



PAANNYAAR

News & views of Kashmiri Pandits Living in Noida, NCR

(For Private Circulation only)

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January - March 2007



We too have Human Rights!

Kashmiri Pandit youth demonstrating against the human rights violation of the 'Internally Displaced' community on 10th of Dec. 2006 at Jantar Mantar in New Delhi on the eve of Human Rights day. Hundreds of community members participated. Among those who supported & participated in the demonstration, included senior functionaries of Panun Kashmir, KSD, J&K VM & AIKS. A memorandum seeking justice for the exiled community was handed over to various Human Rights bodies including NHRC, United Nations, Amnesty International etc. by the youth. Similar protests were carried out in other parts of the country including Hyderabad, Ahmedabad & Jammu. A protest rally was also taken out in Chicago in USA by the Pandits on this day. (Photo courtesy - Aditya Raj Kaul)

The correct pronunciation of the word.

Dear Ramesh Ji,

When I learnt about the release of the inaugural issue of your News-magazine, titled Paanyaar, I was wondering whether the name selected for this news-magazine was of some place in the valley, which I didn't know. Why I thought so was because, I had known quite some places within the valley named as *Batayaar*; *Purshayaar*; *Somyaar*; *Safriyaar*; *Kharyaar*; *Khanyaar*; *Naidyaar*; *Khadanyaar* etc. etc. Here the suffix "yaar" was to convey "yaarbal" -- the river / rivulet on the bank of which these places were located. The confusion was clear only after I received and read this inaugural issue that you had been kind enough to courier to me. In this issue you had taken pains to explain why the name *Paanyaar* was chosen. What you meant was "Paana - nyaar" which is a Kashmiri word with its meaning as:- 'the feeling of self, i.e. looking upon another as equivalent to oneself (as in friendship or the like); loving sympathy'. This is borne-out by the meaning of the word "Paana-nyaar" (though spelt differently) on page 741 (Right half) of 17th line from below (1993 Edition) in the Dictionary of Kashmiri Language by Grierson; assisted by Mahamahopadhyaya Mukundrama Sastri-- compiled from materials left by Pandit Isvara Kaula, after his death. (Ref: Bibliotheca Indica Work No: 229). Wishing you God-speed and good-luck in the noble job that you have taken up.

ML Bhat (Sec-17, Faridabad).

Thankyou Bhat Saheb. I also thank Dr. K. L. Chowdhury, Pt. S. N. Bhat 'Haleem', Prof. C. L. Sapru & Pt. T. N. Wanchoo for drawing my attention to the correct pronunciation of the word - **Editor**



Editorial:

Friends! Namaskaar and New Year Greetings. The pangs of birth are always accompanied by pain and joy. The pain of labour followed by the joy of having been able to be a part of a process that gives continuity to life. A somewhat similar has been the experience of the launch of *Paannyaar*.

Nature has created innumerable beautiful things for the mankind to learn from and try to emulate. A lotus blooms in mud. The existence of a rose is incomplete without the thorns that accompany it.

We express our sincere gratitude to all those organizations and hundreds of individuals whose words of appreciation and encouragement, conveyed either through personal mails or over phone or/ and in person, have only upheld our conviction that the launch of *Paannyaar* was a step in the right direction at the right time.

Day in and day out, the exiled community has been crying from roof tops about the failure of successive state and central governments in addressing their genuine and legitimate concerns. And rightly so, the community continues to highlight its plight in public all across the world wherever the current exile of 1989/90 has taken them. *Roots In Kashmir*, is one such important initiative launched by our dedicated youngsters, recently on the eve of this years' international Human Rights Day to draw the attention of the powers that be, including the NHRC and United Nations, towards the plight of the community. Similarly, filing of a writ petition in the Supreme Court by AIKS, is also a manifestation of

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Kashmiri Pandits: A moment of introspection

Dr. K.N. Pandita



I have been in the thick of our community's struggle with destiny for a long time but more so since our exile in 1990. I have traveled the globe more than once conveying the poignant saga of our suffering to international community. Much has happened and much is happening now. I often recall to my mind what we have gone through and where destiny is driving us as a community and not as individuals.

On the basis of my knowledge, experience and intuition I can visualize what possibly should be the future shape of our community. I want to share it with my community members.

After great introspection and cool thinking, I have decided to speak to you what is in my mind. It will disappoint many of my friends and colleagues with whom I have closely worked during past one and a half decade. It pains me too. But if I do not say it now, I shall prove untrue to my conscience. History will not spare me.

The return of the community to Kashmir is out of question. For the first time in a thousand years, we have breathed the air of freedom outside the mountain-curtained valley of Kashmir: We have been released from the prison house of discrimination, suppression and degradation. We have opened our wings for soaring into the skies and scaling the heights. This is a rare and unique opportunity for us and our future generations. Let us seize it by our teeth.

We have come to the Indian plains with our centuries old ethos, good or bad whatever. We are essentially and historically the people given to intellectual exercise. Professionally we are circumspect. We are dismally inexperienced in economic, commercial, entrepreneurial and political spheres of life. Enterprise, initiative and innovation, the essential pre-requisites for a community's march

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".. CSHATTAV ZULLMACHHI YI ASSI ZANJEER, SAMMIV SAEREE, SAMMIV SAEREE .."



Release of Paannyaar - A Report by M.K.Dhar

The newsletter Paannyaar was released by J. N. Kaul (Padam Shree) President, SOS Children's Villages of India in an impressive public function organized at the upcoming site of Socio-Cultural Centre in sector-34, Noida, on Sunday, the 12th of Nov.2006. The first copy of the maiden issue was received by Sh. Hari Shankar Tiwari, Hon'ble Minister, Utter Pradesh, who was present at the inaugural ceremony. The Minister, while addressing the gathering admitted that not enough had been done for the displaced community and assured his continued support for Kashmiri Pandits in their struggle.

The function started with presentation of flower bouquets to the guests and lighting of a traditional lamp before Goddess Sharda by Sh. J. N. Kaul, Sh. Tiwari, the Hon'ble minister and other distinguished members present at the dias. Miss Apeksha Pandita, a meritorious student (9th Grade), followed it with her melodious and fluent recitation of *Guru Geeta* in Sanskrit that created a very serene atmosphere all around. Later young children including, Mani Kaul, Deley Makru, Divyata Manvati and Apeksha joined the recitation of *Saraswati Vandhna*.

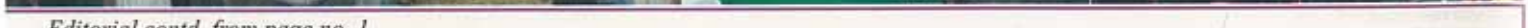
Many distinguished scholars and writers from the community from NCR, attended the inaugural ceremony. The distinguished gathering included Dr.K.N.Pandita, Dr.G.L.Pandit(D.U), Sh.A.N.Kaul Sahib, Prof. C.L.Sapru, Sh.ShivNath Handoo, Sh.S.N.Pandita, Sh.H.L.Wangnoo (V.P-AIKS), Sh.Vijay Saaki, Smt Alka Lahori Handoo, Sh.Pooran Patwari, Sh.AK.Monga & Sh.Vijay Kaul. Noida pariwar was lead by the President of KMWA., Sh. H.L.Munshi. Prominent youth activists Indu Jalali & Aditya Raj Kaul were also present.

Sh.J.N.Kaul (Papa Ji), was at his usual best. *"Among the best things that I have liked about this newsletter is its beautiful title-Paannyaar. What is needed is to spread the message of Paannyaar- 'Togetherness'. Paannyaar starts from our mother. It involves emotional bonding with each other and everyone. There is no professionalism in it. It is innocent and 'togetherness' with one and all. There is no distinction of 'small and big'. Everyone is 'mine' and 'I belong to everyone. That is what Paannyaar means. We need to ensure that no one among us lags behind in this race of life. One who is unable to keep pace, needs to be held by hand, and pulled along... The children, the future of the community, should be given a free atmosphere to grow. See that they flower well. Fill the present with positives so that future becomes pleasant. Celebrate life and be happy... 'Self-Help' is the greatest help one can depend upon..."* said Papa Ji while addressing the audience.

Dr.KN.Pandita, expressed his pleasure at the publication of newsletter from Noida. He opined that the exiled community needs a strong media network as the Indian media agencies have not been able to project our plight correctly. *"After 1339 AD, the community has been facing great ordeals -under which retaining our distinct cultural identity has been a horrendous task. History is witness to many a civilizations getting finished under such adverse conditions. It is the strong base of our culture that we have somehow been able to retain our existence...."* said Dr.Pandita. In his address he also said that efforts have been made at various forums including UNO to get the displaced Pandit community declared as 'Internally Displaced' and grant it a 'Minority' status. Dr. Pandita informed that J&K state got article 370 only on account of 'minority status' of its majority community i.e. the Muslims of Kashmir. As an analogy, the Kashmiri Pandits should have got the 'Reverse Minority' status in Kashmir long back though in principle accepted even at the UNO forums.

Sh. Ramesh Manvati, the editor of this newsletter conducted the proceedings and explained the need of this publication. Ramesh Ji described Papa Ji as *"the living symbol of Paannyaar among the Kashmiri Pandit community"*

The program concluded with the presentation of a 'vote of thanks' by the writer of this report. The distinguished guests were served a cup of *Koshur Kehwa, Kattlam & Bagghirkhaanni* at the end.



... Editorial contd. from page no. 1

community's resolve to make the state as well as the central Govt. accountable for the miseries inflicted on the peace loving and patriotic community.

At the same time there are many issues confronting the displaced community including the issue of its physical count. Being scattered physically or otherwise, we are not a force to reckon with in the democratic parlance of our nation. We cannot claim to have any economic clout. Our youngsters are losing the touch of the soil. Criss-crossing the boundaries of matrimonial alliances continues. Matrimonial discords are on the rise. We are forced to abandon our traditional joint family system. We are conveniently skipping some of our centuries old traditions. All most all Pandit households (including children) used to observe, at least, a monthly

fast on Shaukla-Paksh Ashtami - *Aetham* prior to our forced exile from our roots. Given the present adverse conditions in which the exiled community is forced to live, especially within the camps in Jammu or elsewhere, the ratio of deaths to births should definitely be a matter of concern. In totality the Pandits, as an ethnic minority, constitute an alarmingly low of approximately 0.05% of the current population of the country. The slogan of population control may be good for the Nation as a whole, but does the same hold true for the community - virtually on the last pages of its history of earthly existence?

Well, till such time the Govt. and Human Rights bodies wake up to the displaced Pandits' concerns and sufferings, the community needs to address the issues that can be solved only at its own level. Let this be our resolve on *19th January* this year. Yes, *WE CAN!*

Orzuv

onwards to prosperity, have remained trampled under eight hundred years of brutal suppression by our adversaries. It will take us some time to come out of that syndrome and look around for these and other new avenues, especially business, managerial and military services.

Therefore in the first phase of our life in exile, our youth will have to carry forward the customary profession in order to recover from and survive the onslaught we had to face. The next generation will move away intellectually. It will look for space horizontal as well as vertical. That will be the harbinger of a new life and new era in our history. In this period, most of our chosen intellectual youth should and will be drawn to politics and power on national as well as regional level. Our top students will make entry into administrative structures of the country. Our more energetic youth, equipped with linguistic skills will make room for themselves, in political and mass media structures of the country and our emerging entrepreneurs will become components of its commercial and economic machine. Thus by next two or three decades, the community will have put under wrap its saga of exile and exodus: it will have overcome the nightmare of discrimination and suppression.

But this is not the end of our struggle. Once the inherent potential of dynamism is unleashed, the community will look beyond the shores and climes. Our advance columns have already set their feet on foreign lands. We need to create an urge and a burning desire in our youth to transcend the concept of geographical boundaries or constraints. No land is foreign to us, no territory is alien to us especially the developed world. On the Indian soil it may be difficult for us to maintain our identity, but on a foreign soil, all necessary conditions are available to create, perpetuate and propagate our true identity. This is because we have all the requisite qualifications to make us the true citizen of the world. Those qualifications need to be put to use.

It is futile to waste our time and energy in running after the Indian political class for the amelioration of our condition as it is today. We are nobody's vote bank because we are numerically insignificant -- a non entity -- and economically bankrupt. Therefore we are a liability, a stinking lot. Being a pariah no political group in this country would own us, do whatever modus of servitude we may. The Indian media considers it a sin to talk a word about us except in negative terms. The saffronites exploit us, the khadiites despise us, and the reds club us with the bourgeoisie.

We ask for 'Homeland'. We ask for representation in conflict resolution talks. We ask for representation as a minority. We ask for representation in power sharing and law making areas and etc. Does it mean anything? Does the presence of negligible non-Muslim entity in a predominantly Muslim and radically Islamized society mean anything? Don't we see and understand that a "secular democratic" Indian Union has not only virtually but practically accepted a non-secular Islamized Kashmir as its "inseparable part"? Which of India's political parties is secular or democratic in the context of the situation of our community? Therefore to harp on 'homeland', 'representation' etc. is a tremendous exercise in self-deception. I no more want to mislead my community members. I no more want my community members to be the day-dreamers. It is not at all 'Maaj Kasheer' for us. It is the other name of chains, fetters, prisons and dark cells. Let us come out of a great deceptive notion. If our gods and goddesses had any power, they would have defended themselves. They could not. They have never had power except that of mesmerizing us and intoxicating us with utter servility, slavish mentality and Buddhist escapism.

Let me be frank and forthright. A new pattern of the hangover of that servitude is visible in the behaviour of the community in exile. In Jammu, in particular, where we have a concentration, enormous money is wasted in the building of ashrams, shrines and institutions after this or that saint giving them the new epithet of 'Bubs'. One wonders why we are going along a regressive and not a progressive path. Why don't we build technical schools, polyclinics, craft centres, nursing schools, computer learning centres, centres for preparing students for professional and competitive exams, gyms, play grounds (at the least) and the like? What are these ashrams going to do for the destitute community? Remember not gods and goddess, not saints, recluse and 'Bubs' make the destiny of a people; it is the wise, the visionary, and the courageous leadership that shapes the destiny of a people. Worship not their name or their fame; worship the ideals they have set for us. The ideals mean dynamism, objectivity, and pragmatism. Shaivism is fine; a subject for understanding and research but not for submerging our self in its placid waters.

We cannot move forward if we keep our womenfolk deprived of their

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Kashmiri Migrants Welfare Association, performs a Havan in Noida



(Photo courtesy : Col A. K. Shall, Sec-29)

On the eve of 'Kaartik Poornima' (5th Nov.), a grand Havan was performed at the upcoming site of Socio-Cultural Center in Sec.-34. The Havan started with performance of Kalash Pooza on 4th eve. More than a thousand community members, including men, women and children, participated and took Naveed after the Poorna-Aahuti on 5th Nov. The devotees, drawn from various corners of NCR, including Faridabad, Gurgaon, Delhi, Vasundhara Enclave, Shipra Sun City, Ghaziabad etc, enjoyed the serene atmosphere and sacred Bajans sung by community artists like Vijay Malla, Sapna Raina & P. L. Bhat (of Faridabad) on this occasion.

Sh. J.N.Kaul, while releasing a 'Souvenir' Vyeth on the occasion, announced a personal donation of Rs. one lakh for the construction of Socio-Cultural Center. He impressed upon the community members to stand on their own feet, live happily, bravely and in unity. Sh. Nawab Singh Nagar, MLA, and Dr. Mahesh Sharma, Chairman, Kailash Hospital, while addressing the gathering, appreciated the community for their resilience and heroic struggle after their exodus from the valley. Both Sh. Nagar and Dr. Sharma promised to contribute Rs. one lakh each, for the proposed Socio - Cultural Center. Sh. G. S. Tripathi, Vice Chairman, Muzzafar Nagar Development Authority also graced the occasion.

From Greater Noida

Extension of Harmukh : On public demand Harmukh Housing Society has announced the launch of Phase-II of its housing project. For details contact President or Secretary of the society (Harmukh Apts, Sector-Alpha, Greater Noida), informs Sh. J.L. Monga. (Tel. : 2320184)

Resident Directory of Kashmiri Pandits living in Greater Noida, is being compiled informs Sh. M. K. Razdan As per estimates there are more than 100 families presently living here. For details contact Mr. Razdan (590, Block-I, Sector-Alpha-II, Greater Noida, Tel. : 2320668).

Mubarak Mahara Chuv

They have shifted to a new house in the recent past

Sh. S. K. Trisal & family (from Delhi) to A-602, Stellar Kings Court (Plot No. F-32) Sector-50, Noida-201307 (Tel. : 2480807)

Sh. Mohan K. Muju & family (from Kanpur) to Flat No. 304, Palam Grove Apts. (Plot - 5) Sec-50, Noida-201307 (Tel. : 4260478)

Sh. L. N. Kaul & family (from Sector-53) to 261, Shiv Kalla Apartments, Sector-51, Noida-201307 (Tel. : 2480157)

Sh. J. N. Kaul & family (from Sector-15) to B-603, Krishna Aparar Residency, Sector-61, Noida - 201307 (Tel. : 4318836 / 4318837)

Sh. Rajesh Raina & family (from Sector-40) to 13B/E-5, Shatabdi Vihar, Sec-52, Noida-201307 (Tel. : 2498244)

Dr. Uday Kakroo & family (from Sector-34) to Flat 112, Block-I, Kailash Dham Hsng Society, Sec-50, Noida - 201307 (Tel. : 2500536)

Sh. P. N. Mattoo & family (from BSNL Quarters, Sector-39) to : 14 B/E-5, Shatabdi Vihar, Sector-52, Noida-201307 (Tel. : 2498101)

Sh. Ashok Kaw & family (from Sec-27) to : B-607, Royal Towers, C-58A, Sector-61, Noida-201307 (Mob : 9810488550)

The welfare association continues with its efforts.

Donate liberally for the upcoming

Socio-Cultural Centre

in Noida.

Contribute in the form of an A/c Payee Cheque /DD favoring

"Kashmiri Migranst' Welfare Association, Noida A/c 10477"

For this 'Matrimonial' space
call 9350896684

share in new thinking. They are the foremost who need to be educated into a new process of thought and action. No community will move forward if it does not give due respect and consideration to its womenfolk. I must say we are still far removed from that basic requirement. We need to engage them mentally in our search for new vision and movement. They have to come out of the customary mindset and men folk need to play their honest part in that exercise.

Secondly, our womenfolk have to break the shackles that make them the slaves of the kitchen. It means they have to implement a changed agenda of food habits of the community members. More time has to be reserved for outdoor activity, physical exertion, community life and social engagements. Our womenfolk will meet the first ray of liberation the day they say good bye to the damned sari as the common dress. As long as they remain bandaged in a seven meter long obnoxious bundle of textile, they are tied down in fetters of slavery. Our womenfolk's dress should be the same as is used by the Jewish women, viz. trousers and a shirt. Keep your hands free to work, to move, to brandish and to fight. You need not a *Dupatta*. It enchains you. Throw it away into the garbage and then when you walk remember what Tagore told the Bengali women. "Look straight into the eyes of the people when you walk". That gives you power, confidence, boldness and individuality.

A word about the changing contours of culture is also needed. We hear



From archives : Dr. K. N. Pandita at a Human Rights conference in Vienna (1993)

loud murmur of erosion of our traditional culture. Many among us demonstrate despair on that count. The phenomenon has to be addressed in a realistic manner and not just as a matter of nostalgic imperatives. As our community has willingly or unwillingly come into interaction with wider Indian society, it is neither practicable nor sensible to create walls and quarantines to segregate our youth. That does not happen. But of course what ought to be done is that each Pandit family should steal half an hour every week and impart broad outlines of our culture, mythology and history to the younger generation in the home in a manner to create in them a sense of belonging to a specific cultural stream. Sustained lecturing could prove very useful. But then if notwithstanding that effort the youth are sucked into the vortex of larger Indian milieu, it has to be accepted as inevitable and not something to be despised or abhorred. That will cause serious harm to the creative faculty of our youth.

And about our mother tongue Kashmiri, I must say it is not a developed language, and at the best it is a dialect. It has no literary potential unless you heavily draw upon Sanskrit or Persian lexicon (both obsolete for our youth); it has no scientific script (the Sharada is irretrievable). Kashmiri is fast getting eroded among our youth and let that happen without remorse. We are not loosing anything by loosing it. Instead, our younger generation should be exhorted to perfect English and without fail learn one or two European languages preferably French and German. If they do that, new horizons will open for them.

Dear friends, the loss of a home and the homeland is a situation that has not happened to us only. Human history is replete with this saga. Ours is not an exceptional case. Remember displacement is also a great boon, a virtue. It gives a new life; it brings new blood into veins; it rejuvenates us and refreshes us. Ask not for a path that is without thorns. Remember that refugees and migrants have created great civilizations in human history, civilizations along the course of the Nile, the Euphrates, the Tigris, the Oxus, the Danube, the Seine, the Indus, and the Ganges and lately on the Potomac. Diasporas have created new parameters of human culture. You have to unleash that hidden and dormant potential in you. Create a new world, a new civilization a new vision and you are at the top of the world. Only weak and battered people cry for the lost lands and climes. To us, the land where we set our foot, is our homeland whether it is the orient or the occident, within the shores of the seas or beyond.

(The author, a well known scholar, is the former Director of the Centre of Central

**HERRATH HUNDH MAHAARA CHUV
MUBBARAK**

" TYAAGHA KHORRAN LAAGH VAERAAGHA KHRAAV "

Swami Mirza Kak Jayanti observed in Noida

Swami Mirza Kak Jayanti was observed on "*Poh-Zoona-Pacch Okdoh*" (21st of Dec. 2006) by his followers in Noida, Jammu & elsewhere. Swami Mirza Kak, considered one among the leading saints of Kashmir, was born in 1744 A.D. and left his mortal remains in the year 1830 A.D. Revered Swamiji lived most of his life at his ancestral place in Haangalgund, a village near Kokkernaag - a famous tourist destination of the valley.

It may be noted that Swamiji's birthdays are observed as '*Jug*' by his followers.



"...*Hee Guru, Goor Saagras Manz Ttaar Dhim
Naavi Haenz Roorziyam Paanai Cshai
Paap Boar Goabb Goam*

*Aggyaan Moandd Chuss, Gyaam Poann Tthaasum
Rez-a-Rez Karttam , Parr Ddub Ssaett
Sombrith Cshakhh Dhim Updeshi Ssaett....."*

(Courtesy : Kishan Ji Raina, Sec-51)

Bitter Realities

Kasmiri Pandits' demands ignored

Panun Kashmir dissociates from the recommendations made by 'Working group on CBMs' set up by GOI some months back, announced Dr Agnishekhar & Dr. K. L. Chowdhury recently in a press conference in Jammu. In a protest letter to the Prime Minister of India, Dr. Agnishekhar, *Convenor* of the organisation wrote (some excerpts):

"... This had generated a great hope in my community about the possibility of concrete recommendations in the alleviation of the hardships of a continuous state of exile for the last 17 years and in a firm framework of return and rehabilitation in Kashmir. However, I am sorry to bring to your kind notice that these hopes have been woefully dashed. There is total sidetracking and neglect of the main concerns of Pandits that I voiced and the proposals I put forth in the RTC and the working group meetings. In fact, the Working Group's recommendations vis-à-vis the Kashmiri Pandit community, suffers from gross neglect, utter dismissiveness and stark aberrations as outlined in brief below:

- The proposals to address the core issue of the ethnic cleansing and exodus of Kashmiri Pandits and to constitute a Commission of Enquiry for this purpose was disregarded on the ground that it was not within the ambit of the working group and that it had no authority to do so.....

- The issue of working on a blue print of Return and Rehabilitation back in our homeland in the valley was not given any importance and again put on the back burner.....

- The Working Group recommendations are pitifully devoid of any special job creation for the vast number of unemployed Pandit youth, giving a lie to your assurances in the meeting at Srinagar where you had advised a special job creation drive for KP community....

The other proposals relating to relief and rehabilitation have also been treated in a very casual and dismissive manner. In fact, the spirit of retention of Pandits in the body-politic and the socio-cultural mainstream of Kashmir is totally missing in the working group exercise as well as the recommendations. On the contrary, the thrust is on the perpetuation of the exiled status of Pandits....

- It was with great reluctance and a sad heart that I was forced to announce my disaffection and disassociation with the Working Group deliberations and recommendations and to apprise your good self of the facts....."

Return of Pandits impossible?

"The invitation extended by J&K Chief Minister G.N. Azad to Pandits to return to the valley is a cruel joke. It is impossible to bring them back because the security scenario is not conducive for their return", conceded Dr. Farooq Abdullah recently in Nagrota in Jammu.

Displaced Families in NOIDA ignored

Govt. has enhanced the monthly cash relief to some registered displaced families, majority of them living in various camps in Jammu, Udhampur and Delhi, from Rs.3000/- to Rs.4000/- as per the statement made by the Shiv Raj Patil, in Parliament on 14th of Dec. 2006. Similarly, Haryana Govt. has also announced to pay a monthly cash relief of Rs. 1000/- to the displaced families registered with the govt. in that state.

It is unfortunate that the monthly cash relief to the displaced families in Noida has been stopped abruptly some time back for unknown reasons. Hope that UP Govt. also releases the monthly cash relief in favour of the deserving families as soon as possible.

S.No	Date/ Day	Tithi / Events
1.	10.1.07 (Wed.)	Magh Krishna Paksh Saptmi (<i>Sahib Saptami</i>) Maa Roopa Bhawani Annual Day, <i>Havan</i> held at Roop Bhawani temple. "Dhar" families celebrate the day by preparing 'Kheer' and distributing the same to near and dear ones. They keep a fast as well.
2.	14.1.07 (Sun.)	1st Magh-2063 (Bik) <i>Shishur Sankranti</i> (Bikrami Calender) "Kangri" rice etc. is given away in the name of "Pitras" - the departed souls.
3.	17.1.07 (Wed.)	Magh Krishan Paksh Triyodashi " <i>Shivchaturdashi</i> " Fast
4.	19.1.07 (Fri.)	<i>Kashmiri Pandit Exodus Day</i> . It was on 19.1.1990 that the current mass exodus of the community took place from the valley of Kashmir, under the threat of terrorist gun.
5.	21.1.07 (Sun.)	Magh Shukla Paksh-Tritya <i>Gauri Tritya</i> Saraswati, The Goddess of learning, popularly known as <i>Sharda</i> in the valley, is worshipped on this day. The family priest used to paint ' <i>Gora-Traiya</i> ' and distribute the same to the children of his ' <i>Yajmans</i> '. The picture had usually a sketch of Saraswati in the centre surrounded by sketches of various creatures of nature. Tradition says that it was actually a convocation day when scholars would be awarded certificates of their having achieved the required degrees.
6.	23.1.07	(Tuesday) <i>Basant Panchami</i>
7.	25.1.07	(Thursday) Surya Saptami - <i>Martand Teerth Yatra</i>
8.	26.1.07 (Fri.)	Magh Shukla Pakh Ashtami Fast (<i>Bheesham Aettham</i>)
9.	2.2.07 (Fri.)	Magh Shukla Paksh Poornima " <i>Kaava-Purnim</i> " 'Nilamat Purnima says' Performance of Sradha with sesame and offerings of food for crows are the only rites prescribed for this day" Generally Kashmiri Pandits make a " <i>Kaw Pottlu</i> " with tur twigs and grass, keep a ball of cooked rice on it and place the same for crows to eat outside their houses at an appropriate place in the evening. They welcome the crows by saing " <i>Kaaw Batt Kaavo - Valbaa Saaney Nave Larray, Varray Batta Khennay - Kaaw tt Kaawin Saeree Heyeth</i> "
10.	3.2.07 (Sat.)	Phalgun Krishna Paksh " <i>Hurri Okdoh</i> " It is the start of the <i>Herrath</i> (Shivratri) festival. Cleanliness of the entire household begins from this day.
11.	10.2.07 (Sat.)	Phalgun Krishna Paksha Ashtami " <i>Hurri Aettham</i> " ; Cshakrishewar Yatra
12.	13.2.07	(Tuesday) 1st Phalgun - 2063 (Bik) <i>Sankranti Vrat</i>
13.	15.2.07 (Thu.)	Palgun Krishna Paksh Tryodashi <i>Herrath</i> (Shivratri). Head of the family keeps a fast " <i>Vatuk</i> " is established at the place of worship. Pooja of Lord Shiva is held late in the night. Some establish the " <i>Vatuk</i> " a night earlier known as <i>Vaaghar Bhah</i> .
14.	17.2.07 (Sat.)	Phalgun Krishna Paksh Amavasaya " <i>Dooni - Maavas</i> ". Walnuts are taken out from the " <i>Vatuk</i> " after brief Puja, Riceflour breads (<i>Chochhi Vorr</i>) are prepared & distributed as ' <i>Naveed</i> '. This is also known as " <i>Vatuk Parmoozan</i> "
15.	24.2.07 (Sat.)	Phalgun Shukla Paksha Ashtami Fast " <i>Teela Aettham</i> "
16.	14.3.07 (Wed.)	Chaitra Krishna Paksh Dashmi. " <i>Soanth</i> " - Onset of the spring festival. A ' <i>Thaali</i> ' filled with rice, a piece of bread, a rupee, a pen-case, a cup of curd, a few walnuts, cooked rice and some flowers are kept overnight. (<i>Thaal Barrun</i>) Every member of the family is to see this ' <i>thaali</i> ' as the first thing in the morning.
17.	19.3.07 (Mon.)	Chaitra Krishna Paksh Amavasya " <i>Sankranti Diwas</i> " Shri Bhatt Diwas, <i>Vecharnag Yatra</i> , " <i>Thaal Barrun</i> " ; Navratra Aarambh.
18.	20.3.07 (Tue.)	Chaitra Shukla Paksh Pratipada " <i>Navreh</i> " - New Years' day. The 1st of the bright half of Chaitra is deemed to be the 1st day of creation, as per <i>Nilmat Purana</i> .

Dhratthpoanchhuk***			
<i>Panchak Aarambh</i>		<i>Panchak Samaapt</i>	
1.	20th January 2007 (Saturday)	25th January 2007 (Thursday)	
2.	17th February 2007 (Saturday)	21st February 2007 (Wednesday)	
3.	16th March 2007 (Friday)	20th March 2007 (Tuesday)	

Gruhhun (Eclipse) ***			
1	Zooni Gruhhun (Lunar Eclipse) 3rd March 2007 (Saturday)	2	Seeri Gruhhun (Solar Eclipse) 19th March 2007 (Monday)

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

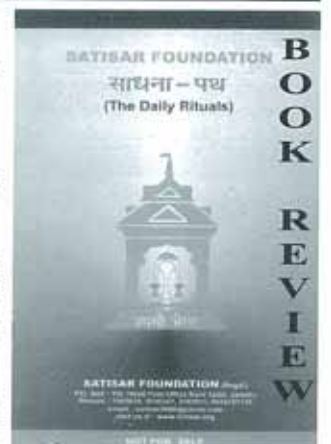
"AKKH ATTAL PAZZAR"
They have left us in the recent past.*

S. N. Raina (Reshi) (May 2006) C-51, Sector-33, Noida Tel. : 2505144, 2505259
Smt Kishni Khosa (August 2006) & Sh. Shyam Lal Khosa (November 2006) (Parents of Sh. Ramesh Khosa, E-44, Sector-39, Noida Tel. : 2576321)
Sh. Tej Krishan Kaul (December 2006) 16B/B-5, Dawalgiri Appts., Sec-34, Noida (Tel. : 2504549)

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

From our Roots

Name of the Booklet : *Sadhana - Path*
(The daily Rituals)
Publisher : Satisar Foundation (Regd.)
P. O. Box-118, P. O. Rani Talab, Jammu
Get up : Art card cover in multicolour.
Number of Pages : 51



Hindu Dharma is a way of life followed by the believers of 'Vedas' wherever they are. India is a vast country with varied geographical and multilingual divisions. Consequently each division has acquired certain peculiar ways, customs and rituals depending upon the respective climatic and geographical conditions. Kashmiri Hindus, though following the vedic philosophy of life, have over the period and under the typical climatic condition of Kashmir, adopted certain typical customs and rituals. They have developed a systematic daily routine which includes daily prayers and religious practices. For almost every action there is a '*Shaloka*'. Every Kashmiri Pandit is expected to start his daily practices with a recitation of a particular shaloka. "*Sadhna Path*" is a compendic of these daily rituals composed in a form - which is easy for everyone to comprehend and follow.
Satisar Foundation, Jammu has been doing a remarkable work in this field for some time now. By bringing out this slender booklet, they have tried to enable each and every Kashmiri Pandit to follow the daily routine of worship which was an essential part in the daily life of Kashmiri Pandits in earlier times. This booklet, though brief is really going to open the window through which our youth can peep and develop a strong tie with our rituals, customs and other socio-religious traditions. These practices are all the more essential for the modern youth, who are under a strong strain due to modern ways of life and earning. Spending a few moments regularly in worship as per our traditions, will definitely energise the body and mind of an individual.
(The author of this book review Sh. M. K. Dhar, is a former Principal of National High School, Srinagar)

Remain in touch with the community. Contribute actively to *Paannyaar*

Look for popular Kashmiri sayings / proverbs & their traditional origin or background in the coming issue/s of *Paannyaar* from S. N. Pandita, a noted research scholar.

Readers' Response

"Thank you for sending a copy of *Paannyaar*.... It is the finest publication on Kashmir till date I have come across. My compliments. I hope that this publication will go a long way in helping solve the issues being faced by displaced Pandits...."

Brig. R. N. Madan (Former President AIKS)

"... An excellent issue.... I have liked the editorial...."

V.K. Dar, IAS (Former member, NCM, India)

"It is a very good effort". The one liners at the bottom are unique. I had not expected it to come up the way it has come up. The inaugural issue is really worth preserving. I wish I could have been able to be present at the time of inaugural ceremony...."

Dr. Agnishekhar (Convenor, Panun Kashmir)

"Thanks for a copy of *Paannyaar*... It has come up very nicely. I have read it in detail to the last line. My best wishes....."

M. K. Kaw, IAS (President, AIKS)

"Thanks for *Paannyaar*. It is a nice attempt...."

Dr. L. N. Dhar (President, Kashmiri Samiti, Delhi)

"... Well begun is half done. A very good initiative...."

T. N. Razdan (President, J & K Vichar Manch)

"On behalf of KKS Faridabad, I congratulate you and your team for bringing out a nice, informative and well designed newsletter, *Paannyaar*. I distributed some of the copies at Faridabad and must say, the response was marvelous. We at KSS pray for its success. With best wishes...."

Puran Patwari, (Gen. Secretary)

"An excellent effort. My compliments...."

Dr. Romesh Raina (President, KPUF)

"... Its a well framed and edited newsletter with good graphics and pictures...."

Aditya Raj Kaul (Prominent Youth Activist)

"I am young KP boy studying, Mass Communication & Journalism, University of Mumbai. I have a flair for writing and many of my write ups in form of letters, articles have appeared in prominent newspaper and Kashmiri magazines Aalav (B'lore) and Milchar (Mumbai). Please kindly encourage me by giving space to my write ups."

Aditya Rangroo

"I am new to Noida and am glad to hear about *Paannyaar*. Kindly put me on the mailing list. One very important information that can be provided by *Paannyaar* is the list of reputed private doctors in Noida, giving their specialisation...."

Mohan K. Muju (Noida)

"Please accept my heartiest congratulations for carrying out the first issue of *Paannyaar*. I wish you all the best. Please think about carrying out an online version of *Paannyaar* in any near future so that NRI KPs like me will also get a chance to read it".

Sunil Fotedar (Texas, USA)

"My best wishes and *ahi* for the efforts being put by you. Although I am an NRI but I would also appreciate if you can advise me the subscription and send me a sample copy at my address. I will arrange to get it here in Dubai / Sharjah. I would also be interested in KP Directory of Noida if any available".

Shadi Lal Razdan (Noida / Dubai)

"First of all please accept our congratulations on this new endeavor of yours. I am equally sure of the success of this project as a medium and platform of communication within the biradari residing in Noida as well as rest of the country. I also believe that the present level of interaction amongst the different Sabhas of NCR region is not exactly what it ought to have been, of course for different reasons, and any efforts to enhance the level of cooperation can hopefully be beneficial to the Biradari. *Paannyaar* and other such publications can be the first step in that direction, wherein we come to know of each other and the developments taking place in each area. *Kashyap Kashmir Sabha*, Gurgaon publishes a quarterly magazines *NEELNAG* and we hope to work in tandem with all other such publications in future. Once again please accept Good wishes for the new venture".

Vijay Aima (Gurgaon)

"I am extremely happy, rather thrilled to know about the newsletter *Paannyaar*. This speaks about ur continuous efforts & dedication. Persons like you are asset in our community. May you always flourish in your efforts. With love..."

A. K. Monga (Faridabad)

"A wonderful piece that succinctly sums up the issue and articulates perhaps the views of the silent minority of Kashmir in India. It is really a courageous / great attempt at reviving the forgotten words of Kashmiri Language useful for both young & old alike. Hope it becomes the powerful voice of the community in future...."

Maharaj Kaul (Saket, New Delhi)

"It is a matter of pleasure and pride to see the 1st publication of News letter *Paannyaar*" in my hands. In today's scenario when the world has shrunk to a global village, communication skills play a key role in our minds. There is one thing stronger than all the armies of the world and that is the media interaction whose time has come. I wish to congratulate the entire editorial team for these efforts".

Prof. M. L. Raina (Noida)

"... An excellent issue. Mubarak, keep up the good work...."

Dr. M. L. Dhar (Noida / Bhopal)

"*Paannyaar* is excellent. I can imagine how much efforts you have put in Best Wishes"

R. K. Mattoo, (President, KHS, Bangalore)

Youth Speak

In search of Kashmiriyat

Aditya Rangroo



As orphan lost his folks, atheist lost his faith, in the same manner Kashmiris lost their homeland and now the young generation of Kashmiris has set the new trend of losing Kashmiriyat. Young, assertive, radiant, dynamic and highly educated KP people (mostly girls) have uplift the culture of tarnishing or perhaps shattering their very own Kashmiriyat by marrying outside community. Recently, I attended the marriage party of my close family friend's daughter; the bride was well qualified with sultry looks. She married with a Marathi boy. During the wedding party, I congratulated the bride and asked her "how you will manage in Maharashtrian culture as you are born and brought up in Kashmiri culture?" She replied; "we (Kashmiris) have lost our culture since 1990." Her answer hit me like a ton of bricks.

India always believes and claims that Kashmir is an integral part of India since 1947 and several wars have erupted like 1965, 1971 and most shuddering Kargil war in 1999 in this regard. But at the same time, it pains to learn and see that, the people of Kashmir have lost their faith and belief in Kashmiriyat.

Another incident I recall, which happened 2 yrs back. I was studying Mass Communication & Journalism and was living in a hostel. There were many students from different regions and communities likely Gujarati, Maharashtrian, Marwahis, and South Indians. I observed a great bond, consideration and solidarity among all the group members of different community and on top of it everybody used to converse in their mother tongue. Meanwhile somebody introduced me to a Kashmiri boy, who was also living in a hostel. I was very happy to learn that, but, to my utter disappoint when I met him, I was extremely disappointed and disturbed by his attitude and behaviour. Firstly he talked me reluctantly, Secondly, I conversed in Kashmiri but he spoke Hindi & English (even after knowing Kashmiri very well). Afterwards, he always appeared ignorant. Moreover, I met many more Kashmiri boys around but all of them appeared reluctant. The entire experience disturbed the whole equilibrium of my mind.

Destiny made us refugees in our own country, the govt. neither provided us the authority to participate in state and society building process, nor reservation in Assembly, Parliament and in services. She never protected our rights as a religious minority in the terms of the Charter of Human Rights. War erupted between India and Pakistan, and we became the victims and our plight, destitution, apathy and exodus is the ultimate consequence of war.

And now on top of it, young KP boys and girls are perishing solidarity by intercast marriages. They are decimating the root of our culture. Nowadays, intercast marriages have reached at optimum level among Kashmiris. I have observed, young KPs don't have even proper knowledge of Kashmiriyat in terms of food, clothes, festivals and many can't speak Kashmiri. It is a curse for Kashmiri community.

Solidarity is must for every community and society to combat elements which are responsible for destabilizing culture. It is satisfying to see the existence of solidarity in other community but at the same time it is great agony to find non-existence of solidarity in our community. It has been said that, "a child is like a clay bowl, it acquires any shape given by *Kumhar*". Hence by no stretch of imagination for justification, it is up to parents how they will groom their child, like other parents (of different community) who make their children well aware about their culture and right from childhood they converse with them in their mother tongue. This precisely should happen in our community also, but unfortunately, we can't find such '*jazbaa*' among Kashmiris. Community needs to understand their responsibility towards Kashmiriyat. Was terrorism such a powerful weapon that we decimated our culture? The answer is NO. It is simply lack of '*jazbaa*' and influence of materialistic culture among religious minority which corrupts their mindset.

It is rather discouraging that KP community easily wants to give up its identity without achieving anything more advantageous by looking to other communities.

Under these circumstances, how will we fight for our rights and homeland? How will we protest against terrorism? How will we preserve our Kashmiriyat? How will we preach and practice solidarity? These are few questions which we need to justify whole heartedly.

(The writer is a student of Mass Media & Journalism, University of Mumbai)

There has been a surge of messages in response to the inaugural issue of *Paannyaar*. It has not been possible to incorporate all the messages now due to the constraints of space. The same will be carried in the next issue.

Editor

"SAHIBBO SATTH CHHAM ME CHANEE, WATTH ME ASLUECHH HAAVTTUM"

'Community Members Honoured'

Launching its Silver Jubilee celebrations on Oct. 14, 2006 in New Delhi, AIKS honoured a number of community members for the important contribution made (either in their field of specialization or towards the community cause). Among those honoured on the occasion were four residents of Noida including:



G. L. Jalali : in the field of journalism and community services. Sh. Jalali is an executive editor of popular weekly *Koshur Gazette* and has authored '*Jehad in Kashmir*'. Presently he is working on two other books "*Reminiscences of those bad days*" and "*The Great Terror*".

Dr. Sameer Kaul : A well known name in the field of Surgery (Oncology) works presently in Apollo Hospital, N. Delhi. Dr. Sameer has been presenting research papers in the national and international seminars & has won laurels for his outstanding work.



T. K. Ganju : A Supreme Court lawyer with an expertise in constitutional Jurisprudence has more than two decades of standing in the highest court of the land.

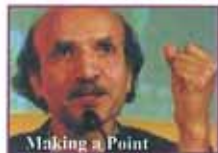
M. K. Raina : In the field of theatre & Cinema. He has infused new blood in the traditional Kashmir theatre - '*Baand-Pather*'. Sh. Raina, a recipient of the prestigious "Sangeet Natak Akadami Award", has produced many TV Serials & also acted in them.



Those who were honoured on the occasion also included : S/Sh. J. N. Kaul, Dr. Ashok Hanjaura , A. N. Dhar, A. N. Kaul Sahib, B. L. Wali, Veer Munshi, C. L. Gadoo, D. N. Kaul, Gokal Dembi, Smt. Chandrakanta, P. N. Kaula, Dr. M. K. Bhan, Moti Lal Kaul Naz, Manohar Trakoo, Manmohan Dhar, Dr. S. S. Toshkhani, Dr. S. Bhat and Dr. Upendra Kaul.

(Courtesy : Naad)

"Pandits left because they felt unsafe...."



Admitted Omar Abdullah in reply to a question during Kashmir Session of *Summit of the Powerless* organized by *Tehelka* in New Delhi on 21st Nov. 2006.

Dr. K. L. Chowdhury, from Panun Kashmir, made a forceful presentation, on behalf of displaced community at the meet.

"Autonomy as well as 'Self Rule' is a first step towards secession of the valley from rest of the country. Majority of the people from the state, including Jammuites and Ladhaakis, do not subscribe to these ill conceived ideas. The perpetrators of crime continue to receive 'Healing Touch', but Pandits-the actual victims, have been sadly ignored" emphasised Dr. Chowdhury at the summit. Other panelist included PDP's Mehbooba Mufti, Dr. Haseeb Draboo, Chairman, J&K Bank, Dr. Amitab Mattoo, V.C., Jammu University & Filmmaker Ashoke Pandit. Kamal Hak, Ramesh Manvati & Pawan Durani, (from Panun Kashmir) made useful interventions during the proceedings. The other participants also included T. N. Wanchoo, H. L. Wangnoo (AIKS) & Mrs Rattan Kaul. Youth representatives including Aditya Raj Kaul, Puja Shali, Rahul Pandita & Rajesh Kaul were also present.

'Kath Baath'

Kashmiri Pandit United forum (KPUF), an affiliate of AIKS in N. Delhi, takes a cue from *Paannyaar* and organizes '*KATH BAATH*'- an in-house debate on the topic -"*Role of NCT organizations in shaping KP Agenda*" on 25th of Nov. '06. Smt Alka Lahori Handoo, the secretary of the forum, read a paper on the subject on this occasion.

"The need of the hour is to involve those community representatives, who are making a valuable contribution to the society at the gross root level, in the day to day decision making process at the higher level" was a common feeling among the participants representing various local welfare bodies of the Pandits & spread across the wide spectrum of NCR including Faridabad, Gurgaon, Rohini, Palam Vihar, Vasundhara, Ghaziabad, Sahibabad, Shipra, Noida etc. Sh. J. P Taimini and Sh. Micky Katjoo represented the voice of the Pandits -who have left the valley prior to 1947, in the debate. Senior members of Panun Kashmir and AIKS also contributed to the lively debate.

Correction : Please read the name P.N.Wali as Sh. K.N. Wali in the editorial of inaugural issue (Oct-Dec 06). The typographical error is regretted. Editor

Supreme sacrifice of Guru Teg Bahadur remembered



A number of prominent Kashmiri Pandits, lead by Jagat Guru Shankarcharya of Sharda Sarvaghya Peeth, Kashmir, Swami Amritanad Dev Teerth Ji Maharaj, visited *Gurudwara Sis Gunj* in Delhi on 24th of Nov. 2006 and paid a respectful Homage, to **Guru Teg Bahadur**, the 9th Sikh Guru, on the eve of his martyrdom. The Guru was beheaded at this very place on 11th of Nov. 1675 at the orders of the then Mughal emperor

Aurangzeb when he failed to convince the Guru to embrace Islam and also to guide Kashmiri Pandits also to do the same. The Guru had assured full protection to a delegation of Pandits, lead by Krippa Ram Dutt of *Mattan*, Kashmir when they had called on him in Anandpur Sahib (Punjab) and narrated their tales of torture at the hands of Aurangzeb's Governor back in the valley.

It was demanded that this day should be declared as a National Holiday.

Those who visited the Gurudwara were honoured by Delhi Sikh Gurudwara Managing Committee by presentation of a traditional & sacred *Sarooopa*.

Upholding a democratic tradition.

Kashmiri Sevak Samaj, the most vibrant welfare association of Pandits in the neighborhood, held its elections (by a secret ballot) on 26th of Nov. 2006 at Shaarika Bhawan (Sec-17, Fbd). The new Executive Body, lead by Sh. J. N. Kaul has since resumed their community services after taking



Newly elected team of KSS, Faridabad

a formal "oath of office" administered by Sh. M. L. Bhat, on Dec. 17. The oath taking ceremony was followed by a musical evening and a community dinner.

(Photo courtesy : Puran Patwari KSS, Faridabad)

KPs reject Musharaff's 4 point formula :



Pt. Vish Nath

At its annual 'Dedication Day' function on 25th Dec. 2006, Kashmiri Samiti Delhi, rejected the 4 point formula proposed by Pak President recently to solve the vexed Kashmir imbroglio.

The day long function saw various community representatives expressing their views on the topic "*Present political developments in J&K & our response....*" On this occasion, KSD honoured a number of Kashmiri Pandits for their exemplary community services. Those honoured also included S/Sh. Vish Nath Razdan (respectfully known as Venn Kak), Ramesh Bhan, S. K. Malla, R. C. Shivpuri (Mumbai) B. L. Wali, M. L. Kemu, Prof. Hari Krishen Kaul, Dr. Anil Bhan, Smt. Chandrakanta, Smt. Kailash Mehra Sadhu, Autar Bhat (Jammu), Veer ji Veer (Jaipur), R. L. Bhat & Dr. Anand Mohan Zutshi.

Dr. Zutshi, popularly known as Gulzar Dehelvi is a well known Urdu poet & Scholar of the country and lives in Noida.



Dr. A. M. Zutshi

From Sahibabad

The Kashyap Rishi Housing Scheme, lead by Sh. P. K. Raina, was formally launched by U. P. Minister Sh. H. S. Tewari at a big public function recently. The distinguished members present on the occasion also included S/Sh J. N. Kaul, M. K. Kaw, C. L. Gadoo & M. L. Mattoo (President, KPA Mumbai)

URGENT APPEAL - SAVE 10 YEAR OLD ATUL

Appeal to the community to save Master Atul Handoo, who is battling leukaemia. Atul is son of Ms. Kusum Bhat (Handoo) who is alone & staying with her parents.



As per the reports available Dr. Samir Kaul & other doctors have recommended immediate bone marrow transplant which involves huge expenses.

Contributions in the form of Cheques or DDs in favour of Mrs. Kusum Bhat, SB A/c No. 5932 (J & K Bank) may be sent to : Mrs. Kusum Bhat C/o Rajiv Munshi, 105, Lower Ground, Vinobhapuri, Lajpat Nagar-II, N. Delhi-24, India

(For details contact : Sanjay Peshin on 9311108721)

In search of their *Roots* : A cry of our Youth

19th January

"17 years ago, some of us were just toddlers.

17 years ago, some of us were still sucking our thumbs.

17 years ago, some of us were still trying to learn our ABC.

17 years ago, some of us were still playing with our trucks and dolls.

17 years ago, during the darkest night of Jan 19, 1990, our parents had to hide us in their chests and escape the death looming over their heads. That night, our parents had to take the extreme step of leaving their "Roots" behind in the land of their ancestors so that their toddlers could have a life of their own.

17 years later, we have grown up and the only passion in our lives is to look for and connect back to those "Roots"

'Roots in Kashmir' is an initiative launched by us, the Kashmiri Pandit Youth, to reclaim our *Roots* that identify us. Even though we have been hounded out of our homes and hearths in the Kashmir valley, our *Roots* are very much anchored in the *Vitasta* valley. This is an initiative to protest and raise the general awareness of public to a level where our fight for our *Roots* is felt, heard and acted upon."

RIK

(Background Photo : Sacred lake of Gangabal, taken by RAMESH Manvati more than two decades back)

Children's Corner



Mridula Kaul, presently a student of class V, D P S, Greater Noida, receiving a certificate of proficiency for being a scholar at a function organised in the school premises in the past.

Mridula is a daughter of Mrs. Jyoti & Mr. Rajinder Kaul of Aravali Apartments, Sector-34, Noida.

Time to tickle your brains. Can you identify ?

1. Wherever John goes, his son follows him. Who is his son ?
2. The award consists of a car. Which award is it ?
3. What is the snakes favorite subject ?
4. Who built the first underground tunnel ?
5. Which part of a clock is always old ?
6. Why are clocks not allowed in a library ?
7. What is black when clean and white when dirty ?
8. What weighs almost nothing, but you cannot hold it for long ?
9. Three regions of our home state, J&K. Can you name them ?
10. What can run, but never walks ; has a mouth but never talks ; has a head, but never nods; has a bed, but never sleeps ?



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

(This column is Compiled by Divyata Manvati)

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

Mobile : 9350896684

Your concrete suggestions & views are awaited.

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

News Makers



Sanjiv Kaul, a 49-year-old MD of Chrys Capital, featured recently in a leading business magazine of the country. He has teamed up with the leading names of the pharma world, Rashmi Barbhuiya, presently CEO & MD and Kasim Mookhtiar, Chief Scientific Officer and Business Head Advinus Therapeutics. Advinus is a brainchild of industrialist Ratan Tata and Big Pharma Merk.

Sanjiv, an ex sr. executive of India's top drug maker Ranbaxy, holds equity in Advinus.

(Courtesy: Business World)

New President of KOA

Sunil Fotedar has been elected as the new President of 'Kashmir Overseas Association' (KOA) in USA. Sunil Ji is a well known youthful activist for having digitalized the rich socio-cultural -political legacy of Pandits by establishing a number of websites during last over one decade.



From our Homeland

Hindu Welfare Society, Kashmir (HWSK), a socio-political forum of Kashmiri Pandits still living in the valley, held elections (by a secret ballot) on 12th of Nov., at its headquarters at Ramji Mandir in Sattu Barbarshah. Despite heavy rains, nearly 1500 votes were cast by the members who had travelled from different areas within the valley. The new team elected is S/S M. L. Bhat (President), Badri Nath (Gen. Secretary), Avtar Krishan Bhat from Pulwama (Vice-President), Bhushan Lal Bhat from Tral (Jt. Secretary) & Kamal Tickoo from Srinagar (Treasurer).

Paannyaar wishes the team members as well as other Pandits back in the valley well.

Join "Hurri-Aettham" celebrations

on 10th of February 2007 (Saturday)

at the allotted piece of land in Sec-34, Noida after 8:00 P.M.

For details contact KMWA, Noida

OUR VOICE

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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

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Consultant : M. K. Dhar

Editor : RAMESH Manvati

"WALLIV KASHIRISS MANZH KARAV PAANVAEN KATTH BAATH"