KPA Kashmiri Pandit Association
॥मुमुक्षुत्वं कवित्वं बुद्धिः पण्डितलक्षणम्॥

BIRADARI BUZZ

VOLUME-1 No. 4 SEPTEMBER-DECEMBER 2026

From the President's Desk



Namaskar Biradari

Welcome to the latest edition of *Biradari Buzz*!

To begin with, our warmest wishes to everyone on Diwali. We hope the festival was celebrated with great enthusiasm, joy and full *josh,* despite the alarming levels of pollution that followed. Unfortunately, the situation seems to be worsening, with no immediate solution in sight.

This quarter has been particularly engaging, as we devoted considerable time and attention to examining the proposed amendments to our Memorandum of Association (MOA). We are happy to share that these amendments were unanimously approved at the Special AGM held on 31st October 2026.

Membership drive is also gaining momentum, and it is especially heartening to see younger members joining the Biradari. Their participation brings fresh energy, new perspectives & the promise of a stronger, more vibrant community.

We sincerely thank you for your continued support, encouragement and appreciation of our efforts. Your involvement motivates us to keep working towards making our Biradari more inclusive, active and connected.

We look forward to welcoming you in large numbers at our **Winter Lunch on 6th December.** It will be a wonderful opportunity to reconnect, catch up and enjoy an afternoon of camaraderie.

Until then, warm wishes to all!

Maj Gen R.N. Masaldan
President

Community Achievers



Dipak Haksar receives Kashmir Education, Culture and Science Society (KECSS) distinguished Award in the Business & Entrepreneurship category, at the celebration of the 16th edition of Suhul Taaph byKECSS on 5.04.2026. He graciously organises the ITC & Sheraton buffet coupons for our lunch lucky dip.



Maj. Gen. Ravinder Masaldan Wins Delhi State Ranking 70+ Tournament securing his first Delhi State title in his sixth tournament appearance. Remarkable achievement reflects his sporting spirit.

Secretary's Report



The past year has been one of renewed activity, organisational strengthening and expanding outreach for KPA. Communication with members has improved significantly - regular updates through emails, a dedicated broadcast group ensuring timely dissemination of information.

Several important steps were taken to strengthen the Association's functioning. The organisational structure was streamlined, membership records and databases updated, statutory regulatory compliances completed, and Standard Operating Procedures (SOPs) introduced. The Memorandum of Association (MOA) & Rules were reviewed and amended to provide greater clarity, transparency and alignment with the applicable legal framework.

Two knowledge-based talks, a sports tournament and two Biradiri gatherings, comprising lunch and dinner, were successfully organised. These activities provided opportunities for members to connect and exchange ideas. Membership expansion remained an important priority and efforts were initiated to extend KPA's presence beyond Delhi, with outreach activities in Mumbai & Bengaluru. Further expansion, including international outreach, is envisaged, where the new Website will provide assistance

At the Special GBM held on 29.07.2026 at Moti Bagh Club, New Delhi the President thanked all members for their continued support and valuable contributions towards organizing KPA activities. He highlighted the fact that the average age of KPA members is over 70 years, making it imperative to attract successive generations of both youngsters and practicing professionals. Looking ahead with a focus on attracting younger generations KPA must broaden it's activities, strengthen its financial base and build a sustainable corpus to support long-term objectives.

The Treasurer presented KPA's financial position which has remained stable. Alongwith, the audited financial statements for FY 2025–26 were presented & approved. He assured that our Fixed Deposit corpus is strengthened, through reinvestment of matured deposits, along with the creation of additional Fixed Deposits.

The progress achieved during the year has been possible through the collective commitment, participation and generous support of our members. We look forward to your continued involvement in taking KPA forward as a vibrant organisation.





REGISTER AND PAY IN ADVANCE

Accompanying Drivers/ Maids food enclosure is available at a contribution @ Rs. 500/- per meal

For any assistance whatsapp a message at 8448817606

Community Engagement

KPA Goes Online : Our New Website is Here!

Preserving Heritage Worldwide-
Building Stronger Community Connections



Community Engagement

Beyond Koftas and Kebarga
Making KPA Relevant and Meaningful

KPA Delhi has a wonderful opportunity to engage more meaningfully with society and, in the process, fulfil some of its aims and objectives. This does not necessarily require large welfare schemes, substantial funds, or a central place where all activities must be organised. Sometimes, small initiatives undertaken by a few enthusiastic members can create a meaningful impact.

A practical way forward could be to **encourage neighbourhood-based activities**. Members living in the same area can come together and undertake activities that are relevant to their community and, importantly, interest them personally. This decentralised approach would overcome some of the practical difficulties we face like long commutes, traffic, limited participation and absence of a central leader for every initiative. It also gives everyone an opportunity to contribute and take ownership.

The ideas suggested here are deliberately simple and require very little expenditure from KPA. What they need is initiative, volunteers and a willingness to give a little of our time and resources. For example, during ***Pitra Paksha***, members could collect dry rations, perhaps one kilogram per famil and donate them to a carefully verified NGO. Volunteers in different neighbourhoods could act as collection points and coordinate delivery.

Knitting and crochet gathering could bring 8 to 10 members together in a volunteer's home for two or three hours. Participants could make squares that can eventually be converted into blankets for charity. Such gatherings are not only productive but also provide an opportunity for companionship and creativity.

KPA members could also organise a **heritage walk through Sitaram Bazar in Chandni Chowk**, followed by a food walk. Such an activity combines our interest in Delhi's history, culture and cuisine while requiring little more than coordination by a volunteer.

Our regular KPA lunches and dinners could become opportunities for giving as well. A simple old-clothes collection drive could be held at these functions, with the collected clothes subsequently donated to a genuine organisation such as Goonj. Similarly, a voluntary collection could help sponsor **a special meal for underprivileged children** through a verified NGO.

Another initiative could be **neighbourhood park clean-ups.** Groups of 10-12 members could spend a couple of hours one weekend cleaning a nearby park, perhaps involving younger family members as well. KPA's contribution could be limited to basic items such as garbage bags and gloves. More importantly, such an activity can create awareness about keeping our neighbourhoods clean.

We could also make better use of the considerable expertise within KPA. **Small, informal talks** by our doctor, lawyer and other professional members could address useful topics such as care of the elderly, what to do in a medical emergency, estate planning and other issues relevant to our lives. These could be held in homes of members with 8–10 people attending, thereby avoiding the need and expense for a formal venue.

The beauty of these initiatives is that **no single person has to do everything.** Anyone can suggest an idea, gather a small group and get started. KPA can provide the umbrella, including the required encouragement and coordination.

We have all been blessed in many ways. Many of us already contribute individually to causes we care about. Perhaps it is time to pool some of that goodwill under the banner of KPA and create a larger collective impact.

Let us make KPA not only a platform for friendship, fellowship, food and fun, but also an organisation that gives back to society.

It is time to think beyond koftas and kabarga!

By
Surabhi Sinha



If you have an idea or would like to plan an activity in your neighbourhood, please feel free to contact me. I am always available to discuss, help plan and get something started!

CULTURAL HERITAGE

Reflections on the Mystic Poetry of Kashmir: Lal Ded

Kashmir's contribution to poetry and poetic aesthetics is both extensive and profound. The *Rājataran gin ī* records the works of eminent Sanskrit poets such as Ānandavardhana, Bilhan a, Bharat Mētha, Bharatamuni, and Kshemendra, illustrating a long and distinguished literary tradition. Yet, alongside these classical luminaries, Kashmir's indigenous voices, especially its mystic and devotional poets, have shaped an equally rich and influential corpus.

When speaking of indigenous Kashmiri poetry- and mystic poetry in particular-its true beginning is often traced to the revered poetess **Lal Ded**. She inaugurated a luminous chapter in Kashmiri literature, becoming its earliest and most celebrated voice of mystical experience. Her verses or *vākhs* not only shaped the spiritual imagination of the region but also set the foundation upon which other saint-poets such as Nund Rishi, Rupa Bhawani, and many others built their own profound contributions.

She created her own style of four-line verses, which are called *vakh*, the literal meaning of which is "*speech*" in Kashmiri language. These verses, considered amongst earliest and most revered literary works of the Kashmiri language are like nectars of spirituality and have been a source of great delight to numerous people.

In this context, presented is a lyrical Hindi and English rendering of a *vākh* of Lal Ded, accompanied by a brief explanation of its underlying essence. These mystical utterances reveal the divine residing within the human soul, filling our lives with a quiet bliss and a sense of transcendence that arises from realizing life's deeper truths. Although translation from the original Kashmiri may not claim authoritative precision, it strives to convey the spirit, clarity, and inner radiance of Lal Ded's poetry.

(Original Kashmiri Version)

दम दम मन ओंकार परनोवुम,
पानय परान त^ पानय बोजान
सोऽहम पदस अहम गोलुम,
त्यलि लल ब^ वा^चस प्रकाश स्थान

(Romanised Kashmiri version)

Dam dam mana Omkar paranowum.
Paanay paraan tu paanay bozaan.
So'ham padas aham golum,
Tyeli Lal b^ wach^s prakasha sthan.

(Hindi version)

प्रति क्षण संलग्न रहती थी ओंकार
के एकाग्र पाठ् में,
पूर्ण साधना में पढ़ने से गूंजती थी
तरंगें कर्णेन्द्रियों में,
"सो–अहम" से "अहम" का पूर्ण निष्कासन
कर के मैं,
लल पहुँच गयी हूँ अपने गंतव्य
प्रकाश के स्थान में।

(English version)

Every moment I trained my mind studying "Onkar" with concentration,

causing subtle cosmic vibrations in my ears during my meditation.

Eventually, from "So-Aham*," I removed "Aham*" from my identification,

and now I, Lal, have reached the Lord's place of illumination.

*(*Aham is a Sanskrit word meaning "I" or "Self")*

(Essence of the Vakh)

In this *vākh* the poetess is strongly stressing that even though she had been continuously pursuing the path of spirituality, she found that the ego process that involves "*I*" or "*self*" was the biggest impediment to spirituality. As soon as she got rid of the ego, she achieved an orderly state in her mind that took her toward the light of divinity.

By
Dr. Ratan Kaul



CULTURAL HERITAGE

The Khalsa, Kashmiri Pandits & Our Ancestral Connection

At the AGM on 31.10.2026, mention was made of the historic connection between the Khalsa and Kashmiri Pandits. This immediately excited my curiosity and set me thinking: could one of my own ancestors have been among those who stood alongside the Sikh Gurus during this defining period of history?

Could there be a forgotten chapter in our family's past connecting us to this extraordinary legacy?

The story goes back to 1675, when a delegation of about 500 Kashmiri Pandits, led by Pandit Kirpa Ram Dutt, approached Guru Tegh Bahadur Ji at Anandpur Sahib, seeking protection against persecution and forced conversions under Aurangzeb.

The suffering of the Kashmiri Pandits was not merely about being forced to change their faith. Their sacred *Janeu* and *tilak*, important symbols of identity at that time, were being forcibly removed by Aurangzeb and his men.

In an account published by Guru Nanak College, **Pandit Kirpa Ram's appeal is recorded** in these words:

> *"By force, our sacred thread (janjū) and tilak are being removed and we are being made to convert."**

Faced with this appeal, **Guru Tegh Bahadur** ji chose to defend the freedom of Kashmiri Pandits people to practise their faith, even at the cost of his own life. *What is more remarkable that those who were being persecuted were not asked to sacrifice themselves. Instead Guru Sahib alongwith his beloved disciples Bhai Mati Das ji, Bhai Sati Das ji and Bhai Dayala ji, who laid down their lives right in front of the Guru Sahib in defense of righteousness and against injustice.**

Martyred in Delhi on 11 November 1675, his sacrifice became an enduring symbol of courage and selflessness and the protection of human freedom. *The uniqueness of this martyrdom lies in the fact that he sacrificed himself for the rights of those who did not even follow his faith or those who believed in the symbols like the tilak and janeu,* ***which he himself did not.****

The sacrifices of Guru Tegh Bahadur ji's family did not end with his martyrdom. His four sons also laid down their lives for their faith. His two elder sons, Sahibzada Ajit Singh and Sahibzada Jujhar Singh, attained martyrdom while fighting bravely against Mughal forces at Chamkaur in 1705. His younger sons, ***Sahibzada Zorawar Singh*** and ***Sahibzada Fateh Singh***, were arrested at Sirhind and, were bricked alive into a wall for refusing to abandon their faith. **Their courage and steadfastness remain among the most revered examples of sacrifice in Sikh history.**



Twenty-four years later, on Vaisakhi in 1699, **Guru Gobind Singh** ji established the Khalsa at Anandpur Sahib. The five men who came forward, known as the ***Panj Pyare*** or *Five Beloved Ones*, came from different regions and communities of India.

The five *Panj Pyare* were:

1. Bhai Daya Singh – Lahore (Punjab)
2. Bhai Dharam Singh – Hastinapur (Uttar Pradesh)
3. Bhai Himmat Singh – Jagannath Puri (Odisha)
4. Bhai Mohkam Singh – Dwarka (Gujarat)
5. Bhai Sahib Singh – Bidar (Karnataka)

They represented equality, courage, discipline and commitment to righteousness. Thus, the events of 1675 and 1699 are inseparably linked: the defence of individual freedom was followed by the creation of a community dedicated to upholding it.

This history has acquired a deeply personal dimension for not only me, but all kashmiri pandits.

CULTURAL HERITAGE

The Khalsa, Kashmiri Pandits & Our Ancestral Connection

I tried to research my family history to explore whether there might be a connection with this significant chapter of Kashmiri Pandit history.. My ancestors were forced to migrate to escape a rein of '*brutal tyranny*' of the Afghan rule in Kashmir (1753-1819). According to our family genealogy, my ancestor Gopal Pandit (Kaushik gotra) had a son, Anand Ram, from his second marriage. Family records reflect that Anand Ram migrated from Kashmir to Faizabad in 1761–62, subsequently moving to Lucknow and Mainpuri. The Walis were originally 'Shungloo', (since an ancestor had 6 fingers), but were later awarded the title of WALI *(muslim saint or holy person)* by the Pushtun Durrani Empire Sultan (circa 1752), whom he is believed to have cured of some life-threatening disease.

This discovery has prompted me to look further back into our family history. Was our family connected in some way with the Kashmiri Pandits who approached Guru Tegh Bahadur ji? Did one of our ancestors participate in the events surrounding the birth of the Khalsa? Could there be a connection with Pandit Kirpa Ram Dutt or other members of that historic delegation? These are questions I am keen to explore, although no direct genealogical link has yet been established.

For me, this is more than an exercise in tracing family ancestry. It is an attempt to rediscover our collective heritage and understand the sacrifices that shaped our history. **Reminding us that the values of courage, compassion, mutual respect and standing up for another person's rights transcend communities and generations.**

Perhaps, somewhere in the pages of history, lies a missing link to my own family or even yours.

Begin your search now! Maybe your ancestors were among the 500 KPs accompanying Pandit Kripa Ram ji.

- **Contact your Haridwar *panda,* sharing details ask for the family *bahi.***
- **Visit Kashmiri Pandit Sabha, Amar Colony, Delhi, they help with genealogy tracing.**
- **If you have old letters, property deeds, or *shraddh* lists where ancestors' names are recited -that is often a direct link.**

By
Dr. Charu WaliKhanna



**Reference:* Teg Bahadar Simriai, edited by S. Prithi Singh, Virsa Publications (Sikh Book Trust International), Guru Gobind Singh Study Circle, Ludhiana, July 2025, p. 6 and 29.

Qualification: These wordings from the 2025 publication are attributed to Pandit Kirpa Ram. It is not an independently verified verbatim transcript of the 1675 conversation. The passage appears under the heading 'Journey to Anandpur Sahib', in the account of the Kashmiri Pandits' meeting with Guru Tegh Bahadur ji.

The book records: *"O savior of the poor and downtrodden, our religion is in grave danger. Our temples are being destroyed, our traditions are being crushed. By force, our sacred thread (janjū) and tilak are being removed and we are being made to convert. We have no protector left. We are helpless and desperate. Please hold our hand and protect us.".*

arrival of the Brahmins from Kashmir, he instructed the sevadar to bring them into the Darbar (court). Each one bowed before Guru Sahib. The signs of fear and distress were clearly visible on their faces.

Guru Sahib inquired about their well-being and the conditions in Kashmir. With deep emotion, Pandit Kirpa Ram Ji pleaded:

"O savior of the poor and downtrodden, our religion is in grave danger. Our temples are being destroyed, our traditions are being crushed. By force, our sacred thread (janju) and tilak are being removed and we are being made to convert. We have no protector left. We are helpless and desperate. Please hold our hand and protect us. If you do not help us now, no Hindu will survive; all will either be converted or destroyed canbe finished."

As recorded in Gur Bilas (Dasvin Patshahi):

ਬਾਂਹ ਅਸਾਡੀ ਪਕੜੀਐ ਹਰਿ ਗੋਬਿੰਦ ਕੇ ਨੰਦ॥

(ਗੁਰ ਬਿਲਾਸ ਪਾ: ਦੱਸਵੀ ਕੁਇਰ ਸਿੰਘ)

(Hold our hand, O son of Guru Hargobind.)

The Guru's house had always honored the principle of protecting anyone who came seeking refuge. Gurbani says:

ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥ **(ਅੰਗ ੫੪੪)**

(Whoever comes to His refuge, He embraces such is the nature of the Lord.)

Guru Tegh Bahadur Ji gave assurance:

"If I have taken your hand, I shall not let goeven if I have to lay down my life."

As written in the Bhai Chaupa Singh Rehatnama:

ਬਾਂਹ ਜਿਨ੍ਹਾਂ ਦੀ ਪਕੜੀਐ ਸਿਰ ਦੀਜੈ ਬਾਂਹਿ ਨ ਛੋੜੀਐ॥ **(ਚਾਂਦ ਭੱਟ)**

(If you have held someone's hand in support, give your head but do not abandon them.)

29

CULTURAL HERITAGE

ARDHNARISHWAR
The Sacred Union of Equals

The philosophy of *Ardhnarishwar,* the divine manifestation of *Lord Shiva* and *Goddess Shakti* as two inseparable halves of one being, offers a profound understanding of equality between man and woman. It represents a union in which neither dominates nor remains incomplete without the other.

This ancient philosophy finds a beautiful reflection in Kashmiri Pandit marriage traditions, where the relationship between husband and wife is rooted in spiritual companionship, mutual respect and shared responsibility.

A distinctive aspect of Kashmiri Pandit culture is the non-observance of *Karva Chauth*, the ritual in which women fast from sunrise to moonrise, praying for their husbands' longevity. Our marital philosophy instead draws upon the deeper principles of Vedic tradition and *Kashmiri Shaivism*, **emphasising partnership rather than one-sided sacrifice.**

At the heart of a Kashmiri Pandit wedding is *Saptapadi,* the seven steps taken together around the sacred fire. These steps signify more than the beginning of married life. They represent a lifelong commitment to share responsibilities in dharma, arth (prosperity) and kama (aspirations).

Marriage is thus understood not as a relationship of dependence, but as a partnership of equals.

The symbolism of *Shiva* and *Shakti* is central to this understanding. The groom represents *Shiva*, embodying consciousness, while the bride represents Shakti, the dynamic creative energy. Together, they symbolise *Ardhnarishwar* – the harmonious union of complementary forces.

This philosophy is beautifully celebrated through *Posh Puja*, an important Kashmiri wedding ritual in which the newly married couple is showered with flowers and worshipped as divine manifestations. The ceremony elevates both partners, affirming their equal dignity and sacred place in the relationship.

The absence of *Karva Chauth* among Kashmiri Pandits can be viewed in this philosophical context. Marital devotion is not expressed through a wife's fasting for her husband's longevity. Instead, the well-being of the marriage is a shared responsibility. Both partners are equally committed to each other's happiness, health and fulfilment. There is no necessity for one-sided rituals where one partner sacrifices for the other;

This outlook reflects the distinctive place accorded to the feminine in *Kashmiri Shaivism*. *Shakti* is not subordinate to *Shiva*; she is the indispensable energy through which consciousness manifests. Similarly, a wife is not viewed as inferior to her husband, but as an equal force in building their life together.

The underlying message: there is no hierarchical dominance or submission in this sacred bond. Both are mutually responsible for each other's well-being and happiness. Hence ultimately, the strength of marriage lies not in sacrifices demanded of one partner, but in commitment willingly offered by both which includes love, respect and understanding.

Ardhnarishwar is more than a divine image; it is a timeless philosophy of marriage. It reminds us that husband and wife are not unequal individuals bound by obligation, but complementary forces united in purpose. Their journey is not about one living for the other, but about living together, as equals.



By

Dr Anish Madan

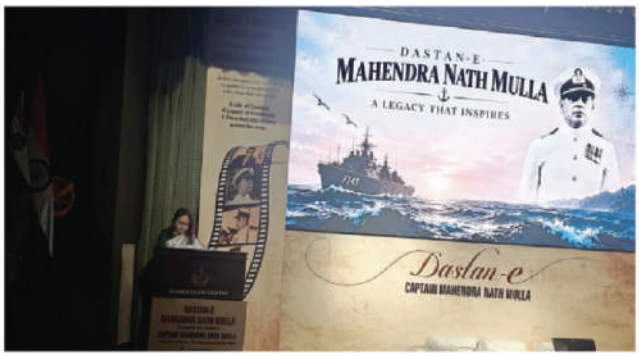
Events

Remembering Capt. Mahendra Nath Mulla (MVC)

A Dastaan of Courage and Sacrifice



A packed house listened to the emotional rendition of Dastaan e Mahendra Nath Mulla by Dastango Fouzia on 7th October 2026 at the Manekshaw Centre, Dhaula Kuan. The Chief of the Naval Staff of the Indian Navy, Admiral Krishna Swaminathan attended the function as an honoured guest.









The audience comprised decorated veterans of the services, members of the Kashmiri Biradari, close friends, civilian officers and members of late Capt MN Mulla's (IN - MVC) family. This unique presentation was conceived and produced by his daughter Ameeta Mulla Wattal, an executive member of the KPA. The event was organised to commemorate the 100th birth anniversary of Capt Mulla (IN) MVC and the supreme sacrifice he made for the country along with his officers and sailors in the 1971 war.

Events

Jammu and Kashmir Today
Opportunities and Challenges



The Third V. N. Bahadur Memorial Lecture, organised by Dr. Etee Bahadur in memory of her father, was held at the India International Centre (IIC), New Delhi, on 30 August 2026. The theme of this year's lecture was *"Jammu and Kashmir Today: Opportunities and Challenges."* The distinguished speaker was Professor Amitabh Mattoo, Dean of the School of International Studies at Jawaharlal Nehru University (JNU), New Delhi.



Professor Mattoo spoke about the opportunities and challenges facing Jammu and Kashmir and emphasised the importance of creating an environment where young people can build their futures within the region rather than feeling compelled to leave in pursuit of their ambitions.





He stressed that the focus over the coming decade should be on retaining local talent by strengthening universities, encouraging entrepreneurship, promoting technology and investing in sectors such as horticulture, tourism and the creative industries. He also advocated the restoration of statehood to Jammu and Kashmir.



According to Professor Mattoo, challenges before Jammu and Kashmir today go beyond the question of territorial integration; it is equally about strengthening the sense of belonging between the people and the State. Reflecting on the unique nature of this relationship, he observed that nowhere in India has the relationship between the state and its citizens been more intense, complex or consequential than in Jammu and Kashmir.

Speaking seven years after the changes relating to Article 370, Professor Mattoo noted that while significant gains have been made, the journey ahead requires sustained attention to development, opportunity and inclusion.

The lecture provided a thought-provoking perspective on the future of Jammu and Kashmir, highlighting the need to combine economic opportunity with social and political inclusion, **particularly for its younger generation.**

By
Dr. Etee Bahadur



Carrying Forward Our

CULTURAL HERITAGE



Gopika Kaul's daughter, Naina Singh has launched a 'Pothole Detection and Alerting' app on the Google Play Store!

It is wonderful to see our youngsters using their skills, creativity and technology to develop solutions that can make a real difference to society; and their efforts deserve our encouragement and support.

Let's motivate our young people to innovate, take initiative and turn their ideas into meaningful projects that benefit the community. A little encouragement from us can go a long way in inspiring them to achieve more!

Also, if any of your children have invented something, developed a project, or have an innovative idea they are working on, please do share it with the group! Let's celebrate their achievements, encourage their creativity, and create a platform where our youngsters can inspire and learn from one another.

Those with android phone download Naina's app here:

https://play.google.com/store/apps/details?id=com.gopika.lookout&hl=en_IN

SNIPPETS



NEWS FROM OVERSEAS

The USA Kashmiri community is organising a special New Year cruise aboard the Carnival Conquest, sailing from Miami to Celebration Key, Bahamas from Dec 28–31, 26. The 3-night cruise brings together members of the KP diaspora.

Contact: Deepak Ganju at 786-210-3547
email- cruisekashmiri@gmail.com



KUDOS TO OUR PRESIDENT

After being UP Champion for two consecutive years, he moved to Delhi in 2025 seeking better practice and tougher competition



Design: Chiranjn Advertising Nov. 2026