



# PAANNYAAR

News & views of Kashmiri Pandits Living in Noida, NCR

(For Private Circulation only)

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April - June 2007



Sharing the moments of *Paannyaar*. A gathering of Kashmiri Pandits in Noida on the eve of *Navreh & Zang-Trai* function-organised by a group of community activists including, Col Banshi Kaul, J. N. Fotedar, M. K. Kak, Kuldeep Dhar, Romesh Khosa, Dr. U. Kakroo, Ramesh Manvati, Sanjay Bhan, Kamal Hak, Col Revu, T. K. Bhat & Late Shri D. N. Kaul in the past. Some Pandit women can be seen carrying a packet of salt as a token of *Zang* in the photograph.

Photo courtesy : M. K. Kak (Sec-21) & RAMESH Manvati

"... it shows promise."

"I am grateful to you for sending me the inaugural copy of *Paannyaar* which I read with great interest. The look & the content of the newsletter is admirable & I dare say, it shows promise. The purpose behind its launching is unquestionably laudable & a step in the right direction to keep our distinguished community together. In your efforts towards this end, may I beseech you to do all you can to make the so-called 'old' & the so-called 'taaz' brothers & sisters of our community one single entity. It is indeed sad that at present the 'old' Kashmiris forget that one day they too were 'taaz' or new 'Kashmiris'; and the present 'taaz' or new ones forget that soon they, too, will be the 'old' variety. We must remember that we are ONE and must become ONE again."

Major General J. N. Taimni (Dehra Dun)

"..... is skillfully edited...."

"I compliment you for bringing out the colourful quarterly newsletter *Paannyaar* from Noida with such professional excellence. The second issue was fantastic. Packed with so much of information, including thought – provoking material, news and views, in just an eight – page format, the newsletter is skillfully edited, almost error free and so aesthetically illustrated. It is indeed a welcome addition to the already established journals and newsletters published from the NCR and the rest of the country. My sincere good wishes for the success of the venture in the service of our community.

I have a suggestion. The page-end Kashmiri one-liners should preferably be given in Devanagari script or, if that is not immediately possible, these should be in italics, not in capital letters."

A. N. Kaul Sahib (Former Editor-in-Chief, Koshur Samachar)



RAMESH

## Editorial:

Friends! Namaskaar. '*Navreh*'- our traditional new year has just begun. *Navreh* succeeds *Soanth* -the beginning of the spring season in our homeland in Kashmir. *Soanth* is the beginning of our aspirations in our mundane and spiritual life. It welcomes us to realize our own inner faculties. *Soanth* heralds the beginning of the new sowing season for the farmer community. Sowing of fresh seeds to harvest a fresh crop begins with the ploughing of our fields on this

auspicious day after the long chill of winter.

We must have set up different goals, with different yardsticks to achieve them, at our individual levels in the coming year/s. At the community level, we have one and only one goal, that is how best we can scale the peaks of excellence and return to our roots. To make it possible, the community needs to evolve multiple strategies. One simple strategy is surely to preserve our mother tongue and maintain and nourish our traditional value systems at all costs. Apart from regularly observing our centuries old rituals and festivals, within the confines of our homes and /or at the community level-like the ones celebrated in the recent past including, *Guru Tritiya*, in NOIDA; *Herrath* in Faridabad and in FICCI auditorium in Delhi and *Navreh* at Hari Parbat-atop *Aravali Hills* in Anangpur village in Faridabad and elsewhere, there is a strong need to hold small workshops, at periodic intervals, to educate our youngsters about our rich cultural heritage and legacy. Imparting, at least the basic knowledge of *Sanskrit* language in these workshops, will surely go a long way to understand them better. As they say, the *Mantra* lies in "catching them young". The role of various welfare associations of the displaced

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## Kashmir's Contribution to Sanskrit Literature



A.N.D. Haksar

Sanskrit is an all-India language. For centuries it was the country's link language, the vehicle of its higher learning and thought, the repository and transmitter of its culture, both within and outside, for example to East and Central Asia. All parts of this land have contributed to Sanskrit literature and no part can claim a special place in this regard. Even so, the contribution of Kashmir is remarkable, in quality and variety as well as in volume.

The beginnings of Sanskrit in Kashmir have yet to be dated. *Kumarjiva*, who translated many Buddhist works into Chinese in the fourth century AD, may have been from Kashmir, but this is far from certain. Perhaps, the earliest written material we now have is the *Purana* literature. The *Nilmata*, which is the *Athala Purana* of Kashmir, is dated by scholars to about 6<sup>th</sup> century AD or 1500 years ago. The *Vishnudharmottara Purana* originated in the region around Jammu around the same time.

The *Nilmata* begins with an interesting enquiry by the *Pandava* king Janmejaya as to why the rulers of Kashmir did not take part in the *Kaurava-Pandava* war. The *Vishnudharmottara* starts with a religious enquiry by king Vajra, the great-grandson of Krishna. Thus both are clearly later than the *Mahabharata* text. The third *Purana* from Kashmir is the *Vasuki*, which mainly describes the prevalent *Naga* cult. It is considered about a century later than the other two.

These *Puranic* texts are evidence that Sanskrit was already well-developed in Kashmir at the time they were written. Additional evidence is provided by the *Krishna-Vriti*, the famous commentary on *Panini's* grammar which was

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"Karramha-Bhummikkaai Dheezi Dharammuk Bhall ; Santtoashi Bealli Bawwi Aannadh-Phall"



Glimpses of **Gora-Trai (Guru Tritiya)** function organised by KMWA at the allotted piece of land in Noida on 21st of Jan. '07. As per the tradition, **Saraswati**, the goddess of learning, popularly known as **Sharda** in the valley, is worshipped on this day. In earlier times, the family priest used to paint 'Gora-Trai' and distribute the same among the children of his 'Yajmans'. 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. (Photo Courtesy : Col Arun Shali, Sec-29)

Message

**Jagan Nath Kaul**  
President



SOS CHILDREN'S VILLAGES OF INDIA

We are proud of our community settled in Noida, who have been able to acquire 500 Sq. meters piece of land at a prime location in Sector 34 in Noida. I felt very happy to see it. Its location is very good. It holds great possibilities as a community project.



The community at Noida, as at many other places, has done an admirable job in acquiring a piece of land for building an institution for the services of the community. I am sure that the community center will come up well in time.

There are many dedicated workers both amongst elderly and youngsters, who are sincerely committed. And it is with the commitment of such persons and the support of the general public that we are able to make Institutions of social importance, wherever we go. Such institutions are institutes of strength for us.

The community has released the quarterly newsletter under the name "Paannyaar". It is a good effort. I am fascinated by its name- "Paannyaar". We need to have more and more of "Paannyaar". That will make us rich.

The community center and the newsletter will create bonding to integrate and spread a sense of sharing and common concern and at the same time nurture social and cultural instincts that get relayed from generation to generation.

Good Institutions are one of the main signs of a community. And I hope we will work together to raise strong institutions that will in turn give social strength to all of us.

With good wishes.

*J N Kaul*

News Makers

**Yet another Padamshri to a Kashmiri Pandit.**

**Dr. Sudhir Sopori** has been conferred the prestigious Padmashri award this year for his contributions in research and teaching in the field of Molecular Plant Physiology & Plant Biotechnology.



Born on 7th of January 1948, Prof. Sopori had his early education in Srinagar and obtained Ph.D degree from the University of Delhi. He joined JNU in 1973 where he became a Professor in 1985 and stayed there till 1997 before moving on as 'Group Leader' of Plant Molecular Biology Division at the 'International Centre' for 'Genetic Engineering and Biotechnology', N. Delhi. He has been a visiting scientist at the Max-Planck-Institute, Kolen and University of Munich, Germany; University of Texas, Austin and United State Department of Agriculture, Maryland, USA.

Dr. Sopori has been conferred many awards earlier that also include the *Shanti Swroop Bhatnagar Award (1987)* and *Birbal Sahney Centenary Gold Medal Award for Lifetime Achievements in Plant Sciences, 2005*.

The earlier *Padamshri* awardees, within the community, include S/Sh. Moti Lal Saaqi (Literature), Poshar Bhan and Soom Nath Sadhu (Broadcasting), T. N. Kaul (Public Service), J. N. Kaul- Papa Ji (Social Service), P. N. Kaula (Library Sciences), Pt. Bajan Sopori (Music), Anupam Kher (Acting) and Dr. U. Kaul (Medicine). Presently, Dr. Sopori lives in Faridabad.

**Sivanta Beera - a Rising Star**



Medals & Trophies won by Sivanta Beera

"It is 6 am in the morning and when the whole world is in deep slumber, a small kid of barely 4 years is busy hitting the ball in the basement of his house. The ball is tied to the ceiling, which his father has put up as a practice tool for him. He does this exercise religiously every day and not even a single day is missed out on this routine. He does not need any body to tell him at 5.30am to get up and start his daily routine, but it is

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**... Editorial ..... contd. from page no. 1**

community and the Socio-Cultural Centers ,wherever they have already been set-up like the one in our immediate neighborhood in Faridabad, in Mumbai, Kolkata, Chandigarh, Jammu, or even outside India-like in Luton (UK) or the new ones being set up, be it in NOIDA, Bangalore, Mumbai or elsewhere, have an important role to play in this direction as most of them have been doing in the past. And we must thank the activists behind these noble endeavors.

The most important and the most enduring one, however, is the initiative that our women folk have to take in this direction. Our *Shastras* ordain - a mother is the first *Guru* of a child.

Nevertheless, the emotional bonding with our past, should act as our source of energy rather than a bondage to unravel our true potential to scale the peaks of excellence and become the worthy 'Citizens of the World'.

The second one, a key strategy, lies in evolving a mechanism wherein we can project our concerns and demands before the media and the powers that

be, in a manner that creates a dent where it matters the most. Though we either lack or differ on strategies, perceptions, and clues of the issues at hand, but fortunately are 'one' in sharing the concern for the issues that confront the Pandit community.

The recent announcement of KSD and AIKS to iron-out their differences and start a new chapter in their relationship towards the community services is a welcome step in this regard.

At the same time, Panun Kashmir, the concept of which has stood the test of time and continues to be widely accepted as the main political voice of the 'Internally Displaced' community, needs to re-emerge as a strong and a cohesive force so as to remain relevant to the changing circumstances. One hopes that our dedicated youth can play a pivotal role to this effect. They have a choice to make.

While focusing on the above, the community needs to address the issue of its dwindling population as well.

*Soanath* and *Navreh* beckon us all to narrow down our divergent thoughts and actions, on at least, the strategic matters and make a fresh beginning for the sake of community interests for which we genuinely claim to work for. Yes, **WE CAN!**

Orzuv.

composed by Kashmiri scholars Jayadita and Vamana about the 7th century AD. The Chinese traveller I-tsing noted its use by Chinese students of Sanskrit.

Kashmir also contributed some other seminal commentaries in Sanskrit literature. Take for example the *Charaka Samhita*, the earliest known work of Indian medicine. It now exists only in the revised version made by Dridhbala in 8th century Kashmir. And the earliest existing work on the fine arts, after Bharata's *Natya Shastra*, is *Kavyalamkara* of Bhamaha, also from 8th century Kashmir.

These pioneering works give some idea of the age and importance of the Kashmiri contribution to Sanskrit literature. On the whole, it can best be described under four broad categories: Historical works; Technical works; Philosophical or Religious works; and general literature, mainly poetry of different types.

We may start with historical works. The first name this brings to mind is ofcourse the *Rajatarangini* of Kalhana. Written about 1150 AD, it is both a historical narrative and descriptive poetry of high quality. The first three of its eight books contain some important historical references, for example, Ashoka's patronage of Buddhism, the Kusana kings and the Huna invasion. But mainly they convey mythological information.

The remaining books cover about 500 years preceding Kalhana's own time. They provide a more factual record, an important source for the political, social and cultural history of Kashmir. Towards the end Kalhana mentions the aid sent from Kashmir to Afghan Shahi king Trilochanapala who was facing the invasion of Hammira, identified by modern scholars with Mohmud Ghazni. However the history is more concerned with internal developments which are described vividly at length.

The modern fame of *Rajatarangini* has overshadowed other historical works from Kashmir, both before and after it. Kalhana himself cites earlier historians like Kshemendra, Padmamihira and Chavillakara, whose work is known but now lost. And after Kalhana there were three continuations of his history: by Jonraja who brought it forward by 300 years, including the introduction of Islam; by Srivara, who covered the reign of Sultan Zainal Abidin; and by Sukha who took it further upto the Mughal annexation of Kashmir.

Kashmiri scholars also wrote histories of areas other than their own. Bilhana, whose work was known to Kalhana, went to South India, joined the court of Chalukya king Vikramaditya in Kalyan in Karnataka, and wrote the history *Vikramankadeva Charita*. A hundred years later Jayanaka came to Ajmer and Delhi and wrote the *Prithvirajavijaya*, an account of the Chauhan dynasty up to Prithviraja's first victorious battle with the Ghories. These works also point to the old tradition of learned Kashmiris in traveling to other parts of India in search of fortune and fame. Another such was Shilhana, who is supposed to have composed his epigrammatic collection, *Shanti Shataka* in Bengal.

Turn now to technical works, first grammar. The two great grammarians of Sanskrit are Panini and Patanjali. The Kashmiri commentary on Panini has already been mentioned. Kashmir also contributed a famous commentary on the *Mahabhashya* of Patanjali. This is the *Pradipa* by the scholar Kayyata in the 12th century. According to legend, he was a poor man from the small town of Pampur or Yechgam, who eventually migrated to Benaras where he wrote this commentary. About 400 years before him lived Chandragomin, propagator of *Chandra Vyakarana* grammar which was current in Kashmir and also in Tibet. However his provenance is uncertain.

The chief area of technical literature, where the Kashmiri contribution is predominant if not unique, is that of poetics, the study of literature as an art and of the criteria of its merits and defects. This *Alamkara Shastra* has a vast corpus, and an abiding influence on literary tastes carried into the regional languages which grew out of Sanskrit.

The first name after Bharata in this area is Bhamaha, to whom reference has already been made. After him, it would seem that, with the exception of a few writers like Dandin, Bhoja and Rajasekhara, all the major exponents of Sanskrit poetics were from Kashmir. The list of these brilliant *Acharayas* includes celebrated names like Vamana and Udbhata in the late 8th century, Anandavardhana in the 9th, Rudrata in the 10th, Kuntaka and Kshemendra in the 11th and Mammata in the 12th century AD. They are the progenitors of all the six major schools of poetics: *Alamkara, Riti, Rasa, Dhvani, Vakrokti and Auchitya*. Anandavardhana's theory of *Dhvani* or suggestion perhaps had the most lasting effect on taste, especially after the commentary of Abhinavagupta, another Kashmiri Savant. It was further propagated by

Mammata in his *Kavyaprakasha*, on which no less than 75 commentaries have been written subsequently in different parts of India, and which remains required reading for Sanskrit readers to this date.

In the field of religious and philosophical works, there is nothing from Kashmir to compare with the great *Bhashyas* on *Vedanta* which emerged elsewhere, from Shankara in 8th century Kerala to Baladeva in 18th century Bengal. One can mention in this context a minor *Vedanta* writer, Keshava Kashmiri, whose work *Vedanta Kaustubha Prabha* supports the *Dvaitadvaita* system propounded by the Telugu saint-philosopher Nimbarka in the 13th century. More important in our context, however, are the thinkers who developed what is now known as Kashmir Shaivism. The chief name here is Vasugupta, to whom, according to legend, the *Shivsutra* was revealed on Mount Mahendra in the *Harvan* valley. He was followed by Somananda, author of *Shiva Drishti* in the 10th century, and his disciple Utpaldeva, who wrote the well-known *Ishwara-pratyabhijna*. The idealistic monism of this philosophy has retained a following in Kashmir and elsewhere till present times. Also significant is devotional poetry from Kashmir in Sanskrit from Anandavardhana's *Devishataka* of the 9th century to Sahib Kaul's *Devinamavilasa* in the 17th century.

Finally, a brief word about general Sanskrit literature from Kashmir. This covers poetry, long and short, plays, epigrams and narrative works. Texts or extracts of these are still available, ranging over a thousand years from the 6th to 16th centuries AD. Here we have space for just a few names.

Among works from Kashmir, perhaps the most popular to this day is the *Katha Sarit Sagara* by Somdeva. The name means an ocean of streams of stories. These, legend has it, were recounted to entertain a queen of Kashmir. More venerable is the work *Hayagrivavadha* by Mentha, dated to the 6th century. Kalhana says in his history that the king held it in such esteem that he had it kept on a plate of gold. No longer available, it is now known only through quotations. The other famous Kashmiri *Kavyas* are: *Haravijya* by Ratnakara and *Kapphina Abhyudaya* by Shivasvamin, both of the 9th century; *Ravanarjuniya* by Bhatta Bhima, which also illustrates the rules of Panini's grammar, apart from recounting Ravana's battle with the king Sahasarjuna; and *Shrikatha Charita* by Mankha from the 12th century, which also give information about contemporary poets.

A unique work from Kashmir is the *Kuttanimata* by Damodaragupta, a novel in verse about the life of courtesans in the 9th century. A satire on the same theme is *Samayamatrika* by Kshemendra, who was perhaps the most prolific writer in Sanskrit we know from Kashmir. Apart from some sharp satires on the corruption and oppression of his times (10th - 11th century), he also wrote important works on poetics and prosody, and verse retellings of the great epics, as also of the Buddhist *Jatakas* or birth-stories.

In conclusion one may mention two interesting works which reflect the cultural impact of the advent of Islam. One is the *Kathakautuka* by Srivara, the historian of the reign of Zainal Abidin. This is a Sanskrit rendering of the Persian love story of Yousuf and Zulekha, except that it ends with a local twist when the lovers are reunited by the grace of great god Shiva. The other is *Delarama Kathasara* by Bhatta Ahladaka, about the love of a Muslim prince for a local courtesan.

This brief account will give a general overall picture of the inputs which the Sanskrit literature received over the centuries from Kashmir. With the subsequent switch-over to Persian as the official language, and more recently to English, the extent of Sanskrit learning also receded in Kashmir as in other parts of the country. But it did not disappear entirely, and its continued presence was noted by foreign experts like Theodore Aufrecht and Aurel Stein just a hundred years ago. The flame has been kept alive in modern times by Pandits like Jagddar Zadoo and Nityanad Shastri, academics like Madhusudan Kaul Shastri and Jankinath Kaul Kamal, and administrators like Pandit Parmanand. How brightly it will burn in the future depends upon the interest and the efforts of the present generation. But, even if that is not forthcoming in sufficient measure, the rich contribution from Kashmir will always remain a valuable part of Sanskrit literature.

(Adapted from a talk to KECSS, New Delhi some time back by Sh. A.N.D. Haksar, former Ambassador of India and a well known translator of Sanskrit classics in the country.)

**Mubarak Mahara Chuv** They have shifted to a new house in the recent past

Sh. Surinder Saraf & family (from Faridabad) to : 404-A, Amarapali Exotica Appts (E-8), Sector-50, Noida -201 307 (Tel. : 4347767)

Sh. L. N. Kaul & family (from Sector-53) to : 162, Shiv Kalla Apartments (D-19), Sector-51, Noida - 201 307 (Tel. : 2480157)

## " Shocking Figures - Ongoing Genocide "



Shirya Bhatt Mission Hospital report :

Shirya Bhatt Mission Hospital organized an Anemia cum and Hepatitis B vaccination camp for the children studying in Govt.Hr.Secondary School at Purkhoo Camp in Jammu on 20th of Jan. '07. In all, 120 children were given Hepatitis-B vaccination in the camp.

A team of doctors lead by Dr.K.L.Chowdhury, examined 100 children studying in class 3 to class 10 randomly. Out of these 57 children were found to be suffering from **sever Anemia (57%)**; 23 from moderate Anemia (23%) and 20 from mild Anemia.

Besides, 35 teachers and other staff members of the school were tested for blood sugar. Out of which 5 persons (14%) were found to be diabetic. Dr. K. L. Chowdhury, the chief Patron of SBMH, informed at the camp, "Since Anemia is just one of the important parameters of the state of nutrition of any community, the results are not only shocking but a reflection of the grave health conditions of the displaced people living in the camps." He confirmed it on-the-spot by asking the children to raise their hands who were taking a glass of milk every morning. It was really shocking that **only 4 children** could raise their hands.

Sh. V. K. Moza, Principal of the school, revealed that **on an average 3 children faint in the school daily due to starvation and lack of nutritious diet**. He informed that Govt. is not providing any type of meal or assistance for these children.

Dr. Robin Chowdhury, presently settled in Australia, inaugurated the camp. He made an on-the-spot contribution of Rs 10,000/- for the school children and donated another 1000\$ for the Shirya Bhatt Mission Hospital.

Dr. Agnishekhar, a trustee of the hospital, while appreciating the role of the Principal and the staff for running the school in such crises, appealed to the teachers to inculcate our rich cultural values in the children. He assured that in future Panun Kashmir will organize such programmes for the children that will give them self confidence and a new vision. Agnishekhar appealed to Kashmiri Pandits all over the world to come to the rescue of these children living in camps.

It may be noted that, till date, Shirya Bhatt Mission Hospital, a brain-child of Panun Kashmir, has provided medical care to more than 35 thousand patients and this was the 45th medical camp during the last six years. The Hospital is planning to issue 'Health cards' to the children and keep their medical track by regular checkups in future. Apart from further expansion of its base, the hospital has set a target of Rs.50.00 Lacks to be collected this year to meet the medical needs of the community with an initial (personal) contribution of Rs. 1.0 Lack made by Pt Moti Kaul recently. All donations/ contributions to the hospital are tax exempted under section 80-G of the income tax rules.

Shirya Bhatt Hospital has also conducted a survey of *Battal Ballian* camp, near Udhampur, comprising of 387 Kashmiri Pandit refugee families some times back and detected **102 patients suffering from Asthma including 23 children**. The hospital is organizing a mega Asthma management camp for them on 24<sup>th</sup>, of April 2007.

Some of the doctors associated with this noble cause include, Dr. S. L. Kachroo, Dr. Suresh Saraf, Dr. V. Koul, Dr. R. K. Khosa, Dr. G. L. Pandita, Dr. V. K. Kachroo, Dr. A. K. Pandita and Dr. Sanjay Sarup.

"But for the quality services being rendered by community doctors, paramedical staff & other volunteers, directly or indirectly, it would not have been possible to render these services to the exiled Pandits" accepts Pt. Moti Kaul, another trustee of the hospital.

Presently, the hospital, set up on half a canal of land-donated by Late Sh. Triloki Nath Saraf (O/R of Rainawari, Srinagar), is operating from Durga Nagar.

(With inputs from Veer Ji Bhat, R.K.Pandita and Sanjay Moza from Jammu)

## Bitter Realities

### "Pandits in Valley: Victims of miserable living conditions, govt apathy"

"Srinagar, Feb 21: At a time when the state government has failed to take serious steps in bringing back the displaced Kashmiri Pandits, many members of this community, who continued to stay in valley in the last 17 years, are at the verge of leaving Kashmir in a bid to settle outside. Courtesy: not any security threat, but the "official apathy, miserable plight and the pathetic living conditions" which according to them, compels them to think so.

"Our condition is worse than animals. The government is little interested in paying any attention to us", said Roop Krishen Raina, a resident of *Akura* hamlet, who along with his family, lives in *Mattan*.

Roop Krishan and his family shifted from the village *Akura* to *Mattan* town in *Anantnag* in March 2003 following the massacre of 24 Pandits by unknown gunmen at *Naadimarg* in Shopian. Since then a two-room shack makes Roop's house in the town. The house, in fact, is a cavern where the inmates have to stoop down to enter the main door.

The family comprises of six members father, mother, wife and two children. The family is using one room as kitchen. The other room is used as their drawing, guest and bed room at the same time. An open field outside the house is their bathroom as well as toilet.

Krishan's is not the only family, worried about their living conditions. Nine other Pandit families shifted from other villages *Mominhall*, *Pethgam* and *Hutmarah* are also clustered in *Mattan*. All these Pandits have been accommodated in the houses of their co-religionists, who have migrated from the valley in 1990. ....

"We have approached all the concerned authorities with our problem but nobody takes note of us", grieves another resident, Satish Raina. He adds. "We gave representations to the chief minister, divisional commissioner and deputy commissioner to shift us to safer places. We are yet to get any response from them.....".

A resident of *Anantnag*, Trilokhnath Tikku is angry over non-fulfillment of promises made to them, by central leaders few years before. "When *Naadimarg* massacre took place, we all decided to leave the valley. But the then deputy Prime Minister L K Advani and Congress president Sonia Gandhi persuaded us to stay back and assured every kind of protection and economic help, but nothing was done for us," he complains.

Now, they feel dejected and deceived. "We cannot live in such a condition permanently. If the government continued with its callous attitude, we will be left with no option than to move out of the valley", said a group of Pandits in one voice....."

(Excerpts of a report by Shabir Dar, *Kashmir Times* online edition dated Feb. 21, 2007; Courtesy: Dr. Vijay Sazawal, USA)

### Farooq Abdullah & Maqbool Butt - What is the Connection?



The pictures (supposed to have been taken in Mirpur, Pakistan) of Dr Farooq Abdullah, ex Chief Minister of J&K, shows him along with Maqbool Butt (Founder JKLF, head circled). It may be recalled that Maqbool Butt was hanged by the Indian Govt for murder charges.

(Photo Courtesy:

Pawan Durani via net)

### Pandits ignored again

Govt. of India has announced an ex-gracia relief of more than 150 crores recently for the victims of year 2002 riots in Gujrat. But does anyone care about more than 3,50,000 internally displaced Kashmiri Pandits now in 18th year of their exile?

### From Greater Noida



A Resident Directory of Pandits living in Greater Noida, was released recently on the eve of *Herrath*. More than 100 families, presently living here, have been listed in the directory-compiled and circulated by Kashmiri Welfare & Cultural Association, Greater Noida.

" .... Tyaagha Khorran Laagh Vaeraagha Khraav .... "

### Saanni Nechhipattri Maenz \*\*\*

Some important dates / festivals to remember (Apr.' 07 -Jun.' 07)

S.No	Date	Day	Tithi / Events
1.	2.04.07	Monday	Poornamashi
2.	8.04.07	Sunday	Reshiper Shradha / Shree Panchami
3.	14.04.07	Saturday	Baisakhi - Ishbar Mela / Sankranti Vrat / Swami Lakshmanjoo Jayanti (100th Janam Diwas.)
4.	24.04.07	Tuesday	"Aettham" Vrat
5.	1.05.07	Tuesday	Ganesh Chaturdashi - Mela Ganpatyar (Ganna Chodha)
6.	4.05.07	Friday	Swami Mirza Kak Yaghya (Hangalgund, Kmr)
7.	7.05.07	Tuesday	Zyestha Devi Yaghya (Zeethiyar, Kashmir)
8.	24.05.07	Thursday	"Aettham" Vrat
9.	15.06.07	Friday	Sankraanti Vrat
10.	16.06.07	Saturday	Bhagwan Gopi Nathji Yaghya
11.	23.06.07	Saturday	"Aettham" Vrat
12.	26.06.07	Tuesday	Nirjala Ekadashi
13.	30.06.07	Saturday	Mata Roopa Bhawani Jayanti

### Dhratthpoanchhuk\*\*\*

Panchak Aarambh		Panchak Samaapt	
1.	13th April 2007 (Friday)	17th April 2007 (Tuesday)	
2.	10th May 2007 (Thursday)	14th May 2007 (Monday)	
3.	6th June 2007 (Wednesday)	11th June 2007 (Monday)	

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

### "AKKH ATTAL PAZZAR"

They have left us in the recent past.\*

Smt. Gunwati Raina O/R of Chinkraal Mohalla, Srinagar, Kmr.  
Mother-in-law of Sh. J. N. Kaul & Grandmother of S/Sh. Satish & Sunil Kaul  
B-602, Krishna Apra Residency, Sector-61, Noida. Tel. : 4318836, 4318837

Smt Rajni Tiku, mother of Sh. Anil Tiku,  
104-C, (Pocket B-10), Udaigiri-II, Sector-34, Noida Tel. : 2504238

Sh. P. K. Kaul, former Ambassador,  
225, Sector-15A, Noida (see also below\*)

Smt. Chand Kaul W/o Sh. Poshkar Nath Kaul (Achkan)  
O/R of Banna Mohalla, Srinagar  
B-74, Sector-36, Noida Tel. : 9810367810

Smt. Radhika Rani Kaul (Sahib) W/o Late Radha Krishan Kaul (Sahib)  
O/R of Kharyar Habbakadal  
N-193, Sector-25, Noida Tel. : 2540364  
She was mother-in-law of Shri. A. D. Veshin (Premi)

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

Welfare association in Noida has made elaborate arrangements for complete "*Mrittyu Samgree*" & 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

\*Late Shri P. K. Kaul (can be seen wearing Kurta on the right side) at a *Navreh* function in Noida. Shri Kaul, an IAS officer of 1951 batch, retired as Cabinet Secretary in Aug. 1986, before serving as Union Commerce, Defence & Finance Secretary as well as a member of Atomic Energy and Space Commissions in India. Later on he was chosen as an Indian Ambassador to the USA. It is believed that Kaul's stint as ambassador initiated the policy to reconnect with the Indian American community - an effort that is paying handsome dividends now.



### "Moments of Togetherness - Let noble thoughts prevail"



A.D. Veshin

On *Navreh*, let us resolve to live the moments of 'togetherness' so that the joy of having been together leaves its fragrance behind revitalizing the very fiber of our being.

Edward Guiman writes-"Love can and must be lived today, despite the pain and difficulty of life. Tomorrow can carry the tenderness and peace which we live now."

To love is to endure. It means to come closer and within the hearts of fellow brethren that throbs to the beat of love. It can be possible by giving love profusely and unceasingly without expecting. Expectations make us the victims of misery. Human situations are delicate. A soft word, a sweet smile, an emotional touch wins the hearts and makes the bonds stronger. Even the smallest acts of expressing love and concern for others have immense value in bonding us together. It means helping others in humility and anonymity, merging the ego and conquering the deceit, accommodating the others' views and accepting the limitations -whether our own or that of others without getting disturbed. These are the props that strength the bonds of 'togetherness'; making it to sustain the onslaughts of time.

We have as such, parse, to prefer the process of self-improvement in order to receive the undercurrents of light and power for the cozy mental cottage. We have to dig deep within the darkest caves of our hearts to discover, for ourselves, the springs bubbling with waters of love that will purify us of the impurities within.

To be together means to summon the strength to be calm in turbulence, counter criticism by self-analysis, vice by virtue, hatred by love, ignorance by wisdom, insult by broad smile and retaliation by composure. While discharging an office of responsibility we should not compromise with principles even though battling with impediments created by the brokers of greed, power and avarice. Time will convict and condemn them to live bereft of inner peace. Remember there is no revenge as complete as forgiveness. So, let us then pray that the dreams of living together become a reality; harmony prevails and we feel satisfied, filled and serene.

(The writer, a retired Principal, is presently Chairman of Socio-Cultural Committee in Noida)

A brief update (ending March 2007) of the upcoming.

### Socio-Cultural Centre

Payment made to Noida Authority towards the basic land cost, interest & penal interest : more than Rs. 25 Lacs. approximately. Almost the entire amount has been donated by the community members living in Noida.

As per the available information, the date of *Bhoomi Pooja* will be announced shortly by the Welfare Association after the formal registration of land with the authority. However, complete details can be obtained from the Welfare Association or the members of Socio-Cultural Committee.

**IT IS OUR PROJECT. DONATE GENEROUSLY**

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

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

### Remembering a fellow Activist - A decade of separation

Late Prof. R. P. Raina an educationist, a journalist, social worker & above all an activist, worked relentlessly for the rights & dignity of victims of terrorism & injustice at large. Post displacement in 1989/'90, he was actively involved with the movement of Panun Kashmir and participated in several campaigns urging GOI to take effective measures religious terrorism in the dignified in creating 'Hakeekat' - a fortnightly he light on relatively unknown aspects of Kashmir. Prof. Raina passed away on 11th of April 1997 after some days of having met a fatal road accident near Sarita Vihar in New Delhi while returning to his home in Faridabad after he had attended a meeting related to the displaced community's issues.



'Paannyaar' pays its homage to this great activist of the community.

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

" ... Habbha Yi Chhui Gummaanai ... "

## Readers' Response

"Please accept my warm congratulations for bringing out a beautiful news magazine *Paannyaar* for the biradari members. I hope that it will cater to the needs of the biradari members living within NCR region very well...."

*Dr. B. N. Sharga, Lucknow (Former Sr. Vice President AIKS.)*

"Thanks for *Paannyaar*. I take this opportunity to wish you & your team for an excellent effort. Let us all crave to find our community prospering and pray for your continual guidance....."

*Sunil Shakhder, Chairman Political affairs, Kashmiri Samiti, Delhi*

"*Paannyaar* is a good quality newsletter. With a nicely written editorial, the entire get-up is quite professional. Dr. K. N. Pandita's article is a thought provoking one and, I feel this is the reality keeping in view the ground realities, though we can not forget our roots....."

*L. N. Kaul, Sec-50, Noida*

"Rameshji, thanks for sending me a copy of *Paannyaar*. It is quite useful and carries a lot of information which was not possible otherwise ....."

*J. N. Kaul, Sec-61, Noida*

"*Paannyaar* has come up very nicely. I wish it could have come up earlier....."

*Sanjay Bhan, Sec-25, Noida*

"Dr. K. N. Pandita's article published in the second issue of esteemed *Paannyaar* is indeed a thought provoking one. There are many points which I am in full agreement with the author. The crux of his article which I understand is that the author's focus is on modernisation which he terms as a progressive approach.

It gives an impression that the learned author believes in atheism. The author seems to be an authority on current social trends and issues, on Globalization and on Civilizations, but he definitely seems to have contradictions in his own thoughts on religion. Moreover his view on *Maej Kasheer* is not at all an inspiring one. At the time when our *Maej Kasheer* needs its sons the most, we are contemplating to disown her. This indeed is a very dismal view, at least for me, because I subscribe to what Lord Rama said: **जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ।**  
i.e. One's mother and homeland are greater than even the heaven....."

*Dr. Rajesh Bhat (IIT, Delhi)*



Instead of analyzing Dr. KN Pandita's article - "*Kashmiri Pandits - A Moment of Introspection*" in a positive manner, the debate on the write-up, in various quarters, is turning up for a "kill". Nobody has asked him a question that a person who has worked tirelessly ...what made him to give up? Nobody ever came up and asked Mr. Pandita, while he was globetrotting, if he needed help. While on the other hand somebody has immediately jumped to take credit that "he" was the first person to invite Mr. Pandita to speak and that was Mr. Pandita's "first" visit to USA. Again, when Mr. Pandita seeks forgiveness and says that he cannot "fool" his own people, he has been magnanimous by not telling the people that they did not support the leaders enough. In addition, that sentence has been taken and portrayed in a not well-meaning manner with an ulterior motive to enjoy the brickbats from a fence line.

How many of us have tried to follow up with Mr. Pandita as to where his representation is leading the community? Just give me few names... With a community, which is not even interested in knowing how a single person may be struggling to achieve something ... how can you expect an old man like Mr. Pandita to feel motivated.

His write-up is not a rejection of ideas, but it is giving up in front of a community, which wants things to come easy in life. It is so easy to read.

As per my understanding, it is not giving up on "homeland", but how saffronites became a hurdle in that. He seems to be hinting at how few of us were not ourselves convinced with the idea ....so what Homeland do we demand? The betrayal is from us....

He has struggled for years and he must be a tired man. If you disregard his theory, I dare every one... work towards proving him wrong ...instead of using keyboard and goggle searches.

Though I may also not agree completely with his thoughts, ... but we have a generation gap and a different kind of experience. So let us constructively debate his ideas..... And for me I agree with most of his writing except giving-up our idea on our "Homeland"...i.e. Panun Kashmir ....irrespective of whether saffronites like it or not ....."

*Pawan Durani, New Delhi*



After his "great introspection and cool thinking" Dr. K N Pandita has expressed his opinion on different social issues of Kashmiri Pandits. But I have observed it by studying the behaviour and the writings of most of the people who visit foreign lands that their attitude becomes global in due course of time. Commerce occupies most of their thinking space and global outlook at the cost of cultural ethos is presented as the right attitude. I disagree with it. I disagree with this thought process with dignity.

It is true that return of the migrants (as they are called) as such is an impossible proposition because the next generation has already settled out of the valley but reading of the next two paragraphs of the article presents one side of the picture. Even if it is believed that what is claimed in the section of the article comes true hypothetically, but it shall not be forgotten that a community / a society is a heterogeneous structure. There are different levels of social stratification in the society. It will be a folly to believe that each and every person of the community is to excel in life and be prosperous as presumed by Dr. Pandita. The fact is that the people who excel in their lives attract community attention, they enjoy dignity and esteem. The question is, if we have to grow as a community, the thinking process shall be "How to grow as a whole". The thought process shall convey a panoramic view that carries sense for all the sections of society whether a person keeps a global outlook or otherwise. We can not afford to leave behind the underprivileged or the disadvantaged sections of our community-with no strengths to rely upon. My friends rely upon the opportunity in Briton or USA for an expensive course in education for their children to be better off, but with my meager means this is not practical for me. I rely upon on the moral strength that I get by going to an *Ashram*, and I believe my prayer is heard. The plight may be same for me and my friend but can we reject one for the other? It must not be forgotten that liberation from cultural bondings sooner or later results in *Hippism*. - a free flowing society. The concept has already failed in the world.

One more thing I would like to share with all. Our Dharma is *SANATAN*. It is universal. We can not claim God to belong to Kashmiri Pandits exclusively, every breath in and breath out is a process of living and death and claiming exclusivity of gods to Kashmiri Pandits is not a fair idea. Dr. Pandita has written "...steal half an hour every week and impart broad lines of our culture, mythology .....to younger generation at home...." It is, I believe a misappropriate expression in the whole write-up. He has dismantled gods, *Ashrams*, *Bubs*, dress, language, the sophistication of cultural touch to women, rites, rituals etc etc. and kept whole stock of such strengths of a common Kashmiri Pandit on altar for the commercial well being of an individual which I believe will then result in the outburst of commercial rat race and a collapse of the community as a social identity. Struggle for survival, within the parameters of cultural ethos and the limits of time and place, add gravity to living from generation to generation, which shall not be swept away by a stroke of pen.

*Arvind Shah., New Delhi*

Dr. Pandita has made some thought provoking analysis in his article "*Kashmiri Pandits - A Moment of Introspection*". We are very heartened by the actions of RIK members who have shown a passion and a 'CAN DO' spirit in the defense of Kashmiri Pandit rights and culture. I am shocked to see some negative comments on Dr. Pandita's analysis. What is more disheartening is the apparent disrespect shown to one of our leading thinkers and writers by some of our younger KP's. How many of us know Dr. Pandita's credentials and contributions? He has tirelessly represented us with the European Parliament and other organizations within United Nations NGO's dealing with Kashmir. For the last 17 years, Dr. Pandita has worked diligently with IAKF and IEKF, making presentations to educate the world about the plight of Kashmiri Pandits The balanced report issued by Ms. Nicholson on Jammu and Kashmir in not an accident but the efforts Dr. Pandita and others. Dr. Pandita is in his seventies and still active, whereas his contemporaries are busy doing *Havans* and totally divorced from the dire straits that Kashmiri Pandits find themselves in. We need more people like Dr. Pandita to make us think think think and come up with SOLUTIONS so that KP's will survive.

*Hira Fotedar, Cleveland, Ohio*

For this '*Matrimonial*' space  
call 9350896684

**"On Dr. Pandita's Introspection and Prescriptions"**

A. N. Kaul Sahib

I have gone through Dr.K.N.Pandita's 'scholarly' essay on "Kashmiri Pandits-A Moment of Introspection" in Jan-March 2007 issue of *Pannyaar*, partly with interest but mostly with anguish. Coming from the pen of a scholar of eminence, for whom the KP community has a lot of respect, particularly for the pioneering role that he played in highlighting the plight of the community in exile at national and international foras, the present article, as he himself expected, has indeed disappointed not only many of his "friends and colleagues with whom he has closely worked together", but the entire community. If Dr. Pandita feels that by not speaking out, on the basis of his introspection, what he feels about the future of the community, he would "prove untrue to my conscience" and "history will not spare me", then those who feel differently, must also be allowed to speak out now, to be true to their own conscience.

While one cannot disagree with the learned author that our forced exile has enabled us "to breathe the air of freedom outside the mountain curtained valley of Kashmir to open our wings for soaring into the skies and scaling new heights", it is difficult to reconcile to his exhortation that we should tear apart from our roots and give up once for all our silent struggle and legitimate aspirations of returning to our homeland. Why should we, I would like to ask, give up our claim to go back and regain what was ours and what we have lost, even if it takes decades more to achieve that? Throwing up our hands in despair after blowing up trumpets all these years, would tantamount to surrendering before the fundamentalists' designs and projecting ourselves as spineless people. In other words, it would mean that the militants did us a favour by hounding us out of the "mountain-curtained" prison to enable us to "breathe the air of freedom outside". This thesis of the author is totally unacceptable.

Coming now to the future of our youth. Our young boys and girls, even under the worst of circumstances faced by their parents in exile, are already soaring into the skies and scaling new heights not only in India but in all corners of the globe. Those who had not ventured out of the confines of their cities, towns and villages in the Valley, have now excelled in engineering, medicine, information technology, aeronautics, hospitality industry, mass communications, film industry, event management, banking, finance and other sectors and are bringing laurels to their community and the country. Quite a number of them are adopting various other avenues hitherto unexplored and many are setting up their own businesses and enterprises and also entering defence services. So, the author need not worry on that count. In this context, his advice to our youth to abandon their motherland, pack off their bags and go to settle in foreign lands lock, stock and barrel is uncalled for.

Which "true identity" is the author talking about when he denounces the very basis of that identity, that is Kashmiri language, our dear mother tongue. It is a strange logic that a scholar of his stature who has himself grown up in the Kashmiri soil, inheriting and speaking in Kashmiri language which never came in the way of his acquiring excellence in English, Urdu and Persian and may be other foreign languages, is today saying that Kashmiri is "not a developed language", "has no literary potential", and "has no scientific script". By saying so, he has heaped insult on countless scholars, litterateurs, novelists, play-wrights and poets of repute, dead and living, who have produced enormous popular and classic literature in Kashmiri language, including translations of literary works from other languages, and won national and international recognitions. It is an insult also to numerous present day scholars, linguists, teachers and researchers of Kashmiri language, poets and prose writers, who are adding to the vast literature through their books and writings in community journals in easy-to-read Devnagri script. Reference here is to monumental work done by *Koshur Samachar*, *Aalav* and *Vaakh* and by Mumbai and Kolkata KP Sabhas in this area. It is also an insult to all those established and new artistes, composers and musicians who continue to enrich the Kashmiri lyrics and poetry with soul stirring music and are producing CDs and cassettes which are in great demand all over India and abroad wherever KPs reside. It is an insult also to those individual activists and institutions who are struggling day in and day out to instill the love of our mother tongue in our youth and children so as to make them retain their true identity. It is, therefore, heartrending to hear from the author that "Kashmiri is fast eroding among our youth and let that happen without remorse" and "we are not loosing anything by loosing it". I would like to ask the author that if we allow ourselves to loose our mother tongue "without any remorse", what is the "true identity" that we shall project to the world outside? Instead of advising, as an elderly member of our community and as a former teacher, that we should do everything possible to preserve and promote our language, he is sermonizing against its use in day-to-day life and advising to learn German and French instead.

While our compatriots in other States and communities are jealously guarding and promoting their own languages, cultures and traditions and at the same time, achieving phenomenal successes in the country and abroad, ours is the only community which is not taking the gradual eclipse of our mother tongue, a language approved by the Constitution of India, and our cultural traditions, as something serious.



The author has further denounced the practice of replicating or building of temples and shrines of our revered gods and goddesses, saints and sages in Jammu, Delhi or other parts of the country in order to keep their faith, customs and traditions of the community alive. We must compliment all those community members who have managed, with great dedication and devotion, to build these places of worship to retain the semblance of their erstwhile life and rituals. Why should the author forget that it has been our tradition, from times immemorial, to adore and follow various saints and sages to organize their lives in a disciplined manner. And, if the community has thought of rebuilding their shrines even in alien soils, what wrong have they done? They offer the right atmosphere for the community, old and the young, to pray and meditate at the feet of their gurus. Ironically, the author himself advises "each Pandit family to steal half an hour every week to 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", even though in the same breath he says that the effort be given up if there is no response. The temples and places of worship that have been created by our community are not a waste of time and money but are actually meant to renew our faith and that of our younger generation in our age old culture, customs and traditions which we were forced to leave behind. Hari Parbat in Anangpur, Faridabad; Kheer Bhavani temple in Bhavaninagar, Jammu and Bhagwan Gopinath Ji Ashrams in Jammu and Delhi, are representative examples of our unquestioned faith, initiative and enterprise and must not be denounced as wasteful and extravagant ventures. Of course, building of our own universities, medical colleges and technical institutions are also needed desperately and are already on the agenda of several KP organizations in India and abroad. The author would do well to lend his expertise to these organizations and activate them to expedite such ventures.

The author has also referred to the emancipation of our womenfolk. What makes him feel that our women are "in shackles"? Like their counterparts in the rest of India, our women and young girls are also going ahead admirably in every walk of life. There is hardly a Kashmiri home today where a woman or more than one are not working. They are now in every profession: medicine, engineering, teaching, IT, banks, air hostesses, call centers and the like. Their dress codes and food habits are dictated by the nature and the timings of their work. Why should the author feel so uncomfortable with our women and girls wearing the elegant sarees at work or on social occasions and "damn the saree as the common dress". Saree came to be adopted by Kashmiri Pandit ladies as an alternative to cumbersome *Pheran* in early thirties on the advice of Pandit Kashyap Bandhu, the great social reformer, and has been acknowledged as the graceful attire of the Indian woman which even foreign women crave to drape around.

Thankfully the author has not as yet denounced the *Salwar Kameez* which women all over the country, even in the conservative south, now prefer to wear at home and at the place of their work. The author is strangely advising our womenfolk to adopt the Jewish dress of trousers and shirts and thereby deprive the society of all the colour and glitter. Please do not enter the domain that is not yours. Let our women be free to choose their own dress and style.

Again, by advising Kashmiri Pandit women "to break the shackles" which make them the "slaves of the kitchen", the next that we may expect from the author would perhaps be an advice to KPs to live in Chinese-type communes where we should have food from common kitchens with women going out to their jobs in offices, in fields and factories in rough and coarse shirts and trousers. His "changed agenda of food habits of the community members" could also perhaps mean that our love for *rogan josh*, *monji*, *haakh*, *sotsal*, *vosta-haakh*, *dam-aloo*, *nadru-yakhni* is hackneyed, outdated and out of tune with the changing times, which should be substituted with more practical fast foods, available off the counters from a variety of food joints dotting our cities. Our womenfolk love to cook at home for their families, even after returning from their respective places of work. Occasionally eating out in restaurants is fine but cannot become the order of the day.

The ideas propounded by the author are totally ill conceived and ill-timed and would lead to complete disintegration of the community and of our families, macro and micro both. Of late, our brilliant and enterprising youth are coming on their own and are struggling to locate their roots. They have successfully spearheaded quite a few causes and movements to fight for justice and are striving to enliven their love for Kashmiri language, literature, arts and music. Bless them for all that they are doing, but, please do not discourage or dishearten them by such unsolicited sermons and prescriptions.

(The writer, a former Editor-in-Chief of 'Koshur Samachar', is currently the editor of the bi-monthly newsletter 'Milchuar Patrika' being published from Shipra Suncity, Ghazlabad)

**Kashmiri Sayings, Proverbs and Riddles : Random Curios of Kashmiri Folk-literature.**

S. N. Pandita.



The corpus of Kashmiri folk-literature is immensely rich and interesting. Of this corpus, the sayings, proverbs and riddles constitute the most precious fruits of Kashmiri wisdom, humour, satire, pun, wit and sometimes even an account of history of the land and its people. It is believed that Kashmiri has a greater number of them than any other

language. Their phraseology bears the impress of immemorial antiquity. Animated and inflamed with most exquisite metaphors whose conception and compositions are sublime, they are a mix of vivid truth which sometimes even stirs internal emotions. They reign in them both the power and fullness of genius and being the coinage of the common Kashmiri masses have also rooted themselves in the popular mind of the people. Not seldom they raise sensation of wonder but are also valuable in shedding light upon the remote past of the Kashmiri people. Therefore a Kashmiri is fond of using these pragmatic maxims in his conversation

And indeed every Kashmiri ought to be consciously proud of such colloquial heritage. Yet, unfortunately, it has been practically neglected. The unfortunate fact that the use and practice of our mother tongue, in particular by our younger generation, has fallen to a gradual disuse in recent times owing to displacement from our native land- Kashmir. This has therefore also adversely effected the currency of our sayings, proverbs and riddles. Some years back, expressing a point of view on the subject, I had then stated, ' while an average adult Kashmiri uses some of these expressions to compress his oral thoughts in a pithy manner during a conversation, their exchange is almost unheard of when our youngsters, who know the spoken aspects of Kashmiri, speak to each other. The Truth is that they have not heard of these extant pearls of our mother tongue and hence stand deprived of the amazing richness of their hidden content and meaning. Another aspect of this truth is, even the adults have far less of these oral tablets etched on their ready memory to pull out in an oral expression.'

However, inspired by the hidden treasures and the desire to bring these unique effusions of immeasurable richness to the attention and appreciation of our community members, particularly the youth, Shri Ramesh Manvati, the worthy Editor of this beautiful newsletter ceased me of this important matter sometime back and suggested to me, if we could, attempt to retrieve these literary jewels of our mother tongue. Without a second thought I readily accepted his valuable proposition. Prompted by this consideration and in compliance to Shri Manvati's pious instruction, I now attempt to share with the readers these curios of Kashmiri folk-literature, which have been a closely pursued interest of my studies in Kashmiri for past several years though interrupted at some stage due to my occupation with work of different nature, through this and subsequent columns in this newsletter. These, I hope, may not turn out to be too lean a compilation for the expectations of the readers.

Let me also share with the readers that the Kashmiri sayings, proverbs and riddles, along with their brief rendering in English, that will appear in this publication from time to time are the ones that I have heard in my life (from my family elders and Kashmiri acquaintances) and those having been read by me in various assorted sources. The actual number of these linguistic pearls is much larger than the stock I know of and will share with the readers.

Of the ones I know, some I have remembered without much effort but most of them needed to be written down so that they would become retrievable at a later date. That occasion, to my mind, seems to have come with the present opportunity. I now give them with the satisfaction of feeling that opportunity provided to me by the Editor of this newsletter is a reward for the labour I have devoted to the task in the past.

Lastly, let me state that it is likely that variants of some sayings, proverbs and riddles, which I will present from time to time, too may be in vogue. And should any other change in their complexion be in the notice of the discerning readers, it would be greatly appreciated if such notices are brought to the knowledge of the Editor for inclusion and publication in the future issues of Paannyaar.

May all the beautiful expressions of Kashmiri language, which are there in our tongue but regrettably on wane in our memory, find a fresh and renewed zest to embellish our mother tongue.

Contd.....

**SAYINGS :**

**Shenkrani Makkaz, Na Phalaan -Tta- Na-Ghallaan.**  
Shenkar's axe neither wears out nor melts away. - meaning :  
Something constant and everlasting.

**Meeith Poandh-Tta-Zeeith Ummar**  
A pleasant sneeze and long life. - meaning :  
Whenever a person sneezes it is a omen of his long life.

**Sheikha Bahhee, Kallah Sahhee-Tta-Paggha Nahhee.**  
The Sheikh's order is a 'Yes' today and a 'No' tomorrow. - meaning :  
A fickle minded person who changes his stand frequently

**RIDDLES :**

**Andhar Kutthi Gandharav Sabha, Timmai Bhihit Taah-Bha-Taah**  
An assembly of Gandharvas ( demi-gods ) inside a room, who are sitting in ordered rows. - meaning : Teeth in the mouth.

**Wazallis Ghanas Chitti Kachipooet**  
White lambs huddled in a crimson stable-meaning : Teeth in the mouth.

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

**Sivanta Beera - a Rising Star ..... continued from page no. 2**



Sivanta with Ashish Nehra

the fire within which keeps this small wonder going."

This was 3 years back and much has happened since then. Let us introduce you to the this shining kid, Sivanta Beera, a Kashmiri Pandit lad of just 8 years who is a wonder kid on the cricket ground.

Sivanta has won many accolades and participated in many interschool and interstate tournaments and is getting coached to be a bright star in the future.

Born on 1<sup>st</sup> of Jan. 1999, Sivanta started playing cricket at an early age of 3 and was strikingly good at hitting the ball. When other kids of his age were playing with toys and asking for sweets, Sivanta was busy watching the Indian cricket team playing on TV and getting into the cricket number game. Looking at his talent, his teachers and parents started sending him to DPS, R K Puram, Cricket Coaching Academy, from where he picked his first formal lessons in the game.

By September 2004, he was a 'champion' in the game and was declared the 'Man of the Match' in the 'Kunwar Ashish Cricket Tournament', which is attended by almost all major cricket-playing schools of Delhi. Soon Sivanta became the cricket captain of the team where almost all other players in the team were older to him.

In the year 2005, he even bettered his own record by not only being the 'Man of the Match' in the finals of the 'Kunwar Ashish Cricket Tournament', but was also declared the 'Man of the Series'. He received the award from none other than Ashish Nehra a well known Indian Cricketer himself and declared him to be the future of the Indian cricket.

His talent has been appreciated at other places as well. Sivanta got a special coaching from Yuvraj Singh, another Indian Test cricketer, who after watching him at Gargi College, Delhi, got swayed by Sivanta's talent and provided personal attention and guidance to the lad.

This wonder kid has been training at Siri Fort Sports Complex and Gargi College Cricket Academy in Delhi for the last 4 years now. Be it the cold winters or the hot and humid June of Delhi, one can find Sivanta practicing meticulously and honing his skills.

Playing all day is not his only passion, Sivanta is equally good at his studies and loves to watch a lot of cartoons and news. He is especially good at mathematics and solves complex mathematical sums, which are at least 4 yrs. ahead of his age.

His efforts & achievements at such a tender age of + eight years is undoubtly commendable. One hopes that Sivanta makes it to the cricketing world not only at the national level, but at the international level as well. *God bless Sivanta.*

*(Sivanta is a son of Neeta & Rakesh Beera of Sector-41, Noida)*



with Chairman DPS Edu. Society



From Delhi :



A seven member delegation of KSD, led by Dr. L. N. Dhar, *President* and Sunil Shakdher, *Chairman*, Political Affairs, met the National Security Advisor, Sh. M. K. Narayanan in New Delhi on Feb.5, 2007.

The delegation was assured that identity cards for all KPs will be got issued as early as possible. In a memorandum submitted to the NSA, on this occasion, KSD wrote "..... demand for a seperate homeland for KPs is the only solution. Pending that we ask for rehabilitation at the present palces of our locations....."

Other members of the delegation included S/Sh. Nanaji Raina, Avinash Tikku, Hira Lal Jad, Bhushan Lal Bhat & Rakesh Kaul the general secretary of the Samiti.

"Subhashitavali -An Anthology of Comic, Erotic and Other Verse"



(Photo Courtesy : Penguin India)

was released at an impressive function organized by Penguin India at India Habitat Center in New Delhi on 23rd of Feb.2007. A Penguin Classic, this book is a skilful selection and translation of 600 verse epigrams (from the

Subhashitavali - a celebrated verse anthology in Sanskrit and compiled by Vallabhadeva in c.fifteenth century Kashmir) by well-known diplomat and translator of Sanskrit Classics -Sh. A.N.D.Haksar.

Subhashitavali - collection of 3527 verse epigrams, grouped under 101 subject headings and ascribed by name to 362 poets, apart from many which are anonymous, span a period of at least 1500 years proceeding the time of its compilation. Those extracted from the epics like Mahabharata and Ramayana are probably much older. The variety is immense. One section is given to earthly humour and cynical satire seldom available in English renditions. The anthology begins and ends on a devout note of divine invocation .The sweep of these verses are matched by the eclectic array of contributors from illustrious poets like Vyasa, Valmiki, Kalidasa and Bana. Contributions from celebrated Kashmiri poets like Kshemadhra and Kalhana are also included." These verses of jollity and wit, ribaldry and bawdiness, snide sarcasm and wry comment highlight the fact that Sanskrit literature, generally perceived as staid and serious, can also be flippant and fun".

Well-known theatre personalities Ghazala Amin and Sunit Tandon made a passionate reading of some selected verses from the book on this occasion. Ravi Singh, Publisher and Editor-in-Chief, Penguin India, was also present on the occasion.

Sh. Haksar's earlier translations from Sanskrit also include *Hitopadesha*; *Simhasana Dvatrimsika*, both published as Penguin Classics, and *Jatakamala* (with a foreword by Dalai Lama) published by Harper Collins India apart from many others

JK Vichar Manch organises Sammoohik Shivratri Pooza



at FICCI Auditorium in New Delhi on 18th of Feb. '07. The programme commenced with the traditional *Maati Pujan* by paying obeisance to the soil specially brought from various temples and *Asthapans* from the valley. The other highlights of the programme were singing of traditional Kashmiri devotional songs, recognition of services / talent of various community members and children. *Lalita Kaul Sahib Memorial Award/s* (setup by Sh. A. N. Kaul Sahib in memory of his late wife for the preservation & promotion of Kashmiri language), were presented to the deserving children including Himal Pandita (D/o Sh. Ajay K. Pandita, Gurgaon) 1st Prize - Rs. 5000/- & Anoushika Bhat (D/o Sh. Ashok Bhat, Guragaon) 2nd Prize - Rs. 2500/- . Lt. Gen. (Retd.) Hriday Kaul, a highly decorated officer from the Indian Army was the chief Guest & Shri M. L. Kaul, IAS, former Additional Chief Secretary of J&K Govt. was the guest of honour on this occasion.

Navreh celebrations in Faridabad

Thousands of community members participating in *Navreh* celebrations at 'Hari Parbat' (replica site) atop *Arravali Hills*, Anangpur village in Faridabad A special nightlong youth festival orgnised by the dedicated community youth (under the banner of *Roots-in-Kashmir*) was inaugurated by Anupam Kher, the noted actor on this occasion. Many prominent artists of the community like Abhay Rustam Sopori, Sushma Kalla, Neerja Pandit, Master Raj Pandit, Dhananjay Kaul, Daleep Langoo, Sanjay Raina, Arjun Kaul & Ms. Jyotika Patwari performed live during the occasion. On this auspicious occasion, a special memorial dedicated to Lalded was unveiled and dedicated to the community by well known writer Smt. Chandrakanta & Sh. J. N. Kaul, *Padamshri* in presence of many prominent scholars, writers, activists of the community. The overall programme was supervised by Kashmir Sewak Samaj, Faridabad.



(Photo Courtesy : Poojan Patwari)

Earlier on the eve of *Herrath*, KSS had also organised early morning prayers at *Sharika Bhawan* in sector-17 in which large number of community members participated. A periodic newsletter, covering the activities of KSS, and edited by Sh. S. N. Kak. was also launched on this occasion.

RIK Protest

"Yasin Malik, who has admitted of killing Kashmiri Pandits is now running a campaign in the name of Humanity to gain public sympathy" was the predominant view of the KP youth activists at a recent protest rally, near Jantar Mantar in N. Delhi, against the injustice meted out to more than 350000 internally displaced Kashmiri Pandits.



From Shipra Suncity, Ghaziabad

Dr. S. K. Pandita presently working in Appolo Hospital, Sarita Vihar, New Delhi has offered his free consultation services for the displaced community. He can be contacted on Mobile No. 9810203114 between 6pm - 10 pm on any working day. His area of specialization is Cancer Surgery & Laproscopic Surgery.

From Bangalore :

A Healthy Sign



(Photo Courtesy : aulav)

A large number of Pandit women took an active part in the recent elections to Kashmiri Hindu Samiti in Bangalore. Sh. R. K. Mattoo was re-elected as the President. The other office bearers that have been elected include R. K. Bhan, *Secretary*; O.Bali, *Jt. Secretary*; S. Thathoo & Rajesh Pajnoo as *Vice Presidents* & R. Sazawal as the *Treasurer*. The elected

*Executive Members* include Dr. Vijay Challu, Arvind Waza, Bharat Rawal, Rajinder Kaul, Vijay Kallu, Satish Chogtu, R. K. Gadroo, Nirmal Munshi, Manjit Dhar, Rakesh Ganjoo & Kamal Warikoo. For the last over one decade, KHS has been playing an active role towards the welfare of the community and has been instrumental in getting six medical seats reserved for the displaced community in Karnataka in addition to a number of engineering seats in various Engineering colleges in the state.

From Kolkata:

Golden jubilee number of *Vitasta* was released some time back during the AGM of AIKS, hosted by Kashmir Sabha in Kolkata. The theme of this particular annual issue is "*Sabhas, Samaj and Samellan - A Mantra for Kasmiri Pandit Solidarity*." The voluminous issue, ably edited by Dr. B. K. Moza and his team including Mrs. Niva Kaul, Mrs. Prabha Tankha and Mrs. Bharati Kaul, gives a brief introduction of various associations of Kashmiri Pandits spread across the country. It may be noted that Kashmiri Sabha in Kolkata is one of the oldest Sabhas dedicated to the cause of Kashmiri Pandits in the country and the first issue/annual number of *Vitasta* was published way back in the year 1960.

(Paannyaar compliments Kashmir Sabha, Kolkata behind such a wonderful and useful Golden issue of *Vitasta*.)

## Suhail Kaul-an up-coming play back singer of the country



(Photo Courtesy : Panun Kashmir)

has entered the top league of Indian singers. After singing two lead songs in Rajkumar Santoshi's "Family", featuring Amitabh Bachchan, he had a lead song in "Bhagam Bhag" which was directed by Priyadarshan. Now Suhail is one of the 'Lead Voices' in the forthcoming film "Metro"- the music of which was launched recently in Bombay. Suhail's quality singing can be appreciated from the reviews like ..... "Young singer Suhail's heartfelt rendition of deliriously appealing O Meri Jaan propelled by the backing vocals of Band Metro

(Comprising of music director Pritam, Bangladeshi rocker James and another youngster Soham) set the sea-side night on humungous fire at the music launch of Anurag Gangster Basu's Metro yesterday."

Suhail, son of well known artist Rita and Moti Kaul, has remained committed towards music since the age of 8. Suhail's soulful singing of Kashmiri Pandit anthem "Assi Chu Tarrun Kashmir, Azza Paggha ....." (when he was just a 9 year old kid, as seen in the photograph) during the first ever "World Kashmiri Pandit Conference", organised by Panun Kashmir at Sri Fort Auditorium in New Delhi way back in 1993, is still ringing in the ears of those who were part of this historical event.

Suhail has also been offered various new films and will be performing 'live' at various locations in the country and overseas as well."

## Sangeet Natak Acadami confers

### First "Ustad Bismilla Khan Yuva Pruskar" on Abhay Rustum Sopori

at a glittering function at 'Meghdoot Theatre' in N. Delhi on 23<sup>rd</sup> of March in presence of a galaxy of artists and personalities drawn from various walks of life. The award was presented by Ram Niwas Mirdha, Chairman SNA and carries a plaque, an Angvastaram and a cheque of Rs. 25000/-. Sangeet Natak Acadami, the premier Institution, set up by Govt. of India more than fifty years back to preserve and promote the rich cultural legacy of the



country, has instituted this award for the first time recently to honour and help nurture further the talent of young artists below 35 years of age.

Born in Srinagar, Abhay has a profound sense of music. He has been learning instrumental and vocal music both from his grandfather Pt Shamboo Nath Sopori (hailed as the father of Indian Classic Music in J&K) and his legendary father, Pt. Bajan Sopori.

Abhay is the youngest and the only musician from whole of north of India to receive this award. He has participated in many prestigious festivals both within and outside the country and has been honoured earlier also for his brilliant performances.

**Aditya Raj Kaul**, a prominent 18 year old youth activist of the community, recently featured in the special issue of *India Today*, a prominent weekly of the country along with 24 other youth icons, including well known golfer Jeev Milkha Singh, Abha Daweshwar, (Novelist), Kailash Kher (Singer) etc. The youth icons were chosen by the *India Today* group after an indepth survey in the country.

Arvind Kejriwal, a social activist has noted about Aditya Raj in the publication- "He represents the people of today who are losing patience with governance and judiciary. They have realised that crime actually touches their lives so they are doing something about it".

It may be noted that Aditya, along with many other KP Youth activists, played a key role in "Justice for Priyadarshni Mattoo campaign" last year.



(Photo Courtesy - RIK)

## Time to tickle your brains. Can you identify ? 2

1. What is it that you can keep after giving it to someone else?
2. What is the fastest to make the soup taste terrible?
3. What is the best way to double a rupee?
4. What gets wet while drying?
5. Name the author who is fast?
6. Name the author who is rich?
7. Which bird works in the kitchen?
8. Why did Thomas Alva Edison invent the bulb?
9. What kind of food is served on a fast moving train?
10. Name three important rivers 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 questions, (Jan. - Mar. 07 issue) :

1) Jhonson 2) Oscar 3) Hiss-tory 4) Earth Worm 5) Second Hand. 6) because they (rock) talk too much. 7) Black Board. 8) Your breath. 9) Jammu, Kashmir & Laddhak. 10) River Beds.

( This column is Compiled by Divyata Manvati )

With Best Compliments From :

**Dr. Anil Makru**  
B.D.S. (Bom.)  
DENTAL SURGEON

## SHARIKA DENTAL CENTRE

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(near Vinayak Hospital, Behind Rajasthan Sweets)

For Appointments call : Clinic : 0120-2546268, Mob. : 9313638215 Resi. : 0120-2508654

## 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:

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

## Our Voice

"जुव छुम ब्रमान गरँ गुछ हा"

# PANUN KASHMIR

Contact : Roshan Lal : 9971406467, 9350119502 for

## KASHMIRI BAKERY

Baghir Khaani, Lowaas, Kattlam, Girdha, Kulcha, Roath, etc.  
Kashmiri Masaale : Haldi, Mirchi, Soanf, Dhania, Heeng, Warrimuth, Razma, Waataak-Masala etc. etc.  
Main Road, Gijhor, Sector-53, Noida, (Opp. Samvedana Hospital, Sector-34)

## 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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