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Panchtarni

Voice of Vibrant Community

*Publication of Kashmiri Pandit Sabha - Panchkula,
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Book Post

Shri _____

Address _____

Congratulations to all baradari members for successful launch of our own website. You all are requested to visit our site and let us know your comments so that we can come more closer to our brothers & sisters across the world.

Our web address is

www.kashyapvear.com

From the editors desk

The launching of the website of Kashmiri Pandit Sabha Panchkula on the eve of Annual Hawan at Shiv Mandir complex HMT Pinjore on 4th April 2010 was a proud movement for all of us here at Panchkula. This is a big step forward by our sabha and will be a boon for our society in the near future. The concept of creating our own website had been going on in the executive of the sabha for quite sometime and by the grace of Goddess Sharika and the sincere efforts of sabha members we have been able to launch the website. All the executive body members of the sabha need to be appreciated and thanked for this big task. I am especially thankful to my team members' Shri Vinod Razdan and Shri. Sanjay Ganjoo for the dedication they have shown in making this website a reality in a short span of time.

The existing executive body of the sabha has completed its term and elections for the new executive body have been declared and will be conducted shortly by the election committee constituted for this purpose.

I am thankful to the President Shri. K. K. Koul and all his team members for extending their full support and co-operation to me in performing my duties as the Editor of the Sabha. I have tried to perform my duty sincerely and whole- heartedly as the editor of the sabha. The directory of the members of the sabha was released in the previous month; it took us nearly one year in collecting and compiling the data. Still there may be some discrepancies in it, which may need to be rectified. The help of every individual is a must for such things. I request all the members to get their data corrected whenever it is needed. Since a data bank has been created, it will easily be corrected.

The four page news magazine Panchtarni has been doubled to eight pages as some of our members have been complaining of less readable material in it. I request all our esteemed members to forward their valuable suggestions for further improvements in it. Members can now log on to our website <http://kashyapvear.com> to download Panchtarni or forward their suggestions through the website.

Rajinder Miya
(Editor)

Kashmir and Central Asia - Links and Legacies

By : Dr. Satish Ganjoo

Ignoring the geographical impediments and natural ramparts, Kashmir had maintained close relations with the adjacent Khanates¹ of Central Asia since ancient times. The Buddhist missionaries from Kashmir, which stood a great center of Buddhism, extended their work beyond the Hindukush² in Central Asian territories, China and Tibet. They traversed the difficult routes for the propagation of the Buddhist philosophy in these lands. Modern researches reveal that most of these missionaries, who worked in these regions, hailed from Kashmir or were educated in Kashmir. We have the evidence to prove that Buddhist scholars from different parts of Central Asia, Tibet and Afghanistan were provided schooling in Kashmir. In Tibet, Buddhism made compromise with the traditional "Bonism" and formed "Lamaism", which today dominate the whole area including Ladakh region of India. The Buddhist scholars from China and Iran also came to Kashmir in search of truth and salvation. Afghanistan was once a stronghold of Zoroastrianism and Buddhism. In the 7th century A.D., HieunTsang⁴, the Chinese pilgrim, found the traces of Buddhism there. Even today, the huge but neglected statues of Lord Buddha are found in the different parts of that country. It was with the conversion of Kafiristan, now called Nuristan, to Islam in A.D. 1895 that Afghanistan became completely a fundamentalist Islamic country. The commercial relations were maintained not only with the important trade centers of Central Asia like Yarkand, Khotan, Samarqand, Bukhara and Khurasan; but also with China, Bhutan, Egypt, Syria, Iran, Nepal and Iraq. Sericulture was introduced in Kashmir from Tibet. However, with the downfall of Karkota dynasty (A.D. 950), these relations received a severe set back. Dulacha or Zulju, a Mongol from Turkistan, invaded Kashmir in A.D.1320, shook the Hindu power and paved the way for the establishment of Muslim rule. With the foundation of Sultanate in A.D. 1339, the whole strategy about Kashmir changed. It became the magnetic attraction for the Muslim missionaries, sufies, saints and ulema from Central Asia who propagated the message of Islam in the region. The territory was formally connected with the Islamic world. Central Asian culture, customs, habits, usages, manners, dress, diet, language and ideas penetrated into this little Valley, which brought a socio-cultural change here.

This ascendancy was so vigorous and dominating that it could not be washed off for centuries; and is reflected even today. The food habits in Tajikistan, Uzbekistan, Iran, Afghanistan and Kashmir are almost same. The credit of islamising the society of Kashmir goes to Iranian saints, sufies, artisans and other men of letters. The internal turmoil and Timurid incursion in Iran and other parts of Central Asia compelled these emigrants to abdicate their native land and move towards Kashmir. In Kashmir, Buddhism was being replaced by Saivism- the worship of Lord Siva. The Muslim missionaries had a direct confrontation with Saivism. However, the Muslim emigrants exerted every effort to create a Muslim society in Kashmir. The great saint Sayyid Ali Hamadani, who planted the sapling of Islam in the Valley, was from Hamadan in Iran. Baihiqi Sayyids, who came from Baihiq (Khurasan) were received with great respect and provided prestigious positions. But due to their involvement in the local politics, they were exiled, then resettled and finally slaughtered. The intellectuals and scholars from Iraq also found Kashmir as the best springboard for their activities. The scholars were encouraged and even provided "Jagirs" in Kashmir. Mir Shams-ud-Din Iraqi, who visited Kashmir twice, was the founder of Nurbakhshiya order, a sect of Shiaism, in the Valley. The mission of Mir Shams-ud-Din was to strengthen the roots of Islam here. In the mid-16th century A.D., the relations between Kashmir and Iran suffered due to the sectarian frenzy between Sunnis and Shias in the Valley. Mirza Haider Dughlat, who ruled Kashmir from A.D. 1540 to A.D. 1551, sowed the seeds of discord between these two sects of Islam for his selfish political motives. This religious rivalry between the two sects even continue today; and the so called religio-political leaders-who are bigoted with ultra-Islamic mentality, exploit the situation for their own personal and individual interests. The present political turmoil in the Valley of Kashmir, which started in A.D. 1989, is also the creation of these so-called leaders and guardians of society. Kashmir, which was a great center of Buddhism and Saivism in the past, cosummated a dignified place in the Islamic world when in A.D. 1699, during the reign of Aurangzeb, the Sacred Relic of Prophet Mohammed arrived here. The Sacred Relic was brought by Nur-Ud-Din Ishbari, an affluent Kashmiri merchant, from Bijapur(Deccan) and lodged in

Hazratbal Mosque at Srinagar. With the advent of Islam in Kashmir, an interwoven Hindu-Muslim culture emerged. Both communities influenced each other. The newly converted Muslims never gave up their Hindu customs. The Hindu shrines and spots of pilgrimage were considered sacred by these converts. Even intermarriages took place in the upper classes. The Muslim rulers married Hindu ladies and allowed them to profess their own religion. Hindus learnt Persian and became great scholars. However, Sanskrit learning remained confined to Hindu community. But Islam could not dominate the traditional society of Kashmir. The people of Kashmir are cognizant and perspicacious. They established a separate identity for themselves since ancient times. During the reign of Timur in Samarqand, close relations were maintained between Kashmir and that country. The policy of Timur towards Kashmir was quite contrary to what it was towards India. In A.D. 1389 Timur sacked Delhi, but at the same time he sent two envoys alongwith presents to the ruler of Kashmir, Sultan Sikander. Both the rulers had great mental affinity and were sworn enemies of the Hinduism. Sultan Sikander- the Iconoclast, destroyed the grand and old temples in the Valley; and used their plinths and friezes for raising mosques. The stones and bricks which once configurated marvelous and splendid temples or monasteries, now hold up mosques. Hindus were offered three choices-death, exile or conversion. Some of them fled Kashmir, many were executed and most of them were converted to Islam. In fact, there was mass conversion. About seven maunds of sacred thread of the massacred Brahmans were burnt. The sacred books of Buddhism and Hinduism were either destroyed or thrown into Dal Lake. It is said that there virtually remained only eleven Hindu families in Kashmir. Sultan Sikander flattered himself that he had extirpated Hinduism from the Valley. Whatever was left, got destroyed during the tyrannical and oppressive rule of Aurangzeb (A.D. 1658-A.D. 1707) and the Afghans (A.D. 1753-A.D. 1819). Now the crimes of genocide in Kashmir have forced the extirpation of half a million Kashmiri Pandits from the Valley. Sultan Zainul Abidin of Kashmir (A.D.1420-A.D.1470) made a request to the ruler of Samarqand, Mirza Shah Rukh (A.D. 1405-A.D. 1447) to send men and literary works. Contemporary sources reveal that gifts from the different parts of Central Asia to the Sultan of Kashmir included the Arab horses, Bectrian camels, mules, dromedaries and artifacts. The great monarch responded to this friendly gesture by sending saffron, paper, musk, rose scent, shawls etc. to different neighboring kingdoms. Scholars from Kashmir, like Shaikh Yakub

Sarfi, visited various places of learning in Central Asia such as Khurasan, Bukhara and Samarqand. The great king, Sultan Zainul Abidin's chief glory was his tolerance towards his Hindu subjects. He manifested every desire to repair the wrongs inflicted on the Hindus by his father, Sultan Sikander. Zainul Abidin fostered the study of Hindu literature and philosophy. He also got Mahabharata and Rajatarangini translated into Persian language. Scholars, who crept into the Valley of Kashmir from Bukhara-the holy city of Muslims in the medieval times, found Kashmir as the best place to propagate Islam. Kashmir, which once was a great seat of Buddhism & Saivism, became the center of Islamic studies. With the influx of Muslims in this miraculous Valley, the trade & commerce of Kashmir received tremendous boost. Home industries of Bukhara and Samarqand-stone polishing, stone cutting, bottle making, window cutting and gold beating; were introduced in the Valley. The merchants from Kashmir, alongwith their merchandise, used to proceed to Yarkand, Kashgar, Samarqand and then Bukhara. Silk, musk, carpets, hides, herbs and paper were the chief exports to Khurasan from Kashmir. The art of paper-making came to Samarqand from China, and then it was introduced in Kashmir. Carpet weavers from different parts of Central Asia were welcomed in the Valley. These merchants and artisans made a deep impact on the society of Kashmir. The cultural ties were strengthened. The commercial relations were also establish with Kashgar & Yarkand, but there were little cultural intercourses with these principalities. The shawl & silk industries of Kashmir depended much on the raw material imported from Kashgar and Tibet. Architecture of medieval Kashmir borrowed much from Central Asia. Brick work had become special feature and stone was replaced by timber. Jamia Masjid, Khangah-i-Mulla, Mausoleum of Zainul Abidin's mother and Mosque of Madin Sahib in Srinagar are specific specimens of architecture. The fascinating Valley of Kashmir has great social and cultural affinity with Central Asia. Now after the crumbling down of Soviet empire, this traditional relationship can provide a commendable base and even open new vistas of mutual reciprocity between India and the Central Asian states.

NOTES:-1."Khanates" were the principalities of Central Asia ruled by "Khans" – the title of rulers and officials in the 19th century. These Khanates included Bukhara, Khiva and Khoqand. Now these territories contour Turkmenia, Uzbekistan, Tajikistan, Kirghizia and Kazakhstan. There is also the Chinese part of Central Asia-Sinkiang.

2. "Hindukush" is formed of two parts: Hindu + Arab Muslim invaders when they attacked India in Kush. "Kush" is the later form of "Koff" of old Persian from which we have got "kooh" in Iranian and "koh" in Indian pronunciation. Thus the word means Hindu koh or Indian Mountain, which divide India from Central Asia including Afghanistan. The earlier reference to the range of mountains is to be found in Metrologic of Aristotle under the name Parnasos. After the Alexander's invasion of India in 326 B.C., the Greeks called it Paropamisus and then as Indian Caucasus. Ibn Batuta, who crossed the mountain range in A.D. 1334 on his journey of India says that the name Hindu-Kush or Hindu-Killer is derived from the fact that so many of Indian slaves died on the passage of this mountain because of severe cold and snowfall. These slaves were being taken away by the

A.D. 712 and after then.3.Zoroastrianism was the religion of the Persians before their conversion to Islam. It is traditionally derived from its great Prophet/Zoroaster (Zarathustra) and its sacred literature is Zend-Avesta. The religion teaches that Ormazd, Lord of Light and Goodness, wars ceaselessly against Ahriman and the hosts of evil. Ormazd created man to aid Him, and finally the good kingdom will be attained.4.Heiun Tsang, also called Yuan Chwang, was a Chinese Buddhist monk; who came to India in A.D.630 to collect the sacred Buddhist literature, stayed here for about 13 years. He also visited Kashmir in search of truth and reality. He left a detailed account his observations on persons, places, customs and manners of people.



**By : Deepak Ji Bhat
Ahmedabad**

REAL STRENGTH

A bird that so peaceful was
a nest the bird had sweetly built so long
was driven out from his place of rest
the flames of hate so cruel and strong

O Bird! Why mourn the place that was so dear
and weep for friends, you thought were near!
Friends? Why did they your nest destroy?
Your death, how could your friends enjoy?

Bird, fly away and find a place so fresh
the flames of hate cannot touch
So what, if the nest is burnt!
and even when the friends are gone!

Why lose hope, Your REAL STRENGTH is yet
alive
in YOUR WINGS, the flames could not kill

Benevolent – She is

By : Roshan Saraf

*In anguish and perennial pain,
In blazing suffering and irrational rain,
Protect me with blissful umbrella – O eternal Mother!*

*In the vast ocean of ignorance,
In the blind depth of impatience,
Teach and guide me to wit and wisdom – O divine Mother!*

*The rage of ego and greed for lust
has tainted gold into rust,
Oblate me on flames and ash my rake desires – O gracious Mother!*

*I walked, I ran, I climbed uphill,
I slipped, I fumbled and fell in immoral rills,
Just hold my trembling hand and correct my path – O benevolent Mother!*

*I know for sure that you are there
to dilute my illusions and ferocious fear,
Calm my stormy dementia and carry my boat to safe shores – O omnipotent Mother!*

*I desire to worship your Lotus feet,
I pray to deliquesce my sins and selfish sleet,
Sprinkle dew of love and nectar of bliss – O blissful Mother!*

*Nine nights of devotional abridgement
is the treasure key to my spiritual attainment
and benevolent food for my nourishment – O immortal Mother!*

*The word 'Mother' is the hymn immortal,
It is the song compassionate and spiritual,
It is a lulling lullaby mesmerizing and devotional – O omniscient Mother!*

Achievements of the KPS-Panchkula during last 2 years

- * *More than 150 Life Members were added across the globe.*
- * *Out of 175 applications for issue of Migrant Certificates – Matter was effectively pursued with the Distt. Authorities and 137 certificates got issued. For the remaining applications, A meeting with new Deputy Commissioner was held and the remaining certificates shall also be got issued soon.*
- * *By dint of share hardwork of members of the sabha, the net saving of the sabha has increased by Rs.3 lacs after incurring all the expenses of celebrations pertaining to all the events & festivals during this period.*
- * *A new facelift has been given to monthly journal - PANCHTARNI and even its number of pages with interesting readable material increased. Even PANCHTARNI has been sent to those members as e-journal who had given their e-mail addresses.*
- * *Telephone Directory of the Baradari compiled and distributed among the members.*
- * *Our own website of Kashmiri Pandit Sabha- Panchkula launched and have thus joined those few kashmiri sabhas in India who have their own website. Community work, Helping the desired and deserving has been our priority.*
- * *We have regularly conducted our meetings in a cordial manner to discuss important issues & challenges faced by the sabha and the ways to dealt with such issues strongly in the benefit of the sabha.*
- * *Due efforts have been made to include ladies and youths in the sabha as Executive.*



Election for KPS Panchkula Executive body

Dear Baradari members,

Namaskar,

The present executive body headed by Shri. K. K. Koul (President) has been dissolved on the 4th April 2010, after completion of their tenure. Accordingly election body headed by myself (P. N. Bhat) was formed to conduct free and fair election for the new executive body of the sabha. The following members were also nominated to assist in conducting the election.

- | | | | |
|----|------------------------------|------------|--------------------------|
| 1. | Shri. Vijay Kumar Kalloo | 9417702126 | 103 GH-20 Sec-20 PKL. |
| 2. | Shri. Sanjay ji Khashoo | 9815079290 | F-302 GH-40 Sec-20 PKL. |
| 3. | Shri. J. K. Raina (Shivdass) | 9988274600 | F-606 GH-103 Sec-20 PKL. |

The baradari members are accordingly informed through this special circular in Panchtarni that the election of the new executive body will be held on 9th of May 2010 in the premises of Shiv Mandir Temple Sector – 9, Panchkula between 3.00 PM to 6.00 PM

It has therefore been decided that the nomination papers for the various posts of the executive body should reach the undersigned latest by 1st May 2010 up to 6.00 PM in a closed envelope or to the above mentioned members of the election committee, so that a consolidated list of candidates is prepared and ballot paper printed accordingly.

Members willing to contest must get their nomination papers proposed by one member and seconded another member of the Sabha, as per the specimen given. Nomination papers received without the name and signature of the proposer and seconder will be rejected.

The last date of withdrawal of nominations will be 3rd May 2010 up to 6.00PM

P. N. BHAT
Presiding Officer
Mob: 9876799403
Flat No. 403 GH – 4, MDC
Sector – 5 Panchkula.

IMPORTANT INSTRUCTIONS

1. Executive Body, referred to, shall now comprise of: -

1. PRESIDENT	1 Post
2. VICE PRESIDENT	2 Posts (one reserved for female members)
3. GENERAL SECRETARY	1 Post
4. JOINT SECRETARY	2 Post
5. FINANCE SECRETARY	1 Post
6. ORGANISING SECRETARY	1 Post
7. SOCIAL SECRETARY	2 Posts (one reserved for female members)

2. The executive members of the sabha will be selected by the newly formed executive body.

3. All members present on the Election Day at the notified venue and time are eligible to vote except those whose subscription is in arrears, as per the bylaws of the sabha.

4. Addition of one post each for vice-president, organizing secretary, joint secretary, and social secretary desired by the executive body and reservation of two posts (one post each for vice- president and social secretary) for female candidates has been agreed upon by the honorable members in the annual assembly of the sabha held on the eve of Annual Hawan at HMT Pinjore on 04-04-2010.

5. Any complaint or any deficiency should be brought to the notice of presiding officer, prior to the election date and shall not be entertained later.

6. All efforts will be made to conduct the election in a free and fair manner. All members are requested to support and co-operate and see its success.

7. Tea & Snacks will be served on the day of election.

Thanks

P. N. Bhat
Presiding Officer.

Specimen Nomination Paper

Nomination for the Post of _____
I hereby propose the name of Shri. _____ S/O _____ R/O _____
For the post of _____ for Kashmiri Pandit Sabha Panchkula for the period 2010-2012.

Date: - _____ Signature: - _____
Name: - _____
Address & Mob. No. _____

Seconded by: - _____

Signature: - _____
Name: - _____
Address & Mob. No _____

Candidates Approval: - _____

I hereby accept the proposal for the post of _____ for the term 2010-2012.

Dated: - _____ Signature: - _____

Condolences

- * *Sh. Gopi Nath Bhan resident of Udampur uncle of Pushpa Bhat w/o Sh. R. L. Bhat Chandigarh left for heavenly abode in the month of Feb 2010.. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*
- * *Smt. Rani Thusso w/o Omkar Nath Thusso massi of Vijyander Wanchoo left for heavenly abode on 31st of March 2010 at Jammu. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*
- * *Shri. Badri Nath Pandit father of Sh. Rajesh Pandit, Flat no. 11 GH-8, Sec – 5, MDC Panchkula left for heavenly abode on 6th of March 2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*
- * *Smt. Prabha Devi Kalla Mother of smt. Chandra Handoo W/o Sh. Rajinder Handoo Pinjore left for heavenly abode on 22nd March 2010 at Pinjore. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*

Matrimonial

- * *Alliance invited for May 1984 born Kashmiri Pandit girl Amrita Koul D/o Lt. Sh. Ramesh Koul 5'.6" in B. E. Electronics working as Software Engineer in Info Technologies Ltd, Mangalore since Oct 2006. Contact: - Sh. Mohan Lal Raina Muthi Jammu., 0191-2598910, 9419212534*
- * *Alliance invited for February 1986 born Kashmiri Pandit girl Anshi Koul D/o Lt. Sh. Ramesh Koul 5'.7" inches B. E. Electronics & Telecommunication working as Software Engineer in CMC Ltd, Chennai (Tamil Nadu). Contact: - Sh. Mohan Lal Raina Muthi Jammu. 0191-2598910, 09419212534*
- * *Alliance invited from a respectable KP family for my son born on 5th July 1974 10:18 AM at Delhi, Non-Manglik, 5'.6", B.Com, Dip. In Flour Milling, Presently working as Production Manager in M/s eyberabad Foods (A Division of ITC India Ltd.), Hyderabad. Drawing handsome Salary. Contact with Tekni & Kulawali (Bio-data) Dr. P L Raina, 09889385476, email : rainaashish@gmail.com; nansiraina@yahoo.com*
- * *Alliance invited for 29th Oct. 1982 born Kashmiri pandit Boy height 177cm, Bachelor in Mass Communication having his own film production house in Partnership . Contact: with Tekni & Kulawali Mr. Vinay Revoo, #344, Sec- 16, Panchkula, Haryana, 134101., Phone 0172-2570095, 09316653167*
- * *Alliance invited for my son, born 23rd June 1983. Time 10-23 PM, Srinagar. Height 176 cms, B-Tech Information Technology, Working in TCS Gurgaon as System Engineer (N.O.C). Correspond with P.K.PANDITA, Flat No-108 GH 28 A, Sector -20 Panchkula. MOB: 09467630896, 09417492566*

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