A Word about the launch of this Newsletter

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

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

(22-10-2006)

"The need of a Socio-cultural Centre".

M. K. Dhar

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

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

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

The vale of Kashmir, cradled among the snow clad mountains, has over the
On a Mission! A Commitment to Fulfil

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

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

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

Beckoning us to act!

Marching Togeth

Waiting for the door to open.

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

The need of the hour is to recreate an environment of Paaniyar to help realize a common dream of the community i.e. to ensure our own individual excellence and prosperity. The peaks of excellence and prosperity are to be resembled by the citizens of the society. In order to reclaim and regain its lost prestige and glory.

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

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

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

Let us all make it happen and WE CAN!

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

Editor

"drry vatta divar vatta, pethu bon chhuy ikvyath, pus kass karakh hatto batta, kar manas tu pavanas sangath"

Lal Ded
"The need of a Socio-cultural Centre"

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

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

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

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

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

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

Global Pandit

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

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

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

MUBARAK MAHARA CHUV

They have shifted to a new house

Sh. P. N. Dhar & family from Kendriya Vihar, Sector-51 to : C-202, Shubhkanmna Apartments, Sector-50, Noida. Tel.: 2486002

Sh. P. N. Mattoo & family from BSNL Quarters, Sector-39 to: 14 C, Shatabdi Vihar, E-5, Sector-32, Noida Tel.: 2498101

For this 'Matrimonial' space call 9350896684

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

(Photograph courtesy M K Lak)
View Point

To Hang Or Not To Hang ???

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

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

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

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

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

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

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

RAMESH Manvati

"AKKH TT AKKH GHAV KAAL"

Bitter Realities

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

A National Shame

Kashmiri Pandits condemn the release of a dreaded Terrorist

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

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

Our resolve

"Asi Chu Tarun Kashmiri .... Aah Pagah Sulli Cshveer ..."

a resolve by community children at a seminar in Noida organised by KMWA in the past.

Thank You

Sh. Hari Shankar Tiwari,
H'mble Cabinet Minister, Govt. of Uttar Pradesh.

Dr. Mahesh Sharma,
Chairman & Managing Director, Kailash Hospital & Research Centre, Noida

Noida & Greater Noida Administration,
for showing your concern and extending continued support for the displaced community. We are indeed grateful to you all.

"AKKH TT AKKH GHAV KAAL"
"PANDITS REDISCOVER THEIR SAMAVEDIC LEGACY."
S. N. Pandita

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

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

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

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

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

While the Vanavun songs do come as a record of an oral tradition, one can not fail to recognize Shiv Nath's mother, late Janaki Devi, as the repository of that tradition, in which these songs remained preserved in her memory in their most complete modern form. Therefore, late Janaki Devi too deserves the homage of the grateful Kashmiri Pandit community. In a way she is the real author of the book though its present form is the result of the dedicated and painstaking effort of her son Shiv Nath who has handled the subject with great deftness and consummate scholarship.

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

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

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

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

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

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

"KATTI BANNI PANNIN MAEJ KASHEER"
For The Music Lovers

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

Wish you a speedy recovery

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

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

"This Is Also Our Home"

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

Sketch of the up-coming Socio-Cultural Centre

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

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<th>Date</th>
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<td>1. 1st Oct 2006 (Sunday)</td>
<td>Mahanauami</td>
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<td>2. 2nd Oct 2006 (Monday)</td>
<td>Vijaya Dashmi</td>
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<td>3. 17th Oct 2006 (Tuesday)</td>
<td>Sankranti Vratt</td>
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<td>4. 21st Oct 2006 (Saturday)</td>
<td>Deepawali</td>
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<td>5. 30th Oct 2006 (Monday)</td>
<td>Shukla Paks Ashami Vratt</td>
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<td>6. 6th Nov 2006 (Sunday)</td>
<td>Karlik Poornima / Guru Narak Jayanti</td>
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<td>7. 16th Nov 2006 (Thursday)</td>
<td>Sankranti Vratt</td>
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<td>8. 20th Nov 2006 (Monday)</td>
<td>Sambhavsa (Soomnayar Vatra)</td>
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<td>9. 28th Nov 2006 (Tuesday)</td>
<td>Shukla Paks Ashami Vratt</td>
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<td>10. 13th Dec 2006 (Wednesday)</td>
<td>Poush Krishan Paksh Ashtami/ Mahakali Jayanti</td>
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<td>11. 14th Dec 2006 (Thursday)</td>
<td>Swami Nandlal Sahib Jayanti</td>
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<td>12. 16th Dec 2006 (Saturday)</td>
<td>Sankranti Vratt</td>
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| 13. 20th Dec 2006 (Wednesday) | Poush Krishan Paksh Amavase "Khechri Amavase" | Khechri is offered to Kubaara. A peeste, properly washed, is placed on a grass ring and worshipped with Vermilion and flowers. It is a symbol of Kubaara (God of wealth). A plate of Khechri is offered. A bowl of khechri is placed near the outer wall of the house as an offering.
| 14. 21st Dec 2006 (Thursday) | Swami Mirza Kak Jayanti                    |                                              |
| 15. 27th Dec 2006 (Wednesday) | Shukla Paks Ashami Vratt                   |                                              |
| 16. 28th Dec 2006 (Thursday) | Kashmir Pandit Homeland Day                |                                              |

Dhathpoochhukh*

**Panchak Aauraibu**
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<td>3rd October 2006 (Tuesday)</td>
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<td>31st October 2006 (Tuesday)</td>
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<td>27th November 2006 (Monday)</td>
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<td>24th December 2006 (Sunday)</td>
<td>28th December 2006 (Thursday)</td>
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* For exact dates, days & timings consult the Juntiri. (Nechpur)

"AKKH ATTAL PAZZAR"

They have left us in the recent past.*

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

Sh. M. L. Safaya, father of Dr. N. K. Safaya.
(Original resident of Habbaqadash, Srinagar.)
T-22, Sector-11, Noida, Tel.: 24444740, 2558732

Smt. Janak Rani Bhan Wife of Sh. J. N. Bhan,
(Original resident of Natipora, Srinagar, Kashmir)
208, Salora Vihar (C-58/13), Sector-62, Noida, Tel.: 2400359

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

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

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

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

Our heartfelt condolences to the bereaved families

"AKKH CSH TT BEYYI BH GANZZAR MABBA ........"
From the neighbourhood

DELHI
14th September - Martyr's Day
Rich tributes were paid to Kashmiri Pandit Martyrs, the unfortunate victims of Islamic terrorism, on the eve of this year's Martyr's Day, in separate functions organised by All India Kashmiri Samaj & Kashmiri Samiti Delhi.

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

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

FA candid
82nd Birthday of Padamshri J. N. Kaul was organised in Faridabad on October 13th 2006 at SOS Enclave.
The highlights of the day were, conveying of greetings to Sh. Kaul by members of SOS India, prominent Kashmiri Pandits, followed by a cultural programme and dinner to the members present on the occasion.

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

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

Two Days International Seminar on Kashmir Shaivism

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

As part of Birth Centenary Celebrations of Swami Laxman Joo, Ishwar Ashram Trust organised two days seminar in New Delhi on 28th & 39th of October 2006.

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

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

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

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

Donate liberally for the upcoming
Socio-Cultural Centre
in Noida
Contribute in the form of
an A/c Payee Cheque favoring
"Kashmiri Migrants' Welfare Association
Noida, A/c 10477"
Add. for correspondence : C-18, Kendriya Vihar, Sector-51, NOIDA-261 307
Ph. : 0120-2540364, 9818774479, 8811660593

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

“जब तुम जाने मेरे पुरुष है”
PANUN KASHMIR

FORTHCOMING PROJECTS OF KMWA, NOIDA

- Construction of a prestigious Socio-Cultural Centre for the preservation of our rich cultural legacy, at the allotted piece of land, at A-98A, Sector-34, Noida.

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

Newsworthy

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

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

".... हमें खेलेंगा गाया जड़ों से
उन खाती जगहों में
उग आई है
हमारी स्मृतियों की फलत�ल हनारे वीरता और अघजे पदे
हजारों घरों के मलबे
खात में बदल रहे हें
मेरे सरसजू वृतान के लिए
इस हरे रंग में
नमक है मेरी अशिशियों का ...."

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Pradeep Kotra
D. Pharma

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 Paanchyaar

Write to the editor at:
52, Sanchaher Vihar (C-59 / 4), Sector-62, NOIDA-201 307 (India) E-mail: paanchyaar@rediffmail.com Mobile: 9350986684

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

"WALLIV KASHIRISS MANZH KARAV PAANVAEN KATTH BAATH"

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