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Voice of Vibrant Community

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Dear All

Namaskar

We are grateful to Dr. C.N.Malla ji who has been kind enough to lend his help for helping the Biradhari in case they visit the following doctors. His reference for compassion & discount can be cited directly with consultant & not with receptionists or junior staff. Dr. Malla ji is residing in sector 12 .

Following are Senior Consultants who should be approached for treatment by KP biradhari using his reference for concessional treatment with compassion;--

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Dr. Jagdish Goel and Dr. Renu Goel, sector 12 A, Panchkula has been kind enough to provide concession for clinical tests and medical advice to the members of the society. We express our sincere gratitude to their gesture.

We also appreciate offer of help from Dr. Vijay Mujoo (Pathologist) who although is already giving concession to Biradhari in conducting Clinical Tests in his Lab. at Sector 15 Chandigarh Market, yet he has offered to provide more help to deserving poor KP members who shall be identified/ referred by KPS, Panchkula.

Our similar gratitude for Dr. Arvind Koul (Cardiologist) who has offered his help in providing his valuable advice. He is presently in Silver Oak Hospital, Mohali and has even offered to manage concessions for the KP patients admitted in this Hospital.

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Dr. Sangeeta Daftari (Gynecologist) has also assured to provide her medical guidance in case of need. We are thankful to her who is always in the forefront for community work.

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We are also thankful to M/S Optical Nest, SCO 45, Sector 9, Panchkula who shall provide discount coupons to KPS, Panchkula which shall be issued to Biradhari members who opts for making / purchasing Frames, Sunglasses and spectacles from this shop.

Thanks to all these professionals, KPS, Panchkula is proud of them & shall always be indebted.

Vinod Razdan
General Secretary

Dream Land

By: Ms. Manmohini Bakshi email : bakshi_k@yahoo.com

*My children once put me a question,
Tell us about our place of birth;
Eager to know about our home and hearth,
I was shaken but could not refrain;
Down went my mind in the memory lane,
Behold my self and tried to explain;
Do you know where from you hail?
It is the beautiful Kashmir Vale!
Most sacred is your place of birth,
It is known as paradise on earth;
It is the crown of India,
It is the pride of India!
It is guarded by hills and mountains,
It is full of falls and fountains;
It is full of lakes and rivers,
It is full of trees and greens;
It is the place where great scholars were living,
It is known as seat of learning;
It is the place where saffron is sown,
It is the place where apples are grown;
But I was helpless not to bring you up in your home land,
As we were hounded out of our native land;
You started crawling in foreign land,
Alas, Your motherland is now your dream land!
It is pious and divine land.*

Historians and Historiography of Kashmir (Earliest Times to 1752 A.D.)

Dr. Satish Ganjoo

Kashmir had a strong tradition of historical writing from very early times. This was because of the persistence of Buddhism in the Valley with its greater historical sense than Brahmanism. Buddhism, with a sense of history, influenced the Kashmiri mind. Kashmir's historical ties with a number of non-Indian cultures, - the Greek, the Chinese and the Central Asian, all of which had strong historical traditions; developed the sense of historical writings in the people of the Valley. With the establishment of Sultanate in Kashmir in 1320, many learned men from Persia and Turkistan began to penetrate into the Valley. They brought with them the Persian and Central Asian traditions of historiography. Ksemendra was the ornament of the Sanskrit poets of Kashmir, whose literary career run from 1037 A.D. to 1066 A.D. He is reputed to be the author of many books, of which thirty four, believed to be obtainable, have mostly been printed at the Nirnayasagara Press, Bombay. However, Kalhana has criticized his *Nrpavali* for his classic error. Bilhana, senior to Kalhana in point of age, is the author of *Vikramankadevacharita*, *Karna-Sundari Mala* & *Chauran-chasika*. But Bilhana is not good at history. He is a poet whose language is simple and clear. He gives a beautiful glimpse of the Srinagar of his days in the "slokas" of the eighth chapter of his *Vikramankadevacharita* on the adventures of Vikrama. Kalhana's *Rajtarangini*¹ written in the pre-Muslim period in Kashmir is a long narrative of occurrences taking place in the Valley from the earliest times to 1150 A.D. Written in verses, it is based on traditions, legends and inscriptions. However, *Rajtarangini* is unique as the only attempt at true history in the whole of surviving Sanskrit literature. It comprises eight cantos. Each canto is called a "Taranga" or wave. The number of verses in each canto is - i) 373, ii) 171, iii) 530, iv) 720, v) 483, vi) 368, vii) 1732, viii) 3449. The first translation of a portion of the *Rajtarangini* was in Persian, made by order of Sultan Zainul Abidin who named the version *Bahr-ul-Asmar* or "The Sea of Tales". Akbar ordered Mulla Abdul Qadir Badauni to revise this version and to complete the translation. An abridged edition of the *Rajtarangini*, in Persian, was brought out by Haidar Malik Chadura during the reign of Jahangir. Two hundred years later, Jonaraja continued the narration down to the reign of Sultan Zainul Abidin and called it, like Kalhana, *Rajtarangini* (*Rajavali*). After the death of Jonaraja in 1459, his pupil Srivara continued the history of Kashmir, called it *Jaina-Rajtarangini* and brought it down from 1459 to 1486 A.D. When Srivara died, Prajyabhatta composed his *Rajavalipataka*, which covered the period from 1486 to 1512 A.D. But being defective in topography and chronology,

Prajyabhatta's work is of very little importance. Suka Pandit, a pupil of Prajyabhatta, wrote *Rajtarangini* after the name of Kalhana's work, dealing with the history of the period from 1517 to 1596 A.D. But like Prajyabhatta, his topography is defective and chronology incomplete. An important Sanskrit work of the medieval Kashmir is *Lokaprakasa*. It seems to be the product of a number of learned persons including Ksemendra. But it does not rank with history, though it supplies many a useful information for the social history of medieval Kashmir. Sayyid Ali's *Ratikh-I-Kashmir*² (*Tarikh-I-Kashmir*) is the only extant Persian source written in Kashmir before the Mughal occupation in 1586 A.D. Sayyid Ali's treatment to his subject is that of a chronicler rather than of a historian. He is deficient both in chronology and topography. However, his work is essentially important for the activities of Mir Sayyid Ali and his disciples; the iconoclastic activities of Sultan Sikandar and Mir Muhammad Hamdani's influence on the religious thought of the Sultan; Zainul Abidin's enlightened religious policy and his encouragement to arts and crafts; the struggle for power between Muhammad Shah and Fateh Shah; and, the brief biographical notices of Sufis and Rishis flourishing in the Sultanate period. Sayyid Ali furnishes an eye-witness account of Mirza Haidar Dughlat's rule in Kashmir, his policy towards the Shias and the circumstances leading to his downfall. The *Tarikh-I-Kashmir* of an anonymous author written in 1590 A.D. is one of the earliest Persian sources. Based on the Sanskrit chronicles and some earlier non-existent Persian accounts, it is a narrative of events from ancient times to 1537-38. Though incomplete in many important details, it is a useful source for it describes those events in detail which have been omitted by the *Baharistan-I-Shahi*, Haidar Malik's *Tarikh-I-Kashmir* and other Persian chronicles. Nothing is known about the author of *Baharistan-I-Shahi*³ beyond the popular belief that he was a Shia and that his great grand-father, Mulla Husan-ud-Din, was an immigrant from Ghazni. The *Baharistan-I-Shahi* describes the history of Kashmir from the earliest times to 1615 A.D. Though the pre-Islamic period has been dismissed in a few pages, the events taking place in Kashmir from the accession of Rinchana to 1614 have been narrated fully. The historical value of the *Baharistan* is further enhanced by its full description of the activities of Mir Shams-ud-Din Iraqi. No other chronicler has given so much importance to the role of the founder of the Nurbakshiya Order in Kashmir. The author also narrates in detail the events leading to the Mughal conquests of Kashmir in 1586. The work is composed in an ornamental language.

Haidar Malik's *Tarikh-I-Kashmir*, written in a simple and lucid style, supplies valuable information for the period 1586 to 1621 A.D. His purpose in writing history was to preserve the memory of his own ancestors who, according to author, played an important role in shaping the course of events in Kashmir. The part played by the supernatural forces in determining the course of events; so omnipresent in Kashmiri literature, poetry and folklore; is sometimes found a determining factor in Haidar Malik's chronicle. But occasionally the author is also concerned with historical causation. The *Tarikh-I-Kashmir* by Hasan-bin-Ali Kashmiri furnishes a short account of Kashmir's past from the earliest times to 1616 A.D. Not only are the sources of Hasan's *Tarikh* and *Baharistan* the same, but both works seem to suffer from the same lacuna. There is a complete omission of the events taking place in the reign of the later Shah Mirs and the Chaks, though there is a casual mention of Yaqub Shah's submission to Akbar. However, the importance of the work lies in its treatment of the history of the Sultanate period up to the end of Hasan Shah's reign (1472-84), for which period it is very useful. Narayan Kaul was a Kashmiri Brahman who wrote *Tarikh-I-Kashmir* (*Muntakhabut-Tawarikh*) from the earliest times to 1710 A.D. Rafi-uddin Ahmad was a Kashmiri by birth, who completed his *Nawadir-ul-Akhbar* at Shahjahanbad in 1723 A.D. It contains useful information regarding the civil wars which took place after Sultan Hasan Shah's reign. However, this work needs to be read with caution as it overemphasizes the religious factors in these wars. *Waqiat-I-Kashmir* (*Tarikh-I-Azami*) by Muhammad Azam was written in 1747 A.D. The work is written in simple Persian. It describes not only the political history, but also throws light on the life and achievements of various Sayyids, Sufies, Ulema and Poets. There are useful references to the prevalence of Begar (forced labour) in Kashmir. The migration of Kashmiries to the Punjab and Delhi is referred to on account of the political disturbances and economic instability in the time of the later Mughals. The Persian chroniclers of Kashmir seem to have copied the traditions of historical writing in Hindustan and Persia. They were also influenced by Kalhana. But they could not rise to the height of Kalhana. Unlike Kalhana, their treatment of history as a narrative of occurrences does not suggest any inter-relationship among the events in a broad historical perspective. Whenever they try to explain anything, the stress is more or less in explaining historical causation in personal terms. The Kashmiri writers were also ignorant of the histories of Central Asia, Persia and Hindustan. They also depended on common sources and lacked the power of critical analysis. Muhammad Azam alone has applied the critical historical method in his *Waqiat-I-Kashmir*. The religious zeal shown by the medieval Indian historians like Zia-ud-Din Barani

and Mulla Abdul Qadir Badauni seems to be present in the Persian works of Kashmir also; but the Kashmiri writers do not show any fanaticism in their writings. The spirit of religious toleration guided the writings of Kashmiri writers. The author of *Baharistan-I-Shahi*, though supposed to be a Shia, condemns the policy of Yaqub Shah towards the Sunnis. The influence of local environment on the chroniclers has let an imaginative or rather poetic touch to their writings. The natural surroundings of rivers, springs, lakes, mountains and the legendary tales connected with them have also found a prominent place in the Sanskrit and Persian chronicles. Almost all medieval works, with a few exceptions, begin with the legendary description of land. While all histories of Hindustan written during the Sultanate and Mughal period ignore the pre-Islamic period of Indian history; and, while many begin their narratives with the description of the general history of Islam; the Kashmiri chroniclers do not show their extra-territorial links with the lands of Islam. Perhaps, the geographical isolation of Kashmir fostered a stronger sense of regional bias in their writings. Biographies of Saints have greater historical value than other type of non-political literature produced in Kashmir. These biographical accounts enable us to understand the powerful impact of Sufism in Kashmir. The following works were produced during the Mughal period (1586-1752) in Kashmir:-1. Mulla Ali Raina *Tarikh-ul-Arifin* (1587)2. Baba Nasib Rishi-*Nama* (1631)3. Daud Mishkati *Asrar-ul-Abrar* (1653)4. Mulla bin Abdus Sahur *Khewariq-us-Salakin* (1698)5. Wahab *Futuh-at-I-Kubraviya* (1748-49)Some non-Kashmiri chronicles also provide useful information about Kashmir. The earliest available information supplied by a Muslim regarding Kashmir is found in Al-Masudi's *Muruj-uz-Zahab* (941-43). Al-Masudi describes the geography of Kashmir. There are three Central Asian histories which throw some valuable light on Kashmir. They are the *Zafname* of Sharaf-ud-din Al Yazdi, completed in 1424-25; the *Malfuzat-I-Timuri*, attributed to Timur; and, Mirza Haidar's *Tarikh-I-Rashidi*, written in 1546. There are useful references regarding Kashmir in *Tarikh-I-Mubarak Shahi* of Yahya Ahmad Sirhindi; *Tarikh-I-Daudi* of Abdullah; and, *Tarikh-Khan-I-Jahani*. Some indigenous historical works written by non-Kashmiries, during the period under review; and, which contain useful information regarding Kashmir, are :-1. Nizam-ud-Di : *Tabaqat-I-Akbari*2. Abul Fazl : *Ain-I-Akbari*3. Akbar-*Nama*4. Hasan Beg : *Muntakhab-ut-Tawarikh*5. Muhammad Qasim *Firishta* : *Tarikh-I-Firishta*6. Gulzar-I-Ibrahimi7. Abdul Qadir Badauni : *Muntakhab-ut-Tawarikh*8. Muhammad : *Sharif-an-Najafi Majalis-I-Salatin*9. Jahangir : *Tuzuk-I-Jahangiri*10. Amin Ahmad Razi Haft : *Iqlim*11. Mutamid Khan : *Iqbal-nama Jahangiri*

10. Abdul Hamid Lahori : Badshahnama
 11. Muhammad Amin Qazwini : Badshahnama
 12. Muhammad Saleh Khambu : Amal-I-Sadeh
 13. (unknown) : Kitab-I-Dabistan-I-Mazhab
 14. Aurangzeb : Ruqaat-I-Alamgiri, Kalimat-I-Tayyibat.
 The following Travel Accounts were produced by the European authors, and contain useful references to Kashmir:
 1. Du Jarric, F. An Account of the Jesuit Missions to the Court of Akbar ; tr. by C.H. Payne as: Akbar and the Jesuits, Broadway Series London 1926.
 2. Pelsaert, F. Remonstrantie; tr. by W.H. Moreland and P. Geyl as: Jahangir's India, Cambridge 1923.
 3. Bernier, F. Travels in Mughal Empire 1656-68, Oxford 1914.
 4. Fillipo, De Filippi. The Travels of Appolito Desideri of Pistoia 1712-27, London 1937.
 The Manuscripts on the history of Kashmir, available in the British Museum, London, are nine in number. According to Rieu's Catalogue, Vol III, p. 1195, they are:-
 1. Rajataranki Folios 131 written in 1586 A.D.
 2. Baharistan-I-Shahi Folios 180 written in 1614 A.D.
 3. Tarikh-I-Kashmir Folios 224 written in 1620 A.D. by Haidar Malik Chadura
 4. Tarikh-I-Kashmir Folios 125 written in 1710 A.D. by Pandit Narayan Kaul
 5. Navadir-ul-Akbar Folios 131 written in 1723 A.D. by Rafi-ud-Din Ahmad
 6. Waqiat-I-Kashmir Folios 315 written in 1747 A.D. by Muhammad Azam (Also Tarikh-I-Kashmir by Haji Muhammad Azam Peshawari is noted by Rieu in his Catalogue, Vol, III, p. 1013a, III)
 7. Gauhar-I-Alam folios 91 Written in 1774 A.D. (One copy by Badi-ud-Din in 1774 A.D. and another copy by Abul Qasim Aslam Munimi in 1850 A.D) (Wladimir Ivanow's Catalogue of the Persian Manuscripts in the collection of the Royal Asiatic Society of Bengal (No. 189, p. 59) calls it Gauhar-nama-I-Alam, and says that the copy in question is a history of Kashmir up to 1786 A.D. or thereafter. The work is dedicated to Shah Alam (1759-1806 A.D.) and was originally composed in 1747 A.D., but subsequently completed about 1786 A.D. It is divided into a maqadama (containing a general description of Kashmir), six tabaqas and a khatima; but the khatima is missing in the copy.)
 8. Hishmat-I-Kashmir folios 20 Written in 1829 A.D. by Abdul Qadir Khan bin Wasil Ali Khan (A copy of this manuscript is in the Curzon Collection of the Royal Asiatic Society of Bengal, No 42, p. 21)
 9. Lubb-ut-Tawarikh folios 123 Written in 1845 A.D. (name of the author is not given)
 NOTES: 1. Sir Mark Aurel Stein's English Translation of Kalhana's Rajtarangini, Vols. I and II, 1990. Rajtarangini-The Saga of the Kings of Kashmir, Translation from the original Sanskrit by Ranjit Sita Ram Pandit, 1934.
 2. Dr. GMD Sufi (Kashmir, I, Lahore, 1948-49, p. xi) says that the work was written in Muhammad Shah's reign (1530-37). But Prof. Mohibbul Hasan (Kashmir Under The Sultans, p. 5n) says that it was completed in 1579 during Yusuf Shah's reign. The latter view appears to be correct because of the names of Sayyid Mubarak and Lohar Shah in the chronicle.
 3. The author of Baharistan-I-Shahi is supposed to be Sayyid Muhammad Mahdi, a Shia writer, on account of the special exposition of Shia tenets and the exploits of Shia heroes.

AMRESHWAR – A GOSPEL OF TRUTH

Dr. Roshan Saraf

*A mountain cave since ages
covered with snow and ice,
A place of meditation for devotees and sages...*

*It is to be seen than to believe
that a sparkling icicle
in a divine 'Ling' – Yes a truth to conceive...*

*To an atheist, it is condensation of water,
But why at just two places?
And that too at the exact spot without any falter...*

*A hazardous path of travel,
An impossible journey to crawl in a humble grawl,
But a pious pilgrimage to reach the mesmerizing marvel...*

*To enter the cave and touch His citadel
is what a piety craves for
Yes a life's fulfillment to be there and ring the bell...*

*To a devotee it is the incarnation
of Lord 'Amreshwar' in snow white
sparkle of benign benediction...*

*Shaivaites worship 'Shiv' day-in and day-out
as they know He is all merciful
and will dilute the sins with His blissful clout...*

KNOW YOUR HERBS – 3

Dr. Santosh Kumar Bakshi
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(www.skbakshi.com)

TURMERIC - INDIAN LEGENDARY HERB



Turmeric (*Curcuma longa* L; family Zingiberaceae), native of India and southern & eastern Asia, is an essential spice deeply linked to Indian culture for its brilliant yellow coloured rhizome (underground part, Fig.1) used as dye, medicine, and flavoring agent since ages. The botanical genus, *Curcuma*, and its common name, *Curcuma*, are derived from the Arabic, *kurkum*, which means "saffron," referring to the herb's deep yellow/orange colour.

Turmeric plant has wide large lily-like leaves and yellow to yellowish white flowers. The rhizome from inside is deep yellow in colour having strong taste



Fig.1 & 2 –Freshly harvested rhizomes(plants grown in Jammu) Fig.3 Cut section of Fresh rhizome Showing yellow colour

The antiquity of this treasured herb can be estimated from the fact that it finds mention in the Vedic texts of India. Its significance as a spice and as a religious symbol has been documented almost 4000 years back. Since then it has been used as an important spice, beauty product and in religious ceremonies. Turmeric was also highly valued by the ancient Indo-European people not only for its preservation properties, but for its energetic and spiritual qualities as well. This spice, obtained from a holy east Indian plant, has been cultivated, for centuries, in India. It is one of the classical examples of the three-fold holistic application of an Ayurvedic remedy used in India from ancient times.

In the holy books of India, the Vedas, the name given to Turmeric is Nisha. In later herbal compendiums of Ayurveda, it has another name, Mangalyaa -"Holy and Auspicious". As Nisha, she is the Queen of the Night --pleasing to the husband after nightfall. Herbalists, in India, do not sell turmeric after nightfall, because, after nightfall, the herb overflows with occult power as the holy guardian of the chaste and the pure.

As Maangalyaa, turmeric protects the Sumangali: one whose husband is living .The tradition is that the sumangali should take the vow of the Pathivrataa (vow of absolute loyalty to her husband) and she invokes the holy occult properties of this herb to help her to fulfill her vow. The herb can achieve this by its mere contact.

Turmeric in daily life

Popular in India as Haldi, it is considered as an auspicious plant, its application is almost sacrosanct with the South Indian women, resulting in beautiful skin, and hairless bodies. The turmeric plant is tied around the vessel used to make Sweet pongal on the harvest festival, which is celebrated on the Makarshankranti Day, universally celebrated on 14th of January, every year. In many North Indian traditional wedding ceremonies, haldi is applied to both, the groom and the bride,

not only to make them look good with fresh glowing skins, but to ward off the evil eye. It is considered by the Hindus as a symbol of prosperity and as a cleansing herb for the whole body. In Indonesia it is used to dye their bodies as part of their wedding ritual.

In India turmeric is used as a condiment. It gives Indian curries their characteristic bright yellow-orange color & flavour. It is also used to flavour and colour butter, cheese, margarine, pickles, mustard, liquor, fruit drinks, cakes, table jellies, fruit dishes, other foodstuffs and also as a food adjunct in many vegetables, meat and fish preparations. Turmeric oil and oleoresin is also used to impart the flavour in food and perfume industries. It adds a warm, mild aroma and distinctive yellow colour to foods. Kashmiri Hindus use it in some delicious non-vegetarian preparations to impart specific colour and taste.

Medicinal benefits

Turmeric has been a house-hold remedy in India for ages, well recognized as the best anti-oxidant, hypoglycemic, colorant, antiseptic and wound healer. It has been used for centuries in Ayurveda, the 5,000 year old natural healing system of India. It is called by 46 different synonyms, including: "pitta" (yellow), "gauri" (brilliant), and all words that indicate "night". In Ayurveda, turmeric is believed to balance the three doshas (vata, pitta, and kapha). It has been used by Ayurvedic healers as medicine taken internally in the form of fresh juice, boiled tea, tinctures, or powder, and topically as creams, lotions, pastes, and ointments. There are many ancient Ayurvedic formulas utilizing turmeric. Milk boiled with turmeric and sugar was a popular cold remedy and turmeric juice was used to help heal wounds, bruises, and leech bites. A paste made from turmeric, lime, and salt was commonly applied to sprains and inflamed joints. The Charakra Samhita also provides a traditional remedy for jaundice: turmeric, triphala, neem bark, bala, licorice cooked in milk and ghee of buffalo. Pastes of turmeric were used for smallpox, chickenpox, shingles, ulcers, conjunctivitis, skin blemishes, malaria, and applied to the cut placenta after the birth of a child .

In Indian systems of medicine (Ayurveda, Unani, and Siddha) it was extensively used for its aromatic, stimulant, anti-inflammatory and carminative properties and continues to be used to treat anorexia, liver disorders, cough, diabetic wounds, and rheumatism, sinusitis and skin diseases. Besides, it is externally used as paste, oil, ointment and lotion, applied topically for ulcers, wounds, scabies and inflammations.

Therapeutic Importance

A large number of chemical constituents have been reported in Turmeric. Out of these, at least 20 molecules have anti-biotic properties, 14 are known as cancer preventatives, 12 are anti-tumor, 12 are anti-inflammatory and about 10 have anti-oxidant activities.

The major bioactive compound in turmeric is called "curcumin", which comprises 0.3 to 5.4 percent of raw turmeric and is best-researched active constituent having wide range of therapeutic attributes like anti-inflammatory, anti-oxidant, anti-carcinogenic, and anti-mutagenic activities. It acts as natural cyclooxygenase-2 (COX-2) inhibitors in the body, and inhibits the production of the prostaglandins that cause inflammation and swelling. Clinical and laboratory research indicates that diets that include turmeric or curcumin "stabilize and protect biomolecules in the body at the molecular level", which is shown in its anti-oxidant, anti- mutagenic and anti-carcinogenic action. In the body these important disease-fighting substances **remove unstable oxygen molecules** (free radicals) that can otherwise damage cells and cause serious diseases. It has been proved that diseases like **Alzheimer** and **Parkinson** happen due to oxidative damage to brain. Curcumin has proved to prevent the damage and save from conditions like dementia. Curcumin is also known to reduce body weight and total body fat. Curcumin may relieve symptoms of digestive and menstrual cramping. It has been found to be extremely beneficial in **Arthritis, Psoriasis**. Curcumin is considered responsible for the yellow colour and pungent taste of turmeric.

Another interesting compound extracted from turmeric is tetrahydrocurcuminoids (THC), colorless compound that might have antioxidant and skin-lightening properties and considered to be used in cosmetics formulations to treat skin inflammations.

The other constituents present in turmeric

The other constituents present in turmeric are Protein-8.6%, Fat-8.9%, Carbohydrates-63%, Fibre-6.9%, Total Ash-6.8%, Calcium - 0.2%, Phosphorous-0.26%, Iron-0.05%, Sodium - 0.01%, Potassium-2.555, Vitamin A(carotin)-175 I.U /100 gram, Vitamin B1-0.09/100g, Vitamin B2-0.19 mg/100gram, Vitamin C (ascorbic acid)-49.8 mg/100g, Niacin-4.8 mg/100 gram, Calorific value(food energy) - 390 calories/100 gram

Essential oils

The leaves and rhizome also contains essential oil which can be steam distilled. The dried rhizomes contain max.5% volatile oil composed of Sesquiterpene ketones and tertiary alcohols many of which are specific for the species. Most important for the aroma are turmerone (max. 30%), ar-turmerone (25%) and zingiberene (25%).

Oleoresin

Oleoresin is extracted from turmeric powder by solvent extraction and processed to produce Curcumin (95%). India is producing and exporting sizeable quantity of Curcumin 95%.

Cosmetics/skin care

Turmeric is very effective in removing blackhead. A pinch of turmeric powder mixed with one teaspoon of coriander juice is an effective remedy for pimples, blackheads and dry skin. To improve skin complexion, ladies, in particular, apply on face paste made of besan, curd, pinch of turmeric powder, few drops of lemon and keep until it is dry. Presently, turmeric is extensively used in cosmetic products to prepare natural and herbal creams, lotion, hair dye and many other beauty products. As herb, turmeric has been used for centuries for seasoning, but through a series of complex extraction and isolation processes, it will soon be given further potential as a substance to support the medical as well as the cosmetics industries.

Are there any side effects of Turmeric?

The FDA classifies Turmeric as GRAS (General Recognition of Safety). From thousands of years Turmeric has been used with no side effects. Studies have also shown that Curcumin does not produce any known side effects in humans. However, quantity taken beyond permissible limit needs proper advice of health practitioners.

Production Status

India is considered as the largest producer, consumer and exporter of turmeric in the globe. Major producers of Turmeric besides India are China, Myanmar, Nigeria, Bangladesh, Pakistan, Srilanka, Taiwan, Burma and Indonesia. Other producing countries are Caribbean and Latin America: Jamaica, Haiti, Costa Rica, Peru, and Brazil. Global production is estimated around 11 -11.5 lakh tonnes. India, being major producer, accounts for about 78% of the world production.

In India there are many popular varieties of turmeric like 'Alleppey Finger' in Kerala, 'Erode and Salem turmeric' in TamilNadu, 'Rajapore' and 'Sangli turmeric' in Maharashtra, 'Nizamabad Bulb' in Andhra Pradesh. Alleppey is more popular in American Markets. It is deeper in color and more flavorful. As regards the cultivation requirements of Turmeric, it can be grown in diverse tropical conditions from sea level to 1500 m above sea level, at a temperature range of 20-35 °C with an annual rainfall of 1500 mm or more, under rain fed or irrigated conditions. Though it can be grown on different types of soils, it thrives best in well-drained sandy or clay loam soils with a pH range of 4.5-7.5 with good organic status.

Turmeric is a seasonal and annual kharif crop. Its crop duration is generally 7-9 months depending on the variety. In major producing states of India, sowing takes place in the month of July and harvesting commences from December to February. March-April months are peak arrival period in turmeric. In India, it is cultivated in the states of Andhra Pradesh, Maharashtra, Orissa, Tamil Nadu, West Bengal, Karnataka and Kerala. Andhra Pradesh is called as turmeric bowl of India as it has

highest share of 40% in total India's turmeric area followed by Tamil Nadu, Orissa, Assam and West Bengal each accounting for 15%, 14%, 7% and 7%, respectively. India has 1.81 Lakh hectares under turmeric cultivation with a total production of 8.9 lakh tonnes during 20007-08. In India, increasing trend in production is witnessed in last 2-3 years due to increase in acreage. In India, average yield of turmeric during 2006-07 is 4952 kg/hactre. Arrivals to the physical market starts from the month of February onwards and continue till end of the May in major producing areas. Huge arrivals can be seen in the months of March and April and it slowly declines there onwards, lean period begins from August onwards. Major Trading Centres include Nizamabad, Dugirala in Andhra Pradesh, and Sangli in Maharashtra, Salem, Erode, Dharmapuri, and Coimbatore in Tamil Nadu.

In the global market, India is a dominant player as far as turmeric export is concerned. Other major exporters are Thailand, other Southeast Asian countries, pacific islands, Central & Latin American countries and Taiwan.

United Arab Emirates (UAE) is the major importer of turmeric from India accounting for 18 percent of the total exports followed by United States of America (USA) with 8 percent. The other leading importers are Bangladesh, Japan, Srilanka, UK, Malaysia, South Africa, Netherland and Saudi Arabia. All these countries together account for 75% of the world trade, and Asian countries supplies to the entire world. Remaining 25% is met by Europe and North America, Central and Latin American countries. United States imports 97% of its turmeric requirement from India and remaining portion from the Islands of the Pacific and Thailand. According to Spice Board of India, major share is taken by U.A.E accounting for 18%, followed by U.S.A (11%), Japan (9%), Srilanka, UK, Malaysia together accounting for 17%. From India's total turmeric exports, 65% is taken by these countries.

Future Scope

Turmeric is a legendary plant bearing umpteen properties of utilization in daily life in cooking, health promotion and cosmetics. The increasing demand for natural products as food additives makes turmeric an ideal produce as a food colorant. Additionally, anti-cancer and antiviral activities of turmeric may also increase its demand from pharmacy industry.

To enlarge its scope in the global market, certain issues need to be addressed to.

As per the research findings, curcumin is believed to have poor solubility thus resulting in low bio-availability. Pharmacokinetic studies in animals demonstrate that 40% - 85% of an oral dose of curcumin passes through the gastrointestinal tract unchanged, with most of the absorbed flavonoid being metabolized in the intestinal mucosa and liver. To enhance the therapeutic effects of turmeric, studies are being carried out to design the polymer in such a way that turmeric gets dissolved. According to an article published in Wall Street Journal (2005) Nanotechnology is found to enhance the therapeutic effect of Turmeric. I understand, this study is receiving greater attention in Indian research on Turmeric. Current research has also to focus on turmeric's antioxidant, hepatoprotective, anti-inflammatory, anti-carcinogenic, and anti-microbial properties, in addition to its use in cardiovascular disease and gastrointestinal disorders. Turmeric may play a vital role in fighting HIV/AIDS, particularly HIV, Type 1.

India having a large Turmeric production base is poised to emerge as the most important destination in the global herbal market. Proper R&D efforts in developing elite strains with high curcumin percentage and improvization in the processing technology to meet the international standards need to be addressed. Development of new products is another key area to be looked into. Safety evaluation studies indicate that both turmeric and curcumin are well tolerated at a very high dose without any toxic effects. Thus, both turmeric and Curcumin have the potential for the development of modern medicine for the treatment of various diseases.

Money

Someone gave me to a man,
Who was born in opulence,
For him and his forefathers,
I was their life, their essence..
He kept me so close
I could hear his heart beat.
My touch was soothing to his heart,
He was in love with my art
But, I don't like to be at one place,
So he had to give me away,
I could now see a new face...
Oh! she was an elegant lady,
She must have seen the world,
Her face, her eyes beamed with glee,
As she looked closely at me
with her finger tips,
Gently, she touched me
like many, she even kissed me
holding me close to her heart,
she even danced with me
But, I don't like to be at one place
So she had to give me away,
I could now see a new face...
The new face
gave me away To a new face
Oh, my new lover is a beggar,
His hands trembled as he touched me,
His joy transformed into tears
Immediately he hid me near his heart,
My touch healed his heart from pain,
And he could now face the world again.
Occasionally, giving me surreptitious looks
But ,I can't be tied even by hooks
as, I don't like to be at one place
So he had to give me away,
I could now see a new face...
The new face
gave me away To a new face,
Who gave me away to a priest.
Simultaneously, He looked
at me and at holy book, he looked

He thanked the holy book,
For giving him my company,
He even addressed me by the name "Honey"
In gratitude,
for answering to his prayer
to both of us, he genuflected ,
On his face,
his desires and needs reflected..
But, I don't like to be at one place
So he had to give me away,
I could now see a new face...
In between,
I changed many Of my lovers
and admirers.
I never loved anybody
Neither, I hated anybody
Nor, was I attached to anybody
It was but my inherent nature
To keep moving and move the world
I Don't age, But I did grow old,
Though my charisma
was still magnetizing
It was still magical and mesmerizing...
I saw people praying for me,
I saw people yearning for me,
And I saw people loving because of me,
I saw peace and prosperity because of me
But I also saw people fighting for me,
And I saw them killing each other for me,
I saw the greatest sins committed.. for me,
I saw people running everywhere for me..
I saw people forgetting god for me
And ,I saw people coming to God for me.
People call me by different names,
Some call me the supreme "He"
Some call me almighty,
For I make even rainy day sunny,
My name is....."Money"

By : Sh. Sandeep Koul

Kashmiri Musical Gala

It gives me immense pleasure to inform you all that Kashmiri Pandit Sabha - Panchkula is holding of musical Gala on 25-12-2010 at Community Centre Sector 20, Panchkula. An arrangement for dinner has also been proposed and each member who wants to participate (50% concession to children), has to pay a subsidized amount . On the demand of members, this function is being organized in place of usual annual picnic. All are requested to pay their contribution for making this Musical Gala and community get together a great success. Artists and musical party has been arranged from Jammu.

We request you are to make yourself available on that Day

- Vinod Razdan (General Secretary)

Matrimonial

- Alliance invited for our daughter Dec 1982 born 172cm, 12th Pass, 6 months beautician course, working in a reputed Pharmaceutical company at Baddi (H.P). Contact : Rajinder Miya 688, Saini Vihar, Baltana Zirakpur Mohali (PB), PH. 01762-271570, Mob 09988170135, Email rajindermiya@yahoo.co.in
- Alliance invited for 19th April 1983 born Kashmiri pandit boy height 5ft 10 inches, working as FLT. LT.(IAF) presently posted at WEST BENGAL Contact: 1435/24, Sector 29-B Chandigarh Mob. 9872405030
- Alliance invited for 12th Nov. 1981 born Kashmiri pandit girl height 5ft 6 inches, MSc. MEd. Contact: 1435/24, Sector 29-B Chandigarh MOB. 9872405030.
- Wanted a suitable match for (5.4") 22-09-1984 born KP girl B.PT (gold medalist) from Bangalore, MBA from Bangalore, presently working in reputed MNC Hyderabad. Both parents Bank officers. Interested may call 09816156789, 0191-2532038,0191-2564755
- Wanted a suitable match for 17-09-1981 born KP Boy, B. Tech (Production) Presently working as Senior Engineer with Krishna Maruti at Gurgaon. Interested may call 09419105710, 0191-2502414, email : bharat.dhar5@gmail.com, mohit.dhar2002@gmail.com
- Alliance invited for our daughter (Manglik) 01.08.1987 at 7.45 PM born in Srinagar, 165cm, B.Tech in Computer Science, Lecturer in SRM Global Engineering College Haryana, Interested please send Kulawali / Tekni at T.K. Saproo, H.No. 99, M.E.S. Colony, Chandimandir Cantt. Panchkula. CONTACT 0172-2589762, MOB. 09915268534, 09815130821, 09878083017

Congratulations

- Ashwani Munshi s/o Smt Teja & Sh. B. L. Munshi Hmt Pinjore got married to Shivani d/o Smt. Santosh & Sh. K. K. Raina on 18th October 2010 at Jammu. Sabha wishes the new couple a happy married life..
- Abhishek Ramesh Dhar for his appointed as Software Engineer, NIIT Technologies, Noida.

New Life Members

- Rajinder Kotwal, Pine Home, Dhakoli
- Inderjit Koul, 202, A-Block New Generation Apartment extn., Dhakoli

Welcome

- Mr. Amit Zutshi S/o Sh. A N Zutshi from Fatehkadal Srinagar, who Joined Infosys as Lead Consultant he can be reached at zutshiamit@gmail.com, Mob : 8054917003

Condolences

- Smt. Khyamawati W/o Sh. M.L Ganjoo Bua of Mrs. Kalpana Ganjoo expired on 05-10-2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace. Mob. 9968295037
- Sh. V.N Razdan Father of Sh. Nikhil Razdan, Noida Life member KPS Panchkula expired on 14-10-2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace. Mob.9899234917
- Sh. Mohan Krishen Razdan, brother-in-law of Smt. Sarla Zutshi and uncle of Sh. Bharat Zutshi expired. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.
- Smt. Somawati Lidhoo W/o Late Sh. Soom Nath Lidhoo, Grandmother of Sh. Anoop Bhat, # GH 27, sector 20 Panchkula, expired. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.
- Smt. Lalitashori Raina Mother of Sh. Ramesh Raina 687 Saini Vihar Phase II Baltana left for heavenly abode on 11-09-2010 after a brief illness. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace. Mobile 09988728729
- Smt. Dulari Razdan mother in Law of Sh. Kanwal Handoo 873 Saini Vihar Phase II Baltana left for heavenly abode on 21-10-2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace. Phone : 01762 270192.
- Shri Omkar Nath Gadoo brother of Sh. P. L. Gadoo Shipra Suncity Delhi left for heavenly abode on 05-10-2010. Sabha conveys its heartfelt condolences to the bereaved family and their kith and kin. May the departed soul rest in peace.

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