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RSS- Strategy

Handing over Hindus to servitude in Kashmir



By Shailendra Aima

The appearance of a write-up on a website, "Is RSS Helping in Hindu Capitulation in Kashmir" came as a shocker and a surprise to many. How could RSS be charged of abandoning Hindus and of forcing their submission to an intensely communal Political order in Kashmir? As per reports which appeared in the press at that time, the RSS functionary in charge of Jammu and Kashmir had been counseling the internally displaced Kashmiri Hindus to offer their *balidaan* – sacrifice - and return to Kashmir. At that time, the diehard RSS activists were arguing that the return of Kashmiri Hindus to the Valley was a prime objective of RSS activities in the state, and that there was nothing unusual about the exhortations of the RSS Pracharak.

This "balidaan" counsel to Kashmiri Hindus by RSS carries a profound message, as it comes at a time when the state of affairs are far worse than what these were in 1989-90. If, as per the RSS assessment, the situation in the valley has improved, then the question of

balidaan – sacrifice - would not arise since the Kashmiri Hindus would be returning in a far better security and political environment.

Anybody having even a cursory understanding of the ground reality in Kashmir would know that the situation in Kashmir is too grim and far worse than in 1989-90. Agitational terrorism, which cripples the life in the valley every now and then, only

demonstrates the reach that the terrorist regimes wield in mobilizing public to further their goals. Extreme radical form of communalism rules the roost. The Jihadi outfits are far numerous and far more self-reliant. There is a tactical decline in terrorist violence; but more as an expression of the contingencies of Jihad in Af-Pak. The state government publicly claims itself to be nothing more than a day to

day arrangement for running the affairs of the administration and not as the protector of the Nation and its sovereignty. The support to the separatist cause from within the administration has become more brazen. Those who unleashed religious cleansing are roaming around freely and have in fact become public icons. Hindu presence in the valley has gone down further by more than a half. In 1996, when the elected government took over the reins of the state, the number as per government estimates was over 10,000 persons. In 2010, again as per the government's own admission in the Legislative Assembly, the number of Hindus living in Kashmir valley is just over 3000.

The decision of the Sangh Parivaar to be facilitators in pushing the internally

displaced Hindus back to the Valley comes at a wrong time. It seems to ignore not only the ground realities but also the vision and perspective of nation building in Kashmir. Asking the Hindus to return without a long term perspective of survival and growth raises several doubts? Do its timing, manner and intent reflect the failure of a strategic and tactical perspective, as also its changing outlook?

There was a time when a perfect harmony existed between the deeds and sayings of the Parivaar. The Resolutions of the Akhil Bharatiya Pratinidhi Sabha, the highest decision making forum in RSS, used to be definitive indicators of the outlook as well as the operational processes of the Sangh on the ground. It seems now that the resolutions of the highest authority in RSS are

(Contd. on Page 8)



The violent crowd on rampage.

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

1. Smt Kamlawati Koul W/o Late Sh. Narayan Koul residento f Bamzaoa (Mattan) Anantnag Kmr; presently residing at Durga Nagar, Neeli Nala Udhampur. 1/11/2009

2. Sh. Bansilal Kadalbujoo W/o Late Sh. JN Kadalbujoo originally resident of Gurgari Mohalla Zaina Kadal Sgr; presently resident of H.No: 166, Colonel Colony Bohri, Jammu. 2/11/2009

3. Smt. Dolley Pandita W/o Sh. Roshan Lal Pandita originally resident of Lajoura Pulwama, Kmr; presently resident of B-2, Laxmi Puram Chinore Bantalab Jammu. 2/11/2009

4. Sh. H.N. Dhar originally resident of Doodh Ganga Colony Channapora Sgr; presently resident of C-31, Silver Qak Appts. Patparganj, Delhi. 2/11/2009

5. Smt. Gauri Sapru W/o Sh. Shankar Nath Sapru originally resident of Rajbagh Sgr; presently resident of K-370, Sarita Vihar New Delhi. 2/11/2009

6. Sh. Raj Nath Bhat S/o Late Sh. Shivjee Bhat originally resident of Loke Bhawan Larkipora Duru, Anantnag, Kmr; presently resident of Qtr. No: 681, Phase-III, Purkhoo Camp, Jammu. 3/11/2009

7. Sh. Jagar Nath Dhar R/o H.No: 23, Lane-1, Anand Nagar, Bohri, Jammu originally resident of Safakadal Sgr. 3/11/2009

8. Sh. Bansilal Suri S/o Late Sh. Jagar Nath Suri erstwhile resident of New Colony, Shiekhpora Budgam, Kmr; presently resident of H.No: 26, Sector-1, Bantalab Jammu. 3/11/2009

9. Sh. Pran Nath Tutoo S/o Late Sh. Nand Lal Tutoo originally resident of Malchimar Alikadal Sgr; presently residing at H.No: 35, Durga Nagar, Sector-1, Jammu. 4/11/2009

10. Sh. Gowri Shankar Braroo S/o Late Sh. Kashi Nath Braroo R/o Sathu Sheeta Nath Sgr; presently resident of 135-Amit Nagar, Muthi Jammu. 5/11/2009

11. Sh. J.N. Wantoo resident of C-4F, 283-A, Janakpuri, New Delhi. 5/11/2009

12. Sh. Hirday Nath Tickoo S/o Late Sh. Tika Lal Tickoo originally resident of Bomai Sopore, Kmr; presently residing at H.No: 32, Gandhi Chowk, Subash Nagar, Jammu. 6/11/2009

13. Sh. Prithvi Nath Pandita S/o Late Sh. Gash Ram Pandita R/o Athoora Baramulla Kmr; presently residing at TRT H-1, Nagrota Camp Jammu. 6/11/2009

14. Smt. Raj Dulari W/o Sh. Jawahar Lal Manawati, formerly resident of Nai Sarak Sgr; presently residing at Mumbai. 7/11/2009

15. Smt. Janki Rani (Janki Devi) W/o Late Sh. M.L. Koul originally resident of Madanyar Habbakadal Sgr; presently resident of H.No: 146, Lower Laxmi Nagar, Sarwal, Jammu. 7/11/2009

16. Sh. Badri Nath Matoo S/o Late Sh. Gopi Nath Mattoo R/o Sebdar Budgam Kmr; presently residing at H.No: 82, Lane-4, Shantipuram Muthi, Jammu. 7/11/2009

17. Sh. Babu Lal Pandit S/o Late Sh. Chander Pandit of Madinapora Lolab Kmr; presently resident of Durga Vihar Colony Jammu. 7/11/2009

18. Sh. Pran Nath Kotha S/o Late Sh. Dina Nath Katha R/o Mallapora, Banamohalla Habbakadal Sgr; presently residing at H.No: 3, Vinayak Vihar, Top Sherkhania Jammu. 7/11/2009

19. Sh. Shamboo Nath Dhur S/o Late Keshu Nath Dhar R/o 80-Chota Bazaar Sgr; presently residing at 20-Sapan Bagh Agra (UP). 7/11/2009

20. Smt. Kishni Koul W/o Sh. Omkar Nath Koul resident of Zainapora Shopian Kmr; presently resident of H.No: 104, Lane No: 2, Roop Nagar Enclave Jammu. 8/11/2009

21. Smt. Prem Rani Dhar W/o Late Dr. P.N. Dhar of Karfali Mohalla Habbakadal Sgr; presently resident of Gurgoan. 9/11/2009

22. Sh. Niranjana Nath Dhar S/o Late Sh. Sridhar Pandit Dhar R/o Kulgam Qazigund Kmr; presently resident of TRT Nagrota Block (A) Qtr. No: 20, Jammu. 9/11/2009

23. Sh. Soom Nath Rania S/o Late Sh. Sarwanand Raina R/o Seer Sopore Kmr; presently resident of 8/3 H.No: 527, Upper Shiv Nagar, Jammu. 9/11/2009

24. Major Mohan Lal Kachroo (Rtd.) S/o Late Sh. Saroop Nath Kachroo of Rainawari (Kocha Nidan) Sgr; presently residing at H.No: 1623, Sector-7, Urban Estate Kurukshetra Haryana. 9/11/2009

25. Smt. Rani Koul W/o Late Sh. Gopi Nath originally

resident of Budgair Alikadal Sgr; presently resident of H.No: 632, Lane-1, Gujral Enclave Camp Road Talab Tillo, Jammu. 10/11/2009

26. Smt. Mohini Koul W/o Sh. Mohan Lal Koul R/o Sagam, Anantnag Kmr; presently resident of Lale-Da-Bagh Jammu. 10/11/2009

27. Smt. Vipana Malla (Dimple) S/o Sh. Piyare Lal Malla R/o Pamposh Colony Natipora Sgr; presently resident of 1429, Sector-29, HBC, Faridabad. 10/11/2009

28. Sh. Shibana Krishen Shalli S/o Late Sh. J.N. Shalli R/o 17-B, Tirath Nagar, Shiv Mandir Lane Bohri, Jammu. 11/11/2009

29. Sh. Saroop Nath Raina S/o Late Sh. Raghav Raina originally resident of Seer Jagir Sopore, Kmr; presently resident of Qtr. No: 320, Muthi Camp, Phase-I, Jammu. 12/11/2009

30. Smt. Surti Saraf W/o Sh. Rajeev Saraf R/o F-23, Lane-1, Shakti Nagar, Jammu. 12/11/2009

31. Smt. Asha Ji (Dhura Raina) W/o Prof. Chuni Lal Raina originally resident of Karfali Mohalal Sg; presently R/o H.No: 108, Sector-2, Shiv Nagar, Lane-IIInd Talab Tillo, Jammu. 12/11/2009

32. Smt. Laxmishori Tickoo W/o Late Sh. Radha Krishen Tickoo originally resident of Bagh Jogi Lankar Rainawari Sgr; presently resident of 226-A, Old Janipur Jammu. 12/11/2009

33. Sh. Ghirdhari Lal Adalti of Gaziabad (UP). 12/11/2009

34. Pt. Shamboo Nath Razdan S/o Late Sh. Amar Chand Razdan of Raghu Nath Mandir, Sharda Peeth Sgr; presently resident of 255, Friends Colony, Subash Nagar, Jammu. 13/11/2009

35. Smt. Raj Rani Karihallu W/o Late Sh. Soom Nath Karihallu of Drabiyar Habbakadal Sgr; presently resident of H.No: 193, Sector-4, Pamposh Colony, Janipur, Jammu. 13/11/2009

36. Smt. Gouri Koul W/o Late Sh. J.N. Koul of Bonagund Verinag Kmr; presently resident of C-116, Sector-2, Durga Nagar, Jammu. 13/11/2009

37. Sh. Omkar Nath Pandita S/o Late Sh. Sarwanand Pandita originally resident of Baghatpura Handwara Kmr; presently resident of TRT No: 25, Block-J, Buta Naga, Jammu. 13/11/2009

38. Sh. Amar Nath Koul S/o Late Sh. Raghav Koul of Sheshyar Habbakadal Sgr; presently residing at 4/36, Pandoka Colony, Paloura, Jammu. 14/11/2009

39. Sh. Badri Nath Dhar, S/o Late Sh. Madhav Ram Dhar R/o Hugam Anantnag Kmr; presently residing at H.No: 282, Sector-2, Anuradhapuram Upper Barnai, Jammu. 15/11/2009

40. Smt. Mohini Rani Zadoo W/o Sh. M.L. Zadoo originally resident of Tenkipora Dadikadal Sgr; presently residing at H.No: 220, Lane No: 9, Shakti Nagar, Jammu. 16/11/2009

41. Sh. Shamboo Nath Bhat of Hanjiweera Pattan Kmr, presently at 71-A, Pamposh Colony Natipora Sgr; presently residing at H.No: 4, Lane No: 5, Anand Nagar Bohri, Jammu. 16/11/2009

42. Smt. Sonabatni Tickoo W/o Late Sh. Janki Nath Tickoo originally resident of Batyar Alikadal Sgr; presently resident of Diva Nagar, Barnai Jammu. 19/11/2009

43. Sh. Shyam Lal Bhat S/o Late Sh. Kailash Ram Bhat R/o Seer Road Sopore Kmr; presently residing at Trilokpur, Jammu. 19/11/2009

44. Smt. Mohan Rani Dhar W/o Late Sh. Mohan Lal Dhar originally resident of KK Sokhta, Nawakadal Sgr; presently residing at 5-A, Sector-2A, Ext. Trikuta Nagar, Jammu. 19/11/2009

45. Smt. Sham Rani Bakshi W/o Late Sh. Chuni Lal Bakshi R/o Wachi Kashmir; presently residing at Lane-2, Gurha, Barnai Jammu. 20/11/2009

46. Sh. Chaman Lal Pandita S/o Late Sh. Thakur Joo Pandita R/o Hardu Chaman Sopore, Kmr; presently residing at Ganesh Vihar, Sangtra Morh Gole Gujral, Jammu. 20/11/2009

47. Smt. Reeta Nehru W/o Sh. Maharaj Krishen Nehru originally resident of Chandapora IInd Bridge Habbakadal Sgr; presently residing at H.No: 32, Lane No: 4, Pandoka Colony Patoli Jammu. 20/11/2009

48. Smt. Soomawati Bhat (Dulhari) W/o Late Sh. Kashi Nath Bhat originally inhabitant of Ladu Batapora, Pampore Kmr; presently resident of H.No: 85, Kbhushvinder Lane-7, Opp. A.G. Office Talab Tillo, Jammu. 20/11/2009

49. Sh. Sham Lal Pandita of Hatmulla Kupwara Kmr; presently resident of 88-Gobind Nasgar Gole Gujral

Jammu. 20/11/2009

50. Sh. Gopi Nath Pandit of Tullamulla Sgr; presently resident of Mani Road Durga Nagar, Sector-1, Roop Nagar, Jammu. 22/11/2009

51. Smt. Rattan Rani W/o Late Sh. Sham Sundar Lal of Kilam Kulgam Kmr; presently resident of Qtr. No: 23, Block-9, Police Colony, Gulshan Ground Jammu. 22/11/2009

52. Smt. Roopawati Koul W/o Late Sh. Rugh Nath Koul of Banamohalla Sgr; presently resident of 1-92, South City-2, Gurgoan. 22/11/2009

53. Smt. Sona Batni Razdan W/o Late Amar Nath Razdan originally resident of H.No: 78, Lal Nagar Chanapora Sgr; presently resident of H.No: 1, Lane-1, Sector-2, Kamal Nagar, Banatalab, Jammu. 22/11/2009

54. Smt. Chuni Devi Bamezai W/o Sh. P.N. Bamezai resident of F-167, Durga Niwas, Old Janipur, Hari Nagar, Jammu. 22/11/2009

55. Sh. Nand Lal Shah S/o Late Pt. Balak Shah of Hera Mohalla Anantnag Kmr; presently resident of JK Bank, Guest House, 1st Floor University Clomplex Jammu. 23/11/2009

56. Sh. Arjan Nath Koul S/o Late Sh. Sri Kanth Kaulof Hawand Chawalgam Kulgam Kmr; presently resident of H.No: 56, Mohinder Nagar, Canal Road, Jammu. 24/11/2009

57. Sh. Chaman Lal Kantroo S/o Late Sarwanand Kantroo originally resident of Kha Bazar Anantnag Kmr; presently residing at H.No: 130, JMC, Aman Vihar, Phase-IIInd, Gole Gujral Jammu. 24/11/2009

58. Smt. Shobawati Kaul W/o Late Sh. Sham Lal Kaul of Inder Pulwama Kmr; presently resident of 52/50 Mansarovar Jaipur. 24/11/2009

59. Sh. Raj Kumar Hali S/o Late Sh. Pitambar Hali R/o Sangrampura Sopore Kmr; presently resident of H.No: 64, Bank Colony Govind Nagar, Talab Tillo, Jammu. 25/11/2009

60. Sh. P.N. Raina S/o Late Sh. R.K. Raina of Wangam Anantnag Kmr; presently putting up at 780, Subash Nagar, Jammu. 25/11/2009

61. Sh. Prem Nath Rania R/o Chowgam Qazigund Kmr; presently resident of H.No: 299, Street No: 11, Shakti Nagar, Jammu. 25/11/2009

62. Smt. Danwati Khan W/o Late Sh. Sarwanand Khan R/o Hawal Pulwama Kmr; presently resident of C-10, Indira Nagar Sgr. 25/11/2009

63. Smt. Deepa Jogi W/o Sh. Roop Krishen Jogi of Chandapora Habbakadal Sgr; presently resident of H.No: 58, Lane-5, Laxmi Nagar Muthi Jammu. 25/11/2009

64. Sh. Ashok Kumar Koul S/o Sh. Mahadev Kaul Daftari originally resident of 241-Jawahar Nagra Sgr; presently resident of 5-33, Sector-7, Jasola Vihar New Delhi. 25/11/2009

65. Sh. Gopi Nath Reshi S/o Late Sh. Nath Joo Reshi of Hera Mohalla Janglat Mandi Anantnag, Kmr; presently residing at B/134, Indira Vihar Old Janipur, Jammu. 26/11/2009

66. Sh. Radha Krishen Koul S/o Late Sh. Ram Chand Koul erstwhile resident of Seer Hamdan Akhura Anantnag Kmr; presently resident of Qtr. No: 356, Block-D-7, Purkhu Camp, Phase-IIInd, Jammu. 26/11/2009

67. Sh. Janki Prasad Dhar originally resident of Khankahi Sokhta, Safa Kadal Sgr; presently resident of H.No: 75, Lane-1, Amar Colony, Gole Gujral Talab Tillo, Jammu. 26/11/2009

68. Smt. Umawati Bhat W/o Late Sh. Sham Lal Bhat of Krere (Uttersoo) Anantnag Kmr; presently of H.No: 28, Lane No: 7, Anand Nagar, Bohri Jammu. 27/11/2009

69. Smt. Kamlawati Raina W/o Late Sh. Lassa Ram Raina of Village Kathsu Pahalgam, Kmr; presently resident of H.No: 657, Vinayak Nagar, Sector-3, Muthi Jammu. 27/11/2009

70. Dr. Neeta Zutshi W/o Cdr. Shailender Ticku resident of B-9, Pamposh Enclave Greater Kailash New Delhi. 27/11/2009

71. Sh. Pran Kishori Tikku S/o Late Sh. Tara Chand Tikku presently resident of H.No: 29, Mohinder Nagar, Canal Road, Jammu. 28/11/2009

72. Smt. Kamla Devi W/o Late Sh. Sham Lal Bhat R/o 75, Lal Nagar Chanapora Sgr; presently resident of H.No: B-40, Lane-2, Bharat Nagar Enclave Banatalab, Jammu. 28/11/2009
- (Contd. on Page 19)

Editorial

The Predicament in Kashmir

THE Governments in J&K and in Delhi have in a sudden turn of events accepted that the situation in the Kashmir valley has fast deteriorated and have called in the Army to its rescue; its claims to heavy tourist rush, successful Khir Bhavani pilgrimage and decline in terrorist related incidents notwithstanding. We had been warning the Indian State about its skewed understanding of events and had carried out a series of write-ups and editorials for more than last one year to warn it against its flawed policies and the gathering disaster in the form of an Intifada.

The fact remains that the Indian state is facing a serious predicament in its Kashmir policy. This predicament is mostly self-created. Instead of contesting and exposing the regressive content of various variants of separatism in Kashmir, Gol has over the years concentrated mostly in transforming its violent expressions into non-violent form. Gol has been more ill at ease only with the violence of separatists, rather than their ideology. It conveyed implicitly as well as explicitly that it was violence which was taking separatism towards a regressive manifestation.

Gol never exerted itself to bring to the fore that the violence unleashed in the state was an inevitable consequence of the regressive exclusivist content of separatism. When Gol started describing terrorism as militancy, and terrorists as misguided youth, it has been not merely a cosmetic or tactical ploy, but reflected the outlook which guides its Kashmir policy. This outlook accords respectability to separatist cause.

The predicament is not merely how to counter the thrust of a non-violent mass mobilisation. Gol is in fact face to face with a dangerous cocktail of non-violent Intifada and calibrated violent Jihad. Recent events in the state have shown that violence has not abated at all in intensity or sophistication.

Indian predicament only deepens the way it has allowed elected democratic dispensations to be undermined by none other than the elected governments themselves. Gol facilitated the People's Democratic Party's emergence on a soft secessionist plank. It introduced fierce competitive secessionism between PDP and NC on the ground. When PDP-led government assumed power, its leader described the elected government as merely an interface between Pakistan, India and the people of Jammu and Kashmir. The impression has been inculcated that elections are merely a makeshift arrangement for day to day requirements.

The ruling National Conference, taking a cue from PDP even before getting elected, described elections not a solution, but only a day-to-day use arrangement. Hundreds of political workers have perished during the democratic mobilisation in the state during the last one decade. When the world started recognising J&K elections as credible, Gol allowed the governments of which it was a partner to undermine their own legitimacy and credibility by

describing themselves as mere 'interfaces' or temporary arrangements. The entire democratic mobilisation against the blackmail of armed separatism was disowned by allowing 'Soft Secessionism' as a guiding principle of Governance.

Democracy in the state has assumed a form which seeks a reach beyond the Constitution of India. It has started ceasing to be an expression of sharing the sovereignty of India on a principal of equality. Instead Gol has allowed democracy in the state to unleash assaults on the very sovereignty of India. We have now a government in the state whose front partner does not hesitate to support 'Independence' of the state. Separatism has a partner in the government which otherwise is expected to fight separatism.

Last but not the least, the Gol has allowed segments of our own strategic community and Track-2 diplomats to flirt with ideas of Independence of J&K or fully autonomous J&K. These ideas have been introduced from our side; and the rationale provided has been that counterpoising these options would checkmate Pakistan in Jammu & Kashmir. With Pakistan giving clear indications of supporting both autonomy and Independence options, Gol appears to have only checkmated its own self.

The indulgence of a section of the Indian State in promoting religious-based identity politics in Jammu & Kashmir, including the options of Greater Autonomy and Independence, has not been always very subtle. It has been many times crude and ugly.

During the entire mobilisation for the present intifada in Kashmir, Jamaat and Dukhtaran-e-Millat cadres have been given a free hand last year as well as this year. There are very few persons who know that none other than former Pakistan Army Chief Mirza Aslam Beg is on record saying that even Jamaat of Kashmir may support autonomy or independence.

It is now well known that the Intifada that has manifested itself in the organized stone-pelting mob violence is supported from across the border and heavily funded. Isn't it an irony that no less a person than the CM of J&K had mooted proposals to rehabilitate the stone-pelters by offering them government jobs.

It is again ironic that how easily the elected representatives and the mainstream political parties have abdicated the political space in favour of the hooligans and the separatists. The situation has drifted to a point where only a serious and strong handling is required to bring this intifada to an end. The blame game must stop. And in case a political consensus to retrieve the drift is not achieved, the Governor's Rule should be imposed with Congress refusing to be a part of an alliance that is inapt to handle the situation.

Let us not undermine the achievement of our youth

Dear Editor,

The writings of Arvind Gigoo are sending wrong message to the adversities of our community. In his latest advisory to the youth of the Community he has advised them to go in for IAS and other allied services. Further he has also insulted our youth by calling them "you will be 12th class pass literate men and women ignorant of everything".

Arvind Babu has forgotten that the basic instinct of a human being is hunger and sex. However, for a Kashmiri Pandit there is a third instinct and i.e. survival. This instinct has been haunting him for the last one thousand years. The exodus of 1990 has proved that the instinct of survival has been the

most important for all the members of the Community.

Our boys and girl were thrown into wilderness by the exodus. They fell between the Devil and the Deep-Sea. The result of our boys was with-held by the Kashmir University for many months so that they may lose chances of looking for better future and progress in studies.

In such a scenario our boys and girls showed patience, resilience, devotion and dedication towards studies and with God's grace they found opportunities to qualify for various types of technical jobs of high standard to survive and sustain themselves besides being of succour and aid to their families.

Those boys and girls who are today Chief Executive Officers in various Multinational Companies in US, Canada, Singapore, south India and many other places. *Is this a*

LETTER

mean achievement? These boys and girls have done us proud and we must acknowledge this whole heartedly. Instead of appreciating this achievement, Arvind Babu is calling them ignorant.

Arvind jee should do more introspection and search for the truth. 1990 was the water shed. The boys and girls who were in teens and crossed over the Banihal, were left in wilderness

but some how they found their feet over the years. But what about the Kashmir Muslims boys & girls of the same age who continued to live in the valley. These children are now between 20's and 30's bred on the drug of hate for the non Muslims. They do not know who a K.P. is because the clergy has continuously painted the K.P.'s in black and negative terms. Over boys and girls are being advised to return and interact with them. Is it possible for us to de-drug them.

I would like to give a live example. Last year a Muslim gentleman from south Kashmir came for treatment from Dr. Razdan. On his way, on the Canal Road he met a Kashmiri Pandit of his area after many

long years. Both hugged each other and tears flowed from their eyes. The Muslim gentleman was accompanied by his grand son whom he pointed out saying that "he is one of the Batta's about whom we occasionally talk at home". The boy replied "but he is just like one of us". This reply is enough to understand how the Kashmiri Pandits are pictured in the minds of the siblings in Kashmir.

Lastly I would like Arvind Babu to wake up like Rip Wan Winkle and see the sea change around and feel it as well. If our community could produce a Kashkari, many Jindals would not be far behind.

However, we cannot stop Arvind Gigoo from writing blogs and letters, as ours is a democratic society.

--P.L. Aima
Jammu



By PROF HARIOM

DURING the last about 20 days, the Kashmir Valley witnessed violent activities on an unprecedented scale. What had added a new dimension to the ongoing over 20-year-old secessionist and communal movement in Kashmir was the sudden rise of unruly groups across the Valley, all hurling stone mesiles on the security forces, particularly the CRPF personnel on duty. It was a new technique invented by Pakistan and its separatist supporters in Kashmir, especially those belonging to the Tehrik-e-Hurriyat of dreaded Syed Ali Shah Geelani, to cause more damage and ensure the state's separation from India. It was the continuation of the same low-intensity proxy war that Islamabad started in Jammu and Kashmir, particular after 1989 to realize its most cherished goal – annexation of the state. New Delhi had suffered more losses in this proxi war in every respect as compared to the losses it suffered in the conventional wars with Pakistan.

If was clear from day one that the defeated and desperate Pakistan and its agents in Kashmir are behind the rise of these unruly groups, all indoctrinated to create havoc in the Valley by taking on and provoking the security forces with a view to ensuring more deaths. Their objective was clear: Cause more deaths because more deaths would mean more anti-India protests, more clashes between the security forces and the unruly mobs and more publicity. Those behind the rise of these unruly groups across the Valley had perhaps come to realize that their earlier strategies had failed to produce the desired results and that it would be highly rewarding if the stone-pelting force was created and made maximum use of to create maximum possible trouble in Kashmir. It was a well-crafted strategy and it did pay off.

Islamabad and its dreaded Inter-Service Intelligence (ISI), plus the handful of Kashmiri separatists, did bloody and convulse the Kashmir's political and social scene with impunity and succeeded in paralysing the functioning of the government, bringing all the economic activities to a grinding halt, disrupting the developmental

VIOLENT VALLEY: *Time to act tough*



The teen stone throwers.

activities, hitting hard those engaged in tourist industry, highlighting the so-called Kashmir issue at the international level and frightening those internally-displaced Kashmiri Hindus who had been induced by the ill-designed and ill-conceived employment package to return to their original habitat. It would be no exaggeration to say that Kashmir witnessed one of the worst periods in its recent history.

That the unnerved, clueless, ambivalent and directionless government had to impose curfew across the Kashmir Valley and call out the Army in several towns, including Srinagar, Sopore, Kupwara and Baramulla was a grand success of Islamabad and the otherwise most hated separatists in Kashmir. It was their success in the sense that they did achieve what they wanted to achieve.

They wanted to create an impression across the world that "all was not well with Kashmir" and that "New Delhi was maintaining its hold over the Valley with the help of the gun." And, they succeeded.

The most notable aspect of the whole situation as the nation witnessed in Kashmir during those days was that Islamabad and its agents, paid or otherwise ideologically committed to Pakistan, carried on their activities in a very planned manner. So much so that they would ask their unruly and highly indoctrinated platoons of youngmen carrying iron rods, bricks, stones and wood logs in their hands to start action against the security forces in the early morning, even at 7 or 8 A.M., so that the security forces personnel were taken by surprise and so that they were able to disrupt the normal life in the early morning

itself. They would attack the security forces, plus the policemen, not only in the areas that could be termed as liberated zones, but also in the always busy and highly crowded areas like Maisuma and Lal Chowk in the heart of Srinagar, the summer capital of the state. The fact is that this time Islamabad and its operatives in Kashmir wanted to set ablaze the whole of the Valley at the same time.

Yet another notable aspect of the whole situation as the nation witnessed in Kashmir during the said period was the no-holds-barred hate campaign that Islamabad through its agents in Kashmir unleashed to tarnish the Indian image in the eyes of the civilized world. The purpose of this hate campaign was to tell the world that India was "violating the human rights of innocent Kashmiri Muslims on an unprecedented scale." What was even more significant was the manner in which the otherwise ever-feuding Syed Ali Shah Geelani and Mirwaiz Umar Farooq conducted themselves during that turbulent period. They worked in perfect unison and they conducted anti-India operations with precision. They forgot their so-called reported differences. In fact, they supplemented each other's efforts aimed at derailing everything in Kashmir. Both would ask the common Kashmiri Muslims, who were not really aware of the dangerous ramifications, including the real possibility of police-crowd clashes of what their so-called leaders had been doing since years, to organize marches to the worst-affected areas. They obeyed their dictates and the result was action on the part of the security forces leading to the death of 8 to 10 stone-pelting boys. Two innocents also lost their precious lives.

What had aggravated the situation in Kashmir? What helped Islamabad and Islamabad-supported and funded Lashkar-e-Taiba, United Jijad Council, Hizbul Mujahideen, All-Party Hurriyat Conference (Mirwaiz) and Tehrik-e-Hurriyat of Syed Ali Shah Geelani stoke more fire in the Kashmir Valley? What was the response of New Delhi and the Jammu and Kashmir Government to what the anti-national forces, including the Pakistani-inspired stone-throwing holligans, did to vitiate the atmosphere in Kashmir? What did the opposition People's Democratic Party did to further complicate

the already rather complicated situation in the sensitive Kashmir?

What aggravated the situation in Kashmir was the politics of competitive communalism indulged in by the two Kashmir-based so-called mainstream political outfits, National Conference and People's Democratic Party. The People's Democratic Party, which had been in a state of shock ever since it handed over the office of Chief Minister to the Congress in November 2005, consistently put forth demands which were not only out-and-out anti-India, anti-Army, anti-CRPF and anti-Armed Forces Special Powers Act, but also patently pro-Pakistan, pro-separatist, pro-terrorist and pro-stone throwing unruly mobs. It was expected that the National Conference-led government would behave like a responsible government behaves and take on the People's Democratic Party and all such outfits who always tried to foment anti-India and anti-state government troubles. This did not happen. What happened was to the Contrary, The National Conference leadership thought it prudent to walk into the dangerous trap meticulously laid by the canny People's Democratic Party. Instead of countering the insidious propaganda and baneful influence of the main opposition party, the ruling National Conference tried to take a more radical stand on each and every issue, thus making it extremely difficult for people to distinguish between the two and enabling Pakistan and Pakistan-backed agents in Kashmir to exploit the situation to the extent possible.

The ruling party, like the opposition People's Democratic Party, which was constitutionally bound to defend the Indian Constitution, the Army and other Indian institutions, adopted a line that created difficulties for the state government itself. On one fine day, the Chief Minister publicly warned the stone-pelting force to behave failing which action would be taken against them. But very soon he changed his stand, which otherwise was very rational and consistent with the exigencies of the time. In fact, he came out with a rehabilitation package for the stone-pelting Kashmiri boys. It sent a wrong signal and promoted the cult of stone. The state government, in short, walked into the People's Democratic Party's trap, thus facilitating the task of the Kashmiri extremists and their master, Pakistan.

It was also expected that the Congress, which is a national party and which has its stakes all over the country, would behave maturely and apply brakes wherever and whenever

(Contd. on Page 13)

Trust

For peace, Pakistan must decry terrorism



BY J N RAINA

PERMANENT peace in the subcontinent is nigh impossible, till Pakistan remains paranoid about India. Peace will remain a pipe dream, until Pakistan sheds antipathy towards India and gives up state-sponsorship of terrorism.

What 26\11 accused, Pakistan-American terrorist mastermind David Coleman Headley has told the National Investigating Agency (NIA) about the manipulations of Pakistan's Inter-Services Intelligence (ISI) and its flirtations with the dreaded militant organization Lashkar-e-Toiba (LeT), is revealing. The ISI and LeT are 'inseparable', says Headley. They work in unison to achieve their goal of sponsoring Pan-Islamic terror agenda, which has international implications. Mumbai carnage was guided by ISI

at 'each and every stage of the plot'. Punjab's provincial government in Pakistan had paid Rs eight crore to Markaz-e-Tayyaba, the headquarters of Jamaat-ud-Dawa (JuD), after it was banned following November 26, 2008 Mumbai attack. To continue talking just for the sake of it is meaningless.

A Harvard scholar's analytical report about ISI's 'double dealing' with Americans in Afghanistan is equally serious. While 'pretending' to back US war against terrorism in Afghanistan, the bluff masters are actually engaged with Taliban and Al Qaida against the American interests. The US has expressed considerable distrust about Pakistan's role in the region.

It is a paradox that Prime Minister Manmohan Singh is seeking Pakistan's help in creating a congenial environment for the two countries to live in peace. Under such circumstances, can Pakistan be trusted? Can it oblige Manmohan Singh? Had Indira Gandhi been the prime minister, her tone and tenor would have been different. Meaningful and pragmatic discussions for

rapprochement of good relationship are not possible till Pakistan, playing in the hands of the radicals, eliminates terrorism for good; whether it is directed against India or US.

Union Home Minister P Chidambaram is sanguine that some 'good things' will emerge out of the June 26 meeting he had with his Pakistan counterpart Rehman Malik. Chidambaram has demanded action against 26\11 mastermind, LeT founder Hafiz Saeed. He has told Pakistan to put on trial people involved in the attack. India has been seeking the custody of Saeed. But can it happen? It has flatly refused and argued that Saeed cannot be even barred from spewing venom against India. Pakistan has to say goodbye to terrorism.

The main purpose of their meeting, held on the sidelines of the SAARC countries' Home Ministers' conference, was to narrow down trust deficit. Their tete-e-tete followed just after two foreign secretaries' talks, where India told Pakistan to show 'progress' on punishing the perpetrators of the Mumbai attack. India is keen on engaging Pakistan for ensuring peace in the subcontinent,

but concrete results are in the state of oblivion. Is it possible for Pakistan to take action against India-specific terror groups, indulging in obnoxious hate campaign? It is to be watched with interest.

India has made it clear that another 26\11 would not only derail the resumed dialogue process, but would have serious consequences. Whether Pakistan's assurances that 'we will not allow such incidents in future' will fructify and if the civilian government is in a position to give that clearance is doubtful. Pakistan's response has been lackadaisical. The Army is still in-charge and a bug-bear for the civil administration. There are many independent players who would not like good relations to develop. Generally cordial tones are exchanged at every meeting. But the real tone from Pakistan has not reflected at the ground level.

Can we say violence in Jammu and Kashmir is at low ebb? Infiltration from LoC is continuing. India lost a colonel and a captain, besides many soldiers, fighting fresh groups of terrorists. But no eye-brows were raised in the valley. It happened just when talks were underway. Neeraj Sood is the first colonel to get killed in Jammu and Kashmir in three years. Mercenaries, led by LeT have sneaked in to the valley to foment fresh trouble. LeT is linked to ISI. They are trying to convince the international community that people of Kashmir are not with India. But Pakistan President Asif Ali Zardari, nicknamed 'ten per cent' by the Pakistan media, should know that according to a recent survey, carried out across Jammu and Kashmir and PoK, only two per cent of the respondents in the valley want Pakistan. But it is these two per cent of people who create trouble and hold the entire state to ransom, because of Pakistan-sponsored militancy.

Talks though essential, should be result-oriented. There has to be an end to state-sponsored terrorism by

Pakistan. It is paramount. Having done this, 'mission Kashmir' will follow to its logical end.

A spade work was done by Chidambaram and Malik. If nothing like Mumbai attack happens till July 15, when foreign ministers of the two countries meet in Islamabad, some good results are expected to galvanize the stalled omnibus dialogue. It is more essential in Pakistan's interest, considering the level of insurgency there.

Notwithstanding its nuclear 'status', Pakistan ranks 10th among failed states, in the 2010 Failed State Index, released by the prestigious Foreign Policy magazine. India's rank is 87th in a list of 177 countries. Pakistan has already been dubbed as the epicenter of global terrorism. Washington has been keeping it on tenterhooks for its dubious role and failure to control Taliban. The U S has planned punitive measures against Pakistan if any 'successful attack' on American soil is traced to that country. India cannot even think of such punitive action against that country. U S is prepared to launch attack on Pakistan for failure of its ally to liquidate Al Qaida. There are fresh reports of Osama bin Laden hiding in Pakistan, thanks to ISI.

Washington in fact woke up after the arrest of Faisal Shahzad, author of failed Time Square bombing in New York. Pakistan understands India is not America and will not retaliate in case of another 26\11. Let there be no misunderstanding about

the role of LeT. There is large presence of Lashkar militants in Kashmir. Fresh violence has been engineered by ISI while the Amarnath Yatra has just started. There were continuing reports of terror threats against India, making it difficult to hold composite dialogue.

"It is a matter of faith, that is fixed in Pakistan's thinking, that India will take every opportunity to put Pakistan at a disadvantage", Marvin Wehbaum, a senior analyst at the Middle East institute has said. The U S has put Pakistan 'on a clock', but can India do so? Not to speak of launching counter-terrorist offensive in PoK. India has asked Pakistan to shed its 'insecurity'. New Delhi has reiterated that it is interested in a "stable, peaceful and economically progressive Pakistan". Ahead of engaging her counterpart in Islamabad, India's Foreign Secretary Nirupama Rao told Pakistan that India sincerely desires peace with Pakistan. Despite 'misgivings and serious provocation', India has exhibited restraint. She wanted Pakistan to prevent the entry of 'radical ideology' into the domain of religion, which subsequently mars peace and security in the region.

Pakistan needs to act firmly against terror groups that seek to nullify the 'prospects of peace and cooperation between the two nations. It has to change its parameters and cure itself of the malady afflicting it since inception.

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



Women, who lived near a lake created after a landslide in Hunza district, cut barley in a field in Seeshghat village in Hunza district of northern Pakistan.

Officials evacuated thousands of people amid fear the lake, formed after a landslide blocked the Hunza River on Jan. 4, 2010 could burst and affect about 50,000 people downstream and sever an important trade link with China.

Source: Reuters

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This write-up was published on the building 'intifada' in Kashmir one year back. We are reproducing it again because we feel it reflects the intricacies of the situation in Kashmir in depth and detail. We have also incorporated some portions of this write-up in the editorial of this issue as we think it very relevant to the present situation in the state.

--Editor

RESPONSE TO INTIFADA

Can Govt overcome its own Predicament



BY DRAJAY CHRUNGOO

THE tactical dimensions of the Intifada in Kashmir valley are coming to the fore sooner than later. Any doubts that the recent public mobilisation drives in Kashmir Valley have been deft manoeuvres to create space for both Pakistani Government and the separatists in Jammu and Kashmir state in the existing international environment should be put aside taking due notice of what is emerging from Pakistani side at unofficial as well as official level.

The views of high profile former ambassador of Pakistan to USA Miss Maleeha Lodhi which appeared in press recently are pertinent in this respect. She very clearly acknowledges a linkage between the public protests in Kashmir Valley last year during the Amarnath Land Row and the spate of protest campaigns there after the discovery of female bodies in Shopian. "The year 2008 witnessed the highest number of anti-India protests in Kashmir's recent history. The catalyst was the controversial government decision to transfer forest land to the trust that administered the Hindu Amarnath Shrine.....This was no passing episode as the renewal of protests in 2009 testifies." Ms Maleeha Lodhi also alludes to the immediate political objective of the continuing intifada in the Valley. Ms Lodhi says, "to understand these questions, it is necessary to place them in the context of what has been happening in Jammu and Kashmir since 2008. This is the year the Indian authorities declared as the most non-violent since 1989, when Kashmir uprising began. The militancy according to Indian

officials had been crushed. A relative though surface calm prevailed...The eruption of protests shattered this allusion of normalcy".

The eloquent Pakistani diplomat further underlines the tactical perspectives as recognised in Pakistan about the intifada in Kashmir by raising the question, "what could happen if the Kashmiri struggle that has increasingly assumed the shape of a non-violent movement fails to achieve its objectives, if its grievances are not addressed; if the stalled Pakistan dialogue is unable to alleviate the demands of the movement? will this be a game changer?"

After the Kargil war, the Intifada in Kashmir Valley is being employed as one more game changer. The hope is to break the status quo of Indian position in Jammu and Kashmir. To impart sufficient momentum to this 'game changer' Pakistani government has come out for the first time to support the proposition of 'independent Kashmir'. A day before Maleeha Lodhi's views appeared in the press the Pakistani foreign office spokesman Abdul Basit made a statement on August 5 articulating this stand, "There, has been no change in our foreign policy. We want an independent Kashmir. We want the Kashmir issue to be resolved in accordance with the wishes of people." Having given this signal Pakistan recalibrated its international stand to the previous non-committal posture on the issue of 'Independence' to Kashmir. Responding to various questions on Kashmir the Foreign Minister of Pakistan stated, "Kashmir is still an outstanding issue and Pakistan wants its solution according to UN resolution through plebiscite."

The to and fro postures of Govt of Pakistan on the third option (independence) have been aimed at widening the space of Pakistan's manoeuvrability with separatists, Americans, the entrenched

subversive class in India and facilitate cooperation between pro-Pak and pro-Independence groups operating in Jammu and Kashmir. At more subtle level Pakistan is aiming to deepen the ideological wedge between the National Conference and the Congress, the parties which are in alliance and running the government in the state.

NC's response to Pakistani postures has been on expected lines. Its MLA from Hazratbal constituency and the younger brother of NC patron Dr. Farooq Abdullah responded to Pakistani stance by stating, "Pakistan is now pleading for independent status for Jammu and Kashmir...It is a welcome step". Dr. Kamal referred to Late Sheikh Moh. Abdullah's interview given to London observer in 1948 in response to the establishment of UN Commission for India and Pakistan to play the role of mediator on Kashmir issue and claimed that Sheikh Abdullah had said then, 'the only viable option would be for Jammu and Kashmir to have a neutral status vis-a-vis both India and Pakistan. However because of ruptured politics within Jammu and Kashmir and given the diverse political, religious and ethnic affiliations within it, the sovereign and autonomous status of the state would need to be acknowledged



'Non violent protest'

and guaranteed not just by India and Pakistan but by the United Nations and the World Powers as well". During the incarceration of Sheikh as well as after his release right till his death NC had maintained that charges to sedition against him were false and fabricated.

Through Dr Kamal's response NC aims to claim a moral vindication for its politics which has vacillated between the stance of maximum autonomy and Independence over the years. Through the Kamal's posturing NC also has sought to preserve the space of deniability to ensure minimum strain on its alliance with the Congress party. Dr. Mustafa Kamal did

seek an apology from Pakistan for the tribal raid in 1947 but its purpose seems less to embarrass Pakistan and more to placate Indian opinion. The sudden and open espousal of independence by one of the credible faces of Sheikh's family reminds one of the sudden release of Greater Autonomy report by NC in its previous tenure. That time Kathwari visit to India and his plan was the catalyst. This time it is perhaps the realisation of the widening support in Pakistani establishment for 'Independence'. Pakistan's foreign office spokesman while supporting



A woman pelting stone at Police personnel at Natipora in Srinagar.

independence option virtually recognised it as the dominant wish of the people of Kashmir.

Both the separatist establishment in Jammu and Kashmir and Govt. of Pakistan are building a core theme which they hope would crystallise enough support from USA, Europe and more crucially within India for a change of status quo in Jammu and Kashmir. The features of this theme are that the separatist movement in Kashmir is purely an indigenous phenomenon; separatism in Kashmir is a mass movement which graduated into a violent phase in 1989-90 only after the failure of its non-violent phase; the movement has once again rediscovered its non-violent character through the present intifada providing a unique opportunity for peace; the democratic dispensation in the state is only a makeshift arrangement which is incapable of mitigating the injustice of Indian imperialism; separatists and Pakistan are open to all solutions of changing the status quo in Kashmir which includes greater autonomy, self-rule and even Independence; finding a solution as per the wishes of people of Kashmir will create a congenial atmosphere for defeating terrorism in the region and last but not the least as per Ms Lodhi 'tensions between the nuclear neighbours can easily be reignited by turmoil in the Valley. Paralysis in peace making and international apathy only heightens the danger in a volatile region that is poised at a tipping point".

(Contd. on Page 7)

WAR

Is third world war welcome to wipeout terrorism?

BY J N RAINA

PAKISTAN should cease to think of Kashmir. Time is not far away when it will forget about its own existence; when third world war will begin to wipeout Pakistan-sponsored terrorism. The situation is developing fast. Time is ripe for action. There is more hope (asha) for war, to end the menace of terror, than for peace, which is illusory.

The international community is more critical

about Pakistan’s involvement in spreading global terror. Hope for peace (aman-ki-asha) is fading away, because of Pakistan’s prevarication. Its trusted ally, the United States—generally acting as grandmaster, equating India with Pakistan— is more transparent in declaring “To hell with Pakistan”. The U S and for that matter Russia have fastened their safety belts. They have asked Pakistan, suffering from folie de grandeur (delusion of grandeur), to wind up terror

business or else.

After the failed Times Square car bombing, the Obama administration warned Pakistan of dire consequences if it was proved such terror plots are traced to Islamabad. Two days after, Barack Obama’s homeland security and counter-terrorism adviser John Brennan blamed Pakistan Taliban for attempted car bombing. The bomber, Faisal Shahzad, was working for Tehrik-e-Taliban Pakistan.

The latest salvo was fired by Russian Ambassador to India

Alexander M Kadakin, who revealed that 40 terror camps are active in the Pakistan-Afghanistan belt. He says if the NATO forces are withdrawn immediately from Afghanistan “ There will be hell in Afghanistan”. He observed that ‘moderate Taliban is an oxymoron’. Such comments are in contrast to Russia’s earlier stand that bringing in more troops in Afghanistan would further ‘worsen the situation...’. Pakistan, for its export of

terrorism, can be dubbed as a war monger. There is hardly any country which has remained unaffected due to Pakistan-linked terror.

The U S Secretary of State Hillary Clinton has attacked the stormy petrel Pakistan for its ‘long and covert’ association with terrorists. Some government officials, she blamed, were ‘harbouring’ Osama bin Laden and Mullah Omar. The U S cannot ‘tolerate’ attacks on America, emanating

(Contd. on Page 13)

Can GoI overcome its own Predicament

(From Page 6)

Indian state is facing a serious predicament in its Kashmir policy. This predicament is mostly self created. Instead of contesting and exposing the regressive content of various variants of separatism in Kashmir, GoI has, over the years concentrated mostly in transforming its violent expressions into non-violent form. GoI has been more ill at ease only with the violence of separatists rather than their ideology. While doing so it conveyed implicitly as well as explicitly that it was violence which was taking the separatism towards a regressive manifestation. GoI never exerted itself to bring to the fore that the violence unleashed in the state was inevitable consequence of the regressive exclusivist content of separatism. When GoI started describing terrorism as militancy and terrorists as misguided youth it has been not merely a cosmetic or tactical ploy but reflected the outlook which guides its Kashmir policy. This outlook accords respectability to separatist cause.

The attitude of not contesting ideology of separatism is explained as a deft physiological intervention which seeks to minimise the affront to separatists mind with the hope of taming it. Gross distortions of Kashmir’s history are allowed to be carried forward as gospel truths under the cover of this attitude. The separatist think-tank uses this space to project the blatant falsehoods like Kashmir being an unfinished agenda of partition, article 370 having a treaty status between two sovereign bodies namely constituent assembly of India and Constituent Assembly of Jammu and Kashmir which was eroded unilaterality by

India absolving Kashmiris of any obligation to respect accession, Kashmiris had signed only an instrument of accession and not instrument of merger and that is why Jammu and Kashmir is still not an indivisible part of Union of India, so on and so forth. Such falsehoods have sustained separatists consciousness. GoI instead of putting facts in correct perspective has sought to convey that Indian Constitutional organisation was flexible enough to even provide space for autonomies based on religious identity with only the sky as their limit. As the non-violent intifada unfolds in the Valley GoI is caught on the wrong foot. It has through its own outlook armed separatism with respectability and disarmed itself of legitimate and crucial arguments.

The predicament is not merely how to counter the thrust of a non-violent mass mobilisation. GoI is in fact face to face with a dangerous cocktail of non-violent Intifada and caliberated violent Jihad. Recent events in the state have shown that violence has not abated at all in intensity or sophistication. In the first week of August at least 18 militants, five troopers and two civilians were killed in Jammu and Kashmir in militancy related violence. Gun battles lasted for days forcing even the army chief to admit that militants ‘have changed tactics’. With Pakistan seeming to succeed in convincing the world at large that it was distancing from sponsoring the terrorism in J&K and other parts of India, it continues to threaten the world that autonomous terrorists regimes may crystallise an event which can lead to a war between India and Pakistan. It stresses a solution to Kashmir problem as an imperative so that the present non-violent phase of separatist upsurge is not

allowed to relapse into violence bedevilling peace in the region

Indian predicament only deepens the way it has allowed the elected democratic dispensations to be undermined by none other than the elected governments themselves. GoI facilitated PDP’s emergence on a soft secessionist plank. It introduced fierce competitive secessionism between PDP and NC on the ground. When PDP lead government assumed reigns, its leader described the elected

The predicament which Indian state has built in its handling of Kashmir is gradually turning into a self goal for an ignominious defeat.

government as merely an interface between Pakistan, India and people of Jammu and Kashmir. Impression has been inculcated that elections are merely a makeshift arrangement for day to day requirements.

The presently ruling NC, taking a cue from PDP even before getting elected, described elections not a solution but only a day-to-day use arrangements. Hundreds of political workers have perished during the democratic mobilisation in the state during last one decade. When the world started recognising J&K elections as credible GoI allowed the governments, of which it was a partner, to undermine their own

legitimacy and credibility by describing themselves as mere ‘interfaces’ or temporary arrangements. The entire democratic mobilisation against the blackmail of armed separatism was disowned by allowing ‘Soft Secessionism’ as a guiding principle of Governance.

Democracy in the state has assumed a form which seeks a reach beyond the Constitution of India. It has started ceasing to be an expression of sharing the sovereignty of India on a principal of equality. Instead GoI has allowed the democracy in the state to unleash assaults on the very sovereignty of India. We have now a government in the state whose front partner does not hesitate to support ‘Independence’ of the state. The separatism has a partner in the government which otherwise is expected to fight separatism.

Last but not the least the GoI has allowed segments of our own strategic community and track-2 diplomats to flirt with ideas of Independence of J&K or fully autonomous J&K. These ideas have been introduced from our side and the rationale provided has been that counterpoising these options would checkmate Pakistan in Jammu and Kashmir. With Pakistan giving clear indications of supporting both autonomy and Independence options GoI appears to have only checkmated its ownself.

The indulgence of a section of Indian State in promoting religious based identity politics in Jammu and Kashmir including the options of Greater Autonomy and Independence has not been always very subtle. It has been many times crude and ugly. During the IInd Round Table Conference on Kashmir organised at the behest of Dr.

CONTINUATION

Manmohan Singh in Srinagar one of the delegates, the then MLA from Bandipora Sh Usman Majid, posed the following to the Prime Minister of India “Sir, you are witnessing the violence and shutdown in the Valley during this conference. Why was the Jamaat Chief Ali Shah Geelani released just a few days before this conference? If he was released why was he allowed to hold a rally near the airport itself? Who advised the government on this account? Do you know sir that the flags hoisted there were that of Lashkar-e-Toiba? Do you know sir what where the slogans which were raised there— Lashkar Aayee Lashkar aayee- Manmohan Ki Maut aayee, Lashkar-aayee, Lashkar aayee- Aazad Ki Maut Aayee” His posers forced some of us who were also delegates to the conference to ponder subsequently. We asked ourselves a question—was Geelani released to raise more radical noises outside to make us recognise that by comparison the ‘self-rule’ slogan of PDP and ‘Greater Autonomy’ slogan of NC, were moderate options and as such should command our support? was GoI itself promoting the ideas of ‘self-rule’ and ‘greater autonomy’. During the entire mobilisation for the present intifada in Kashmir Jamaat and Dukhtaran-e-Millat cadres have been given a free hand last year as well as this year. There are very few persons who know that none other than former Pakistan Army Chief Mirza Aslam Beg is on record of saying that even Jamaat of Kashmir may support autonomy or independence.

The predicament which Indian state has built in its handling of Kashmir is gradually turning into a self goal for an ignominious defeat.

Handing over Hindus to servitude in Kashmir

(From Page 1)

employed more often to lull the criticism and control the resentment against many of its actions on the ground.

When Madhu Kishwar was invited to address the inaugural conference of the newly constituted Shyama Prasad Mukerjee Institute, it was neither a fluke nor a mistake. It reflected the urge of RSS high command to identify with and promote, indirectly, such propositions on Jammu and Kashmir which otherwise are antithetical to its ideograph. Not long after the din of criticism on inviting Madhu Kishwar had settled, Jammu Kashmir Vichar Manch, a Sangh Parivaar outfit organized its annual conference on the eve of Maha Shivratri in New Delhi. The lead speaker on the occasion was Air vice Marshal (Retd) Kapil Kak. His views on Kashmir issue are not much different than those of Madhu Kishwar.

Again, was it a coincidence that during the Prime Ministership of Sh. Atal Bihari Vajpayee, Prof. Amitabh Mattoo was appointed as the Vice Chancellor of Jammu University? His appointment seemed less on the basis of his academic experience and record; but more for his personal and political views on Jammu and Kashmir. RSS never seemed ready to debate the implications of this appointment and to put a halt on his flirtations with the Self-rule postulates? In fact, RSS cadres and BJP office bearers among the Jammu University faculty were seen hobnobbing as conflict managers and flying in and out of India as peace-nicks, promoting ideas of Autonomy and Self-rule. Many would argue that BJP was not listening to the views of RSS, whether on Ram Temple or anything else. But the fact remains that the RSS Pointsman on Kashmir, Sh Inderesh Kumar, floated several NGO's in the Valley with the blessings from the then Home Minister; and substantial funds were diverted to Kashmir for the purpose, during that time. In fact, the top functionaries of RSS and the BJP would mandate the Hindus from Jammu and Kashmir to first consult Sh. Indresh Kumar on important issues related to their survival and existence. Such was the clout RSS exercised with the BJP. There has been almost a harmony between the BJP top brass and RSS functionaries on the matters relating to Jammu and Kashmir.

Now again, RSS indifference

to the proposed appointment of Sh. Amitabh Mattoo as the Vice Chancellor of the newly constituted Central University in Jammu has been no less glaring. When a significant cross-section of Jammu people including the premiere organizations of Kashmiri Hindus opposed Prof Mattoo's proposed appointment and the whole of Jammu Province was on the boil, the indifference and inconvenience of the RSS hierarchy in Jammu was not hidden. The accommodation of Sangh Parivaar with the types of Mattoos or Kishwars reflects the growing compatibility of the changing outlook of RSS with such proposals that advocate a compromise with the separatists in the state and Pakistan.

The nomination of Sh. Ram Jethmalani to Rajya Sabha is again to be viewed in this perspective. Sh. Jethmalani has been the head of Kashmir Committee which had virtually started to don the mantle of the public relations agency in India to build support for Musharraf formula for Kashmir. That his candidature was mooted by the Nitin Gadkari – an RSS diehard - speaks for it as to how national security perspectives involving Jammu and Kashmir have undergone a mutation in the thinking of the Sangh Parivaar. Why did the Parivaar which has been strongly advocating quick implementation of the death penalty against Parliament attack convict Afzal Guru, did not find it strange since Mr Jethmalani had earlier argued in Rajya Sabha that his sentence should be commuted to life imprisonment? Why does the BJP that accuses the UPA government of not carrying out the death sentence against Afzal for vote-bank politics, finds it perfect to honour Jethmalani with a Rajya Sabha nomination?

Narendra Modi's endeavor to make Sanjay Dutt a brand ambassador of Gujarat, is in fact a reflection of the ideological capitulation being made by RSS. Parivaar seems to be suing for peace with the so called 'liberal' sections of Indian political class. Many RSS sympathizers say that such acts including the readmission of Jaswant Singh back in BJP are actually indicators of resistance offered to RSS perspectives by the establishment at the helms in the party. The senior columnist of Hindustan times, Sh Punkaj Vohra, while commenting on the return of Jaswant Singh into the BJP notes, "The RSS and its nominee Gadkari have

come out very poorly in the whole affair. It is evident now that RSS Sarsangh Chalak has no control left over the Parivaar. But what is equally surprising is why various constituents like VHP are taking things lying down. Has their belief in Hindutva been shaken beyond repair and have they reconciled giving respectability to Jinnah, the man whom they accuse of dividing the country". It is yet difficult to say whether RSS has lost control of BJP. But there are manifest symptoms in the behavior of Parivaar which indicate a shaking of its belief in the ideology beyond repair. The doings of Parivaar in Jammu and Kashmir reflect it more than anything else.

Would anyone believe that RSS activists campaigned for Sajjad Lone, a separatist leader, during the assembly elections? It is the same person

COVER STORY

who spews venom on India every now and then? Can anyone believe that OTC trained RSS activists are working in cohorts with trade union leaders who have links with radical left to provide Kashmiri Hindu audiences to the JKLF leader Yasin Malik? The first major killing of a Kashmiri Hindu which triggered exodus of Hindus was done by none other than Yasin Malik. And the person who was killed was the BJP chief of Kashmir province and a RSS stalwart Tika Lal Taploo. As the situation is deteriorating in Kashmir valley, which has been on full display on electronic channels, the RSS in Jammu is trying to facilitate the return of Kashmiri Hindus more or less as envisaged by the Omar Regime.

Recently, the RSS ideologue and now the official spokesman of BJP and its Rajya Sabha member, Sh Tarun Vijay made a few forays into Kashmir valley. His utterances there in the valley only underlined the urge of the Sangh to underplay the deteriorating situation on the ground. At a time, when sections of ruling UPA government seem to be coming to grips with the unleashing of Agitational terrorism in the valley to wreck Indian sovereignty, RSS hierarchy in charge of Jammu and Kashmir has chosen to be on the side of that section of UPA government which wants to push forward the process of reconciliation with Pakistan at any cost. In the maiden conference of the Shyama Prasad Mukerjee Foundation in Srinagar, issues

related to Afghanistan and Pakistan were discussed but the situation on the ground and the building Intifada was conveniently ignored.

In its eagerness to herald a new strategic paradigm, the Sangh seems to have started to contemptuously abandon the Hindus of Jammu and Kashmir, more particularly the Kashmiri Hindus. RSS leader Ram Madhav was interrupted by an angry Kashmiri Hindu in USA when the former made an insinuation that Kashmir problem had arisen mainly because of the running away of Kashmiri Hindus. The uproar caused by these remarks was settled only after Sh Subrahmanium Swamy, another Hindu leader, intervened and corrected the perspective. Describing Kashmiri Hindus as cowards has become common in the internal discourse of the Parivaar. This hate trend for Kashmiri Hindus seems to have assumed brazen proportions after Vajpayee started the process of reconciliation with Pakistan. The RSS leaders handling the affairs of Jammu and Kashmir were always in loop while the peace process was being structured. The high profile involvement of Local RSS to demand the permission to go to the Sharda Temple in POK was in fact a ploy to seek Hindu cooperation in opening LoC for trade with Pakistan and eventually rendering the borders porous – a significant component of the Musharraf formulations. Ironically RSS has downplayed the destruction of hundreds of Hindu temples in Kashmir as well as the destruction of the Hindu habitat there.

RSS parrots vague clichés like return of Hindus with dignity, honour and security. In reality it has become the part of the deniers of genocide of Kashmiri Hindus. It is unwilling to face the gravity of the situation on the ground for Hindus in the valley. It meticulously avoids the real issues. Recently when a Panun Kashmir leader referred to religious cleansing campaign against the Hindus in Jammu and Kashmir as a 'great game of genocide in Asia', in a programme organized by RSS, the inconvenience of the Chief Guest on the occasion, Sh Arun Jaitley was perceptible. Anybody who has some knowledge of RSS affairs in Jammu and Kashmir will testify that before the exodus of Kashmiri Hindus from the Valley, they were being blamed by the RSS top-brass for compromising with Muslim politics. Its obvious now that

the cycle of history has turned full circle and the RSS brass in the state pleads and prods the Kashmiri Hindus to compromise with the same politics in the valley at a time when the milieu there is militarized and more intolerant.

What is RSS perspective on the problems faced by Hindus in Jammu and Kashmir and more specifically by the Hindus of Kashmir? Perhaps while keeping the pretensions, RSS never articulates its specific views on such issues. After the write up, 'Is RSS helping in Hindu Capitulation in Kashmir' was published and attracted debate a Kashmiri Hindu NRI living in USA, who is known there as a vocal supporter of RSS and BJP amongst Kashmiri Hindus came out to Justify RSS stance on Kashmiri Hindus. His observations are candid and frank. While trying to defend RSS he notes, "RSS is thinking in strategic terms ... They do not wish to permanently loose Kashmir to Wahabism and radical Islam. Intelligent and courageous Kashmiri Pandits have a very important role to play in this." But while saying this he was truthful enough to admit, "Let me caution, KP's will probably have to live as second class citizens at the mercy and whim of the Muslim majority as they now control major centers of power. This may be unacceptable to our brethren particularly the younger generation. We need to understand however that prior to Sikh rule KPs indeed lived as second class citizens under Afghan, Mughal, Chak and Shah Miri rule." Some say the KP NRI had written this piece at the prodding of RSS and had sought endorsement on it from more NRI KPs living in USA. In the absence of any concrete evidence I believe these as his personal views. Baffled by the RSS attitude on a whole gamut of issues about Jammu and Kashmir, I ask myself if the RSS has something better to offer in terms of a strategic for Hindus of Kashmir. Will RSS ever come forward to dispel the impression that it is willing to offer Kashmiri Hindus to the permanent servitude of Muslims in Kashmir just for the necessity of retaining Hindu presence in Kashmir? The acts of omission and commission indulged into by the RSS on Jammu and Kashmir have piled up to the extent where the Nehruvian blunders have started to pale into insignificance.

****The author is the editor of Kashmir Sentinel and a prominent educationist of Jammu.***

Attack the source

By Sehar Tariq

According to a Human Rights Watch report, up to 90 per cent of women in Pakistan are victims of domestic abuse. The Aurat Foundation believes that in one out of every three households, there is violence against women. It may be in the form of beating, torture, rape, burning, confinement and even murder.

Unfortunately, these acts of violence cannot be attributed to American drones, RAW or the Zionists. The causes are internal and require us to take a good look at what we are teaching to our boys that makes them capable of inflicting such harm. Given that a large proportion of women suffer from such violence in varying degrees, we must realise that it is not limited to the poor or the illiterate. The richest, the smartest and the most educated are all equally involved in the brutal treatment of women -however, they don't do it in public.

Given our high tolerance for domestic violence, it is evident that there is a fault within our social structure. In most families, discrimination between male and female children starts from a very young age. We make our sons believe that they are better. We inculcate in them an undeserved and unearned sense of superiority. The male children receive preferential treatment; they get the best cuts of meat, the juiciest slices of fruit and access to the best schools. We instil in



Women flogging is common in Taliban controlled areas of Pakistan

them a greed for the best of things without teaching them how to share.

We send our sons out in the world to make them aware, street-smart and independent. We teach our sons that women are dependent on them. We create boundaries of work and space without teaching them to show tolerance and respect towards women who, through choice or necessity, do not adhere to the male-female divide of the public and private space.

We teach our sons to have courage to fight for their rights, but we teach our daughters to persevere in the face of even the most brutal physical or mental assault. We tell our sons that success is getting what you want but we teach our daughters that success is dealing with what life throws at you.

In my lifetime as a Pakistani woman, I have not seen even one concerted nationwide attempt by the government to denounce domestic violence or to raise awareness about it. On the contrary, governments have shunned and further harassed the victims. Though the Domestic Violence Bill is a step in the right direction, a law is of no use till we can get the people to internalise its spirit. No amount of legislation helps, unless the religious and the social imbalance is fought in the minds. This is the 'Jihad' which begs to be fought. This is no easy task and will not happen overnight.

In our schools, we should have something that addresses the source of violence and conflict. Our school curriculum, both for government and private schools, continues to pander to harmful attitudes about men and women which are imbibed by impressionable young minds. We are not teaching our boys to adjust to shifting gender roles.

Until we make a concerted effort to address this imbalance, we will continue to churn out girls that are made of, "sugar and spice and everything nice" and little boys made of not just "frogs and snails and puppy dog tails" but things more sinister like rage and hate and a propensity to hit their mate

--Source: Wikipedia

A 13 year old Pakistani girl called Meena, who says her own family tried to turn her into a suicide bomber. her brother dispatched many young bombers, she says. Her story in her own words. --Editor.

The Taliban

Meena's Story:



Meena fled the Taliban and is now in a secure place.

He said anyone who wanted to study was a friend of America.

I wanted to be a doctor. I wanted it so much that once I dreamt I was sitting in a hospital, working as a doctor. I wanted to help the poor, those who cannot afford medical fees.

Taliban commanders used to come to our house. There was an underground bunker beside the house, with electricity.

It was concrete and very strong. Cars would drive on top but no-one would realise what was underneath. In that hideout they used to train suicide bombers.

Most were children of my age or younger than me. They were used for these activities because they were too young to know any better.

Going to 'paradise'

I used to see these children getting on a vehicle to go for their missions. They used loud Islamic CDs to motivate them.

And I would think, "My God, more Muslims are going to be buried". Then the news would come that more Muslims were wiped out.

My brother used to prepare bombs and my sister-in-law did too. He told me that he would teach me this. I told him no. I would not even look at what they were doing.

My father and brother told me to carry out a suicide attack. They were pressuring me to do this.

They told me: "If you do it you will go to paradise long before us." I replied: "Why don't you tell me I will go to hell long before you?"

Every day they used to tell me this. I was very young when they started telling me this. I said to them: "What about all the people I will kill? They are all Muslims."

They started beating me when I refused. They beat me nonstop. They made my life hell. I never had a single moment of happiness. They did everything other than kill me.

Bomber's medicine

They said: "The bomb will be connected with a button, or something like the remote control of a TV. We will give you this kind of remote, and you will go to the place.

"We will also give you a mobile, and we will ring that phone, and press the remote, and you will be blown up with this bomb."

They told me they would use such a large amount of explosives that no-one would even know if it was a man or a woman.

They told me that I had to do it.

There was a kind of medicine they used to give to the bombers that made them go around smiling, in a trance.

They said they would give me that medicine, and then I would go running to die - with a smile. I was so scared I decided to prepare my own tea, and my own food.

I was afraid they would mix that medicine with my food.

Sister's story

They attached a bomb to my sister Nahida. They tied

My brother used to tell me that the place for a woman is either at home or in the grave. I was always restricted to home.

He said: "If you leave the house I'll cut off your head and put it on your chest."

My brother had been to the local school and beaten the girls and the teachers.

rectangular pieces to both her arms, and a black strip was wrapped around both her legs.

Then they connected the whole thing. She told my brother the bomb was heavy and she could not walk.

He said she would be comfortable once she was sitting down in the car.

They gave her medicine. But she was crying very loud for my mother. She kept going to her and hugging her.

When my sister looked down at the bomb, she shivered.

Then my brother and my father started beating my mother, and they were shouting: "Why you are distracting the girl from her mission?"

I heard my sister saying: "Where is Meena? I want to see her." But I didn't have the strength. My heart couldn't take it.

My mother fainted when they put her in the car. My brother said my sisters attack was in Afghanistan. I always think about my sister.

She was healthy and a very nice girl. She was younger than me, but she was wiser. My mother used to tell me that I was an idiot, but she was very wise.

A 'lucky' goat

My brother was involved in the Khyber Bazaar bombing (in the frontier city of Peshawar in October 2009, in which more than 50 people were killed). It was discussed in the house.

When someone was sent somewhere they would talk about the target.

They would say: "We are sending this group there."

After the bombings they would celebrate. They would garland each other with flowers as people do when they come back from the Haj.

When former Pakistani Prime Minister Benazir Bhutto died my brother started calling everybody. They started firing, and saying "Benazir has died, Benazir has died". Everybody started firing - they celebrated until it was very late.

My brother visited a friend's house after many years and was given a goat and a motorbike which he brought home.

They used to get animals as gifts because there were so many Taliban to be fed. He asked me to take care of the goat but she ran out of the gate. I went after her.

Our house was on a ridge. There was a stream down below. She went down to the stream and I followed her. A plane came making a lot of noise, and vibrations. (This was an attack by a helicopter gunship.)

When I looked back up to my place all I could see was a lot of smoke rising. My house was turned into rubble.

I didn't have a clue about how many of my family members were dead or alive. Since that place was full of arms and explosives I could hear big bangs.

Then I started walking and by the evening prayers I had reached a local town.

People say I have a strong heart. I've had to be strong. What can I do? God won't even let me die.

If my brother gets hold of me, I will poison him and myself.

The Taliban slaughter other people's children. They turn women into widows. They should be made to suffer too.

I want these Taliban to be burned alive.

--Courtesy: Wikipedia



Pakistani Police officer in Lower Dir believes Meena is telling the truth.



The aftermath of Peshwar blast.



Dr. Ajay Chrungoo flanked by Sh. O.N. Trisal and Sh. Kuldeep Raina addressing press conference in Jammu.

KS CORRESPONDENT

JAMMU, May 24: Panun Kashmir has described the maiden visit of Amnesty International to Kashmir disappointing and charged it for state specific agenda and ignoring the HR violations by the non-state actors who have unleashed terror in their territories of influence and are responsible for genocide of Kashmiri Hindus.

Addressing media conference, Panun Kashmir Chairman Dr. Ajay Chrungoo said that Panun Kashmir states

emphatically that the first visit of Amnesty International has been a totally disappointing experience for the Hindu community of Kashmir. "The way the Amnesty International has conducted itself during their recent visit to Kashmir has been guided more by political considerations than any concern for human rights," he said.

Accusing the AI for pursuing state specific agenda and ignoring the non-state actors, Panun Kashmir chairman said, "Amnesty International for a long time has been having only a state specific agenda and has

cared little for assessing, evaluating and commenting on the role of non-state actors in committing human rights violations and unleashing genocidal wars in the territories of their influence and control". "By deliberately choosing to ignore the involvement of non-state actors Amnesty International has eventually served only the cause of those who are leading relentless campaigns of religious and ethnic cleansing and destroying the plural lecture of societies", Dr. Chrungoo lamented.

Chrungoo said that by persisting with its state-specific agenda, Amnesty International has not been able to dispel the doubts about it being essentially an instrument of foreign policy of those who want to subvert the independence of India and destroy its national unity.

Lambasting AI for ignoring the ethnic cleansing of Kashmiri Hindus, Dr. Ajay Chrungoo said,

"By deliberately choosing to ignore the involvement of non-state actors Amnesty International has eventually served only the cause of those who are leading relentless campaigns of religious and ethnic cleansing and destroying the plural lecture of societies"

Amnesty International Political Motivated:PK

Amnesty International during its maiden visit conveniently chose to side track the issue of religious cleansing of Kashmiri Hindus as it has over the years chosen to ignore the genocide of Hindus living in Pakistan, Bangladesh and PoK. He added that the first priority for any human rights organisation would have been to visit the state and meet these people but despicably it has never been a priority for Amnesty International. "Outriging the sensitivities of victims of religious cleansing, Amnesty International sought the audience and cooperation of such leaders of Islamist Jihad and Political terrorism like Ali Shah Geelani and Yasin Malik who stand in the same dock in which the fascist war criminals of Germany and the perpetrators of crimes against humanity in East Europe are placed," PK leader rued.

Describing Jehadi groups as the main actors of HR violations in J&K, Dr. Chrungoo said we want to clearly state that the human rights violations in Jammu and Kashmir, which the representatives of Amnesty International came to assess, are mainly the violations committed by the Jehadi terrorist groups

against the whole community of Hindus in Jammu and Kashmir, who were subjected to genocide and extermination. The human rights violations in the state are a whole process of excesses and oppression for which the religious wars, ideological states and war groups waging Jihad are responsible.

Warning the organisation against ignoring the fact do PK leader said that if the AI refuses to recognise the real content and character of the HR violations in J&K and seeks to politicize resistance against Jihad and International terrorism, it is actually trying to put the Human Rights movement upside down.

All State Kashmiri Pandit Solidarity Conference President Sh. O.N. Trisal said that Panun Kashmir recognizes that human rights violations are clearly defined by "Universal Declaration of Human Rights" and the

"International Comments on Human Rights" but Amnesty International, by its actions, is trying to redefine human rights to play international politics. "Amnesty International has no right to camouflage the genocide and the ethnic extermination of Kashmiri Hindus by the Jehadi groups and terrorists regimes operating in Pakistan and Jammu and Kashmir," Sh Trisal added.

Criticising the GoI for granting permission to AI, Sh. O.N. Trisal said, "we strongly disapprove the action of the Govt. of India to allow the Amnesty International to visit Kashmir after having rightly denied it the permission to do so for last two decades.

Panun Kashmir General Secretary Kuldeep Raina was also present in the conference.

"Outriging the sensitivities of victims of religious cleansing, Amnesty International sought the audience and cooperation of such leaders of Islamist Jihad and Political terrorism like Ali Shah Geelani and Yasin Malik who stand in the same dock in which the fascist war criminals of Germany and the perpetrators of crimes against humanity in East Europe are placed," PK leader rued.

Amnesty International a Jehadi collaborator: RIK

KS Correspondent

NEW DLHI, May 25: Roots in Kashmir, came down heavily upon the Government of today to allow a tainted organization and a known Jehadi collaborator for ignoring the plight of half a million Kashmiri Pandits living in forced exile due to their human rights violation at the hands of the very people whom Amnesty International met on their six-day visit to Kashmir.

The recent visit of a two member team of Amnesty International to "assess human rights situation" in Kashmir comes in the wake of its already maligned image of having collaborating with the Jihadis. As if Gita Seghal's revelations were not enough proof already of what Amnesty stands for its meeting with killers like Yasin Malik and Syed Ali Shah Geelani left nothing to imagination, a RIK handout issued today said.

While there is definitely a need to assess human rights situation in Kashmir one must ask is the

Amnesty the right organization to do so? Could Jehadi collaborators be human rights assessors too? "We at Roots in Kashmir strongly condemn the Government of India which allowed a tainted organization to send its members to "assess human rights situation" in Kashmir. We ask what could these people whose motives are already known, assess but collect data to make reports that are pre-conceived and biased." said Sanjay Peshin-the coordinator of the group.

"And if they really did want to know about human rights of Kashmiris why did they not meet Kashmiri Pandit leadership or for that matter visit camps of Kashmiri Pandits in Jammu. Does Amnesty not believe that a forced exodus of half a million people is a reason enough to "assess human rights situation"? Does it not believe that the ethnic cleansing of Pandits too deserves its attention?" asked Amal Magazine, an activist of the group.

KP's return to Valley is a political issue-KHC

KS Correspondent

JAMMU: Kashmir Hindu Conference (KHC) in its meeting here today held under the chairmanship of M L Thusoo has expressed shock that the exodus of the community in 1989-1990 has messed up the priorities and some elements within and outside were trying to blackmail both men and matters.

It said the ground reality in the Valley as they imagine doesn't really exist. The old values have ceased to guide life goals. The fundamentalism, communalism and Islamization has all along been patronized and institutionalized. These elements lure the young men and on one pretext or the other to trap them for their selfish motives.

It said the youth of the community has to understand that the basic social structure is not congenial and can endanger their lives, respect, freedom and community identity. The meeting said the return of KPs is a political issue and not the economic one. It added.

India needs to re-evaluate Pakistani Goals and re-invent its response

KS Correspondent

JAMMU, May 28: On the eve of Prime Minister's Kashmir visit, a group of prominent citizens representing different shades asked the GoI to re-evaluate Pakistani goals vis-à-vis India and re-invent its policy accordingly. Terming Hurriyat as creation of Pakistan, Prime Minister was urged upon not to talk to these groups as they are furthering the agenda of Pakistan in India.

Addressing a press conference, Sh. M.M. Khajuria, ex-DGP J&K Police, said that pan-Islamist terror machine has taken the nation in its vicious embrace and there is an urgency to re-evaluate Pakistani goals and reinvent the response. **"What began as a low intensity war by Pakistan to grab Jammu and Kashmir through so-called Jihad has since taken the entire country in the vicious embrace of Islamist terror machine.** The terrorists operating from the soil

of Pakistan have bled and blasted Delhi, Ahmedabad, Bangalore, Hyderabad, Jammu, entire North-Eastern India and of course, Mumbai to cite some major strikes", he said. Emphasising need for re-evaluating its policy, Mr. Khajuria said, "there is an absolute urgency and urgent need to re-evaluate Pakistani goals vis-à-vis India, update the perception about the nature and extent of terrorist thrust from across the border and re-invent our response".

Terming both the factions of Hurriyat as creation of Pakistan, ex-DGP implored Indian Prime Minister not to talk to separatists. "Separatists are actually creation of Pakistan and are supporting terrorism in the State. They want to sabotage the atmosphere in India. During his visit, Prime Minister should not talk to these anti-national elements," he asked.

Prof. Hari Om, Head Gulab Singh chair the University of Jammu, termed recent revelations of Pak Foreign Minister a snub to those in

India parroting Musharraf proposals and said that vacation of the J&K territory forcibly occupied by Pakistan is the only resolution of Kashmir dispute. Referring to the statement of Pak Foreign Minister Shah Mohd. Qureshi in the General Assembly on 5th May that Musharraf's policy had extensively harmed the Kashmir cause and we are trying our level best to overcome the loss as Kashmir has been key stone of foreign policy of Pakistan, Prof. Hari Om said that we are now back to square one. "As Pakistan reverts to the old stand, we are now back to square one. There should be no ambivalence whatsoever on the part of any one in India that Jammu and Kashmir is an integral part of India. The dispute only revolves around the vacation of the part of the state forcibly occupied by Pakistan which the unanimous resolution of the Parliament mandated the government of India in February 1994 to get vacated," he asserted. Terming Qureshi's

statement as snub to the votaries of Musharraf formula. Prof. Hari Om said, "Pakistan foreign minister's latest policy pronouncement on Kashmir amounted to a shut up call for all those in India who habitually parrot Musharraf proposals on Kashmir as panacea for the strained Indo-Pak relations."

Dr. Ajay Churungoo Chairman Panun Kashmir said that Pakistan has unleashed terror and mayhem under the garb of "the diplomatic and moral support" to Kashmiris and India should deal J&K as a component of overall terror war waged by Pakistan and its Islamic allies. "We want to state without hesitation that the terrorism in J&K is not on retreat. The current enemy strategy appears to be to use J&K theatre as a spring board to launch terrorist strikes in the rest of the country while keeping the terror pot boiling locally. He added, "even though the



Sh. M.M. Khajuria flanked by Prof. Hari Om & Dr. Ajay Churungoo addressing media persons at Jammu.

government of India has taken a firm position in respect of Mumbai terrorist attack, the required focus on trans-India nature of terrorism originating from Pakistan is missing. The Indian position must, therefore, relate to the ground realities and categorically shift from dealing J&K as an issue apart and treat it as a component of overall terrorist war waged by Pakistan and its pan-Islamic allies operating from Pakistan with her connivance." Referring to Prime Minister Manmohan Singh's statement in Thimpu that there is trust deficit between India and Pakistan, Dr. Churungoo asked PM to further elaborate how it could be

addressed. Imploring the need for inclusion of nationalist forces in talks, PK leader said, "Any dialogue without inclusion of nation loving people will not be acceptable to we people. We have not given mandate to anyone to talk on behalf of us." Terming war against terror as people's war, Dr. Churungoo said, "we want to state emphatically that the war against terror in India is the people's war as each and every citizen of the country is the terrorists' target. This realisation alone will ensure that the political class is barred from any compromise on the vital issues of sovereignty, national security and territorial integrity of India."

We are seventy lakh, not seven

BY PROF. C. L. SAPRU

NO census has ever been conducted on scientific and proper lines of the Kashmiri Pandit community. It is believed that about four lakh Kashmiri Pandits (Hindus) left Kashmir Valley in 1990 after the inhuman atrocities perpetrated on this peaceful community by the Pak sponsored "Mujahids". It is also believed that after 1947, the number of Kashmiri Pandits who left their place of birth in search of livelihood because of step-motherly treatment meted out by the so called **"Awami - Hukumat"** (the popular regime) must be about three lakhs. So the total population of Kashmiri Pandits having left since 1947 must be about seven lakhs today.

In fact the exodus of Kashmiri Pandits from Kashmir started from the time of Sikandar **Butshikun**, the iconoclast. Before him, Zulqadar Khan alias Dulch (a descendent of Changez Khan) came from Turkistan with seventy thousand soldiers on horses and invaded Kashmir.

He continued extracting valuable possessions from Kashmiri Hindus and committed undecidable torture on them for eight long months, and forced them to get con-

verted to Islam. After that he made fifty thousand Hindus his captives and slaves and took them along. Above Kulgam, near Devsar, while crossing the Pirpanchal range of mountains, all of them including his men perished due to heavy snow avalanches. This place is even now called **Bata Gajan**, the furnace of Batas. Such atrocities continued and remained unending.

Due to the atrocities committed under Aurangzeb's rule, the Kashniri Pandits met the ninth Guru of Sikhs Guru Teg Bahadur and requested him to save the community from forcibly being converted to Islam. For the sake of protecting **Tilak** and **Janeu**, the Shield of India, famed as **Hind di Chadar**, Guru Teg Bahadur, made the supreme sacrifice.

I have conducted a survey and discovered that most of the Kashmiri Hindus who left their place of birth during the Muslim rule, settled in different parts of India. Due to geographical reasons they forgot their mother tongue, Kashmiri, and mixed with the local Hindus and this way were cut off from their roots. The places they chose for permanent settlement are from nearby Kishtwar, Kangra, (H.P.) to far off east

like Gaur Desh (Bengal). Kashmiri Pandits as well as **Vaniks** (business clan) Hindus settled even in deep South, Konkan and Karnataka to save their religion and traditions.

The Bhatt Acharya (Bhattacharyas of Bengal, Upadhyayas (**Jhas**) of Bihar, Bhattas of Gujrat and Maharashtra, Joshis (Jyotishis or Zutshis) of Maharashtra and of Utrakhhand and then **Saraswats** of Maharashtra and Karnataka, are also of Kashmiri Pandit origin.

During the British period, people renamed Saprus as Sapru Khar as Kher, Handoo as Handa. Those who were doing business of Kesar (saffron) were called Kesarwanis.

Some families are also known by the names of their villages like **Kunzroo** (of Kunzar village near Tangmarg), **Shri Vaastav** which means belonging to Srinagar like Gorakhpuri, Lahori, Qandhari, Allahabadi. In Garhwal (Uttarakhand), climatically suiting the then Kashmiri migrants, they established a new township called Shrinagar.

This way I want to emphasize that by merging with the larger Hindu society, we have to make them aware of

the fact that their roots are in Kashmir. A relation of mine married his son in a Tamil Brahmin family. He gave me full information about the rituals performed at the **Lagan** ceremony which prove that Ayaars (**Shaivates**) and Ayangars (**Vaislmavites**) are all of Kashmiri origin.

Kashmir is known as **Satisar** as it was a big lake in the beginning. As per Pandit Ramchandra Kaul **"Abha"** Kasheer (Kashmiri in local language) is **ksheer sagar** where Lord Vishnu whose footprint **Vishnu pad** (Lake in the shape of Vishnu's foot in Kulgam area) lying on **Sheshnag**, is the origin of mankind. So the **"Srishti"** started from Kashmir and was established by sage Kashyapa, the origin of the above mentioned people in Kashmir.

Now like Jews, all those who have roots in

Kashmir have to rise and settle in Kashmir. The Human Rights activists, with the help of United Nations, must help in establishing a **Home Land** by getting the transitory Article 370 of Indian Constitution abolished, paving way for revival of the age-old traditions-cultural, historical, educational, social and political.

Without any exaggeration bringing all these people about whom I mentioned, together will be around 70 lakhs.

Where there is a will there is a way. Maharaja Ranjeet Singh ruled **Kashmir** for 27 yrs (1819-1846) and settled his army and other Sikhs who are about one lakh now in the Kashmir Valley.

Poem

The Tumult of the soul

Often, I felt, to ask the soul, if I live among men!
or with frozen, unkind stones on the mountain ground;
In breathless brushes, most unhappy plight, spied by ten,
With unused demands scream, hundred years around.
Stepped to worship, infant living gods, as humble to be,
Found dark big rocks, to bark from the fleeting time;
Stood with public justice horde, with painful knee,
Found none of the tear to go, being record in rhyme.
You have still five seasons, to shine, under golden sun;
Streams shall flow, under emotions with living grace,
Trees have stopped their growth, leaves are on their run,
Busy revelling are in tears, seeing your dreamy face.
None had less blossoms, with fretful stir, apple pride,
Travelling under colours with no human fear frame;
Now, vainly glitter over hills, will yellow hair to hide,
The moon is uneasy with seesaw bray that just came.
Think positive, to defeat crime on the craggy mound,
Crave for world harmony, character is your strong bail.
Unite, O, unite to serve poor from the furious blast sound
Be alert, to have keener sense, values be not on sale.

—Shyam Lal Dhar 'Bahar'

A Sinister Design to implement Dixon Plan-FADP

KS Correspondent

JAMMU, June 9: A new initiative was launched here today under the name “The Forum Against Dixon Plan (FADP) to oppose implementation of Dixon Plan in any garb aimed at dividing Jammu on communal lines to facilitate creation of “Greater Kashmir” as the same has a bearing on the very survival of the minorities in the state.

Addressing the maiden media conference organized by the forum, its leaders BJP leader Bali Bhagat, eminent columnist and Congress leader Prof. Hari Om, Jammu State Morcha leader advocate Abdul Rauf Ganai and Panun Kashmir Chairman Dr. Ajay Chrungoo alleged that a section of top echelons of Indian Political class is toying with the idea to facilitate the sinister design and a section of opinion in the state believing that the GoI and Political class will not indulge in such treachery.

Sh. Bali Bhagat, Convenor of the Forum said that a sinister process seems to have been set into motion to divide Jammu province along the Chenab river on communal lines and facilitate the emergence of Greater Kashmir, comprising the Valley and

Muslim majority areas of Jammu and Ladakh. Substantiating his apprehension, Sh. Bhagat said, “The adopting of the Chenab Valley Autonomous Hill Council Resolution in the Legislative Council without any opposition from any political party and many other administrative measures taken by the State government in recent times have almost established that concerned moves are afoot to implement the Dixon Plan”.

Accusing a section of Indian political class of facilitating the sinister design, Prof. Hari Om said that it is now obvious that a significant section of the top echelons of Indian political class, cutting across party lines, are toying with the idea of a compromise with Pakistan to accommodate its sinister designs in J&K. “It is no surprise that the original Dixon Plan is being disguised in the wraps of Musharraf Formula, Kathwari Plan, Greater Autonomy or self rule,” he added. He accused the National Conference and PDP leadership of making regular forays into various areas of Jammu province to polarize communal opinion in favour of Greater Kashmir.

Panun Kashmir Chairman, Dr. Ajay Chrungoo said that the entire

process has a bearing on the very survival of minorities across the length and breadth of the state. Taking a dig at the GoI, Dr. Ajay Chrungoo said that the authority of the Government of India and its commitment to protect secular imperatives stand undermined as never before since independence of the country. "The situation is even worse than the era when the British rulers embarked upon carving out Pakistan in the Muslim majority areas of undivided India", Dr. Chrungoo rued. Dr. Chrungoo said that the holocaust that followed the country's partition is bound to replicate given the fact that religious cleansing in Kashmir Valley has not shaken the reckless Indian political class. Underscoring the need for preventing the impending holocaust, Dr. Chrungoo said, "In the given situation, all right thinking people, particularly of Jammu province, have a greater responsibility to stop another partition and impending holocaust”.

Accusing a section of opinion of not understanding the fall out of GoI's designs, Sh. Abdul Rauf Ganai said that there is a large corpus of opinion in these areas that still believes that the GoI and the political



Prof. Hari Om, Sh. Bali Bhagat & advocate Abdul Rauf Ganai interacting with the media persons at Jammu.

class will never indulge in such a treachery. Drawing parallels with the pre-partition era, Sh Ganai said, "It is a situation similar to when the people living in Lahore before the partition, believed in the assurances of Gandhi and Nehru that partition of the country shall never become a reality". He said that 63 years back India was divided into two parts on the basis of religion and same is being considered for Jammu and Kashmir to divide it into two on the religious lines.

Underlinging the objectives of the forum, the leaders said that the ob-

jective of the FADP is neither regional nor local but essentially national to prevent the balkanisation of the nation. "The Forum Against Dixon Plan is an attempt at rescuing the threatened minorities and to defend the unity and integrity of Jammu province, cutting across all religious and political loyalties and affiliations," they said. The leaders described forum as an endeavour to mobilise the opinion in Jammu province against the votaries of Dixon Plan and to educate people about content of Dixon Plan and its dangerous fall out.

Sharda Bujung Strotram

"I salute to my mother Sharadamba her graceful breasts are robust and are shaped like an earthen pot and are full of elixir or Ambrosia. She put son her face a very pleasant expression and has all the righteous acts with her. Her face is as attractive as full moon and her lips are as red as the 'Bimb' (i.e. the red sun at the rising).

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"Her mere glances are full for sympathies (towards her worshippers). Her hands have a Gyan Mudra (A posture showing the imparting knowledge) on account her versatility in various arts). She is always alert and attentive. She (on account of her versatility) is always benevolent (towards her worshippers). She is the pride of the city and she is ever alert. I bow down to my mother Sharada in front of whom the river Tungbhadra

flows (perennially).

She has sported vermilion on her forehead. She radiates more subtle expressions, when she sings so sweetly. She is one and only one who is the saviour of her worshippers and adorers. The brilliance of her fame glitters on her face. She holds a rosary in one of her hands. She refutes all old superstitious.

**

The parting of the braid of her hair becomes her. She eliminates all the evils merely by her glances. The melodies by parrots please her. Lord Indira holding Vajra (a thunderbolt) also bows down to her. Her mouth appears to be as sweet as nectar. Her hair is dishevelled and appear to be unkempt on account of the extremely joyous mood of hers.

**

She bears a very peaceful countenance. She has a neat and proportionate body. The tip of her hair touch her eyes. Her beautiful body is like a creeper and her body becomes her. She is understandable and has no end. She exists even prior to creation of the universe. The ascetics remember this Goddess Sharada.

She mounts on a deer, a horse a lion, an eagle, a swan, an elephant or at times on an ox. On the ninth night of the Navaratri (a day prior to Dasheharra). She is in the form of Samyaved.

**

Her glittering skin is like the fire her person attracts the entire world. She lives like a beetle in a white lotus in the Mansarovar. Her body starts dazzling on account of her canticles, music and dance and expositions of these.

**

She is worshiped and adored by Lord Brahma who has eyes like a lotus, representing the whole world; and she who is free from pangs of birth. Her face has a smile like a breeze. She sports beautiful and swaying ear ornaments. I bow down to my mother Sharada.

—(Contributed by Sanjay Godbole

Valley Sikhs threaten migration

KS Correspondent

SRINAGAR /JAMMU, May 17: Various Sikh organisations under the banner of Guru Manyo Granth society have urged the state government led by the Chief Minister Omar Abdullah to take concrete steps to redress the genuine grievances of the Sikh population living in the state especially in the Kashmir valley.

The Sikh community which had to face various hardships during the 21 years of turmoil in the Kashmir valley decided to stand with their Muslim brethren and did not opt to migrate to other parts of the country, but despite this the community remains a neglected lot.

The meeting of various Sikh organisations held at its offices in Jammu and Srinagar have demanded the state government to immediately take steps to restore the confidence in the miniature community living in the state, otherwise the community would be forced to take harsh decision which could include migration from the valley or launch of a sustained agitation.

Sikh should be given the status of minority in the state and should be entitled for all type of scholarships and other benefits attached with the status.

Sikhs also demand reservation in all the state and central government jobs, educational institutes and other such sectors.

A Sikh University on the pattern of Islamic University should be opened in the Kashmir valley and the department of Punjabi should be introduced in the Kashmir University.

The Sikhs also draw the attention of Chief Minister Omar Abdullah to fulfil the promises made by his father and the former Chief Minister Farooq Abdullah to give representation to the members of the community in the state cabinet.

The representation should be given to the Sikh leader with mass support in the community and not the rouge and criminal elements who claim to represent the Sikh community.

The Sikhs said that we are not against any community, but want a respectable life in the state and that our legitimate rights should be restored to us.

The meeting also condemned the inaction of the successive state and central governments to bring to justice the perpetrators of the killing of the 31 innocent Sikhs in Chithisinghpura ten years ago.

Is third world war welcome to wipeout terrorism?

(From Page 7)

from Pakistan. Her most critical comment came on the heels of the disclosure that Times Square bomber Faisal was connected to the Pakistani Taliban. Pressure is mounting on Pakistan to launch fresh military offensive in North Waziristan, Taliban’s headquarter, after the American investigators traced Faisal’s links with the Taliban. Pakistan is reluctant to act and go to town. As if it was not enough, Pakistan newspaper ‘The Daily Times’, has in a blistering criticism advised Pakistan that it had no options but to ‘fall in line’ and obey the Americans.

Pakistan knows it is faced with ‘domestic insurgency’. The principal threat to Pakistan is terrorism. But it does not hesitate from exporting terrorism of the highest order, affecting the US, the European Union countries, Britain, Russia and even China. But China keeps mum, having been ‘gifted’ by Pakistan chunks of territory, which form part of the undivided state of Jammu and Kashmir.

The on-again; off-again nature of peace negotiations

between India and Pakistan, for the resolution of several issues, including what Pakistan says ‘the core issue of Kashmir’, is rhythmless. Is it possible to move forward, given the mistrust created by Pakistan? Such talks are meaningless unless Pakistan comes on board and gives up its demand for the resolution of an issue, which is already settled. It is just to satisfy its hurt ego. The root cause of trouble is not Kashmir, but cross border terrorism and Islamic jihad, nurtured by ISI. Terrorism in fact, has been the problem since partition. It existed in one form or the other when series of invasions were carried out by Muslim warlords. They have created bad blood and bad examples for their offspring, who think by inflicting a thousand cuts on India, Pakistan will get Kashmir on a platter. They live in a fool’s paradise. It is just in their psyche—breath, life and soul.

Any fresh peace overture with Pakistan will be misdialed and misdiagnosed. Prime Minister Manmohan Singh made it clear to his counterpart in Thimpu that his ‘faith in engagement could only work if Pakistan’s civilian

establishment stepped up the plate of terrorism’. He had blundered at Sharm-el-Sheikh by downgrading terrorism, ‘releasing Pakistan from the consequences of terrorism’, according to noted writer M J Akbar. The joint statement had said: “Action on terrorism should not be linked to the composite dialogue process and these should not be bracketed”

Any Indian initiative to set aside the past is fraught with dangerous consequences. There will be more Kargils and Kasabs.

Normalizing relations is essential, but not at the cost of India’s sovereignty. Resumption of old composite dialogue is out of place. It has been India’s experience that whenever a dialogue process started, either Kargil would happen or 26\11. Engaging Pakistan in a meaningful dialogue is difficult, unless terrorism is completely destroyed.

Jammu and Kashmir is an integral part of India, legally. If there is any problem, it is about PoK, the Northern Areas and Aksai Chin, forming part of the undivided state of Jammu and Kashmir. In a hush-hush manner, Pakistan in 1963

border agreement had ceded 20 per cent of Kashmir’s territory, including Aksai Chin (in Ladakh) and trans-Karakoram region to China. That is why China keeps mum and tolerates Pakistan’s terrorism. If there is any dispute about Jammu and Kashmir, China should be made party to it and asked to handover these areas. If it was a disputed territory, Pakistan had no moral right to cede these areas to China.

To bleed India, Pakistan can even sell its soul to countries like China, which are not friendly towards India. Indian Parliament’s 1994 resolution, seeking reclaim of PoK, cannot be nullified. The UN Security Council resolutions on Kashmir are outdated. Kashmiris enjoy religious, political and economic freedom. These facilities are absent in Pakistan, where thousands of people are butchered by the Army.

After the 1971 war, Pakistan got divided. Should Bangladesh also become party to the dispute? Various theories and suggestions have been floated about the resolution of Kashmir issue, like the ‘middle path’, ‘European model’, plebiscite, or General (rtd) Musharraf’s so-

called out-of-the-box solution. Even Army generals are opposed to him. It is sheer waste of time. Even converting the LoC into a permanent border will not be feasible. Pakistan should simply be told to vacate occupied areas and China should buzz off from Aksai Chin. According to a survey, 67 per cent of people are against greater autonomy. The needles of a clock cannot be turned back.

Even after 26\11 judgment, Pakistan wants India to address the root cause of trouble, inter alia Kashmir. India has to find other means to deal with Pakistan. The past cannot be put behind for a song. Pakistan Army is not sincere in keeping peace with India for obvious reasons. In any manner, the Army has to be anti-India. It will never keep distance from jihadists and terrorist groups raised to bleed India. They are its strategic assets.

For India, the core issue should be terrorism, which has become a global concern. The problem should be addressed collectively by world powers. Time has come to wage war collectively on terror camps and repulse the jihadi moment.

VIOLENT VALLEY

(From Page 4)

required, too, behaved irresponsibly. Instead of applying brakes, its Kashmir-based leaders, particularly, the party president, also adopted a soft approach towards the troublemakers. In fact, he, on occasions more than one, spoke the language of the People’s Democratic Party. His was a line that was no different from the line the National Conference and the People’s Democratic Party had been pursuing religiously and relentlessly for quite some time. The result was that there remained none in the troubled-Kashmir who could say what was right and what was wrong.

As for New Delhi, less said the better. It did not act when it should have. On the contrary, it issued statements from time to time that indicated that the policy-makers in New Delhi and the rulers in Kashmir and the main opposition People’s Democratic Party were one as far as their approach to Jammu and Kashmir was concerned. Each one of them created an impression that the revival of democratic process in the state and resolution of the so-called Kashmir problem were two different things. New Delhi did

not even once, did not even once, made it loud and clear that it shall not allow anyone to tinker with the Indian sovereignty in Kashmir and that it shall not allow anyone in Kashmir to speak a single word against the Indian Constitution and other Indian institutions. Instead, it talked of quiet diplomacy, unique solution to the Kashmir problem, amendments in the AFSPA, lowering of guards in the terrorist-infested Kashmir, dialogue with Kashmiri separatists and peace process with Pakistan. That New Delhi’s approach would create additional complications was quite evident and it did happen. New Delhi took a decision to act when it was too late, when the vested interests and anti-India forces had set ablaze the whole of Kashmir Valley.

It’s no wonder than that the situation in Kashmir has assumed alarming proportions. The situation as it exists today in Kashmir Valley just cannot be compared with what we witnessed in Kashmir during 1989-1990. It is much worse. The keen Kashmir-watchers describe the present situation in Kashmir as ther most dangerous one. They also say that the entire political class in

the Kashmir Valley is responsible for what happened during those dreadful days and that it would take years and years for things to stabilize in Kashmir, again subject to the condition that the ruling party in the state and New Delhi would not make any political statement that has international ramifications and that directly or indirectly promotes communalism, secessionism and extremism in Kashmir.

It is difficult to avoid the conclusion that the authorities in the state and at the Centre would not learn lessons from their past mistakes. The Chief Minister’s July 9 statement that the “stone-pelting incidents and strikes in the Valley are ‘symptoms’ of a wider problem” and that “there is a problem in Jammu and Kashmir that needs to be resolved” and the report that New Delhi would take political initiative to win over the hearts and minds of the Kashmiri people (read Muslims) and engage what certain elements in New Delhi call “moderates like the Mirwaiz and Yasin Malik” to find out ways and means to resolve the Kashmir issue do indicate that neither the National nor New Delhi would ever learn lessons from the past mistakes. The statement made by the Union

Minister and National Conference presiden in Delhi on July 10 that New Delhi must talk to the separatists as this was the only course left to restore peace in Kashmir also indicate that he and his party have not learnt any lesson.

Here lies the basic problem. The Indian State is unwilling to move against the jihadis. Unless the authorities categorically say that Jammu and Kashmir is an integral part of India and that they shall not under any situation allow the politics of communalism and separatism to grow it Kashmir, there is no possibility of the state returning to normalcy. The authorities have to act and defeat comprehensively the negative forces at whatever cost. Jihadis of all varieties have to be defeated at any cost. At the same time, they have to take on board those who have been holding the Indian flag in the state high against all odds. They are in a majority and they include the people of Jammu and Ladakh and the internally-displaced Kashmiri Hindus. They are Indians in the true sense of the term and, hence, the only stakeholders in the state

(The author is chair professor Maharaja Gulab Singh seat University of Jammu)



The voilet Valley.

By Updender Ambardar

THE Shivratri rituals not only showcase the socio-cultural and religious ancestry of our community but they also signify the lengendary recalls of the bygone eras and continuities of the past. They help to activate and energise our alignment with the Divine, reassuringly asserted, Sh. Girdhari Lal Koul, a resident of the village Inder, district Pulwama and presently putting-up at Indra Nagar Srinagar. Reminisicing about the festival related blissful memories of the yore, he recounted that intermediary period from Phagun Krishnapaksh Pratipadha to Suptami were the designated days for dusting and cleaning of the house followed by washing of household garments and bedlinen. The day of Phagun Krishnapaksh Dashmi was set aside for the traditional smearing of the whole house with a mix of clay, water and cowdung, locally known by the name of 'livun'. The 'Vatukh' compried of earthen vessals of 'Nout', 'Choud', two wide

Maha Shivratri-Revisiting Kashmiri Ritual Variants-IX

during Shivratri pooja, an unwashed and uncooked sheep's lung in its' entirety with it's heart intact was one more distinctive and unusual offering to the 'Bhairav Doul'.

During the act of 'Parmujan' on the night of Shivratri, the said offering of sheeps' lung was latter-on deposited either at one of the farthest corner's of the house or at the base of a tree in the vicinity of house. It was in accordance with a prevalent belief that 'Bhairav' has the resting place either at the tree top or corners of the dwelling. Curiously enough, on the day next to Shivratri, locally known as 'Salam', pooja was agani performed for turmeric mixed

brought in the house by a male potter and not the pottress in a willow twigs woven carry-back carriage called 'Kraej' usually in the morning of Shivratri. The notable mossion was that of 'Resh Doul' among the pooja utensils only after the ritualistic waving of water filled vessel around the potter as a sign of welcome and good omen. Apart from cash, the potter was also paid rice, loose tea, sugar, cooking oil and

Pandit households at the Bhavan Nag. The ritual of 'knock at the door' or 'thuk thuk' was not observed before entry into the house. It was further revealed by Sh. Pandita that on 'Tila Ashtami', black Sesame seeds were put into seven home made diyas made out of kneaded rice flour as use of baked earthen lamps was forbidden as per the family 'reeth'. After having been oil lit, they were placed in the living rooms of the house, cowshed,

rice storage room and on the top of enclosing courtyard well. The rite of 'Jattu toon' was not performed.

The multiple Shivratri rituals play an inspiring role in shaping our socio-religious lives as they not only make

Sh Raina also stated that on 'Tila Ashtami' each of the said families would lit seven oil earthen lamps in the morning in 'Vatak Kuth'. However, it was strictly ensured that they remained burning throughout the day and in the evening a few black sesame seeds were put in each of them as an act of oblation for the departed souls. Afterwards they were placed at the room windows, cowshed, shali storage room, rivulet bank and encompassing courtyard wall.

The Shivratri rituals reveal in telling measures about the antiquity of the religious assets of our faith, which amazingly have stayed with us even in disorderly and tumultuous phases of our lives, declared Sh. Ram Krishan Muthu, an erstwhile inhabitant of Drabiyar,

The indigenous Shviratri rituals are not only the hallmarks of a glorious tradition but also constitute the visible expressions of our unbridled faith

The multiple Shivratri rituals play an inspiring role in shaping our socio-religious lives as they not only make us to remember our past but also facilitate to harmonise and galvanise our present existence

mouthed 'Doul', two 'Saniewari', one 'Sanipatul' and five to seven clay saucers, locally known as 'Toke'. Only the pooja utensils of Nout and Choud were filled-up with water at the village Inder Nag, whileas rest of the vessels were filled-up with water of the said spring at the 'Vatuk Kuth' itself. The sumptuous food spread of 'roganjosh, kalya, the minced meat rolls called 'mach', combined dish of fish and nadru and sour tasting preparation of 'Chok Charvun' cooked with culinary expertise were the prized sacrificial offerings to the specified earthen vessal of 'Bhairav Doul', amidst elaborate pooja on Shivratri. As per the family specific 'reeth', cooked or fried head of the fish was an additional offering to the 'Bhairav Doul'. Continuing his conversation, Sh. Girdhari Lal Koul further divulged that apart from the customary milk, a native dish of unpounded moong and raddish, known by the local name of 'Sus-Muj' was also a ritualistic offering to the 'Resh Doul'. However excessive care was taken not to defile the piousness of the vegetarian offering of 'Sus-muj' by avoiding it's contact with the meat dishes both during cooking and observance of the said offering. Sh Koul also revealed that

cooked rice, known as ~~The~~ and uncooked, sheep's lung having its heart intact. After performance of the pooja by the family priest in the morning, the said offering, locally known as 'Chout Kharun' was kept on the house top for the kites and crows to feed on. She. Girdhari Lal Koul lastly revealed that contrary to the usual practice of using baked clay lamps, his family specific reeth ordained that only sun dried earthen lamps were used both during 'Doon Mavus' and 'Tila Ashtami', pooja.

The indigenous Shviratri rituals are not only the hallmarks of a glorious tradition but also constitute the visible expressions of our unbridled faith, observed Sh. Pyare Lal Pandit, an erstwhile resident of the village Muran, district Pulama and now putting-up at Gandhi Nagar, Jammu.

Recapturing the fragrance of the festival of the yester years, he revealed that 'Vatuk' comprised of earthen vessels of 'Nout', 'Choud', only one 'Doul', five 'Saniewaris', in addition to one 'Sanipatul' and 'Dhoopajoor'. The pooja utensils or 'Vatuk' was

spices. All the pooja utensils of the 'Vatuk' were filled-up with water at the village spring called Bhawan Nag. In addition to 'Nout' and 'Choud', the five Saniwaris' were also filled up with water and one walnut in each. The 'Vatk' parmujan' was done after midnight usually at the Bhawan Nag. It was also revealed that while leavnig the house for 'Parmujan', excepting for the 'Vatak Kuth', the electric lights of all the rooms of the house were switched off. Additionally, during Parmujan, the Bhairav Doul was emptied of it's contents while sheltering it underneath a towel to keep it away from the gaze of the house inmates.

After 'Parmujan', the empty 'Bhairav Doul' was seated again at its earlier place in the pooja room, but strangely enough in upside down position. However, this upside down position was reversed on the evening of 'Doon Mavus'. The 'Doon Mavus' pooja was usually performed collectively by most of the



The Ice Lingam (2010)

us to remember our past but also facilitate to harmonise and galvanise our present existence, declared Sh. Shiv Kumar Raina, an

original inhabitant of the village Kathwar, district Budgam and presently residing at Muthi, Jammu. Sharing the festival related memories, he recapitulated that out of about forty Pandit families of the village prior to exodus, about twenty families having the surname of 'Raina' followed the vegetarian reeth on Shivratri.

The culinary repertoire of the vegetarian dishes which were sacrificial offerings to the 'Bhairav Doul' comprised of *dumalu, nadru-palakh*, yellow chese, *hakh* and *nadru chruma*. The pooja utensils were filled-up with water at the village streamlet. Interestingly enough all the Raina families of the said village would perform the 'Doon Mavus' pooja at their respective 'Vatak Kuths' and not at the streamlet. Consequently, the 'knock at the door' ritual of 'Thuk Thuk' was not observed by them. However, the distribution of walnuts as 'Prasad' among the neighbours was accomplished in the evening of 'Doon Mavus' itself.

Habbakadal Srinagar and now putting up at Anand Nagar Bohri, Jammu.

Recalling the festival of earlier times, Sh. Muthu revealed that as a prelude to the main festival, his family custom ordained that a combined dish of fish and raddish was cooked on Phagun Krishna Paksh Ashtami, known as 'Hur Ashtami'. On Phagun Krishna Paksh Duvadashi, locally known as 'Vagur Bah', one earthen vessel 'Nout', one long and narrow necked earthen pitcher having a side handle known by the local name of 'Bachi Naer', one Saniwari, one Machiwari, one flat bottomed wide mouthed spherical earthen vessel having the local name of 'Anyut' and one 'Vagur' in the form of a brass vessel known by the local name of 'Tumba' were installed in the 'Vatak Kuth'. Fifty one or fifty five walnuts were put inside the 'Nout' and 'Bachi Naer', whereas one to three walnuts were placed in Saniwari and Machiwari. In the evening of the same day cooked rice and mixed dish of fish and raddish was put in the earthen vessel of 'Anyut' amidst pooja. On the day of Shivratri, two wide mouthed earthen vessels designated as '

(Contd. on Page 17)



BY PROF. M.L. KAUL

The need for a Lalla Ded Lexicon-II

PRATYABHIJNA—It is a lexical word in Kashmir Shaivism. Drawn from the Buddhist scriptures and philosophies Kashmiri Shaivites invested it with a new layer of philosophical meaning. Pratyabhijna is the metaphor of the theoretical frame of Kashmir Shaivism and *spanda* as expounded by Bhatta Kallat, is the practical aspect of the theory of Shaivism. In absolute concordance with the six systems of Indian philosophy, Kashmir Shaivism too has delineated its position on moksa, liberation from bondage. The word moksa though often used by the Shaivites connotes and denotes Pratyabhijna which means to recognise one's essence as Shiv. As an absolute free being Shiva assumes a limitation through his own potency called as Maya Shakti and is reduced to the position of a Jiva. He forgets His essentiality as a transcendental being and assumes the form and role of a Jiva. Pratyabhijna is to recognise the essential nature of Shiva. As stipulated by Bhagvan Abhinavagupta moksa is neither on earth, nor is it ascension into heavens. It is just to burst the meshes of ignorance caused by three *ds* (*moks*) of *anavamal*, *karma mal* and *mayiya mal* and cognise one's unlimited potencies. Phrased as '*svarup prathnam*' Pratyabhijna is revelation of the intrinsic nature of a Jiva. Moksa in terms of Pratybhijna is '*sva-shakti abhiuyakhta*' which means expression of one's intrinsic potencies or powers.

In Kashmiri language Pratyabhijna is '*paan praznavun*', to cognise one's essential essence as Shiva. As a lexical term it finds mention by all the poets who are in the line of Lalla Ded tradition or have swerved away from it as a result of '*dislocated sensibility*'.

Jivan-mukhta—It is an expression that Lalla

Ded has often used in her inspiring and mesmerising *vaakhs*. Come to her from Shaivism she always explains and expresses it in the same tenor. *Jivan-mukti* is an ideal with the Shaivites, who are keen to attain moksa, liberation in the sense of self-recognition (atma Pratyabhijna) while living in the world. A man normally attains moksa, liberation at the moment of death as he ceases to get enmeshed in the worldly acts which burden him with morality or immorality of performed acts. But, attainment of moksa while in life is a state of perfection in which a man is absolutely free to will, and act. He is enlightened and has absolute oneness with Shiva. To attain moksa while in life is the climaxing of the trajectories that shaivites act out as devotees or seekers either independently or under the aegis of a Shiva-guru. *Jivanmukhti* is a state of perfection in which a Jiva is a Shiva. He does not carry any burden of limitations that would inhibit or restrict his freedom. He is in the world and the world is in him. He lives his life as a free being and commits himself to the cause of awakening others to attain *Jivan-mukhti*. He could have died, but does not die because of his avowed commitment to awaken his fellow-beings to authenticate their lives through realisation of their essential *svarup* as Shiva.

As a Jivan-mukta, Lalla Ded had destroyed all her *karmas* and ceased to accumulate karmas the fruit of which otherwise she had to bear. She had freed herself from the rotating wheel of life and death and had attained the status of an immortal. From the status of Shaivayogini Lalla Ded came to be known and recognised as Lalla-the Immortal.

Krai—It is the Kashmiri version of *kriya*, a word in Sanskrit. It means an act that is both elevating and ennobling. It is not *karam* that a Jiva performs in routine life the fruit of which is to be borne at all costs and under all circumstances. The distinction between *kriya* and *karam* has to be understood for fuller comprehension of Lalla Ded

vaakhs. As per Kashmir Shaivism, Shiv is an active agent, a doer who performs five acts (*panch kritya*) of *Srshti*, *sithiti*, *samhar*, *pidhan* and *anugrah*. He is not inert like *Brahman* of the Shankar vedant. He acts and His actions are termed as '*kriya*'. A Jiva who in essence is Shiva only also acts to exist and live in the world. As his actions are limited in scope and extent, so they are termed as '*karam*'. *Krai*, therefore, is not a limited action but a free act that is elevating and ennobling. The essence of *krai* is Shiva and His elevating consciousness.

Nund Rishi who is in the line of Lalla Ded tradition carries the word *krai* bearing the same imprint of Shiva as an active agent. Unaware of its core meaning the Islamists of foreign origins and their local proxies have not succeeded in cleansing his shrukhs (slokas) of the word '*krai*' rich with indigenous semantics.

Nagai Nachun—It is an expression of sheer ecstasy which has been an issue of debate among genuine Lalla Ded scholars. The guys who have pawned their souls to the foreign Sayyid-sufis have misused it as a source to the myth that Lalla Ded roamed about naked through the main-fares of her native place.

One can glean from her *vaakhs* that Lalla Ded was not a *hatha-yogini* and moderation, a golden-mean in Aristotelian terminology, was a prized value with her. The life of a recluse had not charmed her. Denial of essentials to maintain her body was not an ingredient of her world-view. She was more than aware of the efficacy of human body as the source-material to the attainment of *atma-pratyabhijna*, self-recognition as Shiva. The Shaivite perspective of human body as a miniature form of the entire cosmos was what moulded her whole course of Shaiva-Yoga praxes.

Lall Ded's philosophy of moderation gains prominence when she unequivocally exhorts all the un-initiates to clothe themselves *soasto* keep cold away from harming their bodies and also to have such food as satiates their appetite. In the light of this philosophy it is in no way pertinent to explain and construe

'*ngai nachun*' as dancing or roaming about naked.

In Indian aesthetics there are three layers of meaning a word can have. The indicative meaning, *abhidha-arth*, of '*ngai nachun*' is absolutely crude and does not concur with the philosophy that Lalla Ded was wedded to. It fails to convey her emotion, determining her psycho-physical behaviour. The second layer of meaning called *lakshanic arth* too does not convey her real emotion. The third layer of meaning '*dhvanyatmac arth*', translated as suggestive meaning alone establishes it as an expression of extreme joy or ecstasy as a response to the key that her guru introduces to her for attainment of identity with Shiva.

Pran and apan—We as humans exhale and inhale. It is happening involuntarily. Life depends on this process of breathing out and breathing in. In Shaiva-Yoga we have been given an astral body (yogic body) which is not the same body that is defined in physiology. As per the Shaiva-Yoga texts air that we breathe out is called pran and air that we breathe in is known as *apan*. Pran, actually called *pran-vayu*, emerges from *hridai*, heart (not the actual human heart) and stops at *bahya-dvadashant*. Apan, lexically called *apan-vayu*, emerges at *bahya-dvadashant* and stops at *hridai*, heart. The entire process of breathing out and breathing in is connected with two nerves called *Ida* and *pingla*, one on the left side and the other on the right side of *Sushumna-nadi*, lexically known as *madhya-dam* in Shaiva-yoga. It is called *madya-dam* for it is soaked in Shiva's luminosity. Pran and apan though to be cultivated assiduously through pranayam are of little value in matters of attaining moksa, liberation. In Shaiva-yoga both the *vayus* are supposed to bind a man to the meshes of ignorance because of their tendency to flow outwards. But, the other two airs (*vayus*) called *udan* and *vyan* to be cultivated through diligent practice liberate a man from primal ignorance. Air that is breathed out (pran) is usually hot and air that

is breathed in (apan) is generally cool. In Lalla Ded *vaakhs* pran has been described as hot and apan as cool and their nexus with *madhya-dam* has been vitally important or gaining *moksa*, liberation from birth and death.

Abhyas—It is a Sanskrit word that denotes regular practice. Breathing out and breathing in is a practice that a seeker has to repeat at a regular pace. Such a practice known as pran-abhyas removes the dis-balance or conflict called *ksobha* between the two airs (*vayus*) of pran and apan. Through *pran-abhyas* the two airs (*vayus*), pran and apan, enter *sushmana-nadi* (*madhya dam*) via *muladhar* and move upwards in the direction of *udan* resulting in pacification of all manner of conflicts. In such a yogic condition pristine powers of mind (*chita*) get awakened. Pavan, a Sanskrit word, meaning air denotes *pran-vayu* and *apan-vayu* in the Shaiva-Yoga lexicon.

Sagun—It means anything that has a form or an attribute. '*Nirgun*' is its antonym. In the domain of Hindi poetry Lord Ram and Lord Krishna are the themes of Tulsidas and Surdas, who belonged to the *sagun* branch of Bhakti (devotional) poetry. But, in Shaiva-Yoga, the word *sagun* carries a different shade of meaning. It refers to the world that Shiva manifests from the screen of His own consciousness without using any materials external to Him. *Sagun* is Shiva's shakti and His Shakti is manifestation of all that we perceive in the world. *Sagun*, in other words, is immanence of Shiva in the world of objects (neel, peet etc).

Shya van—Most of the commentators of Lalla Ded *Vaakhs* have explained '*shya van*' as 'six forests' meaning as six *chakras* or Shakti *chakras* as mentioned in Patanjali's *Yoga-sutra*. But the word '*van*' in terms of philology is derived from Sanskrit word '*advan*', which means a path.

As available in the Shaivite texts six *paths* are *mantra*, *vama*, *pada*, *kala*, *tattava* and *bhuvan*. An aspirant seeking ascension is required to traverse through them for attainment of identity

with Shiva. Bhagvan Abhinavagupta has delineated incisive details about each path including the methodology for traversing it. As a Jiva, seeking the original abode of Shiva an aspirant has to ascend through each path, one after the other. Lexically called '*aaroha*', this rise in step by step manner enables an aspirant to grasp the intrinsic nature of all the thirty-six *tattvas* (elements) that constitute the world that is perceptible and felt. Realisation also dawns on him that Shiva is immanent in all the *tattvas* (elements) that form the architecture of the world.

Panch, dah ta kah—Strange meanings have been attributed to the lexical terms of *panch*, *dah ta kah* by ignoramuses who are on a mission to distort and misconstrue the indigenously content of Lalla Ded. Some have interpreted it as the prevalence of many faiths and sects in conflict with one another, while many others have distorted their meanings only to suit their fanciful imaginings.

Panch (five) refers to five *mahabhutas* that are the principal and basic constituents of the whole universe. These five *mahabhutas* are earth, water, fire, wind and space. All tomes of the Indian philosophy from Rigeveda to the modern writings make a mention of five *mahabhutas*.

Dah (ten) refers to five *karam-indriyani* (motor senses) and five *Jnan-indriyani* (cognitive senses). Five *karam-indriyani* are *upastha*, *payu*, *pada*, *hasta*, and *vak*. Five *jnan-indriyani* are *gran*, *rasana*, *darshan*, *sparsa*, and *shravan*.

Kah (eleven) signifies five motor senses and five cognitive senses and *antahkaran* generally translated as mental perception. Antahkaran is taken as only one sense though it constitutes *man*, *buddhi* and *ahankar*.

Ada kyazi ravihe kahan gava—Lalla Ded has used cow as a metaphor of '*atma pratyabhijna*', self-recognition, which she pursued as her spiritual destiny. *Kah* (eleven) as a collection of all human senses are required to be harnessed and focused to realise the destination. Kashmir Shaivism has lent absolute credence to

(Contd. on Page 17)

We are publishing the Part-I of an article (Courtesy: Sh. G.K. Gurtu of Faridabad) 'God is Calling' written by Sh. Vidhunandan Lal Dar, a spiritually inclined person. Sh. Vidhunandan Dar represents those Kashmiri Pandits whose ancestors left Kashmir centuries ago to the plains of India for better avenues. Sh. Dar is presently living at Nagpur. --Editor

VIDHUNANDAN LAL DAR

BABA was just standing on the banks of the river *Ganga* one morning enjoying the sunrise. Tears of joy were flowing unconsciously from his eyes.

"Why are you weeping, Baba? Asked a passerby.

"Can't you see the glory of God?" replied Baba. "I am just overjoyed that the world is so beautiful. I was just talking to God asking Him as to why not let it stay like that? Why change it into day and then into night? But God says that it has to be like that so that people understand its value. Beauty has no value without ugliness. Good times cannot be appreciated without experiencing hardships?"

The passerby was amused and considering Baba to be a mad man and so, to pass the time since he was waiting for a friend of his to come and being bored, besides not finding the sunrise any beautiful, asked, "You are talking to God?"

"Yes". Replied Baba.

"Then, since you are talking to the Almighty," the passerby asked jokingly, "Can you tell Him to get me some money because I am waiting since so early in the morning to meet a friend of mine who may be able to give me some money?"

"Exactly how much money", enquired Baba, "do you want and what will you do with it? Because I cannot ask till I know the amount and also till I am sure that it will make you happy. Further, why don't you ask it yourself?"

"God is not on talking terms with me". Answered the passerby smilingly. "Besides, whatever He gives me I will be happy".

"But you are not happy with whatever is already given to you", asked Baba, "so how do I know that whatever is given to you now will make you happy?"

"Money, and plenty of it, will definitely make me happy". Replied the passerby.

"No. It cannot," suggested Baba, "because money, like energy, is power. It cannot make you happy till it is not discharged through proper channel and storage of money, like energy, will not only keep you disturbed but lead you to discharge it in wrong direction, without your consent and through wrong channels."

Suddenly the passerby realized that it was not to an ordinary person that

GOD IS CALLING-I

he was talking to but a learned fellow. It then dawned on him that he could benefit by gaining some knowledge even if he is not getting any money. Yet he was still in doubt due to the dress of Baba. So, to test him further, he asked, "Do you know where God stays?"

"Yes", replied Baba. " God stays inside you like butter stays in milk, and, as you cannot see the butter in the milk without churning the milk, you cannot see God in you. It also requires churning but of a different kind".

"But what is that He eats", asked the insistent passerby, "and can you tell me what He does all the time?"

"God goes on making a king, the beggar and a beggar, the king". Answered Baba calmly. "Further, He eats the ego of people like you who think they know what makes them happy, even though they do not know the difference between the aim and the means".

The passerby who was by now annoyed said, "Old man, you know nothing. It is talk like this only, which has brought you here on the banks of the *Ganga* to beg for alms. If you had money and power you would be enjoying life and relaxing".

"This is what I am doing now", said Baba. "Do you know that money and power are only a means to go towards happiness? Is that good friend of yours, who must be wealthy because you are waiting here to ask money from, happy?"

"No", replied the passerby. "He is not happy and that is why he comes here so early to pray to God for solving his problems. If you are such a wise man why don't you tell me as to how can I be happy?"

"You must try to talk with the God within you", replied Baba, "and to listen to what He tells you. Also, when you ask for something, be specific and clear of the purpose for which it is required. Then, be prepared to work hard for it. There is no reason why God will not help you in getting what you want. But do not ask for abstract things like happiness and peace of mind because these are al-

ways with you. Yet you do not stop to see them. You are here since morning, yet are not enjoying the beautiful sunrise because, instead of enjoying the sunrise, you are thinking of money to be borrowed from your friend so that you can take your wife on a trip to enjoy".

"Then why should I talk to God?" asked the passerby a little angrily. "If he cannot give me money, power, happiness or peace and if I am to work hard to achieve what I desire, what reason, then, do I have to talk to God?"

"So that you learn what is good for you and what will make you really happy", was Baba's reply.

The passerby, becoming very angry on hearing this, told Baba, "I know what makes me happy".

"Then why don't you do just that", was Baba's reply.

"I have", the passerby reminded, "responsibilities".

"What, if you meet with an accident tomorrow and die? Who will then bear your responsibilities?" persisted Baba.

"Then it is God's wish and He will be responsible", muttered passerby.

And thus went on the dialogue between Baba and the passerby.

THEN WHY NOT HANDOVER ALL YOUR RESPONSIBILITIES TO GOD NOW AND BE HAPPY.

"Then I should become a *Sanyasi*.

"No, You need not run away but live here. Try to detach yourself from the attachment of objects you have gathered around you".

"How is this possible?"

"By understanding your true identity".

"And what is that?"

"You are a thought-wave. God is also a thought-wave. The difference is only in the frequencies. Just as different channels come on TV. on different frequencies you exist in this Cosmos as a thought-wave along with several others. You have to change your frequency if you want to go into another wavelength. Your soul, as it is called, is a thought-wave of ego-consciousness and it is possible to change its

frequency by concentrating on any higher or lower frequency. You are between the frequencies of the Satan and the demigods. You can, by choice, become either of them. Both of them, however, are ultimately destined to merge in the Godhead by accepting the frequency of the God. We are on earth to do just that, willingly or unwillingly."

"God is calling you. You just have to tune in yourself for listening to His voice".

DIVINE DISCONTENTMENT:

We are told by all religions and philosophies to be contented. But is it possible to be contented? No. It is in human nature to be discontented. Only animals are contented because it is in their nature. Are we to follow the nature of animals? No. We must find out why are we given this nature? What is the purpose of Divine Will in giving us this nature of discontentment? The answer is so that we may not sit idle and continue to search for happiness. Because without having discontentment in our nature we will not work and the Nature's system of Karmic Cycle to evolve our mind will not be able to work. On the evolution of mind depends the evolution of soul. We are not to stop living but to live for satisfaction and contentment. We have to make ourselves understand as to what gives us satisfaction and follow only that path till we are not contented.

Our basic problem is that we started on the journey along with our mind but in due course of time have forgotten our goal and left ourselves in the hands of mind which actually is enjoying while we are discontented. We are like a tourist who went to a new city in a taxi but fell asleep on the way. When he woke up the taxi was in a strange place. The driver, on being asked, went on describing the good destination ahead. The tourist asked him to stop and let him enjoy the place but the driver continued telling the tourist about the enjoyments to be had at new places. The driver, on being asked, even refused to tell the way back home. The tourist now became afraid of not being able to go

back and was thus unable to enjoy the onward journey, which lay ahead.

Here, you are a tourist. The taxi is your body. The taxi driver is your mind. Your problem is that this taxi driver has overtaken you and you are unable to take control. So either you leave it to fate or surrender to the will of the taxi driver or start fighting with it as our *Sanyasis* have done or still do. The need actually is neither to fight nor to surrender to this taxi driver but to reason **out** with this taxi driver because it is only he who knows the way. So this is the reason of your restlessness and discontentment and nature, in its own way, helps you through Karmic Cycle to teach the taxi driver the reason so that he turns back and takes you home. It is also at this time that you are made aware of your confinement in this bondage and your restlessness starts. The more you advance on the journey of life the more you become discontented with life.

Now, whether you believe in God or not is not important. It is also not important whether you believe in Karmic Cycle or not. What is important is that you understand who you are. You are neither the Taxi (Body) nor the Driver (Mind) but a passenger (Soul). The sleep (Forgetfulness) is of purpose (Divine). Why we are in this position is because we do not understand the value of our freedom. We have to be shown the other side of the coin - the slavery - so that we understand the value of freedom.

Whenever a country is attacked and overtaken by outsiders, it is always found that whereas some people become collaborators with invaders some others become freedom fighters. There are a large number of people who just surrender to fate and do nothing. But you are not one of them, otherwise you would not be reading this booklet. History has proved that the best means of getting freedom is non-co-operation. You will have to do just that. Therefore, neither do not surrender to mind nor do not fight with mind. Just do not cooperate with mind in doing what it suggests because mind cannot do any physical act without your consent or co-operation. Thus, by not co-operating with your Mind you may be able to turn it back to your original mental consciousness which is called Love because nobody is born in any other consciousness than love. (To be continued)

The need for a Lalla Ded Lexicon

(FROM PAGE 15)

human body as a vehicle to the attainment of self-recognition. It is defined as a miniature form of the entire cosmos. An aspirant, therefore, has to cultivate his senses, not by suppression, but by sublimation so that he concentrates them to achieve the higher ends of spirituality. Eyes have to be withdrawn from outside world of objects to deepen the gaze within. Mind (man) as a constituent of mental perception has to be pacified with a view to ridding it of conflicts and raging mental activities. The united action of all senses that a human body is invested with is vitally critical to the unfoldment or expansion

of inner self. At a particular stage of her quest Lalla Ded woefully lamented that her wayward senses had ravaged her body. Had they all focused and acted unitedly she would have realised her spiritual destination. Her success in stringing the human senses into a bond of unity made her spiritual destiny realisable. The Indian scriptures describe human body as '*brahma mandir*' (God's temple). A verse from Kalidasa highlights the vital importance of human body in matters of spirituality. The verse reads — *api sva-shakhtya tapsi pravartate, shareeram adhyam khalu dharam sadanam.*

Sodur—It is a Kashmiri word drawn from *samudra* which is Sanskritic in its origins. Throughout the Indian lore and learning world (*bhava* or *samsar*) has been compared to an ocean. Among many words *samsar* is the main word for world which is defined as '*samsarti iti samsarah*'—world is that which moves on. *Sodur* also is in constant, ripple and motion. Hence the compound word '*samsar sagar*' or '*samsar-samudra*' or '*bhava-sagar*'.

Sodur (ocean) either independently or in combination with '*samsar*' (world) typifies ocean of ever-changing world and existence. Lalla Ded, an Indian in thought and deed, is profoundly conscious of the ever-changing nature of world and existence at large. As a seeker

she knows that she is immersed in the transience of world and existence and is keen on crossing the ocean of world and get back to the original abode of Shiva. That is why Lalla Ded says ***zuva chum braman gara gacha ha***. '***Sadur***' as a huge expanse of water has a civilisational connotation. It establishes that Lalla Ded was a product of water-civilisation which she perpetually breathed and assiduously perpetuated and celebrated.

Sahaz—*Sahaz* is the Kashmiri version for *sahaj* which is a word in Sanskritic word-hoard. Its translation in English is 'natural'. A version of Buddhism called *sahaj-yani Buddhism* has imbued the word '*sahaj*' with philosophical mean-

ings. '*Sahaj*' represents the highest element that forms with the conflation of '*prjna*' and '*upaya*'. The concept of '*sahaj*' has travelled to Kashmir Shaivism and has been used as a qualifying word with '*vidya*', '*Ishvar*', '*yoga*' and '*anand*'. Hence in Shaivism we have expressions like '*sahaj vidya*', '*sahaj Ishavar*', *sahaj yoga*' and '*sahaj anand*'.

In the cluster of methodologies (*upayas*) *anupaya* known as methodless-method has been taken for pratyabhijjna. The Shaivite texts describe it *sahaj-upaya*, a simple or natural method. *Sahaj* has also been used as a metaphor of Reality the detailed discussion of which forms the warp and woof of Kashmir Shaivism and all expressions of Indian thought.

A homage on the Martyrdom Day 23rd June 1953

The Sacrifice Supreme



Prof. Chaman Lal Sapru

He was 'Shyama' (Divine Mother's) 'Prasad' born). So he remembered three times the Mother, before he left this mortal frame. First he remembered the mother who gave him birth and next he remembered the Mother India (Bharat Mata) for whose sake he sacrificed his life and lastly he remembered the Divine Mother Shyama, who embraced him and took him to his heavenly abode.

I was a college student at the time Dr. S.P. Mookerjee died in mysterious circumstances in Srinagar. When the news of his death was broadcasted on the radio, hundreds of Kashmiri youth, mainly RSS, workers, assembled in Srinagar and protested against the mysterious death of the great patriot leader of the country. It was by chance

I happened to meet one Kashmiri Pandit constable on night duty outside the room of Sri Maharaja Hari Singh Govt. Hospital, Srinagar, where Dr. Mookerjee was brought from the special jail (a bungalow near famous Nishat garden, converted into a sub jail). The constable told me that Dr. Sahib was quite hale and hearty but seemed to be tired and in early hours of the fatefully-day he felt uneasy and called me, I helped him in taking water and during the restless moments he uttered only thrice MA, MA, MA (Mother, Mother, Mother) and later fell down and became unconscious. We attendants rushed to the nearby emergency room and informed medical attendants about the condition of Dr. Sahib who after examining him whispered among themselves. We could understand that Dr. Sahib was dead. Here I may add that a Hindu nurse attending Dr. Syama Prasad Mookerjee mentioned later that a wrong injection was given to him which proved fatal.

Dr. Mookerjee was a staunch believer in a united and powerful India. He was shocked to see his motherland divided on nation theory and how could

he allow the designs of the Imperialists to see Kashmir, the crown of our ancient lands being snatched away through the agents of Imperialists. I had the privilege of hearing the arguments of his counsel. Barrister U.M. Trivedi, in the J&K High Court presided over by Justice Jia Lal Kilam, The crux of the argument of Shri U.M. Trivedi was that the Constitution of India defines the legal territory of the country and J&K State is an integral part of India. Any citizen of the country can move freely from any corner of India to any part of this ancient country. So why restrictions to the entry to the State and why a permit system.

I heard prominent lawyers commenting during the two days argument on the detention of Dr. S.P. Mookerjee under habeas corpus that Doctor Sahib will be free and Hon'ble court will issue the order for his unconditional release. But nature had something else in store and Dr.

Mookerjee was to be released by the Almighty from his physical bonds next day.

Dr. Mookerjee's bungalow, turned into a small jail on the banks of Dal Lake, commanded an awe-inspiring look. In front of the Bungalow across the Dal Lake were visible two famous shrines named Sharika Chakreshwari on the Hari Parbat and oldest Shiva Temple on the famous Shankaracharya hill.

Dr. Sahib would gaze for hours of these two ancient Siddha Peethas of Srinagar and pray to Lord Shiva and Divine Mother. He prayed for a strong and united India.

His detention at Srinagar provided invisible strength and inspiration to us who were fighting for treatment at par of our state of Jammu and Kashmir as an integral part of the country with rest of the states.

The history will record in golden letters the supreme sacrifice made by him for the country on the Kashmir issue after Guru

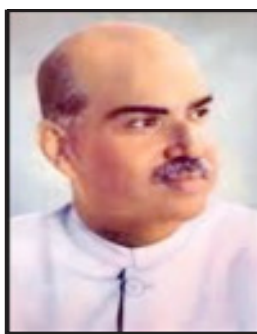
Teg Bahadur Maharaj who laid his precious life to save the Kashmiri Pandits from being tortured by tyrant Mughal Emperor Aurangzeb.

After Dr. Mookerjee's martyrdom the agitation to have Ek Pradhan, Ek Vidhan and Ek Nishan gained momentum in the State, particularly in the Jammu region, under the able leadership of Pandit Prem Nath Dogra and in our Valley we too protested time and again under the dynamic leadership of Pandit Makhan Lal Aima "Harkara" and made the presence of nationalists forces felt in the Valley too. We, the hard core of youngmen, alongwith Shri Aima were arrested. But the fire kindled by the martyrdom of Dr. Mookerjee could not be suppressed by undemocratic State Government. Finally Sheikh Mohammad Abdullah was exposed and leaders like Rafi Ahmad Kidwal and Maulana Abul Kalam Azad, who were humiliated by Sheikh, compelled Prime Minister Nehru to put Sheikh behind the bars. But the Central Government did not take adequate measures to curb the anti-nationalist and separatist activities in the Valley. Jamiat-i-Islami started a

planned programme of educating the young ones by starting pro-Pakistani private schools and after two decades the educated youth of the Jamiat-run schools received armed training across the border. The think tank of Iran and the Gulf as well as Saudi money poured in which strengthened the militancy and the Central Government offices in J&K as well as Kashmiri speaking (patriotic) Hindus became the soft targets and millions of them are today refugees in their own land.

It is high time to order an inquiry into the circumstances which led to the mysterious death of Dr. Syama Prasad Mookerjee and make public the finding of Kohli Commission and other inquiry commissions appointed to go into the grievances of the minority (Hindu) community of J&K State, which is at present the worst suffer even after 62 years of Independence.

The Kashmiri Hindus in particular worship Dr. Mookerjee and Guru Teg Bahadur more so in this hour of turmoil.



Shyama Prasad Mukherjee

Maha Shivratri-Revisiting Kashmiri Ritual Variants

(From Page 14)

Bhairav Doul' and *'Resh Doul'*, one extra *Saniwari* and *Machiwari* were added to the already installed pooja vessels in the *'Vatak Kuth'*.

As per the family reeth, the delectable food spread consisted of *Roganjosh*, *Kalya*, combined dish of meat and nadru, mixed dish of *nadru* and turnip, combined dish of fish and raddish and yellow turnip, which were the sacrificial offerings to the *Bhairav Doul*. Pooja was also performed for small sized rice flour roti called *'chochivor'* and pointed edged rice flour rotis, known by the local name of *'Kanknivor'*. Additionally symbolic figurative images, of kneaded rice flour locally known as *'Kral*, *Kraej*, *Bhat*, *Batin*, *Shav*, *Shavin* and *Kath*, *Katin* were also prepared on Shivratri. They formed a part of the *pooja* material. The split pieces of *Chochivor* and *Kanknivor* were

also fried in oil and they were known by the local name of *'Dren'*. Alongwith the walnuts and roti's, *'Dren'* formed a part of the *'naveed'* distributed among near and dear one's. Pooja was also performed for cooked rice and a big sized piece of uncooked and unwashed sheeps' lung put in an earthen saucer *'Toke'*. It was afterwards put on the house top for the birds to feed on. An additional sacrificial offering to the *'Bhairav Doul'* consisted of fresh blood of the slaughtered sheep, which was procured from the slaughter house.

The *'Doon Mavus'* pooja was performed on Phagun Shakula Pakash Pratipadha evening on the river bank of Drabiyar ghat. The pooja utensils of Vagur, Bachi Naer, Saniwari and Machiwari were taken to the yarbal ghat usually by the daughter-in-law. They were replenished with fresh water and pooja was also performed

there. During pooja the flowing water of the river was cut once crosswise with a knife. On return, the main door of the house was opened only after the symbolic conversational dialogue between the house inmates behind the main

CONTINUATION

closed door of the house, as per the family specific custom. During the said conversion of the 'knock at the door' ritual, it was customary to say Shiv and Parvati in reply to a symbolic question regardnig the identity of persons outside the closed door. In response to another symbolic question about the accompanying witness, the answer given was that of Lord Shiva Himself. In the native Kashmiri language the said ritualistic conversation would run like this *"Kus Chuv, Shiv Ti Parvati, Kya Heth: aun, dhana, orju, rozgar, soukh,*

sampadha, ti shanti heth, Parie Kus: Pana Shiv Nath".

Interestingly enough, during it, the usual and most prevalent word *'Ram Broar'* is substituted by Shiv and Parvati, while as Lord Shiva, the God of Gods Himself is also mentioned as an accompanying witness. Afterwards the utensil of *'Baesh Naer'* was seated on backside space of the mud hearth called *'dhaan'* in the kitchen room as a mark of good omen for smooth running of the kitchen related affairs and overall sustenance. The fish and most favourite vegetable *'hakh'* were the customary dishes as per the family reeth on the said day and meals could be taken only after pooja was undertaken on *Tila Ashtami*. The utilised pooja material and embellishments like *'Vusir* and grass woven *'Aarrie* etc. were deposited into the flowing water of the river. Two to three earthen lamps

filled with oil were kept lit on the river bank and a few were floated in the river by placing them on the grass woven bases called *'Aarie'*.

Sh. Ram Krishan Muthu also divulged that during Shivratri pooja, black pepper, sugar crystals called *'nabud* and home made light drink locally called *'Panakh'* were the ritualistic offerings to the designated utensil of *'Nout'*, in addition to the usual milk kund and vatak masala.

Ending the conversation, it was also intimated by him that as per a prevalent belief Phagun Krishna Paksh Duvadashi or *'Vagur Bah'* is regarded as the symbolic Mehendirat of the Goddess Parvati, Phagun Krishna Paksh Triyadashi constitutes the symbolic celestial marriage of the Goddess Parvati with the Lord Shiva while as Phagun Krishna Paksh Amavasya or Doon Mavus' is believed to be the equivalent of *'Kushalhoum'*.

—To be continued

(FROM PAGE 18)

June 9: Terrorists lobbed a hand grenade at a CRPF camp at Hawal, Srinagar. A civilian succumbed to his injuries after being shot at by terrorists in forests of Kupwara. Ruling out any change in US policy on Kashmir, the US Assistant Secretary of State for South and Central Asia Robert Blake said Kashmir is a very "important issue" between India and Pakistan but real question right now is ending cross-border terrorism and trial of Mumbai attack suspects. During his upcoming visit to Pakistan in connection with SAARC, Home Minister P Chidambaram is to seek action against Saeed and raise issue of infiltration in J&K with Pakistan.

June 10: Army wants to question arrested civilians in Macchil encounter case. A hoax call delayed an India-Go flight to Srinagar from New Delhi. On the backdrop of US disclosure India today said that there are no talks on Kashmir with Pak for now and efforts are to remove trust deficit for broad dialogue.

June 11: An LeT Comdr. Alanzoor Ahmed of Reasi was reported killed in gang-war in Reasi. A youth was rescued from terrorist captivity in Kishtwar. A youth was killed in clashes in old city while stone pelters in Baramulla offered truce in lieu of release of their colleague. Home Ministry announced ten fold increase in compensation for damaged property in J&K encounters. After being could shouldered by Prime Minister, Mirwaiz Umar said that Centre has no policy for resolution of Kashmir issue and PM's visit has changed nothing on ground.

June 12: An HM terrorist surrendered in Kupwara. 60 people were injured in protests against youth's death in Srinagar. A child was killed in first case of ransom in Jammu.

June 13: Old city of Srinagar remained under undeclared curfew after injuries to sixty in yesterday protests. A report of London School of Economics (LSE) based on interview with nine Taliban Commanders said that ISI was funding and training Taliban.

June 14: Two jawans were injured in two different encounters in Baramulla and Kupwara districts. Protests continued in Srinagar for 4th day against alleged killing of a youth in CRPF action. Security forces did not rule out an infiltration or attempt as huge cache of arms and ammunition including satellite phone and AKS were recovered from a hideout near LoC in Poonch district. An Army captain and a jawan were injured in an accidental grenade blast in Poonch.

June 15: An LeT terrorists was killed and a jawan injured in an encounter at Zaloor, Sopore. An Army jawan was injured but the terrorists managed their escape in yet another encounter in Sogam, Kupwara. A civil court rejected Army plea to hand over civilian for questioning in Machhil case.

June 16: Arms and ammunition was recovered in two different operations in Reasi and Poonch districts. Three suspected HM terrorists dodged security forces in Pattan, Baramulla.

June 18: Two HuM terrorists were killed in an encounter in Kreeri, Baramulla. Five LeT terrorists were reportedly engaged in yet another encounter in the forests of Sopore area. India handed over 11th dossier to Pakistan in Mumbai terror attack. Raman Bhalla visited Jagti Township and reviewed the progress on the project.

June 19: Terrorists triggered four IED blasts along IB in Poonch killing a jawan and injuring two others. A recycled terrorist was held in Kishtwar while terrorists kidnapped a youth from Hubi in Koteranka, Rajouri. Asking people to boycott LB elections, Geelani said that in 2008 Kashmiri nation took to streets and expressed solidarity with the movement and soon after spoiled the game through voting. Responding

CHRONOLOGY OF EVENTS

to Geelani's demand for curtailing Amarnath Yatra, Omar Abdullah asked him why he didn't object to it in PDP rule.

June 20: 23 SIM cards and Rs 21 lakh fake currency has reached terrorists as police claimed to have busted two LeT modules and arrested six suspects in Poonch district. Two porters were killed and two jawans injured as Pakistani troops foiled ceasefire in Macchil sector. Separatists called for a strike as a youth was killed and 11 others including four security personnel injured in clashes in down town Srinagar. CM reviewed law and order situation DySPs were shifted.

June 21: Terrorists carried four attacks within three hours in Sopore killing a policeman and injuring nine other including five BSNL employees. Terrorists also killed a scooter mechanic in Sopore. A terrorist was arrested in Kulgam. Life came to a stand still in Valley against youth's killing. After seven years bullets landed in civilian houses as Pak rangers attacked seven new BSF nakas along realigned fence in RS Pura sector.

June 22: An LeT terrorist of PoK was killed in Sopore, an SOG cop was killed and four people including two civilians injured in the encounter. An Army captain was injured as Pakistan again violated ceasefire in Poonch sector. Police begins crackdown on Separatists as life remained crippled in Valley. Chief Minister accused separatists of instigating youth. AK Antony reviewed situation in Leh.

June 23: An Army Colonel was killed in an encounter in Lolab. SHO Yaripora and his team had a narrow escape as terrorists opened fire on them at Kadar, Yaripora. Former Army Chief VP Malik described Indian response to Chinese aggression as timid. The Central government is likely to reject Guru's mercy play in Parliament attack case.

June 24: Police arrested five LeT terrorists including three allegedly involved in 2008 Mumbai terror attack and claimed to have busted an LeT terror module. Terrorists attacked PS Sopore with grenade followed by indiscriminate firing. Government foiled a separatist meet and is-

sued direction to Divisional Commissioners and DCs to ensure employees' attendance during strike calls. India and Pak exchanged proposals on terrorism and Kashmir during FS level talks as PC leaves for Pak on two day trip. An investigation conducted revealed that records were tampered to benefit favourite cops in the killing of 16 terrorists in week long operation in March-April in Daramshal, Rajouri.

June 25: Two terrorists were shot dead in Sopore and curfew imposed as two civilians were killed in subsequent protests IEDs and grenades were recovered as two terrorist hideouts were busted in Rajouri and Reasi districts. P Chidambaram asked Pak Interior Minister to act against Hafiz Saeed.

June 26: Curfew continued in Sopore and train service also remained suspended even when CM appointed judicial commission to probe Sopore killings. Army Chief opposed withdrawal for AFSPA describing the demand politically motivated. Pak is reportedly ready to provide voice samples of 26/11 handlers as Pak interior minister Malik said that FIA and CBF can work together on terrorism and Mumbai attack.

June 27: Another civilian was killed in Sopore as protesters defied curfew. A major ammunition haul was recovered in Kishtwar. Police seeks custody of Army Colonel and Major in Macchil killings case. Recommendations and promotions were withdrawn in Daramshal operation.

June 28: A major infiltration bid was foiled as five terrorists and three soldiers were killed in an encounter in Nowgam sector of Kupwara district. Situation in Valley remained volatile as two civilians were killed and 90 others including security personnel were injured in fresh clashes across Kashmir Valley. CRPF said that the force had no option but to open firing and Home Secretary GK Pillai defended the CRPF action maintaining that people who defy curfew are not innocents. Manmohan Singh told B. Obama that Pak must act against anti-India terrorists.

June 29: Three civilians were killed in Anantnag as rioters damaged public property and a temple in Anantnag. Chief Minister announced enactment of curfew in parts of north and south Kashmir and sought cooperation of parents, people and political parties restoring normalcy. P.Chidambaram said that anti-national elements are exploiting situation. A powerful blast rocked Poonch Park. HM's cyber expert was held in Chatroo, Poonch. An Army jawan was killed by colleagues for suspected identity in Handwara.

June 30: Two terrorists were killed on LoC in Kupwara district. Kashmir remained relatively calm after imposition of curfew at various places even though 16 persons including a police officer and three security personnel were injured. First batch of Amarnath yatris reached base camps after hiccups. PM reviewed Kashmir situation P. Chidambaram said that LeT is linked to protests in Kashmir and asked State government to enforce curfew.

(FROM PAGE 2)

73. Smt. Shobawati Razdan W/o Late Sh. Srikanth Razdan of Bulbullankar Alikadal Sgr; presently of 434/4, Vaishali Gaziabad. 28/11/2009

74. Dr. T.K. Kak S/o Late Sh. Janki Nath Kak originally resident of Razdan Kocha Banamohalla Sgr; presently residing at Hazoori Bagh Lane Bohri Jammu. 29/11/2009

75. Sh. Sat Lal Safaya S/o Late Sh. Sarwanand Safaya of Tarabal Nawakadal Sgr; presently resident of 192-A-Hari Nagar Old Janipu Jammu. 29/11/2009

76. Sh. Brij Nath Zaroo R/o Jawahar Nagar Talab Tillo, Jammu. 29/11/2009

77. Sh. Radhey Nath Chowdhary S/o Late Sh. Shiv Ji Chowdhary originally resident of Bagh Rainawari Sgr; presently resident of Tara Niwas, H.No: 875, Lane-5-6A, Patel Nagar Gurgoan Haryana. 29/11/2009

78. Sh. Omkar Nath Tickoo S/o Sh. Sansar Chan Tickoo originally resident of Mattan Bonagam Anantnag Kmr; presently resident of H.No: 11, Sector-5, Shankar Colony Gangyal, Jammu. 30/

11/2009

79. Sh. Som Nath Dhar S/o Late Pt. Maheshwar Nath Dhar originally resident of Frisal Yaripora Anantnag, Kmr; presently resident of 148-Jawahar Nagar, Talab Tillo, Jammu. 30/11/2009

80. Sh. Raj Ram Pandita S/o Late Sh. Ganesh Dass Pandita of Khargund Drugmulla Kupwara, Kmr;

THOSE WHO LEFT US

presently resident of Qtr. No: 60, Phase-I, Purkhoo Camp, Jammu. 30/11/2009

81. Sh. Ashok Kumar Kichloo S/o Late Sh. Dina Nath Kichloo originally resident of Mattan (Martand) Kmr; presently resident of Sudan Nagar, Miran Sahib Jammu. 30/11/2009

82. Smt. Susheela Sadhu W/o Sh. B.K. Sadhu originally resident of of Bana Mohalla Sgr; presently residing at 58, Mohinder Nagar, Jammu. 1/12/2009

83. Sh. Maharaj Krishen Koul (Wafa) W/o Sh. P.N. Koul (Wafa) of 86-A, Indira Nagar, Sgr; presently

resident of 143-Jai Maa Appart. Plot No: 16, Sector-5, Dawarika New Delhi. 1/12/2009

84. Sh. Som Nath Kaw S/o Late Sh. Tara Chand Kaw originally resident of 279-Chandapora Habbakadal Sgr; presently resident of 68-Sodhi Niwas Subash Nagar, Udhampur. 1/12/2009

85. Smt. Lalita Bamzai W/o Sh. Trilok Nath Bamzai resident of Srinangapattna Mysore. 1/12/2009

86. Sh. Saraswati Nath Thusoo resident of Karihama Kupwara Kmr; presently resident of Qtr. No: 20, Phase-1st Purkhoo Camp, Jammu. 2/12/2009

87. Smt. Dhanwati Ganjoo W/o Sh. Lambodhar Ganjoooriginally residentof Wanphoo, Anantnag, Kmr;p presently resident of H.No: 94/4, Udheywalla Jammu. 2/12/2009

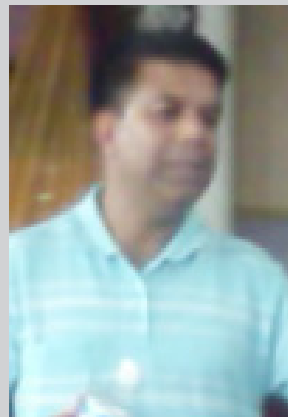
88. Smt. Jai Kishori Raina W/o Sh. Jagar Nath Raina of Khayar Anantnag Kmr; presently residing at H.No: 30, Sector-1, JDA Complex, Rajinder Nagar Banatalab Jammu. 2/12/2009

89. Sh. Dawarika Nath Khuda R/o Karapora Khushki Rainawari Sgr; presently resident A-2, F-6, Kartik Villa-III, Shalimar Garden Ext-IIInd, Shahiabad. 2/12/2009

‘Situation serious, delink employment package from Return’: PK

**Prof. M.L. Kaul,
Sh. Kuldeep Raina,
Prof. P.L. Tikun & Sh.
B.L. Kaul addressing
the meet.**

Pic. Sunil Raina.



By S.M. Pandit

JAMMU, July 4: Expressing grave concern over the deteriorating situation in the Valley, Panun Kashmir has asked for delinking the Prime Minister's employment package from return at the earliest. The organization also look handful of community leaders to task for misguiding the community youth on the issue and converting the tragedy into farce. Panun Kashmir also condemned state administration for allowing a section of media to preach secessionism and communalism but initiating action against three English Dailies of Jammu for reporting about a religious place. A resolution was passed in the meeting condemning the government action.

Addressing a community meet, Panun Kashmir, General Secretary, Sh. Kuldeep Raina said that the recent upsurge in the Valley, particularly in reference to slogans about the employment package, has vindicated the PK stand that situation

ing knowledge of any religion but we have to understand the mentality behind the distribution of the material. He regretted that some yattris contribute to the desecration of the revered Shrine by entering the Shrine with shoes or throwing the waste into "the Holy Spring".

Reacting to the action against three English dailies of Jammu, Sh. Kuldeep Raina said that media is expected to behave responsibly in all the situations. "But it is unfortunate that the State administration is allowing a section of media to propagate secession openly and the action was initiated against three papers on the issue of a newspaper report in which veracity of the government claim is suspect", he added.

Panun Kashmir Advisory member, Prof M.L. Koul said that the situation has worsened since 1990 when Pandits were forced to leave Valley. He said that we should learn from history and not forget how our men were brutally killed and referred to the slicing of a Pandit lady alive

"through credulity and machinations of majority community, political leadership and bureaucracy, we shouldn't make our younger and future generations hostage to uncertainty and communal politics".

is not conducive and the package shall be delinked from return at the earliest. He said that the announcement of the package by Prime Minister was the outcome of the twenty year long struggle and the package was no-where linked to return in its original form. Sh. Raina rued that the state government manipulated the package and unfortunately the so-called Apex Committee accepted it. "The conditions attached to the package by the state government was an attempt by it to sabotage the package at the onset. Instead of ameliorating the conditions, the government turned the package into a bait and vested interest in the community accepted the same without reservations," Sh Raina lamented. The PK leader said that a minuscule community leadership is nurturing the vested interest and responsible for creating confusion and hurting the community interests. Making a passionate appeal to the community to see through the machination, Sh Kuldeep Raina said, "through credulity and machinations of majority community, political leadership and bureaucracy, we shouldn't make our younger and future generations hostage to uncertainty and communal politics".

Referring to the distribution of literature of by some Kashmir based group to the pilgrims in the premises of the Mata Ksheer Bhawani Shrine, PK General Secretary said that the community has no problem in gain-

ing knowledge of any religion but we have to understand the mentality behind the distribution of the material. He regretted that some yattris contribute to the desecration of the revered Shrine by entering the Shrine with shoes or throwing the waste into "the Holy Spring".

Speaking on the occasion, ASKPSC President Sh. O.N. Trisal said that Panun Kashmir doesn't reject the employment package and, infact, it was the leadership that forced Prime Minister to commit on the issue in the RTC-II. He added that a lot of our youth are in distress and we appeal the government to delink the package from return. He said that the separatist, terrorist and mainstream political leadership are the facets of the same communalism in one guise or the other. Referring to stone pelting, Sh. Trisal said, "It is in their blood and same is being witnessed since Sher-Bakra rivalry". Sh O.N. Trisal said that we should read history to draw lessons for future and should not forget our victimization. "Jews didn't forget their victimization and transferred their tragedy into their triumph. We should emulate the

A view of audience.



same," he added. Sh Trisal lashed at the community leadership that is changing its stance, confusing the community and sacrificing its interests. Sh. O.N. Trisal said that **the return at present juncture has no divine sanction** and referred to the

the society there. He described talks with separatists outside media glare an attempt that lacks sincerity.

Earlier initiating the programme, Panun Kashmir Secretary Sh B.L. Koul said that the



statement of a revered saint who had vision of his Guru asking him to tell the community leadership not to prolong their exodus by visiting Valley prematurely.

Prof. M.L. Tikun said that Kashmir has been turned like "Islamic Republic of Afghanistan as Jihad, Communalism, Poppy and Bangh Cultivation have become features of

state government through its manipulation and sanction by their agents within the community turned the employment package as a journey for conversion or journey for imprisonments. He added that the community cannot forget the acts of the likes of Yasin, Javed or Bita Karatey.



The return at present juncture has no divine sanction.