual wellbeing of a person. It strengthens the muscles, bones, whole body and it also improves the balance. Studies have shown that yoga done every day can prevent osteoporosis and, in some cases, can slow down its progression.

ii. **Bone healthy diet** that includes adequate amount of calcium, vitamin D, proteins etc. is essential for prevention of osteoporosis. **Calcium** is the most important mineral for the prevention and treatment of osteoporosis, so we must take diet rich in calcium. Men aged 50-70 years need 1000 mg per day of calcium and the women age 51 and older and men age 71 and older need 1200 mg per day. Children and young people need more calcium than an adult as bones are developing and growing. The demands of calcium also increase during pregnancy and lactation. Milk and other dairy products like yogurt, cheese etc. is rich in calcium and high in calcium absorption. Again, fresh green vegetables, fruits and wheat products are important sources of calcium. **Adequate supply of vitamin D** is important for calcium absorption and mineralization of bone. An intake of 800 to 1000 international units of vitamin D per day for adults is recommended. Chief dietary sources of vitamin D include vitamin fortified milk. Vitamin D is naturally synthesized in skin through exposure to sun light. However, because of life style changes people hardly spend any time outside in the Sun, with the result we see a widespread deficiency of vitamin D. A 15-minute sunbath can produce adequate quantity of vitamin D by way of the skin.

iii. **Finding out whether you have risk factors** is essential for prevention of osteoporosis as we can identify those who are at greatest risk and are most likely to sustain a fracture in future, accordingly we can start all necessary measures to prevent the osteoporosis.

iv. **Regular medical checkups** do help in

knowing risk factors, early diagnosis and treatment of osteoporosis.

b) Avoiding bone damaging habits like smoking and high alcohol intake is important for prevention of osteoporosis.

i. Smoking of cigarettes, bidi, cigar etc. and use of tobacco products is not good for overall health of a person including that of bones. All that are known to speed bone loss. It damages bone cells, reduces blood flow to bone, decreases the production of some of the hormones that are good for bones like estrogen in women and testosterone in men, although exact mechanism is not known. As such, smoking and use of tobacco products has to be stopped at all cost in order to prevent and treat osteoporosis.

ii. High alcohol intake has to be avoided as it is harmful for the bones. It damages bone cells directly, inhibits calcium absorption and damages the liver – the organ where

activation of vitamin D occurs. Last but not the least **educating** the people about the osteoporosis is of utmost importance. We have to make people aware of the fact that osteoporosis is just not a part or consequence of aging but a disorder of bones which can effectively be prevented, diagnosed and treated. People have to be educated about the gravity of the problem, its effects on the individual and the society, risk factors involved and their role in the prevention program. We also need to increase the awareness of health care professionals to recognize those at risk. **To summarize**, osteoporosis can be prevented by adapting an early bone healthy habits which includes regular lifelong participation in weight bearing and muscle strengthening exercises, adequate intake of dietary calcium and vitamin D, and avoiding bone damaging habits like smoking and excess intake of alcohol. Prevention certainly has to start in childhood and has to continue throughout the life.

Tribute to Shri Anil Kaul

Strange are the plans of God. Otherwise, it was not the time yet for yet another wonderful human being who excelled in the art of music with the magic of his hands on Tabla. Shri Anil Kaul left so unexpectedly to be one with Lord Shiva on 07 November 2022. A man so humble in disposition climbed the ladder of his music career with the Masters in Music with specialisation in Tabla. He worked at College of Music & Fine Arts, Srinagar (Kashmir University) as lecturer and rose to head as HOD – Music, Tabla wherefrom he superannuated in 2019. He has given accompaniment on Tabla to many a maestros including Malika Pukhraj, Pt Bhajan Sopori, Raj Kumar Rizvi, Talat Aziz and many more besides working with the J&K artists like Ghulam Hassan Sofi, Vijay Malla, Kailash Mehra, Arti Tikku, Ghulam Nabi Sheikh and others. His sudden and early passing away has left a void which is very hard to fill.

All India Kashmiri Samaj expresses its deepest condolences on Shri Anil Kaul's passing away and prays to Lord Shiva to bestow Moksha to his Aatma and give strength to his family to bear this irreparable loss. Namah Shivai!





- Sanjeev Munshi



The Missing Work Life Balance

Over a century ago the Welsh poet W.H Davies wrote:

*What is this life if, full of care,
We have no time to stand and stare!
No time to stand beneath the boughs and
stare as long as sheep or cows.
No time to see, when woods we pass,
Where squirrels hide their nuts in grass.
No time to see, in broad daylight,
Streams full of stars, like skies at night.*

I recall these lines each time I interact with my own children or children I have seen growing up, including those of my relatives, my neighbours and friends! These children are so engrossed in their work, are living such

stressful lives, that, at times, I wonder if such lives are worth the efforts these kids are putting in. I see these kids stuck to their phones and laptops for 10 – 15 hours daily, if not more! They are so busy that parents or spouses often do not dare to disturb them during such 'work' sessions. Recently, I visited my cousin, a retired 'Bharat Sarkar' karmachari at Bangalore; both his daughters are living within a 5km radius. His wife lamented that for 5 work days of the week, both daughters and their spouses, are too busy with 'office work', hardly able to speak over phone; on weekends, they are busy attending to household needs and other chores, leaving limited time for one-to-one interaction,



excepting over phone. These kids have packages running into six digits (and more) but do not have the time to relax in the evening, post work! For people working with MNCs, with clienteles' spread across continents, the difference in time zones creates longer work hours! Recently, I saw the top executive of a MNC at Bangalore return from office by 5 pm but start a video conference with his bosses in US by 7 pm! The conference can last for 2 hours at a time and Family, by now has learnt to 'live' with the situation! Here in India mostly people live to work. One of the biggest reasons that people struggle to balance work and family life is that they fail to compartmentalize. Talking to wife/ child while at office is considered normal as is checking of a work email while playing with the kids or taking calls from clients while out for dinner with family - all in the name of that magical word – Multitasking!

Post 1990, India saw the evolution of private sector 'corporate world', led so powerfully by the IT sector. Private jobs became the preferred choice as against 'sarkari' jobs of the golden times (as those appear today) of 1960s and 1970s! I used to see my late father (and other close relatives with govt jobs) return from their offices by a fixed, predictable time and then, enjoy family time or socialize! Over the years, job opportunities in public sector or pure govt sector have reduced in absolute numbers or as a percentile of total jobs available in the market. A classic example is the telecom sector – I have 3 cousins who worked for the 'sarkari' BSNL – the organization used to have a monopoly on communication facilities in India. With introduction of competition from the private sector (starting 1995, Essar Cell phones), BSNL not only lost its monopoly but also its arrogance, its sheen and, more importantly, its customers. Telecom sector just erupted like a volcano and today, India has the world's second largest telecom market with a base of 1.16 billion customers. Similar explosions took place in several other segments of Indian economy – Banking,

electronic media, insurance, consumer and white goods manufacturing, aviation, food, hospitality, travel, industrial manufacturing, services segment etc. This boom has created jobs, mostly well-paid ones but the kids appear to be paying a heavy price for the money they are earning – by way of their family and social relationships!

Having spent 42 years in Pharma Marketing, I have seen the Indian Corporate World functioning inside out, as I rose through the ranks. Throughout my professional career, I had to travel frequently and stay away from home for days together; introduction of cell phones further tightened the noose around our necks as corporate bosses could contact sales staff at odd hours! Sales are considered a jealous mistress, leaving one with limited time for other activities; yet, I feel, I and my colleagues in the industry could maintain a decent balance between life and work responsibilities. I always could give time to my family and attend to my social responsibilities, including parent-teacher meetings of my kids! Today, that life-work balance is under serious threat. Employees are expected to be on duty 24x7x365! No doubt the facilities and financial rewards are way beyond our expectations. Yet, the question remains in my mind – at what cost?

The Covid 19 outbreak had a brutal impact on every segment of economy, particularly on segments like the small retail, tourism, food, hospitality, non-pharma sales, travel, aviation, manufacturing etc. For about 24 months, country remained in varying degrees of lockdown. Manufacturing industry resorted to downscaling, leading to loss of jobs. Labour market crashed, particularly in unorganized sector; construction industry came to a halt, domestic help was advised to stay home. Some industries created various forms of 'work-from home' model – but WFH suited only certain types of industries! Zoom calls became the order of the day. I learnt that several IT Companies in hubs like Bangalore, Hyderabad and Pune let go of huge properties they had hired as office space! Initially, people working from home were delighted; WFH

saved commute time, a huge relief in large cities like Delhi, Mumbai etc, besides giving people the notion of convenience. Young parents were particularly happy for being able to spend more time with their toddlers. Soon, however, people started feeling that the knife cuts both ways and there is a serious issue of timings. People ended up working for longer hours! Given the propensity of Indian Managements, long work hours have become the norm, creating stress and impacting lifestyles!

Impact of Covid 19 was global. I found that several of my relatives in North America were also working from home. However, during my recent 8 month stay abroad, I found while people had adopted WFH, they continued to maintain a healthier work-life balance, in line with the general trend in the West. Holidays and weekends continue to be sacrosanct. Likewise, work hours are respected in the West and people are often compensated for putting in extra hours, unlike in India. It is only in India that employers/managers try to squeeze out every ounce of juice from their workforce! We Indians are often hailed as 'hard working' but pretty soon people realize that the 'hard work' comes at a huge cost, impacting quality of life! I overheard a middle level MNC IT manager in Bangalore lamenting that his US based *Indian* boss often berates his team in India with comments like, "Sleep is very over rated; you have weekends free, enjoy your sleep on weekends"! Such comments or thinking comes but rarely from the Western bosses or can be used to other employees in West.

Having worked in Indian corporate world, I can say with a certain amount of conviction that most Indian employers and Managers are obsessed with 360 degrees, 365x24x7 availability of their staff. They also have this feeling of owning the body and soul of their employees. As a result of the immense competition and perceived 'threat to job', a few unfortunate trends are being noticed in this 25–35-years population segment:

- ❖ People have become obsessed with their careers, often losing life perspectives

- ❖ Due to high disposable incomes, this segment has increased its expenses and got used to a certain lifestyle;
- ❖ Fear of losing a job haunts many as it impacts lifestyle; lockdown demonstrated that.
- ❖ Lack of work-life balance affects personal relationships. If an employee continues to neglect their loved ones for work, he may end up with relationship problems that enhance his stress quotient, affecting work as well as quality of life. The bottom line: unhappiness at work causes unhappiness at home and vice versa.
- ❖ Relationships have become fragile—people are hesitating in committing themselves to the institution of marriage. Live-in relationships have gained acceptance.
- ❖ In chasing the mirage of career, people are deferring (even refusing) having kids. Nature sometimes has its revenge later!
- ❖ Job obsessions and leading 'pressure cooker' lifestyles are impacting health with depression, mood swings, obesity, hypertension, diabetes and other lifestyle disorders. Increased screen time has led to problems affecting vision (sore eyes, double vision, blurring, headaches (migraine), excessive tearing or blinking, the 'computer vision syndrome') etc.
- ❖ Since both partners are engrossed in career building, household chores, particularly cooking get outsourced—either to Zomato/ Swiggy or a cook. Quality obviously suffers since the 'domestic help' commands a high premium and the couples face a TINA (There is no alternative) situation.
- ❖ Home delivery of daily household needs, even at a cost, has become the norm. A proper 'supply-delivery' mechanism has evolved for such families in Metro cities in India. Mostly couples lack the time to visit markets personally!

An unwitting victim of such lifestyles are the kids born to busy parents. Toddlers need proper care and attention for the first 2-3 years of their lives. As per current Indian laws, expectant mothers are allowed just 6 months of maternity leave; there is no provision of paternity leave in India as on date. Our workplaces do not have provision for nurseries and it becomes very difficult for a mother to nurse a 6-month-old child. Indian managements are mostly insensitive towards such basic needs of a lactating mother. Recently, a colleague was forced to resign by an arrogant HR because she wished to feed her 6-month child at home during lunch break! Since families have become nuclear, parents have to either fall back upon their own parents (set of in-laws) or to hire nannies. Parents from India have been traveling to the greener pastures of Europe and America for decades for babysitting! The concept of sending young kids (< 6 m - 5 yrs) to Day Care Centres has been prevalent in developed countries for decades and is taking root in larger cities now in India too! I recently got to see first-hand, working of a couple of Day Care Centres in Canada; such centres are tightly regulated (in the West but not in India). While these Day Cares provide adequate care to young kids, nothing can replace the love and care parents/grandparents/ family can provide! My wife and myself spent 8 months babysitting in Canada in 2021-22 and the difference it made to the child's development was obvious to all, including the day care provider!

I am not in any way criticizing the current generation – they are just responding to a set of situations; their lifestyles are a

response, maybe knee-jerk one, to the situation they find themselves in. I find it different from my point of view, having led a very different type of life. Probably every generation goes through this process of evolution, finding their own answers to the peculiar situations they find themselves in. My concern is that the cost our children are paying for earning big salaries might, in the long run, prove too big even for them! Not everything can be seen in terms of dollars earned! Life does not have a rewind button! Time just flies by, leaving behind people not in step. A healthy life-work integration is the order of the day! We need to look at life in its larger context! Life balance is more than work-life balance - it is an intricate art and science of making decisions on how we spend our time and energy, including how we include various parts facets of our lives - caring for our families, our friends, traveling, self-care and occasionally dabbling in our hobbies. Yes, work consumes a significant part of our day, but there is a much larger, much more important thing called LIFE. Work Life Balance (WLB) has more to do with managing expectations - those others have of us and those we have of ourselves. Humans are sensitive and vulnerable creatures, designed in a complex and vastly varying ways. The pace of life these days requires cultivation of expectation management and everyone must evolve their own unique form of that art. It's a struggle because so many people just rely on wrong role models. Your employer shall replace you as soon as you quit or retire. Long after you retire, your loved ones and friends shall still be there for you. The relationships and memories you built with them is what matters most in life.

**You will never find time for anything.
If you want time, you must make it.**

- Charles Buxton





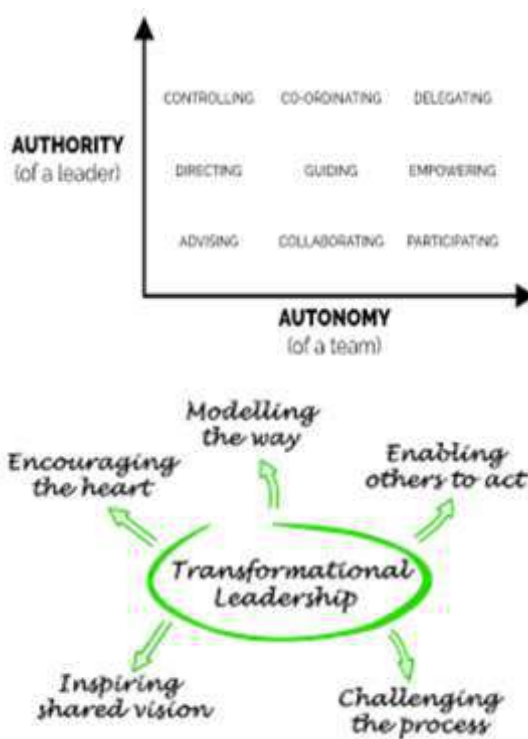
TRANSFORMATIVE LEADERSHIP

Effective transformation involves pursuing the organization's fundamental purpose, within the context of its core values, in ways that effectively and optimally meet and reconcile the current needs of the target market and of key stakeholders. The objectives of transformation must therefore be defined in terms of adapting what the organization does, or how it achieves this, to realign the organization with a changed external environment and optimize its ability to pursue its fundamental purpose. There are majorly two types of transformations and its objectives:

Strategic Transformation Objectives are concerned with realigning the organization more effectively with the exact needs of its target market. They might be based, for example, on introducing a new product or service, or making changes in marketing or branding to appeal more effectively to customers.

Operational Performance Objectives are concerned with effectively balancing the needs of the market with the needs of other stakeholders, such as employees and shareholders. They are usually focused on improving either a) efficiency, or b) cost-





effectiveness and may involve changes to internal operations or the way that people interact within the organization.

The overall process of setting transformation objectives should be a highly participative one, involving a range of key stakeholders in order to secure the knowledge and information necessary for determining what type of transformation is required. The main role of the organizational leadership is to facilitate and support the development of the transformation objectives through the organization's people, and to ensure that the organizational culture is supportive of this participative approach.

Securing the engagement of all key stakeholder groups with the transformation objectives is important for the success of any initiative. Effective communication of the objectives and their significance, as well as direct involvement of stakeholders in translating the objectives to their own areas of work is crucial. Organizations undergoing transformation must also design and implement systems for monitoring and measuring progress towards the achievement

of their objectives, using both quantitative and qualitative indicators in a holistic, art and science-based approach.

Setting Objectives for Successful Transformation

In today's rapidly changing business environment, organizations of all types need to undergo frequent transformation in order to remain competitive and meet the changing needs of their clients or customers. However, any firms carry out transformation initiatives in response to immediate pressures or challenges, without any clear sense of their immediate objectives. Unsurprisingly, their hastily change initiatives fail to deliver the intended business value. I strongly believe that effective transformation involves pursuing the organization's fundamental purpose, within the context of its core values, in ways that effectively and optimally meet and reconcile the current needs of the target market and of its stakeholders.

The objectives of a transformation initiative must therefore always be defined in terms of adapting what the organization does, or how it achieves this, to realign the organization with a changed external environment and optimize its ability to pursue its fundamental purpose.

Identifying Fundamental Purpose and Core Values

To achieve this, it is first essential to properly identify the fundamental purpose and core values of the organization and to understand their importance in driving business success. Often, companies confuse their fundamental purpose with income generation or selling particular products; instead, this should always be defined in terms of the human needs or combinations of needs that the organization ultimately serves. Doing so will provide clarity and clear direction over time while enabling the organization to introduce new business strategies or product offerings to reflect changing market conditions, and transform effectively to support these.

An organization's core values are



important in determining the types of relationships that an organization has, both within the organization and with external stakeholders such as customers and business partners. Setting objectives that are aligned with these core values is important to help build and retain the trust and respect of stakeholders and secure their co-operation in meeting these objectives.

An Art and Science Based Approach Transformation

In any organizational transformation, it is also crucial to achieve the right balance of art and science. In Schroeder & Schroeder's Art and Science of Transformation® framework, the "science" of transformation is defined as the use of change management tools and techniques, and the "art" of transformation as the important skills and attributes needed to manage the attitudes and behaviours of people to bring about a successful transformation. The Art and Science of Transformation® approach also involves:

- ✓ A systematic approach to planning and implementing transformation, which is fully integrated with core business planning in the organization, and
- ✓ A holistic approach to address the need for transformation in all inter-related components of an organization, including its people, culture, systems and processes.

This is the overall recommended framework within which transformation objectives should be defined and used to guide a major organizational change initiative.

The Importance of Transformation Objectives

Having clear objectives for an organizational transformation is important for:

- ❖ Ensuring that the initiative is directed at achieving the fundamental purpose of the organization, within the scope of its core values.
- ❖ Defining the desired end state against which detailed project plans and budgets can be developed.
- ❖ Providing the basis of communication and employee involvement initiatives to underpin the transformation.
- ❖ Helping to secure internal and external stakeholder commitment to and engagement with the initiative.
- ❖ Providing a standard of accountability for the organization and project stakeholders

Setting Transformation Objectives

There are two main categories of transformation objectives, distinguished by the different ways in which they are intended to improve an organization's ability to pursue

its fundamental purpose, within the scope of its core values.

Strategic Transformation Objectives are concerned with realigning the organization more effectively with the exact needs of its target market. They might be based, for example, on introducing a major new product or service line, or making dramatic changes in marketing or branding to appeal more effectively to customers. Consideration of the firm's "value discipline", or whether it aims to excel at operational excellence, product/ service leadership, or customer intimacy, can be useful identifying appropriate strategic transformation objectives.

Operational Performance Objectives are concerned with ensuring that the organization's fundamental purpose can be optimally achieved in ways that effectively balance the needs of the market with the needs of other stakeholders, such as employees and shareholders. They are generally concerned with improving either a) efficiency, or b) cost-effectiveness by reconciling conflicting stakeholder needs in the optimum way for overall business performance. They may involve changes to internal operations or the way that people interact within the organization. Two key groups of stakeholders have ultimate responsibility for defining appropriate and achievable transformation objectives:

The Executive (CEO and C-suite): Under the guidance of the Corporate Board, in the case of the strategic transformation objectives. The Operational Management Team: Under the guidance of the Executive (CEO and C-suite), in the case of the operational performance transformation objectives. The overall process of setting transformation objectives should be a highly participative one, involving a range of key stakeholders in order to secure the knowledge and information necessary for determining what type of transformation is required. The main role of the organizational leadership is to facilitate and support the development of the transformation

objectives through the organization's people, and to ensure that the corporate culture is supportive of this participative approach.

Measuring Transformation Performance

Organizations undergoing transformation also need to design and implement systems for monitoring and measuring progress towards the achievement of their objectives. This largely falls within the "science" of transformation, since it requires a logical, systematic approach and the application of relevant specialist knowledge and tools to design, implement, and analyze data from monitoring and measurement systems. However, effective transformation performance measurement must also necessarily incorporate a focus on the "art" of change, using a holistic approach that incorporates the monitoring and measurement of people- and cultural-related factors such as changes in levels of trust, employee engagement and brand loyalty.

Securing Stakeholder Commitment

Securing the engagement of all key stakeholder groups with the transformation objectives is crucial for the success of any transformation initiative. When internal stakeholders are adequately engaged, they are more likely to carry out their defined roles and responsibilities, interact with others in ways that promote the desired changes, and support or participate in specific transformation-related activities. Engaged external stakeholders such as customers, business partners and key suppliers will be more likely to maintain their relationships with the organization, trusting in the promised longer-term benefits of the transformation objectives. A good communications strategy is important to ensure that the overall purpose of the transformation and its specific objectives are made clear to stakeholders. But direct involvement of internal stakeholders or business partners in setting the objectives and translating them to their own areas of work is also essential. This will help establish new norms and behaviours that support the desired transformation and promote the desired business results.



Live Unstoppable Youth Lifestyle in 2023 & Beyond

Objective: How any teenager can have more confidence, more happiness and more success and how to enable young people to deal with their problems and achieve their goals...From ages 13 to 19 is a teenage and these are formidable years of a human being and every teen should attempt to improve him/herself and get better at the things that matter in life. Teens are not little kids anymore, but they are not fully independent grown-ups either. There seems to be this constant balancing act between enjoying our youth and preparing for adult life and any of us struggle to get that balance right.

Some of us spend so much time looking for ways to make progress that we forget to

enjoy what remains of our youth. Whilst others of us are so focused on having a good time that we miss valuable opportunities to get ahead. According to a study by the U.S. Bureau of Labor Statistics, this is how teenagers spend their time... Teenagers spend an average of 6.8 hours on their own education every day. That's huge!

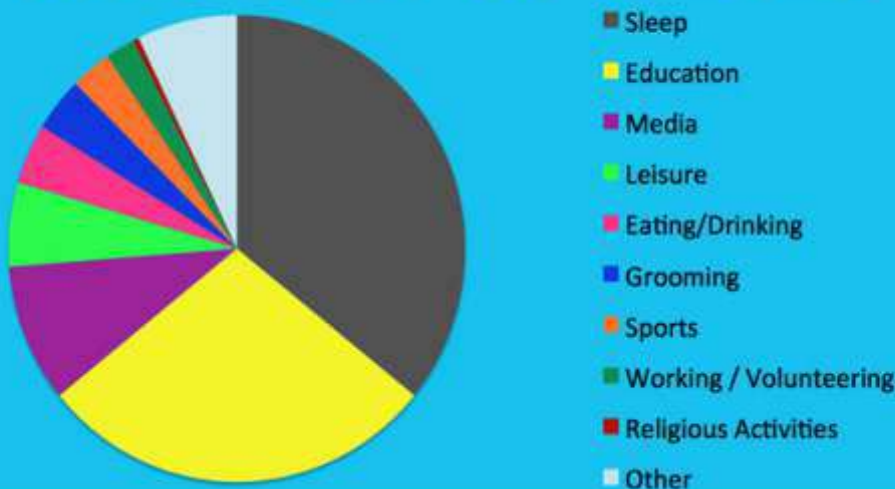
I'm confident plenty of teenagers (particularly those dedicated to having the best life possible), will happily spend some of that time reading this article.

Oops!

"The truth is, I started out with the intention of writing a short article based on my research about how I can help teenagers. I



HOW TEENAGERS USE THEIR TIME



wanted to share the steps you can take to improve your life during your teenage years.

This article is dedicated to all teens and youth in our Kashmiri Community and I request all parents reading this article to share this piece of information with your children and grand-children, which can transform them in their early years”.

As a teen, you must value following things and move forward in your adult life like no one else:

- Your confidence
- Your education
- Your relationships
- Your health
- Your hobbies
- Your community
- Your career
- Your future
- Your life!

Are you committed to having the best life possible?

Adolescence is a time of dramatic change and personal transformation – like no other phase in our lives. Life was so simple during childhood. But then the teenage years arrive and bring mammoth changes. New

responsibilities are identified and there’s so much to adapt to within such a short period of time. It’s unsurprising that with so much going on, so many young people struggle to cope.

We have shocking levels of under-achievement in high school, eating disorders, self-harming, obesity, anger issues, drug and alcohol abuse, unemployment, depression amongst young people.

It doesn’t have to be this way

The transition from childhood towards adulthood can be filled with great joy and achievement. You need to optimize those teenage years – to thrive in the present and rise to new heights in the future.

The System

This is the same approach David Beckham, Sir Richard Branson, and Beyoncé used to accomplish astonishing things in their teenage years. It’s how Nelson Mandela, Oprah Winfrey and Malala Yousafzai came through challenging childhoods to upgrade the world around them. It’s how J.K. Rowling, Mark Zuckerberg and Will Smith became household names.

- ✓ This approach works if you have a high IQ, and it works if you score lower on that scale

- ✓ It works if you're currently doing well in school, and it works if you're not.
- ✓ It works if you have lots of money, and it works if you who haven't got as much as you'd like.
- ✓ It works if you have clear goals for the future, and it works if you haven't got a clue what you want to do yet.
- ✓ It works if you're experiencing personal problems, and it works if your life has been plain sailing thus far.
- ✓ This approach works because it uses the irrefutable laws of success put forth by legendary researchers and leaders throughout history.

As Steve Jobs once said...

"You don't just live in life. You change it. You shape it. You make your mark upon it." The question is... How do you do that? How do you create a life you love? And how do you do it in an enjoyable way? Sadly, study after study has discovered that less than 20% of adults are happy with their lives. That means a WHOPPING 80% of adults are NOT happy. How can so many human beings be messing up their lives? If you look up the word lifestyle in the dictionary, you'll discover a definition like this...

Lifestyle:

The attitudes, decisions, behaviours and habits that together form the way an individual lives. So, when I refer to teens who are unstoppable, I mean the attitudes, decisions, behaviours and habits that are PROVEN to help young people experience better life outcomes, such as:

- Better confidence
- Better grades
- Better relationships
- Better health
- Better careers
- Better life!

Learn the following 7 steps to achieve ultimate teen lifestyle:

1. Get yourself into a state of hope and optimism. Whilst in that state
2. Decide your goals – Choose things you want to experience in life that excite and inspire you
3. Prioritize and commit to the things you value most
4. Connect with your desire in order to unleash your inner motivation
5. Strategize – Have an effective plan for getting what you want
6. Take massive and consistent action towards your goals
7. Regularly review your progress and make adjustments where necessary

I also want to reveal the details of the exact process we use to empower young people and help them experience the life they want, including...

1. Stronger self-esteem and belief
2. Higher grades in school, college and university
3. Better relationships with family and friends
4. Enhanced physical health
5. More fun and happiness
6. Career success in business, entertainment and sports

Following 7 questions to help you prioritize and commit

1. Which of your goals play to your personal strengths and passions?
2. Which of the experiences would bring you the most happiness?
3. Which of your intentions excite you the most?
4. Which of your objectives will you be most proud of when you achieve them?
5. Which of your aims do you need to pursue first because they will enable you to pursue the next ones on your list?
6. And many more...

It's essential that you take time to consider which of your aspirations are your top priorities for the next 12 months, and which ones can be put on hold for a while.

I recommend you have a maximum of four top targets you're going to focus on for your Ultimate Youth Lifestyle next year in 2023.



- C L Kaloo



CONQUERING DESIRE AND ANGER



A living entity is part and parcel of the Supreme, is originally spiritual, pure and free from all material contaminations. Even, Swami Vivekananda has said, “**Each soul is Potentially Divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this by work or worship, or psychic control or philosophy – by one or more or all of these- and be free. This is the whole of religion. Doctrines dogmas, or rituals or books or temples, or forms are but secondary details**”.

In this context, Arjuna asks the Lord in the Bhagvad Gita in Adhaya 3rd Shaloka -36 (3:36 BG) as under:

*athakena prayuktoyam – papam careti purusah;
aniccham api varsneya – baladiva niyogitah.*

Means: O varshneya (Krishna) by what is a man impelled even against his will to perform evil – compelled, it seems by force?

Here in this Shloka, Arjuna Calls the Lord as “Varshneya”- refers to the descendent of the VRISHNI dynasty of the Yadava Race, Arjuna's question to the Lord is very sanguine as to the perverted nature of the living entities who are originally spiritual, but when in contact with the material nature, a living entity acts in a very sinful ways without hesitation, and sometimes even against his will. Thus, every man sometimes experiences a peculiar

state, even as he strives towards virtuous actions, he seems to be dragged into temptation to control the strongest. His mind seems to be driven towards ill thoughts and as mental and physical impulses created by nature; he seems impelled to indulge in sensory activities that intensify bodily consciousness.

Thus, a question arises – why it is that, one is compelled, as though by force and against one's resisting wish, to commit error or evil in thought and deed as per Arjuna's enquiry. What we learn from the Holy Gita is that the repeated performance of good or bad actions form good or bad habits and the habits being automatic machines (psychologically) that enables man to perform action without constant effort. We should not misuse this God – given law of mind. **“Ease comes with repetition”** – this law should be used only to ease the performance of good works. Bad habits are destructive to health, morality, and inner peace and cause desire and anger – Two sided passions which are to be conquered by seeking good company, practicing self-control and wholly consume these evil habits or actions, with the fire of discrimination and meditation. Moreover, it is an established fact that the influence of constant association is usually stronger than that of Judgement or will power. Good or bad company is more potent than one's inner resistance. Thus, a person is free to choose between good and bad actions before his inclinations solidify into habits.

It is always dangerous to be in the company of wicked. Hence it is said in a Sanskrit Shaloka:-

*Tyaja Durjana Samsargam.
Bhaja Sadhu Samagaman,
Kuru Punyam Ahora Thram,
Smara Nityamani Tyatam.*

Means: Give up bad company, Join good company. Perform meritorious deeds day and night, and remember what is Transient and what is Eternal?

Lord Krishna said in Adhaya 3rd, Shaloka 37th (3:37 BG)

*Kamaesa Krodhaesa – rajo-guna Samvdhavah
Mahasano Maha papma – Viddhyenamtha –
Vairinam.*

Means: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all devouring sinful enemy of this world.

Infact, the sense of love of living entity for God becomes transformed into lust because of association with the material creation (mode of passion). It is just, as milk in contact with sour Tamaril is transformed into yogurt. Then, again when Lust is unsatisfied, it turns into wrath; wrath is transformed into illusion, and illusion continues the material existence. Thus, lust induces the pure living entity to remain entangled in the material world. Therefore, the root cause of compulsive action is **the nature – instigated delusion duo of desire and its corollary of anger or frustrated desire**. In the words of Sri Sri Paramahansa Yogananda, **“These desires are silken threads of material pleasures which the spider of habit continuously spins around the soul to form the shrouding cocoon of ignorance. The soul must manage to cut through this stifling cocoon of ignorance, to remerge as the butterfly of Omnipresence”**. However, this inquiring is the beginning of the **“Vedanta – Sutras”** where it is said, **“athato brahma Jijansa”** means – one should inquire into the Supreme. And Srimad-Bhagavatam defines that origin of everything is Supreme Brahman. Therefore, the origin of lust is also in the Supreme. If, therefore, Lust is transformed into Love for Supreme – then both lust and wrath can be spiritualized. In the Holy Gita, the Lord induces Arjuna to engage his wrath upon his enemies, for the satisfaction of the Lord.

Concluding, it is conveyed by the Lord, in the Bhagavad Gita that the desire and anger bind man to the world of illusions and therefore, understanding the constitutional position of the soul which has been described as **“Mahan”** – the great in the **“Katha Upanishad”** is the solution to the whole problem of Lust and wrath or conquering desire and anger.

ARNIMAL



- H L Kak

Aranimal suffered the fate of a forsaken wife but remained a “poet of great romantic sensibility concerned with here and now.

Aranimal revolted through her act of speaking out about the subject of domestic violence; her verses were the wail of a victim of patriarchy in its various forms, in which there is no compassion, only mockery for a woman discarded by her husband.

While her husband, Bhawani Das Kachru, might have won some laurels at Kabul for his Farsi scholarship and poetic skill, his name in Kashmir is forever smeared by one woman's softly-worded but powerful arraignment.

The Hues of Longing-1

“अरनिमालि हृन्ध रँग”

The young bride is waiting for her callous husband as the overcast sky fills her despondent soul with a hopeless hankering. In the depths of her being she knows that he is not going to come but then the heart refuses to listen as it reaches out to hold a hand that is not there. Ah! Who can ever bear the pain of unrequited love? Who can ever understand the agony of abandonment?

Loneliness thy name is Life!

अँमृ गगन गगराय
नब्र मन्त्र नारु वुजमल द्राय
अनतन पी अनतन पी
आंगन सानि छे फोजमृही
चटिथ लागस शेर
अनतन पी अनतन पी

*Tearing through the searing sky of my soul
Thunders the fiery lightning of longing
Ah! Send my beloved; someone please fetch
Him now
The honeysuckle of passion is abloom in the
courtyard of my heart
All the flowers I yearn to shower on Him
Ah! Send my beloved; someone please fetch
Him now*

म्यानि मदनो हियो हियो
छम चॉन्य लादन इयो इयो
दर्शुन दियो दियो दियो
वादु कवु डोलहोम पियो पियो

*O, my Beloved! O, my darling!
I long for you
Ah! How I pine for you
Please show me your face for once
Why have you decided to betray me my dearest?
How will the unfortunate bride live through
the pain of desertion? Will she rebel? Or will
she decide to kill herself?
Or shall the power of Love see her through a
magical transformation?
Let us go on this journey of self-discovery
through the suffering soul of my dear Arnimāl.*

AIKS AGM on 10-12-2022



ALL INDIA KASHMIRI SAMAJ (REGD.)
(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)
House No. 308, Basement, Ashoka Enclave Part-III, Sector 35
Faridabad Haryana 121003, Telephone: 0129-4061043
Web: www.aiks.org; E-mail: hqaiks@gmail.com

CIRCULAR

Ref: 1001/AGM 2022/AIKS

Dated: 5th November 2022

To,

- >All Affiliate units of AIKS/Patron/Life Members
- >All members of the Executive Committee
- >Special Invitees

The Annual General Body Meeting (AGM) of AIKS will be held on Saturday 10th December 2022 from 2.00 PM at Foyer Room Hall, YMCA Tourist Hostel Gate 1, Jai Singh Margh, New Delhi-110001

Agenda

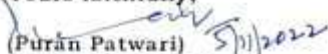
1. Observing two minutes silence in remembrance of departed souls.
2. Opening remarks by President AIKS, Dr. Romesh Raina.
3. Confirmation of the Minutes of last AGM held on 21st March 2021.
4. AIKS Activity report by General Secretary.
5. Adoption of Audited accounts for the Financial Year 2021-22.
6. Approval of appointment of Auditors for FY 2022-23.
7. Update on Shakti Nagar Project.
8. Status report on AIKS Trust.
9. Approval of New Life and Patron Members.
10. Any other item with the permission of the Chair.

You are requested to attend the Annual General Meeting on the above mentioned date/venue and time. Please confirm your participation to the undersigned. Affiliate organisations are requested to nominate members from their units for attending the meeting. The activity report of the affiliate units and other suggestions should also be sent in advance.

Looking forward to your participation.

With best wishes and warm regards

Yours faithfully,


(Puran Patwari) 5/11/2022
General Secretary

AIKS affiliated Units at:

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

VRM & VK Kanyakumari Reconstitutes SRMA Nagdandi Adhikaris

The managing committee of Vivekananda Kendra Kanyakumari reconstitutes adhikaris of Sri Ramakrishna Mahasamelan Ashram Nagdandi Kashmir. The meeting was held on 25th September 2022 at its headquarters in Chennai under the Chairmanship of Mananeeya A. Balkrishnan, President Vivekananda Kendra Kanyakumari. The meeting resolved to reconstitute Adhikaris ("Administrative Committee") of SRMA Nagdandi Kashmir.

The new Adhikaris are:

S/Sh Brij Lal Bhat, Praklapa Pramukh, Surinder Dhar, Vyavastha Pramukh, Satish Kumar Bhat, Pramukh (Accounts), Deepak Goja, Prashikshan Pramukh

Toli Sadasya:

Chanchal Dhar, Kanwal Kumar Raina, Inder Krishan Raina, Sanjay Pandita, Roshan Lal Teng, Ashok Sathu, Surinder Pandita, Samir Ji Bhat, Samir Tickoo, Rakesh Fotedar, Rohit Raina.

Another KP Victim of Target Killing

In another incident of targeted killing, terrorists recently assassinated Kashmiri Pandit Puran Krishan Bhat outside his ancestral home in Choudhary gund village, Shopian district, on October 15. After this killing, Monish Kumar and Ram Sagar were killed in a grenade assault by terrorists. The duo was killed while they were sleeping in their rented home in Shopian on October 18. According to residents of Choudhary gund the village has now become empty as all the Kashmiri Pandits have been forced to move out of the locality.

Kashmiri Pandit Leaves

Shopian amid Terror Attacks

According to the reports, around ten families of about forty members, on 15 Oct, around 10 Kashmiri Pandit families comprising 35 to 40 members left their residences in Choudhary gund village of Shopian district in south Kashmir and shifted to Jammu. The families left their homes out of fear, after terrorists

recently carried out several targeted killings in the area. The current terrorist attacks have generated a fear psychosis among the Pandits who stayed in Kashmir and didn't abandon their homes during peak of terrorism in the 1990s.

Kashmiri Pandits protest, block road in Jammu

Hundreds of protesting displaced Kashmiri Pandit employees, who are seeking their relocation from the valley blocked Jammu-Akhnoor Road to protest the latest targeted killing of Puran Krishan Bhat by terrorists in the valley. The Pandits, employed under Prime Minister's employment package, are on protest at relief commissioner's office in Jammu over the past five months following the killing of their colleague Rahul Bhat in Kashmir last May.

As the news of the latest killing of Kashmiri Pandits broke out, they came out of the protest site and marched towards the main road and blocked the highway, amid high-pitch sloganeering to denounce the target killings by terrorists and the alleged failure of the government to deal with the situation.

13 Kashmiri Pandit Families from J&K Submit Applications for Getting Registered as 'Migrants'

As reported by the Pioneer, a group of 13 Kashmiri Pandit families jointly submitted their application in the office of Relief and Rehabilitation Commissioner (Migrants), Jammu, for registering them as "Migrants". These fear-stricken families had earlier locked up their homes in the Chowdhary Gund village of South Kashmir's Shopian district before embarking on one of the toughest journeys of their lifetime after the merciless killing of Pooran Krishan Bhat outside his home on October 15, 2022.

According to the Pioneer over telephone, one of the members of a Kashmiri Pandit family revealed, they have lost a sense of security and cannot think of returning to the Kashmir valley under the prevailing circumstances. "Today we have jointly submitted our formal application so as to complete the necessary formalities to register ourselves as migrants". The family of Pooran

Krishan Bhat has already submitted their separate application for completing the necessary formalities as he was the sole bread earner of the family and was not registered as a migrant.

Nadimarg Kashmiri Pandit Massacre HC Orders Swift Trial

More than 11 years after court proceedings in the 2003 massacre of 24 Kashmiri Pandits in Nadimarg in the Valley came to an abrupt halt, the High Court of Jammu & Kashmir and Ladakh Saturday allowed the prosecution's review petition and directed the trial court to ensure examination of witnesses through video conference and expedite the proceedings. The case is about the 2003 massacre that stalled after the trial court refused to grant the prosecution more time to produce witnesses. Justice Vinod Chatterjee in his judgment, said: "This revision petition is allowed, and order dated 09.02.2011, passed by the court below is set-aside, and the application for issuance of commission for examination of witnesses moved by the prosecution-State/petitioner is allowed." "The court below shall now take all the necessary measures for ensuring the examination of the witnesses concerned by issuing commission and recording their statement videoconferencing and shall ensure expeditious proceedings to conclude the matter at the earliest," he said.

Kashmiri Pandits Protest outside Hurriyat Office in Srinagar

A group of people, including social activists, staged a protest outside the Hurriyat Conference office in Srinagar against the killing of Puran Krishan Bhat by terrorists as reported by the news agencies. The protesters assembled outside the office of the Mirwaiz Umar Farooq-led Hurriyat at Rajbagh Srinagar on 17 October 2022 and held a protest. They held the Hurriyat responsible for the bloodshed in Kashmir Valley. They held the Hurriyat responsible for the bloodshed in Kashmir Valley. A candlelight march was held in the evening across the valley against the killing.

Source: Agencies - Vijay Kashkari

Book Release of Balkrishan Sanyasi's New book 'Sonch' Sodur'

Balkrishan Sanyasi's new book 'Sonch' Sodar' hit stands. He is also the author of "The



Chronicles of Kashmir- Biography of Pandit Amarnath Vaishnavi. The book was released at a literary function organized by Sampriti an organisation of writers in exile at Writers Club Auditorium of J&K Cultural Academy, here which was attended by a galaxy of scholars from the UT.

The function comprised of two sessions. The first session of book release was presided over by noted scholar and critic, Dr. Rattan Talashi with Mohan Krishen Kaul as guest of honour. The welcome address was given by R L Jower, president of Sampriti who highlighted the role of the literary organisation.

Avtar Hugami highlighted different and unique aspects of the book. M K Kaul and the author himself threw light on the book of immense value. Noted scholar and critic Dr. Shad Ramzan also spoke about the

In the second session which was presided over by Professor PN Trisal a resolution was also passed urging J&K administration and the Central Government to implement "Nagri" as additional Script for 'Kashmiri' to save the mother tongue of lacs of exiled Kashmiri Pandits particularly young generation. In this session, Dr. R L Bhat and Dr Roshan Saraf were guest of honour. The subject was 'Nagri' Script as additional script for 'Kashmiri language'. Renowned writers, scholars and researchers present in the symposium presented their detailed point of view. Prof. P N Trisal concluded the session with his presidential speech.

The sessions were conducted by Satish Safir and Tej Sagar while the vote of thanks was presented by Kusum Dhar 'Sharda' and Ashok Koul.

- Report by Rohini Vashnavi



-H L Kak

Kashmiris Come out to Raise Voice Against Killing of Minorities

Srinagar, Oct 16: Kashmiris in large numbers came out on Sunday to register their protest against the killing of a Kashmiri Pandit, Puran Krishan Bhat in Shopian on Saturday. Several peaceful protests and candlelight marches were reported from different places in Kashmir including Shopian, Bandipora, Baramulla, Ganderbal, Kupwara, Kulgam, Anantnag, and Srinagar.

Srinagar

Various civil society groups of Srinagar lodged their protest at Lal Chowk against the killing of the Kashmiri Pandit member in

Shopian on Saturday. People from all walks of life participated in the peaceful candlelight march and expressed solidarity with the family of the deceased.

Budgam

People in central Kashmir's Budgam district also took out a candlelight march in protest against the killing of the Kashmiri Pandit member in Shopian.

Shopian

People in large numbers also took out a protest rally in south Kashmir's Shopian district



against the targeted killing of a minority community member in the area. Denouncing the killing of innocent civilians, the employees from various government departments took out a protest rally from District Magistrate's office at around 6 pm. Carrying placards in their hands, the protesting employees on loudspeakers raised slogans 'Masoomoon Ka Qatl-e-Aam Band Karo and Puran Krishan Amar Rahe'. The rally culminated at Gole Chowk Shopian where the protesters lit candles in remembrance of Bhat.

Kulgam

Locals in south Kashmir's Kulgam district also staged a candlelight protest against the killing. A netizen Munshi Abrar tweeted that staging protesting against the killing was appreciable. "Justice should prevail and this barbarism should be stopped at any cost," he tweeted.

Baramulla

People in Baramulla including traders, NGOs, and political leaders also took out a candlelight march in protest against the killing of the minority community member. Jammu and Kashmir Students Welfare Forum (JKSWF) also held a protest at Magam against the killing. A netizen Owais Nanda tweeted with a picture, "Octogenarian Ahad Kak joined us in registering our solidarity with the fallen KP brother Puran Krishan Bhat. Holding the lit candle, standing silently, it's as if Kak was screaming 'Enough is enough. Spill none of our innocent blood. Enough is enough.'"

Kupwara

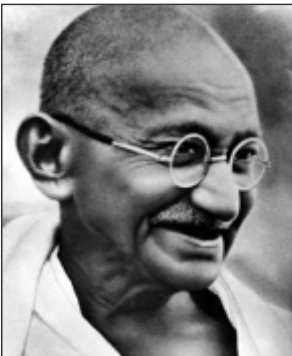
A peace rally-cum-candle march was held at Kupwara town Sunday evening to condemn the innocent killings and to sensitise the people about the benefits of peace.

An official spokesman in a statement issued here said that the rally started from Fountain Point Derzipora Kupwara, went through the bypass, and culminated at DC Office Kupwara. Deputy Commissioner (DC) Kupwara Doifode Sagar Dattatray, District Development Council (DDC) Kupwara Vice Chairman Farooq Ahmad Mir, Municipal Council Kupwara Chairman Riyaz Ahmad Mir, Traders Federation Kupwara President Showkat Masoodi, Bharatiya Janata Party (BJP) District President Abdul Rehman, Kupwara Bus Stand President Muhammad Shafi Mir, and people in large number participated in the rally.

On the occasion, it was informed that the aim of holding this peace rally cum candle march was to condemn the innocent killing in Kashmir and to express sympathy and solidarity with the victim family of the Shopian. Slogans like 'stop innocent killings' and 'stop terrorism in Kashmir' were written on banners from elected PRIs and senior citizens of the Kupwara district.

Bandipora

An official spokesman in a statement issued here said that these demonstrations were held in all three major towns Bandipora, Sumbal, and Gurez. Several persons including civil society members, traders' associations, and others participated in the evening marches. The participants raised slogans against the civilian Killing and expressed solidarity with the family of the victim. Later, the participants held candle marches at Bandipora, Sumbal, and Gurez in the prominent chowks of the towns.



**Terrorism and deception are
weapons not of the strong, but of
the weak.**

- Mahatma Gandhi

Financial Statement as on 31st March 2022

BALANCE SHEET AS AT 31st MARCH 2022

Particulars	31-Mar-22		31-Mar-21	
Sources of Funds				
CORPUS FUNDS				
General Fund	(675,304)		(682,700)	
Add: Addition in general fund				
Less: Excess of Income over Expenditure	(329,142)	(1,004,446)	7,396	(675,04)
Global Medical Fund		63,000		63,000
Life Membership	692,400		614,400	
Add: New membership received	160,000	852,400	78,000	692,400
Life Time Subscription (NAAD)				
Add: New Subscription received		380,151		380,151
Life Time Subscription (VAAKH)				
Add: New Subscription received		39,000		39,000
Patronship Fund				
Add: New Patrons introduced		424,500		424,500
Shakti Nagar Bhawan Fund				
Add: New		235,857		235,857
		990,462		1,159,504
Add: New Subscription received				
Creditors: Services		1,385		1,385
Other Liabilities: Audit fees & other exp		135,025		145,025
Imprest payable (Cashier A/c)				
TDS Payable (contractors)				
Total		1,146,872		1,306,014
Application of Funds :				
Fixed Assets (Annexure A)		60,949		34,539
Investments				
Accrued Interest on PNB FDR				
FDR with PNB, Vijaya Bank and OBC Bank		634,492		736,740
Current Assets				
TDS/Adv Tax paid AY 2017-18		2,361		2,361.00
TDS/Adv Tax paid AY 2018-19		5,210		5,210.00
TDS/Adv Tax paid AY 2019-20		7,124		7,124.00
TDS/Adv Tax paid AY 2020-21		11,703		11,703.00
TDS/Adv Tax paid AY 2021-22		5,448		5,448.00
TDS/Adv Tax paid AY 2022-23		4,665		
Sundry Debtors		19,600		19,600.00
Cash-in-hand		4,559		7,322.00
Bank Accounts		390,761		476,167.00
Total		1,146,872		1,306,014

As per our Audit report of even date annexed with the balance sheet

For Perminder Kaur & Associates

Chartered Accountants

Regd. No. 0326485


Perminder Kaur
Proprietor

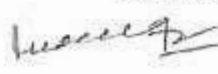
M.No. 543622

U.DIN: 22549/22AWXLUN6756

Date: 29/05/2022

Place: Gurgaon

For ALL INDIA KASHMIR SAMAJ


President


Gen. Secretary


Treasurer

INCOME & EXPENDITURE STATEMENT FOR THE YE 31ST MARCH 2022				
Particulars	31st March, 2022		31st March, 2021	
Publication;printing of NAAD				
Advertisement				
Add: Subscription	379,805		441,302	
Less: Printing	(278,877)		(253,796)	
Less: Postage & courier	(45,717)		(968)	
Deficit from; Publication;printing of NAAD		55,211		186,518
Publication;printing of VAAKH				
Add: Subscription	8,550		4,000	
Less: Printing	(22,500)		(20,057)	
Less: Postage & courier	(4,000)	(17,950)	(968)	(17,015)
Deficit from; Publication;printing of VAAKH				
General Contribution				
Administration Charges				
Income from Creditors W/off				
Affiliation Fee		35,500		59,500
Interest on SB		9,218		15,707
Donation Received		173,817		659,000
Interest on FDRs		32,392		72,000
Interest on Income Tax Refund				
Other Receipts		200,000		
TOTAL		488,188		976,360
Expenditure				
Office Running & Maintenance(IIO)		39,339		13,022
Audit Fees		10,000		10,000
Misc Exp & Bank Charges		2,454		4,787
Conveyance Exp.		8,860		
Depreciation A/c		24,720		4,852
Salary Staff		318,500		451,175
Seminar, Conference Expenses		96,794		10,138
Staff Welfare		19,680		7,746
Telephone Expenses		8,290		18,391
Printing and Stationary		15,582		12,775
Rent/Licence Fee H.O.		117,611		212,878
Web Site Development		15,000		5,000
Relief to Poor & Needy		120,000		204,000
Legal and Professional charges		20,500		12,500
TOTAL		817,330		968,964
Excess of Expenditure over income		(329,142)		7,396

As per our Audit report of even date annexed with the balance sheet

For **Perminder Kaur & Associates**

Chartered Accountants

Regd. No. 032048X

M. No. 543622
Chartered Accountants

Perminder Kaur

Proprietor

M.No. 543622

UDIN: 22543622AWXL06751

Date: 29/09/2022

Place: Gurgaon

For **ALL INDIA KASHMIR SAMAJ**

President Gen. Secretary

President

Gen. Secretary

ALL INDIA KASHMIRI SAMAJ

Receipts & Payments for the period ending on 31st March, 2022

Particulars	Current Year (Rs)	Previous Year (Rs)
Opening Balance		
Bank Accounts	476,167	221,879
Cash Account	7,322	5,005
Receipts:		
Capital Account		
General Fund		
Life Membership	160,000	78,000
Other Income	200,000	
FDR with PNB	333,575	327,997
Sundry Debtors		
Affiliation Fee	35,500	59,500
Donation Received	173,817	659,000
Interest on SB A/c & others	9,218	16,716
Naad: Publication	376,205	441,302
Vaakh Publication	8,550	4,000
Nett Receipts	1,296,865	1,586,505
Totals	1,780,354	1,813,389
Payments:		
FDR with PNB	200,000	100,000
Creditors: Services & Goods		
Donation	120,000	204,000
Conf. Seminar & GM Expenses	96,794	10,738
Salary Staff	318,500	451,375
Staff Welfare	19,680	7,746
Communications Costs	8,290	18,391
Naad: Publication	324,594	254,764
Office Running & Maintenance (HO)	39,339	13,022
Vaakh Publication	26,500	21,025
Bank Charges	2,454	4,786
Conveyance Staff	8,860	
Legal and Professional Charges	20,500	12,500
Rates, Taxes and fees	117,611	212,878
Postage & Courier Charges		
Printing & Stationery	15,582	12,775
Website development exp	15,000	5,900
Fixed Asset purchase	51,330	
Nett Payments	1,385,034	1,329,900
Closing Balance		
Bank Accounts	390,761	476,167
Cash-in-hand	4,559	7,322
Balance in hand	395,320	483,489

For Perminder Kaur & Associates

Chartered Accountants

Reg. No. 032658

[Signature]

Perminder Kaur

Proprietor

M.No. 543622

UDIN: 22543622AWXLUN6756

Date: 29/09/2022

Place: Gurgaon

For ALL INDIA KASHMIR SAMAJ

[Signature]

President

[Signature]

Gen. Secretary

[Signature]

Treasurer

ALL INDIA KASHMIR SAMAJ

Fixed Assets Schedule

PARTICULARS	Rates	Opening WDV as on 1-4-2021	Additions		Sold/ Scrap	Total	Depreciation for the year	Annexure 'A'
			> 180 Days	<180 Days				Closing WDV As on 31-3-2022
Air Conditioner	15%	6,040	-	-	-	6,040	906	5,134
Almirah	10%	1,235	-	-	-	1,235	124	1,112
Computer	40%	309	51,330	-	-	51,639	20,636	30,983
Furniture & Fixtures	10%	18,595	-	-	-	18,595	1,860	16,736
Inverter	15%	3,263	-	-	-	3,263	489	2,774
Office Equipments	15%	709	-	-	-	709	106	602
Refrigerator	15%	550	-	-	-	550	83	468
Steel Almirah	15%	269	-	-	-	269	40	228
Water Purifier	15%	2,402	-	-	-	2,402	360	2,041
Water Tank	10%	967	-	-	-	967	97	870
Grand Total		34,339	51,330	-	-	85,672	24,720	60,951

For ALL INDIA KASHMIR SAMAJ



[Signature]
President

[Signature]
Gen. Secretary

[Signature]
Treasurer

Calendar of Month

Sankat Nivaran Chaturthi - Maarg	12 th November 2022
Ashtami (Krishna Paksha)	17 th November 2022
Ekadashi (Krishna Paksha)	20 th November 2022
Amavasya	23 rd November 2022
Kumar Shashti	28 th November 2022
Ashtami (Shukla Paksha)	01 st December 2022
Ekadashi (Shukla Paksha)	03 rd December 2022
Poornima	08 th December 2022
Munjhar Tahar (Augdoh - Poh)	09 th December 2022
Sankat Nivaran Chaturthi	11 th December 2022
Ashtami (Krishna Paksha)	16 th December 2022
Dashmi (Sh. Nand Bab Sahib Jyanti)	18 th December 2022
Ekadashi (Krishna Paksha)	19 th December 2022
Chaturdashi (Yakshnavamsi)	22 nd December 2022
Amavasya	23 rd December 2022

Note

Panchak starts on 02nd November ends on 06th November 2022
Panchak starts on 29th November ends on 04th December 2022

Maarg (Krishna Paksha) from 09th November 2022 to 23rd November 2022
Maarg (Shukla Paksha) from 24th November 2022 to 08th December 2022
Poh (Krishna Paksha) from 09th December 2022 to 23rd December 2022

► Pick up the Right Engineering College

For the Academic session 2022-2023, about 250 students of the displaced community of Kashmir aspire to seek admission to the Engineering Colleges of Maharashtra State. Each student would like to go to the best Institute and choose the best engineering stream. Selecting the 'right' engineering college is a big decision for you and your family. There is no 'right' college as such, but there may be colleges that are 'right' for you. These four years will help you decide what you will do in life. Here are specific guidelines when selecting a college or the choice stream.

Choosing an engineering stream

There are hundreds of engineering streams with specific specializations to choose from. Before choosing a college, you must decide which engineering branch you want to pursue. It is a significant step because no one would want to finish a course if they were not motivated enough to do so. Research different streams to find out details of various approaches.

Categorizing colleges.

After making that decision, the next one should be to choose three other engineering streams you can settle for if you are not eligible or cannot get the stream of your choice. It is good to divide your pick of colleges into three groups. The first group should contain top-notch colleges. The second group can consist of colleges that are above average and reasonably easy to get into and that you will be happy attending without much regret. The last category should be colleges you will surely get admission to if the other colleges you considered didn't work out. You can also categorize with different criteria like

distance from home and affordability. Could you read about the Government Ranking of the Top 100 engineering colleges in India?

Could you write down your criteria?

Develop a list of elements you want to use to evaluate and weed out colleges. It could include the considerations like Degree Offered, Location (rural or urban), Distance from home, Government or private, Cost (tuition, room), Financial aid or scholarships, Campus resources (labs, libraries, computer access), Placement and internships, Accreditation, Class size, Quality/reputation/classes, Student body (gender, diversity, community), Social life (dance/music/sports clubs, college spirit, organizations), Qualification of faculty and past performance of the department.

"Choosing the course should be purely based on the student's interest in that subject and his/her abilities. If the student had to choose between two engineering colleges for the same engineering branch, the better-established college should be the choice. Qualification of faculty, as well as their experience, matters a lot, so the recognition of the Institute contributes to this," advises Elsaba Jacob, Assistant Professor of the Department of Computer Science at Toc H Institute of Science and Technology (TIST), Cochin, Kerala.

Rank your priorities

Make a list of the opportunities and obstacles of the engineering institutes you are considering. Rate them out of 10 against different aspects of college life, such as affordability, distance from home, teacher-student ratio, college infrastructure and the available facilities. The brand name or status of the engineering college, the affiliated university, placement record, whether it has a

hostel attached or if paying guest accommodation is available nearby. When you add up all the marks, you will see which college is leading and will be better equipped to make the final decision. "Institutes like the IITs will have many faculty members with Ph.D's and can give proper guidance with their experience. Placement records and higher studies records. The faculty-student ratio should be maintained. Labs, library access, Internet access (facility and the timings) matter, and so does the location of the college's locations of previous batches is also important. IEEE access, the availability of journals and publications etc., can be add-ons," says Jacob, listing the various factors that would help you rank your list of engineering colleges.

Could you check if you are eligible for any scholarship or financial aid?

Checking for scholarships and financial aid is essential, and if you can avail of any, you can attend the top colleges you had set aside because you could not afford it. List of Scholarships for Indian students.

Soak in the atmosphere

If you can, go to the colleges you are considering and target high-traffic areas like the library, lawns, cafes or gyms. Talk to students and listen to their experiences and opinions. Talk to teachers and see if you want to learn from them. Get an idea of the facilities in the college and especially of the streams you are considering. If you can easily picture yourself in college, this would indicate that you would fit in and do well there.

Don't be brand conscious.

Colleges may have sterling reputations, but don't fall for star ratings and accreditations. A college may be known for its excellent electronics and mechanical department, but the civil engineering department may need to be better developed and equipped. Considering this college for civil

engineering just because it is a well-known college, you might be disappointed by the department's standard later during the course.

Could you make sure you have the required scores?

If any common entrance standard or college-specific entrance test is to be written, ensure you prepare well. Make sure your marks in school are adequate to apply to the course. It is best to get into colleges on the merit quota as the financial burden usually lessens.

Placement:

Placements play an essential role in picking a good engineering college. You can explore the companies that usually visit the college campuses and ask about the placement percentage of the college. It is always sensible to ask through alternative sources like previous students or existing seniors. A personal visit from the parents can help pick a good engineering college.

Extra-curricular activities:

It is also one factor that should be considered because "all work and no play make jack a dull boy" indeed. It stands accurate because not only do you have to learn, but you also have to sustain yourself in a competitive environment. For that, you have to develop an all-rounder personality. So you can generate your interest in the college's extra activities like annual functions, sports, student clubs, seminars and workshops, industrial training, and social activities.

Location:

This factor does not play a crucial role, but if it is nearby any industrial or software hub, it may be slightly helpful to you as far as your industrial training and placement is concerned but keep this element at last.

Nowadays it's easy to gather all the information about the college. As per the

guidelines of AICTE, every recognized college has a website which should guide you. You should be alarmed if the website needs more information because it implies unresponsive or no data or information. But many websites on the Internet host forums to discuss such problems.

Most colleges would have an existence on social networking sites where you can connect with people from those colleges. Exploring some time on research will make sure that you are okay with your decision four years later.

Recently, the Ministry of Education Government of India released the list of engineering colleges accredited by the National Institutional Ranking Framework (NIRF). The National Board of Accreditation (NBA) experts have shortlisted the colleges on the main five parameters of teaching, learning, resources, and research & professional practice.

Among the first hundred colleges, the Indian Institute of Technology (IIT) Madras is placed at number one, followed by IITs of Delhi, Bombay, Kanpur, Kharagpur, Roorkee and Guwahati. Karnataka has nine top colleges among the complete one hundred lists. UP, Delhi and Punjab States have five colleges among the first hundred top colleges. Rajasthan and MP have four colleges each, Gujrat and Maharashtra three colleges each and Haryana state has one college.

References: sources of education news agencies.

► Management Aptitude Test (MAT)

Management Aptitude Test, known as MAT Exam, is one of India's most famous National level MBA entrance exams after CAT. More than 600 MBA/PGDM colleges accept MAT exam 2022 scores for MBA/PGDM Admission 2023. MAT is an easier exam and is of 2 hours in duration. MAT exam is conducted in three testing modes, and the candidates can apply for one

or two MAT exams to improve scores.

The examination conducting body is the India Management Association (AIMA). The tests are held in February, May, September, and December. A candidate can apply twice a year.

The required Percentile for MBA admission in the top Colleges is 90+ AIMA has released the MAT 2022 December examination schedule. The plan for the examination is as follows:

For Paper Based Test

- ✓ Last Date to Apply: December 5, 2022
- ✓ Dates for Computer Based test
- ✓ Nov 15, 2022
- ✓ December 13, 2022

Top MBA Colleges Accepting MAT for Admission 2023

- ✓ Jaipuria Institute of Management, Lucknow
- ✓ NDIM Delhi
- ✓ JIMS Delhi
- ✓ Jaipuria Institute of Management, Noida
- ✓ IPE Hyderabad
- ✓ IESMCRC, Mumbai
- ✓ IBA Bangalore
- ✓ VJIM, Hyderabad

Two New Engineering Colleges of Karnataka to offer AI, data science Courses

The two new government engineering colleges admitting students this academic year will offer only new-age courses.

The state government has started new engineering colleges: one at Nargund in Gadag and another in the Bidar district. As per the details provided by Visvesvaraya Technological University (VTU) to the Karnataka Examinations Authority, these new colleges will offer artificial intelligence (AI), data science and computer science with an intake of 120. They offer only three courses.

"Instead of opening all courses and seats going vacant, we have decided to offer the

courses that are in demand," said an official from the Technical Education department.

VTU Vice Chancellor Prof Vidyashankar told DH: "Artificial intelligence is in high demand. In most fields, including automobile, mechanical, medical, artificial intelligence is the future. Hence, we introduced the same in our new colleges."

Courtesy: DH

No PhD online - UGC

The University Grants Commission (UGC) has warned students not to be misled by advertisements offering online PhD programmes by tech companies in collaboration with foreign institutes.

The UGC said that such online PhD programmes were not recognized by it and asked students to verify the authenticity of the agenda as per the UGC regulations, 2016.

According to the UGC's dual-degree guidelines, students can pursue two full-time programmes simultaneously, either at the same university or from different universities. But PhD programmes do not fall under the guidelines.

Xavier Aptitude Test (XAT) 2023 for Admission to MBA

Xavier Aptitude Test (XAT) is a National Level Examination conducted by Xavier Labour Relations Institute (XLRI), Jamshedpur, for aspirants of Management Studies all over the Nation.

XAT 2023 will be conducted on Sunday, January 8, 2023. XLRI acts XAT on behalf of XAMI.

The XAMI Member Institutes are in Chicago, Chennai, Mumbai, Bengaluru, Mangalore, Kolkata, Bhubaneswar, Jabalpur, Jamshedpur, Ranchi, New Delhi, Pune, and Noida.

- ✓ XAT 2023 Registration Ends on November 30, 2022
- ✓ Admit Card Download: December 20 onwards
- ✓ XAT Exam: January 8, 2023, Sunday
GMAT/GRE score validity: (taken from December 1, 2017 to December 31, 2022.

Feedback: vijaykashkari@gmail.com

The highest education is that which does not merely give us information but makes our life in harmony with all existence.



- Rabindranath Tagore



AIKS
Matrimonial Service



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



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.



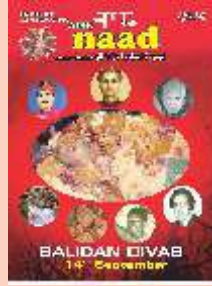
Seeking alliance for our only daughter Born 5/5/1993 at Faridabad Time: 9.27 pm Ht. 5' 2" MBBS 2018. Working with one year Internship presently at Multispeciality Metro Hospital, Faridabad. Interested may contact on Mobile +91 81918 95075 or at Email: neenac2@gmail.com alongwith Tekni and kulawali.



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

AIKS naad

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



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Modes of Payment

1. All Cheques/DDs favouring All India Kashmiri Samaj to be sent at 244, Sec-3, R.K. Puram-110022, New Delhi.

2. Subscriptions can also be remitted directly online to the following

A/C Punjab National Bank : A/c No. 0151000100442202

A/c Name : All India Kashmiri Samaj IFSC Code : PUNB0015100 MICR Code : 110024094

Note : After making the payment through Internet the subscriber must send intimation to AIKS on Email-Id: hqaiks@gmail.com or Mob No. 8447677911 through WhatsApp/SMS/Sending snapshot of the payment receipt.

BECOME A PATRON
OF ALL INDIA KASHMIRI SAMAJ AND SUBSCRIBE TO NAAD MONTHLY JOURNAL

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

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

Application No. :

Date :

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

Dear Sir,

I hereby apply for Patron membership of the All India Kashmiri Samaj.

My Particulars are as under :

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

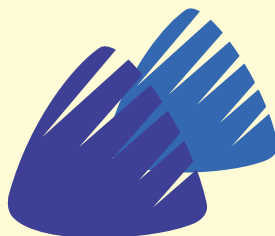
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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

Amount : **Date :**

AIKS Receipt No. :

✦ With best compliments from ✦



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