

## INSIDE

### EDITORIAL

Strip the Intifada of Moral Legitimacy.....Page 3

### GUEST COLUMN

Turbulence in Bangladeshis far from over.....Page 4

### VIEW POINT

India, Pakistan and Kashmir.....Page 5

### SPECIAL REPORT

Centres Kashmir Policy loaded with danger.....Page 7

### COMMUNITY NEWS

Homeland is the only way.....Page 8

### REPORT

PK organises free medical camp.....Page 10

### RITUAL

Maha Shivratri- Revisiting Kashmiri Ritual Variants.....Page 12

### PHILOSOPHY

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

### SOCIETY

Early Kashmiri Society.....Page 14

### HERITAGE

Lord Buddha at Takshashila.....Page 15

### TRIBUTE

Pandit Swaroop Krishan Reu.....Page 16

### CHRONOLOGY OF EVENTS

.....Page 18-19

## INDIA Ragdo-II

### COVER STORY

## THE CHALLENGE OF NEW FUNDAMENTALIST INTIFADA

By Dr. Ajay Churungoo

### Seperatist Go For The Overkill

**T**HE headlines of local newspapers in Kashmir valley have been blaring these days with a relentless intensity...**July 09**-Woman's rape,

the anti-government sentiment, have been going on in Kashmir Valley since the police recovered bodies of two ladies Neelofar and Aisya at Shopian in Pulwama district since May 30. The separatist mobilizations have reflected strange over eagerness which needs to be understood and

of this aspect, "Is Kashmir really fragile or has it been made to behave like that, Does this question boggle the mind of those who cover, analyze and interpret the political perceptions! This week's incidents in Baramulla



A security preson saving himself from the rampaging mob during the recent violence in Kashmir Valley.

murder rocks; Kupwara...July 08...Asrar's killing sparks massive protests in Srinagar.

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

placed in proper perspective.

The spate of hartals and orchestrated violence on the streets left a large section of people on the ground bewildered contrary to the propaganda unleashed by the local media. This bewilderment of the public at the ground both with the methodology adopted by the separatist leadership and the response of the government is not a fiction as many Kashmir experts sitting in Delhi would like us to believe. It involves a significant section of population in the Valley and once in a while their voices have found expression through the columns of other wise partisan local media. Syed Rafiuddin Bukhari a columnists in Rising Kashmir provides a glimpse

have shown that no one controls Kashmir but only those who want to keep the pot boiling...in Baramulla where the police was handling a simple case of kidnapping of a 15 year old girl from Binner. The accused in the case was identified and one of the accomplices was rounded up. His wife went to police station to seek his release but was not obliged. She came, out and alleged that she was misbehaved and the police passed indecent remarks at her. This worked like jungle fire and the whole town was up in flames....it needs an explanation as to why the young Kashmiris

(Contd. on Page 6)



**Kashmir Sentinel and Panun Kashmir Foundation mourn their sad demise and pray for the peace to the departed souls**

1. Sh. Indu Bhushan Koul S/o Late Sh. Dina Nath Koul of Narparistan Sgr; presently residing at 32/80 Nyay Path, Patel Marg, Mansarovar Jaipur. 28/2/2009
2. Sh. Jagan Nath Koul R/o 6-Private Sector Jawahar Nagar Sgr; presently residing at 520-A, Sector-3, R.K. Puram New Delhi. 28/2/2009
3. Smt. Sudesh Razdan W/o Sh. Som Nath Razdan originally resident of Chinkral Mohalla Sgr; presently residing at H.NO: 29-E Laxmi Nagar Muthi, Jammu. 2/3/2009
4. Sh. Vishv Nath Raina S/o Late Sh. Srikanth Raina originally resident of Batyar Alikadal Indira Nagar Broadway Sgr; presently resident of H.NO: 409, Colonel's Colony Talab Tillo, Jammu. 2/3/2009
5. Smt. Asha Sadhu W/o Sh. B.L. Sadhu originally resident of Malik Angan, Fateh Kadal Sgr; presently at H.No: 224, 2nd Floor, Ashoka Enclave Part-I, Sector-35, Faridabad. 2/3/2009
6. Smt. Kushalya Dervi W/o Late Sh. Sham Lal Zutshi resident of Jamwal Nagar Paloura, Jammu. 2/3/2009
7. Sh. Amar Nath Handoo (Nath Ji) S/o Late Sh. Damodhar Handoo originally resident of Chota Bazar Kanya Kadal Sgr; presently residing at H.NO: 17/27, Surya Vihar Bohri Jammu. 3/3/2009
8. Smt. Phoola Handoo W/o Late Sh. M.K. Handoo originally resident of Banamohalla Sgr; presently residing at Flat No: 1, Duta Plaza Old Roshanpura Najafgarh, New Delhi. 43. 3/3/2009
9. Sh. Madsudan Razdan S/o Late Sh. Nath Ram Razdan of Namchal Chadoorda Budgam Kmr; presently residing at H.No: 15, 15, Lane-8, Roop Nagar Enclave-B, Jammu. 3/3/2009
10. Smt. Raj Rani Raina W/o Late Sh. Shamboo Nath Raina of Batapora Kanhama (Magam) Kmr; presently resident of H.No: 64, Sector-1, Ganga Nagar Bantalab Jammu. 4/3/3009
11. Smt. Raj Dulari W/o Sh. M.N. Badam of Sathu Barbar Shah Sgr; presently residing at 302-A, Vipin Garden Kakrola Morh, New Delhi. 4/3/3009
12. Smt. Kaushallya Tickoo W/o Sh. Rattan Lal Tickoo originally resident of Gurgari Mohalla Ali Kadal Sgr; presently residing at Skyline Regalia Row House No: 2, Rattan Kaushalya Vill. Chawnkya Chowk Virat Nagar Virar (West) Thane Mumbai. 4/3/2009
13. Sh. Romesh Misri S/o Sh. Tulsi Nath Misri R/o 167-B, Ram Vihar Old Janipur Jammu originally resident of Zaindar Mohala Habbakadal Sgr. 5/3/2009
14. Sh. Badri Nath Dhar S/o Late Sh. Ved Lal Dhar of Malyar Habbakadal Sgr; presently residing at C-704, Satisar Appts. Sector-7, Dwarika New Delhi. 5/3/2009
15. Smt. Soni Jee (Mohini Bhat) W/o Late Sh. Girdhari Lal Bhat originally resident of Devar Tral, Kmr; presently residing at H.No: 44, Lane No: 2, Shyam Vihar Gole Pully Talab Tillo, Jammu. 5/3/2009
16. Sh. Parmeshori W/o Late Dina Nath of Waterkhni Kupwara Kmr, presently residing at Purkhoo Camp Jammu. 5/3/2009
17. Smt. Sheela Kandhari W/o Sh. M.L. Kandhari Erstwhile resident of Gandhi Nagar, Jammu and presently residing at C-203, Reshi Appts. Alakhnanda New Delhi. 5/3/2009
18. Smt. Kamla Rishi W/o Late Sh. Makhan Lal Rishi R/o Sathu Barbar Shah Sgr; presently residing at H.No: 6, Lane-1, Durga Nagar Jammu. 7/3/2009
19. Sh. Sham Lal Bhan presently resident of D-8, Nehru Market Jammu. 7/3/209
20. Sh. Mohan Lal Peer S/o Late Sh. Mohishwar Nath Peer of 379, Jawahar Nagar, Sgr; presently residing at H.No: 115, JK Colony Paloura Top Jammu. 7/3/2009
21. Sh. Ashok Kumar Khuihama S/o Late Sh. Prem Nath Khuihama originally resident of Banamohalla Sgr; presently resident of H.No: 132, Shakti Khan-III, Indira Puram Gaziabad. 5/3/2009
22. Smt. Prabhawati Fotedar W/o Late Sh. Amar Nath Fotedar originally resident of Mattan-Anantnag, Kmr; presently resident of H.No: 13, Lane-8, Lower Barnai Jammu. 8/3/2009
23. Sh. P.N. Munshi S/o Late Sh. S.N. Munshi R/o Chinkral Mohalla 2nd Bridge Sgr; presently resident at B-120, D-3, Pariyavaran Complex, Saidullajab New Delhi. 8/3/2009
24. Sh. Nath Ji Bhat (Qazi) S/o Late Sh. Shiv Ji Bhat of Putrigam Muran Pulwama Kmr; presently residing at H.No: 15, Sector-2, Lane-1, Laxmi Nagar, Muthi Jammu. 9/3/2009
25. Sh. Dwarika Nath Bhat S/o Pt. Shankar Bhat Delina Baramulla Kmr; presently resident of H.No: 14, Lane-4, K.B. Nagar, Bantalab Jammu. 9/3/2009
26. Smt. Leela Ji Jalali W/o Late L. Koul Jalali erstwhile resident of Safakadal Sgr; presently residing at C-262, Sushant Lok-III, Gurgaon Haryana. 9/3/2009
27. Smt. Shobawati W/o Late Pt. Rugh Nath of Pergoch Shopian Kmr; presently resident of Amar Colony, Bank Colony Gole Gujral Jammu. 10/3/2009
28. Sh. Pushkar Nath Bhat S/o Late Sh. Raghunath Bhat R/o Gulgam Kupwar Kmr; presently resident of Nagrota Camp, TRT, Qtr. No: 4, Block-G, Nagrota. 10/3/2009
29. Sh. Jawahar Lal Bachloo S/o Late Sh. Anand Ji Bachloo of Batpora Sopore Kmr; presently residing at B-1, Laxmipuram Chinor Bantalab Jammu. 10/3/2009
30. Sh. Prathvi Nath Bhat S/o Late Sh. Srikanth Bhat originally resident of Kanli Bagh Baramulla Kmr; presently residing at Nawabad Sunjwan Road, Jammu. 13/3/2009
31. Sh. O.N. Koul (Arazbaig) R/o Sathu Barbarshah Sgr; presently residing at C-21, Parwana Appts. Mayur Vihar Phase-1, Delhi. 13/3/2009
32. Sh. Srikanth Dhar S/o Late Sh. Madhav Ram Dhar R/o Kewa (Herigam) Anantnag Kmr; presently resident of Sector-1(A) Channi Himmat Jammu. 15/3/2009
33. Smt. Reeta Koul (Prabha Jee) W/o Sh. T.N. Koul of Ramnagri Shopian Kmr; presently residing at H.No: 6, Kashmiri Appts. Pritampura Delhi. 15/3/2009
34. Sh. H.K. Dhar S/o Late Sh. Sham Lal Dhar R/o 118, Mohalla Ustad Jammu. 15/3/2009
35. Smt. Subhadra Wangoo W/o Late Sh. Arjun Nath Wangoo originally resident of Ganpatyar Sgr; presently resident of 811, Sector-4, Panchkulla Haryana. 15/3/2009
36. Sh. Badri Nath Sidha originally resident of Matan Martand, Anantnag Kmr; peresently residing at 295-F, Sarwal Colony Near Shiva Jee Park Jammu. 16/3/2009
37. Smt. Khemashari Bhat W/o Sh. Soom Nath Bhat originally resident of Wagam, Chadoora Budgam, Kmr; presently resident of H.No: 94/B, Shantipuram Muthi, Jammu. 16/3/2009
38. Smt. Chanda Rani W/o Sh. Prithvi Nath Pandita of Lavedoora Qazigund Kmr; presently residing at 302/B Sector-1, Durga Nagar, Jammu. 16/3/2009
39. Sh. C.L. Wali W/o Late Sh. Dina Nath Wali of 367/1 Channi Himmat, Sector-1, Jammu. 17/3/2009
40. Smt. Devki Zutshi W/o Late Sh. S.N. Zutshi originally resident of Balgarden Sgr and presently resident of H.No: 117, Sector-1, Sharika Vihar, Dogra Nagar, Lower Roop Nagar, Jammu. 17/3/2009
41. Smt. Arandati Khasu W/o Late Bagwan Dass Khasu originally resident of Kraltaing Wazapora Alikadal Sgr; presently residing at H.No: 7, Lane-1, Anand Nagar, Bohri Jammu. 19/3/2009
42. Smt. Asha Hanjura W/o Dr. Ashok Kumar Hanjura of Shalimar Garden Sahibabad, Gaziabad (UP). 19/3/2009
43. Sh. Roop Lal Raina S/o Late Sh. Balji Raina formerly resident of Baghe-Mehtab Sgr; presently residing at 565, Sector-21-C, Faridabad Haryana. 20/3/2009
44. Sh. Roshan Lal Tickoo S/o Late Sh. Arzan Nath Tickoo originally resident of Sathu Payeen Sgr; presently residing at H.No: 7, Sector-6, Gangyal Jammu. 21/3/2009
45. Sh. Janki Nath Koul originally resident of Khah Bazar Anantnag Kmr; presently residing at Mandir Lane, Sector-1-A, Ext. Trikuta Nagar, Jammu. 21/3/2009
46. Sh. Yougraj Koul S/o Sh. Omkar Nath Koul of Mirhama Kulgam Kmr; presently residing at 2509 Kashmiri Block Jain Nagar, New Delhi. 21/3/2009
47. Smt. Leelawati Bhan W/o Late Sh. Tara Chand Bhan of Batpora, Dailgam, Anantnag Kmr; presently resident of H.No: 25, Kailash Vhiar Lower Barnai Jammu. 22/3/2009
48. Sh. Badri Nath Bhan S/o Late Sh. Neelkanth Bhan originally resident of Batpora Dailgam, Kmr; presently residing at Laxmi Nagar, Muthi Jammu. 22/3/2009
49. Smt. Raj Laxmi Ganjoo W/o Sh. Lambodhar Ganjoo resident of Habbakadal Sgr; presently residing at 132/1-C East Ext. Trikuta Nagar, Jammu. 22/3/2009
50. Smt. Sheela Jad W/o Sh. O.N. Jad of Nazuk Sadhu originally resident of Arihal Pulwama Kmr; presently residing at Adarash Nagar Paloura Top, Lane No: 2, Jammu. 9/9/2009
51. Sh. Sunil Bhan S/o Sh. T.N. Bhan originally resident of Ladwuna (Tullmula Kmr) presently residing at H.No: 9, Lane-3, Bharat Nagar Bantalab Jammu. 9/4/2009
52. Sh. Piyarey Lal Koul S/o Sh. Arjan Nath Koul R/o Hanad, Chawalgam, Kulgam Kmr; presently putting up at Barnai near Talab Jammu. 10/4/2009
53. Sh. Mohan Lal Shalla S/o Sh. Dina Nath Shalla originally resident of Bagatpora Handwara Kmr; presently resident of Qtr. No: E-56, Phase-3rd Purkhoo Camp Jammu. 10/4/2009
54. Sh. Dhamodhar Dhar S/o Late Sh. Kailas Ram Dhar originally resident of Pethbugh-Dialgam Anantnag Kmr; presently resident of Qtr. No: 90, Phase-I Nagrota Camp, Jammu. 11/4/2009
55. Smt. Arundati Razdan W/o Sh. Gopi Nath Razdan of Zaindar Mohalla Habbakadal Sgr; presently residing at Buta Nagar Paloura, Jammu. 11/4/2009
56. Smt. Sham Rani Wali W/o Sh. Radha Krishan Wali R/o 256/H Sec-2, Durga Nagar Talab Tiloo, Jammu. 11/4/2009
57. Smt. Kamlawati Koul W/o Late Sh. Kanth Koul R/o Ganeshpora Pahalgam Kmr. presently residing at B-123, Basant Nagar, Janipur Jammu. 11/4/2009
58. Sh. Avtar Krishen Raina S/o Late Sh. D.N. Raina of Raina's News Agency (Sgr) originally resident of Reshi Mohalla Habbakadal Sgr; presently settled at Mahabadarkali C.G.H.S. Society, Flat No: 13, Sec-13, Dwarka New Delhi. 11/4/2009
59. Smt. Shoba Kak W/o Late Sh. Prem Nath Kak of Gouripora Sanat Nagar Sgr; presently resident of Plot No: 3, Flat-114, Sector of Dwarika New Delhi. 11/4/2009
60. Sh. Rugh Nath Dhar S/o Late Sh. Keshav Nath Dhar originally resident of Khan-Kahi Sokhta Safakadal Sgr; presently residing at H.No: 419-20 Lane-4, Adarsh Nagar Barnai Road, Bantalab Jammu. 12/4/2009
61. Sh. Chaman Lal Mattoo S/o Late Sh. Shiv Ji Mattoo R/o Qaziya Zainakadal Sgr; presently residing at 2/83 Shant Nagar, Old Janipur Jammu. 12/4/2009.
62. Sh. Pearay Lal Handoo S/o Late Sh. Thakur Dass Handoo originally resident of Kalwal Mohalla Rainawari Sgr; presently residing at H.No: 411, Harmilap Nagar, Baltana Zirakpur Punjab. 12/4/2009
63. Sh. Kishen Lal Kaul S/o Late Sh. Shyam Sunder Koul originally resident of Drabiyar Habbakadal Sgr; presently resident of D-122, Sector-61, Noida Jammu. 12/4/2009.
64. Sh. Mohan Lal Pandita S/o Late Maheshwar Nath Pandita originally resident of Achan Pulwama Kmr; presently residing at H.No: 378

(Contd. on Page 19)

## EDITORIAL

## STRIP THE INTIFADA OF MORAL LEGITIMACY

**M**AINTAINING a sense of proportion is the hallmark of good politics. Political movements invariably lose credibility if they lose this sense. This is exactly what is happening with the separatist movement in the Valley. Using incidents of crime, which invariably had a sexual angle to them, the separatists tried desperately to demonise the Indian state. From the killings of Neelofar and Aisya in Shopian to the murder of Asrar in Srinagar they tried to project the state connivance in them as an expression of a 'police state' or ruthless 'Imperialism'. Painting an extremely permissive and soft state, which has allowed an extremely regressive and exclusivist movement to attain the hollow of a 'freedom' struggle, in the colours of regimes run by Hitler or Pinochet means inviting eventual national and international ridicule.

The cracking of the Asrar's Murder in Srinagar revealing a love triangle in which a jealous lover planned the murder, has burst the separatist bubble. The pro-separatist media in the Valley which projected the democratically elected state government as an extension of ruthless Indian imperialism, has started assuming a more sedate and introspective mode. In the solving of Asrar's murder case they have started discovering a state police as a force which has 'more than once proved its professional competence'. The media in the Valley has started confessing now that 'such incidents of crime call for an introspection from people, pulpit and politicians'.

There seems to be at least an awareness now to acknowledge that 'there is a need for launching a sustained movement against moral degradation in a section of our youth more particularly from the affluent and well to do families'. The implications of 'easy money' on the society is also gradually dawning upon the thinking section which is a good sign. At least the media has started asking the question, 'should we allow such individualistic crimes to take entire society as hostage?' The crimes of the murder of Neelofar and Aisya have also the same dimensions of 'moral degradation', 'easy money' and its penetration into the administrative set up.

We are not witnessing expressions of a ruthless state out to morally debase a subject populace. We are actually witnessing the moral degradation and criminalisation of a

permissive society infecting a weak and permissive state.

Scottish writer Andrew O' Hagan while commenting on Scottish nationalism once said that 'A half-hearted nation will want to hold fast to its grievances'. In Kashmir we are not witnessing the effervescence of even a half-hearted nation. We were witnessing the machinations of a political consciousness which is at war with the very concept of nation and values of pluralism and secularism.

The separatist mobilisation in the Valley during these days sought to project the democracy in the state as a shame and rule of law only a pretension. Using the democratic space the separatists are actually waging a war on democracy itself. By doing this it is however seeking to overstate its case. The ideological content of the politics of separatists in the Valley is manifest enough for any sane society, nation or the comity of nations to overlook.

The British based Muslim philosopher Shabir Akhtar tried to overstate the case of Islamophobia in Europe by stating that 'the next time there are gas chambers in Europe, there is no doubt concerning who will be inside them'. Massoud Shadjreh of the Islamic Human Rights Commission also commented about the hatred for Muslims in Europe by saying, "Muslims in Britain face the same fate this century as Jews in Europe in the last." This exaggeration was exposed by the Muslims of Britain themselves. The reputed columnist Kenan Malik, extensively quoting the legal, social educational and financial incentives to British Muslims, unequivocally debunked these impressions by asserting that, "If Muslims are singled out in Britain, it is often for privileged treatment".

Same is true about Kashmiri Muslims but in a many times in more proportion. But is the Indian Political establishment willing to contest the separatist case publicly and unequivocally? Moral degradation in Kashmir has been a function of terrorism and easy money. The existence of whatever remains of a civil society in the Valley has been the function of the efforts of Indian security forces as has been the protection of human rights, promotion of rule of law and functioning of a democratic government and not the other way round. Separatism needs to be delegitimised and Intifada has to be stripped of moral legitimacy.

## LETTERS

## The True Sentinel

(I)

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

With prayers for your success in the chosen endeavour.

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

II

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

It is also good that you include articles which are of documentary nature like witnesses of Pakistani invasion of Kashmir in the winter of 1947.

I am also impressed by the openness with which you are covering the discussions on interpretations and misinterpretations of Lalla Vaksh. (Lalleshvari's philosophical verse). My congratulations and blessings to all the authors.

—Prof. Ratan  
Parimoo  
Vodadara.





By J N Raina

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

Bangladesh's border guards revolted and staged a mutiny on February 25. The action was brusque, but demands were of trivial nature. The issues could have been sorted out without lot of bloodletting. But it was not to be so. The mutiny was ultimately put down because of the sagacity of Bangladesh Prime Minister Sheikh Hasina Wajed, but not before the mutinous members of the paramilitary unit gunned down several senior officers.

The coup de Maitre claimed Bangladesh 135 Army officers, as against only 51 in nine months during the 1971 liberation war. The seditious act was challenging. A civil war-like situation prevails in the impoverished South Asian nation. It is hardly going to subside because people have been radicalized against their wish, during the past decade of Bangladesh Nationalist Party (BNP) rule of Begum Khalida Zia.

A senior BDR officer who masterminded the revolt and provoked his men has been arrested. But over 1000 fugitive soldiers, facing murder charge, are still at large. Many of them have managed to escape. They are not going to lie low, but will continue to create mayhem and chaos, at the instance of agents provocateurs.

Turbulent Bangladesh is not a country of omnium gatherum (a collection of miscellaneous people). They follow one religion. But amazingly one section of the Muslim community is targeted against the other by jihadi groups.

Some of the fugitives might have sneaked into Assam and other parts of India to destabilize the situation during election time. Warning is on the board.

Conducting serial blasts was not

the handiwork of novices. The JMB terrorists were trained by ISI in Pakistan, where Talibanisation is spreading fast. Some of them were arrested and punished, but most of them later regrouped and infiltrated into the ranks of the BDR. Under a plan, they divided themselves into different groups and indulged in jihadi culture as designed by ISI. Another terrorist organization, the Harkat-ul-jihad-al-Islami of Bangladesh (Huji-B) has spread its tentacles into India and beyond. They are well linked with Al Qaida and Talibans.

The mutiny was a first major blow to Sheikh Hasina's new government. She came to power after remaining in political wilderness for over a decade. Her resounding victory at the polls might have disturbed her detractors at home and ISI, because of her pro-India stance. The Awami League defeated the extremists as well as 'military-minded' elements in the Army, who might have felt nervous and wanted to hit her back quickly, giving her no breathing time. It was a pre-planned conspiracy allegedly hatched by the BNP leadership, in association with the radicals and their masters in Pakistan. Sheikh Hasina's decision

# TURBULENCE in Bangladesh is far from over

when the country was governed by BNP, led by Begum Zia, who had the backing of the hardcore Jamaat-e-Islami and some vested interests in the Army. It was during her tenure that the society was radicalized and the extremists gathered momentum.

Over ten million Bangladeshi have got settled in India, especially in the North East, changing the country's demography. India has a 4095 km-long porous border with Bangladesh, making infiltration possible. Can such extremist elements, spreading Wahhabi Islamism, originating from Saudi Arabia, tolerate Sheikh Hasina to succeed in her endeavour to 'placate' India and undo all that has been overtly and covertly 'achieved' during the past decade?

India has a tremendous role in dealing with the Bangladesh problem and assist the Awami League Government. If we fail to

desh.

Sheikh Hasina handled the emerging situation carefully and asked the mutineers to lay down arms and negotiate with her to air their grievances. Keeping cool, she warned of serious consequences if they failed to surrender. It is mind-boggling that 70,000 strong BDR force was provoked to rebel not only against the Government but also against the Army, which is "free from the taint of collaborationism". Ironically it was the same Border Defence Force (BDF)—then known as East Pakistan Rifles—which had launched the first attack on Pakistan Army during the liberation struggle. The force had displayed loyalty towards Sheikh Mujibur Rahman, the independent country's first Prime Minister.

Following the 1975 coup, the BDF personnel have been brainwashed by the Jamaat-e-Islamis, who were in the minority then. The BDF force was indoctrinated to help jihadism.

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

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

The timing of the mutiny is to be carefully noted. It followed just on the heels of the Awami League Government's decision that it would handover ULFA commander Anup Chetia to India.

Bangladesh has a sordid history of forcible regime change similar to Pakistan. It has generally happened when the Awami League government has been in power. Thousands of intellectuals were killed by brute Pakistan Army and its collaborators, before the liberation of Bangladesh

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

*Turbulent Bangladesh is not a country of omnium gatherum (a collection of miscellaneous people). They follow one religion. But amazingly one section of the Muslim community is targeted against the other by jihadi groups.*



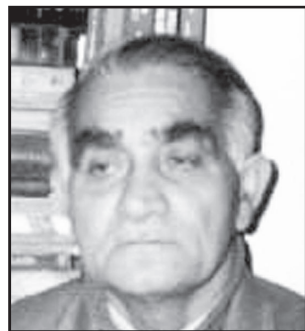
that the Awami League government would prosecute the collaborators of the 1971 war of liberation and also to handover ULFA commander Anup Chetia to India might have had immediate reaction and troubled the terrorists and their handlers in Pakistan, who are friendly towards the collaborators. Those who have assassinated Bangladesh's first Prime Minister Sheikh Mujibur Rahman would also be punished. There was procrastination in dealing with these issues during the past

help Sheikh Hasina, China will step in to create problems for India.

The mutiny cannot be taken lightly. The BDR mutineers surrendered only when Hasina took a tough posture, and only when tanks rolled down their Pilkhana Head Quarters. Sheikh Hasina had got an overwhelming support from a cross section of people, who want democracy to thrive, rather than chaos and perpetual turmoil to prevail at the behest of ISI. People are against Talibanisation of Bangla-



# India-Pakistan and Kashmir



By Dr. M.K. Teng

**T**HERE is a risk of repetition of what has been reported in the columns of the Sentinel about the nature of the Kashmir dispute, the state that Pakistan has claimed in it and the anomalous policy Indian has followed about the future of Jammu and Kashmir State. However, the Hindus in Jammu and Kashmir cannot afford to be complacent about the developments in the state, the police action Pakistan has initiated against the Taliban and the increasing sense of self-abnegation which dominates the outlook of the Indian political class in respect of national unity. The Indian interest in Kashmir is overwhelmingly deep and the future of the state is intimately connected with the unity of Indian the security of the Indian frontiers and the role of the Indian state in the changing balances of power in Asia.

## Pakistan's Claims

Pakistan has incessantly claimed that the unification of Jammu and Kashmir with Pakistan is a condition for the completion of the process of the partition of India. Pakistan has claimed that the Muslims of Jammu and Kashmir constituting a majority of the population of the state, formed a part of the Muslim nation of Pakistan. The dispute over Kashmir, Pakistan claimed has its roots in the Indian denial of the right of self-determination the Muslims of the Jammu and Kashmir acquired in consequence of the lapse of the British Paramountcy-the authority the British Crown exercised over the princely state of India. The contention of Pakistan is deceptively simple. Pakistan insists upon the responsibility of India, to find a settlement of the Kashmir dispute, which is acceptable to Pakistan and the Muslims of Jammu and Kashmir.

However, the Kashmir dispute is not a legacy of the partition of India nor is the

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

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

The Indian princely states were a part of the Indian nation. The people of the Indian states were always in the forefront of the Indian struggle for the unity of India and its liberation from the British rule. The insistence of the British Government and the Muslims League on the lapse of the Paramountcy was aimed to divide the princely states from the British Indian provinces and break up

the states to bring about the vivisection of India. While the partition plan was on the anvil, Mountbatten and the British authorities secretly assured the Congress leaders that after the separation of the Muslims majority regions of the British India was accepted by the Congress leaders, the unity of the remaining provinces of the British Indian and the Indian princely states would not be allowed to be impaired. Infact the Congress leaders among them mainly Nehru, expressed concern about the princely states, which they emphasised could not be left out of the future political organisation of an independent India. Mountbatten and the British authorities, quietly resiled from their commitments, after the Congress

**Kashmir's accession to India dispute is an inseparable part of the Indian struggle for freedom from the British rule. It is a part of the commitment of the Indian people to preserve the unity of the Indian nation and its civilisational frontiers.**

leaders endorsed the partition plan.

## Self-Determination:

The princely states of India spread over one-third of the territory of the British Indian empire and constituted one-fourth of the population of India. The peoples' movements in the states were committed to the unity of the people in the British India and the Indian states and the freedom of India including the states from the British colonial rule. The creation of the Muslim homeland of Pakistan was confined to the partition of the British India and left the princely states out of its preview. The Muslim League advocated the exclusion of the princely states from the constitutional organisation the British India, because it claimed the princely states which were populated by Muslim majorities as well as the princely states ruled by the Muslim rulers. Among the princely states very few states including Jammu and Kashmir were populated by

Muslim majorities. The larger number of the princely states was populated by Hindu majorities and among them were the states ruled by Muslim princes, including Bhopal, Hyderabad and Junagarh, which had financially backed the Muslim struggle for Pakistan.

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

The partition plan as well as the lapse of the Paramountcy the transfer of power in India, envisaged did not underline the right of self-determination of the Muslims in the British Indian or the Muslims in the princely states, including the states where they formed a majority of the population. The Muslims League and the British persistently refused to recognise the right of self-determination in the British Indian provinces and the princely states. Both the British and the Muslim League sought to use the princely states, particularly the states ruled by Muslims Princes and the states populated by Muslim majorities, to Balkanise India.

Muslim League looked upto the Muslim rulers of the states to align themselves with the Muslim homeland of Pakistan. The British supported the League in its endeavour to bring about the fragmentation of the India. Muslim League looked upto the Muslim rulers of the states to align themselves with the Muslims homeland of Pakistan. The British supported the League in its endeavour to bring about the fragmentation of the Indian States, for the British were keen to include a part of the northern frontier of India in the Muslim state of Pakistan which they believed would secure their interests in Asia. Jammu and Kashmir, formed the central spur of the

northern frontier of India. The northern areas of the North-West Frontier Province rimmed the Dardic dependencies of the Jammu and Kashmir state, and the Gilgit Agency which was fortified by the British garrisons.

The Muslim rulers of Junagarh and Hyderabad played their part well. But the ruler of Jammu and Kashmir upset in British and the League plans. The ruler of Junagarh acceded to Pakistan and Hyderabad spared no efforts to align itself with that country. Junagarh was located in the midst of the Kathiawad States, which formed a part of the Indian Dominion. Hyderabad was situated deep inside south India. The subjects of both Junagarh and Hyderabad were predominantly Hindu. Hari Singh, right from the time he turned away the Viceroy, who flew into Srinagar, shortly after the June 3 Declaration to prevail upon him to come to terms with Pakistan, acted deftly to save his state from being used as a pawn. Mountbatten did not forgive the Maharaja, for how he had sent him back to Delhi.

The leaders and the cadres of the All Jammu and Kashmir National Conference were in jail, when the British quit India on 15 August 1947. They had been closed up for a year before on account of the "Quit Kashmir" movement they had launched in the spring of 1946. The National Conference supported the Indian struggle for freedom and was affiliated to the All India States People's Conference, which spearheaded the national movement in the princely states. The National Conference leaders were released from their incarceration after 6 September 1947, when the Maharaja proclaimed a general amnesty for the National Conference political prisoners. The National Conference leaders, though they demanded the transfer of power to the people, did not show any impatience with the accession of the State. Infact, after the working Committee of the National Conference decided to support the accession of the state to India in a secret meeting, they sent emissaries to Pakistan to open negotiations with the League

(Contd. on Page 11)



# The Challenge of New Fundamentalist Intifada

(Contd. from Page 1)

should fall prey to such a situation in which four young boys give their blood for something which is not part of the struggle". The culprit and this lady had links with a local political party is well known.

The over eagerness of the separatist formations to go for an overkill was manifest from the very day of the recovery of dead bodies of two ladies Neelofar and Asiya in Shopian and the initial bungling of the government to respond to it. In Shopian local discourse reflected that the people never believed the role of CRPF or Army in the killings. People in the street there asked questions as to why should the bodies of the ladies be left just outside the CRPF camp if the personnel of the same organization had committed the crime. People also suspected the moral integrity of the husband of Neelofar. The relations of Neelofar on her home side were less enthusiastic about the public exposure of the affair. Justice Jan commission brought out this facet in the open. The report has undermined separatist mobilization more than anything else in Shopian because it has struck a note of resonance with the common perception of the people.

The Justice Jan Commission has recorded the rift between the two families from Tukru and Bongam areas of Shopian district. The Commission records that in April May 2007, Neelofar eloped with Shakeel Ahmad Ahangar against the wishes of her family. Commission puts down that, "It will be in place to mention here that Neelofar Jan belongs to a "Peer" family which is treated in the society with the degree of respect and honour for their upper class status, where as Shakeel Ahmad Ahangar belongs to "Khaar" family which is included in the other backward classes of the society. This marriage had given birth to a serious hatred of Peer family towards Ahangar family. It is reliably learnt that Zeerak Shah (brother of Neelofar) along with his friends had even threatened the Ahangar family of dire consequences if Neelofar is not handed over to her family" The

Commission also recorded that after the burial of Neelofar and Asiya, Zeerak Shah pitched a tent at Tukroo and gathered his friends relatives and other villagers who used to block the road at Tukroo, smash the window panes of the civil, government vehicles and raise anti-India and pro-freedom slogans to attack the passersby". The commission has also taken notice of the fact that Shakeel was known for his immoral activities and had amassed assets disproportionate to his known sources of income. "Shakeel Ahmad Ahangar was working with his brothers at welding workshop at Shopian. He eloped with Neelofar Jan in 2007 and went outside Shopian. After his return he started his own business by opening a shop of readymade furniture items near police station Shopian...in October 2008, Shakeel purchased an orchard (1 kanal 16 marla) in Nagbal-Dehgam for about 5.30 lakhs. He also owns a Maruti car and maintains a good living standard. Further it is learnt that

he does not carry a good reputation among the society and is being known for his immoral activities". It can be safely presumed that these facts would have been known to separatists' think tanks. They latched upon the twin murders to unleash the frenzy as if they were in desperate search for incidents or accidents to cling to. They cared less about the loss of face and credibility in case the facts they were projecting about the gruesome incidents proved wrong. They seem to be in a strange hurry to use incidents even at the risk of eventually exposing the rot within the society for which they have been more responsible than the government. The cracking of the Asrar's murder case, showing that it was nothing more than the outcome of the jealousy of a love triangle, exposed the separatist indulgence in matters which shamed one and all.

A strange hope seems to pervade the thinking of separatist echelons that if they build public pressures

something dramatic may happen. The Hurriyat leader and the main force behind the public upsurge betrayed his feelings when he commented, "People should make a difference between right and wrong and follow the right path. New dawn is awaiting us and it is the crucial juncture that demands patience and consistency." He said this in an appeal to Kashmiri Muslims amongst whom confusion was taking roots about the legitimacy and rationale of endless hartals and demonstrations. Another Hurriyat leader Mirwaiz

Noorani through their spoken or written words created an impression in the Valley amongst separatist rank and file that 'Azadi' was round the corner. 'Ek Dakka Aur Do', (just one push more) was the common refrain of the separatist campaigners then. The public mobilization had less to do with the actual land row and more with wrecking Indian sovereignty over Kashmir. The campaign was not called India Ragda/Ragdo-I for only sloganeering. It reflected the underlying motivation of the public mobilization. Carrying the experience forward this

vehemently. It describes the expressions of separatism as the expression of a 'Resistant Kashmir', and demeans the political engagement and the democratic process in the state as 'collaborating Kashmir'. The manifest disenchantment of the common man at the ground with separatist leadership and the sway of confusion is trivialized by calling it 'vacillating Kashmir'.

The India Ragdo-II intifada in Kashmir is being guided by such a mindset. This mindset would have certainly taken note of the admission in early May towards the fag end of Parliamentary elections by none other than Prime Minister of India Dr Manmohan Singh when he said, "...I have always believed a strong peaceful moderate Pakistan in India's interests. We worked very hard on that and in fact I and General Musharraf had reached nearly an agreement a non territorial solution to all problems but then General Musharraf got into many difficulties with the Chief Justice and other fronts and therefore the whole process came to a halt". Separatist think tanks in Kashmir have been relentlessly searching a way to circumvent the predicament in which Pakistan is caught up and chart out a course to bring a halt to the 'halt'.

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

Separatists rank and file  
(Contd. on Page 9)



Umar Farooq had described this confusion among people as 'anarchy', 'we should not look like a divided house, that separatist organizations should not be in a rat race to issue strike calls....we need to think of creating alternative ways of protest. We have to carry on the movement and lives of the people as well.'

The roots of this hope lay in certain recent developments involving the region as well as the experience of last year's agitation against the land transfer to Shri Amarnath Shrine Board.

## India Ragdo-II and the Catalysts

The agitation on Amarnath land row had exposed the cleavages in the polity in rest of India. A section of high profile liberal elite in rest of India came out brazenly supporting the separation of Kashmir from India one way or the other. Likes of Arundhati Roy, Shabana Azmi, even Veer Sanghvi not to speak of Prem Shankar Jha, and AG

year's campaigners unleashed, after the recovery of dead bodies of two ladies in Shopian allegedly raped, the India Ragda/Ragdo-II.

Dr Sheikh Showkat Hussain, who teaches in the department of Law in Kashmir University says unambiguously on the recent public unrest in the Valley which he describes as the 'resistance beyond the armed struggle', about the spirit of underlying India Ragdo-II as, "Indian state needs to realize that it is confronting a highly informed and educated young generation of Kashmiris, they know the direction in which right of self determination is evolving and has evolved. It has definitely evolved in a direction which is advantageous to Kashmir not against it. East Timor and Eritrea availed it despite being non colonial possessions. Montenegro enjoyed the right of self-determination in spite of having forty five percent opponents to independence".

The separatist mind articulates its position



Seminar

## HANDLING OF J&amp;K: CONTOURS AND IMPLICATIONS

## Centre's Kashmir Policy loaded with danger: Penalists

By S.M. Pandit

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

Delivering his presidential address, Dr Ajay Chrunghoo, Chairman Panun Kashmir, said that the statements of the likes of Prime Minister of India and National Security Advisor suggest that India is inching forward to some compromise over Kashmir with Pakistan but the general masses are kept in dark. Prime Minister of India in an interview had hinted that some sort of final settlement with Pakistan had been arrived at which could not be carried forward because of instability in Pakistan. Reminding Prime Minister of India of the unanimous Parliament resolution of 1993-1994 on the issue, Dr Chrunghoo asked Prime Minister if he has the mandate for such assertions. Referring to Dr. Manmohan Singh's oft repeated assertion that there would be no compromise on territory, the PK leader wanted to know if India has settled on ideological concession instead. Dr. Chrunghoo opined, "A nation state has an out-look, an ideology and after ideological concessions, the territorial integrity and sovereignty cannot be safe guarded". Accusing the GoI of keeping the nation in dark about negotiations, Dr. Chrunghoo said that the Jehadi and separatists elements in the Valley and their radical supporters across the border seem to have more information about Indo-Pak negotiations than the Indians. Having a dig at the Track-2 diplomacy, Panun Kashmir leader said that the statements emanating from Home, Foreign and Defence Ministry suggest that they are also groping in dark on the issue and it looks that "Track-2 diplomacy has replaced the

conventional state diplomacy."

Warning the nationalistic population of India not to be off-guard, Dr. Ajay Chrunghoo said that the talks about "Self-Rule Porous-borders, Joint Managements and Regional Assemblies" are not talks in air. He added that the explanation of porous-bor-

compromises with it. He said that it is a dichotomy that when there is appreciation of Indian position in saner elements in Pakistan, Indian liberal discourse is relentlessly attacking it.

Accusing a section of Indian political spectrum of defending Muslim-Communalism and denying even de-

negotiations. He said that when it comes to handling of J&K, the policy of the Union government is cloned with confusion and there is confusion on Pakistani side as well but that confusion is strategic and deliberate. Accusing Indian political establishment of being apprehensive about the United Na-

persons. He said that there is no section that has been able to mobilise and develop Pro-Indian constituency in the Valley. Referring to the agitation on Shopian issue, he said that there is not a word on similar crimes and killings by a particular section from separatists and mainstream politicians that is "the manifestation of a particular ideology."

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

Alleging pro-India MLAs of being more interested in spending "Constituency Development Funds" than empowering their people, Prof. Gupta advocated formation of allies among pro-India and secular people in the state. He said, "Multi-pronged strategy is needed to defeat the separatists". He described Amarnath agitation a step forward in this direction and advised not to go to sleep. Prof. Gupta advised Pro-India groups not to shy away from negotiations as in such circumstances their destiny will be decided by some others.

Prof. Hari Om, a political analyst, said that the nature of problem needs to be understood to find solution to the Kashmir issue. He accused Indian state of its failure to protect the interests of minorities as "full space was given for exploitation of minorities in the state". Prof. Hari Om advocated a change in the policy so that the interests of minorities—Jammuites, displace-people, Pandits and Ladakhis—are protected.

(Contd. on Page 1)



The penalists (L to R): Prof. Hari Om, Dr. Ajay Chrunghoo, Sh. M.M. Khajuria & Prof. Dipankar Sen Gupta. --KS photo

der as free trade are not tenable as there is no such concept of porous borders between sovereign states and the border between India and Nepal or America and Canada is not described as porous. Warning the Indian state of any compromise alone Chenab, Dr. Chrunghoo said, "if we compromise along Chenab, our borders will roll back upto Satluj".

Lambasting the so-called liberal discourse in India, Dr. Chrunghoo said, "the so-called liberal discourse in India facilitate with Islamic radicalism". He said that while the world is fearing the take-over of Pakistan by radical Taliban, the liberal discourse is advocating for

bate on the issue, Dr Chrunghoo said, "it has been expression of Indian state not to contest Muslim communalism". Exhorting the populace of India to fight out such machinations Dr Chrunghoo said, "such things are not happening out of ignorance or default but it is a mindset which has to be corrected. We have to fight the Indian state on the issues."

Speaking on the subject, Prof. Dipankar Sen Gupta of the University of Jammu, said that handling of J&K by the Union government is loaded with confusion. He favoured building of allies among the secular and nationalist forces in the state and not to shy away from the

tions Resolutions, Prof. Sen Gupta said that upto 2001, UN resolutions scared India and now the observers feel how the plebiscite was impossible as the onus lies on Pakistan that has to take steps before the implementation of the UN resolutions" India cannot be faulted on account of self determination and plebiscite," he asserted.

Referring to the statements about terrorism being under control in J&K, Prof. Dipankar Sen Gupta said that terrorists have already won as an atmosphere has been created in the Valley where an Indian cannot claim to be an Indian. He added that there is "social sanction" for attacking such



## KS Correspondent

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

Addressing the participants Gen secretary Panun Kashmir Sh. Kuldeep Raina said that the community should be proud of its massive effort in upholding the honour and dignity of the entire community despite huge challenges and constraints and the total neglect and callous attitude of political establishment of the Country. The community has become a role model for all those people who have been the sufferers of the same fate. He cautioned the community members that in no way should the community bail out kashmiri Muslims as they were the prime factor in our expulsion from Kashmir valley. He added that Panun kashmir is a revo-

# HOMELAND IS THE ONLY WAY

## Panun Kashmir organises community meet at New Delhi

lutionary concept and it needed revolutionary practices to achieve it. He further added that Govt of India has been pursuing a policy of pseudo secularism and Panun Kashmir has exposed this farce face before the National and International



community. He appealed to the participants that it is high time to acknowledge that Panun Kashmir is the only viable and permanent solution to Kashmiri Pandit displacement and requested them to propagate and work for achievement of Homeland through their respective Samitis /Associations -which was unanimously accepted and endorsed by all participants

Participating in the deliberations the Vice chair person Panun Kashmir Dr. Shakti Bhan highlighted the role of Women in upholding the values of community and their remarkable contribution in making the most testing times of the community look normal. She asked the participants to encourage more and more female members of the community to be the part of the on going struggle. Others who spoke on the occasion include :



Dr. L.N. Dhar President Kashmir Samiti Delhi, Sh. Vijay Tickoo, Vice-Chairman Panun Kashmir, Sh. Kuldeep Raina, Gen. Secretary Panun Kashmir & Dr. Shakti Bhan during the meet.

Dr. L.N. Dhar -President Kashmiri Samiti Delhi

Dr. M.L. Hashia -President kashmiri Sewak Samaj Faridabad

Sh. A.K. Kaul -President Kashmiri Pandit Sabha -Vashali

Sh. M.L. Bhat -President Harmukh Charitable society -Vipan Garden

Sh. G.L. Munshi- President Kashmiri welfare association Shalimar Garden

Sh. A.K.Zutshi- President Kashmiri pandit sabha Shalimar Garden

Sh. Pamposh Raina- President Kashmir traders association -Delhi ( Teh-Bazari )

Sh. O.N. Raina -president Kashmiri Pandit Sabha -Ashoka Enclave Faridabad

Sh. Rakesh Pandita -President Kashmiri pandit sabha Kong Posh Colony-Jain Nagar

Sh. Rajesh Langar- Presi-

dent Milchar-Delhi

Sh. B.L. Bhat-President Kashmiri samiti New Palm Vihar Gurgaon

Sh. Kundru -President kashmiri pandit association -Nagafaragh

Sh. Bharat Bushan -President kashmiri welfare association- Dwarika

Prof. M.L. Raina- President R.P. Raina memorial society

Dr. S.S. Toshkhani

Sh. Satish Sher -secretary Panun Kashmir

Sh. B.L.Ambardar- Sec. KPWA-Faridabad

Sh. M.L.Raina-Vice-president-KPWA-Faridabad

Sh. Anil Dhar- Vice President-Kashmiri sewak samaj Faridabad

Sh. Kuldeep Bhat- G.M. Gulf Chemicals-Muscat - Oman.

The programme was ably organised and conducted under the guidance of Sh.

Vijay Tickoo-Vice Chairman Panun Kashmir and Sh. Kamal Wangnoo-Secretary Panun Kashmir NCR

The meet concluded with the declaration that a more co-ordinated effort is required on part of PK to educate and apprise the community of Panun Kashmir perception and its necessity for an everlasting solution to the sufferings of the community on every front be it social, cultural, religious or political. Sh. Vijay Tickoo Vice-Chairman Panun Kashmir announced that a bigger meet which will include besides community leadership, members of community from different fields like medicine, journalism, education, business, artists etc. will be held on 2nd August 2009 at Delhi. The purpose is to involve people from different walks of life for achieving our goal, he added.



Sh. Kanwal Wangnoo, Secretary NCR Delhi addressing the meet. A view of the audience. --Photos/Raj Raina



# The Challenge of New Fundamentalist Intifada

(Contd. from Page 6)

realize some space in the new foreign policy of USA. Comments of the nominee of US President as ambassador to India, Timothy Roemer that Kashmir “has been an extremely sensitive hotspot for the world and for the region. Where we have almost experienced thermonuclear war on several occasions,” has been music to the separatist rank and file as has been the earlier statements by Assistant Secretary of State William Burns or even that of the secretary of state Hillary Clinton.

Separatists have also not missed the success of Pakistani government to tone down India’s assertion on 26/11 Mumbai attacks. The release of Hafeez Syed is seen as gradually stiffening stance of Pakistan on Kashmir. Keeping the pot boiling in Kashmir through a non violent intifada serves Pakistan to preserve its Kashmir Policy with reinforced moral legitimacy.

Last but not the least the Indian Ragdo-II intifada as per separatist thinking delegitimises the democratic process in the state. Mr. Arjimand Hussain Talib brings out this aspect as brazenly as possible in his column. “It should now be clear to India’s political and media establishment that high voter turn out in Assembly elections does not mean an end of Kashmiri Movement for self determination. Kashmir needs a real political settlement which goes beyond the pre-1989 military status quo”.

## The Paradox

The Central government if it has any inclination to diffuse the situation on the ground has to resolve a paradox. The main component NC of the ruling Alliance in J&K shares and identifies with the common minimum agenda of the campaigners on the street in the Valley. In a full page advertisement, the state government declares its three main and primary achievements since assuming power as – i). Bold decision taken after 20 years to replace CRPF by locals police; ii) First CM to plead eloquently for withdrawal of AFSPA, Union Government flags the issue; iii) Presence

of Magistrates with police/ security forces now made mandatory while dealing with law and order problems and iv) Bomai (Army) camp re-located within a month. The main opposition PDP, both factions of Hurriyat and the local Bar Council all have revocation of AFSPA and demilitarization as their main demands. We have a piquant situation where in principal, the opposition, mainstream as well as separatist, and the state government is politically on the same side.

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

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

India Ragdo-Intifada has nothing to do with the incidents which caused public resentment. It essentially uses the incidents to lacerate symbols of Indian sovereignty. It seeks to project an extremely permissive, conniving and inactive state as a demonic police state. Government unwilling to defend its security establishment takes a totally defensive position

and allows public mobilizations by the most regressive and fundamentalist regimes operating on the ground. It declares its lack of intention to act publicly by either withdrawing its security forces or ordering them not to intervene whatever the provocation. India Ragdo seeks to project the total impotence of authority to nail the sovereignty of the nation.

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

## Inside The Present Turmoil

Most of the events which lead to the public resentment have invariably a sexual angle. Separatists have been trying to bring home to public that organs of Indian state are not only indulging in extra-constitutional violence but are also perpetuating a moral debasement of Kashmir society. The mobilization by Dukhtarane-Millat earlier had the same purpose when sexual scandal involving government officials and politicians came to the fore some time back. In actuality we are witnessing in Valley the glaring signs of social disorganization caused by militarization of social milieu. Local papers have time and against brought to notice the proliferation of sexual cartels and flesh trade. Special correspondent of Daily Excelsior, Ahmad Ali Fayaz, brought out the magnitude of increase in the number of brothels in Srinagar city a few years back. Well known ideologue and lobbyist of the separatists not in the distant past referred to ‘prostitution

cartels’ operating in the valley in his columns in the local media recently.

The alarming aspect of the situation is the manifest evidence of penetration of flesh trade into the government and security establishment rather than government promoting moral debasement in the society. The concerns of a significant section common Kashmiri is still unheard. He is not sure of the integrity of his kith and kin and he is unsure to raise a hue and cry about it not because of the fear of government but because of fear of militant.

The Jihadi militarization brought along with it the evil of temporary marriage-the Mutah. Mutah became eventually a social sanction for debauchery. The dreaded terrorist Akbar Bhai is reported to have married 83 locals girls. One Shakeela Bano was abducted from her houseboat by terrorists and subjected to mass rape before killing her by burning. Al Umar terrorists outfit did this thing with Shakeela because she refused to marry a terrorist for two years of her captivity. During captivity she was raped regularly. After running away from her captors she escaped to Jammu where a women NGO looked after her. After sometime she ventured back home where she was again abducted and burnt to death. Security forces then destroyed the prostitution cartels of the terrorists of Al Umar and paved way for freedom of 150 women held in captivity. Around the same time security forces succeeded in freeing 10 women held captive by terrorists in Dacchan Marwa region of Kishtwar in Jammu.

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

The situation becomes very alarming when we factor in reports that Kashmir tops the world in the list of opium

abusers as per research of ‘Community Drug Abuse Study Survey Kashmir’ done by the well known psychiatrist Dr. Mushtaq Margoob. His evaluation has produced astounding statistics. 47.77 percent of population in Kashmir consumes some types of drugs including tobacco and its allied products as per this report. There are 24.32 lakh substance abuses (including tobacco abuses) in Kashmir which includes 2.11 lakh opioid, 1.37 lakhs cannabis and around 38,000 alcohol abuses. The number of female drug addicts is also alarming. The NGO Hindustan National Social Security (HNSS) conducted a deaddiction programme in 2008-2009 amongst females. The female drug addicts were literates and belonged to an age group of 18-33 and from urban as well as village back ground.

Around the time agitation was going in Shopian a national electronic channel showed how army was involved in destroying the poppy fields around Shopian. Police also reported recovering quintals of Bhukki-the locally produced poppy husk sold in north India.

## Conclusion

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

*\*(The author is Chairman of Panun Kashmir)*





Photos By Raj Raina



## Panun Kashmir organises free medical camp

KS Correspondent

DELHI, June 21: In continuation of its series of free medical camps being organised by **Panun Kashmir** in NCR Delhi the fourth in this series was conducted in Shalimar Garden, Ghaziabad in collaboration with **SUDHAR & MILCHAR**. Braving the hot weather the members of the community lined up for medical check-up right from early hours of the morning. The dedication and selfless service of the community doctors was quite evident by their whole hearted participation.

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

### Surgeon Specialist

Dr. S. Kaul, Dr. Surinder Pandita, Dr. D.N.Bhat & Dr Ashwani Pandita.

### Gastro-Entologist

Dr. N.M. Tickoo

### Urologist

Dr. Smughla Bhan, Dr. B.K. Monga, Dr. Sanjay Wazir, Dr. Subash Gupta, Dr. Sunita Shakdar & Dr. Sushma Kaul.

### Ophthalmologist

Dr. R. Trisal, Dr. Vijay Laxmi

### Dermatologist

Dr. Sonali Bhat

### Gynaecologists

Dr. Girja Tickoo, Dr. Bimla Razdan, Dr. Lalita Tickoo, Dr. Pushpa Kaul, Dr. Meenakshi Zutshi, Dr. Sushma Wazir & Dr. Mamta Thakur.

### Psychiatrist

Dr. Raj Ganjoo

### Orthopedician

Dr. Pradhiman Dhar & Dr. B.B. Kachroo

### Physicians

Dr. Vimla Bhat & Dr. Pawan Zutshi

### E.N.T.

Dr. Alok Kumar.

**Panun Kashmir** and the **Kashmiri Pandit Community** is highly thankful to Sh. J.P. Sharma, Principal Everest Public High School Shalimar Garden for providing his school premises and refreshment to the community members who participated in the camp.

**Panun Kashmir** activists led by **Sh. Vijay Tickoo**, Vice-Chairman, **Sh. Kamal Wangnoo** Secy. PK NCR Delhi and activists from Vipin Garden, Shalimar Garden, Vaishali etc. organised the camp. More than 500 patients were provided free medical check-up along with medicines and clinical investigation.

## TRUTH MUST PREVAIL

Sir,

Your esteemed news letter, "*Kashmir Sentinel*", Vol. 14 No: 4-5 of May 2009 has reached to me. It is a matter of great celebrity that Panun Kashmir has launched a cultural initiation in the form of "**PRAKASH**" and a critique by Prof. M.L. Koul on a book of my choice namely, "*Lal Ded Meri Dhreshit Mai*" authored by Mrs. Bimla Raina has been discussed on the vanguard of your esteemed paper. I perfectly agree with your valued views that "*the truth should prevail*" provided we place the "**things in a proper perspective**". I had raised my voice as early as in August, 2007 against the distortion of some of the Vakhs of Laleshwari by the interested lobby but there were no takers with me at that time. Now that the things have changed with the intervention of educationist, historians, thinkers and scholars of the language as contained by your prestigious paper. I am morethan optimistic that ultimately the Truth Will Prevail.

—S.N. Pandit  
Kot Balwal, Jammu





Sh. Shailendra Aima Vice-Chairman Panun Kashmir conducting the proceedings of the seminar and a view of the audience. *KS photo*

## Centre's Kashmir Policy loaded with danger: Penalists

(From Page 7)

Accusing India of being soft to terrorism, he said that even after the attack on Parliament and recent Mumbai attacks, the Indian Policy vis-a-vis terrorism and dealing with Pakistan is reflective of inconsistency. Advising India to deal with terrorism firmly he said, "I'll not talk of China or Israel but Indian should emulate Pakistan in Swat". He asked India to clear its attitude towards Pakistan and under UN resolutions, Pakistan has to vacate PoK and Northern Provinces. Supporting reorganisation of the state, Prof. Hari Om said that the division shall be on regional lines and not religious but added that there should be scope for rehabilitation of

Pandits as they have been displaced for last 20 years.

Referring to vice-president Hamid Ansari's remarks about implementation of Working Group recommendations at the University of Kashmir Convocation, Prof. Hari Om said that his constitutional position is not consistent with such statements and instead of it he should have talked about improvement of academics. He added that during IIIrd Round Table Conference BJP and Panun Kashmir have disassociated from these recommendations as these don't reflect the aspirations of the minorities and nationalist forces in the state.

Former Director General of J&K Police, Mr Man Mohan Khajuria said that we have to be conscious as our

fate is being decided in some other fora. He said that the Indian Policy towards Kashmir has been guided by confusion as we failed to underline the cause of the unrest. Accusing India of departing from the earlier stand on Kashmir, Mr Khajuria said that with the appointment of IK Gujral as Prime Minister, the policy changed. Referring to Amarnath agitation, he said that the religious sentiments were hurt and people reacted to the same. He said that we have to shed hypocrisy and know that "every country is governed by its interests and India has to define its national interests". He said that the citizens of India have to tell the Indian state in unequivocal terms that the Indians have the only right to take any deci-

sion on Kashmir.

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

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

He asked the Indian state to talk to pro-India constitu-

ency in the state and none else. Referring to the demands of likes of "Islamic-republic" of Kashmir, Joint Management, Self-Rule, double-currency, he said that there is understanding among, terrorists, separatists and mainstream politicians of the likes of PDP and advocated the treatment of traitors with such leaders.

Mahesh Koul talked about the challenges to Panun Kashmir as it is faced with Pseudo Secularism of Congress and Pseudo Hindutava of BJP.

The programme was anchored by Senior Vice-Chairman of PK Shailendra Aima and vote of thanks was proposed by Panun Kashmir General Secretary Sh. Kuldeep Raina.

## India-Pakistan and Kashmir

(From Page 5)

leaders on the future of the state.

### Dangers Ahead:

During the last six decades of the Indian freedom, Pakistan has maintained a high degree of military pressure on India, which that country has deftly used to perpetuate a sense of insecurity in Jammu and Kashmir. Pakistan has waged a religious war against India, commencing with the invasion of the state in 1947 with its latest phase unfolding in the Jihad in 1990. Inside the state Pakistan has used the Muslims of Jammu and Kashmir as a frontline of the Jihad for the liberation of the State from the Indian occupation. Outside Jammu and Kashmir, Pakistan has aligned itself with the Anglo-American block of powers

and joined China to form the China-Pakistan axis in the east, in order to confine India into a pincer-hold along its northern frontier.

Pakistan is an ideological state committed to the Islamic order of society. The political class of Pakistan is committed to the unification of the Muslim Ummah into a Muslim International. The civil society in Pakistan, in spite of the protestations on the contrary, is largely fundamentalised. Any compromise with Pakistan on Kashmir, contemplated by the Government of India, will drive India to a second partition. Hussain Haqqani, now Ambassador of Pakistan in the United States, wrote in his book, which was published a few years ago, "Pakistan still has an unfinished agenda in Afghanistan and

Kashmir." The Indian political class must take a note of the political agenda of Pakistan. The Muslim struggle in India laid down the foundations of the Muslim power of Pakistan. Pakistan follows the agenda of extending the Muslim power eastwards into the north of India, to secure a hold on the Himalayas and eliminate India from any future balance of power in Asia and as an epicentre of the Islamic Revolution wage a Jihad against India. Jamait-u-Dawa is ideologically committed to extend an invitation to the people of world to accept Islam. Its involvement in the terrorist attacks on Bombay, must open the eyes of the Indian policymakers.

Maharaja Ranjit Singh forged, to close the routes of invasion into India from the

north. It was first breached, when the Indian government allowed the frontier regions of Jammu and Kashmir state, Baltistan and Gilgit, be integrated by Pakistan into its territories later known as a "Northern Region". Any changes in the configuration of power in the frontier regions of Kargil and Ladakh, will eventually lead to the demolition of the whole of the northern frontier of India. The warm upcountry of Jammu and Kashmir, with the sprawling Shivalik plains between the river Chinab and river Ravi, are crucial to the security of the Himalayas. Both Pakistan and China have their eyes on the Himalayas. Had India taken the warning, the Tibetan Delegate sounded, in the political committee of the United Nations General Assembly in 1950 when Britain and the United States let down Tibet on the issue of its

appeal against the Chinese invasion, the Chinese army would not have swooped down across the Mc Mahan Line to occupy hundreds of miles of the Indian border and in 1962.

**\*The author is Chairman Advisory Panun Kashmir**

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# Maha Shivratri-Revisiting Kashmiri Ritual Variants



By Upender Ambardar

**T**HE Puranas also refer to seven matrikas or Shaktis of Lord Bramha, known as Maheshwari, Kumari, Vaishnavi, Varahi, Andhri and Chamunda, who are invariably propitiated and invoked before the start of a pooja. The number seven also represents seven forms of agni or fire known as Kali, Karali, Manojva, Sulahita, Sudhumarvarna, Ugra and Pradepta. It also represents seven stages of rebirth through which a human being passes before the soul attains moksha. As per a belief, there are also seven levels of consciousness each of which is linked with the seven chakras of the human body.

Probably, it is due to this reason that the river water is cut seven times during the 'Amavasya' pooja to symbolize the seven vows taken to honour and perform the Shivratri rituals steadfastly. After the completion of the ceremonial 'Amavasya Pooja', on the river bank, a little water is put in the empty 'Nout' to be sprinkled on the entry door of the house as a mark of auspiciousness. This ritual is known as 'Kalash Lav'. It is followed by closure of the main door of the house, which is opened only after 'knock at the door' ritual locally known as 'dhub dhub' ends. It is a sort of a conversational exchange of words between an elderly lady of the family behind their door and an elderly male member outside it eager to seek entry in the home. The said dialogue is in a token of affirmative and endorsement nod, in which prosperity, tranquility, fortune, well-being and all material comforts are sought and symbolically assured. It is akin to 'Zaem-brandh' ritual of wedding function of Kashmiri Pandits, where sister-in-law of the bride closes the door and

opens it subsequently after the bridegroom promises to give the sought gifts to his sister.

In both the rites, the door is a symbol for the very psyche of the house inmates as it transports us into the inner world of family life, psychological security and comfort. Moreover, home also represents a sacred social institution, where human relationships are fortified and cemented on which is based the familial and societal life. On 'Amavasya' i.e. Doon Mavas, as per a native belief, the divine bride Goddess Parvati is believed to depart with Her divine bridegroom Lord Shiva to the bridegroom's home. The pooja is performed on the river bank as the flow of river is a metaphor for life and its life bestowing generosity. The river water also symbolizes its purifiatory powers as removal of impurities and sins both at the physical and spiritual levels.

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

In addition to it, the river banks are also regarded as the dwelling places of gods, saints and sages. Probably, due to these facts the 'Amavasya' pooja is performed on the river banks. Moreover, as per a local belief, Phagun Krishan Paksh Ashtami, known in the native language as 'Hur Aethum' is said to symbolise one of the wedding ceremony rites of parting of the hair of Goddess Parvati (mus-mouchravun). Likewise on Phagun Krishan Paksh Pratipadha, known as 'Hur Oakdoh' one more marriage related ritual of house cleansing known by the name of 'Ghare-Navun' is said to commence. The concluding ceremony of Shivratri falls on Phagun Shukla Paksha Ashtami, locally known as 'Tila Aethum'. It represents the final symbolic send off to all the remaining divine guests of the cosmic 'baraat', who might have stayed back at the bride's home. It is an evening ritual in which oil lit earthen lamps positioned on

grass woven spherical bases 'Aarie' are placed at entry door of the house, top of the courtyard wall, enroute path to the river and base of the tree, while as a few lamps are floated on the flowing river. The light of oil lit lamps is a metaphor for life. It is also symbolic of the light offered to the departed souls of the ancestors.

The history of our social and cultural development is interpreted through time-tested rituals and it is through them that past becomes alive, observes Sh. Vjiay Malla, an original residents of Malik Angan, Fateh Kadal Srinagar and now putting-up at Sarwal Jammu. The 'Gurtoo' tradition is followed by his family with an amazing purity and even a whiff of wrong doing is regarded as a blasphemous act. He disclosed that prior to Phagun Krishan Paksh Pratipadha or Oakdoh, all the cooking utensils are thoroughly cleaned, clothes washed and the earthenware pots are replaced by new ones. He also revealed that from 'Oakdoh' onwards, eatnig or taking tea outside the home is disallowed and even puffing on a stranger's hookah is not permitted.

Sh. Vijay Malla also revealed that permissible vegetarian dishes in his home are 'monji haakh', moong daal and potatoes, while as cooking of 'Soanchal', turnips, rajmah and sun dried vegetables locally known as 'hoakh sabzi' are forbidden. As per a belief rajmah, turnips and soanchal are regarded as 'dukoal' i.e. equivalent to non-vegetarian food, while as the dry vegetable preparations are not in tune with the auspiciousness of the occasion. Elaborating further he recounted that in earlier times at the time of ritualistic filling-up of the earthen utensil 'Nout' with water and walnuts, the ladies of his home would drape themselves in new outfits and wear new 'Attahoar' in the ears as a mark of good omen. Furthermore, a rice filled up thali having a small quantity of salt was also made to touch the right shoulder of the lady engaged in 'Vatuk Barun' ritual. In the local parlance, this ritual is known as 'Zangi Yun'. Both the rites bear

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

The walnuts put in the 'Nout' are usually in the odd numbers of 101 or 151. Reviving his old memories, Sh. Malla disclosed that during Shivratri Pooja, even stored drinking water and cooked dishes could not be tasted till the pooja was over and as a remedy a make-shift kitchen was utilised for the purpose. A lavish spread of recipes cooked for Shivratri pooja as per his family 'reeth' include methi, mixed with nadru, unpounded moong daal, raddish mixed with nadru, sour methi, sour nadru, yellow cheese and fried crisp nadru slices. The rigid vegetarian tradition is broken on Amavasya evening when a mixed dish of turnips and goat's stomach locally known as 'demni gogzi' is cooked and ritualistically offered. The yellow cheese is also an additional dish on that evening. According to Sh. Vijay Malla, his family also offers pooja to the figurative clay images of Lord Shiva, Goddess Parvati and Lord Ganesh on Shivratri evening and the ritual is locally known as 'Parthishor'.

Sh. Raviji Raina, an erstwhile resident of the village Salia, district Anantnag Kashmir and now putting-up at the ORT complex Purkhoo Jammu is one more faithful 'Gurtoo' for whom deviation from the ordained code is a grave religious offence. Reminiscing the festival of yesterdays, he stated that from 'ekadashmi' onwards, the entry of an outsider in the house was not allowed. He also revealed that even a cursory glance of an outsider towards the Pooja room was a revolting and sinful act on the presumption that the person may have consumed meat. In the repertoire of dishes, his family as per the clan tradition cook yellow cheese, nadir yakhni, cauliflower, sour raddish called 'mujae kaela', fried pounded raddish tiki called 'jujue voer' and side dish of 'hakh'. Sh. Raviji Raina also recounted that a specially fabricated wooden knife was utilised for slicing raddish for the dish of

'mujae kaela' during his grandfather's time.

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

Speaking on a nostalgic note, he recalled that 'Amavasya' pooja was performed at the village stream or spring bank. During the outpouring of the 'Vatak nout' contents, the spring or stream water was cut with a knife five times. It is in sharp contrast to the ritual of cutting water seven times followed in other Gurtoo and non-Gurtoo families. The cutting of water five times is perceived to symbolize the pledge taken five times to faithfully perform the festival related rituals as human body is composed of five elements of fire, air, earth, ether and water. The digit five also represents five main deities of Bramah, Vishnu, Mahesh Aditya and Ganesh.

The number five is also symbolic of the five holy days of Ashtami, Chagturdashi, Purnimasi, Amavasya and Sankrtai. The ritualistic pooja of 'Parthishor' on Shivratri is also a part of his clan tradition.

The Shivratri rituals represent a symbolic blending of a religious festival and family celebration, which chronicle the cultural history and societal evolution of a community, remarked Smt. Urmilla Raina, earlier a resident of Gogji Bagh, Srinagar and now putting up at Pamposh Colony, Greater Kailash, New Delhi. Sharing her nostalgic memories, she reminisced that in accordance with her family tradition, leavened rotis called 'phulkas' and wheat flour fried in ghee locally known as 'churma' was taken with tea from Phagun Krishan Paksh Dashmi onwards. A day prior to Shivratri, a special pooja utensil designated as 'Vagur' is installed amidst elaborate religious Pooja in the 'Vatak Kuth'. The customary dishes cooked on the occasion are methi, moong daal and nadru.

**(Concluded)**



# Guru in Kashmir Shaivism & Guru in Lalla Ded Vakh



By Prof. M.L. Koul

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

In his highly acclaimed commentary on Shiva-Sutra Khemraj informs that guru is one who teaches Reality or Truth (*grinati updishyati tatvikam artham iti guru*). He reveals the potencies of mantra to his pupils (*sah guru...mantra viryi prakashakah*). In spand-karika Bhatta Kallat eulogises his guru for the benediction of ferrying his boat across the ocean of doubts (*agad samshai ambodi sam utran tarinam*) through his illuminating teachings. In Malinivijay Tantra guru is described as one who fully knows the essentials of thought (Kashmir Shaivism) he is wedded to and throws light on the power of Mantras. In the same Tantra guru is said to have power of grace (*parameshwari anugrahika shakti*). If pleased with his disciple, guru reveals to him all the hidden truth about '*matrika-cakra*' which exactly as per Shaiva thought is Shiva's manifestation of the universe from the first letter 'a' to the last letter 'h' comprising Sanskrit string of letters.

No knowledge without guru (*guru bina na jnanam*) is a cliched statement underpinning the vital significance of guru in the attainment of Jnan which is *Shiva*-consciousness. Guru as an embodiment of spiritual knowledge and radiance is extra careful of not impinging on the sense of self-worth and self-image of a disciple. Guru in the manner of a psychoanalyst peers through the mind (chitta) of a disciple, measures his level of consciousness and his intuitive quality to recognise his pristine nature of Shiva and puts him on the highway of quest. A Shiva-Guru is more than aware that his disciple either a '*muud*' (inferior in consciousness) or '*su-prabuddha*' (superior in

consciousness) has a sense of autonomy. Without impairing it he cognises it as a positive factor contributing to his spiritual advancement. Keen to awaken his disciple to the inward reality of 'self' Guru replenishes and reinforces all what his disciple has as it is deemed fundamental to 'self' and its cognition. Concerted effort on part of guru is to expand and broaden his sense of self-worth, self-image and autonomy which are limited and inhibited because of his conditioned existence of an 'anu', a bound jiva.

Shiva guru, even if a monk, assiduously prepares his disciple for the world. He in no way commands him to robe himself after the manner of a recluse (sanyasin). He tastefully sublimates, refines and tempers the attitudes and proclivities of a seeker for a balanced mind which acts as a receptacle for flashes of Shiva-consciousness. The microcosmic body along with its multiple senses and potentialities are harnessed and not suppressed as Shiva-guru is for affirmative view of life and world. A seeker remains in the world, a meshy layer of dualities, and gains an insight into his original nature of Shiva right in the world. No prescriptions are there to abandon the world and live the life of a recluse.

What concerns Shiva-guru most is that he moulds his disciple in sync with his cultural bequest and cultural setting. He roots him in the indigenous soil he is a product of and reinforces his linkages with the same roots. His icons are native, his gods are native, his holy places are the *Shiva-dhams* littered over the whole native place and his world-view belongs to him as a legacy. He worships water flowing in the vitasta and his logic is not rock-hard as is found in desert cultures. Shiva-guru firmly rooted deep down in his native soil enriches and fertilises the broad swathes of spiritual way of life through his teaching and preaching based on catholicity of outlook and broad values of humanism. To him, Shiva is world and world is Shiva. It is a philosophical position which shocks the believers of rock-hard logic that narrows the space for pluralistic ways of life and pluralistic ways of thought.

Guru as an expert in the Shaiva academics expands the intellectual horizons of his pupil, sharpens his thinking abilities and leads him with an awakened mind and brain to attain his spiritual destiny of Shiva-hood. A constant interaction between a pupil and his guru is the mechanism through which the pupil learns about metaphysical issues along with their complexities and intricacies and removes cobwebs of his doubts and misunderstandings and the guru expositis all the fundamental issues of the thought-model he actually symbolises. All the line of Shiva-gurus from Vasugupta to Bhatta Kallat to Somanand to utpaldev to Abhinavagupta and last but not the least Swami Laxman Ji Maharaj have been remarkable theoreticians of Kashmir Shaivism. Scholarship and Shaiva-Yoga have been two facets of all the Shiva-gurus. Jnan (knowledge) and self-recognition (spirituality), to them, have not been dichotomous.

Shiva-guru is essentially a man of culture. His aesthetic faculties are

sharp and tempered. Invested with profound knowledge of the whole spectrum of heritage he revitalises and refurbishes it through an interactive process of imbibing and interiorising the reigning values and critically analysing and evaluating them. Revitalisation and perpetuation of the contours of native culture is the leit motif of a Shiva-guru. Abhinavagupta, a profile thinker and siddha purusha was an exemplary aesthete. Having thoroughly studied aesthetics as a component of the extensive mosaic of Indian culture at the lotus feet of his erudite guru, Tota Bhatt, he made a precious contribution to the realms of aesthetics through his path-breaking commentary on Anandvardhan's 'Dwanyalok' from a Shaivite perspective. Guru, in sum, is an aesthete and deals with the finer stuff of beauty. Most of the Shiva-gurus have been deep-set lovers of music, drama, dance and poetry and used them as resource to share the finest aesthetics of Shiva as the source of beauty.

Much like six systems of Indian philosophy Kashmir Shaivism is not only a logically structured model of thought but also contains a whole range of practices for the realisation of spiritual destiny of a seeker. Shaiva-Yoga what Kashmiri Shaivites call it is a regimen of practices for all types of seekers having individual differences. Guidance and initiation of an accomplished Shiva-guru or satguru is a must for all types of seekers at various levels of consciousness.

Shiva-guru unhesitatingly showers grace (shakhtipat) on an aspirant who is extremely awake and has intuitive ability to recognise his real swarup (nature) of Shiva. His mere look at the aspirant works as an alchemy that melts his dross (malas) encasing him and frees him from knots and complexes that bind him as an 'anu' or 'pasu'. Guru's grace on such an aspirant is without reason and logic and totally un-asked for. Guru's shakhtipat (grace) on an aspirant means his mergence (*samavesh*) into *Shiva*-consciousness. Such grace for *Shiva*-consciousness is known as '*Shambhva*' methodology. Khemraj puts in his commentary on *Shiva-Sutra-akinchit chintakasya guruna pratibodhata Jayate yah samavesha shambhava asau udahrtah* Deficient in inspiration and initiative faculty *Shiv-Guru* puts such an aspirant to a regular and uninterrupted practice of knowing his innate reality. He is taught and directed to imagine himself to be Shiva only and that alone as his reality. A sort of *auto-suggestive* technique this type of Shaiva-Yoga is known as *shakhta-yoga*, bhavanana-yoga or *chitta-sambodh yoga*.

—Malinivijay Tantra writes.

*uccar rahitam vastu chetsa eva vichintayan*

*yam samavesham aapnoti shaktah so atra abhideyate*

An aspirant innately having low level of consciousness and steeply mired in the gross stuff of the world is prescribed *anava-yoga*. Shiva-guru in view of his deficiencies introduces him to a regimen of *pranayam* (breathing exercises) and *dyan*, concentration on an icon, a mantra or a syllable. Such practices raise his level of consciousness so as to

motivate him for higher levels of methodologies for attainment of mergence (*samavesh*) into or identity with Shiva.

Guru is a liberator, uplifter and path finder of the aspirants who are intensely motivated to pursue the path of spiritual quest. He is a crutch to those who are lacking in Shiva consciousness. Guru, more than most, is a vital link between a seeker and his ultimate destination. His relations with his pupil are the same that we witness between father and son. Ved Vyas labelled as '*vishal buddhi*' typifies guru. '*Vyas purnima*' as a commemorative date stands enshrined in the calendar of Kashmiri Pandits, which is nearly 5000 year old. Guru in reality is *Brahma, Vishnu* and *Mahesh*.

As revealed by her treasure-trove of Vaks it can be said with certitude that Lalla Ded had intense spiritual sensibilities which were tapped for final fruition by her guru, Siddha Srikanth. A name in Shaiva thought and Shaiva Yoga, Siddha Srikanth, was the family guru of Lalla Ded. In the style of Shiva-guru he had continuous sessions of debates and discourses with her with a view to sharpening her philosophical clarity on issues relevant to the Shaiva thought. Lalla Ded flumoxed her guru when she interpreted '*prakash*' luminosity, tirth-holy place, '*bandhav*'-real kins and '*sokh*' a pleasurable feeling in a manner that completely contradicted the views that he harboured on them. It was sufficient to convince Siddha Srikanth of the philosophical mould of Lalla Ded.

In one of her extra-ordinary discourses with her guru Lalla Ded unequivocally conveys that Siddha Srikanth was a man of omniscience, had recognised his Shiva swarup (real nature) and was possessed of calm and collected mind. She begged of him to give her refuge and anchorage as she was love-consumed quite keen to merge into the ocean of Shiva's bliss. She also drew his attention to the evanescence of time and implored him to initiate her and others present at the time of debate without loss of time. Says Lalla Ded

*Syada mali syado syada kathan kan thav*

*kal ava kathan ta kariv kyaha*

In a candid vein Lalla Ded conveys that she pestered her guru ruthlessly to explain to her the nature of the 'Nameless' and in the process got tired and exhausted. Then she conveys her impression that the 'nameless' is the source of something (universe) which lies submergded, there in an undifferentiated form.

*gwaras pritsham sasi late yas na kenh vanan tas kyah nav pritshan pritshan thachista loosas*

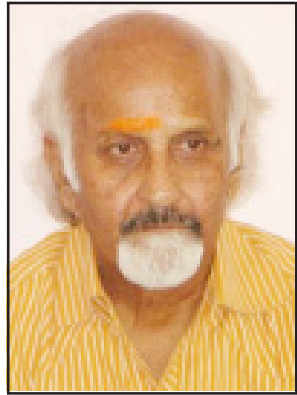
*kenh nas nisha kyah tam draw !!*

There are ample internal evidences available from Lalla Ded Vaks that she through her regular interaction with her guru, Siddha Srikanth, who is parameshwar to her, allayed her

(Contd. on Page 17)



# Early Kashmiri Society—Social Life



Dr. Shashishekar Toshkani

WITH this we come to another important aspect of our study of the early Kashmiri society — social life. Here too we do not have enough source materials to base our investigation on. Even so the few literary sources that are available to us can provide us with considerable, though still not adequate, guidance. Beginning with the Nilamata again, we find that the sylvan valley of Kashmir was full of “ever sportive and joyful people enjoying continuous festivities”. Living in perfect harmony with their beautiful surroundings, “they played, danced and sang to express their joys, to please their gods and to appease their demons”, as Dr. Ved Kumari puts it. Music and dance, it appears, were an integral part of their life, the key to their cultural DNA. The Rajatarangini and Kuttanimata Kavya further testify to what the Nilamata indicates — the enormous popularity of vocal and instrumental music, dance, and theatre performances among the early Kashmiri people. Music was popular even among the Buddhist monks, Kalhana tells us. There were festivals galore that they celebrated — festivals that evoked devotion for the divine, festivals that celebrated the blooming of flowers in spring, festivals that expressed joy at the ploughing of the land and sowing of seeds, festivals related to the ripening of barely in the fields and harvesting the first crop of the paddy in autumn festivals, and even festivals evoking the Bacchanalian spirit on the ripening of grapes. But there was not one festival which did not have music and dancing as its essential feature. Any pretext was enough for people to celebrate with snatches of a song and jigs of a dance — be it the birthday of a god or the new snowfall day! What is interesting is that while their context was social, their setting was religious.

And what was the nature of this music and dancing? Mostly folk, of course, but also classical, in accordance with the precepts of Bharata's *Natyashastra*, as we learn from Nilamata and *Kuttanimata-Matakavya*. Musical instruments of all the four types — *tata* (stringed), *avanaddha* (percussion), *ghana* (cymbals), and *sushira* (wind) were in vogue. *Veena* or *tantri*, *pataha* (drum), *muruj* (tabor) *mridanga* (double drum), *venu* (lute), *shankha* (conch), *ghanta* (bell) and *turya* (trumpet) were among the more commonly used varieties. Harmony between vocal and instrumental music

was highly appreciated. In an 11th century pen-portrait of Abhinavagupta, Madhuraja shows him with his fingers strumming the veena. Bilhana extolls the skill of Kashmiri women in dancing and theatrical performances. It is no wonder then that Kashmir produced one of the greatest Indian masters of music, Sharangadeva, the writer of *Sangeet Ratnakara*, which is perhaps the best treatise ever written on Indian music.

What Literary sources say about the popularity of music and dancing in early Kashmiri society is supported by archaeological evidence. Thus, in one of the tiles from Harwan, we see three musicians one playing a flute, another cymbals and the third a pair of drums. Another tile shows a female musician playing on a drum which is hung over her shoulder. Yet another tile depicts a female dancer in an actual dancing posture. She is shown holding a long scarf in her hands and waving it. Kings of Kashmir patronized music, dancing and theatre. King Kalasha had a craze for dancing girls and so did Harsha who kept awake through the nights to personally instruct dancing girls in the art of acting in his own royal palace.

A unique thing about theatrical performances in Kashmir during the Nilamata age was the idea of “*prekshadana*” or “giving a dramatic show as a gift”. Professional theatre groups (*rangapjin*) would give such “gifts” to entertain people on certain occasions and they in turn were supposed to sustain these groups. In Damodaragupta's time (9th century), big business magnates, the *shreshthis* and the *vanikas* patronised the dramatic art. According to him there were large theatre halls in his native land fitted with cushioned seats and back-rests. In an interesting reference, *Kalhana*, compares fleeing armies to theatre-goers caught in a down-pour, which suggests, however, that common people must have watched such performances in open-air theatres. Kshemendra too refers to the existence of theatre halls in Kashmir.

Puppet-plays also appear to have been popular in early Kashmir. *Kuttanimata Kavya* refers to wooden dolls which were manipulated by means of a mechanical thread (*yantrasutra*) and made to dance.

There were many other games and amusements with which people in early Kashmir entertained themselves. Among these, garden sports seem to have been extremely popular, and naturally so because nature has gifted Kashmir with plenty of gardens and beautiful parks. On festivals like Iramanjari Pujana or Ashokikashtami they would throng to these gardens and enjoy themselves with a variety of sports. Such sports have been described at length in the *Kamasutra* and several other works.

“Special meals taken in gardens in the company of friends and members of the family”, writes Dr. Ved Kumari, “were a part of such garden sports”. Young maidens could have their fun and enjoy water sports on the Shrivani festival, according to Nilamata. Kuttanimata also refers to these sports as a favourite form of amusement for

young men and women who would sprinkle water on one another with a *karayantra* or syringe.

*Kanduka-krida* or ball—playing, which is said to have been “one of the most favourite games of ancient India” was equally popular in Kashmir, particularly among girls Damodaragupta's Kuttanimata as well as Shyamilaka's *Padataditaka* vouch for its popularity.

Chess and dice playing were among the favourite indoor-games of the people of Kashmir from very early times. Nilamata prescribes playing dice on the Sukha Suptihka or Dcepavali night. Rajatarangini offers ample evidence of their prevalence. Kuttanimata refers to it as a popular pastime. Women too played chess, it informs us.

Hunting was one of the favourite pastimes of men, and was particularly popular among princes. Some tiles from Harwan depict huntsmen on horseback chasing deer. Common people enjoyed watching wrestling bouts and animal fights. We find interesting depiction of ram fights and cock fights on some Harwan tiles.

*Goshthis* or social gatherings provided good entertainment to sophisticated and culturally refined people in ancient India. There is evidence in Kuttanimata Kavya that such gatherings were common in early Kashmir also. Kshemendra refers to *asthanis* or sitting rooms where friends would gather for conversation after having meals”. Respect was shown to gifted people known for their learning or their skill in the arts, at such gatherings.

It is indeed intriguing that we do not come across any evidence, literary or archaeological, of ancient inhabitants of Kashmir dressing or adorning themselves like its present day inhabitants. The typically ‘Kashmiri’ articles of male and female costume, like the *thepheran*, the turban, the *proofs*, and *taranga* are totally absent from literary works or sculptural representations. Is it because these were imposed on the Kashmiri Hindus at some later time? How close is their resemblance to the *pairahan* of the Middle East and the traditional headgear of Egypt and Sudan? What we find instead is the early Kashmiris using a variety of costumes and adornments suited to the requirements of “time and clime”, as dictated by good taste. Hsuan Tsang, the Chinese traveller who visited Kashmir in 631 AD tells us in his account that people wore leather doublets and clothes of fine linen. Other sources inform that both male and female attire consisted of *vasana yugala* or an upper and lower garment. And these garments were made from a variety of fabrics - cotton, wool, china silk, *patika* (a coarse variety of silk) and hemp. As the climate was cold, they covered their bodies with woolen garments in winter. Kalhana uses the word ‘*pravara*’ for the woolen cloaks he says they wore. Nilamata calls them ‘*pravarana*’ The poor used *kambala* or *sthulambala* (coarse blankets). “Garments interwoven with threads of gold, dazzling the eyes” were also worn, according to Kuttanimata. But the most detailed information about dress and ornaments (worn in

11th century Kashmir) is provided by Kshemendra's works *Narmamala*, *Samaya Matrika* and *Deshopadesha*. Men wore a long-sleeved tunic called *kanchuka* as the upper garment. Women's upper garment too was called *kanchuka*, but in their case it was both a long-sleeved and a half-sleeved one — a kind of jacket not much different from the modern *choli*. As their lower garment men wore a kind of trousers called *patnga* or *janghala*, according to Kshemendra. He has used the terms *karpari* and *samputi* also for trousers, but perhaps these trousers were of a different kind or made from different fabrics. *Dhoti* or *pa(i)* was also worn by men, but *pati* sometimes meant a kind of scarf. They wore *angarakshaka* also over the *kanchuka* and wrapped their bodies in *tusti* (perhaps a precursor of the present day shawl). Kshemendra also refers to *kambala* or woolen blanket they used to cover the body. The male headgear generally consisted of *shirahshata*, a kind of turban. Caps of different sizes and shapes called the *tpika* (Hindi *topi*) were also in vogue. Kshemendra refers to *mochot*, a type of socks, or perhaps boots, reaching partway up to the knees, as being commonly in use.

According to Damodaragupta, men, rich and poor alike, used leather shoes — a necessity in a cold place like Kashmir. The rich, he says, wore fashionable shoes having floral decorations from outside and fitted with steel soles imported probably from Central Asia. Bee-wax was placed inside these shoes to make them comfortable to wear. The more fashionable men, according to Kshemendra, wore *mayuropanah* or peacock shoes.

We do not get much information about female dress from Kshemendra, except that they wore *kanchuka* as the upper garment. According to Damodaragupta, they also wore *varabana*, which he describes as an item of dress similar to a *kanchuka*. Men also wore *varabana*, but in their case it was a kind of short fur coat. Kalhana tells us that ladies generally attired themselves in a Sari and jacket (*kanchuka*). For the upper garment they used *uttariya* or *amshuka*. They also wrapped themselves in wollen shawls. “Fashionable ladies”, says Ajay Mitra Shastri quoting Kuttanimata, “loved to wear soft, clean and perfumed clothes”. They were fond of Chinese silk, he writes. In Harsha's time, they wore half-sleeved jackets and lower garments “which were so long that their tail ends touched the ground”.

People, both men and women, were fond of wearing coloured clothes, except widows who were always dressed in white. Garments coloured with saffron dye were more preferred by fashion conscious men and women.

Women as well as men in early Kashmir were very fond of wearing ornaments and adorning themselves. Women were naturally more crazy than men for embellishing themselves with a variety of jewelleryes. Kalhana mentions necklaces, ear-rings, armlets, wristlets, anklets etc among the ornaments that ladies would wear.

(Contd. on Page 20)





By Sanjay Godbole

**T**HE city of Taxila is situated at a distance of 35 kilometers from alpendi in the Punjab province of Pakistan. It is the seventh Tehsil of Punjab province. The old name of 'Taxila' was 'Takshashila' and it was famous throughout the world as an ancient centre of Hindu and Buddhist culture. There is a verse in the ancient epic 'Ramayana'. The verse describes how Bharat, the son of queen Kaikeyi, after defeating all his enemies in war, established two settlements, namely, Takshashila and 'Pushpakalavati' in the Gandhar province. Both these settlements were abounding in all necessities of life. Bharat deputed his two sons, Takshak at Takshashila and Pushpal in Pushpakalavati to take charge and rule them. The state capital of Takshak situated on the top of a mountain was popularly addressed as 'Takshakshila'. This name 'Takshakshila' in course of time, got changed to 'Taksh-Shila'. The grandson of Arjuna, named as 'Janmajaya' conquered Takshashila and established his rule on a hill there, called 'Haathiyal'. The first presentation of the great epic 'Mahabharata' was given by 'Vaishampayana' here only. 'Haathiyal' means abode of elephants. This whole region was called 'Gandhar' meaning thereby 'Land of fragrance'. In the opinion of some Archaeologists from Pakistan,

King Takshak belonged to the 'Naga' Dynasty and he had established the city of Takshashila.

The University of Takshashila was an important knowledge imparting centre of ancient India and it was operational between the 6th century B.C. to the 5th century A.D. Here the students aspirants were admitted at the age of 16 and finished their educational courses.

Here various courses, such as archery, horse riding, elephant riding, philosophy, defence sciences, grammar, religion, law etc. were taught. The merit list of the alumni of Takshashila University included such famous names such as Jyotipal the commander of armed forces of the king of Varanasi, the physician Jeevak of King Bimbisara, Prasannajet king of the state of Kaushal and the emperor Chandragupta. The famous grammarian Panini was at Takshashila during the sixth century BC similarly, Arya Chanakya, (Kautilya) was also busy in imparting education at Takshashila University. Many historians from Pakistan are of the opinion that Kautilya wrote and compiled his world famous treatise on economical sciences (Arthashastra) at Takshashila only. Takshashila was renowned all over the world then for unequalled quality of education imparted and the discipline observed. In one of the 'Jatak kathas' of Sri Lanka, composed in the fifth century, there is a stray reference to the University at Takshashila.

During the regime of the Iranian emperor, Darius the 1st prior to the year 486 B.C. the King Tukkusati of Takshashila was defeated by the Iranian forces. On the tomb of king Zerxes the 3rd (year 338 B.C.) the fact that he conquered 'Gandhar' along with the

images of the Gandhar's warriors are carved out. Alexander the great reached Takshashila in the year 326 B.C., when king Ambhi was the ruler. Ambhi subsequently surrendered to Alexander. The region where the remains of old Takshashila lie scattered and strewn is presently known as 'Bheer'. These remains are scattered in an area measuring some 1600 sq meters. A strong fortification exists in this area and has been constructed with wood, bricks and soil. The residences at Takshashila had storage spaces for food grains in the rear walls.

'Sirkap' is a small settlement near Tamra-Nallah near Takshashila. The remains of the fortification, surfaced during an archaeological excavation, have long been testified in ancient literature. In the biography of 'Apolonius' authored by 'Philostratus', he writes that Takshashila is as imposingly colossal as the city of 'Neenwah'. He further adds that Takshashila has all the characteristically distinctive Greek features including a Greek styled fortification. Sirkap has narrow roads like Athens and has single storeyed houses have Parthian type roofs. The remains of this city are strewn over a large area of 12000 sq. meters. During the regime of Alexander the great the Greeks addressed this city as 'Taxile'. 'Strabo' has described this city as vast and expansive and abounding. After the Greeks, emperor Chandragupta Maurya conquered Takshashila. After, Maurya, the Bactrians, the Sakes and then Kushanas ruled Takshashila. The white Hunas devastated Takshashila on a great scale during the 5th century A.D. The famous Chinese traveller, 'Fahiyaa' visited this area in the 5th century. He addressed Takshashila as 'Chuchshila'. He has described the four large 'Stupas' there and has praised both the ruler and the ruled. Hu-en-tsang, the famous Chinese traveller visited Takshashila in the 7th century. He addresses Takshashila as 'Taa-chi-shilo'. He also says that Takshashila was included into the kingdom of Kapisha initially but was included in Kiyashilo Kingdom (Which is Kashmir at present.) He has specially described the brave people, the fountains and the area abounding in flowers & fruits and the vegetation in general.

The Takshashila University charged one thousand 'Karsharpane' (the then prevailing unit of currency)



**TAXILA: Rare red sandstone Buddhist sculpture discovered at Badalpur site. --Photo/Amjad Iqbal**

towards tuition fees from the rich. The poor, however, were provided with education, free of cost. The coaching work was on throughout day and night. Takshashila could be very aptly described as the one and the uniquely one University, which was fully operative and functional in the whole of the universe for one thousand record years and that too, without any incessance or disturbance. During the British regime, the first ever attempt was made by 'Cunningham' to fathom the hidden whereabouts of this ancient city of Takshashila. Subsequent to these attempts, in the years 1912 AD and 1934 A.D. an archaeological excavation exercise was undertaken, under the able leadership of Sir John Marshall at Takshashila. In this excavation many constructed structures were surfaced at different levels in various encrustations. These include remains of the 'Bhallar Stupa' on the Sharda hill at an enormous height, at the banks of river 'Haro'. The Kushan Kings erected many 'Stupas' and monasteries at 'Jalian'. In one of such monasteries, many coins struck by Tormana and 'Samantdeva', so also, many stucco idols (made from lime) of 'Bodhisatva', Goddess 'Hariri' in Gandhara style surfaced. At that time complete sets of ornaments also surfaced. One 'Annaic' several earthen pots, terracottas, stucco idols and hoards of Indo Greek and Saka Kushan coins were also surfaced. There is a stupa

erected by emperor Ashoka at Dharmarajika. At this Dharmarajika stupa, there is an inscription of the Sythian king 'Azes'. In that inscription the name of emperor Ashoka had been referred to as 'Dhar raja'. This inscription was brought to light during that excavation. At 'Jandiyal' the remains of a uniquely characteristic and typically distinctive Greek temple were surfaced.

During the excavation at Takshashila many miniature stupas deployed during worship and several Urns for preserving the remains were brought to light. After Sir John Marshall, Mr. Mortimer Wheeler undertook an excavation at Takshashila. After the partition, Takshashila became a part of Pakistan and the department of Archaeology of Pakistan carried out many excavations at Takshashila. The research scholars of Pakistan's Archaeological department, in the year 1968 were successful in locating the Neolithic remains belonging to the year 3100 BC thus tracing back the available history of Takshashila still backwards. In the year 1980, the research scholars located a burial ground belonging to Gandhara age, thus establishing the striking connection between Peshawar and Takshashila. In the year 1998, during an excavation project at 'BmV' the remains of the brought to light. In this palace a meeting between king Ambhi took place.

(Contd. on Page 17)



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





By Dr. B.N. Sharga

**I**N our country the people have a great fascination for the game of cricket. They watch this game with great passion that is why it is being generally regarded as the second religion of the country. All the T.V. channels now regularly telecast their programmes based on this game in which experts express their viewpoints on the finer aspects of this game. It has now become a source of earning big fortunes almost overnight. Many cricket players have become millionaires and own big posh bungalows besides a fleet of imported luxury cars as very big money is involved in this game. The first Kashmiri Pandit to make a mark in this game as an umpire on international horizon was Pt. Swaroop Kishen Reu, who earned a place for himself in the Wisden Cricketer's Almanac for his unbiased and analytical decisions based on his deep knowledge about the rules of the game.

The history of cricket in India is really very interesting. The British sailors brought this wonderful game to our country in the 18th century. They used to play this game at the Bombay port for their recreation and enjoyment. The first recorded cricket match was played between British soldiers and English settlers in India in 1751. The first cricket club in India was established at Calcutta in 1792 known as Calcutta Cricket Club. It was the second cricket club after M.C.C. of England in the world. Parsis of Bombay were the first to be attracted towards this new game. They learnt the techniques of this game very soon and to make it popular in the country formed the Oriental Cricket Club in Bombay in 1848. After sometime another cricket club by the name of Young Zoroastrians' Club was formed by the young Parsi boys to play cricket. The Hindu boys then formed their own club in 1866 to play this game which was duly named as Hindu Gymkhana.

The cricket lover Parsi youngmen again were the first to send their team on a tour to England in 1886 under the captaincy of one Dr. Patel to play matches there. This cricket team of Parsis again went to England in 1888 and won several matches there, which impressed the Englishmen so much that they sent their team to Bombay to play a match against the Parsis of the city and surprisingly again the Parsis defeated Englishmen in this friendly match. Gradually this took the shape of an annual Presidency cricket match between the Englishmen and the Parsis of Bombay, which became triangular affair in 1907 when the Hindus also

started participating in this tournament. This became a quadrangular tournament in 1912 when the Muslims also joined it to enjoy this game.

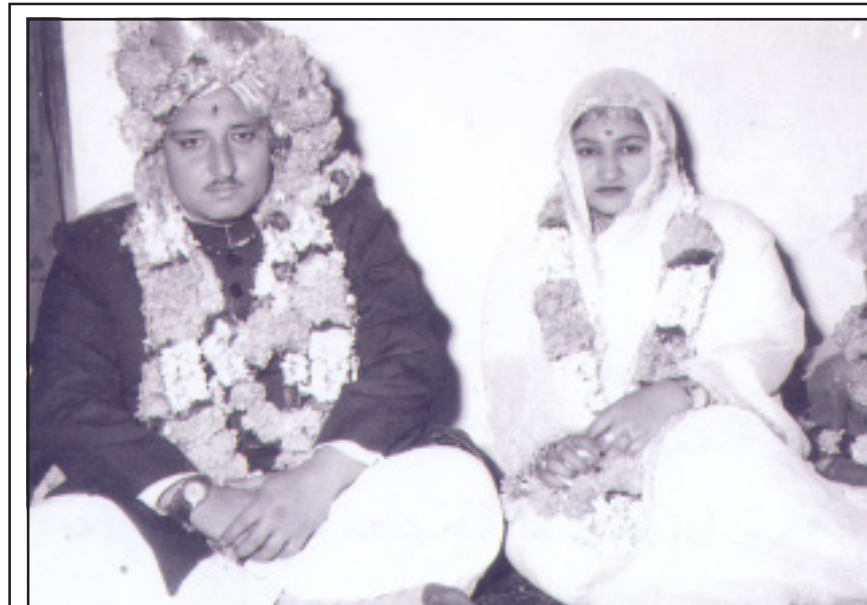
It was in 1911 that an all India cricket team visited England under the captaincy of Maharaja Bhupendra Singh of Patiala consisting of star cricketers of that period. In 1926 two members of the Calcutta Cricket Club went to London to seek the membership of the then Imperial Cricket Conference for proper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

To make this game of cricket popular in the whole country a meeting of the delegates from Sind, Punjab, Patiala, Delhi, United Provinces, Rajputana, Alwar, Bhopal, Gwalior, Baroda, Kathiawar and Central India was held on 21st November 1927 at Delhi in which it was decided to form an all India body to control the affairs of cricket in the country and to give a fillip to this game. Consequently in December 1928 the Board of Control for Cricket in India known as BCCI was duly constituted to govern and guide the activities of cricket in the country. Mr. R. E. Grant Govan an Englishman became the first President of B.C.C.I.

India played its first official Test match against England at Lords between June 25-28, 1932. The captain of the Indian team was legendary Col. C.K. Naidu whereas the English side was led by D.R. Jardine. India lost this Test match by 158 runs. The M.C.C. team then visited India in 1933-34. Thus India was then recognized as the 6th cricket playing country in the world. That is how the game of cricket had established its firm footing in our country.

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

Pt. Shyam Kishen Reu's son Pt. Tej Kishen Reu, who was born around 1908, after completing his studies came to Delhi around 1940 and got



S.K. Reu and Mrs. Sunita Reu at the time of their marriage in 1965

employment in the Indian railways. He was married with Dulari, the daughter of Pt. Ragya Prasad Zadu of Lahore. He built a house at 1835 Mohalla Imli, Chowk Mubarak Shah near Bazaar Sita Ram, which had a big concentration of the population of Kashmiri Pandits in Delhi then. Pt Tej Kishen Reu had three sons Gyan Nath, Swaroop Kishen and Iqbal Kishen.

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

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

Pt. Tej Kishen Reu's second son Pt. Swaroop Kishen Reu was born on

13th July 1930 in his ancestral house in Habba Kadal locality of the Srinagar district in Kashmir. He had his schooling in Delhi, where his father was posted. He did his B.Com and LL.B. from the Delhi University. He then took up a job in the office of Accountant General of India and due to his sincerity and hard work became an Accounts Officer in it.

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

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

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

(Contd. on Page 20)



## Guru in Kashmir Shaivism & Guru in Lalla Ded Vakh

(From Page 13)  
doubts and misgivings about metaphysical issues and Shaiva-yoga praxes. She implores him to teach her (*grinati updishati tatvikam artham iti guru*) the secret about pran and apan as to why one is hot and the other is cold though both rise from the same region. says Lalla Ded

*he gwara parmeshwara  
bhavatam cheya chuy  
antar vyud  
dwashivai whopdan  
kandpura  
ha-ha kwa turn ta ha-ha  
kwa tot*

Pran and apan are the two lexical words in all versions of Yoga. But, Lalla Ded during the interaction is prompted to know about the Shaiva meanings of these two lexical words. In Shaiva Yoga the lexical word 'chandrama' denotes the breath emerging from outer-dwadashant moving towards 'hridaya' and the breath emerging from inner dwadashant (hridaya) moving towards outer-dwadashant. The first is apan-breath and the second is pran breath. The breath moving outside (pran-vayu) is naturally hot. It is at the 'hridaya' that apan-vayu halts and pran-vayu emerges. In the same way it is at the outer-dwadashant that pran-vayu ends and apan-vayu

emerges. Both pran and apan vayus are the gross forms of the original all-pervading 'pran-shakti'.

In his classical work 'Ascent of Self', Prof. B.N. Parimoo has characterised the said-Vakh as a soliloquy, posing the question and answering it herself. But, the author of the write-up after due thought does not agree to the view of Prof. Parimoo. The second line of the Vakh- "*bhavatam cheya chuy antar vyud*" is significant which surely conveys that she wants her guru to express (bhavatam) his own views on the Shaiva Yoga meanings of pran and apan vayu as he has knowledge about it and knows about it experientially.

Lalla Ded having undergone numerous sessions of discourses with her Shiva guru for awakening and sharpening of her Shiva-consciousness was finally imparted 'diksha' which in the words of Ram Kanth, a noted Shaiva scholar of Kashmir, is a sort of consecration ceremony only to initiate one into the higher life, bestowing on the initiate the boon of self-knowledge and casting away the dirt due to sense of difference (*swaroopasambodhadanatmakobhedamayabandhak sapanalaksansca samskarvisesah*). Lalla Ded

had diksha, an initiation through a 'vachan", which means a word (vachak pad) embedded with denotative meaning (vachya). The embedded meaning as conveyed by the line (nebra dopnam andar acheun) is the reference to the senses as shackles (pasa) which are to be withdrawn for attainment of Shiva-consciousness.

Though Lalla Ded has used 'mantra' in many a Vakh, yet in the small Vakh under reference she uses 'kunuy vachun' which is for mantra- *mantra varnatmakah sarvey sarvey varnah shivatmakaha* Mantra comprising impregnated letters or symbols are pointers to 'ahanta', I consciousness of Shiva. What Srikanth did with Lalla Ded through 'kunuy vachun' or Mantra was to direct her mind (chitta) to 'ahanta', I-consciousness of Shiva. In Shaiva Yoga mantra is the main *shakhtopaya* for self-recognition (pratibijina).

The 'kunuy vachun' or mantra deeply impacted her psycho- physical frame throwing her into a convulsion of joy and ecstasy (tawai hyutum nangai nachun).

The vakh reads as  
*gwaran dopnam kunuy vachun  
nebra dopnam andrai*

*achun  
Sui Lalli gava mea vakh  
ta vachun  
tawai hyutum nangai  
nachun*

The word of Shiva-guru which is mantra, divine power clothed in sound, coupled with the ritual of cleansing of her body and mind with the holy waters of Ganga as the symbol of absolute purity led Lalla Ded to attain Shivahood while in life, thereby conquering the fear of death.

Sings Lalla Ded--  
*gwara kath hridayas  
manzbagratam  
ganga zala navum tan ta  
mann  
Sodih Jeevan mokhtai  
provum  
yama bhayi cholum polum  
arat*

Motivated with a deep sense of responsibility unto others Lalla Ded declaims that absolute trust and faith in the word of Shiva-guru, his mantra, the ever fleeting mind under the control of Jnan (Shivaconsciousness), the outward directed senses completely pacified and calmed are the gateway to final bliss (anand) surmounting the existential fear of death and anybody generating fear by putting a man to death.

Says Lalla Ded:-  
*gwara shabdas yus yach*

*patch bare  
gyan vagi rati chyath  
torgas  
yandrai shomith anand  
kare  
adokus mari bai maran  
kas*

The internal evidence of the vakhs does not buttress the view that Lalla Ded's case was that of guruna pratibodtah', generating 'samavesh', merger into the ocean of Shiva consciousness, characterised as '*shambava upaya*'. What I have gleaned from all versions of Vakhs is that her guru had mapped her ascent step by step and stage by stage. She had tried the methodologies of 'anava yoga' which stress measures like pranayam, concentration (dyan) on some form of icon or any other symbol as suggested to her by her venerable guru and pilgrimages to holy places for purification of mind and body. Because of her deep sense of 'loss and married life pain' as a result ship-wrecked married life Lalla Ded must have deep disturbances (ksob) agitating her mind (chitta). So, taking up the anava methodology was necessary to pacify her mind and steadily she must have been led to adopt 'shakta' methodologies to develop a frame necessary for further ascent of being one with Shiva.

## Lord Buddha at Takshashila

(From Page 15)  
Similarly, after the Greeks, evidence of the capture of Takshashila by the Sythian Sakes were unearthed Archaeologists, thus refuting the conclusions held to be true. Logically hereinsofar by the British scholars. All these excavational exercise, carried out, brought to light, about 800 ancient artifacts.

Currently, at present, the director of the Archaeological department of Pakistan, Dr. Ashraf Khan is engaged in the excavational project, at Badalpur, some 10 km away from Takshashila. This area comparatively remained rather neglected. The sole reason as to why this place was not attended to, so well, was that in the areas in the near vicinity of this area, yield of ancient artifacts was not upto the mark or upto the expectations. Dr. Ashraf Khan, while commenting upon the present status of the project to me, said that in the year 2005, this excavation near Takshashila, one Buddha Vihar was brought to light at 'Jinnawali'. The special feature of this monastery was that some murals were painted at the entrance. Dr. Ashraf has submitted his research paper about this monastery at

Jinnawali to the Archaeological conference held in Europe. An exhaustive volume giving details of the recently surfaced artifacts at Takshashila is being compiled. Last year's excavations have resulted in surfacing gold coins struck by Kanishka the Kushan emperor along with 188 assorted coins struck by various other kings. Some of the coins bear an emblem of 'Agnikunda' (A special basin constructed in bricks for fire worship or for ablutions for firegod or giving offerings to other deities through the medium of fire) Dr. Ashraf Khan further informed that in these excavations about 128 seals made out of stellite and carnelian stones. Some of these seals carry some letters in 'Kharoshti' script, and are being deciphered. A very special feature is that on the grinding wheels or hand mills found during this excavation, there are some letters carved out in 'Kharoshti' script and on one of the wheel, there was a symbol of swastika. Many specimen of earthen pots of both Greek and Indian style are also surfaced during this excavation. At 'Badalpur' there was a jumbo sized monastery. This monastery was laid waste by the 'Hunas' from

Turkmenistan in the ancient times. It will require a period of minimum two years of sustained efforts for the Archaeology department to unearth all the remains of this structure. Dr. Ashraf Khan has an intention to bring to light some hundred and odd stupas and monasteries lying hidden so far, in the surrounding area of Takshashila. Unesco' declared Takshashila as a world heritage spot in the year 1980 and very sincere and rigorous all out efforts are being made to preserve this precious heritage. The idol of Lead Buddha, surfaced only last month (Mar. 2008) in the excavation at Takshashila undertaken by Dr. Ashraf Khan has brought Badalpur near Takshashila in the lime light. This idol is sculpted in red sand stone and it measures 13 cm x 12cm in size. In this sculpture, Lord Buddha is shown in a seated position Padmasana (A lotus shape posture) and there are two lions sculpted at the bottom, near Buddha's feet. On each side of the idol, two disciples are shown. On the left the woman is sporting a solid chain. The hand of Lord Buddha is shown to offer Sanctuary. On the backdrop, a Bodhivriksha is shown (The wisdom tree). Lord Buddha is sporting

garment, as per the traditional style of Ekankshika Bhikkus' this sculpture is associated with the inaugural discourse given by Lord Buddha. A wheel called Dhammachakra' is carved out below the feet of Lord Buddha and a 'Dhammamudra' (Symbol) is carved out on the sole. The tree shown in the background indicates or suggests the stage of emancipation. Lord Buddha in this sculpture is shown in a pleasant mood and bears a smile on his face. In the opinion of Dr. Ashraf Khan this idol of Lord Buddha belongs to the 2nd century and belongs to the traditional Mathura style. As to how an idol of Mathura style of art has surfaced in the Gandhara region Dr. Ashraf Khan has the following justification, as an apt reply to such a query. Many a Buddhist monks from far off regions, regularly visited Takshashila to have glimpses of the stupas and monasteries over there in those times and in all probabilities, one of such monks must have brought this sculpted idol to Takshashila from Northern India. This sculpture, Dr. Khan very proudly says, is the biggest discovery of the century. After the attack of the 'Hunas' those Buddhist monks, who were residing at Takshashila, gradually migrated to the 'Swat' valley. The sculpture

happens to be the only second such sculpture of its kind belonging to the Mathura style of art. In the year 1945, a similar idol of Lord Buddha belonging to Mathura art school was brought to light. Hereinsofar, some stupas and 27 monasteries, have come to light from the area surrounding Takshashila. At Jinnawali, a monastery having 19 Large rooms has been surfaced. On the left bank of river 'Haro' at Badalpur, in an area admeasuring 81 m x 78 m. there are many monasteries. These monasteries have 40 big rooms of the size of 64 sq. meters each and of 12 feet height. The inner walls of these monasteries had plaster of lime and soil. Dr. Fazaldad Kakar, the director of the Archaeological Department of Pakistan, has issued an order about this newly found sculpture found at Badalpur. Accordingly, this idol of Lord Buddha after it undergoes the necessary process of some chemical treatment for conservation, will be shifted to the museum at Taxila. In this connection Dr. Kakar has remarked that new vistas of comparative studies between Gandhara and Mathura art styles have been thrown open to the scholars and researchers of this particular field.

*\*The Author is a noted archaeologist, based in Pune)*



- May 1: Old city witnessed restrictions as normalcy returned elsewhere after two days of strike and restrictions in view of the parliamentary polls in Anantnag constituency. A Gujjar woman Shah Bano Begum, victim of terrorists, vowed to continue her struggle for justice even if two terrorists involved in victimisation have been killed.
- May 2: A boy was killed and two others injured in a blast in Boniyar. A jawan died in suspicious circumstances in Uri. Police arrested two OGWs of LeT from Bharat, Doda. A CRPF jawan was killed in an accidental fire in Billawar, Kathua. AR Rather described Jagmohan as author of PDP's self-rule.
- May 3: A militants' doctor Khursheed, trained to treat terrorists, has been arrested in Doda. Four cops were among 12 people hurt in anti-poll protests in Nowhatta, Srinagar.
- May 4: A top HM terrorist Dawood was killed while his body guard managed to escape at Kilotran, Doda. A Pakistani national was arrested near IB in Makwal sector. A terrorist hideout was destroyed and arms and ammunition recovered in Surankote, Poonch. An NC worker was shot at and critically wounded in Khanqah-e-Mohalla, Srinagar.
- May 5: Arms and explosives were recovered as forces destroyed a terrorist hideout in Mankote, Poonch. Two suspects were arrested in Jammu.
- May 6: Terrorists gunned down an SPO in Budhal, Rajouri.
- May 7: Two top HM terrorists were killed while their associate escaped in injured conditions in a fierce gunbattle in Dessa, Doda. An LeT terrorist was arrested for SPO's killing in Budhal. Amidst strike and call of boycott more than 24 percent voters exercised their franchise in Srinagar Parliamentary Constituency.
- May 8: A terrorist was killed in an encounter in Kupwara. A civilian was killed in cross-firing at Salota in Marmat, Doda. A jotted lover and HM terrorist gunned down girl's mothr, husband and father-in-law in a bizzare incident at Bandara in Gulabgarh, Reasi. At least 12 people were killed in clashes in down-town, Srinagar. An SPO jumped into pond, shot himself as he was denied leave.
- May 9: A computer savvy commander of LeT was killed alongwith his body guard at Beli in Bharat Doda. A terrorist was killed in Kangan, Ganderbal. Two LeT terrorists were arrested in Srinagar city. Terrorists hurled a grenade towards the residence of former Dy Chief Minister Muzaffar Hussain Baig at Khawaja Bagh Baramulla; the device exploded in the compound without causing any damage. A CRPF Havaldar killed his colleague in Kishtwar. Pak troops fired mortar shells in Bhawani area of Nowshera, Bhim Singh demanded general amnesty to Kashmiri youth in jails.
- May 10: Terrorists are using safe air and train routes with fake Pakistani passports to infiltrate into India.
- May 11: An IED was detected and defused in Kupwara on the eve of elections. A PDP rally was attacked in old Baramulla town in which 12 persons were injured.
- May 12: An HM terrorist was arrested in Pattan, Baramulla. Body of a civilian was recovered under suspicious circumstances in Rathuna. Two terrorists were injured, one escaped and one is believed to have died in an encounter in Suroo forests in Kishtwar district; a girl was also killed in the encounter.
- May 14: A Bangladeshi was arrested on IB in Kanachak sector.
- May 15: Terrorists shot dead a youth in Zachaldara, beheaded a forest-guard in Handwara and attacked the house of a Numberdar in Ganderbal. A woman terrorist of HuM was arrested from Sopore.
- May 16: An SPO was killed while terrorists managed their escape in Sumbal, Bandipore. Sajjad Lone lost even his security deposit as NC won all the three seats in the Valley and Congress bagged both the seats in Jammu and an independent won in Ladakh.
- May 19: An HM terrorist was arrested in Anantnag. Three people were injured as people protested against alleged custodial death in Aluchi Bagh, Srinagar. Two HM terrorists surrendered in Kishtwar town. An Army jawan killed his colleague and injured another in Kalakote, Rajouri.
- May 20: An OGW of HM was arrested in Baramulla.
- May 21: An HM Battalion Commander was killed at Kulgam. Centre extends package to J&K staff started since eruption of militancy. Mirwaiz Umar Farooq threatened mass agitation if Kashmir issue not resolved.
- May 22: Shabir Shah was released after nine months. PoK truck drivers smuggle SIM cards into India. An infiltration bid was foiled and three terrorists killed in Kupwara. An HM Commander and an OGW were arrested in Sopore. 12 people were injured in NC-PDP clash in Budgam.
- May 23: Shabir Shah has been put under house arrest. A CRPF SI was found dead under mysterious circumstances in a train. Foreign Minister SM Krishna described Pak's terror infrastructure hurdle in ties.
- May 24: Two hawala operators, an SPO and a Congress worker were arrested with Rs 5.4 lakh; the money was meant for HM Div. Comdr Ghulam Nabi. Terrorists movement has been observed in Hill Kaka, Poonch.
- May 25: Four more Pakistani SIM, memory cards have been seized from a PoK visitor as cross LoC bus left fourth time without a fresh passenger. Valley is reportedly abuzz with domestic and foreign tourists.
- May 26: Three terrorists were killed in Doda and Kishtwar districts. A TA jawan and two others were arrested as they were waiting for a relative-terrorist who was to infiltrate via Akhnoor sector.
- May 27: Five kg explosive material and three smoke grenades were recovered from a cow shed at Kharpora, Tangmarg and subsequently destroyed by police bomb disposal squad. Five people were injured in clashes as people protested against death of a youth in police action, a youth injured with a tear smoke shell succumbed to his injuries. CM released Rs 20-crore and revalidated unspent Rs 11.45 for the relief to militancy victims.
- May 28: 45 kg explosives were recovered from a hideout in Gandoh, Doda. An HM terrorist was arrested in Baramulla. Geelani and Shah asked Kashmiris to welcome tourists and extend hospitality to them. An IED was detected and defused in Budhal.
- May 29: Two terrorists surrendered in Kulgam. RDX and grenades were recovered during a search operation at Kawarian in Krishna Ghati sector of Poonch. CM urged PM for meet on Working Group reports.
- May 30: An HM OGW was arrested from Seel Baddar, Doda. Secretary Boder Management Vinay Kumar visited Jagati Township and is scheduled to take up KPs' demands with the state government. Mysterious death of two women sparked protests in Shopian. Pak admits Mumbai terror group Jamaat-ud-Dawa links to Al-Qaeda.
- May 31: Terrorists killed an Army jawan, an SPO and a village Numberdar across Kashmir valley. Govt. constituted SIT to probe death of two women in Shopian even if government claimed that the two died of drowning. Explosives haul was recovered at Ari in Mandi, Poonch.
- June 1: An Army jawan was killed in an encounter at Rajpora Zachaldara in Kupwara. Chief Minister announced judicial probe into Shopian deaths as a the incident brings Kashmir to standstill with Geelani extending strike call till Wednesday. CM recommended dismissal of an SOG Insp. whose alleged misuse of power led to the death of a civilian.
- June 2: Valley observed complete shutdown over Shopian deaths. Three hideouts were busted in Poonch and two youth were arrested under arms act. Responding to Pak PM Geelani's remarks that Kashmir issue holds the key to durable peace in the region, Foreign Minister SM Krishna said that "terrorism has nothing to do with Kashmir and it (terrorism) is abominable".
- June 3: Two scrap dealers were killed in a blast in Khag, Budgam. Terrorists gunned down a teenaged girl Nigeena at Donadu in Kellar, Shopian. Two Army jawans died in accidents while 100 people were injured in clashes across the Valley. A terrorist hideout was destroyed in Mahakund forests of Gool and large quantity of arms and ammunition recovered. Hazratnabal Assembly constituency recorded 20 pc voting.
- June 4: The situation in Valley worsened with the death of a youth with tear-smoke shell as 50 more persons were injured in fresh clashes. Normalcy returned to Rangreth that witnessed communal clashes. The situation in Valley triggers decline in tourist arrivals. President Pratibha Patil said that ties with Pak depend on action against terror.
- June 5: Three LeT HM Comdrs were killed in an encounter at Mandrala in Gandoh on Doda-HP border. An NC worker was shot dead by terrorists in Pulwama. Even if the forces thwarted Geelani's plans to address a press-conference, the separatist leader extended the strike call upto Sunday. More Pakistani SIM Cards were seized in Poonch Rajouri Arms and ammunition were recovered in Poonch. LeT key operator Madni, arrested in Delhi was to recruit Indian Youth for terrorism.
- June 6: Geelani was arrested as clashes continued on the 6th day of strike in the Valley.
- June 7: A terrorist was killed in an encounter in Bandipore. More separatists were arrested as 20 more people were injured on the 7th day of the strike. A large quantity of arms and explosives including three UMGs were recovered in Poonch and Reasi districts.
- June 8: Three terrorists, a Major and a jawan were killed as Army foiled an infiltration bid in Kupwara. Even if the government foiled Shopian march on the 8th Day of the strike a cop was held for the alleged rape of a girl two month back and murder of her grandmother in Tangmarg area. Large quantity of arms and ammunition was recovered in Rajouri and Doda districts.
- June 9: Valley showed signs of normalcy after eight days. Prime Minister said that India has vital interests in making peace with Pakistan.
- June 10: Two HuM terrorists were killed in Sopore. No loss of life was reported in an encounter in Zachadbara while three people were arrested in connection with recoveries of arms from a vehicle in Pattan. Azad described PDP as enemy of peace. Murwaiz Umar Farooq asked for CBMs to resolve Kashmir.
- June 11: Terrorists made an unsuccessful bid to blow a CRPF bunker at Saraf Kadal in Srinagar. Union Home Minister P Chidambaram said that police will get primary role in maintaining law and order and para-military forces will take back seat. Even if Asiya Indrabi's strike call failed to evoke response, protests continued on the Shopian incident.
- June 12: Police arrested two OGWs and two criminals across the Jammu region and recovered arms and ammunition. P. Chidambaram said that talks with separatists would be held at appropriate time and AFSPA would be reviewed after discussions with Prime Minister and Defence Minister.
- June 13: A cop and a youth were shot dead by terrorists in Sopore town. A major tragedy was

(Contd. on Page 19)



## (From Page 18)

- averted by the recovery of an IED on Indra Gandhi Road near Police Hqtrs. in Srinagar. Two youths were killed and two others injured seriously in a landmine blast at Dadot, close to LoC in Mendhar sector. Farooq Abdullah said that AFSPA will go if police performs well.
- June 14: Terrorists shot dead a former colleague at Gutlibagh in Ganderbal. Body of a civilian was recovered with marks of violence in Sumbal Bandipore.
- June 15: Large quantity of arms and ammunition was recovered in Budhal area. A mobile phone alongwith SIM of an Indian Telecom Company was recovered from the slain infiltrators in Kupwara sector. A cop was killed and a civilian injured by terrorists in Sopore town.
- June 16: At the first top level contact between Manmohan Singh and Zardari after Mumbai attacks, Prime Minister asked Zardari to stop terrorism and decided that the Indo-Pak foreign secys will hold discussions on terror. Army Chief General Kapoor reviewed security situation in Kashmir Valley. Around 5000 perform darshan on Day one of the Amarnath Yatra.
- June 17: A woman, a peon in UCO Bank, was killed by terroists in Sopore. A terrorist hide out was busted in Kalakote and arms and ammunition recovered from there. Prime Minister said that Zardari had sought more time to against terror and asked Kashmiri separatists to give up gun and violence for dia-

logue.

- June 18: Security Forces recovered arms and ammunition during a search operation in Trehgam and detected and defused an IED near a bridge at Shothpora, Kupwara.
- June 19: On the eve of Vice-President Hamid Ansari's visit to Srinagar, a former terrorist was killed and two others injured when an IED, they had fabricated, went off in Lal Bazar Srinagar. One person was killed and three others injured in a grenade blast at Dalgate, Srinagar. 25 people were injured as the authorities foiled Baramulla march. Eight IEDs were recovered from Kot Dhara, Rajouri.
- June 20: A woman was killed by terrorists in Bijbehara. Strike crippled normal life in Valley as people continue protesting against alleged rape and murder of two women in Shopian. Vice-President Hamid Ansari said that Prime Minister has agreed to the implementation of WG recommendations.
- June 21: An HM terrorist was killed in Bharat, Doda. The Justice Jan Commission submitted its interim report and recommended action against several officials in Shopian incident.
- June 22: Three top LeT terrorists were killed in Gulabgarh of Reasi district. An IED was detected and defused on Jammu-Srinagar National highway near Panthyal. RDX and grenades were seized in Bani, Kathua. An SP, a DySP and an SHO were among five officers suspended on the recommendations of Jan Commission on Shopian incident.
- June 23: Accusing centre of its failure for formation of a national security policy former DG Punjab KPS Gill said that there is more danger

to the country from politicians than Pak.

- June 24: A JeM Comdr and two LeT's OGWs were arrested in separate operations in Kashmir Valley.
- June 25: Defence Minister AK Antony said that peace with Pakistan cannot be one way traffic and there is no question of lowering guard in J&K. Two doctors were suspended in Shopian case.
- June 26: Three people were injured in CRPF firing in Shopian as Valley observed a shut down but government foiled Cheshmashahi march. A terrorist was among three held for a widow's murder in Baramulla. Indian Foreign Minister SM Krishna met Pakistani counterpart Shah Mohd. Qureshi but said that the ties are under stress.
- June 27: Three CRPF jawans were injured as terrorists lobbed a hand grenade at Jehangir Chowk, Srinagar. Terrorists gunned down a couple in Danga Kandi, Rajouri. Omar advocated for resumption of dialogue between Centre and separatists.
- June 28: A Pak intruder was gunned down in Akhnoor Sector.
- June 29: Curfew was imposed in Baramulla as two people were killed while protesting for misbehaviour of police with a lady. A jawan was killed as Pak Army violated cease-fire on LoC in Poonch Sector; two terrorists are feared to have infiltrated. A terrorist hide-out was busted in Surankote. LeT and JeM are reportedly shifting bases to PoK.
- June 30: Curfew continued in Baramulla as strike cripples life in Valley, two more persons was killed in firing.

## (From Page 2)

- Shanti Nagar Behind Krishna Mandir (Shiv Nagar) Jammu. 14/4/2009
65. Sh. Vikram Raina S/o Late Dr. Shanta and Late Sh. S.K. Raina New Delhi. 14/4/2009
66. Sh. Srikrishen Koul S/o Late Sh. Sundri Lal Koul originally resident of 2- Karan Nagar Sgr; presently residing at 22/23 D-S- New Rajinder Nagar New Delhi. 14/4/2009
67. Mrs. Bimla Dhar wife of Sh. C.L. Dhar R/o Ruman House Gurha Bakshi Nagar, Jammu. 15/4/2009.
68. Sh. B.L. Tickoo S/o Late Sh. J.N. Tickoo R/o 137/7 Channi Himmat Jammu. 15/4/2009
69. Smt. Leelawati Koul W/o Late Sh. Baskar Nath Koul originally resident of Umanagri Braniangam Anantnag Kmr. presently residing at H.No: 39, Lane No: 7 Anand Nagar Bohri Jammu. 16/4/2009.
70. Smt. Rani Miya W/o Sh. T.N. Miya originally resident of Kocha Nidan Rainawari Sgr; presently residing at 145-Colonels Colony Bohri Jammu. 16/4/2009
71. Smt. Veena Ji Thathoo W/o Sh. Chaman Lal Thathoo R/o H.No: 158, Sector-2 Pamposh Colony Janipur Jamu. 17/4/2009
72. Sh. Arjan Nath Koul S/o Sh. Nand Lal Kaul originally resident of Bagh Rainawari Sgr; presently residing at Adarsh Colony Subash Nagar, Dehradun . 17/4/2009
73. Smt. Khema Koul W/o Sh. Tribwan Nath Koul originally resident of Malikyar Fatehkadal Sgr; presently residing at B-1, Classic Apparts Sector-22, Dawarika New Delhi. 18/4/2009
74. Sh. Rajinder Kumar Bhat S/o Sh. Triloki Nath Bhat R/o Peth Kanihama Beeru Kmr; presently residing at H.No: 106-B Hari Nagar, Old Janipur Jammu. 18/4/2009
75. Sh. Pushkar Nath Miskeen S/o Late Sh. Kanth Joo Miskeen R/o 135-Lower Luxmi Nagar, Sarwal Jammu. 19/4/2009
76. Smt. Saraswati Razdan W/o Late Sh. Kidarnath Razdan resident of IInd Bridge Madanyar Habbakadal Sgr; presently residing at O.R.T. Nagrota Camp Qtr. No: 313, Jammu. 19/4/2009
77. Sh. Ashok Raina S/o Smt. Mohan Rani Rania R/o Village Malmoha Magam Kmr; presently residing at H.No: 17, Ajit Colony Gole Gujral Jammu. 19/4/2009
78. Smt. Kamlawati Mattas W/o Late Sh. Prem

- Nath Mattas R/o 39-A Vipan Garden Krol Mode New Delhi. 19/4/2009
79. Smt. Pran Piyari (Nancy) W/o Sh. K.K. Raina C/o H.No: 265/2 Anuradha Puram Barnai Jammu and originally resident of Sathu-Barbarshah, Kak-Mohalla Sgr. 19/4/2009
80. Sh. Prem Nath Kotroo S/o Late Sh. Shiv Jee Kotroo originally resident of Bagdaji Rainawari Sgr; presently residing at H.No: 88/163-Street No: 4 Shanti Vihar Durga Vihar Phase-2, Deenapur Najafgarh New Delhi. 20/4/2009
81. Smt. Meenawati W/o Late Pt. Tara Chand Bhat R/o Khardoori Habbakadal Sgr; presently residing at H.No: 50, Durga Nagar Enclave Sec-1, Jammu. 20/4/2009
82. Sh. Chand Narayan Ganjoo S/o Late Sh. Gopi Nath Ganjoo originally resident of Bagh Jogilankar Rainawari Sgr; presently resident of 7/8 Shreeji Dham Revapark Garba Ground Waghodia Road Baroda. 20/4/2009
83. Sh. Vijay Raina S/o Late Sh. M.N. Raina of New House Karan Nagar Sgr; presently resident of Chandigarh. 20/4/2009
84. Smt. Leelawati Koul W/o Late Pt. Jagan Nath Koul originally resident of Babapora Habbakadal Sgr; presently residing at C-409, Sushant Lok-1 Gurgaon Haryana. 22/4/2009
85. Sh. Chuni Lal Pandita presently resident of Faridabad Haryana and previously resident of Suthrashahi Sgr. 22/4/2009
86. Sh. Som Nath Bhan S/o Late Kanth Joo Bhan R/o 43-Karan Nagar Sgr; presently residing at 74-B, Kunjwani Greater Jammu. 23/4/2009
87. Smt. Promilla (Veena) Ganju W/o Sh. P.K. Ganju R/o Amar Villa 31, Mahinder Nagar, Jammu. 23/4/2009
88. Sh. Bansi Lal Bhat S/o Late Pt. Keshav Nath Bhat R/o Ladhoo Pampore Kmr; presently resident of Muthi Camp, Phase-I Jammu. 23/4/2009
89. Sh. Bishambar Nath Raina S/o Late Sh. Tika Lal Raina originally resident of Karfali Mohalla Sgr; presently residing at H.No: 109, Ward No: 4, Dogra College Road Baribrahmana Jammu. 23/4/2009
90. Smt. Kamlawati Bhat W/o Late Sh. Radha Krishen Bhat R/o Mattan Anantnag Kmr; presently residing at Qtr. No: C, 2/20 Mishriwalla Camp Jammu. 23/4/2009
91. Sh. Ganesh Dass Koul Late Pt. Mana Joo Koul R/o Ramnagri Shopian Kmr; presently resident

- of H.No: 186, Ambika Vihar, Gokuldham Ashram Talab Tillo, Jammu. 23/4/2009
92. Smt. Mayawati W/o Late Sh. Radha Krishan Reshi of Akingam Kmr; presently resident of Qtr. No: 226, Block-C Muthi Camp, Phase-IIInd, Jammu. 24/4/2009
93. Sh. Kashi Nath Bhan R/o Gotingoo Kupwara Kmr; presently resident of Nagrota Camp. 24/4/2009
94. Sh. Piaray Lal Pandita S/o Late Sh. Jia Lal Pandita of village Ponzwa Verinag Kmr; presently residing at P/45, JNE-MES, Qtr. JO-IT Mode Udampur. 25/4/2009
95. Sh. Mohan Lal Moza orignially resident of Badiyar Bala Sgr; presently residing at 12 Amit Nagar, (Opp. Church) Muthi Goan Jammu. 25/4/2009
96. Smt. Kamlashori Shali W/o Late Sh. Sardari Lal Shali originally resident of Saki-Dafar Safa Kadal Sgr; presently residing at H.No: 39, Subash Nagar, Jammu. 25/4/2009
97. Smt. Shyam Rani Dambee W/o Late Sh. Nand Lal Dambee R/o Bage-Sunder Balla Chattabal Sgr; presently residing at 141/4 Anand Nagar, Bohri Jammu. 25/4/2009
98. Sh. Kanya Lal Bhat S/o Sh. Late Lassa Kak Bhat R/o Darbag, Harwan Sgr; presently residing at H.No: 43, Lane No: 27, Rajpora Mangotrian Jammu. 26/4/2009
99. Sh. Chuni Lal Koul S/o Late Sh. Keshav Nath Koul originally resident of Hanad Chawalgam Kulgam Kmr; presently putting up at EP/BC-36 Near Sharda Press, Residency Road Jammu. 26/4/2009
100. Sh. Pran Nath Koul S/o Late Sh. Sri Kanth Koul originally resident of Drabiyar Habbakadal Sgr; presently resident of 18/174, Indira Nagar Lucknow (UP). 26/4/2009
101. Smt. Vijay Reshi (Babli) W/o Sh. K.L. Reshi erstwhile resident of Khandha Bhawan Nawakadal Sgr; presently residing at Lower Shakti Nagar Near Ram Sharnam Ashram Jammu. 27/4/2009
102. Sh. Omkar Nath Thusoo S/o Late Sh. Shreedhar Pandit formerly resident of Gotangoo Kupwara Kmr; presently resident of Ganesh Nagar, Patoli Brahmana, Jammu. 27/4/2009
103. Sh. Sat Lal Razdan (Master Jee) S/o Raghav Ram of Anantnag Kmr; presently R/o 7-Bagwati Canal Road, Jammu. 29/4/2009



## Early Kashmiri Society—Social Life

(From Page 14)

Damodaragupta takes great delight in describing various kinds of necklaces hugging the bosoms of pretty women of his times. He speaks of pearl necklaces (*mukta hara*) having several strands of pearls. Kshemendra speaks of coral collars (*kanthi*) and conch-shell necklaces (*shankhalatika*). They were fond of wearing earrings of various shapes. Both Damodaragupta Kshemendra speak of palm-shaped ear-drop known as *kanaka-tadi* that came to Kashmir from the South. King Harsha introduced new types of jewellery in the 10th century which too seem to have come from the South. These included *ketaka-leafed* tiaras, pendants which rested on the forehead. (*tilaka*, modern *tikka*) and golden-strings at the end of the locks, perhaps something like the ornament called *talaraz* in Kashmiri. Ladies also loved to

wear a number of bracelets known as *valaya* or *kataka*, on each of the wrists which would make sound on moving. They wore small finger-rings of gold known as *balika* in root of the finger. But jingling girdles adorning the hips and tinkling anklets on the feet were a great craze. Strangely enough there is no reference to *dejiht* the ear-ornament which identifies married Kashmiri ladies. Perhaps it came later.

Men also liked to wear ornaments of different designs. These included necklaces, earrings, wristlets, armlets, bracelets and finger-rings. Men of ordinary means wore ornaments of cheap materials like glass-beads and conch-shells.

What is very interesting is that both men and women used unguents and cosmetics as beauty-aids. They applied various kinds of perfumed pastes known as *angaraga* and

*vilepana* on the face and the body to enhance their physical beauty. These were prepared from ingredients like saffron, sandalwood, camphor and andropogon. Men applied mustard on forehead and saffron pomade on beard. They painted their nails too, and perfumed their clothes with various kinds of powders. Ladies of course were even more conscious about enhancing their bodily charms by using different cosmetics. They anointed their body with sandalwood and saffron pastes. Using leaves soaked in musk to scent their cheeks, they applied collyrium in the eyes and reddened their feet and lips and, of course, nails, with lac dye (*alaktaka*). Women were also extremely fond of painting different designs and beauty Marks on their faces.

Ladies' coiffures were amazingly beautiful and elaborate. Three kinds of hairstyles were particularly popular among them, we learn from Damodaragupta. These

were *veni*, *dhamilla* and *alka-avali*. *Veni* was a long dangling braid decked with flowers. *Dhamilla*, explains Ajay Mitra Shastri, was a form of coiffure in which the hair was tied into a single big knot over the head and adorned with flowers. Bilhana's reference to it in 'Chaurapanchashika' shows that it was quite popular in Kashmir.

*Alaka-avali* according to Shashri, "consisted of arrangements of hair in rows of spiral locks on the forehead".

Various modes of dressing the hair were prevalent among men also. Fashion-conscious men wore their hair long with coloured tassels attached to them. According to the Damodaragupta, kings and nobles braided their hair in several ways. Damodaragupta writes that affluent men arranged their hair with a long piece of cloth covering three fourths of the head and leave one fourth open. Men also decorated their hair with floral garlands.

Much of what has been said in literary works about the costumes and ornaments in vogue in early Kashmir is corroborated by sculptures and terracotta figures of an earlier time. For instance, in one Harwan tile we see a lady carrying a flower vase. She is wearing a diaphanous robe and large ear-rings. On another tile a woman water carrier is shown wearing a Sari. On some tiles appear women wearing close fitting caps. Yet some other tiles depict men wearing trousers and loose fitting robes. Dr S.C. Ray finds the influence of Central Asian dress on these representations, but this needs to be further investigated. Several splendid terracotta figurines from Ushkur show women in beautiful coiffures with their hair fixed with hairpins. Several busts show them wearing *kanchukas* and necklaces. Terracotta fragments showing girdles and finger rings have also been found from Ushkur.

—To be continued

## Pandit Swaroop Kishen Reu

(From Page 16)

cricket legends. Pt. Swaroop Kishen Reu was generally considered to be a lucky umpire for India. But in his 13th Test in 1983-84 at Kanpur India lost the match. In the Test series against England in 1981-82 in the fourth Test match at Calcutta he stood in the Eden Garden ground as an umpire before a record crowd of about 4 lac spectators throughout its five days, which is a world record. A further niche was carved at Bombay in 1983-84 series when he erased the feeling of indecision felt by his fellow umpire M. V. Gothosker after an Indian appeal against Haynes for handling the ball. It was fourth such dismissal in the history of Test cricket.

Pt. Swaroop Kishen Reu being a law graduate used to apply his legal and analytical mind while enforcing rules and regulations of the game as laid down by the I.C.C. on the ground. He once took to task Imran Khan the skipper of Pakistan for tampering with the ball. His last Test as an umpire was at Bombay, from November 28 to December 3 in the 1984-85 series against England led by David Gower. He stood on the ground as an umpire in 17 Test matches which is an Indian record shared with another Indian umpire B. Satyajit Rao.

Pt. Swaroop Kishen Reu apart from performing the duties as an umpire in Test matches also had the oppor-

tunity to do the same job in One Day International matches as well. His first ODI was India verses England at Jallundhar on 20th December 1981 and his last ODI was England verses Pakistan at Sharjah on 26th May 1985. In the ODI played at Jallundhar in the Gandhi Stadium in 1981-82 series the Indian side was led by Sunil Gavaskar with Dileep Vengsarkar, Kapil Dev, Kirti Azad, Sandeep Patil, Ravi Shastri and Madan Lal as its members. The captain of the England's team was Kitch Fletcher and Graham Gort, Geof Boycott, Ian Botham, David Gower, Mike Getting and Geoff Cook were its members. India won this ODI by 6 wickets.

In recognition of his outstanding services for the game of cricket he was awarded Padma Shree in 1986 by the President of India Gyani Zail Singh. He then started leading a retired life. He died on 21st November 1992 at the age of 62 years at Delhi due to Cancer.

Pt. Swaroop Kishen Reu got married in 1960 with Sunita who was the daughter of Pt. Shibban Lai Handoo of Delhi. He had three sons Sanjeev, Sunil, and Susheel. Sanjeev Reu is holding a high post in Tata International and is married with Savita. He has a son Yugal and a daughter Latika. Sunil Reu is working in Dubai and is married with Jyoti. Susheel Reu is employed in

Atlas Cycles of Jallundhar. He is married with Sheetal and has a son Saransh and a daughter Srishti.

Pt. Swaroop Kishen Reu was a jolly good fellow. He was quite obese, so could be very easily identified on the cricket grounds. Teresa Mclean in his book *The Men in White Coats* has written that with his huge girth lending him a Sydney Greenstreet profile, Swaroop Kishen was perhaps the most instantly recognized umpire ever to take the field in a Test match not with standing one or two extroverts of recent years, and a rear view of him was chosen to grace the dust jacket of this book on umpires and umpiring. It was a real treat to observe him pedalling bicycle in the lanes and bylanes of Delhi with folds of flesh hanging on both the sides of its seat covering it completely from public view.

Pt. Swaroop Kishen Reu had a great sense of wit and humour. To cut jokes was his favourite pastime. He was also famous for chewing tobacco. He was great foodie. Kashmiri delicacies were his greatest weakness so he loved to cook the Kashmiri dishes at home, like an expert chef. He was a man of many traits. Though he was a soft spoken person who never lost his temper, yet he was very firm in his decisions, such people are always remembered for their peculiar habits and characteristics.

The game of cricket mixed with glamour has become a big business now than a mere

sport. Newly introduced young scantily dressed and curvaceous cheer leaders from America and other foreign countries who pump an extra dose of adrenaline in your blood vessels while watching a match has given an entirely new dimension to this game. There was a time when slaves used to be auctioned in the markets of different countries of Central Asia. Now star cricketers are

being auctioned in presence of film actions and industrialists who make bids for them. Some of the money minded cricketers even do not care for national honours. This is the new face of this gentleman's game, which it used to be once upon a time. Abraham Lincoln has very rightly said that in the end it's not the years in your life that count, it is the life in your years.



S.K. Reu receiving Padma Shree Award from President Gyani Zail Singh (1986).