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Accession Day celebrated



Panun Kashmir activists celebrating the Accession Day.

KS Correspondent

JAMMU, Oct 26: The Accession Day-26th October, 2010 was a different experience for Jammu people as the day was celebrated as a national festival this year.

People were wonderstruck to witness the celebrations like of a Republic or Independence Day as Jammu wore a festive look and the tri-colour was hoisted at almost all Chowks and Rotaries.

Celebrated in the back drop of the controversial remarks of Chief

Minister Omar Abdullah, the political and social organisations organised various programmes to celebrate the accession to give a befitting reply to the secessionists and all others who challenge or under mine the accession of the state with India.

In this connection, Panun Kashmir celebrated the occasion in a unique way by organising a colourful function at the Dogra Chowk. Amidst chanting of "Vande Matram" and "Bharat Mata Ki Jai", and waving of the tri-colour in their hands, the

national tri-colour was hoisted and flowers showered to the tri-colour followed by singing the National Anthem. Those present on the occasion included PK Chairman Dr. Ajay Churungoo, ASKPC President Sh ON Trisal, PK member Advisory Prof. ML Koul, Convenor Prakash Prof. BL Fotedar and Smt. Sheela Handoo incorporator. The activists distributed sweets among the passers by and educated them about the significance of the day.

Message

TODAY we are celebrating the accession of Jammu and Kashmir with India which took place on this day, October 26, in the Year 1947.

We are celebrating it because the signing of the Instrument of accession by Maharaja Hari Singh made us an indivisible part of India to which we always belonged.

We are celebrating accession day because accession restored the continuity of Jammu and Kashmir with the civilization of India which the colonial powers and religious marauders tried to disrupt and break.

We are celebrating because accession of our State to India destroyed the possibility of our becoming part of Pakistan created on a vision which was bereft of principles of human equality and coexistence.

We are celebrating because on this day, all of us along with the entire people of India and its security forces, stood up and fought the invasion of Pakistan, and created victory out of an impending defeat.

We are celebrating because accession created the pos-

sibility of our real empowerment and paved the way for all freedoms that mankind should have to flow into our State.

We are celebrating today to pay our homage to all those heroes who fought the invaders from Pakistan and sacrificed their lives in the endeavour.

We are celebrating today the bravery and sacrifice of Brig. Rajinder Singh and the forces he commanded, who fought to the last man only to see us alive and free.

We are celebrating because accession of the state to India put a halt to the genocide of Hindus unleashed by the Pakistani invaders in 1947 in Kashmir, Mirpur, Muzaffarabad, Rajouri and Poonch.

We are celebrating because we are filled with the spirit of responsibility not to allow our freedom to be destroyed in the name of religion, caste or creed.

We are celebrating to declare that we understand all the machinations to destroy our freedom and we have the ultimate resolve to defeat them.

1. Sh. Chuni Lal Makroo originally resident of Qaziya Zaina Kadal Sgr; presently residing at H.No: 5, Colonel Colony Talab Tillo, Jammu. 1/1/2010
2. Smt. Sheela Turki (Zutshi) W/o Sh. Makhan Lal Zutshi originally resident of Raghunath Mandir IInd Bridge Habbakadal Sgr; presently residing at Flat No: 104, Plot No: 30, Dawarika Apts. Shalimar Garden Extn. 1 Gaziabad (UP). 1/1/2010
3. Smt. Vijay Dhar W/o Sh. Kuldeep Dhar originally resident of Badiyar Bala Habbakadal Sgr; presently resident of 56-D, Pocket-B, Dilshad Garden Delhi. 1/1/2010
4. Omashori Tickoo W/o Late Bhola Nath Tickoo of Bagh Jogilankar Rainawari Sgr; presently resident of H.No: 305, Sec-2, Gangyal Garden Jammu. 1/1/2010
5. Smt. Kamla Munshi W/o Late Sh. NN Munshi of Sopore (Kmr); presently resident of H.No: 1268, Sector-17, Faridabad, Haryana. 1/1/2010
6. Smt. Somawati Kachroo W/o Late Sh. Ram Chand Kachroo originally resident of 60-Azad Basti Natipora Sgr; presently resident of 13-1, Laxmipuram Chinore Jammu. 2/1/2010
7. Sh. Prem Nath Sumbly S/o Late Sh. Bishambar Nath Sumbly originally resident of Reshi Bawan, Karan Nagar Sgr; presently residing at 1/3 Palam Vihar Gurgoan Haryana. 2/1/2010
8. Sh. Jawahar Lal Raina S/o Late. Sh. Balbader Raina R/o Wanphoh Anantnag Kmr; presently resident of Bagwati Nagar, H.No: 85, Sec-2, Jammu. 2/1/2010
9. Sh. Hirday Nath Bhat S/o Late Sh. Govind Joo Bhat of 63 Qaziya Bohri Kadal Sgr; presently resident of Kashmiri Basti Krishna Nagar, Miran Sahib, Jammu. 2/1/2010
10. Sh. Moti Lal Jaikhanani S/o Prem Nath Jaikhanani R/o Budgair Alikadal Sgr; presently R/o G-9, Akash Bharti Apts, Plot-24, Patparganj Ext. New Delhi. 3/1/2010
11. Sh. Chuni Lal Koul S/o Late Sh. Lassa Koul of Babapora Habbakadal Sgr; presently residing at H.NO: 145, Suraksha Vihar Paloura, Jammu. 3/1/2010
12. Sh. Nath Ji Bhat S/o Late Sh. Kish Ram Bhat of Kilam Kulgam Kmr; presently resident of Lale Da Bagh, Jammu. 3/1/2010
13. Smt. Parmeshwari Bhat W/o Late Sh. Pushkar Nath Bhat of Chalpan Kocha Gankhan Zainakadal Sgr; presently resident of 387-388/B, Sec-1, Durga Nagar, Jammu. 4/1/2010
14. Sh. Moti Lal Kakru resident of Malik Bagh Habbakadal Sgr; presently residing at Braj, (UP). 4/1/2010
15. Sh. Veer Kumar Raina S/o Late Sh. Damodar Raina of Bag-e-Sundar Bala Chattabal Sgr; presently resident of H.No: 230-A, Vipin Garden Kakrola Morh Uttam Nagar, Delhi. 4/1/2010
16. Sh. Sham Lal Raina S/o Late Sh. Sri Kanth Raina originally resident of Chowgam Anantnag, Kmr; presently resident of H.No: 3, Lane-8, Chinor Jammu. 5/1/2010
17. Sh. H.N. Zutshi S/o Late Sh. Sri Kanth Zutshi of Kharyar Sgr; presently residing at Gurggoan Haryana. 5/1/2010
18. Sh. Zia Lal Pandita and Smt. Sheela Pandita both husband and wife originally resident of Murrn Pulwama Kmr; presently residing at 90-D, Phase-IIInd Camp Mishriwalla Jammu. 5/1/2010
19. Sh. Arjan Nath Koul S/o Late Sh. Tika Lal Koul of Paijan Kulgam Kmr; presently resident of Neel-Sheel Vihar Paloura Dhok Jammu. 5/1/2010
20. Sh. Madhusudan Koul originally resident of Bagh-e-Sundar Chattabal Sgr; presently residing at 332/4, Channi Himmat Jammu. 6/1/2010
21. Sh. Kashi Nath Koul S/o Late Sh. Gopi Nath Koul of Zaipora Shopian Kmr; presently resident of Akalpora Morh Lower Muthi Jammu. 6/1/2010
22. Smt. Arandati Koul W/o Sh. Arjan Nath Koul of Batagund Bijbehara Kmr; presently resident of H.No: 80, Lane-2, Kabir Colony Poonch House Talab Tillo, Jammu. 6/1/2010
23. Sh. Sree Kanth Pandita of Traphoo Achabal Kmr; presently resident of Durga Vihar Nagrota Jammu. 6/1/2010
24. Sh. Avtar Krishan Zutshi S/o Late Sh. Madav Ram Zutshi originally resident of Martand Anatnag Kmr; presently resident of Q.No: 346, Phase-1st, Muthi Camp Jammu. 6/1/2010
25. Smt. Kishni Tickoo W/o Late Late Sh. P.L. Tickoo presently resident of H.No: 105, W.No: 10, Udhampur. 6/1/2010
26. Sh. Radha Krishen Dhar S/o Late Sh. Sarwanand Dhar R/o 85-D Bharat Nagar, Talab Tillo, Jammu originally resident of Budhgair Alikadal Sgr. 7/1/2010
27. Smt. Meenawati Dhar W/o Sh. Niranjn Nath Dhar originally resident of Jablipora Bijbehara Kmr; preently residing at H.No: 639, Vinayak Nagar, Sector-3, Muthi Jammu. 7/1/2010
28. Sh. Kanya Lal Khybari S/o Late Sh. Ram Chand Khybari originally resident of Bana Mohalla Sgr; presently residing at Sarwal Jammu. 7/1/2010
29. Sh. Radha Krishen Raina S/o Late Sh. Sansar Chand Raina R/o Simoo Pulwama, Kmr; presently at H.No: 126, Sector-3, Durga Nagar Jammu. 7/1/2010
30. Smt. Khema Wali W/o Sh. Avtar Krishen Wali formerly resident of Dukan-e-Sangeen Fatehkadal Sgr; presently resident of 2001/A, Rehari Colony, Jammu. 8/1/2010
31. Smt. Prakash Koul (Shamrani) W/o Late Sh. L.N. Koul R/o Vessu Kmr; presently resident of H.No: 1, Lane No: 5, Buta Nagar, Jammu. 8/1/2010
32. Smt. Prab Jigri R/o Vessu Anangnag Kmr; presently putting up at H.No: 65, Lane No: 1, Barnai Jammu. 8/1/2010
33. Smt. Prabhawati Tickoo W/o Late Sh. Prem Nath Tickoo originally residento f Boami Sopore Kmr; presently residing at H.No: 84, Lane No: 2, Sarwal Chowk Jammu. 8/1/2010
34. Sh. Rajinder Kumar Choudhary S/o Late Sh. Jagar Nath Choudhary originally resident of Chowdhary Bagh Naidyar Rainawari Sgr; presently resident of Mansarovar, Jaipur. 8/1/2010
35. Sh. Radha Krishen Razdan S/o Late Sh. Sona Joo Razdan of Frisal Kulgam Kmr; presently resident of H.No: 84, Lane-6, Roop Nagar Enclave 2-B, Jammu. 8/1/2010
36. Sh. Vijay Kumar Pandita originally resident of Narparistan Fateh Kadal Sgr; presently resident of Qtr. No: 14, Police Lane, Gulshan Grounds Jammu. 9/1/2010
37. Sh. Dwarka Nath Bhan S/o Late Sh. Tika Lal Bhan originally resident of Gotingoo Kupwara Kmr; presently resident of TRT-3, Block-B Nagrota Jammu. 9/1/2010
38. Sh. Hriday Nath Koul of 184-Narsingh Garh, Sgr; and presently residing at 116-B, Pocket-F, Mayur Vihar New Delhi. 9/1/2010
39. Sh. Lakshman Ji Warikoo R/o Zaindar Mohalla Sgr; presently residing at H.No: 633, Sector-31, Faridabad. 9/1/2010
40. Sh. Makhan Lal Bazaz originally resident of Balgarden Sgr; presently putting up 14-A, Patoli Mangotrian Jammu. 10/1/2010
41. Smt. Kamla Wattal W/o Late Sh. Janki Nath Wattal, R/o 19-A, Karan Nagar, Jammu. 10/1/2010
42. Sh. Som Nath Labroo S/o Late Sh. Thakur Dass Labroo R/o Chalpan Kocha Gankhan Sgr; presently R/o H.No: 25, Lane-7, Anand Nagar, Bohri Jammu. 10/1/2010
43. Smt. Santosh Raina W/o Late Sh. Jawahar Lal Rania of Dadi-Kadal IInd Bridge Sgr; presently residing at H.No: 86, Lane No: 7-A, Manorama Vihar, Patta Bohri Jammu. 10/1/2010
44. Smt. Umawati Kitroo W/o Late Sh. Radha Krishen Kitroo of Naidyar Rainawari Sgr; presently resident of 258-A, Gandhi Nagar, Jammu. 10/1/2010
45. Sh. Jawahar Lal Dhar S/o Late Sh. Radha Krishen Dhar R/o KK Sokta Safakadal Sgr; presently resident of 150-B, Ram Vihar Old Janipur, Jammu. 11/1/2010
46. Sh. Gwash Lal Bhat S/o Late Sh. Damodhar Bhat R/o Barsoo Ganderbal Kmr; presently resident of 380-B, Sec-1, Durga Nagar, Jammu. 11/1/2010
47. Sh. Shambo Nath Zalpuri of Sagam Anantnag Kmr; presently resident of Nagrota Camp Jammu. 11/1/2010
48. Master Vishal Tickoo S/o Sh. Roshan Lal Tickoo R/o Batpora Kulgam Kmr; presently residing at Qtr. No: 14/109, Type-1, Police Qtrs. Pitampur Delhi. 11/1/2010
49. Sh. Arvind Bamzai resident of Shallayar Habbakadal Sgr; presently resident of Ahamabad. 11/1/2010
50. Sh. Arvind Bamzai resident of Shallayar Habbakadal Sgr; presently resident of Ahamabad. 11/1/2010
51. Smt. Raj Dulari Kharoo W/o Sh. Makhan Lal Khroo (Voice-Pradhan of Mata Ragniya Tulmula, Bawani Nagar, Janipur) originally resident of Maharaj Gunj Sgr; presently putting up at H.No: 14, Basant Nagar, Janipur Jammu. 12/1/2010
52. Sh. R.K. Razdan S/o Late Sh. Balbadar Razdan of Qtr. No: 22, Rajinder Bazar, Jammu. 12/1/2010
53. Smt. Arandati W/o Late Sh. Radha Krishen Saproo at Karan Nagar Sgr; presently resident of D-3/26, Sector-16, 2nd Floor Rohini New Delhi. 12/1/2010
54. Sh. Janki Nath Ganjoo W/o Late Sh. Kanth Ram Ganjoo R/o Ranipora Brah Anantnag Kmr. 12/1/2010
55. Sh. Ashok Tak S/o Late Sh. Mohan Lal Tak of Habbakadal Sgr; presently residing at Qtr. No: 13, Block-L, Buta Nagar Camp Jammu. 12/1/2010
56. Sh. Janki Nath Shalla S/o Late Sh. Anand Ram Shalla R/o 85, Sec-9, Trikuta Nagar Jammu. 13/1/2010
57. Smt. Shanta Koul W/o Late Sh. Chaman Lal Koul of 132-Karan Nagar Gole Market Sgr; presently putting up at 213-D, Ext. Bharat Nagar, Talab Tillo, Jammu. 13/1/2010
58. Sh. Chuni Lal Mattoo S/o Late Sh. Dina Nath Mattoo of Anantnag Kmr; presently residing at Govind Nagar, Sec-2, Jammu. 13/1/2010
59. Sh. Omkar Nath S/o Sh. Gopi Nath R/o Indira Nagar Sgr; presently resident of Laxmipuram, Sector-2, Chinor Jammu. 13/1/2010
60. Sh. Shyam Lal Pandita R/o Zewan Sgr. 13/1/2010
61. Sh. Som Nath Koul S/o Late Sh. Hari Ram resident of H.No: 406, Gali No: 17, Rajpora Mangotrian Jammu. 14/1/2010
62. Sh. Badri Nath Dassi of Anantnag Kmr; presently resident of 48-D, Durga Nagar, Sector-1 Bantalab Jammu. 15/1/2010
63. Smt. Umashori Bhat W/o Late Sh. Sudarshan Bhat of Gund Gushi Kupwara Kmr; presently residing at Qtr. No: 28-C, Phase-IIInd, Purkhoo Camp Jammu. 15/1/2010
64. Sh. Shadi Lal Bhat S/o Late Kashi Nath Bhat of Ladho Batpora Pampore Kmr; presently resident of Qtr. No: A-3/2 Mishriwalla Camp Jammu. 15/1/2010
65. Smt. Arandati Pattu w/o Late Sh. Anand Ram Pattu R/o Sopore Kmr; presently residing at 1/1-Sharda Vihar Santra Mode Ponichak Jammu. 15/1/2010
66. Smt. Somawati Gareeb (Aima) W/o Sh. Bansi Lal Gareeb of Sangrampura Sopore, Kmr; presently putting up at H.No: 86, Lane-3, Anand Nagar, Bohri Jammu. 15/1/2010
67. Sh. Pyarey Lal Dhar S/o Late Sh. Ram Joo Dhar of KK Sokhta Safakadal presently resident of 45-C, Buta Nagar Paloura, Jammu. 15/1/2010
68. Master Khemar Dhar S/o Sh. Vinod Dhar of Delhi. 15/1/2010
69. Sh. Shravan Kumar Bhan S/o Late Sh. Shiv Nath Bhat of Vasak Dehra Baderwah, Jammu. 15/1/2010
70. Sh. Triloki Nath Bhat S/o Sh. Som Nath Bhat R/o H.No: 168 Sec-2, Pamposh Colony Janipur Jammu. 16/1/2010
71. Sh. Kashi Nath Pandita S/o Late Sh. Laxmanjoo Pandita of Zoohama Chadoora Budgam Kmr; presently residing at H.No: 530, Lane-2, Nasib Nagar, Janipur Jammu. 16/1/2010
72. Smt. Prabhawati Kaul originally resident of Turka-Wangam Shopian Kmr; presently residing at H.No: 190, Amit Nagar, Muthi Jammu. 16/1/2010
73. Sh. Kashi Nath Raina originally resident of Tailwani Achabal Kmr; presently resident of 33/C, Om Nagar, Udheywalla Bohri Jammu. 16/1/2010
74. Sh. Sham Lal Sadhu S/o Late Sh. Ram Chand Sadhu of Ajas Bandipora Kmr; presently residing at 414/18, Kabir Colony, Talab Tillo Jammu. 16/1/2010
75. Sh. Pushkar Nath Manwati S/o Late Sh. Pran Nath Manwati presently resident of H.No: 249, Kachi Chawni Jammu. 16/1/2010
76. Sh. Jagan Nath Pandita (Shahabadi) S/o Late Sh. Damodhar Lal Pandita of Qaziya Zainakadal Sgr; presently resident of Udheywalla Bohri Jammu. 17/1/2010
77. Smt Santosh Sathu W/o Late Sh. Som Nath Sathu originally resident of Fatehpura Anantnag Kmr; presently residing at 232, Mohalla Mehra, Top Sherkhania Jammu. 17/1/2010
78. Smt. Prabha Trisal W/o Sh. M.L. Trisal formerly resident of Rawalpura Colony Sgr and presently residing at D/2, 334, Danish Nagar Bhopal. 17/1/2010
79. Sh. Ganshyam Ji Fotedar S/o Late Dr. Jia Lal Fotedar erstwhile resident of Mattan (Kmr.) presently putting up at Sec-2, Durga Nagar Jammu. 18/1/2010
80. Sh. Dina Nath Kaul S/o Late Sh. Maheshwar Nath Kaul R/o Seer Hamdan, Anantnag Kmr; presently resident of H.No: 109, Lane-2, Saraswati Vihar Anand Nagar Bohri Jammu. 18/1/2010
81. Sh. Triloki Nath Dhar S/o Late Sh. Maheshwar Nath Dhar of Langate Handwara Kmr; presently resident of H.No: 3, Sec-1, (EWS) Colony Lower Roop Nagar, Jammu. 18/1/2010
82. Sh. Brij Nath Raina S/o Late Sh. Arjan Nath Raina of KK Sokhta Safakadal Sgr; presently residing at 284-A, Vikram Nagar Sarwal Chowk, Jammu. 18/1/2010
83. Smt. Mohan Piyari W/o Sh. Mohan Lal Raina of village Mahind Bijbehara Kmr; presently resident of H.No: 19, Lane 01/A, Bharat Nagar Bantalab Jammu. 18/1/2010
84. Sh. P.N. Bagati S/o Pandit Shivjee Bagati of Rangtang Nawakadal Sgr; presently residing at Kanpur. 18/1/2010
85. Sh. Radha Krishan Trisal S/o Late Sh. Dina Nath Trisal resident of Gairoo Tral Kmr; presently residing at 6/2-A, Roop Nagar Enclave Jammu. 19/1/2010
86. Smt. Ratna Koul D/o Sh. Shiv Ji Koul of Chowgam Anantnag Kmr; presently residing at H.No: 153, Amit Nagar Muthi Jammu. 19/1/2010
87. Smt. Asha Raina W/o Late Sh. P.N. Raina (Razdan) of Barbar Shah Sathoo Sgr; presently resident of D-99, Bharat Nagar, Talab Tillo (Poonch House) Jammu. 19/1/2010
88. Smt. Leela Mattoo foermly resident of Kharyar and W/o Sh. Mohan Lal Mattoo R/o Kolkata. 20/1/2010
89. Sh. H.N. Handoo S/o Late Sh. Nand Lal Handoo of Anantnag Kmr; presently resident of 370-A, I.O, Colony, 30, 33, Sector Faridabad. 21/1/2010
90. Sh. Mohan Lal Ganjoo of Late Sh Lambodhar Nath Ganjoo originally resident of Bagiyas Chattabal Sgr; presently resident of Chembur, Mumbai. 21/1/2010
91. Sh. Amar Nath Kothidar S/o Late Sh. Lassa Koul Kothedar of Aga-Hamam Habbakadal Sgr; presently putting up at H.No: 35, Lane-4, Sarawati Vihar, Bohri Jammu. 21/1/2010
92. Sh. Mohan Krishen Kalla S/o Late Sh. Prasad Joo Kalla H.No: 59 Karapora Khushki Rainawari Sgr; presently residing at H.No: 5, Lane-2, Buta Nagar Paloura Jammu. 21/1/2010
93. Sh. Radha Krishan Trakroo S/o Late Sh. Maheshwar Nath Trakroo R/o Tikkar Kupwara Kmr; presently resident of 58/2, Anand Nagar, Bohri Jammu. 22/1/2010
94. Sh. Shamboo Nath Koul S/o Late Sh. Aftab Koul originally resident of Malik Angan Fatehkadal Sgr; presently resident of H.No: 147, Lane-2, Saraswati Vihar, Barnai Jammu. 22/1/2010

EDITORIAL

The Assault from Within

IN a nation, when the leadership at the helms loses the sense of what is sacrosanct about the nation, the governance becomes weird. We have been witnessing this phenomenon in Jammu and Kashmir for quite some time. The way the newly appointed interlocutors on Jammu and Kashmir conducted themselves in their first visit to the State is more a reflection of how the weird and the bizarre has entered the national outlook of those who are dealing with the situation.

The interlocutors entered the scene in the State at a time when a significant section of opinion in the government as well as outside describe the prevailing political atmosphere in Kashmir valley as guided by a mood where "Secession from India is the bottom line". No sane person can undermine the gravity of the situation on the ground and the degree of difficulty which the interlocutors have to face. But the degree of difficulty of a situation is never a license to trespass into areas which are inviolable.

To break the stalemate and start a process of engagement with the separatists at any cost, perhaps seems to be the prime task which the interlocutors think they have to accomplish. And they have started their work by publicly accepting the major contentions of the separatists across the board, in a hope that the log-jam will be broken. These major separatist contentions have been - accept Jammu and Kashmir as a disputed area; accept that only a political solution will bring normalcy which the separatists have unequivocally described as changing the status quo away from Indian position in the state; and accept the trilateral nature of the dispute in which Kashmiri Muslims and Pakistan are an equal party.

It is not very difficult to understand as to why the separatists have still held on to their position of ridiculing the interlocutors and boycotting them. If the major concerns of the Separatists are being met even before any dialogue, why should they even think of relieving the pressures which they realise are weighing upon Government of India.

For any responsible citizen of India it has become more important to understand the mindset of the leadership which is guiding the policy of Government of India on Jammu and Kashmir than the thrust of the separatist strategies. This mindset considers issues concerning the sovereignty of the nation as mostly redundant and obsolete. This mindset considers borders as negotiable. It considers no significant change in the official position if a 'problem' is recognized as an 'issue' or a 'dispute' and labels any debate on such issues as an exercise in semantics. And this mindset ruthlessly seeks to overlook the content of separatism in Jammu

and Kashmir. It in fact advocates cohabiting with what is antinational and regressive as the only choice available in the State.

It is in this situation, when such a mindset rules the roost, that the governance assumes a weird form. And we have situations where on the floor of the assembly there are discussions and debates which transgress the Constitution and the assembly starts hinting of assuming plenary powers of even negating the Nation itself. In such a situation we come to a pass where those who head the government mount an attack on the same government and yet remain in the government. We come to a pass where the protection and credibility which the sovereignty of the Nation accords to the representatives elected as per the constitution is abused to mount attacks on the sovereignty itself. The leadership debunks the security forces, demeans and demonizes them and yet as a matter of right seeks and enjoys their protection. It starts respecting regression as a revolution and sees no moral or ethical rationale to defend our nation.

There is no dearth of the people who apprehend that what the Chief Minister said about the accession of the State with India in the Legislative Assembly recently had the full consent of the same forces in the Government of India which prompted the interlocutors to dignify the claims of Pakistan and the Separatists by describing Jammu and Kashmir as a 'dispute'. These people don't hesitate to say that the same forces had drafted the 'Self Rule' document of PDP and helped in its release in Pakistan through the aegis of the Indian High Commission in Pakistan. These apprehensions are deepening as the Government of India stumbles and flounders in handling the situation in the State.

Are we seeing an assault on the Nation more from within than from outside? Ali Shah Geelani had to be released from house arrest to go and participate in the rally of Maoists at New Delhi. Not arresting Arundhatti Roy facilitated her going to Kashmir to give a call for a rebellion against India. There are many more, even amongst Kashmiri Muslims, who think that as soon as the 'Intifada' in Kashmir Valley shows signs of abating, the State government or the Central government, comes to its rescue by virtue of a policy statement or a measure, which acts as a fuel to it and injects new life into it.

"Nations are made not of oak and rock but of men, and, as the men are, so will the nations be"; this time tested adage seems to be so relevant at the present times for all of us and if we choose to overlook it we may loose the nation itself.

LETTER

Central packages sustain nefarious activities in Valley

Dear Editor,

I am watching the developments in Kashmir a highly sensitive and volatile bordering state with keen interest, which actually are the result of banana policy being pursued by various governments over the years with the hope that the things would settle down for good of their own with the passage of time without realizing that in the long run such an approach would prove to be counter productive and worsen the situation by making it more complicated. Strangely the reigns of this antinational movement in the valley are in the hands of non kashmiri state actors, whose ancestors had infiltrated into the valley from the neighboring regions about two generations back on the instigation of their masters from across the border to foment the trouble and disturb peace.

Paradoxically Kashmiri Pandits the original inhabitants of Kashmir and their leadership is nowhere in the picture at any level who were hounded out from the lands of their birth by the terrorists in the recent past. It seems that they have been completely sidelined and marginalized in the game of the political powers.

The regular announcements of economic packages by the government from the hard earned tax payers money to the trouble makers and stone pelters to buy peace is beyond my comprehension as it indirectly helps the divisive forces to sustain their nefarious activities which is like an attempt to straighten the tail of a dog.

—Dr.B.N.Sharga,
Lucknow.

Rebuttal-A great service

Dear Editor,

This has reference to the excerpts pertaining to questions posed by a new breed of reporters and replies furnished by Mohammad Yusuf Taing, in the newsroom of 'Rising Kashmir' on June 3, 2010. (Media Scan-Rejoinder-Kashmir Sentinel August 2010).

Through expositions based on historical facts, Prof. M.L. Kaul has rendered great service by his rebuttals to the replies furnished by MY Taing.

The villains of the peace are those who keep speaking from the pulpit and stoking the fires.

—L.C. Kaul
New Delhi.

KS : An Indepth Study

Dear Editor,

Kashmir Sentinel gives an in-depth study of the problems, historical importance and our socio-economic know how, I really congratulate you all for continuing to take 'Kashmiriyat' of KPs to move on. The 'Islamabad Conference' by Prof. M.K. Teng is mind blowing and I agree with him to quote 'The Indian office missed to pick up the signal'.

—Dr. Sunil Kaul,
New Delhi



By J N Raina

JAMMU and Kashmir Chief Minister Omar Abdullah's disparaging statement about the state's accession with India is ill-advised. It cannot be taken lightly. His churlish and sensational observation—that too on the floor of the state Assembly—that “Kashmir has not merged with India, but only acceded to it under certain conditions and under an agreement”, is nutriment to hard line separatist leader Syed Ali Shah Geelani and many people of that ilk. Ostensibly, the latter has claimed victory in Omar Abdullah's obtrusive admission that Jammu and Kashmir is a ‘disputed’ territory.

Instead of taking up the gauntlet and hauling him for his secessionist activities, Omar Abdullah literally toed Geelani's line, fuelling Hindu angst in Jammu region. May be he was overstressed and carried away by recent events of ‘civil unrest’. Just a week earlier before making this vituperative statement, the Chief Minister in an interview had said that he is ‘stressed out’ dealing with the situation in Jammu and Kashmir, because “logic and reason does not work these days”. Explaining it further he had said: “Kashmir surprises us all, we are working hard and let us hope for the best”.

Otherwise, what compelled him to make this diabolical statement to stir up a hornets' nest in the Assembly? The opposition BJP has taken serious view of it. As a responsible Chief Minister, Omar should have pruned and weighed his words carefully before indulging in saber-rattling exercise, to the merriment of his bete noire, People's Democratic Party (PDP) leader Mehbooba Mufti and the two factions of the pro-Pakistan Hurriyat Conference. ISI must have had a hearty laugh to listen to his diatribe, because it is in its scheme of thinking. Omar is being deliberately provoked to make such silly remarks to create a rift between him and the Centre. He should have consulted his peers before

raising such issues. He is being considered a weakling for lack of political experience.

Omar Abdullah's garish statement that “Kashmir is an outstanding dispute” must have irked the Congress, an ally of the National Conference-led coalition government. But outwardly Congress put on a brave face as if nothing was said. AICC general secretary Digvijay Singh saw ‘nothing wrong’ in the statement. Obviously, he parried away the main objectionable narrative. There is nothing new in his rhetoric that Jammu and Kashmir's accession with India occurred ‘under an agreement’, but to say ‘we have not broken that agreement, nor have we taken it back’ is preposterous. He should understand that such agreements are fully nurtured for the people's benefit. They are never meant to be broken or taken off the shelf. His grandfather, legendary Kashmir leader Sheikh Abdullah and the latter's lieutenant, Mirza

Afzal Baig, exhibited true statesmanship by discarding plebiscite as a ‘dead issue’, soon after the breakup of Pakistan in 1971 war with India. They were shrewd politicians. They dissolved the ‘Plebiscite Front’, negotiated with then Prime Minister Indira Gandhi and regained power after remaining in political wilderness for 22 years.

A similar situation has obtained in Pakistan, the epicenter of international terrorism. It is a failed state on the brink of disaster. Omar Abdullah should listen to former Pakistan President Pervez Musharraf, for his observations on the current ugly situation in Pakistan.

Omar should work for the state's total merger with India and understand the gravity of the situation. There is no chance of Jammu and Kashmir merging with Pakistan. Its independence is out of question. Now enough is enough. The remedy lies in Kashmir's total merger

with India, so that there is no room for blackmailing or bullying tactics. Omar has alluded to Union Home Minister P Chidambaram's remarks that ‘accession of Jammu and Kashmir had occurred in unique circumstances and the settlement of the issue requires unique action’. Yes, it is true. The state's accession was thrust upon then Indian leadership. As such, a ‘unique action’ should come from young Omar Abdullah to finally resolve what remains unresolved. Instead of confronting with the Centre, he should ask Pakistan and China to vacate from the occupied territory. If he works in unison with New Delhi, he cannot be considered a puppet. That would be sagacious on his part. He should persuade anti-national elements to join the mainstream of national life and shed off the Churchillian aversion towards India.

What has Pakistan given to the Muslims of the sub-continent except

bloodshed? Pakistan did not even recognize the leadership of the Awami League leader Sheikh Mujibur Rahman, who had obtained a landslide victory in the then general elections in erstwhile East Pakistan (now Bangladesh). Thirty lakh Muslims were killed by the Pakistan Army before accepting defeat in Dacca. A similar situation is prevailing in the North West Frontier Provinces.

Sheikh Abdullah had grasped the ground situation after the formation of Bangladesh. He possessed sharp powers of judgment. He had at the time of partition spurned the hand of Mohammed Ali Jinnah, founder of Pakistan, who had insisted for Kashmir's merger with Pakistan because of religious affinity. But Sheikh was broadminded and he opposed Kashmir's merger with Pakistan. He was ‘desperately’ in favour of the state's accession with India and pleaded fervently with Jawaharlal Nehru to accept the state's request

for accession. He opposed even ‘reference to people’ as suggested by Nehru, on the plea that he himself represented the people of the valley and headed the mass-based party, the National Conference. Jinnah had even refused to accept an independent or autonomous Kashmir. Just imagine what would have been the lot of Kashmiri Muslims, had Kashmir merged with Pakistan.

Jammu and Kashmir enjoys autonomy under Article 370 of the Indian Constitution, guaranteeing special status to the state, which has a separate flag and a separate constitution. Jawaharlal Nehru had once observed that “Art 370 is a temporary provision ...it is not permanent...”.

The instrument of accession was signed by Maharaja Hari Singh, which was endorsed by the Sheikh. Till then, the Indian Army did not land in Srinagar to drive away the Pakistani tribal raiders, who had killed several hundred Muslims and Hindus in Baramulla.

Omar must ponder for a while and see the difference in the scenario that existed at the time of the state's accession and now. Who has brought demographic changes in the Kashmir valley? Not India but the vested Kashmiri leadership, in association with the fundamentalist Jamaat-i-Islami. They are responsible for eroding Art 370. They have destroyed the fabric of secular society in a planned manner. The aim was to establish Nizama-e-Mustafa (Islamic way of life). What kind of secularism are they claiming after driving away over seven lakh Kashmiri Hindus from the valley? Who settled Tibetan Muslims in Srinagar? Who issued fake state subject certificates to non-Kashmiris? The Congress and other fissiparous elements helped in the steady growth of the Jamaat, resulting in the present chaos.

Omar should know that Pakistan is not interested in a lasting solution because it has no locus standi in Kashmir. It only maintains that Kashmir is a disputed territory. For India the entire undivided state is an integral part of India EOM.

*(The author is a senior journalist based at Pune).

DOES INDIA WANT TO BE SHOOED AWAY?

By P.L. Aima

NOT many years ago when the legendary hero of Kashmir Late Mohi-udin Karra told one of our relatives late Bansi Lal Tikku “we did not know that India is a weak Country. Had we known it, we would have thrown it out many years ago”? This was when the turmoil was gaining momentum in the nineties. Now that twenty years have passed the signs of weakness exhibited by the Indian set up continue still to be quite visible. The power of the gun has been replaced by the throwing of stones which has become more lethal for the Central Govt. than the Gun culture. It has shaken the foundation of the Indian existence in Kashmir to such an extent that the UPA Govt. had to seek the support of the opposition members of the Parliament and arrange their delegation for a visit to the Valley. What followed is known to all and now the interlocutors have stepped in who have been dismissed as fraud by Gillani the old Patriarch. The junior face of Hurriyat Mirwaiz has also refused to meet them. The fact is that the word ‘Separatists’ is ineradicable. There are five conditions set by Gillani for talks. The first is removal of the Indian Army. Suppose this condition is agreed to. What happens then? The vacu-

um created will be filled by the Pak Army. Where does ‘Azadi’ stand then? Does Gillani and his cohorts not know the fate of Akbar Khan Bugti. They all know it well. The fact is that call for ‘Azadi’ is only a mask and a pretence for merger with Pakistan. This fact is known to all of us including the Central Govt. However, the UPA Govt. seems to wriggle out the situation. For doing so a free hand has been given to Gillani and new crop of human right activists like Arundati Roy and Gotam Naulakha. Otherwise how on

Concern

earth can a frail and Skinny Roy, dare speak in the heart of the Valley that ‘Kashmir is not an integrated part of India’. It is not possible without a nod from the Manmohan Setup which seems to be in disarray. The UPA Govt. is testing its waters for an honourable egress. Padgoankar has openly told the media that he has a mandate and that is why he used the word ‘Dispute’. It is worth considering if Arundati Roy and Naulakha would be able to travel to Pakistan and support the cause of the people of Gilgit and other Northern areas who have been crushed by the Pak army over the years and now scared by the presence of the Chinese. It is

unfortunate that in India, right to speech has been prostituted by the human right activists like Roy and Naulakha. For them the armed forces are not human beings as if they do not belong to India and have been imported from foreign countries.

It is only the secular forces that can fight the menace created by Pakistan over the years by inducting the philosophy of hate and gun culture. Having failed to yield the desired results of the Gun Culture, they have now introduced the old Semitic prescription of stone throwing which has shaken the Indian foundation now visibly exhibiting chinks in its arm.

The moot point is whether the Indian civil society wants India in Kashmir or not. If it wants Indian presence in Kashmir, then they must openly support the concept of “Panun Kashmir” which is the only stable option. The entire community of Kashmiri Pandits is secular minded possessing secular ethos and beliefs. The Pak designs are hidden in the word ‘Separatist’. It is time for the Indian civil society to wake up and decide if it is truly patriotic or would like to exhibit the historical patience of tolerating the drubbing it has been receiving for the last eight hundred years at the hands of the radical forces.

Jammu and Kashmir: The issue of Accession

Dr M K Teng

Distortion of the history of the partition of India, false propaganda and lies, shroud the accession of Jammu and Kashmir to India in 1947, as well as the exclusion of the State from the Indian Constitutional organization by virtue of Article 370 of the Indian Constitution in 1950. The Indian political class in its attempt to substitute "greater autonomy" of the State, for the "right of self-determination", Pakistan and the Muslim separatist forces have been demanding during the last six decades, has undermined the national consensus on the unity of India and the secular integration of the people of the State and people of India on the basis of the general right to equality.

Today the whole nation is confronted with a situation which threatens to disrupt the unity of the country and endanger its territorial integrity. The people of India need to stand up as one man to expose the perfidy which has virtually pushed the State of Jammu and Kashmir to the brink of disaster. Nearly half of the State is under the occupation of Pakistan. To allow the reorganization of the other half into a separate sphere of Muslim power, will eventually pave the way for the disintegration of the civilisational boundaries of the Indian State.

Partition and the States

The creation of two Dominions of India and Pakistan was restricted to the division of the British India and the separation of the British Indian provinces of Sind, Baluchistan, North-west Frontier Province, the Muslim majority contiguous regions of the province of the Punjab, the Muslim majority eastern region of the province of Bengal along with the Muslim majority regions of the Hindu majority province of Assam. The princely States, which formed an integral part of the British Indian Empire, were not brought within the scope of the partition plan.

The process of the transfer of power envisaged the lapse of Paramountcy, the authority the British Crown exercised over the States, liberating them from the British imperial authority. The lapse of the Paramountcy underlined the reversion of the powers, which the British exercised in respect of the princely States, to their rulers who were required, in accordance with the transfer of power, to accede to either of the two dominions or come to such agreements with them as they deemed fit. The British as well as the Muslim League insisted upon the lapse of the Paramountcy and the rever-

sion of the powers to determine the future of the States, to their rulers. Both the British as well as Muslim league stubbornly opposed the proposals made by the Indian National Congress to empower the people of the States to determine the future disposition of their States in respect of their accession.

It is important to note that the States formed an integral part of the British Empire in India and were never recognized as independent entities by the British during their rule over India. The lapse of the Paramountcy did not imply the independence of the States. This was made expressly clear by British under-Secretary of State for India, during the debate on the Indian Independence Bill

accession of the States to Pakistan was entrusted to the Pakistan Section. The Indian Section drew up an Instrument of Accession for the accession of States to India. So did the Pakistan Section for the accession of States to Pakistan. The Instrument of Accession enshrined the procedure and the terms in accordance with which the rulers acceded to either of the two Dominions. The Instrument of Accession drawn up by the Indian Section laid down two sets of terms and procedures, one for the larger princely States and the other for the smaller princely States. It is important to note here that the States were provided no option, except to accede to India on the terms and condi-

who was then the Chancellor of the Chamber of Princes approached the American Diplomatic Mission in India to solicit support for the independence of the States. The American Mission promptly turned down the request of the Nawab. That left no option for the Nawab to accept to accede to India, which he did without any loss of time. The ruler of Jammu and Kashmir was not among the rulers, who staked claim for independence of his State.

The Instrument of Accession signed by the rulers of the princely States, including Jammu and Kashmir, stipulated the unification of the States with the two successor States of the British Empire in India. The transfer of power in India underlined

take any precipitate action in respect of the accession of his State, till Hyderabad and Junagarh were retrieved. He himself was aware of the dangers of any wrong step on his part, which he knew would lead to a chain reaction in the States ruled by the Muslim rulers. He did not want his State to be used as a pawn by Pakistan.

Pakistan had no special claim to Jammu and Kashmir on the basis of the Muslim majority composition of its population. As already mentioned here the Muslim League strongly opposed any suggestion to recognize the right of the people of the princely States to determine the future of the States. It was only when Pakistan failed to grab Jammu and Kashmir after it invaded the State in October 1947, and the Indian military action frustrated its designs to swallow Hyderabad and Junagarh, both the States located deep inside India, that Pakistan raised the bogey of self-determination of the Muslims of the State of Jammu and Kashmir on the basis of their numerical majority.

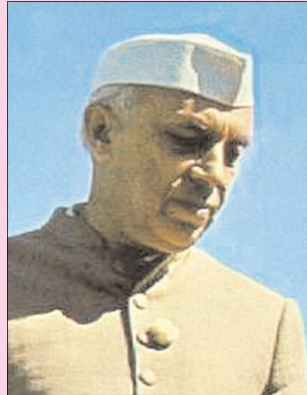
Accession

The Instrument of Accession was executed by the ruler of Jammu and Kashmir State on the terms specified by the Dominion of India. Neither the ruler of the State, Maharaja Hari Singh, nor the National Conference leaders played any role in the determination of the terms, the Instrument of Accession underlined.

Sheikh Mohammad Abdullah and many National conference leaders were in jail when the transfer of power in India was accomplished by the British. Sheikh Mohammad Abdullah was released from Jail on 29 September 1947, about a month and a half after the British had left India. Three days after his release the Working Committee of the National Conference met under his presidency and took the decision to support the accession of the State to India. The decision of Working Committee was conveyed to Nehru by Dwarka Nath Kachroo, the Secretary General of the All India States Peoples' Conference, who was invited to attend the Working Committee meeting of the National Conference as an observer. Kachroo was a Kashmiri Pandit who had steered the movement of the All India States Peoples' Conference during the fateful days in 1946-1947, when partition and the transfer of power in India were on the anvil.

Interestingly the National Conference leadership kept

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Jawahar Lal Nehru



Maharaja Hari Singh



Lord Mountbatten

in the British Parliament, when he categorically stated that the British Government would neither accord the status of Dominions to any princely State nor recognize its independence. In fact, the truth is that while negotiations on the partition plan were in progress, the British officials assured Nehru and the other Indian leaders that if the partition plan was accepted, the Hindu majority provinces and regions of the British India as well as the princely States would be united in the Dominion of India.

The Indian Independence Act did not lay down any provisions in respect of the procedure for the accession of the princely States to the two dominions and the terms on which the accession would be accomplished. After the 3 June Declaration the States Department of the Government of India was divided into two sections: the Indian Section which was placed under Sardar Patel and the Pakistan Section which was placed under Sardar Abdur Rab Nishtar of the Muslim League. The task of laying down the procedure of the accession of the States to India was entrusted to the Indian Section and the task of laying down the procedure for

tions laid down by Indian Section or to accede to Pakistan on the terms and conditions laid down by the Pakistani Section of the Indian States Department. All the larger princely States which acceded to India, including Jammu and Kashmir, signed the same standard form of the Instrument of Accession and accepted the terms it enshrined.

The Instrument of Accession enshrined acceptance by the rulers of princely States to unite their domains with the Dominion of India on terms and conditions and in accordance with the procedure laid down by it. It has been already noted here that princely States were never recognized by the British as independent entities. They formed a subsidiary structure of the British colonial organization of India which was subject to the British Crown. The lapse of Paramountcy did not alter their status. Yes, the dissolution of the Paramountcy opened the way for them to stake claim to independence. Several of the princely States in fact did stake their claim for independence. When the British refused to recognize the independence of the States, the Nawab of Bhopal,

the creation of only two successor States of the British Indian Empire: the Dominion of India and the Dominion of Pakistan. The lapse of the Paramountcy put the States on the inevitable course which led them to accede to either of the two successor States.

The rulers located within the geographical boundaries of the Dominion of Pakistan, acceded to Pakistan. The ruler of Kalat, who was opposed to the accession of Kalat to the Dominion of Pakistan, was smothered into submission by the Muslim League with the active support of the British. All the other princely States were situated in the geographical boundaries earmarked for the Dominion of India. The State of Jammu and Kashmir was contiguous with both India and Pakistan. Its borders stretched along the boundaries of the Dominion of Pakistan in the West and the South-west, while its borders in the East and the South-east rimmed the frontiers of the Dominion of India. The ruler of Jammu and Kashmir, Maharaja Hari Singh harbored no illusions about the accession of his State to Pakistan and eagerly awaited a clearance from the Congress leaders, who had secretly advised him not to

'Undermining Accession is Undermining Unity of Nation'-Panelists

KS Correspondent

JAMMU, Oct 17: Taking serious view of Omar Abdullah's recent statement in the Legislative Assembly regarding accession followed by SM Krishna's irresponsible statement Panelists termed "Undermining the accession of J&K to India is undermining the unity of the nation". Terming the accession a settled issue, the Panelists regretted that the mistakes committed by India from the outset in handling the issue of accession of J&K and the distortions woven around it have only nurtured the secessionism and religious fundamentalism in the state. These views were expressed by the experts in a seminar-**"Undermining the Accession"** organised by Panun Kashmir at Jammu Club here today. The seminar was organised by Panun Kashmir in continuation of series of programmes aimed at educating the masses about historical and legal aspects of the accession and contest the distortions about the issue that have served as fuel to the separatist movement in the state.

Delivering his presidential address, Panun Kashmir Chairman Dr. Ajay Chrungoo said that accession of the state is being undermined from within and outside and undermining accession is undermining the unity of the country. Dr. Chrungoo termed it a distortion of history that Kashmir issue is the unfinished agenda of the partition as the partition on religious basis was applicable to the British India only and not the princely states.

Referring to the demand of the Right of Self Determination, Dr. Chrungoo said that it should be taken into the context of India. "Infact, the Indian Independence Act, passed by the British Parliament, was denial of the right of the self determination. The people of India were not given choice to choose either of the two dominions and even they were not asked if they favoured partition. The rulers of the states were empowered to decide the future of the subjects and the principles cannot be changed in between," he asserted.

Tracing the history of undermining the accession



Attentive panelists and audience listening to Sh. O.N. Trisal.

of J&K and as a result the unity of the country, Dr. Chrungoo said that when Sheikh Abdullah talked of plenary powers of the constituent Assembly of the state and the Indian establishment didn't contest it on the ground that the constituent Assembly of the state was the creation of the constituent Assembly of India, it amounted to undermining the accession. He added that when the political establishment over looked the assault of plebiscite front and accommodated its leaders in power after 1947, it sowed the seeds of secessionism.

Terming "Peace Process" with Pakistan as 'negation of Indian Unity, Panun Kashmir leader said its structure is ill founded and had a dig at AB Vajpayee and Manmohan Singh for negotiating on that issues that go against the sovereignty of the country. "The idea of porous borders undermines accession as it is commitment not to defend borders. Giving parity to Pakistan in Kashmir is undermining accession. The idea of stake holders is gradually pushing the state to accept the idea of nationalities as the basis of the Unity of India and as such undermines all unity not only the accession of Jammu and Kashmir," he regretted.

Referring to the appointment of the interlocutors, Panun Kashmir leader said that we have to understand their vision of nation. He said that Prof. Radha Kumar sees democratic set up in J&K independent of India Constitution and Sh. Dileep Padganokar was part of Kashmir Committee that endorsed Musharraf formula. He said that we

should analyse and internalise these developments.

Dr Chrungoo termed defending the accession of J&K a sacrosanct responsibility of all Indians and exhorted the people to celebrate **"The Accession Day"**.

Delivering his keynote address, Prof. MK Teng, a constitutional expert and chairman Panun Kashmir Advisory, made it emphatically clear that the accession of Jammu and Kashmir was unconditional and irrevocable as the Maharaja Hari Singh signed the same instrument of accession that other larger princely states signed and the instrument of attachment was not applicable to the state as it was a post accession arrangement to consolidate smaller units in administratively viable units. He regretted that the facts have been hidden that fed the confusion.

Terming SM Krishna's statement as unfortunate, Prof. Teng said that either he is ignorant or it was a deliberate attempt of that very campaign of falsehood to undermine the accession of the state. He added that even terming **"Instrument of Accession"** as a treaty amounts to repudiate it as the Indian Department of State framed the draft of the Instrument of accession and they didn't ask any princely state about it. "All princely states signed unconditionally. They were given no choice. It was a unilateral process of integrating India. Treaty is always a bilateral agreement and the truth has been hidden" Prof. Teng thundered. "The instrument of accession was executed by the ruler of Jammu and Kashmir state on the terms speci-

fied by the Dominion of India. Neither the ruler of the state, Maharaja Hari Singh, nor the National Conference leaders played any role in the determination of the terms, the instrument of Accession Underlined. The Instrument of Accession was a political instrument and the accession of J&K was a political act, which had international implications for it formed a part of the process of the creation of the state of India. As the Instrument of Accession, executed by Maharaja Hari Singh, was irreversible and irreducible, irrespective of the circumstances and events in which it was accomplished," he added.

Prof. M.K. Teng said that on the eve of independence, Indian empire had two political structures, the British India governed directly by the British and the Princely States that were 562 in number and constituted one-fourth of the population and one-third of the territory of India. He added that the partition was applicable to the British India and the princely states were out of preview of partition but upto 1947 Britishers didn't take any state as independent entity and lapse of paramountcy didn't change their status. Terming the decision of the British to give the rulers of princely states choice to join the either of the two dominions a conspiracy to balkanise India, Prof. MK Teng said, "they were out of purview of partition not because of Congress but British and Muslim League wanted to. They had other intentions. There were 30 to 40 Muslim ruled states and they had an understanding with the Muslim League that they wouldn't

accede to India. They wanted India to Balkanise".

Throwing further light on the Instrument of Accession, Dr. MK Teng said that under the IoA all the princely states were to frame their own constitutions but in May 1949 princely states took a decision that Indian Constitution Assembly will frame the constitution and the rulers of the princely states signed a proclamation to this effect and the Maharaja of Jammu and Kashmir also signed the same proclamation.

Accusing India of leaving its Northern Frontiers undefended, Prof. Teng said that Anglo-Sexan Muslim alliance are at the half of the Northern Frontline and other half is in the focus of Pak-China Axis. He said that Kashmiri Hindus formed the front line and now focus is on Jammu as the strip from Eastern bank of the Sindh upto the Western Bank of Ravi, including Shivalik Plains, in crucial and the voice from here should rise to reach common masses as Indian political establishment is carrying the reformist legacy of the British.

Prof. Hari Om, historian, prolific writer and chairman Gulab Singh Chair, University of Jammu in his presentation, accused India of making mistakes from the outset on the issue of the accession as even today the Indian establishment does not take Kashmir as an integral part of India.

Recalling the days of accession, Prof. Hari Om said that Mehar Chand Maharaja met Jawahar Lal Nehru and gave him the feedback of the ground situation in light of the tribal-invasion and implored upon him to accept the Instrument

of Accession and save the state but JL Nehru didn't relent even though Mahajan told him that he had the instructions from the Maharaja to go to Lahore to negotiate with AM Jinnha if he failed in Delhi. He added that after receiving the slip from another room, JL Nehru said that Sheikh Abdullah also says the same thing.

Prof. Hari Om rued it was the first mistake in handling the issue as out of prejudice Sheikh Abdullah was brought into focus though he had no locus-standi in the issue.

Terming the accession as the settled issue, Prof. Hari Om said that Maharaja had the absolute powers and the Indian Independence Act didn't envisage any conditional accession. He added that the rulers had no role in attaching conditions but the authority to accept or reject it.

Challenging the likes of Omar Abdullah, SM Krishna and P. Chidambaram for their ignorance or distortions, Prof. Hari Om said that the history depends on facts and constitutional talks are not founded on commitments and there is not a single provision in the Constitution of India to allow the opening of a settled issue of accession. "Indian leadership has been woefully ignorant about the constitution and political history of Jammu and Kashmir. The recent statement of the Foreign Minister of India virtually endorsed the speech of Omar Abdullah on the floor of the Legislative Assembly. The comparison which he made of Jammu and Kashmir with Mysore is grossly

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“Undermining Accession is Undermining Unity of Nation“-Panelists

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misplaced. Mysore formed the part of the smaller princely states which joined together or with the provinces in which they were placed and a such had to sign the instrument of attachment which some also call as Instrument of Merga. The bigger princely states like J&K had to accede by signing the “Instrument of Accession”, he said. Hari Om said that when you talk about unique problem, unique history and unique solution, in fact, you attack the Indian Constitution.

He further added that the merer was applicable in the basis of lanuae and if J&K would have been part of merer policy, we would have either part of Himachal or Himachal would have been part of our state.

Referring to the issue plebiscite, Prof. Hari Om said

that it means endorsement by the people or their representatives and the issue of plebiscite in J&K states settled as the Assembly of J&K endorsed the accession which is final, uncondition and irrevocable.

Taking a dig at the Centre government, Prof. Hari Om said that Delhi does not treat J&K as an integral part of the state as no action was initiated against Omar Abdullah while Sheikh Mohd. Abdullah was failed for 22 years for the same reasons and Farooq Abdullah was dethroned for has objectionable statements.

Prof. Hari Om said that Jammu is going to be Kurukeshtra as the battle of truth will be fought from the soil.

Speaking on the occasion Prof. ML Koul, a renowned writer and member PK Advisory, said that partition

of India was because of the Muslims and present crisis in J&K is because the Muslims of the state are not comfortable with the secular India. He termed the present movement regressive and said that all adjectives are attached to the accession as these forces want to break India.

Prof. Koul said that there was no demand of special status at the time of accession and afterwards Sheikh Abdullah allianed with the imperialist powers and indulged in subversive activities.

Prof. Koul said that if JL Nehru had made some promises same JL Nehru retracted from them in light of the plethora of correspondence between political power of Britin and Sheikh Mohd. Abdullah that betrayed Sheikh Abdullah's treachery.

Prof. Koul excuded confi-

dence that Kashmiri Pandits and Panun Kashmir will fight for their rights and 45 percent population of the state will not accept the servitude to Muslims.

Sh. Omkar Nath Trisal, a veteran freedom fighter who has been a witness to the unfolding of events at the time of accession, termed the accession of J&K a settled issue an charged National Conference of renegading from the agenda of Naya Kashmir and advocating only the Muslim cause. He said that at the time of invasion, all the people of the state accepted accession unconditionally and fought the aggression as one people and even National militia People's Army -fought the Invaders. He added that the issue of conditions was raked up late when Sheikh Mohd. Abdullah joined the imperialist game plan. “Sheikh Mohd. Abdullah

talked of ideological unity of J&K with India at the time of accession. He talked about Naya Kashmir programme and not about a Muslim State. It is the greatest betrayal that subsequently Sheikh and National Conference advocated only Muslim cause”, he regretted.

She. Trisal said that Pandits cannot live in a Talibanised society where coexistence has been rejected and added that is the question for the academicians in Kashmir to ponder over how a society that claimed to be socialist turned into a fundamentalist and Talibanised society.

She. Kuldeep Raina, General Secretary Panun Kashmir, proposed the vote of thanks and the proceedings were conducted by Sh. Shailendra Aima, Vice-Chairman Panun Kashmir.

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the decisions of the Working Committee as a closely guarded secret. Within a few days after the Working Committee meeting, the National Conference leaders sent secret emissaries to Mohammad Ali Jinnah and the other Muslim League leaders. While Sheikh Mohammad Abdullah held talks with a number of Muslim League leaders of the Punjab, who had come to Srinagar after his release, he sent two of the senior most leaders of the National Conference, Bakshi Ghulam Mohammad and Ghulam Mohammad Sadiq, to Pakistan to open talks with the Muslim League leaders. Jinnah spurned the offer of reconciliation the National Conference leaders made and refused to meet the National Conference emissaries. Ghulam Mohammad Sadiq was still in Pakistan when Pakistan invaded the State during the early hours of 22 October 1947.

While the invading army spread across the State Hari Singh sent his Prime Minister, Mehar Chand Mahajan to Delhi to seek help to save his State from the invasion and offered accession of the State with India. Sheikh Mohammad Abdullah had already reached Delhi. He made no secret of the danger the State faced and asked Nehru to lose no time in accepting the accession and ensuring the speedy dispatch of the Indian troops to the State. The instrument of Accession was taken to Jammu by V. P. Menon, where it was signed by the Maharaja. Menon then rushed back to Delhi and got the Instrument Accepted by Mountbatten. Next day, the air-borne troops of the Indian Army, reached Srinagar.

Hari Singh laid no condi-

Jammu and Kashmir: The issue of Accession

tions for the accession of the State to India. The National Conference leaders were nowhere near the process of the Accession of the State, to lay down any condition for the accession of the State to India. The Congress leaders including Nehru made no promises to the National Conference leaders. The terms of the Instrument of Accession were not altered in any respect by the Viceroy. Nehru, Patel or any other Congress leader gave no assurance to the Conference leaders about autonomy or Special Status of the State. In fact the National Conference leaders did not make any such demands at any time, while the process of the accession was in progress.

The National conference leaders demanded the exclusion of Jammu and Kashmir from the Indian constitutional organization in the summer of 1949, when the Constituent Assembly of India was in the midst of framing the Constitution of India. This was the time when the foreign power intervention in Jammu and Kashmir had just begun to have its effect on the deliberations of the Security Council as well as the developments in the State.

Legal platitudes apart, the letter written by Mountbatten to Hari Singh suggesting to elicit the opinion of his people, did not prejudice the stipulations of the Instrument of Accession. The Governor General of India did not have the power to alter the stipulations of the Instrument of Accession, nor did Nehru, the Prime Minister of the Interim Government of India, have any powers to make any alterations.

The Instrument of Accession was an act per-

formed by the ruler of Jammu and Kashmir to unite his domains with the State of India. Mountbatten, in the capacity of the Crown Prince as well as in the capacity of the Governor General of India, had only one power to exercise: to accept the Instrument of Accession, executed by the ruler of Jammu and Kashmir. The fact is that as the Crown Prince and the Governor General of the Indian Dominion, he exercised powers vested in him by the Indian Independence Act, which were strictly limited to his acceptance of the accession of Jammu and Kashmir, Hari Singh offered. It is important to note that Mountbatten could not refuse to accept the Accession of Jammu and Kashmir to India. Indeed he had no powers to refuse to accept the Accession of any other State to India. So much so that he did not refuse to accept the accession of Junagarh to India, which was accomplished in a political crisis, the rebellion of the people of the State against the ruler led to.

Moreover Mountbatten did not write the covering letter to Maharaja, because the National Conference leaders had laid down any condition to that effect, or because composition of the population of the State of Jammu and Kashmir was dominantly Muslim. Both Mountbatten's letter and Nehru's commitment to elicit the opinion of the people of Jammu and Kashmir, was in continuation of the commitments the Congress rulers had made to rulers and the people of Hyderabad and Junagarh.

Nawab of Hyderabad was trying frantically to align his State to Pakistan against the

wishes of his people. Hyderabad was situated deep inside the Indian mainland, south of the Vindhya and Junagarh was situated in the midst of Kathiawad States which had acceded to India. The accession of Junagarh to Pakistan and the insistence of the Nawab of Hyderabad threatened to disrupt the unity of India and balkanize it. Nehru as well as Patel pleaded with the Nawab of Hyderabad to ascertain the wishes of his people in respect of the accession of his State. Nehru as well as Mountbatten repeatedly requested the leaders of Pakistan to agree to refer the accession of Junagarh to Pakistan, to the people of the State. While Mehar Chand Mahajan was pleading with Nehru to accept the accession offered by Hari Singh, Junagarh was in a state of civil war and Nawab of Hyderabad was secretly plotting with Pakistan the course of action he would take after Hari Singh had acceded with India. Nehru sought to reinforce his interests in Hyderabad and Junagarh by repeating the offer of eliciting the opinion of the people of Jammu and Kashmir in respect of their accession.

The Instrument of Accession was a political instrument and the accession of Jammu and Kashmir was a political act, which had international implications for it formed a part of the process of the creation of the state of India. As such the Instrument of Accession, executed by Maharaja Hari Singh, was irreversible and irreducible, irrespective of the circumstances and events in which it was accomplished.

The Indian princely States were not required to execute

any Instrument of Merger. The claim made by some quarters in Jammu and Kashmir that the State had not signed the Instrument of Merger, which such quarters insist, saved Jammu and Kashmir from being integrated in the constitutional organization of India, is a travesty of History. The State Department of India laid down a procedure for the integration of smaller princely States into administratively more viable Unions of States. To complete the procedure of integration of the small princely States into the Unions of States, The State Department drew up an Instrument of Attachment, erroneously described as Instrument of Merger. The major Indian States, including Jammu and Kashmir were not required to sign the Instrument of Attachment. Also Instrument of Accession had no bearing on the integration of the States into the Indian Constitutional Organization.

The withdrawal of the invading army of Pakistan from territories of the State under its occupation was the precedent condition, laid down by Mountbatten, Nehru and the Security Council for any reference to the people of Jammu and Kashmir State. Pakistan refused to withdraw its forces from the occupied territories of the State. It has so far distorted the discourse of the accession of the State to suit its denial.

(Dr Mohan Krishen Teng is a retired Head of Department of Political science of Kashmir University. He has written extensively on the constitutional and political history of Jammu and Kashmir. His seminal works on Article 370, Special Status, and government and politics in Jammu and Kashmir have been internationally acclaimed.)

Omar's Statement-A historical distortion, India should call a bluff-PK

KS Correspondent

JAMMU, Oct 9: Panun Kashmir has strongly condemned the recent statement of Chief Minister Omar Abdullah vis-a-vis accession in the Legislative Assembly and termed it a historical distortion to re-open the settled issue of accession in an attempt to deflect the attention of the people from the failure of the state government. Panun Kashmir also expressed concern that none of the Law Makers in the Assembly contested the distortions with historical facts.

Addressing a media conference, Prof MK Teng, Chairman Panun Kashmir Advisory and Constitutional and Historical expert on Kashmir, alongwith Chairman Panun Kashmir Dr Ajay Chrungoo, Chairman Maharaja Gulab Singh Chair Jammu University Prof. Hari Om and PK General Secretary Sh Kuldeep Raina, said, "The recent utterances of the Chief Minister of Jammu and Kashmir about the accession of the state with India on the floor of the assembly reflect a wilful attempt to distort the historical reality and reopen the settled issue of accession". Dr. Teng

described it an attempt of the Chief Minister to deflect the attention of the people away from what the Union Government called "governance deficit". Referring to the Chief Minister's claims about signing instrument of accession that also conditionally and not "the Instrument of Merger", Prof. MK Teng said, "we want to bring on record that Jammu and Kashmir was not required to sign the instrument of merger, which was actually known as the Instrument of Attachment. This Instrument of Attachment was drawn up by the State department of the Government of India for the integration of the smaller princely states into administratively viable union of smaller states".

Prof. Teng, who has authored many books, reiterated that the Maharaja Hari Singh signed same Instrument of Accession that the other large princely states signed and there were no promises attached to it and NC or any other leader were not party to it as they had no locus standi in it. "It needs to be reiterated ambiguously that Maharaja Hari Singh, the ruler of Jammu and Kashmir, signed

the same standard form of Instrument of Accession that the other large princely states had signed earlier. The accession of state to India was instrument executed by Hari Singh, and the National Conference leaders or any leader in the state were not party to it because they had no locus standi in the matter, nor did it required or receive as a condition for such requirement the endorsement of the National Conference or the people of the state", he said.

Dr. Teng said that the Instrument of Accession was not subject to any condition and at the time of accession there were neither such demands nor any such promises by the Central leaders. He said, "The Instrument of Accession was not subject to any condition and led to the irreversible unification of the state, its territories, its people, its assets and instruments with the state of India. At the time of the accession for the state to the Indian Dominion, the ruler of the state or the rulers of National Conference did not demand any special constitutional status for the state. Nor did the Government of India, Nehru or any other Indian leader give any promises to the National Conference which assured the state any special constitutional provisions". He further added that there is no such document available even in the Indian office Library, Indian office documents, National Archives or State Archives to prove otherwise. The Panun Kashmir leader said that at the time of the transfer of power, Sheikh Abdullah was in jail and was freed only in September and he called a meeting of NC after his release that supported accession of the State to India.

Prof. Teng described the special status for the state an outcome of the blackmail of National Conference and added that no Central leader even Nehru was willing to accept it and the Article 370 was incorporated as temporary and transitory provision with National Conference party to it. "The special status for the state was mooted by the National Conference after the United Nations brokered cease-fire was brought into force on 1 January, 1949. Those days, during the autumn of 1949, when India was under heavy pressure in the Security Council, where the British and the Americans were frantically trying to induct a plebiscite Administrator in the State, the National Conference resorted to brazen political blackmail to exclude Jammu and Kashmir from the Constitutional Organisation of India. Despite all this, the GoI decided to



(L to R) Dr. M.K. Teng, Dr. Ajay Chrungoo and Prof. Hari Om addressing the media persons.

incorporate Article 370 into the Indian Constitution as a temporary and transitory provision with the National Conference a party to it". He said. Prof. Teng added that the Constituent Assembly debates on the issue are a testimony to the fact that all the four member belonging to Jammu and Kashmir—Sheikh Mohd. Abdullah, Mirza Afzal Beig, Maulana Masoodi and Moti Ram Baigra-endorsed the stand of the Government of India. Prof. Teng said that no Indian leader willingly accepted the special status and even Jawahar Lal Nehru is on record to state that he cannot accept the exclusion of the state from Constitutional Organisation of India and deprive the people of the state of Fundamental Rights and Directive Principles but the NC leaders threatened to resign from the Constituent Assembly and India succumbed to the blackmail.

Prof. M.K. Teng described the Constituent Assembly of the State as creature of Indian Constituent Assembly and said that when Sheikh Mohd. Abdullah talked of Plenary powers of the Constituent Assembly of the State he was laying the foundation of Independent Kashmir and in the same way Omar Abdullah is reiterating the stand of Pakistan.

Prof. Hari Om, a prolific writer and Chairman Gulab Singh Char, University of Jammu, accused National Conference of talking lies and said that NC has history of telling lies and Omar Abdullah started his 6th October statement with a lie. He asked Omar Abdullah to produce documents than telling lies as agreements are always in written format. Recalling his presentation during a seminar in 1997, Prof. Hari Om said that he challenged NC to produce documents of 1952 Delhi Agreement and offered his support to NC if the document was produced but AR Rather admitted that there was no such agreement but a statement.

Chiding National Conference for raking up the issue of "erosion of autonomy", Prof. Hari Om said that after coming to power in 1975 Sheikh Mohd. Abdullah constituted a three member committee headed by DD Thakur and G.N. Kouchak and GM Shah as its other members to look into the issue of

erosion. Prof. Hari Om added that the Committee presented two reports; while DD Thakur report described the application of the Central laws beneficial for the people of the state and the Kouchak—Shah report talked of erosion but Sheikh Abdullah accepted DD Thakur's recommendations. He said that since 1975, 18 Central laws including POTA were extended to the state in the NC regime and the NC has no moral authority to talk of the erosion.

Supporting MK Teng's assertion that special status was the outcome of black mail, Prof. Hari Om said that the father of the India Constitution, B.R. Ambedkar was also opposed to any such provision. He added that it is well reflected in the assertion of B.R. Ambedkar to Sheikh Mohd. Abdullah. "You want India and Indian to defend Kashmir. You want Kashmir and Kashmiris to exercise all rights all over India but you don't want India and Indians to exercise same rights in J&K. I am the Law Minister of India I cannot by a party to such a act of betrayal of the national interest".

Without naming BJP, Prof. Hari Om regretted failure of Law makers to contest the distortions with the historical facts. "Our problem is our law makers. Either they are ignorant or remained deliberately silent. Instead protesting the next day, they should have contested the statement of the CM on the floor of the house," he regretted.

Chairman Panun Kashmir Dr. Ajay Chrungoo described Omar Abdullah's statement an attempt to undermine the accession and asked Government of India to contest such distortions.

"It is our firm view that the raking up of the issue of accession at this juncture has nothing to do with creating normalcy in the state. Instead, it is aimed to act as a psychological fuel to the intifada on the ground in Kashmir valley and destabilise the situation further to promote separatism based on religious considerations. We strongly urge the Government of India to call the Chief Minister bluff and defeat the political blackmail aimed at disrupting the unity and integrity of India in Jammu and Kashmir," said Dr. Chrungoo.

Panun Kashmir demands relief to flood victims



(L to R) Prof. B.L. Fotadar, Sh. Ramesh Razdan, Sh. O.N. Trisal, Sh. Kuldeep Raina, Dr. M.K. Teng and Sh. Anil Koul during the press conference.

KS Correspondent

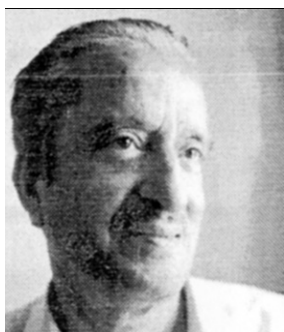
JAMMU, Aug 23: Panun Kashmir expresses deep concern over the losses caused by the recent flash floods, particularly in Mishriwala and Purkhoo Camps and demanded immediate relief.

Addressing a press conference Chairman PK Advisory, Dr MK Teng, PK General Secretary Sh. Kuldeep Raina, President ASKPSC ON Trisal and camp representatives Sh. Anil Koul, Ramesh Razdan said that a five member delegation of the organisation—Sh. Kuldeep Raina, Sh. B.L. Koul, Sh. Satish Sher, Sh. P.N. Raina and Sh. S.K. Handoo-visited the camps and were shocked at the trail of destruction caused by the flash floods and added that the natural fury has added to the miseries of the exiled people, who are already in destitute and administrative apathy has compounded their agonies. The organisation demanded a relief package for the victims at the earliest and all those measures shall be initiated at the war footing to save these camp dwellers from the spread of any epidemic and prevent such losses in future.

The organisation also condemned the recent anti-national activities in Jammu and Delhi and disapproved all those acts aimed at bailing out the terrorists and anti-national elements.

Panun Kashmir appealed to all the nationalist forces including Kashmiri Pandits in any profession not to indulge in any such activity that exonerates the terrorist and communal forces who are hell bent to destroy the national sovereignty and pluralistic structure of the country.

Panun Kashmir reiterated its demand of delinking Prime Minister's Employment package at the earliest and appointment and adjustment of these candidates in Jammu migrant offices as the situation even demands shifting of the community employees from Valley who are unable to perform their duties in the given situation.



By Mohan Kishen Tiku

MOHAN RAINA was born in Srinagar in the year 1928 in the house of Pandit Shiv Raina. Shiv had a good reputation as a drawing-teacher. His son Mohan Raina learned A.B.C. of art and drawing from his father. He worked hard. After matriculation he got a job in the State Education Department in the text-book section. His work was greatly admired.

After some time, he was

Mohan Raina—designer of the State Emblem

able to get a job of an Art-officer in the State Information Department. J.N. Zutshi, the then first Director General of the Department was greatly impressed by Raina's art work concerning day to day publicity work of the department.

The Jammu and Kashmir Constituent Assembly met in the winter capital of the state-Jammu in the year 1952. During one of its sittings, the Assembly felt the need of the new state emblem. This work was assigned to a select committee, which was to examine the question of designing the Emblem.

As desired by the then Prime Minister of the state Sheikh Mohammed Abdullah, this work was allotted to the State

Information Department. The department under the guidance of J.N. Zutshi, assigned this work to Mohan Raina. After some-time, the department submitted some designs to the committee. The committee duly considered various designs. The committee kept in view that a design would not represent any particular political party, religion, interest or class. It should be a people's Emblem.

In this connection, the Jammu and Kashmir Constituent Assembly resolved that:

"...The Emblem of the State of Jammu and Kashmir shall be a shield-like figure with three equidis-

tant horizontal strips and a full bloomed lotus on its top with two ploughs facing each other around its edges. The whole figure shall be surrounded by two years of corns with the inscription "Jammu and Kashmir" at its bottom".

The designed Emblem done by Mohan Raina was submitted to the then leader of the House Sheikh Abdullah. He was happy to select the said design.

He moved the resolution in the Assembly, "The Goddess of Learning (Saraswati) as according to mythology has her abode in the lotus".



State Emblem

Tribute

"This reminds us", he added "Of the glorious past of Kashmir when the country was known as the abode of learning and extends a hope for the future when Kashmir will regain its glory". The strips three in number represent the cultural regions of the state-Jammu, Kashmir and Ladakh. The ploughs and the two ears of corns represent the majority of the state population. The lotus in the centre stands for purity and knowledge. "Jammu and Kashmir" below the emblem is a legend.

Recognition of the work done by Raina, the state government sanctioned special four increments in advance and he was elevat-



Late Mohan Raina

ed to the post of the Exhibition Officer in the Information Department. The state government also arranged his visit to the Illinois University (USA) for further training for the subject he was doing for the department.

After brief illness, Raina passed away in Srinagar before 1987.

***(The writer is a journalist and is based at Mohinder Nagar, Jammu.)**

KS Correspondent

JAMMU, Sep 18: On the eve of All Party Delegations visit to the state, Panun Kashmir warned the Indian state that any mistake in understanding the content and contours of separatism in the state may prove disastrous of the unity and integrity of the nation. The organisation also called upon for need to delegitimise the Muslim identity politics in the state.

Addressing a media conference, Dr Ajay Chrungoo said, "In the prelude to the visit of All Parties Delegation to Jammu and Kashmir, we want to state with conviction that any mistake in understanding the content and contours of separatism in the state may prove to be disastrous for the unity and integrity of the Indian nation. We have repeatedly stated during the last two decades that the separatist campaign in Jammu and Kashmir is

aimed at balkanizing the nation, break its unity and pave way for repeated partition".

Describing all variants of separatism as an effort to confuse and break resolve on national unity, Dr Chrungoo said, "We want to state with all responsibility that there are no strands of the so-called "Azaadi" movement. All variants of separatism in the state are complementary positions to confuse the Indian political class and break its consensus and resolve on national unity".

Opposing the dilution of AFSPA, Dr MK Teng, Chairman PK Advisory said, "We don't think that the demand of amending, diluting or revoking the AFSPA has anything to do with the improvement of the situation on the ground. This demand is basically a part of the sinister cam-

paign towards demilitarization of Jammu And Kashmir State as has been the clamour from secessionists and Pakistanis for quite some time. The entire campaign basically wants to present India as a colonial power in the State and the Indian Army as an occupation force. Panun Kashmir opposes any change in the AFSPA and urges the political class of India to keep the Indian Army out of any political considerations."

Accusing India of fudging the truth about the aims of separatism in the state, President ASKPSC O.N Trisal said, "We would also like to state that circumventing the issue of the ideological basis of separatism will lead to policy designs which are self-defeating, as has been the experience so far. Separatists are unequivocal and unambiguous

about creating a Muslim state of Jammu and Kashmir. Kashmiri Hindus were subjected to genocide and religious cleansing primarily to pave way for a monotheistic and monolithic Muslim State. Government of India has over the years fudged this truth. As a consequence it has compromised Indian secularism in Jammu and Kashmir. Ascendency of communalism shall only further alienate the Muslims of Kashmir from the nation.

"To accommodate Muslim communalism, Indian state has undermined all leverage it has in the State of Jammu and Kashmir to defeat separatism. This approach has rendered the minorities in the State and all patriotic citizens in the State as hostages to Muslim communalism".

Referring to the insecurity of minorities in the Valley, PK leaders asked for delegitimising Muslim identity politics in the state."

We also take this opportunity to bring to the notice of those at the helm in the State and the Centre that an atmosphere of absolute insecurity exists in the valley for all the minorities living there. Governments in the State and the Centre have to protect them at all costs.

We also urge the authorities to immediately change their policy of recruiting the displaced and delink the employment package from return to valley. We once again emphatically assert that Muslim identity politics in the State needs to be delegitimized comprehensively. Secessionism and communalism is neither a human right nor a fundamental right. In fact it's a crime against humanity and entire nation."

Statement issued during Press Conference addressed by Panun Kashmir leaders in the back drop of the All Party Delegation's Visit to Jammu on 22.9.2010

IN fact, today's Press Conference was originally meant to register our dismay at the very way in which the State Government machinery had tried to handle Panun Kashmir's meeting with the visiting All Party Delegation of the Parliament of India to Jammu & Kashmir. Outraged by the insult shown to us, we had decided that we shall not meet this delegation and we also issued a Press Statement to this effect. We have also been of strong opinion that the process was cosmetic and had been reduced to a mere pretension. We made our protest well known and communicated this in strong words to the authorities as well as to the visiting Parliamentarians.

At 8.30 PM yesterday, we were approached by the highest authorities in the State with a request that the visiting All Party Delegation was more than willing to grant an exclusive hearing to Panun Kashmir and that the Home Minister of India had personally intervened in the matter. We were requested for a separate meeting with the All Party Delegation, which we accepted.

A joint delegation of Panun Kashmir comprising of Dr. Ajay Chrungoo, Dr. Agnishekhar, Sh. Shailendra Aima and Sh. Sanjay Raina, met the visiting Parliamentarians quite late in the night and presented our views to them.

We told the APD that it was high time to recognize the fact that in Kashmir Valley there were two sets of opinion - one that of the separatists and the other that of patriots. The Hindus of Kashmir constituted the patriotic section of Indians along with others living there whose voice has been strangled. That all Kashmiri Hindus want to live in a dispensation of a Union Territory to the North and East of Jhelum River where there is unfettered flow of the Indian Constitution. It was time that Government of India initiated a dialogue at the highest level with Panun Kashmir on the demand of creation of a Union Territory in Kashmir Valley for the resettlement of one million exiled Kashmiris, there. It is pertinent how creation of Panun Kashmir shall pave the way for reversal of genocide of Kashmiri Hindus and defeating communalism and separatism. Panun Kashmir strongly expressed its outrage and dismay over the way a section of the All Party Delegation bent on its knees to please those separatist elements that have been responsible for genocide and religious cleansing of the Hindus in Kashmir.

The Delegation was told that all variants of separatism in Kashmir Valley were a negation of Indian secularism, the Charter of the Universal Declaration of Human Rights and were destructive of the

Fundamental Rights of all citizens. The separatist movement in Kashmir Valley is basically regressive and it was high time that the same was deprived of any liberal legitimacy.

Panun Kashmir told the Delegation that Muslim separatism and communalism have been left uncontested ideologically as well as politically by the Indian State. The entire population has been allowed to be fed on historical distortions which tentamoured to handing over Kashmiri Muslim population particularly the youth to Taliban like indoctrination. Kashmir was never a Muslim preserve and always remained an important part component of the continuity of the Indian civilization.

Panun Kashmir also opined that the demands for Greater Autonomy, Self Rule, Independence or merger with Pakistan were ideologically same and complementary to each other. Unless this is understood and the complementary relationship between these strands of separatism decisively destroyed, the space for democracy, equality and nation building shall never be created in Kashmir. The Parliamentarians were told that the alienation in Kashmir is because of communalism ruling the roost over the minds of Kashmiri Muslim.

Panun Kashmir told the APD that no

promises were ever made with the Muslims of Kashmir by the Indian State. Pt. Nehru did commit himself to elicit the opinion of the people of Jammu and Kashmir on accession subject to the basic condition that the invading forces of Pakistan were withdrawn from Kashmir. The condition was never fulfilled by Pakistan.

Panun Kashmir further asserted that at the time of accession of the State neither Nehru nor any other Indian leader gave any assurance to the NC leaders with regard to future constitutional structure of the State. The truth is, the APD was told, that no NC leader asked for any assurances seeking a special autonomous constitutional status for the State, at the time of accession.

Panun Kashmir categorically stated that there were no promises made to Kashmiri Muslims by government of India in 1952 when Delhi Agreement was drawn up or when the Presidential Order of 1954 was proclaimed. There were no promises made in 1975 and no promises made ever after.

Panun Kashmir urged the Government of India and the nation not to be misled by the historical distortions of unfulfilled promises and desist from basing its policy on such misplaced premises.

Sakshaatkaar



Sakshaatkaar



'Sakshaatkaar Evokes Unprecedented Response'

By S.M. Pandit

Sakshaatkaar - An Encounter with Truth- Photo Exhibition evoked unprecedented response as thousands of people witnessed it at the two venues in Jammu. The Photo-Exhibition was organised by Panun Kashmir at Invitation Banquet Hall, Roop Nagar for four days and Purkhoo Camp for two days. The exhibition was originally planned for three days in Roop Nagar but had to be extended in light of heavy response and subsequently the organisers had to postpone the exhibition in Bohri with a promise to organise it in the area at the earliest possible date.

Unlike most of the exhibitions, **Sakshaatkaar** had different connotations. It reflected the pain and agony of the visitors as they were subjected to genocide that led to their exodus and subsequent plunder of their property and desecration of their temples and shrines. The visitors were not to appreciate the artistic skills but to witness the reflections of their own selves. Most of the visitors have themselves experienced what is reflected in the exhibition. The exhibition also reflected the resilience of the community and creation of symbols of hope even in exile.

Sakshaatkaar gives an insight in the genocide perpetuated against Hindu community in the Valley. The photographs are self speaking and underscore the fact that the genocidal and anti-national campaign did not end with the exodus of the Hindus from the Valley but continues to destroy and desecrate all those symbols that are Indian or Hindu in nature. It discredits all those attempts aimed at giving legitimacy to the obnoxious campaign with veil of secular or freedom struggle movement.

The exhibition is the outcome of a deep research work and continued efforts to put the facts in right perspective. The photography displayed in the exhibiton have not been clicked by the professionals with sophisticated cameras by the victims themselves. Braving all risks, a team led by Panun Kashmir Chairman Dr. Ajay Chrunghoo made extensive tour of the Valley and collected the exclusive evidence of the genocide. Shailendra Aima, Vice-Chairman Panun Kashmir, Journalist Ajat Jamwal and Sh.

Puskhar Nath Razdan were the main members of the team.

The first phase of the exhibition at Invitation Banquet Hall, Roop Nagar was inaugurated by Smt. Meenakshi Trakroo in presence of Prof. Hari Om, an eminent writer and historian, Dr. Ajay Chrunghoo, Chairman PK and Sh. P.N. Raina, Chairman organising committee. A large gathering witnessed the inaugural function. Smt. Meenakshi Trakroo is the widow of Late

the religious intolerance of the Islamic fundamentalists. The press cuttings reflecting hate campaigns were also included in the exhibition. The exhibition also reflected the community struggle, the camp life and creating symbols of hope and faith in exile. The organisers have honestly projected the victimisation of minorities that is a continuous process by including the photo of Pandits who guised as Muslims to escape the crucifixion in 1947 and a press

"heart rending and killing remembrance". He added that they have been tortured since 1931 and recalled couplets that were being sung to mock the Pandits. Emotional 82 year old JL Raina described the exhibition a praiseworthy achievement and said that Pandits should struggle and move forward and the exhibition is a step towards awakening those who are asleep.

Sh. R.K. Safaya, a Rtd. Income Tax Employee, appreciated the attempt of

our progeny".

P.N. Shad, renowned Kashmiri poet who has depicted pain of genocide in some of his poems said scenes depict genocide that resulted in our exodus. "Kashmir is, was and will be ours. The devilish people will be annihilated by Lord Krishna and we will get back Panun Kashmir and live their more prosperously," he added.

Sh. P.K. Raina said, "the exhibition organised by Panun Kashmir is an eye opener for those Kashmiri Pandits who speak of return to Kashmir Valley. It gives up a message that we should not hide facts and should reveal it to our children so that they may know what made us to leave our homes and hearths." Sh. L.K. Moza, advocate, summed up the **Sakshaatkaar** "a morale boosting effort in otherwise dismal scenario for KPs". Roop Krishan Koul Principal said, "the Sakshaatkaar makes us nostalgic of Kashmir Valley. It reminds us of barbaric acts of Pan-Islamic Jihadis".

Sh. Anil Bhat, senior journalist, described Sakshaatkaar "my remembrance to my life of exile. This is my rich past for taking lessons for future".

Senior President of the Purkhoo Camp, Sh. B.L. Thussu described the exhibition a very good effort to depict the real picture of the community and suggested the involvement of the youth to carry forward the message. Dr. Vijay Pandita said, "It has deeply touched my heart and made me more stronger to fight against atrocities committed against us".

Smt. Sheela Handoo, a former corporator, appreciated Dr. Ajay Chrunghoo for sincerely highlighting the agony of KPs. "The exhibition reminds KPs of their roots, their victimisation that beckons us for the struggle," she added.

The visitors who lost their kith and kin in terrorism were highly emotional and couldn't control their emotions and were in tears and unconsolable. Same was the case with the elderly ladies. Sh. Prathvi Nath Kabu, whose son was martyred at Gool, Gulabgarh said, "I think the exhibition displayed by Panun Kashmir will go a longway in explaining tragedies faced by our community members by losing their nearest kiths and

(Contd. on Page 13)



Invoking Goddess at the inaugural function.

Dileep Trakroo, JCO Dogra Regiment, who contributed a lot to the counter Insurgency in the state and sacrificed his life at the highest battle field in the world-The Saichen. The second phase of the exhibition was inaugurated jointly by Prof. M.L. Koul, a prolific writer and member PK Advisory, Prof. B.L. Fotedar, Convenor Prakash-A Socio-Cultural initiative of PK and Sh. ON Trisal, President ASKPSC.

The photographs displayed in the exhibition included the photos of victims of massacres like Wandhama, Nadimarg, Chitti Singhpura and Kulhand, Doda, the torture victims, Hindu houses-torched, plundered and illegally occupied. The desecration of temples and shrines-breaking of idols, destruction of temples and writing of obscenities even on the remains has been well documented and stand witness to

cutting about the vandalisation of only Jain temple in the Valley recently.

Many of the visitors left heart broken and many with a resolve to reclaim their Homeland. The reflections of the visitors give an insight into the impact of the exhibition.

Menaakshi Trakroo, who inaugurated the first phase of the exhibition, paid her gratitude to Panun Kashmir for honouring her husband and other martyrs by giving her honour of inaugurating the exhibition. Seeing the photographs she said, "what we could see, we have been face to face with the reality".

The elderly people and who have witnessed the vandalism were nostalgic but pained to witness the exhibition. 91 year old Sh. Badri Nath Razdan, with a stick in his hand and supported by another elderly man, watched the exhibition keenly and described it

Panun Kashmir and described it no mean achievement and exhorted the community not to lose courage. He described it a transitional period and quoted from Shrimad Bagwat Geeta. "**Yadha Yadha Hi Darmase...**" to underscore the fact that evil will be annihilated. 75 year old Prof. T.N. Koul described the exhibition "**a laudable attempt and recreation of history**".

Sh. D.N. Trisal, Retd. IAS officer said, "It is a marvellous effort on the part of Panun Kashmir. It does not only remind us of the atrocities the community has faced, particularly with the worst human rights violation, which unfortunately has not been taken note of society, intellectuals and other so-called political setup. This effort by PK is really praise worthy and will remain historical documentation for world at large and

(From Page 12)

kins, I think since 1947." A fourth standard student Shriya Bhat, whose grandfather was killed by terrorists, recorded her impressions in the visitors' book, "I was shocked when I saw these photographs. And what the terrorists have done to our community and our temples. And the terrorists have killed Kashmiri people and why? And many parental grandfather was also killed by terrorists."

Anjali Gadroo broke down on seeing her maternal uncle and cousin in a photograph who were massacred along with other six members of the family at Wandhama. "My maternal uncle, who was in medical profession, had compromised to the level that he used to be taken blindfolded by the terrorists to treat their injured ones but same terrorists did not spare even him," she said.

The children, particularly those born in post migration era, were highly influenced by the exhibition. It gave them an insight in their rich cultural heritage, their prosperity and the brutalities their elders were subjected to that led to their exodus. Most of the children vowed to preserve their cultural identity and reclaim their homeland by becoming party to the community struggle and even some talked of revenge.

Aakrati Wali said, "It is the biggest human tragedy ever as Kashmiri Pandits were haunted from their motherland by a particular community (Muslims). This exhibition gave me a sure short picture of the human atrocities done with Kashmiri Pandits. I definitely will help Panun Kashmir in making a separate state where only Kashmiri Pandits or Hindus live in other words where humans will live."

Shriya Koul, a 10th grade student, said, "I am greatly depressed at the situation faced by our Kashmiri (Pandit) community. Kashmiris wake up! stop acting as dumb cow fight for the preservation of our community." Himanshi Raina, another 10th standard student said, "we should get Homeland where we have our own government. The people who committed the crime should be punished and government should listen to our woes".

Ishna Raina, a 12th standard student said, "I totally felt speechless, particularly when I saw the kid brutally killed and heart gouged out of the body. (I want) total annihilation of all the anti-national elements and at the

same time we should be more transparent and vocal about our plans for the future."

Meenakshi, a student of Master in Tourism Management (MTM), who migrated as late as 2007 and witnessed the terror, said, "the exhibition displayed by Panun Kashmir

bition. The visitors included the Jammu leadership, intelligentsia and students who also appreciated the organisers for the **Sakshaatkaar**.

Sh. Uday Chand, President Duggar Pradesh Party, said, "photographs displayed the truth which meted out with the

Advocate Ravinder Sharma, was pained to see the exhibition. "Any reference to Kashmir used to take me back to the glory of Kashmir, today has dragged me to the pain and distress. When I see the pictures of destroyed houses of a particular community, I feel pain in my mind and reaction



Students watching keenly the photographs displayed.

has reminded us that what had happened to us for the last two decades. It was so painful. Now it is the duty of new generation to think about it and save

Kashmiri Pandit community in Kashmir. The cruelty meted out with them is highly condemnable and shame for the whole nation who could not react so far."

which immediately comes what would happen to this nation. When I see pictures of massacre, I feel pain in my heart and I feel what would happen to mankind

It is the biggest human tragedy ever as Kashmiri Pandits were haunted from their motherland by a particular community. This exhibition gave me a sure short picture of the human atrocities done with Kashmiri Pandits. I definitely will help Panun Kashmir in making a separate state

our community from extinction." Vidhi Koul of 9th standard said the exhibition has awakened the people. "Destruction and torture of Kashmiri Pandits was a tragedy. The terrorists are so stone hearted that they do not feel sorry or regret what they did and still are doing" she said. The tiny toddlers were pained to see the photos. Vanshy, a four year old girl, said innocently, "I am pained to find people killed and temples destroyed".

Though most of the visitors were Kashmiri Hindus, yet a large section of Jammu people also visited the exhi-

Sh. Ramesh Sabharwal, convenor Jammu and Kashmir People's forum, described the exhibition a good attempt to highlight the barbaric actions of Kashmiri Muslims against Hindus and Sikhs.

Prof. N.N. Sharma (Rtd.), ex-Secretary J&K Board of School Education, was shocked to see the brutalities of fundamentalists and trampling of human values under their feet. He described the exhibition "**an eye opener for pseudo secular rulers of India**" and added that "Hindus, Hindu culture and temples are not safe in Kashmir".

and when I see pictures of destroyed temples my simple and soft reaction is that a demon in always killed by Lord....perhaps, God is in process since June, 2010. Pictures have simply pained my mind, soul and heart." Kanchan Sharma, senior journalist, said, **Sakshaatkaar** shows the worst ever tragedy of the Kashmiri Pandits. It has opened the eyes of nationalist forces. "It would be better if government takes action to preserve the age old cultural identity of Kashmiri Pandits in the Valley."

Sh. R.K. Bamba said that the exhibition depicts

injuste and described it a good effort to make public aware of as every one cannot go there and experience himself. An eleventh class student

Dheeraj Singh of Bhagwa, Doda said, "we had heard about it and now I have seen the tragedy myself. The culprits should be punished and Pakistan is facing the music as it is an old adage that one who digs pit for others falls himself in it."

There were suggestions of organising the exhibition at Ashrams and places like Katra so that most of the people can become aware of the genocide and inclusion of photos of prominent personalities killed and other temples desecrated. Some people underscored the need of unity while others extended their help in organising the exhibition. Sh. Sampat Prakash, senior Trade Union leader, offered to provide a hall at the venue of 'National Trade Union Conference' at Delhi for the exhibition of

Sakshaatkaar.

Panun Kashmir General Secretary Sh. Kuldeep Raina described **Sakshaatkaar** an attempt to educate Indian masses about vandalism in Kashmir and underline the fact that the movement launched in Kashmir has a communal and separatist ideology behind it. "The secessionist and communal movement in Kashmir was accompanied by disinformation campaign to hoodwink the masses. **Sakshaatkaar** is an important milestone in dislodging the disinformation campaign," he added. Kuldeep Raina said that **Sakshaatkaar** was organised at many places in India like Delhi, Maharashtra and first time in Jammu on public demand. He described it a sincere effort to put the so-called freedom struggle in the right perspective which is regressive and destructive in nature and aimed at annihilation of the minorities. **He summed up Sakshaatkaar at Jammu as the exhibition by the victims, of the victims and for the victims.**

Sh. P.N. Raina, Convenor of the Organising Committee, expressed happiness on the successful conduct of the **Sakshaatkaar**. He thanked all those involved in the organisation of the exhibition and expressed his gratitude to all the Panun Kashmir activists for dedicating themselves completely during the conduct of the exhibition.

By Varad Varenya

HOMELAND is one's native place. Homeland is a place which belongs to a person or an individual or an ethnic community. In broader sense, Homeland means land which is home to a particular community.

I dedicate the lines of famous Kashmiri Poet, Dina Nath 'Nadim' to my homeland –

*Yi Chhu Son Watan
Nundbon Watan,
Lachchi Vuhur
Chhu Lachchi Phiri
Zamut Nov,
Path Gomut Beyi
Bronth Amut Nov,
Navi Ayi Pakan
Gatshi Pron Watan,
Yi Chhu Son Watan
Nundbon Watan.*

(This is our homeland, our beautiful homeland. Our million year old ancient homeland; our homeland has been born anew a million times. It has lagged behind and then again forged ahead. It is like real gold tested on touchstone of time. Our old homeland shall

Reversal of Exodus: Separate Homeland

march forward with new gusto.)

Kashmiri Hindus called as Kashmiri Pandits are the original aborigines of Kashmir valley. Kashmiri Pandits existed in Kashmir from the time when civilization started in valley. Kashmiri Pandits have history of 5000 years. Various historical texts/books mention about the presence of Pandits in the valley; the oldest one is 'Nilamat Purana'. In other words, community of Kashmiri Pandits is 5000 year old and will continue to exist as long as there is life on earth, as long as human beings exist on this planet.

The advent of Islam in Kashmir around 14th century brought a paradigm shift in socio-political, and religious system. They started to spread their religion in the valley by forcing its inhabi-

tants to convert. And the population of Hindus in the valley continued to decrease and they became minorities in their own land where they used to be in majority. But somehow Kashmiri Pandit managed to preserve his religion, culture as well as tradition. Kashmiri Hindus have migrated several times from the valley due to Islamic fundamentalism. There are seven exoduses of Pandits till date. The seventh one (1989-1990) happened in today's world of democracy, liberalism, secularism, universal brotherhood.

Around half a million Pandits migrated from valley due to terrorism by fundamentalists. Pandits left valley because there was attack on their culture, tradition, religion. Above all, Kashmiri Pandits left valley because there was

attack on their existence. Thousands of them were killed in valley during gloomy years of nineties and many lost their lives in exile due to post-exodus trauma which affected the ethnic community of Kashmiri Pandits. And that trauma, especially among elder ones, is still there and will remain until Pandits return.

Kashmir is the idea of 'home' among younger generations of Pandits who were born during the period of exodus as well as post-exodus. Twenty years has been passed since this genocide of Hindus in Kashmir. It's a blot on Indian Secularism and Indian State as well that Kashmiri Pandits are out of home from past 20 years.

Now why Homeland? Some speak about 'Kashmiriyat' (Kashmiriyat is term coined by historical pundits

describing socio-cultural harmony between Hindus and Muslims that existed somewhere in historical period). But in present times it is just a term, actually a misnomer. Whatever brotherhood (I would not say 'Kashmiriyat') that existed between Hindus and Muslims in Kashmir, that brotherhood died in 1990. The chanting of slogans like "Yahan Kya Chalega, Nizam-e-Mustafa", "Azaadi Ka Matlab Kya- La Ilah Lil Allah" speaks about the death of so called brotherhood, so called 'Kashmiriyat'. They recite such slogans as they are chanting a holy verse.

At the same time, there are some sane voices among majority community of Kashmir who are truly secular and not pseudo-secular, who don't support such "Nizam-e-Mustafa"

movement but there numbers are very few. And there voices are curbed. The ongoing Intifada in Kashmir which started in the month of June this year and is still happening around is clear cut example of communal movement in valley. That's why we want separate homeland.

Kashmiri Pandits want separate homeland to North and East of Jhelum River with a status of Union Territory where there is free flow of Indian Constitution without any fetters of Article 370. A separate homeland where there is no fear of attack on distinct culture, tradition and religion of Kashmiri Pandits.

Homeland is my birth-right and I shall have it. I will return to my homeland; to my Panun Kashmir.

FEEDBACK

Putting the records straight

Dear Sir,

This is in reference to your interview with Veteran Journalist Sh. S.P.Sahni, popularly known as "SATI". Sh. Sahni is the only surviving journalist who have covered Kashmir both in peace time and during the war, since 1947. The researchers and the students of Kashmir History should make it a point to meet him to get first hand information. One can understand that the old age is overtaking Sh. Sahni's memory which has affected in giving the correct picture of 47-48 war. My sincere intention is not to refute him but to put the records straight.

Shri Sahni is not the only Journalist who has covered all the 4 wars. It is a fact that the 47 - 48 war was covered by only 3-4 local Journalists besides the one who came from outside the state. Mr. Sahni says that the 47-48 war was covered only by him and Mr. R K Kak. I have seen a photograph taken at the Uri Front which shows General Thimaya with three journalists—Sh. R K KAK, Sh. S P SAHNI & SH. NAND LAL WATTAL. I am sure the family of Mr. Wattal must have preserved

this photograph. Though quite senior to me in age I had informal relations with Sh. Nand Lal wattal and used to drop in at his office "Daily Khidmat" quite often during the summer months. It was during those meetings he had shown a letter written by the Defense Secretary of GOI praising his war coverage of 47-48. Sh. Wattal had quite close relation with top NC leaders which included Sheikh Mohd Abdullah, Bakshi Ghulam Mod, G M Sadiq. All these leaders knew him since 1940 when he was working with Sh. Prem Nath Bazaz. This fact has himself been ratified by Sh. Sahni when he says that he was very close to the seat of power. It is surprising that Sh. Sahni has forgotten the eminent journalist Sh. B K Tufchi of PTI who was also on the scene at that time.

Sh. sahni might have covered 1971 war from Srinagar but Sh. Wattal was a member of that Journalist group who were flown to Bagdora and onwards to Bangladesh border to cover the 1971 war.

I have great regards for the veteran Journalist but this is to put the records straight. —B L PARIMOO

SH. Sat Pal Sahni, a veteran journalist, passed away recently. Kashmir Sentinel had the privilege of interacting with him on various issues especially his covering of the Pak invasion of 1947-48. We published the interview in our November and December issue of 2007.

We pay our respectfull homage to Sh. Sat Paul Sahni by publishing a letter received through email from Sh. V.K. Wattal.

--Editor

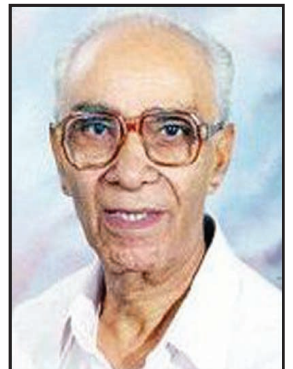
Homage

Sh. Sat Pal Sahni—"SATI" the veteran Journalist of Jammu and Kashmir has shocked the Journalistic fraternity of the state. He was one of those journalists who had been witness to many a changing scenario of the valley in particular and of the State in general. A contemporary of illustrious journalists, Sh. R K KAK, Sh. N L WATTAL, Sh. B K TUFCHI, Sh. J N SADHU, SH. H N KAUL, Sh. VED BHASIN, Lalla MULKH RAJ SARAF, to name a few, he was one of the trail blazers of Modern Journalism in J&K State. His contribution will be remembered for a long time

A suave and soft spoken person, always well dressed, he had endeared himself to everybody. He started his career with the "Times of India" as its correspondent in Srinagar. He was associated with the paper for a long time and then shifted to UNI as its Bureau Chief in the State. Shri Sahni was an ace photographer and had taken many a memorable photographs. He had written a few books. For a short period he was appointed Director General Information in Dr. Farooq Abdullah's regime. Born in Rawalpindi his father Dewan Chaman Lal had shifted to Srinagar in 1916.

MAY GOD GIVE PEACE TO THE DEPARTED SOUL.

V K WATTAL
Faridabad



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By Prof. M.L.Koul

'LALLA-DED wrote her poetry with fury and passion and even with intellectual arrogance. Her poetry came to her in a fit of emotions, seized her whole being and inspired her to vomit gems of Kashmiri literature. Lalla Ded vakhs are forceful enough to hit you on the face before you realise what has hit you. More, importantly, you should not read or hear them in English translation'.

Bilhan Koul, Kashmir Sentinel, Nov, 2006.

Fire and fury, spirit and passion, fervour and zest are the distinguishing hallmarks of Lalla-Ded Vakhs which entrench her credentials as an outstanding poet. She was innately gifted with exemplary 'pretibha' which in the realms of Sanskrit aesthetics is explained as a faculty to imagine, think and articulate thoughts, ideas, feelings, emotions and experiences having a ring of novelty and creativity (nav-nav unmesh-shaalini prajna). Her vakhs are extremely poignant and have an amazing resonance. In fact, she was a wizard of expression, word and phrase. The equivalent of poet in Sanskrit language is kavi, which Lalla-Ded was, highly knowledgeable and a self-recognised soul (*atma pretyabhijna*).

Lalla-Ded was a miracle. But, for this miracle to happen, diligent spadework was invested by an array of poets, poetasters, rhapsodists, folklorists and even those who wrote doggerel, much below the mark of that what is accepted as impressive poetry. Prior to the happening of Lalla-Ded miracle, a meaningful tradition had already shaped out with set and visible contours which worked as a support-base or a plank for Lalla-Ded to take-off into horizons that were determined by her personal accomplishments and instinctive potentialities. Her vakhs reveal that she was deeply immersed in the subtleties and turns of Shaiva-thought and had acted out the *Shaiva-Yoga* praxes for ascension to the state of identity with Shiva, the Absolute in non-dual philosophy of Kashmir Shaivism. She took to Shaiva thought because it was widely current at popular level and dominated the intellectual discourse of the times she was born in and lived through. Sanskrit was

the dominant idiom through which the contemporary knowledge was mediated. That is how Lalla-Ded vakhs amply testify to her firm grasp of Sanskrit language and its varied and subtle nuances. In her position as a conscious poet she had studied almost with diligence '*Satva-Chintamani*' of *Bhatta Narayan* and '*Shiva-stotravali*' of Acarya Utpaldev. The two were mainly responsible to resolve the palpable conflict between Shaiva thought and devotion (*bhakti*) and thus had enlarged the domain of Shaiva thought by making Shiva a staple subject of devotion, otherwise deemed to militate against the thesis of non-dualism.

Lalla-Ded chose to pour out her poignant utterances, spiritual in content, in Kashmiri language and not in the idiom of Sanskrit. It has often been said about Lalla-Ded that she deliberately ignored Sanskrit as the language of the learned and expressed herself in Kashmiri as the popular language. But, it is pertinent to refer to Bilhan Pandit, 10th century historian and poet, who categorically conveys that Sanskrit was a popular language, even women folk spoke it in addition to local dialect, *desh bhasha*. Sanskrit and local dialect, as in other parts of India, have had a symbiotic relationship and Sanskrit as a highly developed language broadly reinforced the local dialect in its over-all growth and enrichment in terms of linguistic parameters. Alive to the Sanskritic tradition Lalla-Ded had a natural bonding with the literary tradition of Kashmiri. The Chumma-sampredai verses and Mahanai Prakash of Shiti Kanth do substantiate that there had been a tradition of writing in Kashmiri of the shade it had evolved into through a process of linguistic evolution. It is apt to say that the established tradition had a history of evolution which is lost to us as a consequence of Cultural Vandalism resorted to by the foreign band of Sayyid-Sufis motivated to reduce Kashmir to an Iranian Colony.

The well-founded tradition, both literary and philosophical, that Lalla-Ded inherited as a precious legacy largely moulded her whole being, trajectory of her thought perspectives and pattern of her poetic expression. Her vakhs indicate that Lalla thirstily drank at the fountain of Shaiva thought which formed a valuable part of the tradition she was a recipient to. She ardently worked out Shaiva-Yoga praxes that had wide acceptability in the rich

spiritual tradition of Kashmir. The form of vakh that she chose as a vehicle to give vent to her emotion-packed experiences that she had lived through during an arduous quest of Shiva was already in vogue and usage. It is fanciful to portray her as a person who broke down in sheer angst the ramparts of tradition and bolted away in quest of vistas, un-charted and unexplored. As an exceptional person of intellectual and poetic faculties Lalla-Ded pinnacled the rooted tradition through the gems of vakhs that have a dazzle of impeccable artistic perfection. Lalla-Ded, in fine, was a perpetuator of tradition and established her brilliance as a miracle within the bounds of the same tradition.

The miracle of Lalla-Ded was highly inspiring and had deep impact in shaping the broad cultural responses on part of the succeeding generations of Kashmiris. The tradition, literary and philosophical, finessed by her has not waned in any way despite the emergence of a culture that annihilates symbols, motifs and hallmarks that have linkages with the past of Kashmir. Lalla-Ded has firmly stood the ground, both as a spiritualist and master poet. She has been famous and legendary, not so now in our times, but had attained a summit of eminence and status of a legend in the very times she lived and sonorously sang her amazing couplets with epic souls to the inhabitants of Sharda-peeth, Kashmir as an abode of knowledge and learning.

The younger contemporary of Lalla-Ded, popularly known as Nund Rishi, was the first to acknowledge the tradition of Lalla-Ded. Though pitted against the formidable foreign Sayyid-sufis in tight strangle-hold of Muslim state power, Nund Rishi basked undeterred in the luminosity and spiritual brilliance of Lalla-Ded. He in total submission prays to a Hindu god (*diva*) to bestow upon him the same boon (*vara*) that he had bestowed upon Lalla-Ded, the inhabitant of Padmanpore (Pampore). Nund Rishi had the sure feel that Lalla-Ded had drunk an elixir (*amrit*) that had immortalised her and had freed herself from the rotating wheel of life and death. Without a shade of equivocation he accepts her as a divine incarnation of God on earth (*avatar*) which overtly speaks volumes for his own faith, religious beliefs and credos. Calling her an '*avatar*' is not just a tribute to her, but is a frank and full-throated expression of his acceptance of and allegiance to Lalla-Ded's entire spectrum

of belief-systems, spiritual axiology, non-violence and Shaiva Yoga praxes for self-recognition (*atma pretyabhijna*).

There are echoes and resonances of Lalla-Ded in the shrukhs (*slokas*) of Nund Rishi who in no way can equal or rival his predecessor in poetic excellences and dazzling flashes of thought. '*Yakh tulkatur ta sheen, byon byon paeda kar ashyan, yamath khotukh pur kin rava, tamath timath tryan akuy gava', a shruk*' of Nund Rishi, though in its nuances reflective of Shaiva thought, is a pale imitative version of *Lalla-Ded vakh*, '*turi salil khot tai ture....shiva mai chara-char zag pashya*'

Nund Rishi traversing the trail of Lalla-Ded is fully aware that duality is the source of world, all its pains and sorrows. The mission of a seeker is to cut a sunder the shackles of duality that cause a deep chasm between man and God. One who attains to a position of identity with Shiva is certain to ferry across the ocean of world. Says he—

*doyat travith paan yus mande
sui zon sam saras kande zava,
par ta paan yus hurry vyande
sui bava synande tarith aava.*

Yoked to the powerful tradition of Lalla-Ded we can safely put that Nund Rishi as a borrower has tried to design many of his shrukhs after the thought content and manner of Lalla-Ded, whom he in all faith calls an '*avatar*'. In sheer imitation of Lalla-Ded he dwells upon the theme of moderation in matters of eating as a metaphor for worldly joys and pleasures and exhorts his own self to beware of ravenous or compulsive eating. He writes—

*Khyama khyama karan yad no ayam
heer zuva yutuy khyata kaali khyomut gachi zaya
hee zava payas pyata*

As revealed by his genuine shrukhs Nund Rishi was a rishi in the vedic connotation of the word. Like the traditional rishis whom he has detailed with their austere ways of life, Nund Rishi also trudged his way to the dense forests in pursuit of God under a misconception that seclusion of the forests would quicken the process of recognition of his intrinsic reality as God. A stage came when it dawned on him that such a manner of asceticism was of no use and succour in matters spiritual. Echoing Lalla Ded, he says—

nasr baba janglan khasun gayam khamee

*mea dop yi asi bada yabadat
sara aas karyn kuni kath*

The real Nund Rishi lies buried in such shrukhs (*slokas*) as are couched in archaic Kashmiri, but have been left un-evaluated for fear that a new Nund Rishi might resurrect who would shatter his smoke-screened image that has been deliberately constructed by those very people who refused to hand over his shrukhs in sharda script recorded by Kati Pandit, a scholar of Sanskrit, to Dr. Grierson who was ultra keen to sift and sieve his shrukhs for an authentic edition of them in the manner he had done in case of Lalla-Ded. Prof. P.N. Push in an article published in a book titled 'Nund Rishi' had drawn attention of scholars to the dire need of presenting Nund Rishi in the relevant context of Lalla-Ded tradition. The repertoire of shrukhs that has come my way establish Nund Rishi profusely using the same yoga-related terminology that we find in the vakhs of Lalla-Ded. Muladhar, Kundalini, lama-cakra, sahasrar, shashikal are the fare of such shrukhs. Commentators keen to keep his image stuck to a particular religious creed have skirted away the issue of literary and spiritual evaluation of such shrukhs and have labelled them as '*samskriti*' or '*shastra*', which Prof. J.L. Koul, a brilliant and unrivalled scholar of Kashmiri language and literature, has denounced as absurd.

Rupa Bhavani, famously known as Alkeshvari, stands out as a devout poet much in the tradition of Lalla-Ded. She in all faith followed the trail that was foot-printed by Lalla-Ded in the realms of spirituality, yoga, philosophy and poetic expressions. Jonraj and Srivar who have graphically recorded the holocaust of Kashmiri Hindus during the Sultanate period have not recorded the historicity of Lalla-Ded as a civilisational sentinel of Kashmir. The credit goes to Rupa Bhavani, who unequivocally acknowledges Lalla-Ded as her supreme preceptor, sat-guru. Says she—

*shuddham atyant vidhyadharam
lal naam lal param gvaram*

Rupa Bhavani as a devotee of Shiva, whom she calls Parmatma, was given to dyan, dharna, and tapsya and had selected many places for the purpose. All the places where she meditated and acted out many yoga-related methodologies are calm, silent and serene, situated in soothing physical environs, thus conducive to spiritual ascension. Chashma Sahibi

(Jyestha Rudra), Lar, Manigam and Vaskura are known places of her meditation. These places held in great esteem by spiritualists of all hues and devotees of Rupa Bhavani have been centres of pilgrimage for commoners seeking spiritual guidance and solace. But, sadly, the Muslim terrorists and their supporters have desecrated or destroyed some of these centres of Shaiva spiritualism.

Rupa Bhavani who lived in Mughal times was known as a great spiritualist and her stock in public esteem was very high. A Muslim of the name of Shah Qalandar, said to be a saint, drew her attention by asking her name. She said, 'Rouf'. Shah Qalandar, a Muslim given to the religious ideology of conversions, pointedly said, 'If you cross over, you will turn into gold'. She shot back, 'If you cross over, you will turn into 'mokhta', a pearl'. The double entendre conveys that he would attain mukhti, self-realisation. The dialogue brings out the basic difference between Hindus and Muslims, one is a non-proselytising creed and the other is a proselytising faith. The Hindu saint sought his cross-over for realisation of his essence and the Muslim saint for her conversion to Islam.

Rupa Bhavani was a shaivite in her world-view and as such as a practitioner sought for union with Shiva through the same methodologies that her sat-guru had blazed for her. Shiva, to her, is sahaj, Omni-present, all-pervading and self-born. With her gaze turned inwards she is keen to have His blissful union as '*param gati*', which is mukhti, self-recognition in Shaiva lexicon.

Says she—
*sahaj sarvatra vyapi svoreth vicharyam
bahubal svabhava eekant svayambhu paramakari
antar mukhi dresthi nervan rahysa tati paramagati*

Rupe Bhavani was a yogini who through regular Shaiva yoga had awakened her kundlini, which is ever luminous. She had sublimated her pranapan process through regular courses of pranayam and stilled her mind which otherwise remains disturbed through varied distractions. Kundlini through such practices moves upwards through six-cakras and touches sahasrar, which is the seat of nectar (*amrit*). Kundlini as per Shavites is the seat of Shiva and is the cause of manifestation. Says Rupa Bhavani —

shuddhyokht muladhari kundli mandli gauri

(Contd. on Page 17)

By Vidhunandan Lal Dar

■ CONFLICT WITH SOCIETY

THE norms of society are totally against this concept. Society gives recognition to stability. You also derive a feeling of security through stability. That is why you want to stick to norms of society and crave for its recognition of you forgetting the history of destruction of civilization after civilization by Nature in search of perfection.

It may be useful to point out here that although we enjoy reading or listening to the stories of people who have rebelled against the society for love, we forget to derive correct conclusions.

The whole idea of cosmos is to evolve, and if you observe all around, you will find it is changing all the time. It is gently prompting you also to change. Change is the spice of life. It is the Law of Nature. Observe Nature. It rejects the dross. Come spring and the Nature- world rejuvenates itself- shedding all that is old, withered and useless. It beacons you to leave what is not good for you. You must, therefore, leave your thoughts of stability and security but venture into the search of happiness by discarding one by one all that which is not giving you happiness. This is the only process, which was applied by all philosophers and masters of religions to describe God. They do not say that it is one but say that it is not two (Adwait). They do not say what it is but say what it is not. It implies that the process of elimination is the only way to reach or describe Infinity.

You have already been following this process since your childhood - though unconsciously - when your object of love was different. Your objects of love went on changing as you went on growing-up. So, why have you now stopped changing your object of love to get happiness but holding on to those objects which give you nothing but unhappiness when happiness can be found just by turning your back from those objects. It is like the case of a person who wants to see the sun in the morning but keeps on running towards the west while the sun is in the east. His otherwise long, tiring and futile search instantly becomes fruitful the moment he stops and turns around. And lo and behold ! The sun is there in all its glory and warmth.

We are bom in consciousness of love but due to wrong development of our own ego we are running away from love. This is the cause of our all miseries. We cannot be happy till we take a turn and go for love for the sake of love. We cannot be contented till our desire of recognition is not aimed at recognition by God and nobody else. We are the channels through which God is spreading love. It is we who have stopped the flow of love by wrong ideas set by wrongly developed society of today

which is using not the force of love but of fear to rule and thus has sent us into a consciousness of fear.

You put more trust on your mind and believe in stability and feeling of security created by your egoist mind. Still you are always afraid because you know it is only the God's will which will prevail. The more you believe in God's fear and try to please Him with prayers, charities or various rituals the more you come under miseries due to this fear psychosis because you are going into consciousness of fear and away from love. The reason is simple. What you fear from you want to go away from it rather come near it. So instead of coming nearer to God, who may give you ultimate happiness and satisfaction, you are actually running away from Him. You will never be satisfied till you do not start your journey towards God and you will not be happy till you do not meet Him.

■ THIS IS OUR

"DIVINE DISCONTENTMENT"

Our main aim is to stay in society and not to run away from it. The aim is also to live as its respectable members and not as its slaves, which is what we have become today. **Staying in society yet not craving for recognition from society is your ultimate evolution in this lifetime.** This is possible only if you believe in your being a channel for God to be used by Him as He desires and to surrender your ego for His Will to prevail.

Every seed carries potential for a tree. Yet a tree cannot be born without the destruction of the seed. Ego-consciousness is the seed, which, if it gets proper soil (land), water and fertilizers, grows into a tree of God-consciousness. Your sprouting time comes when you begin to get thoughts of curiosity towards life, like

What is life?

Why are we here?

What is our aim in life?

You were just a seed waiting to be sown before you started getting these thoughts. Once you get these thoughts you are like the seed, which has been sown and started sprouting. Nature has created all the required facilities. You have been given birth in a suitable family (the land). You have been given the required means (water). The channel of cosmic knowledge (fertilizer) is now open to you through your guiding angel, if you seek. The poet Allama Iqbal says :

"Mita dey apni hasti ko agar kuchh martaba chahe ki dana khaq men mil kar gul - e- gulzar hota hai".

If you, however, do not utilize all these then the sprouting cannot be converted into a big tree of God- consciousness. The seed will wither and die out before that and since the seed has already been destroyed you

will go down into "lower consciousness" and ultimately into oblivion and all the labour which was spent on your being made a perfect seed will be wasted. That is why Nature, through its "guiding angels", tries its best to help you. However, its way is being blocked by you through the intervention of mind. That is why mind must not always be co-operated with. The mind must be asked to hear the inner voice rather than asking the inner voice to shut up because this inner voice is the voice of your guiding angel who is connected to you through your unconscious mind and through it you are connected to the vast knowledge of cosmic nucleus around which this whole cosmos is built just as on the nucleus of your consciousness your body is built by vibrating atoms.

Now reflect on your life. Every time you tried to do something, which you felt is really good, ways have opened up. Coincidences have happened. The only time when your brainwave has not helped you was the time when you wanted to take revenge or to make your "ego" grow. Once you attain the stage where you work only to enjoy doing it rather than to please or impress or to get recognition from society you will not only be helped by your brainwaves but your astrological destiny itself can be changed by your guiding angels. Any event, which may be destined to happen due to astrological reasons, can be deflected by the change of time and space and its effect can be limited or minimized. So try to believe that your fate is not sealed by birth but is always dependent on your mental status and that discontentment is a blessing in disguise.

■ DIVINE WILL:

Abird, which is free of fetters and is flying, cannot visualize or understand the quest for freedom till it is confined inside a cage and the purpose of life in physical form is to know or realize this bondage. When we acquire knowledge we begin to have a more clear perception of the limitations of our physical form on the one hand and of the boundless aspirations of our soul confined in the physical cage on the other. This results at times in anger and sometimes in frustration not only against the confinement but also against our confiner. We try to seek out the confiner and question this confinement. The confiner is no other than God and the confinement is due not to any other thing our own Karmic cycle. So the religion of an intellectual is not due to love of God but due to the fear of the unknown. This is the reason why the more intellectual a person becomes the more he moves away from God Love but tries to be religious or philo-

sophical.

The only way to reverse this process is to understand Life and its Karmic Cycle and, through it, the purpose of God or Cosmos Nucleus. An ignorant person or a so-called non-intellectual is like a bird confined to a cage since childhood and is happy when the master gives it food twice a day or chitchats with it to pass the time. But this bird can love its master only till it has not known freedom. Once the door of the cage gets opened accidentally and the bird, coming out of the cage, flies out and meets other birds (souls) who tell the once caged bird what it is to fly higher and higher, the bird's love towards the master turns into anger and so this bird also wants to move further away from the master.

However, if the bird could be made to understand that it was confined to the cage for its own good then its anger may be converted back into love for master. We must then understand that we are put in body's cage to safeguard us from the evil forces of unconscious mind in all its terrors and intensities. **The master is anxiously waiting for us to become stronger and intelligent enough to fight with the evil forces on equal terms. The master is not willing to cage us just for his amusement but for our own protection. Once we are strong enough we are free to fly as high as we want to.**

If we can understand the intentions of God our love for Him develops automatically because love is a stage of consciousness and not mood that comes and goes. That is why it is important that we understand life and its designs so that instead of anger our level of consciousness can be converted into love. This is possible only if we take experiences in life as lessons learned in school rather than as a place for punishment or a testing ground. The most important question is why are we confined in this body and through it by Time and Space?

The answer is that it is to undergo Karmic Cycle of learning and through it getting freedom of going into any height desired by us. Karmic Cycle or cosmic system of cause and effect is a puzzle which makes people curious and that is why they are always interested in knowing how to change fate of karma or stars by wearing stones or performing various rituals or doing tantric pooja or visiting holy places. We wish to explain here about its purpose and how to get out of this.

■ KARMIC CYCLE :

This is a cosmic system by which your mind is evolved towards higher consciousness. This training of mind is required so that your ego can be evolved towards its true nature. This is done through the process of rewards and

punishment. This is a continual process from infinity to infinity through ceaseless cycles of life and death till you understand your true nature. The help or the need of religions, philosophies, Guru or spiritual guides is required to expedite this process. It is just to explain this circle (continuous cycle of life and death) that we are given a cycle of sleep and awakening which we follow everyday.

Sleeping is akin to death. This, however, is divided into two parts. First half is of unconscious sleep, which helps you in charging your body cells through cosmic energy, and the second half is of semi-conscious or dream stage. It is in this second half stage that you venture into your astral form meeting your spiritual guides. Your day-to-day problems are sorted out here by Brain Waves received through your spiritual guides. "This is a stage of after-life". Similarly, the period of awakening is also divided into two parts. The first is of half sleep and half awakening when you are neither fully asleep nor fully awake but in a sort of semi-sleep and semi-awake state, that is, swinging between sleep and wakefulness - the twilight of sleep and wakefulness. It is a state in which though you do not open your eyes and feel like sleeping yet you are conscious of what is happening around you. The second part is when you open your eyes and are fully awake.

We are trained by Karmic Cycle to wake up and open our eyes not to laze around the whole day (or life) but to work or play or do whatever we want to do. But if we do not open our eyes and laze around we would loose the day or even one lifetime and go to sleep again(die) to follow the same pattern (of life and death) till we are fully awake (evolved soul). This is the cycle of life and death. You cannot see the light until you open your eyes.

This process is continuous and automatic and cannot be stopped by any means. Tantra, occultism, astrology, gems and precious stones etc., which are used to change or stop this are all futile because these can reduce, divert or delay the motion of this cycle but cannot stop it. This process of Karmic Cycle is having an enormous back-up system, which catches you back sooner or later. Here, you must understand that this system is for your own good because without training and without making your mind evolve, it will not take you to your goal. Instead it will lead you to endless journey of desires promising ever-eluding happiness like chasing mirage in a desert. So till your mind does not understand the futility of the journey, it is taking you into, it will not take you back to your source (the Godhead), which is the purpose of Karmic. Cycle and the life itself. An interesting point which is very important to note here is that you are always at the same distance from your goal.

—(To be continued)

Maha Shivratri-Revisiting Kashmiri Ritual Variants--X

By Upender Ambardar

THE multitude of Shivratri rituals having undated antiquity sculpt a riveting portrayal of indigenous and exogenous strains of our societal cum cultural growth. They represent a microcosm of diverse beliefs, varied faith patterns, variegated societal mores, multiple layers of distinct religious practices and variable traditions acquired over centuries in the bygone times. Speaking on a nostalgic note, Sh Chand Ji Bhat, an original resident of the village Ladhoo, tehsil Pampore, district Pulwama and presently putting up at ORT Complex Nagrota, Jammu, divulged that ahead of the festival, the whole house was spruced up by smearing it with a combined mix of clay, water and cowdung usually on Phagun Krishna Paksh Ashtami, the day set aside for it. To ensure the fool-proof piousness and cleanliness, the clay to be used was procured from the adjacent almond orchard of the family. In conjunction with the family defined 'reeth', the ritualistic pooja of two flat bottomed and wide mouthed spherical earthenwares, locally called 'Anyut' was performed in the evening of Phagun Krishan Paksh Dwadeshi, also known as 'Vagur Bah'.

The said pooja was performed in the kitchen. The two earthenwares of 'Anyut' were seated on the backside space of the mud herth, called 'Dhaan'. They were seated on grass woven bases 'Aarie'. The pooja would take place in the evening after mouli and 'vusur' were tied around and 'sindoor' applied to them. In accordance with the family 'reeth' it was customary to put uncut red coloured raw turnips one each in the earthenwares of 'Anyut'. The cooked rice was also put in them. The said pooja was undertaken in the kitchen and not in the 'Vatuk Kuth' for the obvious reason as kitchen is not only an integral and bustling part of a Kashmiri household but also constitutes a sanctimonious area of the house after the pooja room or 'Thakur Kuth'. Chandji also divulged that 'vatuk comprised twenty two

earthen utensils of one 'nout', one 'choud', one 'doul', three 'doulji', seven 'varie', two 'saniwarie', one 'sanipatul', one 'dhoopajoor' and two 'tokes'. On Shivratri, usually at dusk, only the pooja utensils of 'nout' and 'choud' were taken to the nearby spring called 'charish pokhar' by both male and female family members.

Before undertaking the said ritual of water filling, the ladies would attire themselves in new outfits and wear new 'Athoar' in the ears as a mark of auspiciousness and good omen. On their return, the entry inside the house was allowed only after observance of 'Aaluth' by waving around of a water filled vessel having a few rice grains inside it. The lavish spread of non-vegetarian gourmet goodies of 'Roganjosh', Kalyai, mixed dish of turnip and lambs stomach called 'Demni gogiz' minced meat preparation of 'mach', sour tasting 'chok charvun', the most favourite humble 'hakh' and raw chutney of radish called 'muj chatin' were the sacrificial offerings to the designated vessel of 'Bhairav DouL' amidst elaborate pooja. As a part of the offering, apart from milk and sugar candy called 'kund', kishmish, almonds, dry dates sliced coconut pieces and a native herb of 'Bubrikath' were the ritualistic offerings to the pooja utensil of 'Nout', the symbolic representation of Lord Shiva. In accordance with the family custom, an oil lit clay lamp was kept burning continuously right from Shivratri day upto the evening of 'Doon Mavus'.

The 'doon Mavus' pooja was performed at the village rivulet bank. Only 'Nout' and 'Choud' were taken there for replenishing them with fresh water during the 'Visarjan' ritual. Contrary to the more prevalent practice of ladies involvement elsewhere, the rite was performed solely by male members of the family. During the knock at the door ritual of 'Thuk Thuk', in addition to the usual 'ann, dhan, orzu, sokh sampdha, gurgupan was also symbolically wished and granted, undoubtedly affirming the pastoral disposition of the said family. On Tila Ashtami seven earth-

en diyas having a sprinkle of black sesame seeds were oil lit in the kitchen and seven rolled-up cooked rice morsels called a 'Hoon Machie' were placed on seven rice flour rotis called 'Chochivar'. Additionally a bronze 'Kahwa' tea utensil called as 'Khoas' was also filled up with cooked rice to facilitate the observance of ritual obeisance to the departed souls of the family. The rite was also supplemented with the filling up of an earthen soucer called 'Toke' with cooked rice, which was subsequently placed at the village rivulet ghat as a part of the said ritual.

Out of the seven oil lit lamps, one each of them was subsequently placed at the charcoal ash deposition, dry cowdung heap, exterior stepping stair stone base called 'Brandh', streamlet or spring bank and the village temple. Their placement in the rooms was avoided. However the family specific custom permitted only a previously used old oil lit clay lamp to be kept in the kitchen. The family also observed the rite of 'Jatoon Toon' by circular rotation of worn out wicker exteriors of 'Kangri' and old wicker baskets of 'Phout' and 'Kranjul'.

The Shivratri rituals are an amazing blend of multi splended traditions, myriad religious attitude, varied devotional pursuits and enormous reverence for the most favoured God and Ist Dev Lord Shiva, asserted Sh. Maharaja Krishan Handoo, a native of Achabal Adda, main town Anantnag and now putting up at Anand Nagar Bohri Jammu sharing the cherished memories of the festival of yester years, he disclosed that ahead of the festival, the house was readied for the most momentous occasion by smearing the entire house with a mixture of clay, water and cowdung. The clay required for it was specially collected from the sacred hillock shrine of the 'Tutlai Baal' of Nagbal Anantnag.

The 'livun hur' or the fabric used, for the cleanliness cum purifactory act of 'livun' had necessarily to be preserved in a container before it's subsequent immersion in the flowing waters of vitasta river. It was in accordane with the

family belief to safeguard the wholesome sacredness of the purifactory act of 'livun'. Expanding his conversation, he also informed that 'Vatuk' consisted of thirteen items of a 'Gagar', number of 'Katories', two bronze tumblers, two Rattandeeps' in addition to a conch and a hand ringing bell or 'ghanta'. The pooja utensils were taken to the Nagbal for getting them filled up with water. The ladies of the household would drape themselves in new dress and wear 'athhoor' in the ears before undertaking the said ritual. It is akin to the must wear requirement of wedding finery during the auspicious and eventful occasions of weddings etc. A combination of seven different types of drug pulses namely mazie, mooong, maha masoor, rajmah, channa and peas mixed together was a family specific ritualistic offering to the 'Bhairav DouL'. The said offering was known by the local name of 'Sut Sous'.

In addition to it 'cooked rice along with a rice flour 'chochivor' was put in an earthen sacucer shaped 'Toke', which was seated on a grass woven base 'Aae'. A few unwashed and uncooked meat pieces put into the 'Toke' amidst pooja was an extra sacrificial offering. An unusual and unique family 'reeth' also ordained that motifs of flowers and leaves were elegantly carved out on the lime white washed side walls of the main door of the house on the Shivratri day. It is synonymous with the custom of the 'Krool Kharun' on the front door wall area of the house on the weddnig occasions. The said floral illustrations were also drawn on the lime water smeared back side wall of the 'Vatuk Kuth', which had an array of pooja utensils of 'Vatuk' installed in the front. It undeniably symbolises a feeling of heightened delight and cheer besides it being a recognisable sign of welcome on the auspicious occasion of celestial weddnig of the Divine couple of Lord Shiva and Jagatmatta Goddess Parvati. It is in harmony with a sidespread belief that Goddess Parvati is the divine daughter of the Satidesh Kashmir.

The above ritual bears a close resemblance with the reproduction of a specific carvings marked on the wall of the ceremonial room of the wedding function of 'Divgoan', which are knwon in Kashmiri as 'Divtimoen'. As per one more uncommon family reeth, it was requiried to sanctify the 'Vatuk Kuth' before commencement of the Shivratri pooja by sprinkling water drops with a twig of an indigenous wild herb locally known as 'Bubrikath', which was dipped in a water container. The said ritual is also synonymous with a custom of same nature locally called 'Laev dieni' performed during the wedding functions and the other such events of auspicious nature. The utilised pooja material and restulting 'Nirmaal' was deposited after midnight usually at the base of a nearby tree, preferably a fruit bearing one during the custom of 'Purmujan' on Shivratri. An oil lit clay lamp was also required to burn uninterruptedly right from the Shivratri pooja upto the next day of 'Salam'. The final 'Visurjun' pooja of Doon Mavus was performed in the evening on the Vitasta ghat.

Interestingly on 'Doon Mavus' the used grass 'Arie', 'Vusir', Mouli, used flowers and the left over pooja material was wrapped up in dry grass, giving it a shape of spherical ball. It was subsequently floated in the Vitasta river after an oil lit clay lamp, and lighted 'dhoop' and incense sticks were placed on it. The knock at the door ritual of 'Thuk Thuk' was performed with a minor variation that all the good things of life were symbolically bestowed by the daughter-in-law instead usually done by elderly lady of the family. On Tila Ashtami, oil lit earthen lamps were placed at the four corner's of the house, the pathway lane leading to the house, the potable water source like a well or water tap the adjacent road intersection called 'chowk' and the 'Thokur Kuth'.

The placement of the oil lit lamps as such also display an unusual variance in the relation to the widesread practice prevalent in most of the households.

—(To be continued)

The Tradition of Lalla-Ded-IV

(From Page 15)
*sed arth sukham soshupti
cakra virakht shanta dhari
antarmukhi dreshti nirvan
rahasya tati paramgati !*

A seeker who has realised himself has not to take to rudraksha-maala for Japnov has he to meditate on a mantra. For such a soul there are no hopes to be cherished. He rises above the distinctions of kula (family) and gotra. He permanently resides in sahasrar and non-dual naad and bindu. Says she

*ludra buchha na aasa na
gutri na bashi
na kuli na kretyam
mahanand rupam
shyayam thaan vaasi aadi
sarva madhyam
antarmukhi dreshti ner-
vaan rahasya tati param gati*

The poetic language of the poet is predominantly Sanskrit that is laced with apt word and phrase. There is a sprinkling of Persian words that had formed a part of Kashmiri language by the time

she burst out her vakhs. Her vakhs are not lacking in spontaneity and flow, yet she is less comprehensible than her poetic master, Lalla-Ded.

Parmanand, the unrivalled poet of vatsun and leela, is a devotee of Lord Krishna and uses his immense poetic acumen and fervour in depicting multifarious phases of Lord Krishna's life in the world, actually a divine incarnation of Vishnu. He is unmatched in sweetness and beauty of language and apt use of words and phrases to generate the rasa of devotion. He has described Shiva after the Puranic style and worships Him the same way as he worships Lord Krishna.

Equally in the line of Lalla-Ded Parmanand as an insightful poet has brought out the uniqueness of Lalla-Ded in a verse as a yogini who dwelt in dwadashant mandala, realised anahat nad and nad and bindu and thus attained to a state of Supreme Anand, beautiful bliss. Says Paramand—

CONTINUATION

*Lallishwari yi yuga aas
sadaran
dadashant mandal manz
kuni zani
anahatnad bend om
prazanavan
pravan anand aam pana
vani*

The Shaiva metaphysics of Shiva and Shakhti, pretyabhijjna maha-vakya of 'so-ham', 'ajapa jap', shashi-kala, nad-bindu, dyan-dharma, jnan and moksa as self-recognition are the lexicon of Parmanand, who as an ardent devotee (bhakta) is in quest of his parmatma, shiva or Krishna for spiritual union. Says he about 'ajapa gayatri'—

*Om bhu bhuva svaha shiva
shombhu*

ajapa gayatri soham su
There are a number of Muslim poets who cherished the spiritual brilliance of Lalla-Ded and wax eloquent in their appreciation of Lalla-Ded as a yogini par excellence. The spiritual personality of

Lalla-Ded and her tremendous poetic faculties have been a source of great inspiration for them. Despite the syndrome of 'dislocated sensibilities' they have by and large stuck to their race-memory and the treasure-trove of cultural inheritance. Shams Faqir, Nyama Saab, Asad Parray, Wahab Khar, Ahad Zargar, Svacchha Kraal et al are the poets who have resounding echoes of Lalla-Ded vakhs in their poetic expressions.

Muladhar, Shashikal, Hridai, Sat, Paan Praznav, Jnan and similar word-hoard of yoga and other concepts of Shaiva thought form an essential part of their poetic consciousness. Their utterances have a consensual approval at mass level, but there is an order of thought that has rejected them as nonconformist. Some of them were spurned as heretics. Some of them migrated from their original places of birth and took shelter in areas where they had a support-base among the Kashmiri Pandits.

To camouflage their real 'ientity

as natives they have been burdened with the tag of sufis, which trickily uproots them from the roots of their native soil. In a study of such poets Amin Kamal titled his books as 'Sufi Shairi'. Moti Lal Saqi also made a fruitful contribution to the editing of the works of such poets with glossaries explaining the words belonging to the domain of Yoga and Shaivite philosophy. Very lately attempts have been made to interpolate spurious materials into their works which distort their real image as poets in the tradition of Lalla-Ded.

The appellation of '*shastar*' or 'samskriti' for the poetic materials of these poets is inapt and inappropriate for it does not relate the poetic expressions of these poets to the integrated personalities which they had. What they have uttered is assigned to their sufistic thought and Samskriti is just there to be kept apart as something incidental to them, not integral to them as poets.

- Aug 1: Seven people were killed and many injured as violence continued in Valley; a tehsil office, a police post and govt. vehicles were set alaze as protesters continued to damage public property. Two OGWs were nabbed in Doda. Appealing for peace, Omar Abdullah said that he will not allow perpetrators of violence to win. CCS discussed fresh wave of violence in Kashmir. In a new development, security forces recovered narcotics alongwith arms and ammunition in Chingus, Rajouri.
- Aug 2: Eight people were killed in violence as a train coach, police station, CMO office included the public property torched by the protesters. Omar Abdullah met PM, HM, CCS members and sought RAF and political package but said that semblance of normalcy is a precursors. 20 RDX were seized in Kalakote. Kashmir unrest echoed in Parliament and a Congress delegation that met Oscar Fernandes and Prathvi Raj Chavan exerted pressure on leadership to act on Kashmir. CM chaired Unified Command meet.
- Aug 3: Five people were killed as violence continued in Valley; four police posts were set on fire. Highway was handed over to Army and additional forces deployed in Sopore and Baramulla and at least 12 companies of RAF are being airlifted to Valley. Two OGWs were held in Kishtwar. Majority community observed bandh in towns like Doda, Bhaderwah, Kishtwari, Banihal to protest against civilian killings. A Pakistani was arrested alongwith his associate in Barnai, Jammu. Wanted woman terrorist Shabnam surfaced in Kishtwar, admitted that the Comdr married her at gun point but denied relation with the outfit. Lal Singh led Congress delegation met PM and supported AFSPA and sought suspension of Assembly and Governor's rule. Non local railway employees were sent on leave as NR suspended operations in Valley indefinitely.
- Aug 4: Two more protesters were killed in Valley as violence and arson continued. SIM card supplier to terrorists was held in Gandoh, Doda. Geelani asked for peaceful protests as violence brings 'bad name to the Kashmir movement'. Mufti Sayeed described present situation result of long drift and neglect of Kashmiri people with distinct cultural and intellectual identity. 50 more NR employees fled from Valley. Promising to reactivate dialogue to address grievances once normalcy is restored, P.Chidambaram asked people of Kashmir to heed to the voice of reason and desist from violence. He added that state government is considering political and administrative measures. Jammu cops are to brief PP on Neetas activities as a plot to revive militancy in Punjab was detected.
- Aug 5: One person was killed and another succumbed to injuries in unabated violence in Valley. Arms and explosives were recovered in Rajouri. Police busted two more modules involved in supply of SIM cards to terrorists as 300 SIM cards are reported to have reached terrorists to strengthen their network. A BJP delegation including BJP MLAs of J&K and headed by LK Advani met Prime Minister. After Kashmir, Tanker operators stopped supplies to Ladakh as 5 drivers and cleaners were reportedly beaten up and 16 vehicles damaged in Kashmir valley.
- Aug 6: A jawan was killed and a Captain injured as terrorists opened fire on a patrol party in Sopore. Amidst rains and Geelani's appeal Kashmir witnessed relative calm. Three LeT terrorists were reportedly trapped and a cop was killed in gun battle in Mendhar. Promising fulfilling promises including on the AFSPA and reduction of troops, P.Chidambaram said government is ready to hold talks will all, including Geelani, to win hearts and minds of Kashmiris. Reacting to the offer, Geelani said that talks only after India accepts Kashmir as a dispute.
- Aug 7: An injured succumbed to injuries and the curfew was relaxed in Srinagar after eight days. BJP accused Centre of being casual towards J&K. Mirwaiz also rejected offer of talks. Congress State President Saifu-ud-Din Soz said that he doesn't believe in tailor made solutions and described economic packages insufficient to address the Kashmir issue. KPs condemned protests by separatists at Delhi.
- Aug 8: A guide was killed and five infiltrators pushed back as troops retaliated in Mendhar sector. A graduate terrorist Rashid Ansari of Rot in Marmat, Doda was arrested and he said that HM spoiled his career. Kashmir witnessed a day long normalcy even yet another youth succumbed at SKIMS, KPs and JKPF staged demonstration against separatists at Delhi.
- Aug 9: A large quantity of arms and explosives was seized at Mangnar, Poonch while an encounter took place at Adbias, Mahore as three terrorists reportedly slipped into Mahore. Curfew was reimposed in Srinagar and restrictions across the Valley to foil separatists, march.
- Aug 10: A jawan was killed near LoC in Pak firing in Mendhar sector. 20 kg RDX was seized in Reasi. Three cops were killed in a terrorist attack in Sopore as curfew and restrictions were eased in the Valley. Speaking in All Party delegation meet, Manmohan Singh asked to give chance to peace to pursue external and internal dialogue. Maintaining that the state needs a political package, to said that government is ready to give autonomy within the constitution if consensus emerges; a high level group headed by C. Rangarajan was constituted to fame job plea.
- Aug 11: Two people were killed and 20 others injured as terrorists attacked Army vehicles and a civil bus in Rajouri. The CO was the main target escaped unhurt while PSO and his driver were among the injured. A top LeT terrorist was killed in Kishtwar. Ten medicos, three former ultras were arrested for raising anti-national slogans and demonstrating near JU and in Doda. Curfew was extended to more towns to foil separatists' march. PM's autonomy remarks evoked mixed reaction.
- Aug 12: Three terrorists were killed in an encounter in Weewan forests in Bandipore. A cache of arms and ammunition was recovered in Sangarama, Sopore. Kashmir witnessed a day long normalcy. Arms and explosives were recovered in Pogal, Banihal. Army Chief General VK Singh said that Army will stay in Kashmir till crisis persisted. Describing situation worse in 1989 than today, Farooq Abdullah said that Kashmir won't go anywhere.
- Aug 13: Four persons were killed and twenty others injured in violence in Kashmir. Kingpin of pro-Azadi demonstration outside JU, Hassan Brar of Nehru market Doda and final year student of Law School in JU was arrested today. Umar Farooq described Manmohan Singh's peace appeal as an attempt to mislead international community and people of India. Searches continue in Rajouri-Poonch forests as terrorists were again spotted in Thanna Mandhi.
- Aug 14: Two persons were killed and 60 others injured in today's violence in Kashmir. In his independence day message, Omar Abdullah appealed for normalcy and dialogue and announced 50,000 jobs for unemployed youth. NN Vohra asked for changed tactics for crowd control and asked for end to cycle of violence. On the eve of independence, high alert was sounded on LoC, IB, NHs.
- Aug 15: Two terrorists including Sajad Kashmir, belonging to the recently intruded group and responsible for recent attack on Army and civil bus, were killed and searches on for eliminating others in Sheru forests near Shahdra-Sharief. A jawan sacrificed his life while three others including a Major were injured in the encounter. A civilian was killed by terrorists in Sopore. Independence day functions across the state passed off peacefully except shoe-hurling incident in Srinagar. 66 people were injured late protests. In his Independence Day speech, describing Kashmir as integral part of India, Prime Minister expressed willingness to hold talks with all those who abjure violence. Government suspended 15 police personnel for the security lapse as it claimed that the shoe-thrower was instigated by a political party.
- Aug 16: With the death of one more terrorists, all the three terrorists spotted recently were eliminated in Thannamandi, Rajouri. Normal life remained paralysed in Valley even if CWC discussed the worrisome situation in the Valley. Army chief and CRPF DG briefed. Governor on security situation as Army top brass also met CM on the issue Court grants five day remained of 14 students for raising anti-national slogan outside Jammu University.
- Aug 17: A terrorist and four OGWs were arrested across Jammu and arms and terror funds recovered from their possession. Kashmir witnessed a normalcy day and a man succumbed to injuries. In a dramatic development, Omar Abdullah ordered release of shoe thrower Abdul Ahad Jan as the latter met CM and reportedly apologised for his conduct; it was claimed that unfulfilled promises made him shoe thrower. The Central government claimed that "armed militants" were present among protesters in Valley. Nine Pak terrorists were released and 37 more such persons are being released in coming days notwithstanding India's claims of Pakistani support to terrorism and present unrest in Valley. PM announced Rs 125 crore package for Leh flood victims.
- Aug 18: Terrorists killed two civilians in Chasna area of Reasi district. A cop was killed and two others injured as terrorists attacked residence of MLA Sopore. The day passed peacefully amidst curfew in the Valley. Two persons were detained under PSA and 10 more dosseirs were ready to act tough against pro-separatists and terrorist elements in Jammu region. Railway has sought safety commitment from the state before starting restoration work in the Valley. In yet another twist in the drama, shoe-thrower suspended cop resigned from his job and said "freedom" is the only solution to Kashmir issue.
- Aug 19: An OGW of LeT was arrested in Kishtwar and a consignment of arms and ammunition recovered in Tayrath, Rajouri. 14 persons were injured in fresh clashes as death toll reached to 59 with death of a boy in protests in Kashmir valley. Describing scrapping of AFSPA very difficult, P.Chidambaram said that his ministry has proposed amendments. Sonia Gandhi said reaching out to the people of J&K through dialogue and mutual understanding is the need of the hour as the anger and pain that is manifest itself, especially among the young, needs to be addressed.
- Aug 20: Two more people were killed in protests in Valley. Two fake Moulvis were held in Ramban. Amidst concern among Sikhs in Valley after threatening letters, P.Chidambaram said Sikhs have nothing to fear in Valley.
- Aug 21: Life remained crippled in Valley amidst curfew and restrictions. BJP leader Arun Jaitley described Autonomy post-dated cheque for freedom and said "the biggest example of failure of Indian secularism is Kashmir". Police arrested Attequllah Dar alongwith seven SIM cards and detected a unique modus operandi of sleating government records to procure SIMs for terrorists.
- Aug 22: Terrorists killed two women at Nadimarg, Kulgam and a civilian in Chakoor, Pulwama. Two LeT terrorist surrendered in Doda. 17 persons were injured in protests as life remained paralysed in Valley.
- Aug 23: The terrorist involved in recent attack on MLA Sopore's residence was arrested from SMHS hospital. An SP and a DySP were amongst the injured in stone pelting as death toll reached to 62 with succumbing of a youth. CPM general secretary Prakash Karat called for an openended and unconditional dialogue and favoured 'Maximum Autonomy' to the state.
- Aug 24: Kashmir witnessed a day long normalcy but Geelani issued fresh schedule of protests. Amarnath Yatra concluded with 4.5 lakh people paying obeisance.
- Aug 25: Another youth succumbed to injuries as clashes continued in Valley. An HM terrorist was arrested in Ramban. P.Chidambaram hinted of a new initiative to start dialogue and end vicious cycle of violence.
- Aug 26: A Lashkar activist was arrested in Kishtwar. PM asks for non-lethal way to deal with protests in J&K as life remained disrupted in Valley. Farooq Abdullah opined the most Kashmiris including PoK people want to be with India and warned that Kashmir will become Taliban if independence granted.
- Aug 27: Four AKs and explosives were seized near LoC in Mendhar sector. 60 people were hurt in clashes in Valley. Mirwaiz Umar flayed Farooq Abdullah for his speech in parliament. Northern Army Comdr denied permission to visit China by China.

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Aug 28: A terrorist returning from PoK alongwith wife and three children was arrested on LoC in Poonch. A CRPF jawan committed suicide in Kishtwar. DEM Chief Aasiya Indrabi was arrested as curfew and restrictions continued in the Valley. In a major development, New York Times said that Pakistan is handing over defacto control of strategic Ballistan and Gilgit to China and 7000 to 1000 PLA soldiers have been deployed in the area.

Aug 29: Six terrorists were reportedly killed as Army foiled an infiltration bid in Uri sector. Six Hurriyat leaders and five miscreants, including three government employees, were arrested as life remained crippled in Valley. A BSF jawan committed suicide in Samba district. Even as Omar Abdullah claimed that centre is working on political solution, UK Bansal, Special Secretary (Internal Security in UHM described dialogue only solution and said that separatists have to come to table. Pakistan has floated a new terrorist outfit Jammu Kashmir Movement (JKM) to give indigenous look to terrorism.

Aug 30: Three more infiltrators were killed in Uri sector. Yet another intrusion bid was foiled in Mendhar sector. A boy was killed and 20 others injured in fresh clashes across the Valley. Arms and explosives were recovered in Reasi.

Aug 31: An Army jawan was killed and two others injured in an encounter in Valley as Valley remained tense amidst curfew and restrictions in many places. SA Geelani said that he is ready for talks if government accepts his condition including treating Kashmir as an international dispute.

Sep 1: The terrorists and a guide have reportedly escaped from on encounter at Dera Ki Gali in Poonch taking advantage of grown up maize. 17 cops were injured in stone pelting in Valley. P.Chidambaram said that Centre will soon come out with series of measure on Kashmir as Omar Abdullah met him to discuss situation.

Sep 2: Security forces destroyed a hideout in Dachan, Kishtwar and recovered arms and ammunition. An OGW was arrested in Rajouri. Two persons were injured in Zaldagar and government foiled Women's march as curfew continued in Anantnag and restrictions at several other places.

Sep 3: An HM Divisional Commander Fridous alias Prince surrendered before police. 15 Surankote girls taken across by terrorists for marrying have reportedly joined terrorist ranks. 25 people were injured in fresh protests across Valley. Railways is receiving threats against restoration of damages as three incidents took place during track inspection exercise. Mirwaiz called for decisive talks over Kashmir between India, Pakistan and people of Kashmir.

Sep 5: A JeM Comdr Omar Khitab, a Pakistan national, was killed and his local associate arrested in Mendhar, Poonch. A dismissed CRPF cop and his son were arrested for sheltering the terrorist. Two army jawans were injured in an encounter in Gurez sector while a gun battle was on in Handwara, Kupwara. Kashmir witnessed a day long normalcy. Northern Command Chief described AFSPA under special circumstances. Favouring political dialogue and phased withdrawal of AFSPA, Omar Abdullah said that status quo is not the only option available.

Sep 6: Seven terrorists and a jawan were killed in two gun battles in Kupwara and Bandipore districts. Four people were killed in firing at Palhalan, Pattan even as rest of Kashmir witnessed a normal day. While BJP opposed autonomy in guise of political package, Prime Minister hinted at new steps to break Kashmiri impasse and Chief Minister said that Centre will respond to Geelani's conditions.

Sep 7: Three government contractors of Kishtwar and Ramban are under scanner as they are alleged to have hired labourers for government projects but pushed them into undesirable activities in Valley. Curfew was clamped in Srinagar and restrictions elsewhere amidst apprehension of widespread protests.

Sep 8: Seven more terrorists were killed in Gurez as death toll reached to 12 in four day long operation. Three OGWs were arrested in Kishtwar.

Two LeT terrorists were arrested for February 13 Pune blast. SA Geelani was arrested and 12 others injured in protests across Valley amidst indications of Eid package as Omar Abdullah met Prime Minister and Home Minister. An HM Comdr killed his associate for alleged links with his wife in Marmat, Doda.

Sep 9: Two persons were killed though curfew was lifted from all parts in Valley and 11 habitual stone pelters detained under PSA. A youth of Pulwama was arrested while three others remained untraced as they made an attempt to cross over to PoK via Poonch. Omar Abdullah met Pranab Mukerjee and AK Antony on AFSPA issue.

Sep 10: Umar Farooq rejects bilateral talks. CCS is scheduled to meet today on Kashmir issue amidst reports of differences between P.Chidambaram and AK Antony on AFSPA.

Sep 11: The Eid spirit was given a blow as people went on rampage after Eid-prayers torching several offices, police stations and terrorists opening fire from crowd at Sopore. Omar Abdullah accused separatists of betraying trust.

Sep 12: Terrorists killed a civilian in Poonch. Two CRPF men died mysteriously in Kashmir valley. A mob attacked residence of Education Minister Peerzada Mohd. Sayeed at Damhal-Khushipora as death toll in Kashmir protests reached to 71 with succumbing of a yet another injured. Mirwaz Umar and other separatists were booked for violence as FIRs were registered at various police stations. BJP asked for removal of Omar Abdullah and no dilution in AFSPA.

Sep 13: 18 people were killed, 200 others injured and many offices, private schools and houses set ablaze in violence hit Valley. Curfew was imposed in Poonch as protesters went on rampage and thirty six were injured in violence. Three terrorists and an Army jawan were killed in Valley. State cabinet reviewed situation and government appealed for peace. CCS called for 'All Party Meet' as consensus eluded on AFSPA. Prime Minister said Centre is ready for talks within constitution as grievances of Kashmiris need to be addressed.

Sep 14: 35 people were injured in fresh clashes as curfew was extended to entire Valley. All communities procession was taken out in Jammu as curfew continued in Poonch and violence was witnessed in Kishtwar. Five more Pak prisoners were freed. IAF chief favours AFSPA as crucial all party meeting on Kashmir is to take place tomorrow. Panun Kashmir held a protest demonstration at Press Club Jammu as various KP organisations organised programmes to observe Martyrs' Day.

Sep 15: Three people were killed and all government offices and vehicles set ablaze in Mendhar Poonch in free for all situation. Curfew was imposed and flag march staged by Army after initial refusal to instil confidence among people and stop violence. Another youth was killed in firing and 16 others injured in Valley as Pak Channels were taken off air in Kashmir. All Party Meet decided to send a delegation to J&K but remained divided on AFSPA.

Sep 16: Seven terrorists were killed in two different encounter in Pulwama and Bandipore districts. An intrusion bid was foiled in Mendhar sector. A youth succumbed to injuries and 25 persons were injured in fresh clashes in Kashmir and curfew remained imposed in Poonch and Mendhar. 17 LUTF councillors and ex-MP joined BJP in Leh.

Sep 17: Three persons were killed and 30 others injured in violence across Kashmir valley. Curfew continued in Mendhar and Poonch as pro-separatist activists were among several detained in Jammu region. Arms and ammunition haul was recovered in Mendhar sector.

Sep 18: Five people were killed and 35 injured in continued violence in Kashmir. Pakistan resorted to heavy firing in a bid to allow infiltration in Poonch, sector. Army chief described AFSPA an enabling provision and not arbitrary. Panun Kashmir warned that mistaking in understanding content and contours of separatism will prove disastrous.

Sep 19: Death toll in Kashmir violence reached to 103

as a woman was killed in firing and three others succumbed to injuries. Two terrorists and a jawan were among four killed.

Sep 20: Five people were injured in Sopore firing as All Party Delegation meets different shades of opinion in the Valley and Prime Minister and President discussed J&K situation. Decomposed bodies of two terrorists were recovered in Karnah sector. A Pakistani is among seven terrorists reported to have sneaked into Billawar-Bani area while 15 others are waiting at Hiranagar-Gurdaspur IB.

Sep 21: Jammu strongly countered anti-India campaign while Omar Abdullah described meet with separatists part of plan, BJP distanced itself from meeting with Geelani. All party delegation visited migrant camp at Muthi while many Pandit delegations called on the team to present their view point. Valley witnessed a peaceful day amidst curfew relaxation.

Sep 22: Two LeT terrorists were killed in Kashmir valley. Kashmir witnessed relative calm even though death toll reached to 104. 200 VDCs were activated in Bani-Billawar as hunt was on to track the terrorists.

Sep 23: A terrorist was gunned down in Sopore. Provocative posters were removed in Kishtwar and curfew was relaxed in Valley.

Sep 24: JKLF leader Showkat Bakshi was among six injured as curfew continued in Valley to counter Geelani's agitation calendar. Police today claimed that one cop was injured and 4,000 police and security personnel injured in continued violence in Valley and 29 police stations and posts set ablaze by the unruly crowds. KBA chief Mian Qayoom was detained under PSA while 114 preventive arrests were made in Doda. Cong core group reviewed Kashmir situation,.

Sep 25: P.Chidambaram announced 8 point initiative on Kashmir, including dialogue, release of youth and PSA detainees. Though Geelani rejected the proposal, Jammu and Pandit organisation described the package Kashmir centric and betrayal with nationalist forces.

Sep 26: Terrorists shot dead a civilian in Baramulla as curfew was relaxed and lifted from many places. Differences surfaced 'separatists' camp on Geelani's comment that 'Independent Kashmir' cannot survive.

Sep 27: An HM terrorist was nabbed in Gulabgarh, Mahore. Schools reopened after three months in Kashmir Valley. Centre expressed happiness while CM described the event as no ones defeat victory. Mirwaiz Uma rejected Centre's recent peace initiative.

Sep 28: A terrorist was killed near LoC in Kupwara. The situation remained peaceful in Valley. Heavy mortars and rockets were fired by Pak army in KG and Jhalas sectors in an attempt to push LeT and Al-Badar terrorist groups into Indian territory.

Sep 29: An HM terrorist surrendered in Rajouri while terrorists were pushed back after 11 hour long operation in Poonch sector as Pak fired mortars and rockets to facilitate infiltration. Valley remained peaceful as government decided to release stone pelters, remove 16 bunkers and frame two committees to review disturbed areas. Centre sanctioned 100 crosses for J&K schools India said that Pakistan was sponsoring terror in J&K.

Sep 30: A cop was injured in an encounter in Kangan, Ganderbal. Major terror plot was averted as large quantity of arms and ammunition including 25 kg RDX, was recovered in Kishtwar. Three four terrorists were at large after ambushing an Army patrol at Dera Ki Gali and injuring a jawan. Normal life was paralysed as Jammu observed a peaceful bandh against Kashmir centric policies of Centre. Life remained paralysed in Valley amidst curfew. Omar Abdullah said that 109 deaths feel like 109 pieces pulled out of his heart in terrorist violence in Kashmir Valley. 16 terrorists were pushed back in Poonch sector. An HM terrorist was held with terror funds in Ramban. Twin terror incidents were witnessed in Delhi. Describing AFSPA removal first CBM, Omar Abdullah said he will overcome crisis.

Panun Kashmir holds Massive Protest Rally

KS Correspondent

JAMMU, Sep 14: Panun Kashmir organised a massive protest rally at Press Club, Jammu to observe the Martyrs' Day. The rally was organised to pay tributes to the martyrs and register protest against the failure of the government to give justice to the community and fight terrorism and secessionism. The people in the rally took a pledge to intensify their struggle for creation of Homeland and oppose all those propositions aimed at weakening the constitutional and territorial integrity of the country. They described it a true tribute to the Martyrs of the community, security personnel and other nationalist forces who sacrificed their lives to uphold the sovereignty of the country and human values.

Addressing the rally, Panun Kashmir chairman Dr. Ajay Chrungoo described Kashmiri Hindus the direct victims of turmoil in Kashmir and the Martyrs testimony of the struggle against intolerance. "We are the direct victims of the turmoil in Kashmir. We know it better than anybody else what drivers the separatists in the state. We all know separatism represents religious bigotry and extreme intolerance. This day let us pledge to fulfil the responsibility of bearing our witness and telling what is true about separatism. We are the victims of genocide. So we have responsibility of nourishing the human cause. For us fighting genocide is serving humanity in the best possible

way. Our martyrs are testimony of the struggle against intolerance", he said. Opposing all those machinations aimed at treating Kashmir a Muslim sphere of influence, Panun Kashmir leader said that the community should take a pledge not to live in Muslim State. Dr Chrungoo said, "Let us proclaim today we will not be part of any process which tries to hide the culture of intolerance unleashed in the Valley. Let us say with confidence that we will oppose all those moves aimed at creating a Muslim preserve in the Valley. Let us say with determination that we will not live in a Muslim state". Terming the movement in the Valley as communal and anti-national in nature, Dr. Ajay Chrungoo lambasted the forces within the country who are trying to give legitimacy to the movement. He said the struggle has communal foundation and attempts of such forces to give its walls plaster of secularism is also now



intolerant as even secularism, democracy and federalism are termed as affront to the demand of Nizam-e-Mustafa and added that the

"Let us proclaim today with all our might and conviction that creation of Union Territory of Panun Kashmir to the North and East of the Jhelum will defeat terrorism, separatism and all challenges to the unity of India as it will reverse the genocide of Kashmiri Hindus"

unacceptable to the movement leaders.

He added that for last three months the movement has come in its true colour and even the guise of Nund Reshi and Lal Ded is unacceptable there. He asked the Indian leadership to declare the movement as regressive and

exile of Hindus bears testimony to what Nizam-e-Mustafa is aimed at.

Dr. Ajay Chrungoo said that the separatist movement is aimed at destroying all freedom of human society and lashed at the so-called human rights champions of likes of Swami Agnivesh and

Arundati Roy. He described their support to the separatists as support to successionism of Jammu and Kashmir and not to protection of human or civil rights in the state.

Panun Kashmir leader said that it is universally accepted that self determination right is unacceptable if it is aimed at breaking societies and countries and lashed at Geelani. He described his thinking primitive and added that he lives in Geelani and has yet to prove himself as Kashmiri.

Terming the employment package right of the community, Dr. Chrungoo condemned the state government for making the package conditional and linking it with the return. Reiterating the demand of Homeland, Dr. Chrungoo described it an instrument to defeat terrorism, separatism and reverse genocide and exhorted the community to have faith in it. "Let us proclaim today with all our might and conviction that creation of Union Territory of Panun Kashmir to the North and East of the Jhelum will defeat terrorism, separatism and all challenges to the unity of India as it will reverse the genocide of Kashmiri Hindus", he asserted.

Sh. O.N. Trisal, President ASKPSC, expressed his gratitude to the Jammuites for welcoming the exiled community and underscored the need of united struggle of Jammuites, Ladakhis and Kashmiri Hindus to fight the secessionist and communal movement. He accused the Central government of nurturing separatism and violence by giving and promising concessions that will ulti-

mately lead to secession. Sh. Trisal accused the majority community of rejecting pluralism and described Homeland a nationalist imperative.

Panun Kashmir General Secretary, Sh. Kuldeep Raina demanded that the employment package should be delinked from return and implemented at the earliest as the community cannot afford to make the future of the youth hostage to the whims of the inimical forces. He thanked the participant for joining the rally in large numbers and hoped that the organisation will get the community support in its endeavour to further the cause of the community.

Earlier Panun Kashmir activists started the rally from Purkhoo Camp and were joined by a large gathering at the Press Club. The activists and others were wearing saffron headgears and black-bands on their arms and reached the venue in a procession of scooters, cars and matadors. There was massive sloganeering in favour of Homeland and against separatism, terrorism and governments' weak policies. The rallyists were holding banners and placards. Some of the banners and the placards read as- "Terrorism is the end point of intolerance and genocide is the end point of terrorism". "Govt's National Policy- Appeasement to terrorists, punishment to patriots," "We want Homeland", "Fight Intifada, Don't Nuture it". "Autonomy, Self-Rule-Facets of Secession". Two minutes silence was observed in respect of the martyrs and in memory of cloud burst victims in

