



# PAANNYAAR

News & views of Kashmiri Pandits Living in Noida, NCR

(For Private Circulation only)

Issue-04 / Nirvasan Samvat-18

July - September 2007



Laying the foundation for 'future'

(Photo courtesy - Kuldeep Kaul & Ramesh Manvati)

23rd of June 2007, the day of **Zyeth-Aetham**, marked a red letter day in the history of KP community living in Noida. The occasion-start of first phase of the construction - by laying of the foundation of compound wall of the upcoming **Socio-Cultural Centre** in Sec-34, after taking over the formal possession of the plot from the Noida authority. The 1st brick was laid by Sh. H.L. Munshi, President KMWA on behalf of the entire community living in Noida & surrounding areas after an elaborate **Havan & Pooza** of the bricks. This was followed by laying of one brick each by the participating members. On this occasion KMWA also released a local newsletter.

It may be recalled that the Association had made a formal application with Noida Authority way back in February 2000 & the realisation of this occasion was the outcome of a rigorous followup with the authorities for more than seven years, with many ups & downs in between & initiative of one or two individuals to put the derailed process back on the rails at a crucial time when the project was virtually abandoned.

The current status of the project is the result of direct & indirect support of hundreds of community members living in Noida or elsewhere. However, those who have been actively involved in the process, in one way or the other, during the last over seven years, include S/Sh. M. L. Kaul, Ashok Manvati, L. N. Kaul, C. L. Pandita, A. K. Tikku, A. D. Veshin, M. K. Dhar, Ramesh Manvati, Col Avtar Shali, Krishanji Raina, Vijay Kachroo, Dr. Ajay Dhar, B. L. Wali, J. N. Kaul, Dr. M. L. Dhar, Jatinder Kaw, Kuldeep Khashu, Dr. N. K. Safaya, M. K. Razdan, C. L. Tikku, Jagdish Makroo, P. L. Dhar, P. L. Kaul & Late Prof S. K. Shah. During his tenure as President, some ten years back, Late O. N. Channa had also made efforts in procuring the land from the Noida Authority for this purpose.

## "... distinctly different ..."

"... I have been receiving *Paannyaar* regularly. It is a brilliant publication - distinctly different than our other established publications. My best wishes for your efforts...."

C. L. Gadoo.  
Former President, Kashmiri Samiti, Delhi

".. it is a high quality newsletter written with professionalism. My congratulations to you and your team for the excellent effort. I am personally impressed by the get up & material in *Paannyaar*."

M.L. Mattoo  
President, KPA Mumbai ; Vice President, AIKS

"... I am deeply impressed by the get-up & contents of *Paannyaar*. It is really inspiring. This newsletter can be safely described by a popular Hindi proverb गागर में सागर...."

Prof. C. L. Sapru  
Editor, Koshur Samachar (Hindi Section)



RAMESH

### Editorial:

Friends! Namaskar. "**Sezzar, Pazzar-tt-Shrozzhar**" have been hallmark of our community's social life in the 'earlier' times i.e. before our recent displacement from our place of origin. The present displacement has opened a number of opportunities for us. But, it has thrown before us many challenges as well. These three distinct features of our community life have seen a marked decline as is reflected in our present day social behaviour -at least in the public life. The glimpse of which can be easily caught in the emergence of umpteen number of KP organisations and publication of numerous community news magazines / papers at a rapid pace, one after the other, over the recent years all across the world. At least one organisation and four publications being added just in the last couple of months only.

Apparently, in the present age of democracy and information technology, there is nothing wrong in floating distinct ideas or community information-decimating mediums that may give a new direction and /or highlight the positive features of our community life or such features that help the community to preserve and promote its rich cultural legacy and march forward towards the path of 'Excellence' and thereby help reclaim our lost roots. It holds true as long as

- (1) the idea or the medium is different,

Contd ... page no. 2

### Worship Of 'Kul-Devis' In Kashmir

Brig. Rattan Kaul



**Goddesses as Devi:** The Great Goddess, known as Devi (Goddess), has many guises. She is 'Ma'(Mother); the gentle and approachable mother. As **Jagatmata**, or Mother of the Universe, she assumes cosmic proportions, destroying evil and addressing herself to the creation and dissolution of the world. **Devi** is all important in the Brahmanic tradition and all Goddesses are different manifestations of **Devi**. Today millions of Brahman's; men and women, conduct regular **Pujas** of **Devi** through one of her many forms. For some She is their primary deity, for others She is part of a greater pantheon. In Kashmir, **Naga** religion of original inhabitants basically revolved around the worship of springs, rivers, important **Naga** chieftains and had predominance of snack-cult. With the immigration of **Manus (Aryans)** to Kashmir, whose religious beliefs had amalgamated with those of original inhabitants of **Bharatvarsha**, religious worship incorporating forms that had manifested in **Bharatvarsha**, including **Aryans**, also took roots in Kashmir. The most talked Goddess in Kashmir was **Uma**; a form of **Devi**. The very land of Kashmir was mother Goddess Kashmir, a form of **Uma**; mother antagonistic attitude towards other cults. The other Goddesses revered were; **Sita**, **Saci**, **Lakshmi**, **Bhadrakali**, **Durga**. In Kashmir tendency of describing one deity as the highest among others, at one time or the other;

Contd ... page no. 3

"... DOOR YEMMI SAETT GASCHHI NAFRATT, TTEE WANNUN HESCHHI NAAVTAM...."



## Upholding our Traditions



'Shravana-Punnim' & 'Zarram-Sattam' Pooza" was performed by Kashmiri Pandits in Noida recently. Pooza was organised by KMWA, at SCC premises in Sec-34.

← From Archives:  
A glimpse of early morning Prayers on the eve of "Shravana-Punnim" (in Noida Sports Stadium, Sec.-21, Noida) organised by Panun Kashmir in 1992.

Photograph - RAMESH Manvati

## Going up the Ladder

**J. N. Kaul** has been nominated as "International Professional of the Year 2007" by International Biographical Centre, Cambridge, England on 25th May 2007.



### Ashesh Dhar

has recently joined Automartindia Ltd. as **Vice-President** (Operations). Automartindia is a Mahindra Group, HDFC & Sah & Sanghi venture. Earlier he was General Manager, TVS Motors India Ltd.

Ashesh is son of Smt. Rajani & Sh. M. K. Dhar of Shatabadi Vihar (E-3), Sector-52, Noida.

Contd from page no. 1 ..... Glimpses of 'Laying the Foundation for future'



Editorial Contd from page no. 1

- (2) there is no imitation or duplication of the existing efforts,
- (3) there is no over-playing of the role of those individuals or groups behind such organizations or publications, and last but not the least
- (4) there is no under-playing or neglecting totally the genuine role and efforts of the groups or individuals - who in this case do not necessarily toe the line of so-called 'official' version of promoters of such organizations and/or the means of communication.

The emergence of *Panun Kashmir*, way back in 1990/91, caught the imagination of the community 'ol!' & 'taaz' alike & was an instant success as the idea was some thing new and different. Making an assessment of the community feelings, in tune with the ground realities, only two distinct ideologies emerge - either the community is for "Homeland" or some are still not reconciled to this concept.

While going through the contents of various community information-decimating mediums across the world, including the 'net', one often tends to get dismayed and saddened on coming across such expressions that are in no way healthy for the collective well-being of our exiled community. And, one is compelled to close that medium without moving the fingers further with the same eagerness as one had opened it in the first instant.

Those willing to 'risk' to express a different opinion are viewed with suspicion and no stone is left unturned to undermine them in public. One must admit and acknowledge that, time and again, we come across only the same- known active members, cutting across their individual or collective perceptions and beliefs, at every Pandit function. Most of the times their physical count does not cross 25 and in any case it does not go beyond 49 (forty nine). And many a times media people, present at such functions, outnumber the Pandit participants. One would feel elated if the number could even touch 50 - a 'respectable half a century mark' in the present day hectic life styles and given scenerio. (Havans being an exception though.)

## Thank You!

**Dr. Mahesh Sharma**  
Chairman & Mg. Director



**Kailash Hospital & Research Centre Ltd.**  
(ISO 9001:2000 CERTIFIED)  
H-33, SECTOR-27, NOIDA - 201301  
Ph.: 95-120-2 44 44 44 & 2 44 55 66 Fax : 2 55 23 23  
Email : khrc@kailashhospital.org Web-site : www.Kailashhospitals.com

### MESSAGE

I am happy to receive newsletter "PAANNYAAR" edited by Sh. Ramesh Manvati ji. The newsletter is a value addition of activity of displaced community across the country especially in Noida. I am sure that the newsletter will help in bridging the gap between the displaced members of Kashmir Pandit Community and will highlight the issues confronting the society. I extend my full support & best wishes to this endeavour.

On behalf of Kailash Groups Hospitals, at Noida, Greater Noida & Deepak Memorial, Vikas Marg, Delhi, I assure the displaced community of our all-possible help. We are committed to provide state of the art quality medical services with personalized attention round the clock at affordable price. Should any member need my help they are free to meet me.

**Dr. Mahesh Sharma**  
Chairman & Mg. Director

Dr. Vijay Ganjoo, Medical superintendent, Kailash Hospital, Noida, has offered his services for any help in the Kailash Group of Hospitals for the needy members of the community. Dr. Ganjoo can be contacted on Mobile No. 9871295311

The only and simple reason could possibly be that each participating member feels more concerned and wants to contribute genuinely for the betterment of our community and in the process also aspires to get a "good word" for his or her efforts. It is in the interest of none to question the intentions of our fellow travellers. It is high time, we as responsible community representatives recognize the ground realities and have respect for this human urge and make a collective use of the available 'men and material resources' - having a common concern, common baggage of the past & a common 'collective' objective as well.

Perhaps, in absence of such an approach, none of our organizations or community publications have attained the stature that can qualify them to be a true and a representative "body or mouth-organ" of the Kashmiri Pandit community as of now, even though one cannot undermine the monumental role of organizations like *Panun Kashmir* and *AIKS* (efforts of its affiliates put together) and a couple of popular community news magazines/papers, including *Koshur Samachar* - which has nearly five decades of history behind it, played in the past or being played even now.

It is high time to have respect for dissent and acknowledge each others' efforts - whether "official" or "non-official", to help create a sense of belongingness across the board. Any body willing to risk to express a different opinion needs to be given due attention rather than to be viewed with suspicion. It is better to befriend our fellow travellers rather than create a situation that makes them our competitors.

Our Govts. have also realized, over the years, that maximum quantum of progress can be achieved only with the help and active involvement of 'private-enterprise' in their quest to implement their 'people-friendly' policies and programs. Therefore, now is the time to shun the 'official' as well as the 'nodal-agency' approach to fight, effectively, a collective community battle.

On this "Zarram-a- Sattam" occasion, *Krishna* incarnation of Lord Vishnu, born in dark hours at the dead of a night during a dark fortnight reminds us all to come out of the cage of darkness of our ignorant minds so as to rediscover the spirit of *Sezzar, Pazzar-tt-Shrozzhar* in our community affairs. And yes, **We Can!**

".....GORRAN DOPPNUM KUNNUAI VACSHUN, NEBBRA DOPPNUM ANDDHAR ACSHUN...."



and transferring the same epithet to the other at another time, was clearly perceptible in the praises of Brahma, Vishnu, Shiva, Nila and Goddesses Uma, Lakshmi, Bhadrakali and Durga. Lakshmi was also raised to the high position by saying that all the Goddesses are Her forms. The earth too was a form of Goddess Sati. Earth, Water, Air, Sky, Fire, Sun, and Moon were regarded as forms of Shiva; while Shiva's consort Parvati was also called *Shakti*; power or strength of Shiva.

**Evolution of Kul-Devis.** From the days of Nagas and later Aryan culture, plethora of forms of Gods and Goddesses were object of veneration in Kashmir. Mostly they were geographically located near combined habitation areas (villages); peaks, rivers, springs, idols, Nagas etc.; which became wider range of local area objects of worship or deities (*Gram Devta/Devi*), with least commonality with other habitation areas (villages). Each household had a specific place, object or a deity of worship, unspecified in most cases, worshiped as the deity of the household; *Greh Devi/Devta*. Over the centuries much did not change in Kashmir, except many such deities, places became extinct and numbers reduced. However, a function in honour of *Greh Devta* called *Gada Bhatta*, during the dark fortnight *Pausha* remained and became an annual ritual. The spectrum of deities till about 8<sup>th</sup> century became mixed; that of *Nagas, Buddhists, Vaishnavite* and *Shaivism*. Around the end of 8<sup>th</sup> century Somananda extracted the principals of monistic *Shaiva philosophy* from the scriptures and incorporated them in his own work, *Shivadrishiti*, which gives the origin and is first philosophical treatise on *Kashmir Shaivism*. The others scholars during this period, Eraka Natha, Sumati Natha and Vasu Gupta added more dimension to the *Shaivatic* worship. The religious practices revolved around the worship of *Shiva* and *Shakti*. *Shakti* the Divine Mother, presiding deity of *Sri Chakra Yantra* and also worshiped as *Mahavidyas*, manifestation of the highest knowledge. scholars and worshipers of *Shakti* consider *Sri Chakra* as the holiest and most significant of divine symbols, conceived as *Shiva-Shakti*. This has led to devotees of different forms of *Devi* to consider the 'Bindu' of the *Yantra* representing only their particular Goddess, as the great mother. By the end of 9<sup>th</sup> century, plethora of religious scholars had come to Kashmir & the place became a centre of religious learning - mainly monistic *Shaivism* for *Bharatvarsha*. They also brought the concept of specific *Shaivite Gram Devta/Devi Pujan* with them. Which initially did not find favour with the common man. As it was different from their normal way of the worship over the centuries. With the advent of monistic *Shaivism*, with a mix of *tantra*, in Kashmir, Abhinav Gupta (940-1015 AD?) and Sidha Natha (alias Shambu Natha; 11<sup>th</sup> century) eulogized 'Deities of Karmanya' mentioned in *Kularnava Tantra*. The *Sadhana* mentioned in the *Tantra (Malinivijayottara Tantra)*, which lays down the *Trika Sadhana* was different though there are common points in simplistic *Shiva-Shakti* of *Shakta* worship of the common man. *Kashmir Shaivism* with admix of *Trika/Tantra* and *Shakta* worship reached its peak during 11<sup>th</sup> century AD and continued till the next century (12<sup>th</sup> century) in which the practitioner and *Sadhaks* (preachers) reached top of spiritual climb and became a *Kauli*; an *Aghoreshwara* (enlightened), with few advanced *Sadhaks* (preachers/scholars) directing the *Karma* (worldly duties). There had to be someone to carry out the *Karma* (day to day work), as common man found it difficult to adjust in the maze of religious doctrines (*Agams*). With the passing phase of scholars, common man slowly moved away from *Sadhak* (preachers) type of worship and restricted himself to the simplistic normal daily *Shakta Puja* of the deities. This is the time worship of deities in the form of *Shakti*'s took strong roots; named as *Kul-Devis* (deity of the clan), mostly on clan (*Gotra*), geographical locations, nearer to cluster of habitation and new set of deities emerged.

In *Bharatvarsha*, Parvati was regarded as a representation of *Shakti*; albeit the gentle aspect of that goddess. This form of Parvati in *Shakti Roop* (form of power or strength) became stronger in Kashmir and even *Kul-Devis* were taken, directly or indirectly, as the form of *Parvati (Shakti)* as *Durga* and *Stotras*, scriptures invariably made mention of it. Even the physical appearance of many hands (*Bhujas*), complexion, articles carried in the hands, number of eyes and riding mode etc. found way in the appearance/form of other Goddesses and *Kul-Devis*.

**Kul-Devi Forms.** The mother Goddess of all worship of *Shakti* in Kashmir was *Uma* or *Parvati* and various forms/names of the Goddess were formulated for this *Kul-Devi* worship; mostly forms of *Gauri/Durga*. There also seems to be conflict of the forms of *Kul-Devis*, based on black complexion of idols, while *Mahatmayas, Stotras, Bhija Mantras* attribute their form, in some cases fair complexion. In a query raised by a Kashmir *Shaivite* scholar with one of our great *Shaivite* scholars of recent times as to whether the *Kul-Devis* being of *Krishna Yoni* (dark complexion) indicated that they were manifestation of Goddess *Kali*, the answer by the great scholar was in affirmative. To my mind it is erroneous and it can be attributed to the thinking of the Kashmir *Shaivite* scholars, who adhered to *Tantric Agams* and not plain *Shakta* or *Shakti Puja*. *Kali* is one of the forms of the Mother Goddess and manifested for a particular cause i.e. She is said to have emanated from the brow of the Goddess *Durga* (Slayer of Demons during one of the battles between the divine and anti-divine forces). *Kali* is considered the 'forceful' form of the Goddess *Durga* and not vice versa. *Krishna Yoni* is reaffirmation of the fact that these Goddess are indigenous to inhabitants of *Bharatvarsha*, who themselves were dark skinned (*Krishna Yoni*) as confirmed by this Verse (345-50) from *Nilmata Puranam* indicating King Nila of *Krishna Yoni* (Translated); "Seeing in their midst, Nila, resembling a mass of black antimony....." and; "O Nila of dark blue complexion, O lord of the gods, O king of the Naga's (Verse 353)". Even Lord Krishna was dark skinned and given the name of *Krishna Yoni* and was even referred to as *Kale Krishna* (It was Moghul King Akbar (1556-1605 AD) who instructed that a bluish tinge be given to Lord Krishna's idols. Was he repeating what *Nilmata Puranam*, written around 6<sup>th</sup> century AD, had ordained the colour of original inhabitants; Dark Blue?). New names for the *Kul-Devis*, like *Sharika, Raghyna* etc. mostly new to Brahmanic pantheon manifested; unique and peculiar to Kashmir. Since the *Kul-Devis'* main shrines were limited and catered for local populace, shrines of deities with other or similar names came up in other areas and became more or less *Gram Devis*. their manifestation, festival or dedicated days were either overlapping or common, which continues till today. This new dispensation enabled common man to carry out his normal duties (*Karma*) with routine of *Kulapuja* (worship of family deities) within his place and *Kul-Devis* closer to their locations. In this process of transition and refinement, *Bhairavas* and *Ganas* also became divine companions to be worshipped with *Shiva* and/or *Shakti* (in the form of *Kul-Devis*) on important festivals and days.

**Firming of Kul-Devi Worship.** While *Shaivite* religious doctrine given by *Shaivite* scholars was reaching apical level, King Harsha (1089-1101 AD), whom Kalhan calls a '*Rakshasa*', indulged in plunder and destruction of the shrines and desecration of *Murtis*, a set back to the process of further development of *Shaivite Brahmanism* in Kashmir. Jaisimha (1128-55 AD), after the religious terror of Harsha, gave *Vedic* renaissance programme in the form of '*Shakti-Upasana*' (worship of *Shakti*) to Kashmir and many shrines were built or rebuilt. As continuation of Jaisimha's rule, during the reign of Bopa Deva (1171-81 AD) the Brahmins (*Sadhaks*) gained a great deal of supremacy but during the reigns of Raja Deva (1213-36 AD) an orgy of destruction and plunder was let loose upon them and many were killed or suppressed. This was another turning point reinforcing revised form of worship of *Kul-Devis* by common man in Kashmir. This was the time (12<sup>th</sup>/beginning 13<sup>th</sup> century) various *Stotras (Shalokas)*, *Bhija Mantras* (seed or basic *Mantras* in verse form) and *Mahatmayas* in praise of deities; mostly *Kul-Devis* were composed. *Mahatmayas* (eulogising of deities in verse form) generally set forth the different legends connected with various places of pilgrimage, the merit to be acquired by their visits and the rites to be performed at each of the sites. They contain lores, legends and local traditions. Composed *Stotras* were the verses invoking the Gods/Goddesses and *Bhija Mantras* in their praise in musical mode. Many manuscripts of

Contd ... page no. 4

Remain in touch with your roots.

Contribute actively to Paannyaar



these scriptures have been found; mostly in 19<sup>th</sup> century. A compendium of *Mahatmayas* named *Bringesh Samhita* was composed by one Brahmin scholar *Bringesh Bhatta* of a south Kashmir village containing mythological, spiritual, religious and *Tantric* backgrounds regarding different *Tirthas* of Kashmir (*Bringee* village and *Bringee Nallah* are known after his name). Whether it contained contents of extant *Mahatmayas* also is not known, but, *Samhita* covered most of the *Tirthas* of Kashmir. Many of the manuscripts have been recovered though many are either lost or had been recomposed by later scholars. *Bringesh Samhita*, from the analysis of recovered manuscripts, seem to be work of the later part of 18<sup>th</sup> century, whose contents spread around beginning of 19<sup>th</sup> century in Kashmir, as it also contains details of *Amarnath Yatra*, which had been found around 1750-75 AD. It was in the last quarter of 19<sup>th</sup> century that Dr Buhler's collection of some 16 *Mahatmayas* and later M A Steins collected some more. 51 *Mahatmayas* have been traced in Kashmir; most of them are from *Bringesh Samhita* pertaining to shrines, which had come up during beginning of 2<sup>nd</sup> millennium AD, till date of composition of *Samhita*.

**Kul-Devis.** Major shrines dedicated to *Shakti* (*Kul-Devis* in Kashmir are; *Chakreshwari* (*Sharika*), *Raghnya*, *Tripursundari*, *Jwala*, *Shailputri* and *Bhadrakali*. In fact there are many more *Kul-Devis* of smaller hamlets, villages in the valley, basically connected with the Goddesses of yore or of that particular geographical location. Some of these are *Uma*, *Baed Brari* of *Bheda Devi*, *Vijaya* of *Bijebehara*, and *Bala Devi* etc. With the advent of Muslim rule in 14<sup>th</sup> century, Aryan Saraswat Brhmins of Kashmir could just maintain basic *Brahmanic* philosophy, could not proliferate as conversions took away big chunk of its followers in the valley. With advent of Islam, *Sufi-Rishi* order also took roots making a strange combination of *Shaivism*, *Tantra*, *Shakta*, and *Kul-Devi* worship with admix of *Sufi-Rishi* cult.

*(This is part of a well researched article by the writer on the subject. For complete text & other articles by Brig. Rattan Kaul, log on to www.ikashmir.com*  
*Brig. Rattan Kaul, a veteran of 1965/1971 wars, has commanded a brigade of over 2500 troops during militancy in Punjab. Though approved for promotion to the next rank (Major General) in Army, he left it early to side step into industry & served as Vice President in Birlas'. A recipient of many medals for his distinguished service & bravery, Brig. Kaul has authored 4 books including two pertaining to Kashmir.*

### Mubarak Mahara Chuv

They have shifted to new house in the recent past.\*

**Prof. C. L. Sapru** to 13-B, Shatabdi Vihar (E-3), Sector-52, Noida (from Vasundhara Enclave, Delhi) Tel.: 98714 81177

**Sh. P. N. Dhar** to Flat No. : A-03, Harmukh Appts., Alpha-I, Greater Noida (from Noida) Tel.: 2321317

**Deepak Bhat** to Flat No. 506, Tower-T2, Parsvnath Majestic, Indirapuram near Shipra Mall, Ghaziabad (from Shipra Suncity) Tel.: 9419137204

### A Goodwill Gesture

Khashu Medical Agencies, leading pharmaceutical distributors & stockists in Noida, have offered to make available the medicines of the companies they represent, at discounted prices to the needy community members living in Noida & surrounding areas. (See advt. at the back page.) For details contact :

**Kuldeep Khashu** (Mobile No. 9810412185) or **Krishty Khashu** (Mobile No. 9811451331)

### KMWA, Noida to hold fresh elections -

- as decided in its recent general body meeting held at Socio-Cultural Centre premises in Sec.-34. Dr. U. Kakru (Sec. 50) & Sh. D. N. Rangroo (Sec.-34) have been nominated as two Returning Officers to conduct the elections - likely to be held in November this year.

### Join "Havan" in Faridabad

on the eve of *Ram Navmi* at *Sharika Bhawan* in Sector-17, Faridabad as per following programme.

*Kalash Pooza* (19th October 2007, Friday) : 8.00 p.m.

*Poorna Aahuti* (20th October 2007, Saturday) : 12:30 p.m.

This will be followed by the AGM of the Samaj & Naveed at 1:30 p.m.

All are requested to join & get blessed.

For details contact : *Kashmiri Sewak Samaj, Faridabad*

## Bitter Realities

Third Round Table Conference, chaired by Prime Minister Dr. Manmohan Singh in Delhi on 24th of April '07 yet again proved to be a farce for the displaced community as none of the recommendations made by KP representatives, participating in these RTCs till date have been incorporated in the draft declaration that was adopted at the end of the 3rd RTC. Three community representatives including Dr. Agnishekhar, Dr. Ajay Chrangoo & Amarnath Vaishnavi gave an inside account of the proceedings. At a joint press conference later in Jammu, Dr. Agnishekhar & Dr. Ajay Chrangoo dissociated from the 'partial' draft declaration adopted in the RTC. It may be recalled that the 1st RTC was convened by the Prime minister on 25th of Feb. '06 in New Delhi, followed by the 2nd RTC in May 2006 at Srinagar with a view to find amicable solutions to the vexed Kashmir problem. Inside account revealed that BJP President Ashok Khajuria had proposed two minutes silence in memory of five members of Hindu minority community killed just before the 3rd RTC in a village near Rajauri in Jammu province - which was rejected on the plea - "why only for selected minorities"? While as in RTC-I two minutes silence was observed in memory of muslims killed in the valley after a similar proposal was made by Mohd. Yousuff Tarigami.

"..... For the first time in the 18 year long militancy, Pan-Islamist Al-Qaeda has claimed its base in Jammu & Kashmir ... & declared war on the country, calling Kashmir as "Gateway of Jihad against India". .... reports Ahmed Ali Fayyaz from Srinagar (*Daily Excelsior*, 9-6-'07).

*(Background picture depicting KPs on the eve of 60th Independence day - courtesy : Dr. S. K. Bhat)*

### From UK : European Parliamentary Report on Kashmir

**Baroness Emma Nicholson**, Member, European Parliament and Rapporteur on Kashmir, presented her report on Kashmir, duly adopted by the European Parliament in April 2007, before the members of the KP community living in Europe after inaugurating a



Baroness Emma Nicholson presenting the report

Conference cum Seminar on Jammu & Kashmir, held at the Day's Inn in Nauneton, Warwickshire, U. K. on July 14, 2007. The seminar organized by IEKF and attended by a large number of delegates from Europe, America and the members of Kashmiri diaspora living in UK., deliberated on the present situation and future prospects in J&K. The Report, adopted and passed by a powerful legislative body of European Union, addresses the concerns of the exiled Pandit community with sensitivity and appreciation of their present condition. It is for the first time ever, that an international body, with a legislative mandate, has vociferously advocated the cause of Kashmiri Pandits. While describing the community "as the forcibly displaced Pandits of the Kashmir Valley" the Report urges Pakistan to "revisit its concept of democratic accountability in tackling the menace of terrorism." On the issue of plebiscite in Kashmir, the Report denounces holding of the plebiscite in Kashmir by noting "that UN-laid down conditions for such a plebiscite have not been, and can no longer be met by Pakistan. The situation has moved on." And thus debunks Pakistan's claim on Kashmir. Addressing the conference, Dr Vijay Sazawal, Indo- American Kashmir Forum, informed the participants that efforts were also on to get a similar legislation ratified under the US law and the matter was receiving due attention of the US senators. Besides the interactive session on the Report among the participants of the conference, many learned papers were presented in the conference, which included those presented by Dr. Vijay Sazawal; Mr. Anil Bhanot, General Secretary Hindu Council, UK; Mr Suraj Sehgal, Chair of the World Council of Hindus; Mrs Krishna Bhan, President IEKF; Mr Autar Tikou of Switzerland and Mr Richard Bell, First Secretary, Embassy of the United States of America in UK.

An introductory presentation of KBC's website on Kashmir manuscript heritage made by Mr. S. N. Pandita was, however, a singular departure from the main political theme of the conference.

It may be noted that *Panun Kashmir* & many Pandits including Dr. K. N. Pandita have played a key role in projecting exiled Pandits as "Internally Displaced" community at various international foras including the UN.

*(With inputs from S. N. Pandita)*

" .... TYAAGHA KHORRAN LAAGH VAERAAGHA KHRAAV .... "



## Saanni Nechhipattri Maenz \*\*\*

Some important dates / festivals to remember (Oct. 2007- Dec. 2007)

1.	02-10-07	Tuesday	Sahib Saptami (Rupa Bhawani Diwas)
2.	12-10-07	Friday	Navratra begins
3.	17-10-07	Wednesday	'1st Kaartik' Sankranti
4.	19-10-07	Friday	'Aettham' Vratt (Durga Ashtami)
5.	20-10-07	Saturday	'Ram-Nawam' (Maha-nawami), Badarkali Yatra
6.	21-10-07	Sunday	Vijay Dashmi (Dussehra)
7.	26-10-07	Friday	Pooranamashi
8.	09-11-07	Friday	Diwali
9.	16-11-07	Friday	'1st Magar' (Maag)- Sankranti
10.	18-11-07	Sunday	'Aettham' Vratt
11.	24-11-07	Saturday	Poornamashi
12.	16-12-07	Sunday	'1st Posh' - Sankranti
13.	17-12-07	Monday	'Aettham' Vratt
14.	20-12-07	Thursday	Geeta Jayanti
15.	23-12-07	Sunday	Poornamashi
16.	31-12-07	Monday	Mahakali Jayanti

### Dhratthpoanchhuk\*\*\*

Panchak Aarambh		Panchak Samaapti	
1.	21st October 2007 (Sunday)	25th October 2007 (Thursday)	
2.	17th November 2007 (Saturday)	22nd November 2007 (Thursday)	
3.	15th December 2007 (Saturday)	19th December 2007 (Wednesday)	

\*\*\* For exact dates, days & timings please consult the *Janthari*. (Nechhipattri)  
(Compiled by M. K. Dhar & RAMESH Manvati)

### "AKKH ATTAL PAZZAR"

They have left us in the recent past.\*

Smt. Rupa Raina W/o Late Shyam Lal Raina O/R of Rajbagh, Srinagar (June 2007)  
103, VSNL Appts. (C-58/17), Sector-62, Noida-201307; Tel.: 2402439; 9313100285

Sh. Inder Krishan Kaul  
37-A, Udaigiri Appts. (B-9), Sector-34, Noida Ph. : 0120-2508761

Sh. Madhusudan Kaul (Jalali)  
22-B, Mansarovar Appts., Sector-61, Noida Ph. : 0120-2588962

\* The information gathered from personal sources. Omissions if any, are unintentional  
**Our heartfelt condolences to the bereaved families**

KM Welfare Association in Noida has made elaborate arrangements for complete "Mrityu Sangree" & the same is available at any given point of time.

Contact Person : Sh. M. L. Kaul, Nilgiri-I, Sector-34, Noida.  
Tel. : 0120-2506283, Mobile : 9871485830

### Homage

to all those Pandit Martyrs (30,000 approx) who have become direct or indirect victims of Islamic terrorism before 1989 & subsequently in exile, away from their roots, on the eve of 18th Kashmiri Pandit Balidan Divas (14th Sept.)



Photo Courtesy  
Panun Kashmir

to Arun Kaul, a well known film maker, who left his mortal remains on 21st of July '07 in Delhi after a long battle with his physical being. He shot into prominence, within the community, for his immense contribution to Pandit society by serializing much of its' rich legacy through 85 episode tele-serial "Kashmir File", broadcast by Doordarshan some years back.

A fan of Panun Kashmir & recipient of many awards, including *Sadbhavna Puraskar*, presented to him by Mother Teresa, Arun Kaul had made critically acclaimed Hindi film *Diksha* & produced tele-serial *Turning Point* based on science & technology.

## From our Roots

### Need to re-discover Lal Ded ?

M. K. Dhar

In March this year, a book titled "Lal Mere Dhrishti Main" by Dr. Bimla Raina, was released in a function held at Indira Gandhi National Centre for Arts, Delhi. The function was presided over by Dr. Shahsi Shekhar Toshkhani & attended by a galaxy of prominent community representatives & writers including Dr. B. L. Kaul and Sh. Motilal Pandit who also spoke about the contents of the book. Dr. G. L. Badam, Senior Consultant IGNC, introduced the objectives and working of its' Kashmir chapter. The programme was conducted by Shri Brij Nath Betab.

Dr. Bimla Raina read out certain portions from the book. She also explained the reasons for her project of interpreting "Lala's Vaakhs" and how she could replace certain words in the "Vaakhs" which, according to her, had got distorted over the centuries due to non-availability of a written manuscript.

Name of the book : "Lal Ded Mere Dhrishti Main"  
Author : Dr. Bimla Raina  
Pages : 291, Price : Rs. 400.00 : Vakh 79  
Cover : Painting by Ghulam Rasool Santosh  
Foreword : Dr. Bhushan Lal Koul  
Published by : N.P. Search, B-6/62, Safdarganj Enclave, New Delhi

*Lal Ded* the 14th century poetess and follower of *Shaivism* is a cultural icon for all Kashmiris. She is revered by people of all faiths. Her poetic compositions, "Vaakh", have come down to us through word of mouth. There is no written authentic manuscript. Whatever is available in written form has been the work done by several scholars in 19th century and thereafter. This transference of "Vaakhs" by words of mouth from generation to generation has been the cause of distortion or even change of words in number of "Vaakhs". Consequently the meaning of several "Vaakhs" do not agree with climatic conditions or socio-cultural situations or even agree with the real expressions of such an illuminated soul. It was but natural that a number of scholars started working on the "Vaakhs" and tried to find the real words which would give an appropriate meaning to the "Vaakhs". The meanings had to be in consonance with the times and the philosophy which "Lala" followed.

This therefore, is not a very easy task. The person doing so is expected to be well versed with *Shaiva* philosophy, linguistics and the social and cultural ethos of the times when "Lala" existed.

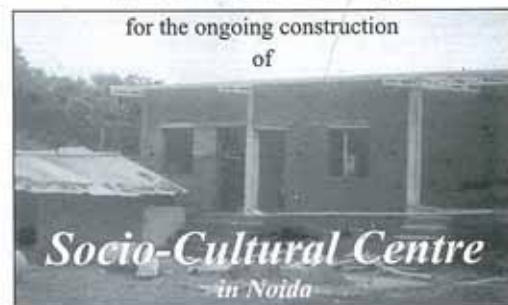
It seems Dr. Bimla Raina has put in tremendous energy both intellectual and spiritual in finding out the words which go with the meaning and philosophy of the "Vaakhs". However, it is possible that she might have erred at places. What is needed is to begin somewhere. A beginning has been made. Let the Kashmiri intellectuals and literatures join and debate each and every "Vaakh" so that a final text of "Lal Vaakhs" is prepared and presented before the readers.

Dr Bimla Raina deserves to be congratulated for her bold and courageous attempt for presenting a linguistic study of these "Vaakhs".

(The writer is a former Principal of National High School, Srinagar & lives in Noida.)

### Donate liberally

for the ongoing construction  
of



Socio-Cultural Centre  
in Noida

(Photograph by RAMESH Manvati)

Contribute in the form of A/c Payee Cheques / DD's favouring  
"Kashmiri Migrants' Welfare Association, Noida A/c 10477"

" .... AKKH CSH TT BEYYI BH GHANZZAR MABBA .... "





".... I am highly impressed by *Paannyaar* for its quality. You deserve all praise for bringing out this newsletter.

*M. L. Bhat, Sec-39, Noida*

".... I found that *Paannyaar* is mind boggling...."

*Wg Cdr Rajinder Wanchoo., Sec-25, Noida*

"..... Thanks for *Paannyaar*: It is really very very good ....."

*Dr. Vinod Chowdhry, Sec-40, Noida*

Compliments I was honoured to receive the April- June 2007 issue of *Paannyaar*. You deserve all praise for the hard work and sincere efforts put in for the publication.

*Dr. Satish Ganjoo, Phagwara, (PB)*

We the KPs from Bangalore congratulate you for the excellent content and quality of your esteemed newsletter. Personally, I have observed that your efforts have contributed significantly in bringing together various segments of our community, which is an achievement in itself.

Regarding launching of political party for the good of community, personally I am not against it however I strongly feel that any such efforts should not be at the cost of diluting the functioning of Kashmiri *Samitees* across the country that are primarily social cultural organizations. You and your newsletter *Paannyaar* is doing a great service on preserving the values of Kashmiri culture besides highlighting the real icons among us who include the Padmshri Awardees. Keep it up. I will continue to try my best and keep the *biradari* especially the youths involved with the positive activities for the benefit of community.

*Dr. Vijay Chalu, Bangalore*



I have gone through the article of Mr. A. N. Kaul *Sahib* (April-June 2007 issue of *Paannyaar*, Pg. 7) in response to Dr. K. N. Pandita's article "Kashmiri Pandits : A Moment of introspection." (*Paannyaar*, Jan.-Mar 2007 issue). very attentively and many times. It would be too impertinent on my part to try to contradict or refute the opinion/statement of such an old, learned and experienced editor as Mr. A.N. Kaul *Sahib*. But we are living in the world's largest democratic Nation and we have a right to expression. Hence, as a responsible KP Youth, I feel it's my duty to present my views on the above subject.

It's high time we should throw away the mask of hypocrisy and old, lethargic spirit should transform into revolutionary spirit. Truly stated by author that "It has been our traditions, from times immemorial, to adore and follow various saints and sages", but he forgets to mention that it was also our tradition to call our parents *Bobji, Bhabji, Kakni* etc. but, now in every house we see children call their parents Papa, Mumy and Mom & Dad etc.

As young KP boy, I want to be candid, if there would be normalcy in Kashmir, I will never go back to Valley. Not even by any stretch of imagination, I think of flying back to Kashmir. And, I want to ask all my fellow friends all over globe, tell me will you go back or look for sustenance in other parts of world. Let's be honest and accept the fact that Kashmir is not going to offer us anything in the present situation. We all know and understand it very well. I want to ask learned writer and other elders like him-will they like to see their grandchildren's future in the Valley or in the other parts of the world?

In his writeup, Sh. Kaul has further stated that "Please do not enter the domain that is not your's". Let me remind him that we are already living, breathing, eating and working in other domain. And, we are thankful to this domain for giving us education, sustenance, courage, respect and platform to live and scale the heights of success. This domain has given our women opportunity to "breathe the air of freedom" and perhaps many of them have now occupied top designations in corporate, MNCs and several organizations. Would they have scaled such heights and vision if they would have been living in Kashmir? We should not forget a cat with gloves can never catch mice.

The Pandit community must come out of its thousands of years old mindset. The reason is simple. The times are drastically different and unless they throw of the backlogs, they will be lost to history.

Pandit Kashmir nostalgia is misplaced. The reason is that the Pandits have never been really conscious of what a life of servility and obscurity they have lived for past one thousands years. Actually, Dr. Pandita is ringing the bells of a political, social, economic and psychological revolution and reformation for Kashmiri Pandit community.

And a final word to my fellow members, dear friends an iron is hot let's make it hotter by striking. World is open for us, so let's explore its every corner and mount the ladder of glory. Remember, in an orchard of opportunities you can not wait for the fruits to fall down.

*Aditya Rangroo*

### SIR AUREL STEIN WEB SITE LAUNCHED



*S. N. Pandita presenting salient features of the web site*



*Baroness Emma Nicholson, Dr. S. N. Ganjoo & other delegates at the launch of web site*

**Kashmir Bhawan Centre, Luton (UK)**, in its ongoing mission to preserve and promote cultural heritage of Kashmir through myriad means and ways, three years ago, embarked on to showcase Kashmir's past cultural glory by developing a web site dedicated to Kashmir legacy of Sir Aurel Stein- the famous editor of the *Rajatarangini*.

The much awaited web site which was officially commissioned at the Indian High Commission, London in December 2003, was launched on-line at the British Library, London on July 17, 2007, by Baroness Emma Nicholson, Rapporteur of the Committee of the European Parliament on Kashmir and the Hon'ble Member of the European Parliament, in presence of a large gathering of scholars, intellectuals and other Stein lovers from Britain and Asian diaspora including the officials of the Kashmir Bhawan Centre, the Heritage Fund, and the British Library. Among those present included, Dr. Penny Brook and Dr. Antonia Moon of the British Library, Mrs. Krishna Bhan, President (IEKF) Mr Zulfiqar Ahmed, Chairman of the Dallow Community Centre, Luton, Dr Hira Lal Wangoo, Dr Om Prakash, Dr. Valery Prakash, Mr Shiban Kotwal, Mr Surinder Kaul of the Kashmir Bhawan Centre, Dr Pamposh Cass Ganju, Dr Sameer Kaul, Dr. S. N. Ganjoo, Dr. Vijay Dhar and eminent Indian Vedic scholar Mr. C. V. Gopinath.

The impressive ceremony, held in the Conference Centre of the British Library, began in a traditional Indian style by invocation renderings in Sanskrit, by young Apeksha Pandita, daughter of S. N. Pandita, the compiler of the web site.

Inaugurating the function, Baroness Emma Nicholson, stated that "the web site is an opportunity to reinterpret the past cultural glory of Kashmir as the legacy of the people in evolving a peace process there. Describing this region of South Asia "as a region of learning and scholarship in earlier times", Baroness Nicholson, commended the initiative taken by 'Kashmir Bhawan Centre' in bringing Sir Stein's Kashmir legacy for a wider and greater public appreciation in view of the fact that it was important to address the issues of the identity of the people in the region to a lasting peace process. She declared that "the web site of this nature helped in understanding the issues there apolitically."

'The web site is a tribute to Sir Aurel Stein's life and work as a Sanskrit scholar and a poignant memorial to his love affair with the land and people of Kashmir. The web site is based on the archival materials of Stein's collection housed in the Bodleian Library, University of Oxford and other secondary native sources in Kashmir. It aims to bring before the world Stein's Kashmir legacy as a contribution to the history of world culture. Spread over 350 pages of text and about 300 complimenting images, the web site has been compiled & prepared by S. N. Pandita, the corresponding 'Kashmir Bhawan Centre' scholar and grandson of Professor Nityanand Shastri, one of the closest Kashmiri scholar friends of Sir Aurel Stein.

"The web site for the first time ever features some select Kashmir Sanskrit manuscripts with their translation in English. It will be for the first time that the manuscripts written by the ancestors of the present day generation of Kashmiris will be seen by them. Besides, the web site recognizes Sir Aurel Stein's important role in forging a collaborative interface of scholarship between the Kashmiri and Western scholars during the 20<sup>th</sup> century. Rare and fascinating photographic images and facsimiles of various letters and documents capture old archaeology of Kashmir and its native scholarship in the twentieth century which combine academic interest with aspects of community heritage," informs S. N. Pandita,

The launch conference also placed on record commendation for the exemplary service and visionary guidance rendered by Dr S. N. Ganju the Founder Member and the Project Coordinator. In acknowledging his great services to the cause of Kashmiri heritage and promotion of its culture, all the participating members of the conference gave a standing ovation to Dr. Ganju.

**Correction:** Please read the name Arun Shali as Col Autar Shall on Page No.2 under the heading of "Upholding our Traditions" (Photo courtesy, Paannyaar issue-3). The typographical error is regretted.

*Editor*



**Jammu :**

"Smriti Samman" was presented to Shirya Bhat Mission Hospital, a project of Panun Kashmir, for its missionary work in the field of health & disease particularly for the poor & needy exiled community on 16th April, 07. The award has been instituted by Pt. Raghunath Kaul Memorial Trust & carries a cash award of Rupees One Lac, a certificate & a memento. The award was presented by Prof. Amitabh Mattoo, V.C. Jammu University who was also felicitated for his immense contribution in the field of education by the Trust on this occasion, in presence of a large number of intellectuals, writers, poets, social activists and other eminent personalities drawn from various fields.

**"Aur Kaam Karna Padega"**

As a part of its efforts to spread the message of peace & brotherhood *Shanti Sahyog* a well known Delhi based NGO organised an interactive session with Sri Sri Ravi Shankar, on 1st May '07, in New Delhi. While speaking on the subject of "Moving Beyond War & Violence", Swamiji informed that more than 1500 Hizbul Mujahideen activists had undergone *Art of Living* course for transformation in Kashmir in the past.

"...*Koshish Karte Rahena Padega. Aur Kaam Karna Padega....*" replied Sri Sri Ravi Shankar in reply to a question-"Swamiji, you are embracing terrorists like Yaseen Malik & others, but, Kashmiri Pandits who are the actual victims of terrorism & had to leave the valley many years back have found no transformation in them"- posed, during the interactive session, by Sushil Vakil, editor, *Koshur Gazette*.

Among the prominent people present were A. N. Kaul Sahib, T. N. Wanchoo, Ramesh Manvati, Kamlesh Vakil & organisers including Mrs. Rattan Kaul & Mrs. N. Rishi & Mr. Sushil Ansal, Chairman, Ansal API

**Rotarians Honour A.N. KAUL SAHIB**



Shri A.N. Kaul Sahib was presented with a prestigious 'Plaque of Honour' for his outstanding contribution to the humanitarian activities of the International organisation in India on June 1, 2007 at the jam-packed Sathya Sai Auditorium, New Delhi by Union Minister of Social Justice and Empowerment, Smt. Meira Kumar, in presence of Shri I. K. Gujral, former Prime Minister of India and Smt. Rajashree Birla, Director, Aditya Birla

Group, Rotary, a well known worldwide organisation of business and professional leaders that renders humanitarian service, encourages high ethical standards in all vocations, and helps build goodwill and peace in the world. A recognition from Rotary is, therefore taken as a rare honour.

Shri A.N. Kaul Sahib served in the Parliament of India (Lok Sabha Secretariat) for 40 years and retired in 1992 as Director, Parliament Library, Research, Reference and Information Service. Soon after his retirement, he was invited to work as a Consultant Director for Rotary Awards for Service to Humanity (India) Trust, an organisation established by eminent Rotary leaders in India, to administer the annual Rotary India Awards for Excellence in Humanitarian Service.

A social activist right from his student days in Kashmir, Sh. Kaul is one of the founder members of *Kashmiri Samiti Delhi*. He was instrumental in starting and editing the *Koshur Samachar* throughout its transition from a cyclostyled sheet to the printed version and has remained its Editor-in-Chief from Nov. 1995 to till May 2002. He is presently editor of NAAD published by AIKS in New Delhi.

To encourage the use of Kashmiri Language among the community children, Sh Kaul has setup *Lalita Kaul Sahib Memorial Award* in memory of his late wife a couple of years back.

For his qualities of head & heart & affable nature Sh. A/N. Kaul Sahib can be proudly described as a living symbol of *Paannyaar*. Friday, June 1, 2007 at 5:00 p.m.

**KPs observe World Refugee Day - 20th June**

**Baroda :**

To highlight the Human Rights' violation of exiled community, *Kashmir Sabha, Baroda & Roots -in-Kashmir* jointly organized a seminar & screening of the documentary "...*And the World Remained Silent*". Main speakers at the seminar included Dr. Agnishekhar (Chairman: Panun Kashmir); Dr. Shailija Bhardwaj; BJP President (Baroda) Sh. N. V. Patel and Registrar of Maharaja Sayajirao University of Baroda, Col. A. V. Gupta & Sanjay Moza, GS, PK. The function was presided over by Hon. Mayor of Baroda, Sh. Sunil Solanki

Earlier, RIK activists had organised a similar screening & a panel discussion in Delhi to mark this day.

**An initiative with a difference**

Delhi (17-6-2007)



Deepak, Akshay, Satyavrat & Devashish (L to R on the right side) receiving the Trophy.

For the first time in the recent memory, an initiative with a difference was taken by a group of prominent social activists of the community ( under the banner of KPUF), including Dr. Ramesh Raina, Nagarjun Ganju, P. L. Razdan, Sanjay Wali and Alka Lahori Handoo, to honour more than fifty young students of the community who have excelled in their board /CBSE( 10th and 12th Std) exams this year. At an impressive function organised The students were presented a beautifully designed glass trophy in presence of a large gathering including their parents and prominent Kashmiri Pandit representatives. Prominent among those present on the occasion also included A. N. Kaul Sahib, H. L. Munshi, Ramesh Manvati, Vijay Saqi, Shiban Duda, Balkishan Sanyasi and S. N. Raina.

Among those honoured, also included four students from Noida including Devashish Chaudhary, Deepak Manvati, Satyavrat Sopori and Akshay Monga (All having scored 90% and above marks in their 10+2 CBSE exam).

Other meritorious students included Janvi Dhar, Bharat Munshi, Abhinav Lahori, Anju Wangnoo, Tushar Raina, Shreya Handoo, Deeksha Zadoo, Rushil Peer, Akhil Mattoo, Vaibhav Kaul, Sahej Dhar, Chakshu Rawal, Bakul Warikoo, Ayush Khazanchi, Devashish Jad, Shivani Dudha, Kuber Kaul, Ambika Handoo, Avnit Sathoo, Ruchika Pandita, Vidur Pandita, Ankit Hashya, Vidushi Sathoo, Sumeda Zadoo, Ritija Munshi, Gautam Parimoo, Divya Bakshi, Tarun Bhat, Ashish Raina, Akshya Ganjoo, Akriti Sapru, Shikha Raina, Anmol Razdan, Vivek Raina, Sheena Saraf & Pragya Ganjoo.

It is worth while to mention that Ms. Janvi Dhar (Faridabad) has secured 99% (495 / 500) marks in her 10th board exams this year - *A record performance indeed.*

The entire award presentation function was very ably anchored by another meritorious student Ms. Sumedha Wali & concluded with a dinner served to the students & other participants present on the occasion.

**Taazh meets the Old - Bridging the Gap**



A personal visit to Lucknow recently on 2nd July 2007, provided me an opportunity to call on Dr. B. N. Sharga, a living legend & described as a modern day '*Kalhan*' for his immense contribution to Kashmiri Pandit society by recording in six volumes (*Kashmiri Panditon Ke Anmol Ratna*), the life, times & the achievements of various Kashmiri

Pandit stalwarts whose families had been forced by the circumstances to come out of their place of origin in Kashmir Valley in earlier times (as early as 17th century A.D. & onwards) prior to 1947.

69 year old Dr. Sharga is a former President of Kashmiri Pandit Sabha in Lucknow & former senior Vice President of AIKS. He has been actively involved with the community affairs for a pretty long time in the past & has been conferred many honours including '*Man of the Year*' by 'American Biographical Institute', North Caroline, USA in 1998. Dr. Sharga's ancestors had come out of the valley as early as in 17th century A.D.

Though not in good health, Dr. Sharga was very keen to exchange his views concerning the displaced Pandit community and expressed his deep happiness on being presented, by me, one copy each of the paintings of Goddesses '*Sharda*' & '*Sharika*' (attired in ethnic Kashmiri dresses). Dr. Sharga revealed that Goddess '*Sharika*' was their *Kul-Devi* & that their family still continued to observe popular KP festivals like *Herath* (Shivratri), *Soanath*, *Navreh*, *Pann* etc. even though they have lost their mother tongue.

Editor



## Emerging Youth Icon



### Apeksha Pandita

A student of Class X, DPS Vasant Kunj, New Delhi, is recipient of six National prizes (4 first prizes, one second prize & one third prize consecutively for six years, representing her school in inter-school Sanskrit recitation competition held every year by *Bharti Vidya Bhawan* on the 'National Sanskrit Day' (Gita Jayanti Celebrations) — a distinction unequalled in her age group till date at the national level. For this achievement she has earned a coveted trophy for her school a record in itself.

Apeksha is being invited to inaugurate the functions with her *Vedic Sloka* recitations at the stage in presence of high dignitaries and large crowds since the age of 7 years, both within the country & abroad.

Besides her cultural activity, she has maintained her academic performance too & is recipient of her school's *Scholar Badges*. She has also earned the best prizes, in painting and writing competitions organized by different organizations.

Apeksha, daughter of Veena & S. N. Pandita lives in Dwarka, New Delhi. She is the only Kashmiri Pandit girl, presently in her age group, with such repertoire of rendering Vedic traditional recitations and faultless pronunciation of *Gita Slokas* orally by heart.

In recognition of her excellence in preserving oral traditions of Gita recitation with devotion and hard work and keeping alive the traditional cultural attributes of Kashmiri Pandits that are fast vanishing and even receding from the memory of its present generation, Kashmiri community honoured Apeksha with a shawl conferred to her by Mr C. L. Godoo and Padmashri Shri J N Kaul at a function of KSSS in Faridabad some time back.



Apeksha at a function in UK. Some delegates can be seen standing and listening with rapt attention.

## 2nd 'Cultural Centre' in Mumbai



Sketch of up-coming *Sharda Sadan* in *Kharghar*, *Navi Mumbai*. - a project of *Kashmiri Pandit Association*, *Mumbai*. Construction of this community centre is currently in progress & more than Rs. 50 Laacs have been spent, till date, on the project informs President *Sh. M. L. Mattoo*. More details in next issue..

Sketch Courtesy : *Chandji Bhat, KPA Mumbai*

## From our Homeland

A glimpse of '*Shobha Yatra*' on the eve of *Zarram-Sattam* in *Srinagar*, organised by *Kashmiri Pandits* living in the valley, under the banner of '*Kashmiri Pandit Sangharsh Samiti*'



(Photo Courtesy: *Sangharsh Samiti Srinagar*)

The *Yatra*, 1st in the last 18 years, started from *Ganptyar* temple, went through various bazars of the city, including *Lal Chowk*, amid tight security & culminated in *Ganptyar* temple. It may be recalled that the traditional *yatra* used to start from the historical *Sheetalnath* temple prior to our forced exile in 1989-1990.

Besides some functionaries of *KPSS* including *Sanjay Tickoo*, *Sanjay Saraf*, *Bhushan Bhat*, well known activist of the community *Pt. Moti Kaul* also participated in the *yatra*.

## Feed the Young Ones Time to tickle your brains. Can you identify ?

1. Which fruit is mentioned in the history?
2. Which pet has no life?
3. Which is the smallest room in which we cannot enter?
4. X is father of Y & Z, but Y & Z are not sons of X. How can this happen?
5. When is the moon heaviest?
6. How does an elephant pack his clothes?
7. Name a Bank that has no money?
8. Why was the Maths book feeling upset?
9. What would you call a humourous knee?
10. Name 3 important pilgrim centres of 3 regions of J&K State?



Rush your answers along with your photograph that will be published in case all answers are correct. Correct answers will appear in the next issue of *Paannyaar*

Answers to previous issue (Apr-Jun '07 issue) questions:

1.) Your word 2.) Change the letter 'u' to 'i' 3.) Fold it 4.) Towel 5.) Jonathan Swift 6.) Gold Smith 7.) Cook-oo (Cukoo) 8.) Because he was afraid of darkness 9.) Fast Food 10.) *Yaxta* (Kashmir), *Chinab* (Jammu), *Sindhu* (Ladkhak)

(This column is compiled by *Divyata Manvati*)

With Best Compliments From :

## Jeffrey and Bell Publishers, Printers

B-30, 11nd Floor, Chanderpur Complex, Subhash Chowk, Laxmi Nagar  
Delhi - 110092 Ph. : (O) 22047667 Fax : 22525118

## 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 *Paannyaar*

Write to the editor at:

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

E-mail : [paannyaar@rediffmail.com](mailto:paannyaar@rediffmail.com)

Mobile : 9350896684

Your concrete suggestions & views are awaited.

Views expressed in this newsletter may not necessarily be of the publisher.

".....WALLIV KASHIRISS MANZH KARAV PAANVAEN KATHH BAATH....."

## Our Voice

"ॐ नमो भगवते वासुदेवाय"  
**PANUN KASHMIR**

With Best Compliments From :

**Simulation India**

Ph. : 011-42487219

[www.simulationindia.com](http://www.simulationindia.com)

101, Triveni Complex, E-10-12, Jawahar Park, Vikas Marg, Laxmi Nagar, Delhi-82

With Best Compliments From :

## KHASHU MEDICAL AGENCIES

Distributors / Stockists :

Glaxo Smith Kline, Pfizer (Park Davis), Cipla, Protec, Lupin, Mankind  
Martin & Harris, Elder, Ipca, Alembic, Unichem, East India, Intas  
Ranbaxy (Rexel, Maxxim, Crossland, Dermaland), Zydus, Aldec, Modi-Hundi  
MicroLab, Unique, Nicholas (Sarabhai, Roche, ICI, Rohan Poulanac), Novartis

1st Floor, Sher Singh Market, Naya Bans, Sector-15, NOIDA-201301

Ph. (O) : 2513723, 9971788499 (R) : 2533233, 4259933

## Build Bridges

"Those who merit understand  
find pleasure in its company,  
but those who are of it devoid  
can't with merit happy be,  
Look, the bee comes from the forest  
to the lotus in the lake,  
but for the frog who lives besides it  
that flower does no difference make." ..... Subhashitavali

Printed & Published by *Paannyaar*

Team *Paannyaar* : *Kuldeep Kashu*, *Krishanji Raina*, *Sanjay Kaul*, *Rakesh Beera*,  
*Kuldeep Kaul*, *Sunil Bhat*, *Ajay Kaul*, *Sanjay Bhan*, *Ajay Veshin*, *B. L. Kaw*, *M. K. Razdan*  
Consultant: *M. K. Dhar* Editor : *RAMESH Manvati*