

Below is reproduced the text of an Open Letter from the President of Kashmiri Pandit Sangarsh Samiti Srinagar dated 16/11/2009 to the Prime Minister of India, Chief Minister of Jammu and Kashmir State and various secessionist leaders of Kashmir. The contents of this Open Letter will benefit our readers with actual ground realities of Kashmir Valley.

--Editor

# KASHMIRI PANDIT SANGARASH SAMITI

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Ref. No: .....

Date: 16.11.2009

1. Hon'ble the Prime Minister  
Union of India  
New Delhi

2. Hon'ble the Chief Minister  
State of Jammu and Kashmir

3. Chairman  
All Party  
Jammu

4. Chairman,  
All Party Hurriyat Conference

(M)

Raj Bagh, Srinagar.

## Open Letter / Press Release

***(It is not right time of return of Migrant Kashmiri Pandits  
But it is ripe time for the left out Kashmiri Pandits living in the Valley  
to choose migration with dignity)***

Kashmiri Pandit Sangarsh Samiti (KPSS) is working for the last more than 3 years to create a space for reconciliation between Majority Community and Minorities in the Valley and initiated the celebration of religious functions in public to play a role to bring back the co-existence environment in the Valley.

From the last 2 years KPSS is also taking steps for the preservation of the religious places of the minorities and bring back them to their glory. And to make it a mark of success organized its maiden Seminar – cum – Temple Photo Exhibition on 31<sup>st</sup> March, 2009.

On 15<sup>th</sup> of November, 2009 two of our members went to Bhairav Ghat, Chattabal, Srinagar to take some pictures of the temple ruins so that its fate could be settled with the concerned authorities. But the members of the Majority Community who had encroached the temple land abstained them from taking pictures and used un-parliamentary language against the Kashmiri Pandits and the religious places. They started the slogans like “*Jis tarah humne tumhare mandiroon ko Jalaya hai vaise hi tum logon ko jalayenge, aur kisi ko pata bi nahi chalega*” The way we have burnt your temples in the same way we will burn you and no one will know about you. “*Yehan sirf Islam Chalega*” Only Islam will prevail here. “*India ko lagta hai ki tum logon ko vapas layega, jo bi aaye ga mara jayega, hum log phir se gun uthayenge*” India thinks that they can bring Kashmiri Pandits back to Valley, who so ever will come will die, we will again raise arms against you. The mob there even man handled the members of KPSS and they had to leave the place. Even they could not file an FIR against the mob due to the life threat given by these hooligans belonging to a particular community.

**KPSS strongly condemns the act and appeal to the Separatist leadership to look into the matter and reply back within a stipulated time so that when at one hand they recommend the return of Kashmiri Pandits to the Valley then why on the other hand their men are thirsty for KP blood.**

***KPSS requests the State and Central Administration to re-think about their proposal to bring back the Kashmiri Pandits to the Valley instead prepare to register the fresh lot of migrants who will leave the Valley in the coming days if the situation is not taken care of in due course of time.***

***KPSS also appeals to the International Community to take the matter seriously and ensure that all necessary steps are taken to safe guard the Kashmiri Pandits in the Valley.***

**(Sanjay K. Tickoo)**

**President**

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## **CHRONOLOGY OF EVENTS Aug 1, 2009 to Oct 31, 2009)**

- Aug 1: Terrorists carried out twin strikes in Srinagar city killing a cop at Batmaloo and injuring two CRPF jawans in Residency Road area. Two OGWs of LeT were arrested and an HM terrorist surrendered in Bandipore. Terrorists' attempt to target Buddha Amarnath Yatra was foiled as 20 kg RDX was recovered on yatra route in Sabjan forests. Three children were injured in a mine blast in Khour area of Akhnoor. A fresh recruit of HM was rescued in Doda. Hinting at phased withdrawal of anti-terror law, Home Minister P. Chidambaram said that AFSPA amendments are getting ready. India asked Pakistan to act against Hafiz Sayeed.
- Aug 2: Four terrorists and an Army jawan were killed in a fierce gunbattle in Bangas. Terrorists gunned down a local army jawan Sabzar Ahmed, posted in Hyderabad, at Reshi Nagri, Shopian. A boy was killed as he was fiddling with an unexploded shell at Tosa Midan in Khag, Budgam. Ali Saeed of Baramalli in Dharmasal, Rajouri was beheaded by terrorists. A terrorist launched a grenade attack at Radhey Sham Mandir at Doda. Two persons including a Bihari were injured in a grenade attack at Rambagh, Srinagar. HM's financial manager Assar-ul-Haq of Bhalessa, Doda was arrested in Jammu and Rs three lakh hawala money was recovered from his possession. The UK described LeT responsible for Mumbai attacks.
- Aug 3: An army jawan was killed in an accidental fire in Akhnoor. Three landmines were defused in same area. A tunnel reportedly dug from Pakistan upto the fence on LoC to infiltrate terrorists collapsed due to heavy rains.
- Aug 4: A live grenade was defused in Nowshera, Rajouri. Bodies of two terrorists were recovered in Bangus, Kupwara. Four drivers from PoK were detained as the concerned detected Pak's trial to smuggle arms and explosives under garb of cross LoC trade.
- Aug 5: Three infiltrators were among seven terrorists killed in different operations across Kashmir valley. An infiltration bid was foiled in Sabjjan area as an infiltrator was killed while two others managed to retrieve. An HM Comdr was killed at Chalot in Marmat, Doda. Chairing Unified Hqrs. meet, Omar asked for coordination among security forces to maintain peace in people-friendly atmosphere. Pakistan government banned 25 religious and other organisations including Jamaat-ud-Dawah, JeM and LeT.
- Aug 6: Terrorists gunned down a civilian in Mahore. A surrendered terrorist escaped with the rifle of an SPO in Kishtwar. Two HM terrorists were arrested in Delhi.
- Aug 7: Three terrorists and two jawans were killed in separate encounters across Kashmir Valley. An OGW of HM & HuM was arrested in Sopore. Two ultras arrested in Delhi hailed each from Kathua and Kupwara. All India Anti-Terrorist Front Chairman MS Bhatta sought tough action against terrorists and Pak and expressed concern over construction of concrete bunkers along IB by Pakistan.
- Aug 8: The grenade thrower, who had launched a grenade attack at Rambagh earlier in the week, was arrested. An IED recovered at Timbra on Poonch-Mandi road was defused. Describing rise in infiltration in JK worrisome, Defence Minister AK Antony said that more terrorist groups were trying to infiltrate. In a new development along IB, Pak rangers have started covering bunkers and posts with trees.
- Aug 9: A CRPF jawan and a fire services cop were injured in a grenade attack at Habba Kadal, Srinagar. A TA jawan was shot at and injured by terrorists in Navapachi area of Kishtwar while a surrendered terrorist looted the house of a villager at gun point in the same district.
- Aug 10: Three HM Comdrs reportedly planning massacre of minorities were killed in an operation at Gajna Top, Mahore. A Pakistani, awaiting repatriation after completing jail term, escaped from the custody of Khour police station. A terrorist hideout was busted in Anantnag district; a CRPF jawan, injured earlier, succumbed to his injuries. AR Rather announced 15000 jobs to lure back KPs to Valley and mediclaim for relief holders in his budget for 2009-10.
- Aug 11: An IED was defused in Ramban while terrorists beat up villagers and injured them at Trihgam in Banihal. Terrorists gunned down in Mahore have been identified as local terrorists. 253 people including separatists are detained under PSA in the state.
- Aug 12: One person was killed and nine others injured in a grenade attack in Sopore. Another grenade attack was carried on a

- CRPF bunker at Noorbagh.
- Aug 13: Three jawans died in different incidents in Jammu region. Security has been beefed up across the state on the eve of the Independence Day.
- Aug 14: Security forces eliminated four top HM terrorists in Mahore, Reasi. Security forces recovered a handgrenade lying on the road-side in Baramulla. Police claimed to have arrested a youth Kuldeep Raj in Kanchak with explosives and produced him before media but the youth denied that the explosives were recovered from him. In his Independence Day message, Omar Abdullah favoured dialogue between Centre and the separatists and Governor described normalcy imperative for development and appealed for making the state abode of lasting pace. Kashmir paratrooper Shabir Ahmed Malik was awarded Kirti Chakra Pashtomusly.
- Aug 15: Referring to the turn out in J&K Assembly elections in J&K, Prime Minister said that separatists ideology has no place in the state and added that the centre would continue to honour the special provisions provided to J&K in the constitution.
- Aug 16: A civilian, reportedly an informer, was killed by terrorists in Kastigarh while an SPO was shot at and injured in Gandoh, Doda. An LeT terrorist was killed in Pulwama. High alert has been sounded along IB and LoC after Pak Rangers tried to push terrorists from Ramgarh and Sabjan areas.
- Aug 17: An LeT Comdr was killed in an encounter in Mahore, Reasi. Addressing the CMs' Conference, Prime Minister said that there is credible information about terror groups in Pakistan planning fresh attacks in India and there has been surge in infiltration attempts. Omar Abdullah asked for dealing root cause of problem politically and withdrawal of AFSPA partially.
- Aug 18: An SPO was killed in an encounter in Marmat, Doda. A large quantity of arms and ammunition was recovered in Poonch and Rajouri districts. A terrorists hideout was busted in Machail, Kupwara and large quantity of arms and ammunition recovered.
- Aug 19: Two HM Comdrs were killed in Chatroo, Kishtwar. The resolution for establishment of Hill Council for Chenab Valley by NC legislature Najeeb Suharawardy was passed by the Legislative Council.
- Aug 20: Two terrorists were killed in Kupwara. Security forces recovered arms and explosives in Chingus, Rajouri. Four terrorists have reportedly infiltrated in Jammu sector recently. Ali Mohd. Sagar said that AFSPA is to stay till needed.
- Aug 21: A BSF jawan was injured in a mine blast in forward area of Rajouri. RSS Chief Dr. Mohan Bhagwat said that Jinnah was not a secular person and opposed talks with terrorists till they shun violence.
- Aug 22: Two terrorists were killed in Kupwara.
- Aug 23: Three HM terrorists hailing from Kulgam were nabbed in Gool, Ramban and Rs 1.20 lakh hawala money recovered from their possession. Al-Badr Chief Zeenat-ul-Islam of Shopian was arrested from Sopore.
- Aug 24: Six CRPF jawans were injured in a grenade attack in Srinagar city. Two TA jawans were held with Rs 1.7 lakh fake currency in Poonch.
- Aug 25: A jawan, a civilian and a Pak terrorist were killed in an encounter in Mahore. An HM terrorist who had given a slip to police was re-arrested in Chanderkoot, Ramban. An HM terrorist Ghazi Misbah-ud-Din was re-arrested in South Kashmir.
- Aug 26: An NC activist and an Imam were injured in terrorist firing at Bona Mohalla Masjid, Shopian. An SPO was among the two held in connection with fake currency case involving TA jawan. GoC Northern Command Lt. Gen. PC Bardwaj said that infiltration was on rise and 600-800 ultras are operating in J&K.
- Aug 27: An LeT Comdr was killed and his deputy escaped in injured condition in Keshwan, Kishtwar. Two JeM terrorists, including one who contested Assembly Election on NPP ticket, were convicted by a Delhi Court for possessing RDX. Omar Abdullah referred to statistical data to claim that situation has improved since Jan, 2009 and called for Indo-Pak and Centre-State dialogue.
- Aug 28: Police claimed that the leads by women and other locals helped elimination of top Comdrs in Mahore recently. Govt announced Rs 20 lakh reward to any one whose lead leads to criminals in Shopian case.
- Aug 29: An HM Comdr was arrested in Bandipore. Rajouri terrorist, held recently in New Delhi, was found involved in UP and Gujrat blasts and possesses PG certificate.
- Aug 30: A man was injured in a mine blast near LoC in Baramulla.
- Aug 31: Terrorists struck in Srinagar city killing two CRPF jawans and causing injury to 26 persons in twin attacks. With the killing of yet another LeT Comdr in Mahore 16 terrorists were eliminated in recent past. 22 hideouts were also discovered in the area.
- Sep 1: An Army jawan was killed as troops failed an attempt of Pak Army to push in infiltrators; eight top terrorists reportedly failed to intrude in the attempt. Pull out begins as Army proposed to withdraw 15000 troops from Rajouri-Poonch.
- Sep 2: Five infiltrators were killed in Gurez sector as an intrusion bid was foiled on LoC. Police launched a manhunt as terrorists killed two cops in an ambush in Thannamandi, Rajouri. A man was arrested and arms and ammunition recovered from his possession in Baramulla.
- Sep 3: An Asstt. Comdt. BSF shot himself dead in Hiranagar. Most of the KP organisations expressed reservations on return formula.
- Sep 4: A terrorist involved in a shoot-out that killed the CRPF jawans in Srinagar some days back has been killed in an encounter in Pattan, Baramulla. A top LeT terrorist was killed in Mahore. A surrendered terrorist working as OGW of HUJI and LeT was arrested near Bus Stand Kishtwar. 21 more Rajouri and Poonch youth are under surveillance of UP cops for terrorist activities. Army Chief said that India will retaliate if cease-fire violated.
- Sep 5: 12 HM terrorists belonging to Katra-Udhampur belt are reportedly trying frantically to come back from PoK. A hand grenade was recovered from Baramulla district. Accusing Pakistan of deliberately stifling probe into Mumbai terror attack. India rules out dialogue with Pakistan.
- Sep 6: A Pak terrorist was killed and one another held in two different operations in Sopore. Army said that there has been spurt in infiltration across LoC in July and August. After LAC incursions, China has reportedly violated IB in Ladakh. Yasin Malik returned with his bride Mushral Mullick from Pakistan.
- Sep 7: IED and detonators were recovered in Mahore.
- Sep 8: A terrorist was killed in Kupwara and two OGWs of LeT arrested in Pulwama.
- Sep 9: An Army major and two infiltrators were killed and an infiltrator escaped back to PoK in injured condition as Army foiled

- an infiltration bid in Mendhar sector. Two CRPF jawans and a cop were injured as terrorists attempted to blow up a CRPF camp in Srinagar and a police station at Sopore. Protests rocked Shopian over the death of a Majlis member.
- Sep 10: Ammunition and ration was seized from a terrorist hideout in Reasi. Indo-Pak foreign ministers are to meet in New York.
- Sep 11: A terrorist was killed in an encounter in Handwara. Geelani has been put under house arrest. P.Chidambaram said that security threat from Pakistan has not diminished.
- Sep 12: Two cops and a woman were killed and 10 others injured as terrorists triggered a car blast outside central jail in Rainawari Srinagar.
- Sep 13: Ghulam Ahmed Chowhan, father of a surrendered terrorist, was killed by terrorists after he attempted to capture them in his house at Sigdi Bhatta, Chatroo. A Pakistani was nabbed by people near LoC in Balakote area of Mendhar sector. Panun Kashmir asks GoI to end secret talks with Pak and Jehadi elements as organisation observed its annual day at Jammu.
- Sep 14: Arms and ammunition were recovered from Kupwara. Four blasts rocked Udhampur. Mirwaiz Umar was reelected Chairman Hurriyat Conference. Pandits observed Balidan Diwas.
- Sep 15: Three HM terrorists were nabbed in Kishtwar. Local terrorists have been reportedly called back to training camps in PoK to boost infiltration. Prime Minister expressed worry over rise in infiltration and cross border terrorism as Nepal and Bangladesh are being used for infiltrations.

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- Sep 16: Six jawans were injured as a grenade exploded in their unit in Balakote, Mendhar. Three terrorists have been reportedly trapped in Mendhar.
- Sep 17: HM Chenab Valley Comdr's wife and body guard were held as they were attempting to spread network in Udhampur hills. Two BSF jawans were injured as terrorists reportedly infiltrated from Pargwal sector.
- Sep 18: Terrorists killed two SPOs and escaped with their weapons in Marmat, Doda. Three LeT terrorists were arrested and arms and ammunition recovered from their possession in Bhaderwah. Two persons were arrested in Baramulla after arms and ammunition were recovered from their possession. After reports about infiltration from Pargwal sector, BSF said that there were no signs of infiltration. Asking India to initiate talks with separatists and Pakistan, Mirwaiz Umar invited Centre for talks.
- Sep 19: A top LeT terrorist was killed in Doda. Large quantity of arms and explosives and Nepali currency was recovered from a hideout of terrorists in Rajouri. NPP leader Mohd. Iqbal Jan, who contested LS elections from Baramulla was awarded life term along with his associate for terrorists activities by a Delhi Court.
- Sep 20: Two terrorists were killed in Kupwara. Two LeT terrorists surrendered in Doda after escaping from training camp in upper reaches of the district.
- Sep 21: Terrorists killed a woman and injured her sister in Kangan, Ganderbal. An Army jawan committed suicide in Sunjwan Army Station. After violating ceasefire at about seven places during night to facilitate infiltration, Pak army turned with sweets in the morning on the occasion of Eid.
- Sep 22: A terrorist and a jawan were killed and four other jawans injured in an encounter in Rafiabab, Baramulla. In a new strategy to smuggle weapons into Indian territory, Pak Army dropped weapons into India from a military post. P.Chidambaram said that Indian forces were ready to meet possible terror threat during festive season.
- Sep 23: Army Major, a Marine Commando and two terrorists were among six killed in two different incidents in Baramulla and Bandipore districts. General Kapoor accused Pakistan of violating cease-fire while Farooq Abdullah said that people of J&K have detested bloodshed. Even as Panun Kashmir remained away from Apex Committee meet most of the Pandit organisations asked government to solve other issues first before pursuing return issue. Govt said that 1600 Pandit families were ready to return.
- Sep 24: Two top HM terrorists, involved in several cases in Reasi, were killed in Kulgam district. A cop was injured accidentally in Shaheed Gunj, Srinagar. A Pakistani was nabbed in Akhnoor sector. HM financial advisor was held with Rs 25 lakh cash in connection with bank fraud case in Kishtwar.
- Sep 25: A JeM terrorist was arrested from Bus Stand area of Jammu. Three LeT OGWs were arrested in Srinagar. IAF is strengthening Air Defence on LAC with China in Leh.
- Sep 26: A terrorist couple was reportedly trapped in Doda. Arms and ammunition were recovered in Baramulla. PM asked Pakistan to shed terror as state policy.
- Sep 27: Two jawans were hurt in landmine blasts along LoC in Rajouri-Poonch.
- Sep 28: Three LeT terrorists and a woman were killed in an encounter in Tral. 17 year old Ruksana and his 20 year old brother Aijaz Ahmed killed a JeM Comdr and snatched two rifles in their house at Upper Shahdra Sharief in Rajouri. Mirwaiz met Zardari in New York. CBI exhumed bodies of Shopian victims.
- Sep 29: Two HM terrorists were arrested at Railway Station Jammu after their return from Pakistan via Nepal. Terrorists killed three CRPF jawans and injured two civilians at Sopore.
- Sep 30: Terrorists shot dead an NC activist in Bandipore Lt. Gen. BS Jaswal took our as Northern Command Chief P. Chidambaram claimed progress on talks with Kashmiri separatists.
- Oct 1 : One infiltrators was killed as terrorists made a bid to infiltrate via RS Pura sector. Four terrorists were reportdly trapped in Galut forests in Mendhar. A body was recovered near Makdoom Sahab Shrine in Srinagar. A CRPF jawan was injured in an accidental firing i is camp near Shah Cinema Srinagar. State Cabinet approved PM's package for KPs.
- Oct 2: The death toll of infiltrators rose to two in RS Pura infiltration attempt. A Pakistani was arrested in Ramgarh sector. An LeT terrorist was arrested from Banihal bus stand and an amount of Rs 2.5 lakh hawala money, being smuggled from Sopore to Banihal for LeT Comdr Abu Musswa, was recovered from his possession. A terrorist was killed in an encounter in Handwara. Terrorists shot dead a forrmer terrorist in Sopore. A teenager was killed in Pro-Geelani protests in Baramulla. Ruksana was honoured by Anti-Terrorists Front Chairman MS Bitta at Delhi for her bravery. A Pak ultra Sonaullah of Sailkot was awarded life term by a Jammu Court in a Katra bus blast case of 1994 that killed 10 and injured 43 others.
- Oct 3: Body of an Army jawan was found hanging in Nowshera, Rajouri, Baramulla witnessed violent protests on the death of a teenager. Umar Farooq described dialogue between India, Pakistan and representatives of Kashmir inevitable. India condemned OICs stand on J&K.

- Oct 4: A chemist was held for tracking an ultra in Rajouri. A BSF jawan shot himself dead in Nowshera sector. violent protests continued for second day in Baramulla. GoC in Command of 9 Corps Lt. Gen. GM Nayar said that infiltration is not possible without ISI help.
- Oct 5: LeT district Comdr for Doda Ashiq Hussain and his wife were arrested in Batmalloo, Srinagar. Protests continued in Baramulla. RDX and ammunition was recovered from Mansar in Samba district. Balraj Puri was selected for 24th Indira Gandhi Award for Nation Integration for the year 2008.
- Oct 6: HM Comdr Javed Iqbal, reportedly MSC Physics, was killed along with his associate in Sudhmahadev area while one terrorist managed his escape. Two J&K Cops were held with heroin in Punjab. Mehbooba Mufti met PM and called for CBMs. Mirwaiz Umar said that Hurriyat is ready for unconditional talks.
- Oct 7: Two top LeT and HM Comdrs were among five terrorists killed across Kashmir Valley; two soldiers were also injured. Two powerful IEDs were detected and defused on Rajouri-Poonch road. Centre announced bravery award for Ruksana.
- Oct 8: War time weapon-two Inch Mortar Gun-was recovered from Dorimal in Shahdra Sharief. Massive protests were held in Jammu as a Hindu youth was allegedly killed in police custody in Srinagar for marrying a Muslim woman. 17 people were killed and 80 others including 3 ITBP men injured as Taliban attacked Indian Embassy in Kabul.
- Oct 9: A Pak terrorists Abul Mu'awiya was killed in Pulwama house before his planned suicide attack in Srinagar. Operation against terrorists in Ladoo Pulwama entered third day. A major infiltration bid was foiled in Balakote sector. Two terrorists were killed in Banihal. President Pratibha Patil reviewed situation on LoC and asked troops to maintain high degree of preparedness. Patil also met brave Ruksana of Rajouri and presented her a gift. HC asked government not to interfere with Geelani's movement.
- Oct 10: Three infiltrators were killed in Gurez sector. Ladoo operation was called off as terrorists managed their escape. An HM Comdr was killed in Doda.
- Oct 11: Mufti Sayeed asked for delinking Kashmir issue from terrorism. Raising Kashmir issue in the UN, Pakistan described "decolonisation agenda incomplete without resolution of the issue" India described J&K integral part of India.
- Oct 12: Two ultras were arrested in two different operations in Kishtwar and Rajouri districts. 26 Pakistanis including terrorists arrested in J&K are being released.
- Oct 13: Forces foiled an infiltration bid in Krishan Ghati in Poonch sector. P. Chidambaram said that PM was open to dialogue with all sections in J&K. Asking for addressing internal and external aspects of Kashmir, Omar Abdullah advocated for simultaneous dialogue with Pakistan and J&K people. Farooq Abdullah said that Kashmir will never become part of Pakistan.
- Oct 14: P. Chidambaram said that quiet diplomacy and quiet talks will be pursued for the resolution of Kashmir issue. He termed violence in Kashmir as a result of infiltration from Pak and PoK. Umar Farooq hailed Chidambarams, statement while Geelani rejected the offer. The prisons deptt has to pay a bill of Rs 30,000 incurred on the treatment of Shabir Shah, surprisingly without spending a day in jail as PSA has been revoked against him by the state government.
- Oct 15: Mehbooba Mufti termed P.Chidambaram's statement positive. AK Antony said that terror camps are in tact in Pakistan.
- Oct 16: A JeM terrorist was arrested in Anantnag. Hurriyat Conference set conditions for entering into dialogue with the Centre. Rajouri siblings to get Rs 2.5 lakh award for killing terrorist Osama.
- Oct 17: An HUI Comdr Mohd. Amin was killed in Chatroo, Kishtwar. A jawan was killed in a mine blast in Mendhar sector. A culvert was damaged in an IED blast in Paharpur, Kathua. Chitisingpora massacre victims turned hostile and refused to identify the accused person stating that they couldn't see the assailants. Farooq Abdullah said that the cricketer, detained in Bangalore, has no terror links and was detained under conspiracy.
- Oct 19: India said that its forces were ready to meet any challenge including threat from Taliban.
- Oct 20: Terrorists made an abortive bid to blow PS Sopore. An OGW of HuM was arrested in Kupwara. A Hizb hideout was busted in Dool, Kishtwar. Prime Minister asked forces to be ready for any challenge as Intelligence reports warn of imminent attacks.
- Oct 21: Three hard-core terrorists of HM were killed at Daggan Top on Mahore-Gool border while a teacher turned woman terrorists Surayia was reportedly at large. Terrorists hurled a grenade towards the residence of a civilian in Shopian but the grenade failed to explode. Geelani calls for shutdown against PM's visit. While Farooq Abdullah said that quiet diplomacy will give results, Omar Abdullah said that talks with every section will be result oriented and gun is no solution and should stop. MoS Information Technology said that Govt. would check intrusion of Pak network but said that no decision has been taken on ban on prepaid mobiles in the state.
- Oct 22: Pak Army has reportedly shifted ultras to Govt. buildings to push them into India at opportunity time.
- Oct 23: An LeT terrorist was killed in Sopore. P. Chidambaram said that fool proof plan to check terror founds was not possible.
- Oct 24: A case was registered against Army after a youth was killed after assaulting a Sentry of an Army Camp in Rafiabad. Farooq Ganai head of News Agency of Kashmir (NAK) was arrested from his officer at Jewel Chowk for his links with ISI. An LeT terrorist was arrested from Patnazi, Kishtwar. Pak Army violeted ceasefire in KG sector to push infiltrators.
- Oct 25: Top HM terrorist was arrested in Reasi. Panun Kashmir rejected return formula and said that any compromise with separatists will negate secularism and pave way for establishment of Muslim state in J&K.
- Oct 26: An HM Comdr was among three terrorists killed in Valley. Three OGWs of HM were arrested in Rajouri. Centre asks forces to tighten security in J&K.
- Oct 27: Valley observed shutdown on Geelani's call to oppose lending of Indian troops on this day in 1947. Brig. Rajinder Singh paid rich tributes on his martyrdom day. Azad said that those promoting terror cannot escape from it. On the eve of PM's visit, security was beefed up after Hizb threat.
- Oct 28: A terrorist hideout was busted in Baramulla. PM asked Pakistan to act against terror and India will reciprocate. Sonia Gandhi said that all issues can be resolved through dialogue. Strike paralysed life in Valley on PM's visit.
- Oct 29: Army foiled an intrusion bid in Tangdhar sector and killed an intruder. A JeM Comdr and his body guard were killed in Mendhar. Prime Minister said that India was not acting under pressure in offering dialogue with Pakistan. State Govt. sanctioned 3000 posts for migrants.
- Oct 30: A Pak Army regular was among two intruders killed in Keran sector. Ruksana's house fired in Shahdra Sharief. Got. to construct transit camps for migrants in Kashmir Valley. Home Ministry bans pre-paid mobiles in J&K.
- Oct 31: An LeT Comdr was among two terrorists killed in the Valley. A CRPF jawan was arrested as he killed his two colleagues

and injured two others in Anantnag. GoC Northern Command said that Army is prepared to meet any eventuality from Pak and China. Balraj Puri conferred Indira Gandhi Award for National Integration.

end

## THE TEXT OF THE MESSAGE ISSUED BY PANUN KASHMIR ON THE 20TH MARTYRS' DAY FOR THE COMMUNITY

**S**ince 1990, the first year of our forced exile, we have been observing 14 September as Kashmiri Hindu Martyr's Day (**Balidan Divas**). On this day in 1989 the Kashmir Hindu leader Swg. Tika Lal Taploo was felled by the terrorist bullets. For all of us it is a day of remembrance and resolve.

On the Martyr's Day we pledge ourselves to remember what we were, what has happened to us and what we are.

Today we dedicate ourselves to Collective Memory as the highest value to be preserved and perpetuated so that we are able to improve our present and endeavour to create a new future without a sense of fear or failure.

We have to realise that our collective Memory is our strength as it nourishes our wisdom and power of perseverance. These attributes help us to find the ways even where we encounter dead ends and blind alleys.

All these years in exile we have stood up to the forces of exclusion and persecution. Despite odds we have pursued dignity, honour and excellence in exile. We have created a vision to reverse our exile completely and permanently.

To build a future we have to set goals. For setting goals we have to understand the areas where we are deficient. Let us get focused this year to address the following areas:-

### **1. Our population:**

The percentage of families amongst us with only one child is growing at an alarming rate.

The Irony is that economically well-off couples are resorting to one child norm. So, this trend is adopted less as a result of economic destitution or hardship which all of us have experienced during exile. This attitude is suicidal for the community.

We need to adopt a three child norm for our families. Those who have one child have to be counselled and encouraged to have two and those who have two have to be instilled with the confidence of having three. Three child norm was a dominant feature of our families in 60's and 70's of the previous century in educated middle class families. This can be ideal for us even now.

Also, our youth need to be educated and counselled to marry earlier. Our young men delay marriage till mid thirties or more and our young ladies wait till they are in their thirties. They seek a comfortable career settlement before marriage.

The concept of comfortable career settlement is misleading. Marriage at an age of youthfulness is always better than marriage at the beginning of one's middle age. Our youth have to realise that marriage is a stabilising factor and contributes more decisively towards understanding our career expectations.

### **2. Our Society:**

In exile we have built our life not in an aimless way. We have consciously chosen to live in clusters and localities where we can nourish our community life. We have built temples and shrines of our deities and gurus. We observe our traditions and festivals with intensity, gaiety and religious fervour.

The stronger linkages we have built amongst ourselves and with our rituals, folk lore and tradition has reinforced our identity and created in us a 'consciousness of exile'. In this consciousness Kashmir is a central feature. There are certain issues of our social life about which our level of awareness should increase.

- i) **Living together is a strength.** This has contributed to creation of Kashmiri Hindu localities and residential clusters. It helps us to rebuild our community life and preserve identity. Families living outside Jammu, especially who can afford, should consider having a residential accommodation in Jammu.
- ii) **Building temples and shrines of our deities and gurus are our cultural anchors in exile.** They

helps us to build and preserve our culture and perpetuate our traditions in exile. We should, therefore, consider such activities as responses to genocide and not merely acts driven by nostalgia of Kashmir.

- iii). **Family cohesiveness is a source of sustainable happiness.** It has to be inculcated as a value frame in our children. Remaining nearer to the family should be an integral part of the carrier counselling of our children. Blind career pursuits carry seeds of disintegration.
- iv) **Let us resist diaspora:** Diaspora has been forced upon us. There is a scattering of our population. We should resist scattering as far as possible. And when we cannot we should convert Diaspora into our strength. As a small community we may not be able to solely defeat the forces of genocide. But we can transform the opinion of the whole nation.

A mobile population of half a million Kashmir Hindus can transform and influence the opinion of 1 billion population. **Let us translate the compulsion of diaspora into our strength.**

### **3. Our Education:**

#### **Encourage educational Diversification**

Our children have been mainly pursuing educational formats which will make them eligible for technical training. Technical training is a quicker way to find jobs and self reliance. It has been a necessity to fight economic destitution caused by displacement.

However, we have to be aware that pursuit of only technical lines entraps the best of our human resource. Economically more stable families amongst us should encourage their children to go for educational diversification.

We should encourage our children to go to the fields of Arts. Pursuing studies in History, Political Sciences, Language and literature, Law and Sociology, Anthropology and Archeology, International Studies and mass communication, art and fashion etc. will make us more creative, enterprising and self reliant. Our pool of human resources in these fields is drying up. Our society is almost mono-chromic at present.

Pursuing only technical courses will not give us the required human resources to reverse our genocide and contribute to the progress of the nation as a whole. We have also to realise that pursuing the fields of Arts is economically viable as there is a lot of demand for the proficient persons in these fields.

### **4. Our Ritual Tradition:**

**Our ritual Traditions form the skeleton of our identity.** We have preserved our rituals through the worst epochs of our history. We have a civilizational responsibility to perpetuate this tradition.

To ward off effete superstitious practices and superfluous influences on our ritual tradition we have to discover and restate the aesthetics of our rituals.

Rediscovering the aesthetics of our rituals will make them refreshing and economically sustainable.

We have to be very sensitive to the fact that rituals form the boundaries of our social and cultural identity. Tampering with them for convenience will break these boundaries and lead us towards social disorganisation.

Imagine what would have happened to us in exile after being thrown out if we would not have held on to each other in marriage. birth and death through our ritual tradition?

### **5. Our Politics:**

**Culture without politics does not survive. Politics is most crucial when communities have been subjected to genocide.**

It is now beyond doubt to everybody that Panun Kashmir is our politics. Struggle for reclaiming our homeland is the life blood of our survival. It has given us purpose in exile. It has given us respect in exile. It has forced the establishment to provide us sustenance in exile.

Panun Kashmir is a response to Jihad and fundamentalism of any nature. Panun Kashmir is a response to exclusivism. It is a response of a civilisation under assault to stand on its own.

Panun Kashmir is a clarion call to the nation of India to desist from abandoning its civilisational and political frontiers. Panun Kashmir is a movement to stop the nation state from the pursuit of compromises with communalism in the hope of peace.

Panun Kashmir is an appraisal that only secularism guaranteeing the right of equality to the citizens of this nation can bring lasting peace and not otherwise.

Panun Kashmir is a caution to the nation that if a genocide is ignored it only duplicates. The answer to the genocide of a community is not to ignore it or fudge it or trivialise it. The answer to genocide is to reverse it.

Hindu habitat has been destroyed in the Valley. Panun Kashmir is a struggle to recreate it:

All of us pledge today once again to mobilise all our resources, material and human, our imagination and creativity, to the task of reclaiming our homeland in the Valley.

## **Following is the text of the Resolution-I adopted in Panun Kashmir Annual Convention 2009.**

**K**ashmiri Pandits today are in the 20th year of their exile. The diaspora has posed its own challenges, besides an apathetic attitude of the Indian state has pushed us to total abandonment. Instead of unleashing a process of reversal of Pandit genocide in Jammu and Kashmir, the State has exhibited weak kneed policy of compromising with separatists and communal elements in Kashmir. In the hope of a false peace, it has shown flagrant indulgence with Jihadi elements and perpetrators of genocide.

Panun Kashmir views with concern this policy of compromise with Muslim communalism in Jammu and Kashmir and expresses its strong disapproval of the weak kneed stand the Indian Government has taken on Jammu & Kashmir, and in its relation with Pakistan. Panun Kashmir reiterates its stand that Jammu & Kashmir, which is the central spur of the Indian frontier in the North, is crucial to the security and defense of India.

Panun Kashmir warns the Government of India of the inherent dangers that any compromise with Pakistan or the Muslim separatists and extremist forces in Jammu and Kashmir poses to the security of India, the unity of the Indian nation and its territorial integrity. Panun Kashmir has repeatedly brought to the notice of the Indian Government and the people of India, the severe risks of disintegration, which the acceptance of any compromise based upon the recognition of Jammu & Kashmir as a separate "Muslim Sphere of Influence" is replete with.

Panun Kashmir has consistently opposed the secret, behind the curtain and back channel negotiations with Pakistan, the Muslim separatist forces and the Jehadi war groups that are waging a war of subversion in Jammu & Kashmir and in the rest of India. Panun Kashmir is convinced that the separatist forces in Jammu & Kashmir along with the Jehadi war groups operating in India as well as the State of Pakistan have used the secret diplomacy and the back channel negotiations as an instrument of intimidation and blackmail to push India and the nationalist and patriotic forces in Jammu and Kashmir to the wall.

**Panun Kashmir calls upon all patriotic people in India to prevail upon the Government of India :**

- (i) To put an end to all secret and back channel negotiations with Pakistan, the Muslim separatist forces and the Jihadi war groups; and instead it should inform the public and be transparent about whatever negotiations, the Government has held with Pakistan, the separatist forces and the Jihadi war groups.
- (ii) To desist from any compromise with Pakistan or the separatist forces inside Jammu and Kashmir on the basis of recognizing Jammu & Kashmir as a separate "Muslim Sphere of Influence"
- (iii) To desist from diluting the commitment of the Indian People to a secular political organization of India based upon the right to equality and right to freedom of all people, by accepting any compromise with Muslim communalism and separatism in Jammu & Kashmir.
- (iv) Panun Kashmir reiterates its demand to reverse the Genocide of the Hindus of Kashmir and the religious cleansing of the Hindus from their Homeland and calls upon the Government to ensure a speedy implementation of the Margdarshan Resolution of Panun Kashmir adopted in 1991, in order to bring to an end the exile of the Hindu community of Kashmir. end

**RITUAL**



# Maha Shivratri—Revisiting Kashmiri Ritual Variants-V

Upendar Ambardar

THE divergent and varied

Shivratri rituals are priceless and richest legacies of Kashmiri Pandits, which speak volumes about the antiquity of our culture. They are the core not only of our socio-cultural heritage but also of our religious tradition as they deepen the connection between individuals and the Divine, opined Sh. Arjan Dev Majboor, the noted Kashmiri poet, writer and researcher, an erstwhile resident of Zainapora, district Shopian and presently putting up at Udaiwalla, Bohri Jammu.

Refreshing the festival related old memories, Majboor Sahib divulged with obvious pride that all the Shivratri rituals were performed with unbridling faith and reverence even during the bone chilling cold winter.

Speaking on a nostalgic note, he disclosed that day's ahead of the festival, a flurry of house cleansing activity was visible, which was a motif for the house being ready for the festival. He recalled that on *Phagun Krishna Paksh Ekadeshi* or *Duadashi*, the village potter would bring the *pooja* utensils, collectively known as '*Vatuk*' usually in the morning. The '*Vatuk*' was usually brought in the 'carry back' willow basket, locally called '*yaet*'.

The '*Vatuk*' comprised of two long necked big sized earthen pots, locally called '*Nout*', one small sized pot called '*lokut nout*', a wide mouthed large vessel called '*Doul*', a small pot designated as '*Resh Pyala*', one '*Sanipotul*' (a clay representation of Lord Shiva), two or three clay saucers, called '*Touk*', a *dhoop*-holder called '*Doupzoor*', two small earthenwares, known as '*Sahniewari*' and lastly nine wide mouthed small sized vessels called '*Vaer*'. Out of the two big sized earthen pots or '*Nout*', one was symbolic representation of Lord Shiva, whileas the second one was used for storing drinking water for the while year as a mark of good omen and auspiciousness. The small sized pot '*Lokut Nout*' was a representation of the Goddess Parvati during the *pooja*.

The potter and the '*pooja* utensils' were welcomed in the house by a ritualistic waving around of a water filled vessel usually by an elderly lady. The ritual is locally known as '*Aalath Kadin*'. In addition to cash, the potter was paid in kind in the form of unhusked rice, seasonal vegetables, loose tea and sugar. On the morning of '*Haerath*', the head of the family would prepare dry grass woven long strips, in which were embedded dry merigold flowers and '*Baelpatter* leaves. They are locally known as '*Vucer*'.

However, as per his family *reeth*, utmost care was taken to rub the dry grass from left to right direction during the making of '*Vucer*'. Elaborating further, Sh. Arjan Dev Majboor recapped that an uncooked small fish, called '*gurun*' was a traditional offering to the designated '*Bhairav Doul*'. Additionally the combined dish of raddish and *nadru* and small sized rice flour *rotis* called '*Chochivar*' also formed a part of ritualistic offering to the designated vessels of '*Doul*' and '*Resh Pyala*' respectively. As per the family custom, each family member would also offer one sugar candy known as '*Kund*' to the big sized clay pot '*Nout*', symbolizing Lord Shiva. *Pooja* was also offered to two small clay vessels called '*Sanie Wari*' in which as per family *reeth* cooked rice was put inside. It is in stark contrast to *reeth* in some families where only walnuts are placed inside them. *Gugul*, locally called *Kanthgun*, black sesame seeds (*Tael*) and *dhoop* put collectively in a clay saucer called '*Touk*' is ignited during *pooja* as its aroma and fragrance is supposed to ward off the evil and damaging influences. Sh. Arjan Dev Majboor also recollected that different figurative images were carved out of kneaded rice flour on Shivratri. They were locally known as '*Butt*, *Battin*' (probably male and female Kashmiri Pandits), '*Kral-Kraej*' (Potter and Potress), '*Kaeith-Katin*' (Ram and Ewe i.e. male and female sheep), *Hangul* (Kashmiri stag) and '*Hound*' (lamb). They were backed dry on the frying pan and as per the family *reeth* were ritualistically offered to the '*Bhairav Doul*'. The said ritual probably actualized an era when *Viashnavite* faith was once predominant in Kashmir. Additionally, small sized rice flour *rotis* fried in oil, known as '*Dren*' are taken as '*Naveed*' after the Shivratri *pooja* is over. Interestingly in some families, '*Dren*' is a ritualistic offering to the '*Bhairav Doul*'. Continuing his conversation, Majboor Sahib further revealed that on the day following Shivratri i.e. '*Salam*', the potter, ironsmith, milkman, sweeper, washerman carpenter, mason and Sarangi player would come to offer festival

salutations. In addition to cash, they were given rice from the rice filled willow container, locally called '*Phout*', which was specially set aside for the said purpose. Sh. Arjan Dev Majboor went nostalgic while recalling that on '*Salam*', as per the family reeth, the family priest would invariably come early in the morning exclusively to apply Chandan Tilak to the family members. As per a family belief, it would signify heightened auspiciousness to the whole family for the entire year.

He also divulged that reverential installation of nine small sized vessels, locally called 'Vaer' in the '*Vatak Kuth*' (Pooja-room) on the day prior to Shivratri called '*Vagir Bah*' is an unusual and rare reeth of his clan. The nine clay vessels symbolically represent the nine attributes of the Goddess Parvati, the celestial spouse of Lord Shiva. They are Maha-Devi (the great Goddess), Haimawati (signifying Her parentage), Gauri (yellow and brilliant complexion) Jagat Mata (Mother of the Univers), Uma (A beauty feature), Girja (Mountain-born), Vindhya Vasini (the dweller in the Vindhya), Bhavani and lastly Jagat Gauri. Alternately, the nine clay vessels are also symbolic representation of the Goddess Parvati in Her terrible and fearsome form of Durga known by the names of *Chhin-mastaka Dush Bhuja*, *Sinha-Vahini*, *Rakta-Vija*, *Mahisha Mardani*, *Jagat Dhatri*, *Kali* or *Shama*, *Chandi* or *Chandika*, and *Tara*. The nine earthen vessels also represent the nine names of Goddess Parvati, known as *Dakshya* (offspring of *Daksha*), *Girija*, *Kuja* (earth-born), *Ambika* (the mother), *Sati* (the virtuous one), *Riddhi* (the splendid one). *Sarva Mangla* (Always auspicious), *Shiva-duti* (Lord Shiva's messenger) and *Shakam-Bari* (the nourisher of medicinal plants). They are also symbolic representations of Goddess Durga, the fearsome manifestation of Goddess Parvati, known by the names of *Shailputri*, *Brahmacharni*, *Chandraganta*, *Kushmanda*, *Skandmata*, *Kantayani*, *Kaalratri*, *Mahagouri* and *Sidhdatri*. Majboor Sahib also recounted that the ritualistic immersion pooja was done on '*Ambavasya*' on the bank of village rivulet called *Tongri*. It is a mutilated pronunciation of the original name of '*Outunggira Kulya*', meaning a rivulet having a descent from a high mountain. Lastly on Phagun Krishan Paksh Ashtami, the family reeth ordained that instead of earthen '*diyas*', oil lit walnut shells were used for the said purpose. They were placed on the courtyard wall of the house, cowdung heap, kitchen garden, Charcoalash heap and *Tongri* rivulet bank. However, no *Jattu-tu* i.e. spinning around of burned *Kangri*'s was done.

The Shivratri rituals of the community are soaked in indigenous earthiness and need to be celebrated with unrelenting faith and reverence, opined Sh. Ashok Bhan, alias Sh. Kundan Bhan, an original resident of Batpora Shopian and presently putting-up at Krishnangar Jammu.

Reminiscing about the festival of earlier times, Sh Bhan recalled that during Shivratri pooja, sheep's hungs with the attached heart was a traditional offering to the designated earthen utensil of 'Bhairav DouL'. He also informed that as per his family custom uncooked raw meat was also a permitted, substitute offering. The 'Doon-Mavas' pooja was performed on the bank of the village Raembara stream.

The 'knock at the door or *dhub-dhub* ritual' was also an integral part of the '*Parmoojan*' ceremony of his family, in which all kinds of luxury, material gains and well-being of the household and the live-stock was desired and symbolically granted for the current year.

On 'Tila Ashtami', oil lit earthen lamps were placed on the cowdung heap, Charcoal ash container, Raembara stream bank, the village foot bridge and main verandah of the house, locally known as 'Brandh'. However, as per his family 'reeth', it was not permissible to keep the oil lit lamp inside the house or even on the courtyard wall of the house. The 'Jatoon-tu' ritual was also a part of 'Tila Ashtami custom.

The Shivratri rituals packed with intrinsic messages are an interaction of ancient wisdom, belief sytem, faith and unbridled reverence, observed Sh. Niranjan Nath Bhat, a native of the village Hanjan district Kulgam and presently putting-up at Muthi, Jammu. According to him all the four Pandit families of his village would offer uncooked meat to the 'Bhairav DouL' during Shivratri pooja.

As per their family tradition, it was customary to ensure continuous burning of the oil lit earthen lamps in the 'Vatak Kuth' right from Shivratri to Amavasya throughout day and night. The 'Vatak Parmoojan' and walnut pooja was collectively done by the Pandit families on the village stream and during the immersion ritual, stream water was cut cross-wise only three times with a knife. The knock at the door '*Thuk-Thuk*' ritual was an integral part of the said ceremony. The Shivratri rituals are a visual expression of our exemplary social-cultural spectrum, said

#### (From Page 14)

Sh. Surinder Koul, an original resident of the village Nunar, district Ganderbal and now residing at Chinore, Jammu. Reminiscing about the festival of yesteryears, Sh. Koul informed that most of the Pandit families of the village would offer meat delicacies to the 'Bhairav-Doul'. He also recounted that ritualistic immersion and subsequent walnut pooja was usually done collectively on the bank of the village stream called *Guhkol*.

Reminiscing further, Sh. Surinder Koul recalled that during '*Thuk Thuk*' ritual male member remains inside the main door, while as the ladies are outside the door during the ritualistic conversation before the opening of the door. Surprisingly, all the good things of life in the form of health, wealth, children and good produce are wished and symbolically granted by the male member of the family instead of the female which is in charp

contrast to the reath prevalent in most of the families. Articulating further it was also revealed that on 'Teil Ashtami', oil lit clay diyas are placed at the stair case of the house, *yarbal* ghat, adjacent paddy field, cow-shed and cowduung heap. An unusual and exceptional 'Vatak Parmoojan' ritual is that ladies of his family conclude the pooja with a sort of specified dance by moving around rhythmically with their feet immersed in the stream water with hands drawn upwards. It is an act of supplication and expression of cheerfulness on the satisfactory conclusion of the major portion of the festival.

Kashmiri Shivratri rituals are indigenous one's having medieval imprints which make us acquainted with the history and roots, observed Sh. Manohar Lal Zutshi of Ganderbal. Recapturing the fragrance of the festival, he shared that apart from sumptuous meat dishes, an array of seasonal vegetarian dishes are also a ritualistic offering to the 'Bhairav-Doul'. Sh. Zutshi also disclosed that after the immersion ritual on Amavasya, the earthen pitcher 'Nout' having a little water collected from the village stream is reverently placed on the mud hearth, locally known as '*Daan*' as a mark of auspiciousness. It was also revealed that during the said ritual, stream water is cut in straight lines five times with a knife. Afterwards, the said earthen 'Nout' is kept underneath a willow basket, locally known as 'Phout' for sometime. As per his family reeth, distribution of walnuts as 'Naveed' is permissible only after one or five rupee coin has been put inside the 'Nout'.

The Shivratri rituals need to be preserved to ensure prosperity to remain acquainted with the socio-cultural heritage and native roots, affirmed Sh. Som Nath Pandita, a resident of the village Sheeri, Tehsil Sopore, district Baramulla. He disclosed that in consonance with his family ritual, only the earthen pitcher 'Nout' and two small earthenwares locally called '*Saniewari*' are retained in the 'Vatak Kuth' after the Shivratri pooja. He also informed that as per his family ritual, the dust and dirt gathered during the sweeping of the rooms is not permitted to be thrown away outside the house upto Phagun Krishan Paksh Ashtami, locally known as 'Teil Aathum'. However, as per a family belief the deposition of dirt and dust in the orchards, paddy fields and kitchen garden is believed to boost their respective yields.

It is our shared responsibility to have obsessive adherence and reverence for our Shivratri rituals and in no case should modernity be allowed to push them into irrelevance and oblivion, asserted Sh. R.L. Dhar, an original resident of Nawakadal/Bana Mohalla Razdan Kocha, Srinagar and presently putting-up at Gole Gujral Jammu. He disclosed that despite himself being a vegetarian, he continues to offer meat preparations as per his family reeth to the 'Bhairav Dou' during Shivratri pooja. Additionally as per family custom, walnut kernel pieces are embedded in the square marked portions of rice flour rotis. They are subsequently deep fried in oil or ghee and offered to 'Bhairav Dou' amidst religious invocations at the time of Shivratri pooja. The said preparation is locally known by the name of 'Dren'. The ritual not only generate divine feelings but also give a sense of ethereal sensation of being one with God, stated Sh. Bansi Lal Chaloo, an erstwhile resident of Kawdara, Alikadal Srinagar and now putting-up at Jawahir Nagar, Talab Tiloo, Jammu. In addition to a repertoire of dishes, his family also makes an offering of 'Dren' to the 'Bhairav-Doul' but with a minor difference that 'Dren' are prepared without adding walnut kernels to the rice flour rotis. Both the cited families do not observe the ritual of 'Thuk Thuk'.

--(To be continued)

## SOCIETY

# Early Kashmiri Society- An Analysis-I

*Dear readers in continuation to the publication of the paper Early Kashmiri Society by Dr. S.S. Toshkhani, the concluding part as analysis of Early Kashmiri Society is being published in two parts, the first part is published in this issue.*

--Editor

By Dr. S.S. Toshkhani

**F**ROM the above analysis

of the nature and character of the pre-Islamic Kashmiri society and its way of life we can safely arrive at

some conclusions. We can characterize it as an open-minded, liberal and human society, culturally advanced, intellectually alert and aesthetically conscious. The religion that formed and bedrock of its values and ideals allowed different beliefs and modes of worship to co-exist happily and cordially. In his introduction of Edwin Muir's 'Life of Mohammed', well-known historian Ram Swarup has quoted Prudence Jones, spokesperson for the UK Pagan Federation to have observed: "All the world's indigenous and ethnic religions have three features in common: they are nature-venerating, seeing nature as a manifestation of divinity; secondly, they are polytestic and recognize many gods as many manifestation; the third feature is that they all recognize the Goddess, the female aspect of Divinity as well as male". This in nutshell also sums up the religious outlook of the early Kashmiri society. It had several inherent weaknesses too.

But when Islam came to Kashmiri in the 14th century with its ideology and beliefs, its theology and dogmas, its laws and codes of conduct, its lore and legends, everything that the Kashmiri society stood for earlier was upturned. Its entire social, spiritual and cultural fabric was shattered by the cataclysmic events that followed. Some scholars say that long before Muslim rule was established there, Muslims had settled in Kashmir. They give examples of the presence of Turkic Muslim soldiers in Harsha's (1089-1111) army, and the employment of Turkic mercenaries by Bihshachara (1120-1121) against Sussala as evidence. They quote Marco Polo as suggesting that a colony of Muslims existed in Kashmir in the 13th century. All this may well be true, but was only when refugees and adventurers from different quarters converged on Kashmir during the reign of King Suhadev (1301-1320), that the Hindus lost Kashmir to Islam. Till then Kashmir may have known Muslims, but not Islam as such. The earlier attempts by Hisham bin Amru'I—Taghlibi, the Arab governor in Sindh, in the 8th century and Mahmud of Ghazni (998-1030) to invade Kashmir had ended in failure. Not much is known about the impact of Muslims who had settled earlier in Kashmir on the existing society, but it seems that their activities went unnoticed largely because of Hindu tradition of hospitality. But when Rinchana, a Buddhist fugitive from Ladakh and Shah Mir, an adventurer from Swat, came seeking refugee, they colluded with Saiyyid Sharaf-ud-Din alias Bulbulshah, who had arrived earlier, to subvert the very society that gave them shelter. They succeeded in doing what Ghazni could not an established Islamic rule in Kashmir by subversion, perfidy and treachery.

Lacking political foresight and ignorant of Shah Mir's motives and ambitions. Suhadev committed the folly of granting him a whole village for his sustenance. Earlier he had bestowed a *jagir* on Bulbul Shah also. Rinchana too got employment under Ramachandra. Suhadeva's commander-in-chief. And even as the two were consolidating their positions by clever means, Zulji or Zulqadr Khan, a Turk/Mongol chief invaded Kashmir at the head of a huge army of 70,000. Suhadeva fled to Kashtawar, without the Kottarajas or petty chiefs of border posts, coming to his help. He left people to the invader's mercy. Zulju ordered a massacre and his soldiers decimated thousands of people, enslaved thousands, burnt down villagers, plundered towns and destroyed standing crops. After eight months of his devastating stay Zulju left taking fifty thousand Brahmins with him as slaves, but perished along with the pensions and troops near Devasar Pass in a heavy snowfall. His ravages have been described in detail in Jonaraja's Rajataragini and the Baharistan-i-Shahi. Famine ensued as the Zulju's troops had destroyed all stores of grain, causing immense misery to the starving survivors.

It was Zulju's devastating invasion that actually scripted the fall of Kashmir into Muslim hands, for in the anarchy conditions created by it, Rinchana saw the opportunity for himself to grab power. According to Baharistan-i-Shahi, Rinchana, smuggled his men with weapons in the guise of merchants in to the fort where his master Ramchandra had shut himself up. In the bloody attack that followed Ramachandra and his men were treacherously killed and his family imprisoned. Even children were not spared and pregnant women's wombs were cut upon. Seizing power in a coup, Rinchana later freed Ramchandra's son Rawanchandra and married his daughter Kota Rani.

Rinchana's conversion to Islam is one of the most controversial issues in the history of Kashmir. Jonaraja says that he wanted to become a Hindu, but the Shaiva guru Devaswami refused to admit him into the fold. But this does not seem to be the fact, for, as Prof. A.Q. Rafiqi has rightly pointed out, even if that were the case, Rinchana, being the king, could have approached any other Brahmana for it. "Conversion from Buddhism to Hinduism or vice versa was not a new thing", Prof. Rafiqi writes. It is wrong, therefore, to put the blame on Devaswami, as some modern historians have done, simply because he was a Brahmin. Is it not possible that his hesitation had something to do with the revolutions caused by Rinchana's treachery?

Another story was floated which attributed Rinchana's acceptance of Islam to "divine grace". Rinchana, it is said, held discussions with both Hindu and Muslim scholars about what is "Truth", but none could satisfy him. He then decided to adopt the religion of the first person he should see in the morning. And who could that person be other than the "Sufi" Sharafu'd-Din Bulbul, offering *namaz* outside the palace? Rinchana became a Muslim adopting the Islamic name Sadr'-ud-Din. The story "was concocted to glorify Islam and establish the miraculous power of Sayyid Sharafu'd-Din", says Prof. Rafiqi and rightly so.

It seems more probable that Rinchana's conversion was manipulated by Shah Mir himself with the connivance of Bulbul Shah to establish Muslim rule in Kashmir. And thus the refugee from Ladakh became, the ruler of the Kashmir in 1320 A.D, but died less than three years later. Kota Rani made Suhadeva's brother Udyanadeva the

king and herself became his queen. Hindu rule was restored but not for long. Again a Turk (or Mongol) marauder, Achala, swooped upon Kashmir and Udyanadeva fled to Ladakh. Showing exemplary courage, Kota Rani organised a resistance with the help of Bhatta Bhikshana, a Brahmin noble, and Shah Mir as well as some Kottarajas or clan-chiefs. She managed to send the invader back, while Shah Mir gained popularity for his role. Shah Mir now started scheming openly for grabbing the throne which he had been eyeing all along. Not that Kota Rani, who had proclaimed herself the ruler, failed to read his mind, but she played her cards badly. Instead of cutting Shah Mir to his size, she further strengthened his position by offering his administrative posts to his two sons. And not just that, when Shah Mir reigned illness, she sent her ablest general Bhatta Bhikshana to inquire of his health. Shah Mir murdered Bhatta Bhikshana treacherously and besieged Kota Rani in her palace at Andarkot. Overpowering the queen, he seized power in 1339 AD, laying the foundation of Muslim rule in Kashmir. Kota had to pay with her life for the folly of not having arrested the wily Mir immediately after Bhikshana's murder. That was the final act in the sordid drama that saw Hindu Kashmir loose out to Islam without ever getting a chance to recover.

Both Shah Mir and Rinchana repaid the generosity and hospital of the Hindu rulers as well as people with perfidy most could and unimaginable. And though "no Arab legions marched into Kashmir with their swift horses and slender sword," as Prof. K.N. Pandita has observed, it will be wrong to think that the sword played no part in destroying its ancient society and changing forever its religious and demographic profile. Did not the blitzkriegs of Zulju and Achala create conditions of such abysmal chaos that it became easy for adventurers like Rinchana and Shah Mir to grab power without as much as a ripple? Shah Mir's ascension to the thrown as the first Muslim ruler of Kashmir triggered the inexorable chain of developments that had a terrible impact on the psyche of its hapless Hindus, making them retreat into a sulk from which they have still not been able to retrieve themselves. The period of transition to Islam is most crucial in the history of Kashmir, but unfortunately it has been presented in a manner that shows utter disregard (or should we say utmost contempt) for truth. It is extremely important to understand how people belonging to a society saturated with civilization and steeped in learning came to accept in vast numbers a religion totally incompatible with their deepest convictions and long established traditions. It must be noted that the process of Islamization of Kashmir that began during Rinchana and Shah Mir's time gathered a furious momentum with the arrival of Sayyid Mir Ali Hamadani on the scene and proved to be an unmitigated disaster for Kashmiri Hindus-a nightmare of mass massacres, holocaust, genocidal attacks and enslavement. Let us have a look at the sequence of events that led to it before arriving at any conclusions Sayyid Ali Hamadani, regarded one of the greatest missionaries of Islam by Kashmiri Muslims, arrived from Hamadan probably in 1381 with an entourage of 700 other Sayyids who it is widely believed fled Persia to escape persecution by Taimur. Earlier he had sent two of his cousins, Sayyid Taju'd-Din and Sayyid Hussain to Kashmir "to explore the religious atmosphere of that country" according to Prof. A.Q. Rafiqi. He was initiated in the Kubrawiya order of Sufi's by Ala'ud-Din Simnani who "believed that the duty of a Sufi was to preach his faith".

*(To be concluded)*

# PHILOSOPHY

# YOGA-In Indian

# Scriptures, Kashmir

# Shaivism and Lal Ded

# Vakh-I

By M.L. Koul

# YOGA is the metaphor of

Indian spirituality. It has a history as old as the Himalayan mountain ramparts guarding the civilisational frontiers of India. The statue of a yogi in *dhyān mudra* as a rare find from the archaeological sites of Mohenjodaro (now in Pakistan) sufficiently testifies to *Yoga* as an ancient practice of the ancients. The broad overview of Indian scriptures from *vedas* to the epics, to the philosophical Geeta, to the *Puranas* and all streams of literary works are pregnant with copious references and details that surely establish the enormous antiquity of *yoga*. Patanjali, a *rishi* of the highest order, wrote an elaborate treatise on *yoga* delineating its semantics and mundane and supra-mundane ideals. *Patanjali Yoga* is 'more an enunciation of esoteric practices for self-realisation than a frame-work of coherent philosophy'. During its evolutionary process *yoga* got appended to the Sankhya thought for philosophical anchorage. Being essentially a spiritual discipline all schools of thought accepted it for practical realisation of their purported philosophical goals.

Philologically, *yoga* as a word owes its origin to the root '*yuj*' which means to unite, to join or to hyphenate. *Panini*, a brilliant grammarian of India, traces the word *yoga* to '*yuj samadhav*', to '*yuj yoge*', to '*yuj samyame*'. The consensus among the Indian rishis is that *yoga* implies to unite, to yoke or to hyphenate the individual soul with that of the universal or macro-cosmic soul.

*Patanjali*, the systematiser of *yoga* as a spiritual discipline, defines it as suppression of the mind's activities and proclivities (*yogash cha chitta-vrati nirodah*). It is also called *samadhi yoga* (*yogah samadhi*). Lord Krishna, decked as Yogeshvar Krishna, defines *yoga* as the fortified capacity of a seeker to keep his poise in face of worldly successes and failures, triumphs and set-backs, favourable and unfavourable events, achievements and losses. Such a temper of firm stability and equilibrium gained as a result of assiduous practice (*abhyas*) is featured in the *Bhagvatgeeta* as '*sama yoga*'

*Yogastha kuru karmani sangam tyakhtva dhananjai!*  
*siddhi-assidhaya samo bhutva samtvam yoga uchyate !!*

'*yogah karmasoo kovashalam*' (Geeta chap. v) defines the entire gamut of human activities performed without a trace of attachment (*moha*) as *yoga*.

The renowned sage of modern times, Sri Aurbindo, explains *yoga* as 'not only the realisation of God, but an entire consecration and change of the inner and outer life till it is fit to manifest a divine consciousness and become a part of divine work' (*lights on yoga*).

*Yoga* is a comprehensive name for all shades of spiritual practices that were/are acted out by seekers at various hermitages presided over by *rishis* (seers). This is how different treatises on *yoga* have given varied classifications of *yoga*. The seminal work on *yoga*, called *yoga-karika*, makes a mention of 'eight limbs of *yoga*' (*ashtang yoga*). *Yoga-sutra* of Rishi Dattatreya and *yog-raj* upanishad, specifically enumerate *mantra-yoga*, *laya yoga*, *hatha yoga* and *raj yoga* as four limbs of *yoga*. The *Bhagvatgita* mentions *dhyān yoga*, *karma yoga*, *sankhya yoga* and *sanyas yoga* thereby adding new spiritual practices to the corpus of *yoga*.

Patanjali's sutra underlining 'eight limbs of yoga' states- '*yam-niyam-asan-pranayam-pratyahar-dharna-dhyān-samadhayo ashtav angani*'. *Yam* means to remove one's mind and other senses from disturbing thoughts. *Niyam* is to bind oneself to the rules of *shauch* (purity), *santosh* (contentment), *tap* (meditation), *sva-adhyai* (self-study), *Ishvar-prenidhan* (devotion of God). *Asan* means a comfortable seat that a seeker should have while setting himself to *dhyān/dharna/samadhi*. *Pranayam* is to control one's breathing process. *Pratyahar* is to withdraw one's senses from the outer world. *Dharna* is to fix one's mind on an icon or a part of one's body to increment concentration. *Dhyān* is self-absorption and *Samadhi* is meditation for God-realisation.

The practices and spiritual goals as conceived and systematised by Patanjali rishi have served as salient guidelines to all seekers through generations. The yogic body (astral body) from *muladhara* to *sahasrara* has had wide acceptance across the board of spiritualists or God-seekers. The ascent from *muladhara* to *sahasrara* has remained as the spiritual evolution for a seeker subscribing to any hue of spiritual philosophy. Consensus has been broad. Changes if any have been negligible and minimal.

Yet, *yoga* as a subject of theory and practice has undergone gradual evolution without getting mired in the pools and puddles of stagnation. Its idea and idiom have been growing and expanding in scope and application. Many sages, thinkers and practitioners have re-oriented the theme of *yoga* and re-defined its goals and ideals for widening its range and scope. The tantrics subscribing to a novel pole of theory and practice have considerably enriched the archive of *yoga* by raising *mantra yoga*, *laya yoga* & *kundalini yoga* to a surmounting pedestal. They opened up new vistas in the realms of *yoga* for spiritual discernment and self-realisation.

The historical material that we gather from the pages of Kashmiri Pandits affirm that Kashmiri Pandits and Buddhist monks fertilised the spiritual swathes of Tibet, Japan and China through the theme and idiom of *yoga*. They played an admirable role in weaving the spiritual fabric of Central Asian countries, again, through the praxes of *yoga*. Smarting under pain and anguish of non-acceptance and persecution at their native abodes the

semitised sufis of various hues who entered Kashmir and other parts of India as sappers and miners of Islam highlighted their so-called sufi temper through the same corpus of yogic practices which the Kashmir Pandit monks had effortfully introduced in these countries through inter-active sessions and debates. Even in modern times *yoga* continues to be a paramount hall-mark of the spiritual heritage of India. It has caught attention of large numbers of men and women beyond the margins of India. Our sages and gurus are more than generous in providing spiritual succour and fare to those who are spiritually hungry.

#### *Yoga in Kashmir Shaivism*

As per Kashmir Shaivism, Shiva assumes the form of a man, an individual self, through His intrinsic attribute of absolute freedom (*svatantrya*). For this, He harnesses His own in-built potency which is Maya. In Shankar Vedant Maya as a category of thought is an independent pole which overtly rivals the sovereignty of Brahman. But, contrary to this, in Kashmir Shaivism, Maya is Shiva's own potency through which He sportively veils Himself to create difference (*maya vibhedkarini*). **Shiva is jiva and jiva is Shiva is a cliched statement in Kashmir Shaivism.** Through the sportive act of veiling Himself Shiva assumes a limitation without losing His absolute lordship and transcendence. A Jiva, an individual self, has cramping limitations which reduce his universal authorship (*sarva-kartritava*), omni-science (*sarva-jnatritava*), all-satisfaction of universal consciousness (*purntava*), eternity (*nityatava*) & freedom and Universality (*niyati*). In Shaiva lexicon a limited individual is pasu because he is encased and shackled by five sheaths called *kanchukas*.

A Jiva, individual self, has a gross body consisting of *panch-bhutas*, earth fire, water, air and sky. For the maintenance of his whole body pran-Shakti permeates it. A Jiva has also a psychic frame called *antakaran* that consists of mann, buddhi and ahankar. The existing and living Jiva as a conditioned and limited being is required to realise or cognise his original condition of Shiva and that forms the **value**. To actualise the value a Jiva, individual self, has to tread upon and work out a spiritual trajectory under the spiritual guidance of a *sat-guru*. The Shaiva Yoga as a corpus of esoteric practices defines the trajectory for self-realisation which in Shaiva terminology is self-recognition (pretibijjna).

In the realms of Kashmir Shaivism the regimen of esoteric practices has been named as *yoga*, but has deliberately been qualified as '*Shaiva-Yoga*'. The practices which form the warp and woof of Shaiva-Yoga are mostly drawn from the non-dual Tantras like Malini-Vijay, Netra, Vijnan Bhairav and Shiva-Sutra. The Patanjali Yoga that broadly rotates round externally-oriented practices lacks in the critical potential to lead an inquisitive seeker far on the highway of self-cognition (pretibijjna). The very definition of *yoga* as suppression of natural human instincts and other in-born urges is not acceptable to the theory and practice of Shaivism. As Kashmir Shaivism is affirmative in its essential world-view it could not, in any way legitimise the practices that somehow violated the very spirit and soul of it. A Jiva, individual self, is accepted as he intrinsically is. Nothing is thought of which has to be forcibly thrust upon an aspirant. Kashmir Shaivism, by and large, is a *pravarti marg* which is for sublimation and gratification of all that which defines an essential man. *Bhukhti and Mukhti* hyphenate the worldly and spiritual destination charted out by Kashmir Shaivism. The existing world and spirituality of sorts, in its approach and premise, have been reconciled and co-related.

*Utpaldev*, a scintillating genius of Kashmir Shaivism, defines *Shaiva-Yoga* as a new and easy-to-practise path (*Sughat esh margo navah*). His definition is based on the assertion that *Shaiva-Yoga* can serve common-place house-holders more than a life-negating monk. It is also an easy path because *yam, niyam and pretyahar* are presumed optional in the process of achieving spiritual destination. *Shaiva Yoga* is even hesitant to accept the status and fruitfulness of *Samadhi-Yoga* as its well-defined parameters evaluate it as 'a superior-type of dream-less state of sleep' (*sushupti*).

Contrary to Patanjali Yoga, Shaiva-Yoga directly shoots at the distant stars. It prompts a seeker to commence his spiritual journey with the highest practice which in Shaiva-Yoga is *anupaya*, a path-less path. It is called *anupaya* because it does not delineate a trajectory to recognise one's innate nature of Shiva. In case a seeker does not succeed by directly taking to *anupaya*, he can take a re-course to a low-grade practice for gradual ascent by stages. end

# PILGRIMAGE BADRINATH

# *Garhwal region; the real paradise on earth*

By J.N. Raina

**I** was buoyed up when the

stars smiled on me, and enabled me to breathe a puff of air, tinged with spirituality, at the holy shrine of Badrinath, in Garhwal Himalayas.

It was a pulsating moment. I could not accomplish my wish last year, and had to cancel the pilgrimage twice for some unavoidable circumstances. But this year I made it to the rendezvous and was at the 'Garbha Griha' (Sanctum Sanctorum). I perceived some sort of 'liberating' experience. Badrinath is the abode of Lord Vishnu, according to Hindu mythology.

Nestled betwixt the two mountains of Nar and Narayan, on the banks of river Alaknanda, the prehistoric temple, dating back to Vedic times, is for Hindus the holiest of Char Dham shrines. Other Dhams in the region are Gangotri, Yamunotri and Kedarnath. The latter is the abode of Lord Shiva. According to Puranas, The Char Dham yatra has the highest religious significance in the believers' life.

Perched at an altitude of 3133 meters, the present temple was built by Adi Guru Shankaracharya, an 8th century saint philosopher.

I joined the four-day tour, organized by the Garhwal Mandal Vikas Nigam Limited (GMVNL) on May 13 from Rishikesh, the gateway to Garhwal Himalayas in Uttranchal. The region is rich in flora and fauna. It is the real paradise for pilgrims, tourists, trekkers, skiers and those who love water sports like rafting. There is abundance of natural wealth in these mountains, left untapped.

The guide has enough of Vedic knowledge. He is well versed in Hindu scriptures. The head priest at Badrinath temple has been endowed with a natural sacred thread, which remains attached to his skin since his birth. Unlike in other temples, conch-shells remain off and do not blow at Badrinath. It is 'prohibited'. If any one violates the established order, it is believed that 'Rakshas' (evil forces) will reappear and cause devastation. The devotees take a holy dip in the hot springs—natural thermal springs— on the banks of Alaknanda, before entering the temple.

A poet philosopher has well said: "There are many sacred spots of pilgrimage in the Heavens, earth and the Netherworld, but there has been none equal to Badri, nor shall there be."

Encircled by scenic beauty, with the Neelkanth hill providing a splendid background, Badrinath attracts about 6,00,000 pilgrims every year. In 1961, just 90,670 yatris had visited the shrine. There has been a lot of improvement in the infrastructure development, since the new state of Uttrakhand was carved out of Uttar Pradesh.

One has to stand in a queue for a few hours, depending upon the pilgrims' rush, to pay obeisance. We had to face icy-cold winds even during daytime when the Sun was hot. The devotees have to be equipped with woolens, cap, raincoat, socks, gloves, muffler, trousers and a wind-proof jacket.

The name Badrinath has been derived from wild berries, locally called 'Badri'. The dale was once strewn with wild berries. So it was also known as 'Badrivan' or wild berries' forest.

Soon after we alighted from the bus, the guide Rajendra Prasad Kothiyal, took us for sightseeing. Four km away from Badrinath is a hamlet called Mana, inhabited by Indo-Mangolian tribe. It is India's last village in Uttrakhand, before the autonomous region of Tibet.

The villagers are closely linked with the temple activities. Woolen cholis, woven by young girls, are offered to the deity, as part of many ceremonies on the occasion of the temple's closure for winter. It is believed that during winter, Lord Vishnu is being worshipped by heavenly gods and 'Yakshas' alone. The village is full of caves. We were thrilled to see the cave of Ved Vyas, the sage who had dictated famous epic of Mahabhart to Lord Ganesh. Inside Vyas gufa (cave) is a marble statue of Ved Vyas, showing him writing the epic. The Ganesh gufa is nearby. According to Hindu scriptures, Mahabharat was written by Ganesh as told by Ved Vyas, on the condition that the latter will not pause while dictating. Vyas obliged.

Mana belongs to Vedic times. It's old name was Manibhadrapuri. Most of the youth are educated. The village elders told me that the 5000- year- old hamlet has produced doctors, engineers and intellectuals. The villagers move to Joshimat during winter. They remain actively engaged with the development of tourism.

In the vicinity, we saw Bhim Pul, a natural bridge over mythical river Saraswati, which originates from this



spot. Nearly 2 km down stream, half of Saraswati disappears at Keshev Prayag, while the rest of it merges with Alaknanda, to form Ganga. The Bhim Pul, on way to 122 metres high Vasudhara falls, is made of a huge stone slab. When Pandavas along with Draupadi were on their way to Swargarohini, the most powerful Bhim bridged the river with this stone slab to enable them to cross over.

The legend has it when Ganga was requested to descend upon the Earth, to alleviate the sufferings of humankind, the Earth was unable to withstand the force of its descent. The mighty Ganga was split into 12 channels. Alaknanda is one of them. It later became the abode of Lord Vishnu or Badrinath. Alka Puri, 15 km from Badrinath, is the celestial source of Alaknanda from the glacier snouts of Bhagirathi-Kharak and Satopanth glacier.

As per another legend, Ganga, the daughter of Heaven, manifested herself in the form of a river, to absolve the sins of king Bhagirath's predecessors, following his penance of 5500 years. But there was a possibility of the earth being destroyed by the force of her waters. So Lord Shiva received her in his matted locks and thus mitigated the possible damage. The river originates from Gangotri, which literally means 'Ganga descends'.

In India, rivers are extolled as Goddesses. River confluences are considered very sacred. Prayag at Allahabad is the greatest confluence of the Ganga, Yumuna and the mythical Saraswati. But the most revered confluences are in Garhwal Himalayas, because the two mighty rivers, Ganga and Yumuna and its tributaries owe their source to these mountains. The points at which they join are sanctified as major pilgrim centers.

It is here that propitiatory and cleansing ceremonies are performed as per the tenets of Hindu religion.

When we started our sojourn from Rishikesh, we came across five important prayags. They are: Deoprayag (a confluence of Bhagirathi and Alaknanda), Rudraprayag (Mandakini and Alaknanda), Karnaprayag (Pindar and Alaknanda), Nandprayag (Nandakini and Alaknanda) and Vishnuprayag (Alaknanda and Dhauliganga).

Our first night halt was at Joshimat (1875 mts). It is a tourist resort, as well as the winter seat of Badrinath. From Joshimat, we went uphill to Auli ski resort on a 3.92 km long ropeway. Auli, 14 km by road from Joshimat, has been developed as an ideal ski resort. It has become a paradise for tourists. Its slopes can be compared next to that of Gulmarg ski resort in the Kashmir Himalayas. From Auli, we could see the world famous peak of Nanda Devi and many other peaks like Nar and Narayan, and Hathi and Ghoriparwat. In fact, aerial trip in a chair lift to Auli, a most pleasant sight, was quite exciting and enjoying.

If there is heaven upon earth, it is really Uttranchal. It gives manifold pleasures to tourists, pilgrims, mountaineers and those who love water sports like rafting.

It is at Joshimat that Shankaracharya had attained enlightenment while sitting under a mulberry tree near his cave, where he wrote his famous Shanker Bhasya. He is responsible for the revival of Hinduism.

At Joshimat there are temples of Narsing and Nav Durga. The statue of Narsing temple is carved out of Shaligram stone. It is believed that one of the arms of the statue is said to be getting thinner everyday. Ultimately when 'Kalyug' overtakes the world, the arm will break; the mountains of Jai and Vijay at Vishnuprayag will collapse and the route to Badrinath will be blocked. However, Badrinath will reappear at Bhavisya Badri at Tapovan in the Niti valley. During winter when the shrine of Badrinath remains closed, Vishnu's incarnation is worshipped in Narsing temple and Joshimat becomes the winter 'capital' of Badrinath.

*\*(The author veteran journalist based at Pune) end*

## **Following is the text of the Resolution-2 adopted in Panun Kashmir Annual Convention 2009.**

**I**T is a matter of extreme apathy that the exiled Kashmiri Pandits are forced to live in sub-human conditions and

subsistence in so-called migrant camps in

Jammu and else where for the last twenty years. There is no policy for reversing the genocide and rehabilitating the community in its homeland and the Governments of India as well as the J&K state have treated the holocaust with bizarre inaptitude and abandonment. In last twenty years the Government has made empty announcements and peace-meal return formulæ, only to further compound the plight of the community.

Panun Kashmir has already conveyed to the Government its reservations with regard to the peace-meal return proposals and has demanded a holistic approach converging on the Margadarshan resolution for establishing a political dispensation for our rehabilitation. It has time and again suggested comprehensive steps to ameliorate the deprivation of the community in exile.

**We reiterate the following.**

- (i) In order to alleviate the plight of the Hindu community living in exile, the State Government should immediately lift the moratorium on the employment of the Hindu Youth in the state services and implement the Prime Minister's package in totality and to create employment to the tune of twenty-five thousand jobs for the displaced

- youth.
- (ii) Delinking of the employment package and other relief measures from return of Hindus to Kashmir. Panun Kashmir is convinced that the Hindus of Kashmir will not return to Kashmir on conditions laid down by the Separatist and Jihadi forces.
  - (iii) The Government of India should immediately create a separate Ministry of Rehabilitation and take direct charge of the relief and rehabilitation measures for the exiled community.
  - (iv) That the sale of properties by the exiled Kashmiri Pandits be declared null and void and the properties be restored to the original owners. end

## PLACE DISCOURSE

# Reimagining Kashmir

## *Beginning a place discourse*

By Dileep Kumar Kaul

**W**HATEVER

happens

to

us happens only when we are physically located somewhere, that means present at a place. A place contains an environment, natural and, man made, that influences our whole being, our mindset, our imagination, even our language. The imaginations we have about our place keep our sense of belonging to that place alive, even when we are away from it. This homeplace is important for us, to which we return or want to return, after every journey or other engagements of life.

In Kashmir, our elders after performing daily pooja put the water of pooja in river Vitasta which is an incarnation of goddess Uma. This river is so sacred that even if we take only a palmful of its water the sins of all the births are washed away. Like other rivers it is not necessary to bathe in it to get rid of our sins. That is how an ecological entity becomes part of Kashmiri Pandit imagination and formulates its imagination about the homeplace i.e. Kashmir. When our elders had to leave Kashmir, river Tawi is not so near to the residential areas in Jammu so they had to feel satisfied with putting the water of pooja in flowerbeds or wherever it was convenient. Their imagination viz.a.viz their place was affected. An example of place imagination came up when once I was trying to know from one of my aunts the address of one of my relatives in Jammu. She gave me a particular location to which I had to walk from the main road. I wanted to know how far it was from the road. "Not much", said she, "as much as from here to Ganpatyar (we lived in Habba Kadal in Srinagar)." There were about three hundred kilometers from Jammu to Ganpatyar but she had not been able to separate herself from her place and its dimensions. She was interpreting her present place in terms of her homeplace. This shows that we can dwell in more than one place simultaneously.

But what about those children who were born after exodus? Jammu is the place for them. It is the place for many of us. It has given us a foothold to see our home place from a distance and struggle against the place eroding forces that were unleashed on Kashmir and threaten Jammu as well. How do we define a place? There is space all around us. Distance between any two points is space. We often say that there is a lot of space in some body's house which means that there is a large area for movement; the extreme points within the boundaries of the house are separated by a lot of distance. But what makes it a place? When we give some value to this space, make it important in some sense, imagine it in a way we want it to be. We make our environment and it also makes us. We construct houses, temples and different community facilities and make our places important. We restore archaeological monuments to make our history alive. Construction of Tulmul at Janipur and Hari Parbat in Faridabad are important examples of place consciousness. The consciousness of these sacred places was so powerful in us that with our exodus we reconstructed these places outside Kashmir because we could not imagine our place without them. This had also a definite political import. This was a part of our resistance against place eroding forces by keeping our imagination of these sacred places alive. Terrorism destroys our place imagination. A homeplace is made a place of death. We reimagined Kashmir in our exodus by creating replicas in the places we moved to. This, if understood in the proper perspective will lay the foundations of a place discourse within the Kashmiri Pandit community.

This is an important dimension of the work that PRAKASH, the cultural initiative of Panun Kashmir has undertaken. American ecocritical thinker Lawrence Buell says that place connectedness is an ongoing discipline demanding hard work and commitment in which we must ceaselessly coach and reinforce each other. This precisely is what the work of PRAKASH is encouraging.

The perceptions of Kashmir as a place for Kashmiri Pandits and Kashmiri Muslims are different. The history of Kashmiri Pandits and their actions through this history automatically gives a value and meaning to the space which is

Kashmir. The place eroding politics of Kashmiri Muslims aims at eroding this value and meaning and with that the perspective which is Kashmir. Kashmiri Muslims see Kashmir as a place they have to possess and for that they need to disconnect with its history, myths and stories. For this Lal ded becomes very important. It is not without reason that they go on emphasizing in one way or the other that she had converted to Islam and her grave had been found. Recently this was again emphasized in a documentary programme telecast on Doordarshan.

For Kashmiri Pandits Lal ded is not a solitary poetess. She is the expression of a people. She personifies those cultural, spiritual and social values that KPs have cherished through the ages and that give value and meaning to space which is Kashmir. Distorting her would mean distorting Kashmiri Pandit imagination of Kashmir as a place. Our imagination was affected to such an extent that many of us would often quote her interpolated vakhs of religious tolerance. This distortion was countered by PRAKASH and path was cleared to reimagine Kashmir in the proper perspective. The difference is to be understood. If Lal ded was a shaiva yogini, the meaning of Kashmir changes. If she converted to Islam every body can understand what meaning Kashmir would get. Had Lal ded not been synonymous with Kashmir, there was no need to emphasize her converting to Islam. It is just to erode her being as a Shaiva Yogini, erode the meaning of Kashmir as an abode of Shaivism. This is a good example of a place becoming synonymous with some particular personalities.

The distortion of Amarnath shrine is also significant. Here also almost the same story was repeated. Lal ded ultimately converted to Islam. Here the beginning of the history of Amarnath was restricted to a point when a Muslim discovered it. In other words Amarnath could not have emerged unless discovered by a Muslim. Again there is an attempt to imagine Amarnath in an idiom of Muslim possession. The very often quoted nomenclature of culturally significant Anantnag as Islamabad is another example of imagining a place in a fundamentalist idiom.

It is not always necessary to be at a place to be influenced with it. Many of our children have not seen Kashmir. Their parents speak in Kashmiri and talk about Kashmir. On this basis and on the basis of media images they imagine Kashmir and try to belong through speaking in Kashmiri. In the recently concluded National Convention of Panun Kashmir Sheeba Wali and Shreya Sus, two class X students spoke in Kashmiri. Their Kashmiri was a mixture of Kashmiri and Hindi. It showed their commitment and struggle to belong through the language of their homeplace. They live in Jammu where they communicate in Hindi most of the time. Their Kashmiri had the influence of that language which is the marker of their present place and their present identity. Kashmiri was central and whenever there was a need help of Hindi was taken. This raises hopes about the place consciousness of our future generations. Sheeba and Shreya were trying to reimagine their homeplace in present day context.

A very important task for us, at present, is to get rid of those imaginations which have been slowly made to penetrate into our thinking like viruses. Jammu has given us situatedness. We dwell in it but we have to simultaneously dwell in Kashmir as well. That is necessary to save our present place which is Jammu and our situatedness in it. If we are place conscious we cannot allow our present place to be eroded, and that is possible only by reimaging Kashmir, in the perspective to which it belongs.

*(The author is poet and prolific writer) end*

## NATIONAL CONVENTION

### *Children Mesmerise Audience*

#### KS Correspondent

JAMMU: The people who watched children performing the variety cultural show during Panun Kashmir National Convention at Abhinav Theatre left with the hope that their distinct culture will not meet a dead end. The cultural show presented by the children of Vishwa Bharti Public Higher Secondary School Akalkpur and the Ganesh Astuti presented by the children of Abhay Higher Secondary School, Muthi underscored the fact that the community children have talent and urge to propagate their culture. The need is only to inspire the children to appreciate, preserve and practise their rich cultural and mother tongue.

The young children, even not born at the time of exodus, enthralled the audience with their stirring performance. The children attired in the traditional dress of *Pheran*, *Tarang* and *Dastar* made people nostalgic.

The atmosphere was enlivened and people recalled their serene homeland as the children presented the action song "*Bulbul Wanan Chu Poshan, Gulshan Watan Chu Sony...*" The entire theatre vibrated with cheers and echoed Panun Kashmir as the students of Vishwa Bharti School presented the song "*Vathiv Badlav Panun Taqdeer, Karav Tameer Panun Kashmir*"

The highlight of the programme was the presentation of the Aarti "*Leela Rabdas Thapith Luptha...*" and the Leela-"*Halmav Halmav Gulab Sharikae Pooze Lagav*" by Ajay Bhat of 6th standard in traditional tone and other children showering petals to the goddess Sharika. Other highlight of the programme was the *Ladishah*-"*Lade Shah Lade Shah Darikin Payu*". Teacher Manjri Koul's presentation "*Are Zov Are Kothe Gar Vatnavizyam, Kanse Peth Ne Majay Pavzyam Ne Zanh*" added colour to the programme. The

moderation of the programme by Sheeba Wali and speech by Shriya Sus pleading for practising Kashmiri language in Chaste Kashmiri though with a different assent highlighted craving of children for the mother-tongue Kashmiri, which is a mark of *Asamtiā*. Towards the end of the programme, people were taken on pilgrimage to Kheer Bhawani with presentation of a documentary film on *Kheer Bhawani* directed by Subash Pandit and scripted by Dr. Shashi Shekhar Toskhani. end

## SPECIAL REPORT

# India under Siege — from within

By Nancy Kaul

ISLAMIC

terrorism

and

terrorists, separatists and secessionists, and soft-peddling politicians, are outdoing each other to prove they share the same mindset and agenda in Jammu & Kashmir. They have another equally committed partner in the quest for disengaging J&K from India, the ultimate political objective for which Islam has been waging Jihad in the State.

This partner is neither willing to accept facts nor recognize the ground reality, but is making all-out efforts to trample the Indian constitution under their feet. This ‘partner’ is a class of intellectuals, politicians, journalists and ‘secular’ liberals who are aiding and abetting the separatists and secessionists to move inch by inch towards Balkanizing the Indian nation.

Muslims of Kashmir Valley have long been portraying themselves as the sole inhabitants not only of the Valley, but the entire Jammu and Kashmir. It is almost as if the Hindus of the Kashmir Valley who were forcibly driven out of their homes had never existed, and as if the Hindus of Jammu and Buddhists of Ladakh also do not exist. Such is the stranglehold of Muslims in the State that they have succeeded in propagating the myth that the only people who live in the State of J&K are Muslims. This is the success of Islamic terrorism and its methods.

### Secessionist Seminar at Teen Murti Bhavan

This was only the premise the whole day Saturday, 7 November 2009, in a seminar devoted to J&K. The whole issue was only about the Valley and only about Muslims. Every speaker made his case as if there is no Jammu and Ladakh and there are no Hindus and Buddhists. The whole seminar was Valley-centric.

What about the Kashmiri Pandits? The people who know more than anybody else about the impact and consequences of the terror unleashed on them in the Kashmir Valley. And what about the people of Ladakh and Jammu? Does the Indian Constitution guarantee freedom of life and speech only to terrorists, separatists and politicians who take the Oath of Office in its name and then proceed to do everything to erode the very sovereignty and territorial integrity of the country of which the state of Jammu and Kashmir is an integral part?

In the name of democracy and dialogue, only this viewpoint is propagated in seminar circuits. This seminar was no different. Panun Kashmir suspects that these debates have a design and a pattern. Certainly this was discernible in this seminar organized by the Centre for the Study of Developing Societies at Nehru Memorial Museum & Library, Teen Murti Bhavan, New Delhi: “Multi Party Dialogue on the Political Future of Jammu and Kashmir.”

Initially organiser Madhu Kishwar gave the impression that all regions of Jammu & Kashmir had been invited to participate in the seminar and that all participants (speakers) would get an opportunity to present their viewpoints. The organisers made out that the views expressed at the seminar would not be confined to those of the separatists or Valley politicians.

But the seminar proved to be a platform for a vicious campaign to de-link Jammu & Kashmir from India. This was the only theme; it was neither a seminar nor a dialogue and certainly it was not represented by all regions or religions.

In the chair was Ram Jethamalani, a senior advocate who often himself led the attack against the Indian nation. Jethamalani was bravado personified when he made common cause with the terrorist Yasin Malik, and actually looked pleased with himself as speaker after speaker hit out at the edifice of constitutional polity and the territorial integrity of India.

Mohammed Shafi Uri of the National Conference took the first dig while suggesting that the Pandora’s Box of

autonomy was the only solution. He said that in 1953 the Kashmiris were betrayed by the Indian Union. The stage thus set to their advantage, separatist Hurriyat leader Abdul Gani Bhat wanted the army and all security forces withdrawn from the Valley. He wanted 'self governance' in Kashmir, and made the preposterous suggestion that Jammu & Kashmir should be a buffer zone between India and Pakistan instead of a State within the Indian Union.

He announced that he would like to sit with National Conference and PDP to chalk out a new strategy to achieve this. [Interestingly, only two days previously, Dr Farooq Abdullah had said in Srinagar that the Muslims of the State were proud to be Muslims and proud to be the majority populace].

The speeches continued. PDP's Muzaffar Beg wanted Article 1 of the Indian Constitution amended; he ranted about how self-rule was the only solution.

All speakers spoke in tandem and in a well orchestrated manner. The only casualty that day was the sovereignty and territorial integrity of India.

Mehbooba Mufti and her loud and aggressive ways need no introduction. Last year the nation saw her hysterical anti-Amarnath campaign and political rhetoric. She said she wanted to see Kashmir closer to Muzaffarabad; it should not wilt in the presence of India but bloom in proximity to Islamabad! Spitting and spewing venom, Mehbooba said the final solution will have the rubber stamp of Syed Ali Shah Gilani (rabid separatist and vehement campaigner for J&K as a Pakistani entity on the basis of religion).

Neither the Chair nor Madhu Kishwar reacted to the day-long anti-India and separatist tirade. Indeed, they encouraged and prodded the speakers in their anti-India tirade. Jethamalani comically announced:

"I am 90% Pakistani and only 10% Indian." The 'dialogue' was only a series of unchallenged and uncontested monologues of speakers wanting secession from India. Nationalist views censored. Yet when it was the turn for a contrary view, Madhu Kishwar and Ram Jethamalani did not allow the paper to be read till the end. Fist-thumping Jethamalani said he would not allow anything to be said except what was being said. He rose threateningly. Madhu Kishwar declared that unless the speaker made changes to her paper, the Kashmiri Hindu point of view would not be allowed to be aired: "No, No, I will not allow you to speak. You cannot speak this," they both declared in unison.

What does a person or speaker at any conference, intellectual debate, or multi-party dialogue expect? To be able to place his or her opinion and point of view. Nothing more and nothing less. Why did she not stop the Kashmiri Muslims who spoke hour after hour hitting out at the sovereignty of the country?

I state unambiguously that all the proposals discussed and endorsed by these people will never be agreed to by the Kashmiri Pandits or Hindus of Jammu and Buddhists of Ladakh.

Why were they all so agitated when the issue of Hindus and Buddhists, Jammu and Ladakh being equal stakeholders in the State was raised? The truth is and remains that whether it is the self rule proposal or the autonomy report or the greater autonomy report or the separatist proposal, all are aimed at severing the State from the Indian Union.

Why do all debates, conferences, seminars and discussions on J&K feature only the secessionists and separatists and their partners in the Indian polity? Why are the other stakeholders marginalised and even ignored? I can only assume that this is an evil design to balkanize India and talibanise Kashmir. The Hindus and Buddhists of J&K have to be kept invisible and voiceless for this iabolic agenda to succeed. Madhu Kishwar's seminar was no different and served only the anti-India agenda.

*Ms. Nancy Kaul's impugned paper will be published in the next issue.*

--Editor end

# NATIONAL CONVENTION

# PANUN KASHMIR

# ORGANISES ANNUAL

# CONVENTION

By S. M Pandit

JAMMU, Sep 13: Panun Kashmir organised "**Annual Convention 2009**" here today in which more than 1500 delegates participated. Former Union Law Minister and a reputed economist and advocate Dr. Subramanian Swamy was the chief guest on the occasion and the function was presided over by Dr. Ajay Chrungoo, Chairman Panun Kashmir. Speakers and the resolutions adopted during the convention asked the Indian State to put an end to all the secret and back channel negotiations with Pakistan, separatists and Jehadi elements, inform the masses

about these negotiations and reverse the policy of compromise with such forces in the interest of the nation. The state government was called upon to end the moratorium on the recruitment of Kashmiri Hindus and implement the Prime Minister's "Employment Package" at the earliest without confusing it with the return. The convention also stressed for the unity among the Hindu and the nationalist forces and establishment of Homeland as envisaged in the Margdarshan Resolution 1991. Dr. MK Teng, a political think tank of national and international repute and chairman Panun Kashmir Advisery was honoured on the occasion for his contribution to community cause in general and Panun Kashmir ideology and struggle in particular.

Speaking on the occasion, former Union Law Minister Dr. Subramaniam Swamy, gave a clarion call to Hindu and nationalist forces for unity, establishment of Panun Kashmir and abrogation of Article 370 of the Indian Constitution.

Striking a chord with the Kashmiri Hindus, Dr. Subramaniam said that he belongs to the community being of Kashyap Gotra and the problem the community is faced with is because of their being Hindus. He added that Hindus all over India where they are in minority are faced with similar problems and cited an example of a Panchayat in villore in Tamil Nadu where the Hindus are even forced for conversion to get developmental works done in the area.

Glorifying the tenets of Hindu civilisation, the veteran leader said that India not only sheltered Jews and Paris but ensured their growth and development and the reality was recognised in its first Resolution adopted by Israel after its. He added that on the contrary Islam denies even the practice of religious rituals to other religions and not to speak of growth and development. He cited example of Muslim world like Saudi Arabia in this regard where keeping a religious book, portrait of a god or cremation is a taboo.

Dr. Swamy said that the Muslim world can be categorised in Darul-Islam, Darul-Harab and Das-ul-Ahad. Where Muslims re in majority they annihilate minorities, where they are in minority, but ruled by impotent majority, they subjugate majority and where in minority they follow the policy of compromise.

Accusing the Indian state of practising minoritism for petty vote bank politics, Dr Swamy exhorted for the unity among Hindus and nationalist forces to change the destiny of the nation. He said that purging of BJP has started and even the election of 50 MPs with Hindutava vision can stem the rot and change the course. Welcoming the nationalist Muslims, Dr. Swamy said that the Muslims who think themselves as part and parcel of Indian civilisation are welcome but those who emulate Gauri and Gaznai have no place in India.

Supporting the demand of Panun Kashmir, he said that Panun Kashmir shall be created but described the rehabilitation of exservicemen in Kashmir as prelude to the creation of PK for security reasons.

Batting for the abrogation of Article 370, the law expert said that the article can be revoked by just a presidential order and those who describe the article as irrevocable or need of two third majority of Parliament are befooling the people. He added that the UN has no role in J&K and even the UN resolution was illegal as the petition had no permission of the cabinet.

Dr. Swamy described war with Pakistan inevitable in light of Talibanisation of Pakistan and so-called unfinished agenda of partition and Islamic Jihad.

Exhorting for change of weak mindset, Dr. Swamy said that we have individual courage but lack in collective will. Describing caste division in present world order irrelevant, he implored upon for unity amongst Hindu forces to defeat the enemy from within and outside.

Delivering his presidential address, Dr Ajay Chrungoo chairman Panun Kashmir poohpoohed Indian policy vis-a-vis Kashmir and Pakistan and accused the state government of pursuing policy of denial towards Kashmiri Hindus that is reflected by linking employment package to return or denial of HRA and CCA to migrant employees. He added that these issues look as local on the surface but have national and international dimensions.

Referring to the much talked about proposals like non-territorial solutions, shared sovereignty or irrelevant borders, he said that we should imagine the consequences when it is being said that Pakistan will go Taliban way in coming years.

Referring to the presentation of an NC MLA in RTC-II at Srinagar, Dr Chrungoo said that the MLA questioned the logic of release of the Hurriyat leader Sayeed Ali Shah and allowing him to organise an anti-India rally on the even of the conference. Dr Chrungoo questioned whether a section of Indian government was not sending a message to the participants to compromise with the formula of Abdullah, Mufti or moderate Hurriyat, "If a section of Indian government was involved, how dangerous it is?" questioned Dr. Chrungoo.

Refuting the drumbeat of normalcy, Dr Ajay Chrungoo said that when there are reports about 72 successful infiltration bids in Rajouri-Poonch sector the Army is gradually being withdrawn from this area. He said that it has an inference "India is withdrawing and morale of social resistance fades away." He added that when terrorists are regrouping and about 20 Pak terrorists were killed in Gulabgarh in just a week and Sinthan-Top road is closed for last four-five days amidst fear of attack and there is upsurge in terrorist attacks, the return of normalcy slogans look hollow.

Accusing a section of the community for trivialising the issue of genocide, Chrungoo said that this defeatist

tendency is to be erased. He wondered how this section is seeing their return as rehabilitation as return tantamount to suicide in the given situation. He said the present Kashmir present Kashmir society stands Talibanised and criminalised and return is a means of persecution. Dr Chrungoo added that there are national and international laws and the community cannot be forced to return unless we sign our death warrants ourselves.

Referring to linking of employment to return or denial of HRA and CCA, PK leader said, "Every measure the government puts into to link any welfare measure with return tantamounts to denial".

Expressing concern on negative population growth rate, Dr. Ajay Chrungoo described one child norm suicidal and asked for "giving up the self suicidal policy". He said that the trend is not adopted because of economic destitution which all of us experienced" Describing children as bliss to parents, he said that nuclear family concept shall become a taboo.

Describing establishment of Ashrams and temples as "anchors in exile", Dr. Chrungoo said that such institutions have relevance as they help to protect and propagate our rich culture, traditions and rituals.

Expressing satisfaction of preserving rituals, Dr Chrungoo asked for realisation of their true aesthetic value to make them more reliable and affordable. Describing Karam Kand as the skeleton of Sanskar, PK leader said that the community has not compromised with the ritual of death in the days of Islamic persecution. Appealing the community not to allow fiddling with Karmkand, he said that the rituals of birth, marriage and death have kept us woven together in exile- "Our rituals of birth, marriage and death connect us. The loopholes can be rectified but do not tamper it. Anybody who interferes with Karmkand, inteferes with our political identity and we will no allow it," said Dr. Chrungoo.

Asking the community to convert diaspora in strength, Dr. Chrungoo said, "convent this diaspora as scattering of seeds to create new gardens. Our population in diaspora can change the opinion of one billion people in our own favour".

Underscoring the historical role of Kashmiri Hindus in the struggle of renaissance, he said that Kashmiri Hindu cannot play a role played in Mahabarta which was an intra-civilisation conflict but have to play an exclusive role as the present battle is between the civilisation and Vikrati and Pandits have to transform the world.

In his speech, Prof Hari Om, who was the guest of honour on the occasion, expressed concern on misusing of the institutions meant for protection of sovereignty and integrity for the anti-India agenda. Highlighting the problems of Jammuites, Ladakhis, Kashmiri Hindus, West Pak refugees, he described time ripe for reorganisation of the state.

Referring to demands of withdrawal of AFSPA, PSA or Army or the campaign against CRPF and Army, Prof. Hari Om said, "when the institutions we depend upon and are for the protection of sovereignty and integrity are misused for such propaganda, it is not a good signal for the nation". He regretted that the Assembly has failed to give their due rights to West Pak refugees, who cannot get employment, admission in professional colleges or built their houses for last 60 years but the refugees from Shingai Chin Council (1958) belonging to majority community were rehabilitated with full rights. Taking a dig at the legislature for adopting resolution for "Hill Council to Chenab Valley without discussion aimed at division of Jammu, Prof. Hari Om said why there should be no discussion on the demand of Panun Kashmir. He said that present unrest is the outcome of mentality pursued since inception of the Jammu and Kashmir state that got a new turn after independence Advocating for the reorganisation of the state with consideration to KPs' demand, Prof. Hari Om said, "Jammu has its own problems, Ladakh has its own problems and KP community living in exile for last 20 years has its own problems. These problems need to be addressed with the reorganisation of the state".

Thanking Panun Kashmir for honouring him, Prof MK Teng, Chairman Panun Kashmir Advisery said the consideration has made him conscience of the struggle the KPs and the PK has been going through.

Describing the 1990 holocaust the worst in Post World War II.. Teng said, "Kashmiri Hindus were subjected to genocide. The community was drawn out of their natural habitat and thrown at the charity of world, uncared, abandoned and forgotten for last 19 years".

He said that Kashmiri Hindu was in the forefront in the freedom struggle and after 1947 it formed front line against separatist and secessionist forces but for last 19 years of exile it is fighting larger battle against the state of India.

Accusing Indian state of seeking compromises with communalism and sepratam, Prof. Teng said, "For 60 years of Indian freedom, GoI sought compromises with communalism and sepratam at the cost of the Hindus, the Sikhs and the Buddhists of the state. GoI has no right to consign minorities to the servitude of Muslim state which will be eventually ruled by Pakistan.

Warning Indian State against compromises, the PK leader said, "Indian political class has to realise Jehad as a total war and there can be no half way to compromise whatever legitimacy it will claim." He added that any compromise on LoC will push back border to river Ravi and any such compromise will prepare ground for second partition of India. He appealed the Indian state to appreciate the concern of PK for security of Northern frontiers and uphold the Sanskrit foundation of India. "For the people of India, Bharat JANANI is basic to all Sanskrit civilisation and Kashmir JANANI is central to struggle of Panun Kashmir," Mr Teng asserted.

Contesting distortions, Prof ML Koul, member Panun Kashmir Advisery said that Kashmiri Pandits have documented history of 5000 years but now the majority community considers that the history of Kashmir begins from sultanate period and have obsession with Central Asia. He regretted that the institutions like the University of Kashmir and Sahitya Academi have joined this distortion campaign. Prof Koul said that Pandits have faced persecution for last 600 years and were subjected to genocide in 1990 and now our symbols of civilisation, faith and culture are under assault by distorting facts, nonmniculture or denigrating the symbols of our identity. He said that we will not abandon our claim over Kashmir and protect our identity to the last breath. "We have 5000 year old history; we have our own identity and respect identity of others. We should protect our own identity to the last breath. We have not abandoned our right on Kashmir and our progeny will continue to talk about the civilisation," Prof Koul remarked.

Dr. Shakti Bhan, chairperson daughters of vitasta and vice-chairperson Panun Kashmir, made a presentation based on thesis prepared by Koul under guidance of Prof. Hasha and accepted by Jami Milia Islamia University to highlight the negative population growth rate and need for arresting the trend at the earliest. She made her presentation with the support of a slide show. Painting a grim picture she said that crude birth rate in the community is very low as compared to the state and national average CBR while average death rate in the community is very high than the state and national average and the population of children and the youth is very low as compared to the most of the developed countries. She also presented a grim picture of economic status but the sex ratio and the literary rate is very healthy in the community. Describing the low population growth rate as suicidal for the community, she exhorted the youth to switch over to two-three child norm as practised earlier by the community. She described 1990 exodus as greatest displacement after partition of India in 1949. Exhorting youth she said. "We shall not become enemy of ourselves. We can preserve identity if we live to preserve it Panun Kashmir will be a reality if we live to achieve the reality".

Making an energetic presentation, a budding scholar of the community Rashneek Khan said that the youth have a passion to return to roots and are exposed to the vision of the world for the betterment of the community. He said that there was despondency that was almost hiatus but the campaign for justice to Priyadarshani that involved even those who were not born at the time of migration made a new awakening in the youth. "There is a urge to return to roots; we have seen passion to return to our roots," Kher emphasised. He thanked parents on behalf of the youth of the community for giving them education and asked them to give basic SANSKARS to children and not to get disheartened by the change of dress or language as its is the timed of time. Mr Kher described internet as new media in diaspora for interaction and said that all children should learn it and explore future. He said, "the community youth is exposed to the vision of the world. It is happening for the betterment of the community All youth are linked to the struggle."

Smt. Sheela Handoo, Corporator ward number 64 said that we have been fighting for last 20 years for survival and the government has turned a blind eye to our plight. Lashing out at the Relief Organisation she said that all the camp inmates were not provided TRTs and a shed of a hapless migrant was bulldozed at Nagrota camp without justification. She decried the presence of vested interest within the community and demanded immediate redressal to the plight of the community including employment.

The programme started with the lighting of lamp by the chief guest Dr. Subramaniam Swamy followed by Ganesh Astuti by the children of Abhay Public Higher Secondary School Muthi. In the last session, the children of Vishwanti Public Higher Secondary School enthralled the audience. The programme concluded with the film on Kheer Bhawani directed by Subash Pandit and scripted by Shashi Shekhar Toshkhani. The three sessions were compared by. The resolutions were proposed by Major Yoginder Kandhari. Shailender Aima, BL Koul and Pardeep Koul respectively. end

## SPOTLIGHT

# *Whistleblower in banned narco drug supplies facing trial for 15 years*

Ajaat Jamwal



**T**HE man who dared to break

narco drug peddlers-  
official nexus in Jammu and Kashmir at the peak of militancy in the year 1993-94 is a harried lot facing constant harassment from the government and trial in the court of law for last more than 15 years. Dr Ali Baksh's only crime was his resolve not to let banned narco trade continue under official patronage involving pilferage of banned and narcotic drugs to militants and drug mafia operating in the state. The drug money involved came anything near to 100 crores in the local market while it would have touched 500 crores in the national/international market.

In the year 1993, Dr. Ali Baksh, the then Special Secretary Health and Family Welfare cancelled a Tender Notice No. FW/NIT/PS-1/CRCC/379-475

DATED 27-04-1993 following a representation by President Pharmaceuticals Distributors Association, Jammu against the tender of banned narcotic and obsolete drugs issued by Director Family Welfare.

The Association objected to tender notice of Injection Scopolamine, tablet Trifluperizine (10 mg) and Injection Morphine Sulphate (15 mg/ml) 25, 51,100.

Following the representation the then Special Secretary, Health and Family Welfare Department, J&K Govt, Dr. Ali Baksh observed that the Injection Scopolamine was tendered for, without dosage and was used by Adolph Hitler during Second World War in Nazi camps. It is also a popular drug among the national and international militants and has a high value in the drug market. Besides Tablet Trifluperizine (10 mg) is a highly potent drug and physicians usually prescribe only 1 mg tablet while the psychiatrists prescribe 5 mg tablet. 10 mg tablet which was tendered for can be used to completely take control of persons as it maims a person completely when given in combination with any soft drink.

Dr. Ali Baksh further observed that quantity tendered for Morphine Sulphate, i.e. 25, 51,100 is the requirement of entire European continent and Indian sub-continent while in the entire Jammu and Kashmir its requirement can't exceed 1000 amp. The Morphine Sulphate was high in demand among the drug users beside the anti-national elements as the whole of the state was in the grip of Pak sponsored militancy. The then Special Secretary Dr. Ali Baksh, Health and Family Welfare after due approval by the then Commissioner Secretary Health and Medical Education Iqbal Khandey cancelled the Notice Inviting Tender. According to well placed sources, the drug mafia operating in the state infuriated by the action of Special Secretary H&FW Dr. Ali Baksh costing them more than 100 crores managed his transfer within no time and continued the supply of above mentioned drugs for the next two years. The then Director DHS & FW VP Gupta was promoted as special secretary and the supply of Morphine Sulphate was continued for the same quantity but in two installments.

As this was not enough to harass Dr. Ali Baksh, the payments to contractors were stopped and matter went to J&K High Court which appointed a committee headed by Commissioner Secretary Ajit Kumar. The Committee after thorough probe observed, "The Committee is unable to decide or express any opinion whether the material for supply was excessive or not. ....The issue is entirely of administrative nature and should have been sorted out within the administrative department."

Following the report on 30-4-1994, payment to the tune of Rs. 307 lakh was released to the contractors but the whistleblower Dr. Ali Baksh was placed under suspension after seven months and a Vigilance case was instituted against him apparently for a matter pertaining to administrative nature and not criminal in content.

According to sources, Dr. Ali Baksh was not associated with the investigations at any stage nor was he presented any questionnaire as required under law in an anti-corruption case.

The Home Department, J&K government vide its order No. 94 Home (Vig) of 1995 dated 21-12-1995 accorded sanction to prosecution of Dr. Ali Baksh and six others in the court of law alleging an excessive supply of medicine worth Rs. 31, 510 (Thirty one thousand and five hundred ten only) and a carriage contract leading to loss of Rs. 10, 155.40(Ten Thousand, one hundred and fifty five and forty paise only) besides others.

Though the supply of banned and narcotic drugs including Injection Scopolamine, tablet Trifluperizine (10 mg) and Morphine Sulphate, in excess quantity, continued for next two years but the public outcry led to an end to further supply orders.

But unfortunately the whistleblower and crusader against banned and narcotic drugs continues to face the harassment and public humiliation, with no Investigating Officer appearing in the court of law to answer the glaring lapses in procedure of investigation.

*(The Author is Senior Correspondent of the Political and Business Daily)*

# SCOPOLAMINE

Colorless, odourless and tasteless, scopolamine is slipped

into drinks and sprinkled onto food. Victims become so docile that they have been known to help thieves rob their homes and empty their bank accounts. Women have been drugged repeatedly over days and gang-raped or rented out as prostitutes.

Nazi “angel of death” Joseph Mengele experimented on Scopolamine as an interrogation drug.

Legend has it that Colombian Indian tribes used the drug to bury alive the wives and slaves of fallen chiefs, so that they would quietly accompany their masters into the afterworld.

Since Scopolamine completely blocks the formation of memories, unlike most date-rape drugs, it is usually impossible for victims to even identify their aggressors.

## Trifluoperazine or Rape Drug

Trifluoperazine is a phenothiazine antipsychotic agent.

Trifluoperazine is a drug used to treat psychotic disorders, agitation, and dementia. The dosage of Trifluoperazine should be adjusted to the lowest level needed to control symptoms. The drug may be given orally or by intramuscular injection (a shot). A useful initial dosage of Trifluoperazine for psychotic adults is 2 to 5 mg two times each day.

Trifluoperazine has the potential to produce a serious side effect called Tardive Dyskinesia. This syndrome consists of involuntary, uncoordinated movements that may appear late in therapy and may not disappear even after the drug is stopped.

## Morphine Sulphate

Morphine is a potentially highly addictive substance. It can cause psychological dependence and physical dependence as well as tolerance, with an addiction potential identical to that of heroin. When used illicitly, a very serious narcotic habit can develop in a matter of weeks. In the presence of pain and the other disorders for which morphine is prescribed, a combination of psychological and physiological factors tend to prevent true addiction from developing, although physical dependence and tolerance will develop with protracted opioid therapy. It can be converted into heroin even in a school laboratory and yields good price in the illegal drug market. end

# DISCRIMINATION

# Jammu victim of gross discrimination-II

By Prof. Hari Om

*Admission policy*

THE people of Jammu

province have consistently complained that their share in the state’s professional colleges, including medical and dental colleges, is negligible and that there is an urgent need to revise the existing admission policy. Their complaint cannot be overlooked. A scrutiny of the MBBS/BDS selection lists of the last 27 years reveals that the Jammu’s share in the state’s medical colleges dwindled from 60 per cent in 1990 to 52 per cent in 1991 to 38 per cent in 1994 to 36 per cent in 1995 to 20 per cent in 1997 to 17 per cent in 1998. In 1995, the share was 41 per cent (*Report of the Committee set up by the Government of Jammu and Kashmir*, January 13, 1999, P. 4). Between 1998 and 2008, the share of Jammu in these colleges remained almost the same, and sometimes even less. During the agitation days, several Jammu-based political groups demanded implementation of the Singhal Committee report, but nothing came out of their efforts.

It is important to note that the politics of Jammu versus Kashmir surfaced again and again during those days. One of the demands raised repeatedly by political parties like the BJP and JSM (P) and student organizations,

including the ABVP, was that admission to the professional colleges in the state should be made in accordance with the recommendations of the officially-constituted Singhal committee. The Government of Dr. Farooq Abdullah had rejected this report in 1999 on the ground that there could not be two competent authorities in one state. Obviously, he overlooked the Maharashtra and Karnataka models. One of its recommendations of the Singhal committee was that admission in the state's medical and engineering colleges be made in accordance with the 1969 Jammu and Kashmir Universities Act, which had been enacted solely to mollify the Jammu's agitating student community. The 1969 Act, which is in force even today, provides for admission in the universities on a regional basis (*Ibid.*, PP. 20-21).

### ***Administrative units***

The story of matters relating to administrative units, road connectivity and power generation is also not very different. According to the Wazir Commission report of 1983, Jammu deserved 10 districts and Kashmir 7 (*Report of the Commission for Rationalization of Administrative Units*, December 1983, PP. 12, 61, 214, 362). But the Congress-led Government in the state bypassed this recommendation and increased the number of districts in Kashmir with one stroke of pen from the existing 6 to 10 in 2007, one each for 1585.3 sq km on an average, with a couple of districts just one-tehsil district (for example, Shopian). The State Government created 4 more districts in Kashmir despite the fact that there was no such demand anywhere in the Valley. It also increased the number of districts in Jammu from 6 to 10, but one each for 2629.3 sq km. The people of Jammu, who fought for more districts between 1975 and 2007 and laid down half a dozen lives for this cause, wanted the State Government to implement the Wazir Commission recommendations in letter and spirit. But the State Government implemented the report in a wrong way, saying it believed in the "principle of justice and equity" overlooking the fact that Jammu had more land area, major portion of which was inaccessible.

The people of Jammu region had hoped that the Congress-led dispensation would treat all the three regions of the state equally. The hope had stemmed from the fact that the Congress had contested the last assembly elections in the state on four Jammu specific planks — implementation of the Wazir Commission report and creation of three additional districts in Jammu and one in Kashmir, establishment of regional development board, due share to Jammu in the assembly and end of discrimination (*Election Manifesto*, 2002). But this did not happen. What happened was to the contrary. Take, for example, the July 6, 2006 Cabinet decision on the creation of new districts. The July 6 decision proposed to create an equal number of districts in Kashmir and Jammu — 4 districts each - despite the fact that there was no demand whatever in Kashmir for additional districts - a fact acknowledged by the Chief Minister on the same day while interacting with the media persons. The State Government implemented the decision despite bitter opposition in Jammu.

The Srinagar district in Kashmir, which had a land area of 2,228 sq km and which consisted of 168 villages, was divided into two districts — Srinagar and Ganderbal. Contrast to this, Jammu district, which had an area of 3,079 sq km and consisted of 1,054 villages, was been left high and dry, nothing withstanding the creation of Samba district out it. It is important to note that Jammu district was far more superior to Srinagar district in terms of population and land area, including the balanced area. For instance, the population of Jammu district, according to the 2001 census, was 15,71,911, as against the Srinagar district's 11,83,493. As for the balanced area (where developmental activities could be undertaken), it was 1, 882 sq km in Jammu and 1,537 sq km in Srinagar.

Similarly, the erstwhile Pulwama district in Kashmir, which had an area of 1,398 sq km and balanced area of 315 sq km and which consisted of 536 villages, was divided into two districts — Pulwama and Shopian. On the other hand, Kathua district in Jammu province, which had a land area of 2,651 sq km and balanced area more than five times that of Pulwama and which consisted of 555 villages, was left untouched. The balanced area of Pulwama and Kathua districts was 315 sq km and 1,616 sq km, respectively. Hiranagar tehsil in Kathua district was bigger in size as compared to the erstwhile Pulwama district.

Besides, Srinagar city, which was way behind Jammu city in terms of population and area, was divided into two tehsils - Srinagar North and Srinagar South - with river Jhelum as the dividing line. On the other hand, Jammu city, through which River Tawi passes, was left untouched. It would be appropriate to point out here that while Jammu Municipal Corporation consisted of 71 wards, the Srinagar Municipal Corporation consisted of 65 wards.

### ***Power generation***

In 1947, the total installed capacity of power stations in Jammu and in Kashmir Divisions was just 4 MW, which rose to 55.64 MW in 1967. Jammu produced over 26.39 MW and Kashmir 24 MW. In Ladakh, the installed capacity was just around 4 MW. From 1967 to 1996, the installed capacity in Kashmir stepped up very sharply from 24 MW to 335.36 MW. Compared to this, the installed capacity in Jammu during the same period rose only marginally from 26.39 MW to 48.54 MW. In Ladakh, the installed capacity rose to 16.48 MW. In other words, the installed capacity in Jammu and Ladakh increased by 83 per cent and 213 per cent respectively, as against 1,297.33 per cent in the Valley.

The data on installed power capacity in terms of percentage share of different regions between 1967 and 1996

further reveals fast growing inter-regional disparities. In 1967, for example, out of the total installed capacity of 55.64 MW in the state, the share of Kashmir was 43.13 per cent, Jammu's 47.43 per cent and that of Ladakh 9.44 per cent. But by 1996, the scenario underwent a total change and to the advantage of Kashmir. This can be seen from the fact that while the share of Kashmir in 1996 was 84 per cent, that of Jammu and Ladakh was a paltry 12 per cent and 4 per cent, respectively. Chenani in Jammu Province is, it needs to be noted, the only State Power Plant with an installed capacity of 25 MW. The remaining State Power Plants with an installed capacity of 335.36 MW are in the Valley. These include Upper Jhelum, Lower Jhelum, Mohra, Ganderbal, Upper Sindh. Besides, there are a number of gas turbines in Kashmir, which also cater to the needs of its people. On the other hand, the Kalakot Thermal Plant in Jammu has been virtually closed down.

### **Road connectivity**

Roads are the lifeline of any region or any state. No one can expect its development without a proper road network. The figures as contained in the *Report of the Task Force on development of Jammu and Kashmir* show the extent to which the State Government has ignored Jammu in this very vital sphere. This Task Force was constituted by Prime Minister Manmohan Singh in 2006. According to it, the total road length in Kashmir in 2006 was 7129 kilometers. In contrast, the road length in Jammu was 4571 kilometers. In other words, the road density km / sq km in Kashmir and Jammu was 310.4 and 138.7, respectably. It's no wonder that most of the towns and villages in the Jammu's mountainous and hilly areas are inaccessible.

Take, for example, the startling story of road connectivity in Jammu province as revealed by the Task Force. It revealed that the erstwhile Doda district in Jammu province, which had a land area of 11,691 sq km, had road length of 613 km. This means that per sq km road density in Doda district to which former the chief minister, Guhram Nabi Azad, belongs was just 5.2 km. In Poonch district, the per sq km road density was 13 km as it had a land area of 1,674 sq km and road length of 217 km. As for erstwhile Udhampur district, the per sq km road density was 15.8 km as it had an area of 4,550 sq km and a road length of 719 km. In Rajouri district, the per sq km road density was 19.4 km. This district had a land area of 2,630 sq km and road length of 511 km. As for Kathua district, it was 29.5 km. Kathua had an area of 2,651 sq km and road length of 782 km. The erstwhile Jammu district was somewhat lucky. Here the per sq km road density was 55.8 km. The land area of Jammu district was 3,097 sq km and the road length 1,729 km.

All this shows neglect of Jammu province in the sense that the per sq km road density in this province, which contributes more than 70 per cent revenue to the state exchequer every year, was as low as 5.75 km. The position of Ladakh was even worse. Here the per sq km road density was 3.7 km. It may be noted that the Leh and Kargil districts had land areas of 45,110 sq km and 14,036 sq km and road length of 1,164 km and 676 km, respectively.

On the other hand, in Kashmir, the per sq km road density was as high as nearly 49 km in 2006, as against the Jammu's 5.75 km and Ladakh's 3.7 km. It is not an exaggeration.

The erstwhile Anantnag district had a land area of 3,984 sq km and 1,328 km of road length. That means that per sq km road density in this district was 33.3 km. In the erstwhile Pulwama district, the per sq km road density was 62.8 as it had 1,398 sq km area and 878 km road length. The per sq km road density in the erstwhile Srinagar district was 64 km. It had a land area of 2228 sq km

*(From Page 6)*

and road length of 1425 km. Budgam district, like Pulwama and Srinagar districts, was highly privileged. In this district the road density per sq km was as high as 81.8 km as it had an area of 1,371 sq km and road length of 1,122 km. As for erstwhile Baramulla and Kupwara districts, the per sq km road density was 33.9 km and 34.6 km, respectively. The Baramulla district had 4,588 sq km of land area and 1,553 km of road length and Kupwara district 2,379 sq km of land area and 823 km of road length. (*Development of Jammu and Kashmir Growth Generating Initiatives*, Government of India, New Delhi, November 2006, p. 14). It needs to be noted that both these districts were basically ethnically non-Kashmiri.

But the story of Jammu's complaint that the State Government, in pursuit of its political and economic policies, has all long been directed by the interests of the Valley does not end here. Statistics on the tourism development, educational institutions, healthcare centers, schemes of public utility, canals and bridges and so on all indicate colossal regional disparities. It can be said without any hesitation that the powers-that-be in the state have made invidious distinctions between Kashmir and Jammu at all levels and in every sphere.

The demand in Jammu for the state's reorganization needs to be viewed in this context as well as in the context that the people of region have never been given their due share of representation in the Assembly, which discusses and decides questions of supreme importance. One thing is loud and clear: Today's Jammu is a very strong Jammu. The authorities in the state and in New Delhi will have to recognize and befriend them and reckon with them whatever they may think of them. They exhibited their unique might in 2008 and got things done in the manner they wanted. I am referring to the restoration of the Baltal land to the Shri Amarnath Shrine Board (SASB) free of cost. They are again on the warpath and the issue is the location of the Central University. It is time for the authorities to refashion their whole approach to the people of Jammu and act accordingly. You cannot pursue the same old policy any longer.

(Concluded) END

## VIEW POINT

# Non-territorial Settlement

By Prof. M.K. Teng

Engagement

with

Pakistan, which the Indian Prime Minister, Dr Man Mohan Singh has commended to the Indian People as “a way forward” to establish a relationship of peace, is in real terms a prescription for the second partition of India. The composite dialogue between the two countries and the long Track Two negotiations held behind the scene for over a decade now, have been centered round the quest for a settlement on Jammu and Kashmir, which is acceptable to the Muslims of Pakistan and the Muslims of Jammu and Kashmir.

The claim made by the Indian Prime Minister to have formulated proposals, envisaging a non-territorial solution on Jammu and Kashmir, which does not involve any territorial adjustments and which would be acceptable to Pakistan and the Muslims of Jammu and Kashmir, is deceptively simple. In essence Man Mohan Singh’s approach underlines the recognition of Jammu and Kashmir as a separate sphere of Muslim interest in the Republic of India. The proposed non-territorial settlement seems to essentially envisage the inclusion of Jammu and Kashmir in the territories of India but at the same time exclude it from the secular political organization of India. The approach further envisages the exclusion of the state of Jammu and Kashmir from the territories of Pakistan while at the same time including it in the political organization of the Islamic republic of Pakistan.

The methods and means of balancing the act of the inclusion of Jammu and Kashmir in the territories of India and its exclusion from the Indian political organization and the exclusion of the state from the territories of Pakistan with its inclusion into the political organization of the Islamic Republic of Pakistan, are spelt out in the proposals made by General Musharraf, the then President of Pakistan. Musharraf by no means a friend of India, had the opportunity of a life time, perhaps the one he had never expected to come his way, to accept the formula of a non-territorial settlement on Jammu and Kashmir which virtually opens the way for the second partition of India.

Musharraf accepted the formula of a non-territorial solution on Jammu and Kashmir exactly the way the founder of Pakistan Mohammad Ali Jinnah had accepted the Cabinet Mission plan. The principles, underlying the non-territorial concept as envisaged by Man Mohan Singh, are identical with the principles which underlined the Cabinet Mission Plan. The Cabinet Mission Plan underlined the recognition of a separate sphere of influence with a separate political organization, constituted of the Muslim majority provinces of the British India, within a broad structure of a future confederation of India. Ironically enough, the British historians of the partition of India, later made the startling revelation that the Cabinet Mission Plan was originally conceived by the senior Muslim leadership of Indian National Congress. When the Muslim League accepted the Cabinet Mission Plan, Jinnah exclaimed that he had accepted the Plan because it recognized the principle of Pakistan. History proved Jinnah right. The Cabinet Mission Plan led straight to the partition of India in 1947.

Musharraf had no reason to be dissatisfied with the non-territorial solution of Jammu and Kashmir. Like Mohammad Ali Jinnah, he was wise enough to understand, where, the recognition of Jammu and Kashmir into a separate Muslim sphere of interest in India, would lead to. India, he must have felt, was the one country, where the history would repeat itself.

The Cabinet Mission Plan was a prescription for the complete balkanization of India. The British officials and men, who were close witnesses of the events in India those days, wrote later that had the Cabinet Mission Plan been implemented India would have broken into several fragments. The Government of Pakistan must be fully

aware that the de jure recognition of Jammu and Kashmir into a separate Muslim sphere of influence in India, would disrupt the Sanskrit content of the northern frontier of India and shift the battle front from the line of control in Jammu and Kashmir to the Shivalik plains situated to the east of river Ravi.

Neither the Prime Minister of India, nor the Indian Foreign Office, have provided the people of India a clear exposition on the content and contours of the non-territorial settlement on Jammu and Kashmir. The Indian Prime Minister has publicly only stressed the necessity to render the Line Of Control irrelevant as the basis of their perspective. But Indian Prime Minister has unambiguously stated that some sort of final settlement had already been arrived at between India and Pakistan during the rule of Pervez Musharraf which could not be given a practical shape because of the internal instability in Pakistan.

However a clear exposition of the terms and conditionalities of the proposed settlement on Jammu and Kashmir was made by the former President of Pakistan Pervez Musharraf. The broad structure of the proposals he made underlined:

1. Demarcation of the Muslim majority regions of the state including those situated to the west of river Chenab from the Hindu majority areas situated mainly to the east of river Chenab.
2. The dissolution of the Line of Control in Jammu and Kashmir.
3. The demilitarization of the State.
4. Self-rule.
5. Joint management of the State by India and Pakistan.

Pervez Musharraf left no one in doubt about the fact that the proposals he made formed the broad framework of the negotiations which took place between the two countries almost up to the time Musharraf was forced to step down from his office. Whether or not, the new Government in Pakistan which replaced the military regime of General Musharraf, accepted to continue the negotiations with the Indian Government on the basis of the Musharraf Plan, is not yet clear. It is, however, clear that the Indian Government did not abandon its commitment to implement the proposals Musharraf had made.

An overall assessment of Musharraf Plan leaves no one in doubt about its import. The plan is an ingenious road map to bring about the unification of Jammu and Kashmir with Pakistan within a period of ten Years. Musharraf plan has specified ten years after which the whole process would be subject to review. The demarcation of the Muslim majority regions of the state and their reorganization into five Muslim majority zones and the reorganization of the two and a half districts of Jammu, Kathua and Udhampur into a Hindu majority zone, is aimed to confine the Hindu and Sikh population of the State, nearly four million, towards the east of river Chenab. The dissolution of Line of Control through the stratagem of creating porous border and joint management is actually aimed to integrate the five Muslim majority zones of the State with the occupied territories of POK. These occupied territories have been used by Pakistan as a springboard of Jihad against India. The demilitarization of the State, which forms the most prominent part of the Musharraf Plan, is aimed at the withdrawal of the Indian security forces from the Muslim majority zones of the state and their replacement by the militarized separatist forces, which have been fighting against India for the last two decades.

The most deceptive of the conditionalities envisaged by the Musharraf Plan, is the implementation of the self-rule in the State. Self-rule underlines the transfer of power in the state to the Muslim separatist regimes through the instrumentalities of multiple legislative bodies constituted to fortify Muslim demographic domains. The last, and in fact, the least conspicuous part of the Musharraf Plan underlines the transfer of the de facto control over the State to the Government of Pakistan, which after the period of ten years, would be followed by the transfer of de jure control over the State.

When the army of the Sikh Monarch, Maharaja Ranjit Singh, chased the Durrani Afghans, across the river Attock in the north-west of India and fought its way up to Daulat Beg Ouldi in the north of Ladakh the Sikhs closed the routes of invasion into India from the north. The dissolution of the Line of Control will only shift the battlefield with Pakistan to the Shivalik plains of Jammu situated to the east of river Ravi. END

## COVER STORY

# RETURN PLAN

# An act of refoulement

# and Denial

Dr. Ajay Chungoo

O<sup>n</sup> 14<sup>th</sup> September this year,

during a series of commemoration programmes, the displaced Kashmiri Hindus once again remembered their martyrs—mostly the victims who fell to the terrorist bullets; they remembered events and incidents which underlined the growth of communalism, intolerance and terrorism; they reflected upon the collapse of the authority of the government, demise of their elemental rights and the failure of the state to come to their rescue; they reflected upon the fundamentalisation and militarization of the social milieu in Kashmir and the systematic destruction of their habitat—the burning of their houses, plunder of their temples, grab of their properties and the distress sales; they pondered about their exile, the camps, the Diaspora and dispersal; they discussed the government's law to prevent the distress sales without addressing their distress and they tried to comprehend their state of being a 'migrant', not even an 'internally displaced', not to speak of being a 'refugee' in one's own country. Barely a day after, on 15<sup>th</sup> September, the state government, by declaring The Apex Committee to oversee their return to Kashmir in essence declared that communalism, fundamentalism, terrorism and the politics which breeds them is not relevant to their return and rehabilitation in the Valley. The government once again underlined its commitment to an approach which reduces the entire issue of religious cleansing to merely an economic dimension. The approach at its core seeks to reverse genocide of Kashmiri Hindus by a process of "Denial".

For Kashmiri Hindus the implications of such a state of affairs is very grave. This is so because the reason of this 'Denial' is not just political expediency. Lying in its bosom is an intent of 'refoulement'. The genocidal attrition of Kashmiri Hindus never stopped even in exile and the forces responsible for it have used their reach to perpetuate it. Return of Kashmiri Hindus to Kashmir Valley as the government envisages it means a return to an order which brought about their expulsion. It signifies a state of total abandonment of the victims by those who have a responsibility to protect them. And it also means subjecting them to a fate of total submission and surrender to the prevailing order in the valley. Erind D. Mooney who was a special advisor to the Representative of the United Nations Secretary-General on Internally displaced Persons and has a long experience of working in the Office of United Nations High Commission for Human Rights in Geneva emphatically states, "Simply providing aid to persons whose physical security is under threat not only neglects their protection needs but can actually exacerbate and perpetuate their plight, for instance by providing a false sense of security, shoring up repressive regimes, fostering long term dependency, and even resulting in so-called 'well-fed dead'."

Why has the State Government embarked upon a policy on return which resulted in bloody backlash massacres at Sangrampora,

## From Page 1

Wandhama and Nadimarg in the past? The political parties at the helm in the successive governments in the state have shared many an ideological objectives with the separatists and terrorist regimes in the state. They support the strengthening of the religious based identity politics in the state. They support weakening and impairing of the National sovereignty in the state. Their view of Kashmiri Hindu as the 'other' is the same as that of the separatists. Denying the genocide and delegitimising the issue of internal displacement of Kashmiri Hindus is a goal they share with the armed separatists with more intensity than recognized. Displacement of Hindus has only exposed the ruthlessly communal and exclusivist nature of the political culture in the state. It has brought to the fore such issues which the mainstream parties in the valley as well as the separatists want to fudge and push under the carpet. An approach which treats the issue of return as if it is an issue akin to those of fire, earthquake or flood victims serves the political class in the Valley well. A symbolic return of the Kashmiri Hindus helps this class to purchase a secular credibility without having to pay any price. Last but not the least a symbolic return may help to make the solutions of greater autonomy—self rule as palatable to the people of India and camouflage their disruptive and balkanizing content.

More important question however is as to why does government of India endorse this approach of the state government on the issue of return of Kashmiri Hindus? If the whispers in the corridors of power in the state are true then the sudden activism on the return issue has emanated more at the Centre than in the State. The Union Home Minister has done well by visiting Jagati construction site for new upgraded facilities for the inmates of the camps in Jammu and tried to assuage the simmering apprehensions of the displaced community. His visit has

brought some reassurance to the displaced Hindus but the questions have not died down. The relief and rehabilitation of the Kashmiri Hindus falls within the jurisdiction of the Ministry of Revenue headed by a Congress man and it is this Ministry which is overlooking the implementation of Prime Minister's package for the displaced Kashmiri Hindus.

There is no evidence to suggest that Government of India is so confident about the ground situation in the state of Jammu and Kashmir that it is ready to take the risks which are inherent in the return of Kashmiri Hindus to the Valley. Democratic experiment in the valley has somewhat stabilized after the initiation of democratic process in the state in 1996. But the discourse of the two main parties NC and PDP as well as the civil society in the Valley has become brazenly more communal anti-India and pro-secessionist. The violence graph has shown a downward inclination. But the infrastructure of the terrorists and their reach and support in many areas has grown.

The GOC-in-C Northern command recently talked about 'agitational terrorism' which caused a lot of uproar in the Valley. The new coinage in fact refers to the increased reach of the terrorist regimes operating in the state to effect massive public mobilizations on the issues determined by them. It is an admission about the strength of the instruments of indoctrination and opinion building as well as coercion at the disposal of terrorist operatives in the state. The Prime Minister's statement expressing concern over the deteriorating security situation in the state was flashed prominently by the print media the same day when the State Government declared the appointment of The Apex committee to oversee the return and rehabilitation of the displaced Kashmiri Hindus to Valley.

It seems that a section of government of India is in some haste to clinch a deal with Pakistan at this juncture. In its eagerness to push forward the agreements arrived with the Mushraff government this section seems to be working hard to create an internal logic to exert pressures to force consensus on the deal already worked out. One of the building blocks of this logic has already been created during the two campaigns of India Ragdo- Intifada in the state during last two years—the separatists are disowning and abandoning violence and militancy and rediscovering their non-violent moorings, so this is the appropriate time to settle issues with them.

And the second and more crucial aspect the structure of this internal logic is being sought to be created by somehow pushing a segment of displaced Kashmiri Hindus back to valley by stratagem, allurement or coercion. This will impart a secular legitimacy to the separatist cause there by facilitating a proactive engagement with the separatist leaders and eventually a deal with them.

The displaced Kashmiri Hindus realize fully well that this time the talk of their return to Kashmir is basically a talk about return to a new dispensation and not even the Kashmir as exists today.

There is, however, a deeper pathology involved in the denial of the Indian State with regard to the genocide and cleansing of Kashmiri Hindus than in the Turkish attitude in denying the genocide of Armenian Christians around 1914-15 or the attitude of the Christian world and even the state of Israel who have sided with Turkey.

Donald Bloxham writes, "Turkish nationalist denial has at its heart the agenda of Turkish territorial integrity and specter of some form of compensation to the Armenians..... International accommodation of denial (of Armenian Genocide) also dates back to the crime itself. Indeed the Powers had long been prepared to distort the truth of Ottoman Atrocities on their own initiative, so it is of little surprise that they were later prepared to concur with Ankara's denial agenda if their interests coincide with those of Turkey".

The attitude of Indian State to deny what has happened to Kashmiri Hindus is not determined by its concern to preserve territorial integrity or sovereignty of India or some nationalist agenda in Kashmir. It is driven by a sick psychological proclivity which seeks the success of Indian secular vision in its capacity to compromise and accommodate with Muslim communalism. This perversion is seen in an influential segment of the rank and file of both the major parties Congress and BJP at the national level.

Professor Henry Therault, a descendent of the Armenian genocide survivors while discussing denial of genocide explains, "Deniers operate as agents of the original perpetrators, pursuing and hounding victims through time. Through them the perpetrators reach once again into the lives of the victims long after their escape from the perpetrators physical grasp." The overwhelming rejection of the return perspective of the government by the Displaced Kashmiri Hindus is aimed at keeping themselves out of the physical grasp of those who perpetuated genocide on them and are alive, kicking, more numerous and stronger than they were in 1990.  
END

## LETTERS

### Launching of Prakash-a wellcome move

Sir,

I am glad to read about a book on the Amarnath pilgrimage, history and facts by Prof. Mohan Lal Koul which was released during a programme of Prakash. Launching of Prakash is a wellcome move and we expect Prakash



to explode more and more myths by coming up with real facts of the history through its publication.

Two papers were also presented on the occasion. One paper was of Shri M.M. Munshi and another by Major Yoginder Kandhari.

I shall be highly obliged if you inform us about their availability and how to get them. Please let me know their individual addresses so that, I can personally write them for the same.

--K.D. Tiwari  
Kanpur

## Congratulations

Sir,

Kindly accept heartiest congratulation for writing of article "*Bibi Nani of Baluchistan*" which appeared in monthly news paper "**Kashmir Sentinel**" Jammu, August 2009 issue especially giving some details about GODDESS HINGLAMATA.

In this connection I will be highly thankful to you if you can forward copy of details of Goddess Hinglamata temple Baluchistan. Zerox copy of article or booklet or book will do. Photograph of Goddess is also needed.

In case book is priced publication please forward copy by V.P.P. at an early date kindly inform about the needful action to be taken by you.

--Nancy Tikku  
Uttranchal

## Kashmir Sentinel rendering valuable service

Sir,

During its existence for more than a decade, **Kashmir Sentinel** has rendered valuable service, through its writings. The journal has touched new heights both in quality and contents. Apprising the readers with day-to-day happenings in political, social, cultural realm and in particular through its comprehensive coverage of Kashmir imbroglio.

The dedicated group who work purely on voluntary basis, for bringing out the journal regularly, have established new milestones and earned gratitude of the KP community.

--L.C. Kaul  
New Delhi

## EDITORIAL

# SOOTHING VISIT

**T**HE sudden and unscheduled visit

of the Union Home Minister Mr

Chidambaram to Jammu recently surprised many in the public. After his visit to the Valley followed by the high profile visit of Prime Minister of India, nobody expected that Union Home Minister would spend time in Jammu so soon. The din and expectations raised in both the separatists and mainstream political circles in the Valley by these visits had created an atmosphere of simmering apprehension in the Jammu region.

The building pitch of the political discourse in Valley had given rise to doubts in Jammu that the Government of India was gradually unfolding a solution for Kashmir problem which revolved round granting of more autonomy to Kashmir and division of the Jammu region into Hindu and Muslim majority legislative or administrative

domains. The Home Minister's visit to Jammu assumed a soothing character and it did calm down apprehensions amongst the public in Jammu. The deliberations he had with different segments of political opinion in Jammu also left an encouraging impression.

However Home Minister's visit to Jagati in Jammu where new upgraded residential accommodations for the camp dwellers are under construction became the highlight of his visit. It elicited debate and interest not only amongst displaced Kashmiri Hindus but in all sections of political opinion in Jammu as well as in the Valley. This visit to Jagati Camp carried a message particularly in the light of the unusual haste which was being demonstrated by the state Government to pursue its plan on return of the displaced population to the Valley. The return plan had been outrightly rejected by the Kashmiri Hindu community cutting across political differences.

Union Home Minister's reflections to the media on the issue of return of displaced Hindus, for the first time delineated an approach which was devoid of ambiguity and underlined certain principles which are in conformity both with the constitutional responsibility of the Central government as well as international practice. The Union Home Minister made it amply clear that the Central government was not visualising a segmental return of Kashmiri Hindus to Valley but the return of the whole community. The Home Minister stated emphatically that Central government wanted return of Hindus in an atmosphere where they would not be uprooted again. He assured that nobody would be coerced to return. Such an approach contributed to a fair extent to assuage the sense insecurity of the displaced Kashmiri Hindus unleashed by the return plan of the state government.

But the vital question is will the State government take a cue from his advice and abandon its present approach on return? The State government has been aiming at a selective and segmental return of displaced Hindus relying on a coercive methodology of linking employment of displaced Hindu youth with return.

The experience of displaced Kashmiri Hindus over the years in exile has been that the state government has accumulated enough expertise to undo anything proposed by GoI which it does not like. It has used the linking of return of Kashmiri Hindus with their employment and other ameliorating measures to force them to toe a line on Kashmir issue which suits it.

Even the Parliamentary Committee on Home Affairs has taken note of the dithering attitude of the governments at the helms in Jammu and Kashmir State and their diversionary tactics employed by them to modify or obstruct the assistance which Central government planned for the displaced community. It will be a very positive step if the Union Home Minister sees through the approach of the State government on the issue of employment of displaced Kashmiri Hindus and declares to implement at least the employment of 3000 youth itself in various Central and public sector undertakings in Jammu delinking them from return. END

## **THOSE WHO LEFT US**

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

1. Sh. M.L. Misri R/o Gund Ahalmar, Nai Sadak Sgr; presently residing at 23, JK Colony Paloura Jammu.

30/5/3009

2. Sh. Soom Nath Koul S/o Late Sh. Shiv Jee Koul originally resident of Kathi Zandar Mohalla Habbakadal Sgr; presently resident of B-504, Sector-7, Plot-6, Satisar (HSG) Dawarika New Delhi. 31/5/2009
3. Smt. Mohini Rawal W/o Late Sh. Kashi Nath Rawal originally resident of Chinkral Mohalla Habbakadal Sgr; presently residing at H.No: 29 Lane No: 12, Surya Vihar Patta Bohri Jammu. 31/5/2009
4. Sh. Kuldeep Wali S/o Late Sh. S.K Wali originally resident of Badyar Payun Sgr; presently residing at 672, Type-IV, Laxmibai Nagar, INA Market New Delhi. 1/6/2009
5. Sh. Jagar Nath Bhat S/o Late Sh. Madav Ram Bhat R/o Zadipora Kulgam Kmr; presently residing at Sharika Vihar Roop Nagar Jammu at H.No: 78/A. 2/6/2009
6. Smt. Soomawati W/o Late Sh. Maheshwar Nath Rania R/o Damindlla (Frisal) Kulgam Kmr; presently residing at H.No: 143, Lane No: 2/3 Opp. Bhalwalas House Roop Nagar Enclave Jammu. 3/6/2009
7. Sh. B.K. Peshin 3/6 Late Sh. Damodhar Saraf (Reshin) R/o Chinkral Mohalla Habbakadal Sgr; presently residing at 30-Silver Crest, Pestomsagar, Chimbur Mumbai. 3/6/2009
8. Smt. Laxmishori Munshi W/o Late Sh. P.N. Munshi village Kilam, Distt Kulgam Kmr; presently residing at H.No: 26 Chatur Singh Garden Govindpur Chatta Jammu. 4/5/2009
9. Smt. Gonwati Kak W/o Late Sh. Gobind Lal Kak of 61-Balgarden Sgr; presently residing at 9-63 Shani Nagar, Top Sherkhania Jammu. 4/6/2009
10. Smt. Uma Safaya (Koul) W/o Late Sh. Pran Nath Koul (Ompori) originally resident of Channapura Sgr. 5/6/2009
11. Sh. Peayaray Lal Tikoo W/o Late Sh. Prithvi Nath Tikoo of Sathu Barbarshah Naqasapura Sgr; presently residing at Flate No: 389 (SF) Sector-19, Rohini Delhi. 5/6/2009
12. Pt. Radha Kishen Kachroo S/o Late Pt. Vasdev Kachroo of Sangrampora Sopore Kmr; presently residing at 20-B, Shiv Enclave Kashmiri Colony Hirank Delhi. 5/6/2009
13. Smt. Shyama Wanchoo W/o Late Dr. B.L. Wanchoo, Wazirlane Sathu Barbarshah Sgr; presently resident of H.No: 307-A, Minal Residency JK Road Bhopal. 5/6/2009
14. Sh. Gopi Nath Koul S/o Late Sh. Sona Koul originally resident of Chittergam Shopian Kmr; presently residing at Qtr. No: 473, N-1, Phase-III, Purkhoo Camp Jammu. 5/6/2009
15. Sh. Kashi Nath Koul S/o Late Sh. Zana Koul of Hardu Turoo Anantnag Kmr; presently residing at H.No: 466 Sector-3, Panchayat Ghar Channi Himmat Jammu. 6/5/2009
16. Sh. Hirday Nath Pahalwan S/o Late Pt. Sham Lal Phalwan of Manasbal/Sathu Sgr; presently residing at BG-III, 18-C (DDA) Flase Pachim Vihar New Delhi. 6/6/2009
17. Sh. Vasu Dev Pandita of Nunar Ganderbal Kmr; presently residing at H.No: 17, Lane-3, Bharat Nagar, Bantalab Jammu. 7/6/2009
18. Mohan Lal Bhat S/o Lt. Damodhar Bhat, R/o Kanipora Teh. Sonawari, Distt. Baramulla; presently at H.No: 215, Amit Nagar Muthi. 8/6/2009
19. Smt. Kamla Kachroo (Rani) R/o Sangrampora Sopore A/P Camp Gole Gujral Talab Tillo Opp. JK Tent House Near Gurudwara. 8/6/2009
20. Smt. Mohini Jalali W/o Lt. Mr. Brij Mohan Jalali, R/o Chandapura IInd Bridge Srinagar; presently at A-3/38, Sector-18, Rohini Delhi. 8/6/2009
21. Sh. Maheshwar Nath Peer R/o Reshpeer, Ali Kadal Sgr; presently at H.No: 339, Vikas Puri, New Delhi. 9/6/2009
22. Smt. Mohan Rani (Shanta Jigri) W/o Sh. Lamobdhar Nath Pandit, R/o Shergund (Uttersooo) Anantnag; presently at H.No: 84, Secgor-I, Ganga Nagar, Banatalab Jammu. 10/6/2009
23. Smt. Roopawati (Kakni/Hemal Jigri) W/o Lt. Sham Lal Khan/Hali, R/o Punjabi Mohalla Hari Singh High Street Srinagar; presently at 3/4 Gurah Kern (Barnai Bantalab Road), Jammu. 10/6/2009
24. Smt. Jai Kishori (Chanda Jigri) Pandita W/o Lt. Sh. Tota Ram Pandita R/o Wahibugh Pulwama Kashmir; presently at Wahibug. 10/6/2009
25. Smt. Babita Bhat W/o Sh. Vijay Kumar Bhat R/o Nunar Ganderbal; presently Dumana Near Army Gate-II, Jammu. 10/6/2009
26. Jawahar Lal Raina S/o Lt. Damodhar Raina R/o Brinty Batpora Dialgam Anantnag, Kmr; presently at H.No: 58, Lane-6, Manorma Vihar Bhor, Jammu. 11/6/2009
27. Smt. Asha Moza W/o Prof. B.R. Moza R/o 1/16 Pamposh Colony, Janipur. 11/6/2009
28. Sh. Omkar Nath Sher S/o Lt. Sh. Ved Lal Sher, R/o Patoli Chowk, Jammu; presently at Lane No: 2, Dream City, Muthi, Jammu. 12/6/2009
29. Pt. Sham Lal Riana (Boni) (Tatha Ji) R/o Malyar Habbakadal Srinagar; presently at H.No: 109, Peer Mitha, Jammu. 12/6/2009
30. Sh. Roop Krishen Revoo S/o Sh. Keshaw Nath Revoo R/o Sathu Barbar Shah; presently at 115, Sector-4, Sharika Vihar, Jammu. 14/6/2009
31. Smt. Dhanwati Raina, W/o Late Sh. Nand Lal Raina, R/o Magarmal Bagh Srinagar; presently at Behind Shaheed Filling Station Kunjwani Deep Nagar, Jammu. 14/6/2009
32. Sh. Radha Krishen Bhat S/o Lt. Sh. Rughnath Bhat R/o Logripora, Teh. Pahalgam, Distt. Anantnag; presently at H.No: 145, Lane-14 Near Bua Lal Ji Mandir Laxmi Nagar, Jammu. 14/6/2009

33. Smt. Kamlawati Dhar W/o Lt. Aftab Ram Dhar R/o Khankahi Sokhta Safakadal Srinagar; presently H.No: 5-C, Lane No: 3, Durga Nagar Talab Tillo, Jammu. 14/6/2009
34. Sh. Shamboo Nath Raina S/o Lt. Sh. Sri Kanth Raina R/o Narparistan Fateh Kadal Sgr; presently at 9-B, Old Govt. Quarters Nehru Market Jammu. 14/6/2009
35. Sh. Balbeder Ji Mantoo S/o Lt. Vishan Das Mantoo R/o Sangrampora, Kmr; presently at 25/1-A Shantipuram Lower Roop Nagar, Muthi Jammu. 14/6/2009
36. Sh. Shamboo Nath Kuol S/o Lt. Sh. Mahadev Joo Koul R/o Levдора Qazigund Distt. Anantnag, Kmr; presently at 181 Block-K Govt. Qtrs. Janipur, Jammu. 15/6/2009
37. Sh. Omkar Nath S/o Lt. Sh. Ram Chand of Kahroot Kulgam Kmr; presently Community Hall Muthi, Phase-IInd Jammu. 15/6/2009
38. Sh. Rajesh Pandita S/o Lt. Kashi Nath Pandita R/o Rohmu Pulwama App. ORT No: 277 Block X 3rd Phase Purkhoo Camp, Domana, Jammu. 15/6/2009
39. Kuldeep Razdan S/o Sh. H.K. Razdan R/o Ganpatyar Srinagar; presently at H.No: 730-F, New Plots Jammu. 15/6/2009
40. Sh. Bushan Lal Razdan S/o Lt. N.N. Razdan R/o Naidyar Rainawari Srinagar; presently at 159/2-A, Roop Nagar, Enclave, Jammu. 16/6/2009
41. Pt. Prem Nath Kandroo R/o Nazuk Mohalla Anantnag (Kmr); presently at H.No: 102/ Mongal Nagar Patta Paloura, Jammu. 16/6/2009
42. Sh. Hirday NathGoja S/o Lt. Sh. Anand Ram Goja, R/o Goua Mohalla Anantnag, Kmr; presently H.No: 1496, Sector-8, Faridabad. 16/6/2009
43. Sh. Brij Lal Koul S/o Lt. Sh. Sarwanand Koul R/o 65 Budghair Ali Kadal Srinagar; presently at E-89, Jyotipuram Reasi. 16/6/2009
44. Sh. Maheshwar Nath Wali S/o Lt. Sh. Lal Chand Wali, R/o Brah Ranipora Anantnag; presently at Bhalla Bhaderwah. 16/6/2009
45. Pt. Pitamber Nath Koul, R/o Habbakadal Srinagar; presently at 43, Near Toll Post Kandoli Nagrota. 17/6/2009
46. Sh. Radha Krishen Koul S/o Lt. Sh. Sansar Chand Koul, R/o Shalipora Budgam; presently at H.No: 584, Sector-28, Faridabad. 17/6/2009
47. Sh. Pushkar Nath Koul R/o Tullamulla Gnaderbal; presently at 6/152 Rajinder Nagar, Sector-II, Sahibabad, Gaziabad (UP). 17/6/2009
48. Smt. Prabha Mohini Koul W/o Lt. Sh. Badri Nath Koul of Bana Mohalla Srinagar present at 580-B Upper Shiv Nagar, Jammu. 19/6/2009
49. Sh. Brij Lal Jotshi R/o Bijbehara Kmr; presently near KCS Polytechnical Buta Nagar, Jammu. 19/6/2009
50. Sh. Avtar Krishen Pandita S/o Lt. Sh. Sham Lal Pandita R/o Kalusa Bandipora; presently at Qtr. No:614, Block-G, Mishriwala, Camp, Jammu. 19/6/2009
51. Smt. Vijay Laxmi Kharoo (Guv Jigri) W/o Sh. Amar Nath Kharoo R/o 164, Jawahar Nagar, Srinagar; presently at F-241 Sainik Colony Jammu. 19/6/2009
52. Sh. Omkar Nath Tickoo S/o Lt. Sh. Dina Nath Tickoo, R/o Sathu Payeen Srinagar; presently at D-18, RRL Staff Quarters Canal Road, Jammu. 20/6/2009
53. Sh. Vishwa Nath Razdan S/o Pt. Jia Lal Razdan, R/o 44/1, Purshyar Habba Kadal Srinagar Kmr; presently at 256-B Jeevan Nagar, Digyana Jammu and Indirapuram Ghaziabad. 21/6/2009
54. Sh. Janki Nath Bhat (Thatha jee) R/o Dever Tral Kashmir; presently at D-123, Sector-2 Durga Nagar near M.Dass School, Jammu. 21/6/2009
55. Sh. Hirday Nath Bhat, R/o Khawaja Bagh (Sheerwani Colony Baramulla; presently at 166, Ambica Vihar Gole Gujral Camp Road, Talab Tillo, Jammu. 21/6/2009
56. Sh. Chaman Lal Munshi; presently at J-189 Reserve Bank Colony, Paschim Vihar New Delhi. 21/6/2009
57. Smt. Prabha Devi Dhar (Jagat Rani Ji) W/o Late Sh. J.N. Dhar, R/o H.No: 906, Subash Nagar, Jammu. 22/6/2009
58. Sh. Brij Nath Bazaz (Sebh Tooth) S/o Lt. Sh. Gash Lal Bazaz of Purshiyar; presently at 123/16 Patel Nagar, Talab Tillo, Jammu. 22/6/2009
59. Smt. Shanta Dhar (Behan ji) W/o Lt. Sh. Dawarika Nath Dhar, R/o Khan Khai-Sokhta Nawakadal Srinagar, Kmr; presently at H.No: 103 Shankar Vihar Talab Tillo, Jammu. 22/6/2009
60. Smt. Mayawati W/o Lt. Kashi Nath Marhatta R/o Uttersoo Anantnag Kmr; presently at Durga Vihar Toll Post Nagrota. 23/6/2009
61. Sh. Girdhari Lal Bali S/o Lt. Sh. Suraj Bali R/o Zainder Mohalla Srinagar; presently at H.No: 266, Sector-II, Gangyal Jammu died at Shirdi. 23/6/2009
62. Sh. Brij Nath Raina S/o Lt. Vishamber Nath Raina R/o Seer Jagir Sopore; presently at H.No: 8-A Bank Colony Gole Gujral Talab Tillo, Jammu. 25/6/2009
63. Smt. Leelawati Pajnu W/o Lt. Sh. Amar Nath Pajnu R/o Khanakahi Sokhta Nawakadal; presently at G-352, Pratap Vihar, Gaziabad UP. 25/6/2009
64. Sh. Bansi Lal Khuda (Tickoo) S/o Lt. Sh. Ishar Dass Khuda R/o Karapora Kushki Rainawari Sgr; presently at Gaja Singhpur, Sangrampur, Jammu. 25/6/2009
65. Smt. Roopwati Pandita W/o Lt. Sh. Ved Lal Pandita, R/o Monghama Pulwama (Kmr); presently at Gurgoan.

- 25/6/2009
66. Sh. Swaroop Nath Matto, S/o Lt. Udhay Nath Matto, R/o Rainawari Srinagar; presently at Phase-I, Gurgoan. 25/6/2009
  67. Sh. Ramesh Raina S/o Lt. Sh. Shambu Nath Raina, R/o H.No: 182, Lane No: 1A, Udhaywala Talab Tillo, Jammu. 26/6/2009
  68. Sh. Krishan Ji Langoo S/o Lt. Sh. Lass Ram Langoo R/o Ramgaat, Baramulla Kmr; presently at Qtr. No: 543, Nagrota Camp, Jammu. 26/6/2009
  69. Payal Pandita (Pavoo). 26/6/2009
  70. Smt. Tarawati Raina (Chuda jigri) W/o Lt. Sh. Anand Ram Raina R/o Batapora, Shopian; presently at 80 Gura Barnai Road, Bantalab, Jammu. 27/6/2009
  71. Smt. Somavati Kachroo (Arundati) W/o Lt. Sh. Nand Lal Kachroo R/o Basant Bagh Gav Kadal Srinagar; presently at 74, Sector-2 EWS Colony Lower Roop Nagar, Jammu and Notingham UK. 27/6/2009
  72. Sh. Triloki Nath Rania S/o Lt. Sh. Ram Chand Raina R/o Sarab Shopian Kmr; presently at Purkhoo Camp Jammu. 27/6/2009
  73. Smt. Somawati Kachroo W/o Lt. Som Nath Kachroo, R/o Sathu Bar Bar Shah Srniagar; presently at H.No: 897/E, Chitranjan Park, New Delhi. 27/6/2009
  74. Sh. Shamboo Nath Mantoo S/o Lt. Sh. Gopi Nath Mantoo R/o Sopore, Kmr; presently at H.No: 367, Lane-14, Rajpura, Jammu. 28/6/2009
  75. Sh. Bansi Lal Sapru S/o Lt. Sh. Shamboo Nath Sapru R/o Malayar, Habbakadal, Rawalpura, Colony Srinagar; presently at H.No: 10-A, Bhuta Nagar, Paloura, Jammu. 28/6/2009
  76. Sh. Ravinder Kumar Punjabi S/o Sh. Prithvi Nath Punjabi R/o Batapora, Shopian Kmr; presently at Adarsh Nagar, Bantalab, Jammu. 28/6/2009
  77. Sh. Radha Krishan Raina, R/o Poshkeri Hugam Anantnag; presently at H.No: 144, Lane-1 Bharat Nagar, Bantalab, Jammu. 28/6/2009
  78. Sh. Badri Nath Raina (Ganhar) S/o Lt. Pt. Damodhar Raina, R/o Drussoo Pulwama Kmr; presently at Kaccha Talab, Bahu Fort, Jammu. 28/6/2009
  79. Sh. Brij Nath Dhar S/o Lt. Sansar Chand Dhar R/o Budhgair Alikadal Srinagar; presently at Shalamar Garden, Gaziabad. 28/6/2009
  80. Sh. P.N. Tickoo S/o Lt. Janki Nath Tickoo R/o 136 Shivpora, Kanikadar, Srinagar; presently at Srinagar. 28/6/2009
  81. Smt. Muni Wali W/o Sh. Pran Nath Wali R/o Dukarni Sangeen Srinagar; presently at 13-C, Overseas Apts. Vasundhara Enclave, Delhi. 29/6/2009
  82. Smt. Kamlawati W/o Lt. Nath Ji Dervesh R/o Waterkhani Kupwara; presently at Phase-I, Parkhoo Camp, Jammu. 29/6/2009
  83. Smt. Durga Ji Fotedar W/o Lt. Sh. B.L. Fotedar R/o H.No: 423, Jawahar Nagar, Sgr; presently at G.H/13, H.No: 673, Pachim Vihar Delhi. 29/6/2009
  84. Sh. Damodhar Raina (Tatha Ji) S/o Lt. Sh. P.R. Raina R/o Khayar, Anantnag, Kmr, Nai Sarak Sgr; presently at 109 Imperial Supertech Estate Vaishali Ghaziabad, UP. 29/6/2009
  85. Smt. Parmeshwari Koul W/o Lt. Sh. Nath Jee Koul R/o Kherbore Anantnag; presently at Anand Nagar, Bhoori Lane No: 5. 29/6/2009
  86. Smt. Kamlawati Koul W/o Lt. Sh. Aftab Koul R/o Zaindar Mohalla Sgr; presently at 15-A, Roop Nagar Enclave Jammu. 30/6/2009
  87. Sh. Dwarika Nath Raina R/o Fidaropra Rafiabad (Bla) Kmr, Raghunath Mandir Srinagar; presently at Mishriwalla Camp, Ramporasthan Ghaziabad. 30/6/2009
  88. Ravinder Gosani; present at Gurgoan. 1/7/2009
  89. Sh. Bal Jee Makroo S/o Lt. Sh. Niranjana Nath Makroo R/o Qaziyaar, Zainakadal Srinagar; present at 25 Colonel's Coloney Bhoori Talab Tillo Jammu. 3/7/2009
  90. Raghunath Koul S/o Lt. Mukund Ram Koul R/o Chadoora Kmr; present at Sharda Coloney Lane 1 Santra Morh Jammu. 5/7/2009
  91. Raghu Nath Koul S/o Lt. Mukund Ram Koul R/o Chadora Kmr; present Sharda Colony Lane 1 Santra Morh Jammu. 5/7/2009
  92. Sh. Omkar Nath Raina S/o Lt. Sh. Jia Lal Raina R/o Kharyar Habbakadal; present at 324-N Sector-2 Durga Nagar, Jammu. 6/7/2009
  93. Sh. Radha Krishen Raina S/o Lt. Sh. Prasad Ram Rania R/o Kharyar/Indira Nagar at present 46 Lane 2 Sham Vihar Gole Pulli, Talab Tillo, Jammu. 6/7/2009
  94. Soom Nath Tickoo S/o Lt. Sh. Ganesh Dass Tickoo R/o Narpristan, Feteh Kadal Srinagar at present 182 Shastri Nagar, Jammu. 7/7/2009
  95. Dr. PK Sopory S/o .. R/o 143/5 Trikuta Nagar. 7/7/2009
  96. Sh. Prithvinath Dhar S/o Lt. Sh. Nidan Joo Dhar R/o 84/2 Shiv Nagar Talab Tillo, Jammu. 7/7/2009
  97. Soom Nath Tickoo S/o Lt. Ganesh Dass Tickoo R/o Narpristan, Fetehkadal Srinagar; present at 182 Shastri Nagar, Jammu. 7/7/2009
  98. Rattan Jee Sapru W/o Lt. Pran Nath Sapru R/o 107 Ambica Enclave Dwarika New Delhi. 8/7/2009

99. Mayawati Pandita W/o Sh. Dina Nath Pandita R/o Dialgam Batapora Anantnag Kmr; present at C-II Pocket-VI Kendriya Vihar Sector 82, Noida. 8/7/2009
100. Superna Nehru D/o GL Nehru. 8/7/2009
101. Sh. Shobawati Bhan W/o Lt. Sh. Shamboo Nath Bhan R/o Mohalla Jadeed Baramulla Kmr; present at 129 Durga Nagar Sector-2, Talab Tillo Bhor. 8/7/2009
102. Rattan Jee Sapru W./o Lt. Pran Nath Sapru R/o 107 Ambica Enclave Dwarika New Delhi. 8/7/2009.
103. Mayawati Pandita W/o Sh. Dina Nath Pandita R/o Dialgam Batapora Anantnag Kmr; at present C-II Pocket VI Kendriya Vihar Sector 82, Noida. 8/7/2009
104. Superna Nehru D/o GL Nehru. 8/7/2009
105. Smt. Roopawati Pandita W/o Lt. Sh. Dina Nath Pandita R/o Pajan Anantnag (Kmr); present at Purkhoo Camp Jammu. 9/7/2009
106. Smt. Gauri Jiri W/o Lt. Amber Nath Marhata R/o Umanagri Anantnag at present. 9/7/2009
107. Smt. Sheela Koul W/o Lt. Sh. Soom Nath Koul R/o Khah Bazar Anantnag; present at 88/2B Shantipuram Lower Roop Nagar, Jammu. 9/7/2009
109. Smt. Gauri Jigri W/o Lt. Amber Nath Marhata R/o Umanagri Anantnag. 9/7/2009
110. Smt. Roopawati Pandita W/o Lt. Sh. Dina Nath Pandita R/o Rajan Anantnag (Kmr) at present Purkhoo Camp Jammu. 9/7/2009
111. Prabhaji Bhat W/o Lt. Arjan Nath Bhat R/o Kanikadal Sgr; present at N-203 New Palam Vihar Gurgoan. 10/7/2009
112. Madhu Lata Saraf W/o Lt. DP Saraf; present at Pune Maharashtra. 10/7/2009
113. Smt. Shobawati Saraf W/o Lt. Sh. Madhusudan Saraf R/o Kralyar Rainawari Srinagar; at present H.No: E-I Bharat Nagar, Talab Tillo. 10/7/2009
114. Prabhaji Bhat W/o Arjan Nath Bhat R/o Kani Kadal Sgr; at present N 203 New Palam Vihar Gurgoan. 10/7/2009
115. Madhu Lata Saraf W/o Lt. DP Saraf at present Pune Maharashtra. 10/7/2009
116. Mahraj Krishan Koul S/o Lt. Meheshwar Nath Koul R/o KM Ali Anantnag Kmr; at present Lane 2 Patoli Brahmana Jammu. 10/7/2009
117. Mahraj Krishen Koul S/o Lt. Meheshwar Nath Koul R/o K.M. Ali Anantnag Kmr; present at Lane 2 Patoli Brahmana Jammu. 10/7/2009
118. Pushkar Nath Mussa S/o Lt. Sh. Darshan Dass Mussa, R/o Mattan Kmr; present at Paloura Top. 10/7/2009
119. Pushkar Nath Mussa S/o Lt. Sh. Darshan Mussa, R/o Mattan Kmr at present Paloura Top 11/7/2009
120. Badri Nath Jad R/o Nuzuk Mohalla Anantnag at present 504/5 DLF II Gurgoan. 12/7/2009
121. Badri Nath Jad R/o Nuzuk Mohalla Anantnag; present at 504/4 DLF Phase III Gurgoan. 12/7/2009
122. Sh. Badri Nath Jad of Nazuk Mohalla Anantnag Kmr; presently resident of H.No: S-50/41-DLF, Phase-III Gugoan Haryana. 12/7/2009
123. Sh. Prem Nath Pandita S/o Late Sh. Rangunath Pandita R/o Chuntipora Verinag Kmr; presently resident of Block-K, Room No: 18, TRT, Nagrota Jammu. 12/7/2009
124. Smt. Indrawati Koul W/o Dr. Sham Sunder Koul R/o Habbakadal Sgr; presently residing at Ruman H.No: 461, JMC, Gudha Bakshi Nagar, Jammu. 13/7/2009
125. Sh. Pran Nath Ganjoo originally residnt of Sathu Payeen Sgr; presently residing at H.No: 46, Paloura Dok Jammu. 13/7/2009
126. Dwarika Nath Koul S/o Lt. Shiv Ji Koul R/o Vessu Anantnag; present at 135 Tomal Bhor. Jammu. 13/7/2009
127. Dwarika Nath Koul S/o Lt. Shiv Ji Koul R/o Vessu Anantnag at present 135 Tomal Bhor. Jammu. 13/7/2009
128. Sh. Bansi Lal Nagari S/o Late Sh. Dina Nath Nagari; presently resident of H.No: 7, Vasuki Vihar Barnai Jammu originally resident of Fatehkadal Sgr. 15/7/2009
129. Sh. Dawarika Nath Khosa S/o Late Sh. Shiv Jee Khosa of Sheshyar 2nd Bridge Habakadal Sgr; presently residing at H.No: 83-A, Patoli Mangotrian Jammu. 15/7/2009
130. Smt. Pity Koul W/o Late Sh. S.N. Koul originally resident of 57, Badiyar Balla Srinagar, Kmr; presently residing at H.No: 273, Lane No: 5, Colonels Colony Bohri Talab Tillo Jammu. 16/7/2009
131. Sh. Bansi Lal Bindroo S/o Sh. Zind Lal Bindroo R/o Bage-Sunder Bala Sgr; presently residing at Qtr. No: 30, Mishriwala Camp Jammu. 16/7/2009
132. Smt. Pushpa Wati Koul W/o Late Sh. Jia Lal Koul of Batapora Shopian Kmr; presently residing at H.No: 29, Lane-2, Block-D, Sector-1, Durga Nagar, Jammu. 16/7/2009
133. Sh. Surinder Tickoo S/o Late Sh. Hirday Nath Tickoo resident of H.No: 32, Sector-I, Phase-IIInd, JDA Colony Bantalab Jammu originally residednt of RN Mandir Habakadal Sgr. 18/7/2009
134. Sh. Arjan Nath Thaplooo S/o Late Sh. Srikanth Thaploo R/o Anantnag Kmr; presently residing at H.No: 34, Lane No: 7, Church Road Muthi Jammu. 18/7/2009
135. Smt. Sham Rani Koul W/o Late Sh. Jagar Nath Koul originally resident of Balhama Kashmir, presently residing at H.No: 103, Sector-I, Laxmi Nagar Muthi Jammu. 19/7/2009
136. Sh. Prithvi Nath Kaul S/o Late Sh. Nand Lal Kaul R/o Mastgarh Jammu presently residing at C-581, Sarita

- Vihar New Delhi. 19/7/2009
137. Sh. Rajesh Raina S/o Sh. Piaray Lal Raina originally resident of Bage Sunder Balla Chattabal Sgr; presently residing at 668, Vikram Nagar, Rehari Colony Jammu. 19/7/2009
  138. Sh. Amar Nath Pandit S/o Late Sh. Tara Chand Pandit originally resident of Gund Jaffer, Vessu Anantnagf Kmr; presently residing at Muthi Camp, Phase-IIInd Jammu. 20/7/2009
  139. Smt. Shanta Miskeen W/o Late Sh. Badri Nath Miskeen resident of 129, Malpura Habakadal, presently residing at H.No: 154/1, EWS Colony Lower Roop Nagar, Jammu. 20/7/2009
  140. Smt. Parmeshori Ganjoo W/o Dr. C.L. Ganjoo originally resident of Habakdal Sgr;p presently residing at USA. 20/7/2009
  141. Sh. Rattan Lal Bhat S/o Late Sh. Radha Krishen Bhat R/o Chudrigund Shopian Kmr. 20/7/2009
  142. Dr. Bansi Lal Rania S/o Late Sh. Nath Ji Raina ogiginally R/o Karan Nagar Sgr; presently resident of Nagpur. 20/7/2009
  143. Smt. Jai Kishori Raina W/o Late Sh. NN Raina R/o 312-A, Prem Nagar, New Plot Jammu. 21/7/2009
  144. Sh Pyaree Lal Koul (Adocate) R/o 370-D, J&K Pocket Dishad Garden Delhi. 21/7/2009
  145. Smt. Shanta Ganju W/o Late Sh. Bushan Lal Ganju R/o Kongposh Colony Jain Nagar Delhi. 21/7/2009
  146. Sh. Manohar Lal Koul S/o Late Sh. Sham Lal Koul originally resident of Ujar Sopore Kmr; presently resident of H.No:61, Sec-1, JDA Colony, Roop Nagar, Jammu. 22/7/2009
  147. Sh. Kesho Nath Bhat S/o Late Sh. Raghav Ram Bhat R/o 70, Jawahar Nagar, Sgr; presently residing at 2/129 Shant Nagar Old Janipur Jammu. 22/7/2009
  148. Sh. Satish Kumar Lala S/o Late Sh. Prem Nath Lala R/o Shielteng Habakadal Sgr; presently residing 72/73
  149. Smt. Kamlawati Bhatt W/o Late Sh. Prem Nat Bhat R/o Wachi Pulwama Kmr; presently residing at Daya Bagh Dhar Road, Udampur. 22/7/2009
  150. Smt. Shanta Pandita W/o Late Sh. Vishwa Nath Pandita R/o Wakura Ganderbal Kmr; presently residing at Lane No: 1, Suryawanshi Nagar Lower Roop Nagar, Muthi Jammu. 23/7/2009
  151. Sh. Chaman Lal Raina S/o Late Sh. Jia Lal Raina originally resident of Wanigam Tangmarg Kmr; presently residing at JK Colony, Behind BSF Campus, Paloura Top Jammu. 24/7/2009
  152. Akriti Koul D/o Sh. T.N. Koul erstwhile resident of Tailwani Anantnagt Kmr; presently resident of 17-M, Police Channi Himmat Jammu. 24/7/2009
  153. Sh. Radha Krishen Bhat S/o Laqte Sh. Vishnu Pandit of Chowdhry Gund Shopian, Kmr. 24/7/2009
  154. Pt. Niranjnan Nath Bhat S/o Late Sh. Kanth Joo Bhatt of Reshippeer Alikadal Sgr; presently resident of Sector-A/1 Laxmi Puram Chinore Jammu. 25/7/2009
  155. Sh. Bansi Lal Koul S/o Late Sh. Prem Nath Koul resident of Munshichak Gole Gujral Jammu. 25/7/2009
  156. Sh. Chuni Lal Tufchi R/o Drabiyar, Habakadal, Sgr; presently residing at 56-2A, Roop Nagar Enclave, Block-A, Jammu. 25/7/2009
  157. Sh. Jawahar Lal Koul S/o Late Sh. Rugh Nath Koul originally resident of Drabiyar Habakadal Sgr; presently residing at 167-B, DDA Flats, Jill Mill Enclaves Vivek Vihar Delhi. 25/7/2009
  158. Sh. Shamboo Nath Pandita S/o Late Sh. Anand Ram Pandita R/o Khargund, Drugmulla Kupwara Kmr; presently residing at H.No: 31/A, Lane No: 4, Bharat Nagar Bantalab Jammu. 26/7/2009
  159. Sh. Ashok Kumar Koul S/o Late Sh. Soom Nath Koul originally resident of Old Post Office, Habakadal Sgr; presently residing at JKTD Qtrs. Katra Jammu. 26/7/2009
  160. Smt. Laxmi Dhar W/o Sh. Dina Nath Dhar formerly resident of C-47, Badshah Nagar Natipora Sgr; presently residing at H.No: 126, Lane-2, Saraswati Vihar, Tomal Bohri. 26/7/2009
  161. Smt Kamlawati WA/o Late Dr. Maheshwar Nath Bhat originally resident of Hari (Ganeshbal) Tral, Pulwama Kmr; presently resident of H.No: 26, Lane-1, Adarsh Nagar Banatalab Jammu. 27/7/2009
  162. Sh. Tika Lal Pandita S/o Late Sh. Govind Ram Pandita R/o 204-B, Colone's Coony Talab Tiloo Jammu. 27/7/2009
  163. Smt. Chandamali Mawa W/o Late Nand Lal Mawa of Karan Nagar Sgr; presently residing at H.No: 137, Lane No: 1 Anupam Gardens Sainik Farms New Delhi. 27/7/2009
  164. Sh. Hirday Nath Tickoo S/o Late Gopi Nath Tickoo R/o Shallakadal Sgr; presently residing at 145 Lower Laxmi Nagar, Justice Bhat Lane Sarwal Jammu. 28/7/2009
  165. Smt. Mother Dedi W/o Late Sh. Vishambar Nath originally resident of Chowgam Anantnag Kmr; presently residing at H.No: 165, Lane-2, Roop Nagar, Block-A, Jammu. 29/7/2009
  166. Sh. Niranjnan Nath Raina S/o Late Sh. Ram, Raina of Hanand Chawalgam, Kulgam Kmr presdiently residing at H.No: 10/A Sector-6, Jawala Ji Colony Gangyal Jammu. 29/7/2009
  167. Sh. Umesh Bangroo S/o Late Sh. Anand Ji Bangroo originally resident of Sathu Barbarshah Sgr; presently residing at TRT, Block-L, Qtr. No: 26 Nagrota Jammu. 29/7/2009
  168. Sh. O.N. Koul (Abhay) originally resident of Rainawari Sgr; presently residing at H.No: 153, Sector-3, Faridabad. 29/7/2009
  169. Smt. Asha Jallali W/o Sh. Hari Krishen Jallali R/o 5/1 Upper Laxmi Nagar Sarwal Jammu presently resident of H.No: 3224, Sector-32-A, Urban Estate Chandigarh. 29/7/2009
  170. Smt. Roopawati Bhat W/o Late Sh. Vesh Nath Bhat R/o Darbagh Harwan Sgr; presently residing at H.No: 26, Lane-5, Anand Nagar Bohri Jammu. 30/7/2009

171. Sh. Sri Kanth Raina S/o Late Sona Ram Rania R/o Chinagund Verinag Kmr; presently residing at 749, Subash Nagar, Jammu. 30/7/2009
172. Sh. Vinod Bakshi S/o Jatinder Bakshi of Sterling Apart. Chairmwood Village, Faridabad. 30/7/2009
173. Sh. Jawahar Lal Tickoo S/o Late Sh. Maheshwar Nath Tickoo R/o H.No: 100, Drabiyar Habakadal Sgr; presently residing at H.No: 4, Sector-3 Model Town Gangyal Jammu. 30/7/2009
174. Sh. Rattan Lal Jallali S/o Late Pt. PN Jallali originally resident of 456 Jawahar Nagar Sgr; presently residing at Row House No: 9, Lukand Heritage-I, Pune. 31/7/2009
175. Sh. Shiv Jee Bhat R/o Bomai Sopore Kmr; preently residing at TRT No: G-9, Phase-IV Purkhoo Camp, Jammu. 31/7/2009
176. Sh. Chuni Lal Budki S/o Late Sh. Mukand Lal Budki R/o 126/3 Vivek Vihar, Soap Factory Paloura Jammu. 31/7/2009
177. Sh. Rajinder Nath Misri S/o Late Pt. Shankar Nath Misri of 499-A, Gandhi Nagar Jammu. 1/8/2009
178. Sh. Raghun Nath Raina (Razdan) of Razdan Mohalla Handwara Kmr; presently residing at Mishriwalla Camp Jammu. 1/8/2009
179. Sh. Jawahar Lal Dhar S/o Sh. Shiv Ji Dhar originally resident of Haihama Kupwara Kmr; presently resident of H.No: 158-B, Uttam Nagar Kunjwani Jammu. 1/8/2009
181. Smt. Shanta Safaya W/o Sh. RK Safaya of Vathora Kmr; presently resident of Durga Nagar, Sector-III, Jammu. 2/8/2009
182. Sh. Badri Nath Raina S/o Late Nand Ram Raina of Kathsu Pahalgam, Kmr; presently residing at H.No: 40, Lane No: 2/6 Block-B, Roop Nagar Enclave Jammu. 2/8/2009
183. Sh. Triloki Nath Koul S/o Late Sh. Damodhar Koul R/o Budgam Kmr. 3/8/2009
184. Sh. Badri Nath Raina originally resident of Kathsu Pahalgam Kmr; presently residing at H.No: 138, JMC Upper Barnai Jammu. 3/8/2009
185. Smt. Jai Kishori Peer W/o Late Sh. Triloki Nath Peer originally resident of Narparistan Sgr; presently resident of H.No: 1, Lane-5, Bawani Nagar Gole Pully Talab Tillo, Jammu. 4/8/2009
186. Sh. Badri Nath Vali S/o Late Sh. Shiv Jee Vali of 115 Sathu Nakashpora Sgr; presently residing at Delhi. 4/8/2009
187. Sh. Chuni Lal Bhat of Bhawani Nagar Chandpora Harwan Sgr; presently resident of H.No: 14, Lane-3, Bharat Nagar, Bantalab Jammu. 4/8/2009
188. Sh. Hira Lal Mattoo S/o Late Sh. Sona Lal Mattoo originally resident of Khankahsokhta Safakadal Sgr; presently resident of H.No: 135, Col. Colony Bohri Jammu. 5/8/2009
199. Sh. Durga Nath Raina S/o Late Sh. Balbader Nath Raina R/o Habakadal Sgr; presently residing at Tulsi Raina Udhampur 5/8/2009
200. Sh. Makhn Lal Kher S/o Sh. Balbadar Kher R/o Neel-Sheel Vihar, Paloura Doke Jammu, H.No: 108. 5/8/2009
201. Sh. S.N. Kachroo S/o Late Sh. Balbadar Kachroo originally resident of Noorpora, Teh. Awantipora Kmr; presently residing at 30-A, Ashok Nagar Canal Road, Jammu. 6/8/2009
202. Smt. Shobawati Koul (Dharmarathi) W/o Late Sh. Ved Lal Koul originally resident of Bagh Jogi Lankar Rainawari Sgr; presently residing at 37-IB East Ext. Trikuta Nagar, Jammu. 6/8/2009
203. Smt. Renu Pandita W/o Sh. Veer Ji Pandita originally R/o Delina Baramulla Kmr; presently residing at H.No: 77, Gole Colony, Sharika Sgr, Talab Tillo, Jammu. 6/8/2009
204. Smt. Sham Rani Kath W/o Late Sh. Kundan Lal Kath R/o Gole Market, Karan Nagar Sgr. 7/8/2009
205. Smt. Soomawati Raina W/o Late Sh. G.N. Raina R/o 3-Gogji Bagh Sgr; presently residing at H.No: 145, Lower Laxmi Nagar Sarwal Jammu. 7/8/2009
206. Smt. Parmeshwari Dhar W/o Late Sh. ML Dhar R/o Zaindar Mohalla Habakadal Sgr; presently residing at Lane-5, Surya Vihar Bohri Jammu. 8/8/2009
207. Smt. Leelawati Thatha R/o A-98, Sector-34, Noida. 8/8/2009
208. Smt. Sarla Bakshi W/o Sh. SK Bakshi resident of H.No: 15 Lane No: 8, Karan Nagar, Jammu. 9/8/2009
209. Smt. Rani Raina W/o Late Sh. RK Raina iof Karfali Mohalla Habakadal Sgr; presently residing at B-5, Doordarshan Qtrs. High Court Road Janipur, Jammu. 9/8/2009
210. Smt. Umashori Bhan W/o Late Sh. Zind Lal Bhan of Kralyar Rainawari Sgr; presently residing at A-12, Shalimar Garden Ext. 2nd, Gaziabad. 9/8/2009
211. Smt. Gauri Shori Raina W/o Late Sh. P.N. Raina originally R/o of Ganpatyar Sgr; presently residing at H.No: 333, Secdtor-1, Ext-P Trikuta Nagar, Jammu. 10/8/2009
212. Sh. Arjan Nath Raina Nehru S/o Late Sh. Nand aLal Nehru R/o Chandpora Habakadal Sgr; presently resident of H-3/C Om Nagar Udhewalla Bohri, Jammu. 10/8/2009
213. Sh. Avtar Krishen Pandita S/o Sh. Janki Nath Pandita of Kachwa Muqam Baramulla Kmr; presently residing at H.No: 400, Sector-3, Gangyal Jammu. 11/8/2009
214. Smt. Lalita Dhar W/o Late Sh. D.N. Dhar of 123, Karan Nagar Sgr; presently residing at H.No: E-311-A, Sector-27, Atta Market Noida. 11/8/2009
215. Sh. K.L. Wali S/o Late Sh. .N. Wali R/o 18-A, Extension New Plots Jammu. 11/8/2009
216. Sh. Sri Kanth S/o Late Sh. Shiv Jee R/o Dumtabal Kokernag Kmr; presently at R/o of B-01, TRT Nagrota Jammu. 11/8/2009



217. Sh. Ravi Wakhloo S/o Sh. D.K. Wakhloo resident of H.No: 153 Patel Nagar Akhnoor Road, Jammu. 12/8/2009
218. Smt. Usha Raina W/o Sh. KK Raina R/o 581-Laxmi Nagar Sarwal Jammu. 12/8/2009
219. Sh. Janki Nath Mam S/o Late Kashi Nath Mam originally resident of Drabiyar Habakadal Sgr; presently residing at H.No: 426, Lane No: 4, Adarsh Nagar Barnai Bantalab Jammu. 12/8/2009
220. Smt. Sonamali Rania W/o Late Kanth Joo Raina originally resident of Wagam Teh. Chadoora Budgam Kmr; presently residing at Hari Niwas, 37, Doon Gati Defence Colony Dehradun. 12/8/2009
221. Smt. Shobawati Bhat W/o Late Sh. Srikanth Bhat of Krree Nagbal Anantnag Kmr; presently residing at H.No: 113, Lane-2, Pamposh Colony Janipur Jammu. 13/8/2009
222. Smt. Bitu Dhar W/o Tej Krishen Dhar R/o Maratgam Kmr; presently resident of H.No: 102, Govind Nagar, Sector-2, Gole Gujral Jammu. 13/8/2009
223. Smt. Ratan Rani Kotha W/o Sh. Som Nath Kotha of 16 Ashok Nagar Canal Road, Jammu. 13/8/2009
224. Sh. Prithvi Nath Bakshi S/o Late Sh. Sham Lal Bakshi R/o Walhi Pulwama Kmr; presently residing at A/2 Buta Nagar, Paloura, Jammu. 14/8/2009
225. Smt. Prabhawati W/o Late Sh. Raghov Ram Pandit R/o Levдора Qazigund Kmr; presently residing at TRT M-15, Nagrota Jammu. 14/8/2009
226. Sh. Gash Lal Thusoo S/o Sh. Sri Kanth R/o Gotingoo Kupwara Kmr; presently residing at Qtr. No: 214, Phase-1st Purkhoo Camp Jammu. 14/8/2009
227. Sh. Triloki Nath Tikku S/o Sh. Shiv Jee Tikku R/o Zaindar Mohalla Sgr; presently residing at Jammu. 15/8/2009
228. Sh. S.L. Koul S/o Late Sh. L.N. Koul of Monghama Pulwama Kmr; presently residnig at Dina Nagar Barnai Bantalab Jammu. 15/8/2009
229. Sh. Hirdey Nath Kaul S/o Late Sh. Mukund Kaulof 95- Pamposh Colony Natipora Sgr; presently residing at H.No: 218, H, Durga Nagar, Sector-2, Talab Tillo Jammu. 15/8/2009
230. Sh. Makhhan Lal S/o Late Amarchand R/o Bijawa, Pattan Kmr; presently residing at H.No: 107, Durga Nagar, Sector-1, Jammu. 15/8/2009
231. Sh. Gwash Lal Koul R/o Bonagund Verinag Kmr; presently resident of 690/A Vinayak Nagar III, Muthi Jammu. 16/8/2009
232. Sh. Mohinder Nath Tickoo S/o Late Sh. Balbadar Tickoo R/o Malik Bagh Zaindar Mohalla Sgr, presently residing at USA. 16/8/2009
233. Sh. Inderjeet Bhat S/o Late Sh. Janki Nath Bhat originally resident of Inder Pulwama Kmr; presently resident of H.No: 168, Lane-6, Kabir Colony Talab Tillo, Jammu. 16/8/2009
234. Smt. Shobawati Drabu R/o Malik Angan Fatehkadal Sgr; presently resident of H.No: 250, Govind Nagar, Sector-3, Talab Tillo Jammu. 16/8/2009
235. Sh. Kashi Nath Dhar R/o Frisal Yaripora Kmr; presently residing at H.No: G/162 Shanti Nagar, Topsher Khan Jammu. 16/8/2009
236. Sh. Shadi Lal Hangloo S/o Late Sh. Janki Nath Hangllo of Hangalgund Kmr; Kmr; presently residing at Block-D, Qtr. No: 4. Police Housing Colony Channi Himmat, Jammu. 16/8/2009
237. Sh. Damodhar Raina R/o Frisal Kulgam Kmr; presently resident of H.No: 32, Sector-2, Pamposh Colony Janipur, Jammu. 16/8/2009
238. Sh. Hirday Nath Koul of Danter Anantnag Kmr; presdently resident of Dream City Muthi Jammu. 16/8/2009
239. Pt. Nand Lal Zutshi S/o Late Pt. Aftab Ram Zutshi of Thab Pulwama Kmr; presently residing at H.No: 352, Sector-3, Gangyal Garden Jammu. 16/8/2009
240. Sh. Janki Nath Kher S/o Late Sh. Shanker Pandit of Chillipora Shopian Kmr; presently resident of C-34, A-1, Shalimar Garden Ext.2 Gaziabad (UP). 17/8/2009
241. Sh. Makhhan Lal Pandita of Pargochi Shopian Kmr; presently resident of H.No: 28, Sector-1, Laxmi Nagar Muthi Jammu. 17/8/2009
242. Master Sunny Koul S/o Sh. Rajinder Koul originally reswident of Hushroo Budgam, Kmr; presently resident of H.No: WZ 16723/15 Nagal Raya, New Delhi. 17/8/2009
243. Smt. Pushpa Malla (Koul) W/o Sh. Narinder Koul originally resident of Zaindar Mohalla Habakadal Sgr; presently resident of H.No: 154, Sector-2, Roop Nagar JDA Housing Colony Jammu. 18/8/2009
244. Smt. Sheela Moza W/o Sh. D.N. Moza of Kani Kadal Sgr presently resident of 795, Secdctor-5, Double Storey Vashali Gaziabad (UP). 18/8/2009
245. Sh. Pran Nath Kuol S/o Late Sh. Ram Chand Koul of Seer Hamdan Anantnag, presently residing at Qtr. No: 357, Block D-1, Phase-III, Purkhoo Camp Domana Jammu. 18/8/2009
246. Master Ankush Koul S/o Sh. Roop Krishen Koul of Mirhama Kulgam Kmr; presently residing at Near Bimla Medical Hall Rohi Morh Gadigarh, Miran Sahib Road, Jammu. 19/8/2009
247. Sh. Suresh Kumar Sehgal S/o Late Sh. Prem Saroop Sehgal originally resident of Channapura Sgr; presently resident of Qtr. No: 673, Jarhi Phase Camp Nagrota Jammu. 19/8/2009
248. Pt. Ram Chand S/o Late Sh. Thakur Chand Pandit R/o Shogpora Magam Handwara Kmr; presently residing at H.No: 120 B/10, Sector-1, Vniyak Nagar Muthi Jammu. 20/8/2009
249. Smt. Sheela Ji Kher W/o Sh. Soom Nath Kher originally resident of Kalwal Mohalla Rainawari Sgr; presently residing at H.No: 24/A, Sector-1, Durga Nagar Jammu. 20/8/2009

250. Sh. Prem Nath Moza S/o Late Sh. Tika Lal Moza originally resident of Mallawatta Bohri Kadal Sgr; presently residing at G-100/101, Shanti Nagar, Top Sherkhania Jammu. 20/8/2009
251. Smt. Gouri Shori Mujoo W/o Sh. Kashi Nath Mujoo originally resident of Sathupayeen Barbarshah Sgr; presently resident of 19/1-A, Kanishka Residency, Ashoka Enclave III, Sector-35, Faridabad. 20/8/2009
252. Smt. Roopawati Pandita W/o Late Sh. Shanker Nath Pandita R/o Chittingul Anantnag Kmr; presently residing at Lane No: 1, Rama Krishna Vihar Udheywalla Bohri Jammu. 21/8/2009
253. Sh. Dawarika Nath Raina S/o Laqte Sh. Kanth Ram Raina R/o Zainpora Shopian Kmr; presently residing at H.No: 423 Vinayak Nagar, Sector-12, Muthi Jammu. 21/8/2009
254. Sh. Manohar Nath Koul originally resident of 253, Karan Nagar Sgr; presently residing at 22/10 (Old) Ashok Nagar Canal Road, Jammu. 21/8/2009
255. Sh. Sham Lal Koul originally resident of Bataboni Chattabal Sgr; presently residing at H.No: 66-C Lane-I, Patoli Mangotrian Jammu. 21/8/2009
256. Sh. Jia Lal Koul S/o Late Sh. Sri Kanth Koul originally resident of Dewar Tral Kmr; presently residing at Sector-I, Vinayak Nagar, Muthi Jammu. 22/8/2009
257. Sh. Makhan Lal Bhan S/o Late Sh. Sarwanand Bhan formerly resident of 218, Narsingh Garh Sgr; presently residing at 18 Mohinder Nagar Canal Road, Jammu. 22/8/2009