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Sharda Tarangini

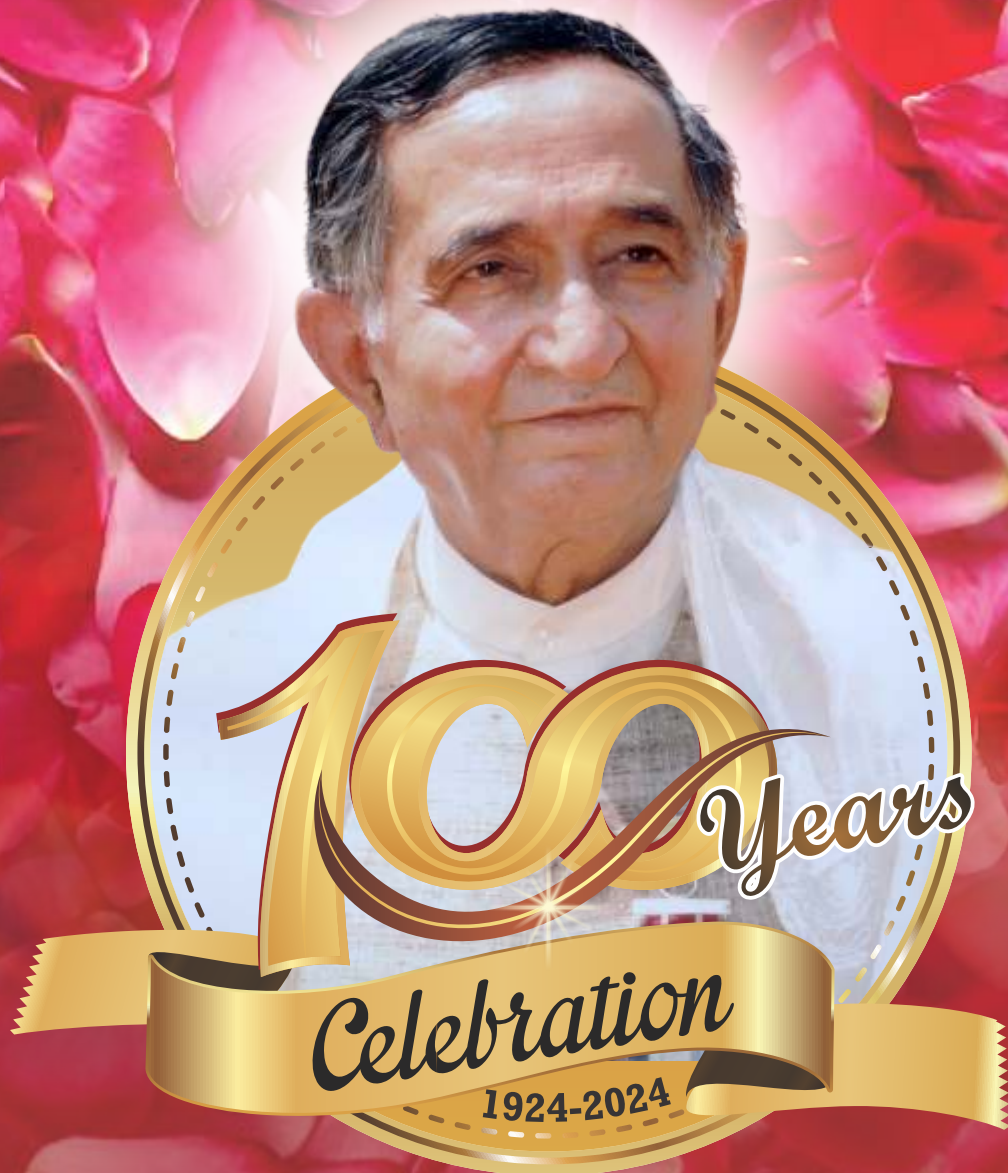
शारदा उंगिणी शारदा तरंगिणी



July-Sept, 2024

The Quarterly Magazine of Kashmiri Sewak Samaj (Regd.) Faridabad

Vol.VI No.III



100th BIRTH ANNIVERSARY OF
PADMA SHRI JAGAN NATH KAUL
SUNDAY, 13th OCTOBER 2024

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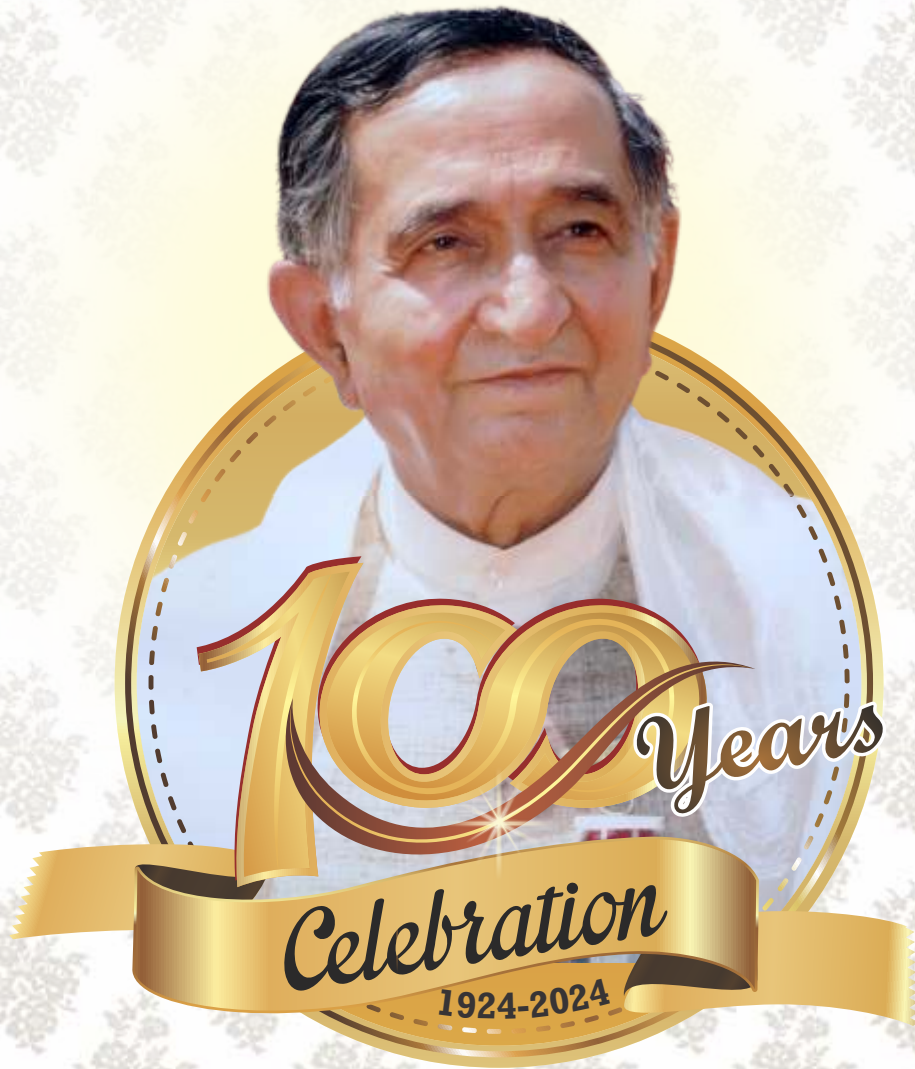
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100th BIRTH ANNIVERSARY OF
PADMA SHRI JAGAN NATH KAUL
SUNDAY, 13th OCTOBER 2024



DEDICATED TO THE LOVING MEMORY OF

'Papaji'



"Though a century has passed,
your legacy remains timeless,
a beacon that continues
to inspire and guide us.

In memory, you live on
your spirit woven
into the fabric
of our lives forever."



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Advertisement Tariff

Back Cover : ₹5000/-

Inside Cover : ₹4000/-

Marriage Pictures : ₹4000/-

B/W Full Page : ₹2000/-

B/W Half Page : ₹1000/-

Birthday Greetings : ₹ 500/-

Obituary (B/W) : Free of Cost

Obituary (Colour) : ₹3000/-

Payment Details

Account Number :

0450040100001062;

IFSC Code : JAKA0FRABAD

(All payments to be made by

Cheque /DD in favour of

Kashmiri Sewak Samaj, Faridabad)

Cover Design & Layout

Pranav Koul

printorbit@gmail.com

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Editor's Notepad

Dear readers it is a moment of euphoria for me and my good fortune that I survived as the Chief Editor of Sharda Tarangini to write this editorial in this special issue dedicated to the architect of Kashmiri Sewak Samaj (KSS), Padmashree Late JN Kaul – Papaji when we are celebrating his Centenary today, the 13th October, 2024. It is, both, a privilege and a humbling experience.

An editor has an enviable advantage of being privy to what the authors write in a magazine. And you must envy me because whatever ensues from hereon are your thoughts that I stole for my editorial. Please don't sue me for plagiarism!

I never got a chance to meet or work with Papaji and, after reading your tributes, I consider it my misfortune. Had I, I am sure I would have been a better human being today. While a few might not agree, but I am also sure that majority of you will; all those who were touched by Papaji.

Shiv Khera says, ***“Leaders don't do different things; they do things differently.”*** Papaji's legacy has every action etched with what Shiv Khera's caption reads. Yet, there are some who stand out amongst the leaders too. What sets them apart are UNFLINCHING FAITH, CHARISMA and RISK TAKING ABILITY. This is where Papaji stands out. He was a man who couldn't think small. Whatever he envisioned was big and long term. Be it setting up SOS villages in India or erecting Sharika Bhawan in Faridabad or replicating Hari Parvat at Anangpur. These were crafts of large vision, long mission and that faith that never allowed him to retract when he took up a project. He had that ever-infectious smile that glued his team behind him as a unit fully motivated and energised. His risk taking ability is best exemplified by, when KSS coffers were almost empty he took up Sharika Bhawan construction project that was to cost around Rs 1.5 Crores. His team was at a loss but couldn't question his faith. He said to them, “you start the work, Mata will bring the funds!” and Mata didn't let him down. Sharika Bhawan became a reality. He dreamt of creating a replica of Srinagar's Hari Parvat on a hillock he saw in Anangpur, Faridabad. It had many challenges and a huge risk. He didn't let any of these dampen his morale. He, along with his dedicated team made it a reality that has become a place of pilgrimage today in Delhi NCR.

Papaji was a man of dreams committed to his aim of removing misery of the orphaned children. He launched the SOS Villages in India. He did it as a mission and became Papaji to thousands of children across the globe.

In the journey of a leader, s(h)e meets with successes and failures. The two are the hallmark of any successful person. Papaji must have also faced them in his long journey. But, as the famous Nobel Laureate Elbert Einstein once said, “If on a day you don't commit a mistake, you are on a wrong path!” Only those who work, commit mistakes and learn from them, create history. This is the hallmark of a great leader.

Food for Thought!
Namaskar!

सुकुंकुमर
Manish Kumar



PRESIDENT'S MESSAGE

It is with great reverence and admiration that I write this message on the occasion of this special issue of Sharda Tarangani, commemorating the Birth Centenary of Pandit J N Kaul. As we celebrate a hundred years since the birth of this esteemed leader, we are reminded of his immense contributions to our community and the lasting impact of his visionary leadership.

Pandit J N Kaul, former President of the SOS in India and the Kashmiri Sewak Samaj (KSS), was a beacon of dedication and service and one of the pivotal figures in the resettlement and rehabilitation of Kashmiri Pandits displaced from their homeland. His leadership during a critical period of upheaval was marked by extraordinary foresight and compassion. Among his many contributions, his efforts in the Faridabad area stand out as a testament to his commitment to the community.

Recognizing the urgent need for secure and supportive environments for displaced families, and to preserve their culture, Pandit Kaul spearheaded the establishment of Sharika Bhawan. This initiative was not merely a construction project but a sanctuary that provided a sense of belonging and stability to those who had left behind their homes and heritage. Sharika Bhawan became a symbol of hope and resilience, embodying Pandit Kaul's vision for a cohesive and supportive community.

In addition to Sharika Bhawan, Pandit Kaul was instrumental in the development of various dwelling units in Faridabad. These residential complexes were meticulously planned and executed to ensure that displaced Kashmiri Pandits could find not just shelter but a place to rebuild their lives with dignity. His unwavering dedication to this cause ensured that numerous families could resettle with a sense of

security and a renewed opportunity for growth. Over the years he was also responsible to build another religious cultural centre in Faridabad, Hariparbat, a replica of the shrine with the same name in Srinagar.

This special issue of Sharda Tarangani serves not only as a tribute to Pandit J N Kaul but also as a reflection on the values and principles he championed and remarkable contributions. The pages within are filled with articles, memories, and insights that capture his extraordinary journey, his contributions to social causes, and the indelible impact he made on all who had the privilege of knowing him.

As we turn these pages, let us remember that Pandit Kaul's legacy is not just in the positions he held or the honours he received, but in the lives he touched and the ideals he upheld. His work was a testament to the power of dedicated service and the strength of community spirit. It is our collective responsibility to carry forward his vision with the same passion and commitment.

I extend my heartfelt gratitude to all who contributed to this issue, ensuring that Pandit J N Kaul's legacy continues to inspire and guide us. May this special edition of Sharda Tarangani rekindle our shared sense of purpose and reinforce our commitment to the values that Pandit Kaul so profoundly embodied.

As we commemorate the centenary of Pandit J N Kaul, let us renew our commitment to the values he championed—service, compassion, and unity. May this issue of Sharda Tarangani serve as a beacon of inspiration, urging us to uphold his legacy and continue the work he so passionately advanced.

Sudhir K Sopory



General Secretary's Report

Respected Members, Namaskar!

Despite facing unprecedented heat this year, the KSS Team spirit remained undeterred, maintaining a high level of enthusiasm and productivity throughout the quarter. Here are some highlights of the activities that took place:

Donation/Fund Raising Drive - KSS Outreach Program

In continuation of the donation drive, two additional anonymous donations of Rs. 10,000/- and Rs. 27,000/- were also received during this outreach program. KSS wholeheartedly appreciates the enthusiasm shown by them and wishes all its members good luck and blessings of Maa Sharika.

Maa Sharika Sammaan Awards

This year, too, KSS undertook the activity and constituted Maa Sharika Sammaan Committee comprising of prominent community members. The committee comprises of Prof. Raj Nehru (Chairperson), Prof. Bhupender Zutshi, Prof. Roop Krishen Khar, Ms. Sushma Kalla, Shri Vinod Dhar, General Secretary, KSS (As Convener), Shri Kuldeep Kachroo – (Treasurer, KSS Ex-officio member) and Special Invitees, Prof. Sudhir K Sopory – (President, KSS) and Shri Kashi Akhoo – (Vice President), KSS.

The award was started in the year 2003 and is being conferred biennially. To date, it has been conferred upon 52 community individuals having achieved excellence in their respective field and acts as a token of recognition for excellence and motivation.

Celebrations at Maa Sharika Bhawan

Shravan Purnima, **Mahamaheshwar** Acharya Abhinavagupta Jayanti. Devotees in large numbers participated in the Pooja and received the divine blessings of Maa Sharika.

Haar Ashtami Kirtan on 18th July 2024

A kirtan program was held in celebration of Haar Ashtami, followed by Naveed for all the devotees.

Independence Day Celebrations/Honouring of Legends on 15th August 2024

KSS celebrated the 78th Independence Day with great enthusiasm. During the event, KSS honoured senior citizens of the community, acknowledging them as living legends. It also recognised the outstanding achievements of students who excelled in their 10th and 12th Standard examinations.

Puja on Shravan Purnima:

Puja was organised at Sharika Bhawan on the occasion of Shravan Purnamasi.

Rudra-Abhishek Janmashtami on 25th and 26th August 2024

Bhajan Sandhya programme was held at Maa Sharika Bhawan. Distinguished community artists graced the event and mesmerized the audience with the rendition of popular devotional songs.

Mata Lalleshwari Jayati on 15th September 2024

KSS celebrated a week-long program on the occasion of Birth anniversary of Mata Lalleshwari. The week-long program started at Sharika Bhawan Sector 17 Faridabad on 8th September 2024 and concluded on 15th September 2024 at Hari Parvat, Anangpur, at the Sanctus sanctorum of Mata Lalleshwari's temple. On this occasion, the community members Dr. Raj Nehru, Sh.Utpal Kaul and others graced the occasion. Well-known artists Ms. Sushma Kalla, Sh. Sanjeev Raina Gautam, Sh.Sanjay Pandita and others enthralled the audience with Lal Vakhs and other musical presentations.

Engineering/Civil work at Sharika Bhawan

❖ **Automated Door** – Sliding door installation at the temple gate is completed. GS expressed his appreciation to Shri Surinder K Bhatt for his dedication and expertise in successfully executing the project.

- ❖ **Overhead Canopy** – Shri Surinder K. Bhatt informed that the project design is complete and installation will begin soon after the monsoon season.
- ❖ **Elevator/Lift:** The Governing Body was informed about the progress regarding installation of lift. The Governing Body has approved this work and civil work is going to start now after Hawan.

Hari-Parvat Update

- ❖ **Wall Repair:** The repair work on the wall near the stairs has been completed.
- ❖ **Boundary Wiring:** The wiring installation along the boundary has been finished.
- ❖ **New Gate at Entry Point:** The installation of the gate and grill at the entrance is currently in progress.

Cases - M.K. Bhan Vs KSS

We are glad to inform you that the decisions for KSS in both the appeals, numbered 14/2024 and 45/2024, were issued in its favour. President, Dr Sudhir K Sopory extended his congratulations to the team, with special mention of Shri Kashi Akhoon for his outstanding and dedicated efforts in following up and getting it to a closure. Shri Kashi Akhoon briefed the GC on the details of the case and the proceedings during the hearings.

KSS CARES FUND

This is a special fund created by KSS to assist community members facing financial hardships. A dedicated KSS Cares Committee has been formed comprising S/Shri Surinder Bhatt, Anil Dhar, Ramesh Kumar Kaul, Romesh Bhat, Sudhir K Sopory, Kashi Akhoon, Ashok Raina,

Kuldeep Kachroo, and Vinod Dhar. The committee has developed the necessary procedures and guidelines including documentation requirements, eligibility criteria, relief amounts, and duration, to ensure effective and smooth management of the fund. Interested members may apply on the email: kssfardabad@gmail.com or calling **7600044455** for assistance.

Legislative Assembly Elections in Kashmir:

To facilitate eligible migrant Kashmiri voters from Faridabad, various camps for filling M-Form were setup in Sharika Bhawan. Additionally, free transportation was provided by the Govt. from Sharika Bhawan, Faridabad, to the polling booths at Kashmir House, New Delhi, and Papprawat.


Financials/Accounts

Financial Statements/ Balance Sheet as on 31.03.2023 stands approved by the Governing Council and has been finalised by M/s Peer and Co., Chartered Accountants. The details are available for your perusal in this issue of Sharda Tarangini.

Birth Centenary Celebrations

Late Shri Jagan Nath Kaul (Papaji)

Birth Centenary celebration of Papaji, Padmashree Jagan Nath Kaul is being held on 13th October 2024 at Maa Sharika Bhawan to celebrate the legacy he has left behind. He was community's legendary personality and used to shower his love, affection and concern upon our beleaguered members post mass exodus from Kashmir valley in nineties.


(Vinod Dhar)

APPEAL FOR SHARDA TARANGINI

Sharda Tarangini is your mouthpiece of the Kashmiri Community. It needs your financial support to ensure it reaches you every time. Please support it by your donations/ advertisements. For payments, following are the details:

Name of A/c: Kashmiri Sewak Samaj, Faridabad

Bank Name: J&K Bank, Sector 16, Faridabad;

A/c Number: 0450040100001062

IFSC Code: JAKA0FRABAD (The 5th digit is Zero)



BHIM UPI



Remembrance

Siddhartha Kaul



REMEMBERING PAPA

Pandit Jagan Nath Kaul

Let me begin with thanking KSS Faridabad which continues to remember and Honour Papa and for asking us to contribute our memories as a family on His 100th birthday.

Papa's biography is pretty much known so I am not going to dwell on that but let me share with you what He was as a Family man and what was important to us and how we remember him.

If I were to define him in one word, I would say he was a SEEKER. All his life he sought out equality and fairness, when we talked, he would emphasize that **"Poverty of mind is the biggest curse, once your mind stops to grow your decline starts"** and he never wanted that for himself or his family or anyone around him.



Papa with his Mother Rakmal



He also believed that everyone has a child within himself (children being the ultimate discoverer and seekers) but we tend to deny that as adults as we do not to be treated like a child. So far us it became the greatest compliment when we were told we are behaving like a child.

He strongly believed that the "woman who brings you up with unconditional love is your true

mother, it is immaterial if she gave you birth or not", I believe this maxim came from his experience as an adopted child and the unconditional love and care he received from his mother Rakmal. Father lost his father Pandit Shankar Kaul at the young age of 6 years and it was his mother, a single parent who brought him up, got him a good education and most of all became his emotional anchor as he never forgot to tell us

and my mother still recounts the stories of their early family life. Later on, in his life this emotion saw its manifestation in the “Motherhood” in the SOS Children’s Villages.

Founding of SOS Children’s Villages in India, was a major mile stone in his life, finally he was able to demonstrate the importance of Care and Family.



With SOS Mothers of the first SOS Children's Village Greenfields - Faridabad



At the dedication ceremony of SOS Children’s Village Greenfields Jan 1971.

For a very long time period expanding SOS Children’s Village programmes was his prime task complimented with various other civil society roles he played in India and around the world.

Somewhere along the line he took his own family for granted, it was and is my mother who not only supported him but in her own simple ways held the brood together. It was a tough task as Father had an overwhelming personality and people dwarfed in front of him. We four siblings in our own ways found our way in the world, we made mistakes and believe me plenty of them but he held his peace and gave us

space. To date, I have not figured it out whether this was his way of parenting or penance for not being there to the extent that he would have liked for his own children. Either way it worked out rather well for four of us, we became our own persons and went in our own ways while finding a purpose in life which we truly continue to enjoy.

I think he made up for his not being there as father as much as he would have liked by being a loving Grandfather to his eight grandchildren, and they have endearing memories of him.



Shereen, Gautam, Kartik, Papa, Ishita & Vikram

"Ishita (my daughter and a UN Technical Expert on Ending Violence Against women) recalls “The first thing that comes to mind is that I never once saw Dadu dressed anything less than impeccably. His resence commanded respect, not just through his appearance but through his words. He spoke softly, yet his words carried immense power. He enjoyed banter—the back and forth that encouraged independent thought.”

For Father it was important that “what one does, not only be correct but also beautiful”, he admired beauty and as Ishita (my daughter and a UN Technical Expert on Ending Violence Against women) recalls “The first thing that comes to mind is that I never once

saw Dadu dressed anything less than impeccably. His presence commanded respect, not just through his appearance but through his words. He spoke softly, yet his words carried immense power. He enjoyed banter—the back and forth that encouraged independent thought.

In school, every Friday brought unit tests. My friends and I often ended up with similar answers. We didn't cheat, but it was clear we hadn't really thought deeply about the concepts; we simply echoed popular opinions or what was in the textbooks.

Sometimes, Dadu and I would discuss my social science unit test papers (we never really discussed other subjects). During these discussions, it often became apparent that I didn't quite agree with or believe in what I had written. He would ask me with a smile, "Well, why didn't you write what you thought instead?" At that time, I would think, how silly—doesn't he know that's not how you get a high score?

As I grew older, I recognized the importance of his question, "Well, why didn't you write what you thought instead?" From him, I learned to take pride in my presentation, in who I am, and in what I represent

– someone who is predominantly true to herself and unique. So, if you're not proud, perhaps you aren't doing it right, it's time to self-introspect."

Father had a commanding personality physically as well as in intellect, which left a lasting impression as Kartik another of his grand child and by profession a finance person. He recalls, "Growing up I never knew people knew my Nanu as J N Kaul, a great man who accomplished great things. As I got older, I realised both the scale of his accomplishments and the impact they have had on children throughout this country and still continue to have. I still can't fully fathom how much of an impact he has made in the lives of so many thousands of children and maybe I will never truly grasp the scale of it. I know it leaves him with a lasting legacy of good and makes his impact on the world around him profound. However, for me he will always be Nanu, the man who carefully diced his mango with a knife before eating, the man with the laugh of a giggling child which could melt my worries in a heartbeat, the man who indulged all my arguments on rights, religion, on quantity over quality and every single silly thought that popped in my head. He indulged them all but not as one would expect from a



"I recall he would go from house to house, family to family in Faridabad asking for money for community projects and projects like, Sharika Bhawan, Hari Parbhat at Anangpur or promote the housing projects of Lalleshwari, Gayatri and Sabzaar. These are outstanding examples of what a community can achieve when it comes together."



grandparent to a grandchild by passing them off, by playing them down or politely agreeing. He did it by asking questions, challenging me, making me think and making me defend my position sincerely. He more than anyone in my life taught me to communicate sincerely, openly and with warmth even if you disagreed and probably more than anything else

he taught me the power of laughter and joy. Nothing for me will beat the sound of a childish giggle from a man so big, that I still haven't fully grasped it."

Father always insisted that we do not take ourselves too seriously especially those of us who choose to be development or social professionals (myself plus three grandchildren are in the social development sector). His mantra for social sector professionals is aptly stated by his eldest Grandson Gautam Bhan a respected development professional himself and I quote, "I think there are two things that have really stayed with me. The first was his humour, a sense of mischief and wonder while being surrounded by constant evidence of life's inequalities and injustices. The other was a maximum he once said to me: if you want to help others, you have to be able to accept help yourself - gratefully and with dignity. It made me think of working in development very differently" unquote.

Father's political beliefs could be categorised as Left Liberal and he was deeply secular and spiritual. His beliefs were deeply tested and shattered with the turmoil in Kashmir and the forced exodus of the Kashmiri community from their homeland. He himself had left Kashmir prior to India's independence from the British Colonial rule in 1947 for greener pastures as Kashmiri Pandits have been doing for centuries but by choice and not by force and this use of force and religious discrimination was a breaking point for him. He was already working with the Kashmiri community especially in Faridabad (which was later on to expand all over India and overseas), he embarked on a new journey "to support those who

had been wronged for NO fault of theirs". This new phase can even be seen as an extension of his beliefs to help those who are in need.

He plunged head long to find practical support for Kashmiri families who had become refugees in their own country. Every visit to Jammu camps would shatter him but on the other hand he would become more resolute. His maxim was, when you enter the room of the development sector "leave your ego on the doorstep". So, he would ask any one and everyone for money to help refugees. On one of my visits home he told me "It is great that you help people around the world and now I want you to come with me tomorrow to Jammu Camps and I ask you to organise help for me so that I can help my Kashmiri family". I had little choice but to go with him and experience for myself the state of affairs. One word explains it "inhuman" and definitely a shame for ALL. I found some money for him and he put it to good use.

I recall he would go from house to house, family to family in Faridabad asking for money for community projects and projects like, Sharika Bhawan, Hari Parbhat at Anangpur or promote the housing projects of Lellashwari, Gayatri and Sabzaar. These are outstanding examples of what a community can achieve when it comes together.

In the end let me say he was a great believer, whenever he started a new venture, I would question him "Papa, you have no money how will you achieve this" (believe me he never understood money) and he would have a hearty laugh and say Baba you are too sceptical, he will provide.

He strongly believed: "when one does good, good happens"



Remembrance

Girija K Bhan



A DAUGHTER REMEMBERS

Pt. Jagan Nath Kaul was born on October 13, 1924. He was the 18th child of Pt. Neelkanth and Benjigri Razdan. He was my father, Papaji. Benjigri's brother Pt. Shanker Kaul yearned for a son. She, as many women of her generation, was worried and concerned for her brother. She took a reverse parikrama of Tulamula and vowed that her next child, if a male, would be given in adoption to her brother. Pt. Neelkanth Razdan was a respected vedic scholar and a renowned astrologer. He made Papaji's horoscope and after reading it pleaded with his wife not to give him away in adoption. He declared: "sechini baer aiche te haise baer nayree" meaning he has entered the world through a needlepoint but will exit through an elephant's gate. Despite her husband's insistence Benjigri stood her ground and thus Papaji became Pt Shanker Kaul and Rukhmal's son. He was known as "Shahpur Ghanderbal Rukhmael Phirit Santan".

Papaji lost his father Pt. Shanker Kaul at the tender age of 10. His biological elder brother Pt. Som Nath Razdan and Bhabi Badi Ama took Papaji and my grandmother Dadee back into the original family fold. This experience perhaps laid the foundation of his strong belief in family. Today our family of Kauls is comprised largely of Razdans. He enjoyed living his life surrounded by family, relatives, friends, co-

workers, community members. His family, however, knew no bounds – he believed in inclusion. He would bring all who were in need into his family fold. Maybe this was his way of paying back to the openness of the homes in which he was raised, where love was as important as ties of blood. This continued into our own lives. Jigri Zalpuri, Papaji's sister, living in Shimla lost her husband when her two boys, Ravi and Ajay were very young. Before anyone could think of what to do next, Papaji brought them home and they became Our Family. Years later, I remember when one fine day, Papaji and Ma brought a shy, pretty, young woman to our house in Greenfield and declared that she was our sister. Shobha, our new sister, became one of us. Much later we found out that Shobha was actually Papaji's first wife's sister's daughter. Today, Shobha (see Picture) is a happily married professional living a wonderful life but most importantly, our Kaul family is her "Maaluen".

Papaji struggled to make a living and educate himself in the initial years of his life. He valued education more than anything else. He took tuition classes, worked in offices, traveled to remote areas like Mirpur and Rajori to earn and finish his studies. He got married and lost his first wife shortly after. He married my mother on 24th October 1949. The daughter of a school teacher, my mother did not have the opportunity to study beyond school.

Papaji helped her finish Ratna Prabhakar. Much later in her life, Papaji encouraged her to read write and speak English. Today, she jokes about that language course saying "Eti Piti Titi Four, Bisco Saheb Ne Zhang Chor". Amidst all the joviality with which Papaji and Mimi, as my mother came to be called, lived; in reality those were difficult times for the family. He often said that it was those years of hardship that chiseled and made his character.

So, for a man who believed so much in family, what was our own family life like? Our household had a very happy, vibrant and interactive environment. Yet we had an unwritten code of conduct to follow: eating dinner together was a must and an occasion for bonding and creative discussion. The subjects varied from politics, sports, studies, general knowledge to other personal or national issues. He encouraged openness and transparency in dealing with each other. He hated lies and such people who kept secrets and gossiped behind people's back. He taught us the true meaning of the Kashmiri maxim "Ko Kath Nai Te Kan Kath Kyaize", meaning "if it is not a wily talk, then why whisper in the ear?"

I do not know of many fathers who would maintain such a fine gender balance, raising girls at par with boys, especially at that time. He did not try to shield or hide his girls from the big bad world but instead simply prepared us by

teaching us to take care of ourselves under any adverse circumstances. He would give us responsibilities which seemed insurmountable at that time like opening bank accounts, managing school admissions, traveling long distances alone, managing and running our household whilst mother would be attending to her family duties in Srinagar. He believed that adversity is a great teacher in life, if one engages it earnestly.

Papaji was director in the Social Welfare Department, Govt. of India when Dr Herman Gmeiner, Founder of SOS Kinderdorf approached Govt. of India offering to start SOS villages in India. The then Prime Minister Pt. Jawahar Lal Nehru through Indira Gandhi suggested Papaji's name. Papaji was in USA at that time. He was asked to meet with Dr Gmeiner in Austria. He met him and was convinced of the concept and organizational philosophy of SOS. Having worked and lived in various Remand/After care/Children's home run by the Government, he was totally disillusioned with the system. He had realized that any set-up or an organisation that keeps children confined within high boundary walls can neither nurture nor reform them. It instead becomes a detention center where children come and do their time and go back as delinquents. He was convinced that such a place cannot be a home. After returning from the USA, he resigned to join SOS. The Govt. of India did not accept his resignation and suggested that he should go on deputation and could return to his parent department in case this new SOS experiment failed. Papaji refused saying, "if I keep the option of deputation available I would not give 100% to SOS so I must resign."

Ma says, for two years from 1964 to 1966 he virtually lived in Chandigarh to get clearances for the first SOS village to be established in Greenfields near Faridabad in

Haryana. In the government offices in Chandigarh, they would make fun of him saying "shakal sey angrez hai, bolta desi hai, beebi se ladke aata hoga to chandigarh may baith jata hai." Papaji turned the dusty and barren boulders of Greenfield into the first lively and esthetically designed SOS Children's Village in India where the first few families (including his own) moved in. As they say, the rest is history.

Papaji's journey to the pinnacle of his career and contribution to community welfare activities was built on spotless reputation, total commitment verging on blind devotion to his job. His professional élan and ethics, charm and simplicity, devoid of any prejudice or bias made him a composite man for many to emulate. His emotional connect with Kashmir, ideological beliefs and restless spirit to reach out to disadvantaged made him decide to devote more time to help his community that was being uprooted from its home and hearth. He worked along with other Kashmiri members and organizations to start many educational and vocational programmes specially to train and prepare youth to take a decent employment. His desire and endeavor to settle displaced Kashmiri families in their own homes saw the housing societies in Faridabad, Haryana come up in record time.

He wanted to keep the visual imagery and spiritual experience of Kashmir intact in the minds of Kashmiris. He succeeded in replicating 'Hari Parbat' on a beautiful hillock in Anangpur, Faridabad. Simultaneously, Sharika Bhavan in Faridabad became functional. He was convinced that these sites would provide a conducive milieu to perform Poojas, hold Mekhal and marriages, do Havans, celebrate Shivratri, Navreh, Ashtami, Navami and many other local functions but most

importantly to be together.

Papaji was an extremely patient person. It was known in the family that he would not lose his temper or raise his voice but the rare occasions when he did so it was as if a sleeping volcano had erupted. At that time, he would not even spare the rod, be it his daughters or son on the receiving end. Interestingly, the same volcano would melt into sugar and honey. I can never forget those images of my father holding and nursing me with tears rolling down his eyes hoping my pain would disappear after a good pelting session. We used to say that Ma's anger is like a Phooljhadi that is quick to light, crackle and finish but Papaji's is like a bomb with a large fuselage, takes very long to light but when it explodes it demolishes.

Papaji had childlike obsessions. One such was about shoes – any and all varieties. Any new place he visited, he had a new shoe from there – capturing the spirit of the place. Our house had rows of his shoes brightly polished and neatly stacked. Gadgets – household, electronic, or of any type – fascinated him. He thought these were symbols of advanced technology and knowledge and possessing them would be acquiring knowledge. That said, he was totally at loss in operating any of them! Usually my mother, one of us or his grandchildren or anyone around had to show him what the gadget would do and that would make him happy and joyful. Sometimes I think that the invention of wrinkle free cloth was inspired by papaji. One would so often notice him straightening creases of clothes/ spreads around him at home or even in a guest's house. It would often embarrass my mother trying hard to stop him. As he grew older he changed from safaris/ suits to wearing white, crisp, spotless and wrinkle free kurta/ churidar with Jootis and a shawl wrapped around his shoulders. He always looked a tall, elegant, handsome, sophisticated

He appreciated beauty in all its forms be it physical, spiritual or natural. He loved white colour only because it symbolised purity. He hated black because it represented mourning and sadness and more importantly it was an opaque colour. Our household was fully aware of his colour fixation. Till this day in my life I have never been able to wear or possess anything that is pure black.



man- a perfect picture to behold for a daughter!!

Papaji enjoyed good things of life. He appreciated beauty in all its forms be it physical, spiritual or natural. He loved white colour only because it symbolised purity. He hated black because it represented mourning and sadness and more importantly it was an opaque colour. Our household was fully aware of his colour fixation. Till this day in my life I have never been able to wear or possess anything that is pure black. Interactions between my parents were interesting. He was a great listener and a keen observer. This sometimes gave an impression of him being a serious, reserved or, to some, slightly arrogant. My mother being a lively and gregarious person helped and encouraged him to open up more. Papaji always kept Ma by his side, took her along almost everywhere. She was truly his anchor in his engagement with the extended family and community. He recognised that and admired her for being the binding force of his networks.

I drew a lot of parenting experience from my father. He was a very proud father and would not spare any chance to show his children off to one and all. He would exaggerate our accomplishments, never ever let us down in public, especially with relatives and friends. He did not like to compare us with each other or any outsider. As a father he recognized our individual strengths and ensured that each one of us excel and achieve our potential. That is why today all four of us are established in professions of our own choice. I, Girija K Bhan, did an MSc, MBA and finally became an entrepreneur. My younger sister Sadhana Khazanchi, Gold medalist from Banaras Hindu University is the artist of the family and occasionally teaches the history of art. My brother Siddhartha Kaul, an architect by training, became a social worker and has taken SOS

movement to greater heights by establishing new benchmark of excellence in his area of work. The youngest among us is Dr. Kalpana Kini who, as we joke around, has too many degrees to count and despite her doctorates chose to teach school children in USA. You can imagine, it would not have been easy to raise and keep four strong individuals strung together as a cohesive family – He and Ma did it!!! He would often state that he got lucky in having found the most educated, intelligent and loving sons-and daughter-in-law. Most importantly, he was convinced and happy in his belief that his children, their spouses and grandchildren were happy and excellent human beings. Papaji retired from SOS in 2007. By then, he had given final shape to his dream of starting a formal organization that would assist members of displaced communities to re-establish themselves. Thus, the idea of Athrott Foundation (www.athrott.org) fructified. In early 2008, he was diagnosed with cancer. Realising that time was running out, he wanted to register Athrott immediately. He along with my mother went to the registrar's office in Mehrauli, Delhi and stood in the blazing sun of midafternoon of May for four hours to complete the registration formalities. He was bedridden for three days after that but such was his commitment to the cause. I still hold dearly his scribbling and notings on how to run Athrott. He coined its name and drew rough sketch of Athrott's logo. Despite his advancing cancer and failing health he continued to visit the Athrott office in Laleshwari Vatika, Faridabad. We, at Athrott, are committed to take his dream forward. We bade goodbye to Papaji on 16th Dec 2008. I always request the Almighty that if there is rebirth, I wish to be born as my Papaji's daughter, again and again.



Remembrance

Surrinder K Handoo



LATE PT JAGAN NATH KAUL “PAPAJI” SOME REMINISCENCES

Observing centenary celebration of any person is itself a recognition of his footprints. We had the opportunity to observe tenth anniversary of Papaji's Nirvana on 16/12/2018 when a special issue of ST marking the occasion was released (pic) and now celebrating his centenary year is perhaps one of the best tributes community can pay. There can be many aspects of such personalities which may draw attention of people from their own perspectives. I will try to restrict & share briefly some of my experiences of interacting with him.

While tracking the path of any achievers one invariably finds some happenings which influence & guide their lives. For Late Pt Jagannath Ji Kaul, popularly known as JN Kaul “Papaji”, his association with SOS to my mind laid the path to his Karambhoomi. Establishing of SOS village in Faridabad was perhaps a prelude to his connect with Faridabad community & ultimately KSS. At the wider canvass, through his association with SOS, he engrossed into the actual social needs of the needy children and, in the process, emerged as a messiah for the children without parents through various initiatives in the development of many SOS villages as the founder President of SOS villages of India along with his team. Subsequently he rose to become the President SOS international and rest is the history.

The development of SOS model on the concept of creating a family environment where the children would get actual family love and atmosphere was actualised which turned, ultimately, to be the key to success and expansion of SOS villages in India.

My association with Papaji (incidentally, I used to call my brother by same name) started in early nineties after our, the then small community of about 22 families, had formed KSS in 1987 which was still in primitive stage and felt the need during mid-1992 to have a person of stature to lead KSS. I distinctly recall, I along with Sh. Anil Dhar, getting his membership form filled-up to formally make him the member of KSS & subsequently elect him as the President of KSS. Around the same time our community was also in the process of resettlement following the mass exodus from the valley, getting scattered all over the country and, in the process, in Faridabad too.

After taking over as President of KSS, during the regular meetings, we used to discuss the need of constructing a temple in Faridabad but he would always mention that what is the need of a temple. We can meet at our homes thereby getting closer and understanding each other. However, in due course of time we prevailed upon him to change his mind. This was yet another example

of carrying the team along. Meanwhile, with the efforts of one of our staunch & dynamic members Smt Sheila Bakshi, we could manage to get a suitable plot 1716 Square Yards in the institutional area of Sector 17 Faridabad from the then Haryana Urban Development Authority at a very special price. Even to generate the cost of the plot became a big problem but somehow we could manage and take the possession of the plot. Immediately thereafter, Kaul Sahab started visualizing the future temple and subsequently came out with proposed plan layout prepared by a renounced architect Mr Keri. The estimated cost of about plan at Rupees ~ 2 Crores (in mid-nineties) baffled all of us. Knowing that the bank balance of Samaj was not more than a few thousands, we all were of the opinion that we should restrict to a small budgetary manageable temple construction, since a big temple was out of our reach. Now here comes the vision of a real visionary who insisted and convinced one and all that we need to think and plan for reasonably big temple with necessary grandeur for future! We soon realized we had no other way but to follow his vision. And how we, ultimately, managed to raise necessary funds for constructing Sharika Bhawan in its current glory (pic) will remain as a rich learning for future. Thanks to

leadership of Papaji, one and all noble contributors to whom Sharika Bhawan is dedicated, foundation stone 28 March, 1995



Incidentally, I am reminded of a very interesting incident on the day of Bhoomi Pujan when all arrangements were ready and puja was about to start I rushed to Papaji and told him that my revered father had told me that one of the essential things used in Bhoomi Puja should be “haess laedh”, elephant dung, and I had already used it for the Bhoomi Puja of my house in 1987. He immediately accepted the idea and I rushed home on my scooter to get a portion of it (Sh Surrinder Bhat calling me to return quickly as time for puja was close) and the same elephant dung was used at the time of actual puja at excavated earth!



It may interest readers that same elephant dung was also used, at least for more than a dozen constructions, besides my home. I am still retaining with me a small speck of it as memory. May be small but important learnings from such persons who could think beyond tomorrow. He was perfect blend of old traditions and modern outlook. On traditions, I am reminded of his

inculcating the idea to carry forward “Mouchh phoull tae aath raut” in our community to collect whatever little we can do regularly at our homes. The practical shape to this project was subsequently given by one of our members Kashi Akhoun (pic) who arranged to make a suitable money collection box which was distributed to all members for daily offerings at their homes and later deposit the collected amounts at regular convenient intervals.



As a true visionary I could see his very clear thought process of focus on children. To me it looked, due to his close association in the welfare and development of children, his first priority for our displaced community also emerged as to see how their children could be helped to ensure they are not deprived of their future. Imparting of short term computer courses for these children was initiated by Kaul Sahab by entrusting the responsibility to one of the then young engineer, Vinod Ji Tameri at SOS school Faridabad. One of the uniqueness of his vision was he would invariably ensure that a successful implementation plan is in place. A suitable hostel facility for some of these children was also created at Sharika Bhawan, thereby helping both. Above all, he would also foresee & realize the emotional & sentimental needs and how to address these.

In this direction I recall during one of our usual meetings, he mentioned, these children must be feeling home sick, missing their home food etc. He made us host them with our home made food and make them feel at home Then he looked at me & told let me make a beginning in this direction. I was fortunate to host the first batch of about 20-25 students escorted by Dr S K Rawal and Sh. Vinod Tameri. (Pic) Today I am told most of these children got settled with excellent job profiles in leading companies. Incidentally I recall at a marriage reception 2-3 years back, when I, along with my wife, were leaving at a parking lot, a bright young man came to greet us. Acknowledging his greetings when we told him we couldn't place he immediately recalled he was one

amongst the students we had hosted for the meal. We were thrilled to know and then hugged him profusely. It is actually a food for thought how a visionary thinks and then translates it into action and results are there for all to see. Like these it is worth realizing how many such seeds he would have sown to flower. The mortal frames have to leave anyway, but their footprints remain for ever.

In one of our monthly executive meetings after the usual recital of Gayatri mantra and before starting with the regular agenda he suddenly asked me to share my meaning/ understanding of the Gayatri Mantra. For a moment, I got stunned as to why & how he chose to ask me but then I started with the usual definitions and also added a concluding line if I recall correctly... “it is to invoke installation of the virtues of God within ourselves ...” Later I analysed the message he wanted to actually communicate without any direct mention was that it is not just a ritual that we start the meeting with Gayatri mantra but we also need to invoke its realization within us. Perhaps he also knew I have long association with Gayatri Parivar Shantikunj Haridwar which could have triggered him to ask me about Gayatri Mantra. I am reminded of, during an early house to house collection drive, Papaji along with Late Pt Brij Krishen ji Bhan and Pt Pran Nath ji Dhar delighted us at our home during one Navratri days when I and my wife had just concluded the regular Gayatri Hawan and with Shantikunj yellow doti attire still donning us which delighted him too, hugged & blessed us so warmly that invariably he would recall it particularly our dress! I must say he had a very keen observation and would always appreciate cleanliness and upkeep atmosphere no matter wherever. Punctuality was an integral part of his personality and the benchmark he had set for it always remained a testing time for all those who had the opportunity to work with him.

The development of a replica of our historical Hari Parvat as our presiding deity and one of our prime place of worship in Srinagar, at Anangpur Faridabad was yet another brainchild of Kaul Sahab. Obviously, for such an accomplishment there had to be many leads and thought sharing to realise it on ground. Recalling in one of the

meetings at his residence my wife, Kiran who also happened to be a nominated member of KSS executive mentioned that she had a dream wherein Chakrishwar appeared as saying ...that He will come here.....! Papaji responded to her by first correcting, it is “Goddess Chakreshwari” and then elaborated that only a few days back he has been gifted with such a hillock at Anangpur & surely we will have its sathapna. Later it was revealed that Smt Indira Kaul Mimiji (w/o Pt J N Kaul) had already expressed her desire during a meeting with the village representatives at Anangpur medical center wherein she had said that we have a similar Parvat at Srinagar known as Hari Parvat where we used to worship Maa Sharika but now we have left Kashmir, wish we had a similar temple here! Immediately thereafter it is understood that the village panchayat decided to offer that hillock for developing the temple. An excellent resonating coincidence!

Soon thereafter, in due course, on an appropriate navratri day we had our first expedition to a very thorny, difficult to climb hill, but we somehow managed to reach the top and it looked as if it was our Mount Everest/ Kailash. (pic) Here again Kaul Sahab had an excellent imagination of drawing the structure of the temple to closely match the original at Srinagar. The temple finally took the shape with consistent technical/ architectural inputs/ guidance of Late Er M L Tickoo Sahab. In the following years this Hari Parvat also turned into a very popular annual Navreh celebration venue particularly for our community across Delhi NCR. With the development of this temple, he had plans to get a few of our pujari families from the valley and settle them in hutments on the foothills. I also understand a number of sponsors were also identified who had committed to this project which eventually would have resulted in establishing a settlement of community members in this hilly location in the long run. How and when it develops further is now a matter of time but his bust installed in the precincts is an embodiment of his eternal presence which will always keep inspiring the future generations of his visionary perspective.





I had the opportunity to attend the 80th birthday celebration of Papaji in October 2004 when an all Sakhars Hawan was performed in the new house adjacent to his Ded Mour (13/16A). At the conclusion of the celebration, I mentioned to his very loving & dedicated daughter in law Smt Ramma Ji that this Hawan should be performed every year on Papajis birthday! A very remarkable quality I found in him was love & respect for women. He was extremely lucky to have wonderful affectionate family. As we say charity begins at home, his love and regard for his wife whom he was calling affectionately Mimiji was exemplary while she stood with him as a true source of strength in all his activities.

In subsequent years, as his health slowly started showing signs of fatigue it was felt that we may not have his company for too long though he was trying to attend to whatever he could out of concern and commitment. Subsequently, he handed over the baton of KSS to Late Dr M L Hashia. As his health had started further deteriorating, I made it a point to ensure greeting him on his 84th birthday 13/10/2008 at his residence, with a frail body, feeble voice but alert stretching in resting posture. After spending some time chitchatting, when we started to leave reaching the room door, he called both me and my wife back and asked somebody around there to get some sweets (barfi I recall) and placed it on each of our palms with a very warm clutch of blessings. That turned to be our last meeting since later at hospital we couldn't see beyond ICU in Escort hospital. Finally leaving his mortal frame on the 16th December 2008. I distinctly recall his last journey from his loving home "Ded Mour" being,

first taken to Sharika Bhawan for last darshan. While Myself along with late M L Tickoo were also following with rest at Sharika Bhawan, I got a unique feeling as if Papaji was seeking permission from Maa Sharika, which also made me, personally, all the more thoughtful of our life cycles.

I am sure his soul must be resting in eternal peace with all the blessings particularly of tens of thousands of those underprivileged children across the globe who had the fortune of having his patronage to transform and grow as part and parcel of the society. His heavenly blessings will continue to shower upon all for all times and to all those who are needy.

Lastly I recall in one of his interviews, possibly may have been the last one wherein he was asked at the end, "Mr Kaul, now at eighty what more are you now dreaming?" "Yes, the day I stop dreaming, I will be no more!", was his answer. Not only this, I also understand during one of our casual interactions, he had once mentioned "if I have a choice I will prefer to take rebirth to work again with children rather than staying in heaven!" These thoughts speak volumes of his visionary passion and resolve he lived for. A big message and food for thought! Shat shat Naman!

I conclude by recalling words of Longfellow – "Lives of great men all remind us we can make our lives sublime!"

Note the figures, dates & names mentioned are as far as I remembered. misrepresentation if any cannot be intentional ... I think you too have the disclaimer sentence?



Remembrance

Anil Dhar



My attention got diverted from the meeting, the moment a tall, handsome, smartly dressed person entered the room to attend GC meeting in the year 1988. He was none other than Pt J N Kaul with whom I, as General Secretary, was introduced. It was my first glimpse of Papa ji. We met many times thereafter in functions, at my residence & later at his residence when he took the responsibility as President of KSS in year 1992 very graciously. He believed in secular Kashmiriyat & often criticized the way of our thinking but transformed later after visiting Camps at Jammu as AIKS President. He saw the plight of displaced families, suffering in tents and probably he got disillusioned with Kahsmiriyat he knew. He felt loss of roots that made him plunge into helping community members in his own way. He also worked to remind us to remember our roots, particularly the younger generation. He developed Hari Parvat, at Anangpur village in Faridabad where now KSS organizes Navreh every year and devotees from NCR throng the place to have darshan & enjoy the landscape at Aravali hills. Laleshwari Vatika is beautifully made with her lalvawks inscribed on stones. In every talk and speech, he reiterated that the only way for survival was building virtues of excellence in our young ones. Papa Ji had great respect for my mother Late Mrs. Mohini Dhar, a regular devotee at Sharika Bhawan since its inception.

There are numerous memories

FOREVER IN OUR HEARTS J.N. KAUL



J N Kaul – Papaji

which lurk in my mind. He would often say, it is important to dream and work earnestly with sincerity to transform dream into reality. Do your duty, but do not expect any return. He was a stickler for punctuality & often present on occasions or morning prayers 5 minutes early. He had strong belief in himself & faith in Maata Sharika which gave him strength to take initiatives. His conversations were mesmerizing that one would volunteer for any work he entrusted. He was an institution himself. He would conduct GC meetings of KSS with grace & professionalism with light humour in between.

Even when he was not in good health in last few months, meetings with his co-workers would bring him cheer and restore him to a jolly mood. I remember one such occasion; about twenty of us visited his house in sector 16A after morning prayers, Mimmi ji (Shrimati Indra Kaul) informed us of his bad health and his inability to meet us. Somehow, he heard the conversation and he came down, looked stronger, vibrant and cheerful when he saw all of us. He discussed community affairs, KSS activities for two hours. Mimmi ji, the excellent hostess, arranged breakfast for us.

Papa ji was a living embodiment of excellence in all walks of life.

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devotee at Sharika Bhawan since its inception. There are numerous memories which lurk in my mind. He would often say, it is important to dream and work earnestly with sincerity to transform dream into reality. Do your duty, but do not expect any return. He was a stickler for punctuality & often present on occasions or morning prayers 5 minutes early. He had strong belief in himself & faith in Maata Sharika which gave him strength to take initiatives. His conversations were mesmerizing that one would volunteer for any work he entrusted. He was an institution himself. He would conduct GC meetings of KSS with grace & professionalism with light humour in between.

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At a cultural program at SOS



With Mothers of SOS



With a new child at a SOS Village



Remembrance

Surinder Bhatt



PAPA JI I KNOW

Full name Jagan Nath Kaul- J. N. Kaul for the world and Papa Ji for us was one of the supreme and distinguished community stalwarts having leadership qualities par excellence. His matchless welfare work post displacement of the Kashmiri Pandit community from the valley turned him a saviour for a number of troubled families.

All of us are aware about his early life, education and initial professional appointments. However, it was his engagement in the social welfare work, especially in the welfare of the orphaned children of India which serves as an inspiring example of how one person's dedication to a cause can create lasting change. His exceptional idea of creating a world where every abandoned, destitute child has a loving home and the opportunity to lead a fulfilling life was first started in India from SOS children villages Greenfields, Faridabad in 1964. This model proved highly successful and has been extensively used at many such facilities in India and worldwide. This work has put Papa Ji on the international pedestal of acclaimed persons working in the field of child welfare. His approach to child welfare continues to influence practices in India and beyond, highlighting the importance of family-based care in the development of a child.

It is heartening to witness

around us many such children having been brought up at these model SOS villages; receiving a good education; reaching respectable positions in their careers; well settled in life and presently, having loving families of their own. I had the fortune of working directly with Papaji for more than a decade on various community projects undertaken during his presidency at Kashmiri Sewak Samaj, Faridabad. Having worked very closely with such an honourable and principled person over a long period of time, turned to be an important phase of my life and immensely contributed in shaping my personality. I have some great memories associated with Papa Ji and would like to mention a few of them here.

Construction of Sharika Bhawan

It all started with the allotment of a parcel of land by HUDA at Institutional Area, Sector-17, Faridabad for our community dream project "Construction of Sharika Bhawan." A committee was formed comprising initially, of Sh. P. N. Dhar, Sh. M. L. Ticku, Sh. K. S. Raina, Sh. K. L. Bakshi, Sh. Romesh Bhat, Dr. Surinder Rawal and me to suggest and advise for its construction.

That was the time, when KSS didn't have enough funds in the kitty to provide its next instalment of the land cost to HUDA and fear was looming large on our heads that we

may lose the possession of the allotted plot, if the instalments were not paid timely. At the same time, most of us were struggling to settle down our families with limited means and not much to spare, but, the JOSH was high.

I very much recall that in the first meeting of the construction committee, we were supposed to present our suggestions regarding various options of the type and scale of construction that could be planned with respect to our requirements, utility, size of the allotted plot and the most important within the means that could be generated at Samaj level.

Most of the above mentioned members, including me did attend the meet at "Ded Moer" the residence of Papaji at House No. 14, Sector 16 A, Faridabad on a pleasant morning. Each one of us had come with our ideas of the project as per our own wisdom and on our capability of collection of funds.

Our suggestions; mostly - construction of a simple hall and a small temple proved to be a very mediocre one when Papa Ji, asked Mr. Rajender Kiri, a famous architect to present his plans before the committee. It was understood that Mr. Kiri had conceptualised Papa Ji's understanding/ requirement of the project. All members present, sipping hot kahwa were dumbstruck, when drawings of a three storey complex with basement

were presented. Members, instead of knowing the details of various aspects of the complex were eager to know the overall cost of the project and finally were informed about the jaw-dropping cost of 150 Lakhs. When some members, wanted to know, as where from this enormous amount of money will come, Papaji's simple answer to all the queries was - **let's see what Devi shall do for her own abode!** The meeting ended with us, the lesser mortals, being more confused than delighted.

Thereafter, there was no looking back and the preparation for the Bhumi Pujan was started in parallel to the submission of plans for approval by HUDA. On the recommendation of our architect, Mr. Kiri, Mr. Jasbir Singh was engaged for the construction of the complex. However, he left the work at basement level itself and entered into litigation with the Samaj. In order to maintain the tempo and momentum of pace of construction; Papaji roped me in to take up the construction agencies role. With the blessings of Maa Sharika and Papaji's guidance and help, the construction of complex from basement floor to Mandir Shikhar top including complete finishing was successfully completed in about three years' time.

The three storey complex with many additional features, Hostel Block etc. is standing tall, not in someone's dreams but in the realms of this very world as a testament to Papaji's great vision and confidence in his own community.

Formation of Housing Societies

HUDA came out with a scheme Group Housing-95 in December – 1995 to allot GHS plots in various sectors of Faridabad to any registered Housing Society by draw of lots. Papaji being aware that majority of his community members those days were putting up at Faridabad in rented accommodations after having been forced into exile

from the Kashmir valley by Islamic terrorists, called for a meeting of the interested beradari members. First meeting was held at 1278, Sector-17, the residence of the vice President, Sh. B. K. Bhan Sahab. More than 100 people attended the meeting and a list of more than 230 potential members was recorded during the meeting. It was decided to collect subscription towards HUDA application fee and mandatory life membership of the Samaj and contribution for the construction of Sharika Bhawan from each interested member to confirm the membership of the proposed society.

Further, Sh. Rabindernath Koul was nominated as the President and I as the secretary of such proposed society. It took us more than a month to be able to get first fifty eligible members pay the required amount, and the first housing society, The KSS Co-operative Group Housing Society Ltd. was formed and got registered with Assistant Registrar, Cooperative Societies, Faridabad on 14-12-1995.

The news of this development spread far and wide and the membership of the society increased to hundred in next couple of days. With more members willing to join, another housing society by the name of The Sabzaar Co-operative Group Housing Society Ltd. of 50 members was born with Sh. B. K. Bhan as its President and Dr. Surinder Kumar Rawal as its Secretary.

The scheme, however, got cancelled and our deposited money was refunded to us along with interest. In a joint general body meeting of both the housing societies held at Prerna Dham, Sector-15, Faridabad, Padmashri J. N. Kaul Sahab, chairing the meet advised us to keep the membership of both the housing societies active and funds intact, so as to be able to apply to HUDA at a short notice, as and when they again open up the

scheme. However, it was also decided to pay refunds of subscription amount along with interest earned to all those members, who wanted to resign from the membership of the Societies.

As was wisely thought and envisaged by Papaji, HUDA again invited applications for group housing society plots of land under GHS-1998. Our two societies were almost ready and we applied with ease by due date. On the demand of many community members a third housing society, The Gayatri CGHS Ltd. was initiated under the headship of Dr. Adeep Bagati. All the three Societies were allotted land in the draw of lots by HUDA in February – 1999.

Ninety KP families in Lalleshwari Vatika and fifty KP families each are gracefully living in these three-, Sabzaar & Gayatri Housing Societies for the last 20 years. This is another living demonstration of great leadership qualities of our visionary community stalwart, Padmashri J. N. Kaul Sahab. It can be safely said that it would not have been possible to achieve timely successful completion of the above mentioned community projects, without Papaji's leadership.

A trip to Bhimtal

An outing enjoyed with Papaji and Mimmy Ji was a trip to Bhimtal around two decades back. On Papa Ji's desire & invitation, families of Sh. M. L. Ticku, Sh. Kashi Akhoo, Sh. Ashok Kaul, Sh. Vijay Kaul, Sh. Vinod Dhar, Sh. Puran Patwari and my family visited Bhimtal for a vacation for a couple of days. Programme was organised in such a way that all of us travelled to Bhimtal in our own vehicles. The merriment started right from the meeting point at Kalindi Kunj as Smt. Mohini Tikku & Sh. M. L. Ticku of Charmwood Village had made elaborate provisions of the food etc. for our enjoyment during the travel suitably packed in their vehicle.

Papaji had made elaborate arrangements for our stay there at SOS complex, Bhimtal. Mimmy Ji played the role of a perfect hostess, personally overlooking our comfort and the choice and quality of food being served to us during the stay. We went for site seeing to various places at Bhimtal and Nainital and also had the opportunity of paying a

visit to the sacred Ashram of Neem Karori Baba, Kanchi Mandir. The everlasting memories still remain of - Papaji playing with our very young kids in the gardens taking photographs and singing along songs etc. **A trip to remember.**

On the occasion of celebration of Papaji's birth centenary year by Kashmiri Sewak Samaj, Faridabad,

I bow my head to the almighty for having given me an opportunity to know & work closely with the great man of our community and personally enriching me with his advice and guidance.

May, our community be blessed with more such noble people to take us forward!

Papaji's main advice to the younger generation of his community has always been –

- a. Trust in God : He had unflinching faith in God, which he referred to as Nature and would say that Nature is just and keeps its balance. He further believed in doing the right Karma.
- b. Excel in one's profession : He wanted all of us to be proficient in our own trades, and would say; whether you are a teacher, doctor, engineer or in any other profession; you should be the best of all.
- c. Read Bhagwat Gita ; His mantra in case of a doubt was to refer to Shrimad Bhagwat Gita.
- d. Help the needy : Being a person from social welfare background he would strongly advocate to silently provide help "Athrot" to the needy community brethren.



Bhumipujan of Lalleshwari Society



Remembrance

Arvind Shah



It was Monday, 11 O'clock in the morning and he had just come into his office chamber. I walked into his office, being Assistant to him, by my job. It was only a fortnight for me to have joined the new job. He had assigned me a job few days back: the job - to study the monthly reports of the projects run by the organization in different parts of the country and make a detailed note on each of the report. Today, I had walked in to submit my work to the President. This was the first serious task he had assigned to me and I burnt the candle at both ends to complete the job to the best of my efficiency. I wrote detailed notes on each report of the project and compiled them in a report.

Wearing a glee on my nerve and expecting a recognition to my work, I laid the file of my report before him. He opened the file and read the first page and browsed through the rest of the five-page report prepared by me. He raised his head looked at me and in a high tone with a shrill in his voice, he rebuked me, "You are not my clerk. I do not want a clerical report from you. I don't want a report of policeman. I have brought you here for some work. You are part of my office. Had I done all this, then the organisation would not have grown?" I almost melted within my dress, lost all my enthusiasm, a gloom took over my nerves. I was now in a fix unable to decide what.....?

He read through my situation and addressed me to sit down. I took the chair across his table. He closed the file and pushed it gently

PAPAJI

RELEVANT IN PRESENT DAY SCENARIO?

to me. My head was down and shoulders dropped. But soon, I composed myself and seated appropriately. I knew it very well that he never wanted people to wear a gloom, look depressed and have apologetic approach, especially while sitting and talking to him.

He hated the very concept of having: poor looks – poor expressions – poor body language – poor communication – poor presentations and poor human bond in social as well as professional functioning. His concepts were clear. He built his professional and personal dispositions on compassion. Compassion was the edifice on which he was instrumental to raise the empire of the institutions for the human society. Compassion was pivotal characteristics of his personality, therefore he was ever reliant and worthy for the society at large. His approach was simple - keep the characteristics of compassion always alive as a habit, it enriches a person and if it is displaced by other things - whatsoever, the personality begins to wither.

It must not be misunderstood that one has to have compassion for others ignoring own self. The basis is that a person must be compassionate to own self, only

then one can share compassion with other. Everybody must love himself / herself and realise it is important to be good to one's own being and to be good to other beings. A man is part of the whole with a bond of compassion.

Whenever there were discussions on the exodus of Kashmiri Pandits from Kashmir in 1990, he was the first person to say that the exodus of Kashmiri Pandits is "Internal displacement of a section of Kashmiri society" He vehemently rejected the term "Migrant", because if the term migrant is used, it deprives the bond of suffering between the forcefully displaced people and the sufferings inflicted there upon and also the term migration is deprivation of the bond between the possessions of motherland virtues and the terrible challenging situations for survival.

When compassion is recognised and established then there must an instinct for care. Compassion in isolation is abstract and the characteristics of compassion is to be concretised and followed by positive action. Taking compassion to its next level is action, and action means to take care. One has to take care of one's own self in a manner that a person becomes simultaneously useful to

others by extending the reach to others. Self-help and reach out to others with a hand of assistance are not contradictory, both are complimentary and supportive of helping one another. Compassion and care are two parallels which often come close to complement each other without clashing as an accident. This is a win – win situation for a rich social living as well as rich professional living.

When the characteristics of compensation and care (action) is sustained, they intertwine into a process of common success for joy. This is a phase when this intertwine needs to be affiliated to, by commitment. And the commitment makes things happen, sustainably. Commitment is the feature that marks the growth of the human index. The combination of these three ingredients i.e. compassion – care – commitment are the factors that determine the attainments and sustainability of an individual, a family, a community and the society. This combination of compassion, care and commitment has a fourth dimension i.e. the dimension of compensation; compensation in terms of personality growth and satisfaction – professional growth and reward. Compensation is a by-product characteristic of compassion - care - commitment, (what, in commercial terms, are termed as ownership - execution - objectivity.)

Today, I recollected that sitting with Late Shri J N Kaul, The President and The Founder of SOS Children's Villages of India. Late Shri J N Kaul lovingly called Papaji by one and all. The job he had assigned me was to study the reports of different Villages of SOS-INDIA and write a note on each of the reports and submit to his office. I, in my efficiency read all the reports and found shortcomings in reports and highlighted the shortcoming in my notes / report to

the President being an Assistant to President by designation.

Here in this write up I have tried to sum up my learning from Papaji. This was a lesson of his experience on individual efficiency, professional efficiency and social efficiency. He had established the first SOS Children's Village and at this point in time when he was speaking to me, he had, under his leadership established 40 SOS Villages and 120 allied projects catering to 2 lac children directly and indirectly. His sentences “You are not my clerk. I do not want a clerical report from you. I don't want a report of police man. I have brought you here for some work. You are part of my office. Had I done all this, then the organisation would not have grown!” These sentences are extraordinary, pragmatic and rich. They are the lessons, Papaji has drawn an explicit map to explain the idea of work and working - life and living: one is really important and significantly so, not merely by pointing out the shortcomings of others but by finding out the ways to overcome shortcomings and by putting in personal efforts to sort out shortcomings. One is not to be a supervisor and a director but has to be a care taker. Every idea is important only when it is put to execution and completed in a meaningful way, objectively within the bonds of compassion, care and commitment and without pointing out and highlighting shortcomings: Solving an issue is efficiency – highlighting an issue is inefficiency. Therefore, there is little space for fear, doubt or apprehension in sincere working. Having described my first meeting with Papaji in his office, it is more a flow of rich human experience from a virtuous source to an ordinary source than any office assignment.

And when I enumerate this with regard to addressing the

shortcomings of the Kashmiri Pandit community, the message of this write up, as I have tried to put in writing in the afore said paragraphs are quite relevant today. His practical advices are more relevant to Kashmiri Pandit community today than ever before.

To my understanding the terrible shortcoming of Kashmiri Pandit community, today, is that the community is not meaningfully recognising the alarming human resource decline in the community. Human resource is primarily the paramount factor to survive as a sound family and as a viable community. The rate of sustainable growth for a family and community is a growth rate of 2.2%; but the growth rate of Kashmiri Pandits has dropped to just around 1.5% or less. This means every alternate Kashmiri Pandit couple has only one child. My sample survey reveals two factors – half of the productive couples of Kashmiri Pandit community produce only one child.

1. The fear factor. Young couples are scared of shouldering the responsibility of second child. Responsibilities in terms of education expenses and the career guarantees of the second child.
2. The career commitment. Young couples feel the burden of childcare for the second child is a distraction in career commitments.

I wonder if this temperament of productive couples is a holistic approach to life. Human resource is the greatest asset and the only asset for survival. When two productive persons (the productive couples) think they are incapable of producing two children that means the definitions of compassion – care – commitment are a little amiss. Thus compensations at the time of need will certainly be dry.

(The author is presently Expert Committee Member Prasar Bharti GOI)



Remembrance

Puran Patwari



MY EXPERIENCES WITH PAPA JI PADMASHREE J. N. KAUL

I have been most fortunate and a blessed person to have been provided with an opportunity by Almighty to work with Papa Ji, and I feel very grateful for this grace of God! I got associated with Papa Ji in the year 1993 when he took up the reins of Kashmiri Sewak Samaj Faridabad, becoming its President. However, almighty gave me a real opportunity to work with him in 2002 as I was nominated the General Secretary of Kashmiri Sewak Samaj Faridabad, while he was the President.

As General Secretary, it was part of my duty to be in touch with

him and would almost daily apprise him and take necessary guidance from him about the community affairs. It was pertinent for me to meet Papa Ji at least thrice a week, and feel honored to put it on record, and believe that I stood up-to his expectations. Papa Ji had a tremendous love, affection, respect and regard for the members of the community. I have noticed the pain and anguish in his heart for the members of our community, those who could not adopt themselves to the changed circumstances on account of migration from Kashmir.

During my tenure of six years as General Secretary, I do not

remember any incident of his inconsideration towards any request for assistance; may it be for medical, education, marriage of a daughter etc. In such a case, he would advise me to call special Executive Body meetings for urgent consideration and action. He believed, "assistance not rendered timely loses its relevance". He would help the needy and deserving cases even out of his personal resources and would ensure that nobody knows about it. He would always say, "when you are helping the needy by your right hand, your left hand should not know about it". The self-esteem of a Kashmiri Pandit was very dear to him, and he tried his level best to ensure that it is not affected.



Papaji was a great host. I remember the days, when he invited the Executive body members to Bhimtal for a four-day trip. He was really very caring. He would himself enquire about the minutest details and see that all the fifteen members feel at home. He would even travel with us in the bus for visiting site scenes of Uttaranchal, leaving his own car behind. At his residence, he would not allow anybody to leave unless he had a cup of Kehwa and sweets and even some of the vegetables grown in his kitchen garden.

His love, regard and respect for his spouse Memi Ji, was really a lesson to be learned in our family lives. He was a visionary with an insight in all aspects of life, be it Engineering, Architecture, Education, Housing societies, Religion and Spirituality, Fine Arts or Poetry. He believed in the concept of doing things than criticizing things already done. He would say, "If you want a thing to be well done, do it yourself." He would always get involved in all projects big or small, be it construction work, or management of space and time, purposeful environs or utility of objects.

Who could have imagined the materialization of the magnificent Hari Parbhat, the grand Sharika Bhawan Complex and the three Cooperative Group Housing Societies but for the vision of Papa Ji. During the creation of Lal Ded Memorial on top of Aravalli Hills, I was amazed to see him visiting the sculptor at Noida to check his artistic proficiency and also his visits to Jaipur to interact with the Murti Makers for precision.

He would always believe in the maintenance of transparency in the affairs of Samaj and advised, "Transparency and Honesty should be felt and seen as well!" He always believed in team work and would nominate three to four members for every project. This meant that more members get involved, have



thorough discussions and maintained transparency. He would always say, "being honest is not enough, one should be seen to be honest".

His top priorities included wider intellectual interactions, practical knowledge of things, personal attention and time management. I have yet to see a man as punctual as he him. I remember number of occasions, when I got an opportunity to travel in his car for meetings or functions, he would ask me to inform the organizers on phone that we are on the way and shall reach the site within 20 minutes or so. In case of any abnormal delay, he would apprise the organizers and also would not mind saying sorry.

Papa Ji was widely revered, honored by government and non-government agencies, yet he was an embodiment of humility, compassion and humor. I have personally seen politicians, Industrialists and even bureaucrats visiting his house and taking blessings from him. Once, we were invited by the Deputy Commissioner of Faridabad in connection with allotment of land to Kashmiri Sewak Samaj Faridabad for Golden Age Centre (Old age home) a dream project of Papa Ji, I can never forget, how both the Deputy Commissioner as well as the Administrator HUDA

stood up from their official chairs and forgetting about the protocol, both touched the feet of Papa Ji to take his blessings.

Papa Ji, of course, also had a unique weakness. He strongly believed that everybody can be trusted, and this was embarrassing at times. I wonder how a person of his stature could be so positive about everyone else; what a great level of faith in people!

Papa Ji was the harbinger of programs such as Mochi Phoul Saith Atharot, Athrot Foundation, and many other programs. Under these projects, he helped many deserving and needy families and he had big plans of extending this project and ensure that none of our community members go to any Government or Non-government organizations for any type of assistance. He would always say, "We, as the community, are self-sufficient to take care of needs of our Biradari members." Alas his two other dream projects, such as; Community Education University and Golden Age Centre (Old age home) have yet to see the light of the day!

His six years' association is a life time experience for me. I pay my tributes to Papa Ji and am deeply inspired by him. I shall long to see another Papa Ji emerging from amongst our community – sooner the better!



Remembrance

Kashi Akhoon



It was somewhere in June 2003 when Kashmiri Sewak Samaj (KSS) Executive members received an invitation from Papa Ji to visit his place for a few days. The venue was a place much distant from Faridabad. A group consisting of 6 families, namely, Mr Vijay Kaul, Mr Ashok Kaul, Mr Surinder Bhat, Mr Puran Patwari, Mr Vinod Dhar, and myself (Kashi Akhoon), along with our respective families, started from Faridabad in self-driven vehicles at about 8 a.m. We all were thrilled, and so were our young school-going children, who looked excited and fabulous as if they had been relieved from the long burden of school bags.

While driving, we inquired about each other, stopped at unknown places, had quick sips of tea, and moved ahead. Our Karvan was closely knitted together. We had carried a variety of mouthwatering snacks with us, which we started consuming after 10 a.m. On the way, we took a break to cool down the clutch plates and to kill our hunger since it was mandatory for both machines so that they could carry on smoothly. While reaching Haldwani, we were relieved as it was half-way to our final destination. No one amongst us was familiar with the challenging tracks of the hilly roads. Many times, we had to struggle to give way to vehicles coming from the other side, where one needed to negotiate the blind corners, and nerves had to be kept under control.

The captivating natural beauty enroute forced us to stop at many places to have a view of the picturesque landscape for a few minutes, where the high hills were conversing with the sky, the clouds were touching the feet of glaciers,

MEMORIES NEVER FADE AWAY!



the mesmerising sound of waterfalls coming down from the top of the mountains was a beautiful melody and the cold breeze blowing under your ear would give you goosebumps. While reaching for small 'tapris' and 'dhabas' that could provide us with local refreshments, our vehicles used to stop right in front of them.

Mr Vinod Dhar and I booked a boat for the children in Sattal Lake. The children were elated with this special arrangement for their joy ride.





The clutch Plates of Vijay Kaul Ji's car got highly heated. We had to park the car on the roadside until it cooled down. We had to call a driver from Papa Ji's home at Bhimtal. He took another 1 hour to reach us.

This part of the road was extremely challenging. We had to drive our car in first gear for about 2.5 km to reach the top of the hill, where a guest house was reserved for all of us. This part of the uphill single-track road was used for moving one-sided traffic, and two vehicles couldn't pass concurrently. I got stuck when the driver got the Vijay Kaul ji's car from the opposite side. At this moment, I applied hand breaks, stopped the vehicle in the center of the road, used gear, and we all dismounted. The drivers of this route are exceptionally trained to ply 24/7. It took a few seconds for him to place my car aside. We moved on foot because this spot was about 100 yards from the final destination.

We were joined by two other KSS stalwarts, Mr P N Dhar and Mr M L Tickoo, who had reached this beautiful town of Bhimtal one day earlier. As an excellent host, Papaji warmly welcomed us and introduced us to his team. We went to Papa Ji's House at Bhimtal, where we had a wonderful time with Mummy Ji and other friends. Our first stop was the Mukteshwar Mahadev temple, known as the 'temple of salvation'. Lord Shiva is

believed to have slain a demon here that granted him salvation (Mukti). This temple sits high in the Kumaon hills at an altitude of 7500 ft.

The next day, Papa Ji joined us on a trip to a most revered Kenchi Dham temple, where the two saintly elder ladies gave us their blessings. We could feel the heavenly blessings of the saints and left the place in a cheerful mood. Our vehicles were full of frolic and laughter as we sang songs and cracked jokes on the way. Mr P N Dhar and Mr M L Tickoo, both seniors, were keen to hear about our experiences. The next day, our host planned a trip for us to Nainital. We got ready as early as 7 a.m. After breakfast, we started our journey to Nainital. Almost all of us had not visited this place earlier. It was a unique experience to visit the magnificent Nainital Lake and Naina Devi Temple. We had Mummy Ji with us throughout that day, guiding us all around and

making our day wonderfully special.

Every day, we explored new sites, magnificent temples, and historical places around Bhimtal, Sattal, Naukuchiatal, Khurpatal, and Nainital. Nainital and Bhimtal are considered the most visited places, and Sattal is the most beautiful place in this part of Uttarakhand state. It was a memorable tour for all of us and its impression lies still on us. Whenever we meet, we remember and cherish those memories.

It was a privilege of all of us to work closely with Papaji as President of KSS from 1992- 2008. It has been sort of an academic course for us. He was the mentor who could see more talent and ability in us than we could see ourselves. He was a world-renowned personality, recipient of many prestigious National and International awards, who has served for humanity without caste, creed, color or sex. The father of thousands of the most deserving Natural Calamity surveyors, the messiah for a few hundred boys and girls (KP Genocide Victims) whom he provided free vocational training, with lodging and boarding for several years, designed a scheme of Mouchfoli Saet Authrout and provided scholarships to students for their educational support. Who other than Papa ji could think of making this magnificent temple of Sharika Bhawan and 3 Group Housing societies in Faridabad They say, It is the team that makes great things happen. I can say, "It is the leader who makes a good team to make great things happen."





Remembrance

Prof. Virender Rawal



In the year 1991, I shifted to Delhi from Jammu with my family. Living in a rented house in East Delhi, I joined a private concern APLAB. One of my relatives, who were already settled in Faridabad, insisted me to shift to Faridabad. He was well acquainted with Pt J N Kaul popularly named as Papa Ji. He introduced me to him. Papa Ji had some proposal in his mind regarding the rehabilitation of Kashmiri Pandit displaced youths living in and around Jammu district in different camps. That time Papa Ji was the President of SOS Children's Villages of India. I was privileged to have my first interaction with Papa Ji in his office at Nizamuddin West. Coincidentally I met Mr Vinod Tameri there. He was also asked to attend the meeting the same day. Papa Ji

PAPA JI

A VISIONARY AND DOYEN OF CREATIVITY

put forth his plans before us. Thread bear discussion was held. His programme was to set up a Vocational Training Centre in the HGS Faridabad campus. He wanted us to visit the location & then to prepare a road map for setting up the centre for unemployed displaced youths especially from Jammu.

It took us a few months to prepare the plan. It included names, curriculum, and syllabus besides expenditures to be incurred on each

student. A comprehensive plan was submitted to Papa Ji for his approval. Immediate action was started under his supreme guidance for establishing the training unit.

We started computer software course (Initially O level DOEACC accredited), Electronics and computer hardware, typing and shorthand, cutting and tailoring for ladies and ITI level mechanical engineering courses in the vocational training centre.



Admission of KP migrant youths started. To give the proposal a practical shape, Mr Tameri was deputed to Jammu, twice a year, for interacting with the youths in migrant camps in Jammu. Meanwhile we started two hostels for the students, one each for boys and girls. I was given an additional charge of taking care of students as warden of the two hostels.

In addition to it, I was taking care of computer hardware and electronics section. I and Mr Vinod Tameri worked relentlessly for the development of the centre which included multipurpose assignments like admitting the deserving youths, settling them in their respective hostels, ensuring their training & then making sure that they are properly settled in corporate sectors, in and around NCR. Papa Ji allowed us to work independently. His focus was at upbringing of displaced youths.

I got opportunity to work under the guidance of Papa Ji in different capacities. I have numerous experiences associated with this great personality. Nothing can erase those memories from my mind and brain.

As a supervisor VTC (Vocational Training Centre), I got many opportunities to interact with him. He would always come with innovative ideas that were focused on the upliftment and honourable settlement of migrant youths. He would often say, **“I am never in favour of giving financial assistance to the students howsoever needy he or she may be. Assisting them financially is just a short-term help and will make them psychologically and physically handicapped. Instead they should be made self-reliant so that they are capable of standing on their own feet. For that, they are to be provided with professional support. That is what we are supposed to do.”**

His philosophy influenced my mind. It was a big lesson for me

which gave me insight to realize Papa Ji as a real visionary. He was a farsighted personality but initially his ideas looked somewhat absurd and impractical to me. However, once we worked on those ideas; they proved quite beneficial and fruitful. Usually electronics and computer hardware course was meant for science students only. But Papa Ji was of this opinion that even the students with arts background can also show their worth if guided with zeal and interest. This proved to be correct. A candidate with commerce background completed his electronics and computer hardware short term course very successfully. Later on he was offered a lucrative job in one of the leading Electronic manufacturing units in Okhla Industrial Area.

There are numerous such incidents where Papa Ji proved to be correct even if his innovative ideas sounded initially irrelevant and impractical to us.

As a warden, also, I have many experiences with Papa Ji in my bag of memories. One of these experiences is heart touching. **This experience proved to be turning point in my life. Spark of contributing something to the society got ignited in me as well.**

One day when I reached back to my home at about 6.30 PM, I heard someone crying bitterly from inside my house. I rushed in and found a young lady weeping. She was relating her unfortunate story to my mother. I enquired about the reason. She said that she was in great trouble and was referred to me by someone for help. She started relating her story:

“I am married to a boy who is a state Government officer. I have a small kid, old mother-in-law, father-in-law and an unmarried sister-in-law. We are staying in Jammu. I got married eight years ago. No day passed when I am not rebuked and treated badly by all of them. They have been torturing me for the last many years. Until now, I tolerated

them. Last month they crossed all the limits. They beat me severely and threw me out from the house at midnight. I planned committing suicide. Police men and public stopped me when I was about to jump into the canal and they sent me to my parents who were staying with my married brother in West Delhi. I stayed there for a month or so. My father is bed ridden and is suffering from malignancy. I don't want to be a burden on anyone. Kindly help me and provide me an environment where I can live a peaceful and a dignified life.”

Hearing all this, I asked her to give me some time to think. Next morning, I sent a fax to Papa Ji who was at Bhimtal at that time. I related the unfortunate incident to him. I received response immediately. I was directed to admit her in girl's hostel and provide her congenial atmosphere so that she lives comfortably in the hostel. I was also directed to impart her computer training in VTC. I was told, after she does so, her job arrangements could be made but until then ensure her safety and proper livelihood.

I acted accordingly and took her to the girl's hostel. Being elder to other girls, she started taking care of them as a caretaker. She would take lead in preparing food for the girls. She devoted her leisure time in gardening and growing vegetables in the hostel lawn. She learnt computer operation side by side. In addition to it, she learnt accounting also. Soon her services were used in day-to-day office work also. After about six months she received a call from her husband, asking her to return back as his parents were not well and her little kid was also feeling her separation. The poor lady requested me to allow her to go back to her home. I refused straightway saying until her husband comes personally, she won't be allowed to go back. She agreed to me but half-heartedly. She was performing very well. Five months later keeping her sentiments in view, I was about to

ask her to return home. Before I would tell her so, she said that her husband has personally come to take her back. I called Papa ji the next day to take proper permission from him. His response was:

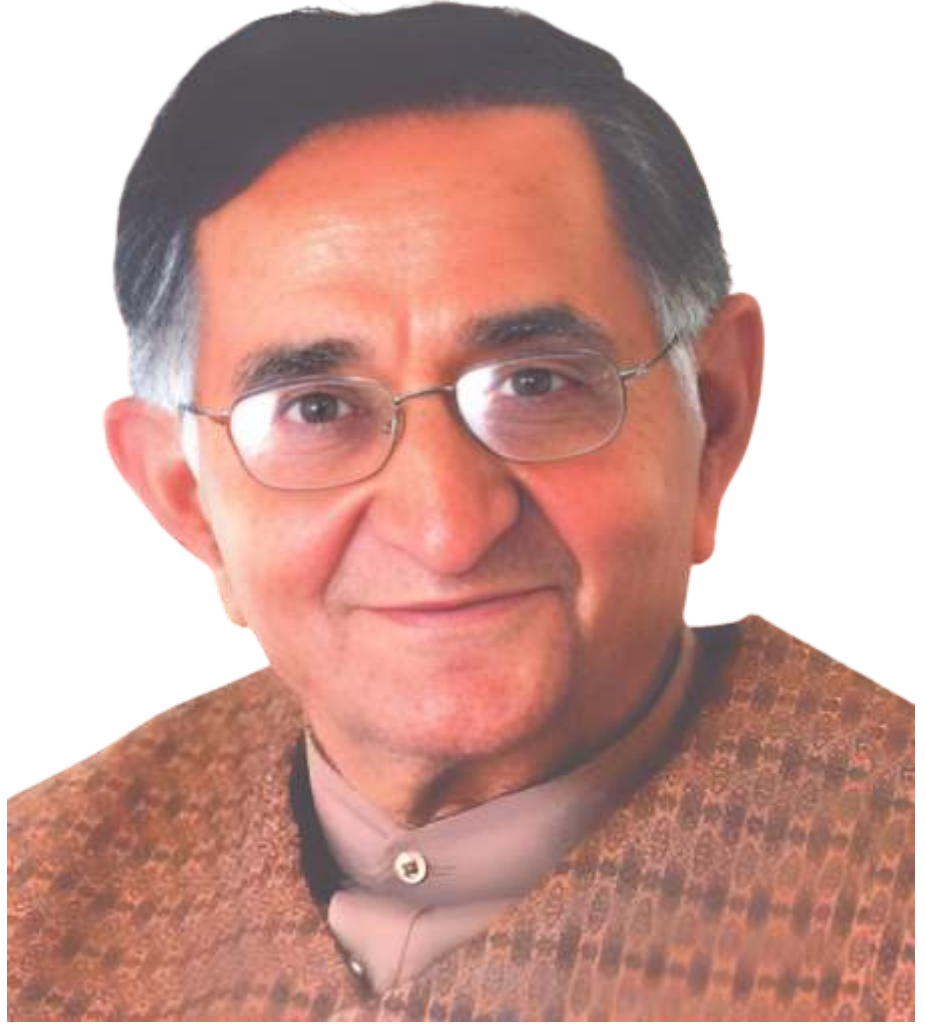
“Good! It is quite easy for us to see her going back to her home but, you have to ensure that she is now going back into the safe hands with dignity and honour. You have to see that nothing wrong happens to her again. For that you will inform co-workers at Jammu branch to keep a proper track of the lady till she is properly settled back.”

From this I learnt another very important lesson from him and that was – Never leave any good and pious job half done and ensure it is taken to its logical end.

A few years back I happened to see her in some religious function in Jammu. She came running to me and started showering blessings on Papa Ji and others who transformed her life from worst to the best. She is now working in a private company as liaison officer holding a position of accounts manager also. Her son after completion of MBA is serving in some corporate office. She is living a happy life now.

There are so many other instances which can be inspiring not only for us but for the generations to come. All this is due to the farsightedness and caring heart that Papa Ji possessed.

In the year 2002, I shifted back to Jammu with a spark of doing



something creative, directly or indirectly, for some good cause. None other than the legendry Papa Ji ignited this spark.

In Jammu, I established a voluntary organisation named as Vyeth through which I floated a concept of Profile Fo Progeny. Profile For Progeny – Vyeth has so far

produced eight bio pics on various icons of our community which includes the film on Papa Ji as well. To conclude I would only say that the poet's couplet fits the great soul :

*“Hazaruun saal Nargis apni
benoori pe roti hai
Bahut mushkil se hota hai chaman
main Deedvar paida.”*

DONATIONS-IN-KIND

1. Shri. Vinod Dhar donated below items for Sharika Bhawan
 - ❖ Electric Induction Top-up (1 No)
 - ❖ Borosil Glasses (12 No)
 - ❖ Water Bottles (6 No)
 - ❖ Ceramic Cup Plates (18 No)
2. Smt Brij Kishori Zutshi donated 29 curtains for Sharika Bhawan
3. Chhoti Committee, Hari Parvat, Anagpur donated Amplifier Speaker (1 No) at Hari Parvat.



Remembrance

V K Watal



The post-independent India has seen some names becoming synonymous with their work, which brought revolution all over the country. The name of eminent scientist Sh. M S Swaminathan, for the green revolution in the agricultural sector, making the country self-sufficient in food, Verghese Kurien, an engineer by profession; Operation Milk Flood by constituting co-operatives of the farmers in the Kheda district of Gujarat and the brand AMUL has become a household name in the country. This group of trailblazers includes the name of Shri. J N Kaul, popularly known as "PAPA JI" for his pioneering work in the field of the Social Sector. His name is synonymous with the social services sector and he is considered the icon of this field in the country.

Papa Ji was born in Srinagar, where he had his early education. He graduated from Punjab University and did his Masters in Economics from Rajasthan University. He joined the Social Welfare Department of Delhi administration, where he rose to the position of Assistant Director. He went to the USA for studies in the field of Child Care. In 1963, when he was 40 years old, he had a comfortable government job in a good position. Any person in his place would have been happy, dreaming of a higher position in the same department by the time he retired. In the later years, he would tell his friends and colleagues that though he desired to do a lot and bring some changes, he could not carry them out because of the red-tapism and stumbling blocks

SHRI J N KAUL

AN ICON OF SOCIAL SERVICE

"Prime Minister Pt Jawaharlal Nehru, while touring Europe, liked the concept of Dr Hermann Gmeiner of providing a home to the abandoned children who had lost their parents and nobody to look after them. He invited Dr. Hermann Gmeiner to India to establish SOS Children's Villages in India in 1963. Shri. Kaul was asked to accompany him and show the various social welfare programmes conducted by the Delhi Administration."



created by the superiors who were file pushers with no conviction. So, it can be said that the spark was there, but there was nothing to ignite it.

Prime Minister Pt Jawaharlal Nehru, while touring Europe, liked the concept of Dr Hermann Gmeiner of providing a home to the abandoned children who had lost their parents and nobody to look after them. He invited Dr. Hermann Gmeiner to India to establish SOS Children's Villages in India in 1963. Shri. Kaul was asked to accompany him and show the various social welfare programmes conducted by the Delhi Administration. It turned out that both had identical ideas and, in a way, it was the "meeting of the Mind and Heart". Fired with the zeal of doing something good, Shri. Kaul gave up the Government job and accepted the challenge of establishing SOS Children's Villages of India. Typically, a person his age and with a large family of growing children would not have taken this risk. With firm determination and equally firm conviction, he brushed aside the suggestions of friends and well-wishers. He went on to implement the concept of the founder's father in letter and spirit.

I reproduce a part of the letter Papa Ji wrote to his friends and

well-wishers on his 80th birthday from Bhimtal, September, 29, 2004. *Today, on reaching 80 years in my life, I look back with much reflection and fulfilment. I consider myself very fortunate to have been associated with the field of Education and Social Welfare. I started with the field of education and slowly discovered that I could be more effective in working with children, especially children in need of Care and Protection. Then, 40 years ago, I had the opportunity to start an endeavour to do something close to my heart; work with the CHILDREN. Thank God for my meeting with Dr. Hermann Gmeiner – the founder father of the SOS concept. I was inspired. When I visited the first Children's village at Innsbruck, in the Tyrolean Alps in Austria, I experienced a spiritual call from within, which laid the road map of my work with my children and in my country in India. We began a petite dream by establishing the first SOS Village at Greenfields (Faridabad) in 1964. Through the encouragement and help of many distinguished friends of children, we could commence our work. I still remember this rocky site on a barren hillock and those moments of considering the uphill task ahead of us. But the dedication of our small family of Mothers and Co-workers helped us transform this dream into reality. Now, we have 40 years of continuous, unbroken and solid service. A sheer determination to make it work, to give children who are deprived and needy the wonderful joys of the world, to give them a family; to call their own- a MOTHER, BROTHERS & SISTERS".*

The orphanages existed in our country, which were either run by Government Agencies or non-governmental organisations (NGOs). The concept was the same. Huge halls lined up with beds like a hospital ward, and each child was

given one cot for sleeping, studying, and some personal belongings such as clothes, etc. Each child would be given the same type of clothes in the name of clothes. For food, they would come to the dining hall carrying their own Thali and Tumbler and, after having food, bring them back to their cot. The scene was slightly better than the beggars being offered food outside the temple or a worship place by some philanthropists.

The concept of SOS for giving HOME to a child was different. Here, eight or ten children will be put under the care of a lady called MOTHER in a hut consisting of several tastefully decorated bedrooms, a drawing room and a kitchen. The mother would manage the household like any other household. She would see to it that the children go to the School adequately dressed and also pay attention to their studies. She would care for them until they got rehabilitated and arrange their marriage to start a family.

All these look nice on paper, but implementing and filtering them down requires total commitment and conviction. It is here where PAPA JI stood head and shoulders above the rest, making them the ICON of Social Services in this country. Not only commitment and conviction, he had his heart and soul in this concept. He lived in the Greenfield village for eighteen years and saw to it that the idea was implemented in letter and spirit. He saw the children growing from very close quarters and, like a father, was aware of their strengths and weaknesses. He guided and helped them to overcome their shortcomings and strengthened their strengths. In this, he did not rely on the staff but was himself involved in it. His personal involvement in the welfare of the children and their future kept the team on its toes. No wonder the children who branched off in

different professions did and are doing well in their respective disciplines. Sh. Kaul had earned the name of PAPA JI by treating these children as their own. In the later years, he would time and again emphasise and urge the staff in various villages to treat the children as their own.

Having established SOS Village in Greenfields, Faridabad, any person in place of Papa Ji would have given a pat on his back and been satisfied that he had accomplished the task of establishing a village in India and cooled his heels sitting in an AC office room bogged down in the routine office work. But not Papa Ji, a person of different stuff. He had a burning passion to bring in more and more children and give them a HOME. The SOS Village was different from the routine, and everybody was keen to see how it worked. People from all walks of life, including Chief Ministers, Central Ministers, Governors, top-level bureaucrats, and social activists from different states, came and saw the concept being implemented in letter and spirit. They desired that their state should have the same type of village. The states offered land free of cost or on a very nominal rent. In this way, with time, there was at least one SOS Village in each state.

The readers will be curious to know who financed the establishment of these SOS Villages. They will be surprised to learn that apart from offering free land by the states, there was no financial assistance from the respective governments. While in the government service, Shri Kaul had a bitter experience with the working of state agencies. So he had decided the organisation would never apply for any financial assistance, or if the state wanted to give one, it should be without any strings. The philanthropists were also watching the activities of the

"Papa Ji firmly believed that EDUCATION is the only plank to rehabilitate young people by getting good jobs and making them stand independently and become decent citizens. The result was the opening of a chain of schools (10 +2) at Faridabad, Varanasi, Jammu, and a boarding school at Bhimtal. In addition, he was instrumental in opening the Nursing School at Annangpur (Faridabad), Helmut Kutin Vocational and Industrial Centre, for training young people in computers."



organisation. The finances for establishing the SOS Villages came from donors from abroad and from all over the country. The donors included the corporate and individuals. The readers be informed that it involves an expenditure of 8 to 10 crores to establish an SOS Village. Papa Ji would involve himself personally at the construction site from the beginning to the finished stage. A man of high taste, he wanted the best and never made compromises. Those who have been to these villages are of the unanimous opinion that nothing is left to desire. As a keen environmentalist, he ensured that all the villages were full of rows of trees and lush green lawns with varieties of flowers.

During his more than four decades-long work, a large number of natural and manmade disasters have taken place in our country. Assam witnessed a large-scale massacre which rendered thousands of children orphans and homeless; a poisonous gas leak in Bhopal claimed thousands of lives overnight; earthquakes in Uttarakhand, Gujarat, Jammu and Kashmir severe cyclones, and Tsunami caused large-scale devastation killing thousands of people in Andhra Pradesh and Tamil Nadu, terrorist activities in Punjab and Jammu and Kashmir killing a large number of innocent people. Papa Ji urgently launched emergency relief programmes and rushed teams of experienced workers to the worst affected areas. He had experienced first-hand the pain and suffering of people, especially women and children, when they were caught in the turmoil of death and destruction brought by tragedies and monitored the execution of relief programmes. These experiences made him an expert in disaster management.

Papa Ji did not restrict his vision to establishing villages only. He was a keen observer, and

whenever he used to step outside his office, he would keep his eyes wide open. This keen observation gave birth to two innovative programmes, the Family Strengthening Programme and the Reach Out Programme. The programmes first implemented in India have been adopted by Kinderdorf International, the umbrella organisation of the worldwide SOS movement.

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Papa Ji utilised every minute of his life. His was a life of dedication and commitment. Very few people will match his contribution to society in general and the community in particular. A humble man, he never used the word "I." He firmly believed in the delegation of responsibilities and had tremendous faith and trust in the people who worked with him.

I close with the following words from the great man himself:

"It is wonderful that I have been joined in this journey of service by, first and foremost, my wife, whom I fondly call Mimi, my small family, many friends, well-wishers, role models, Board members, Trust members, SOS Mothers, and co-workers who have continuously inspired, supported, and participated in this goal of spreading happiness".



Remembrance

C L Kaul



PADMASHREE PANDIT J N KAUL

I was not close to Pandit J N Kaul, popularly known as 'Papaji'. Neither did I get a chance to know him from close quarters nor got an opportunity to work with him at any stage. Yet, I knew quite a lot about him – about his vision (not only for the children of SOS Children's Villages of India but also for the welfare of the displaced Kashmiri Pandit community); about his ability to think big for the dis-advantaged children and make SOS Children's Villages of India different from the existing setups; about his ability to cope up with professional responsibilities and personal desire to do something for the community and maintain a fine balance between the two; about his way of working; and, above all, about his God given gift of getting funds at short notice and leaving a stamp of success on the innumerable projects, conceived, initiated and completed by him. The credit for educating and sharing this information with me over a long period of time goes to my friend Late Shri Vijay Kaul. My association and acquaintance with Vijay Ji goes back to 1970s at Bangalore. We came together again in 1980s at New Delhi and the bonds grew further. He would visit my house at Vasant Kunj quite often. Most of our discussions used to be centered around community issues. Being himself a devoted, sincere and hardworking social activist, he was all praise for Papaji. To me, he



was mesmerized by Papaji's commitment to social service, flawless thought process, meticulous planning and

tremendous power of execution. Coming from the mouth of a trusted friend and selfless person like Vijay Ji, his words and utterances

impacted and inspired me a lot. I looked for more information about Papaji. During one of his visits to Vasant Kunj, Vijay Ji shared an incident with me. This was about the construction of Sharika Bhawan at Faridabad. HUDA had already allotted a piece of land measuring 1700 square yards at the place where Sharika Bhawan stands today. Plans were afoot to execute the project. Papaji had unveiled a proposal for constructing Sharika Bhawan at an estimated cost of 1.5 crore. Shri Vijay Kaul was assigned the job not only to make pamphlets for getting donations but also to ensure collection of funds. He had no issue with making of the pamphlet and putting in effort to approach people for the funds but was at a loss to know about the end result. This is where the confidence of Papaji played a divine role. Funds started pouring in from unexpected quarters. Later on Vijay Ji shared with me that a phone call from Papaji had the power to move mountains and garnering support for the construction of Sharika Bhawan was no big deal. He always talked of Pandit Kaul's communication skills and his ability to impress the other person with ease. He, however, did not reveal how much he was able to contribute through his efforts. This is when I got a desire to see and meet Papaji in person and know more about him. Thereafter, I met Papaji only three times but every time I met him I only greeted him and exchanged a few words but did not get into any conversation. This was firstly because he was mostly in conversation with someone and secondly, being an admirer, I preferred to sit at a distance and observe. This helped me to firm my impressions and opinions about him.

Pandit J N Kaul (Jagan Nath Kaul) was born to Shrimati and Pandit Neelkant Razdan on 13th October, 1924 at Ali Kadal, Srinagar. After receiving his early education in Kashmir, he studied at

"Pandit J N Kaul served as village Director of SOS village at Greenfields. Subsequently, as the organisation grew, he held positions of Secretary General and Honorary President and Patron of National Association (1989-2007) in SOS Children's Villages of India. He served as Senator for SOS Kinderdorf International, Austria. He also held important positions in organisations associated with child care and rehabilitation, child welfare and social health in India."



Punjab University and Rajasthan University, where he earned his graduation and Master's degree in Economics respectively. He started his professional career with Social Services Department of Delhi Administration and rose to the positions of Chief of Probation Services and Assistant Director of Social Welfare. In 1962, with a Fulbright Scholarship in hand, he joined Case Western Reserve University for advanced studies in Child and Youth Care. In 1963, when Dr. Hermann Gmeiner, at the invitation of Pandit Jawahar Lal Nehru, was on a visit to India, Pandit Kaul was asked to accompany and show him various social welfare programmes being run by Delhi

Administration. Dr. Hermann Gmeiner, Founder of SOS Kinderdorf, had come with the idea of establishing SOS Children's Villages of India. During his meeting with Dr. Hermann, Pandit Kaul identified himself with the concepts, ideals and principles of the project. The concept was to provide care to the child akin to that provided by a mother to his or her child at home. Because of his own commitment to these concepts and ideals, he became the natural choice to head the mission to establish SOS Children's Villages of India. He resigned from his job and started working in the challenging assignment, under SOS, a registered NGO. He started the work with a missionary zeal with the active support and blessings of Smt. Indira Gandhi. First SOS Children's Village came up in 1967-68 at Greenfields in Faridabad. The village cared for more than 200 children. With its success, Pandit JN Kaul resolved to provide succor to every child suffering due to tragedies, man-made or otherwise. Soon his mission became a targeted mission with the aim to establish at least one SOS Children's Village in every province. By 2011, the number of SOS Children's Villages rose to 31 and as many as 75 more projects were at various stages of execution. Pandit JN Kaul served as village Director of SOS village at Greenfields. Subsequently, as the organisation grew, he held positions of Secretary General and Honorary President and Patron of National Association (1989-2007) in SOS Children's Villages of India. He served as Senator for SOS Kinderdorf International, Austria. He also held important positions in organisations associated with child care and rehabilitation, child welfare and social health in India. With the passage of time, his mission for providing succor to the helpless children grew many fold because India witnessed a number of natural and other disasters and hence

the need for establishing SOS Children's Villages at various places. This way SOS Children's Villages of India covered about two lakh children over the years. Papaji, to his thousands and lakhs of children in the SOS Children's Villages, was a realist, who succeeded in creating infrastructure to sustain love between a 'mother' and a 'child' in these villages. Papaji has always given credit to this 'mother' for the success of the project. Later on I learnt that, side by side, other small projects were also taken up for setting up health centre, knitting centre, nursing centre, school etc. at Anangpur, Faridabad. Creating these facilities with the participation of locals strengthened the overall mission objectives and gave a push to the social service agenda.

Pandit J N Kaul's concern for the rehabilitation and welfare of the members of Kashmiri Pandit community, uprooted from their homes and hearths in the valley, was unparalleled. As victims of Islamic terrorism, they needed succor and a helping hand to protect their identity, follow their traditions and get some solace at a place of worship similar to what they were used to back home in the valley. This is where Pandit J N Kaul, a luminous light of the community and a torch bearer, came to their rescue and provided hope to many living in and around Faridabad. He was quite disturbed by the turn of events in the valley and the exodus of Kashmiri Pandits to various places, some of which were inhospitable. He was also aware of the problem of displaced families living in rented accommodation. As a solution to this social problem, the idea of establishing multi-storey group housing societies emerged. Initially two societies, namely 'Lalleshwari' and 'Gayatri' were planned but later on a third group housing society, namely, 'Sabzaar' also came into existence. Conceiving such projects and seeing the multi-storied

buildings, with their rightful owners, functional talks volumes about Papaji and his dreams, which took shape while he was alive. He did a lot for the rehabilitation of members of the community, especially the youth. Whether it was providing job opportunities to the deserving ones, starting educational and vocational programmes, providing skills to youth by way of imparting computer training or opening of industrial centres, Papaji left no stone unturned in honing their talent. Some were even accommodated in the hostel complex at Sharika Bhawan. Coming up of Sharika Bhawan at Sector-17, Faridabad and creating a replica of Hari Parvat, Srinagar at Anangpur, Faridabad are two achievements, which put Papaji on a high pedestal. In my view, only a Karmayogi and a blessed person can see the implementation and fructification of such ventures in his lifetime. It is said that the idea of Mandir at Anangpur was conceived by Shrimati Indiraji or Mummyji, wife of Pandit J N Kaul, and what followed thereafter was Papaji's doing. In executing the first project, credit is also due to the core team that worked shoulder to shoulder with Papaji. In realizing the second project, Hari Parvat, Anangpur, besides the core team, credit is also due to the elders of Anangpur village who supported the project and made it happen through their active involvement. Executing a project of this magnitude is unthinkable and in my view only divine grace and the 'will' of Sharika Mata has brought it to logical end in such a short time. Both these religious places have not only helped us to get connected to our roots and provided continuity in maintaining our traditions but also given us a place to visit and get some solace in exile.

With this background information, it is but natural that Pandit J N Kaul would have held very important positions in Kashmiri Pandit organisations. Yes,

he served as the President of AIKS for two terms, President of KECSS and President of KSS for fifteen years (1993-2008). At the helm of affairs at each place, he not only strengthened the organisation but also made it relevant culturally and socially. Sharika Bhawan over the years has emerged as a cultural centre for performing Puja and Hawans, celebrating community festivals like Ashtami and Shivaratri and celebrating family functions like Yagnyopavit and marriage or Vivah. Festival of Navrah is a major function held at Hari Parvat, Anangpur. For his unparalleled social service and service to humanity, especially service to needy children and women, Rehabilitation of Homeless Children, contribution to Humanism, enrichment of life, promoting goodwill and National Harmony, Social Service and Human Development, for having religious soul and mind, Pandit J N Kaul was honoured with more than three dozen awards. These include the prestigious Padmashree Award, given to him on 26th January 2000. Padmashree Pandit J N Kaul retired from SOS in 2007 and breathed his last on 16th December, 2008, after a brief illness. Though the tall charismatic leader is no more with us, yet the legacy he left behind will always give us a feel of his presence around us. He always had the satisfaction and pride of having created SOS Children's Villages of India, a sustainable institutional infrastructure, which I call the centres of love and care. These centres of love and care have over the years produced Engineers, Doctors, Lawyers and other professionals, who have brought laurels to the parent organization. Creation of various other institutions throughout the length and breadth of India too was the expression of his love for all.

May Lord Shiva bestow peace to the noble soul.

Om Shanti Om



Remembrance

J J Matto



*To live with saints in heaven,
is full of bless and glory,
To live with saints on earth,
is a quite different story.*

If greatness consists in the combination of character and intellect of the highest order measured in terms of lasting contribution to society, more so in the field of education and welfare of children, then Shri J. N. Kaul was undoubtedly one of the most outstanding sons of India. He was a torchbearer and a dependable Captain who would infuse confidence among all on-board his ship and be one with every body through calm and turbelent sea of life.

I came in contact with Papa ji when I served the SOS Hermann Gmeiner School in Bhimtal from May 1993 to April 1998 and then again from October 2004 to July 2010. In May, 1998, I had a very cordial meeting with him at his Nizamuddin Office at New Delhi, when he recollected his old memories of BITS Pilani, then known as Birla College where he started his career as a lectuerer in Economics Department. His son, Siddhartha was born there. Three years after I joined Birla Public School (BPS) at Pilani, I invited him to the educational Township, Pilani to chair the annual function of BPS in October 2001. He along with his wife, Mimmi ji, visited Pilani, stayed with us at Birla Guest House and walked down the memory lane. He made it a point to vist his old accommodation at the township, the Birla Sanjeevani Hospital, Shiv Ganga Canal and met two of his old colleagues of 60s. His address as the Chief Guest at BPS

A MENTOR AND TORCH BEARER

SHRI J N KAUL



Papa ji at the art Gallery of Hermann Gmeiner School, Bhimtal, appreciating the creation of the children (1st June 2005).



Portrait of Shri J.N. Kaul being presented to Mrs Kaul on the occasion of Annual function of HGPS, Bhimtal (1st June 1994)

was thought provoking and talk of the Pilani institute for weeks.

I treasure the memories of my association with him. The more I came in contact with him, the more was I convinced that he was one in a million. Thousands of his SOS children in India who had a unique equation with him and who realised

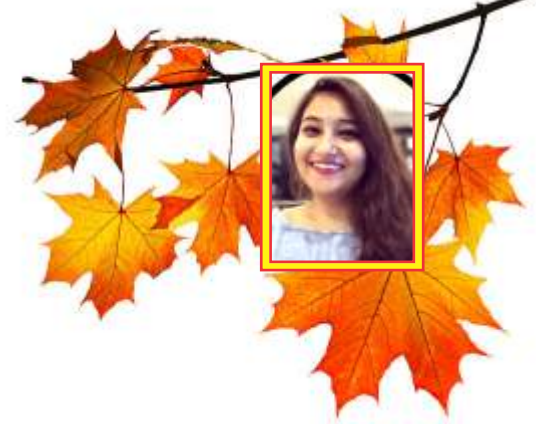
their dreams because of him, have the same sentiments. His enduring smile, peaceful demeanour and simlicity of character is the treasure I always hold close to my heart. I offer a humble salute to him.

(The author is the Former Principal, Birla Public School, Pilani, Rajasthan)



Remembrance

Pushpanjali Fotedar



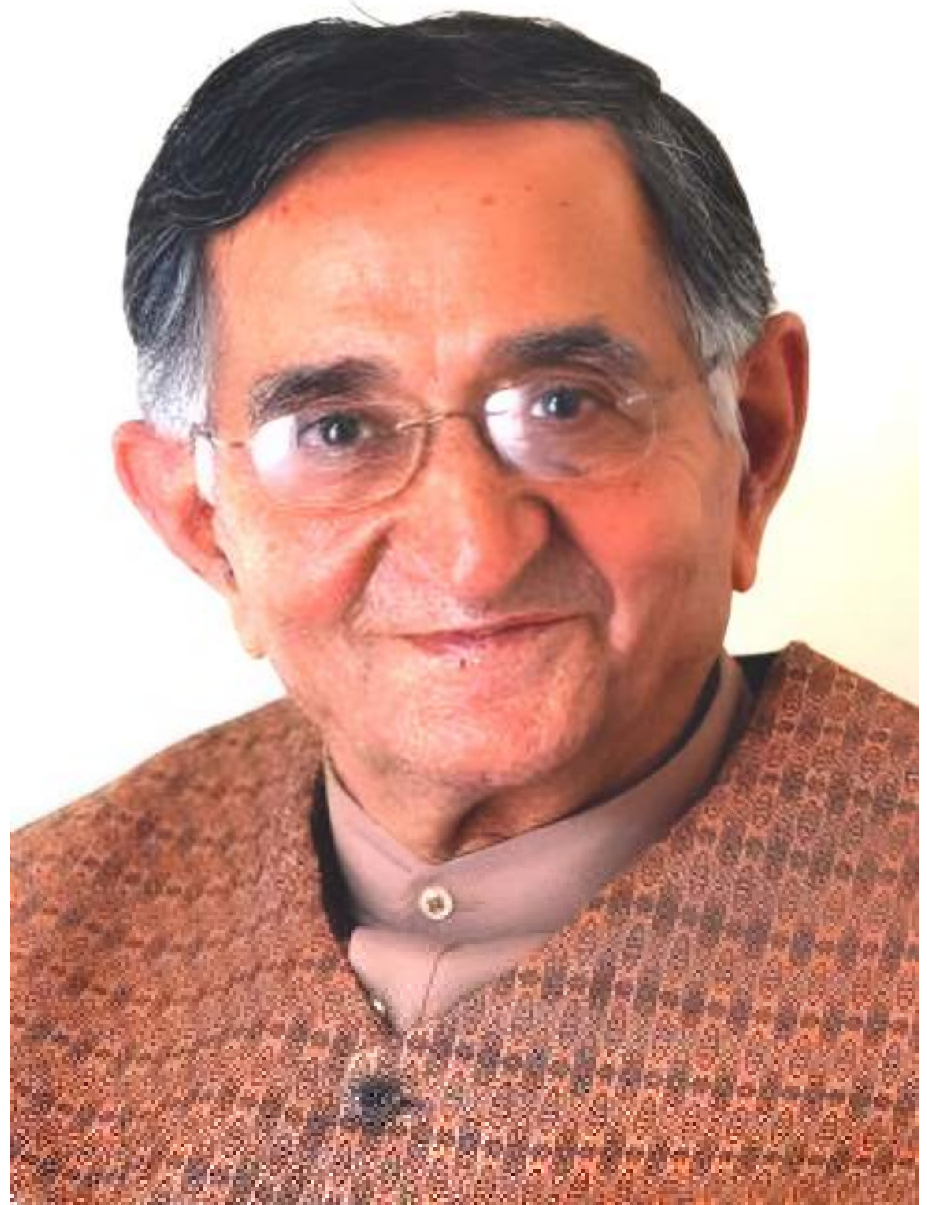
BEYOND AUTHORITY

THE HEARTFELT LEADERSHIP OF LATE PADMA SHRI PT. J.N. KAUL

When we think of the word 'Leadership', we often picture it as being authoritative or in power. But little do we realise that leadership's true essence only becomes clear when we actively live it. Only then can we understand its deeper meaning- one rooted not in dominance but in the ability to serve, guide, and stand firm in the face of challenges. A person who embodies these qualities, standing firm in their values and vision, is a genuine leader.

As we celebrate Teachers Day this September, it's a fitting moment to honour not just educators, but also those leaders who shape our lives with their wisdom and guidance. Therefore, as I reflect on the meaning of this day, I choose to write about a personality who embodies service, resilience, and an unwavering commitment to his community, Late Padma Shri Pt. J.N. Kaul.

Though I never had the honour of meeting Papaji, as he was lovingly called. I came to know about him through stories shared by those who had the fortune of witnessing his work and being touched by his compassion. These stories painted a picture of a man whose leadership went beyond achievements—it was embedded in his character. I must extend my



gratitude to the Kashmiri Sewak Samaj for bringing out a special issue of Sharda Tarangini dedicated to Papaji, as this opportunity allowed me to learn more about his inspiring work.

As a Kashmiri Pandit girl who had never known him personally, I felt a need to understand Papaji's impact. My research quickly became a journey of discovery, uncovering a man who had not only transformed countless lives, but had done so with humility and grace. Yet, little did I realize how challenging it would be to write about Papaji and his incredible work. With so much information, a wealth of stories, interviews and documentaries about him, I often found myself wondering how any words could truly do justice to his remarkable life and the lives he transformed.

Kashmir has long been a land of deep cultural and spiritual roots, and it was in this enchanting valley that Kaul Sahab was born, shaped by the region's ethos of compassion and community. He often reminded those around him that true life is found in freedom—freedom to grow, to learn, and to express oneself. He believed children should not only be given the space to flourish but also taught to embrace and honour their Kashmiri heritage, never forgetting their roots. He would often say that everything needs to be shared—not just our homes or property, but our ideas and values, too. "Our children should bloom and grow," he'd say, urging us never to limit our vision for their future. I believe that it is Kaul Sahab's nature with which he was able to make a profound impact on the lives of those children who needed love, security, and a sense of belonging. I remember him stating in an interview, "We don't admit children. A child should not be admitted. This is not a hospital, this is not a custodian or institution, this is a home... from the very first day, I said we bring them Home." These

"Eventually, the year 1963 became a year of transformation and hope. Two visionaries- Late Padma Shri Pt. J.N. Kaul and Hermann Gmeiner living in two distant lands met and in 1968 with the support of Former Prime Minister Indira Gandhi planted the seeds of SOS Children's Villages of India—a testament to the power of unity, compassion, and a shared vision for a brighter future."



words show the essence of his approach to caring for children. Eventually, the year 1963 became a year of transformation and hope. Two visionaries- Late Padma Shri Pt. J.N. Kaul and Hermann Gmeiner living in two distant lands met and in 1968 with the support of Former Prime Minister Indira Gandhi planted the seeds of SOS Children's Villages of India—a testament to the power of unity, compassion, and a shared vision for a brighter future. Their journey was not just the meeting of men, but the birth of a movement.

From my research about him, I discovered that he was an optimistic, caring, disciplined man who actively participated in social work, exuded confidence, and, most importantly, deeply cared for children who also loved him in return. Once, a reporter asked him, "How does it feel to be Papaji to that many children?" to which he replied, "Well it started very humbly in Green Fields... uh quite a number of children would walk like I would walk, talk like I would talk and one day one of these(children) said Papaji ja rahe hain and it caught on." The children adored him not just for his care but for how he made them feel, seen, heard and loved.

Love is often described as unconditional, and I believe Papaji truly showed what that means. His love for children is what inspired me the most and to write about him. In attempting to capture the essence of Papaji's remarkable journey, I hope I have done justice to his life and work. This is just a glimpse into a legacy that speaks volumes, and I can only write about this much in the space provided. In the end, we all become stories and Late Padma Shri Pt. J.N. Kaul's story is one of selflessness, strength, and enduring hope. I honour a man who, through his leadership, gave countless individuals the gift of education, security, and a sense of belonging. May his legacy continue to inspire us all.



Remembrance

Rasik Ravindra Mattu



Papa ji, as we used to call Shri J N Kaul affectionately, was always kind and supportive to anybody who would approach him for help. He was very appreciative of the contributions made by Kashmiri community to the national ventures in Antarctica.

I was introduced to Papa ji by late Shri M. K. Kaul, a resident of Faridabad and an active member of KSS, who had worked extensively on Kashmir Glaciers before taking up the Antarctic operations and leading the Fifth Indian Antarctic Expedition in 1985. Papa ji's towering personality and all round knowledge was awe inspiring. He was well aware about the Indian national Antarctic Program and talked about the veterans such as Shri V.K. Raina the leader of the Second Antarctic Expedition of 1982-83.

After my own return from Antarctica in 1991, we met again and I shared my experiences of year long stay in the frozen continent. Papa ji showed great enthusiasm about the involvement of KP scientists with the Indian Antarctic Program in its formative years. The interest he showed and his advice to share the experiences and research output with younger generation, was instrumental in developing an outreach and capacity building program at the national level.

It is noteworthy that during the formative years of Indian Antarctic Program, KP scientists played an active role in leading and stabilizing the national endeavours in Icy Continent. The second, fifth, ninth, tenth and eighteenth expedition were led by Shri V K Raina, Shri

GRATITUDE



M.K. Kaul, myself , Dr Ashok Hanjura and Shri Ajay Dhar, respectively during 1982-83 to 1998-99 period. Shri Kuldeep Kachroo, Dr Ashwini Wanganeo, Sq. Ldr. Jitendra Kaul and late Kuldeep Wali participated as senior scientists during late nineties and

early twenties. Shri Kuldeep Wali lost his life while at Antarctica during peak winters when Antarctica is inaccessible due to freezing of surrounding oceans.

We all hold Papa Ji in high esteem for his support and motivation.

RAINBOW (KSS News)

Independence Day Celebration





Honouring Senior Citizens of the Community





Presentation on the Culture Survey of KPs by Mr Raj Nehru



Janam Ashtami Celebration held on 25th & 26th August 2024



Delegation led by Sh. Rajiv Pandita, In-charge BJP Cell, J&K



KSS delegation meets Shri Vipul Goel on 5th Sept 2024



Mata Laleshwari Jayanti held on 15th September 2024 at Hari Parvat, Anangpur





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Remembrance

J K Pandit



THE GREAT PERSONALITY PAPA JI



“Padmashree Jagan Nath Kaul, everyone calls him “Papa Ji”, a visionary leader and compassionate soul, left an indelible mark on the lives of countless children through his tireless efforts as the Ex-President of SOS Children's Villages of India, All India Kashmiri Samaj and KSS Faridabad. With unwavering dedication, he championed the cause of providing a loving home and nurturing environment to orphaned and abandoned children. Under his guidance, SOS Children's Villages flourished, becoming a beacon of hope for those who needed it most. His selfless work, marked by empathy, wisdom, and kindness, earned him the prestigious Padmashree award, a testament to his remarkable contributions to society. As a trailblazer in child welfare, Jagan Nath Kaul's legacy continues to inspire generations, reminding us that every child deserves love, care, and the chance to thrive.”



Padmashree Jagan Nath Kaul, a distinguished leader and champion of social justice, left an indelible mark on the Kashmiri Pandit community as the ex-president of All India Kashmiri Samaj and KSS Faridabad. With unwavering dedication, he advocated for the rights and welfare of Kashmiri Pandits, providing critical support to those displaced from their homeland.

Under his visionary leadership :

- ❖ Education and cultural preservation initiatives thrived.
 - ❖ Community empowerment programs flourished.
 - ❖ Social justice and equality were tirelessly pursued.
 - ❖ Environmental conservation and sustainability.
 - ❖ Youth empowerment and leadership development.
- These social services have had a profound impact on the lives of countless individuals and communities.

Cultural Preservation Initiatives :

- ❖ Kashmiri Language and Literature Promotion: Promoted Kashmiri language and literature through cultural events, publications, and research.

- ❖ Kashmiri Art and Craft Preservation: Preserved traditional Kashmiri art and craft forms, including handicrafts and music.
- ❖ Cultural Exchange Programs: Organized cultural exchange programs to promote Kashmiri culture globally.

For his selfless untired services he was Awards and Recognition by :

- 1) Padmashree Award
- 2) Kashmir Samman Award
- 3) Lifetime Achievement Award
- 4) G.D Birla Award and many more ...

Further More –some Instances-- Impact On My Personal Life :



I began my journey after graduating from Govt. Science College, Jammu, where I completed my final year, past two years at Degree College, Anantanag. After migrating, my family and I spent a year in Jagati Camp, Jammu, marking the start of our difficult and challenging life. We later moved to a government-issued one-room shed in Nagrota. It was there that Mr. A.K. Pandit, the President of our community, introduced us to a pamphlet offering free computer training in Faridabad, a novel opportunity at the time. Eager to explore new possibilities and as the eldest son responsible for my family, I applied for the training despite knowing that government jobs were inaccessible due to financial constraints. I had even cleared the Sub-Inspector physical verification, but refused to pay a bribe for the selection.

A month later, we were invited to Faridabad by AIKS, as part of the first batch of nine students, including one girl. Upon arrival, Papaji telephonically called his son, Mr. Siddharth Kaul, the Head of SOS KDI-Asia, for to make the arrangement for our stay inside the SOS Campus. We stayed in a cottage for a month before Papaji arranged more permanent accommodations for us at Jadh Nath Enclave. One day, Papa Ji called us to discuss about our welfare and requirements along with Dr. SK Rawal, Mr Vijay Kaul, Mr. Bhan Sahab, Mr. KL Moza, Secretary and Mr MN Kaul, General Secretary of AIKS, inside the SOS campus. Though AIKS initially set a rent of Rs. 500 per month including our food, we explained our financial difficulties. Papaji, ever supportive, immediately reduced the rent and food to Rs. 100, explaining that it was essential for us to understand the value of money and education. This gesture deepened our trust in Papaji, reinforcing his reputation as a leader dedicated to the upliftment of youth.

Later, while working for SOS India, I went Jammu as my brother and sister marriage was schedule in May 2005. I heard from someone that Papa ji along with Mami Ji (his wife) is staying in cottage of SOS Children's Village Jammu. Next day, I went there with the Invitation card and requested Papa Ji to attend the marriage. Papji asked yes, sure I will come there. My perception was that just a formality papa jee has committed. I was surprised and deeply honored when Papaji and Mami Ji attended my brother and sister's wedding in May 2005, reached our marriage Banquet Hall at 9 p.m. As Papa ji like the Bhajans/Gazals and my own father Mr. Soom Nath Pandit had some charming and warming discussions regarding the Kashmiri Culture, Saints and Kashmir songs- in a well tone and smiling atmosphere everywhere. Despite being the President of SOS India and AIKS, Papaji's presence at our humble celebration was a testament to his humility and personal commitment to the people he cared for. The moment he entered the hall, the room fell into a respectful silence, and every guest sought his blessings.

Another unforgettable moment was when I communicated a personal issue through Mr. Gupta, who often acted as a mediator between us and Papaji. The next day, Papaji called me and asked why I hadn't approached him directly. His message was clear—he wanted me to feel free to speak to him about any issue, big or small, reaffirming his role as not just a leader, but a father figure to us all. In meetings, Papaji commanded respect with his calm and guiding words, always choosing to resolve problems through thoughtful direction rather than harsh action. His vision and leadership deeply impacted my life and the lives of many in our community. Though Papaji is no longer physically with us, his spirit and guidance continue to inspire us all. We owe it to him to follow in his footsteps and carry forward his legacy of service and support for the Kashmiri community.

Shalimar Garden, Ghaziabad



Remembrance

Col Tej K Tikoo



UNHEEDED WARNINGS

The Historic Events that Led to the Kashmiri Pandit Exodus

*Paper presented at "Sh. Amarnath Vaishnavi Memorial Lecture."
August 23, 2024 at Writers Club Jammu*

In our 35 years of trials and tribulations, the displaced Kashmiri Pandit community has seen little transformation in Kashmir that would make the environment conducive for our return to our roots. Looking back at our exodus from a historical perspective, one can safely say that our community failed to interpret the meaning and significance of important historical developments that shaped the subcontinent in general and Kashmir in particular in early thirties and beyond. In hindsight, it can be said that with every passing day since 1930, Kashmiri Pandit's continued presence in Kashmir, its ancient land, was becoming increasingly untenable.

A Kashmiri Pandits' ethnic cleansing from Kashmir has been the result of Islamic majoritarian assertion, mostly (but not always) executed violently. Other methods employed, depending on the situation, achieved the same objective; permanent displacement from Kashmir, turning us into dispossessed people and refugees in our own country. After the end of

Afghan rule in 1819, many generations of our community had overcome the trauma of brutal violence that we faced then. However, in the early thirties, the ghost of falling a victim to Islamic terror once again returned to haunt us.

The events orchestrated by powers that shaped the history and geography of the subcontinent then, and which continues to reshape it now and will continue to do so in the not-so-distant future, had invariably one fall-out: our displacement. We, as a community, became an expendable commodity for those who shaped these events, be it in Kashmir, New Delhi or London and

later in Karachi, Rawalpindi or Islamabad.

We would be overlooking a stark truth if we did not accept that as a community, we failed to interpret the significance of these events that literally sealed our fate. Even though the power equations after the end of WWII changed, Kashmir continued to be treated as a cake, a piece of which everyone wanted to have. In that cake we were an indigestible intrusion which needed to be cast aside.

Let us go over some important milestones that shaped the politics in the last half century of British rule in India. The most significant development was the rise of Muslim communalism. Much against the conventional narrative that holds some later-day Muslim intelligentsia as being the catalysts and the engine of this rise and spread





of communal politics, it was, actually, the then Principal of the Anglo-Oriental College, Aligarh, Mr Beck, who organized The Mohammedan Defence Association in 1893, with the sole objective of preventing Muslims from joining the Indian National Congress, thus playing a significant role in distancing Muslims from Hindus. It was his enunciation of the two-nation theory that converted Sir Syed Ahmad Khan from a nationalist into a staunch Muslim communalist. Creation of Muslim League on Dec 31, 1906, soon after the partition of Bengal into Hindu and Muslim provinces, advocacy of separate electorates and homeland for Muslims by Choudhary Rehmat Ali, the bright young Indian Muslim student at Cambridge, in 1932-33, further helped this Muslim consolidation. Allama Iqbal later endorsed this demand. Muslim League, thereafter, embraced this concept and demanded the implementation of Minto-Morley reforms which had recommended separate electorate for both communities. Consequentially, the rise of Muslim communalism in the subcontinent did not leave Kashmir untouched, though here, the earliest seeds of Muslim communalism had been sown by Ahrar Party, formed exclusively of radical Muslims of Punjab. This had created bitterness between Hindus and Muslims, particularly in Jammu. However, the

turning point in Kashmir was reached in July 1931.

Let us shift for a while to the interests of British Crown, which exercised the paramount powers over Jammu and Kashmir. During the nineteenth and twentieth century, The British always perceived a threat to their Indian empire from Russia, whose Czar had been expanding its territory relentlessly and, in some ways, eyed the Indian subcontinent too. This resulted in a diplomatic confrontation called the *Great Game*, involving the contesting claims between Britain and Russia/ later USSR to gain influence in the area lying between Turkey and India. After the WWII, Stalin, after his forceful victory over Germany, had already started extending his influence in the countries in eastern Europe. On its southern border lay the bigger prize, the region of Persian Gulf, with its oil wells, which Sir Olaf Carew, who had been the Secretary of the foreign affairs of British India before taking over as the Governor of the North West Frontier Province, called the 'wells of power'. It was due to this feverish contest after World War II, when both tried to look for military bases and partners to strengthen their claims, that Britain, the Paramount Power, demanded to physically occupy the northern most outpost of their empire, the Gilgit Agency.

Whereas the British were quite clear about what their geopolitical interests were and how they needed to protect these, the Congress leadership was, by and large, ignorant of the geopolitical imperatives shaping the world then.

India, as a jewel in the British Crown, had played an unparalleled role in the Allies' eventual victory over the Axis powers. By the end of the WWII, the British had realized India's geostrategic importance as an invaluable military base from where it could dominate the Indian ocean and the countries around the Persian Gulf. Indian subcontinent also provided the Imperial Army an inexhaustible source of quality manpower. These geopolitical factors deeply influenced the British plans for the future of the subcontinent as Britain was winding up its empire in India. The Congress leadership, however, remained oblivious to the British manipulations aimed at protecting its geopolitical interests by partitioning India and carving out Pakistan. For the Congress the demand for Pakistan was purely a result of Muslim League's communal politics.

In the British scheme of things, no other state under their paramountcy was as crucial as the State of Jammu and Kashmir. The signs of their sensitivity were visible quite early, when during Maharaja Pratap Singh's rule the brazen and aggressive British assertion became palpable. The Maharaja was accused of hobnobbing with the Russian empire and was, consequently, deposed, even though temporarily. The newly-appointed Resident, Parry S Nisbet, forced him to sign his own resignation. He was re-instated only after the Calcutta - based Amrita Bazaar Patrika published an article, 'Condemned Unheard'. Even though Maharaja Pratap Singh's brother, Maharaja Amar Singh was heading the council set up to oversee the administration in the absence of

Maharaja Pratap Singh, it was the Resident who called the shots, exercising veto on decisions taken by the council. He even wielded judicial powers to try civil cases! Despite all these pressures exerted on the Maharaja, he refused to hand over any land in the state to the British.

During Maharaja Hari Singh's rule, the British demand to get a foothold in Gilgit became even more intense. But despite repeated pleadings and even arm twisting, Maharaja Hari Singh refused to succumb to such pressure. In fact, he had ensured that the British Military contingent placed in Gilgit was replaced by his own troops. To add insult to injury, the Maharaja had taken a patriotic stand at the first Round Table Conference in London (Nov 12, 1930 to Jan 15, 1931).

It was in the backdrop of these developments that the events of July 13, 1931, took place. In many ways the events of this fateful day proved to be a watershed in the recent history of Kashmir. First, it pitchforked Sheikh Abdullah to the forefront of anti-Dogra protest at a crucial point in Kashmir's history, turning him gradually into a rallying point of a mass movement of sorts. Second, the British got a golden opportunity to use the events to weaken the Dogra Maharaja to such an extent that he felt compelled to hand over Gilgit agency to the British on a long-term lease, with disastrous consequences for India later in 1947. Third, Sheikh Abdullah succeeded in projecting a purely communal movement as a revolt by the oppressed against the feudal Maharaja. This appealed to the stalwarts of the Freedom Movement in India who, thereafter, supported Sheikh Abdullah politically, overlooking his essentially communal agenda. Fourth, the British, having tasted blood, would now onwards play increasingly partisan role to tie the Maharaja's hands to serve their own strategic interests at a crucial time in

history in the 'Great Game' being played in the high Himalayas. Lastly, Kashmiri Pandits and other non-Muslims who bore the brunt of the Muslim fury that broke out after the happenings at the Central Jail on July 13, 1931, were left high and dry, something that became a norm, eventually leading to their ethnic cleansing in 1989-90. Therefore, when our community members were assassinated in 1989-90, their death sentences had been issued then, though these were carried out nearly 60 years later.

During the last phase of their rule in India, Britain realized that they could not depend on Indian nationalists to provide military cooperation to Britain after India had gained independence. Therefore, they settled for those who were willing to do so. In this they soon realized that religion and Jinnah, who controlled the Muslim League, could be used to detach northwest of India, abutting Iran, Afghanistan and Sinkiang and establish a separate state called Pakistan. The successful use of religion by Britain to fulfill political and strategic objective in India became an important tool of their strategic designs in India. With this in mind they set to work with Jinnah with whom they had established a working relationship during the WWII. With positive signals coming from Jinnah, Britain was convinced that he would cooperate with the British on defence matters if Pakistan was created.

Agreement to partition India was announced in New Delhi on June 3, 1947. Following week the British Labour party's Annual Conference was held at Margate, Britain. Addressing the delegates, Ernest Bevin, the British foreign secretary, stated quite clearly that the Division of India 'would help consolidate Britain in Middle East.'

Later, developments in Kashmir as a result of the Pakistani invasion of October 22, 1947, State's accession to India,

proceedings at United Nations, declaration of ceasefire, that left 86000 sq Km of the State's territory with Pakistan, was essentially manipulated by Britain to protect its own interests in this part of the world. That Our leaders could not see through the game was due to their inexperience in dealing with international diplomacy and geostrategy. But it was Kashmiri Pandits who paid the price for their ignorance.

In-between this long period from 1931 to 1989, many events took place which marginalized our community gradually, forcing them to seek a safe and better future outside the state.

Prior to their latest exodus in 1989-1990, Kashmiri Pandits had been forced out from Kashmir during the Afghan rule (1753-1819). However, thereafter, during the Sikh rule (1819-1846), and then during major portion of the Dogra rule (1846-1947), they did not face any religious persecution. In the twentieth century, the old story repeated itself when on July 13, 1931, Kashmiri Pandits became the victims of the violence let loose by Kashmiri Muslims despite the fact that the latter were ostensibly protesting against the Dogra Maharaja and not Kashmiri Pandits. It was ironic, because Dogra rulers had not particularly favored the Pandits for recruitment into government service.

Feeling threatened, neglected and vulnerable, nearly 30,000 to 40,000 families are said to have moved out to other cities of India between 1931-41. Official census figures for 1941 say that Kashmiri Pandits formed 15 per cent of the population of Kashmir, as against 83 per cent Muslims. However, these figures were wide off the mark. It was a well-known fact that those who conducted the census during the Dogra rule, were invariably junior Muslim officials, notorious for describing Kashmiri Pandit families as Muslim households.



Actual population of Kashmiri Pandits in 1941, must have been close to 25–30 per cent of the total population. Indeed, the census of 1941 was the first statistical assault on the Kashmiri Pandits in the valley; an ingenious ploy among other methods, used to reduce Kashmiri Pandits to non-entities.

After the break-up of Muslim Conference into two factions, Sheikh Mohammad Abdullah headed the faction which he named the National Conference. He developed close relationship with Indian National Congress, particularly with its leading light, Jawahar Lal Nehru. As the supremo of National Conference, Sheikh Abdullah denounced the sectarian politics of Jinnah and vowed to follow secular policies. Many Kashmiri Pandits felt relieved that their future could now be safe in secular Kashmir. To add to their new-found optimism, Pandit Nehru and Khan Abdul Gaffar Khan attended the Annual session of the National Conference in Sopore held between August 2-5, 1945. Here, Nehru made an appeal to the audience to rally around Sheikh Abdullah and his National Conference, which was an answer to their ills. He particularly asked Kashmiri Pandits to 'leave Kashmir if they did not join the National Conference. If Pandits could not join it, no safeguards would protect them.' Following Nehru's advice, Pandits, including many of their leading lights, joined the NC in large numbers. They had hoped that the party would become a symbol of

secularism and nationalism in newly independent India. But that was not to be.

The State's accession to India did little to improve the fortunes of about a million Kashmiri Pandits living in Kashmir at that time. In fact, the old method of employing statistical assault on Kashmiri Pandits continued; the figures quoted by the state administration about the number of Kashmiri Pandits left in the valley after the 1947- Pakistani invasion of Kashmir, was between 80,000 and 120,000. This was way below the actual number quoted above. At the time of this invasion, some families had left the valley, but most had returned after the Pakistanis were pushed out and normalcy was restored.

The whole aim of under-representing the Kashmiri Pandit population was to deny them their due share in the state legislature and in the government jobs. This denial extended to their being marginalized politically too, by altering the electoral boundaries of some Pandit dominated areas in Srinagar, Anantnag and other

places. This was done to ensure that they would not be able to elect a candidate of their choice from those constituencies, where they lived in substantial numbers. This way the administration ensured that one (never more than one) Kashmiri Pandit got elected to the state legislature, that too only with the support of Muslim votes.

The census figures of 1981 put the Muslim population in the valley

at 95 per cent, up from 83 per cent in 1941; whereas the corresponding Kashmiri Pandits population, placed at 124,000, was down to 5 per cent from 15 per cent, during the same period. The failure of the 1967-Parmeshwari Handoo agitation further resulted in Pandits feeling insecure. In a sense, it confirmed the second-class status of Kashmiri Pandits in the new dispensation. It is estimated that during the four decades between 1948 and 1988 about 200,000 Kashmiri Hindus migrated to other parts of the country.

The false figures quoted by the government stood exposed in 1989–90, when the number of Kashmiri Pandits who fled the valley was placed at over 450,000. Nearly 300,000 of them were housed in refugee camps in Jammu, Delhi and elsewhere; 100,000 found place with relatives in various places in India and abroad; around 50,000 were still left in the valley before the end of 1990. Thereafter, the 1991 census put the Pandits at 0.1 per cent of the population, which would translate to barely 3,000 people. During all this time the Kashmiri Pandits were getting marginalized economically too. One of the first acts of Sheikh Abdullah after coming to power was to enact the 'Jammu and Kashmir Land Estates Abolition Act'. Though its ostensible purpose

was to improve the lot of landless tillers, the exercise was primarily undertaken to take away the lands belonging to Kashmiri Pandits and hand these over to Muslims. Hindus, especially in rural areas, whose only source of sustenance was their land, were turned into beggars overnight, once their lands were taken away from them without being paid any compensation, as promised. To complete their marginalization, the next set of legislation brought in by Syed Mir Qasim in the form of 'Reformatory Law of the Agrarian Reforms Act, 1971,' further sealed

their economic fate.

The discrimination was extended to many other areas, chief among these being the discrimination Kashmiri Pandits suffered in government jobs and admission to professional colleges.

An indication of the coming events was available from what happened in 1986, when the state Chief Minister, Ghulam Mohammad Shah, aka, Gul Shah, decided to construct a mosque named Shah Masjid, inside the new civil secretariat, within premises of an ancient temple in Jammu. People of Jammu resented this communally driven move and came out on the streets in protest. Gul Shah retaliated; but only after reaching the Valley. In February 1986, he instigated

the Muslims by raising the slogan of *Islam Khatre Mein Hey* (Islam is in danger). This provocative slogan, coming from the Chief Minister himself, was enough to instigate the Muslims, who turned their anger against the hapless Kashmiri Pandits. The worst hit areas were mainly in South Kashmir and also in Sopore, namely Vanpoh, Lukbhavan, Anantnag, Salar and Fatehpur, etc. The rampaging Muslim mobs plundered and destroyed 300 Pandit houses and two temples, besides looting many shops, setting their business establishments on fire, and desecrating many religious sites. However, to hide the reality of what had happened, the state government used a massive cover-up. Though President's rule was imposed in the state after the Congress Party withdrew support from the state government, yet no action, whatsoever, was taken against those responsible for destruction of life and property of Kashmiri Pandits.

The central and State governments' tepid response to what the hapless Pandits suffered further emboldened the radical Islamists in Kashmir. It will not be wrong to say that Central Government's weak response encouraged the radical Islamists to embark on an outright armed uprising inspired by the concept of Jihad, three years later.

However, the complacent Pandits of Kashmir missed this marker too and failed to interpret its significance as a stern warning to their very survival in Kashmir. The result was our ethnic cleansing and our exodus.

A Tribute to our Beloved Papa ji on his Birth Centenary

By – SOS Children



Dear Papa Ji,

Today, on your birth centenary, we the children of SOS Children's villages wish to express our deepest gratitude and love to you, one guiding light and guardian angel. Though you are not with us in person, your spirit and legacy of your love continue to live on in our hearts.

You were more than a caretaker and a director to us – you were a true father for us. You understood our hearts like no one else and saw in us the potential to grow, learn and thrive. Your towering presence brought comfort and security to our lives and your popularity among the children was a testament to the deep love and respect we held for you.

You dedicated your life to creating a world where every child could feel the warmth of a family. Through the SoS children's villages, you gave us everything we needed – a safe home, nourishing food, a clean and healthy environment, education and entertainment. You built us a full family, complete with mother, brothers and sisters. Where love, care and happiness flourished.

You taught us the values of learning, unity and respect. Under your guidance, our only duty was to study, learn together, help each other and show love and care to our teachers, mothers and everyone who helped run our Home (SoS Villages).

Your dedication was unmatched. You made rounds to every house to ensure that we were doing well, often helping with studies in subjects like mathematics, economics and science.

You found time to listen to our personal concerns, always open to a conversation no matter how busy you were. Even you took rounds in our schools to understand our academic performance and behavior, showing your deep commitment to our growth. If any of us were unwell, you would personally bring us back to the village, ensuring our safety and comfort.

Papa Ji, you were our pillar of strength, our source of inspiration and our guiding star. On this special day, we remember you with immense love and gratitude. Your lessons and values remain very close to our hearts, and we strive to recall our memory by living the way you taught us with kindness, respect and dedication.

You may no longer be with us, but your spirit continues to guide us every day. Happy birthday Papa Ji. Thank you for being the father we all needed.

DONATIONS FROM GC MEMBERS FOR PAPA JI'S CENTENARY CELEBRATION (13-10-2024)

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15	10/09/24	Smt. Bharti Kaul	2,000
16	24/09/24	Shri Navneet Sopory	2,000
17	03/10/24	Shri Vinod Bhan	2,100
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Remembrance

RNK BAMEZAI



SOCIAL TRANSFORMATION THROUGH EDUCATION RAISING COLLECTIVE CONSCIOUSNESS

On the occasion of the Centenary Year of the doyen of Kashmiri Pandit Community, Padmashri Shri JN Kaul, who built the Maa Sharika Temple at Faridabad in Haryana as an epitome of religious congregation to galvanise the Kashmiri community at a time of great distress and exodus from Kashmir and, as a patriarch, who took up the pioneering initiative of redeeming lives of many orphans through the SOS Village in the country; we celebrate the visionary who influenced many lives materially and spiritually and institutions he set up to inspire the Kashmiri community in more ways than one.

Education, which has the power to transform one's intrinsic outlook and envision and shape what is external to self, is endowed with a capacity to restructure all aspects of our life. This interactional process helps an individual and a community towards a collective consciousness to achieve social transformation. The time has come to build a collective consciousness around common aspirations and efforts which can be euphemistically termed as - **KUNIEY KATH** (in Kashmiri) to channelize intrinsic and extrinsic energies for social transformation. The objective of education for KPs has to go beyond mere acquisition of technology skill sets to play an instrumental role for Kashmiri Pandits (KPs). Education



is critical in apprising how it can change our perspective individually and collectively to reposition the community and in assumption of a leading role in times ahead. For this to happen, the younger generation who are in the formal education system, need an appropriate exposure and orientation to an 'Informal Education' to engender an interest in (i) history of KPs, ethnic identity and heritage, (ii) appropriate changes in perspective and soft skills, (iii) pride in speaking the Kashmiri language, and (iv) adherence to the rich cultural values and traditions. These points will lay the foundation and safeguard against cultural disintegration, counter cultural trends which

threaten identity and foster a healthier outlook and attitude, and secure future based on retaining their identity.

In the recent past, random efforts in this direction are noticeable, but these lack scale and consistency for the desired and impactful outcome. KP organizations independently and collectively need to create an ecosystem and conditions for 'KUNIY KATH' collectively for an executable blue print for 'Informal Education'. The on-going efforts by individuals or small groups within the community need to converge and acquire a greater degree of visibility by developing digital repository of scattered information,

which is accessible to all with ease. Appropriate categorization of religious-philosophical literature, art forms and culture related material could be part of a digital interactive platform, allowing feedback to enrich the repository. This would facilitate reaching out to a wider audience within the community and further dissemination of the multifarious and multipronged activities helmed by individuals or small groups.

Initiative of motivating the younger generation to use formal education to build careers in 'Futuristic Disciplines' and equipping them for a leadership role in upcoming and novel disciplines, needs a head-start by proper planning and implementation. Reimagining our collective psyche with self-belief and a pragmatic approach would help to change the hapless perspective, and encourage us to rally together in making seminal contribution to developments in all spheres in the country and globally. We need to educate ourselves in that direction and bring societal transformation to safeguard interests of generations to come. Though we are small in numbers as a community, yet our impeccable credentials in various academic and professional domains give an opportunity to be heard and counted for our opinion. If we were identified as 'Institution Builders', 'Discoverers and Innovators' in science and technology, and in medical field or in the socio-cultural-ecopolitical fabric of the country, we can become a force to reckon with. Experts, Professionals and Educationists, acting as part of think tanks within the community, should rationalise, strategize, and facilitate developing requisite SOPs by creating the database of KPs' contribution in art and culture, science and architecture, key literary works, and futuristic subject areas. These exemplary contributions made by eminent people would enable a shared and

collaborative project with the KP organizations to provide a collaborative strategy for action.

Blending formal and informal educational processes would help in achieving the desired goal of social transformation within the community. Education, after all, is known to foster social progress through development of individuals and collective human virtues. We as KPs have to learn the lessons from the past, and use them for future well-being and sustenance of the community. It is commendable that individuals and families, after a period of daunting struggle, have more or less achieved 'Status Transformation', as a part of its relentless struggle to achieve a level of Social Transformation. However, financial well-being is not sufficient for a long-term healthy survival and sustenance. We still lack the spirit and flexibility to restructure multiple ground realities to our advantage as part of the social transformation, since we are not willing to change archaic practices and an effectual mindset.

By involving the younger generation and passing on the mantle to them, we should be able to raise the collective consciousness. Concomitantly, various small and big, social or religious organizations within the community need to converge to shape a strategic path for future generations. This road map to reclaim our lost ethnicity, land, language, dignity, peace, and prosperity would be gainfully used for KUNIYE KATH. All unified efforts of the disparate groups towards consensus building to work towards collective consciousness would become part of the social transformation.

Time has come to ponder over two major concerns. One, of uplifting those who continue to remain underprivileged; and second of finding ways to raise collective consciousness for social transformation rooted in the community's identity and culture.

Such a social transformation within KP community seems complex to deal with, since the need to be educated for such a social transformation faces resistance and insurmountable challenges. Given these circumstances, how is it possible to build bridges of communication for a social transformation and restructure aspects of life in the interests of the future generation with a long-term vision.

We need to brain storm these ideas to bring clarity on (i) the education required for social transformation, (ii) kind of social transformation, (iii) purpose of social transformation, (iv) benefits of social transformation across the divide of rich and poor, haves and have-nots, ideologically and politically opposite groups. Kashmiri Pandits (KPs) are a peace loving and non-violent community, focused on education and career building. They did not choose violence as a means to assuage historical humiliation, psychosocial torture, persecution, attempts of ethnic cleansing, and an outcome of multiple waves of internal displacement. The community showed phenomenal resilience under challenging conditions and kept their traditions and customs alive. Yet, an uncertainty of an honourable survival under uncertain circumstances continues to haunt some.

The question is how do we create conditions for a dignified life by becoming agents of social change and transform our outlook and attitude to enable us to live in our socio-ethnic setting without fear and with ample opportunities. The markers for social transformation would be measured in the form of improvement of human condition through better knowledge, health, living conditions, social equity, and progress, besides preservation of our ethnic identity and culture.

Potential of the community in providing a leadership role in

diverse spheres of nation building and global visibility, demands an unconventional and an out of box thinking and strategy. We are faced with a significant challenge of being small in numbers as a community and without any stable socio-political support to pursue this challenging goal.

An awareness, different from conventional career-livelihood-oriented path, is desired for a social transformation, arousing collective consciousness for a purpose in the younger generation. The community, spread within countless disparate organizations, needs to discuss and debate, if education, for our future generation, means better opportunities at the cost of ignoring our ethnicity, culture and values. Is there a way to strike a balance between prosperity, comfort and wealth and yet symbiotically linked to one's ethnic identity which has evolved over centuries of biological and social evolution? Is it possible to have a meaningful debate about how education can change the mentality, outlook, attitude; nurture young

minds towards critical thinking, decision making and civic participation; help in spreading knowledge in society, become rational, reasonable, morally and socially ethical; and finally, become responsible civilizational community?

Meaningful social transformation within the community would entail changing rigid view-points, and perspectives, which have moved in endless cycles without resolution? Can we debate why our religious teachings despite overlapping with values of education and transformation within an individual and society, have not moved beyond self-serving interests and remained non-transformational? If education is designed and crafted as a tool to achieve more than material gains, then social transformation is inevitable. However, formal education has not played this role in our lives. We compete in a rat race, and do not have goals beyond serving our own self-interests. Taking cognisance of how our community is scattered all over the world, it runs the risk of losing its

ethnic identity and cultural richness over time. The goal is to retain this novel gene pool generated over several centuries by educating our community conservation of our ethnicity and unique culture even within diverse identities can be promoted by 'KUNIY KATH' for social transformation.

Our resilience and vibrancy as individuals and groups to do social work, build temples and ashrams has to converge on the KUNIY KATH of institution building, preserving and promoting Rishi Culture, Kashmiri Language, Art, Culture, Philosophy, Literature, Architecture, Archaeology, and Futuristic disciplines of Space, Science and Technology, Conflict Resolution and Spirituality, which would serve as the pivot to groom leaders for the world. Against this challenging background, we need to marshal efforts to carve the path of a well worked out Informal-Education to bring change within individuals, families, and the community who can become the torch bearers to work together as a

OBITUARIES

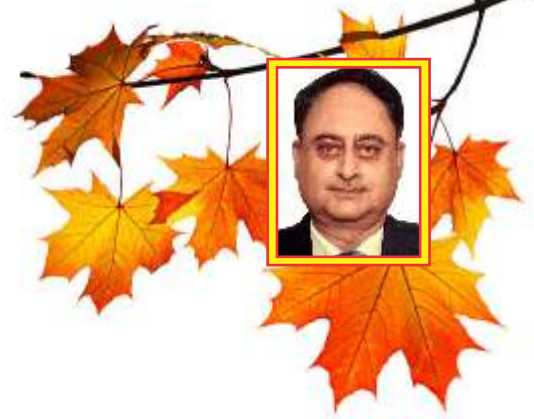
S. No.	Date of Death	Name of Deceased Person	Address
1	23/07/2024	Smt. Bindu Sopory	House No. 354, Sector- 28, Faridabad
2	03/08/2024	Shri Shyam Lal Koul	House No. 2040-B, Aravali Vihar, Sainik Colony, Sector-49, Faridabad
3	08/08/2024	Sh. Makhan Lal Bhat	House No. 1219, Sector-17, Faridabad
4	08-30-2024	Prof. A K Chaku	House No. 1974, IInd Floor, Sector-28, Faridabad
5	03/09/2024	Shri H N Jattu	Green Field, Faridabad
6	16/09/2024	Smt. Krishna Zutshi	House No. 516, Sector-14, Faridabad
7	19/09/2024	Shri Gautam Kaul	Flat No. 162, Vasant Enclave, DDA Flats, New Delhi
8	24/09/2024	Smt. Prana Hanjura/Lahori	House No. 38, Block 5, Eros Gardens, Charmwood Village, Surajkund Road, Faridabad

Kashmiri Sewak Samaj, Faridabad pays homage to all, including those whom we might have missed to include in the above list. Veshna Bhawanas Aasinakh Jaai!



Remembrance

Maj. A K Razdan (Retd)



WILL KASHMIRI PANDITS EVER RETURN TO THE VALLEY?

History has witnessed many unfortunate developments where the natives were thrown out by the invaders / oppressors, mostly Islamists. Recent examples being that of the Persians getting thrown out lock, stock and barrel, out of Persia (now Iran), and later, the Jews who were hounded out of their motherland, Jerusalem. While those driven out of Persia could never return to their motherland, the Jews, over the years, have managed to reclaim their motherland, if not wholly, but substantially.

Kashmiri Pandits too have suffered a similar fate. They having been uprooted from their native land where they had been living for centuries, not once or twice, but many times. Recent such incident being in the 20th century when a vast majority of Kashmiri Pandits were forced to abandon the valley and became migrants in Jammu, Delhi and other parts of India. Subsequently, a minuscule number did return to their roots to start their life afresh, but whether the majority will ever return to the valley, is a question agitating the minds of all Kashmiri Pandits.

The issue is complex and involves various socio-political, economic, and emotional factors. Therefore, let us examine the issue in more detail.

Early History

The valley of Kashmir is located in the northern part of India. It has been a melting pot of diverse cultures, traditions and religious practices. Its early history is rich and complex, shaped by various dynasties, religions and cultural influences. Kashmir was initially inhabited by



Indo Aryan people and finds mention in ancient texts such as the Mahabharat. Early history of Kashmir is well documented in the Nilamat Puran compiled by various authors between 500 to 600 CE and Rajatarangini authored by Pandit Kalhan in 12th century CE. While Nilmat Puran deals with the life of common people, Rajatarangini chronicles the kings and their courts. During The Muslim rule three supplements to Rajatarangini were written by Jonaraj, Sri Var, Prajyabhata and Suka.

Buddhism and Hinduism flourished in the Region. Mauryan emperor Ashok is believed to have introduced Buddhism in Kashmir in the 3rd century BCE. The period saw establishment of several monasteries and the spread of Buddhism.

During the 1st to 3rd century CE, Kashmir was part of Kushan empire, which further promoted Buddhism. Thereafter, various Hindu dynasties ruled Kashmir, which included Karkota and Utpala dynasties. The Karkota dynasty, particularly under the rule of King Lalitaditya Muktapada (8th century CE) is noted for its cultural and architectural achievements.

During 7th and 14th century CE, Kashmir was a major centre for Shaivism, a sect of Hinduism that worships Lord Shiv. During this period, Kashmir produced many scholars and philosophical texts of immense significance.

14th century saw the advent and spread of Islam. Initially, the conversion of Kashmiri Pandits was peaceful and gradual with "Sufi" missionaries like Bulbul Shah and Meer Syed Ali Hamdani (Shah Hamdan) playing crucial role. The Sultanate of Kashmir was established in 14th century. The last Hindu ruler, king Suhadev was overthrown by Turk chief, Shah Mir in 1339, who became the first Muslim ruler of Kashmir and marked the beginning of a long period of Muslim rule in Kashmir. Post

establishment of Muslim rule, religious persecution and atrocities on Pandits began. Combined with political upheavals, they were forced to abandon the land of their forefathers.

1st major exodus took place in 14th century following the establishment of Muslim rule under Shah Mir. While the initial phase of Muslim rule was marked by tolerance, the latter years saw the socio political environment change drastically especially under Sultan Sikander, also known as Sikander Butshikan. Under his rule, persecution of Hindus reached a nadir. Sikandar's reign from 1389 to 1413 is often cited as a period of forced conversions and temple destructions, resulting in the first major exodus, of Kashmiri Pandits.

2nd major exodus happened during Afghan rule between 1753 to 1819. This rule was very harsh for Kashmiri Pandits. The Afghans imposed heavy taxes and forced conversions, leading to the migration of Pandits out of the valley. Latest and the 3rd major exodus took place between 1989 and 1990. This was the most significant of all the exoduses. In 1980s, a well-orchestrated Pakistan sponsored Wahabi terrorism took roots in the Valley with an aim to fulfil Pakistan's long-cherished dream of annexing Kashmir by waging Jihad. Pakistan trained terrorists, both Pakistani as well as local Muslims, resorted to targeted killing of Kashmiri Pandits, burnt and looted their properties and inflicted other worst inhuman atrocities. The situation turned from bad to worse under the watch of "democratically elected governments". As a result, almost the entire Pandit population of the valley was forced to leave their homes and shift to other parts of the country. Since then, almost all have reasonably resettled in Jammu, Delhi and other parts of India, integrating into different regions and communities.

Current Situation

Security Concerns: Despite improvement in the ground situation in the recent years, safety remains primary concern for the migrated population of Pandits. In the recent past they did risk returning to the Valley but were greeted with massacres in Wandahama, Nadimarg, etc. Therefore, they will not like to risk another such attempt without foolproof guarantees. Important to note here is the fact that sporadic target killings of Hindus are being reported from the valley at regular intervals which has instilled fear in the minds of those contemplating returning to their roots.

Economic and Social Integration: Over the past three decades, Pandits have built new lives, established careers, and integrated into other parts of India. Their children in particular, who have grown up outside the Valley and found employment and business opportunities elsewhere in the country have little connection to the valley. They will be reluctant to start a new life in unfamiliar environs of Kashmir valley. Therefore, even though the elderly Pandit community may like to return, the economic and social integration poses a challenge to the idea of their return to the valley.

Government Initiatives: Both the Union Territory (UT) Administration and Government of India have made several efforts to encourage the return of Pandits, including providing

incentives, reserving government jobs and building secure housing, etc. However, these initiatives have had limited success so far; largely due to the aforementioned security and integration issues.

Emotional Ties: Despite these challenges, many Kashmiri Pandits maintain a strong emotional connection to their homeland and an inner desire to return. This connection is often expressed through cultural

preservation, literature, and religious / community events that get organised in Kashmir valley.

Conclusion:

The sense of safety for Kashmiri Pandits who might consider returning to the valley depends on several factors, both present and future, such as:

Economic Opportunities / Livelihood: A significant aspect of feeling safe is economic security. The availability of jobs, opportunities for businesses, and a stable economic environment are essential for returning Pandits to feel secure. Their past experience on this count was bitter as despite better qualifications and credentials, they faced discrimination both in technical education and jobs.

Equal Rights: Ensuring that returning Pandits have a say in local governance and their rights are protected, is important for their long-term security and return. The government has offered job packages and financial incentives, but the success of these initiatives has been limited. The effectiveness of these programs will play a role in

influencing the return of the Pandit community. Besides, the Govt. could think of reservation in allotment of land in residential colonies and flats in the residential complexes developed by the UT Govt. agencies, for the returning Kashmiri Pandits. This is important considering that most of the Kashmiri Pandits were constrained to sell their properties for peanuts, under duress. A successful return would also require reintegration into the broader social fabric of the Valley, which might be challenging due to the prolonged absence and the generational gap.

In the long term, a return might be possible if there is sustained peace and stability in the valley, coupled with strong government support, positive attitude of the majority Muslim population and community initiatives. However, the process is going to be gradual and may involve only a segment of the community. The younger generation of Kashmiri Pandits may have different perspectives on returning, influenced by their experiences and connections outside Kashmir. Their decisions

will be crucial in determining the community's future in the valley.

Overall, while a full-scale return seems to be challenging under current circumstances, individual families or small groups might choose to return if conditions improve. However, for many, the realities of life established outside Kashmir might outweigh the emotional pull of returning. Feeling safe is a multi-dimensional issue involving physical security, economic stability, social acceptance and emotional well-being. The trauma of their forced exodus and memories of violence can make it difficult for some to feel safe even if the conditions improve. Psychological support and community healing process might be necessary to address these deep-seated fears. Relationship between the returning Pandit community and local Muslim population is very crucial too. Decades of separation and circumstances of their departure have led to mistrust on both the sides. Rebuilding trust and fostering a sense of community will be essential for sustainable return.

(Author is the ex-General Manager – RBI)

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Remembrance

Vinod Bhan



A LIFE-CHANGING ENCOUNTER

MY JOURNEY WITH PADMASHREE PAPAJI

In 1995, I had the profound fortune of meeting Padmashree Papaji, also known as Pt. J N Koul, a remarkable figure whose influence transformed my life. It was a summer day when I landed in Delhi with my friend KK, excited to visit my Mama ji (Mr Ravi ji Koul) in Mayur Vihar Phase-I. Little did I know that this trip would set me on a path of opportunity and growth.

KK's sister was living in a working women's hostel in Sector 11, Noida, and we decided to visit her. As fate would have it, Papaji was also in town, meeting with working girls and supporting them to stand independently by helping them to get respectable jobs. During this visit, I learnt about an SOS school in Faridabad that offered free computer training to Kashmiri migrant children under the vocational wing which was named as HKVTC. I felt a surge of excitement and immediately decided to apply.

With a sense of urgency, KK and I penned our applications on plain paper and submitted them to Papaji's assistant. To our surprise, we received an invitation to meet Papaji the next day at the AIKS office in Sarojini Nagar.

When we arrived, KK was called in first. Within five minutes, he was granted admission and instructed to report to Faridabad the



following day. As I waited for my turn, my heart raced with anticipation. However, when I entered the room, Mr. M.K. Koul, the Vice President of AIKS, informed me that only one seat was available, and it had been allocated to KK. My heart sank, and at just 17 years of age, I found myself arguing with Mr. Koul in a desperate plea for an opportunity.

Amidst this exchange, Papaji, busy with other matters, took notice of my plight. After a few minutes, he asked me to sit down. The conversation that followed lasted nearly two hours. We discussed everything under the sun, and while he encouraged me to return next year, I was steadfast in my resolve to be admitted this year.

Finally, at 6:30 PM, Papaji signed my application. The joy I felt in that moment was indescribable. What I didn't realize then was that

this was just the beginning of a lasting relationship. Papaji remembered me fondly, often calling my name during his visits to the SOS School and other gatherings at his residence in Sector 16A.

Thanks to Papaji's gracious decision, I was able to professionally stand for myself and even move my family from Jammu to Faridabad in 1999. This experience taught me a valuable lesson – “while we often worry about the future, we must not forget to live in the present.”

I went on to pursue my graduation from Delhi University and later completed my MBA. However, the cornerstone of my career was the computer course I undertook at the HKVTC of SOS School in Sector 29. It was a challenging journey, with only a few of the original 60 students from our batch remaining in the NCR region, including my friends KK, Anil Bhan, Manoj Pandita, Savita Dhar, Beauty Pandita, Mansi, and a few others.

Reflecting on this pivotal moment in my life, I am filled with gratitude for Padmashree Papaji. His kindness and belief in me not only opened doors but also inspired me to strive for success. Through his guidance, I learnt that sometimes unexpected opportunities can lead us to our greatest achievements.

REMEMBRANCE
AND FOND MEMORIES

In Honour Of Our Beloved Parents



SHRI JAGAR NATH DHAR AND SMT. ROOPA DEVI DHAR

❧ In Reverence: ❧

Dr. Ashok Dhar and Vinod Dhar

House No. 822-B, Sector-49, Sainik Colony,
Faridabad – 121 001 (Haryana)
Phones: 9811224185, 7600044455

Original Residence: Reshi Mohalla, Habba Kadal, Srinagar, Kashmir (J&K)

BALANCE SHEET

M/S KASHMIRI SEWAK SAMAJ, SHARDA BHAWAN, SECTOR-17, FAUDABAD, HARYANA		BALANCE SHEET AS ON 31ST MARCH, 2024		P. E. E. R. & CO. CHARTERED ACCOUNTANTS, R-8, GF, N.E.S.E-II, NEW DELHI-110 049 Email: pccrandsco@yahoo.com	
LIABILITIES	AMOUNT	AMOUNT	ASSETS	AMOUNT	AMOUNT
CAPITAL, FUND & OTHER ACCOUNTS			FIXED ASSETS		
Opening balance as on 1/4/2023	Rs. 1,45,28,021.72		[As per schedule]		Rs. 87,15,774.04
Add/(Less):			CURRENT ASSETS, LOANS & ADVANCES		
Excess of expenditure over income for the year	Rs. -7,252.13		CURRENT ASSETS		
Less: Transfers to Educational Development Fund Account	Rs. 75,000.00		CASH & BANK BALANCES		
		Rs. 1,44,45,769.59	Cash In Hand		Rs. 49,717.00
LAND, BUILDINGS & MORTGAGE FUND			CASH AT BANK		
Opening balance as on 1/4/2023	Rs. 3,86,797.07		i) In Savings A/c's with:		
LIFE MEMBERSHIP FUND			a) J&K Bank Ltd., Faridabad	Rs. 10,73,216.23	
Opening balance as on 1/4/2023	Rs. 13,58,270.00		b) J&K Bank Ltd., Faridabad	Rs. 2,83,892.13	
Add: Received during the year	Rs. 24,300.00		c) Central Bank of India, Faridabad	Rs. 4,60,839.12	
		Rs. 13,72,570.00	ii) In deposit accounts including interest accrued with:		
LIBRARY CLUB & HOBBY CLUB FUND			a) FDR with Central Bank of India, Faridabad	Rs. 30,00,000.00	
Opening balance as on 1/4/2023	Rs. 65,247.00		b) FDR with J&K Bank Ltd., Faridabad	Rs. 44,67,622.74	
EDUCATIONAL DEVELOPMENT SCHOLARSHIP FUND			c) CCR with J&K Bank Ltd., Faridabad	Rs. 62,50,000.00	
[As per schedule]	Rs. 62,50,000.00		d) Interest accrued on FDR with J&K Bank Ltd., India, Faridabad.	Rs. 1,52,405.00	
		Rs. 21,00,000.00	e) Interest accrued on FDR with Central Bank of India, Faridabad.	Rs. 6,438.70	
BUILDING CONSTRUCTION/RENOVATION FUND					Rs. 37,76,457.44
Opening balance as on 1/4/2023	Rs. 21,00,000.00				
CURRENT LIABILITIES & PROVISIONS			LOANS & ADVANCES		
EXPENSES PAYABLE			a) TDS - F.Yr. 2018-2019	Rs. 1,40,173.00	
a) Audit fees payable	Rs. 2,500.00		b) TDS - F.Yr. 2022-2023	Rs. 43,671.00	
of Other Expenses payable	Rs. 2,880.00		c) TDS Receivables - F.Yr. 2023-2024	Rs. 96,559.00	
		Rs. 10,380.00			Rs. 2,80,353.00
TOTAL (RS.) :	Rs. 2,46,40,259.26	0.00	TOTAL (RS.) :	Rs. 2,46,40,259.26	

M/S KASHMIRI SEWAK SAMAJ, SHARDA BHAWAN, SECTOR-17, FARIDABAD, HARYANA		INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31ST MARCH, 2024		P. E. E. R. & CO. CHARTERED ACCOUNTANTS, R-8, GF, N.E.S.E-II, NEW DELHI-110 049 Email: pccrandsco@yahoo.com	
EXPENDITURE (Net of Recoveries)	AMOUNT	INCOME	AMOUNT	AMOUNT	AMOUNT
Salary & Wages to Staff	Rs. 5,45,000.00	Donations received during the year			
Scholarship & Educational Relief to poor	Rs. 2,17,000.00	a) By A/c payee Cheques	Rs. 13,16,336.00		
Electricity & Water Charges	Rs. 3,40,921.00	b) By Cash	Rs. 8,51,670.00		Rs. 21,68,006.00
Expenditure on Socio Cultural Activities	Rs. 5,81,336.00	Other Income			
Newspaper & Publication Expenses	Rs. 1,42,265.00	a) Interest accrued & received on FDR with Banks	Rs. 9,65,551.70		
Relief to poor & needy	Rs. 15,000.00	b) Interest on SB Account with banks	Rs. 69,901.00		
Stationery & Printing Expenses	Rs. 98,744.00	c) Sale of scrap/other receipts	Rs. 22,719.00		Rs. 10,58,161.70
Postage & Courier Charges	Rs. 6,053.00				
Conveyance Expenses	Rs. 4,439.00				
Telephone Expenses	Rs. 13,957.00				
Subscriptions	Rs. 3,500.00				
Bank Charges & Locker Rent	Rs. 5,418.00				
Legal & Professional Charges	Rs. 16,500.00				
Audit Fee	Rs. 1,700.00				
Duties & Taxes Paid	Rs. 21,600.00				
Travel Expenses	Rs. 43,794.00				
Insurance - Building	Rs. 13,977.00				
Computer repair & maintenance	Rs. 9,465.00				
Repairs & Maintenance - Building & other works	Rs. 4,79,593.00				
Website Assigning Expenses	Rs. 16,000.00				
DEPRECIATION ON FIXED ASSETS					
[As per schedule]	Rs. 5,22,584.83				
Excess of expenditure over income for the year transferred to Balance Sheet	Rs. -7,252.13				
TOTAL (RS.) :	Rs. 32,76,387.70	0.00	TOTAL (RS.) :	Rs. 32,76,387.70	

M/S KASHMIRI SEWAK SAMAJ, SHARIKA BHAWAN, SECTOR: 17, FARIDABAD, JIARYANA

SCHEDULE OF CONTRIBUTION OF EDUCATIONAL DEVELOPMENT/SCHOLARSHIP FUND ATTACHED TO & FORMING PART OF BALANCE SHEET AS AT 31ST MARCH, 2024

Sl.No.	Particulars	Amount
1	Mrs. Mohini Kachru	Rs. 10,50,000.00
2	Mr. Ayushman Kachru	Rs. 1,00,000.00
3	Mr. Vinod Dhar	Rs. 1,00,000.00
4	Mrs. Nand Lal Zutshi	Rs. 15,00,000.00
5	Mrs. Sheifa Zutshi	Rs. 5,00,000.00
6	Mr. Vinod Sopory	Rs. 5,00,000.00
7	Dr. Sudhir Kumar Sopory	Rs. 5,00,000.00
8	Mrs. Geetika Kachroo	Rs. 10,00,000.00
9	Mr. Bhushan Lal Jaisl	Rs. 10,00,000.00
TOTAL AS PER BALANCE SHEET :		Rs. 62,50,000.00

M/S KASHMIRI SEWAK SAMAJ, SHARIKA BHAWAN, SECTOR: 17, FARIDABAD, HARYANA

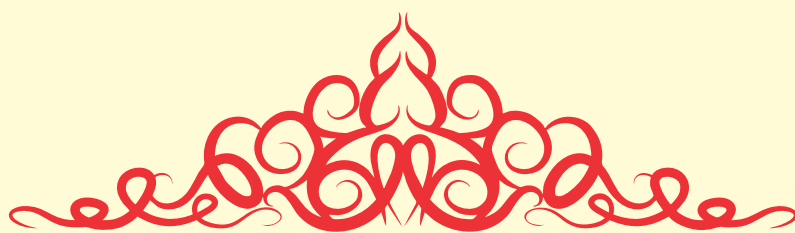
SCHEDULE OF FIXED ASSETS ATTACHED TO & FORMING PART OF BALANCE SHEET AS AT 31ST MARCH, 2024

BLOCK OF ASSETS	RATE OF DEPR.	PARTICULAR OF ASSETS	W.V. AS ON 1/4/2023	ADDITIONS W.V. 1/4/2023 TO 30/9/2023	ADDITIONS W.V. 1/10/2023 TO 31/3/2024	TOTAL	DEPRECIATION DURING THE YEAR	W.D.V. AS ON 31/03/2024
A1	-	LAND	Rs. 2,43,095.00	Rs. -	Rs. -	Rs. 2,43,095.00	Rs. -	Rs. 2,43,095.00
	-	MURTIIES	Rs. 5,16,595.00	Rs. -	Rs. -	Rs. 5,16,595.00	Rs. -	Rs. 5,16,595.00
	-	GOLD/SILVER JEWELLERY ORNAMENTS	Rs. 2,67,000.00	Rs. -	Rs. -	Rs. 2,67,000.00	Rs. -	Rs. 2,67,000.00
	-	AIR CONDITIONER (GOVT. AID)	Rs. 5,00,000.00	Rs. -	Rs. -	Rs. 5,00,000.00	Rs. -	Rs. 5,00,000.00
TOTAL :			Rs. 15,27,190.00	Rs. -	Rs. -	Rs. 15,27,190.00	Rs. -	Rs. 15,27,190.00
B1	5%	BUILDING	Rs. 62,57,035.54	Rs. -	Rs. -	Rs. 62,57,035.54	Rs. 3,12,851.78	Rs. 59,44,183.76
TOTAL :			Rs. 62,57,035.54	Rs. -	Rs. -	Rs. 62,57,035.54	Rs. 3,12,851.78	Rs. 59,44,183.76
C1	10%	MURICAL EQUIPMENT	Rs. 84.17	Rs. -	Rs. -	Rs. 84.17	Rs. 8.42	Rs. 75.75
	10%	FURNITURE	Rs. 5,325.32	Rs. -	Rs. 507.00	Rs. 5,832.32	Rs. 583.23	Rs. 5,249.09
	10%	FURNITURE & FIXTURES	Rs. 27,506.93	Rs. -	Rs. 14,700.00	Rs. 42,206.93	Rs. 4,220.69	Rs. 38,086.24
	10%	STEEL ALMIRAH	Rs. 5,744.15	Rs. -	Rs. -	Rs. 5,744.15	Rs. 574.42	Rs. 5,169.73
	10%	SHOE RACKS	Rs. 646.10	Rs. -	Rs. -	Rs. 646.10	Rs. 64.61	Rs. 581.49
	10%	SERVO PUMP	Rs. 159.52	Rs. -	Rs. -	Rs. 159.52	Rs. 15.95	Rs. 143.57
	10%	WATER COOLER	Rs. 104.26	Rs. -	Rs. -	Rs. 104.26	Rs. 10.43	Rs. 93.83
	10%	TYPEWRITER	Rs. 1,156.15	Rs. -	Rs. -	Rs. 1,156.15	Rs. 115.62	Rs. 1,040.53
	10%	LITERARY RACKS/CABINETS	Rs. 1,050.19	Rs. -	Rs. -	Rs. 1,050.19	Rs. 105.02	Rs. 945.17
	10%	AUDIO SYSTEM	Rs. 5,772.27	Rs. -	Rs. -	Rs. 5,772.27	Rs. 577.23	Rs. 5,195.04
	10%	CARPET	Rs. 33,177.74	Rs. -	Rs. 29,000.00	Rs. 62,177.74	Rs. 4,767.77	Rs. 57,409.97
	10%	WALL CLOCK	Rs. 160.99	Rs. -	Rs. -	Rs. 160.99	Rs. 16.10	Rs. 144.89
	10%	BASKET	Rs. 128.40	Rs. -	Rs. -	Rs. 128.40	Rs. 12.84	Rs. 115.56
TOTAL :			Rs. 61,879.37	Rs. -	Rs. 44,207.00	Rs. 1,06,086.37	Rs. 10,656.66	Rs. 95,429.71
D1	15%	CYCLE	Rs. 345.06	Rs. -	Rs. -	Rs. 345.06	Rs. 51.76	Rs. 293.30
	15%	FAN	Rs. 658.04	Rs. 4,350.00	Rs. -	Rs. 5,008.04	Rs. 301.34	Rs. 4,706.70
	15%	LIBRARY BOOKS	Rs. 572.57	Rs. -	Rs. -	Rs. 572.57	Rs. 85.89	Rs. 486.68
	15%	STABLELS	Rs. 100.88	Rs. -	Rs. -	Rs. 100.88	Rs. 15.09	Rs. 85.79
	15%	AIRCUMFILLIONER	Rs. 3,12,470.27	Rs. -	Rs. -	Rs. 3,12,470.27	Rs. 66,370.54	Rs. 2,46,099.73
	15%	INVERTER	Rs. 3,981.83	Rs. -	Rs. -	Rs. 3,981.83	Rs. 597.27	Rs. 3,384.56
	15%	FAX MACHINE	Rs. 583.78	Rs. -	Rs. -	Rs. 583.78	Rs. 87.57	Rs. 496.21
	15%	FIRE EXTINGUISHER	Rs. 2,240.30	Rs. -	Rs. -	Rs. 2,240.30	Rs. 336.05	Rs. 1,904.25
	15%	R.O.	Rs. 610.08	Rs. -	Rs. -	Rs. 610.08	Rs. 91.51	Rs. 518.57
	15%	CEEZER	Rs. 1,199.71	Rs. -	Rs. -	Rs. 1,199.71	Rs. 229.06	Rs. 970.65
	15%	GENERATOR	Rs. 2,12,345.53	Rs. -	Rs. -	Rs. 2,12,345.53	Rs. 31,841.83	Rs. 1,80,503.70
	15%	HARDWOTUBA	Rs. 3,993.38	Rs. -	Rs. -	Rs. 3,993.38	Rs. 599.00	Rs. 3,394.38
	15%	LOCKS	Rs. 53.10	Rs. -	Rs. -	Rs. 53.10	Rs. 7.97	Rs. 45.13
	15%	RFI FIVISION	Rs. 33,704.44	Rs. -	Rs. -	Rs. 33,704.44	Rs. 5,055.67	Rs. 28,648.77
	15%	CC TV CAMERA	Rs. 89,603.27	Rs. -	Rs. -	Rs. 89,603.27	Rs. 13,440.49	Rs. 76,162.78
	15%	FOUL BOX	Rs. 1,148.42	Rs. -	Rs. -	Rs. 1,148.42	Rs. 172.26	Rs. 976.16
	15%	ELECTRONIC PANEL	Rs. 1,19,735.30	Rs. -	Rs. -	Rs. 1,19,735.30	Rs. 17,960.48	Rs. 1,01,774.82
	15%	SOLAR SWIPE SYSTEM	Rs. 5,06,303.97	Rs. -	Rs. -	Rs. 5,06,303.97	Rs. 75,945.60	Rs. 4,30,358.37
	15%	TABLE	Rs. 5,550.00	Rs. -	Rs. -	Rs. 5,550.00	Rs. 832.50	Rs. 4,717.50
	15%	ELECTRIC WATER MOTOR	Rs. 16,190.23	Rs. -	Rs. -	Rs. 16,190.23	Rs. 2,428.88	Rs. 13,761.35
	15%	ELECTRIC CHARGER FOR LED LIGHTS	Rs. -	Rs. -	Rs. 250.00	Rs. 250.00	Rs. 37.50	Rs. 212.50
	15%	RFI PROTECTIVE	Rs. -	Rs. 3,000.00	Rs. 6,000.00	Rs. 9,000.00	Rs. 1,350.00	Rs. 7,650.00
	15%	SOLAR BATTERY/INVERTER	Rs. -	Rs. 3,200.00	Rs. 2,000.00	Rs. 5,200.00	Rs. 780.00	Rs. 4,420.00
	15%	SIDDL GAS WHATE	Rs. -	Rs. -	Rs. 2,000.00	Rs. 2,000.00	Rs. 300.00	Rs. 1,700.00
TOTAL :			Rs. 13,12,720.60	Rs. 4,550.00	Rs. 9,150.00	Rs. 12,26,420.60	Rs. 1,98,351.58	Rs. 10,28,069.02
E1	100%	COMPUTER WITH PRINTER	Rs. 1,321.36	Rs. -	Rs. -	Rs. 1,321.36	Rs. 1,321.36	Rs. -
TOTAL :			Rs. 1,321.36	Rs. -	Rs. -	Rs. 1,321.36	Rs. 1,321.36	Rs. -
GRAND TOTAL AS PER BALANCE SHEET :			Rs. 81,80,451.87	Rs. 4,750.00	Rs. 53,357.00	Rs. 86,188,368.87	Rs. 2,22,594.84	Rs. 83,965,774.03

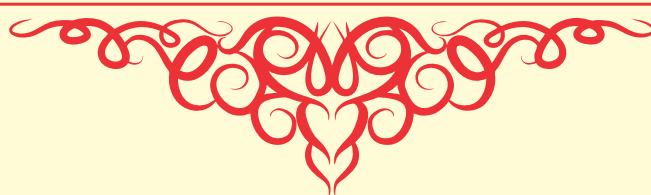
LIST OF DONATIONS RECEIVED DURING THE QUARTER JULY TO SEP. 2024

S No	Name	Amt. (Rs.)			
01	Shri Vinod Sopory	100,000	55	Ms. Manisha Dhar	3,000
02	Shri Ravinder Nath Sopory	50,000	56	Shri Ramesh Kumar Kaul	3,000
03	M/s Lekker Bakery	31,000	57	Ms. Sushma Rani	3,000
04	Dr. Sudhir K Sopory	30,000	58	Shri Gopi Sapru	3,000
05	Dr. Ashok Dhar & Dr. Pushpa Dhar	30,000	59	Shri Rajesh Rawat	3,000
06	Ms. Girija Bhan	25,000	60	Shri Subhash Premi	3,000
07	Shri Siddhartha Kaul	25,000	61	Dr. Ashok Kumar Raina	3,000
08	Ms. Sadhana Kaul	25,000	62	Shri Suresh Koul	2,500
09	Shri Satish Bhan	25,000	63	Shri Rajesh Rawat	2,500
10	Dr. Omesh Kini	25,000	64	Shri Romesh Kumar Bhatt	2,500
11	Shri Satish Bhan	25,000	65	Shri Avinash Chander Sher	2,110
12	Dr. Sudhir K Sopory	25,000	66	Shri Shiban Kumari Kaul	2,100
13	M/s Lekker Bakery	21,000	67	Dr. S K Handoo	2,100
14	Ms. Romi Jatta	20,000	68	Shri Ravinder Kothedar	2,100
15	M/s Lekker Bakery	18,000	69	Shri Ramesh Kumar Kaul	2,100
16	Shri Ravinder Nath Sopory	15,000	70	Shri Ravinder Kothedar	2,100
17	Smt. Meena Sopory	15,000	71	Shri Avinash Chander Sher	2,100
18	Ms. Meena Sopory	12,000	72	Shri Ravinder Kothedar	2,100
19	Shri Romesh Kumar Bhatt	11,000	73	Shri Opinder Kr. Dhar	2,000
20	Smt. Sushma Kaul Khare	11,000	74	Shri Kartik Akhoon	2,000
21	Shri Amal Magazine	11,000	75	Shri Gopi Sapru	2,000
22	Shri Rajiv Zutshi	11,000	76	Shri Avinash Chander Sher	2,000
23	Shri Ravinder Koul	11,000	77	Shri Vijay Kumar Trakroo	2,000
24	Shri Nitin Jatta	11,000	78	Ms. Bharti Kaul	2,000
25	Dr. Ashok Kumar Raina	10,200	79	Shri Navneet Sopory	2,000
26	Shri Rakesh Jinsi	10,000	80	Shri Ravinder Kumar Dhar	1,500
27	Shri Kuldeep Kachroo	10,000	81	Shri Sunil Kakroo	1,100
28	Shri Ashish Zutshi	10,000	82	Shri T K Sus	1,100
29	Dr. Rasik Ravindra Mattu	10,000	83	Smt. Indra Kaul	1,100
30	Shri Suresh Kumar Sopory	10,000	84	Ms. Fareez Raina	1,100
31	Prof. P N Kak	10,000	85	Shri Surinder Kumar Bhatt	1,100
32	Ms. Rashmi Sopory	10,000	86	Shri Sanjay Raina	1,100
33	Shri Uma Kant Kachru	10,000	87	Shri Puran Patwari	1,100
34	Dr. Roop Krishen Khar	10,000	88	Shri B L Jalali	1,001
35	Shri Anil Dhar	10,000	89	Shri P K Raina	1,001
36	Ms. Ruchi Kachroo	10,000	90	Shri S K Raina	1,000
37	Shri Rajander Kumar Jatta	7,000	91	Ms. Sharda Tickoo	1,000
38	Shri Prem Kumar	5,100	92	Anonymous	600
39	Shri Surinder Kumar Bhatt	5,009	93	Ms. Meenakshi Mattoo	501
40	Shri Uma Kant Kachru	5,000	94	Shri J L Zadoo	500
41	Ms. Deepika Jatta	5,000	95	Shri P N Dhar	500
42	Shri Ashish Zutshi	5,000	96	Shri Banshi Kaul	500
43	Shri Anil Dhar	5,000	97	Smt. Roopa Dhar	500
44	Shri Uma Kant Kachru	5,000	98	Shri Ashok Dhar	500
45	Ms. Bhawana Koul	5,000	99	Shri B L Kaul	500
46	Shri Pranav Koul	5,000	100	Shri Sanjay Zutshi	500
47	Shri Rakesh Raina & Smt. Anupama Raina	5,000	101	Shri Randhir Jain	500
48	Shri Vinod Dhar	5,000	102	Shri Rajiv Tikoo	500
49	Shri Puran Patwari	5,000	103	Ms. Shivani Bazaz	500
50	Shri Surinder K Bhatt	5,000	104	Shri Rajesh Rawat	500
51	Shri Gash lal Pandita	5,000	105	Shri Vijay	200
52	Shri Manoj Kumar Tiwari	5,000	106	Smt. Raju RainaBhan (Smt.)	101
53	Shri Ashok Kaul	3,100	107	Shri Kartik	100
54	Ms. Rashika Kaul Kothedar	3,100	108	Smt. Usha Kher	100
			109	Ms. Manasvi Sharma	21

In Fond Remembrance of
Our Revered Parents



Late Smt. Chuni Rawal
Late Shri Radha Krishen Rawal
Late Smt. Pushpa Rani Sapru
Late Shri Pushkar Nath Sapru



❧ In Reverence: ❧

Kiran and Dr. S K Rawal
(SENIOR CONSULTANT – ANAESTHESIOLOGY)
406, Sabzaar Apartments, Sector 45
Faridabad – 121010

In Fond Remembrance of
Our Revered Parents



Late Smt. Mohan Rani Bhat
Late Shri Mahinder Nath Bhat
Late Smt. Pushpa Rani Sapru
Late Shri Pushkar Nath Sapru



❧ In Reverence: ❧

Sadhna and Romesh Bhat
103, Sabzaar Apartments, Sector 45
Faridabad – 121010



With Best Compliments from



Rashneek Kher



901-902, IRIS Tower, Omaxe RPS Green Valley,
Sector 42, Faridabad, Haryana

Shraddhanjali



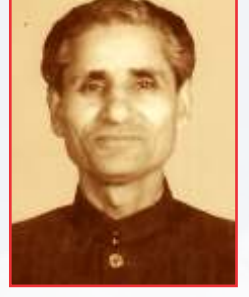
Smt. Prana Hanjura Lahori

Smt. Prana Hanjura Lahori left her mortal garb on September 24, 2024 at her residence – House No. 38, Block 5, Eros Gardens, Charmwood Village, Surajkund Road, Faridabad, after a brief illness. Pranaji was the revered mother of Dr Archana Kokroo, President Kashmir Overseas Association, USA.

Kashmiri Sewak Samaj, Faridabad, pays Shraddhanjali to Smt. Pranaji and prays to Sadashiv to bestow Moksha to her Aatma and give strength to the Lahori and Hanjura families to bear this irreparable loss. Namah Shivai!

Gazals by Late Sarwanand Kaul 'Premi'

We are serialising the gazals and poems written by the great son-of-the-soil, **Late Pt. Sarwanand Kaul 'Premi'** from his book पांचादर, which was published in "Nastaliq" script in 1963. We are transliterating these poems in "Devnagri".



Late Sarwanand Kaul 'Premi'

लिप्यंतरण - उमा कांत काचरू

गज़ल – ३३

हदु प्येठ्य मदु वोथ यावुन चोन
बरु गव खसुवुन श्रावुन चोन
आदनु सदमव वौल हय पान
हरनु अछव ओश त्रावुन चोन।

पितुरेनि पामन हुंद बारान
अथ्य मंज़ सबरा हावुन चोन
लोकुचारस कति लोलुक दाम
लोलस लोल मंशरावुन चोन।

होसनस लोलस रांछ करुथ
रंछ रंछ दिल गिंदुनावुन चोन
छोपु दम कर्य कर्य कथनुय कन
रंबुवुन मन संबलावुन चोन।

खसुवुन वछ अथ रंछ कर्य कर्य
होसनुक मद सगुनावुन चोन
न्यायन, न्यायन न्याय करुन
लोलुक न्याय अंज़रावुन चोन।

'प्रेमी' चानिस सबरस पांर्य
लोलुक बाग फौलरावुन चोन।

गज़ल – ३४

दौन यलि कुन गौव आलम रोव
कम्य ताम गटि मंज़ गाश होव
मंस्ती लोलच हौस्रस ग्रख
अथ्य मंज़ कुनिरुक परतव त्रोव

आलम, आलम बेहोशी
मस गव मस चथ थोद अख पोव
चान्युक म्यान्युक कति रूद पय
कन्य तल्य राज़ा कम्य कस बोव

खौनि मंज़ ललुविथ लोलस रंग
अंग अंग लोलुक ज़न प्रज़ल्योव
मोखु प्रेन्य मोखसंय येम्य दित्य मीठ्य
तंम्य ज़न फौलरावुन बागा: चोव

'प्रेमी' लंग्यनस रुफस आय
लोला: अकि लटि ब्येयि तंम्बल्योव।

"गज़लन हंघ केंह शार

अदु लेख च्चु फौलवुनि सौतुच कथ
ग्रीशम प्यतरावुन मा ज्ञानख।

You may describe the blossoming Spring
You can't know the summer pangs!

दिहस युस न वसतर समान आसि त्योंगिव
रुहक्य रिशतु वौपदन, शँथुर त्रावनय वुछ....

The cloth that doesn't fit the body, shun it
Soul mates will emerge; enemies will vanish.

अन नु नफ्सस दिवान त्रप्ती ज्ञांह,
जुव छु मौछि मंज त तोति नेरान वुछ।

Food never satiates contentment,
Chord of life held tightly, yet it slips out

तांडव अगर च्यतस मंज करहख यियहेम होश
दिह लरि सपद्यम बाग तु फोलहन हरदस पोश.....

Should You perform Tandav in my
consciousness, awareness would return,
My heart will fill with bliss and
autumn will blossom with flowers.

अगर च्चु पनुनुय वजूद गरहख
कसम दयस पथ, कमाल करहख,

If you could chisel your own Being
I swear, it would be a miracle

पीर बूजुम कासी
फौख दिथ हथ बलायि,
आसि गर तंस्य मंज बिहिथ जिन
दय रंछिन!

I learnt that the casuist
Will cure all evils
God forbid, if the devil was hiding in him



लेखिका: सुनीता रैणा पंडित

Translation: Uma Kant Kachru



लल क्याह सरान

पोत जूनि वथिथय मोत बोलुनोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव
लालु लालु करान लालु वुज़नोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव



– सुनीता रैणा पंडित

सुय मे सोरुम, तनि मनि सु बसोवुम
सोहम सो वुज़नावंम लय
वाक सेद्धि मंज़ सुय वरतोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव

ग्वरु शब्दस अदु कन युथ थोवुम
श्वासन हंज़ि खसु वसि मंज़ लय
अंदरिय ओंदरून गंगु ज़लु नोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव

युगी पानस नफचन्य कल क्याह
बौछि हंघ हल क्या छारंन्य छिम
नीलु वठ मंज़ तय सुय ननिरोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव

नोट प्यव छलि, ज़ल फेकि ठहरोवुम
अदु वरतोवुम गरु काम्यन
ललु त्रागस अमरेथ वुज़नोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव

आमि पनु संदरस नावि लमनोवुम
येमि भवसागरु द्युतनम तार
आमिस टाकिस पान शोमरोवुम
ललि प्रखटोवुम ब्रोंह कनि शिव



पापा जी की मूरत

पापा जी, आप ही मेरा आधार,
जीवन की हर राह में आपके संस्कार।
दुननया की ठोकरो से जो बचाते रहे,
अपने हाथों से हर कदम सहलाते रहे।

आपके कंधों पर बैठी वो ऊँची उड़ान,
नसखाई आपने मेहनत की पहचान।
खुद जलकर भी उजाला फैलाते,
हमारे अंधेरों को दूर भगाते।

कभी थकान होठों पर न आई,
हर मुश्किल आपने हँसकर भगाई।
अपनी इच्छाओं को त्यागा हमेशा,
हमारे सपनों को संवारा हमेशा।

आपके हाथों की रेखाओं में बसी,
हमारी खुनशायों की वो प्यारी कशीदाकारी।
नबना कहे आपने सब कुछ नकया,
जीवन का हर पल हमें दिया।

पापा जी, आपसे ही है ये जहाँ,
आपके नबना सब अधूरा सा यहाँ।
हर नदन आपकी मूरत आँखों में बसी,
नदल में आपकी यादें सदा बसी।

आपकी मेहनत, आपकी प्रेरणा,
नसखाती है हमें जीवन की अनमोल कला।
आपकी राह पर चलते हम भी सीखें,
आसमान को छूने की कला।

आपकी मूरत यूँ ही नदल में बसी रहेगी,
आपके समपपण में यूँ ही हर राह सजी रहेगी।
धैर्य की मूरत, साहस का संगम है,
हर कनठनाई में हमारे नलए ढाल और नाम हैं।

हर पल ऋणी है आपकी उस मेहनत का,
संस्कार, समपपण, कतपव्य और तपस्या का।
पापा जी, आपकी मूरत नदल में सजी रहे,
हमारी हर जीत में आपकी गूँज बनी रहे।

ओजस्वी हैं आप, प्रेरणा का प्रकाश,
आपके चरणों में ही नमलता है जीवन का हर आकाश।
आदशप आपके ही जीवन का सार,
आपकी छत्रछाया में सुरनित संसार।



- सुषा सोपोरी



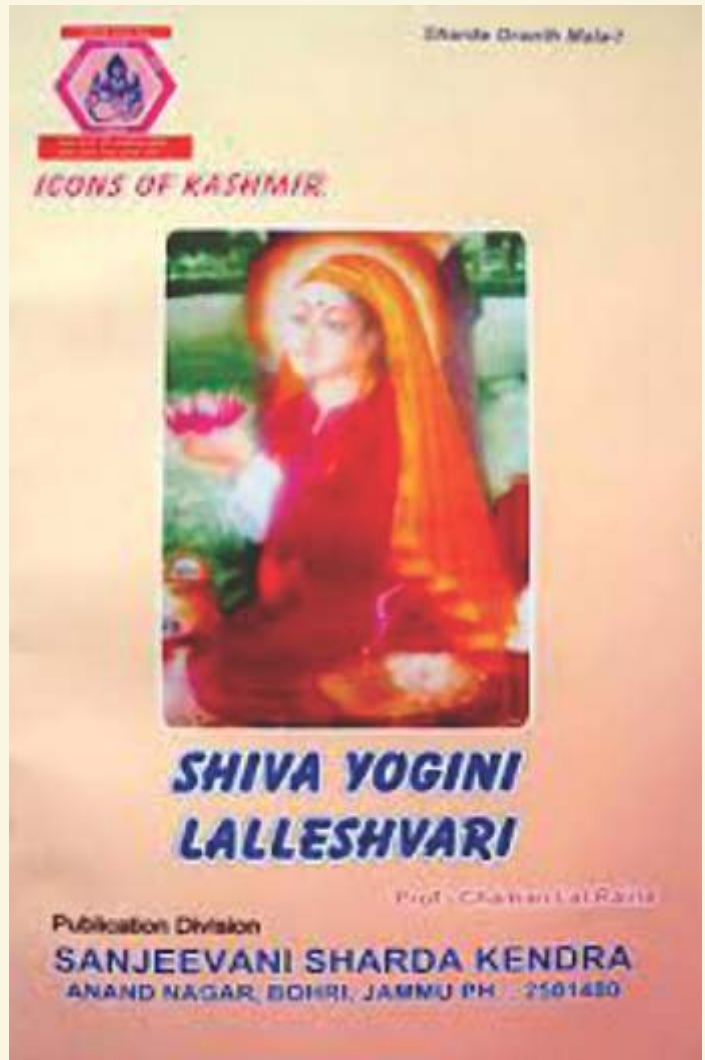
माता लल्लेश्वरी! हे ललद्द!

माता लल्लेश्वरी! हे ललद्द!
वह बात थी क्या?
जिसने तुझे वाक् - जननी बना दिया।
क्या यह केवल समय की पुकार थी-
तुम्हारी पारिवारिक
समस्या का समाधान था---
अथवा नैसर्गिक उत्तर!
या कि दिव्य दृष्टि का उन्मेष,
अथवा वाक् -स्फुरण।
वेदों की जननी!
हे वाक् देवी सरस्वती!
हो तुम तो उस ही का अवतरण।
या स्वयम् मातृ शक्ति के

उत्थान के लिये
समर्पित दिव्य ज्वाला हो---
कुछ तो बता दो---
माता लल्लेश्वरी!
गति शीलता क्या है?
योग की दिव्य दृष्टि है क्या?
वाक् -स्फुरण क्या है ---
और साक्षात्कार है क्या?
यह जान कर ही तुम्हारे सन्तान
लल्ल-वाक् समझ सकते हैं



Jaya Siblu



शिव सूत्र-X



रूपांतरकार : योगेंद्र तिक्कू

शिवतुलयो जायते - ॥२५॥

तुर्य विजय कर,
तुर्यातीत अवस्था में है जो रहता,
वह योगी मानव शरीर में भी,
शिव सम हो कर रहता ॥०॥

शरीर वृत्तिर्वृतम् - ॥२६॥

योगी शिव समान जो होता,
शैवी भाव में ही रहता,
दिखता साधारण मानव सा,
देह धर्म पालन करता ॥०॥

कथा जपः - ॥२७॥

सकल जगत शिव रूप में देखे,
अहंभाव में स्थित है जो,
कायिक कार्य कलाप में समझो,
मन्त्रोच्चार ही करता वो ॥०॥

दानमात्मज्ञानम् - ॥२८॥

जब तक देह में रहता योगी,
अहं विमर्श में स्थिर रहे,
शिष्य सुपात्र, सुयोग्य देख कर,
आत्मज्ञान का दान करें ॥०॥

योऽविपसथो ज्ञाहेतुश्च - ॥२९॥

सभी इन्द्रियां वश में उसके,
शक्ति चक्र जो जय करता,
दीक्षा परम ज्ञान की,
शिष्यों को, वह योगी दे सकता ॥०॥

स्वशक्तिप्रचयोऽस्यविश्वम् ॥३०॥

शिव से शक्ति, शक्ति से जग,
विलग नहीं होता जैसे,
वैसे योगी को जग,
अपनी शक्ति का विस्तार लगे ॥०॥

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Celebrating
100th BIRTH ANNIVERSARY
OF OUR BELOVED LEADER PAPA JI



The managing committee and the members of the
KSS Co-operative Group Housing Society Ltd.
LALLESHWARI VATIKA
remain grateful to
PADMA SHRI JAGAN NATH KAUL (PAPA JI),
the tallest leader of our community for guiding us to
build a common nest for our ninety families after
exodus from Kashmir.
We bow to his farsightedness, leadership and
incarnation.



On The Birth Centenary of Padmashree Late Shri Jagan Nath Kaul Papaji!



The Members of Sabzaar Co-operative Group Housing Society
Pay Heartfelt Tributes to the Great Visionary and Humanist who
envisioned the need for a Roof for the displaced brethren and built
Sabzaar, a Home for all of us!

We salute Papaji for his far sight and bow in Gratitude!

*– Members and The Executive Committee of Sabzaar Apartments
October 13, 2024*





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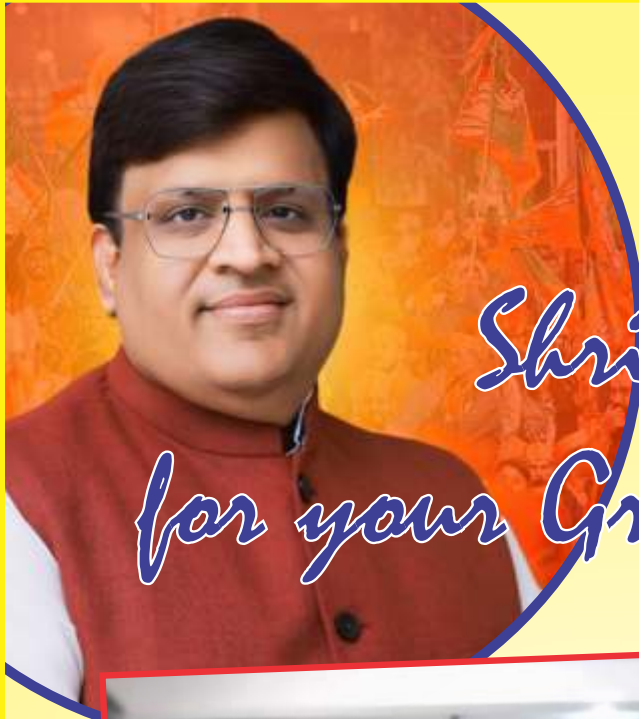
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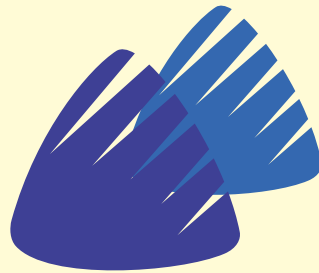
*Congratulations
Shri Vipul Goel ji
for your Grand Victory!!*



KSS delegation led by its Vice President Shri Kashi Akhoon and Shri Vinod Dhar, General Secretary, met Shri Vipul Goel on 5th September 2024 and congratulated him on securing election ticket for Faridabad constituency regarding ensuing Haryana Assembly Elections 2024. KSS congratulates Shri Vipul Goel on his Grand Victory in the Assembly Elections.

- Vinod Dhar, GS, KSS, Faridabad

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