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Kashmiri Hindus dub Prime Minister's Package as Misleading

KS Correspondent

ALL sections of Kashmiri Hindus, living as refugees in their own country, have denounced Prime Minister's package in harsh words. Panun Kashmir, the frontline organization of Kashmiri Hindus said that the so-called package announced for Kashmiri Refugees was 'misleading'. It said that 'this package does not address any of the real problems, short-term or long-term faced by Kashmiri Hindus.'

Three senior leaders of the Displaced Pandit community, Pt. ON Trisal, Dr. Ajay Churangoo and Dr. Agnishekhar in a joint press conference in Jammu on 30th April, 2008 lambasted Congress govt. for generating bad feelings against Kashmiri Hindus. They said, "The way the package was declared in Akhnoor, caused bad feelings against Kashmiri Hindus, rather than acting as a balm on their wounds. Wittingly or unwittingly, the announcement tried to pit the interests of displaced Kashmiri Hindus against aggrieved and devastated border migrants, POK refugees or internally displaced Hindus of Jammu". The leaders added that 'the package mischievously projected as an exclusive package for Kashmiri Hindus, incorporates elements which have nothing to do with displaced Kashmiri Hindus.'

The leaders of Panun Kashmir and All Kashmiri Pandits Solidarity Conference accused the UPA Govt. of displaying lack of vision in confronting the larger challenge of Jihadi terrorism and alleged that the 'Prime Minister seems to have played into the hands of that section of political elite of Kashmiri



Senior Panun Kashmir leaders addressing a joint press conference in Jammu.

Muslims, which irrespective of party affiliations, wants the issue of displacement and religious-cleansing of Kashmiri Hindus to be pushed under the carpet. It is this section which has constantly put obstacles to the permanent return of Kashmiri Hindus and addressing their grievances."

The leaders said that the Prime Minister seems to have completely ignored the concerns and apprehensions expressed by Panun Kashmir on permanent return of Kashmiri Hindus during Round Table and Working Group meets. They said that the real issues linked to the permanent return of Kashmiri Hindus are: tackling of all dimensions of terrorism, decommunalisation of the social milieu in the valley and creating a viable political and economic dispensation for Kashmiri Hindus in order to ensure no future refoulement.

Kashmiri Pandits while rejecting the package explained that the Pandit community did not

migrate from Kashmir just because they did not have a house there. The package seems to convey the impression that the issue of genocide can be addressed merely by constructing a shelter in Kashmir valley, and that too in hostile environs. They asked, "Why did not even a single Kashmiri Hindu family return to the so-called clusters in Budgam and Mattan. If having a house in Kashmir was the only problem for Kashmiri Hindus then none amongst them would have left Kashmir in 1990." The leaders denounced announcing of funds for 'housing societies' for Displaced Kashmiris in valley as a 'gimmick'.

The Pandit leaders accused UPA Govt. of lacking vision and will in responding to 'the challenges of religious-cleansing of Hindus living in the only Muslim-majority state of India.'

What was more intriguing the UPA Govt. makes availability of funds where there will be no taker and has 'desisted from announc-

ing the relief where it was required the most.' The Pandit leaders asked the UPA Govt. why it did not address the issues of forcible and fraudulent grab of Pandit residential and shrines ' property, acquiring forcibly Pandit property for so-called 'public utility' purposes by the State Govt., compensation and release of rental arrears for Hindu houses occupied by the security forces, waiving of income tax and loans for displaced traders, denial of HRA and CCA to Displaced employees."

The leaders demanded a comprehensive employment package, passing of the Protection of Shrines and Temples Bill, etc. They repeated the demand for setting up a commission of inquiry for probing the core issues of Hindu exodus and religious-cleansing and fixing the responsibility. The Pandit leaders emphatically stated that only the creation of Panun Kashmir

(Contd. on Page 7)

Panun Kashmir and Kashmir Sentinel condole the demise of the following members of the community.

1. Smt. Rattan Rani Koul W/o Late Sh. Shankar Nath Koul originally resident of Manzoo Martand, Mattan Anantnag, Kmr; presently residing at D-49, South Ext. Trikuta Nagar, Jammu. 20/10/2007
2. Smt. Prabha Jee Koul W/o Late Sh. Bishambar Nath Koul of Shalla Kadal Sgr; presently residing at 40-A, Indira Nagar, Ward No: 2, Udhampur. 20/10/2007
3. Smt. Parmeshwari Bhan W/o Late Sh. Moti Lal Bhan; presently residing at Sect-18, Rohini , New Delhi. 20/10/2007
4. Smt. Shama Ji W/o Sh. Gansham Khal R/o Martand Mattan Kmr; presently at Lane No: 2, Enclave-B, Roop Nagar, Jammu. 21/10/2007
5. Sh. Sona Lal Kharu S/o Late Sh. Vasdev Kharu originally resident of Sheikh Mohalla, Maharaj Ganj Sgr; presently residing at 130/13 Ext. Urban Estate Karnal Haryana. 21/10/2007
6. Sh. Dwarika Nath Pandita S/o Late Sh. Maheshwar Nath Pandita originally resident of Nunar Ganderbal Sgr; presently residing at H.No: 61, Lane-4, Pamposh Colony Janipur, Jammu. 22/10/2007
7. Sh. B.N. Hangloo S/o Late Sh. Raj Ram Hangloo of Hangal Gund Anantnag Kmr; presently residing at H.No: 217, Lane No: 5, Hari Nagar Old Janipur, Jammu. 22/10/2007
8. Smt. Mohini Reshi W/o Sh. Gopi Nath Reshi of Hera Mohalla Anantnag, Kmr; presently residing at H.No: 134, Lane No: 3, Indira Vihar Old Janipur, Jammu. 23/10/2007
9. Smt. Sham Rani Khosa W/o Late Sh. Sham Lal Khosa, R/o Chattabal Bagh Sundar Balla Sgr; presently residing at H.No: 84, Sector-4, Sharika Vihar Lower Roop Nagar, Jammu. 24/10/2007
10. Sh. Prithvi Nath Bhat S/o Late Sh. Tara Chand Bhat R/o Zooahama Chadoora Budgam Kmr; presently residing at H.no: 666, New Colony Palthiyar Gari Udhampur. 24/10/2007
11. Sh. D.N. Koul of 2 Exchange Road, Sgr; presently residing at 27-Row Houses, Amar Nagri Hadapsar, Pune. 24/10/2007
12. Sh. Prithvi Nath Kaw S/o Late Pt. Damodhar Kaw originally resident of Bagh Jogi Lankar Rainawari Sgr; presently residing at H.No: 57, Lane-8, Upper Laxmi Nagar, Sarwal, Jammu. 25/10/2007
13. Smt. Somawati Sadhu W/o Late Sh. Shambu Nath Sadhu, R/o Khrew Kmr; presently residing at Plot No: 8/B Friends Colony East Ext. No: 1/A Trikuta Nagar, Jammu. 25/10/2007
14. Sh. Sarwanand Wangoo of Traperpora Shopian Kmr; presently residing at H.No: 50, Lane No: 12, Swarn Vihar Bantalab Jammu. 25/10/2007
15. Smt. Leelawati Wali W/o Late Sh. NN Wali, R/o Dalhasanyar Rawalpora Sgr; presently residing at B-11-129 Aravati Appt. Sector-34, Noida (UP). 25/10/2007
16. Smt. Roopawati Nakhshi W/o Late Sh. Jia Lal Nakhasi R/o Bagh Jogi Lanker Rainawari Sgr; presently residing at H.No: 62, Ambedkar Nagar, High Court Road, Old Janipur, Jammu. 26/10/2007
17. Smt. Jai Kishori Ganjoo W/o Late Sh. Jia Lal Ganjoo R/o Sathoo Barbarshah Sgr; presently residing at H.No: 266, Pocket-1, Sector-2, Durga Nagar, Talab Tillo, Jammu. 26/10/2007
18. Sh. Amar Nath Tickoo S/o Late Sh NK Tickoo of F-100, Old University Lane Canal Road, Jammu. 26/10/2007
19. Pt. Nath Bhat S/o Late Sh. Govind Ram Bhat, R/o Nunar Ganderbal Kmr; presently residing at H.No: 3, Gurah Brahma Bantalab, Jammu. 27/10/2007
20. Smt. Somrani (Kanta) Razdan W/o Sh. Soom Nath Razdan of Batayar Alikadal Sgr; presently residing at 131-Sector-1/A South Ext. Trikuta Nagar, Jammu. 27/10/2007
21. Smt. Posh Kujee W/o Late Sh. Rugh Nath Bali of Achabal Anantnag Kmr; presently residing at H.No: 20, C-Lane No: 29, Bawani Nagar, Janipur Jammu. 27/10/2007
22. Smt. Rani Drabu W/o Sh. ON Drabu of Malikh Angan Fateh Kadil Sgr; presently resident of Swaran Vihar, Gumpul Domaria, Purkhoo, Jammu. 28/10/2007
23. Smt. Sham Rani Bhat R/o Ajai Bandipora Kmr; presently residing at H.No: B-2, Lane-2 Anand Nagar, Bohri Jammu. 28/10/2007
24. Smt. Shyam Rani Bhat W/o Late Sh. Nilkanth Bhat of Ajar Bandipora Kmr; presently residing at H.No: B2, Lane-2 Anand Nagar Bohr (K.C. Bagh) Jammu. 29/10/2007
25. Sh. Bani Lal Koul S/o Late Sh. Shiv Ji Koul of Chattergul-Achabal Anantnag Kmr; presently residing at 17-Bom Nagar, Udhewwalla Bohri, Jammu. 29/10/2007
26. Smt. Mohini Bhat W/o Late Sh. Radha Krishen Bhat of Devi Angan Hari Parbhate Sgr; presently residing at G-131, Durga Nagar, Sector-1 Bantalab, Jammu. 29/10/2007
27. Sh. Triloki Nath Veshin S/o Late Sh. Gopi Nath Veshin of
28. 5-Karan Nagar Sgr; presently resident of Lane-5, H.No: 7, Saraswati Vihar Tomal Bohri Jammu. 29/10/2007
29. Smt. Lalita Koul W/o Sh. MM Koul, R/o 703/3 Kapoor Towers Jessal Park East Mumbai. 29/10/2007
30. Smt. Shyam Rani Tickoo W/o Late Sh. TN Tickoo of Bagadaji Rainawari Sgr; presently residing at H.No: 4/ 38 Maneesh House Panduka Colony Paloura Jammu. 29/10/2007
31. Smt. Leela Wati Thaploo W/o Late Sh. Neelkanth Thaploo of Shaheed Gunj Sgr; presently residing at H.No: 23, Lane-3, Block-A, Roop Nagar, Enclave Jammu. 30/10/2007
32. Prithvi Nath Koul S/o Late Sh. Lakshman Koul of Dantar Anantnag Kmr; presently resident of Lane-11, Suriya Vihar Anand Nagar, Bohri, Jammu. 30/10/2007
33. Sh. Bhushan Lal Raina S/o Late Sh. Shamboo Nath Raina of Baramulla Kmr; presently residing at Ward No: 67, Near PHC Muthi Village, Jammu. 30/10/2007
34. Smt. Reeta Ji Pandita W/o Sh. Bushan Lal Pandita resident of Kargama Handwara Kmr; presently residing at Qtr. No: 223, Nagrota Camp, Phase-I, Jammu. 30/10/2007
35. Sh. Rameshwar Nath Bhan husband of Smt. Sunanda Bhan of 2493, Kongposh Jain Nagar, Delhi. 30/10/2007
36. Sh. Raj Nath Bhat originally resident of Khrew Kmr; presently residing at H.No: 338, Lane-3 Tomal Anand Nagar Bohri, Jammu. 31/10/2007
37. Smt. Kanta Raina W/o Late Sh. Prof. ON Raina of Madanyar Habbakadal Sgr; presently at 597 (A-31/105F) Shastri Marg, Majupur Delhi. 31/10/2007
38. Smt. Tulsi Jalali W/o Late Sh. Neelkanth Jalali of Handwara Kupwara Kmr; presently residing at Qtr. No: 72-A-11 RM, Sector-2 MIG Flat Opp. Ram Manohar Lohia Park Rajinder Nagar, Sahibabad (UP). 1/11/2007
39. Smt. Umar Dhar W/o Sh. T.N. Dhar originally resident of Kuilbagh Qazigund Kmr; presently residing at H.No: 182-H, Sector-2, Durga Nagar, Jammu. 2/11/2007
40. Smt. Raj Laxmi Magazine W/o Late Sh. BK Magazine of 200-Karan Nagar Sgr; presently residing at Land Mark-602, 6th Floor Kala Wad Road, Rajkot Gujarat. 3/11/2007
41. Sh. Avtar Krishen Koul (Sultan) S/o Late Sh. Prem Nath Koul (Sultan) originally resident of Karan Nagar Sgr; presently residing at 741-Rehari Colony Education Board Jammu. 4/11/2007
42. Sh. T.N. Koul S/o Sh. Shiv Jee Koul originally resident of Zaindar Mohalla Sgr; presently residing at Dhakoti Panchkulla Haryana. 4/11/2007
43. Smt. Sham Rani W/o Late Sh. Badri Nath Raina of Seer Jagir Sopore Kmr; presently residing at H.No: 116, Adarsh Vihar, Sainik Colony Jammu. 5/11/2007
44. Sh. Hriday Nath Ambardar of Motiyar Rainawari Sgr; presently resident of AIR Qtr. No: 1, Block-B, Bantalab Jammu. 5/11/2007
45. Smt. Satyawati Revo W/o Sh. TN Revo of Batyar Alikadal Sgr; presently residing at 54-B, Topsherkhania, Jammu, H.No: 1541, Sector-A, Pocket-B Vasant Kunj, New Delhi. 5/11/2007
46. Sh. Jia Lal Bhat S/o Late Sh. Aftab Ram Bhat of Taragam Qazigund Kmr; presently resident of H.No: E-5, Lower Shiv Nagar, Jammu. 5/11/2007
47. Sh. Madhusudan Koul S/o Late Sh. Tara Chand Koul of Chandigarh Kupwara Kmr; presently residing at Qtr. No: 555, Migrant Camp, Nagrota JAMMU. 5/11/2007
48. Smt. Kishni Chaku (Dullo) W/o Late Sh. M.K. Raina (Dullo) originally resident of Sarwal Jammu; presently residing at Gurogan Haryana. 6/11/2007
49. Sh. Nirmal Kumar Malla S/o Sh. Badri Nath Malla of Noida.. 6/11/2007
50. Sh. Girdhari Lal Munshi S/o Late Sh. Sham Lal Munshi of Badiyar Bala Sgr; presently residing at 1239, Sector-A, Plot-B, Vasant Kunj, New Delhi. 6/11/2007
51. Sh. Shyam Lal Jotshi S/o Late Sh. Rugh Nath Jotshi of Bul-Bul Lankar Alikadal Sgr; presently residing at 213-C, Pocket-E, GTB Enclave Delhi. 6/11/2007
52. Smt. Lalita Ji Bhat W/o Sh. D.N. Bhat resident of 62-G, Shant Nagar, Topsherkhania, Jammu. 7/11/2007
53. Sh. Kanaya Lal Wali S/o Late Sh. Shambu Nath Wali originally resident of KK Sokhta, Safakadal Sgr; presently residing at B-2, BSNL Qtrs. Camp Road Gole Gujral Jammu. 7/11/2007
54. Smt. Soomawati Koul W/o Late Sh. Jagan Nath Koul of Habbakadal Sgr; presently residing at C-2, Akash Bharti Appts. 24-I.P. Extn. Patpar Ganj Delhi. 7/11/2007
55. Sh. Moti Lal Koul S/o Sh. Nirjanan Nath Koul of Batagund Handwara, Kmr; presently residing at H.No: 93, Sec-2,
56. Govind Nagar, Gole Gujral, Jammu. 8/11/2007
57. Smt. Uma Shree Tickoo W/o Late Sh. Janki Nath Tickoo of H.No: 107, Sector-2, Indira Vihar Old Janipur, Jammu. 9/11/2007
58. Sh. Ashok Zutshi S/o Late Madhaw Ram Zutshi of Bandipor Kashmir presently residing at H.No: 298, D-Block Lane-10, Aya Nagar, New Delhi. 9/11/2007
59. Sh. Makhan Lal Sadhu of Karan Nagar Sgr; presently resident of 328, Sector-28, Faridabad Haryana. 9/11/2007
60. Sh. Vish Nath Bhat S/o Late Sh. Sudarshan Bhat of Bul Bul Lankar Alikadal Sgr; presently R/o G-4B, 5-Srikrishna Appartment Ramprest Colony Gaziabad (UP). 10/11/2007
61. Sh. Vidh Lal Nadir S/o Late Pt. Sri Kanth Nadir of Ganpathyar Shital Nath Sgr; presently residing at 1/280, Virat Khand Gomti Nagar, Lucknow (UP). 10/11/2007
62. Sh. Surinder Miskeen S/o Late Sh. Rugh Nath Miskeen originally resident of Miskeen House Ganpathyar Nai Sarak Sgr; presently residing at F-432 Sarwal Jammu. 11/11/2007
63. Sh. Hirday Nath Khoda S/o Late Sh. Nand Lal Khoda originally resident of Mallapora Habbakadal Sgr; presently residing at H.No: 7, Lane No: 1 Adarshan Nagar, Barnai Road, Bantalab Jammu. 11/11/2007
64. Sh. Kashi Nath Koul S/o Late Sh. Neel Kanth Koul R/o Panznulla Salia Anantnag, Kmr; presently residing at 224 Block-M Janipur Colony, Jammu. 11/11/2007
65. Smt. Neerja Deambi W/o Dr. B.K. Deambi of Kralyar Rainawari Sgr; presently residing at Haldwani Uttrakhand. 12/11/2007
66. Sh. Kashi Nath Bhat S/o Late Sh. Tikka Lal Bhat originally resident of Muran Pulwama Kmr; presently residing at 26-A, CIA Janak Puri New Dlehi. 12/11/2007
67. Sh. Kashi Nath Nehru S/o Late Sh. Gopi Nath Nehru of Kharyar Habbakadal Sgr; presently resident of 64-C Indira Nagar, Sgr. 14/11/2007
68. Sh. Prabhawati Pandita W/o Late Haldar Jee Pandita originally resident of Sherwani Colony Baramulla Kmr; presently residing at 667/3-Vinayak Vihar Muthi, Jammu. 14/11/2007
69. Sh. Pran Nath Koul (Aima) S/o Sh. Bhagwan Dass Koul (Aima) of Dalhasanyar, Raghunath Mandir Sgr; presently residing at PIB, Prince Estate DLF Phase-5, Gurgaon. 15/11/2007
70. Sh. Mohan Lal Koul (Rawal) S/o Late Sh. Shiv Jee Koul (Rawal) of Chinkral Mohalla Habbakadal Sgr; presently resident of 39/68 Ashok Nagar Canal Road, Jammu. 16/11/2007
71. Sh. Dwarika Nath Pandita S/o Late Gopi Nath Pandita R/o Tumlahal Pulwama Kmr; presently resident of Qtr. No: 144, Phase-II Mishriwalla Camp, Jammu. 16/11/2007
72. Sh. Vishambar Nath Bhat of Bonagund Verinag Anantnag, Kmr; presently resident of H.No: 120-D, Vitasta Lane Sector-1, Durga Nagar, Jammu. 18/11/2007
73. Mrs. Kamala Dhar sister of Sh. Sham Lal Tickoo/Budshaw Sgr. 18/11/2007
74. Sh. Som Nath Kher S/o Late Pt. Jia Lal Kher of Vicharnag Sgr; presently resident of 40 Patoli Magotri Jammu. 19/11/2007
75. Smt. Asha Koul W/o Late Sh M.K. Koul R/o Chandapora Habbakadal Sgr; presently residing at H-13, Govt. Qtrs. Company Bagh Jewel Chowk, Jammu. 19/11/2007
76. Sh. Madsudhan Handoo of Anantnag Kmr; presently resident of H.No: 33, Sector-C Defence Colony Ambala Cantt, Haryana. 19/11/2007
77. Smt. Prana Tiku W/o Sh. Bushan Lal Tiku R/o 4/5, Telecom Qtrs. Channi Himmat Sector-7, Jammu originally resident of Heera Mohalla Anantnag, Kmr. 19/11/2007
78. Smt. Dhanvati Dhar W/o Late Sh. Jankinath Dhar, originally resident of 24, Malayar Habbakadal, Sgr; presently resident of 8-1-332/35, Aziz Bagh Tolli Chowki Hyderabad. 19/11/2007
79. Smt. Keshni Bhat W/o Late Sh. Sat Lal Bhat of Tengpuna Pulwama, Kmr; presently residing at KC Door Muthi, Jammu. 19/11/2007
80. Smt. Santosh Kar (Bazaz) W/o Sh. Roop Krishen Bazaz of Govt. Toph Qtrs. 465-T, Jammu. 21/11/2007
81. Sh. Shiv Jee Mattar S/o Late Sh. Tota Ram Mattas of Bagh-e-Sundar Balla Chattabal Sgr; presently residing at H.No: 325, Vipin Garden Kakrola Morh Uttam Nagar, New Delhi. 21/11/2007
82. Sh. Arjan Nath Munshi S/o Late Tara Chand .. of Pampore Kmr; presently resident of No:55, Lane No: 1, Gole Sharika Nagar Talab Tillo, Jammu. 22/11/2007
83. Sh. Pran Nath Raina S/o Late Sh. Sarwanand Raina of Kaarshangam Kmr; presently resident of Qtr. No: 136, Mishriwalla Migrant Camp, Jammu. 22/11/2007

EDITORIAL

ALARMING SITUATION

TERROR ATTACK in Samba town in which two jawans and four civilians were killed exposes the official claim that the so-called 'Peace Process' was on the right track and normality was fast returning in the trouble-torn state. It is also a sad reflection on how the terrorists continue to exploit gaping holes in India's counter-terrorism architecture and strategy as well as the political leadership's ambivalent policies towards terrorism and its sponsor –Pakistan.

How did the terrorists manage to crossover to this side despite heavy deployment of security forces? For three days the terrorists had been roaming in the town, waiting for an opportunity to hit their targets. Army authorities say that terrorists were planning to target family quarters of jawans in the vicinity of Brigade Hqs., to enact a Kaluchak-type massacre. Even after the first killings it took army 45 minutes to send its 'Quick Reaction Team' to the site of encounter.

BSF has come in for serious criticism, first for its alleged failure in beating back the infiltrators and subsequently in covering up the lapse. It is now believed that terrorists had cut fence at more than one point and more than 15 infiltrators had entered in Samba sector. One group had left along with their guide towards Doda via Lohai Malhar, while the other group of 4 terrorists had lost contact with their guide. Three of them were eliminated in Samba town, while the fourth one was still at large. Army and Police had recovered huge quantity of arms and ammunition, including 10 Kgs of RDX on May 9 in Sujani forests in Samba sector itself. Police also seized 17 army uniforms from the house of one Kalu in Panthi area.

During the past two months evidence has surfaced which points to a change in strategy by Pakistan. From a posture of 'Plausible Deniability' it is now openly patronizing subversion against India.

After the ceasefire in November, 2003 Pakistan was pushing terrorists into J&K without providing them the cover of firing. It was also using Nepal, Bangladesh routes and even Samjauta Express to send terrorists in to J&K and other places in India. Incidents at Samba, Tanghdar and Krishnaghati where Pak Rangers have resorted to heavy firing to facilitate pushing of terrorists into J&K indicate direct involvement of highest echelons of Pak Army.

There have been alarming reports that POK Premier, Sardar Atiq Khan and Pak Army chief Gen. Ashfaq Pervez Kiani had been attending meetings of LeT, HM, TeM and Al Badr terrorist outfits in Rawalpindi and Bhimber (POK) in March and April. Reports say that soon after these meetings, guides, leaders and ISI agents had been on a reconnaissance mission

along the LOC to identify fresh infiltration routes and reactivate terrorist launch pads at Aliabad, Kotli and Mirpur.

Terror infrastructure in POK is not only intact and operational but has also been updated. BSF DG AK Mitra said that the number of training camps had gone up. A senior leader of POK, Arif Shahid, who visited Delhi recently, revealed that ISI was recruiting Afghan, Saudi and Arab mercenaries for Kashmir Jehad. He added that there were 36 training camps in POK with 3600 cadres. Most of these camps were located in Muzzaffarad and Kotli. Some of these camps were being run under the cover of hospitals.

Pakistan has been pushing bigger groups now, who are heavily armed and better trained. In the month of March and April more than hundred terrorists sneaked in to Lolab, Bandipore, Rajwar, Handwara after infiltrating through Keran and Machil sectors. Situation is said to be quite volatile in Lolab belt. In the Jammu sector more than 150 terrorists are said to have infiltrated during the same period. Reports further say that ISI has set up its base camp at Nalli to push terrorists in to Jammu sector. Other reports said that more than 600 terrorists were waiting at 18 launching pads across LOC.

Annual Report of US State Department, released recently, stated that the terrorist organizations during the ceasefire had rebuilt their capabilities, including training and operational planning to carry out subversive activities in India.

During the past fortnight the number of selective killings of soft targets has also gone up as seen in Chatroo, Draba, and Kupwara etc. In other parts of the country the acts of terrorism staged by Pak-sponsored jihadis have claimed many lives. Recently, in Jaipur serial blasts left more than 80 dead and hundreds injured.

There is need to fine-tune our counter-terrorism strategies, shed ambiguity in dealing with terrorists, and sternly deal with all those who directly or indirectly lend support to forces inimical to unity and integrity of the country. There is also need to mobilize public in nation's battle against terrorism.

Our Foreign Minister, Sh. Pranab Mukerjee is scheduled to visit Pakistan in a few days from now. He needs to talk tough to all those who matter in Pakistan that India will not countenance any act of terrorism henceforth. We have talked enough about opening more routes across LOC, crossborder trade, and people to people contacts. It is time Indian Political leadership talked more about ending cross border terrorism and preserving integrity and unity of the country♦

LETTERS

Let us not repeat the past mistakes

The economic rehabilitation package, recently announced by Prime Minister, does not deserve any consideration in absence of any policy on the part of union of India which would address the aspirations of KPs.

Our present exodus is sixth during past 600 years. We should learn a lesson from our past mistakes. Each time we returned to the Valley, only to be hounded out again and again.. We have met this fate because of our own myopic approach.

My feelings go with KPs frontline organisation, "Panun Kashmir" which has put forth its demands and expressed views before national and international community. The Panun Kashmir perspective need to be considered to find headway towards the resolution of so-called Kashmir problem. There is no solution to the problem, until and unless the aspirations of KPs are addressed as per Margdarshan Resolution of Panun Kashmir.

Lastly I appeal/remind my community brethren that we should take a lesson from the life style of "Salmen fish" who inspite of sailing far off and facing heavy odds and threats to its life ultimately reaches to lay the eggs of its future generation at its original place of birth. It is only after accomplishment of this act the brave fish says good bye to this materialistic world.

—A.K. Koul
Durga Nagar, Jammu

KS is captivating

Sir

Your latest issue of March has captivated us very much. No words to express our fascination after reading the issue.

Please publish history of the Kashmiri Institute of Shaivism its belongings as well as present position also. We are towards more articles by Sri JN Raina if he has been to more places.

KS is our unparalleled magazine. We wait anxiously for next issue.

—K.D. Tewari
Barra-7, Kanpur

WHAT IS COOKING ON JAMMU AND KASHMIR

By Dr. Ajay Chrungoo

DESPITE glaring uncertainty in Pakistan, the simmering apprehensions about the ongoing peace process with Pakistan have only multiplied in India. Many incidents in rapid succession, with profound political implications, have taken place in recent past which cannot be simply wished away.

The senior PDP leader and state finance minister Tariq Hameed Karra claimed sometime back that the state of Jammu and Kashmir will have a 'separate currency' after the imposition of 'Self Rule'. Both Mufti Mohammad Sayeed and his daughter Mehbooba Mufti have been time and again talking about the usage of 'Double Currency' of Pakistan and India in the near future in Jammu and Kashmir. Peoples' Democratic Party chose to release its, first official version of 'Self Rule' in Pakistan.

PDP Chief Miss Mehbooba Mufti waxed eloquent about 'Self Rule' in Pakistan where she had gone to attend PUGWASH Conference. She addressed a very high profile press conference with Asif Zardari the patron chief of Pakistan People's Party. Content of her expositions in Pakistan have serious implications. "In order to achieve a stable, sustainable and just solution to the J&K issue we should combine intrastate measures with inter state and supra state measures...Self Rule proposal is the only way that would eliminate the sources of ethno-territorial conflicts entrenched in the traditional notions of sovereignty, self-determination, national and ethnic borders". She also enunciated the concept of shared sovereignty by advocating a joint 'Council of Greater Jammu and Kashmir'. This as per her will require "devising an improved constitutional political and economic relationship between the two parts of state and their respective mainlands with a sign off from the international community".

The NC Chief openly claimed that the Mehbooba, Zardari meeting was facilitated by Indian embassy in Pakistan. GoI chose to remain silent and issued no clarifications. Many now apprehend that 'Self Rule' concept of PDP has a tacit approval from Govt. of India.

In the recent past none other than the National Security Advisor Mr. MK Narayanan said in an interview about the engage-

ment with Pakistan, " I think there are things in the pipeline, things which are cooking, which are half cooked or three quarters cooked, which we would like to take forward." This statement has been one of the most forthright admissions that some sort of final settlement with Pakistan on Jammu and Kashmir state has been arrived at. And since PDP has been allowed to bring to the public realm various facets of the 'peace process' right from its inception during the NDA regime what it is saying now has more to it than political rhetoric in the prelude to elections in the state.

What is 'cooking' between India and Pakistan is more a question on the Indian side. Pakistani leadership both within the government and outside, do not appear to be ignorant about the contours of the final settlement on Jammu and Kashmir being debated between governments of India and Paki-

stan. The new Prime Minister of Pakistan tried to reject Musharraf line but it will be premature as yet to take it as official Pakistani position.

Pakistan President Gen Parvez Musharraf's four point proposal on Jammu and Kashmir has few ambiguities. The four point proposal. " Self-Governance, Joint Management, Demilitarization and Open Borders." continue to be debated in Pakistan. Even the separatist leadership in Jammu and Kashmir seems to be very well informed about the contours of the understanding between India and Pakistan on Jammu and Kashmir. The support or opposition to the 'peace process' from within the separatist groups seems to be based not on hearsay but very authentic understanding about its contours. The separatist leadership of Jammu and Kashmir is being kept well informed and briefed by none other than the very officials of Govt. of India itself. An example here will suffice to elucidate the point. To a question on the peace process between India and Pakistan by Sultan Shaheen, the Head of foreign relations Committee of JKLF, Raja Muzaffar re-

sponds thus, "..... a senior former Indian civil servant Wajahat Habibullah, known to be close to the Gandhi family told me in a telephonic conversation that while Prime Minister Manmohan Singh is very compassionate person and wants to expedite the peace process and give various sorts of relief to Kashmiri people, some hardliners in his own administration oppose some of his efforts. I told Mr. Habibullah that the slow down of the process can prove very costly for in case of Musharraf falling from power, the flexibility in the Pakistani ap-

has not still crossed the threshold of unambiguity on the nature of understanding with Pakistan and is still preserving some maneuverability of retreat and plausible deniability. However the confidence in the commitment of government of India to uphold the integrity and sovereignty in Jammu and Kashmir as well as deny any further concessions to Muslim identity politics in Jammu and Kashmir, is gradually eroding. There are three main reasons for it. One, Govt. of India has allowed the internal dialogue in the form of Round Table Conferences and Working Group Meetings to be used to push through recommendations and measures which ultimately give a decisive direction to the future course in Jammu and Kashmir. This course seems to be complementary to four point formula of Musharraf

The stage appears to be getting set for demilitarization, joint management and creating porous borders in Jammu and Kashmir. Many WG recommendations have been designed for this very purpose. The measures which are being taken have an executional value and at present do not require legislative sanction of the Parliament of India. Security forces number is being brought down in the state and the state forces are being enormously increased to take their place. The travel across LoC will be conducted on the basis of state subject document; borders are being made porous for trade as well as travel; the joint management particularly of water resources, trade and tourism is being accorded a new legitimacy in public discourse in the state for a operational phase in the near future. Creation of a Free Trade Zone with double currency in Jammu and Kashmir is the new buzz slogan for almost any seminar or debate on the economic development with government agencies playing facilitators.

There is a group of Track-II diplomats and journals who seem to be knowing more about Indo-Pak peace process than the political leadership down the line across the political spectrum. Not to speak of general people in India, who are almost ignorant and still believe that unsettled part of Kashmir problem is only liberation of PoK for which Indian parliament has unanimously committed itself through a formal resolution.

Almost all points of formula of Parvez Musharraf in one way or other concern with the sovereignty and integrity of the nation in Jammu and Kashmir. It is true that government of India

lowered the government actions in the state to be equated with militancy. The WG on Confidence Building Measures chaired by the now Vice President of India recommends on the agenda issue, 'Measures to improve the condition of people affected by militancy' as "The necessity of curbing human rights violations was stressed by most members of the WG. Emphasis was placed on PM's assurance of zero tolerance for HR violation as for India's international commitment and international image. It was considered imperative to develop responsibility for specific HR violations can be fixed and derelict officials identified and proceeded against." There is not a single recommendation under this agenda about how to tackle terrorism. Infact the word 'terrorism' is almost absent in the entire report of the WG. The last recommendation on the same issue seeks review and revoking of the Armed Forces Special Powers Act, Disturbed Area Act. The government itself chooses to side track the issue of terrorism and equates its actions primarily as militancy in the state.

In his package to displaced Kashmiri Hindus PM treats the displacement as if it was a natural disaster like flood or earthquake. The package seeks to delegitimize religious cleansing which must have only pleased Pakistan and the separatists.

And lastly, the gradual induction into the state of such officials, administrators and academicians who have a proclaimed commitment for a sovereign or a semi-sovereign Jammu and Kashmir state along the lines proposed long back by Dixon, puts GoI approach in proper perspective. Mr. Wajahat Habibullah, who is presently the information Commissioner is actually acting as a defunct interlocutor on behalf of Government of India in the state. He is openly on record of expressing views on J&K which are closer to US position when Dixon enunciated his formula for solution. None other than PM of India invited him to address the crucial Working Group on Centre-State Relations. Sometime before his presentation, he had publicly stated, "...the absence of element separatists has definitely affected the success of Round Table Conference. It is like the British having a RTC without the nationalists...New Delhi fears the aspirations in Kashmir as it has a Muslim

(Contd. on Page 5)



Ms. Mehbooba Mufti addressing a joint press conference with Mr. Asif Zardari in Islamabad, Pakistan.

Europe faces substantive Jihadist threat

KS Correspondent

THE terrorist threat in Europe has intensified since 2001. Bombing in Madrid (March 2004) and London underground (July 2005); plot to down 10 aircrafts in UK and US and string of disrupted bomb plots in London and Glasgow (Summer 2007); thwarted plot by German Cell of Islamic Jihad Union to conduct multiple car bomb attacks against US interests in Germany in September 2007; Dismantling of various Jihadist cells in Italy, Austria and Spain etc. all indicate Europe is a key staging ground for Jihadi activities.

Radicalisation and recruitment to Jihad in Europe has increased over the past three years. Prior to 9/11 recruitment to terrorist training camps was conducted more or less openly but with the dismantling of Al-Qaeda training camps in Afghanistan a new phenomenon has emerged. There is emergence of Homegrown terror networks in Europe. Small groups of European-born, self-radicalised, violence-prone Islamists have sprung up in European countries.

Europe has a large expatriate population-23 million in 460 million. This growing population is becoming more rather than less radicalised. As per intelligence assessments of Al Qaeda, carried out by Germany and US and quoted in '**Unmasking Terror-A Global Review of Terrorist activities' (2005)**', edited by Christopher Heffel Finger, tens of thousands of active supporters of Al-Qaeda and Islamic extremist groups are now entrenched in Western Europe. Al Qaeda has been particularly active in UK, Denmark, Germany, Netherlands, because these countries have fewer restrictions on allowing their citizens to travel to Pakistan. Jihadist network is also said to be active in Italy and Spain.

International Institute of Strategic Studies in its annual report noted that support and recruitment for Islamist terrorism is increasing world wide. **Director of National Intelligence**, US Admiral McConnel in **National Intelligence Estimate for 2007** submitted that Al Qaeda was refilled and as strong as on 9/11.

Networks of NGOs, Charities, Cultural Centres linked to Saudi Arabia have managed to build and finance a large number of mosques in Greece, Kosovo, Northern Albania, Bosnia and Former Yugoslav republic of Macedonia.

Balkans:

Balkans and Eastern Europe have also been quite vulnerable to Jihadist penetration. Terrorist cells with links to Western Europe are already operating in Bosnia and Herzegovina. In Bosnia the Jihadists operate under cover of a NGO- **Aktivna Islamska Omladina**, formed in 1995. This 'NGO' seeks to establish an Islamic state in Bosnia and Herzegovina. According to country reports on Terrorism (2005) it conducts a variety of outreach activities-including operating youth centres, summer camps and internet cafes to indoctrinate young Bosnians to fundamentalist ideology.

Saudi sponsored Wahabi influence is also on rise in other Balkan countries with significant Muslim populations e.g. Albania, Kosovo, Sandzak region of Serbia.

Eastern Europe:

Various Islamist groups are actively spreading propaganda to other Muslim populations throughout Eastern Europe. Jihadist outfit, **Hizbut Tehrir**, organised a big conference in Ukraine in August 2007, targeting mostly Crimean Tatars. Hungary, Romania and Bulgaria have during the past few years arrested individuals for-promoting radical Islamist ideology on the web, publications or funnelling money to terrorist groups. In October 2006 Czechoslovakia issued a red alert following discovery of a plot to kidnap and kill Jews in Prague. Arab and Pakistani students have been particularly active in fomenting conspiracies.

Southern Europe:

Though Jihadist phenomenon is an urban one as expatriate Muslim population lives in large and mid-size cities but lately the Jihadist activities have seen noticeable expansion to rural areas also, particularly in Southern Europe. This is due to presence of large number of North African immigrants, employed seasonally or permanently in agriculture. Wandering Imams of Tablighi Jamaat and

small make-shift mosques run by radicals, have popped up in small country towns and villages in Spain, Italy, France, spreading Salafism among the local Muslim communities.

Lack of state surveillance has also seen emergence of small fundamentalist communes as in **Artigat**, a bucolic village with population less than 1000 in the **French Pyrenees**. When French authorities dismantled a **Toulouse**-based network that was smuggling volunteers to Iraq, they uncovered links to a 60 year old Syrian man who was leading an Islamist commune in **Artigat**.

Structure of Jihadi Groups:

Lately, the emergence of home-grown Jihadi cells has been on the rise. Groups like Hofstad group in Netherlands operate as small domestic clusters of radicals that have developed no ties to external groups and act in complete operational independence. In the Danish cell, dismantled on September 4, 2007 most of the members had radicalisation in Europe and only 1 or 2 members of the group travelled out of country (Pakistan in this case) to link up with foreign-based well structured groups ideologically or operationally affiliated with Al Qaeda.

Besides home-grown Jihadi cells, several Al Qaeda 'Franchises' are also active in Europe, most notably north African Salafist groups. In addition to their own activities which focus mainly on recruitment, fund raising and propaganda these groups serve as facilitators for local cells, such as those responsible for Madrid and London bombing, London airliner plot.

Unlike before 9/11 most of European Jihadi do not travel out of continent for training or to fight. Nevertheless, a small but significant number of them still opt for short stints in places where they can join trainings or terrorist units. Pakistan/Afghanistan and Iraq are two primary destinations. Recruiters from Northern Europe (UK in particular) go usually to Pakistan/Afghanistan, while those from Spain, Italy and France go to Iraq. The presence of European Jihadi has also been noticed in two lesser known fields of Jihad-Lebanon and Somalia. Swedish and UK Jihadi were noticed in Somalia,

while those of Denmark and Australia fought with Fatah al-Islam in Lebanon. **Islamic Courts Union**, the Somali Jihadist group, has been raising huge funds in Sweden, using Scandinavian passports and has been involved in Jihadi recruitment of Somali immigrant population in Italy.

Linkages with Left terrorist Groups:

There have also been linkages between Left Wing terrorists and Islamists. This evidence has surfaced in Greece and Italy. Following the dismantling and arrest of members of Greek Left Wing terrorist group-'**November 17 Group**', evidence emerged suggesting deeper connections between Greek Left Wing terrorists and Jihadi. One of its key members Sabbas Xyros was photographed in a gathering of Muslim Brotherhood in Sudan. He had been seen frequently visiting Sudan. Reports said cooperation between Greek and Islamist groups extends to training, weapon improvisation techniques, logistical and financial support and joint ventures in terrorist planning and attacks.

In February 2007 Italian counter-terrorism officials hit upon direct evidence that linked Italian far Left terrorist group, '**New Red Brigades**' to Italian Jihadi. The conversation between the ideologue of the group Alfredo Davanzo and his three collaborators, recorded by counter-terrorism officials, revealed that the Left terrorist group was looking for new recruits among Italian Islamists. During the last few years Italian Intelligence officials have warned 'some of the most militant segments of the Italian extreme Left have displayed an increasing interest in and admiration for radical Islam. What has been only purely moral support up to now could possibly develop into a dangerous cooperation'.

Paris-based 'New Red Brigades' in its magazine **La Voce** has been eulogising international Jihadi groups like Hamas and Hezbollah, to the extent of describing these along with Taliban and Somali Jihadi groups as the main exponents of the democratic and anti-imperialist revolution taking place in Arab and Muslim countries'. La Voce heaps praises on the radical clerics and Jihadi ideology.

What is cooking on Jammu and Kashmir

(From Page 4)

majority population. However, the Kashmiri aspirations are the same as that of a Tamil for Tamil Nadu, a Kannada for Karnataka and a Telangi for Telangana."

Wajahat openly equates separatist leaders with the freedom fighters of India. He openly equates the separatism in Kashmir as a national struggle of Kashmiris. It is pertinent to understand his brazen pro-US and Pro-Pakistan advocacy. In one of his papers he states, incentives to encourage India and Pakistan to settle their differences peacefully can likewise

take various forms, from helping Pakistan modernize its armed forces to securing foreign investment for economic revitalization of Jammu and Kashmir." Mr. Wajahat advocates five regional Assemblies/Councils for Indian part of Jammu

and Kashmir, one for Kashmir valley, two for Jammu region and two for Ladakh. He puts forth a developmental arguments to divide Hindu majority Jammu to separate its Muslim majority areas into a separate administrative and legislative unit. His proposal coincides with the Dixon

model seeking settlement of J&K along the Chenab river. The model also coincides with the seven region formula of Parvez Musharraf.

Wajahat is not an isolated case. Mr Haseeb A Drabu declared support to "Independent" Jammu and Kashmir openly on a TV channel. And after few days, he was appointed Chairman of Jammu and Kashmir Bank and Economic Advisor to J&K Govt. An expert on Strategic Affairs Mr. C Rajamohan sometime back wrote an article in a leading English daily com-

menting on the developments in Pakistan and lamenting the inability of Govt, of India to carry ahead the Indo-US Nuclear deal. Towards the end of this write up he poses a question that if India cannot carry forward the Nuclear deal, how could it have the "gumption" to go ahead with the peace process with Pakistan and China which necessarily involves 'territorial concessions.' What is cooking on Jammu and Kashmir?

**(The writer is Chairman of Panun Kashmir)*

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Tele/Fax: 0191-2593166

website: www.panunkashmir.in

e-mail: kashmirsentineljk@yahoo.co.in

SIMI top leadership arrested

KS Correspondent

THIRTEEN top Jihadist leaders affiliated to SIMI (Students Islamic Movement of India), a terrorist outfit, were arrested in a pre-dawn swoop by police on the outskirts of Indore on March 27, 2008. They included Safdar Nagori, Gen. Secretary and main ideologue of the outfit, Shibly Peedicaal Abdul, Chief of the outfit in Kerala, Qamruddin Nagori, Chief of outfit's operations in Andhra, Hafiz, a top-ranking SIMI activist in Karnataka, Wahid, a SIMI terrorist wanted in connection with 2006 serial blasts in Mumbai. Qamruddin, a notorious Jihadist was said to be active in UP also. Pan-Islamist outfit SIMI created India's first home-grown terror network.

Though SIMI has been active in fomenting terrorist violence since 1991 it escaped government action due to strong political patronage it enjoyed from certain national and casteist regional outfits, known to court Muslim vote-banks. Under public pressure SIMI was banned in 2001 but real action began only in 2006 when SIMI's role surfaced in Mumbai serial train blasts in July, 2006. Much more evidence has since become available when SIMI came under scanner. It is believed to be involved in almost all major terrorist attacks in India since 2001.

SIMI-Main Terror Outfit:

SIMI provides foot soldiers, safe houses and support to Jihadist outfits directly patronised by Pakistan-Lashkar-e-Toiba (LeT), Harkat-ul-Jihadi Islami (HUJI) and Hizbul Mujahideen (HM) etc. A supportive hand for SIMI was visible in terror attacks at Ghatkopar (2002), Ayodhya (2005), Bangalore (2005), Varanasi (2006), Mumbai (2006), Malegaon (2006), Panipat (2007) and Jaipur (2008). Besides 7/11 Mumbai blasts, SIMI was also involved in Gateway-Zhaveri Bazar blasts in Mumbai (2003), October blasts across 3 cities in UP and 2 blasts in Hyderabad (May 2007). In 7/11 blasts in Mumbai SIMI had helped LeT plan as well as execute the blasts. Soon after Malegaon blasts in September 2006 certain Muslim politicians had raked up the bogey of involvement of Hindu outfits in an attempt to divert the focus of security forces from SIMI. Security agencies are also

said to be probing the involvement of SIMI in blasts in Shramjeevi Express on July 28, 2005. The blasts had claimed 12 lives.

Shoddy Performance:

Surprisingly the BJP government in MP had been lackadaisical in dealing with the SIMI threat. This, despite the fact, that even before the ban on SIMI in 2001 there were 33 cases which had been registered against SIMI activists. After the ban there were massive arrests of SIMI activists across the country but Safdar Nagori resurrected it by expanding its presence and profile. He had been silently operating from Madhya Pradesh.

Conspiracy:

12 terrorists, arrested from Indore recently, formed apex body of SIMI. Reports said that SIMI leadership was yet to divulge details of the meeting in Indore. The meeting had been called following unearthing of SIMI terror camps by Karnataka police. There were conflicting versions on the purpose of meeting. Reports quoting police said the SIMI leadership had assembled to plot terror strikes in cities like Mumbai, Hyderabad and Bangalore and to finalise training regimen for SIMI functionaries recruited to operate in States like UP, Kerala, HP, Maharashtra, Karnataka. Another report said SIMI was training 'crack commanders' to strike terror right in the heart of India. It added that training was being given to 200 'commanders', who were hardcore Taliban Jihadis, to assist Mullah Omar. Safdar Nagori had claimed that Omar was SIMI's guiding force.

Two important leads which led to arrest of SIMI leadership were provided by two top terrorists--Ehtesham Siddiqui and Riyazuddin Naseer. The latter was arrested in Karnataka in February last. Siddiqui, Mumbai Secretary of SIMI, had been arrested earlier in 2006.

Police said that Nagori had yielded valuable information to them on 7/11 blasts in Mumbai in 2006 during Narco-Tests. Siddiqui had said during investigation that Safdar Nagori had travelled to Mumbai after 3-day meeting of SIMI in Ujjain on July 6, 2006, and remained in Mumbai from July 7 to July 12. Ujjain meeting had been organised by Nagori a few days ahead of 7/11 blasts and was attended by Siddiqui. The latter in his con-

fessional statement on October 7, 2006 had said that the meeting in which key SIMI activists participated it was decided to establish 'Khilafat' or rebellion by forming a new outfit to propagate Jihad among Muslim youth. Nagori had been elected Chief of this Jihadi outfit. The meeting, as per Siddiqui, had chalked out an agenda to 'expand Jihadi activities in the country and locate training areas to spread Jihadi activities. This new outfit--Nagori, Siddiqui and others had held 3 meetings between July 4-7, 2007 at properties owned by Qamaruddin Nagori, Cousin of Safdar Nagori. In these meetings decisions were taken to hit Sangh Parivar outfits and police



Safdar Nagori, the ideologue of the Jihadist outfit SIMI.

officials involved in anti-Jihadi operations. The meetings had also resolved to collaborate with other Jihadi outfits operating in India and approach Mullah Omar to act as their leader. Siddiqui's statement had been corroborated by a witness who dealt in Unani medicines.

Siddiqui, one of the main accused in 7/11 blasts in Mumbai, was also involved in planning a bomb that exploded in a train at Mira Road Railway Station. He has also been accused in harbouring Pakistani terrorists in Mumbai.

Sehore district police recovered a diary belonging to Qamaruddin Nagori following arrest of 2 SIMI activists. Diary contained names of SIMI activists operating in Indore, Ujjain, Jabalpur, Rajgarh and Guna. Police were on look out for 2 more activists--Mahfooz and Ashfaq (both belonging to UP) who were active in SIMI had been attending SIMI and meetings in MP. Recently, on May 7 three SIMI terrorists were arrested from Morena Town with fake currency notes worth Rs 80,000.

Total of 24 SIMI activists were arrested in the following week in and around Indore. These included 3 Jihadis--Aman, Zahir Lala and Irfan Chhipa. They

belonged to Nihalpur and Juna Rishala areas of Indore. Reports said Aman was a trainer for SIMI cadres, while Zahir was local chief of SIMI. Chhipa was involved in helping SIMI and carrying out other illegal activities. He had been arrested earlier also in 2006 on same charges. 2 other terrorists arrested recently--Abdul Razaak and Rayees Ahmed were interrogated by West Bengal Police for links with HUJI outfit. On April 10, Hafeez Yusuf, a SIMI activist who played an important role in collecting funds for SIMI was arrested from Rishala area of Indore. He had taken cover as a worker in a mobile phone shop in Indore. Police were looking for information on notorious terrorist Hussain alias Adnan, resident of Bijapur and close confidante of Safdar Nagori.

Terrorist Training Camps:

Interrogation of SIMI leadership led police to terrorist training camp at Choral, a popular holiday spot 35 kms from Indore and discovered existence of 'Shaheen Force' (women wing). According to the police at the Choral camp, located in a river side area surrounded by mountains, SIMI terrorists were given Jihadi and explosive training. The police found 122 super-explosive gelatin sticks, 100 detonators, wire bundles, starters, VCD and switch boards buried underground in Gawali village.

The arrested terrorists revealed that SIMI had training camps in the jungle of Khargone district in MP to execute its operations across the country. Police had visited Khargone jungle camp with Nagori brothers and Aamil Pervez. The latter told police that 2 training camps had been held in 2007 in MP and Kerala, and were supervised by Nagori brothers. The activists underwent gruelling regimen that included trekking and firearms training. The cream among the trainees was to be sent abroad for further training. Pervez further revealed that he had attended a SIMI meeting in Aligarh in 1997 which was attended by Sheikh Siam, a Hamas activist. The meeting had been chaired up by Shahid Badr Falahi, then SIMI President. Pervez also gave details to police on how Safdar Nagori and Nomani Badr had resurrected SIMI after ban. He said that Nagori told him 'not to allow the movement to collapse and maintain its network by operating clandestinely'. Nagori had also revealed that 'SIMI was doing all it could to lift the ban'.

Arrested terrorists told police that SIMI had conducted 3 secret combat camps to train its cadres in 2007. The first of these was held in 3rd week of April near Hubli (Karnataka) under the supervision of Adnan and Shibly. New recruits were given basic

training in jungle craft, elementary marksmanship with air rifles and the principles of bomb-making. The trainer was Mohammad Subhan, SIMI's main bomb-maker, with links to perpetrators of 2003 terror strike in Mumbai.

Women Wing:

'Shaheen Force' came to light following arrest of 5 SIMI activists in Unhel town in Ujjain district. This women's wing spread the outfit's ideology among the women living in the backward areas in the cities and later enrolled them as outfit members. As per reports the house in Shyam Nagar area where SIMI activists were holed up for a meeting was taken by Safdar Nagori with the help of a woman activist.

Role of Darsghah Jihad-o-Shahadat:

Sensational revelations have also come regarding close links between SIMI and a radical Islamist outfit in Hyderabad--**Darsghah Jihad-o-Shahadat**. Aamil Pervez, one of the arrested SIMI terrorist, told police that Darsghah President Shaikh Mahboob Ali had invited him to undertake martial arts training at Hyderabad. When Maulana Naseeruddin, the main accused in the murder of Haren Pandya, former Gujarat Minister, was arrested Darsghah activists pelted stones and tried to release Naseeruddin from the police van. Darsghah activist Saleem Islahi was killed after police opened fire to disperse the mob.

Hyderabad police believes some ex-SIMI members were part of the Darsghah. Darsghah President says it has 10-12 centres across the country, "to teach 'self-defence' to Muslim youth". Darsghah's website openly preaches Jihad, for turning India into an Islamic country. For the last 10 years Darsghah had been conducting short-term courses in 'self-defence' for Muslim youth, including girls and women in Hyderabad. On its website Darsghah says, "It has been conducting special training for some Muslim youth twice a year in a suburban or outlying areas". It is too early to say what impact SIMI arrests will have on the outfit, because SIMI has a widespread network. As long as the issue of political patronage to SIMI is not tackled dismantling SIMI's network would prove difficult. Many hard-core SIMI activists, arrested in Maharashtra and UP, have often been released on orders from above (by politicians).

However, there is one silver lining--the growing public awareness on the issue of terrorism. Following its counterpart in UP, the **Indore Bar Association**, has refused to fight the cases of banned outfit cadres. Now CPI and **Insaf Manch**, a Muslim outfit, have come out to provide defence to arrested SIMI terrorists.

Kashmiri Hindus dub Prime Minister's Package as Misleading

(From Page 1)

Homeland with a union Territory status, north and east of river Jhelum in Kashmir valley remains the only option which can help Displaced Hindus to return to Kashmir valley.

The Pandit leaders said the entire set-up in valley was communalized, with situation being so grave that thousands of people participate in the last rites of terrorists, who killed innocent people and raped women. They said on one hand the Govt. creates a wedge between the POK/West Pakistan refugees and Kashmiri Hindu refugees and on the other the Islamist Political dispensation is being covered up. Panun Kashmir leaders said 'all these refugees were victims of Islamic fundamentalism and it was ridiculous not to treat them equally'.

Prime Minister Manmohan Singh had declared Rs. 1600 crore package at Ambaran (Akhnoor) on April 25. The package claimed "to provide Rs. 563.4 crore for repair/reconstruction of damaged houses, including Rs.120 crore for dilapidated and Rs.150 crore for purchase and construction of houses in Group Housing Societies for those who resorted to distress sale and Rs. 293.40 crore for providing employment." The Prime Minister announced Rs. 7.5 Lakh for repair or building of new house for each family which would return to Kashmir. He said the State Govt. had proposed to provide 6000 jobs for the educated migrant youth and the centre will bear the cost towards salary for

about 3000 youth till they were absorbed against regular posts within the specified time-frame. Prime Minister said that Govt. would also work out a financial package for migrant unemployed, for taking care of agricultural holdings and orchards, lying abandoned. He added that his govt. was examining the feasibility of waiving the interest on unpaid loans taken by Kashmiri migrant traders before displacement as part of a one time settlement. Prime Minister, however, made it clear that all migrant families whether Kashmiri Pandit, Muslim, or Sikh would be eligible for it.

Prime Minister announced another package of Rs. 50 crore for POK refugees but stated that the Govt. was yet to take a decision on Stateless West Pakistan refugees.

Kashmiri Hindu refugees are sore with the package on three counts. One, it does not give any benefit to the Pandit refugees. Secondly, it creates bad feelings amongst other sections of refugees and people that Govt. had granted a huge Rs. 1600 crore package to Kashmiri Hindu refugees. Lastly, Govt. has absolved itself from creating conditions for return of Kashmiri Hindus to Kashmir.

Out of Rs. 1600 crore package the Govt. says it has earmarked Rs. 563.4 crore for housing to those refugees who would return to Kashmir. Kashmiri Hindu displacement is not an issue due to natural disaster. Cyclone, Earthquake etc., where the sole focus has to be on housing

and immediate succour. The Kashmiri Hindu community has been thrown out through a process of religious-cleansing in which societal connivance and terrorism have worked together to make the cleansing possible.

There is nothing to suggest that these conditions have changed even after 19 years of displacement. Neither the regional/national mainstream political parties nor the local civil society are playing any role to make the conditions conducive for the return of Kashmiri Hindus. There are powerful vested

CONTINUATION

interests amongst local political parties, civil society and the State administration who are working against the interests of Kashmiri Hindus.

The Prime Minister is aware of ground realities when he gently hints that "more than 55,000 Kashmiri families had been forced to leave their homes in the wake of unfortunate events." He stressed that communal harmony was the hallmark of the composite culture of Kashmir which has been dented by the nearly two-decade long conflict in Kashmir. He emphasized that it was the duty of the Govt. to make conditions conducive for the return of those forced out of their homes.

How is the State Govt. making conditions conducive? Every other day there are new cases of forcible and fraudulent

grab/encroachment of residential and shrines' property. Neither the Govt. nor the political leadership is doing anything to stall it and take deterrent action against the unscrupulous elements

Infact, the Govt. itself is creating hurdles for return of Kashmiri Hindus. A process started by PDP Govt., in which Kashmiri Hindu property was being taken over by the State Govt. for so-called 'public utility' purposes is being continued ruthlessly. The latest incident is that of nine Pandit families of Verinag. The State Govt.'s intentions on Pandits' return got exposed when these families moved to Verinag on April 22 to save their houses and land from being bulldozed. The State Govt. has initiated a move to acquire 13 kanals of their land in Kolapur mohalla for construction of Bus Stand. The families have demanded answers from the local administration as to why their properties were being demolished or taken over without notifying them. They say, "The Govt. is talking about our rehabilitation and at the same time is appropriating our properties."

The local MLA, Ghulam Ahmad Mir, who belongs to Congress, has told Pandit families that they can get an alternative land but Pandits ask 'why doesn't the Govt. construct the Bus Stand over the land it promises to compensate?' The Deputy Commissioner, who had earlier agreed that the move will be shelved, is now reported to be avoiding giving clear assurances.

The state Govt. has been indifferent to the problems faced by Pandit refugees. It took it four years to frame rules for assisting financially the terminally sick Kashmiri Pandits, though Rs. 5 crore were provided by the Central Govt. in 2004 for that purpose. Similarly, the Distress Sales' Act, passed in 1997 has not been implemented by the State Govt.. It is also dragging its feet over the passage of Shrines' and Temples Protection Bill.

The second part of the package i.e. Rs. 293.40 crore for providing employment, in view of past experience, is going to be a non-starter. In the past also several such pronouncements were made by Prime Minister but were never implemented by the State Govt. In 2004 on the basis of recommendations made by a high-powered committee, headed by Ms. Sushma Choudry Prime Minister approved jobs for at least 1000 Displaced Kashmiri youth per year till they were able to return to valley. The same has also not seen the light of the day. In the present employment package also the promises are vague.

So what does the package offer to Kashmiri refugees? The Prime Minister knows well that there will be no takers for Rs.563.4 crore (Housing) because the Govt. is unwilling to create those conditions which can help Pandit community to return. The Prime Minister could grant immediate relief for short-term problems, while working for creation of desired conditions for long-term rehabilitation. It has done neither. The Kashmiri refugees have reasons to feel bitter.

Group Mediclaim Policy for Kashmiri Migrants

Kashi Akhoon

Kashmiri Pandits across the world get united as and when there arises any medical emergency. All of us stand up on our toes to donate a little bit to save the precious souls.

Not only have we got involved in such type of SOS calls but also are engaged in one or the other, small or big medical emergency always.

All though we are doing enough from our side to donate whatsoever we can but the problem remains as it is where it was. While we are busy working on one emergency, the other arises. Even the emergency to which we respond, only a small percentage of the capital gets accumu-

lated for any sort of proper medical aid but still this help from our side means a lot to the victim.

75% of our population is unaware of health hazard and almost all are not conscious for the future Health risk which requires a huge sum to take care of, and their resources are limited. The fact is that they cannot take care of their medical emergencies.

Our fire fighting activities are not long lasting. We have to go long ways as our miseries are multiplying. We have to face the crisis. We should see the ultimate solution to the problem.

The most easiest and nearest solution to this problem is Mediclaim Policy of All those who are not insured. There may be problems in getting them insured but where there is will

there is way.

Premium of Rs.1500 per family per year for medical Insurance policy can take care of the Mediclaim urgencies of a particular family. We have to impress the central government that a small Percentage of the funds reserved for the medical emergencies should be utilized for the Group mediclaim policy of Kashmiri migrants whose income is less than 10,000 per month.[family income]

Government of India should engage a Public Sector Insurance Company to take care of Mediclaim scheme for Kashmiri Migrants and make arrangements for smooth functioning of the scheme. Let us join hands on this issue of getting the scheme implemented.

A Tribute



Panun Kashmir and Kashmir Sentinel mourn the sad demise of Sh. Ashok Sodhi, the Chief Photographer of Daily Excelsior in the recent terrorist strike in Samba, Jammu. Displaying highest professionalism he became a martyr in the service of nation. His martyrdom will remain source of inspiration for others.

By Shyam Kaul

AS one of the hundreds of thousands of displaced Kashmiri Pandits, the past for me is not merely the "old, unhappy, far off things, and battles long ago." It is a reality which lives with me, and which in many essential respects, is a prolongation of the past. It is a gnawing pain in the soul, that comes more agonisingly alive when one comes across things written down years ago, like the letter that appeared in Kashmir Times, way back on October 30, 1997.

The letter, written by late Tariq Abdullah, son of the redoubtable leader of Jammu and Kashmir, Sheikh Abdullah, and younger brother of Dr Farooq Abdullah, who happened to be the chief minister of the state in 1997, is reproduced here verbatim:

"Dear Editor, A veritable racket is going on in Srinagar in regard to houses belonging to the migrant Kashmiri Pandit community. An instance in point is about the House No 414 at Jawahar Nagar, belonging to Ramesh Kaul, who is a migrant. Last month the house was forcibly occupied by some locals who threw out the lawful tenants residing in the house. The matter was referred to the DG of Police, the state minister for Home, the revenue Minister and the DIG Range. However nothing was done to restore the house to its owner. Upon painstaking inquiry it was found that the house was occupied under the patronage and protection of the local SHO of the Raj Bagh police station. Furthermore, it was found that money changes hands from the illegal occupiers to the protectionist racketeers. On behalf of the hapless owner I wrote to the above named persons but a deaf ear was turned by them. I have now written to the state Governor.

"It is great shame that while on the one hand the government is committed to restoring forcibly occupied migrant property to the migrants, yet, on the other, protectionists' racket in migrant properties is going on under the patronage of authorities and nobody is doing anything about it. It becomes pertinent to ask here as to how it is expected of the migrant Kashmiri Pandit community to return to the Valley if their very homes are illegally occupied under the protection and patronage of the authorities? It is time this racket was exposed and forcibly occupied houses restored to the owners. Only then can the migrant community hope to return to the valley. Tariq Abdullah, Gupkar Road, Srinagar."

The letter is a quintessential essence of what happened to Pandit properties in Kashmir between 1990 and 1996, when terror ran berserk in Kashmir. The letter could also be described as

A cry in wilderness

a prophetic piece of writing about what has been happening to such properties from 1996 onwards, till date, when democrati-

objective was to create conditions for return of displaced Pandits to their homes in Kashmir.

But to quote, Tariq Abdullah's eleven year old letter, "It become pertinent to ask here as to how it is expected of the migrant Kashmiri Pandit community to return to the valley if their very homes (and to add, their other properties) are illegally occupied under the protection and patronage of the authorities?"

Go to any part of Kashmir today where Pandits used to live and you will

come across scores of instances of forced occupations of their houses, agricultural lands, orchards, religious places and properties. The successive governments of the state have never even as much as moved their little finger to correct and undo this criminal defiance and violation of the law of the land. Some assurances given by the government in this regard have always turned out to be half-hearted and ineffective, obviously due to the lack of will, initiative and determination on the part of the people at the helm of the government.

There could be no better instance of the government's

lackadaisical attitude regarding important issues concerning the displaced community than the one about the urgency of the enactment of legislation for the protection of the religious properties of Hindus in Kashmir. A bill in this regard has long been pending before the state legislature, but the government appears to have chosen, seemingly by design, to drag its feet on the issue. Meanwhile the Hindu religious properties in the valley are increasingly becoming a happy hunting ground for property racketeers and professional land grabbers, like some characters of doubtful credentials, masquerading as religious figures.

Sometimes we hear much talk of the return of Pandits to Kashmir, and the refrain always is that "Kashmir is incomplete without Kashmiri Pandits." Almost all separatist leaders are now joining in the chorus too. But we have yet to hear anything from these leaders, both mainstream and separatist, by way of elaboration of how to convert the "incomplete" into "complete". We have long been waiting for this

elaboration, which would indeed be like music to our ears, and would perhaps help in paving way for the reclamation of our grabbed homes and properties, and for our return journey to our homes. Please come out with it.

Many years back, Khushwant Singh wrote in his highly popular column, With Malice Towards One and All: "Not many of us are aware of the plight of Kashmiri Pandits who have fled from the Valley for fear of their lives, leaving their homes and properties behind them. People who talk glibly of Kashmiris secular traditions turn a blind eye to the travails these refugees are undergoing for no other reason than that they are Hindus. They callously dismiss it as false propaganda or 'playing the Pandit card'. They should meet some of them now living in Jammu and Delhi to have their visions corrected."

Yes, many still are not "aware of the plight of Kashmiri Pandits who have fled from the valley for fear of their lives...." Among them, perceivably, are also the governments at the Centre and here in Jammu and Kashmir. And this is no overstatement.

**The author is a veteran journalist, based in Jammu.)*



A ravaged Pandit locality in Ganpatyar.

cally elected governments are in power. The subject matter of Tariq Abdullah's letter is equally true today, but, of course, in larger, starker and more distressing dimensions. There are thousands of Ramesh Kauls, running from pillar to post today, to reclaim their lawfully owned houses, lands, orchards, and religious properties, illegally occupied by land and property grabbers, with the "protection and patronage of authorities", but they do not find redressal anywhere.

In a democratic setup, it is normally expected of the representative governments that they shall be answerable and accountable to the people they represent and rule over. Kashmiri Pandits, driven out of their land of ancestors by oppressive and intolerant circumstances and living now in exile, are the largest religious minority of Kashmir. As such and as citizens of this state, it is their fundamental and inviolable right to demand the protection of their properties and also its restoration to rightful owners.

Normally any representative, responsible, accountable and conscientious government would have, on its own, honoured the right of the displaced community and acted accordingly. But the successive governments in this state have miserably failed to do so, more out of calculated unconcern and unresponsiveness, than innate incompetence. Both, prime minister, Dr Manmohan Singh, and chief minister, Ghulam Nabi Azad, are on record having assured the Pandit community that measures, like building of some lodgings in Jammu, were make shift arrangements, and the ultimate

Acting Chief Justice TS Thakur administered the oath of office to the new judges, on Friday 11th April 2008.

A feather in the cap of our community

A recent happy development in our community, indeed for the capital and the country, is the appointment of Sh. VK Shali (son of late Sh. HC Shali) and Sh. Rajiv Shakdhar (son of late Sh. ML Shakdar), lawyers who became judges of the Delhi High Court.



For our community this is a matter of special joy and significance. It is indeed a fresh and shining feather in the cap of youth of our community. The two fresh youth now wearing the cap of justice in the corridors of the Delhi High Court, Sh. VK Shali and Rajiv Shakdhar, hail from illustrious families, known for their part in working for and helping the community in the pre and post migration times.

-L.C. Kaul

D-40, Pamposh Enclave, New Delhi-110048

IN MEMORIAM

Time Passes Away But Memory Never Fades



Pt. Herday Nath Gurtoo

In Sweet and everlasting memory of a noble and guiding spirit, our dearest Sh. Herday Nath Gurtoo who left for heavenly abode on 13th May 1991

*Remembered By
GURTOO PARIVAR*

Will Kashmiri Hindu Pandits return to their homeland?



By J N Raina

Jamaat-e-Islami leader Syed Ali Shah Geelani's call for the return of the Kashmiri Hindu Pandits to their ancestral abode is ludicrous. The community has almost been exterminated from the Elysian valley, through the planned process of ethnic cleansing, sporadically, especially since independence, when India became a secular and democratic nation.

Over five lakh Kashmiri Hindus live like refugees in their own country. Now their number might have proportionately increased during 18 years of their "exile". They were forced to flee like pigeons from their home and hearth at the point of gun, when Pakistan-sponsored terrorism erupted during 1989-90. Their houses were repeatedly plundered by the Muslim fundamentalists, assisted by gun-wielding militants in the nefarious "operation". Several hundred temples and places of worship were either desecrated or destroyed during militancy, which is still on.

Geelani's call is ill-conceived and preposterous. It is mischievous. He is not honest in saying that the Kashmiri Pandits should only return to their 'native places' where their "old Muslim neighbours would receive them

with open arms"; and that they should not 'opt' for living in the 'security zones', because that according to him is "impractical and rather fraught with dangers".

Perhaps Geelani and his cohorts are treating their proposed 'home-coming' as a return of the prodigals. It is apparent from the tone and tenor adopted by the diehard Geelani and many others of his ilk.

Geelani's call came on the heels of the Jammu and Kashmir Government's announcement of a 'grand' rehabilitation plan for the Kashmiri Hindu migrants, under which a cluster of houses and flats are being constructed, under a comprehensive package. These will be ready within this year, or may be earlier, to coincide with the elections to the state Assembly.

But one would like to ask Geelani, where are the so-called 'old houses' of these Kashmiri Pandits? Where are their landed properties? Where are their apple and almond orchards; temples and religious places, palatial buildings, paddy fields, business establishments et al. Their dwellings were raised to the ground after their mass exodus in early 1990. No one dared to go back and see these damaged properties or even to file an FIR. Police proved helpless. Many houses were grabbed. Roughly, over 80 per cent of the migrants disposed of their properties under pressure and unforeseen circumstances, and that too at throw-away prices. Surprisingly, after the sale deeds were conducted, prices went up significantly so that the migrants do not return to the valley. It was all manipu-

lated. Where from the money came to purchase these properties at one go? It is generally believed that Kashmiris are poor. The Pandits are in wilderness. When I visited the then Hindu-dominated locality of Habbakadal in 2005, it wore an eerie and deserted look. Even dogs would not struggle to bark.

It may sound hypothetical, but one would like to understand that after Geelani and his folks receive the Pandits with 'open arms', where shall they go? To mosques or graveyards, which are in plenty there, thanks to militancy, engineered by Jamaat-e-Islami. Geelani, who is leading a faction of the Hurriyat Conference, is in fact denigrating the Pandits' community. The like-minded political leaders, preferring to act as a "devil's advocate", are in support of Geelani's view that the migrants should return only to their 'old houses' and not to Government flats under construction. It is untenable. The Kashmiri Pandits are now a fragmented lot. They have settled in different parts of the country, mostly in Jammu and Delhi. Thousands of them live in shattered tenements and dingy apartments, in unhygienic conditions.

If Geelani and his compeers had been honest enough about the return of the Pandits, they should have first condemned militancy in uncertain terms, and the barbarous acts the community was subjected to before they were hounded out. Geelani and his 'comrades' should have volunteered to reconstruct the burned down houses of the migrants and restored their places of worship to their original shape

and not waited thus far. But alas; they were never serious, for the fact that they regarded the Pandits as persona non grata in the valley. Geelani is against the permanent stay of outsiders in the valley, including Biharis, but those who were the permanent settlers were thrown out.

The radicals by and large achieved their goal of establishing what is known as "Nizam-e-Mustafa" (Islamic way of life). This concept is against the general will of the majority of the Muslims. They have opted for modernity rather than for Afghanistan-type Talibanisation of the Islamic society. What the Muslim fundamentalists are aiming at is against the concept of secular democracy, adopted by India. The radicals' ideology has not only ruined Kashmiris but the people of Pakistan as well.

The Hurriyat leader is shedding crocodile tears that "Kashmir is incomplete without the Hindu Pandit community". The population of Hindus in Kashmir was reduced to just two per cent (from 15 per cent in 1947) before 1990 exodus. Now less than 3000 to 4000 Hindus live in the valley.

Panun Kashmir Chairman Dr Ajay Chrungoo is averse to Geelani's idea about the return of the Pandits. "By insisting that the migrants should return only to their old homes and intermingle with their old Muslim neighbours, Geelani in fact wants them to ignore their security concerns. He does not want the Pandits to have relationship with the Government or the security forces". Naturally, it could be interpreted to mean that the Kashmiri Hindus should identify

themselves with the politics of the radicals, which is uncalled for. Panun Kashmir, an organization representing the Kashmiri Pandits, has demanded to carve out a separate homeland for the Kashmiri Hindus in the valley, within the Indian union.

Geelani and other separatist leaders should say peccavi (we have sinned) and apologize to the Pandits before making such overtures. They should abjure violence and realize that separatism is disastrous. Separation of Kashmir from the Indian union is dead impossible. It simply means disintegration of India as well as Pakistan. It can never happen. The radicals are a curse upon the people of Kashmir. Geelani's mea culpa for supporting and engineering terrorism in the valley will go a long way in the restoration of normalcy in Jammu and Kashmir. What they want to achieve is unachievable, for if Kashmir is unstable, both India and Pakistan will remain so. The fundamentals in the valley have no locus standi to decide about people residing in the other two regions of the Buddhist-dominated Ladakh region and the Hindu-dominated Jammu. Ugly happenings in Kashmir will have an adverse impact in both the countries. The Kashmiri Muslim fundamentalists are holding people in the entire subcontinent at ransom. This is why Pakistan Peoples Party Co-Chairman Asif Ali Zardari wants Kashmir issue to be kept on the backburner, to develop economic relationship between India and Pakistan.

**(The author is a veteran journalist, based in Pune)*

Nadim Foundation Announced

KS Correspondent

THE memory of Dinanath Nadim, Kashmiri's most prominent poet of the twentieth century, will be perpetuated by setting up a literary foundation in his name. The Nadim Foundation will be formally launched in Srinagar, later this summer. This was announced at a literary evening convened to mark the twentieth death anniversary of the poet at the Sahitya Akademi auditorium in New Delhi on Monday (April 7).

Mr. Shantiveer Kaul, son of Mr. Nadim and a leading poet in his own right explained that the twentieth anniversary programme had been made possible by the efforts of Nadim's "larger family", which included several of his friends and admirers. Also present were Ahinsa Kaul, Vijay Kaul and Panchsheel from the poet's immediate family.

The evening opened with a musical rendering of

several of Nadim's compositions by well-known singer, Kailash Mehra. She began with a short poem which Nadim had written specially for her wedding. The handwritten poem was among her most precious mementoes of the occasion, she said.

The key note address was delivered by well known Kashmiri painter, P. N. Kachru, who recalled his personal association with Nadim going back to the 'forties of the last century.

Onkar Kachru briefed the audience on details of the Nadim Foundation. He said that it had been proposed that the Foundation be launched from the Valley since that was where Nadim essentially belonged.

Shashi Shekhar Toshkhani recited a poem in Hindi written by Nadim more than half a century ago. This was among his first poetic compositions, and had been written even before he started writing in Kashmiri. He said

that Nadim had not received the kind of literary attention that he deserved as a poet who stood head and shoulders above most of his contemporaries.

Nirmala Kachru presented a pen portrait of Nadim Sahib both as a poet and a teacher. Her highly evocative paper recalled nostalgic memories of the time when she was a small child and Nadim Sahib a teacher in the Hindu High School in Srinagar.

Mohan K Tikku read out the English translation of Nadim's two short poems. These poems were about loss and inheritance, he said, and carried a certain resonance today in view of what had happened in Kashmir, and to Kashmir, during the past couple of decades. The vote of thanks was proposed by Prof. C. L. Sapru, who also recalled the circumstances of how he had put together the first Nadim Felicitation Volume in Devnagri way back in the 'eighties.



By Deepak Budki

THE city was agog with the rumours that informers were being hounded out, put to death. For the past fifty years the Valley had not known of even a single death but now four or five killings every day had become the order of the day.

Fear and anguish were writ large on everyone's face. It was difficult to trust one's own shadow. People started questioning themselves 'Does my name appear in the list of informers?'... 'Do they suspect me of connection with security forces?', or 'Has someone seen me talking to any security personnel?'

With every question that one asked oneself, restlessness would increase. 'Does anyone know about my political allegiance?' And then his heart would beat faster with anxiety.. 'I do not suppose I have any enmity with any one that matters in today's world, then why should I be singled out?' His blood pressure would soar still high. Next day he would issue a clarificatory advertisement in a local daily so that people came to know that he was not connected with any political party nor did he have anything to do with any espionage agency.

One does not fear death as much as one fears the very idea of death. Everyone was working out plans to escape the inevitable death. Some tendered apologies in the press, some resorted to explaining their position, while others simply bade goodbye to the Valley.

However, Nilakanth did not take recourse to any of these. He had spent the sixty five years of his life honestly and with utmost austerity in the Valley. Even now he spent his days without worrying about the vitiated atmosphere around him.

The house of Nilakanth, made of Maharaja bricks akin to today's tiles, plastered with mud and covered with shingle roof, was situated on the bank of River Jehlum, which majestically flowed by since ages. He lived in a place called Habbakadal. This was the only place in the city of Srinagar that would come to life everyday with the cock's first crow. On the one hand the temple bells would start ringing, while on the other the Muezzin would call the faithful to pray to God. Within no time, the hawkers would throng the Habbakadal bridge and lure customers with the best sells. You could hear the vegetable sellers selling knol khol, lotus roots and Kashmiri saag, and fisherwomen taking swearing on petty pretexts to sell their fish. From one corner arose the appetizing smells from the baker's ovens, while from the other corner

A Short Story

The Informer

the sweet fragrance of milk arose from the Karahis of the Sweatmeat shops. You could see a Hindu customer incanting Gaytri Mantra while buying fish, while you could see a Muslim incanting Surah Bakr of Holy Quran while checking the bundle of lotus roots. During the day the atmosphere became lively with the horses galloping on the road, bicycles ringing and making their way through the crowd and the puttering noise of the autorickshaws. The noise would continue till midnight. The road presented a captivating picture at the time boys and girls marched to their schools and colleges. Groups of young beautiful belles, clad in snowwhite kurta and shalwars, would be seen followed by young sadistic boys looking for an opportunity to tease them. They would seize every little chance to pass a remark, while the coy young girl would simply blush, perspire and yet feel amused.

Today, it looked different. There was a sudden change in the air. God knew why Nilakanth was immersed in deep thoughts. His aged wife had just cleaned the pipe of his Hookah and changed its water. He filled the chilam with tobacco and topped it with burning charcoal and then sucked in a long draught of smoke through the pipe. While exhaling, clouds of smoke came out from his mouth. He looked blank for a moment with no thought whatsoever. He coughed for a while and then got immersed in his thoughts again.

He remembered the day of his marriage when he had to simply cross the Habbakadal bridge since the house of Arundati was situated on the opposite bank of the river. He could see her parental house from his own window, and watch her standing near the window. It was just the majestic Jehlum that separated their houses from each other.

After finishing her daily chores, Arundati sat by his side. One doesn't know how time flies. "Forty five years have passed since we got married," Nilakanth said to Arundati while looking at her face with disbelief.

"You sound romantic. How come you remembered your marriage, that too after all these years?", Arundati was surprised.

"Just like that. Do you know what date is it today?"

"Date and Time! Who cares to remember them at this age? Don't you see our life is like a calendar of bygone year which hangs on the wall simply because it contains the picture of a God. Had there been no picture of God on it we would have thrown it away long back. We too are there hanging with the thread of time because they never us and cannot throw us into the dustbin. Don't you think we too have become such Gods, waiting for time to wither us?"

"You are right, Arni. We too are waiting for our fate like those

obsolete calendars on the wall".

Poor old Arni remembered that she had kept 'Kahwa' on the heater. "Perhaps, it must have started boiling", she thought with herself and taking support of the wall stood up and brought the tea kettle and two khasus, the brass cups. Nilakanth put his pipe aside, held the Khasu with his right hand, covered with the arm of phiran to use it as an insulation. Arundati poured tea into his Khasu and then went back, filled another Khasu for herself and again sat by the side of her husband.

"Arundati, do you remember that I used to watch you for hours from the roof of my house?"

"What has possessed you, you sound strange today".

She interrupted her husband and later herself became nostalgic about her childhood. Arundati was five years younger than her husband but due to acute arthritis for the last ten years her fingers had become ankylosed and swollen. Winter season aggravated her pain. The joint pain restricted the movement of her hands and feet but there was no way out, the household chores had to be performed because there was nobody to help her in this old age.

Not that she did not have children but they were all gone, fending for their own families. One in America and the other in Mumbai.

"My right eyelid has been trembling for the last so many days. God knows what is to befall us". Arundati tore a small piece from the strawmat underneath, moistening it with saliva she then put it on right eyelid in order to stop trembling.

"Our destiny is written in the Heavens above. Whatever has to happen will definitely happen", Nilakanth sounded pensive and resigned.

Arundati had never seen her husband resigned to fate earlier. She showed her annoyance when she couldn't get replies to her queries. For the last several days she had observed Nilakanth closing windows and the doors before going to sleep. He would check each latch of those to make sure that he had closed them properly. Sometimes, he would suddenly get up from his bed at night, carefully push the curtain of a window aside and peep into the darkness outside. Except the movement of the army vehicles and the foot fall of the soldiers on their nightly rounds he could hear nothing. And then he would return to his bed gripped with fear and anxiety.

"There is so much anxiety on your face, what is it that is eating you up? Have faith in God, everything will be all right," Arundati would console her husband to put his fears to rest.

"Arni, it is not anxiety, but you should know that the situation has taken a bloody turn never witnessed before. The Lord Yama is plodding in every street on his Vahana, the buffalo. Only he knows what is go-

ing to happen next", Nilakanth laid bare the facts for he could contain himself no longer.

Old Arundati remembered the time when the Valley was invaded by the tribals from across the border, indulging in rape and slaughter. She was eighteen then. Heart-rending accounts of killing and rape everyday sent shivers through the spine of everybody. Srinagar city received the news that the tribal invaders had killed thousands of unarmed innocent people from Uri to Baramulla. They had not even spared the nuns of the local convent in Baramulla town and were heading towards Srinagar. People expected them anytime. Women, particularly the young girls decided to electrocute themselves to save their honour but as luck would have it the electric supply to the city was snatched away for days on end and they looked helpless. Their suicide plans could not be executed in the event the tribals entered the city and every moment turned into death alarm. Death that was approaching slowly but steadily.

One fine day news was received that the Indian army had pushed back the raiders and they were on the run. Everyone heaved a sigh of relief. Arundati had depicted unbounded courage those days. To this day she was proud of herself. How a similar situation had arisen. She implored to her husband, "Why do you worry? We have been through hell during the tribal raid. We will be through it somehow, why do you lose heart".

Having heard his wife's courageous words, Nilakanth heaved a sigh of relief but at the same time he pitied her innocence and simplicity.

Every morning he would lap up every line of newspapers. This was the only link left with the outside world. News came but in trickles, more fearsome than the previous one. Both souls writhed in anguish like clipped wingless birds.

"This is all your doing. Now face it. Veeru had invited us to America so many times but everytime you refused to go. God knows what keeps you glued to this place. Agreed that his wife is an American but how does it matter. She would not throw us out of her house. We would just occupy a corner of their house. We could have looked after their children. Children after all are the biggest source of satisfaction to the old people," Arundati spoke her heart out.

"It is not the question of Veeru's wife. You don't understand. At this age one is afraid to leave one's home. All our lives we have not even gone beyond Jawahar Tunnel, how can we think of going and staying beyond the vast ocean. Who knows what kind of country that would be, what kind of people would we come across, what is their style of life. And then why do you put all the blame on me? Your heart too was not inclined to leave this place".

"Ok, leave Veeru aside, Kaki too had invited you to Mumbai. You refused to go there because you thought breaking bread at a daughter's house was like eating beef. Have you forgotten that?"

"Arni, you just can't understand. If they really loved us they could

have come here and taken us with them. How could we have refused then?"

"Both of them were ready to come but they were afraid of you. Your decisions are final. You are untractable. Remember, you had written letters to them not to come".

Veeru and Kaki both remained busy looking after their families in those metropolitan cities. In the Valley the old couple would count the days. How many were past! God knows how many remain.

"Today is the 7th of Shrawan. Birthday of Veeru's son. You should have prepared 'Tahri', the auspicious yellow rice today.

"It is Janam Ashtami today. Kaki's daughter was born today only. I hope you have sent a telegram to her?"

Both husband and wife remembered Veeru and Kaki, their children every passing moment. It seemed ages when we had received letters from them. Old age and loneliness are killing. One longs to see one's children but they think it is our selfishness to crave for children. How can one live without near and dear ones.

"Write to your son tomorrow asking him to send us tickets," Arundati ordered her husband.

"I am also thinking likewise. I shall call Kaki today. We shall stay in Mumbai for a few days and then go to Veeru's place".

"Do whatever you think right. It is already late in the night. Now go to sleep".

Arundati switched on the night lamp after all other lights were put off. Nilakanth was still uneasy. He got up from the bed and reassured himself that all the windows and doors had been secured. Till he was not convinced that everything was in place he strolled in the room wantonly. And then he was back in his warm bed. He handed over his Kangri to Arundati to keep it safely aside and then burrowed deep under the quilt. Sleep eluded him tonight. He kept turning in his bed. In the meantime there was a loud tap on the main door. Who could be at such a late hour? Their souls were gripped by fear; they shrank into their beds. Even stopped breathing out of fear.

Then they heard the cracking sound of the door being opened. Someone kicked the door of the room as well. The door opened wide like a wound. Two youngmen with mufflers masking their faces and with sten-guns in their hands, entered the room.

Without waiting they started firing indiscriminately. Though the souls of both old creatures had already left their bodies out of fear, yet the bodies had blood in them which gushed out from underneath the quilts. The armed youth turned round and left after a while, leaving death and silence behind.

Next day, the local newspaper carried following headline:

The Mujahids killed two informers, Nilakanth and Arundati in Habbakadal. They were suspected of being spies working for the Indian army.

**(This is the English rendering of author's short story 'Mukhbir', originally written in Urdu and published earlier).*

Navreh-The New Year of Kashmiri Hindus

By Upender Ambardar

FESTIVALS are windows to our culture. 'Navreh'--the festival of New Year for Kashmiri Pandits reflects their age-old social, ethnic, cultural and religious ethos and ushers them into the freshness of the New Year.

'Navreh', the first day of the Saptrishi Samvat of the lunar year marks the start of the New Year for Kashmiri Pandits. It is also the first day of the Basant or spring and 'Navratras'. It proclaims the advent of spring season, 'Sonth' in Kashmir. 'Navreh'-the festival of the New Year is celebrated on *Chaitra Shukla Paksh Pratipadha*, the first day of the bright fortnight of Chaitra (March-April).

The momentous festival of 'Navreh' finds a special mention in the '*Brahma Purana*'. According to it, the whole universe was created by the Lord Brahma on the first day of Chaitra Shukla Paksh Pratipadha i.e. day of 'Navreh'. As per the '*Matsya Purana*', one of the eighteen *Puranas* of Hindus', Lord Vishnu, the God of preservation among the Trinity is believed to have incarnated, as 'Matsya' avatar on the earth on the day of 'Navreh'. The festival of 'Navreh' also signifies the start of 'Satya Yug', the first of the four golden eras of Hindus. 'Navreh' has historical significance as it signals the initiation of 'Vikram Samvat' to commemorate and memorialize the victory and triumph of famous king of golden era of Indian history, ChandraGupt Maurya over 'Shakas'. 'Navreh' is the day, when the new almanac, an annual calendar of months and days with astronomical data and other related information starts for the new Hindu calendar year.

Navreh heralds the arrival of sooth season of spring when fresh life becomes evident from fields to forests with new foliage, blossoms and riot of colours in the form of flowers making their presence felt everywhere. Yamberzal or Narcissus poeticus, having white coloured petals and yellow stamens is a beautiful and sweet scented flower, which is frequently spotted from meadows to gardens. It is one of the early flowers, which announces the arrival of 'Sonth' in Kashmir. Similarly, the appealing flowers of Primula Rosea, Primula elliptical and Primula denticulata also make their appearance immediately after the snow melts in Kashmir.

Likewise, the early migratory birds of 'Phemb-Seer' (Paradise Flycatcher), 'Poshnoor' (Golden Oriole), 'Kukil' (Ring-Dove), 'Katij' (common swallow), 'Tsin Hangur (Himalayan Sterling) and 'Sheen-pipin' or Doeb-Bai (Pied-Wagtail) also proclaim the advent of 'Sonth' in Kashmir through their melodious notes.

As such, the festival of 'Navreh' is a celebration of change of season, regeneration and fertility, a journey from cold to warmth, an escape from winter confinement to social communion and a beginning for new lease of life everywhere.

The celebration of this joyous day in

the medieval times also finds mention in '*Kitabul Hind*', a book written by a renowned foreign voyager Al Beruni. According to him, the month of Chaitra denotes festivities for the natives of Kashmir on account of the victory gained by an ancient Kashmiri King Muttai over the Turks. In the words of celebrated historian Srivara, the Chaitra festival in ancient times in Kashmir was laced with enthusiasm and fervour to the accompaniment of lighting and merriment everywhere.

'Navreh' also marks the time to bid 'adieu' to harsh and severe winter and welcome season of spring when multitude generosity of Nature is visible everywhere. The display of new life in nature and invigorating ambience arouses hope and inspiration even in most brazen hearts.

Prior to the festival of 'Navreh', the family priest known as 'Kul Brahman' brings to every Kashmiri Pandit family, the almanace of the New Year known as '*Jantari or Panchang or Nachhipater*' in Kashmiri. 'Nachhipater' is a derivation of Sanskrit word. '*Nakshetra Patr*'. The Kul-Brahman also brings the '*Kreel Pach*', which is an illustrated scroll usually having a picture of Goddess Saraswati or Goddess Sharika with a hymn in Her praise.

On the night prior to Navreh, an elderly lady of the Pandit household fills a big thali with rice. On this rice filled thali, various items like walnuts (in odd numbers usually five or seven), paddy (as per family 'reeth'), a piece of bread (usually 'Kulcha'), a lump of cooked rice, a pen, an inkpot and book, a Katori filled with curds, a currency note or a coin or a gold ornament like ring or a bangle, a pinch of salt, seasonal flowers (usually Yamberzal), a piece of medicinal herb called '*Vai*' known by the name of Sweet flag or Acorus Calamus and a mirror are arranged. The '*Nachhipatar* or *Jantari*' of the new year and the '*Kreel-Pach*' also find a special place in this rice filled thali.

This ritual is known as '*Thal-barun*'. Early in the morning of 'Navreh' well before sunrise, a female member of the family, usually a daughter, makes each and every member of the family have a 'darshan' of this thali in their respective rooms. This ritual is known as '*Buth-Vuchun*'. The ritual of '*Buth Vuchun*' is said to bring happy year full of health, wealth, wisdom and good luck for the entire family. After having darshan of this thali, every elder member of the family puts some money in it, which is then taken by the girl as a gift known by the name of '*Kharch*'.

As per mythological belief, a mysterious power lies hidden in all human beings. It can be stimulated only by the use of specific symbols as our subconscious correlates fully with the symbols in comparison to the words.

As such, all the items arranged on the rice filled thali have symbolic significance. Rice, the principle diet of Kashmiris is a

symbol of abundance, life, growth, development, expansion and prosperity. Rice is also an integral part of our every auspicious occasion and function in our lives. It also stands for the quality of refinement and purity in the individual life. Paddy or unhusked rice connotes unsullied clarity, natural perfection and untainted life without deception and imitation.

Cooked rice indicates metaphoric process through which paddy has passed upto the cooked form. As such, the cooked rice is a symbol of transformation and progression in life in the right direction. Besides it, the cooked rice is regarded as a '*prasad*' and gift of God to the mankind. Apart from it, paddy, rice and cooked rice being the source of survival and sustenance are symbols for our physical and mental growth. Curds is a symbolic representation for fullness, stability and cohesiveness in life. Due to its '*satvic*'-quality, curds also represents placidity, consistency and virtuous conduct in life. The next item of bread kept on the rice thali is a symbolic representation for absorption, expansion and integration in one's socio-cultural surrounding.

The walnuts indicate regeneration, evolutionary process, continuity and flow of life. The four kernal present in the walnut represent the four aspects of dharma or divinity. Wealth or arth, Kama or wish fulfilment and moksha or salvation. A coin or a currency note or a gold ring or a bangle represents good fortune, prosperity, wealth and material strength. The gold ring or gold bangle is a symbol of purity and auspiciousness. The gold metal also has religious and spiritual significance as it not only gives contentment but is also believed to drive away evil influences. The coin, currency note and the gold ornament together remind us not to shun righteousness in the pursuit of material wealth. The medicinal herb of '*Vai*' known by the name of sweet flag or Acorus Calamus is a symbolic representation for disease free life and good health.

Flowers represent freshness, hope, fragrance, compassion and feeling of concern in life. They are so inextricably associated with the human life that no celebration or rejoicing is complete without them. Flowers are also symbols for the impermanence of life.

Flowers cheer-up the mood and drive away the feelings of depression and dejection.

The pen, inkpot and the book taken together are symbols for wisdom, knowledge, awareness, insight, enlightenment, learning and intellectual brilliance. They also represent the power of knowledge for the eradication of illiteracy, ignorance and shallowness. They have the allegoric meaning for '*Apara Vidya*' i.e. Knowledge of wordly objects and '*Para Vidya*' i.e. knowledge of Self. Salt, which is central to our day to day life is supposed to generate positive energy and drive away negative

retardants and bad luck. Some families also keep sugar on the rice thali, which signifies cordial social bondings and sweetness at every stage in life.

The '*Jantari*' (Nachhipater) represents the symbolic connection of the events in human life to the planetary influences and their movements. '*Kreel Pach*' having a picture of Isht Devi is indicative of religious inclination, our trust in Her grace and our total surrender to the sovereignty of the Divine.

Mirror due to its' attribute of reflection stands for duplication of auspiciousness, apart from all the good events of life.

Mirror is also believed to dispel and deflect the damaging impact and influences if present in the house.

As such Goddess Lakshmi is symbolically represented in Her different aspects of Vidyalakshmi (represented by pen, inkpot and book), Dhanyalkshmi (represented by paddy, rice, cooked rice, bread and curd) and Dhanlakshmi (represented by a coin, currency note or a gold ornament). Inversely, the various agriculture and cattle products are symbolic representations of Mother Nature, Mother Earth-Bhodevi and Goddess Shakambhari, the Goddess of vegetarian and agriculture.

Besides it, Goddess Mahakali, the presiding deity of longevity represented by the medicinal herb of '*Vai*' or sweet flag is also worshipped and remembered during the ritual of '*Buth-Vuchun*'. On the day of 'Navreh', the rice of thali is used for making yellow coloured rice called '*Tahar*' and after performing pooja, it is taken as '*Prasad*' or '*Naveed*' by the family members.

On 'Navreh' morning, the walnuts of rice thali are thrown in the river as the flowing water of the river and walnuts together symbolically represent regeneration and continuity of fruitful and productive life. It is also a metaphor for the surge and movement of active and energetic life. In the good old days upto mass migration in 1990, on the 'Navreh' morning, Kashmiri Pandits of Srinagar city after having a customary bath and attired in new dresses would make a beeline to Hari Parbhat to pay obeisance to the Goddess Sharika. Hari Parbhat-the historic and heritage hill of Goddess Sharika (one of the manifestation of Goddess Parvati) is the holy spot, which has *Chakrishwar* Asthapan on it. The Divine Mother Goddess Sharika, the presiding deity of Srinagar city represented by 'Soyambhu' Shrichakra (Mahamaha Shri Chakra) is the very cause of creation, sustenance and dissolution of the Universe. The holy site of '*Devi Angan*' at the foothill of Hariparbat is believed to be the cosmic playfield of the Universal Mother, where all the divinely activities are controlled.

In the sacred ambience of *Devi Angan* and in the serenity of its cool and calm surrounding, the spiritual seekers do meditation for spiritual awakening and enlightenment.

(Contd. on Page 19)

By Dr. R.K. Tamiri

SURAJ NARAIN TIKE was a master painter-artist, a creative set-designer and a talented actor. This outstanding talent and his great personal qualities made him a legend in his life time. Suraj lived in different times when commercialism in art and theatre was still a taboo. He abhorred cheap publicity. To him art was more important than its creator. Tiku did not have godfathers either. Had an opportunity come his way he would have emerged as an artist of national fame in all genres he pursued.

Suraj Tiku was born on 14th June, 1929 to Pt. Govind Ram and Mrs. Imberzali. He had humble origins and an unfortunate childhood. He was still a toddler when his father died. The prevailing joint family ethos and the affectionate care of his uncles helped Suraj to grow up to adolescence without being burdened by feelings of insecurity. However, the economic hardship the family faced did not allow Suraj the luxury of pursuing higher education.

Tikus originally lived in Drabiyar locality of Habbakadal in Srinagar city. According to family sources, it was Pt. Govind Ram who took the decision to shift to Sheelteng, Babapora on the other side of Habbakadal bridge. Suraj's grandfather, Pt. Kailash Ram Tiku had three sons--Govind Ram, Shridhar Joo (b.1914), Madhav Lal (b.1916). Of the three brothers Govind Ram was the eldest. Pt. Kailash Ram's daughter Bonamal was married to Nanak Chand Gurtu. Pt.

Suraj Tiku-Evolution of an Artist

Govind Ram's only daughter Arundati is married to Pt. Radhakrishnan Raina of Dalhasanyar locality, near Drabiyar.

Pt. Govind Ram had his own business. He ran a paddy-shelling mill. The other two brothers were employed in the State government. Pt. Shridhar Joo was an Instructor in crafts. After passing 8th standard he had gone for diploma in crafts at **Amar Singh Technical Institute**. A man of great taste Pt. Shridhar Joo was quite affectionate to the children of his extended family. He loved to take them on study and entertainment tours to Mughal Gardens, Museum or when some high dignitary visited Srinagar.

Pt. Madhav Lal had read upto F.A. (12th Class) and served in **State Cooperatives Department**. Even as a student of SP College Madhav had excelled in theatre activities. Later, when he joined regular theatre Madhav was to emerge as one of the best actors produced by Kashmir in 20th Century. He was a good adaptor and had dubbed and directed Shanta Ram's **Jahez** in Kashmiri very well. Madhav, a good Director was also gifted with a wonderful voice as was required in Parsi theatre. Older generations who were witness to Madhav Lal's sterling performances in Samaj Sudhar Samiti plays recall his great role as Vishwamitri in a mythological play.

Education:

Suraj had his primary schooling from the local Babapora

Govt. School, the alma mater of many eminent personalities. He later joined MP High School, Dilawar Khan, passing Matriculation in 1945. Tiku enrolled subsequently at the local prestigious Amar Singh Technical Institute to obtain Diploma in Arts. His teachers at the Institute were his uncle Pt. Shridhar Joo, Pt. Shivji Raina, Pt. Kashi Nath Bhan, the legendary set-designer and a pioneer in the field of theatre direction in Kashmir. Pt. Shivji Raina was a great artist in the field of painting. His students say that Raina was an artist even in his dealings with the students and other people. His two sons Mohan and Jawahar emerged as good artists, while his third son Omkar excelled in music.

Hoshiarpur Years:

After successful completion of Diploma unemployment haunted Suraj. He left for Hoshiarpur to try his luck as a Drawing teacher. It was here he struck good friendship with another Kashmiri, Pt. Shyam Nath Pandita of Khoja Bagh, Baramulla. Pandita, a successful teacher in his later years, was serving in Kamahi Devi High School at Hoshiarpur. At the request of the Principal of this school, Sh. Ram Lal Suraj made a life-size portrait of him. This portrait adorns the school even today. A few years later Suraj returned to Kashmir and was appointed as a government teacher. Soon after returning from Hoshiarpur Suraj's marriage was

solemnised with Uma Kaw D/o Maheshwar Nath Kaw of Zaindar Mohalla. They have two sons, Santosh and Ravi, both associated with theatre. The former has also excelled in set-designing, painting, calligraphy and as a poet. Their daughter Sushma has done a Diploma in Painting.

Song & Drama Division:

Suraj Tiku's first posting as Government Teacher was in Govt. High School, Pattan, where Mr. Saifuddin was Headmaster. The school had been upgraded recently from Middle to High School. Suraj was appointed as Drawing teacher. He continued to pursue painting and theatre work with full passion. In 1966 Suraj Tiku was selected for set-designing by **Song and Drama Division of Ministry for Information and Broadcasting**. Three other Kashmiris, Messers Krishan Langoo, Omkar Nath Khazanchi and Omkar Nath Raina were selected for acting. They were given rigorous professional training at Delhi for two years. Return of these artists in 1968 introduced a new professional approach in theatre and set-designing in Kashmir.

Artists of Song and Drama Division had to do lot of travelling with the roving theatre. Fed up with hectic travelling Suraj Tiku got an opportunity to join School of Designs. He came closer to Pt. Trilok Kaul, who was the Director of the Institute. Suraj Tiku retired from the Institute on 30th June, 1984.

Displacement:

In 1990 when violence broke out in Valley, Suraj Tiku, who loved Kashmir emotionally was quite reluctant to leave for safety to Jammu. In June, 1990 the family decided to leave after Suraj's son Santosh was tipped off by a colleague to leave Srinagar immediately and save his life. It was a painful moment for Tikus. Retrieving his father's works was the first priority for Santosh Tiku, a sensitive person with strong sense of history. Suraj told him, "Paintings are no priority. I will redraw these. Safety should be our foremost concern".

Exile Paintings:

After staying in Udhampur for 2½ months Tikus moved to Jyotipuram, where presently Santosh runs a School. Suraj's lungs had become weary due to long standing asthma and heavy smoking. He could never reconcile to 'exile'. Santosh Tiku recalls, "**Displacement was great shock to father. This affected his health. Kashmir would haunt him all the time. He gave vent to it by painting Kashmir. Whenever he remembered Kashmir he would start painting, at times not even on proper paper. Some of his paintings of this period are on the back side of invitation cards. One of his paintings shows clouds, depicting gloomy ambience. He would love this painting. He could never resist painting Kashmir**".

Suraj passed away on 26th January 1997, leaving behind many admirers and friends.

Prof Sant Ji Kaul Sultan

WAYBACK in 1989 I met Suraj Tikoo for the last time in Srinagar and thereafter when I moved over to Jammu. I learnt that he was staying with his son at Udhampur. For a couple of years there was no communication between us. Then suddenly came the final parting. The icy claws of cruel death snatched him away from us for ever. It was a great personal loss. He is no longer with us now, but he has left some sweet memories, which I cherish, love and ruminate.

Suraj Tikoo had a multifaceted personality. He was an actor, a painter and a warm hearted extrovert who liked to laugh, to share joke and to establish rapport with people quickly at the emotional level.

My first encounter with Suraj Tikoo dates back to late forties. During that period many plays were being enacted by various dramatic clubs associated with certain social organisations. The aim was to expose the social evils that ate into the vitals of our society. Plays like '**Harish Chandra**' and '**Satyavan Savitri**' were also staged. I remember watching '**Satyavan Savitri**'----a classical tale produced and directed very meticulously. It left a deep impact

Suraj Tiku-Recollections

on the mind of the audience. A sizeable number of spectators had gathered in a small auditorium at Sheetal Nath Complex. The audience watched a series of tragic situations unfolded in the play. They looked sad and the atmosphere had turned grim. There was soon a short break followed by a comic interlude.

The curtain parted and the play resumed. Just then Tikoo made an entry on the stage as a young husband trying to tame his wife---a shrew. He spoke a word or so to the lady, (the role was being played by a youngman) and she shot back in cold sarcastic note that was quite defiant. Agitated as he seemed, he burst forth into a dogrel to register his complaints against the bad tempered lady. The situation turned extremely funny. There was a commotion, the audience burst into a peal of laughter

and this was followed by a loud applause.

Here was the person, who would be a good friend and companion in the years to come.

Suraj Tikoo was a talented person and acting was his forte. In the years that followed he worked successfully in many plays. He was adept in stage craft, which he had learnt under the able guidance of Pandit Kashi Nath Bhan, a well known art teacher of his time and a theatre personality. In later years Tikoo acted in radio plays with great aplomb and made his presence felt as a versatile actor.

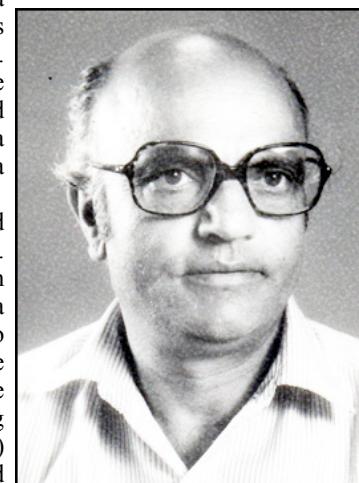
In early fifties there was a spurt in cultural activities in the Valley. Poets, painters actors, singers and writers gathered under the banner of Cultural Front. Tikoo and many of us worked

together and exhibited our paintings along with some well known and senior artists of the state. Henceforth the art movement became broad-based and continued to flourish under the patronage of senior artists. Many art exhibitions were organised in the Valley and all of us including Tikoo infallibly participated in them.

Tikoo specialised in landscape and portrait painting. His works commanded respect amongst art lovers and connoisseurs. His lines and colours unfolded a magical energy in the landscapes that depicted his homeland-Kashmir and its environs. He loved Kashmir caringly, genuinely and whole heartedly. A small landscape presented to me by him many years ago is pregnant with sweet and sad nostalgia.

Tikoo was a delightful company and a very good friend. He was outgoing in nature and radiated an unending zest for life. Whenever I called on him there would always be a warm sincere welcome awaiting me. One comes across such a man in one's life only once in a while.

**(The writer has remained an eminent Educationist, with passion for painting. Presently, he is based in Lucknow).*



Sh. Suraj Narain Tiku

Suraj Tiku's genius lay in his Art

By Dr. R.K. Tamiri

SURAJ TIKU was drawn to art instinctually. As a young boy he would pick up charcoal to draw sparrows on walls. When he was in the 5th or 6th standard his art teacher had asked him to draw a flower. Suraj finished the drawing and presented it to the teacher. The latter was annoyed and scolded him. He had an impression that somebody else had done the job for Suraj. The teacher asked him to make the drawing in his presence. He was amazed to see such free flow of lines.

Suraj's artistic instincts were spotted and honed into serious pursuit for art by Pt. Kashi Nath Bhan. The latter became Suraj's Guru, not only in painting but also in set designing and acting. Bhan was colleague and close friend of his uncle, Pt. Shridhar Joo. The former was a regular visitor to Tikus's home and had the opportunity to watch Suraj's immense talent at close hand. It is true that not many of Bhan's students achieved comparable fame and success as Suraj did. Suraj had the zeal to learn and imbibed his guru's teachings quite faithfully.

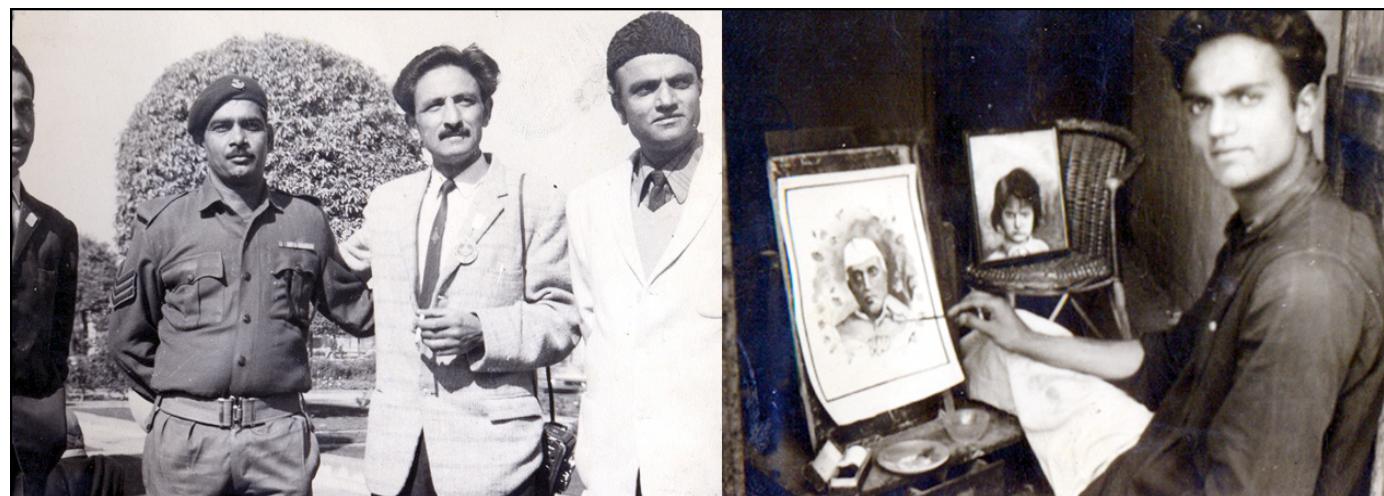
Suraj was a master artist who could do portraits and landscapes with equal ease. In later years when he came in association with Sh. Trilok Kaul at the **Institute of Fine Arts** Suraj received the influence of Modern Art. Suraj Tiku's abstract paintings amply reflect on his capacity to quickly adapt to the new techniques and art forms in painting.

Portraiture:

Even as Suraj Tiku came out of the portals of Amar Singh Technical Institute he was an accomplished portrait painter. His portrait of Ram Lal, Principal of Kamahi Devi School at Hoshiarpur speaks about it. Two other portraits of this period include those of Lord Rama and Lord Krishna.

Suraj Tiku's another teacher at AS Technical Institute was Pt. Jagar Nath Mattoo, an excellent portrait artist of his time. Tiku would spend lot of time with him to learn techniques in portrait-drawing. Suraj had good hold and perfection in portrait making. He would do his portrait painting in oil. Sh. Moti Lal Kemu describes him as '**the last portrait painter I know**'. Suraj never made portraits for commercial purposes.

He was asked by the J&K



(L) Sh. Suraj Tiku with Pt. Trilok Koul (R) Sh. Suraj Tiku in his studio making a portrait of Pt. Jawaharlal Nehru.

government to make a life-size portrait of Sheikh Abdullah, the then Chief Minister. This oil on canvas painting is preserved in Sher-i-Kashmir Conference Hall at Soura Institute.

Another master portrait drawn by Suraj is that of Bhagwan Gopi Nath, an ascetic of high spiritual merit. Mr. MK Tiku, who gave the order on behalf of Bhagwan Gopi Nath Trust, recalls, "when I showed this 4x3 painting, oil on canvas, to Pt. Shankar Joo Fotedhar he was amazed. The saint was shown in sitting posture, performing Havan. Every item used in the Havan-Thal (plate), Pambash, Shakar (Jaggery), Narjeel (coconut pieces), Kangri (local warming stove), was so well delineated. This painting was stolen in mid-1990s when some people gate-crashed into the Temple premises at Kharyar.

Other excellent portraits made by Tiku and still available to us include those of--Saint Anandji (of Vilgam), Saint Govind Kaul Jalali (of Ram Shaiv Ashram, Fatehkadal) Dr. Amarchand Kak, the first optician (1929) of Kashmir, Pt. Tika Lal Langoo, the great philanthropist and father of Sh. Krishen Langoo, the music maestro etc. He also made portraits of Pt. Jawaharlal Nehru, Mahatma Gandhi, Dr. S.N. Ahmed Shah, the renowned physician and Sh. Chaman Lal Churangoo, one of the founders of Kala Kendra theatre. Mr. Balkrishen Qasba's only regret is that Tiku never made portrait of his illustrious grandfather, Master Zind Kaul.

He says, "Suraj made such an excellent portrait of Krishen Langoo's father, delineating his facial wrinkles so nicely". Both the Artists Gh. Rasool Santosh and Suraj Tiku had been

asked to make large-sized portraits of Pt. JL Nehru. Suraj was also quick in portrait drawing. Even while he was conversing with a person he would prepare the sketch of the person in ten minutes and the following day he would present the finished portrait to him.

Gokul Dembi, the famed painter-artist and Tiku's former colleague comments, "**I found him to be the best portrait painter of his era. His use of colours was beautiful. In his portraits the colour of the skin would look so natural and portraits full of life**".

Sh. M.K. Tiku, a connoisseur of art, who knew most of the master artists of Kashmir intimately, adjudges Tiku as good as Mahendra Nath Dhar, the veteran portrait artist of early 20th Century. He observes, "Dhar was better known because he was there before Suraj Tiku had arrived on the scene. Also, the urban elite of Srinagar had portraits made by Dhar on orders. More than 75% of these portrait paintings had been done by him. It was quite natural that Dhar was better known".

Landscape Painting:

Suraj Tiku's landscape paintings have been much appreciated. He was equally proficient in oil as well as in water colour. Like other painters his landscape paintings have been done mostly in water colour.

Suraj loved to paint Kashmir landscapes and its rural scenes. Boat formed a regular theme in his landscape painting. To him boat symbolised Kashmir. In landscape paintings he would paint Dal and Anchar lakes and other water bodies in the vicinity of Srinagar and rural hinterland. Dal Lake has been the

regular theme of local as well as foreign painters. Some of his best landscape paintings include '**A street scene in winter**', '**River by Night**' (Displayed at 32nd Annual All India Exhibition in 1968), '**In Kashmir**' (Displayed at Art Exhibition in Jammu in 1964).

Another much appreciate landscape painting of Tiku is '**A River scene near Purushyar Temple**' in Habbakadal. This was the painting he gifted to his friend Sh MK Tiku, a trustee of Bhagwan Gopi Nath Trust and a leading saffron trader. One evening Suraj was gossiping with Mr. Tiku at the Habbakadal bridge. He took out cover of cigarette packet and drew a pencil sketch of the area near Purushyar temple, with Jehlum flowing in its full majesty and behats (big boats) moored on its banks. Tiku asked Suraj to try a better landscape scene-near Chinar Bagh or Nehru Park. After 5-6 days Suraj dropped in at Mr. Tiku's shop in Habbakadal and handed him over the painting-depicting river scene near Purushyar Temple. Great landscape painter Dina Nath Wali 'Almast' on seeing this painting in Mr MK Tiku's house had all praise for Suraj. Suraj also respected Mr. Wali and admired his landscape work. Tiku would preserve Wali's paintings. Wali's poetic collection "**Sahrayuky Posh**" (Desert Flowers), presented to Suraj by the author was carried by him to Jammu also. On another occasion artist GR Santosh took this painting in his hands, kissed it and exclaimed, "**Yi Chuh Kamal, Yi Gav Artist. Atha Asiah Logmut Rupaya Ya Zah, Vuchiv Kamal**" (This is great. This shows the artist in him. It must have cost

him a rupee or two. How wonderful it is?) Another artist from Maharashtra, who was connected with Khadi Commission and visited Mr. MK Tiku, saw the painting. He had all praise for the painting and asked Mr Tiku if the artist of the painting was alive and expressed desire to meet Suraj Tiku. The meeting could not materialise as the Maharashtrian artist had to leave early.

Oil on Canvas Work:

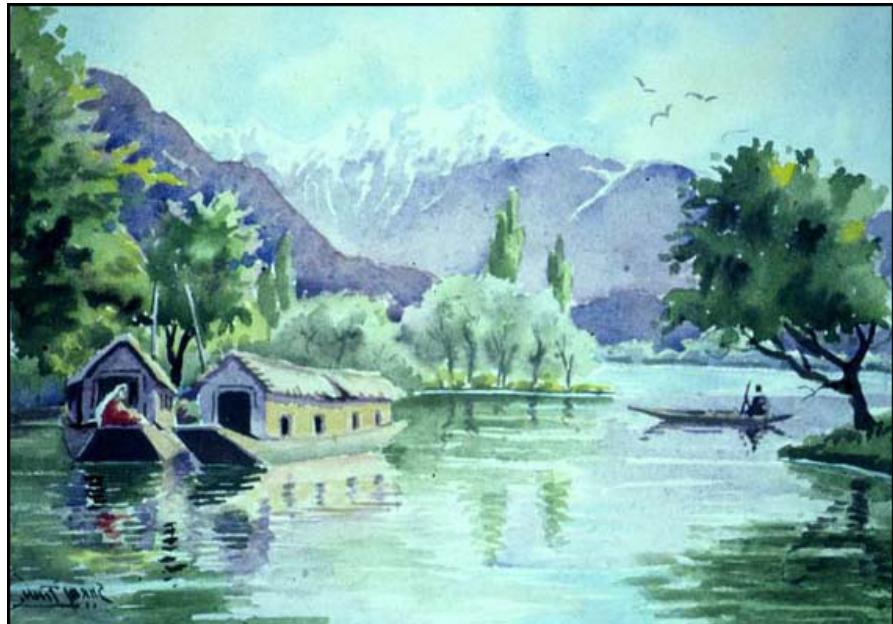
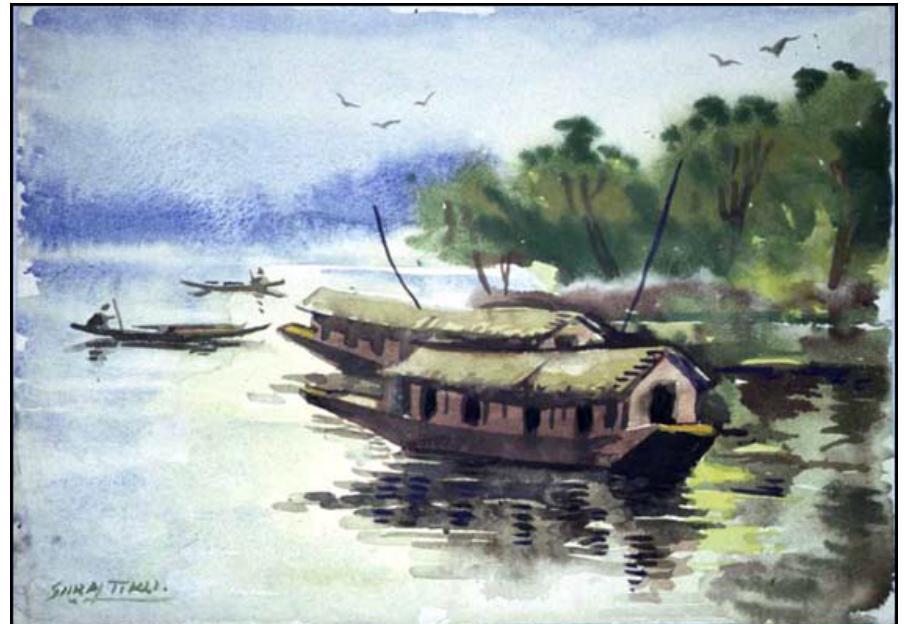
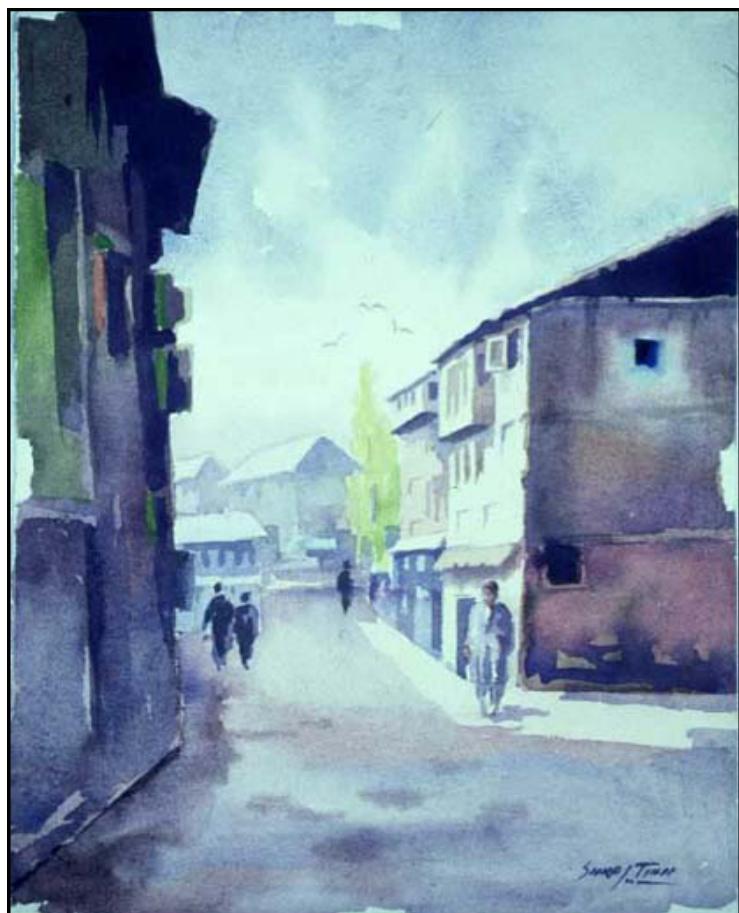
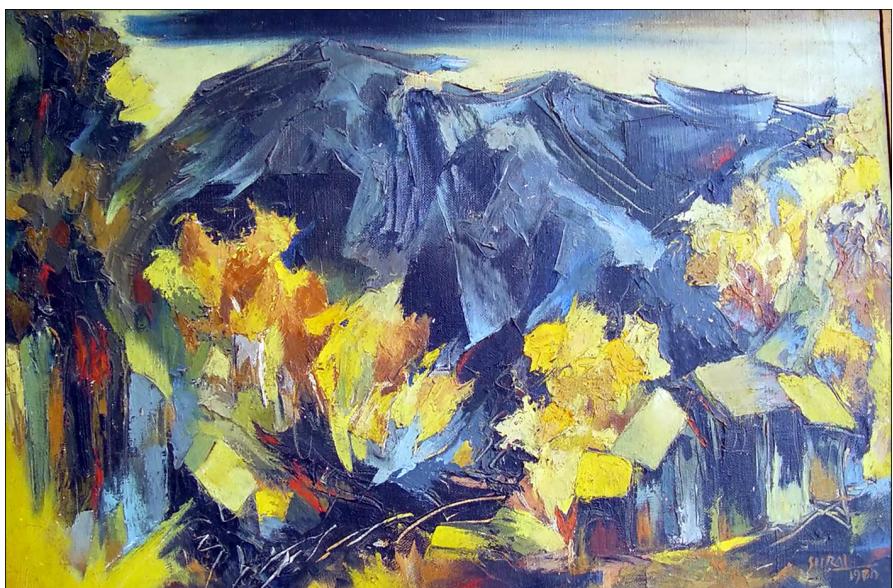
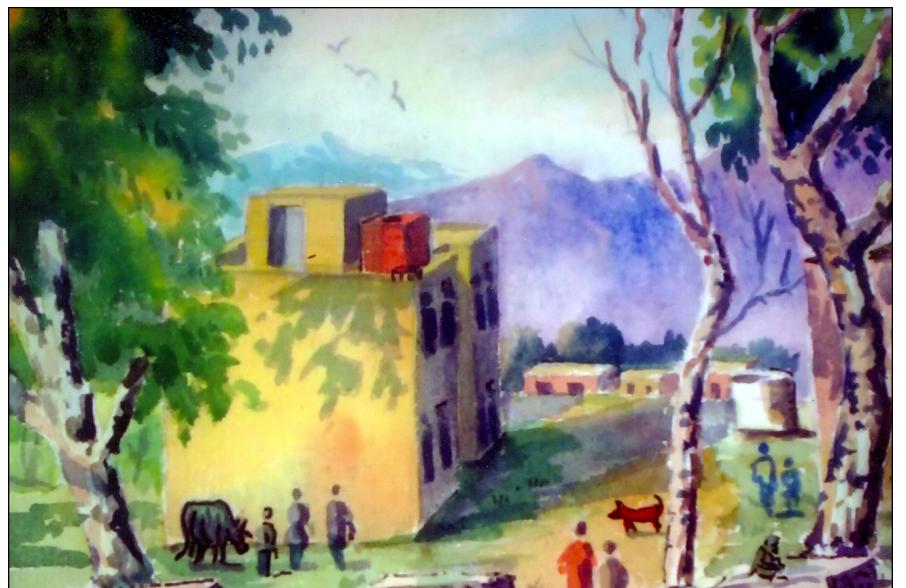
Suraj Tiku also did oil on canvas landscape paintings. His best paintings in oil include '**Horses**', '**Roses**', '**Dongas at Habbakadal**' (1975) etc. '**Horses**' was gifted by Suraj to Muzaffar Ali, the noted filmmaker of '**Zooni**' fame. Another painting with similar title adorns Amar Mahal Gallery. '**Roses**' (displaying Roses in coir basket) was presented by Tiku to Dr. Naseer. The latter on seeing this beautiful painting got up from his seat in appreciation.

Many of Suraj Tiku's paintings are in collections of J&K Cultural Academy and other Art Galleries of India. His paintings have been displayed in exhibitions held by J&K Cultural Academy and '**Visionaries' Group**'. This group was launched by artists serving at the Institute of Music and Fine Arts in 1969, with an objective to activate the work of art in Kashmir and hold exhibitions. Its leading lights were Suraj Tiku, Prof. Santji Sultan (Gen. Secretary), Trilok Kaul, PN Kachru, Gokul Dembi and others.

This group held an exhibition in Delhi, in which Suraj also participated with his paintings.

Suraj Tiku's paintings have been awarded for '**First**

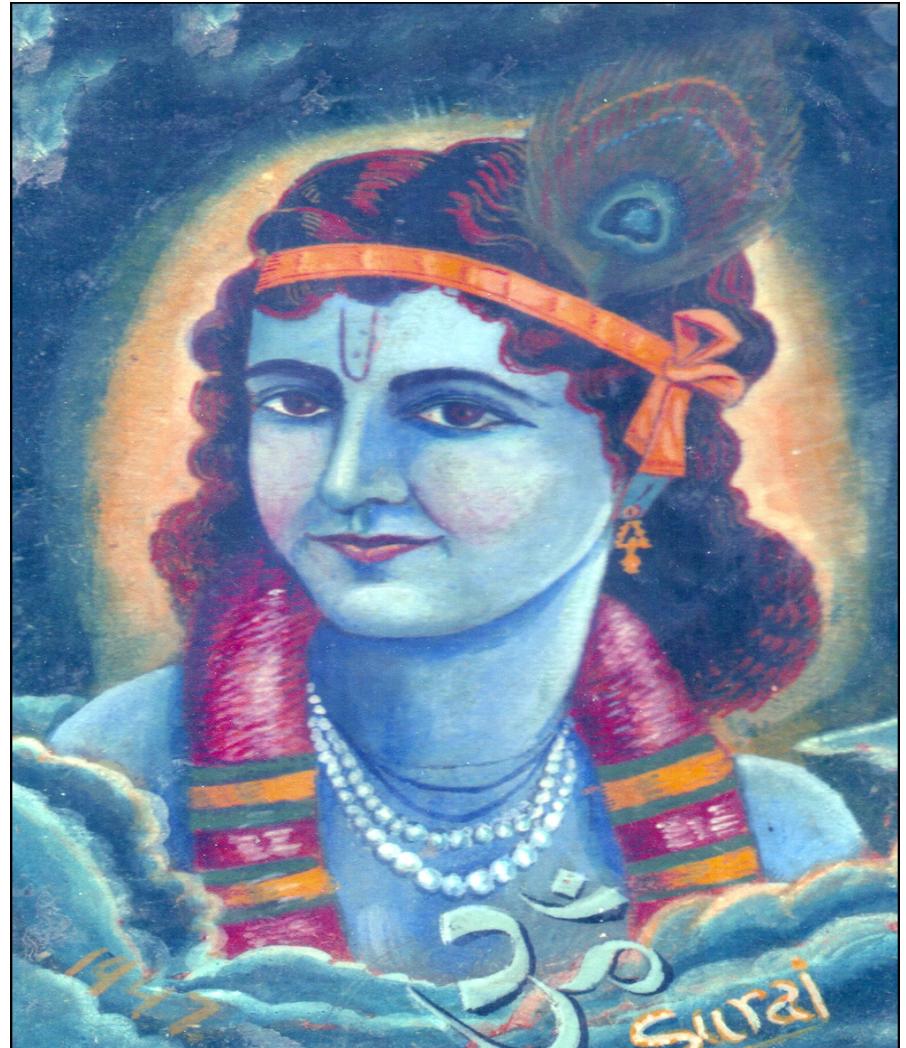
(Contd. on Page 17)

SURAJ TIKU.....*Landscape Paintings**Dal Lake.**Anchar Lake.**A street scene in winter**A rural scene**Kanzalwan**Exile in Jyotipuram*

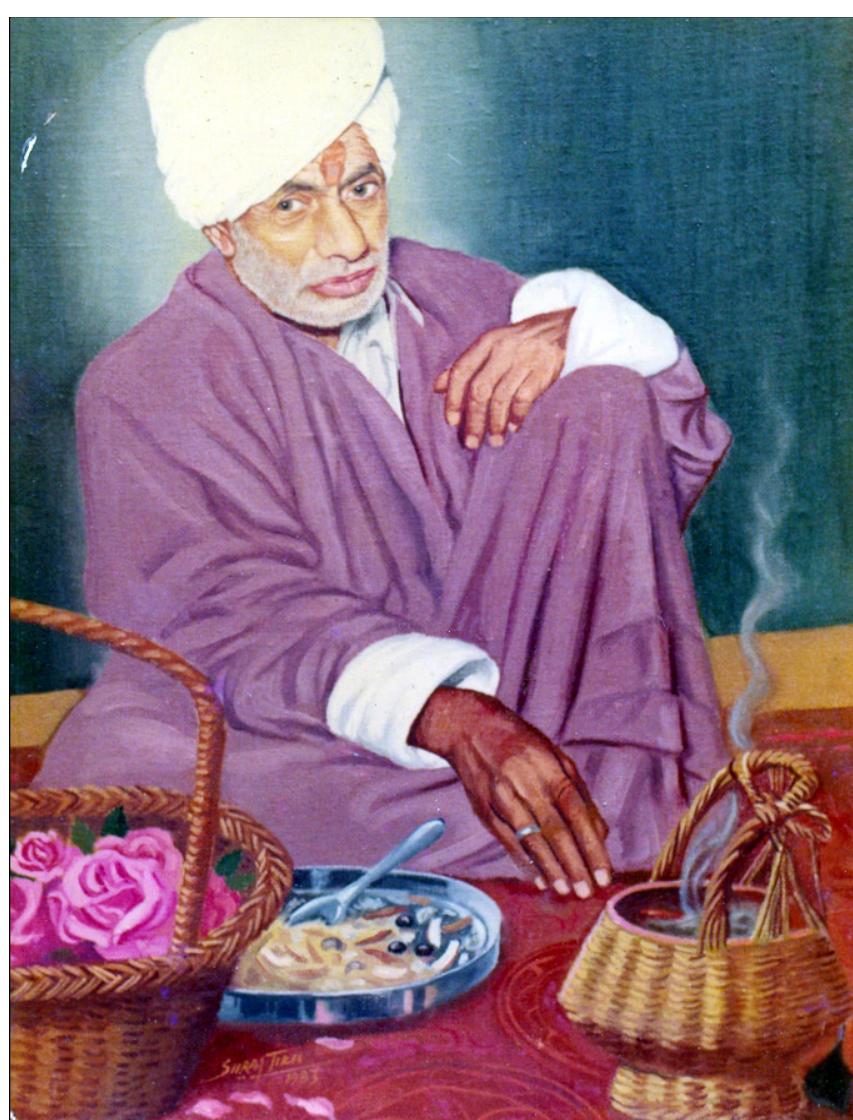
SURAJ TIKU.....*Portrait Paintings*



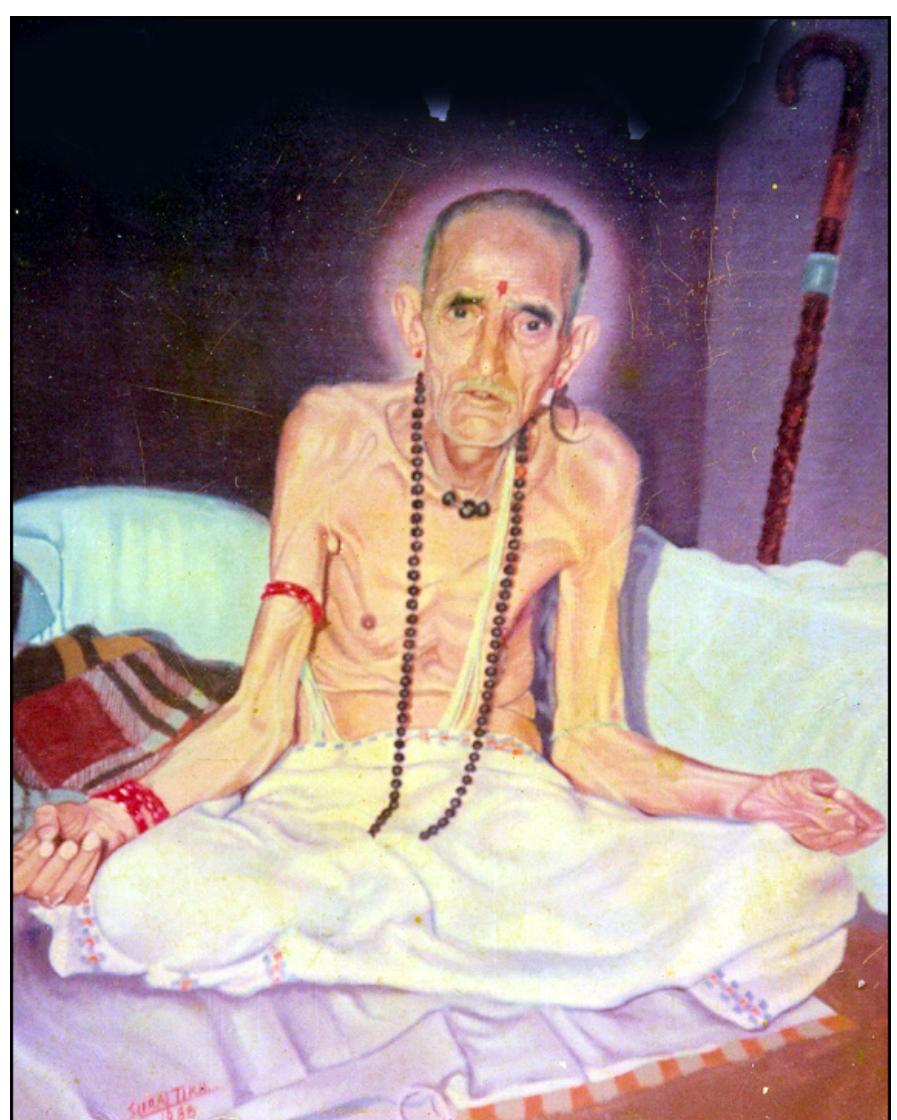
Lord Rama



Lord Krishna



Bhagwan Gopi Nath



Saint Anand Ji of Vilgam



SANJAY GODBOLE is a an institution in himself. He is an archeologist, historian, indologist, an author, publisher and owns a personal museum. Sometime back Sh. Kuldeep Raina had a long discussion with him at his Pune residence on different aspects of Kashmir History and Culture. In this part we are publishing the excerpts of discussions pertaining to Kashmir Archeology.

--The Editor



(L) Megoliths at Burzhom, Srinagar. (R) A dwelling pit at the same site.

KR: When Archaeological explorations were first carried out in Kashmir?

SG: In the year 1929 A.D., during the British regime, the first ever Archaeological excavation was carried out at *Burzahom*, a village 10 kms to the north-east of Srinagar. This exercise was repeated in 1959, at the same place. During the second excavation, the ancient remains which surfaced were subjected to carbon-14 test. These remains were found to be as old as 2375 B.C., belonging to 'Neolithic' period.

The residents of Kashmir during that period constructed underground Dwelling Shelters. The structure was erected with wooden rafters and a roof was provided over this frame of rafters. Steps and /or ladders were used to climb up and down. The fire hearth was placed near the entrance; the position of the hearth was permanently there only. At Burzahom black and gray and ash coloured pottery, Harpoons, Small hand axes, arrow heads, needles made of bones etc. have been discovered. In the subsequent phase the residents made houses of mud and raw bricks. The people at that time buried their dead in a folded posture, with earthen pots buried by the side of the dead bodies. They buried dogs, wolves, deer (antelopes) also, besides humans. This habitation came to an end in the year 1400 B.C.

In the 'Iron age' the remains of the housing structures were found during excavations at the same place (Burzahom). The remains found at Burzahom are considered to be precious and important from archaeological point of view.

KR: How do you perceive the augmentative additions to archaeological studies in Kashmir during recent times?

SG: There is a natural stream known as *Shaliganga* in the district of Budgam in Central Kashmir. On the left Bank of this stream, there is a place called *Gurwait-Yarikhan*. During an archaeological excavation in 1999 A.D. in a jungle, near Gurwait-Yarikhan the archaeologists came across a settlement which was spread to several terraces. This settlement also consisted of pavements of baked terracotta tiles. The size of the tiles was 36 cms x 40 cms each, and some numerals in *Kharoshti* script were found on them. These tiles had a symbolic mark of *Swastika* on their surface. In addition gray coloured pottery also surfaced at the site. During this landmark discovery, some potsherd pipes, deployed for conveying the potable water to human settlements were also reported.

The first ever Buddhist settlement was brought to light, in the year 1934, during an Archaeological excavational exercise, near Srinagar in Kashmir, at 'Harwan'.

Here, the Terracotta tiles, similar to those found at Taxila surfaced. Hence 'Harwan' was logically considered as a manufacturing hub for these tiles in Kashmir. Now, since at Hutmura, Pahalgam, Budgam, the Archaeological explorations have discovered similar tiles, it is now considered opinion of the experts that Kashmir was the principal manufacturing hub for these tiles, with a high degree of craftsmanship.

Kutbal is a town in the district of Anantnag in Kashmir. From the findings of the archaeological excavations, it has been established that Kutbal was one of the most beautiful and well planned cities during the rule of Kushan kings. Stamped tiles from the remains of the old structures have surfaced at Kutbal. At Ballyar, remains of a Buddhist monastery have been found. Experts, therefore, have opined that during the 2nd century, the third world Buddhist conference was most probably convened in Kashmir.

Some Terracotta heads were discovered at a place called Lethpur, previously known as Lalitapur. Near the P.O.K. there is a village known as Zirhama in the vicinity of the famous village, *Shardi*. Here four unique Bronzes, belonging to the 9th century, A.D. have been found. Out of these four Bronzes, one is that of Lord Vishnu ascending on Garuda-the King of Eagles. This Bronze, undoubtedly is very precious from Art History point of view.

KR: What type of ancient coins have been found in Kashmir? Rather, how the science of Numismatics has fared so far in Kashmir?

SG: The Kushan kings struck several coins in Kashmir. These coins have on one side image of the king and on the other a deity. Such numerous coins often surface in good numbers in various parts of Kashmir. Two ancient kings of Kashmir namely *Hiranyakul* and *Mihirkul* had struck coins which showed the king in a standing pose with a spear in one of hand and by his other hand, offering something to the Yagnya kund on the reverse side of the coin. A deity is shown at times with some inscription. The copper coins, belonging to the rulers of the *Karkota* dynasty had a mixture of copper and gold i.e. copper 88% and gold 12%. The Silver coins of 'Tormana' have also been found. In the ninth century A.D. Kashmir was ruled by Kings belonging to 'Utpala' dynasty. The coins struck by them are made of copper. These coins have a deity and legends on the obverse side and the figure of the king on the reverse side. These coins have been found in hoards. The king 'Harshadeva' issued and brought into effect, in Kashmir, coins in gold and silver. These coins had an image of an elephant on the obverse side and an inscription in

Devnagari script. Such coins continue to surface even today in Kashmir. In the district of Baramulla, at Dengiwacha(Rafiabad) some coins belonging to Kushan kings have been brought to light. So also, at a place called *Watnar*, about 1800 copper coins were found stacked in an earthenware pot. These coins belong to the eleventh century and were struck by the rulers of Lohara dynasty. This is how numerous coins from different rulers surface in Kashmir. The coins of medieval period, which surfaced at Srinagar, some years back, have a distinct reference to 'Kashmir Mint'. Srinagar Mint was known as Kashmir then. The coins, brought in effect by the Mughal rulers were of different types. On one of the coins struck by Shah Alam the Second this Kashmir mint has been addressed as 'Jammun', i.e. Jammu. This coin belonged to the year 1195 Hijari.

Emperor Jehangir and Shahjahan also struck their coins from over here which also included 'Nisar'.

Many Persian verses are found on the coins struck here by Jehangir.

On one such coin, there is a Persian verse as follows:-

*Jahan-e-Firuz gasht be Kashmir Sikkah-e-zar
Zi Nur Nam-e-Jahangir Shah, Shah Akbar*

'Money coined in Kashmir was made world conquering by the light of the name of Jahangir Shah-Son of Shah Akbar'.

Aurangzeb and subsequent Mughal emperors too struck coins at this place.

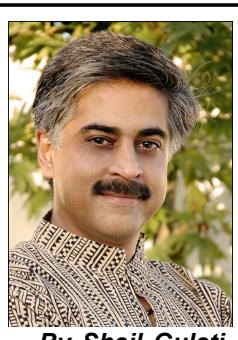
After Mughals, the Durrani rulers introduced and brought in effect, their coins in Kashmir.

KR: Why is the famous chronicle *Rajatarangini* by Pt. Kalhan held in high esteem by the Indologists and other oriental scholars?

SG: The best example of regional histories in India that can be cited is that produced by Kalhan, known as *Rajatarangini*. This great chronicle dealing with the history of Kashmir was written during the year 1149 to 1150 A.D. by Kalhan. This history happens to be the one and the only one in the ancient literature. A Kashmiri Brahmin called 'Pandit Kalhan' went into minute details of the records and archives of the kings of Kashmir, made an in-depth study of the documents such as certificates, various declarations, charities and other contemporary books. Some experts, do not agree with certain facts and notings, particularly those to the period earlier to seventh century. The chronicles beyond the seventh century are, however, considered as authentic and credible. Had the historical account of other states been compiled in a similar manner, we would certainly be in a position to assemble a fairly accurate picture of Ancient India.

I have a copy of Sanskrit *Rajatarangini* which was published by the East India Company in the year 1835. A copy of the above was presented by me to the *Kashmiri Sabha* of Pune. *Rajatarangini* has since been translated in to several Indian languages. A special attention needs to be made about the translation of *Rajatarangini* into Persian by Dr. Sabir Afiaqui, of Muzzafarabad. It has been very well received by the erudite scholars of Iran. The Sahitya Academy has published an English version of *Rajatarangini*.

This chronicle by Pandit Kalhan, is very useful for students, scholars and experts of Indological studies.



By Shail Gulati

TO further our study of the great kashmir Shaiv Darsana, let us first consider some basics of shiva and shaivism:

Who Is Shiva?

Transcendent God:
Shiva is the timeless God of the universe.

Before even the creation of our world, He alone exists; as existence itself, and can be understood as the ultimate transcendence, the supreme being..

PERSONAL GOD:

This supreme being, wants to become something. So, He manifests the world as we know it, with himself the projector, but alongside all that he creates, he enters the project as an embodiment, much like the director taking a role in his own play!

He now involves himself in meditating and re-connecting with his transcendent Godness. Such connecting is termed as "yoga", and so, shiva the yogi, is replete with divine knowledge and power. Shiva constantly deploys his powers and wisdom, his godhood, to uplift all his children. In this, he is goodness personified, and many who have faith in his immanence, worship him as their personal god.

Why then is Shiva known as the destroyer?

Hinduism believes that the processes of God are principally threefold: creation, preservation, and destruction. It further believes, that God optimizes his attributes in a particular manifesta-

KASHMIR SHAIV DARSANA

tion to enable the execution of a specific process with the greatest efficacy,

Thus Brahma is the creator of the world, Vishnu incarnates time and again, for he is its preserver.

Which, in some thinking leaves Shiva as the destroyer at the end of a world cycle.

However, this is one view. Those who know Shiva better (the shaivites), see His role in a different way.

In a world full of changes, something must mark the parameter of permanence, and that permanent principle is Shiva. Shaivites prefer to understand Him as the "Re-absorber". Their view is :

The Shaivite Belief

Shiva is one of four main Gods of Hinduism, the other three being Brahma, Vishnu and Devi, Shiva's consort Herself.

In the beginning, only Shiva is. He is endowed with immense power, Shakti, which is none other than Devi, the eternal consort. The two are inseparable, like any one thing and its inherent nature,

So, saying only Shiva was, enigmatically and automatically, means only shivashakti was.

God, and Mother Nature "In-here" in each other as one.

They create Brahma and Vishnu. Brahma creates the world, and enters it, so does Vishnu, and, yes, So do shiva and devi. Most of us know Shiva from here, in his popular depiction as Shiva, the yogi.

He is dhyanastha, meditative, mindful, benevolent, always immersed in transmitting spiritual guidance, sharing many methods of attainment.

Ultimately, all is absorbed back to him, but, those are lucky, who get absorbed in godhead in their current birth, whilst retaining their body, that is, before dying. This is attainment.

So, to one who wants to learn of shiva's mysticism, destruction does not mean 'finishing of the world' ;

It rather connotes the ending of ignorance and falsehood, the ending of identi-

fying too much with the finites. Shiva guides us to higher wisdom by the 'taking away' of junk messages that have accumulated in our minds through ages, and have resulted not only in personal misery, but also creating chaos and disharmony when we come together in collective societies.

Foremost amongst our errant conditionings, is:

We think we are distant from god.

Shiva ends the delusion that we are only body and mind, distant from god.

Ending of delusion, ends limitation. So if there is something shiva does destroy, its your limitation.

"Verily", teaches Shiva, 'god is nearer to you than your very breath' for simply understood, is not god the breath in you?

And thus, Shiva begins to remind us of where it all began....

Shiva teaches that we, in fact, are made of the same shivashakti principle that began the world.

All creation is from one source and that there are no two different origins.

This makes him the teacher divine, Shiva dakshinamurti. He who taught without taking a fee.

What is shiva's mysticism?

We have another very common belief,

That we are our physical body only.

While this, of course, is a fact for us, Shiva says it is not the whole truth.

Debunk these half baked understandings, says shiva, And find out for yourself what really is.

Just as, somewhere within our flesh and bone, exist our digestive organs, which we cannot ordinarily see, but know their presence by their effects.. At a deeper level, we know we have a mind, even though we cannot see it, we again acknowledge it by its effects, we know we think!

So too, at an even more subtle depth, resides, very much, our innermost self, and we can know it by its effects, after we practice quietude and meditation.

Like a child who is not guided about the presence of his intestines, just takes them for granted, and might well consider them superstition, unless shown beyond

a doubt... so too, when he grows up, all 'other worldly' things assume an infamous tag of 'superstition' !

On the other hand, to the mystic who has known his meditative transcendencies, not only the body, but also the entire world is a superstition : if the reality of self that fulfills it, is not known.

Kashmir shaivism and the dynamics of Vijnanbhairava

Kashmir shaivism, replete with its pratyabhijna, agama and spanda sastras, has a very rich heritage for the whole world.

Expounded endearingly to his wife, goddess parvati, faithfully recorded in the text known as vijnanbhairava, the applied metaphysics of shiva, 112 yoga dharanas are taught as a means of attaining to the siva conscious Self.

Shiva's mysticism consists of elaborately detailed and graded, Simple and higher techniques of meditations, ranging from

- The simple listening of music, dance, drama, good food, and other aesthetic delights, to the point of enrapturement.
- Yogic, deliberate regulation of breath.
- Mind stimulating thoughts, say as likening the expansiveness of the sky to the transcendent goodness.
- Likewise deliberation on the spiritual vibration of a glorious natural landscape
- The meditating upon the form and importantly, the quality of an attained preceptor.

Together with the basic philosophy given out in pratyabhijna and detailed vision in Siva sutras, the shaiv darsana of kashmir guides a sansari jiva to steadily re-access his Sivahood.

**(The author is a practising Shaivite mystic and has authored two books 'A Yogi and The Snake' and 'Naamroop-A Tribute to the Divine'*

Suraj Tiku's genius lay in his Art

(From Page 13)

'Snowfall' (1963-64), 'Horses' (1965), 'Roses' (1964), 'My Land' (1967). The awards were given by J&K Cultural Academy.

Miniature Paintings:

Tiku had fascination for Kashmiri miniature paintings. Whenever a miniature painting would come his way he would preserve it in his archival collection with great care. Santosh Tiku remarks, "father did not only appreciate the antiquity or beauty of these paintings but would also speak with great sense of pride that Kashmiris had such remarkable creativity".

Observations:

Tiku's contemporaries and juniors had great regard for his artistic work. Pt. Trilok Kaul, his mentor

and close friend comments:

"Suraj was very sincere towards his art and profession. He was inquisitive, had will to learn and evolve. His paintings on the strength of their quality qualified for exhibitions alongwith those of Somnath Bhat, Kishori Kaul, PN Kachroo etc. Tiku's landscape paintings had an edge over those of DN Wali (particularly after 1949) as Tiku was in tune with contemporary trends in art though his base was traditional. He had seen Sat Lal Kampassi, DN Wali, British artists etc. Tiku's style was different from that of Wali. GR Santosh, however, had an edge over Suraj in line".

According to Krishan

Langoo, Suraj Tiku accepted no artist other than Trilok Kaul. Tiku admired Trilok Kaul's creativity and had all appreciation for his struggle to pursue art despite hardships and economic uncertainty.

Trilok Kaul, Tiku's Director at

CONTINUATION

the Institute of Fine Arts, had a positive influence on Suraj's persuasion of art. Return of Trilok Kaul and others from Baroda saw a new interest among local artists in use of bright colours and trying new art forms like cubism, expressionist styles and other forms of abstract painting. Suraj Tiku also absorbed these influences. 'Kanzalvan' (1975), a village near Gurez, is perhaps the

best done by Suraj in this genre.

Gokul Dembi also admires Tiku's landscape paintings. He observes:

"Suraj would make beautiful landscape paintings. He would do in water colour usually and occasionally in oil. The reason was water colour was fashion of the day in Kashmir. Suraj's landscape paintings were done in a realistic way, his water colour used to be like water where freshness would be preserved. He would do it in traditional way. Suraj did abstract painting also. There was influence of Trilok Kaul on him but Tiku's basic concepts remained the same".

Rajinder Tiku, an eminent sculpturist remarks:

"I know Suraj more as a person who was very jovial and loved

to cut jokes on anything. He would also treat his work very jovially. His work would exude energy".

Illustration Work:

Suraj Tiku would prepare portraits and sketches for Gaash, a magazine in Kashmiri, published by publication wing of J&K Education Ministry. He would also do illustration work for books brought out by the Education department. Tiku made title covers for many books, including Lol Badrayas Lol Rey, Saya Git (authored by PNK Sayil and Halas Chu Rotul', by Harikrishan Kaul).

Tiku used to work for exhibitions, designing models for different departments. He helped B.Ed. students in preparing models.

CHRONOLOGY OF EVENTS

3 Feb, 2008 to April 26, 2008

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| <p>Feb 3: Security forces busted a terrorist hideout in Mahore and recovered 10 Kgs RDX. PDP President Mehbooba Mufti met Prime Minister and pleaded for facilitating return of youth and leaders from across the border. An Army jawan committed suicide in Jammu.</p> <p>Feb 4: With the recovery of a Scorpio of Jharkhand Chief Minister's Principal Secretary, J&K Police said busted a nexus in which vehicles were being stolen and sold for subversive activities in J&K. Two overstaying PoK citizens were repatriated via Chakkan-Da-Bagh crossing point.</p> <p>Feb 5: A top LeT terrorist from Mahore surrendered after finding himself trapped in Sunderbani. The terrorist Abu Haroon had gone to the area alongwith two other Pakistanis. The Pakistanis gave slip to the security forces. DGP J&K Police Kuldeep Khoda said that ultras have sleeper cells in major cities and admitted that 600 terrorists infiltrated successfully in the state from across the border in 2007. Tees Hazari Court issued fresh NBW against Safi Mir. Mir who had been arrested with two kg RDX and Rs 55 lakhs has jumped parole.</p> <p>Feb 9: A civilian was killed by terrorists at Thera, Poonch. Hurriyat leaders demanded return of mortal remains of top terrorist Makbool Bhat. Two terrorists including dreaded terrorist Hanief Khan were killed in an operation at Noorpura, Tral.</p> <p>Feb 10: Troops today eliminated a wanted top HUM terrorist Mohammad Fareed of NWFP in an encounter at Hardu Shiva, Sopore. Police unearthed a plan of LeT terrorists to use young girls for grenade attacks. This revelation was made by Sameena of Doda who was arrested recently for terrorist links. Six LeT terrorists were arrested in UP.</p> <p>Feb: Two HM terrorists, including a self styled commander, were killed in an encounter at Tantray Mohalla, Palhalan.</p> <p>Feb 12: Three terrorists were killed while another was reported trapped in an encounter at Sarhuti in Mendhar sector. Five terrorists were arrested in Kashmir Valley. The terrorists arrested in UP were planning more suicide attacks in the country.</p> <p>Feb 13: Two terrorists and three OGWs were arrested in Kashmir valley. A CRPF cop was reported missing in Kashmir valley. Security forces engaged yet another terrorist group in an encounter in Mendhar sector. Security forces also seized heroin worth Rs three crore near Abdullah in RS Pura Sector and busted a terrorist hideout in Lassana, Surankote.</p> <p>Feb 14: SVO claimed to have declared Rs 2.46 crore fraud in hill Kaka relief; the organisation has sought sanction from the government for prosecution.</p> <p>Feb 15: In a barbaric act terrorists cut toe of a civilian Mohd Rashid at his house at Fatehpur Mandi, Poonch. A SPO was killed in a snow avalanche in Kishtwar. A Delhi Court awarded five years rigorous imprisonment to three Khalistan Zindabad Force (KJF) terrorists.</p> <p>Feb 17: Two infiltrators were killed near IB at Makwal sector along Nike Tawi area. Troops recovered an arms haul near LoC in Kupwara. A Jammu cop was among four held with heroin in Punjab. Agencies claimed vital clues in Samjhauta blast while Amritsar Police claimed to have busted a fake currency racket. Two Kashmiri youth arrested by Narwal Police earlier were planning trigger car blasts. Union Home Minister Shiv Raj Patil called for help from Private security agencies to contain terror in the country.</p> <p>Feb 18: A terrorist suspect was arrested from bus stand Jammu.</p> <p>Feb 19: Six Afghans, including terrorists, are were deported to Afghanistan within a weeks time.</p> <p>Feb 20: A civilian was shot at and injured by terrorists at Sakhi Maidan in Poonch.</p> <p>Feb 22: Security forces foiled an infiltration bid and killed two terrorists in Keran sector. Security forces recovered an AK-47 rifle and ammunition in Makwal area. Mystery shrouds recovery of explosives as Sonia Gandhi visited snow-hit Kishtwar. The Supreme Court said that it cannot expedite execution of terrorists Afzals death sentence.</p> <p>Feb 23: A terrorist was arrested from Mamoosa, Pattan; one pistol, two AK Magazines and 16 rounds of AK ammunition were recovered from his possession. Army and ammunition were also recovered in different operations in Khor, Baramulla and Talarzu, Ganderbal. A Pakistan national was held in RS Pura. Army chief claimed that infiltration was on decline but the attempts were up.</p> <p>Feb 24: A bomb was found near the residence of Gulchain Singh Charak in Greater Kailash, Jammu.</p> <p>Feb 25: Muslim groups in India in a meeting at Darul Uloom UP described terrorism as Un-Islamic and against the Islamic principals of peace. President Pratibha Patil in her address to Parliament said that various CBMs were being taken in J&K. Interpol general secretary said that the organisation cannot arrest Dawood as it is the responsibility of that country where Ibrahim is residing, to arrest him.</p> <p>Feb 26: Two CRPF men were killed in an ambush at Bomahama, Pulwama. A terrorist was arrested in South Kashmir while unexploded bomb shells were detected in the vicinity of Khundroo ordnance Depot. While MoS Home Jaiswal said that violence in J&K was down, external Affairs Minister Pranab Mukerjee expressed concern over the heightened dangers of terrorists getting access to nuke weapons.</p> <p>Feb 28: A CRPF Jawan was found hanging inside his unit at Channi Rama, Jammu. Police arrested an extortionist in Kashmir Valley. Holding Mufti responsible for militancy, Omar Abdullah, senior NC leader said that NC would frame study group on KP migrants.</p> <p>Feb 29: Serving another blow to HM in South Kashmir, Security forces killed four terrorists in an encounter at Saidpora, Shopian. A terrorist was arrested at Kalaroos Kupwara.</p> <p>March 1: A HM terrorist surrendered before security forces in Ganderbal district. Dy Chief Minister ruled out any dialogue with foreign terrorists as they had no locus standi in Kashmir. Asif Ali Zardari said that new Pak government was ready to set aside Kashmir issue.</p> | <p>March 2: Two Al-Badr terrorists were killed in an encounter in Chewdara, Beerwah. A civilian was killed by terrorists at Warpora on Sopore-Bandipore road. Two OGWs were arrested in Chakroora, Pulwama. Two women were among six held with arms in Doda district. KPs from Camps and non camps demonstrated as government withheld allotment of flats to 180 migrant families. Targeting a tribal council meet, 40 people were killed in a Fidayeen attack in Pakistan.</p> <p>March 3: Reacting to Zardari remarks, Dr Farooq Abdullah hailed him, Mufti said that Kashmir problem has not 'disappeared' and Hurriyat rejected 'Cold Storage' therapy. India said that it was ready to resume talks with new government in Pakistan.</p> <p>March 4: Six terrorists were arrested from a hideout in Pattan, Baramulla and arms and ammunition were recovered from the hideout. A HM commander Mumtaz Ahmed, who was operating in Gool-Arnas belt and surrendered on last Sunday and made vital disclosures and revealed strong political connections. Meanwhile, on the disclosures of two surrendered terrorists, police busted a couple of hideouts in Reasi and recovered huge cache of arms and ammunition. 32 people were killed in twin bombings and shooting in Pakistan.</p> <p>March 12: A LeT terrorist was killed in an encounter at Rampore, Sopore while the fate of two others engaged in the encounter was unknown. Two hideouts of LeT were busted in Kishtwar. With LoC crossing becoming a tough option, three terrorist organisations LeT, JeM and HM are reportedly running training camps from within to train their cadres.</p> <p>March 13: Police claimed to have busted a hawala racket and arrested two persons. In two significant judgements J&K High Court directed Relief Commissioner to examine cases for treating Jammu migrants at par with Kashmiri migrants and directed the state government to enhance wages of Chowkidars of Social Welfare department of Jammu region at par with their counter parts of Kashmir Province.</p> <p>March 14: In a major success a Hi-Tech terrorist Shabir Ahmed was arrested alongwith a laptop and a pen drive in Bhaderwah area. Accusing the state government for pursuing policy of attrition vis-a-vis KPs, Panun Kashmir demanded creation of ministry of Rehabilitation at Centre to deal with the community issues.</p> <p>March 15: Security forces destroyed two terrorist-hideouts in Poonch and Rajouri and recovered arms and ammunition. Kashmiri Pandits protested against the presence of Yasin Malik at "India Today Conclave" while latter advocated for addressing the Kashmir issue urgently.</p> <p>March 16: Security forces succeeded in eliminating a dreaded terrorist and LeT's Kashmir Chief Hafiz Naasir of Pakistan in a fierce encounter at Chaltura in Sopore-Rafiabad belt; a Lt. Col. was among two killed and four injured in the encounter. 50 kgs RDX was recovered from a vehicle at Awantipora and a live grenade was recovered from an Orchard in Bandipore. Terrorists attacked residence of a Municipal Councillor at Bandipore with a grenade and snatched many mobile phones from the people at Batpora, Damhal Hanjipore.</p> <p>March 17: Two infiltrators were arrested in Keran Sector. Union MoS Commerce Jairam Ramesh said that he was hopeful about cross LoC Trade within 90 days.</p> <p>March 18: Security forces gunned down an HM terrorist Jehangir Bhat in a fierce encounter at Dogripora, Awantipore. Muthida Jihad Council has asked Kashmiris for total boycott of the Assembly elections. LoK Sabha was informed that about 1.5 lakh Pak refugees are presently living in J&K who are living as Indian citizens but with several disabilities as they cannot acquire land, mortgage land in their possession, vote for Assembly or get government jobs. Chief Minister said that Poonch-Rawalkote road would be used for cross-LoC trade.</p> <p>March 19: Four LeT terrorists were gunned down in an encounter at Gwari Shah, Gando; two police personnel were injured in the encounter. One person was killed and 16 others injured and many vehicles damaged as HM terrorists attempted to blow-up the fly-over in Srinagar.</p> <p>March 23: Four cops and a terrorist were killed in a fierce encounter in Shalimar area of Srinagar. A Pak intruder was captured by security forces in Pargwal sector.</p> <p>March 24: A terrorist, who was arrested recently, escaped from police station, Doda; two cops were suspended for dereliction of duty. A CRPF jawan was injured in an accidental fire in Pulwama. Advani's revelations in his autobiography "My Country, My Life" evoked reactions in the state.</p> <p>March 25: An infiltrator was killed near LoC in Keran sector. A HM terrorist surrendered at Ganderbal while an Al-Badr terrorist was arrested in Budgam. A HM Area terrorist was shot dead in an encounter at Moori, Gulabgarh in Mahore. Mufti Sayeed demanded implementation of WG recommendations.</p> <p>March 26: A Pakistani terrorist was killed in an encounter in Bandipore. An Army jawan was found dead outside his camp in Drass, Kargil. Two civilians were arrested in Digwar Sector (Poonch) after their return from PoK. Infiltration bid was foiled in Mankote Sector. India and Pakistan are to hold talks on release of POWs. National Conference patron Dr. Farooq Abdullah claimed that the party will keep honourable return of KPs and the recruitment of the community youth in the party manifesto and pass the shrines bill if voted to power.</p> <p>March 27: Police recovered body of a HM terrorist at Rangil Wudar, Ganderbal and of a civilian from Jhelum at Safakadal. Meanwhile police solved the flyover blast case and said that all the four saboteurs came from Baramulla; the blast was engineered by Hizbul Mujahideen. A HUJI terrorist surrendered before police in Kishtwar. A jawan ended his life in his Unit in Jammu.</p> <p>March 28: A cop was injured in an encounter i Salota forests in Doda district. Mehbooba Mufti met Zardari.</p> <p>March 29: One person Mehdi Bashir was killed when he fiddled with a grenade at his home at Mumak, Sopore. A police cop was injured in an encounter in Handwara. Terrorists revealed HM's strategy for polls as cadres shifted to upper reaches. After inaugurating "Tulip Garden", Sonia Gandhi said that she felt much less tension" in</p> |
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(Contd. on Page 19)

(From Page 18) Valley's air. Pak PM Gillani trumpeted old stand on Kashmir.

March 30 : Two HM terrorists were arrested from Gandbal, Kulgam. An IED was defused on the highway in Baramulla. A LeT terrorist who had escaped from police station Doda on March 24 was rearrested while two terrorists surrendered in Gandoor Kishtwar. Mehbooba Mufti advocated for inclusion of militant groups at Pugwash and said that PDP was opposed to keeping Kashmir issue on back-burner.

March 31 : Police arrested dreaded terrorist Rayees Kachru of Panzgam, Pulwama, who was responsible for killing 28 soldiers and civilians in different operations. Security forces trapped two terrorists in an encounter at Papchhan, Bandipore; terrorists had taken shelter in a mosque. Body of a civilian was fished out from a Power Canal in Kangan. Mehbooba-Qayum discussed cross-LoC CBMs.

April 1 : Two HM terrorists and a army jawan were among four killed across Kashmir valley; police busted a HM module and arrested three OGWs while two holed up terrorists managed to escape. Police destroyed a terrorist-hideout at Hari Budha, Mandi and recovered arms and ammunition.

April 2 : Two terrorists were killed in Bandipore while four others were held in Handwara. A government vehicle, taken home by the PA of DC Anantnag, was damaged outside his residence in a blast at Nusu Badrgund, Qazigund. Security forces averted a major tragedy by timely detection and recovery of three IEDs from Kala Bari in Manjakote. A Pakistani boy was arrested near border in Kanachak sector. Mehbooba advocated for joint council on Kashmir while Dr. Farooq Abdullah claimed that Autonomy alone can restore peace. Jaiswal said that present phase was the most peaceful phase in the history of militancy.

April 3 : Police arrested Hizb spokesman Junaid-ul-Islam near the police HQs in Karan Nagar, Srinagar. Terrorists kidnapped two cops in Kupwara. A suspect was arrested from Raikka forests along Narwal by-pass. Upholding the decision of the Single, Bench Double Bench of the State High Court said that migrants of Kashmir and Jammu need state assistance equally. BJP rejected joint control on J&K.

April 4 : Terrorists gunned down two cops, kidnapped in broad daylight from Surigam, Lolab yesterday. A VDC member attempted suicide in Kishtwar. Troops recovered RDX and grenades during a search operation at Kenu Top, Poonch. Mr Omar Abdullah said that Mehbooba's dual control proposal was aimed at appeasing Pak. The Central government made massive hike in rent for land hired by Army in J&K.

April 5 : 17 Tibetans were detained in Leh under PSA.

April 6 : A jawan died in an accidental fire in Sunderbani while body of a youth was found in the same tehsil. A live grenade was seized in Ghotra, Jammu. Terrorist leaders in Rawalpindi, Pakistan vowed to continue Jehad in J&K.

April 7 : Security forces foiled an infiltration bid in Keran sector and killed an infiltrator. Meanwhile, three terrorists were arrested and arms recovered in Kashmir Valley. A blast rocked Nadial, Bandipore. Karvan-e-Aman completed three years as 140 cross sides at Chakkand-Bagh. A senior Congress leader Ab. Gani Vakil described dual control slogan as anti-national. BJP leader Shanta Kumar ruled out any compromise on Kashmir.

April 8 : Two HM terrorists were gunned down in two separate encounters in Doda and Kishtwar. A youth was arrested with a grenade in Ramban. A terrorist was killed in Kupwara. While NC said that it was ready to accept better solution than autonomy, Mehbooba advocated for converting J&K and PoK assemblies into Regional Councils.

April 9 : Three terrorists were killed in an encounter in Kupwara while 100 fresh terrorists were reported to have infiltrated into Lolab and Gurez areas. Badha Khan was among four HM terrorists killed in a fierce encounter at Aratal in Gulabgarh, Reasi. GoC 16 Corps claimed that militant leadership has been wiped out but 400 terrorists were waiting across to cross over and said that Pak security agencies were supporting infiltration.

April 10 : A HM terrorist was arrested at Naiyun while RDX was recovered in Kupwara. J&K Chief Minister Mr G.N. Azad deplored pen-wielding supporters of separatists and alleged that some political leaders wanted violence to go on.

April 11 : Three Al-Badr terrorists were arrested in Kashmir Valley, JeM and LeT are

among 414 terrorist outfits designed as 'Foreign Terrorists Organisations' (FTO) by the US. Mr. G.N. Azad met Prime Minister Manmohan Singh and sought early implementation of WG reports. Union Secretary, Border Management, Ministry of Home Affairs, Mr. Shantanu visited migrant camps and subsequently briefed Chief Minister about his visit.

A 'District Commander' of LeT was killed in an encounter in Pulwama. A terrorist was killed and five others reportedly trapped in an encounter in Kupwara. Police recovered an unidentified body in Khanyar, Srinagar while two youths were arrested for impersonating as terrorists in Bijbehara. Mrs. Sonia Gandhi visited Jagti to inspect work on Rs 294 crore housing project.

Police arrested a top HM terrorist in Doda. Mr Omar Abdullah held a largely attended rally in Ali Shah Geelani's village.

A LeT district commander was killed in an encounter in Harwan, Srinagar. LeT announced an economic package for the former terrorists, particularly those who shifted loyalties to security forces, out of economic constraints. Musharraf support bilateral approach on Kashmir.

An Army jawan was killed as terrorists attacked a security force patrolling party at Khari, Banihal. Terrorists kidnapped a civilian and thrashed him causing injuries to him in a nearby field in Darhal, Rajouri. Terrorists unsuccessfully attacked a police post at Dewal, Reasi.

Even as Mufti Mohd Sayeed dual currency demand drew condemnation and Omar Abdullah described it a cheap gimmick, Mufti described it a necessity.

A civilian was shot dead by terrorists at Girkha Dhar in Doda. Three overstaging PoK citizens were deported via Chakkand-Bagh. External Affairs Minister informed Rajya Sabha that there were 641 Indians in Pak jails.

Two LeT terrorists were arrested and arms and ammunition recovered from their possession in Bhaderwah. Security forces destroyed a terrorist hideout in Mahore, Reasi but the terrorists managed to escape. BSF repatriated a Pakistani soldier in a flag meeting.

A top JeM terrorist was among four terrorists killed in an encounter in Kupwara. A top HM terrorist and three OGWs were arrested in Kashmir valley. A HM terrorist surrendered in Doda. Mr Saifullah Soz claimed that there no human rights violation in last six months. The US offered its help to combat "fundamentalist Islamic terrorists" in J&K by sharing training and expertise.

A CRPF cop killed an Inspector and a jawan before committing suicide at a post at Vaishno Devi Bhawan; the cop was reportedly frustrated over extra-duty. 132 cross LoC at Chakkand-Bagh. Ridiculing Mufti, Dr. Farooq Abdullah said that Pak currency can never be used in J&K. Police claimed to have busted a fake appointment racket.

All the terrorists engaged in an encounter in Lolab Valley managed to escape. The Union Home Ministry in its Annual Report for 2007-08 has said that LeT and J&M were involved in most of the terror attacks in the country.

Police claimed Baramulla town as terrorist-free after killing of two Hizb Commanders in a fierce encounter in the town. Two civilians, including the owner of the house where the terrorists were staying, were injured. A hard-core terrorist was killed in an encounter at Kallian in Arnas, Reasi. A Pakistani terrorist was gunned down in Mendhar Poonch.

Two terrorists were killed in an encounter in Handwara while a dreaded terrorist was arrested from Rajbagh, Srinagar. The State High Court today stayed proceedings against five armymen in alleged custodial killing case. Pak PM assured moral, political and diplomatic support to the Kashmiri People in their "just struggle" for self-determination.

Two HM terrorists were killed in an encounter at Banj, Gool. Prime Minister announced package for Kashmiri migrants, militancy victims, terrorists families, PoK and Pak refugees in a public rally at Akhnoor.

A LeT terrorist escaped from his terrorist camp with the help of his cop brother. Two criminals were arrested with pistols in Jammu city. As PM assures full support to empower J&K, his package announced yesterday generated a critical reaction with most of KP organisations and Pak and PoK refugees rejecting the package.

Navreh-The New Year of Kashmiri Hindus...

(From Page 11)

On 'Navreh Mavas', i.e. Chaitra Krishna Paksh Amavasya, which falls a day prior to Navreh, Kashmiri Pandits while in Srinagar used to visit Viccharnag Shrine, which is about eight kms. from Srinagar on the Srinagar-Ganderbal road. They used to offer prayers and have a holy dip in one of its sacred springs.

In earlier times on 'Navreh Amavasya', a local annual Almanac, known by the alternative names of 'Janthri', 'Panchang' or 'Nachhipater' used to be released for public use after having been compiled and celebrated upon by the native learned Brahmins at Vicharnag itself.

In Srinagar, on 'Navreh' day Kashmiri Pandits dressed in new

clothes would visit 'Badam-Vari'-the orchard of almonds situated at the foothills of Hari Parbhant situated in the down-town. Here they would enjoy sipping steaming tea (Kehwa) made in 'Samavar'. They would also relish roasted water chest-nuts (*Trapa bispinosa*), oil-fried rotis locally known as 'luchie' and 'nadermonje pakoras'. The children with beaming faces would enjoy playing with water-balls, gas-filled balloons and 'tikawajij'.

On this day, the 'Badam-Vari' would present the look of a fairy-land due to the pink and white flowers of the almond trees bearing in full blossom. People would enjoy the almond blossom locally known as 'Badam Phulai'. Almond is the first fruit bearing

tree to blossom in the Kashmir valley in this season.

The violet or green coloured spring vegetable locally called 'Vosta-Hak' (*Chenopodium ssp.*) cooked with reddish or 'nadru' is a special dish alongwith a lavish spread of the traditional dishes on the day of Navreh. In addition to it, cheese cooked in combination with a native wild vegetable called '**Tsokalader'** having the Botanical name of *Polygonum persicaria* is a much prized and sought after dish on this day. The near and dear ones especially the daughters and son-in-laws are invited on the 'Navreh' feast.

Zangtrai:

As per prevailing Kashmiri folklore, Lord Shiva and Goddess Parvati were not invited for the 'Navreh' feast by the in-laws of Lord Shiva. Inconsequence,

Goddess Parvati felt downcast and dispirited on the day following Navreh. In remembrance of brooding and contemplative mood of Goddess Parvati on the day after 'Navreh', Chitra Shukla Paksh Ditya or the second day of bright fortnight of Chaitra is known by the name of '**Deiviein Doie**' in Kashmir. As per the connected folklore, realising the said lapse, the parents of Goddess Parvati later-on invited Her to a feast on the third day after 'Navreh'. As a reminder, this day is known as 'Zangtrai', which falls on the third day of the bright fortnight of Chaitra.

In reverence and regard for this day, Kashmiri Pandit ladies even to this day visit their parental houses and return back to their homes in the evening with salt and cash locally known as '**Aetgath**' as a token of good

omen. Both these days of 'Deivein Doie' and 'Zangtrai' having indigenous distinctiveness are known and observed only in Kashmir and nowhere else in the country.

The auspicious festival of 'Navreh' epitomises our age old traditions, which make us determined not to forget our rich past, notwithstanding the twists and turns in our history and present-day geographical and climatic separation.

If so many momentous events are embedded in a single day, then that day becomes a special day and that special day is 'Navreh' for Kashmiri Pandits.

Even to this day, 'Navreh' continues to be a popular and adored festival among Kashmiri Pandits and every body eagerly awaits its' arrival every year.

PN Jalali – A Homage to an uncommon man

By Shyam Kaul

Sheikh Mohammed

Abdullah, during his second tenure as head of the Jammu and Kashmir government, inducted a prominent National Conference (NC) leader from Baramulla, Mubarak Shah, into his cabinet. After Shah had got ensconced in his ministerial position, he one day invited media persons to his official residence near Zero bridge in Srinagar for an informal chat with him. During the course of interaction with him, we found Shah to be an engaging talker. He told us many interesting things about the political movement in Kashmir, and his association with Sheikh Abdullah. Shah also told us that he and PN Jalali, who at that time represented PTI in Srinagar, has been active as "underground workers of NC", headed by Sheikh Abdullah, who had launched Quit Kashmir movement in 1942, against the Maharaja of Jammu and Kashmir.

As Shah was giving these details, I intervened and told him, "Mr. Shah you have long since come up overground while Jalali is fated to perpetually remain underground."

What I actually meant to tell Shah was that the role, service, and sacrifices of most of those active during the Quit Kashmir movement has been well recognized and rewarded, but PN Jalali was one among others who never found any political accreditation or recognition, let alone any recompense or reward.

Jalali had been drawn into the political movement, set in motion by Sheikh Abdullah, as a student, and stood associated with it as an enthusiastic activist of the youth wing of NC, right up to early 1950s. He suffered the wrath and excesses of the Maharaja's regime, including imprisonment, as did many other young and educated workers, who included both Kashmiri Pandits and Muslims.

Sheikh Abdullah took a liking for youthful Jalali, who, he found had a deep and captivating singing voice. Jalali would often recall how he, as a student, was asked by the Sheikh to climb up to the stage at the NC public rallies, and sing a revolutionary song or

two to enthuse the gathering.

As a youth worker, Jalali would recollect that he was assigned some tasks by the party leadership. One such task was to be with the workers of the government-run woollen mills in Srinagar and impart elementary political education to them, with a view to making them aware of their rights and also educating them on the political developments in the state.

It was during those early formative years of his life that Jalali, under the influence of his senior colleagues, and his own craving for knowledge of intellectual and political movements, made extensive study of communist literature. In fact it was trendy for the educated youth of mid-20th century to read Marxist literature. Jalali, like quite a few other Kashmiri youngmen, found it in perfect consonance with his yet fresh and unprocessed political aspirations. For the rest of his life Jalali re-

mained uncompromisingly wedded and committed to the Marxist ideology. From NC he graduated to the Leftist politics, associating himself with the Communist Party and staying so all his life. He would also speak of his disillusionment with the NC and its leadership, because he felt that the high ideals it had set for itself were jettisoned half way through, and instead it became a race for material benefits rather than the fulfilment of ideals.

His perigrinations, as a student, into the active, and often hectic, politics of the day, cost Jalali fairly heavily in his studies. It took away at least three precious years of his college education. It was only after 1947 that he resumed his studies, did graduation and then proceeded to Lucknow to join MA classes in political science in the university there. But within a few months his ill health prevented him from pursuing his studies. He was hospitalised for surgery, but he left the hospital and after some time proceeded to Czechoslovakia with a youth delegation of the Communist Party and also for treatment of his ailment. It was there that he first met his future wife, Sumitra, a Bengali girl, also associated with the communist movement.

Back in India, Jalali took up journalism as his wholetime profession, though before that also he had been occasionally writing columns for progressive periodicals. He worked for weekly Blitz of Bombay and Partiot of Delhi and also contributed to a news agency. At the commencement of 1960s Jalali joined Press Trust of India (PTI) in Srinagar,

Late P.N. Jalali

when Harpal Nayyar was the chief of the Bureau. As years rolled by, Jalali rose to become the bureau chief of PTI for Jammu and Kashmir, and retired as such. But he still continued to write for some journals and newspapers and stayed a journalist till the last breath of his life.

Having known and having been closely associated with Jalali, as a deeply committed political being and as a mentor and intimate professional colleague, one can say with conviction that Jalali was a dyed in the wool Kashmiri and an unwavering upholder of Kashmiri's centuries-old civilisational legacy of peace, non-violence, humanism, secularism, harmony and brotherhood of man. Even during nearly two decades of his exile from Kashmir, Jalali kept himself incessantly engaged, working for the preservation and promotion of this noble heritage of Kashmir, all the time striving to contribute whatever he could to bring back normalcy and sanity in Kashmir, in the shape of a life of harmony, brotherhood and togetherness of all the sections of Kashmiri society. He inspired many a young men and women who continue to be dedicated to the realisation of his dream.

The most striking attribute of Jalali's personality was his in-born humanistic and secular convictions and his professional excellence as a journalist. As a student, I used to attend some of the political study circles, conducted by Jalali as a communist activist, initiate the greenhorns into the ABC of leftist ideology. One still comes across

many of them, even in rural areas, who get nostalgic about the past and recall the enlightening experiences of Jalali's study circles.

Many of my colleagues, who like me joined the profession of journalism, when Pranji was fully established in it, will recollect how we would pore over his news stories, despatches and articles, to find guidance and inspiration. He was simply brilliant, analytical and incisive when writing on political subjects. The articles he wrote were specimens of facile prose, and always educative, informative and thought provoking.

As a bright and energetic youngster with stars in his eyes, Jalali had almost forsaken his education to make his debut on the stage of the most powerful political party of pre-independence era. But the circumstances prevented him from making this stage a stepping stone for a political career. He fought his own way through life, and, as a common man, ended up as a highly respected journalist. Ultimately, though, it is the man in the street who weaves the fabric of a robust, pragmatic and forward-looking society. Jalali was one such man.

Whether it was his role as volunteer of the people's militia to repulse the invasion of the marauding tribals from Pakistan, before the Indian army's arrival in Kashmir in 1947, or whether, as a political activist, it was his single-minded commitment for strengthening the secular and humanistic values of Kashmir, or whether as a journalist, it was his contribution in writing as a perpetrator of Kashmir's noble ethos, and as an upholder of objective journalism, Pranji was always there in the front line.

Soon after Jalali's death, Jammu-based media persons organised a condolence meeting at the Press Club. Farooq Abdullah, who was one of the

speakers, paid a poignant tribute to the departed journalist. He also lamented that the governments in Jammu and Kashmir had not ever done anything by way of recognition of distinguished journalists of the state for their services in building a healthy socio-political system here.

I was tempted to ask Dr Farooq Abdullah what he had done in this direction when he was the chief minister of this state, not once, but thrice. I also wanted to tell him that ingratitude was the hallmark of most politicians in this state. But I did not do so, the solemnity of the occasion did not warrant the raising of such issues.

As a person, Jalali was highly companionable and chatty. Like late Shamim Ahmed Shamim he was uncontrollable talker. One recalls that when Shamim would walk into Srinagar coffee house every morning, people at different tables would invite him to join them. He had only one answer. "Only if you are prepared to listen to my "taqreer", (speech)". This was true of Pranji also.

It was a treat to listen to Jalali on wide range of subjects, from politics, to history, to communism, to books, to music, down to trade unionism, and, of course, his own reminiscences of the past. He had a pungent sense of humour and like a typical Kashmiri, could enjoy a joke at his own expense too.

As mediapersons we would be touring often, our favourite pack being Jalali, Mohammed Sayeed Malik, Yusuf Qadiri, Maqbool Hussain and myself. On one such tour we went to Kupwara. On our way back in the evening Jalali wanted to buy some fish at Sopore. We went to the river bank but he couldn't find the fish of his choice. As we were making our back, a buxom fisherwoman called out and offered a large fish to Jalali which he instantly liked and bought.

Then he asked the woman, "why didn't you call me while I was looking for fish from this end to that when you had this fine stuff to sell. The fisherwoman replied innocently and unpretentiously, "I did call you several times, but all you did was to show your posterior to me."

On our return journey to Srinagar, the peppery retort of the fisherwoman sent us all into guffaws all the way.