



PAAÑYAAR

News & Views of Kashmiri Pandits Living in Noida, NCR

(For Private Circulation only)

Issue-1 / Nirvasan Samvat-17

October - December 2006



Kashmiri Pandits invoking the blessings of *Maej Raghyinya* on the eve of Holy *Zyeth Aettham* during a *Havan* organised by "Kashmiri Migrants Welfare Association, Noida" at the proposed site of Socio-Cultural Centre at A-98 A, Sector-34, Noida
(Photo courtesy Col A. K. Shal)

A Word about the launch of this Newsletter

"It is a good idea.... the need of the hour is unity at all levels & I am sure the current newsletter will be an important link in that direction.....
My Best Wishes for this initiative....."

(22-10-2006)

Sh. H. L. Munshi
President, KMWA, (Noida)

"It is a very good thing. You are inspiring me. In fact, as an elder it is my duty to inspire you..... It also inspires others to try their pen"

(24-10-2006)

Sh. A. D. Veshin (Veshin Ji Premi)
Chairman, Socio-Cultural Committee



RAMESH

Editorial:

Friends! Namaskar. Way back in 1989/90, a number of Kashmiri Pandit families started trickling in NOIDA, the immediate neighborhood of the national capital - Delhi, after being forcefully uprooted from their more than 5000 year old habitat in Kashmir valley due to the rise of armed Islamic terrorism in J&K state especially in the valley. The exiled members, including this writer, immediately started organizing themselves into a group and the result was the formation of a local welfare association, which later got formally registered as "Kashmiri Migrants' Welfare Association" (KMWA), Noida, to cater to the immediate needs of the ever growing inflow of the displaced community members. These efforts were ably supplemented by a couple of older and elderly residents like Sh. P.N.Wali (Sec-26) and Sh.A.N. Khosa (Sec-12). The sudden and unfortunate uprootment from their place of origin, rendered the whole of Kashmiri Pandit community, numbering more than 3,50,000, homeless with their families getting disintegrated and scattered throughout the length and breadth of our country, few thousands of them finding shelter in torn and shabby canvas tents in Jammu and Delhi as well, the traditional joint family system being torn away, and members finding it difficult to trace even the whereabouts of their nears and dear ones at that particular point of time. With the continued inflow of exiled members, a need was felt to create a means of identifying the trickling in community members and to establish the lost contact and the result was the publishing of a resident directory, in 1994, by a group of social activists of the displaced community - supported actively by Sh. M. K. Kak. (Sec-21) and Col. Bansi Kaul (Sec-37), among the few, who had made Noida their home earlier. Later, an individual effort was made to reach out the community when *Sokhan*, a periodic newsletter, was launched by another dedicated social activist in the year 1994, subsequently converted into an official newsletter of KMWA headed at that time by Late Sh. O. N. Channa

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"The need of a Socio-cultural Centre".

M. K. Dhar



NOIDA authority has allotted a piece of land, measuring 500 Sqmt in Sector 34, to "Kashmiri Migrant Welfare Association, Noida" for constructing a socio-cultural centre for the displaced community. Consequently the Association these days is on a collection drive for raising funds to meet the cost of land and the subsequent construction works. The members of the executive body, accompanied by a number of honourable members of the community, are going from door to door, requesting the members, residing in Noida, to donate liberally towards the cause. The response has been quite encouraging.

However, a question "Why a socio-cultural centre for Kashmiris?" has been ringing all through in my thought process. A quest for the answer has opened up a lot of revelations.

"Culture", as per dictionary, "means a society that has its own set of beliefs, ideas and ways of behaving." This meaning is further explained in the words of J. Krishnamurti who says, "Culture is the sum of our perception, the ways we look at things, our thoughts, our feelings or attitudes, the operation of our senses". While studying our own society, Kashmiri society, in the light of the above explanation of culture, one does find certain salient features which indicate uniqueness of our society. These unique features have given our society a distinctive form when compared to the rest of Indian culture though the basic principles are based on the Indian ethos. The spiritual practices, the religious beliefs, the social customs and even the political systems have had distinguishing features.

The vale of Kashmir, cradled among the snow clad mountains, has over the

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"WALLIV KASHIRISS MANZH KARAV PAANVAEN KATTH BAATH"

On a Mission ! A Commitment to Fulfill



Awaiting the door to open!

Some Members of Socio-Cultural Committee of KMWA, moving from Door-to-door during a fund raising drive in one of the sectors in Noida.



Marching To-gether !



Standing with a firm resolve !

Some members of SCC of KMWA, Noida at the allotted Plot.



Beckoning us to act !

Vacant Plot for the proposed Socio-Cultural Centre in Sector-34, Noida

Photographs © RAMESH Marwal

Editorial contfrom page 1

and renamed as *The Migrant*. All these efforts, though highly laudable, could not unfortunately be sustained for long.

In absence of an effective communication tool available for the Pandit biradari living in NOIDA, a strong need has been felt, all these years, to make available a medium that could not only closely knit the ever growing population of Kashmiri Pandits in this part of the country but, at the same time, become an effective link with rest of the displaced Pandits, now in their seventeenth year of forced exile, within and outside India as well. Besides, the creative and talented members, especially the **Youth**, have virtually no means to express themselves. Hence the launch of this humble attempt - christened *Paañyaar*.

Why the name *Paañyaar* ?

The word *Paañyaar* comes from our mother tongue Kashmiri and its' meaning needs no elucidation as it was available in an abundant measure in the valley. To preserve our centuries old distinct cultural identity, it is essential to nourish our mother tongue. Besides, it has been a firm conviction of this writer all along his nearly seventeen years of public life that any activity, whether socio-cultural or political in nature, bereft of *Paañyaar*, is meaningless. The spirit of *Paañyaar* i.e. creating a sense of belongingness, love and the much required community brotherhood among the members of the society, has to be the basic and a guiding principle in undertaking any socio-cultural or political activity, for whom such activities are primarily meant. Perhaps, in complete absence or the lack of application of such a basic principle, many of the responsible community organizations have either seen fragmentation or have simply 'helped' parallel/numerous outfits to grow without any distinct or concrete objectives whatsoever, over the last seventeen years .

Given the cooperation of all concerned, one feels confident that the current humble effort will help in the coming months, in realization of that noble objective i.e. creation of a spirit of *Paañyaar* within the exiled community that was available in abundance in our ancestral land in Kashmir, but, has

definitely become a casualty now for a variety of reasons that need to be adequately addressed.

The need of the hour is to recreate an environment of *Paañyaar* to help realize a common dream of the community i.e. to ensure our own individual excellence and prosperity and also see that our exiled community scales the peaks of excellence and prosperity in order to reclaim and regain its' lost prestige and glory. ***Tathaa-aastu !***

Paañyaar, though an independent initiative, will supplement/augment the efforts of KMWA, directed towards the overall welfare of the community. While it is a basic responsibility of any 'association' to reach out to all the community members with its' policies and day to day programs, yet , at the same time, an equal responsibility falls on the shoulders of each responsible community member to lend a helping hand to make the Association yield the desired results. Literary contributions are welcome from one & all.

It is heartening to note that our worthy Association has once again activated itself by forming a Socio-Cultural Committee (SCC) for the development of a much needed **Socio-Cultural Centre** in Noida, under the chairmanship of Sh. A. D.Veshin, a dedicated social activist-well known for being a prime mover behind the construction of a replica of Mata Kheer Bhavaani Temple (Tulla-Mulla) at Bhavaani Nagar in Jammu.

One sincerely hopes that active members responsible for the development of the proposed **Socio-Cultural Centre** (at the allotted piece of land in Sector -34) will ensure that an everlasting structure of love, understanding and community brotherhood is created in place of merely a physical structure of bricks- with which every single Kashmiri Pandit, young and old alike, can happily and proudly identify with.

Let us all make it happen and **WE CAN !**

ORZUV

This inaugural issue is dedicated to the lotus feet of my revered Guru, Swami Ji of Bumai, Sopore, (Kashmir).

Editor

"drv vatta divar vatta, pethu bon chhuy ikvath, pusz kass karakh hatto batta, kar manas ttu pavanas sanggath"

Lal Ded

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"The need of a Socio-cultural Centre"

centuries, made a Kashmiri cool, calm and serene by nature. 5000 years of history has instilled in him the qualities of tolerance, patience, openness and liberal outlook. The society grew in these environmental conditions forming for it a peculiar socio-cultural framework. On one hand, it developed its own code of living, dress and customs, on the other hand it remained open to new ideas and thoughts. It has always kept the windows open for fresh air to come in but has never allowed its feet to be blown out by the incoming winds. That is how, despite several displacements since fourteenth century, the community lives on.

Peculiar ways of celebrating certain social / religious events, give it a distinctive existence. Shivratri - Herath which involves lot many religious and social celebrations - starting from Huri-Okdoh and ending on Doon-Amavasi, Navreh - the new year day, is a day of rejoicing being celebrated under almond trees of Badaamwari. Vyaeth Tiruvah at Verinag; Vaishakhi at Ishbar & Nishatbagh; Chandan Sashthi at Doodh Ganga or Soomyar Ghat and so on. With the displacement of the community, the celebrations of these days is slowly and steadily getting phased out. In fact, these events were ways and means of relating ourselves to our traditions and roots. These were the ways of maintaining a cultural continuity. In the absence of such events, the society has a cultural vacuum. Therefore to avoid that vacuum and to retain the continuity, it is necessary to have centres of cultural dissemination so that our progeny are not left in vacuum.

The community has seen several displacements over the past 6-7 centuries. It has been seen that, where ever the community members went, they carried with them the cultural heritage and tried to establish their cultural centres. Through these centres the community was able to retain its heritage. The replicas of Khir Bhawani, Reshipeer, Rupa Bhawani temples in Jammu, Hari Parvat Temple at Anangpur in Faridabad are an outcome of such a need. These are the places which will always remind the displaced community of their cultural heritage and social belongingness.

In order to retain their heritage, it is therefore necessary for the community to have a Socio-Cultural Centre here in Noida as well. Celebration of various important community festivals at this particular centre can bring the community closer. The organisers of the centre, I think, will make it necessary for all to speak in their own language i.e. Kashmiri which is a common Lingua-franca to Kashmiris.

The centre will have to work on exposing the new progeny of Kashmiri Pandits to the great works of Kashmiri litterateurs, artists, engineers, doctors etc.

(The author, formerly a Principal of National High School, Karan Nagar, Srinagar, has retired as Asst. Director, DAV Education Board, New Delhi and lives at 8A / E-3, Shatabdi Vihar, Sector-52, Noida.)



From archives - Release of first ever formal Resident Directory of Kashmiri Pandits living in Noida (1994)

(Photo courtesy M. K. Kati)

The Community is Proud of You

Aditya Raj Kaul, Vikas Kaul (USA), Indu Jalali, Rhythma Kaul, Anusuiya Roy (NDTV), Aditya Razdan, Sanjay Peshin, Aditya Tiku, Pawan Durani & many others for your valliant fight against injustice and bringing to a logical conclusion the campaign aptly named as "Justice for Priyadarshni Mattoo."

It may be noted that Aditya Raj Kaul, just nearly 18 years old, initiated a campaign on the net, in March this year, with active support of above named youthful members.

The judgement against the accused by Delhi High Court on 30th of October, is not a victory of Mattoo family alone, but the victory of the common man of this country - whose faith has been rekindled in the justice system of our country by your tireless efforts. The whole Kashmiri Pandit community is proud of you all. Thank you!

"dai kareenav tohi saarinee rrutt"

Global Pandit



A young Kashmiri Pandit Rajiv Kaul, recently featured in a leading business magazine alongwith four other world authorities on "leadership" including John P. Kotter, a world-renowned expert on leadership at Harward Business School; Dr. Robert Sternberg, IBM Prof. of Psychology and Education at Yale University; Dr. Thomas Donaldson, Mark O. Winkelman Professor at the Wharton School, University of Pennsylvania & Tony Mayo, Lecturer, organizational behavior unit & director, leadership initiative, Hardward Business School.

It may be recalled that Rajiv became the managing Director of Microsoft India when he was just 31. On 'leadership', Rajiv says "Leadership, at the end of the day, boils down to taking right decisions at the right time. A leader needs to set direction, get buy-in from the team, and then align the company to achieve the goals. Helping set the balance between short-term & long-term goals, between achieving day-to-day numbers and teamwork is also important. In addition to leading a team, it is important to have skills in change management, have a more participative style of management & being able to build relationships at all levels".

Currently Rajiv is excited about his new move, as a partner in Actis, a leading private equity investor in emerging markets.

(Courtesy : Businessworld)

MUBARAK MAHARA CHUV

They have shifted to a new house

Sh. P. N. Dhar & family from Kendriya Vihar, Sector-51
to : C-202, Shubhkamna Apartments, Sector-50, Noida. Tel. : 2480602

Sh. P. N. Mattoo & family from BSNL Quarters, Sector-39
to : 14 C, Shatabdi Vihar, E-5, Sector-52, Noida Tel. : 2498101

*For this 'Matrimonial' space
call 9350896684*

असतो मा सद् गमय।

तमसो मा ज्योतिर्गमय।

मृत्योर्माऽमृतं गमय।।

View Point

To Hang Or Not To Hang ???

That the execution would be deferred was a forgone conclusion. However one of the questions gripping the minds of conscious citizens of our country these days is whether the Govt. should carry out the death sentence, awarded by the highest court of the land to the person held guilty for challenging the sovereignty and integrity of our mighty nation, or should the Indian President endorse the demand for clemency for the accused as advocated by some of the human right activists and the popular sentiment prevailing in the valley?

Naturally the 'Internally Displaced' Kashmiri Pandits, the direct victims of terrorist onslaught, are watching, with a bated breath, the moves and counter moves of various political actors across the country (particularly belonging to their place of origin i.e. the valley of Kashmir), human right activists and a "deaf and dumb attitude" of the common citizens, on the issue. The debate will continue and is expected to gain more ferocity in the coming days, bearing in mind the vote bank politics coupled with an unfortunate religious divide on the issue, & thanks to the hyperactive Indian media.

In the meantime, the countless number of families, including those of security forces, affected directly or indirectly by the terrorist violence driven by religious fundamentalism, across the country be it in J&K, Gujarat, Delhi, Mumbai or elsewhere can only pray for the soul of their departed ones to rest in peace and wish for a speedy recovery for those of their dear ones who are left with major/minor injuries. Those 'fortunate ones' left with either partial disability or a permanent disability can only curse the moment when the monster of terrorism embraced/s their lives.

At the same time one cannot but admire the spirit of Kashmiri Muslims, for putting aside all ideological differences, and creating a situation - arguably difficult for any responsible government to ignore. Whether the show of strength is a genuine concern for a fellow community member or a tacit support for anti-national activities can be any body's individual perception. But a pertinent question arises-is it really "difficult enough" for any political establishment worth the spine, human rights activists/bodies, prominent members of civil society, religious heads of all hues and other such voices who have a genuine concern for the common citizen of this country?

The consequences of release of the daughter of a former Home Minister of the country, in exchange of terrorists way back in 1989/90 and Khandhaar episode at a later date, cannot be easily erased from our memories. While the West has launched a scathing attack against terrorism post 9/11, a nation of 1200 million head count cannot be expected to be a mute spectator to the wounds being inflicted on it time and again.

The question is not 'whether to hang or nor to hang' but "whether to accept terrorism, having assumed a global dimension now, as a part of life and continue witnessing forcible exoduses of communities like Kashmiri Pandits, more carnages like in Vondhaama, Chattisinghpura, Naadimarg, Doda, Kaluchak, Godhra, Akshardham, Ayodhya, Delhi, Mumbai etc.; or to act as a strong Nation with a firm commitment to a civilized world order and a respect for human life?"

Meanwhile Afzal, the terrorist in question, can only thank profusely the institution of Indian democracy for having gained, for himself, a reprieve and a good number of spokespersons as well.

RAMESH Manvati

"AKKH TT AKKH GHAV KAAH"

Bitter Realities

Infiltration in J & K has increased two & half times in the past year in comparison to the previous year. "In this full year infiltration has gone up with the support of Pakistan Army, ISI & other agencies" conceded G N Azad, present CM of the state, recently in New Delhi while talking to the reporters.

A National Shame

Kashmiri Pandits condemn the release of a dreaded Terrorist

In a recent press note issued, on behalf of displaced Kashmiri Pandits, Panun Kashmir has expressed its deep shock and anguish at the reported release of Farooq Ahmed Dar alias Bitta Karate, a dreaded Kashmiri Terrorist and a self-confessed killer of scores of Kashmiri Pandits.

"Panun Kashmir, sees this latest development as yet another assault on the Indian Nation by fundamentalist subversive forces who receive covert assistance from deeply infiltrated administrative structures of Jammu & Kashmir. It is a shocking reflection of the government's apathy towards the serving the needs of justice that its law enforcing agencies failed, even after seventeen years to frame charges against a person - who publicly proclaimed having lost count of the Pandits whom he killed brutally in cold blood murders," noted Dr Agnishekhar in the press statement.

Our resolve



"Assi Chu Tarun Kashmir Azh Pagah Sulli Csheer ..."
a resolve by community children at a seminar in Noida organised by KMWA in the past.

Thank You

Sh. Hari Shankar Tiwari,

H'noble Cabinet Minister, Govt. of Uttar Pradesh.

Dr. Mahesh Sharma,

Chairman & Managing Director, Kailash Hospital & Research Centre, Noida

Noida & Greater Noida Administration,

for showing your concern and extending continued support for the displaced community. We are indeed grateful to you all.

"PANDITS REDISCOVER THEIR SAMAVEDIC LEGACY."

S. N. Pandita

Of all the things the Kashmiri Pandits loath most, is the sense of the loss of their roots following their displacement from Kashmir as a result of Islamic militancy that has enveloped their paradise-like homeland for more than one and half decade now, but ever since, braving hostile conditions to survive in alien environments, their diaspora has endeavored to do anything and everything to preserve its culture from obliteration in all aspects and forms possible.

A highly significant contribution towards this effort is the excellent book of Shiv Nath Hundoo entitled *Vanavun* released by President, SOS Children's Villages of India, Padmashri J. N. Kaul, in an impressive function hosted by Nityanand Shastri Kashmir Research Institute, New Delhi, held at the India International Centre, on August 12, 2006, in the presence of a galaxy of scholars, eminent men of letters and the hoi-polloi of the Kashmiri Pandit community. The book embodies the traditional ceremony chants sung by the women at marriage and sacred thread ceremonies in Kashmiri Pandit families. The songs display the grandeur of the doctrines of Hindu scriptures expressed in exquisitely fine language and also the deeper interest of life-philosophy, ethics and religion. Their phraseology shows the impress of the mint of history of immemorial antiquity. Indeed every Kashmiri Pandit ought to be proud of this community heritage.

The songs, edited and annotated by Shiv Nath Hundoo, are a record of the dictation his mother Late Janaki Devi, an adept in the *Vanavun* lore of Kashmir, gave to him more than 45 years back and are thus a gift of a son to the community since these songs of Samavedic antiquity were seemingly fast receding from the memory of its uprooted present generation. Therefore it is gratifying to note that these precious fruits of ancient tradition which by mere oral transmission and currency were being gradually lost or were changing their complexion with the tide of time, are now committed to print and thus placed on permanent record.

The complete concourse of the *Vanavun* lore, spread over 1200 verses and running into more than 3000 lines, is a timeless gift the mother-son duo have given to the Kashmiri Pandit community. In true sense the book is a cultural baton that Shiv Nath has now passed on to the youth of his community to carry forward a tradition. Hence, it may not be difficult for the Kashmiri Pandits to imagine the true value of his monumental work in the light of the fact that their coming generations will thus be enabled to chant these songs without aberrations that long journey of time otherwise causes to such tablets of memory.

In that sense Shiv Nath's book is a remarkable treasure that preserves a unique antiquity for the posterity of the Pandit community. Also significant is the fact that his work is a comprehensive improvement over all other previous attempts made on the subject, considering that some pamphlets and booklets do exist. The book also marks only a third instance where folk literature in Kashmir is recorded from an oral tradition. The earlier two instances being the record of the Hatim's Tales by Sir Aurel Stein and Pandit Govind Kaul and the Vaakhs of Lalded recorded by Pandit Mukund Ram from the utterances of an ascetic named Dharma Das Darvesh. Both these are century old events.

While the *Vanavun* songs do come as a record of an oral tradition, one can not fail to recognize Shiv Nath's mother, late Janaki Devi, as the repository of that tradition, in which these songs remained preserved in her memory in

BOOK REVIEW



VANAVUN,
the traditional ceremony chant
sung by ladies at Yajnopavit and
Vivaha ceremonies
in Kashmiri Pandit families

by
SHIV NATH HUNDOO

their most complete modern form. Therefore, late Janaki Devi too deserves the homage of the grateful Kashmiri Pandit community. In a way she is the real author of the book though its present form is the result of the dedicated and painstaking effort of her son Shiv Nath who has handled the subject with great deftness and consummate scholarship.

But the true appeal of the book lies in the fact that it will serve as an almanac of living literature of the Pandit community and one can hope that it finds place in every Kashmiri Pandit house-hold in a manner similar to the traditional almanac-the *Nechipattr*.

One can now hope that Kashmiri Pandits, for all times in future, will chant the aphoristic lines of these songs again and again as and when they celebrate their marriages and sacred thread ceremonies.

Shiv Nath's unparalleled effort to preserve this dying aspect of Kashmiri folk-literature, perhaps finds an equal in the bygone efforts of Late Keshav Bhat Jyotshi who about a century back, saved the ritual literature of the Pandits from being lost. Every Kashmiri Pandit therefore ought to be grateful to Shiv Nath for his labour in conserving these precious jewels of Kashmiri literature.

Apart from these songs, Shiv Nath's exposition on the Devanagari script in the book, for the purpose of writing Kashmiri, must draw a serious attention of the Kashmiri language experts to find merit in his scheme of things in settling many issues concerning the language. The scheme elaborated by him deserves the approval of the linguists followed by a popular acceptance of the Kashmiri speaking people. To say the least, the book is a remarkable act of preserving the pearls, rubies and diamonds of a popular form of indigenous Kashmiri poetry called *Vanavun*.

In conclusion, Shiv Nath Hundoo, not only deserves admiration, applause and ovation of his community for his literary accomplishment but also for his keen and timely sense to preserve a relic of great legacy from extinction. No praise is sufficient to acknowledge that fact. His work ensures him a place of honour, for in his deed, the Pandits have shown that they can save their culture even when they continue to live in exile.

(The author of this 'book review' is a noted research scholar who works on history of scholarship in Kashmir and has authored two books on the subject in the past.)

" KATTI BANNI PANNIN MAEJ KASHEER "

For The Music Lovers

A latest CD of Kashmiri Songs titled **YAAR LOKCHAAR**, sung by a popular & talented artist Aarti Tiku Kaul, was released recently by Kashmir Overseas Association (KOA) in USA.



(Courtesy - aarti)

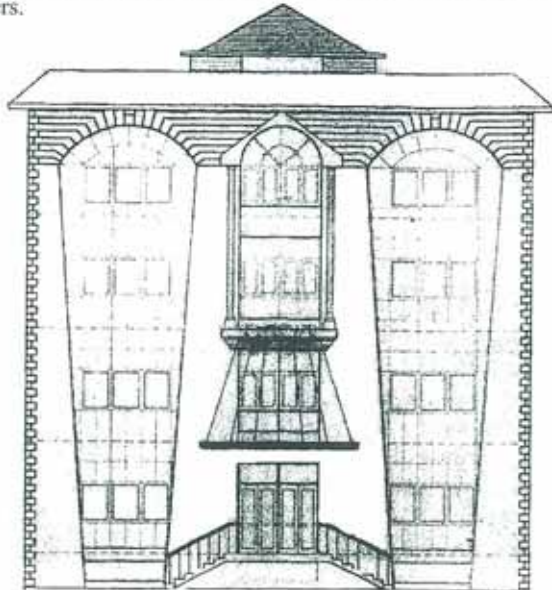
Wish you a speedy recovery

Sh. Janki Nath Bhan
208, Salora Vihar,
Sector-62, Noida

Sh. P. N. Dhar
134, Himgiri Apartments,
Sector-34, Noida
(They were hospitalized recently)

"This Is Also Our Home"

DIWALI was celebrated in the evening of 21st October, 2006 at the allotted piece of land where a Socio-Cultural Centre is coming-up shortly. When everybody was celebrating Diwali in their homes, some dedicated members of the socio-cultural committee of KMWA lighted candles & performed a brief puja at the site. "This is also our home" reasoned the members.



Sketch of the up-coming Socio-Cultural Centre

Some Important Dates / Festivals to remember (Oct.' 06 - Dec.' 06)*

1.	1st Oct 2006 (Sunday)	Mahanaumi
2.	2nd Oct 2006 (Monday)	Vijaya Dashmi
3.	17th Oct 2006 (Tuesday)	Sankranti Vrat
4.	21st Oct 2006 (Saturday)	Deepawali
5.	30th Oct 2006 (Monday)	Shukla Paksh Ashtami Vrat
6.	5th Nov 2006 (Sunday)	Kartik Poornima / Guru Nanak Jayanti
7.	16th Nov 2006 (Thursday)	Sankranti Vrat
8.	20th Nov 2006 (Monday)	Samovasya (Soomyaar Yatra)
9.	28th Nov 2006 (Tuesday)	Shukla Paksh Ashtami Vrat
10.	13th Dec 2006 (Wednesday)	Poush Krishan Paksh Ashtami/ Mahakali Jayanti
11.	14th Dec 2006 (Thursday)	Swami Nandlal Sahib Jayanti
12.	16th Dec 2006 (Saturday)	Sankranti Vrat
13.	20th Dec 2006 (Wednesday)	Poush Krishan Paksh Amavase "Khechri Amavasi" Khechri is offered to Kubera. A pestle, properly washed, is placed on a grass ring and worshiped with Vermillion and flowers. It is a symbol of Kubera (God of wealth). A plate of Khichri is offered. A bowl of khichri is placed near the outer wall of the house as an offering.
14.	21st Dec 2006 (Thursday)	Swami Mirza Kak Jayanti
15.	27th Dec 2006 (Wednesday)	Shukla Paksh Ashtami Vrat
16.	28th Dec 2006 (Thursday)	Kashmiri Pandit Homeland Day <small>(Compiled by M. K. Dhar & RAMESH Manvat)</small>

Dhratthpoanchhuk*

Panchak Aarambh	Panchak Samaapt
3rd October 2006 (Tuesday)	7th October 2006 (Saturday)
31st October 2006 (Tuesday)	4th November 2006 (Saturday)
27th November 2006 (Monday)	1st December 2006 (Friday)
24th December 2006 (Sunday)	28th December 2006 (Thursday)

* For exact dates, days & timings consult the *Janthri*. (Nechipatr)

"AKKH ATTAL PAZZAR"

They have left us in the recent past.*

Smt Shyam Rani Beera W/o Late Sh. Shyam Lal Beera
(original resident of Ghat Jogi Lankar, Rainawari, Srinagar)
C-123, Sector-41, Noida, Tel. : 2572757

Sh. M. L. Safaya, father of Dr. N. K. Safaya.
(original resident of Habbakadal, Srinagar.)
T-22, Sector-11, Noida, Tel. : 2444740, 2558732

Sh. M. K. Wali, (brother-in-law of Sh. S. K. Ambardar, Sec-34)
C-229, Beta-I, Greater Noida.

Smt. Janak Rani Bhan Wife of Sh. J. N. Bhan,
(original resident of Natipora, Srinagar, Kashmir)
208, Salora Vihar (C-58/12), Sector-62, Noida Tel. : 2400359

* The information gathered from personal sources. Omissions if any, are unintentional

Prof. M. L. Wali, (formerly HOD Library Science & Dean
Faculty of arts, Kashmir University) in New Delhi
(original resident of Dalhasan Yaar, Habba Kadal, Srinagar)
He was brother of Sh. B. L. Wali (B-1/129, Sector-34, Noida)
- a member of Socio-Cultural Committee of KMWA. Tel. : 2507656

Sh. P. N. Kaul
B-529, Kendriya Vihar, Sector-51, Noida Tel. : 2480735

Smt. Chandan Devi Kaul, Mother of Sh. Ravinder Nath Kaul
208, Laleshwari Vatika, Sector-21, Faridabad.

Smt. Chandan Devi Kaul was supposed to be one among the first lady teachers of Kashmir.

Our heartfelt condolences to the bereaved families

"AKKH CSH TT BEYYI BH GANZZAR MABBA

DELHI

14th September - Martyr's Day

Rich tributes were paid to Kashmiri Pandit Martyrs, the unfortunate victims of Islamic terrorism, on the eve of this years Martyr's Day, in separate functions organised by All India Kashmiri Samaj & Kashmiri Samiti Delhi.

"You have to fight your own battles. No one will fight it for you. I am with you in your fight against terrorism " remarked noted author **Shiv Khera** at one of the functions.

"Thank you Shiv Khera for this support. Yes !why should any body fight our battle" Editor

FARIDABAD

82nd Birthday of Padamshri J. N. Kaul was organised in Faridabad on October 13th 2006 at SOS Enclave.

The highlights of the day were, conveying of greetings to Sh. Kaul by members of SOS India, prominent Kashmiri Pandits, followed by a cultural programme and dinner to the members present on the occasion.



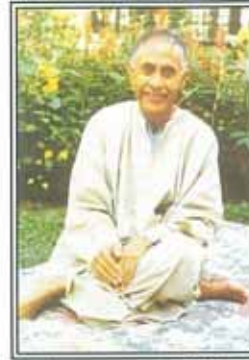
Photo Curtsey SOS India

Though many of us are aware about the numerous awards received by Sh. J. N. Kaul, but not many of us know that Papaji, as he is popularly known as, has been recognised as an "Icon of Social Change" in India alongside the likes of Baba Amte, Mahashweta Devi, Bindeshwar Pathak to name a few, by Puffin - an offshoot of Penguin Books Limited, England.

Sharda Sandesh : A quarterly bilingual newsletter of Sharada Sarvagya Peeth, working under the patronage of Jagat Guru Shankracharya Amaritanand Dev Tirath ji, was released in Faridabad recently. The newsletter, edited by Prof. C. L. Sapru, is expected to highlight the activities and achievement of Sharada Sarvagya Peeth, Kashmir & also introduce the rich cultural heritage of Kashmir to its readers.



Two Days International Seminar on Kashmir Shaivism



(Photo curtsey - The Malini)

"God and the individual are one & to realise this, is the essence of Kashmir Shaivism."

Swami Laxman Joo

As part of Birth Centenary Celebrations of Swami Laxman Joo, Ishwar Ashram Trust organised two days seminar in New Delhi on 28th & 29th of October 2006.

"Spirituality is not words, it is something beyond words. ...Shiva tradition believes in the principle of reverence for all forms of life.... Paradise of ethics has been lost in the paradise of earth." - remarked Dr. L. M. Singhvi, while paying rich tributes to Swami Laxman Joo, a doyen of Kashmir Shaivism, in the inaugural session of the seminar.

"I regret for not having done anything for the displaced Pandit community," confessed Dr. Karan Singh, the Chief Guest at the function, in his inaugural address.

Both Dr. Karan Singh, as well as Dr. Singhvi, well known scholars & parliamentarians of the country, revealed that they owed their initiation to Sanskrit Learning to Kashmiri Pandits.

"I had an opportunity of having met & also having been blessed by the revered Guruji way back in 1983 /'84. The purpose of all religions is Atma Gyan. It is unfortunate that the religion is being misused by certain elements for their petty self interests," expressed Arif Mohd. Khan - former Union Minister, while speaking in one of the sessions of the seminar. Sh. Arif Mohd. Khan was admitted as a life member of Ishwar Ashram Trust on this occasion.

Donate liberally for the upcoming
Socio-Cultural Centre

in Noida

Contribute in the form of
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Add. for correspondence : C-18, Kendriya Vihar, Sector-51, NOIDA-201 307
Ph. : 0120-2540364, 9818374479, 9811605953

We have the right to dream, for God has given us the might to fulfil

Our Voice

“जुव छुम त्रमान गरे गछ हा”

PANUN KASHMIR

FORTHCOMING PROJECTS OF KMWA, NOIDA

- Construction of a prestigious Socio-Cultural Centre for the preservation of our rich cultural legacy, at the allotted piece of land, at A-98A, Sector-34, Noida.
- Publication of an updated edition of Resident Directory of Kashmiri Pandits living in Noida.

Celebration of "**Hurri-Aettham**" function
on **10th of February 2007 (Saturday)**
at the allotted piece of land in Sec-34
Timing - 7:00 pm to 11:00 pm
All are requested to participate.

"AAHAN MAHARA BH CHUSS KASHUR"

Share with the Community

Inviting creative & talented community members, young & old, to contribute in the form of write-ups, articles, poems, jokes etc. on relevant topics/themes, concerning Kashmiri Pandit community & its future. Share your success stories, pain & agony with the community through *Paaniyaar*

Write to the editor at:

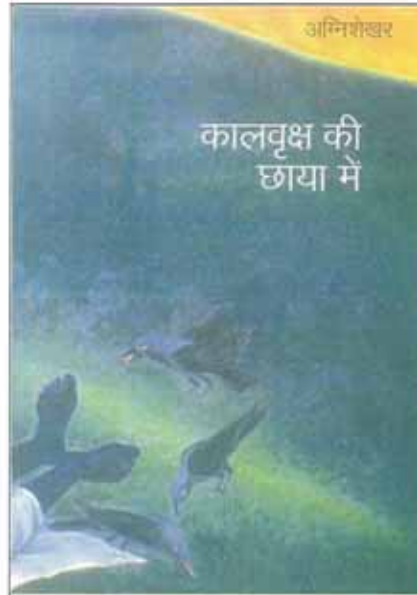
52, Sanchar Vihar (C-58 / 4), Sector-62, NOIDA-201 307 (India)

E-mail : paaniyaar@rediffmail.com

Mobile : 9350896684

Your concrete suggestions & views are awaited.
Views expressed in this newsletter may not necessarily be of the publisher.

Newsworthy



Chhatisgarh State Organisation of Literature, Culture & Education has conferred this year's *SUTRA-SAMMAN* on Agnishekhar's third poetry collection *Kaal Vriaksh Kee Chaaya Mein*. Earlier the same book had bagged the prestigious *GIRIJA PRASAD MATHUR SAMRITI SAMMAN* in the year 2003.

Records (below) the noted poet in one of the heart touching poems, titled *स्मृतिवन* in this book.

“.... हमें खदेड़ा गया जड़ों से
उन खाली जगहों में
उग आई है
हमारी स्मृतियों की फसल

हमारे वीरान और अधजले पड़े
हजारों घरों के मलबे
खाद में बदल रहे हैं
मेरे सरसब्ज वतन के लिए
इस हरे रंग में
नमक है मेरी अस्थियों का”

राम कृपा

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Build Bridges

"O earthen vessel,
strengthen me. May all
beings regard me with friendly eyes!
May I look upon all creatures with
friendly eyes!
With a friend's eye, may we
regard each other!"

Yajur Veda

Printed & Published by Paaniyaar,

Editor : RAMESH Manvati

"WALLIV KASHIRISS MANZH KARAV PAANVAEN KATTH BAATH"