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# Panchtarni

Voice of Vibrant Community

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**Celebrations :**

Zanng tray will be celebrated on March 18<sup>th</sup> 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 04<sup>th</sup> April 2010 at Mandir, inside HMT Pinjore Compound as it was happened last year. The Puran Ahuti will take place on 04<sup>th</sup> 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 11<sup>th</sup> April 2010. For donations, members are requested to contact either the office bearers or your Sector representatives.



*To*

*All Our Extended Kashmiri Pandit Family*

*From :*

**Kashmiri Pandit Sabha - Panchkula**

# नव-वरीह

by : Vinod Razdan

*Tam Vatuka Svaruupam  
PraNamaami Aham AharnishaM  
Tam VibhuM Shrii Vishvanaatham,  
Shri Abhinavguptam PuurNa Trik guNa  
sampuujitam jn~aana suuryam Jaya*

## Navsamvatsara (Navreh)

This festival is celebrated on the first bright night of Chaitra. According to the lunar calendar, it is the first day of the New Year. It is also the first day of the creation of universe. Brahma, Vishnu and Shiva are worshipped on this day. It is also the beginning of Navratras. According to the custom, a plate (thali) is filled with rice. The following articles are also placed on the rice (i) milkpot (ii) flowers (iii) walnuts (iv) pen (v) inkpot (vi) coin or a currency note of any denomination (vii) Panchang of the new lunar calendar year (viii) boiled rice (ix) Sugar or mishri (x) salt (xi) ghee (xii) baked rice flour bread (xiii) wuy a root of some kind of grass that grows in water and (xiv) picture of Vishnu or Shiva-Parvati. This plate is filled on the eve of Navreh (Navsamvatsara). Early in the morning of Navreh, the grandmother or elder lady or mother gets up and brings this thali for darshan by every member of the family. It is considered a good omen for the new year. Tahar of the rice is cooked and served after Pooja. Goddess Sharika is worshipped at Hariparbat. Flowers and Tahar are offered there. Navratras are celebrated with great devotion and faith. Goddess Mother is worshipped in homes and temples. Wye and kernels of walnuts are taken by every member of the family before taking any other thing in the morning.

नव-वरीह नव-वरीह  
सु चोयन मयोन नव-वरीह  
सु जलद यी नव-वरीह  
न खोच यिमन वुज़मलन  
न ज़ोअन थव कृक-नादन  
बेयि यी सोन नोव पृभात  
नवि-वरीह  
सु चोयन मयोन नव-वरीह  
सु जलद यी नव-वरीह  
नव-वोमीद नव आश  
नोव अरमान करव नव ज्ञान  
नवि-वरीह  
नोव क्लम, नोव पणचाग त ढ्यून थाल  
वुछव बुथ यमबरज़लि  
नवि-वरीह  
सु चोयन मयोन नव-वरीह  
सु जलद यी नव-वरीह  
न हसथिस पेयठ नवृषभस पेयठ  
यमि लटि यी सहस पेयठ  
नव-वरीह

सु चोयन मयोन नव-वरीह  
सु जलद यी नव-वरीह  
पथ त्रवि घट-पछस  
सु बारस अनि जून-पछस  
नव-वरीह नव-वरीह  
सु चोयन मयोन नव-वरीह  
सु जलद यी नव-वरीह  
नोव पोशाक- नोव बसाख  
नव फुलय त नोव बहार  
बेयि यी  
बेयि यी नव- वरीह  
सु चोयन मयोन नव-वरीह  
सु जलद यी नववरीह  
दियुत धक सहलाबन यपोर  
छु तरुन अस्सि वापस अपोर  
नव-वरीह  
नव-वरीह  
सु चोयन मयोन नव-वरीह  
सु पनुनसोन नव-वरीह  
सु जलद यी नव-वरीह

# ABANDONED: *Legendary Kashmiri Pandits*

- Malediction, Curse, Pain, Sorrow and Agony -

By : Dr Satish Ganjoo

Continued from Jan-feb 10. edition

The Shahmirs, Chaks, Mughals and homicidal Afghans tore the fabric of society in Kashmir and left deep scars on it. When the Afghan oppression became intolerable, the Pandits turned with hope to the rising power of Maharaja Ranjit Singh. Accordingly Birbal Dhar and his minor son, Raja Kak Dhar, secretly left for Lahore with a petition signed by the prominent Kashmiri Pandits through which an invitation was extended to Ranjit Singh to take over the Valley. When Azim Khan, the Afghan governor of Kashmir, came to know about these developments, he sent his soldiers to nab Birbal Dhar and teach him a lesson. But when these bandits met with no success, the cruel governor turned his guns towards the wife and daughter-in-law of Birbal Dhar. The poor ladies were captured. Birbal Dhar's wife committed suicide by swallowing a piece of diamond. The younger lady was violently converted to Islam and handed over to an Afghan noble, who carried her to Kabul.

Nervous to the marrow of his bones and crazy with rage, Azim Khan tormented all those Kashmiri Brahmans whom he suspected to be in league with Birbal Dhar. But on learning about the Sikh advances towards Kashmir, he lost all nerve and ran away from the Valley, leaving the administration into the hands of his brother, Jabbar Khan. However, atrocious Afghans were crushed and the Sikhs annexed Kashmir. Some extremist Sikhs, including Phul Singh, endeavored to knock down the mosque of Shah Hamadan. But celebrated Birbal Dhar, at a

considerable risk to his own life, made them desist from this action. **According to GMD Sufi, "It is to the lasting credit of Birbal Dhar that when a deputation of Muslims headed by Sayyid Hasan Shah Qadiri Khanyari approached him to dissuade the Sikhs from the destruction of the Khanqah, he moved in the matter, used his influence and saved this historical structure from vandalism."** It reveals the true personality and character of a distinguished Kashmiri Pandit.

During the Sikh rule in Kashmir, AD 1819-1846, the celebrated Pandits reclaimed their past glory and magnificence. They claimed back the prominent places of trust and honour. Cow slaughter was banned, temples renovated and the earlier wrongs rectified. The legendary Kashmiri Pandits received a healing touch after centuries of barbarity, ferocity and tyranny. But by the time the Sikhs conquered Kashmir in AD 1819, about nine-tenths of the population had been converted to Islam. Out of the 10% Hindu population, a large number had migrated to the Punjab and other provinces. The Pandits in general belonged to the middle class while the upper and lower classes were dominated by the Muslims.

With the formation of Jammu and Kashmir State; and, establishment of the Dogra rule in 1846, Kashmiri Pandits were imperceptibly elbowed to the background. Administrators and officials were deputed from Jammu region. Though they enjoyed comprehensive religious freedom and social

emancipation, political rights of the Kashmiri Brahmans were confined. On certain occasions, they even became victims of intrigue and suspicions. The vicious communal forces also turned their wrath against them. During the communal disturbances of July 1931, shops and houses belonging to the Kashmiri Brahmans were not only looted but also burnt. Three innocent Hindus lost their lives. This communalism in the state politics aggravated and magnified with the passage of time. It was fed for years with vicious communal propaganda and brainwashing.

After independence and accession of Jammu & Kashmir State to India, Kashmiri Pandits were pushed back to the barbarous Afghan era. Article 370 of Indian Constitution just reduced them to cipher and liquidated their population. Under the pretext of economic reforms, their jagirs were confiscated and distributed among the Muslim peasants. The administration of Shaikh Abdullah adopted malicious and pernicious approach towards the Saraswat Brahmans of Kashmir. They were taunted on one excuse or the other. Hindu temples were desecrated, looted and plundered. Minor girls of the community were forced to embrace Islam and marry the Muslim youth. Shaikh Abdullah tried to create "**Shaikhdom**" for his dynastic rule in Kashmir. He was arrested in 1953 for anti-national activities. In 1958, he was released but detained again after three months under the 'Kashmir Conspiracy Case'. However, the case was withdrawn in 1964 because of political reasons. But he was

arrested again in May 1965 for his subversive activities and released in January 1968. Again, in January 1971, a ban was imposed forbidding him to enter the Jammu and Kashmir state. This restriction was lifted in 1972.

**During 1953-1974 Shaikh Abdullah characterized India as an imperialist power endeavouring to subjugate the people of Kashmir.** He asserted that the accession of Kashmir with India was his greatest blunder for which history will never forgive him. He also demanded the right of self determination for the people of Muslim – dominated Kashmir, but ignored the Hindu-dominated Jammu and Buddhist-dominated Ladakh regions. The Shaikh advocated plebiscite and unconditional withdrawal of Indian army from the Saffron Valley. He made emotional solicitations that after death his body should not be buried in the subjugated Valley, but immersed into the sacred waters of Arabian Sea. However, today his magnificent tomb stands on the banks of beautiful Dal Lake in Srinagar and is guarded by the Indian security personnel. By such gratuitous and conflicting statements, his secular credentials evaporated into thin air. The prospect of disloyalty and sedition began to haunt the Saffron Valley.

**Kashmiriyat** switched over to political vandalism and bigoted fundamentalism. Shaikh Abdullah desperately held Indian Prime Minister, Jawaharlal Nehru, a Kashmiri Pandit, responsible for the shattering of his malevolent dreams in 1953. The Shaikh ambiguously decided to retaliate against the whole Pandit community in Kashmir. In vindictiveness, he instigated his associated that while making a choice between a Kashmiri Pandit and dreaded cobra, kill the Pandit first. A vicious campaign of terror was launched against the Aryan Saraswat Brahmins of Kashmir. They were refused entry to government jobs and institutions

of higher learning. Besides hurling strong statement against the Government of India and Kashmiri Pandits, the Shaikh derided that the whole lot of Indian army cannot save the Hindus in Kashmir against the malevolence of Muslims. The very existence of Kashmiri Pandits was ignored during their political adventurism. **They were made to pay for every move on the political chessboard in Kashmir because they represented the pseudo-secularism, incognito-socialism and flowering-democracy of India.**

But then the whole political scenario in Kashmir took a dramatic turn in 1974, when Indira-Shaikh accord was signed by virtue of which the Shaikh became the Chief Minister of the State after the lapse of 22 years. Ignoring the great expectations he had created among the people in Kashmir and his vigorous campaign for plebiscite, the sophist Shaikh began to speak the language of Indian nationalism, democracy, socialism and secularism. The slogans of plebiscite, self-determination and independent Kashmir melted away. However the Hate-India virus, infused by him into the blood of the Muslim youth in Kashmir, was exploited by other corrupt self-styled politicians for their own interests from time to time. A vacuum was created because the people were betrayed, cheated and left in wilderness. After the Shaikh, his son – Farooq Abdullah, ruled the Valley and now his grandson, Omar Abdullah, is enjoying the authority. This is the virtual reward for the satanic crimes against the Kashmiri Pandits.

From 1947-1986 about four lac Kashmiri Pandits silently migrated from the Valley. Hypocritical atrocities and criminal ignorance of political leaders were responsible for these developments. Pakistan, to avenge the defeat of Bangladesh, blatantly sponsored the violence and terrorism

in the Valley, resulting in the turmoil of 1989-90. The final assault on the Kashmiri Pandits started with these slogans.

**“Aay Zalimu, Aay Kafiroo,  
Kashmir Hamara Chhouth Dou”  
“Bharat Kay Aiwanu Ko,  
Aag Lagado, Aag Lagado”**

Barbarous terrorists from neighboring countries penetrated into the Saffron Valley. Brutal, wild and barbarous techniques were employed to hound and kill the Aryan Saraswat Brahmins of Kashmir. Even wicked Afghans will be feeling sorry in their graves for the brutal holocaust of the legendary Kashmiri Pandits. The brutal murder of hundreds of innocent Brahmins of Kashmir caused their **seventh and final agonizing mass exodus** from the Valley. This was the final knock down of ethnic cleansing and genocide of the Kashmiri Pandits. **The mass massacres at Sangrampora(1997), Udhampore (1997), Prankot (1998), Wandhama (1998) and Nadimarg (2003) were the follow up operations.** Pandits in Kashmir dwindled from 10% in 1947 to fewer than 5% in 1989 and to less than 1% today. In the barbarous turmoil about 60000 persons including the Kashmiri Pandits, nationalistic Muslims and Sikhs have been killed besides, thousands of security personnel massacred. Wailing shadows are haunting the Valley. The pretended world bodies, contaminated human rights organizations, pseudo-secularists, self-styled leaders, so-called policymakers, tainted political parties and slack bureaucracy have failed to express serious concern at this great human tragedy. **If the creation of Telangana is possible, why not a HOMELAND for Kashmiri Pandits who are suffering since centuries. Even after twenty years of ‘seventh mass exodus’, Kashmiri Pandits are still vacillating with pain, sorrow and agony. They need a piece of land to live a respectable and peaceful life – HOMELAND.**

## SHIVRATRI – THE DIVINE FUSION

*Moon nowhere visible on the starry sky;  
as if hijacked by the black demon;  
Still some radiance from the heavens sparkled low and high...*

*"Shiva" – the universal life in intoxicating trance;  
Unruffled because of His divine meditation;  
Sitting calm and quiet and emitting spiritual fragrance...*

*Parvati" – the divine Goddess under His lotus feet;  
in all humility and divinity;  
waited in worship, trinity Lord to greet...*

*A golden beam pierced the cosmic medium;  
in and as a fluorescent flame illuminating  
whole globe under His divine realm...*

*Queen of Himalaya" did not move an inch  
from the meditating podium in sun and snow;  
But engrossed in humming the Holy hymn in Her spiritual search...  
Lord – the king of kings knew all Her divine exercise;  
Still was testing Her patience and tolerance;  
Not to measure spiritual valency but to bestow  
Her with an eternal prize...*

*Shiva opened His lotus eyes with an ecstatic smile on His face;  
Stretched his hand to the divine proposal;  
Yes! An agreement to a divine fusion with the gracious grace...*

*It was midnight and the eruption of flawless  
flame of divine romance;  
An inception and origin of life on the earth;  
As "Shiva & Parvati" created "Shivratri" in a divine dance..*

Dr. Roshan Saraf

### खुंगाल

दिलबर भारत

राथ छि दोन जनानन पान्यवेदन कथ कथ करान लडाय गएमच  
अकि वोअन बेयिस- वे कथ मंज छुय खानदार कम करान  
बेयि वोअन्नस "वाटर वएक्स मंज"  
दोअन्नस तति क्या छु ?  
तोअर वोअन्नस सु छु नल्कन प्येठ  
बेयि वोअन्नस गवना "बीकाक"  
अथ प्येठ गव दोवणी बकवास  
अकिस लोअग धब, जवानन अएक तुज थोअध  
तोअर वोअन्नस " गछ पोत्र वे तुज्ठस ब, वे तुलणय वएल वएल खोदाय"  
अथ प्येठ गव बेयि बकवास शरू !!!!!

## HARWAN EXCAVATIONS

Harwan is the name of a small village situated about 2 miles beyond the Shalimar garden. The only distinction it at present enjoys is derived from its being the site of the head-works of the magnificent water-supply system of Srinagar. Though the name Harwan had been identified by Sir Aurel Stein with Shadarhadvana (grove of six saints), a locality mentioned in the Rajatarangini, there were no indications above ground pointing to the existence of important monuments buried under the earth. It is true that over thirty years ago a few moulded brick tiles had been exhumed in the course of construction of the conduit which carries drinking water to Srinagar; but as these were merely stray fragments no efforts were made to trace their origin. It is only recently that this much-delayed task has been undertaken.

Fortunately, at the very outset, the enquiry was facilitated by a lucky chance. It was on a brilliant afternoon that the site was first surveyed. The hill-side along which the water conduit runs was waving with long-stalked Indian corn. But amid all those fields of luxuriant corn there existed a square flat patch which was covered only with thin turf, and in which there grew a solitary stunted plane tree. This plot of land, by reason of its apparent unproductiveness, immediately attracted attention. On enquiry from the neat-herd who was watering his cattle in the brook near by, it was ascertained that this barren field owned the significant name of Kitur-i-Daj (field of potsherds), because the entire field consisted of thickly packed sherds - whence its barrenness. The question that naturally arose was how such an abundance of potsherds could occur so high up the hill-side and so far from the present inhabited areas. The only explanation (which eventually turned out to be correct) was that in ancient times there had been dwellings here - dwellings the nature of which could be ascertained only by excavation.

Within a few days of the commencement of the excavation a number of walls came to light. They were ordinary rubble stone structures, at first sight scarcely distinguishable from the modern mud-and-stone walls of peasants' dwellings in Kashmir. When the operations had advanced, it was discovered that there was a method in the arrangement of the stones - e.g., a number of large boulders was placed in one row with intervening spaces between each pair of them. These spaces were filled with smaller stones, so that the entire facade presented a diaper effect. None of these stones was dressed. This style of construction was given the name "diaper rubble" style. Among the buildings constructed in this style are (1) the triple base of a medium-sized stupa, and (2) a set of rooms which might have served as chapels, or for residential

purposes. The stupa is built in the middle of a rectangular courtyard facing north. While digging under its foundations a copper coin of Toramana, the White Hun ruler, who flourished in about the fifth century A.D., was discovered. From this piece of evidence it was inferred that the "diaper rubble" stupa could not possibly be earlier than the fifth century A.D., though it might be considerably later in date.

Immediately around the stupa there was a narrow fringe of figured-tile pavement. A close examination of it showed that (1) nearly all the pieces were fragmentary; (2) though nearly all of them bore figures, no group of adjacent pieces completed a motif; and (3) though some were flat and might have formed part of a pavement, there were a few which bore mouldings in relief and could only have belonged to walls. The obvious inference was that these tiles were transplanted from a different structure, probably earlier, when that structure had fallen into desuetude. The question now was to find the structure to which they originally belonged.

In this area, however, the rubble stone structures - e.g., the stupa and the chapels - were not the only buildings that were exhumed. Side by side with them were other buildings in quite different styles - for example, two adjacent walls of what might have been the courtyard of some edifice of which no trace came to light. These walls had a core of rubble stones, but their facing consisted of closely packed small pebbles, transported from the bed of the neighboring torrent. The walls are built entirely in mud, but the pebbles are so carefully packed that after the lapse of nearly two thousand years the portion of the wall that remains standing presents a very neat appearance. But the labour involved in collecting and fixing such small pebbles in an extensive building must have been enormous. This style of construction has, for want of a better name, been termed the "pebble" style. Again, another enclosure wall in a far better state of preservation was found. This is built in a peculiar style, which is evidently a cross between the older pebble style and the later rubble style, and provides a strikingly effective facade. It consists of a series of large, smooth-faced, irregularly shaped boulders placed at intervals of 6" to 18" apart, the interspaces being filled with small round or oval pebbles of 1" to 2" in diameter. It appears that the builders' solicitude for the durability of their buildings in time overcame their desire to acquire religious merit by devoting extra, though unnecessary, labour in the construction of religious buildings.

Among the antiquities that this area yielded, were a large number of broken fingers and toes of terra-cotta

figures, terra-cotta curls belonging to images of the Buddha, of which no other remnant was found, and a few clay votive tablets bearing in relief miniature stupas. These last are extremely interesting, inasmuch as they give an idea of the kind of stupas that were built in Kashmir in the early centuries of the Christian era. The stupa depicted on the tablets had a triple base, all the three flights of steps leading up being in line with one another, as is the case with the existing stupa at Harwan. From the uppermost basement sprang a cylindrical dome with a bulging hemispherical top, which was surmounted by a number of umbrellas, standing one over the other, and diminishing in size until they end in a pointed finial. They are supported by what appears to be a forest of poles radiating outwards. To the finial were attached several long waving streamers. On one side of the stupa, standing in the courtyard, or it may be on the first terrace of the plinth, was a "lion" column. Below the representation of the stupa on the plaque, the Buddhist creed, Ye dharma, etc., in Brahmi characters of about the fourth century A.D., is stamped in relief.

A closer scrutiny of the hill-side brought to light the fact that in the period to which the ruins belong it was arranged in level terraces, on each of which stood several buildings. There was a central flight of steps which connected them, and gave access from one to the other. It is likely that it was continued to the foot of the hill, along which runs a beautiful stream of clear water, although the shrines were not wholly dependent for their drinking water upon the stream. There exist to this day two springs, one above and the other near the ruins, and probably in the old days there was a larger number.

On the highest of these terraces, which, by the way, grew excellent corn at the time of excavation, there was a little mound whose general appearance seemed promising. Nor did the operations, carried out later, belie that promise, for they brought to light the most important of the buildings so far exhumed at this site. It is a large apsidal temple, square in front and circular at the back, built in the very picturesque diaper pebble style of masonry. The temple accommodation consisted of a spacious rectangular antechamber with a circular sanctum behind. No relic of any kind nor any trace of an image was found, but this deficiency was made up by the wonderful pavement of the courtyard round the temple, consisting of large moulded brick tiles having various shapes and forming different patterns. The favourite pattern seems to have been a large disc consisting of several concentric circles with a single central piece. Each circle is composed of a series of arc-shaped tiles, each shaped with a special motif. The principal motifs on the tiles so far discovered are (1) designs consisting of frets, wavy lines, fish-bone

patterns, conventional flowers, and flower-designs consisting of different combinations of leaves; (2) leaves of an aquatic plant common in the neighbouring Dal lake; leaves of the lotus plant, some indigenous flowers in full bloom grouped in various ways; (3) geese running or flying in rows with flower petals or leaves in their bills; ducks; cocks or pheasants often placed in the centre of a floral pattern; cocks fighting; (4) rams fighting; cows suckling their young; elephants; deer looking with head turned backwards at the moon; archers on horseback chasing deer and shooting arrows at them; (5) a lady carrying a flower vase; a dancing girl; a female musician beating a drum; a soldier in armour hunting deer with bow and arrow; men and women conversing, seated in a balcony; boys carrying a floral festoon on their shoulders. That these tiles occupied exactly the position they were laid in by ancient workmen is borne out by the fact that each one of them bears a number in Kharoshthi script, the order of the tiles in a series being in strict accordance with their consecutive numeral order. The obvious inference is that the tile-pavement was not laid in a haphazard manner, but followed a set design, probably drawn first by the architect on paper or parchment. The potter who made the tiles and stamped them with decorative figures numbered them before baking, to prevent the comparatively unskilled layer from making mistakes and thereby spoiling the design. Incidentally it shows that in ancient India, over fifteen centuries ago, labourers were expected to know at least the rudiments of writing and reading. The existence of Kharoshthi numerals also affords a reliable clue to the date of the tiles, and consequently to that of the monuments. Kharoshthi script ceased to be in vogue in north-western India, where it had principally flourished, about the fifth century A.D. It follows therefore that the tiles belong to a period anterior to that century, possibly a considerable period. The fact that the Kharoshthi numerals at Harwan were intended for the guidance of common labourers indicates that the script must have been at the highest pitch of popularity at the time the tiles were made. I should accordingly place the date of the tiles, and consequently that of the diaper pebble masonry with which they are associated, at about A.D. 300. This conclusion receives further support from the style of the human figures and other designs stamped on the tiles. For example, the physiognomy and, to some extent, the dress of the men and women are wholly unlike that of any of the races at present residing in Kashmir, or for the matter of that in India. Their facial characteristics bear close resemblance to those of inhabitants of the regions round about Yarkand and Kashgar, whose heavy features prominent cheekbones, narrow, sunk, and slanting eyes, and receding foreheads, are faithfully represented on the tiles. Some of the figures are dressed in trousers and Turkoman caps.



The only period when Kashmir had any intimate connection with Central Asia was during the supremacy of the Kushans in the early centuries of the Christian era, when Kashmir formed part of the Kushan empire, which extended from Mathura in India to Yarkand in Central Asia. Indeed, then as now it appears to have occupied a pre-eminent position; inasmuch as Kanishka (circa A.D. 125), the greatest of Kushan emperors, is said to have convened here his great council of Buddhist divines. It may be that some pious and prosperous Kushan built this shrine at Harwan, where, according to the ancient history of Kashmir, resided the great Buddhist patriarch, Nagarjuna. Further perhaps to increase his religious merit, and to show his humility, the builder had the image of his own face and that of his wife's stamped on the tiles so that the commonest people might tread on them. Among the other decorative motifs which reveal foreign influence are the figures of mailed horsemen with flying scarves tied to their heads, which are strongly reminiscent of the contemporary Sassanian art of Persia.

The tile decoration was not confined to the pavement only. Though very few moulded tiles belonging to the facade have been found, their fragments prove that up to a certain height at least, the facade also was decorated with tile-work. This is further borne out by the discovery of a long platform at the back of the courtyard, which almost throughout its length bears such decoration.

The peculiar interest of the Harwan monuments lies in the fact that they are the only remains of their kind in India (possibly in the world), and that they supply a life-like representation of the features of those mysterious people, the Kushans.

From the above it is clear that the pebble style of buildings was the earliest in date. It was followed by the diaper pebble style, which dates about A.D. 300. This style was followed by the diaper rubble style, whose date is about A.D. 500 and later.

#### New Arrivals

- \* *Sh. R. C. Bakshi (AGM Adm) SBI Zonal Office Haryana, Flat No. 105 GH – 35 Sector 20 Panchkula, KPS Panchkula welcomes the new member.*

#### Congratulations

- \* *Sh. B. B. Razdan B – 14, H. M. T. Township Pinjore for being promoted as Deputy Manager.*

#### Condolences

- \* *Mrs. Shanta Ji mami of B. B. Razdan B-14 HMT Township Pinjore expired on 13<sup>th</sup> February 2010 at Jammu. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*
- \* *Dr. B. K. Tickoo (Dehradun) brother-in-law of Mrs. Shashi Kaul w/o Sh. K.K. KAUL (President KPS Panchkula) expired at Karnal on 24<sup>th</sup> February 2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*
- \* *Mrs. Janak Rani Tickoo W/o Sh. J N Tickoo, Sister-in-law of Sh. K L Kak (Executive Member—KPS Panchkula) expired on 28<sup>th</sup> February 2010 at Sector 27, Chandigarh. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.*

#### Matrimonial

- \* *Alliance invited for May 1984 born Kashmiri Pandit girl Amrita Koul D/o Lt. Sh. Ramesh Koul 5'.6" in B. E. Electronics working as Software Engineer in Info Technologies Ltd, Mangalore since Oct 2006. Contact: - Sh. Mohan Lal Raina Muthi Jammu., 0191-2598910, 9419212534*
- \* *Alliance invited for February 1986 born Kashmiri Pandit girl Anshi Koul D/o Lt. Sh. Ramesh Koul 5'.7" inches B. E. Electronics & Telecommunication working as Software Engineer in CMC Ltd, Chennai (Tamil Nadu). Contact: - Sh. Mohan Lal Raina Muthi Jammu. 0191-2598910, 09419212534*
- \* *Alliance invited from a respectable KP family for my son born on 5th July 1974 10:18 AM at Delhi, Non-Manglik, 5'.6", B.Com, Dip. In Flour Milling, Presently working as Production Manager in M/s eyberabad Foods (A Division of ITC India Ltd.), Hyderabad. Drawing handsome Salary. Contact with Tekni and Kulawali (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*

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#### **Editorial Team**

*Rajinder Miya, (Editor)*  
# 688, Saini Vihar, Phase II, Baltana  
Ph : 01762-271570, 9988170135,  
Email : rajindermiya@yahoo.co.in

*Sanjay Ganjoo, (Co-editor)*  
#1518, Sector 15, Panchkula  
Ph:0172 - 6451518, 9216601518,  
Email : ganjoo.sanjay@gmail.com

*Vinod Razdan, (Co-ordinator)*  
#1160, Sector 21, Panchkula  
Ph:0172 - 2577663, 9815552477  
Email : razdan.vinod@gmail.com