



From the President's Desk



achievements while preserving our rich traditions and values. Let us continue to stay connected, share our experiences and inspire one another.

Keep the spirit high and the trophy shelf growing. With your continued support and participation, we can make our community stronger, more dynamic and truly forward-looking.

Maj Gen R.N. Masaldan
President

Namaskar Biradari

Namaskar and welcome to our latest edition of Biradari Buzz! It gives me great pleasure to connect with all our members through this edition. Over the past quarter, we have continued to focus on strengthening our compliance requirements and ensuring that our processes remain transparent, effective and aligned with the objectives of our community. At the same time, considerable effort has gone into developing and working on our new website, which we hope will provide a more accessible and engaging platform for our members. I am also pleased to share that the AGM was conducted successfully, with several important matters discussed, deliberated upon and approved. The key decisions and developments are covered in greater detail in the Secretary's Report.

I would particularly like to encourage our members, and especially our younger generation, to actively participate. Please share your stories, academic achievements, accomplishments, creative writing, photos, experiences, community initiatives & personal milestones. Your contributions will help us create a vibrant digital chronicle of our community- one that celebrates our collective

Community Achievers



Breaking Barriers

Capt Raadhika Masaldan earns her Maroon Beret. The infectious laughter captured in this photograph marks a historic milestone for Capt Raadhika Masaldan. Taken moments after her first successful Para jump, this image celebrates her achievement as the **first Kashmiri Pandit lady officer** to qualify for the prestigious Maroon Beret, earning which is a testament to her exceptional physical & mental fortitude. Capt Masaldan's pioneering spirit and dedication serve as an inspiration to our community.

Secretary's Report



The Annual General Meeting (AGM) was conducted successfully on 29th July 2026 at Moti Bagh Club, New Moti Bagh, with members participating actively in the proceedings. The Agenda had been circulated prior to the meeting and those members who could not attend conveyed their suggestions and inputs through phone and mail. The meeting reviewed KPA's activities, governance, finances and future direction.

The Secretary reported a significant upswing in member communication, Executive Committee activities and events during the year. The organizational structure was streamlined, member records updated, statutory compliances completed and the necessary amendments to Memorandum of Association (MOA) undertaken. SOPs were developed, while old records were digitized and systematically archived.

KPA also strengthened its communication infrastructure, with regular member updates and a dedicated broadcast group.

The new KPA website, supported by generous sponsorship, is being developed to

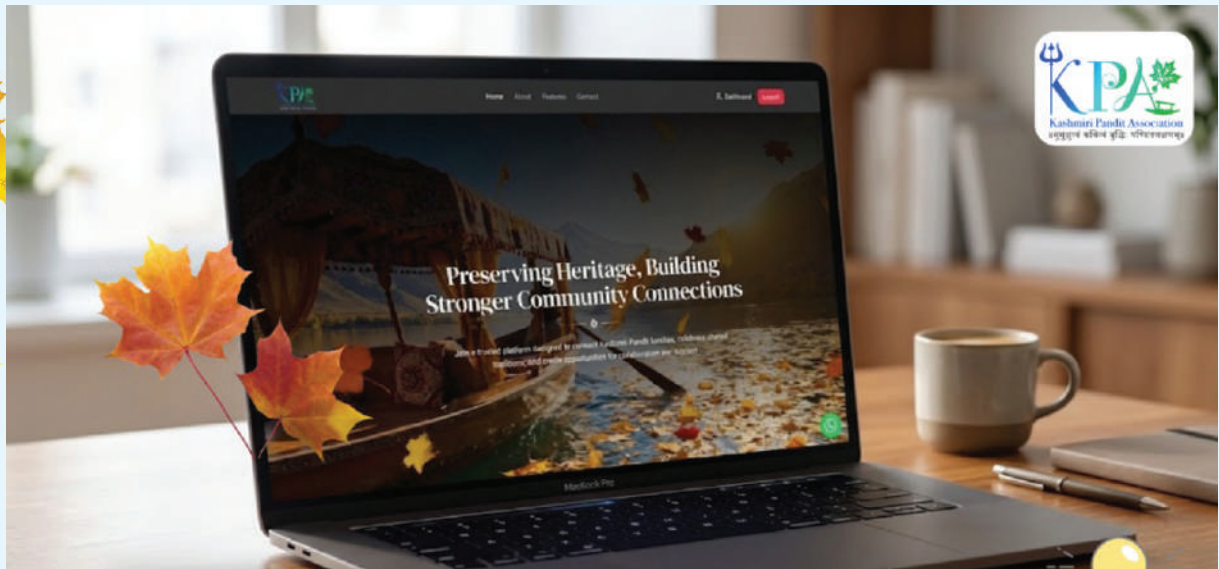
provide comprehensive digital member services. During the year, KPA organized knowledge-based talks, a sports tournament and Biradari social functions, while inducting 18 new members. Outreach expanded beyond Delhi, with initiatives in Mumbai and Bangalore and plans for wider national and international engagement.

The AGM approved several important amendments to the MOA and Rules, aimed at strengthening KPA's governance and ensuring greater clarity in its functioning. The amendments covered key areas including membership, voting rights and the tenure of office bearers. The members also discussed the need to align the Rules with Societies Registration Act and to facilitate greater transparency and participation through digital processes. The audited financial statements for 2025–26 were presented and duly approved by the members. The meeting further approved the re-appointment of P Sharma & Co. as KPA's Statutory Auditor for the forthcoming financial year. These decisions are expected to provide a stronger and more structured foundation for KPA's future growth.

Events

KPA Goes Online : Our New Website is Here!

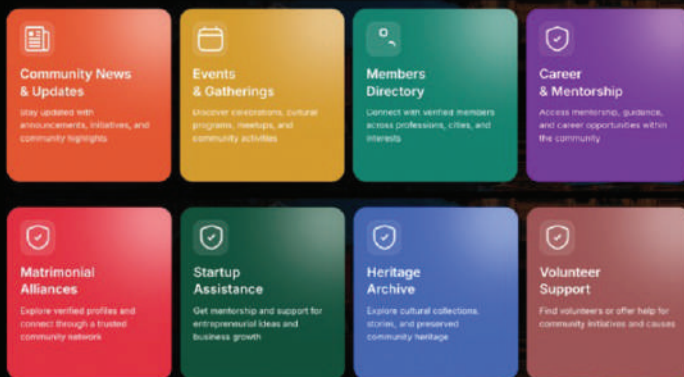
Preserving Heritage Worldwide-Building Stronger Community Connections



KPA New Member Website now active www.kpadelhi.org

KPA is pleased to launch a Member Website, designed to bring our Biradiri closer and provide our Members a platform to access various services and information.

Members can now access:



To access these features:

Please log in using your registered mobile number or email ID and visit your profile to view and update your details.

Members can also update their profiles, advertise their services and business, seek matrimonial alliances and access special deals and services offered by fellow biradiri members.

For any assistance pls mail to



info@kpadelhi.org

Events

KPA WELCOMED JUSTICE SHEEL NAGU & MRS NITYA NAGU (GURTU) to Delhi



Sheel bhai is a serving Judge of the Supreme Court of India.



He has previously served as the Chief Justice of the Punjab and Haryana High Court before his elevation to the apex court on June 2, 2026.



They are both proud Parents of two professionally settled daughters **Radhika** and **Gayatri**



We look forward to their active participation and contribution to the Biradiri activities.



FORTHCOMING EVENTS



BIRADIRI CRICKET GURUGRAM

📅 15 DECEMBER 2026, SUNDAY



WINTER BIRADIRI LUNCH

📅 6 DECEMBER 2026, SUNDAY
📍 LODI ESTATE, NEW DELHI



NAUROZ / NAVREH DINNER

📅 4 APRIL 2027, SUNDAY
📍 NEW DELHI

Events

Through the Lens of a Kashmiri Pandit Youth – Photo Exhibition by Vaibhav Kaul *Glacial Mothers: The Numinous Realms of Annapurna and Nanda Devi*

An exhibition of mountain photography by renowned geographer, visual artist, and Himalayan scholar Vaibhav Kaul opened at the Art Gallery, India International Centre (IIC) Annexe, New Delhi, on 06.06.2026, offering visitors a rare opportunity to engage with the spiritual, cultural, and ecological dimensions of the Himalaya through photography.

The exhibition comprised 108 photographic prints that explore the sacred and maternal symbolism associated with two of the Himalaya's most celebrated mountain massifs—Annapurna (8,091m) in Nepal and Nanda Devi (7,817m) in India. Through these striking images, Kaul presented an extended meditation on what he describes as the shared motherly essence of these revered mountain deities.



Nanda Khani (6,029 m), the pyramidal peak at the top right corner of the picture, is the prime protectress of the gentle glacier Shalang Gal. Shalang Dhura (5,678 m) the snowy ridge directly over Vaibhav's head, is the guardian of the glacier's handsome moraines (old & young alike).



The exhibition drew attention to onthe profound relationship between Himalayan communities & their surrounding land-scapes. In many traditions, mountains, glaciers, rivers, and other natural features are regarded as living embodiments of divine powers and supernatural beings. Vaibhav Kaul's photographs illuminate how these glacier-carved landscapes sustain ancient place names,



legends, ritual practices, and traditional environmental knowledge, forming an important part of the region's living geo-cultural heritage.

The inauguration was presided over by Dr Vladimir Zaitsev, distinguished art historian, curator, and museologist, who attended as Chief Guest. An accompanying programme on the concluding day included talk by him on **Artistic Explorations of the Himalaya** tracing the centuries-long history of visual artists' engagements with the mountainous regions of northern India, Nepal and Tibet, including early European efforts to visually document borderland terrains, flora, fauna and cultures.

Dr Vaibhav Kaul spoke on **Himalayan landscapes as Portals to Transcendence: Sublime Visuality in Geographic Exploration**, exploring the aesthetic, emotional and contemplative dimensions of geographic field research in remote mountain landscapes.

Set in India's most sacred & geologically fragile mountain landscapes, the documentary **Mountain, Priest, Son** directed by John Seddon & Vaibhav Kaul; brought alive everyday experiences, beliefs, and hope of a priest, his wife, & their 22-year-old son who survived the devastating floods. Through their story, explored was a society's understanding of its own vulnerability & resilience amidst dramatic environmental & social change.



CULTURAL HERITAGE

Reflections on the Mystic Poetry of Kashmir:

Rupa Bhavani (Roopa Bhavani)

Rupa Bhavani, popularly known as Mata Allakheshwari, was a renowned poetess who continued the tradition of mysticism in Kashmir after Lal Ded, Nund Rishi and other mystics & saints. Born in a politically turbulent historical period (perhaps 1620-1624), much after Lal Ded (perhaps 1300-1320), by which time notable religious and cultural changes had taken place, with Sufism becoming prevalent. Accordingly, Kashmir Shaivism, as well as Sufism, seems to have impacted her poems. The usage of Persian language gained prominence during the inter-regnum and one finds a sprinkling of Persian words like "Gul" in her poems. This shows Rupa Bhavani was multilingual being proficient in Kashmiri, Sanskrit and Persian.

Rupa Bhavani's poems are also called *vakhs*, and generally follow Lal Ded's style, though in some poems, there are variations with increase in the number of lines. In spite of Rupa Bhavani's *vakhs* being considered as scholarly and imbued with mysticism, yet they have not become as popular as the *vakhs* of her predecessor.

Rupa Bhavani was an accomplished practitioner of yoga. In several of her verses, she describes the subtleties of yogic discipline, the various limbs of yoga, and her spiritual experiences associated with the awakening of *Kundalini*. According to popular belief and legend, she is regarded as an incarnation of the Divine Mother and venerated as **Mata** (mother) **Rupa Bhavani**.

Below are English translations of two of her verses, along with the original Kashmiri text in both Devanagari and Roman scripts. The translations are not intended to be strictly literal; rather, effort has been made to convey the essence and spirit of the verses to readers. Punctuation has also been deliberately omitted from the original text in order to preserve its authentic and traditional form.

Verse 1

हनि हनि पाताल गगन गुमय
मारिथ त मूरिथ पांछं
तत्त्व चीतन मेलीहा शुनयी गले
शुनयी छय अकइ सथ

*hani hani paataal gagan gamay,
marith ta murith pantsan
tatva tseetan meliha shunyi galey
shunyi chhai akai sath*

*Gradually & steadily, the genuine yogic
practitioner
rises from the nether world to the divine
aakasha,
by demolishing & crushing the constraining
Five elements, he dives into the voidness
and nothingness towards supreme divinity.*

Essence: In this *vakh*, the poetess emphasizes that yoga requires disciplined and sustained effort. Through this spiritual journey, one transcends lower levels of existence to overcome obstacles of the five elements and sensory desires. Crossing the realm of nothingness, the seeker ultimately attains union with the Supreme Divinity & eternal spiritual realization.

Verse 2

द्रायस त न्येखुनु आवह्यम जंगे
चयय न त करुणा मंगे कस
रंगा रंगी गुल फोल्ह्यम अंगे
म्य न त व्यय चयथ चयंगे कस

drayas-ta nyervun awahyam zangay
tse na ta karuna mangay kas
ranga rangi gul phowlhayam angay
mya na ta byeyi tseth tsengay kas*

*Stepping out of my abode to meet my Lord,
I saw Him coming in the opposite direction.
Overwhelmed by this auspicious happening,
I had nothing more to ask for,
as flowers of numerous hues enveloped my whole being.*

Essence : The poetess describes the divine ecstasy she experienced when, upon leaving her home in pursuit of spiritual awakening, she beheld the Lord approaching from the opposite direction. This sacred encounter filled her inner being with blissful rapture, causing all worldly desires and attachments to dissolve completely in the joy of divine realization.

By
Ratan Kaul



* **Zangay:** According to Kashmiri tradition, this word denotes the auspiciousness of meeting a person coming from the opposite direction, when one steps out of the house.

Bibliography: Shri Mastbab Aashram Trust (Regd) (1991), "Sahaz Kosum".

Dhar, Triloki Nath. "Rupa Bhawani (Life, Teachings & Philosophy) 2023": Mohini Publications, Jammu, Kindle Edition

CULTURAL HERITAGE

A HISTORICAL RESEARCH BRIEF · KASHMIRI PANDIT GENEALOGY & MIGRATION

History of Kashmiri Pandit Surnames and Their Migration from Kashmir (1500–1950)



By Rakesh Kaul

Based on the KPA compiled list of Kashmiri Pandit surnames · Prepared August 2026

Historical context. Kashmiri Pandit surnames — *kram* — developed largely as hereditary occupational, administrative, descriptive or place-based markers rather than fixed family names, stabilising broadly under the late Sultanate and Mughal administrations (15th–17th c.). Between 1500 and 1950 this small, highly literate Brahmin community moved outward from the Valley in several distinct, unevenly documented waves, shaped by successive Mughal, Afghan, Sikh and Dogra rule and by the administrative and professional opportunities open to Persian- and later English-educated Pandits across northern India. Migration was multi-causal, not a single event, and its evidentiary basis ranges from documented record to community tradition, noted throughout below.

SURNAME ORIGINS — PRINCIPAL CATEGORIES

A. Administrative / Title-based **PROBABLE** — Persian- and Sanskrit-rooted court and revenue offices retained as surnames: *Bakshi* (paymaster), *Wazir* (minister), *Munshi* (Persian-language secretary), *Fotedar* (treasury official), *Raina* & *Razdan* (from *Rajanaka*, “petty chief,” attested in Kalhana’s *Rajatarangini*).

B. Scholarly / Religious **DOCUMENTED** — *Pandit/Pandita* (Skt. “learned one”), *Bhat/Bhatta* (Brahmin honorific), *Sadhu* — reflect priestly/Sanskritic self-identity; “Pandit” later became the community’s collective exonym under Mughal rule.

C. Geographical / Toponymic **PROBABLE** — names tied to Valley villages or towns, e.g. *Sopori* (Sopore); many “-oo/-u” endings (*Ganjoo*, *Nengroo*, *Warikoo*, *Chrangoo*) plausibly carry place or nickname origins not individually confirmed here.

D. Personal Characteristics **TRADITIONAL** — names describing physical or behavioural traits (e.g. *Khosa*, said to mean “left-handed” in community usage).

E. Clan / Lineage **PROBABLE** — *Kaul/Koul* (Skt. *kula*, “clan/lineage”); also linked in family accounts to an honorific for Raj Kaul at the Mughal court, 1716).

F. Linguistic Evolution **PROBABLE** — many list entries are spelling variants of one root, not separate lineages: *Kaul/Koul*, *Tikku/Tickoo/Tikkoo*, *Ganjoo/Ganju*, *Malla/Mulla*, *Matoo/Mattu/Mattoo*.

G. Origin uncertain **INSUFFICIENT EVIDENCE** — a majority of the ~90 names on the KPA list (e.g. *Zutshi*, *Sapru*, *Labroo*, *Trisal*, *Sumbli*, *Wantu*) have no independently verifiable etymology in available scholarship; none is speculated here.

MIGRATION TIMELINE, 1500–1950

- 15th c. (context)**
Sikandar’s forced-conversion policies (c.1389–1413) traditionally cited as first driver of Pandit displacement; Zain-ul-Abidin (r.1420s–70s) reverses this — the backdrop to the record below. **TRADITIONAL**
- 1500s–1586**
Chak-dynasty era: community accounts describe religious pressure prompting departures. **TRADITIONAL**
- 1586–1752 · Mughal**
“Pandit” becomes the term for Kashmiri Brahmins in Mughal service. Documented: Raj Kaul recruited to Delhi by Emperor Farrukhsiyar, 1716, settling near a canal (*nehar*) — ancestor of the Nehru family. **DOCUMENTED-PROBABLE**
- 1752–1819 · Afghan**
Heavy taxation and coercive rule; community tradition marks this as the most severe migration pressure, toward Punjab and the plains. **TRADITIONAL**
- 1819–1846 · Sikh**
Taxation continues with some easing; 1833 famine drives further outmigration; Pandits also serve in Sikh Darbar administration. **PROBABLE**
- 1846–1947 · Dogra**
Dogra state recruits literate Pandits into Jammu/Kashmir civil administration; British-era law, education and railway posts draw families to Punjab, the United Provinces and princely states. **DOCUMENTED-PROBABLE**
- 1947–1950**
Partition-era disruption; 1950 J&K land reforms prompt roughly one-fifth of Pandits to leave the Valley — closing marker of this study. **DOCUMENTED**

Major destinations: Delhi · Punjab (Lahore, Amritsar, Sialkot) · Jammu · United Provinces (Allahabad, Lucknow, Agra) · Rajasthan & central-Indian princely states (Gwalior, Indore) · Bengal (Calcutta) · later Bombay.

REPRESENTATIVE SURNAMES — ILLUSTRATIVE SAMPLE

SURNAME	CATEGORY	MEANING / ASSOCIATION	MIGRATION / REGION	EVIDENCE
Bakshi	Administrative	Persian “paymaster”; military-fiscal office	Delhi, Punjab, Kashmir admin.	Probable
Munshi	Administrative	Persian-language secretary/scribe title	Delhi, princely states	Probable
Raina / Razdan	Administrative/Title	<i>Rajanaka</i> — petty chief; in Kalhana’s chronicle	Kashmir, Jammu	Documented
Pandit(a)	Scholarly/Religious	Skt. “learned one”; community exonym	Pan-India (Mughal service)	Documented
Kaul / Koul	Clan/Lineage	Skt. <i>kula</i> ; Raj Kaul–Mughal court account	Delhi (Nehru family)	Probable
Sopori	Geographical	From Sopore, north Kashmir	Kashmir Valley	Probable
Sapru / Zutshi	Uncertain	No verified etymology; prominent legal/admin. families (e.g. Allahabad)	United Provinces	Insufficient evidence
Haksar	Administrative	Persian- then English-literate admin. lineage	Gwalior, Indore (from late 18th c.)	Probable

SURNAME EVOLUTION AFTER MIGRATION

Persian remained the administrative language of Kashmir and northern India through the Mughal, Afghan and Sikh periods, embedding titles such as *Bakshi*, *Munshi* and *Wazir* as surnames. Kashmiri vernacular diminutive endings (“-oo/-u”) were transliterated inconsistently into Persian, Urdu, Devanagari and later Roman scripts by different courts, schools and British-era registries — producing spelling clusters such as *Kaul/Koul* and *Tikku/Tickoo/Tikkoo*. Family branches settling in different regions or periods may have acquired divergent spellings; this is plausible but was not verified for each individual name pair.

KEY FINDINGS

- Kram* originated as occupational, administrative, descriptive or place-based markers, not Western-style fixed family names.
- Administrative/court titles form the best-documented category, reflecting centuries of Pandit service as Persian- and English-literate administrators.
- Migration 1500–1950 was multi-phased — political/religious pressure, economic hardship and professional opportunity each drove distinct waves.
- Surname ≠ gotra ≠ clan ≠ profession ≠ place of origin: a surname alone should not be read as proof of a specific ancient lineage.
- For most cataloged surnames, no independently verifiable etymology currently exists; further archival research is needed.

Source note: Kalhana, *Rajatarangini*; W. R. Lawrence, *The Valley of Kashmir* (1895); T. N. Madan, *Family and Kinship: A Study of the Pandits of Rural Kashmir* (1989); British Indian Census reports; documented family/biographical accounts (Nehru–Kaul, Haksar, Sapru families). Evidence graded Documented / Probable / Traditional / Insufficient throughout — full source list available separately.

CULTURAL HERITAGE

A peek into Kashmiri Surnames - By Rakesh Kaul

—❧ LIST OF ❧— KASHMIRI PANDIT SURNAMES

KPA

Our Names. Our Heritage. Our Pride. ❧

❧	Adeeb, Adib, Aima, Akhoon, Ambardar
❧	Bakaya, Baqaya, Bazaz, Bakshi, Bhan, Budki, Bhat, Braroo
❧	Chaku/Chakoo, Chatta, Chrangoo
❧	Dassi, Dhar, Dulloo, Durani, Dattatre/Datt, Dang
❧	Fotedar
❧	Gadroo, Gassi, Ganjoo/Ganju
❧	Hangloo, Haksar, Handoo, Hanjoo
❧	Jinsi, Jalali
❧	Kachroo, Kao/Kaw, Kak, Kanna, Katju, Kitchlu, Khar, Kher, Khosa, Kaul/Koul
❧	Labroo, Langar, Langoo
❧	Malla/Mulla, Matoo/Mattu/Mattoo, Masaldan, Mirza, Mujoo, Munshi, Matan, Misri
❧	Nadeem, Nadir, Nayi, Nengroo, Nehru
❧	Ogra/Ugra
❧	Parimoo, Peshin, Pandita/Pandit/Pundit
❧	Qasba, Qazi
❧	Raina, Razdan, Rajdan, Reshi, Revoo, Rew
❧	Sadhu, Saraf, Sapru, Shah, Sher, Shivpuri, Sopori, Sumbli
❧	Tankha, Taploo, Teng, Thaploo, Trakru, Trisal, Tikku/Tickoo/Tikkoo, Thussoo
❧	Vaishnavi
❧	Wali, Wazir, Wattal, Wanchoo, Warikoo, Wantu
❧	Zalpuri, Zadoo, Zibbu, Zutshi

❧ Rooted in Kashmir. United in Values. Connecting Generations. ❧

Carrying Forward Our CULTURAL HERITAGE

The KP community has always believed in the power of education, ideas and innovation. From scholars, researchers & scientists, to today's young changemakers, our youth continue to push boundaries and take on real-world challenges through science and research. This spirit of curiosity & action has inspired two young innovators to tackle one of today's most urgent concerns - **quality of the water we drink**.



Naina Singh



Nayantara Singh

We are Naina & Nayantara, twin daughters of Gopika Kaul, school students from Delhi, who are passionate about applying science and technology to solve real-world problems and improve people's lives. With our product, **Aqua**

Sattva, we want to remove invisible threats from everyone's drinking water sustainably and affordably!

Did you know that Delhi's tap water contains thousands of microplastics and forever chemicals that standard filters can't remove - and India has zero regulations for them? These contaminants are increasingly being linked to serious diseases.

An urgent solution is needed.

We've spent the past year developing a natural, plant-based solution to remove invisible contaminants from drinking water - the kind that standard filters don't fully remove, and most people don't even know exist.

We developed and tested our prototype at IIT, Delhi, and recently **won the Water Champions 2026 award at the Stockholm Junior Water Prize, held at IIT Madras**. We're raising funds for independent laboratory testing to prove exactly how well our solution works. Donations are welcome.

Naina Singh & Nayantara Singh
Founders, Hydra Nova

SNIPPETS



KPs Bonding Overseas - KOA is a socio-cultural organisation dedicated to preserving & promoting KP heritage, ethics, and traditions. Established in the 1980s, it serves as a global platform connecting KPs, addressing community needs, and safeguarding historical sites. Through its initiatives, KOA nurtures a deep sense of belonging, ensuring the legacy of Kashmiri Pandit culture for future generations.

Shared by Priyanka Bhan Shivpuri



From Community Pride to Global Recognition

NASDAQ publicly congratulates Shivani Kak, MD, Head of Investor Relations, Moody's in New York, USA. Born in Allahabad, she is daughter of (Late) Sukh & Maya Kak of London. Shivani is also on the Operating Committee & Board Member of Moody's Indian Affiliate, ICRA.

Shared by Surabhi Sinha