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4th TALOM RUKBO STATE LEVEL INDIGENOUS YOUTH FESTIVAL-2012



# Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES  
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*A Monthly News Bulletin*





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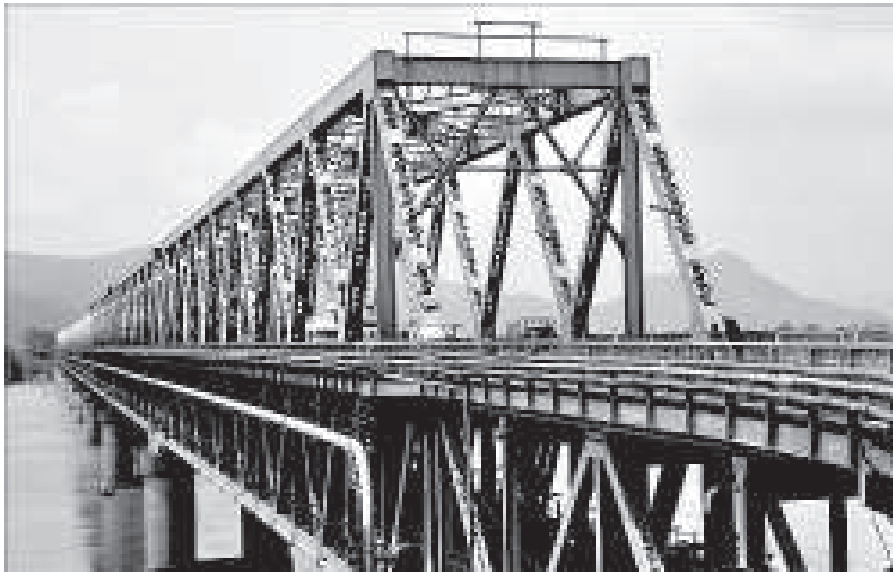
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Articles on Eternal Faith and Culture and different Socio-Cultural movements in Northeast are invited for publication.

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## 50 Glorious Years of Saraighat Bridge Celebrated



GUWAHATI, Nov 6: On 31st Oct, 1962, the first goods train passed across the Saraighat bridge. This year on October 31, the bridge completed its 50 years of glorious service. To mark this great and historic occasion, a grand function was held today on at Pandu Port near the Bridge site, stated a release.

Governor of Assam, Janaki Ballav Patnaik suggested the naming of the Saraighat Bridge as Lachit Barphukan Bridge as a mark of respect to the great Ahom general, who inflicted a crushing defeat on the Mughals in the Battle of Saraighat exactly 341 years ago, while speaking at the Golden Jubilee celebrations of Saraighat Bridge at Pandu Port in the city today.

Governor Patnaik further suggested that a standing monument of the Ahom General in the shape of a statue in a commanding position along with a short description of the war written on a marble plaque be erected near the Saraighat Bridge. The Governor said the heroic feats of Lachit Barphukan in the Battle of Saraighat could be compared with the military feats of Chatrapati Shivaji. "Chatrapati Shivaji is so much lionized in the history of India, Lachit Barphukan's goes unknown," said

Patnaik, adding, "I think in the country's textbooks on history his (Lachit Barphukan) name and his deeds particularly at the Battle of Saraighat should be given its due share of importance."

He lauded the construction of the first road-cum-rail bridge over the mighty river Brahmaputra within a record time of three and a half years and termed it as 'an engineering feat, which has successfully withstood the vagaries of time. Patnaik lamented the fact that while it took only three and a half years for completion of the Saraighat bridge, the construction of Bogibeel road-cum-rail bridge started in 2002 is yet to be completed. The Governor further said in terms of cost too, the Saraighat bridge amounted to Rs 10 crore and odd at that time while the Bogibeel bridge has already cost about Rs 2400 crore. "The Railways should not compromise their reputation on this aspect," the Governor quipped.

The Governor pointed out that major bridges on the rivers which intercept the railways tracks should be both rail-cum-road bridges so that separate road bridges are not required.

Speaking on the occasion, Chief Minister Tarun Gogoi said he had

been a witness to the inauguration of the Saraighat bridge in 1963. Gogoi said the coming up of the bridge lessened the traffic bottleneck and served as a lifeline for the region spanning several decades.

Saluting the engineering marvel of those associated with the construction of the bridge, Chief Minister Gogoi said that economic development could be ushered in through improvement in rail, road, water and air connectivity. "Insurgency, unemployment and other problems can be solved to a great extent when there is improvement in connectivity leading to development," he said, adding, "without connectivity no state or society can forge ahead. The yardstick for any development is good connectivity."

Gogoi said his Government has accorded priority to improvement in connectivity since day one and has been exerting pressure on the Central Government to provide more bridges. "Following our plea, the Central Government has been kind enough to sanction a number of bridges over the Brahmaputra in recent years. The coming up of the bridges will not only lead to improvement in connectivity but also lead to emotional integration among different communities," he added.

Member, Engineering, Railway Board, AP Mishra said the completion of 50 glorious years of the Saraighat Bridge has been a momentous event for the NF Railways and the people of the North East region. Mishra said that the bridge would be able to serve the ever-increasing volume of traffic for many more years to come.

Later the Governor felicitated some of the engineers who built the Saraighat Bridge and eminent personalities, who were witness to the foundation stone laying of the bridge as well as its inauguration by the then Prime Minister, Pt. Jawaharlal Nehru way back on June 7, 1963.

(<http://www.sentinelassam.com>)

## The Historic Battle of Saraighat

- Dr BK Gohain

Saraighat exemplifies the dauntless courage and patriotism of the Assamese people in general and of Veer Lachit in particular. Many poets have written odes to Saraighat but the finest ode to Saraighat was, undoubtedly the poem "Lachitar Ahbaan" written by Rup Konwar Jyoti Prasad. A first few lines, when translated into English will read as follows:

### Clarion call of Lachit

That is Saraighat  
Famous but with eloquent silence.  
Ram Singha the heroic one  
Came here with his head held high.  
With his dream for victory  
Donning a victory-studded head -  
dress  
He came here with pride  
To conquer the whole of India.  
That is Saraighat  
Famous but with eloquent silence  
Inspiring thousands of young  
Assamese  
To shed their blood  
For their motherland.  
Arms and weapons striking our  
solid bosom  
As hard as the Nilachal hill  
Were of no avail  
The false pride of the Empire  
Was dashed to the ground  
As I uprooted the enemy  
From my motherland.  
That is Saraighat  
Famous but with eloquent silence.

- Rupkonwar Jyoti Prasad  
Agarwalla  
(Translated by this writer)

After the debacle in the battle of Itakhuli which was a fortified location of the Mughals covering the areas from the Sukleswar ghat (river bank) to Latasil, the Mughals left Guwahati, the nerve centre of the lower Assam which they had wrested from Swargadeo Jaydwaj Singha during Mir Jumla's invasion. The Mughal Emperor was determined to punish the lawless

kings of Assam and Koch-Bihar and deputed the powerful Rajput king Raja Ram Singha as the Commander-in-Chief of the Mughal army. When the Assamese people heard about the Emperor's decision to send Raja Ram Singha of Amber, they were awakened to a new height of consciousness as they were to suffer heavily at the hands of the religious bigot Mir Jumla and his cohorts who did not have any respect for the people.

The heavenly king Chakradwaj Singha ordered the deployment of Assamese forces on both the banks of the Brahmaputra on the apprehension that the Emperor Aurangzeb would despatch a heavy and powerful force like in the case of Mir Jumla with an efficient Commander-in-chief. The Barphukan was aware that the Mughals would definitely try to invade the country on the north bank of the Brahmaputra as they could move faster on the land routes of the north bank. The south bank of the Brahmaputra was relatively safer as the enemy needed to cross the mighty river Brahmaputra to attack the Assamese forces on the south bank. Moreover, the Assamese naval force was fairly strong and the border posts were strategically important. Hence he fortified the border posts.

Lachit Barphukan camped in Itakhuli. He had a very strong personality. None could look straight at his face. After detailing his soldiers, he came and held discussion with the commanders. Lachit said, "Listen, all of you. Whoever leaves his station of deployment, I will cut him to pieces with this Hengdan (sword). All should inform their position of charge with the details of deployment to me and to the King."

However, the debacle of the

Assamese forces at Alaboi in which ten thousand soldiers were killed by the Mughal army disheartened King Chakradwaj Singha. In fact, Lachit was not interested to fight the Mughal army on the north bank. On the insistence of the king, he had sent his soldiers to fight the land battle at Allaboi near Agiathuri resulting in a catastrophe.

After the death of king Chakradwaj, his cousin Udayaditya (Siu-Nyat-Pha) ascended the throne. He was in favour of a negotiated settlement and there were diplomatic missions between the Barphukan and Raja Ram Singha. But the conditions given by Ram Singha that Guwahati be returned to the Mughal was totally unacceptable and so Lachit Barphukan procrastinated. On the other hand, the Mughal Emperor Aurangzeb was furious that Raja Ram Singha was not being able to wrest away Guwahati and the lower Assam from the Ahom king. He ordered Ram Singha to fight the Assamese to get back the territories which were taken by Mir Jumla during his invasion.

Raja Ram Singha was now determined to fight the Assamese. So he sent Munnawar Khan, his nephew Rabat Khan, Lasid Khan, two Firingis (foreigners) on war boats. They fired their guns and shot their arrows from their boats to launch an attack on the Assamese. The Assamese fleet retreated to Amrajurighat. Four days earlier, Pundit Rai had been sent to Guwahati. On return, he reported to Ram Singha that there was no fort at Andharubali. He said, "The horses can be ferried across on boats and we can fight the enemy on the sands. Moreover, the Barphukan is also ill."

It was, therefore, thought by the Mughal Commanders that the landing of their men and horses

would be easy at that open shore for an attack on Guwahati. But, in the meantime, high sand banks had been built by the Assamese all along it from the foot of the Kamakhya Hill to that of Sukreswar. When the Mughal fleet reached the Juria Hill, the Assamese army retreated to Asvakranta. This compelled their land forces also to retreat in order to avert an encircling movement by the enemy. The absence of the chief naval officers from the field of battle and particularly the illness of the Barphukan, worked as a major crisis at the moment for the naval command of the Assamese force and initially dispirited their forces and those in charge of the conduct of the naval warfare, were hesitant when the offensive was led by the Mughals with great strength. Even with high temperature, Lachit Barphukan remained alert and was informed every few minutes about the advance of the enemy up the river. There was such a concentration of the Ahom navy at Guwahati that it was possible to walk over the bridge of war-boats alone from one bank of the Brahmaputra to the other. The Mughals pressed forward to the open shore of Andharubali and the Assamese fell back to the Bar-Sila after an action which did not succeed in stemming the enemy's progress. It seemed as if there was a break-down in the command, though there was not any inherent lack of energy and strength of the Ahom navy, which had regained its supremacy under Chakradhvaj Singha. It did not take long for the Ahom experts, after their conflict with the European naval fighters under the Mir Jumla, to reorganize their navy on a new and more efficient basis.

Some of the Assamese boatmen wanted to retreat to Kajali and Samdhara. The commander at Aswaklanta, a Hazarika of the Miri Sandiqui family, asked the

Barphukan to come to his rescue. Lachit Barphukan sent the following reply:—"Tell your men, I am going to die on this spot and I will never think of abandoning my charge. I have a piece of land on the top of the Chila hill which will provide sufficient accommodation for my dead body. If I survive I shall go after all the people who have left their places." A commander named Nara Hazarika rushed from Sindurighopa, and knelt down before the retreating soldiers shouting, "My countrymen, do please flee if you want to pour poison on this platter of gold!" The Barphukan immediately placed 2,000 men at the disposal of Nara Hazarika.

The Buragohain was at Lathia. Hatibarua Deka loaded all the belongings of the Buragohain on the boats without his knowledge. Even the belongings of the Barphukan were also loaded without his knowledge into the boats which reached Lataasil. The Barphukan who was very ill was watching this scene from his sick bed at his archery store. When he heard that the Mughals had reached Juria, he asked the attendants to take him out so that he could see how far the Mughals had arrived. He was taken out to the gate yard of his residence by four Bhuyans.

The Barphukan wanted to go to confront the Mughals but the astrologer Achyutananda Doloi said, "The time is not the auspicious for it". The Barphukan said, "Doloi, I shall now sever your head before the Heavenly King does it!" The Doloi said, "You may do so." The Barphukan remained at his gate house taking information about the naval battle. He said, "The Mughals have crossed Amrajuri; Doloi, the Heavenly King will not spare you nor me. You have paved the way for your annihilation, brought about my disgrace and destroyed my

livelihood!" After a few seconds, the astrologer announced, "Now is the most appropriate time to catch the enemy!"

The Barphukan immediately came down the steps of the gate house, supported by Nodai of Kharangi and boarded his boat. Seeing the retreating of the Ahom soldiers, the oarsmen wanted to go upstream leaving the scene of contest. The Barphukan exclaimed, "How dare you row the boats upstream? The Heavenly King has given me the command of the people of the place here. Should I go back to my wife and family without fighting the enemy? How dare these serfs of boatmen venture to row up the boats without my permission?" So saying he hit four oarsmen with the blunt edge of his sword and threw them into the water. He beat up his body guards and threw them into the river. He, however, allowed them to come when their comrades entreated him for mercy.

The effect was electrifying. Words spread that the Barphukan was killing those who were retreating without fighting the enemy and throwing them into the river. The Barphukan said loudly, "Let the Mughals capture me alive and let my people go home in peace!" His fleet of seven boats with mounted guns sped towards the enemies. This gallant and extra-ordinary act of the Ahom General at once restored the morale of his army and the navy and immediately the shore batteries of the Ahoms and the archers, on the north and south banks went into action with terrific volleys and their naval forces fell upon the Mughal fleet and threw it into confusion. A big battle ensued in the area of Saraighat and both the sides called up their strength. The Sharing Phukan, the Neog Kataki and many Hazarikas proceeded from

*(Contd. to Page 11)*



## The Principle and Significance behind the Seng Khasi Flag

- Devistone Swer

November 22nd, 2012: According to Khasi Mythology once it so happened, since time immemorial that the Sun (sun considered as feminine gender in khasi) has withdrawn herself from shedding any light or ray and hiding in the twilight, beyond the galaxy and the earth that time was engulfed with total/complete darkness. Under the reign of darkness every aim and thought on earth that time went out of gear and subjected to constant jolt & threat. Under the given situation, the sense of extreme emptiness & helplessness of each & every creature living on earth including man himself, toughing the innermost core was felt and finally the Law of Necessity came into play.

Under the operation of the aforesaid Law eventually, the General Grand Durbar was convened to diagnose the cause of complete darkness and untold suffering and to recommend necessary remedy to ameliorate this. On the appointed day of the Durbar, after serious deliberation, the cause was isolated which is of course nothing but, "Ka siar ka lait kylla" or extreme indulgence against self consciousness. Having discovered the reason, extreme sense of guilt and remorse was felt but the question now is who would bell the cat and bring back the Sun. It is here that one can discern the native wisdom and capability of each and every creature high or low who were subjected to the real test.

The process of identification and selection of the most suitable candidate as the ambassador to convey the wishes of the General

Grand Durbar to her Majesty- the Sun started vigorously. Initially muscular, gigantic candidates like elephants, tigers etc were voted and chosen in turn, but all of them failed miserably in their attempt. Thereafter, the most intelligent and attractive creature like the hornbill was proposed and the same proposal was proudly accepted by him. But unfortunately, the most tragic episode happened. The shrewd hornbill who has been looking for an opportunity for long decided to take undue advantage of the same. While approaching to convey the message to the Throne (of the Sun) the hornbill started enticing her. Slighted by this misbehaviour and malicious intention, the Sun without uttering a word, simply punched the hornbill on the neck and forcefully pushed him up to fly headlong forever with a twisted neck along with asthmatic snore. The experience of the hornbill has further stricken greater fear and panic and the Durbar once again was entangled in dilemma and found no other option. As a last resort, the Durbar was compelled to issue the Order, commanding the cock living and hiding in isolation like a hermit in the most inaccessible caves of dense forest to undertake the task and finally the resolution emerged, declared and unanimously adopted thus. That the naked Fakir, U Malymboit Malymbiang (Cock) should be clothed and dressed with the best attires and embellished with the best cosmetics on earth to dignify his personality and stature with pomp and grandeur and then to command Him to restore the lost glory, the light of the sun. The

Resolution so adopted was faithfully and properly executed without wasting any time. The poor and gullible cock, reported the pathetic state of affairs in full details, praying and bowing with all humility and submission before the Highness. The sincere and convincing approach of the cock evoked spontaneous and response from the Sun. Thus once again the ray of hope and light peeped, glowed and kissed the earth after prolonged intervals and when that happens, the dance and rejoicing happens on earth and extends beyond descriptions.

Henceforth, the picture of a cock, has naturally been depicted as Spiritual Symbol of our Race from generation to generation in all spheres of life and consequently, the Seng Khasi flag is accordingly designed, constructed and adopted, with the picture of the cock in the centre of white circle (World) to remind, guide, instruct and inspire us, as a race to sally forth in the path of truth, honour and dignity and to earn righteousness in each and every thought, word and deed, as destined by the divine spark since "Ka Aiom Ksiar", or the golden Era.

In conclusion, it may be recalled that the Seng Kut Snem is knocking at our doors and therefore, I take the liberty to cordially invite every esteemed reader to kindly spare their valuable time and attend the celebration of Seng Kut Snem on 23/11/2012 at Madan Weiking Shillong where the grand function is usually held. I also wish all readers a very Happy Seng Kut Snem.

(<http://www.theshillongtimes.com>)

## 100 Drums Wangala Festival Concludes on a Colorful Note

November 16, 2012: The three-day annual grand cultural fiesta of the Garos, the 100 Drums wangala Festival marking the end of harvest and the beginning of winter season concluded today with dancing troupes from ten villages from all over Garo Hills including Bangladesh exhibiting their dancing prowess to the beats of hundred 'damas' or drums at Asanang in West Garo Hills.

'Wangala' the Harvest festival of the Garos is a post harvest celebration performed by the Garos after the harvest is over. The festival is the culmination of the jhum cycle or slash and burn method of cultivation still being followed by the Garos in the footsteps of their forefathers.

The cycle begins when the Nokma of a Village allots a plot of land for the jhumias of the village for cultivation of crops where jhum crops like jhum paddy, maize, chilies, millets, tapioca, ginger etc are grown. The plot is then sanctified by a ceremony called Mite Amua by the local Shaman to

find out if the place is suitable for cultivation or not and sacrifice a chicken or a cock to the gods. The land is then cleared by the villagers by cutting the jungle with daos locally known as Atte. This is done during the months of December to January. The cleared land is kept as it is to dry up till February and March when the whole village will fix the date for burning their plots collectively.

The a-ba so-a or burning of the plot of land is then made by first making fire lines so that the fire does not spread to adjoining areas. After this comes the ceremony called agal maka where again the misi saljong the god of fertility is appeased by a ceremony where a cock is sacrificed to make sure that the crops will be blessed by the god of fertility and harvest will be good.

Meghalaya Governor, Ranjit Shekar Mooshahary who attended the final day of the 100 drums wangala festival as the Chief Guest was accorded a grand traditional welcome and a twenty

gun salute'. The Governor was accompanied by Principal Secretary M S Rao while Meghalaya Chief Minister Dr Mukul Sangma arrived as the Guest of Honor.

Speaking on the abundance of varied cultures in the country and especially in the Northeast Mooshahary said that the wangala drummers were greatly appreciated during the recent Commonwealth Games in Delhi. Acknowledging the participation of troupes from neighboring Bangladesh the Governor said that culture has no boundaries and that it was a matter of pride to be able to preserve our rich cultural and traditional beliefs and practices.

He also stressed on the need to conserve and protect the traditional practices and pass them on to the younger generations. Mooshahary later released a book 'Rites of Passage in the Garo Oral Literature' written by Dr. S Alva B Sangma...

(<http://hundreddrumwangalafestival.blogspot.in>)

## Seng Kut Snem Celebrated on 23rd Nov. 2012 at Shillong



The annual year ending festival of the indigenous Khasi faith and culture – Seng Kut Snem – was yesterday celebrated here with great fanfare.

People of all ages and gender, dressed in their finest traditional

outfits, took part in the celebrations. Earlier in the day, a colourful procession was taken out through the city with tableaux depicting the different facades of the indigenous culture and faith.

The Seng Kut Snem is a festival that is observed to mark the Seng Khasi movement. This celebration is a form of community prayer for protection of the distinct identity of the Khasi race.

During the British rule, continued assault on the indigenous faith and culture of the Khasis and Jaintias led sixteen

young men to form an organisation called the Khasi Young Men's Association on November 23, 1899 to preserve and safeguard the indigenous way of life also known as Niam Trai Niam Tre.

A year later, the Khasi Young Men's Association celebrated its first anniversary and called it Seng Kut Snem and the occasion is celebrated every year since then to commemorate that movement. In 1901 the association was renamed Seng Khasi. This year the festivities marked the 114th anniversary of the Seng Khasi Movement.

## 'Harvesting Peace Through Culture'

GUWAHATI, Nov 17: Chavangkut, the post-harvest festival which is one of the biggest festivals of the Kuki community, was celebrated today in Guwahati. A cultural programme was held at Shilpgram to mark the festival. This programme was organized under the aegis of the Kuki Welfare Association, Guwahati.

The Chavang Kut season is a time for enjoying the fullness of life. As the granaries are filled with bountiful harvest, it is time for festivity. It is also the time to praise God Pathen for the blessings showered. There are at present 2,000 Kuki families living in

Guwahati. These families hail from Dima Hasao, Cachar, Hailakandi, Karimganj and Karbi Anglong districts and other Northeastern States. The theme of this year's celebration was 'Harvesting Peace through Culture'.

State Revenue Minister Prithvi Majhi, who was the chief guest of the cultural programme, said, "The tribal culture of the Northeast is one of the richest cultures of India. Contrary to what is widely believed, tribals are not backward people. They have a rich culture, their own food habits, their own attire and a good society. The tribal culture adds vibrant colours to Indian

culture. Most importantly, tribal people are simple people. It is our duty to preserve our culture and society.

Kuki Welfare Association, Guwahati general secretary Lenn Chongloui said, "This year's theme 'Harvesting peace through culture' is born out of the desire to hold steadfast to the noble values and ideals of our forefathers in order to promote communal peace and harmony among all sections of the society. It is a clarion call to follow the noble path of truth and channelize it towards making the world a better place."

(<http://www.sentinelassam.com/>)

### Sumi Kicks off Post Harvest Festival in Nagaland

Kohima, Nov. 14 - The sumi community of Nagaland on Wednesday kicked off the Ahuna-cum-youth Expo 2012, the post harvest celebration, at Public Gound Zunhaboto.

Nagaland Parliamentary secretary for industries and commerce, Dr. KC Nihoshe Yepthomi, while inaugurating the festival as its chief guest said the policy of Democratic Alliance of Nagaland (DAN) government in combining Youth Expo with cultural festival was to facilitate the young entrepreneurs to showcase their creativity thereby paving the way to progress of entrepreneurial activities.

Dr. Nihoshe also the DAN government had launched a number of schemes to assist the young entrepreneurs and called out to the people to avail the opportunity and to maintain transparency in their undertaking.

(Seven sister Post 15.11.2012)

### Veer Lachit award to SK Sinha



Guwahati (Nov 24): Former Assam governor Lt Gen (Retd) SK Sinha termed Lachit Borphukan as a national hero even as he received the first Veer Lachit Award instituted by the Tai Ahom Youth Council (TAYC) on the occasion of the Lachit Divas observed in Guwahati on Saturday.

The day is being observed to commemorate the heroics of Lachit Barphukan, the great hero and commander of the then Ahom Kingdom, in the state. Lachit Barphukan thwarted a strong attempt by the Mughal forces under the command of Ram Singh, and inflicted a crushing defeat on them in the historic battle of Saraighat in 1671.

"The great Ahom general undoubtedly is a national hero. Had he not been fought bravely, the scenario of the region would have changed

forever. I felt overwhelmed to be invited here. It's something which touched the core of my heart," said Sinha, who also served as director, Military Intelligence, Adjutant General and Vice Chief of Army Staff at Army Headquarters for four decades.

Sinha, who was appointed as Assam governor in 1997, also highlighted the qualities of his leadership and military skills. "I also delivered a lecture on his military excellence in front of the cadets at National Defence Academy, Pune to boost their morale," he added.

He also took initiative to install a statue of Lachit Borphukan at the National Defence Academy, Pune and a gold medal was instituted in his name for cadet with best officer-like qualities. "I picked up three icons from the state for national recognition – the saint Sankardeva, the greatest statesman of the region Gopinath Bordoloi and Lachit Borphukan," he said.

Besides, a souvenir was also released on Lachit Borphukan on the occasion. Chief minister Tarun Gogoi led the state in paying rich tributes to the great hero at a function organised by the Kamrup Metropolitan district administration at Lachit Barphukan Park at Jalukbari in the city.

(<http://sevensisterspost.com/>)



## 'Ethnic Literature can't be Ignored any More'

*Ethnic literature can no longer be ignored as these reflected the country's rich folk traditions and kept India's diverse languages alive, says acclaimed poet and translator Sitakant Mahapatra who has been honoured for his contribution to give recognition to tribal Santhali literature.*

"The idea of a sovereign state is a myth. The state is surrounded by ethnic cultural identities and has to comprise of indigenous groups," says the 75-year-old former IAS officer, known for his two decades of work in bringing tribal Santhali literature into the national consciousness.

Mahapatra said the state must provide special facilities, open special schools and set aside more funds for the development of ethnic communities like Santhals.

"Literature is also an important aspect in the evolution of tribal people as distinct ethnic groups," Mahapatra said after receiving a lifetime achievement award at a literature festival here last week. Mahapatra has collected oral poems of Santhal tribal groups from the Orissa-Jharkhand-Chhattisgarh region and translated them into English.

These were published in eight volumes as "*They Sing Life: Anthology of Oral Poetry of the Primitive Tribes of India*".

Santhals, along with Gonds and Bhils, are the three largest tribal groups of the country.

But modernisation, Mahapatra said, brought about by unchecked industrialisation in the mineral and natural resource-rich region in the last two centuries, had changed the lifestyle and socio-political structures of the ethnic groups.

"New agricultural policies, educational system, political

system and 'panchayati raj' have come in. This modernisation has touched all aspects—their health, spirit and livelihood," Mahapatra said.

Another book of his, "Bringing Them Back to School", probes the high dropout rate among ethnic children, suggesting ways to make them return to classrooms.

He said he began studying Santhali society during his time as deputy commissioner of Mayurbhanj in Odisha and found that Santhali poetry was about everyday life.

"Its essence is simple. The Santhals sing of life, pain and joys. They speak of their community and their ancestors, who are their demigods. They sing of their gods...They take a holistic view of the world," Mahapatra said.

The poetry is also a mirror of the tribe's collective spirit, he said.

"They cannot think of being alone. They are close to nature and often worship natural symbols. Their gods are free. They believe in a five-fold reality as their philosophy in life and prefer to live as groups."

"Till the year 2000, they lived in a contiguous area. But they claimed and a got a state (Jharkhand) where they are a majority. They have a script, invented by one of their leading intellectuals, Raghunath Murmu," Mahapatra said.

He has also published two volumes on the changing Santhali society- "*Modernisation and Rituals*" and "*The Realm of the Sacred*".

He is now working on a project on the Santhal rebellion.

Mahapatra, a native of Odisha, is also an accomplished poet - with 15 collections to his name,

besides some essay collections, a travelogue and more than 30 contemplative works in Odiya. He has also been honoured with Jnanpith and Sahitya Akademi awards and Padma Vibhushan.

Mahapatra said Telugu and Tamil poetry were languishing while Bengali, Odiya, Malayalam and Urdu were doing well.

"Folk traditions are keeping languages alive. One has to go back to folk to see how they have helped language evolve," he said.

(<http://articles.timesofindia.indiatimes.com>)

(Contd. from Page 18)

### Indigenous Youth Festival Build a...

comic book titled 'The Story of Kamang Charingfu and Seven Brothers' by Vijay Batak.

A mega dance was presented by over 200 dancers from different parts of the state. The 15-minute dance was choreographed by Oti Yomso. Lyricist and playback singer Delong Padung composed the background song which was sung in 11 different dialects.

Altogether 2500 participants from all over state are participating in the 3-day festival organized by the IFCSAP. Seminars and interactive sessions of indigenous faith and culture, indigenous games and sports competitions, mass procession, indigenous cultural shows and innovation by priests are parts of the three-day cultural extravaganza.

(<http://www.northeasttoday.in/our-states/arnachal-pradesh/talom-rukbo-youth-festival-begins-in-arnachal/#more-113016>)

## Magnificent Mary Eager to Train NE Boxers

(Contd. from Page 13)

ITANAGAR, Nov 7: India's wonder girl and Olympic bronze medallist MC Mary Kom on Wednesday expressed her desire to help groom talented boxers of the Northeast in her Boxing Academy which was set up in Manipur recently.

"I want to do something for the region and whoever is interested in boxing can join my Academy," said the mother of two during the opening ceremony of the third North East Youth Festival which began at Sangey Lhaden Sports Academy Complex at Chimpu on Wednesday.

She thanked the Manipur Government for providing three acres of land to set up her Academy. This Academy was Mary's dream ever since she began her boxing career in 2000.

Referring to her Olympic success, she thanked the people of the Northeast in particular, and India in general, saying that without their support and encouragement she would not have been able to win the bronze medal.

Exhorting the youths of the region to excel in the field of sports to bring laurels to their respective States, Mary emphatically said that when a lady like her, who hailed from a poor family and did not have access to many facilities, could win a medal why could not the youths of the region who were endowed with a lot of talent excel?

"You have energy and talent to excel in the field of sports. Never look back but work hard and success will be yours," she said.

The Arunachal Pradesh Government also presented a cheque of Rs 10 lakh to 'Magnificent Mary' on the occasion as a token of appreciation for her Olympic feat.

Mary has won five consecutive World Boxing Championship Titles and is the only pugilist to win a medal in each one of the six Championships. She started her career as an athlete but later switched to boxing following the success of fellow Manipuri boxer Dingko Singh. She started her boxing career in 2000 after which there was no stopping her.

In 2001, she lost in the final and had to settle for a silver medal. In 2002, she started her domination at the AIBA World Championships where she won her first gold. She continued to dominate women's boxing till 2006 after which she took a 2-year sabbatical due to the birth of her twins. She returned with a bang in 2008 winning her fourth successive World Championship.

Her feat earned her the title of 'Magnificent Mary' from the AIBA. In 2010, she had the honour of bearing the Queen's Baton in the opening ceremony run at the 2010 Commonwealth Games in the stadium. She has also been awarded the prestigious Arjuna Award in 2004, Padma Shri Award in 2006 and the Rajiv Gandhi Khel Ratna in 2009 for her achievements in Boxing.

In 2010, she was voted India's Sportswoman of the Year. Mary Kom also became the International Boxing Association's Ambassador for Women's Boxing in 2009.

(<http://www.sentinelassam.com>)

## Mother Language 'Sanskrit' Needs...

and the consequential "Minority" status either by the Union of India or the States. This needs to change. Despite being a language of the masses once upon a time; Sanskrit now needs this necessary protection, as available to minorities.

If Sanskrit is accorded "Minority" status, it will ensure a right to all Sanskrit-speaking communities and students to ensure learning in Sanskrit from primary level itself (Article 350A). Minority status also ensures the right to conserve the language, independence in structuring and managing institutions of Sanskrit learning, right to establish and administer educational institutions of their choice, protection from arbitrary acquisition, additional funds for running institutions and printing/ publishing of books in Sanskrit; and scholarships and other funding for students learning Sanskrit; etc. Besides according "Minority" status to Sanskrit, every State must also follow directions contained in Article 351 of the Constitution and declare it as the second/ third language of the State.

It is absolutely essential that Sanskrit be taught as language in all schools and institutions of higher learning. State must ensure that institutions of higher learning produce good Sanskrit teachers and also ensure that all vacancies of Sanskrit teachers in schools are filled-up immediately. At individual level, all parents should also ensure that their children learn Sanskrit, so that they can taste and appreciate the genius and depth of India directly in their basic mother tongue, without relying on corrupted interpretation of their own texts by a third person.

(<http://goimonitor.com>)



## Homage to a Builder of Modern India

In an age when glamour and charisma count for much more than the eternal values or actual performance, the real builders of modern India are likely to be forgotten. We cannot allow this to happen. It is therefore in the fitness of things that the nation should be observing the 150th birth anniversary of Pandit Madan Mohan Malaviya, one of the greatest sons of the country in terms of his contribution to the shaping of modern India as well as to the preservation of our ancient civilization and heritage. [The 150th anniversary of his birth is being observed by the BHU Alumni Association, Guwahati on Monday, the 19th November 2012.] What is perhaps unfortunate is that today very few of our school textbooks include the biography of someone who was at the forefront of our freedom movement and who, as a national leader eight years older than Mahatma Gandhi, was able to offer him the kind of counsel that few other leaders of his time were able to do. In an age when the politics of pragmatism and convenience have made all eternal values irrelevant, it is imperative that we seek those forgotten leaders of our freedom movement who set examples of clean politics and dreamt of a modern India forged with the tools of science and technology.

Madan Mohan Malaviya was born on December 25, 1861 to Brijnath and Moona Devi, in a family of Sanskrit scholars hailing from Malwa in Madhya Pradesh. That is how the family got to be known as Malaviyas. Madan Mohan was the fifth child in a family of five brothers and two sisters. After graduating from Calcutta University, Madan Mohan wanted

to do his postgraduate course in Sanskrit, but had to give up his studies due to the financial condition of his family. In July 1884, at the age of 23, he started his career as a teacher in Allahabad District School. In 1886, he attended the second Congress session at Calcutta under the chairmanship of Dadabhai Naoroji where he spoke on the issue of representation in Councils. The speech of the 25-year-old Madan Mohan impressed not only Dadabhai Naoroji but also Raja Rampal Singh, ruler of Kalakankar Estate near Allahabad who had started the Hindi weekly Hindustan but was looking for a suitable editor to turn it into a daily newspaper. In 1887, Madan Mohan left his teaching job to become editor of this new nationalist daily. About two-and-a-half years later he left the newspaper to join the LL B course in Allahabad. That was when he was also offered the co-editorship of The Indian Union, an English daily. After completing his law course, he started practising law in the Allahabad District Court in 1891 and moved on to the Allahabad High Court in December 1893. He practised law for about 20 years before taking a vow to give up legal practice and to enter sannayasa and live on the support of society for the rest of his life to be dedicated to the needs of society. Even so, during his two decades of legal practice he had established himself as one of the four most successful lawyers of the Allahabad High Court along with Pandit Moti Lal Nehru, Pandit Sundar Lal and a certain Mr Chowdhary. Despite his vow not to enter legal practice again, Pandit Malaviya was persuaded by his friends to argue the famous

Chaura Chauri riot appeal case in defence of 171 freedom fighters who had been sentenced to be hanged. He argued the case so competently and with such dedication that Sir Grimwood Mears, Chief Justice and one of the two judges hearing the appeal, rose from his seat three times during the arguments and bowed to Pandit Malaviya. The outcome of Malaviya's competent arguments was that 156 of the 171 accused were acquitted by the High Court.

It was clear by this time that Madan Mohan Malaviya was dedicated more to the cause of education as a means of effective social change. He was impelled by his dream of a free and modern India surging forward to be at par with the foremost nations of the world. He was convinced that this could happen only with a solid base of science and technology to our educational planning. His first meeting with Annie Besant was around 1911. In 1913, Madan Mohan Malaviya, along with Justice Vivian Bose, Pandit Hirdayanath Kunzru, Girija Shankar Bajpai, Annie Besant and George S. Arundale, started the Scouting movement in India for native Indians. Annie Besant decided to join hands with Pandit Malaviya to set up a common Hindu University at Varanasi. She and her fellow trustees of the Central Hindu College that she had founded in 1898, agreed to the Government of India precondition that the college would become part of the proposed university once it was established. Thereafter, Pandit Madan Mohan Malaviya set out with passionate dedication and determination to establish the Banaras Hindu University that was

founded in 1916 under the provisions of the BHU Act of 1915. He enlisted the assistance of maharajas, princes and industrial tycoons who all donated liberally for the creation of Banaras Hindu University. The versatile genius and multifaceted personality of Malaviyaji and his extraordinary capacity for organization and day-to-day management of a mammoth educational project was much in evidence in those years. Those were the days when he was affectionately called the 'prince of beggars'. The dream that took many years to realize was a very well planned residential university for around 12,000 students—the largest residential university in Asia. Malaviyaji, who had by then begun to be better known as Mahamana Madan Mohan Malaviya became Vice-Chancellor of BHU in 1919 and continued in that capacity till 1938. In 1939 he was succeeded by Dr Sarvapalli Radhakrishnan who went on to become President of India.

For the alumni of Banaras Hindu University, the image of Mahamana Madan Mohan Malaviya is that of a great educator and visionary. I know of many BHU alumni who do not wish to think of Malaviyaji as a politician as well. This is obviously because of the image of today's politicians. However, we overlook the fact that even in those days it was almost impossible to be a prominent freedom fighter to whom people listened with reverence and a sense of identification unless he had a significant role to play in politics. Mahamana Malaviya was President of the Indian National Congress in 1909, 1918, 1930 and 1932. He also represented India at the first Round Table Conference in 1930. Like many of his

contemporary leaders, he was a moderate. However, he was totally opposed to the partition of India. He repeatedly cautioned Gandhiji against seeking India's freedom at the high cost of the country's partition. He was also staunchly opposed to the Congress participation in the Khilafat movement of the early 1920s. But above all, Mahamana Malaviya epitomized a brand of politics that was clean, devoid of the compromises of convenience and the policy of appeasement. It was he who popularized the slogan Satyameva Jayate.

Mahamana Malaviyaji's long association with newspapers and his role as a journalist is perhaps a less known facet of his versatile personality. Apart from being editor of Hindustan and The Indian Union he was also the Chairman of The Hindustan Times from 1924 to 1946.

Contrary to the general impression, Mahamana Malaviya was also a dedicated social reformer who worked for greater social harmony and against the barriers of caste and religion. For espousing the dalit causes and insisting on their rights to enter temples and places of worship, he was temporarily expelled by the Shri Gaud Brahmins; but later on when they realized their misunderstanding, they took him back in their fold.

The life of Mahamana Madan Mohan Malaviya and the ideals he stood for acquire great significance in an age when we have no leaders of his stature and probity to look up to for inspiration. Several generations of Indians are beholden to this educationist and visionary for the facilities he provided for higher education in science and technology when such facilities in the country were

severely limited. For a State like Assam at the forefront of the petroleum industry in India, the facilities available in BHU for training in Chemical Engineering and Geology were special boons because many of the petroleum technologists of the State were alumni of the university created by the Mahamana. He has a special place in the hearts of the BHU alumni whether he is spoken of or not. He lives on in the sanctum of our hearts and minds and in our deepest moments of silence. For as long as we live, the white that he wore from his turban to his shoes will symbolize the inner purity of a great son of India and one of the finest human beings that the world has ever had.

(<http://www.sentinelassam.com>)

(Contd. from Page 4)

## The Historic Battle ...

Rangmahal and joined their army in this violent contest. The Mughal Commandant Sharip Khan and two other Amirs commanding the navy fell down dead. Innumerable Mughal soldiers were killed and many of their boats with men, horses and war materials were sunk. The survivors made quick retreat in their boats. A large amount of booty came into the possession of the Ahoms. There was no other fighting after this naval fight. That was the historic battle of Saraighat fought in the middle of March, 1671, which became the Waterloo for the mighty Mughals in the east.

The Assamese people regained their lost glory. The victory of the Assamese people in the battle of Saraighat was a landmark in the history of Assam and we are proud of this great achievement of Veer Lachit..

(<http://www.sentinelassam.com/>)



## Mother Language 'Sanskrit' Needs Urgent Protection

- Hemant Goswami

If we want to preserve our heritage, the indifference towards Sanskrit has to stop

"SANSKRIT," THE mother of all Indo-Aryan languages, which has also helped in development and enrichment of almost all languages across the globe is fighting a tough battle in its own country of origin, India. The language, acknowledged and documented to be the most structured and scientific language in the entire world, and which was the lingua-franca. has now been reduced to a vanishing minority with just about 14,000 speakers left, across a country of over one billion.

Why this plight of Sanskrit?

It took nearly 200 years of systematic attack on Sanskrit to reduce it to such a pitiable and marginalised position. It all started with the advent of the Britishers in India and their desire to control the entire country. The transgressors identified that India is so evenly structured that it was almost impossible to enslave the country. The British identified the social structure and the lingua-franca Sanskrit, which was also the language of scriptures, as an essential founding block of this unity in all the diversity of India. A systematic and strategic propaganda about the social structure and class division was started and an onslaught on Sanskrit was initiated. With the entry of T. B. Macaulay, who was the 'Secretary to the Board of Control' and looking into the affairs of India, things changed very fast. Macaulay advocated that for taking complete control of the country teaching of Sanskrit has to be stopped and only English should be promoted.

He argued that support for the publication of books in Sanskrit (and Arabic) should be withdrawn, support for traditional education should be reduced to funding for (the Madrassa at Delhi) and the Hindu College at Benares, but students should no longer be paid to study at these establishments. The money released by these steps should instead go to fund education in Western subjects, with English as the language of instruction. He said,

*"...that we ought to employ them in teaching what is best worth knowing; that English is better worth knowing than Sanskrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanskrit or Arabic; that neither as the languages of law, nor as the languages of religion, have the Sanskrit and Arabic any peculiar claim to our engagement; that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed."*

This policy resulted in the Education Act of 1835. Thereafter, all Sanskrit schools and institutions lost to the British policies and bureaucracy and Sanskrit suffered irreparable damage.

Reinterpretation of Hindustan's scriptures and documents

A battery of British scholars started learning Sanskrit and based on whatever they could learn of Sanskrit in a year or two, they started translating the ancient scriptures and documents in English. While in India they started a propaganda claiming that Sanskrit was a dying language; but ironically Sanskrit was being

introduced in almost all universities in Europe. The tardy and incorrect translations based on desultory learning of the British scholars became an introduction of Hinduism and Sanskrit to the rest of the English-speaking world. Selected works with twisted translations which presented Hinduism and India in bad light were promoted with full vigour to highlight how bad the system of India was. The language of instruction of Sanskrit for higher education in India was changed to English and almost all top positions of Sanskrit professors were occupied by Europeans. The neo-scholars of English language of Indian origin, who could not be educated in Sanskrit, also started relying on the English translations by the European authors, which also got referred in all subsequent works. Unfortunately, if one picks up any Indian textbook on History, the same propaganda continues. Among the list of books referred to prepare any History textbooks; one can find that 80 per cent of them are by foreign authors and rest are using their work as leading references. Nearly 200 years of this kind of propaganda not only polluted our culture but also almost destroyed the learning of Sanskrit.

Sanskrit Post-Independence

During the framing of India's Constitution, there were long debates on official language of the Country and the role of Sanskrit. The 'Constituent Assembly' and the sub-committee formed on 'Languages' highlighted the need to undo what the Britishers had done and emphasised on the need to make Hindi as the language of the State so that the common man can be empowered and made a

part of the Government. Article 343 of the Constitution specifically provided that English as a State language would be phased out in 15 years period and Hindi would be the State language. Sanskrit was also considered to be made the official language, but it was felt that the country should wait for some more time before initiating such an effort. In the same spirit, Article 351 specifically mentioned that for enriching Hindi language, Sanskrit would be used. The Constitution of India directs under Article 351 that wherever necessary or desirable, for development of Hindi vocabulary, it shall be expanded primarily based on Sanskrit and secondarily on other languages.

The then political leadership was fully aware about the importance of Sanskrit and a handful of our leaders did highlight their concerns then and now. While underscoring the importance of Sanskrit, first Prime Minister of India, Pandit Jawahar Lal Nehru said;

*"If I was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly - it is the Sanskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue."*

However, the efforts and dreams of the Constitution framers could not be fully realised even after over 60 years of Independence. The resistance did not come from the people but from the English-speaking bureaucracy and the foreign-trained English speaking politicians of the country, who continued to look down upon Hindi and Sanskrit as lesser

languages, and as the languages of uneducated people.

Present state of affairs

Various commissions and committees have highlighted the importance of Sanskrit and the need to restore it to its old glory. All our texts, documents and scriptures are in Sanskrit; losing the language would be losing our roots. Besides, Sanskrit is the most structured and scientific language spoken anywhere in the world. In its syntax, grammar and structure, no other language can match it. 'Sanskrit Commission' which was set up by the Government of India, in its 1957 report specifically pointed out that Sanskrit is one of the greatest languages of the world and it is the classical language par excellence not only of India but of a good part of Asia as well. The report states the Indian people look upon Sanskrit as the binding force for the different people of this great country and described this as the greatest discovery made by the Commission as it travelled from Kerala to Kashmir and from Kamarupa to Saurashtra. The commission, while so travelling, found that though the people of this country differed in a number of ways, they all were proud to regard themselves as participants in common heritage and that heritage emphatically is the heritage of Sanskrit.

India's official education policy specifically mentions that facilities for the intensive study of Sanskrit has to be encouraged. Still, the apathy, neglect and propaganda against Sanskrit has been so much that the Supreme Court of India had to intervene in 1994 to declare that Sanskrit has to be a part of education. However, the various States of India are still disadvantaging, discouraging and discriminating education in

Sanskrit at School, College and University level. Sanskrit learning has been stopped in many schools in want of teachers and funds. In Colleges and Universities, courses are being closed down and students are being discouraged; indirect discouragement and strategic discouragement is caused by limiting financial resources. Though Sanskrit is a subject for appearing in Civil Services, the State and Universities are providing no facilities to students for preparing for civil services in Sanskrit, whereas other subjects are being patronised.

As a result of this systematic propaganda against this great heritage, offensives of the British rulers, and poor support for Sanskrit post-independence, the language has now been reduced to a poor minority. According to the 2001 census of India, there remain only 14,135 speakers of Sanskrit in Hindustan. According to the Indian Census policy, if the total number of speakers of any language is reduced to less than 10,000, it wouldn't even be reported as a separate language.

What needs to be done

The situation is emergent and Sanskrit now urgently needs special protection. The Constitution of India provides for special protection to minorities based on distinct language, script or culture as per the provisions related to minorities contained in Article 29 and 30. Through a gazette notification issued in 1993, the Union Ministry of Welfare notified only five religious communities viz; the Muslims, Christians, Sikhs, Buddhists and Zoroastrians (Parsis) as minority communities. Linguistic minorities have not been considered for the purpose of awarding protection

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## Christian Calendar is Wrong, Says Pope: Blundering Sixth-century Monk was Several Years out in Calculation of Jesus's Birth Date

21 November 2012 :

- Pope Benedict XVI blames 'mistake' on Dionysius Exiguus in his new book

- Monk credited with inventing modern calendar based on Anno Domini era

- Pontiff also claims that donkeys have no place in traditional nativity scene

The Christian calendar is based on a blunder by a sixth-century monk who was several years out in his calculation of Jesus's birth date, the Pope has claimed.

Benedict XVI blames the 'mistake' on Dionysius Exiguus, who is credited with inventing the modern calendar based on the Anno Domini (AD) era.

The Pope's views are revealed in the final part of his three-volume



Pope Benedict XVI

work on the life of Jesus, published yesterday.

'The calculation of the beginning of our calendar - based on the birth of Jesus - was made by Dionysius Exiguus, who made a mistake in his calculations by several years,' he writes.

'The actual date of Jesus's birth was several years before.'

Academics have long disputed when Jesus was born, with many believing it was probably between 6BC and 4BC. The Pontiff's intervention is certain to fuel the debate.

The leader of the world's one billion Catholics is also likely to raise eyebrows with his claim in the book that donkeys and other animals do not have a place in the traditional nativity scene.

St Peter's Square in the heart of the Vatican City regularly has a large Christmas scene with an array of animals, but the Pope is certain their inclusion is historically inaccurate.

'In the gospels, there is no mention of animals,' he writes.

He believes that they were probably a pre-Christian Hebrew invention, as outlined in the Old Testament Book of Habakkuk, considered by some to predict the nativity.

The Pope, 85, also says angels never sang to shepherds to proclaim Christ's birth, as celebrated in the carol Hark! The Herald Angels Sing.

Jesus of Nazareth: The Infancy Narratives hit bookshops in 50 countries yesterday, with more than a million copies planned for the initial print run.

In it, the Pope interprets the Gospels of Matthew and Luke, which describe the months just before and after Jesus's birth.

(<http://www.dailymail.co.uk>)



## Arch Bishop Praises Sudarshanji's Efforts on Social Harmony

"SUDARSHANJI was a model for all the leaders who realise the value of communal harmony. He made it possible in Kerala through his visit and talks with all religious leaders, especially with the Christian community. The birth of mankind is not for quarrelling with each other and we have to improve our relations beyond everything," said Arch Bishop Mar Aprem in Trichur on September 20. Paying tribute to former RSS Sarsanghachalak he remembered the former Sarsanghachalak in a function organised by the RSS district committee at Trichur. He said that "I am fortunate that I am a part of the historic step of religious talks, which was conducted by the RSS under the leadership of Sudarshanji".

(<http://www.organiser.org>, 7 Oct. 2012)



## Talking China

A face-off between India and China has once again emerged with both the nations engaging in a war over maps. As reported widely, while China showed Arunachal Pradesh and Aksai Chin as part of its territory in maps of the country in their new e-passports, India has countered the Chinese assertiveness by issuing visas to Chinese nationals containing Indian maps including these regions as a part of it. In the past too, there had been several occasions when China had made claims over Arunachal Pradesh. In fact, China had earlier too denied visas to Indian citizens hailing from Arunachal Pradesh. Earlier, China had also questioned India's sovereignty over Jammu & Kashmir by issuing stapled visas to the residents of Jammu & Kashmir.

China has for long eyed Arunachal Pradesh as its own territory and that given the infrastructure marvel that it has constructed in Xingjian and Tibet including the refueling stations and ports at Gwadar, Chittagong and Sittwe, it is apparent that China is on an expansionist mode keen on laying its claims over Arunachal Pradesh and Aksai Chin. In this context, it needs mention that the issue was touched upon during talks between Prime Minister Dr Manmohan Singh and Chinese Premier Wen Jiabao on the sidelines of the ASEAN summit at Phnom Penh. National Security Adviser Shivshankar Menon is likely to travel to Beijing in November end or early December for talks with China's special representative Dai Bingguo. However, as an immediate reaction to this activity by China, India has started issuing visas to Chinese nationals containing

maps of these places as part of the Indian territory.

While it is reassuring to see that the Indian side has shown some pro-activeness in dealing with the issue, the fact remains that India as a country has failed to be at par with China on several fronts. As this column had harped on in the past, the vulnerable areas in Arunachal Pradesh are still not easily accessible. The Indian government has failed to give adequate concern to infrastructure development in such vital areas. Whereas China has already constructed several green field airports and has undertaken massive infrastructure development on its side, so as to gain an advantage in the eventuality of a war breaking out between India and China, much remains to be done on the Indian side. Secondly, despite being a reputed software exporter, India's capacity cyber warfare, commendation blockage, internet security is very poor as compared to the capacities developed in China. On the economic front, too China has an edge over India. Its rates of poverty and illiteracy are much lower compared to India. Even its military prowess is much greater than India and if the present economic slump in US continues (something that compels US to cut down its defence budget), it would not be wrong to assume China's military will become more advanced and high-tech than the United States. In addition, China being a permanent member of the United Nations Security Council has veto power. In economic and financial matters too China has a greater say in comparison to India.

However, the above advantages that China enjoys over India do not

imply that vis-à-vis China, India is a weak country and, therefore, it cannot raise its voice or oppose any sinister design of China. India too has its inherent advantages. In the first place and, most importantly, China's goods and oil cargoes pass through the Indian Ocean over which the Indian navy has formidable presence. Unless China expects to assume a complete military control over India (something almost impossible), chances are remote that China—considering the cost-benefit analysis—will launch a war claiming Arunachal Pradesh as its own territory. Secondly, barring Pakistan, India has a cordial relation with most of the Southeast Asian regions. Countries like Japan, South Korea, Taiwan, Indonesia, Philippines do not see the growth in India with suspicion as they do for China. Also, India will get the advantage of demographic dividend for a longer period of time as compared to China for China's workforce is going to shrink in a very short phase of time and something that will automatically lower its GDP.

These advantageous points should be our guiding steps when it comes to tackling China. To tackle China, there should be encouragement for industry-oriented vocational courses. Such courses apart from solving the burgeoning unemployment problem will also prevent India from becoming a mere market for cheap Chinese goods. Secondly, there is an urgent importance of infrastructure development in vulnerable and strategic areas so that the Indian army is not caught unaware in the eventuality of a war breaking out. Thirdly, Indian needs

(Contd. to Next Page 10)



## India's First Disabled Skydiver now Heads to Antarctica

New Delhi, Nov 18: Sai Prasad Vishwanathan, India's first disabled skydiver who has since childhood suffered a loss of sensation in the lower half of his body, will add another feather to his cap when he goes to Antarctica in 2013.

Sai will become the first Indian with a disability to travel to the icy continent. In his 20s, Sai said he had an extra growth in his spinal cord and a surgery to remove it left him disabled.

"This put tremendous stress on my parents. Lack of awareness and societal shame of bringing up a child with disability pushed them to a corner. Not a hospital was left unvisited to find a cure for my disability," Sai told IANS in an email interview.

"It is a childhood no one should have. No parents should be given. But it happened," he said.

He was forced to change many schools as they could not help him due to his disability. But, believing that his "salvation" lay in education, his parents pushed him through different schools.

"My disability turned out to be my asset. It gave me many skills of my life," said Sai who hails from Thiruchirapalli in Tamil Nadu but stays in Andhra Pradesh with his family.

He later received a scholarship for a degree at the University of Wisconsin-Madison in the US.

Sai went on to become an engineer.

"It was pleasantly shocking at how disabled friendly the US was. Their infrastructure support for the physically disabled was simply mindblowing. Every public place, transport, nook and corner was accessible.

"It was like a little heaven, for a person with disability," he said.

His life changed when he spotted a skydiving advertisement on the university campus, and went for it. Thanks to that, he is now in the Limca Book of Records as the first Indian with a disability to skydive from a height of 14,000 feet.

"I was selected from across the world, as one of the 30 Antarctic Youth Ambassadors in 2012, and will become the first Indian with a disability to travel to Antarctica in February 2013," he said.

Leading disability rights' activist Javed Abidi is all praise for Sai.

"Sai Prasad Vishwanathan is a true role model for millions of young disabled people across the country on how disability is not an impediment to success," Abidi said.

His story "is a testimony to the fact that if a disabled person has access to the same opportunities like any non-disabled person, the possibilities are endless".

Sai has won a host of awards, including the Helen Keller Role Model Person Award instituted by the National Centre for Promotion of Employment for Disabled People (NCPEDP) in 2011.

He has also been featured in TV programme "Satyamev Jayate" hosted by Bollywood actor Aamir Khan.

"Aamir Khan brought the disability issue the much-needed attention. For the first time in the history of our country, disability was being discussed from the viewpoint of education and infrastructure, rather than karma and attitude," said Sai.

With the help of four friends, Sai has started an initiative called Sahasra, which provides scholarships to needy and meritorious students for

engineering and higher education.

The initiative has so far helped 50 students for their engineering education, and provided scholarships worth Rs.12 lakh in two years.

It was selected as one of the top 10 business plans in a competition conducted by the Hass School of Business, University of California, Berkeley.

<http://in.news.yahoo.com>

(Contd. from Previous Page)

### Talking China

to concentrate on plugging in the loopholes in the cyber vulnerabilities India is beset with and also on enhancing the existing military prowess vis-à-vis China. Lastly but not the least, there is also need to promote more relationship building exercise with the rest of the South-east Asian countries so that the comparative advantage India has over China in the Indian Ocean remains intact. The above are certainly not exhaustive but an indicative list that can go a long way in bringing India at par with China on several aspects. India has been betrayed by China on several occasions. In fact, China has shown scant gratitude to the fact that its permanent membership in the UNSC is only due to India's relinquishing the post. Leave aside gratitude it is on a sinister expansionist mode. A war with China neither is certainly not expected neither one expects India to spoil the exiting trade relations between the two countries. But what is imperative is that India brings itself up to the level of China. The sooner New Delhi realizes it, the better it is.

*(The Sentinel - 27.11.2012)*

## I Feel Myself Partly a Citizen of India: Suu Kyi

New Delhi, November 16, 2012 : "I feel myself partly a citizen of India — a citizen of love and honour." This is how Nobel Peace laureate and Myanmar's pro-democracy leader Aung San Suu Kyi on Friday described her "friendship" with India and its people. Addressing a packed gathering of students and teachers at her alma mater Lady Shri Ram College in New Delhi, Suu Kyi reminisced her formative years in the prestigious institution and said she never felt "far away" from India.

"I always knew I would come back to this hall where I had learned to sing one of Gandhi's favourite songs - Raghupati Raghav Raja Ram," she said

drawing loud applause from the audience.

Suu Kyi graduated with a degree in politics from Lady Sri Ram College in the early 1960s.

"Coming back to LSR (Lady Sri Ram) is not just coming back home, it is coming back to a place where I know my aspirations have not been wrong," Suu Kyi, who has been waging a campaign for democracy in Myanmar for decades, said.

Talking about her vision for a democratic Myanmar, she said the country needs India's help in its progression towards democracy.

"We need you to help us in our progression towards democracy. We are trying to achieve democracy. In our endeavour we

need you, we need your help," Suu Kyi, who is in India after 25 years, said.

67-year-old Suu Kyi had last visited India in 1987. Her father General Aung San — regarded as Myanmar's independence hero — was a personal friend of Jawaharlal Nehru.

"To the people of India who have given me so much affection, so much warmth with such generosity that I have never felt myself to be far away from India even in days when I had little contacts with you," she said.

Asking students not to compromise on their "principles", she termed "unprincipled politics" as one of the most dangerous things in the world.

(<http://www.hindustantimes.com>)

## Chalo Loku – 2012 Celebrated at Deomali, Tirap, Arunachal Pradesh

- Nokte Panka

One of the most colourful festivals of Arunachal Pradesh of the Nocte Tribe called CHALO LOKU was celebrated at Deomali, Tirap, (A.P) on 25<sup>th</sup> November 2012.

Sri Tani Loffa one of the honourable MLAs of Arunachal Pradesh was invited as the Chief Guest. He appealed the entire people of Nocte to keep the culture and tradition alive by celebrating the said festival in proper manner with utmost enthusiasm. He also donated a sum of Rs. 50,000/- as a token of love to the Chalo Loku Committee.

The local MLA Sri Wangki Lowang also spoke in this auspicious occasion of the Nocte. He welcomed all the community and appealed to participate in the festival.

The invitees dance troop from the Natun Kheti village presented the Chalo Loku dance i.e the folk dance of the Nocte very traditionally. The Khappa singers sung or recited the Khappa poetry very affectively with utmost interest. The entire community participated in the festival and mingled into single garland for a few hours. It was one of the most interesting and extra-ordinary things to be observed during the festival.

The modern dance troops from various colony and village also performed Nocte Modern dance in Nocte latest modern songs.

The Chalo Loku Committee President Sri Wangniam Lowang and the Secretary Sri Doya Lowang thanked the Chief Guest, Local MLA, all the Community and

the Officers for this kind cooperation and appreciated the local dance troops for their kind presentation of Chalo Loku folk dances.

The colourful festival ended with the community feast. All the community present participated in community feast with local rice-beer taste.

"NOCTE KHAKNI CHINGKOI"  
"LONG LIVE CHALO LOKU"





## Indigenous Youth Festival Build a Society to be Proud of : JJ Singh



Governor JJ Singh has called upon the youth of Arunachal Pradesh to build a society that they would always be proud of. The governor, who inaugurated the 4th Talom Rukbo State Level Indigenous Youth Festival here today, in his address advised the young to contribute towards nation-building with the strength of their rich cultural heritage, ethical and spiritual values and spirit of creativity.

Exhorting the youth to play a vital role in addressing social issues such as eliminating unwanted customs, participating in the country's political life and living up to the high standards of India's ideals and values, he advised them to aim high and approach life with sincerity and dedication. He expressed confidence that organizing such festivals would serve as a platform for the youth to inculcate the indigenous values and ethos.

"It makes them aware of the traditional beliefs, faiths and practices and it is very natural that they develop mutual respect for each other," he said. The governor also expressed appreciation for the Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP) for acting as a unifying force for sister organizations such as Donyo Polo Gangging, Meder Nello, Kargu Gamgi, Dani Piilo Society, Rangra Faith Promotion Society, Buddhist Cultural

Preservation Society, and other such indigenous societies of Tai Khamti, Tangsa and Mishmi tribes. Joining the participants, he paid rich tributes to departed IFCSAP members Gyampak Gumja, Rutum Kamgo, Mokar Riba, Tage Dibo and Geter Ingo.

Responding to a memorandum for financial assistance towards the IFCSAP office here, Singh assured to endorse it to the GoAP.

Earlier, before starting his speech, the governor led a two-minute silence to condole the demise of former Prime Minister Inder Kumar Gujral.

Guest of honour, All Assam Bathu Union advisor Mangal Singh Hazowary asked the indigenous youth to maintain work culture and advised them, especially the students, to judiciously utilize their time. He also emphasized on peaceful coexistence between the people of Assam and Arunachal Pradesh. Power Minister Tanga Byaling (chief patron of the festival) in his address also urged the state's youth to strive towards peaceful coexistence and inherit the values of culture and tradition. Advising them against bandh culture and antisocial activities, the minister said such undesirable activities created hindrance to the state's development. He also advised them to avail the pro-people programmes initiated by the state government and participate in the developmental activities.

IFCSAP president YD Thongchi presented a brief on the background of the state's indigenous faith and culture. Stressing on the importance of preservation of the indigenous cultural heritage, Thongchi said religion moulded one's thinking, behavior, beliefs and lifestyle "which further gives birth to culture. The culture is our treasure, our identity and our survival." He also recalled the contributions made by late Talom Rukbo and members of the IFCSAP.



Festival organizing committee chairman Larbin Nosi and IFCSAP secretary Gichick Taaza also addressed the mammoth gathering. The governor later released an audio album, 'Donyi Polo Aya Nam', produced by Taaza, while Hazowary released a CD film, 'Angun Bedang', produced by Donyi Polo Yelam Kebang, Pasighat and directed by Delong Padung. Byaling released a documentary film titled 'Donyi Polo Aya Jinam', produced and directed by Nyamo Dojeh. Special guest, finance secretary Swati Sharma released a book titled 'The useful questions and answers on Donyi Poloism'. She also released a

(Contd. to Page 8)

## The Governor of Meghalaya Releases a Book of Socio-cultural Traditions of North East Janajati



A book on Soclo-cultural and spiritual tradition of North East is released on 09.12.12 at the Vivekananda Kendra Auditorium, Uzan Bazar, by Shri Ranjit Shekhar Mooshahary, the Hon'ble Governor of Meghalaya. On the occasion ten writers of different languages viz Mizo, Assamese, Zeliangrong, Bengali are also honoured. Releasing the book "Socio-cultural and Spiritual Tradition of North East Bharat", published by, Heritage Foundation, Guwahati, the hon'ble governor appreciated the approach of documenting the facts of rich culture and forms of faith of the tribal people of the Northeast. He said that the Sons of the Soil of the country are none other than these tribal people. The Aryans and others came to India from

the West but the people of the North East are from the East. Dwelling upon the rich Heritage, Sri Mooshahary, observed that in contrast to Khap and honour killing of the so called upper caste of the Hindus, we tribal people honour a girl to be an asset and instead dowry as of west, we gave Stree-dhan to the family of the bride - a speciality of the tribal people of the North

East. Though there are different religions practised by tribals there is no quarrel or disputes on the ground of religion - a teaching to the world. He said that Dharma is not religion as is understood or interpreted today but is the concept and faith within the self of an individual about God.

The governor praises the richness of culture and belief in one Supreme of all tribal people of North East. He urges everyone to learn, develop and be proud of his mother tongue, because this is the only language through which one can express oneself in full. He urges that along with socio-cultural aspects the economic and educational aspects of the tribal people should be taken care of.

The function is inaugurated by lighting a lamp followed by a brief speech from B.B.Jamátia, President, Janajati Faith & Culture Protection Forum. Vote of thanks is offered by advocate Binod Kr. Jam, Secretary, Heritage Foundation.





## ३०० चीनी सैनिकों का काल, जसवंत

-राजीव थपलियाल

तेजपुर नुरानांग में राइफलमैन जसवंत सिंह के नाम का मंदिर चीन युद्ध में उनकी आसाधारण वीरता का परिचायक है। यहां से गुजरने वाला हर व्यक्ति उनके मंदिर पर 'शीश' नवाता है। यहां आने वालों को उनकी शौर्य गाथा सुनाई जाती है कि किस तरह एक बंकर से दो स्थानीय लड़कियों की सहायता लेकर चीन की पूरी ब्रिगेड से वह ७२ घंटे कत जूझते रहे। चीन के ३०० सैनिकों को मार गिराने वाले इस बहादुर सैनिक का यह कौशल देखकर चीनी सेनाधिकारी भी हैरान थे। भारत से नफरत करने वाले चीन ने तांबे का 'शीश' बनाकर भारत को सौंपा। ४, गढ़वाल राइफल का यह सेनानी केवल एक साल पहले ही सेना में शामिल हुआ था। अरुणाचल प्रदेश के चर्चित मंदिर के अलावा कई महत्वपूर्ण स्थलों पर उनके स्मारक हैं। सेना में इस वीर जवान का सम्मान यह है कि शहादत के बाद भी उनकी पदोन्नति की जाती है और प्रोटोकॉल भी उसी हिसाब से दिया जाता है। इस समय उन्हें लेफ्टिनेंट जनरल का पद मिला हुआ है। जसवंत सिंह के बंकर में उनका बिस्तर, पानी का लोटा-गिलास, इत्यादि हर रोज साफ-सुथरा किया जाता है। एक टुकड़ी उन्हें नियमानुसार सलामी देती है।

(पथिक संदेश Nov. 2012)

## चीनी जाते-जाते लिख गए, दा ब्रेव इंडियन आर्मी

१९६२ में भारत-चीन युद्ध में भारत की पराजय तो सभी जानते हैं परंतु चुशूल ऐसा क्षेत्र था जहां भारतीयों ने चीनियों को नाकों चनें चबवाए थे।

चीन का दुर्भाग्य था कि इस इलाके में अहीर रेजीमेंट तैनात थी, जो हां वही अहीर-जिन्हें भगवान कृष्ण के वंशज व साथी माना जाता है। रोचक बात यह थी कि ये सभी जवान पंजाब के रेवाड़ी (वर्तमान में हरियाणा) जिले के निवासी थे। चीन का रिकार्ड बताता है कि एक-एक अहीर सैनिक ने सैंकड़ों-सैंकड़ों की संख्या में चीनी सैनिकों को मारा और हथियार खत्म होने के बाद भी ये जवान केवल राइफलों के बैनेट (चाकू) से अपने से कई गुणा बड़ी चीनी सेना का काम तमाम करते रहे। इन बहादुर सैनिकों की स्मृति में आज भी रेवाड़ी के टीट नामक गांव में स्मारक बना है जहां हर वर्ष उन्हें श्रद्धांजलि दी जाती है। इन सैनिकों को ऐसा सम्मान मिला जो पूरी दुनिया के इतिहास में किसी सेना व सैनिक को नहीं मिला होगा। ये सैनिक शहीद तो हो गए परंतु चीनी सैनिक जाते-जाते रबड़ की प्लेटों पर लिख गए - व्ही सैल्यूट दा ब्रेव इंडियन आर्मी (हम बहादुर भारतीय सेना को सलाम करते हैं।) - स्रोत डैमोक्रेटिक वर्ल्ड।

(पथिक संदेश Nov. 2012)

## बच्चों ने बनाई सबसे सस्ती नाव

लवली प्रोफेशनल यूनिवर्सिटी में विज्ञान भारती के सहयोग से करवाए गए भारतीय विज्ञान सम्मेलन के दौरान स्वदेशी प्रतिभाओं ने भी अपने जलवे दिखाए। विज्ञान प्रबोधिनी के स्टाल में दिखाया गया कि मध्य प्रदेश के ५ वीं से लेकर ९ वीं कक्षा के विद्यार्थियों ने प्लास्टिक की बेकार बोतलों को काँपर व एल्मूनियम की तारों से जोड़ कर उनके मुंह को बंद करके और बीच में हल्की लकड़ी का फट्टा लगा कर नाव तैयार की है। इसका लाभ यह है कि नाम मात्र की कीमत पर कुछ घंटों में ही इस नाव को तैयार कर नदी में उतारा जा सकता है। जिन इलाकों में बाढ़ का प्रकोप रहता है वहाँ इस तरह की नावें लोगों की जान-माल बचाने में सहाय्यी हो सकती हैं। इसके अतिरिक्त बच्चों द्वारा प्लास्टिक की बेकार से तैयार फ्लड लाइट्स भी प्रदर्शित की गईं। बोतलों को काट कर उनकी पृष्ठभूमि में रिफ्लेक्टर लगाए गए जिससे बल्ब का छोटा सा प्रकाश पड़ने पर भी वह जगमगा उठती हैं। (पथिक संदेश Nov. 2012)



## अमरिका से आगे निकल सकता है भारत

भारतीय अर्थव्यवस्था दीर्घकाल में अमरीकी अर्थव्यवस्था से बड़ी होगी, जबकि २०१६ में चीन दुनिया की सबसे बड़ी अर्थव्यवस्था वाला देश बन सकता है। विकसित और विकासशील देशों के समूह आर्थिक सहयोग और विकास संगठन (ओईसीडी) ने यह बात कही है।

ओईसीडी ने कहा कि अमरिका दुनिया की सबसे बड़ी अर्थव्यवस्था वाला देश का रुतबा २०१६ तक गंवा सकता है और उसका स्थान चीन ले सकता है। दीर्घकाल में भारत का सफल घरेलू उत्पाद (जीडीपी) भी अमरिका से अधिक होने का अनुमान है।

संगठन का कहना है कि दोनों प्रमुख एशियाई देशों के जीडीपी का आकार जी-७ देशों की संयुक्त अर्थव्यवस्था के आकार को पार कर जाएगा। फिलहाल भारतीय अर्थव्यवस्था १००० अरब डालर से अधिक की है। ओईसीडी ने विश्व अर्थव्यवस्था की वृद्धि दर ३ प्रतिशत सालाना रहने का अनुमान जताया है।

(दैनिक पूर्वोदय ११.११.२०१२)

## अमेरिका में राम ही राम

अमेरिकी समाज में राम के प्रति श्रद्धा, संवेदना का ज्वार उठने लगा है। इन दिनों दक्षिणी अमेरिकी देश त्रिनिडाड में सौ से ज्यादा रामलीलाएं चल रही हैं। इनमें करीब साठ तो इसी साल शुरू की गईं। आयोजनों में केवल भारतीय मूल के लोग ही नहीं, त्रिनिडाड के नागरिक और प्रशासन भी पूरी दिलचस्पी ले रहे हैं। २०१२-१३ के बजट में वित्त मंत्री लेरी होवाई राष्ट्रीय रामलीला काँसिल बनाने की घोषणा की और चुनिंदा स्थानों पर दीवाली नगर बनाने का ऐलान किया, जहां रामलीलाएं भव्य रूप में हो सकें। याद रखें कि त्रिनिडाड में रामलीलाएं अकसर दीपावली तक चलती हैं। इस साल यहां पचास हजार से एक लाख लोग रामलीला देख सकेंगे।

(पथिक संदेश Nov. 2012)

## सर्व शक्तियों को ग्रहण करने का साधन है आध्यात्मिक शक्ति

— ब्र.कु.शीला

हर एक इंसान चाहता है कि वह शक्तिशाली बने चाहे वह राजनीतिक, आर्थिक, शारीरिक व आध्यात्मिक क्षेत्र में हो। परंतु इनमें सबसे बड़ी शक्ति है— आध्यात्मिक शक्ति। जिसके जरिए मनुष्य दुनिया की किसी भी वस्तु को प्राप्त कर सकता है। सुख, आनंद, प्रेम और सद्भावना सिर्फ आध्यात्मिकता को अपनाने से ही मिलती है। जबकि आज के युग में व्यक्ति केवल आर्थिक, राजनीतिक एवं शारीरिक रूप में शक्तिशाली बनकर दुनिया की सभी वस्तुओं को प्राप्त करना चाहता है। भौतिक सुखों में सच्चा सुख, आनंद, प्रेम और सद्भाव लुप्त हो जाता है। यही कारण है कि मनुष्य के पास भौतिक संपदा का अपार साधन होने के बाद भी उसकी आंतरिक सुख और शांति की प्यास ज्यों की त्यों बनी रहती है।

आज सबसे जरूरी हो गया है कि व्यक्ति यह समझे कि आध्यात्मिक शक्ति क्या है। वास्तव में आध्यात्मिकता की शक्ति श्रेष्ठ कर्मों से मिलती है। आध्यात्मिकता की शक्ति आत्मा में विकसित होती है। जब आत्मा में आध्यात्मिकता की शक्ति विकसित होगी तो उसके द्वारा सभी क्षेत्रों में किए गए कार्य श्रेष्ठ

और सुखदायी होंगे। व्यक्ति की मनोदशा उत्तम रहेगी। इसलिए वह किसी भी क्षेत्र में रहेगा तो उसे विजय ही हाथ लगेगी। इससे खुद को भी जान पाएंगे और खुद को भी। इससे ही आध्यात्मिक शक्ति का विकास होगा दूसरा कोई रास्ता नहीं है। जब मनुष्य आध्यात्मिक शक्ति को विकसित कर लेता है तो दुनिया का सबसे महान और सर्वश्रेष्ठ बन जाता है। भारत देश पूरी दुनिया में इसके लिए जाना जाता रहा है। दूसरे देश विकसित हैं परंतु शांति और सद्भावना के लिए भारत की ओर देखते हैं। पश्चिमी देशों की जो आर्थिक एवं आध्यात्मिक शक्ति है वह पुनः भारत लौट रही है। अब भारत के लोगों को इसे स्वीकार एवं आत्मसात करने के लिए आंतरिक रूप से तैयार होने की आवश्यकता है। क्योंकि आज जिस तरह से भारत में आर्थिक विकास हो रहा है, उसकी ग्राह्य शक्ति न होने के कारण भ्रष्टाचार भी तेजी से बढ़ रहा है। ऐसा भी नहीं है कि यह केवल एक विशेष क्षेत्र में ही है। इसलिए आने वाले समय में पश्चिमी देशों की शक्तियां पूरे प्रवाह के साथ भारत में आंगी जिसके लिए हमें अभी से ही आध्यात्मिक

रूप से तैयार होने की जरूरत है।

इसी बात को आम आदमी तक पहुंचाने तथा भारत के जिम्मेदार नागरिकों को इससे अवगत करने के उद्देश्य से ५१ अंतरराष्ट्रीय कंपनियों सहित आगा खान विकास बोर्ड के अध्यक्ष तथा एडिडास स्पोर्ट्स लिमिटेड के प्रबंध निर्देशक केन्या के निजार जुमा ने भारत के लिए फ्यूचर आफ पावर प्रोजेक्ट प्रारंभ किया है। जिसमें दुनिया के कई देशों के लोग शामिल हैं। इसके साथ ही भारत से प्रजापिता ब्रह्माकुमारी ईश्वरीय विश्वविद्यालय को सहयोग के रूप में रखकर भारत के विभिन्न शहरों में इस कार्यक्रम का आयोजन किया जा रहा है। इसकी कड़ी में गुवाहाटी में भी १८ नवंबर को प्राग ज्योति, कल्चरल काम्पेक्स, माछखोवा, गुवाहाटी में फ्यूचर आफ पावर कार्यक्रम का आयोजन किया गया है। गुवाहाटी के लोगों के लिए यह एक सुनहरा अवसर होगा जिन्हें अपने जीवन में आध्यात्मिक शक्ति के जरिए अन्य शक्तियों को आत्मसात करने की विधि की जानकारी मिल सकेगी।

(दैनिक पूर्वोदय— ११.११.२०१२)

## जल को देवता माना गया है वेदों में

— शुभा दुबे

ब्रह्मपुराण में कहा गया है कि 'जल' विष्णु का निवास स्थान (अथवा जल ही उनका स्वरूप) है। विष्णु ही 'जल' के स्वामी हैं। इस कारण सदैव जल में पापहारी विष्णु का स्मरण करना चाहिए। सभी देवगण जल रूप हैं। पितृगण भी जल रूप ही हैं। इस कारण पितरों से अपनी भलाई की अपेक्षा करने वाले को जल में ही पितरों का 'तर्पण' करना चाहिए। रुद्रयामल तंत्र के अनुसार 'जल के अधिपति' श्री गणेश जी हैं।

वेदों में जल को एक महनीय देवता माना गया है। ऋग्वेद के चार स्वतंत्र सूक्तों में जल की देवता रूप में स्तुति की गई है। इसके अतिरिक्त कई प्रकीर्ण सूक्तों के कतिपय मंत्रों में इनकी स्तुतियां प्राप्त होती हैं। साथ ही वाजसनेयी, काठक, कपिल, काण्व, तैत्तिरीय, मैत्रायणीय आदि संहिताओं के अतिरिक्त अथर्वण संहिता में भी जल देवता से संबंधित अनेक

सूक्त तथा मंत्र भी उपलब्ध होते हैं। आचार्य यास्क ने जल देवता को मध्यम स्थानीय देवता मानकर प्रसिद्ध अप्सूक्त की विस्तृत व्याख्या की है।

मनुष्य तथा अन्य प्राणियों के शरीर में जल का पर्याप्त भाग है और उसे पान किए बिना बहुत देर तक कोई जीवित नहीं रह सकता तथा मनुष्य ती पवित्रता संबंधी शौच, स्नान, मार्जन, प्रक्षालन, देवपूजन आदि सभी क्रियायें एकमात्र जल पर ही अलंबित रहती हैं। संध्यादि कर्मों में स्नान, मार्जन, अघमर्षण आदि से सूर्यार्ध्य पर्यंत जल का ही मुख्य प्रयोग होता है।

कृषि, अन्नपाक और वस्त्र आदि प्रक्षालन की क्रियाओं में जल देवता ही मुख्य कारण हैं। नदी आदि तीर्थों तथा भूमि के भी अंतर्भाग में जल ही व्याप्त हैं। इसीलिए संपूर्ण प्राणी जलाधार पर ही अधिष्ठित रहते हैं और मत्स्यादि जलचरों के लिए तो जल देवता ही सब कुछ हैं। इसलिए

इन्हें जगत का जीवन कहा गया है और कोई भी प्राणी इनके उपकारों का बदला नहीं चुका सकता। अतः जल देवता की जितनी भी पूजा उपासना की जाए अल्प ही है।

जल का एक नाम जीवन है। यह प्राणी के जीवन का आधार है। इस जल के अधिपति देवता वरुण हैं। वेद ने आदेश दिया है कि हम प्रतिदिन जलाधिपति वरुण की नित्य प्रार्थना इस प्रकार किया करें— 'हे दिव्य जलाधिपति वरुणदेव! आप हमारे स्नान और पान में सुख प्रदान करते रहें। यह जल हमारे रोगों का शमन करे और सारी भीतियों को भी भगाता रहे।'

ऋग्वेद में भी आया है कि वरुण देवता के गृह जलीय होते हैं। विश्वकर्मा ने इनकी सभा जल के भीतर रहकर ही बनाई थी। वहां प्रह्लाद, बलि आदि दैत्य, वासुकि आदि नाग उनकी उपासना में रत रहते हैं। जल के साथ वरुण

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## आखिर क्या है धर्म ?

प्रत्येक व्यक्ति धर्म की अलग-अलग परिभाषा करता है। विद्वान लोग ग्रंथों से परिभाषा निकाल कर लोगों को बताते हैं और सभी की परिभाषा में विरोधाभास की भरमार है। हम नहीं कहेंगे कि यह सब मनमानी परिभाषाएं या व्याख्याएं हैं। हम यह भी नहीं बताना चाहते हैं कि धर्म क्या है। जे.कृष्णमूर्ति कहते थे कि ज्ञान के लिए संवादपूर्ण बातचीत करो, बहस नहीं, प्रवचन नहीं। बातचीत सवालों के समाधान को खोजती है, बहस नए सवाल खड़े करती जाती है और प्रवचन एकतरफा विचार है।

### क्या संप्रदाय है धर्म ?

हिंदू, जैन, बौद्ध, यहूदी, ईसाई, इस्लाम और सिख को बहुत से लोग धर्म मानते हैं। इन सबके अपने अलग-अलग धार्मिक ग्रंथ भी हैं। धर्म ग्रंथों में सचमुच ही धर्म की बातें हैं? पढ़ने पर पता चलता है कि इतिहास है, नैतिकता है, राजनीति है, युद्ध है और ईश्वर तथा व्यक्ति विशेष का गुणगान। क्यों नहीं हम इसे किताबी धर्म कहें? जैसे कहते भी हैं कि यह सब किताबी बातें हैं।

हमने सुना था कि बिल्ली की धर्म की किताब में लिखा था कि जिस दिन आसमान से चूहों की बरसात होगी उस दिन धरती पर स्वर्ग का साम्राज्य स्थापित हो जाएगा। बिल्ली के सपने में चूहे दिखने का मतलब है कि आज का दिन शुभ है। हो सकता है कि शेर के धर्म की किताब को सबसे महान माना जाता हो। जंगल बुक के बारे में सभी जानते होंगे।

### धार्मिक व्यवस्थाएं धर्म है ?

धर्म और व्यवस्था में फर्क होता है ये बात किसी को शायद कभी समझ में आए। कहते हैं कि व्यवस्था राजनीतिक और समाज का हिस्सा है न कि धर्म का। सोचें कानून का धर्म से क्या संबंध? यम और नियम धार्मिक लोगों के लिए इसलिए होते हैं कि वे स्वयं को साधकर मोक्ष या ईश्वर के मार्ग से भटके नहीं। यम-नियम राजनीति व सामाजिक व्यवस्था का हिस्सा नहीं हो सकते।

### मत है धर्म :

मत का अर्थ होता है विशिष्ट विचार। कुछ

लोग इसे संप्रदाय या पंथ मानने लगे हैं, जबकि मत का अर्थ होता है आपका किसी विषय पर विचार। तो धर्म एक मत है? जबकि कहा तो यह जाता है कि धर्म मत-मतांतरों से परे है। धर्म यदि विशिष्ट है तो लाखों विचारों को विशिष्ट ही माना जाता है। हर कोई अपने विचारों के प्रति आसक्त होकर उसे ही सत्य मानता है। गिलास आधा खाली है या भरा यह सिर्फ एक नकारात्मक और सकारात्मक विचार से ज्यादा कुछ नहीं। पांच अंधे हाथी के बारे में अलग-अलग व्याख्याएं करते हैं। तो सिद्ध हुआ कि विचार धर्म नहीं है।

### क्या नीति, नियम, नैतिकता है धर्म ?

कुछ लोग कहते हैं कि प्रत्येक व्यक्ति का धर्म अलग है, जैसे राजा का धर्म है प्रजा का ध्यान रखना। सैनिक का धर्म है युद्ध लड़ना, व्यापारी का धर्म है व्यापार करना। जब हम धर्म की परिभाषा इस तरह से करते हैं तो सवाल उठता है कि क्या चोर का धर्म है चोरी करना? फिर तर्क दिया जा सकता है कि नहीं, जो नीति-नियम सम्मत आचरण है वही धर्म है। अर्थात् नैतिकता का ध्यान रखा जाना जरूरी है, तो सिद्ध हुआ कि नीति ही धर्म है? श्रेष्ठ आचरण ही धर्म है? यदि ऐसा है तो दांत साफ करना नैतिकता है, लेकिन दांत साफ करना हिंसा भी है, क्योंकि इससे हजारों कीटाणुओं की मृत्यु हो जाती है। जो आपके लिए नैतिकता है वह हमारे लिए अनैतिकता हो सकती है।

धर्म के लिए हजारों लोगों की हत्या भी कर दी जाए तो वह नीति है उसे आप धर्मयुद्ध कहते हैं। तब हम मान कैसे लें कि नीति या नैतिकता ही धर्म है? या फिर आप नैतिकता के नाम पर जो-जो गलत है उसे अलग हटाइए।

### क्या स्वभाव और गुण है धर्म ?

दूसरे ज्ञानी कहते हैं कि धर्म की परिभाषा इस तरह नहीं की जा सकती। वे कहते हैं कि आग का धर्म है जलना, धरती का धर्म है धारण करना और जन्म देना, हवा का धर्म है जीवन देना। उसी तरह प्रत्येक व्यक्ति का धर्म गुणवाचक है। अर्थात् गुण ही है धर्म। इसका मतलब कि बिच्छु का धर्म है काटना, शेर का

धर्म है मारना। तब प्रत्येक व्यक्ति के गुण और स्वभाव को ही धर्म माना जाएगा। यदि कोई हिंसक है तो उसका धर्म है हिंसा करना। और फिर तब यह क्यों नहीं मान लिया जाता है कि चोर का स्वभाव है चोरी करना? यदि बिच्छु का धर्म काटना नहीं है तो फिर बिच्छु को धर्म की शिक्षा दी जानी चाहिए और उसे भी नैतिक बनाया जाना चाहिए?

कुछ लोग कहते हैं धर्म का अर्थ है कि जो सबको धारण किए हुए है अर्थात् 'धारयति-इति धर्मः!' अर्थात् जो सबको संभाले हुए है। सवाल उठता है कि कौन क्या धारण किए हुए हैं? धारण करना सही भी हो सकता है और गलत भी।

### संस्कार है धर्म ?

कुछ लोग कहते हैं कि धार्मिक संस्कारों से ही धर्म की पहचान है अर्थात् संस्कार ही धर्म है। संस्कार से ही संस्कृति और धर्म का जन्म होता है। संस्कार ही सभ्यता की निशानी है। संस्कारहीन व्यक्ति पशुवत और असभ्य है। तब जनाब हम कह सकते हैं कि किसी देश या संप्रदाय में पशु की बलि देना संस्कार है, शराब पीना संस्कार है और अधिक स्त्रियों से शादी करना संस्कार है तो क्या यह धर्म का हिस्सा है। हमने ऐसे भी संस्कार देखे हैं जिन्हें दूसरे धर्म के लोग रुढ़ि मानकर कहते हैं कि यह असभ्यता की निशानी है। दरअसल संस्कारों का होना ही रूढ़ होना है!

ज्ञानीजन कहते हैं कि धर्म तो सभी तरह के संस्कारों से मुक्ति दिलाने का मार्ग है तो फिर संस्कारों को धर्म कैसे माना जा सकता है। कल के संस्कार आज रूढ़ि हैं और आज के संस्कार कल रूढ़ि बन जाएंगे। हिंदुस्तान में कितने ब्राह्मण हैं जो जनेऊ धारण करते हैं, चंदन का तिलक लगाकर चोटी रखते हैं? पूरा पश्चिम अपने संस्कार और परिधान छोड़ चुका है तो फिर हिंदुस्तान को भी छोड़ना जरूरी है? संस्कार पर या संस्कार की परिभाषा पर सवाल उठाए जा सकते हैं।

(दैनिक पूर्वोदय- २५.११.२०१२)



## डायनी हत्या

सभ्यता के इस दौर में भी असम में निरीह महिलाओं को डायन बता कर जीते-जी बर्बरता पूर्वक मार डालने की परंपरा जारी है। राज्य सरकार टेसुए बहाने और जरूरी उपायों की घोषणा से इतर कुछ नहीं कर पा रही। सात साल के सरकारी दस्तावेज में बयासी डायन हत्याएं और सत्रह डायन अत्याचार दर्ज हैं। गैर सरकारी आंकड़े कहीं ज्यादा हैं। गैर सरकारी आंकड़े कहीं ज्यादा हैं। राज्य विधानसभा में भी गहरी चिंता जताई जा चुकी है। राज्य सरकार ने थाना स्तर पर महिला सेल के गठन की योजना पर विचार की बात कर पल्ला झाड़ लिया है। लेकिन सच्चाई यह है कि अर्धविश्वासों में डूबे अनेक ग्रामीण इलाकों में जब अनिष्टकारी घटनाएं घटती हैं। रोग फैलते हैं.. इलाके में पूजा-पाठ अथवा झाड़-फूंक आदि करने वाली किसी महिला को निशाना बनाया जाता है। पत्थर से पत्थर दिल के इंसान को भी दहला देने वाले तरीके अपना उसे मार डाला, जिंदा जला या जिंदा गाड़ दिया जाता है। बहुधा खुले आम सामूहिक रूप से होने वाले इस महापातक के बर्बर नजारे देखने वाले तमाशबीन एक कदम आगे बढ़ाने, बेबस जान को बचाने का साहस जुटा नहीं पाते।

कई मामलों में तो ग्राम प्रधान तक को ऐसी वारदातों में प्रेरक भूमिका अदा करते पाया गया है। राज्य विधानसभा में भी यह बात उठ चुकी है कि अनेक मामले पुलिस में दर्ज ही नहीं होते। हुए भी तो अभियुक्त आसानी से जमानत पा जाता है। ऐसी घटनाओं के बढ़ने की यह भी एक वजह है। इससे कानून का खौफ कम हो जाता है।

प्रसंग सीधे मुख्यमंत्री के अधीन गृह विभाग से जुड़ा होने के कारण राजनीतिक संवेदनशीलता से अछूता नहीं रह गया। पिछले साल भी जब यह मामला सामने आया था तो सरकार के प्रवक्ता और वन मंत्री रकीबुल हुसैन ने दावा किया था कि सरकार चुप नहीं है। महिला आयोग के भी संपर्क में है। गांवों में जागरूकता अभियानों की कोशिशें जारी हैं। लेकिन धरातल पर हुआ कुछ नहीं। परिणामस्वरूप बीते बुधवार की रात चिरांग जिले के शांतिपुर में फिर डायन के नाम पर एक दंपति की घर से उठाकर नृशंसतापूर्वक हत्या कर

दी गई। लोगों के हुजूम के सामने घर में मौजूद चार बेटे कुछ नहीं कर पाए। पति-पत्नी को इसलिए डायन बताया गया क्योंकि उनके निकट के कुछ लोगों की बीमारियां ठीक नहीं हो रही थी। पुलिस पहले की तरह इस मामले में भी लकीर पीटती नजर आ रही है।

दो अन्य प्रसंग भी गौरतलब हैं। कुछ महीने पहले की बात है। साठ साल की फुलेश्वरी हलवा और तकरीबन इसी उम्र की लक्ष्मी गौड़ अब इस दुनिया में नहीं हैं। कुछ घंटों के आगे-पीछे दो अलग-अलग गांव में मार दी गई। दोनों महिलाएं दया की गुहार लगाती रहीं, लेकिन उन्मादी भीड़ ने इनमें से एक को सरेआम जिंदा जला दिया और दूसरी को जंगल में ले जाकर जीते-जी जमीन में गाड़ दिया। ऊपरी असम के शिवसागर जिले के सोनारी थाने के जलहा गांव की फुलेश्वरी घर में देवी माता की पूजा कर निपट गरीबी में दिन गुजार रही थी। कुछ दिन से तबीयत भी ठीक नहीं थी। बेचारी अपनी बिरादरी के एक परिवार के पास दवा मांगने गई थी। फुलेश्वरी की बदकिस्मत ही उसे वहां खींच ले गई थी। उसी दिन उस परिवार के एक युवक की तबीयत बिगड़ने के बाद सोनारी सिविल अस्पताल में मौत हो गई थी। फुलेश्वरी को डायन बताते हुए पकड़ लिया गया। वह बेचारी किसी परिंदे की तरह फड़फड़ाती रही, गिड़गिड़ाती रही, दया की भीख मांगती रही। किसी को दया नहीं आई। घटना का एक पहलू यह भी है कि उक्त महिला को बांधने के बाद कुछ लोगों ने स्थानीय बीडीपी सचिव और गांव बूढ़ा को सूचित भी किया था। वे दोनों हालांकि महिला को जलाने में सहयोग देने कथित तौर से नहीं पहुंचे, लेकिन उन्होंने उसे बचाने की कोई चेष्टा भी नहीं की। यहां तक कि पुलिस-प्रशासन को सूचित करने की जहमत भी नहीं उठाई। एक जीती जागती महिला के राख के ढेर में तब्दील होने के बाद मुंबैया फिल्मों की तरह पुलिस एक जिंदा शरीर के राख में तब्दील होने के बाद पहुंची थी। राज्य के शोणितपुर जिले के मिसामारी में भी इसी साल फरवरी के दौरान एक बेसहारा महिला उन्मादियों की भेंट चढ़ गई। लक्ष्मी गौड़ नामक इस महिला को किसी ने नाराज हो कर डायन

की गाली दे दी थी। वह भी पूजा-पाठ करती रहती थी। आनन फानन में तय हो गया कि यह डायन है और इसके रहते गांव में अमंलग होते रहेंगे। उसे मारने का फैसला कर लिया गया।

राज्य के आदिवासी बहुल इलाकों में ऐसे अनगिनत वारदात हो चुके हैं। बहुत सारे तो प्रकाश में आ नहीं पाते। मुख्य क्षेत्रों से इनकी जटिल भौगोलिक दूरियां भी इसकी अहम वजहें हैं। लेकिन जब कस्बाई इलाकों के आसपास ऐसी अमानवीय घटनाएं बेखौफ अंजाम दी जाएं तो कई सारे सवाल सरकार और प्रशासन की नाकामी या लापरवाही के खुद-व-खुद खड़े हो जाते हैं। स्वयं राज्य के वन मंत्री रकीबुल हुसैन ने विधान सभा में माना था कि ऐसी चिंताजनक घटनाएं हो रही हैं। मुख्यमंत्री के हवाले उन्होंने इस सामाजिक बुराई को समाप्त करने में सरकारी और गैर सरकारी संगठनों के साथ समाज के हर स्तर से जागरूकता पैदा करने पर जोर दिया था। लेकिन हुआ कुछ नहीं। इसका प्रमाण चिरांग की ताजा घटना है। उम्मीद करें क्या कि सरकार अभी भी सामाजिक जागरूकता के लिए कुछ कर पाएगी?

(दैनिक पूर्वोदय- २४.११.२०१२)

(Contd. from Page 21)

### जल को देवता माना...

देवता के इस घनिष्ठ संबंध को सूचित करने के लिए शास्त्र ने इनके अंबुद, अंबुपति, अपांपति, जलाधिपति, यादसाम्भर्ता आदि बहुत-से नाम बताए हैं।

हरिवंश, भविष्यपर्व में वर्णन आता है कि उपयुक्त अवसर आने पर इनकी सहायता के लिए चारों ओर से समुद्र इनको घेर कर खड़े हो जाते हैं। नाग, कच्छप और मत्स्य भी इनको चारों ओर से घेरकर अपनी कर्तव्यनिष्ठा निभाते हैं। निरुक्त ने ऋग्वेद की एक ऋचा उद्धृत कर यह बताया है कि वरुण देवता मेघ मंडल के जल में विचरण करते हैं और आवश्यकता पड़ने पर पृथ्वी पर जल बरसाते हैं। ये निरंतर मनुष्यों के कल्याण में लगे रहते हैं।

(दैनिक पूर्वोदय - २५.११.२०१२)

## कश्मीर पर पाकिस्तान का दावा खारिज करे अमरीका

बराक ओबामा के दूसरी बार अमरीका के राष्ट्रपति चुने जाने के बाद दक्षिण एशिया मामलों की एक प्रमुख अमेरिकी विशेषज्ञ ने कहा है कि यही समय है, जब वाशिंगटन घोषणा कर सकता है कि कश्मीर पाकिस्तान का हिस्सा नहीं है और कश्मीर के भारत में विलय संबंधी तत्कालीन राजा का निर्णय ही अंतिम रूप से मान्य है। इस बयान से पता चलता है कि अमरीकी थिक टैंक और विशेषज्ञों की सोच में बदलाव आ रहा है।

‘एडमंड ए वाल्ट्स स्कूल आफ फारेन सर्विस’ में जार्जटाउन यूनिवर्सिटी के सुरक्षा अध्ययन कार्यक्रम से जुड़ी सहायक प्रोफेसर सी क्रिस्टीन फेयर ने प्रतिष्ठित पत्रिका ‘फारेन पालिसी’ में यह बात कही है। उन्होंने लिखा है कि अमेरिका को असैन्य व सैन्य सहयोग के जरिए पाकिस्तान को खरीदने का प्रयास बंद करना चाहिए और स्पष्ट कर देना चाहिए कि परमाणु सामग्री के किसी भी तरह के प्रसार के लिए इस्लामाबाद को ही जिम्मेदार ठहराया जाएगा। पाकिस्तान के सुरक्षा प्रबंधक मानते हैं कि आतंकवाद को नीतिगत हथियार के तौर पर इस्तेमाल करने के

लिए अमरीका पाकिस्तान को दंड नहीं देगा। लेकिन अमरीकी प्रशासन को इस संदर्भ में कदम उठाने चाहिए। क्रिस्टीन ने कहा, ‘अमरीका को स्पष्ट तौर पर यह स्वीकार कर लेना चाहिए कि उसने पाकिस्तान को सुरक्षा का यह उन्मादी रास्ता अपनाने के लिए प्रोत्साहित किया और उसे छूट दी है। अमरीका को खुद को भारत पाकिस्तान के मुद्दे से यह कहते हुए हटा लेना चाहिए कि वह पाकिस्तान के कश्मीर पर दावे का समर्थन नहीं करेगा।’ उन्होंने कहा कि अमरीका को स्पष्ट तौर पर यह स्वीकार कर लेना चाहिए कि उसने पाकिस्तान को सुरक्षा का यह उन्मादी रास्ता अपनाने के लिए रियायत दी और प्रोत्साहित किया है।

उन्होंने लिखा, ‘हालाकि यह जोखिममुक्त प्रस्ताव नहीं है और पाकिस्तान ने बाध्यकारी शक्तियों के इस्तेमाल का लाभ जो संवरण कर रखा है उससे उसे वंचित करने के लिए अगले (अमरीकी) प्रशासन को कदम उठाना चाहिए।’ क्रिस्टीन के अनुसार वाशिंगटन को यह स्वीकार कर लेना चाहिए कि पाकिस्तान के परमाणु

हथियार भारत और अमरीका दोनों उसकी (पाकिस्तान की) बात मनवाने के वास्ते बाध्य करते हैं। इस क्षेत्र के बार बार के संकट में अमरीकी हस्तक्षेप से पाकिस्तान को उसके दुस्साहस की कीमत से संरक्षण मिल जाता है।

उन्होंने कहा, ‘अमरीका को यह घोषणा करते हुए भारत पाकिस्तान समीकरण से अपने आप को दूर कर लेना चाहिए कि वह कश्मीर पर पाकिस्तान के दावे पर गौर नहीं करता।’ उन्होंने कहा, ‘इसके साथ ही अमरीका को इस धारणा को भी खारिज करना चाहिए कि पाकिस्तान की कश्मीरियों का दुखदर्द कम करने में कोई सकारात्मक भूमिका भी है। यह परेशानियां दशकों से चल रहे उस आतंकवाद की वजह से हैं जिसे कश्मीर और अन्य जगहों पर बढ़ावा दिया।’ अमरीकी विशेषज्ञ ने कहा, ‘अमरीका को अपनी ऊर्जा नई दिल्ली को यह मानने के लिए खर्च करनी चाहिए कि वह अपने कश्मीरी नागरिकों की वाजिब और संवैधानिक मांगों पर गौर करे।’

(दैनिक पूर्वोदय- १.११.२०१२)

## बालू निकाल देने से ब्रह्मपुत्र बन जाएगा वरदान, बोले विशेषज्ञ

ब्रह्मपुत्र नद के पानी का बेहतर प्रबंधन और प्रदेश के बाढ़ और भू कटाव समस्या का स्थायी निदान की खोज में लगे पीओजीएल ग्रुप आफ इंस्टीच्यूशंस के निदेशक पी के दत्ता ने ब्रह्मपुत्र से बालू हटाने की जरूरत बताते हुए कहा है कि ऐसा करने से बाढ़ व भूकटाव की समस्या सदा के लिए खत्म होने के साथ इसके माध्यम से लाखों लोगों को रोजगार मिलेगा और हजारों एकड़ जलजमाव वाली दलदली भूमि उपयोगी बन जाएगी।

आज यहां गुवाहाटी प्रेस क्लब में संवाददाताओं को संबोधित करते हुए दत्त ने कहा कि सरकार को यथाशीघ्र ब्रह्मपुत्र से बालू निकालने का कार्य शुरू करना चाहिए। क्योंकि बालू के कारण पानी ऊपर आ रहा है, धाराओं की दिशा बदल रही है और उसके कारण बाढ़ और भू कटाव से प्रदेश बर्बाद हो रहा है। उन्होंने कहा कि ब्रह्मपुत्र से निकाले गए बालू को मुफ्त में जरूरतमंदों को दिया

जाना चाहिए। साथ ही इसका उपयोग सड़क निर्माण और जलजमाव वाले इलाके को भरने के लिए करना चाहिए ताकि वह जमीन काम में आ सकें।

दत्त ने बताया कि जर्मनी और नीदलरलैंड्स में बहने वाली राईन नदी की सफाई जनसहभागिता के माध्यम से की गई है और वह नदी लोगों के लिए वरदान बन गई है। उसी तरह से ब्रह्मपुत्र भी प्रदेश के लोगों के लिए वरदान साबित हो सकता है। बशर्ते इसका बेहतर प्रबंधन हो। उन्होंने बताया कि इस संबंध में गहरा अध्ययन करने के बाद उन्होंने प्रधानमंत्री डा. मनमोहन सिंह, यूपीए अध्यक्ष सोनिया गांधी और मुख्यमंत्री तरुण गोगोई को अपना प्रस्ताव दिया है और मुख्यमंत्री ने सकारात्मकता दिखाई है।

दत्त ने बताया कि संभव है कि २१ जनवरी से चादमारी इंजिनियरिंग खेल मैदान में पीओजीएल और लायंस क्लब आफ गुवाहाटी

के तत्वावधान में आयोजित तीन दिवसीय कार्यक्रम ‘पुरबासी फेस्ट एनई’ के उद्घाटन मौके पर मुख्यमंत्री ब्रह्मपुत्र की सफाई की नई योजना की घोषणा करें। यह याद दिलाने पर कि कुछ संगठनों के विरोध के कारण क्रुज से ब्रह्मपुत्र की सफाई की योजना सरकार को रद्द कर देनी पड़ी थी, दत्त ने कहा कि ब्रह्मपुत्र से बालू निकाले बगैर बाढ़-भू कटाव को खत्म नहीं किया जा सकता।

सरकार को इसमें देरी नहीं करनी चाहिए। उन्होंने कहा कि ब्रह्मपुत्र बोर्ड के भरोसे अब बैठा नहीं जा सकता। पिछले ३२ वर्षों में बहुत कुछ बर्बाद हो चुका है।

दत्त ने कहा कि ब्रह्मपुत्र बोर्ड का काम नहरों का विकास करना था जो नहीं हुआ। फलस्वरूप ब्रह्मपुत्र के पानी का उपयोग ठीक से सिंचाई के लिए भी नहीं हो सका।

(दैनिक पूर्वोदय २७.११.२०१२)





**Glimpses of the Book Release Function by Heritage Foundation, Guwahati on 9th Dec.2012.**



**Glimpses from the Chalo Luko Festival-2012 in Tirap District, Arunachal Pradesh.**

