Let Truth Prevail

INSIDE

EDITORIAL
Strip the Intifada of Moral Legitimacy Page 3

GUEST COLUMN
Turbulence in Bangladesh far from over Page 4

VIEW POINT
India, Pakistan and Kashmir Page 5

SPECIAL REPORT
Centres Kashmir Policy loaded with danger Page 7

COMMUNITY NEWS
Homeland is the only way Page 8

REPORT
PK organises free medical camp Page 10

RITUAL
Maha Shivratri Revisiting Kashmir Ritual Variants Page 12

PHILOSOPHY
Guru in Kashmir Shaivism & Guru in Lalla Ded Vakh Page 13

SOCIETY
Early Kashmir Society Page 14

HERITAGE
Lord Buddha at Takshashila Page 15

TRIBUTE
Pandit Swaroop Krishan Reu Page 16

CHRONOLOGY OF EVENTS
Page 18-19

INDIA Ragdo-II

THE CHALLENGE OF NEW FUNDAMENTALIST INTIFADA

By Dr. Ajay Chrungoo

Separatist Go For The Overkill

THE headlines of local newspapers in Kashmir valley have been blaring these days with a relentless intensity. July 09—Woman’s rape, the anti-government sentiment, have been going on in Kashmir Valley since the police recovered bodies of two ladies Neelofar and Aisya at Shopian in Pulwama district since May 30. The separatist mobilizations have reflected strange over eagerness which needs to be understood and placed in proper perspective.

The spate of hartals and orchestrated violence on the streets left a large section of people on the ground bewildered contrary to the propaganda unleashed by the local media. This bewilderment of the public at the ground both with the methodology adopted by the separatist leadership and the response of the government is not a fiction as many Kashmir experts sitting in Delhi would like us to believe. It involves a significant section of population in the Valley and once in a while their voices have found expression through otherwise partisan local media. Syed Rafiuddin Bukhari a columnists in Rising Kashmir provides a glimpse of this aspect, “Is Kashmir really fragile or has it been made to behave like that, Does this question boggle the mind of those who cover, analyze and interpret the political perceptions? This week’s incidents in Baramulla have shown that no one controls Kashmir but only those who want to keep the pot boiling...in Baramulla where the police was handling a simple case of kidnapping of a 15 year old girl from Binner. The accused in the case was identified and one of the accomplices was rounded up. His wife went to police station to seek his release but was not obliged. She came out and alleged that she was misbehaved and the police passed indecent remarks at her. This worked like jungle fire and the whole town was up in flames...it needs an explanation as to why the young Kashmiris murdered rocks; Kupwara...July 08—Asrar’s killing sparks massive protests in Srinagar.

July 07—Bomb hurled at Baramulla police station, 3 grenade explosions in 2 days... July 06—Explosions rock Srinagar,Sopore...July 05—Army had abducted Basharat: Family...July 04—Larkipora teenager released—Protests in Islamabad... July 02—Protests in curfewed Varmul; youth succumbs, Varmul toll 4... July 01—Police fire smoke shells at mourners—thousand attend funeral of 19 year old Amir”. The public mobilization campaigns and demonstrations reflecting seditious and secessionist intensity more than placed in proper perspective.
The True Sentinel

The True Sentinel

SIR,

Kashmir Sentinel is one paper which presents the Kashmir case in the most logical manner. No paper, not even in the rest of the country, can match Sentinel in the analysis of events, historical and political trends as Sentinel does under your leadership. I hope it will continue to do the good work it has been doing for years.

With prayers for your success in the chosen endeavour.

--PN Wali,
E210 Sukhdayak ..
JB Nagar,
Andheri (E) Mumbai

II

SIR,

Earlier I had no idea of your monthly magazine. Since I became a subscriber some years ago, I have grown into an avid reader of the Kashmir Sentinel. It contains really rich, varied and bold articles. They are well-researched and in-depth.

It is also good that you include articles which are of documentary nature like witnessesses of Pakistani invasion of Kashmir in the winter of 1947. I am also impressed by the openness with which you are covering the discussions on interpretations and misinterpretations of Lalita Vaish (Lalleshvari’s philosophical verse). My congratulations and blessings to all the authors.

--Prof. Ratan Parimoo
Vodadara.
Turbulent Bangladesh is far from over

By J N Raina

INDIA’S periphery is in dire straits. After the Talibanisation of Pakistan, now it is the turn of Bangladesh to be on the boil. The two-day mutiny by Bangladesh Rifles (BDR) was unpredicted. But it was inevitable. The contour line was drawn three years ago, when radicals, led by Jamaat-ul Mujahideen Bangladesh (JMB), engineered 487 serial bomb blasts, in 63 of the 64 districts across the beleaguered Bangladesh. The terror attacks lasted just for half an hour, but gauging the magnitude of the ferocious attack, it was construed as a dire warning to Bangladesh; about what was to be in the offing.

Bangladesh’s border guards revolted and staged a mutiny on February 25. The action was brusque, but demands were of trivial nature. The issues could have been sorted out without lot of bloodletting. But it was not to be so. The mutiny was ultimately put down because of the sagacity of Bangladesh Prime Minister Sheikh Hasina Wajed, but not before the mutineers got settled in India, especially in the North East, changing the country’s demography. India has a 4905 km-long porous border with Bangladesh, making infiltration possible. Can such extremist elements, spreading Wahhabi Islamism, originating from Saudi Arabia, tolerate Sheikh Hasina to succeed in her endeavour to placate India? And undo all that has been overtly and covertly achieved during the past decade?

India has a tremendous role in thwarting the radicals and their masters in Pakistan. Sheikh Hasina’s decision was considered as a triumph of India. Accordingly to Anil Bhat, a Defence and Security analyst, the ISI has dealt a severe blow to “Bengaliyat” (Bengali ethos and culture), in conjunction with the fundamentalist forces operating in Bangladesh during the past tenure of BNP. It was during this period that ULFA leaders were “luxuriously ensconced” in Bangladesh with the support from ISI and the Directorate General Force Intelligence (DGFI). The latter is closely linked with extremist groups and BDR. The BDR is being manned by the Army, officers, to the chagrin of the paramilitary forces.

The timing of the mutiny is to be carefully noted. It came on the heels of the Awami League Government’s decision that it would handover ULFA commander Anup Chetia to India. Bangladesh’s role in Pakistan has been in power. Thousands of intellectuals were killed by brute Pakistan Army and its collaborators, before the liberation of Bangladesh. Sheik Mujibur Rahman, who were “free from the taint of collaborationism”.

Sheikh Mujibur Rahman was killed on August 15, 1975, when India was celebrating Independence. In fact it was an international conspiracy to assassinate him. The United States was at the back of Pakistan and had armed that country to the teeth against India. Almost all Arab nations were in favour of Pakistan and against the independence of Bangladesh, which was considered as a triumph of India.

According to Anil Bhat, a Defence and Security analyst, the ISI has dealt a severe blow to Bengaliaat (Bengali ethos and culture), in conjunction with the fundamentalist forces operating in Bangladesh during the past tenure of BNP. It was during this period that ULFA leaders were “luxuriously ensconced” in Bangladesh with the support from ISI and the Directorate General Force Intelligence (DGFI). The latter is closely linked with extremist groups and BDR. The BDR is being manned by the Army, officers, to the chagrin of the paramilitary forces.

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By Dr. M.K. Teng

THERE is a risk of repetition of what has happened in the columns of the Sentinel about the nature of the Kashmir dispute, the state that Pakistan has claimed in it and the announced policy India has followed about the future of Jammu and Kashmir State. However, the Hindus in Jammu and Kashmir cannot afford to be complacent about the developments in the state, the police action Pakistan has initiated against the Taliban and the increasing sense of self-abnegation which dominates the outlook of the Indian political class in respect of national unity.

The Indian interest in Kashmir is overwhelmingly deep and the future of the state is intimately connected with the unity of Indian the security of the Indian frontiers and the role of the Indian state in the changing balances of power in Asia.

Pakistan's claim to Kashmir: Pakistan has incessantly claimed that the unification of Kashmir with Pakistan is a condition for the completion of the process of the partition of India. Pakistan has claimed that the Muslims of Jammu and Kashmir constituting a majority of the population of the state, formed a part of the Muslim nation of Pakistan. The dispute over Kashmir, Pakistan claims, has its roots in the Indian denial of the right of self-determination the Muslims of Jammu and Kashmir acquired as a consequence of the lapse of the British Paramountcy. The partition of the erstwhile princely state of Jammu and Kashmir with Pakistan, never formed a condition for the completion of the process of the partition of India. The partition of India did not apply to the princely states which were completely insulated from its operation on the insistence of the Muslim League and the British Government. There is no basis in the claim, Pakistan has persistently made, that the onus of responsibility to find a settlement of the Kashmir dispute, which is acceptable to Pakistan and the Muslims of Jammu and Kashmir, rests upon the state. India has never accepted any responsibility to find a settlement of the Kashmir dispute, which is acceptable to Muslims Pakistan and the Muslims of Jammu and Kashmir.

Kashmir's accession to India: Kashmir's accession to India is inseparable part of the Indian struggle for freedom from British rule. It is a part of the commitment of the Indian people to preserve the unity of the Indian nation and its civilisational frontiers. It is a part of the Indian commitment to uphold the continuity of the history of India. Kashmir bears witness to the last phase of the Indian resistance against the Muslims separatist movement, which culminated in the partition of India in 1947. The movement for secession in Jammu and Kashmir which Pakistan has been carrying on for the last six decades, is aimed to foist a second partition on India, extend the Muslim power of Pakistan eastwards into the warm Himalayan uplands of Jammu and Kashmir and reopen the routes of invasion into the north India across the River Ravi.

The Indian princely states were a part of the Indian nation. The people of the Indian states were always in the forefront of the Indian struggle for the unity of India and its liberation from the British rule. The existence of the British Government and the Muslim League on the lapse of the Paramountcy was aimed to divide the princely states from the British Indian provinces and break up the states to bring about the vivisection of India. While the partition plan was on the anvil, Mountbatten and the British authorities secretly assured the Congress leaders that after the separation of the Muslim majority regions of the British India was accepted by the Congress leaders, the unity of the remaining provinces of the British Indian and the Indian princely states would not be allowed to be impaired. Infact the Congress leaders among them mainly Nehru, expressed concern about the princely states, which they emphasised could not be left out of the future political organisation of an independent India. Mountbatten and the British authorities, quietly resiled from their commitment, after the Congress leaders endorsed the partition plan.

Self-Determination: The princely states of India were an inseparable part of the territory of the British Indian empire and constituted an indivisible part of the population of India. The peoples' movements in the states were committed to the unity of the people of the British India and the Indian states and the freedom of India including the states from the British colonial rule. The creation of the Muslim homeland of Pakistan was confined to the partition of the Indian states. The princely states out of its pre- vious union. The Muslim League advocated the exclusion of the princely states from the constitutional organisation of India, because it claimed the princely states which were populated by Muslim majorities as well as the princely states ruled by the Muslim rulers. Among the princely states very few states including Jammu and Kashmir were populated by Muslim majorities. The larger number of the princely states was populated by Hindu majorities and among them were the states ruled by Muslim princes, including Bhopal, Hyderabad and Junagarh, which had financially backed the Muslim struggle for Pakistan.

The Muslim League supported the lapse of the British Paramountcy to provide space for the Muslim ruled states to remain out of India and align themselves with the Muslim state of Pakistan. Both the British and the Muslim League opposed the right of the peoples of the princely states to determine their future affiliations which the Congress leaders frantically pleaded for. The British and the Muslim League were aware of the commitment of the peoples' movement in the states to the freedom of India and the unity of the Indian states with the British India.

The partition plan as well as the lapse of the Paramountcy the transfer of power to India envisaged did not undertake the right of self-determination of the Muslims in the British Indian or the Muslims in the princely states, including the states where they formed a majority of the population. The Muslims League and the British persistently refused to recognise the right of self-determination in the Indian princely states on the basis of the princely states. Both the British and the Muslim League sought to impose on the Muslim states the British system of government which they called "Balkanisation". Muslim League looked upon the Muslim rulers of the states to align themselves with the Muslim homeland of Pakistan. The British supported the League in its endeavour to bring about the fragmentation of the Indian Union. Muslim League looked upon the Muslim rulers as representative of the states to align themselves with the Muslims homeland of Pakistan. The British supported the League in its endeavours to bring about the fragmentation of the Indian Union, for the British were keen to include a part of the northern frontier of India in a secret meeting they had with the Vicerego which was ratified by the British garrisons.

The Muslim rulers of Junagarh and Hyderabad played their part well. But the ruler of Jammu and Kashmir upset in Britain and the League plans. Jinnah, the ruler of Junagarh acceded to Pakistan and Hyderabad spared no efforts to align itself with that country. Junagarh was located in the midst of the Kathiawad States, which formed a part of the Indian Dominion. Hyderabad was situated deep inside south India. The subjects of both Junagarh and Hyderabad were mainly Hindu, Hindus in the princely state of Junagarh, which flew into Srinagar, shortly after the June 3 Decree, came to terms with Pakistan, act ed deftly to save his throne and race of the Viceroy, who flew into Srinagar, shortly after the June 3 Decree, came to terms with Pakistan, acted deftly to save his throne and his race. Mountbatten did not forgive the Maharaja, for how he had sent him back to Delhi.

The leaders and the cadres of the All Jammu and Kashmir National Conference were in jail when the British quit India on 15 August 1947. They had been kept in jail for years in account of the "Quit Kashmir" movement they had launched in 1946. The National Conference supported the Indian struggle for freedom and was affiliated to the All India People's Conference, which spearheaded the national movement in the princely states. The National Conference leaders were released from their incarceration after 6 September 1947, when the Maharaja proclaimed a general amnesty for the National Conference leaders. The Maharaja, as the National Conference leaders, though they demanded the transfer of power to the people, did not show any patience with the accession of the State. Infact, after the working Committee of the National Conference decided to support the accession of the state to India in a secret meeting they had with the Vicerego, they sensed no interests to Pakistan to open negotia tions with the League.
The Challenge of New Fundamentalist Intifada

(Contd. from Page 1)

The Commission also recorded that after the killing of Neelofar and Asiya, Zeerak Shah pitched a tent at Tukroo and gathered his friends relatives and other villagers who used to block the road at Tukroo, smash the window panes of the civil government vehicles and raise anti-India and pro- freedom slogans to attack the passerby. The commission has also taken notice of the fact that Shakel was known for his immoral activities and had amassed assets disproportionate to his known sources of income. “Shakel Ahmed Shah was working with his brothers at welding workshop at Shopian. He eloped with Neelofar Jan in 2007 and went outside Shopian. After his return, he started his own business by opening a shop of ready-made furniture items near police station Shopian...in October 2008, Shakel purchased an orchard (1 kanal 16 marla) in Nagbal-Dehgam for about 5.30 lakhs. He also owns a Maruti car and maintains a good living standard. Further it is learnt that he does not carry a good reputation among the society and is being known for his immoral activities”. It can be safely presumed that these facts would have been known to separatist organizations. They latched upon the twin murders to unleash the frenzy as if they were in desperate search for incidents or accidents to cling to. They cared less about the loss of face and credibility in case the facts they were projecting about the gruesome incidents proved wrong. They seem to be in a strange hurry to use incidents even at the risk of eventually exposing the rot within the society for which they have been more responsible than the government. The cracking of the Aar’s murder case, showing that it was nothing more than the outcome of the jealousy of a love triangle, exposed the separatist indulgence in matters which should have remained unspotted.

A strange hope seems to pervade the thinking of separatist echelons that if they build public pressures something dramatic may happen. The Hurriyat leader and the main force behind the public upsurge betrayed his feelings when he commented, “People should make a difference between right and wrong and follow the right path. New dawn is awaiting us and it is the crucial juncture that demands patience and consistency.” He said this in an appeal to Kashmiri Muslims amongst whom confusion was taking roots about the legitimacy and rationale of endless hartals and demonstrations. Another Hurriyat leader Mirwaiz Noorani through their spoken words created an impression in the Valley amongst separatist rank and file that ‘Azadi’ was round the corner. ‘Ek Dakka Aur De’, (just one push more) was the common refrain of the separatist campaigners then. The public mobilization had less to do with the actual land row and more with wrecking Indian sovereignty over Kashmir. The campaign was not called India Ragda/Ragdo-I for only sloganeering. It reflected the underlying motivation of the public mobilization. Carrying the experience forward this year’s campaigns unleashed, after the recovery of dead bodies of two ladies in Shopian allegedly raped, the India Ragda/Ragdo-II.

Dr Sheikh Showkat Hussain, who teaches in the department of Law in Kashmir University says unambiguously on the recent run amok in the Valley which he describes as the ‘resistance beyond the armed struggle’, about the spirit of underlying India Ragdo-II as, “Indian state needs to realize that it is confronting a highly informed and educated young generation of Kashmiris, they know the direction in which right of self determination is evolving and has evolved. It has definitely evolved in a direction which is disadvantageous to Kashmir not against it. East Timor and Eritrea availed it despite being non colonial possessions. Montenegro enjoyed the right of self-determination in spite of having forty five percent opponents to independence”. The separatist mind articulates its position vehemently. It describes the expressions of separatism as the expression of a ‘Resistant Kashmir’, and demeans the political engagement and the democratic process in the state as ‘collaborating Kashmir’. The manifest disenchantment of the common man at the ground with separatist leadership and the sway of confusion is trivialized by calling it to circumvent the predicament in which Pakistan is caught up and shouting that course to bring a halt to the halt.

The comments of local columnist Seyed Rafuddin Bukhari in Rising Kashmir are revealing in this context, “Pakistan Government is grappling with the worst ever crisis, the Kashmiri leadership is looking towards Islamabad and think independently to chart their own course.” The India Ragdo-II is the course which separatists have embarked upon. Their hope lies more on the support which they generate amongst a section of entrenched liberal class in India be it Arundhati Roy or Prem Shankar Jha. People who advocate a concession on sovereignty not to bail out Pakistan from some international pressure but more out of an ideological outlook which recognizes Muslim communalism as a progressive secular imperative for India to reconcile with.

Separatists rank and file (Contd. on Page 9)
By S.M. Pandit

JAMMU, June 21: Indian Foreign Policy vis-a-vis Pakistan came under sharp criticism at a seminar, Handling of Kashmir: Contours and Implications, organised by Panun Kashmir. The speakers accused the Indian state of pursuing the Kashmir policy that has potential of endangering the territorial integrity and sovereignty of the country.

Delivering his presidential address, Dr Ajay Churungoo, Chairman Panun Kashmir, said that the statements of the likes of Prime Minister of India and National Security Advisor suggest that India is inching forward to some compromise over Kashmir with Pakistan but the general masses are kept in dark. Prime Minister of India in an interview had hinted that some sort of final settlement with Pakistan had been arrived at which could not be carried forward because of instability in Pakistan. Reminding Prime Minister of India of the unanimous Parliament resolution of 1993-94 on the issue, Dr Churungoo asked Prime Minister if he has the mandate for such assertions. Referring to Dr. Mammoohan Singh’s oft repeated assertion that there would be no compromise on territory, the PK leader wanted to know if India has settled on ideological concession instead. Dr. Churungoo opined, “A nation state has an outlook, an ideology and after ideological concessions, the territorial integrity and sovereignty cannot be safeguarded”. Accusing the GoI of keeping the nation in dark about negotiations, Dr. Churungoo said that the Jehadi and separatists elements in the Valley and their radical supporters across the border seem to have more information about India-Pak negotiations than the Indians. Having a dig at the Track-2 diplomacy, Panun Kashmir leader said that the statements emanating from Home, Foreign and Defence Ministry suggest that they are also grooping in dark on the issue and it looks that “Track-2 diplomacy has replaced the conventional state diplomacy.”

Warning the nationalistic population of India not to be off-guard, Dr. Ajay Churungoo said that the talks about “Self-Rule Porous-borders, Joint Managements and Regional Assemblies” are not talks in air. He added that the explanation of porous-border compromises with it. He said that it is a dichotomy that when there is appreciation of Indian position in saner elements in Pakistan, Indian liberal discourse is relentlessly attacking it. Accusing a section of Indian political spectrum of defending Muslim-Communalism and denying even the integrity and sovereignty of the country.

He said that when it comes to handling of J&K, the policy of the Union government is cloned with confusion and there is confusion on Pakistani side as well but that confusion is strategic and deliberate. Accusing Indian political establishment of being apprehensive about the United Nations resolutions, Dr. Churungoo said that it has been said that “it has been expression of Indian state not to contest Muslim communalism”. Exhorting the populace of India to fight out such machinations Dr. Churungoo said, “such things are not happening out of ignorance or default but it is a mindset which has to be corrected. We have to fight the Indian state on the issue.”

Speaking on the subject, Prof. Dipankar Sen Gupta said that it failed to address the separatists and communal ideologies. Accusing the Indian political establishment of being more interested in spending “Constituency Development Funds” than empowering their people, Prof. Gupta advocated a change in the policy so that the interests of minorities—be it religious or other—are not compromised. He described Amarnath agitation as a step forward in this direction and advised not to go to sleep. Prof. Gupta advised Pro-India groups not to shy away from negotiations as in such circumstances their destiny will be decided by others.

Accusing the national media and media in Jammu of contributing to the separatists and communal ideologies by not contesting it, Prof. Sen Gupta said that it failed to martial resources to protect Indian interests in the state. He said that there is character assassination of a pro-India lady who has expressed her views on different fora. He said that Pro-India separatists press has taken a march ahead as it has been able to sell fiction as facts to influence confusion. Prof. Sen Gupta described it a strange paradox that “the people who cry for Azadi deny the same right to the citizens of J&K”.

Alleging pro-India MLA’s of being more interested in spending “Constituency Development Funds” than empowering their people, Prof. Gupta advocated a change in the policy so that the interests of minorities be protected. He accused Indian state of its failure to protect the interests of minorities as “full space was given for exploitation of minorities in the state”. Prof. Hari Om advocated a change in the policy so that the interests of minorities—Jammutes, displaces people, Pandits and Ladakhis—are protected.

(Contd. on Page 1)
COMMUNITY MEET

HOMELAND IS THE ONLY WAY

Panun Kashmir organises community meet at New Delhi

DELI, July 12: Panun Kashmir Organised a one day community meet at India International Centre Delhi today on 12th July 2009. The participants included Presidents / Heads of different Kashmiri Pandit Samitis / Associations in and around NCR-Delhi besides prominent kashmiri pandits and Panun Kashmir activists. The deliberations during the meet revolved round the role of Panun Kashmir during the last 20 years of exile and the ways to achieve the cherished Goal of the Kashmiri Pandit Community. The participants unanimously appreciated and accepted the role of Panun Kashmir in not only establishing the forced exile of the community nationally and internationally at the hands of communal and fundamentalist elements of Kashmir valley and also the failure of Indian political establishment to prevent the exodus of the community but also established Kashmiri Pandits as an important and integral part to the solution of Kashmir dispute.

Addressing the participants Gen Secretary Panun Kashmir Sh. Kuldeep Raina said that the community should be proud of its massive effort in upholding the honour and dignity of the entire community despite huge challenges and constraints and the total neglect and callous attitude of political establishment of the Country. The community has become a role model for all those people who have been the sufferers of the same fate. He cautioned the community members that in no way should the community bail out kashmiri Muslims as they were the prime factor in our expulsion from Kashmir valley. He added that Panun kashmir is a revolutionary concept and it needed revolutionary practices to achieve it. He further added that Govt of India has been pursuing a policy of pseudo secularism and Panun Kashmir has exposed this farce face before the National and International Country. The community must be conscious of its role of the establishment of the Kashmiri Pandit Community despite the total neglect and the total failure of Indian political establishment to prevent the exodus of the community but also established Kashmiri Pandits as an important and integral part to the solution of Kashmir dispute.

Dr. L.N. Dhar- President Kashmiri Samiti Delhi
Dr. M.L. Hashia-Presi-dent kashmiri Sewak Samaj Faridabad
Sh. A.K. Kaul -President kashmiri Pandit Sabha -Vashali
Sh. M.L. Bhat -President Harmulh Charitable society -Vijap Garden
Sh. A.K. Munshi- President Kashmiri Welfare association-Delhi Sh. S.K. Raina-Vice-President Dr. S.S. Toshkani Sh. M.L. Rains- President Dental
Sh. B.L. Ambardar- President Dr. Shakti Bhan Sh. A.K. Zutshi- President kashmiri traders association-Delhi (Teh-Bhara)
Sh. O.N. Raina -President kashmiri Pandit Sabha -Ashoka Enclave Faridabad
Sh. Rakesh Pandita -President kashmiri Pandit sabha -Kong Posh Colony -Jain Nagar
Sh. Rajesh Langar- President Kashmiri Samiti Delhi
Dr. L.N. Dhar- President Kashmiri Samiti Delhi
Sh. R.L. Bhat- President kashmiri samiti New Palm Vihar Gurgaon
Sh. Kundru -President kashmiri pandit association- Nagafarag
Sh. Bharat Bushan -President kashmiri welfare association- Dwarka
Prof. M.L. Raina -President R.P. Raina memorial society
Prof. M.L. Raina -President

The purpose is to involve people from different walks of life for achieving our goal, he added.

The meet concluded with the declaration that a more co-ordinated effort is required on part of PK to educate and apprise the community of Panun Kashmir perception and its necessity for an everlasting solution to the sufferings of the community on every front be it social, cultural, religious or political.

The programme was ably organised and conducted under the guidance of Sh. Vijay Tickoo- Vice-Chairman Panun Kashmir and Sh. Kamal Wangnoo-Secretary Panun Kashmir NCR.

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The Challenge of New Fundamentalist Intifada

(Contd. from Page 6) realize some space in the new forming mandatory USA. Comments of the nominee of US President as ambassador to India, Timothy Roemer that Kashmir "has been an extremely sensitive hotpot for the world and for the region. Where we have almost experienced thermonuclear war on several occasions," has been music to the separatist rank and file as has been the elevation of the state of Hillary Clinton.

Separatists have also noticed how the state of Pakistan to tone down India’s assertion on 20 11 Mumbai attacks. The release of Hafeez Syed is seen as a gradual stemming stance of Pakistan on Kashmir. Keeping the pot boiling in Kashmir through a media blitz across Pakistan to preserve its Kashmir Policy with reinstating its mandate. Last but not the least the Indian Rajo-ll intifada as per separatist thinking demonizes the legitimist process in the state. Mr. Arjimand Hussain Talib brings out this aspect as brazenly as possible in his column. "It should now be clear to India’s political and media establishment that high voter turn out in 2004 elections does not mean an end of Kashmiri Movement for self determination. Kashmir needs a real political settlement which goes beyond the 1990-99 military status quo”.

The Paradox

The Central government if it has any inclination to diffuse the situation on the ground has to resolve a paradox. The main component NC of the ruling Alliance in J&K shares and identifies with the common mission to replace CRPF by locals police; ii) First CM to plead to replace CRPF by locals police; iii) Presence of Magistrates with police security forces now made it impossible while dealing with law and order problems and iv) Bomai (Army) camp removed within a month. The main opposition PDP, both factions of Hurriyat and the National Conference all have revocation of AFPSA and demilitarization as their main demands. We have a piquant situation where in principal, the opposition, mainstream as well as the state government is politically on the same side.

The situation becomes bizarre when a section of the Government of India chooses to identify with this consensus. The incidental or accidental remarks of none other than the Vice President Mohammad Hamid Ansari, while referring to the PM’s Working Group to Propose a Confidence Building Measures of which he was then the Chairman, only justified the key demand of the separatists during the recent unrest. The Vice President observed that implementation of its recommendations was considered by the Prime Minister as the key to retaining confidence of the people. In his own report then as the chairman of the Working Group, ignoring the dissent within, Sh. Ansari had recommended the revocation of Armed Forces Special powers Act. The entire report did not at all address anti terrorism measures but was a vital component of confidence building in the state.

Even though in all the incidents which lead to protest in the recent times the suspected culprits were locals working in local police or territorial army or the government officials, yet the foremost demand of everybody of consequence has been the removal of paramilitary forces and army from the state.

Polity

India Rajo-ll Intifada has nothing to do with the incidents which caused public resentment. It essentially uses the incidents to lacerate symbols of Indian power. It seeks to project an extremely permisive, carnivorous and kleptomaniac state as a demonic state police. Government unwilling to defend its security establishment takes a totally defensive position and allows public mobilizations by the most extremist of separatist fundamentalists operating on the ground. It declines its lack of it to act publicly by either withdrawing its security society depends upon not to intervene whatever the provocation. India Rajo-llo seeks to project the total impotence of authority to nail the sovereignty of the nation.

The ruling National Conference has an ideological resonance with the common minimum programme of agitationists to force demilitarization but an essential need to preserve the military presence. The central government knows that any laxity in the security operations in the state may lead to catastrophic results given the situation in Pakistan yet it seeks to maintain the stance of a neutral player while its security forces are described and lampooned as an occupation force in the valley. The civil administration in the valley know it very well that the very survival of the civil society depends upon none other than security forces and yet they join to demonize them. The paradox is deep and powerful.

Inside The Present Turnmoil

Most of the events which lead to the public resentment have invariably a sexual angle. Separatists have been trying to project the public that organs of Indian state are not only indulging in extra-judicial killings but are also perpetuating a moral debasement of Kashmiri society. The mobilization by Dukhtar-an-e-Millat earlier had the same purpose when sexual scandal involving government officials and politicians came to the fore some time back. In actuality we are witnessing in Valley the glaring signs of social disorganization caused by militarization of social milieu. Local papers have time and again brought to notice the proliferation of sexual cartels and flesh trade. Special representative of Daily Excelsior, Ahmad Ali Fayaz, brought out the magnitude increase in the number of brothels in Srinagar city a few years back. His report, sexologist and lobbyist of the separatists not in the distant past referred to ‘prostitution cartels’ operating in the valley in his columns in the local media. Local political leaders and the separatists are the most ardent supporters of the anti prostitution laws. The alarming aspect of the situation is the manifest evidence of penetration of flesh trade into the government and security establishment rather than government promoting moral debasement in the society. The concerns of a significant section common Kashmiri is still unheard. He is not sure of the integrity of his kith and kin sometimes he ventured back a hue and cry about it not because of the fear of government but because of fear of militant.

The Jihad militarization brought along with the re-instatement of temporary marriage-the Mutah. Mutah became a spectacular and social convenience for debauchery. The dreaded terrorist Akbar Bhai is reported to have married 81 locals girls. One Shakeela Bano was abducted from her houseboat by terrorists and subjected to mass rape before killing her by burning. Al Umar was not content with this thing with Shakeela because she refused to marry her and was killed out of corporeality. During captivity she was raped regularly. After running away from her captors she escaped to Jammu where a women NGO looked after her. After sometime she ventured back home where she was again abducted and burnt to death. Al Umar forces then destroyed the prostitution cartels of the terrorists of Al Umar and yet the freedom of 150 women held in captivity. Around the same time security forces succeeded in freeing 10 women held captive by terrorists in Dachan Marwa region of Kishtwar in Jammu.

Numerous such incidents can be quoted. The introduction of promiscuity into society by the terrorists has taken its toll on the society. Militarization of social milieu in Valley has played havoc with age old traditions and values. Government officials and security forces are face to face with this menace and yet to devise a counter response to prevent penetration of flesh trade into its ranks.

The situation becomes very alarming when we factor in reports that Kashmir tops the list of opium abusers as per research of 'Community Drug Abuse Study' as conducted by the well known psychiatrist Dr. Mustaq Shargosh. His evaluation has produced astounding statistics. 47.77 percent of population in Kashmir consumes some types of drugs including tobacco and its allied products as per this report. There are 24.32 lakh substance abusers (including tobacco abusers) in Kashmir which includes 2.11 lakh opioid, 1.37 lakhs cannabis and around 38,000 alcohol abusers. The number of female drug addicts is also alarming. The NGO Hindustan National Social Security BNSS conducted a deaddiction programme in 2008-2009 amongst females. The female drug addicts were literates and belonged to an age group of 18-33 years. The majority of them are urban as well as village background.

Around the time agitation was going in Shopian a national electronic channel showed that female drug addicts involved in destroying the poppy fields around Shopian. This is a typical example of how the women of Kashmir are recovering quintals of Bhukki-the locally produced poppy husk sold in north India.

Conclusion

Through the current Intifada, the separatists seek a moral legitimacy. They seek to accord respectability to their cause through the movement. They are calibrating its interventions to be more relevant even if Pakistan continues to vacillate or even collapses. The intifada is targeting the weakness of both Indian and American policies to fight militarized pan Islamic fundamentalism. The moral of the story is to demonize this Intifada by educating public about the impact of the militarization of society. Another imperative is to stop building with dangerous ideas of self rule or Musarraff plan. These plans essentially undermine the ideological foundations of India even if they may be non-territorial. Government legitimacy to these plans keeps the pot boiling in Kashmir. We have also to ensure that compromising eventually leads to crippling territorial consequences.

*(The author is Chairman of Panun Kashmir)
Sir,

Your esteemed news letter, "Kashmir Sentinel", Vol. 14 No: 4-5 of May 2009 has reached to me. It is a matter of great celebrity that Panun Kashmir in NCR Delhi the fourth in this series was conducted in Shalimar Garden, Ghaziabad in collaboration with SUDHAR & MILCHAR. Braving the hot weather the members of the community lined up for medical check-up right from early hours of the morning. The dedication and selfless service of the community doctors was quite evident by their whole hearted participation.

The doctors belonged to almost all departments of health care. The panel of doctors led by Dr. Shakti Bhan, Vice-Chairperson Panun Kashmir and a senior Gynaecologist included:

**Surgeon Specialist**
- Dr. S. Kaul, Dr. Surinder Pandita, Dr. D.N.Bhat & Dr. Ashwani Pandita.

**Gastro-Entologist**
- Dr. N.M. Tickoo

**Urologist**
- Dr. Smughla Bhan, Dr. B.K. Monga, Dr. Sanjay Wazir, Dr. Subhash Gupta, Dr. Sunita Shaktar & Dr. Sushama Kaul.

**Ophthalmologist**
- Dr. R. Trisal, Dr. Vijay Laxmi

**Dermatologist**
- Dr. Sonali Bhat

**Gynaecologists**
- Dr. Girja Tickoo, Dr. Bimla Razdan, Dr. Lalita Tickoo, Dr. Pushpa Kaul, Dr. Meenalshi Zutshi, Dr. Sushama Wazir & Dr. Mamta Thakur.

**Psychiatrist**
- Dr. Raj Ganjoo

**Orthopedician**
- Dr. Pradhiman Dhar & Dr. B.B. Kachroo

**Physicians**
- Dr. Vimla Bhat & Dr. Pawan Zutshi

**E.N.T.**
- Dr. Alok Kumar.

Panun Kashmir and the Kashmiri Pandit Community is highly thankful to Sh.J.P. Sharma, Principal Everest Public High School Shalimar Garden for providing his school premises and refreshment to the community members who participated in the camp. Panun Kashmir activists led by Sh. Vijay Tickoo, Vice-Chairman, Sh. Kamal Wangnoo Secy. PK NCR Delhi and activists from Vipin Garden, Shalimar Garden, Vaishali etc. organised the camp. More than 500 patients were provided free medical check-up along with medicines and clinical investigation.

"Lal Ded Meri Dhresht Mai" authored by Mrs. Bimla Raina has been discussed on the vanguard of your esteemed paper. I perfectly agree with your valued views that "the truth should prevail" provided we place the "things in a proper perspective". I had raised my voice as early as in August, 2007 against the distortion of some of the Vakhs of Lalashwari by the interested lobby but there were no takers with me at that time. Now that the things have changed with the intervention of educationist, historians, thinkers and scholars of the language as contained by your prestigious paper. I am more than optimistic that ultimately the Truth Will Prevail.

--S.N. Pandit
Kot Balwal, Jammu
India-Pakistan and Kashmir

(From Page 5) leaders on the future of the state.

Dangers Ahead: During the last six decades of the Indian freedom, Pakistan has maintained a high degree of military pressure on India, which that country has deftly used to perpetuate a sense of insecurity in Jammu and Kashmir. Pakistan has waged a religious war against India, undermining the invasion of the state in 1947 with its northern frontier.

Pakistan is an ideological state committed to the Islamic order of society. The political class of Pakistan is committed to the unification of the Muslim Ummah into a Muslim International. The civil society in Pakistan, inspite of the protestations on the contrary, is largely fundamentalised. Any compromise with Pakistan on Kashmir, contemplated by the Government of India, will drive India to a second partition.

Hussain Haqqani, new Ambassador of Pakistan in the United States, wrote in his book, which was published a few years ago, “Pakistan still has an unfinished agenda in Afghanistan and Kashmir.” The Indian political class must take note of this ongoing agenda of Pakistan. Pakistan follows the agenda of extending the Muslim power eastwards into the north of India, to secure a hold on the Himalayas and eliminate India from any future balance of power in Asia and as an epicentre of the Islamic Revolution. The war against India, Jamait-u-Dawa is ideologically committed to extend an invitation to the people of world to accept Islam. Its involvement in the terrorist attacks on Bombay, must open the eyes of the Indian policymakers.

Maharaja Ranjit Singh forged, to close the routes of invasion into India from the north. It was first breached, when the Indian government allowed the frontier regions of Jammu and Kashmir state, Baltistan and Gilgit, be integrated by Pakistan into its territories later known as a “Northern Region”. Any changes in the configuration of power in the frontier regions of Karakul and Ladakh, will eventually lead to the country’s imbalance. The warm upcountry of Jammu and Kashmir, with the sprawling Shivalik plains between the river Chenab and river Ravi, are crucial to the security of the Himalayas. Both Pakistan and China have their eyes on the Himalayas. Had India taken the warning, the Tibetan Delegate sounded, in the political committee of the United Nations General Assembly in 1950 when Britain and the United States let down Tibet on the issue of its appeal against the Chinese invasion, the Chinese army would not have swooped down across the Mc Mahan Line to occupy hundreds of miles of the Indian border and in 1962.

Make a brief intervention, noted journalist Mr. Sant Kumar Sharma gave a detailed account of discrimination and demagogy on Jammu on the issue of delimitation and asked the people to take the fight for the correction of the imbalance.

During his intervention, Prof. Keshav Sharma of the School of Management of the University of Jammu said that the people we are dealing with are cunning and the Indian state must understand that. He said that during the freedom struggle the enemy was identified and the fight was clear but the leaders at that time didn’t visualise the dangers from within.

He asked the Indian state to talk to pro-India constituencies. Making a brief intervention, noted journalist Mr. Sant Kumar Sharma gave a detailed account of discrimination and demagogy on Jammu on the issue of delimitation and asked the people to take the fight for the correction of the imbalance.

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The Puranas also refer to seven matrikas or Shaktis of Lord Bramha, known as Malini, Varahi, Kari, Manasa, Mahishasura, and Chamunda, who are invariably propitiated and invoked before the hour of the pooja. The number seven also represents seven forms of air or fire known as Kha, Vayu, Agni, Vasa, and Vayu. It is a sort of a conversational exchange of words between an elderly lady of the family and an elderly male member outside the house, which is opened only after “knock at the door” ritual locally known as ‘dhub dhub’.

Besides, river also represents the symbolic connector to an essential link of transportation. The river water also represents the continuity of human life and the life giving order, which is in harmony with the natural rhythm of the universe.

As per a belief, there are also seven levels of consciousness each of which is linked with the seven chakras of the human body. Probably, it is due to this reason that the river water is cut seven times during the ‘Amavasya’ pooja to symbolize the seven vows taken to honour and benefic the Shivratri rituals steadfastly. After the completion of the ceremony ‘Amavasya’ pooja, on the river bank, a little water is put in the empty ‘Nout’ to be sprinkled on the entry door of the house as a mark of auspiciousness. This ritual is known as ‘Kalash Lav’. It is followed by closure of the main door of the house, which is opened only after “knock at the door” ritual locally known as ‘dhub dhub’.

It is a sort of a conversational exchange of words between an elderly lady of the family and an elderly male member outside it to eager to seek entry in the house. The said dialogue is in a token of affirmative and endorsement nod, in which prosperity, tranquility, fortune, well-being and all material comforts are sought and symbolically assured. It is akin to ‘Zazim bhand’ ritual of wedding function of Kashmiri Pandita, where sister-in-law of the bride closes the door and opens it subsequently after the bridegroom promises to give the sought gifts to his sister.

A striking resemblance with the practice followed during the marriage and birth day functions.

The nuts put in the ‘Nout’ are usually in the odd number, Meant to invoke the gods and provide purposes. A lavish spread of recipes cooked for Shivratri puja as per his ‘revish’ ‘veth’ include mate, mixed with nadru, ungrounded maong daal, radish mixed with nadru, sour hooked, yellow cheese and fried crisp nadru slices. The rigid vegetarian tradition while performing ‘Amavasya’ evening when a mixed dish of turnips and goat’s stomach locally known as ‘durrum gogri’ is cooked and ritualistically offered. The yellow cheese is also an additional dish on that evening. According to Sh. Vijay Malla, his family also offers puja to the figurative clay image of Lord Shiva, Goddess Parvati and Lord Ganesh on Shivratri evening and the ritual is locally known as ‘Prarthana’.

Sh. Raviji Raina, an erstwhile resident of the village Salia, district Pampore, Kashmir and now putting up at Pampash Colony, Greater Kailash, New Delhi. Sharing her nostalgic memories, she reminisced that in accordance with her family tradition, leaves of wild asparagus called ‘Palchikas’ and wheat flour fried in ghee locally known as ‘Panjiri’ were made out with tea from Phagun Krishan Pashak Dashai onwards. A day prior to Shivratri, a specially fabricated wooden knife was utilised for slicing radish for the dish of ‘mujae kaela’ during his grand father’s time.

His family also has the custom of preparing ‘puris’ made out with the flour headed with milk and fried in desi ghee prior to Shivratri. They are called ‘prasad’ after their pooja is performed on Shivratri. As per his family belief, purchase of new bronze utensils during the festival days portends goodness and prosperity for the entire year.

Speaking on a nostalgic note, he recalled that an auspicious ‘Amavasya’ pooja was taken performed at the village stream or spring bank. During the ritual of cutting water seven times followed in other Gurtoo families.

The ritual of cutting water seven times is perceived to symbolize the pledge taken five times to faithfully perform the festival related rituals as human body is composed of five elements of fire, air, earth and water. The digit five also represents five main deities of Brahama, Vishnu, Mahesh Aditya and Shiva.

The number five is also symbolical of the five holy days of Shasthi, Chagurdoshi, Puranmashi, Amavasya and Shivratri. The ritualistic pooja of ‘Parthashir’ on Shivratri is also called as ‘Dwadasha Shivratri’.

The Shivratri rituals represent a symbol of blending of a religious festival and family celebration, which chronicle the cultural history and societal evolution of a community, remarked Smt. Urmilla Raina, an elderly resident of Goghi Bagh, Srinagar and now putting up at Pampash Colony, Greater Kailash, New Delhi. Sharing her nostalgic memories, she reminisced that in accordance with her family tradition, leaves of wild asparagus called ‘Palchikas’ and wheat flour fried in ghee locally known as ‘Panjiri’ were made out with tea from Phagun Krishan Pashak Dashai onwards. A day prior to Shivratri, a specially fabricated wooden knife was utilised for slicing radish for the dish of ‘mujae kaela’ during his grand father’s time.

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Guru in Kashmir Shaivism & Guru in Lalla Ded Vakh

By Prof. M.L. Koul

In the annals of Kashmir Shaivism, the role of the Guru (preceptor, spiritual director) has been accorded a distinguished stature of respect and reverence for the part he plays in initiating and guiding disciples in spiritual trajectories. High-level spiritual attainments and exemplary wisdom alone are the titles of guru. A guru is a perfect soul, what guru is. Such a soul alone is qualified to have disciples whose spiritual destinies he shapes and moulds through Shaiva practices or his personal grace (shaktipat). Guru in Shaiva parlance is Shivaguru or sat-guru. He is Shiva, acts as Shiva or at the behest of Shiva. A devotee or his disciple bows to him in absolute submission for having set him onto the highway of Shiva and cultivated him into a frame a pre-requisite to recognise his pristine nature of Shiva.

In his highly acclaimed commentary on Shiva-Sutra Khemraj informs that guru is one who teaches Reality or Tirthv (grinavit upishyati tatsikam artham iti guru). He relieves the potencies of mantra to his pupil(sah guru…mantra viry prakshalah). In spand-karika Bhattacharja Kallat eulogises his guru for the beneficence of ferrying his boost across the ocean of doubts (agam sam utaran tarinam) through his illuminating teachings. In Malavijaya Tantra guru is said to have power of grace (parameshwartan anagrabhi shakti). If pleased with his pupil, he hereby reveals to him all the hidden truth about ‘matrika-cakra’ which exactly as per Shaiva thought is Shiva’s manifestation of the universe from the first letter ‘a’ to the last letter ‘i’ comprising Sanskrit string of letters.

No knowledge without guru (guru bina na jnana) is a cliché statement underpinning the vital significance of guru in the attainment of Shiva-consciousness. Guru as an embodiment of spiritual knowledge and radiance is extra careful of not implying on the sense of self-worth and self-image of a disciple. It is a mammon of a psycho-analytist peers through the mind (chitta) of a disciple, measures his level of conceptualisation and his intuitional quality to recognise his pristine nature of Shiva consciousness before him on the highway of quest. A Shiva-Guru is more than aware that his disciple either in normal state (aashm) or ‘su-prabuddha’ (superior in consciousness) has a sense of autonomy. Without impairing it he cognises it as a positive factor contributing to his spiritual growth. Guru replenishes and reinforces all what his disciple has as it is deemed fundamental to ‘self’ and its cognition. Conceded effort on part of guru to expand and broaden his sense of self-worth, self-image and autonomy which are limited and inhibited because of his conditioned existence of an ‘anu’, a bound jiva, in diverse cultures. Shiva-Guru, a professional photographer would thoroughly prepare his disciple for the world. He in no way commands to him to mould himself after the manner of a reclusive sage. He tactfully sublimates, refines and tempers the attitudes and proclivities, seeks for a balanced mind which acts as a receptacle for flashes of Shiva-consciousness. The microcosmic body along with its multiple senses and potentialities are harnessed and not suppressed as Shiva-guru is for affirmatory view of life and world. A seeker requires in this world, a merely intellectual dualities, and gains an insight into his original nature of Shiva right in the world. No prescriptions are there to abandon the world and live the life of a recluse.

What concerns Shiva-guru most is that he moulds his disciple in sync with his cultural bequest and cultivates his mind. He roots him in the indigenous soil whose spiritual destinies he shapes and exhausted. Then she conveys it to her Guru to give her refuge andUltra-imitation to himself to be Shiva only and that alone as his reality. A sort of auto-suggestive technique this type of Shiva-Yoga is known as shakti-yoga, shvavanya-yoga or chitta-sambodhika-yoga.

-Malavijay Tantra writes.

Definitively, samadesha samavesha and the final fruition by her Guru, Siddha Srikanth, that Lalla Ded had intense spiritual feelings that he harboured on them. It was sufficient to convince Siddha Srikanth of the philosophical mould of Lalla Ded. One of her extra-ordinary discourses with her guru Lalla Ded unequivocally conveys that Siddha Srikanth was a man of omniscience, that he had recognised his Shiva swaroop (real nature) and was possessed of an inner intuition to make him to give her refuge and another to avenge her brother who had been quite keen to merge into the ocean of Shiva’s bliss. She also drew his attention to the value of this swaroop and impressed him to initiate her in the path of spiritual quest. She was uncompromising without loss of time. Says Lalla Ded.

Svada mali syada kahhan kah han thas
hal asa huthan ta haric kyha

In a candid vein Lalla Ded conveys that she pondered her guru ruthlessly to explain to her the nature of the ‘Namasloki’ and in the process got tired and exhausted. Then she conveys her impression that the ‘namless’ is the source of something (universe) which lies submerged, there is an unknown (ama-vighanta).

Guru pritshan sas sa i sri nevam anavasam sastrasya atra abhivadyate
An aspirant having low level of consciousness and steeply mired in the consciousness stuff of the world is prescribed anavas-yoga. Shiva-guru in view of his acumen and self-recognition introduces him to the practice of pranayam (breathing exercises) and dyan, concentration on an icon, a conch or a syllable. Such practices raise his level of consciousness so as to motivate him for higher levels of methodologies for attainment of mergence (samavesha) into or identity with Shiva.

Guru is a liberator, upliftier and path finder of the aspirants who are immersed in the pool of spiritual quest. He is a crutch to those who are lacking in Shiva-consciousness. Guru, more than most, is a vital link between a seeker and his ultimate destination. His relations with his pupil are the same as that we witness between father and son. Ved Vyasa as ‘eishal buddhi’ typifies guru. Vyasa parimita as a commensurate date stands enshrined in the calender of Kashmiri Pandits, which is nearly 5000 year old. Guru in reality is Brahma, Vishnu and Mahesh. As revealed by her treasures’-treas of Vakhs it can be said with certitude that Lalla Ded had intense spiritual sensibilities which were tapped for final fruition by her guru, Siddha Srikanth. A name in Shaiva thought and Shaiva Yoga, Siddha Srikanth, was the family guru of Lalla Ded. In the style of Shiva-guru he had continuous sessions of debates and discourses with her with a view to sharpening her philosophical clarity on issues relevant to the Shiva thought. Lalla Ded deified her guru when she interpreted ‘prakash’ luminosity, tirth-holy place, ‘bandhan’ being pleasurable feeling in a manner that she could never contradict the views that he had expounded. It was sufficient to convince Siddha Srikanth of the philosophy of Lalla Ded.
Early Kashmiri Society—Social Life

Dr. Shashishhekar Toshkani

With this we come to another important aspect of our study of the early Kashmiri society—social life. There were too few and too little of sources that are available to us to provide us with considerable data, though still not adequate, guidance. Beginning with the Nilamata, as we find that the sylvan valley of Kashmir was full of "elevated, creative and joyful people enjoying continuous festivities". Living in perfect harmony with their beautiful surroundings, "they played, danced and sang to express their joys, to please their gods and to appease their demons", as Dr. Ved Kurnari puts it. Music and dance, it appears, were an integral part of their life, the key to their cultural DNA. The Rajatarangini and Kuttanimata Kavya further testify to what the Nilamata indicates—the enormous popularity of vocal and instrumental music, dance, and theatre performances among the early Kashmiri people. Music was popular even among the Buddhist monks, Kalhana tells us. There were festivals galore that they celebrated—festivals that evoked devotion for the gods and to appease their demons, as its essential feature. Any pretext was provided us with considerable, though not adequate, guidance. Beginning with the Nilamata age was the idea of acting in his own royal palace. Damodaragupta's treatise ever written on Indian music. It is indeed intriguing that we do not come across any evidence, literary or archeological, of ancient inhabitants of Kashmir dressing or adorning themselves like their present day inhabitants. Damodaragupta describes his female costumes, like the pheran, the turban, the, the poona and the terrace. They were absent from literature and sculpture representations. It is because these were imposed on the Kashmiri people by us at some later time? He also tells us that their resemblance to the poonarah of the Middle East and the traditional headgear of Egypt and Sudan? What we find instead is the early Kashmiri women using a variety of costumes and adorning themselves to the requirements of "time and clime", as dictated by good taste. Husea Thang, the Chinese traveller who visited Kashmir in 651 AD tells us in his account that people wore leather doublets and clothes of fine linen. Other sources inform us that both male and female attire consisted of vasana yugala or an upper and lower garment. And these garments were made of a variety of fabrics—cotton, wool, china silk, patika (a coarse variety of cotton) and hemp. As the climate was cold, they covered their bodies with woolen garments in winter. Kalhana uses the word "vestra" for the woolen cloaks he says they wore. Nilamata calls them "pracurana". The poor used "badhal" or "sthulakalasa" (coarse blankets). "Garments interwoven with hemp", the eye was also worn, according to Kuttanimata. But the most detailed information about dress and ornaments (worn in 11th century Kashmir) is provided by Khemendra see Achalavarnamala, Samaya Matrika and Deshabapeshada. Men wore a long-sleeved tunic called hunchaha as the upper garment. Women's upper garment too was called hunchaha, but in this case it was both a long-sleeved and a half-sleeved one—a kind of jacket not much different from the modern shirt. As their lower garment men wore a kind of trousers called jarittra or yambara, according to Khemendra. He has used the terms harpari and sampati also for trousers, but perhaps these trousers were of a different kind or made from different fabrics. Dholi or pati was also worn by men, but pati sometimes meant a kind of scarf. They were angarakshakha also worn the hunchaha and were draped bodies in turrit (perhaps a precursor of the present day shawl). Kshemendra also refers to kambula or woolen blanket they used to cover the body. The male headgear generally consisted of a varabana or "giving a dramatic show as a gift". Professional theatre groups (trupajjapi) would give such "poems" or "theatrical plays". Kalhana tells us that ladies generally attired themselves like its present day inhabitants. Kalhana tells us that ladies generally attired themselves like its present day inhabitants. As their lower garment women were naturally more crazy than men and were fond of wearing rich and poor alike, used leather shoes partway up to the knees, as being fashionable ladies", says Ajay Mitra Bhattacharya quoting Kuttanimata, "loved to wear soft, clean and perfumed clothes. They were fond of Chinese silk, he writes. In Harsha's time, they were half-sleeved jackets and lower garments which were so long that their tail ends "touched the ground".

People, both men and women, were fond of wearing colored clothes, except for the widows, who were always dressed in white. Garments coloured with saffron dye were more preferred by fashion conscious men and women. Women as well as men in early Kashmir were very fond of wearing ornaments and adorning themselves. Women were naturally more crazy than men for adorning themselves with a variety of jewelleries. Kalhana mentions necklaces, nose-rings, armlets, wristlets, anklets etc along the ornaments that ladies would wear. (Contd. on Page 20)
Lord Buddha at Takshashila

By Sanjay Godbole

T HE city of Taxila is situated at a distance of 35 kilometers from alampur in the Punjab province of Pakistan. It is the seventh Tehsii of Punjab province. The old name of Taxila was 'Takshashila' and it was famous throughout the world as an ancient centre of Hindu and Buddhist culture. There is a verse in the ancient epic 'Ramayana'. The phrase popularly addressed as the top of a mountain was capital of Takshak' situated on settlements were abounding in flowers & soil. The residences at Takshashila had storage spaces for food grains in the rear walls. 'Sirkap' is a small settlement near Tarnow-Nallah near Takshashila. The remains of me fortification, surfaced during an archaeological excavation, have long been testified in ancient literature. In the biography of 'Apolion' authored by 'Phulon' it is states that Takshashila is as imposingly colossal as the city of 'Nevarah'. He further adds that Takshashila has all the characteristics of a city of high discipline observed. In one of the verses in the ancient epic 'Ramayana', the verse in the ancient epic describes how Bharat, the son of king Janak conquered Takshashila. After, defeating all his enemies in war, he undertook an excavation at Takshashila. Subsequent to this, excavation was undertaken and several Urns for preserving the remains were brought to light. After Sir John Marshall, Mr. Mortimer Wheeler undertook an excavation at Takshashila. After the partition, Takshashila became a part of Pakistan and the department of Archaeology of Pakistan carried out many excavations at Takshashila. The research scholars of Pakistan's Archaeological department, in the year 1968 were successful in locating the Neolithic remains belonging to the year 3100 BC thus tracing back the available history of Takshashila. Subsequent to these attempts, in the years 1912 AD and 1914 A.D. an archaeological excavation exercise was undertaken, under the able leadership of Sir John Marshall at Takshashila. In this excavation many constructed structures were surfaced at different levels in various encroacements. These included remains of the 'Bhullar Stupa' on the shoreland hill on an enormous height, at the banks of river 'Har'. The Kushan Kings erected many 'Stupas' and monasteries at 'Jaflan'. In one of such monasteries, many coins struck by Tormana and 'Samantdeva' also, many stucco idols (made from lime) of 'Bodhisattva', Goddess 'Hariti' in Gandhara style surfaced at this place. At this place complete sets of ornaments also surfaced. One 'Amnaic' several earthen pots, terracottas, stucco idols and hoards of Indo Greek and Saka Kushan coins were also surfaced. There is a stupa erected by emperor Ashoka at Dharmarajika. At this Dharmarajika stupa, there is an inscription of the Sythian king 'Nose'. In that inscription the name of emperor Ashoka had been referred to as 'Dhar raja'. This inscription was brought to light during that excavation. At 'Jandiyal' the remains of a uniquely characteristic and typically distinctive Greek temple were surfaced. During the excavation at Takshashila many miniature stupas deployed during worship and several Urns for preserving the remains were brought to light. After Sir John Marshall, Mr. Mortimer Wheeler undertook an excavation at Takshashila. After the partition, Takshashila became a part of Pakistan and the department of Archaeology of Pakistan carried out many excavations at Takshashila. The research scholars of Pakistan's Archaeological department, in the year 1968 were successful in locating the Neolithic remains belonging to the year 3100 BC thus tracing back the available history of Takshashila. Subsequent to these attempts, in the years 1912 AD and 1914 A.D. an archaeological excavation exercise was undertaken, under the able leadership of Sir John Marshall at Takshashila. In this excavation many constructed structures were surfaced at different levels in various encroacements. 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TAXILA: Rare red sandstone Buddhist sculpture discovered at Badalpur site.--Photo/Amjad Iqbal

TAXILA: Buddhist monastery discovered at Badalpur, one of the biggest monasteries being excavated 10 kms north of Taxil Museum. Photo/Jamal Shahid

(Contd. on Page 17)
In our country the people have a great fascination for the game of cricket. The first recorded cricket match was played between British soldiers and English settlers in India in 1792 known as Calcutta Cricket Club. It was the second cricket club after M.C.C. of England in the world. Parsis of Bombay were the first to be attracted towards this new game. They learnt the techniques of this game very soon and to make it popular in the country formed the Orient Cricket Club in Bombay in 1848. After sometime another cricket club by the name of Young Zoobianitans' Club was formed by the young Parsi boys to play cricket. The Hindu boys then formed their own club in 1866 to play this game which was duly named as Hindu Gymkhana.

The cricket lover Parsi young men again were the first to send their team on a tour to England in 1886 under the captaincy of one Dr. Patel to play matches there. This cricket team of Parsis again went to England in 1888 and won several matches there, which impressed the Englishmen so much that they sent their team to Bombay to play a match against the Parsis of the city and surprisingly again the Parsis defeated Englishmen in this friendly match. Gradually this took the shape of an annual Presidency cricket match between the Englishmen and the Parsis of Bombay, which became triangular in 1897 when the Hindus also started participating in this tournament. This became a quadrangular tournament in 1912 when the Muslims also joined it to enjoy this game.

It was in 1911 that an all India cricket team visited England under the captaincy of Maharaja Bhupendra Singh of Patiala consisting of star cricketers of that period. In 1926 two of the members of the Calcutta Cricket Club went to London to seek the membership of the then Imperial Cricket Conference for proper recognition of their club. Although technically and legally it was not an official delegation from India yet Lord Harris was the Chairman of I.C.C. then allowed M.C.C. to send an India cricket team to London with Arthur Gilliss as its captain. This M.C.C. team played cricket match there with an all India team as well as Hindu Gymkhana.

To make this game of cricket popular in the whole country a meeting of the delegates from Sind, Punjab, Patiala, Delhi, United Provinces, Rajputana, Alwar, Bhopal, Gwalior, Baroda, Kathiawar and Central India was held on 21st November 1927 at Delhi in which it was decided to form an all India body to control the affairs of the cricket in the country and to give a fillip to this game. Consequently in December 1928 the Board of Control for Cricket in India known as BCCI was duly constituted to govern and guide the activities of cricket in the country. Mr. R. E. Grant Govan an Englishman became the first President of B.C.C.I. India played its first official Test match against England at Lords behind closed doors on June 25-28, 1932. The squad of the Indian team was legendary Col. C.K. Naidu whereas the English side was led by D.R. Jardine who lost this Test match by 158 runs. The M.C.C. team then visited India in 1933-34. Thus India was then recognized as the 6th cricket playing country in the world. That is how the game of cricket had established its firm footing in our country.

Pt. Swaroop Kishen Reu was a great passion for the game of cricket right from his childhood. His grandfather Pt. Shyam Kishen Reu was a highly religious and orthodox person, who was the resident of Habba Kadal locality in the Srinagar district of Kashmir valley. He was married with Ragya the sister of Pt. Kishan Lal Ruggu, who was the first Indian to become the manager of Co-operative Paper Mill, Lucknow during the British period. Pt. Shyam Kishen Reu had a son Tej Kishen besides two daughters one of whom was Mrs. Inderpreet Randhan.

Pt. Shyam Kishen Reu's son Pt. Tej Kishen Reu, who was born around 1933 was completing his studies when he came to Delhi around 1940 and got employment in the Indian railways. He was married with Uran, the daughter of Pt. Ragy Prasad Yadu of Lahore. He built a house at 1835 Mohalla Imli, Chowk Maharab Shah near Bazaar Sita Ram, which had a big concentration of the population of Kashmiri Pandits in Delhi then.

Pt. Tej Kishen Reu had three sons Gyan Nath, Swaroop Kishen and Iqbal Kishen.

Pt. Tej Kishen Reu's eldest son Dr. Gyan Nath Reu was born around 1928. He did his M.A. from the Delhi University and then took up a job in the P & T department at Delhi. He retired from active service in 1988 as an assistant director. He also did a diploma course in homeopathy and was a practising homeopathic doctor. He was married with Geeta Dar. He had a son Gopal Reu and a grandson Rahul Reu. He died in 1984 in Delhi.

Pt. Tej Kishen Reu's youngest son Pt. Iqbal Kishen Reu was born around 1932. He was employed in the railways and had a thorough knowledge of Kashmiri Karm Kand. He was a practising Kul Parushit and used to perform religious rituals of his jajmans. After performing the marriage of Priyanka Gandhi with Robert Vadra in 1996 according to K.P.'s traditions he left this job. He then on the request of Justice Pratap Narain Bakshi the founder President of All India Kashmiri Samaj trained under Pt. Jeevan Dar of Allahabad in Karnbandha to carry on his legacy. After Pt. Jeevan Dar's death his wife Mrs. Ponam Dar has taken up the baton. She also publishes a Kashmiri almanac every year for the benefit of the community. Pt. Iqbal Kishen Reu died in 2004 at Delhi after a long illness. He was unmarried.

Pt. Tej Kishen Reu's second son Pt. Swaroop Kishen Reu was born on 13th July 1930 in his ancestral house in Habba Kadal locality of the Srinagar district in Kashmir. He had his schooling in Delhi, where his father was posted. He did his B.Com and LL.B. from the Delhi University. He then took up a job in the office of Accountant General of India and due to his sincerity and hard work became an Account Officer in it.

Pt. Swaroop Kishen Reu had a great love for the game of cricket right from his childhood. He was a member of the Delhi University cricket team as a batsman cum wicket keeper. He made his debut as an umpire in December 15-20, 1978 Test match at Bangalore in the first series against the West Indies led by Clive Lloyd but unfortunately that Test match had to be abandoned due to riots. In the next Test match of this series at Madras he and the other umpire J.D. Ghosh were criticized by the experts and commentators for allowing too many bouncers in the match by D.L. Haynes, causing severe injuries to the players. This West Indies team had cricket warrants of that period like M.D. Marshall, A.B. Williams, Jwel Gardner, Michel Holding and Sir Vivien Richards, etc.

A year later in 1979 at the same ground Pt. Swaroop Kishen Reu, his fellow umpire and players had to lay prostrate on the ground during the session of the game when swarms of bees attacked all of them suddenly to save themselves from their sting, which was really a very peculiar sight to watch.

As an umpire Pt. Swaroop Kishen Reu was a witness to numerous Test records which were achieved in the history of Test cricket right before his eyes mainly by Sunil Gavaskar and Kapil Dev who have now become First Kashmiri Cricket Umpire Pandit Swaroop Kishen Reu

S.K. Reu and Mrs. Sunita Reu at the time of their marriage in 1985

(Contd. on Page 20)
Guru in Kashmir Shaivism & Guru in Lalla Ded Vakh

Lord Buddha at Takshashila

(From Page 13)

Buddha's teaching was like a mountain, he never deviated from it. His teachings were like the sun that never changes its path. His teachings were like a lamp that never goes out. His teachings were like a guide that never leads astray.

(From Page 15)

Similarly, after the Greeks, the Scythians, the Parthians, the Turks, and the Mongols, the Buddhist tradition continued to flourish in the great Buddhist universities of India. The texts and images of the Buddha were preserved and transmitted through the medium of the written word and the visual arts.

*The Author is a noted archaeologist, based in Pune*
CHRONOLOGY OF EVENTS (May 1, 2009 to June 30, 2009)

May 1:

Old city witnessed restrictions as normally returning devotees after two days of strike and restrictions in view of the parliamentarians’ campaign for a new constituency. A Gangster woman Shahn Banu Begum, victim of terrorists, vowed to continue her struggle for justice even if terrorists involved in victimisation have been killed.

May 2:

A boy was killed and two others injured in a blast in Boniyar. A jawan died in conspicuous circumstances in Udh. Police arrested two OGWs of LeT from Wathra, J&K.

May 3:

A militants’ doctor Khurshood, trained to treat terrorists, has been arrested in Doda. Four cops were among 12 people hurt in anti-riot protests in Nowhatta, Srinagar.

May 4:

A top terrorist Dawood was killed while his body guard managed to escape at Khistar, Doda. A Pakistani national was arrested near IB in Makwal sector. A terrorist hideout was destroyed and arms and ammunition recovered in Surankote, Poono.

May 5:

An NC worker was shot at and critically wounded in Khangano-Mohalla, Srinagar. A top leader of Gurdwara hierarchy was arrested in Srinagar. A woman terrorist of HuM was arrested in Srinagar. Delhi HC directed cancellation of death warrants in two women in Shopian even if government denied leave.

May 6:

Terrorists gunned down an SPO in Badhal, Samba. A police convoy was attacked in Shopian, Jammu. Two suspects were arrested in Jamshedpur.

May 7:

Two top HM terrorists were killed while their associate escaped in injured condition in a fierce gunbattle in Doda, Doda. An HM terrorist was arrested for SPO’s killing in Baramulla. Three men were arrested near IB in Makwal sector. A girl was killed in an encounter near IB in Doda sector. Working Group reports.

May 8:

A terrorist was killed in an encounter in Kishtwar. Three terrorists were killed in Jammu. Three terrorists were killed in Kishtwar. A terrorist was killed at Ganderbal. A woman terrorist of HuM was arrested in Srinagar. Dy Chief Minister Muzaffar Hussain Baig refused leave.

May 9:

A computer savvy commander of LeT was killed along with his body guard at Beli in Baramulla. A top terrorist was killed in Kangan, Ganderbal. Two LeT terrorists were arrested in Udhampur city. Terrorists hoisted a flag at Khawaja Bagh Baramulla; the device exploded.

May 10:

A top terrorist Dawood was killed while his body guard managed to escape at Khistar, Doda. A Pakistani national was arrested near IB in Makwal sector. A terrorist hideout was destroyed and arms and ammunition recovered in Surankote, Poono. An NC worker was shot at and critically wounded in Khangano-Mohalla, Srinagar. A top leader of Gurdwara hierarchy was arrested in Srinagar. Delhi HC directed cancellation of death warrants in two women in Shopian even if government denied leave.

May 11:

An IED was detected and defused in Pulwama on the eve of elections. A PDP rally was attacked in old Baramulla town in which 12 persons were injured.

May 12:

An HM terrorist was arrested in Pattan, Baramulla. Body of a civilian was recovered under the body of a waterfront in Rashnau. Two terrorists were injured, one escaped and the other believed to have died in an encounter in Buraun forests in Kishtwar district; a girl was also killed in the encounter.

May 14:

A Bangladeshhi was arrested on IB in Kanachak sector.

May 15:

Terrorists shot dead a youth in Zachaldara, beheaded a forest-guard in Handwara and attacked the house of a Numeedhar in Ganderbal. A woman terrorist of HuM was arrested from Shopian.

May 16:

An SPO was killed while terrorists managed their escape in Sumbal, Bandipore. Saajid Lone lost his life after deposit as NC won all the three seats in the Valley and Congress bagged a majority in 24 seats in Jammu and an independent won in Ladakh.

May 17:

An HM terrorist was arrested in Anantnag. Three men were injured as people protested against alleged custodial death in Aluch Bagh, Srinagar. Two HM terrorists surrendered in Khanqah-e-Mohalla Srinagar. An Army jawan killed his colleague and injured another in Kalahwa.

May 18:

An HM terrorist was arrested in Anantnag. Three men were injured as people protested against alleged custodial death in Aluch Bagh, Srinagar. Two HM terrorists surrendered in Khanqah-e-Mohalla Srinagar. An Army jawan killed his colleague and injured another in Kalahwa.

May 19:

An HM terrorist was arrested in Anantnag. Three men were injured as people protested against alleged custodial death in Aluch Bagh, Srinagar. Two HM terrorists surrendered in Khanqah-e-Mohalla Srinagar. An Army jawan killed his colleague and injured another in Kalahwa.

May 20:

An OGW of HM was arrested in Baramula. An HM Battalion Commander was killed at Kulgam. Congress extends package to JK&JK staff started since eruption of militancy. Mirwaiz Umar Farooq and subsequently mass agitation if Kashmir issue not resolved.

May 21:

Shabir Shah was released after nine months. Pakistan PM Manmohan Singh conferred with his Pakistani counterpart. A LeT terrorist was killed in an encounter in Suroo forests in Kishtwar. A CRPF Havaldar killed his colleague in an encounter in Suroo.

May 22:

A woman terrorist of HuM was arrested in Srinagar. Three separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

May 23:

Shabir Shah has been put under house arrest. A CRPF SPO was found dead under mysterious circumstances in a train. Forest Minister SM Krishna described Pak’s terror infrastructure hurdle in ties.

May 24:

Two hawala operators, an SPO and a Congress worker were arrested with Rs 5.4 lakhs; the money was meant for HM Div. Comdr Ghulam Nabi. Terrorists movement has been observed in Baramula and Poonch. A woman terrorist of HuM was arrested in Srinagar. Four more Pakistan SIM, memory cards were seized from a PO visitor as LeT has left its mark time – time – time. Kashmir is reportedly abuss with terrorists.

May 25:

Three terrorists were killed in Doda and Kishtwar districts. ATA jawan and two others were arrested at Doda and they were waiting for a relative-terrorist who was to infiltrate via Akhnoor sector.

May 26:

Five kg explosive material and three smoke grenades were recovered from a cow shed at Kharpoo. Tangmarg area. Five kg explosive material and three smoke grenades were Recovered from a cow-shed at Kharpoo Tangmarg area. Valley is reportedly abuss with terrorist infrastructure hurdle in ties.

May 27:

Two terrorists surrendered in Kulgam. RDX and explosives including three UMGs were recovered in Poonch and Reasi districts. More separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

May 28:

45 kg explosives were recovered from a hideout in Gandoh, Doda. An HM terrorist was arrested in Baramula. Geelani and Shah asked Kashmiris to welcome tourists and extend hospitality to them. An IED was detected and defused in Baramula.

May 29:

Two terrorists surrendered in Kulgam. RDX and explosives including three UMGs were recovered in Poonch and Reasi districts. More separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

May 30:

An HM jawan was killed by Hizbul terrorist in Baramula. A terrorist was killed in an encounter at Mandrala in Gandoh on Doda-Rajouri border. An NC worker was shot dead by terrorists in Pulwama. Even if the forces thwarted Geelani’s plans to address a press conference, the separatist leader extended the strike call upto Sunday. More separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

June 1:

An Army jawan was killed in an encounter at Rajpora Zachaldara in Pulwama. Chief Minister announced a judicial probe into Shopian deaths as a the incident brings Kashmir to standstill with Geelani extend strike call till Wednesday. CM recom- mended dismissal of an SOG Insp, whose alleged misuse of two days of strike was a civilian.

June 2:

Valley observed complete shutdown over Shopian deaths. Three hideouts were busted in Poonch and two youth were arrested under special act. Response to Fk FM Geelani’s remarks that Kashmir issue holds the key to durable peace in the region, For- eign Minister SM Krishna said that “terror- ism has nothing to do with Kashmir and it (terrorism) is abominable”.

June 3:

Two scrap dealers were killed in a blast in Khag, Budgam. Terrorists gunned down a teenage girl Nigena at Dadoua in Kellar, Shopian. Two Army jawans died in accidents while 100 people were injured in crashes across the Valley. A terrorist hideout was destroyed in Mahakund forests of Gool and large arms and ammunition were recovered. Hazzratbal Assembly constituency recorded 20 pc voting.

June 4:

The situation in Valley worsened with the death of a youth with tear-smoke shell as 50 more people were injured in over 60 cases of firing. Normalcy returned to Rangreth that witnessed communal clashes. The situation in Valley further tightened as in tourist and President Pratibha Patil said that ties with Pak depend on action against terror.

June 5:

Three LT HM Commanders were in an encounter at Mandrala in Gandeh on Doda-Rajouri border. An NC worker was shot dead by terrorists in Pulwama. Even if the forces thwarted Geelani’s plans to address a press conference, the separatist leader extended the strike call upto Sunday. More separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

June 6:

Geelani was arrested as clashes continued on the 8th day of strike in the Valley.

June 7:

A terrorist was killed in an encounter in Bandipore. More separatists were arrested as 20 more people were injured on the 7th day of the strike. A large quantity of arms and explosives including three UMGs were recovered in Poonch and Reasi districts.

June 8:

Three terrorists were killed in an encounter at Mandrala in Gandoh on Doda-Rajouri border. An NC worker was shot dead by terrorists in Pulwama. Even if the forces thwarted Geelani’s plans to address a press conference, the separatist leader extended the strike call upto Sunday. More separatists were arrested in connection with recoveries of arms and explosives in connection with recoveries of arms and explosives in Reasi district.

June 9:

Valley showed signs of normally after eight days. Prime Minister said that India has vital interests in making peace with Paki- stan.

June 10:

Two HuM terrorists were killed in Sopore. No loss of life was reported in an encounter in zachadara while three people were ar- rested in connection with recoveries of arms from a vehicle in Pattan. Azad described PDP as enemy of peace. Murwaiz Umar Farooq asked for CEMs to resolve Kashmir.

June 11:

Terrorists made an unsuccessful bid to blow a CRPF bunker at Saraf Kasal in Srinagar. Union Home Minister P Chidambaram said that police will get primary role in main- taining law and order and anti-terror forces will take back seat. Even if Asiya In德拉的’s strike failed to evoke response, protests continued on the Shopian incident.

June 12:

Police arrested two OGWs and two crimi- nals across the Jammu region and recovered arms and ammunition. P. Chidambaram said that talks with separatists should be held at appropriate time and AFSPA would be reviewed after discussions with Prime Minister, Home Minister.

June 13:

A cop and a youth were shot dead by terror- ists in Sopore town. A major tragedy was

(Contd. on Page 19)
<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
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<tbody>
<tr>
<td>June 17</td>
<td>A woman, a peon in UCO Bank, was killed</td>
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<tr>
<td>June 16</td>
<td>At the first top level contact between Militant and LeT after Mumbai attacks, Prime Minister asked Zardari to stop terrorism and decided that the Indo-Pak foreign secretaries would hold discussions on terror. Army Chief General Kapoor reviewed security situation in Kashmir Valley. Army on Tuesday performed darshan on Day one of the Amarnath Yatra. 18/4/2009.</td>
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<tr>
<td>June 17</td>
<td>A woman, a poon in UCO Bank, was killed by terrorists in Sopore. A terrorist hide out was busted in Kulakote and arms and ammunition recovered from there. Prime Minister said that Zardari had sought more time to assess terrorism and asked Kashmiri separatists to give up weapon and violence for dialogue. 18/4/2009.</td>
</tr>
<tr>
<td>June 18</td>
<td>Security Forces recovered arms and ammunition during a search operation in Trehgam and detected and defused an IED near a bridge at Shuthpora, Kupwara. 21/4/2009.</td>
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<tr>
<td>June 19</td>
<td>On the eve of Vice-President Hamid Ansari's visit to Srinagar, a former terrorist was killed and two others injured when an IED they had fabricated, went off in Lal Bazar Srinagar. One person was killed and three others injured in a grenade blast at Dalgate, Srinagar. 25 people were injured as authorities foiled Baramulla march. Eight IEDs were recovered from Kt Bhara, Rajouri. 25/4/2009.</td>
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<td>A woman was killed by terrorists in Bijebehra. Strike crippled normal life in Valley as people continued protesting against alleged rape and murder of two women in Shopian. Vice-President Hamid Ansari said that Prime Minister has agreed to the implementation of WG recommendations. 25/4/2009.</td>
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<td>Three top LeT terrorists were killed in Gulabargah of Reasi district. An IED was defused and foiled on Jammu-Srinagar National highway near Panthyal. RDX and grenades were seized in Bani, Kathua. An SP, a DSP and an SHO were among five officers suspended on the recommendations of Jan Commission on Shopian incident. 25/4/2009.</td>
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<td>Sh. Vikram Singh and Zardari after Mumbai attacks, Prime Minister asked Zardari to stop terrorism and decided that the Indo-Pak foreign secretaries would hold discussions on terror. Army Chief General Kapoor reviewed security situation in Kashmir Valley. Army on Tuesday performed darshan on Day one of the Amarnath Yatra. 18/4/2009.</td>
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Early Kashmiri Society—Social Life

(From Page 14)

Damodaragupta takes great delight in observing various kinds of necklaces hugging the bosoms of pretty women of his times. He speaks of pearl necklaces (mukta hora) having several strands of pearls. Kshemendra speaks of coral collars (tanthak) and conch-shell necklaces (shanthkalurita). They were fond of wearing ear-rings of various shapes. Both Damodaragupta Kshemendra speak of palm-shaped ear-drop known as samanaka tadi that came to Kashmir from the South. King Harsha introduced new types of jewellery in the 10th century A.D. means which we have come from the South. These included tittaka-loof tiaras, and golden-strings at the end of the locks, perhaps something like the ornament which identifies married ladies. Perhaps it came later.

Men also liked to wear ornaments of different designs. These included necklaces, ear-rings, wristlets, armlets, bracelets and finger-rings. Men of particular taste wore necklaces, neck-rings and gold anklets on the feet. There was no reference to the ear ornament which identifies married ladies. Perhaps it came later.

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