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Voice of Vibrant Community

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May Blessings of Lord Shiva be always with you
Shivratri Mubarak



To

All Our Extended Kashmiri Pandit Family

From :

Kashmiri Pandit Sabha - Panchkula

Mahashivaratri

Compiled by : Vinod Razdan

The Legend of Lubdhaka

The legend of Lubdhaka is deeply related to Mahashivaratri and explains the popular custom of all-night worship of Lord Shiva on the festival. As a tradition devotees recite the legend of Lubdhaka while they observe fast in worship of Lord Shiva on Mahashivaratri. And, it is only after observing an all night fast that devotees eat the prasada offered to Shiva.

There is yet another version of this legend, which is popular as the legend of King Chitrabhanu. This legend has been narrated by Bhishma in Shanti Parva of the Mahabharata and has been discussed later in this article.

Story of Lubdhaka

Story goes that Lubdhaka - a poor tribal man and a devout worshipper of Lord Shiva once went into the deep forests to collect firewood. As the darkness engulfed the jungle, Lubdhaka lost his way and could not find his way home. He became extremely terrified as deep growls of animals began to fill the jungle. Seeking protection till daybreak, Lubdhaka climbed the nearest bel tree and sought safety and shelter in its branches. Since Lubdhaka was perched on the branch of a tree he was afraid that if he dozed he might fall off from the tree. To keep himself awake all night, Lubdhaka decided to pluck one leaf from the bheel tree and drop it while chanting the name of Shiva. By sunrise, the devout tribal realized that he had dropped thousands of leaves on to a Shiva Lingam, which he had not seen in the darkness. Lubdhaka's all night worship pleased Lord Shiva and by his divine grace tigers and other wild animals went away. Thus, Lubdhaka not only survived but was also rewarded with divine bliss.

According to Puranas, ever since that day, the story of the tribal Lubdhaka has been recited every year on the night of Mahashivaratri. This popular legend also forms the basis of the popular custom of offering bhel (Aegle marmelos) leaves to Lord Shiva on Shivaratri.

Different Version of the Legend - Story of King Chitrabhanu

Shanti Parva of the Mahabharata, talks about the legend of King Chitrabhanu observing the festival. The story, as told by Bhishma while resting on the bed of arrows and discoursing on Dharma, says that once King Chitrabhanu of the Ikshvaku dynasty who ruled over the whole of Jambudvipa was observing a fast with his wife, it being the day of Maha Shivaratri. The sage Ashtavakra came on a visit to the court of the king and inquired the king about reasons for keeping a fast. Answering the sage's query, King Chitrabhanu who had the gift of remembering the incidents from his previous birth said that in the past birth he was a hunter in Varanasi and his name was Suswara. His livelihood was to kill and sell birds and animals. One day while he was roaming through the woods in search of animals, he was overtaken by the darkness of the night. To seek shelter from wild animals, Suswara sought shelter in the branches of nearest tree, which happened to be a bael. Suswara has also shot a deer that day but had no time to take it to home. So he bundled it up and tied it to a branch on the tree. Hunger and thirst tormented Suswara and kept him awake all night. Feeling sad that his poor wife and children were starving and must be anxiously waiting for his return, Suswara began to shed profuse tears. To pass away time, Suswara engaged himself in plucking bael leaves and dropping them down onto the ground. Having passed the night thus, next morning, Suswara sold the deer and bought some food for himself and his family. But, the moment he was about to break his fast, a stranger came to him begging for food. Humbly, Suswara served food to stranger first and then had his own.

हरिस्ते साहस्रम् कमलबलिमाधाय पदयो
यदिकोनेतस्मिन् निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ॥

Later, at the time of his death, Suswara saw two messengers of Lord Shiva who were sent down to conduct his soul to the abode of Lord Shiva. It was then that Suswara learnt for the great merit he had earned by the unconscious worship of Lord Shiva during the night of Shivaratri. The divine messengers told Suswara that there was a Lingam at the bottom of the tree on which he spent the night. The leaves he dropped therefore fell on the Lingam. While his tears, which he had shed out of sorrow for his family, fell on the lingam and washed it. Besides, he had observed a fast all day and all night. Thus, Suswara had unconsciously worshiped the Lord Shiva.

Concluding the story, the King said that he lived in the abode of the Lord and enjoyed divine bliss for long ages. Now, he has reborn as Chitrabhanu.

Jammu and Kashmir

Hindus of Kashmir observe Shivaratri with utmost zeal and devotion. Here, Shivaratri is celebrated for three weeks or 21 days, beginning on the first day of the dark fortnight of Phalgun (locally known as hur ukdoh) and end on the 8th day of the bright half of Phalgun. Kashmiri Brahmins perform Shivaratri puja on the 13th day of the dark half of Phalgun Krishna Paksha to mark Lord Shiva's wedding with Uma, the beautiful daughter of the Himalayas. In keeping with their hospitable nature, Kashmiri Brahmins offer even non-vegetarian food in puja to entertain Bhairavas who are said to form the major part of Shiva's baaraat.

Shivaratri puja in Jammu and Kashmir is performed in a very distinctive way. Two pots (called kalash), depicting Shiva and Parvati are filled with walnuts soaked in water. These walnuts are taken out only on the third day which usually falls on the no moon day or amavasya. On the third day this walnut which is wet is distributed to all friends and neighbours as prasada. On the chaturdashi (14th day after full moon) there is the real feasting when the families invite each other for dinners.

In Kashmir, Shivaratri is also called Hayrath, which is the corrupt form of 'hairat', a Persian word meaning 'utter surprise'. The term was coined during the Pathan occupation of the valley. Besides, Shivaratri puja is better known as Vatuk Puja in Kashmir where Vatuk means, collection or an assemblage of different objects. The name has been given because the main puja on Shivaratri day involves collection of a large number of articles. The name could also be traced to the term Vatuk Dev, Lord Shiva's celibate form. People in Kashmir also worship Vatuk Bhairav, said to be Shiva's most trusted dwarf (gatekeeper). This is done in a bid to seek his favor for an audience with the Lord. On Hayrath day the children are given money as a gift called "herat kharch". Interestingly it is not only children who receive gifts, for even husbands give gifts to their wife and the elder brother gives to younger brother. On the next day there is also a tradition to play the game of "harr" which is played with the help of sea shells.

ABANDONED: *Legendary Kashmiri Pandits*

- Malediction, Curse, Pain, Sorrow and Agony -

By : Dr Satish Ganjoo

Continued from Dec 09. edition

Mir Muhammad Hamadani, who was a witness of all this vicious brutality, barbarism and vandalism, at last advised him to desist from the slaughter of Brahmans and told him to impose *jazia* (religious tax) instead of death upon them. All the Hindu books of learning were collected and thrown into Dal Lake or were buried beneath stones and earth." Sikandar issued orders that no man should wear the *tilak* mark on his forehead and no woman be allowed to perform *sati*. He also insisted on breaking and melting of all the gold and silver idols of gods and coin the metal into money. An attempt was made to destroy the caste of the Aryan Saraswat Brahmans by force and those who resisted were subject to heavy fines. Farishta says, "Many of the Brahmans, rather than abandon their religion or their county, poisoned themselves; some emigrated from their native homes, while a few escaped the evil of banishment by becoming Muhammedans". To strictly enforce the *Nizam-i-Mustaffa*, Sikandar established the office of *Shaikh-ul-Islam*. According to W.R. Lawrence, the Aryan Saraswat Brahmans of Kashmir were given three choices- death, conversion or exile. "Many fled, many were converted and many were killed, and it is said that this thorough monarch (Sikandar) burnt seven *maunds* of sacred threads of the murdered Brahmans". As for the statements of Hassan and Lawrence, six *maunds* of sacred threads of converts and seven *maunds* of murdered Pandits were burnt. The number of people, to whom these thirteen *maunds* of sacred threads belonged, might have been tremendously colossal. A mammoth number of the Saraswat Pandits also went into exile, causing the first disastrous mass exodus of the community. The unfortunate Pandits caught while crossing the border were awarded severe punishments. Even the converts were required to pay *jazia* as they were suspected of secretly clinging to their old religion.

Ali Shah - the tyrant (AD 1413-1430), son of Sikandar- *the Butshikan*, during his short rule of six years, carried on his father's 24-year tyrant reign with homicides, conversions, tyranny and enforced *jazia*. The legendary Brahmans burnt themselves in the flaming fire through fear of conversion. Some Brahmans killed themselves by taking poison, some by the rope and others by drowning themselves. This caused the second miserable mass exodus of the Kashmiri Pandits. Jonaraja calls it "*Chandh-Dandh*" - violent, cruel, brutal and horrible punishment; for the abandoned and vulnerable Saraswat Brahmans of Kashmir. The brutal religious persecution of the Kashmiri Pandits has been borne testimony to by almost all the Muslim historians. Hassan, Fauq and Nizam - ud - Din have condemned these excesses in unscathing terms. It was the reign of terror and homicide. The majority of the Hindus were converted forcibly and a large number of them left the Valley. These enlightened intellectuals had to move from door to door for food, like dogs. One can't imagine a higher level of mental torture! The Brahmans, even after paying *jazia*, could not openly declare themselves as Hindus nor could they apply *tilak* on their foreheads. Neither could they pray in their temples or perform any religious ceremony.

The son of Sultan Sikandar and the brother of Sultan Ali Shah, Zainul Abidin (AD1420 to 1460) followed the policy of tolerance, endurance, patience, sympathy and broad mindedness. But the conservative and dogmatic Muslims reacted very sharply to this policy of toleration and mutual coexistence. According to Mulla Bahaudin, "The Sultan reimported practices of infidels which had once become extinct". The honey-moon of the Kashmiri Pandits proved very brief. During the reign of Haider Shah (AD 1470-1472) - the prodigal son of the great Zainul Abidin, Kashmiri Pandits once again suffered tremendously. He adopted various corrupt and cruel

practices against the Saraswat Brahmans. The repression was so terrible that the tolerant Pandits lost their cool. Hassan says, "the patience of the Pandits having reached the breaking point, they rose in a body and set fire to some mosques which were built with the material of the Hindu temples once demolished by Sikandar. The rising was quelled by the sword; many more Pandits were drowned in rivers; and, loot and plunder was practiced with unbridled licence." Srivara also illustrates the cruel and inhuman treatment given to the mythical Kashmiri Saraswat Brahmans, "... many Pandits struggled and threw themselves in river Vitasta to be drowned there. The arms and noses of many people were cut off, even of those Brahmans who were king's servants." Ravage and arson of the sacred places continued during the indifferent rule of Hassan Khan (AD 1476-1487), when the real authority was with the gang of three persons- Shams Chak, Shringhar Raina and Musa Raina.

Mir Shams-ud-Din Iraqi, who visited the Saffron Valley twice in AD 1477 and 1496, was the founder of Nurbakhshiya Order (Shia sect) in Kashmir. His mission was the vigorous propagation of his faith. Not contented with peaceful preachings, he employed the violent methods. Besides the poor vulnerable Brahmans, Sunni Muslims were also violently converted to Shia sect by murderous techniques. This dogmatic fanaticism even crippled the authority of Sunni ruler of Kashmir, Fateh Shah (AD 1510-1517). About 24,000 Kashmiri Pandits were forcibly converted to Shia sect of Islam. Iraqi had even issued orders that everyday about 1500 to 2000 Brahmans be brought to his doorsteps, remove their sacred threads, administer *Kalima* to them, circumsise them and make them eat beef. These decrees were ferociously and brutally carried out. The Hindu religious scriptures from 7th century AD onwards and about 18 magnificent temples were destroyed, property

confiscated and ladies molested. Thousands of Brahmans killed themselves to evade this horrific barbarism and thousands migrated to other places, resulting in their third tragic mass exodus from the Valley. Those who stayed behind were not only forced to pay *jazia*, but their noses and ears were chopped off. To escape the tremendous pain and agony, they cried. "I am not a Hindu."

Qazi Chak, the founder of Chak rule in Kashmir (AD 1553-1586), carried on ferocious religious policy and made conversion of many Hindus to Shia sect of Islam. According to Suka, one thousand cows were used to be killed everyday without any opposition under the orders of the Chak rulers, who were Shias, just to injure the religious sentiments of the Kashmiri Pandits. These celebrated and highly educated Aryan Saraswat Brahmans were made the objects of laughter and reproach. They were publically taunted, abused and humiliated. The last Chak ruler, Yaqub Chak, had a bigoted zeal for the propagation of Shia sect and planned mass conversion of the Hindus. However, he could not administer his criminal designs because of the Mughal annexation.

Akbar was tremendously influenced by the amazing moral supremacy of the Kashmiri Pandits. Abul Fazl records in Ain-i-Akbari, "the most respectable class in this country (Kashmir) is that of the Pandits, who, notwithstanding their need for freedom from the bonds of tradition and custom, are the true worshippers of God. They do not loosen their tongue of calumny against those not of their faith, nor beg, nor importune. They employ themselves in planting fruit trees and are generally a source of inspiration for others". The greatness of Akbar lies in his magnificent and fascinating policy of religious tolerance. Jahangir and Shah Jahan were not so tolerant. But their religious enthusiasm cannot be termed as fanatic. During this period, the Brahmans could perform their religious ceremonies after paying some tribute. But the whole scenario changed with the accession of Aurangzeb to the throne. With his bigoted fanatic and dogmatic approach, the Kashmiri Pandits were once again made vulnerable. Iftkar Khan, the Mughal governor of Kashmir during the reign of Aurangzeb, brutally tyrannized over the Brahmans to such an extent that they approached

Guru Teg Bhahadur, the ninth Sikh Guru, at Anandpur in Punjab and solicited his personal intervention with the Emperor. This ultimately led to the Guru's martyrdom and made Guru Gobind Singh to create the *Khalsa* to fight the oppressors. Muzaffer Khan, Nassar Khan and Ibrahim Khan were other governors of Aurangzeb who ferociously terrorized the Kashmiri Pandits. These poor scapegoats were once again forced to migrate from the land of their origin. It was the fourth disastrous mass exodus of the Aryan Saraswat Brahmans from Kashmir.

During the rule of later Mughals, Kashmir witnessed the outbreak of the worst kind of religious intolerance. In AD 1720, Mullah Abdul Nabi, also called Muhat Khan, a non-resident Kashmiri Muslim, was appointed as *Shaikh-ul Islam*. In order to assert his religious authority, he asked the Deputy Governor, Mir Ahmed Khan, to start a campaign of persecution of the *Kafirs* (infidels) - as the Kashmiri Pandits were called. In order to satisfy his satanic ego, the Mulla issued six commandments:

- ◆ No Hindu should ride a horse, nor should a Hindu wear a shoe;
- ◆ That they should not wear Jama (Mughal costume);
- ◆ That they should move bare arms;
- ◆ That they should not visit any garden;
- ◆ That they should not have tilak mark on their foreheads;
- ◆ That their children should not receive any education.

But Ahmed Khan refused to execute the mischievous decree. The Mullah then excited his followers against the Kashmiri Pandits. He established his seat in a mosque, assumed the duties of the administrator under the title of Dindar Khan and let loose the reign of terror. The Hindus were wickedly tormented, their houses burnt and property looted. Hundreds of Brahmans were killed, prostrated, maimed and humiliated. They began to run away in large numbers and hide themselves in mountainous terrain. This was the fifth dreadful mass exodus of the legendary Kashmiri Pandits from their mystic motherland. Those who remained behind lived in the most horrific and terrible conditions generated by the Mullah and his gang.

But soon he was assassinated by his rivals and his son, Sharif-ud-Din, become the new *Shaikh-ul Islam*. The son improved upon the brutal methods of his father and inflicted most barbaric, cruel and inhuman tortures upon the vulnerable Brahmans. The plight of the Kashmiri Pandits during this period became tremendously miserable and tragic.

The Afghan rule in Kashmir (AD 1753-1819) was a period of cruelty, homicide and anarchy. W.R. Lawrence calls it the "reign of brutal tyranny." The barbarous Afghans employed every wild, inhuman, primitive, ferocious, cruel and brutal method to suppress the Kashmiri Brahmans. A pitcher filled with ordure was placed on the head of a Pandit and stones were pelted on it, till it broke and the unfortunate Brahman became wet with filth. Their brutality and atrocity crossed the extreme limits when Hindus were tied up in grass sacks, two and two, and drowned in the Dal Lake. The victimized Hindu were forced to flee the country or were killed or converted to Islam. This was sixth horrible mass exodus of the Kashmiri Pandits, to far away places like Delhi, Lucknow, Allahabad, etc. Many covered the long distances on foot. Hindu parents destroyed the beauty of their daughters by shaving their heads or cutting their noses and ears to save them from degradation. Any Muslim could jump on the back of a Pandit and take a ride. Mir Hazar - an Afghan governor, used leather bags instead of grass sacks for the drowning of Brahmans. Turbans and shoes were forbidden for them. The Saraswat Brahmans of Kashmir were also forced to grow beards and *tilak* was interdicted. The Afghans are now only remembered for their barbarity, brutality, ferocity, tyranny and cruelty. They thought no more of cutting of heads than of plucking a flower.

परोपकाराय फलन्ति वृक्षः

परोपकाराय बहन्ति नद्यः ।

परोपकाराय दुहन्ति गावः

परोपकारार्थं इदं शरीरम् ॥

Mahadev Bisht – The thief of style

Mothers often tell their children the stories of Mahadev bisht the renowned thief of Kashmir. It is said that during the reign of Maharaja Partap Singh, Mahadev, was considered the leader of thieves in Kashmir. He was never caught while stealing. Mahadev had baffled both the police and the government. Whenever Mahadev went out to steal, he would do so like a cat, without making a sound. That is why he was called Mahadev bishta. Kashmiri children refer to a cat as bishti. Mahadev would even makes the sound like that of cat to make people think that it was a cat. They would shout "bishti, bishti" - a sound made to scare away cats - while Mahadev took off with the booty.

It is indeed a fact that Mahadev was a well-known thief. It is also true that he would rob people of their property and wealth. But, in spite of that, people used to praise him. The people loved Mahadev because he would steal from the wealthy people to provide for the needy.

There is a particularly well-known story about Mahadev. One day the thieves decided that even though Mahadev was, without a doubt, their leader, he would still have to undergo a test. In a meeting, they also agreed upon the way he would be tested.

One day Mahadev was invited to a gathering of all the thieves. One thief stood up and addressed Mahadev. "Hey, Mahdevju, we all consider you to be our leader. We are all admire you. But, in order to prove your superiority, we would like you to undergo a test. If you agree, it will enhance your reputation and our trust in you." Mahadev became very serious and replied: "Yes, of course, I am ready for a test." As soon as the thieves heard this reply, they blushed. One thief slowly stood up and said: "All right, Mahdevju, we want you to make our Maharaja take off his pyjama and the pyjama should then be presented to this gathering. The Maharaja should know nothing about it " Mahadev smiled and said: "All right, if that is what you want, so be it. It is not at all a difficult job." On hearing this, the thieves were delighted and the conference of thieves came to an end.

After this it took Mahadev four or five days to think. He went to Shergadi to observe several things. First, he found out the location of the Maharaja's bedroom, and the location of the palace guards. He also found a way to reach the Maharaja's bedroom without causing suspicion. After observing all these things, he started his preparations.

First, Mahadev went out and filled a piece of reed with vicious red ants. Then he came home and had his body massaged with oil. He then put on a langot (loincloth) and looked at himself in the mirror with a mischievous smile. He left for Shergadi. It was midnight and pitch dark when he arrived. Mahadev swam across the kitikol. Then, after reaching the royal palace, he entered the bathroom of the Maharaja through a pipe. From there, like a cat, he entered the bedroom of the Maharaja.

Mahdev saw that the Maharaja was sound asleep. He slowly took out the reed and dropped the ants near the Maharaja's feet. These vicious ants spread all over the Maharaja's legs. They made him miserable with their bites. The Maharaja started scratching his legs with both of his hands. He was so uncomfortable that, in his sleep, he took off his pyjama and threw them aside. Mahadev was delighted. He quietly picked up the pyjama, and, again like a cat, walked out through the pipe through which he had entered.

The next day Mahadev went to the gathering of the thieves with the Maharaja's pyjama. When Mahadev arrived, the thieves were impatient to know if he had been successful in obtaining the pyjama. Mahadev haltingly opened a bundle, took out the pyjama, and showed them with a smile. On seeing this, all the thieves stood up clapping their hands and singing the praises of Mahadev bishta. Mahadev was deeply pleased. The thieves again accepted him as their clever leader. There are many other stories about Mahadev Bishta which entertain the Kashmiri children.

Compiled by : Tanvi Razdan



VITASTA



By : Dr. Roshan Saraf

*I am Vitasta – the soothing heart-throb in shine and shimmer;
Flowing rhythmically with glistering ripples;
Attracting mermaids to have a cool dip after a dreamy slumber...*

*I am as old as time immortal;
Refracting sun and moon into the wavy sparkling crystal;
I am fresh and attractive like a Spanish wine bottle...*

*I have serpent like sizzling surface
with temples and shrines on my luscious banks;
Making me pious and adding grace to my face...*

*I am a mystic mother as I nourish never to perish;
I am a darling as young and old take a joy ride;
And with a splash sail like a fiancé fish...*

*Alas! The unethical bruises and lacerations
all over my luring limbs
with blood stains tainting my nectar with slushy abrasions...*

*How come the human rubble
piled upon on my back and breast
Polluting my holy stairs by creating jink and jumble...*

*I wonder where is the man with vermilion on his forehead;
The pious woman with basket of flowers
Oblating every petal of their devotions with a humble bend...*

*Believe me! Without Pandits I feel alone and segregated;
Caged in a blind frozen cell
but waiting to listen to jingling holy hymns unabated...*

*I am Vitasta – an origin and insertion of a culture;
A nectar of rituals to hundreds and thousands;
An emblem, an identity and a cynosure for ever...*

Celebrations :

Zanng tray will be celebrated on March 18th 2010, at Park, Sector 20 Panchkula. Ladies Folk of Kashmiri Baradari are invited to be the part of this celebration. Salt & Aathor will be presented to all ladies present on this occasion as Shagun.

Annual Hawan will be solemnised on 11th April 2010 at Mandir, inside HMT Pinjore Compound as it was happened last year. The Puran Ahuti will take place on 11th April 2010 at around 5:00 PM. All are invited to be part of this Hawan.

Donations :

Members are requested to donate generously for the haven which will be held on 11th April 2010. For donations, members are requested to contact either the office bearers or your Sector representatives.

Book Available :

A Book " Vanvun" written by Sh. Shiv Nath Hundoo with forward by Late Sh. J N kaul (papaji) of Faridabad can be made available on Hawan. The cost of the book is Rs.400/- but book shall be available at concessional rate of Rs. 250/- Person interested may please contact Sh. Vinod Razdan (Vice-President) KPS Panchkula

नव वर्ष

नव वर्ष नव वर्ष
एक और नया हर्ष
नयी सुबह नया सूरज
नया संकल्प
जग गयी नयी आशा
बहुत दूर रह गयी निराशा
नया जोश नया पथ
एक नया लक्ष्य

नया वर्ष तो समय का माप दण्ड है
काल चक्र की एक प्रक्रिया है
पर मेरे लिए एक नयी चुनौती है
इसलिए एक नया उल्हास है
एक नया एहसास है
कि मेरी मजिल मेरे आसपास है
नव वर्ष नव वर्ष
मेरे लिए एक नया हर्ष

विनोद राजदान

Congratulations

- * Mrs. Anju Revoo, #344, Sector 16, Panchkula for being promoted as General Manager HAFED.
- * Mr. Ramesh Raina # 687 Ph-II Saini Vihar, Baltana Zirakpur Mohali for being promoted

Condolences

- * Mrs Vijay Dhar sister-in law of Mr. Pradeep Dhar ex-finance Secretary—KPS R/o # 220 Ph-I Saini Vihar Baltana left for heavenly abode on 1st January 2010 at Delhi. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.

List of Life Members Recently Joined

- Mr. Hira Lal Durani, Mohali
- Mr. Ramesh Kumar Dhar, Chandigarh
- Ms. Anita Modi, Chandigarh
- Ms. Urmila Saraf (Munshi), Chandigarh
- Mr. Amit Durani, Mumbai
- Mr. Nikhil Razdan, Panchkula

Kashmiri Pandit Sabha welcomes to new life members to this sabha.

Matrimonial

- * Alliance invited for May 1984 born Kashmiri Pandit girl Amrita Koul D/o Lt. Sh. Ramesh Koul 5'.6" in B. E. Electronics working as Software Engineer in Info Technologies Ltd, Mangalore since Oct 2006. Contact: - Sh. Mohan Lal Raina Muthi Jammu., 0191-2598910, 9419212534
- * Alliance invited for February 1986 born Kashmiri Pandit girl Anshi Koul D/o Lt. Sh. Ramesh Koul 5'.7" inches B. E. Electronics & Telecommunication working as Software Engineer in CMC Ltd, Chennai (Tamil Nadu). Contact: - Sh. Mohan Lal Raina Muthi Jammu. 0191-2598910, 09419212534
- * Alliance invited from a respectable KP family for my son born on 5th July 1974 10:18 AM at Delhi, Non-Manglik, 5'.6", B.Com, Dip. In Flour Milling, Presently working as Production Manager in M/s eyberabad Foods (A Division of ITC India Ltd.), Hydrabad. Drawing handsome Salary. Contact with Tekni and Kula-wali (Bio-data) Dr. P L Raina, 09889385476, email : rainaashish@gmail.com; nansiraina@yahoo.com
- * Alliance invited for 27th May 1983 born Kashmiri pandit girl height 5ft 4 inches, B.Com, MBA working in BSE Mumbai. Contact: Mr. A.K.Raina, AD - 127, H M T Colony, Pinjore, Haryana, 134101., Mobile: - 09896793966

This for the information of all baradari members that Vatuk Masala, Kaandh, Jantari (Nechhpater) & other Kashmiri Masala are available at Jai Mata Store, M S Enclave, Dhakoli.

The other contact details are as follows :

Mr. Raj Kumar Mawa, # 29, M S Enclave, Dhakoli, Zirakpur Ph : 9417303534, 9815650336.

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