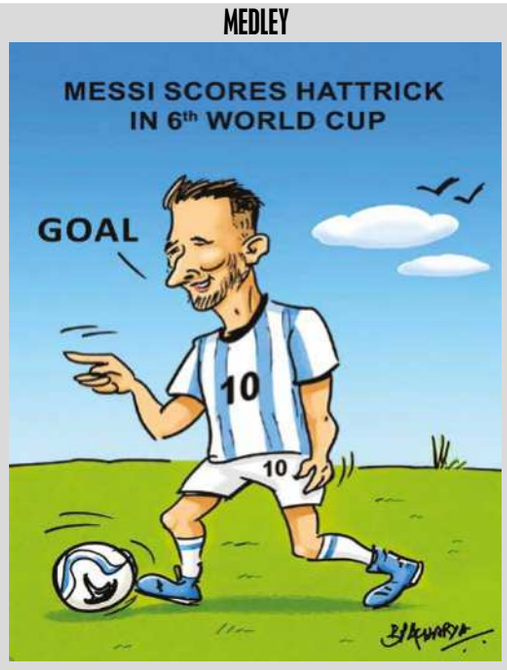
# Govt's U-turn on Harappan 'Dancing Girl' is quite baffling

MORAL policing begins quite early these days. Now, sanskari commissars ensured that Class 9 students didn't see the iconic 'Dancing Girl' of Mohenjo-daro in its present form—with the torso uncovered. For decades, school students have seen the artefacts of the Indus Valley Civilisation, including the Dancing Girl, in the textbooks published by the National Council of Educational Research and Training (NCERT), an autonomous organisation established by the government in 1961. Its primary objective, its website says, was to assist and advice the Central and state governments on policies and programmes for qualitative educational development. Accordingly, its duties include preparation and publication of "model textbooks, supplementary materials, newsletters, journals, and educational kits, multimedia digital content, and other educational materials." What kind of "model textbook" can preach moral policing over accurate presentation of facts and visuals? This was not the first time that sanskaris have objected to the famed bronze figurine, but their objections were reportedly brushed aside by "some government expert." Still, the retouched photograph is featured in the opening chapter, 'History of Arts,' of Madhurima, the new arts education textbook for Class 9. In the doctored image, the figurine's torso was shaded from the shoulders down. Historian Michel Danino, who headed the textbook development committee for NCERT's new Class 6 social science books, had told a newspaper last month that the NCERT was against placing the Dancing Girl on the opening page of a chapter on Indus Valley Civilisation. Danino, who is no longer a member of the committee, said "shading of her [Dancing Girl's] trunk is an act of censorship; unless we wish to return to Victorian morality, such prudishness is misplaced—should students, then, be barred from entering the National Museum, where the original figurine is housed, not to speak of many semi-nude or nude statues of goddesses, apsaras, etc.?" He expressed indignation at the creation of "a fake artefact which exists nowhere. That is just not done." He is wrong: it is done in India—not merely done, but disturbingly normalised. Shading of the Dancing Girl's torso is not an isolated lapse in judgement; it belongs to a long and growing tradition of sanitising history to suit contemporary notions of propriety. Instead of allowing students to encounter the past on its own terms, institutions entrusted with education are recasting it through the lens of present-day moral anxieties. The result is neither history nor pedagogy, but a carefully curated fiction.

The irony is difficult to miss. The same civilisation whose achievements are celebrated in textbooks is deemed unsuitable for students when represented through one of its most famous artefacts. A bronze figurine created nearly 4,000 years back is altered because modern gatekeepers fear that young readers may see what generations of scholars, museum visitors and schoolchildren have seen without scandal. The artefact survives; only its representation is censored. Such interventions reveal a troubling lack of confidence in both students and teachers. If adolescents can study wars, famines, social hierarchies and political violence, surely, they can also view an ancient sculpture in its original form. To suggest otherwise is to confuse education with protectionism and learning with moral supervision. Thankfully, the government has decided to restore the original Harappan Dancing Girl in textbooks. At least, for now.

MEDLEY




# FASTING ACROSS RELIGIOUS FAITHS

TALKING OF MANY THINGS

DR MOHAN KANDA

**While a vrata covers a wide range of ritual vows in Hinduism, the Christian approach is centered on voluntarily humbling oneself before God through fasting, prayer, and sacrifice to focus on spiritual growth. The Islamic equivalents of vrata are generally called 'Sawm' or fasting or 'Siyam'.**

IN the Vedas 'vrata's or 'nomu's are religious rituals, vows, or observances aimed at fulfilling a desire, seeking blessings, ensuring family welfare, to attain specific goals such as health, wealth, prosperity or overcoming adversity. They involve specific, ritualized restrictions, such as avoiding certain foods on specific days, strict adherence to certain customs and vows, or a 'sankalpam', to gain spiritual merit. They primarily serve to align the individual with cosmic order, purify the mind and body, and foster discipline through voluntary sacrifice. They also represent a divine ordinance acting as a binding commitment to ethical conduct and spiritual focus, often involving fasting or specific ascetic practices to propitiate deities.

Such rituals call for spiritual discipline and lead to purification, adherence to divine laws and atonement, or 'prayaschitta', to neutralize past sins, negative karma, or to overcome defects in one's life. By sacrificing comforts such as food, the devotee creates a closer connection with the Almighty, thus fostering gratitude and devotion. In Vedic literature, Agni is often termed vratapā protector of the vrata, indicating that these observances ensure orderly behaviour and divine protection.

A 'mauna vrata' is one form of such rituals. It is a spiritual and intentional vow of silence rooted in Indian traditions, where an individual abstains from speaking for a set period to cultivate inner peace, self-discipline, and introspection. It aims to reduce external stimuli, conserve mental energy, and achieve clarity of thought by turning one's focus inward.

Such a vow, however, is generally not permissible in Islam, and is considered an innovation or 'bid'ah'. The Holy Quran, no doubt, mentions a fast of silence observed by Maryam, an ardent devotee of Allah and the only woman mentioned by name in that scripture, who is recognized as a paragon of purity, piety, and submission to Allah. That practice, however, was for previous generations and was cancelled by Prophet Muhammad, who emphasized that abstaining from permissible speech is not an act of obedience.

The religious scriptures of major faiths contain many references to such practices. For instance, Parvati, the principal Hindu Goddess of love, beauty, marriage, children, and devotion, who is the consort of Lord Shiva, represents the divine feminine energy, or 'Shakti' that balances Shiva's asceticism. She began to be known as 'Aparna', or without leaves, because of the extreme penance she undertook to marry Lord Shiva, during which she gave up all food, including leaves. The name signifies her intense dedication and sacrifice, establishing her as a model of devotion.

Likewise, 'Varalakshmi' vrata is a significant Hindu puja, observed on the second Friday of the 'Shravana' month. It is dedicated to Lakshmi, the Goddess of wealth and prosperity, to whose boon granting form, married women fast and pray, for the well-being, health, and longevity of their husbands and children.

In 'Maha Bhagavata', Satyabhama, one of Lord Krishna's consorts, is famously known for her beauty and immense wealth. She believes that she holds the absolute highest place in Krishna's heart and wants to ensure that she would have Lord Krishna as her husband in every birth. The celestial musician and an ardent devotee of Lord Vishnu, Sage Narada, informs her that in her current birth, she has Lord Krishna as her husband on account of her good fortune. To continue to have that fortune in all her future lives, she performs a special vow, which involves gifting Krishna to Narada and then trying to buy him back. Satyabhama tries to weigh Krishna against all her wealth, jewels, and gold, but the scales continue to remain lower on Krishna's side. It is only when she stops being proud and asks for help, and when a single Tulasi leaf is placed, with pure devotion, on the scale by Rukmini, consort of Krishna, and the first Queen of 'Dwaraka', the Kingdom of Krishna, and the embodiment of Goddess Lakshmi, that the scales balance. The message conveyed is that Krishna can be pleased only with sincere devotion, or 'bhakti', but not with wealth.

Also in the Hindu mythology is described the tale of how the severe and intense penance of the venerated Sage Vishwamitra, characterised by decades-long austerity and aimed at surpassing Sage Vashistha, transforms him from the powerful warrior King Kaushika to a revered 'Brahmarshi', The penance involves overcoming massive temptations, including Apsaras, or celestial nymphs, Menaka and Rambha, before finally mastering his anger and ego to attain supreme spiritual status. Yet another example can be found in Ramayana. Ravana, the ten-headed demon king of Lanka and an ardent devotee of Lord Shiva, performs an intense penance to Lord Brahma and Lord Shiva to gain immense power, knowledge, and invincibility. He sacrifices his ten heads, which grow back each time, symbolizing his dedication. This devotion grants him boons, making him a dominant ruler, a master of scriptures, and the possessor of the Celestial Weapon, 'Chandrahas'.

Turning to Christian equivalents of such rituals, we find that the equivalent of a vrata is found in the spiritual disciplines of fasting and abstinence.

For example, 'Lent', the 40-day period before Easter, beginning on 'Ash Wednesday', is somewhat like a long-term vrata, involving abstinence, fasting, increased prayer, and acts of charity. The fasting is designed to foster self-denial, focus on prayer, and draw closer to God. Denying oneself food entirely for a period to focus on spiritual matters, is on the lines of Jesus' 40 days in the wilderness. Likewise, a 'vow' is a personal, voluntary promise made to God, such as committing to a season of fasting, a specific prayer routine, or abstaining from a habit.

Some examples are, the 'Daniel Fast', which is a common practice based on the Bible where individuals abstain from rich foods, such as meat, dairy or wine, for 21 days, consuming only vegetables and water and the 'Ember Days', which are traditional days of prayer and fasting which occur quarterly.

In summary, while a vrata covers a wide range of ritual vows in Hinduism, the Christian approach is centered on voluntarily humbling oneself before God through fasting, prayer, and sacrifice to focus on spiritual growth.

The Islamic equivalents of vrata are generally called 'Sawm' or fasting or 'Siyam'. Like the Hindu custom, Islamic fasting involves abstaining from food, drink, and sexual activity, from dawn until sunset to cultivate self-control, piety, and devotion to God. Examples include, 'Ramadan', also known as 'Ramzan', or obligatory fasting. The month-long fast during Ramadan is the most significant form of worship, to a mandatory, universal vow observed by all able Muslims. Several other fasts are also undertaken, such as 'Sunnah' fasts, or recommended vows, which are voluntary fasts, like the Hindu 'Kamya Vratas' or vows for desire. 'Shawwal', or fasting six days after Ramadan, observing the 'Ashura', or fasting on the 10th of Muharram. In addition, 'Kaffarah' or expiation fasts undertaken to make up for breaking a previous fast or as a penalty for certain transgressions and 'Nazar' vows, or specific voluntary fasts a person promises to keep if a particular wish is fulfilled are also known. Fasting on Mondays and Thursdays is highly recommended by Prophet Muhammad.

A lighthearted tale now, to lighten the mood. The story goes that a representation was made by Chitragupta, record keeper of Yama, the Hindu God of Death, Justice and Afterlife, to Lord Brahma, the God of Creation, and the first deity of the Holy Trinity or 'Trimurti's, along with Vishnu and Shiva, about the embarrassing consequences of the Varalakshmi vrata The gist of the grievance was that on account of the observance of the ritual, women were succeeding in getting the same husband for seven successive births. The women were happy. Not so, however, their husbands because men, by nature, would like a different wife in each birth. Lord Brahma was in a dilemma, as the vrata was an ancient tradition, regarded holy and desirable. Chanakya, the legendary Indian philosopher, teacher, economist, and royal strategist, known for masterminding the establishment and celebrated famously for his sharp political wisdom, was summoned to assist in the resolution of the crisis. The brilliant Chanakya, as always, came up with a novel and unique solution and suggested that Lord Brahma insist that the boon would be granted to women only on the condition that the mothers-in-law also would be the same in all the births! The ladies observing the tradition, understandably, refused to accept the condition. Both parties, men, and women were happy, not to mention Lord Brahma!

*(The writer was formerly Chief Secretary, Government of Andhra Pradesh)*

# *Merit or birthright? Why Telangana's 'local only' judge demand threatens impartial justice*

CHOLLETI

An extraordinary general body of the Telangana High Court Bar Association (THCBA) on Monday passed a resolution requesting that the High Court and the Supreme Court collegium prioritise practising advocates "belonging to Telangana origin only" when recommending names for elevation to the High Court. The resolution invokes themes that resonate across India — representation, social justice and the value of lawyers who have sustained practice in a particular High Court — and raises fundamental legal and constitutional questions about who may be considered for judicial office and how the collegium should weigh 'locality' against merit and other legitimate criteria.

**The resolution and the rationale:**

According to the association's extraordinary meeting and subsequent resolution, the request calls for the collegium to follow principles of social justice and ensure that elevation to the bench gives "proper representation to all the sections of people," by prioritising advocates of Telangana origin, who practise in the Telangana High Court. The association's stated concerns are familiar: local advocates are thought to have better knowledge of regional laws, languages, social contexts and institutional practices. Long standing practitioners claim an established relationship with the court and its litigational culture. And a perception exists that too many judicial vacancies are filled by outsiders or by candidates perceived as less connected to local bar and bench communities. These are legitimate policy concerns that speak to questions of trust, accountability and the bench's social composition.

**The Legal framework:**

The constitutional text sets the outer bounds of eligibility. Article 217 requires a person to have been an advocate of a High Court for at least 10 years to be qualified for appointment as a High Court judge. Article 124 sets similar eligibility for the Supreme Court. These articles impose nationality and experience thresholds but are silent on place of origin or state of enrolment beyond the requirement of practice at a High Court. The Collegium process and the Memorandum of Procedure (MoP) — the procedural matrix evolved by the Supreme Court and used by High Court collegia — stress merit, integrity, standing at the Bar, experience, published judgments and encourage regard for social diversity and representation. The MoP contemplates weight being given to professional standing and to consultative inputs from the local bar and judges. It does not, however, endorse categorical exclusion of candidates who are not of a particular state origin.

**Precedents and bar-level pushback around locality demands:**

Demands by bar associations and local bodies for prioritising local practitioners are not new. Reports show that bar bodies in different jurisdictions in India have protested proposals to elevate advocates, who do not practise regularly before a particular High Court, or asked that local counsel be given preference. Some associations have even threatened abstentions or abstaining from work when they believe consultative norms were ignored. Conversely, proposals to elevate advocates from the Supreme Court or advocates who practise mainly outside a High Court's rolls have also drawn objections. These episodes demonstrate a recurring tension: local bars want a say and protection for homegrown talent; collegia seek to balance merit, representation and institutional needs.

**Legal and constitutional objections to 'TG-only' rule:**

A categorical rule that only advocates of Telangana origin may be considered presents myriad problems. First, it risks conflict with equal treatment norms and the constitutional commitment to non-discrimination — appointments must be open to all who meet the constitutional eligibility criteria. Second, the constitution's experience thresholds refer to practice in a High Court. They do not confer a right to geographic exclusion. Third, limiting the pool to state origin advocates may curtail merit: the collegium system, for all its scrutiny, seeks candidates with outstanding ability and temperament. Artificially narrowing that pool could compromise overall judicial quality. Fourth, such a rule may undercut impartial justice by introducing parochial pressures into what is designed to be a consultative but expert process. Finally, the practicalities of modern legal practice — interstate mobility, Supreme Court practice, multi jurisdictional litigation — mean many of the best candidates have diverse practice footprints that transcend state borders. Constitutional text and the MoP do not support a parochial quota. They permit, instead, a nuanced approach that properly values local experience as one of several factors.

**Weighing local practitioners:**

That said, the association's concerns have merit when framed as preferences rather than inflexible rules. Local practitioners often bring deep familiarity with state statutes, local languages and socio

legal context — qualities that improve judicial access and legitimacy. Where a High Court has a sustained deficit in representation by persons from particular social classes, castes, genders or regions of the state, active attention to homegrown candidates can promote social justice and public confidence. The collegium legitimately considers representational balance. The MoP expressly mentions social diversity and dispersal as considerations. The answer is not categorical exclusion but calibrated prioritisation: clearer consultative engagement with the local bar, well publicised shortlists that include local talent, and affirmative outreach to under represented communities within the state.

Practical recommendations to reconcile local claims and constitutional norms

A balanced way forward would preserve collegial independence while responding to legitimate local anxieties:

The High Court Collegium should publish general criteria it emphasises in each round (e.g., representation, local experience) and record consultative inputs from the bar — without compromising confidential elements of the vetting process.

Rather than an exclusionary demand, the bar association could submit a ranked shortlist of local advocates with verified credentials and judgments for the collegium's consideration; this preserves the collegium's final discretion while ensuring local talent is visible.

The MoP could be clarified — through collegium practice directions or a public memorandum — to state how local practice and regional representation are weighed against other parameters.

To address social justice goals, the collegium and state authorities should foster mentorship and training programmes that increase the pipeline of high quality, diverse candidates from within the state.

If the bar fears opacity or perceived unfairness, it should press for greater procedural transparency (publication of non sensitive selection criteria and anonymised statistics on regional representation) rather than exclusionary membership rules.

**Preference, not parochialism, should guide reform:**

The Telangana Bar Association's demand reflects anxieties that many state bars across India have voiced-the desire for local representation, social justice and an accessible bench that understands regional problems. Those concerns merit serious engagement by the collegium and reformers. But constitutional structure, the Memorandum of Procedure, and the imperatives of judicial quality caution against categorical rules that close the candidate pool by place of origin. The healthier path is a principled, transparent consultative regime in which local experience is an honoured, measurable factor — one among several — that the collegium publicly recognises and actively cultivates, while retaining its constitutional duty to recommend judges on the basis of merit, integrity and the public interest.

*(The writer is with the Cholleti Black-Robe Chambers, Hyderabad, and writes on economy, politics and law)*

# LETTERS

## The Rs 1,600 crore SCCL black hole

Accountability can no longer wait as a staggering, cavernous discrepancy given that nearly 40 lakh tonnes of coal, valued at an estimated ⊠1,600 crore, have vanished into thin air from the stockyards of the state-run Singareni Collieries Company Ltd (SCCL). It came to light after physical inspections of several mining sites reportedly revealed empty, dusty stockyards, directly contradicting official records that boasted of substantial reserves. The opposition was quick to accuse the Congress-led state government of presiding over, or turning a blind eye to, large-scale irregularities and the potential illegal diversion and black-marketing of a vital national resource. In governance, silence is rarely interpreted as neutrality; more often, it is read as complicity or paralysis. As the controversy snowballs, the Telangana government's lack of a detailed, transparent response is only fuelling the narrative of a systemic cover-up. SCCL is a critical pillar of Telangana's industrial and energy backbone. When a resource as heavily regulated and physically massive as coal disappears on this scale, it points to either a catastrophic failure of internal audit mechanisms or a deeply entrenched, highly coordinated network of illicit siphoning. The state leadership must act swiftly to clear the air, because in a democracy, the smoke from such a political storm will not dissipate until the truth is unearthed.

*Calicut Krishnan Ramanathan,* Ghaziabad-201001

## Need to diversify fuel sources

THIS is further your editorial 'India must diversify fuel supply chains despite US-Iran MoU' (THI June 17). It rightly calls for diversifying fuel supply chains, but the larger lesson is to diversify fuel sources. Dependence on imported oil leaves nations vulnerable to geopolitical tensions, shipping disruptions and price volatility. India should accelerate investments in solar, wind, tidal and geothermal energy, which are clean, green, neat, renewable and effectively inexhaustible. Every unit of energy generated domestically strengthens energy security while reducing pollution and import bills. The most durable solution lies in expanding indigenous renewable energy capacity and reducing reliance on fossil fuels.

*Harsh Pawaria,* Rohtak

## EU is bang on: Strait of Hormuz

The editorial 'India must diversify fuel supply chains despite US-Iran MoU' prudently points out the need for India to be on its guard in expanding energy sources, notwithstanding the MoU being signed between the US and Iran facilitating the reopening of the Strait of Hormuz. One prominent point that stands out is that Israel is not a willing entity to this deal. It is quite clear that the MoU is more on Iranian terms as the US wants to end the war in a hurry despite Israel's consternation. India must think in terms of more fuel storages being built to tide over any future crisis. Meanwhile, the EU's view that the Strait of Hormuz must be a free and unhindered sea route without any toll or restrictions is a level-headed proposition that the world wants urgently.

*K R Venkata Narasimhan,* Madurai

thehansreader@gmail.com

BENGALURU ONLINE

## Cabinet expansion decision rests with high command: Ahmed

BENGALURU: Amid growing political buzz over the Legislative Council elections and the much-anticipated Cabinet expansion in Karnataka, senior Congress leader and former minister Zameer Ahmed Khan met former MP D.K. Suresh in Bengaluru on Wednesday, triggering fresh speculation in political circles.

Speaking to reporters after the meeting, Zameer Ahmed said the Congress is a high-command-driven party and all decisions regarding Cabinet expansion will be taken by the party leadership. "I was expecting a ministerial berth in the first list, but it did not happen. I am hopeful of finding a place in the second list. Even if that does not happen, I have no disappointment. I have never publicly demanded a ministerial position.

My supporters have staged protests seeking representation for me, which is natural," he said. Rejecting reports of dissatisfaction, Zameer asked reporters whether his face reflected any disappointment. He also highlighted his proximity to the party leadership, stating that he had actively campaigned for the Congress during elections in Kerala and Telangana. On the upcoming Legislative Council election, Zameer expressed confidence about the Congress securing victory. Referring to the Congress Legislature Party meeting held at a resort in Bidadi, he said around 140 legislators were united behind the party candidates. "We are fully united. Even if 28 legislators vote for a candidate, victory is assured.

Read more at https://epaper.thehansindia.com

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