



## THE MIZOS OF MIZORAM



# Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES  
VOL. XI, NO. 5 MAY 2012

*A Monthly News Bulletin*



**Agni V**  
The Long-range Nuclear-capable Ballistic Missile,

Tessy Thomas

Shad Suk Mynsiem (Dance Festival) at Shillong, Meghalaya

**THE BRU REFUGEES MADE IT CLEAR THAT THEY ARE NOT LEAVING UNLESS THEIR 18 POINT CHARTER OF DEMANDS IS FULFILLED.**



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## Now, influx of Rohingya Muslims to NE

Subir Bhaumik, Guwahati (Apr 15): Rohingya Muslims, unwanted in their native Myanmar and in Bangladesh where they have sought refuge since the 1970s in large numbers, are entering Northeast India in some numbers, border guards and police says.

Over 100 of them have been arrested in Tripura in the past four months - but officials suspect many more have got away. But the arrests will cause more alarm in Assam because almost all the Rohingyas, nabbed after interrogation, have said they were headed for Assam. Tripura police says all the 12 Rohingyas arrested in March at Munkiaganj on the Assam-Agartala highway have confessed they were Assam-bound. "The detainees told the police they were going to Silchar in search of jobs," a police official told Seven Sisters Post.

All the Rohingya Muslims who entered Tripura illegally through the unfenced Sonamura border from eastern Bangladesh have said they were going to Assam. Border Security Force (BSF) intelligence suspects that a number of them have crossed into Northeast India - not just through Tripura but also through Mizoram and Manipur. In December 2011 alone, 83 Rohingyas were caught in Tripura. Analysts say that Rohingyas are fleeing Bangladesh in large numbers from their makeshift refugee camps in Chittagong, where they have lived since they were forced to flee their ancestral homeland in the Northern Arakans in the 1970s after the Myanmar army (Tatmadaw) unleashed a violent pogrom against them.

"The ruling Awami League and their secular coalition partners hate the Rohingyas because of their fundamentalist disposition and apparent closeness to the religious parties like the Jamaite-Islami. So the present Bangladesh government is determined to send them back to Myanmar which the Rohingyas dread," says Mohammed Rafique, a researcher who has worked on the Rohingyas for a long time.

Bangladesh foreign minister Dipu Moni has insisted on early repatriation of the Rohingyas through negotiations with the Myanmar government. But that is what the Rohingyas dread - return to Myanmar.

"Back home in the Arakans, the Rohingyas are facing forced labours and largescale extortion, movement and marriage, religious persecution like closure of mosques, unprecedented taxation, arbitrarily arrest and even land confiscation," said Abu Taher, a top leader of the National Democratic Party of Arakans (NPDA). So, he says, the Rohingyas in Bangladesh are keen to stay back but the United Nations High Commissioner for Refugees (UNHCR) is closing down their camps in the Chittagong-Cox's Bazar region because they feel it is time for them to return home with the return of 'democracy' in Myanmar.

Since the mid-1990s, over 225,000 Rohingya Muslims have lived in makeshift settlements between the port city of Chittagong and the town of Teknaf in Cox's Bazar district right on the Bangladesh-Myanmar border. Many of these settlements were recognised by the UNHCR as refugee camps - many were not. Those whose settlements were recognised got UNHCR doles and other forms of support that is now dwindling.

Thousands have migrated to all over the world from this area - many in leaky boats to Thailand and Malaysia and then as far as Australia. "The Thais have often caught them and put them back on their leaky boats without any rations and water and after taking out their engines," says Chris Lewa, who ran the 'Arakan Project' of the NGO 'Images Asia'. "They were left to die on the high seas but even that did not deter the Rohingyas from undertaking these dangerous voyages because return to Myanmar is considered a no-no option," he adds. Scores of these Rohingyas died on the high seas of starvation, but some lucky ones were rescued by Indian coastguards off the Andaman coast and sent to hospital.

(Seven Sisters Post 16.04.2012)

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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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## Agni-V Test-fired Successfully, Expands India's Missile Reach from China to Eastern Europe

**Balasore, Apr 19, 2012:** India on Thursday successfully test-fired the 5000-km range surface-to-surface Agni-V Inter-Continental Ballistic Missile (ICBM) capable of covering entire China and reaching deep into Europe. Agni-V has helped India gatecrash into a small and exclusive club of nations with intercontinental ballistic missile capability.

Prime Minister Dr Manmohan Singh congratulated scientists of the Defence Research and Development Organisation (DRDO) for the successful launch of Agni-V. "DRDO and other organisations have worked tirelessly in our endeavour to strengthen the defence and security of our country," the Prime Minister said.

Echoing similar views, Defence



Minister AK Antony also congratulated the scientists for the "immaculate" success of Agni-V missile launch. "The country stands tall today. We have joined the elite club of nations," said

Antony. "The mission was successful. The missile hit the target in Indian Ocean in a perfect way," DRDO chief VK Saraswat said after the successful test launch.

India conducted the maiden test of indigenously developed nuclear capable Agni-V Ballistic Missile from the test range off Odisha coast, defence sources said. With over 5,000 km range, Agni V was test-fired at around 0807 hrs from Integrated Test Range (ITR) at Wheeler Island off Odisha coast. The three stage, solid propellant missile was test-fired from a mobile launcher from the launch complex-4 of the ITR, defence sources said.

(<http://ibnlive.in.com/news/>)

## After Agni-V, India to Develop Anti-radiation Missile

**New Delhi:** After the success of Agni-V project, India is developing an Anti-Radiation Missile (ARM), which can hugely multiply the strike capabilities by destroying the enemy's advance warning system.

Production of the ARM, which are among the most advanced missiles, is being undertaken on priority basis by the Defence Research and Development Laboratory (DRDL), which specialises in the missile development.

Such missiles can be mounted on Sukhoi fighter planes Su-30 MKI, 140 of which have already been acquired by India from Russia and around 100 more are expected to be delivered in due course of time.

The Agni-V launches off the coast of Orissa. Following it's launch the production of the ARM, has been made a priority. PTI

These missiles can detect a radar by tracking its electro-magnetic radiation and pulses generated, an official told PTI, adding these would be

independent of the radar wavelength and be able to destroy it.

Such missiles, currently in use of some major powers like the US, can detect and attack a radar antenna or transmitter with minimal aircrew input.

The proportional guidance system that homes in on enemy radar emissions has a fixed antenna and seeker head in the missile's nose.

The Anti-Radiation Missiles in use by the US Air Force move at the speed of over Mach 2, propelled by a smokeless and solid-propellant rocket motor.

The US Air Force introduced High Speed Anti-Radiation Missiles (HARM) on the F-4G Wild Weasel and later on specialised F-16s equipped with the HARM Targeting System (HTS).

The flight test and production clearance of Medium Range Surface-to-Air Missiles is also on the cards.

The DRDO is also planning guided flight of Astra Missile from ground and air in the near future.

Operationalisation of the third

regiment of Brahmos missile for Army, its integration with Su-30 MKI as also underwater trials from pontoon are also on the priority list.

DRDO is also working on early static validation trials of Pinaka MK-II rocket, with an extended range of 60 kms, along with user trials of its warhead.

The present range of the Pinaka rocket, launched in clusters of 12 from indigenously-built multi-barrel launcher, is 39-40 km in 40 seconds with 1.2 tons of high explosives.

Fitted with a variety of warheads like anti-tank mines and blast-cum-pre-fragmented high explosives, Pinaka can destroy an area of 350 sq kms.

Army has already raised two regiments of Pinaka and more are planned.

Flight trial of 'Prahar' missile as tactical battlefield surface-to-surface weapon system is also in the pipeline.

(<http://www.firstpost.com/india> 29.04.2012)

## Agni-V and Neighbours

- T.S. Subramanian

IN the aftermath of India successfully test-firing the Agni-V missile, a media report that received a lot of attention was of a Chinese researcher's observation that the missile "actually has the potential to reach targets 8,000 km away". Du Wenlong, a researcher at the People's Liberation Army's Academy of Military Sciences, in an interview to the Global Times, said that "the Indian Government had deliberately downplayed the missile's capability in order to avoid causing concern to other countries".

"No comments," said a top missile technologist of the Defence Research and Development Organisation (DRDO), who played an important role in the Agni-V launch, when he was asked about Du's remark. The DRDO official, however, jokingly said, "If our enemy underplays our missile's range, it is good. If he overestimates its range, it is still better."

India has only two missiles, Agni-III with a range of 3,500 km, and Agni-V, with a range of more than 5,000 km, which can target China. But China has several missiles aimed at India. They are DF-3 (Dong Feng), DF-4, DF-4A and DF-21. These are strategic, surface-to-surface missiles armed with nuclear warheads.

"China has deployed DF-3, DF-4A and DF-21 to target India," says an assessment paper prepared in June 2010 and entitled "Missile Developments in India's Neighbourhood". The paper was prepared by the International Strategic and Security Studies Programme at the National Institute of Advanced Studies (NIAS), Bangalore. The assessment was done by S. Chandrashekar, Rajaram Nagappa, N. Ramani, Manabrata Guha and Lalitha Sundaresan.

While DF-3A can carry a nuclear warhead weighing two tonnes over 2,842 km and thus can reach many parts of India up to Ahmedabad, DF-4A, with a range of about 5,000 km and the ability to carry a two-tonne warhead, can reach all of India, says

the assessment paper. The DF-21 missile, with a payload of 700 kg and a range of 3,047 km, "can cover all of India and Pakistan", it adds.

Rajaram Nagappa told Frontline that the DF-21 missile was a fully operational missile. It is a two-stage missile, with both the stages powered by solid propellants. DF-21 has a counterpart called JL-1 (JuLang), which is launched from a submarine. There are several variants of DF-21, and they have been used as interceptors or to shoot down satellites in orbit. The NIAS' assessment paper says: "On January 11, 2007, China carried out an Anti-Satellite (ASAT) test. A direct ascent missile launched from close to the Xi Chang Launch Centre hit and destroyed a defunct Chinese Fengyun polar orbiting satellite at an altitude of about 850 km. The missile that was used was apparently a modified version of the Chinese DF-21."

China then conducted an anti-missile test on January 11, 2010. The target missile launched from Xi Chang in Sichuan province was intercepted and destroyed by a KT-2 variant (DF-21) test missile launched from a mobile launcher near Korla in Xinjiang province. "The interception apparently took place at an altitude of at least 700 km, indicating a substantial Ballistic Missile Defence (BMD) capability," says the paper.

There is a DF variant called DF-21D, which can carry a 1,700 kg warhead over 3,000 km.

China has DF-31, an Inter-Continental Ballistic Missile (ICBM) with a range of about 7,000 km. Depending on the weight of the warhead it carries, its range can increase or be reduced. "This is a totally operational missile. DF-31's submarine-launched version is called JL-2," said Rajaram Nagappa. There is DF-31A too, which can carry a nuclear warhead weighing 700 kg over a distance of 13,000 km.

The paper says: "Coupled with a major space programme that includes space launchers, manned space flight, substantial radar and optical

reconnaissance capabilities, communications, navigation, a small satellite programme and substantial investments in various ground-based surveillance and tracking systems, the Chinese seem to be intent on leveraging their substantial space capabilities into 'strategic flexible assets' that can be used in different ways, depending on the situation it faces." Elsewhere, the paper adds, "Additionally, the Chinese ASAT and anti-missile tests suggest that they are actively moving towards acquiring capabilities to become a space weapons power."

On April 25, Pakistan successfully test-fired Shaheen-1A, an intermediate range ballistic missile capable of reaching targets in India. It is a missile that can carry nuclear warheads. Pakistan's military officials declined to specify the range of the missile. Pakistan has the Ghaznavi missile, which can carry a one-tonne nuclear payload over a distance of 320 km.

A DRDO official said: "India felt the requirement for ballistic missile defence in the late 1990s when Pakistan test-fired Ghauri missile with ranges far enough to threaten our major cities." So India conducted seven interceptor missile tests as part of its quest to build a credible BMD shield and protect its vital assets in the shortest possible time. Six out of these seven missiles have been successful.

According to the NIAS paper, "The range of the Ghauri missile with a 1,000 kg nuclear warhead, launched at an azimuth of 135 degrees from around Islamabad, is 953 km." There are two configurations of Shaheen-1 missile, with ranges of 673 km and 735 km. Both can carry a payload of one tonne. Shaheen-2 has the longest range in Pakistan's arsenal and it is pegged at around 1,250 km with a one-tonne warhead. The study adds, "Pakistan's foray into the development of cruise missiles, especially the Babur missile, could have a direct impact on India."

(<http://www.frontline.in/stories/20120518290912800.htm>)

## Request for Article on Indigenous New Year Independence Day Special Issue 2012

Adaraneeya Mahodoy / Mahodoya,  
Namaskar.

We use to publish the **Special Issue of Heritage Explorer** on the occasion of our National Independence Day (the 15th August). For this, we choose a topic of socio-cultural importance of the Northeast region. Our previous Special Issues were as follows –

**2009 Folk Tales of Northeast Bharat, 2010 Freedom Fighters of Northeast Bharat, 2011 Festivals of Northeast Bharat.**

This year in **2012**, we are going to publish it on the topic- **“Indigenous New Year”**

There are two methods of counting the **TIME** in our country – the **Solar** and the **Lunar**. Accordingly, we have two calendars – the Solar calendar and the Lunar Calendar. Solar calendar follows the movement of the Sun (or movement of Earth around the Sun) while Lunar Calendar follows the Moon.

**Solar Calendar:** We have 12 *Sankrantis* as per the Solar methods of counting. The counting of the New Year generally starts from 1st day of the month of *Bohag (Baishakh)* which generally falls on 15th of April (Gregorian Calendar) every year.

Counting of a month starts from the succeeding day of a *Sankranti* and ends on the next *Sankranti*. So in a year (12 months) there are 12 *Sankranti* during which the Earth completes one cycle of its rotation around the Sun i.e. **365 days, 6 hours, 9 minutes, and 10 seconds.**

**Gregorian calendar:** Though the Gregorian calendar is a Solar calendar having 365 days in a year but it adjusts only the 6 hours by adding one more day in the month of February (once in every 4 years as Leap Year) by making it of 29 days. It does not consider 9 minutes and 10 seconds, which become 24 hours or One Day in a period of 157 years. This is the shortcoming of the Gregorian calendar. In the Indigenous Calendar it is duly adjusted. The result is that, the date (of Gregorian calendar) of *Sankranti* just advances by one day after a period of 157 years. For example, the *Bohag Bihu* which was falling on 14th April is now slowly shifting to 15th April. Hence, the Indigenous way of counting can be taken as more appropriate and more scientific than the Gregorian calendar.

**Lunar Calendar:** In this method of counting, both the Full Moon (*Purnima*) and the Dark Moon (*Amavashya*) are basis for counting a month. In some parts of our country, the Lunar month starts after a Full Moon (*Purnima*) night while in some other parts it starts after the Dark Moon (*Amavashya*) night. While completing one rotation by Moon around the Earth it creates one Full Moon (*Purnima*) and one Dark Moon (*Amavashya*) and thus the time taken is counted as one month in this Lunar method of counting. In 12 months, it has 12 Full Moons and 12 Dark Moons to count a year, which comes to 355 days only. The rest of the 10 days, 6 hours etc. are adjusted once in every 3 years by adding one more month (named as *Adhik Mas*- an Extra Month) to that year by making it the year of 13 months.

As it is observed, Solar Calendar is followed in the plains of Assam and Tripura, while in hill states of Northeast India Lunar Calendar is in practice.

In both the systems of counting, the names of the 12 months are the same while their starting days differ in these two systems. These 12 months are named differently according to the local dialects, but each of the communities follows either the Solar or the Lunar method of counting the Time- the Day, Week, Month and the Year.

Sometimes, some of the publishers publish the calendar of a particular Community in its own language equating the indigenous names of 12 months with the months of Gregorian Calendar i.e. January, February, March etc. and gives the same dates of Gregorian calendar. In fact, it is due to lack of their knowledge in this field. The period of an Indigenous month (the day of starting of that month and its last day) differs from the Gregorian months. **If our elders do not keep this vital point in their mind, then the time may come when the entire community will forget their Indigenous way of counting of Months and Years.**

When a YEAR starts, it ends too to begin a NEW one. It may differ from one community to another according to their Indigenous way of counting. On the first day of the NEW YEAR, there may be some rituals and celebrations. It may also be celebrated as a FESTIVAL in some of the Communities.

So, hereby we request your good self to kindly make a research on the systems and basis of counting the TIME of any one community of Northeast. How they count Day, Months and Year and how they celebrate the **1st day of the Indigenous New Year**. In addition, it is expected to mention the names of Months in that language.

Thanking you.

### **N.B. :**

1. Article can be written in English, Hindi, Bengali or in Assamese.
2. Article may be sent by email to us by 15<sup>th</sup> July 2012. If it is sent by post or courier, it would be convenient if it is sent in typed form along with a CD.
3. Kindly mention your introduction in short with complete postal address, contact numbers and email ID at the end of the article.
4. Bibliography or reference, if any, may be mentioned at the end of the article.
5. Due acknowledgement be given to person/persons (Gaonburha/ Priests) of the community who has/have helped in preparing the research article.

**Amarendra Brahma**  
Editor, Heritage Explorer

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## 'Shad Suk Mynsiem' - Dance of the Happy Hearts

- Prashant Mahamuni

**SHILLONG:** Decked in their traditional attire of fine silk, gold and silver, the Khasi maidens graciously moves inside the circle while the men with whips and swords danced with full enthusiasm outside the circle, as protectors of the honors of womanhood.

The 'Shad Suk Mynsiem' (Dance of the Happy Hearts) or 'Shad Weiking' which came to a close on Monday at Weiking Ground, Jaiaw here managed to attract many people from all over the state as well as outside as thousands thronged to the Weiking Ground to witness the popular traditional dance of the Khasi tribes, observed since time immemorial.

"It was a pleasant sight to see young beautiful maidens and lads holding their whips and swords in their hands, dancing around in circle", a Khasi elder said adding "What impressed me most is their enthusiasm in taking part in the dance and this adds up to the beauty of this gracious dance".

The Three day Annual festivity

formerly known as the 'Shad Phur' is a Thanks Giving Dance which symbolizes offering of salutations to God, homage to their ancestors and proclamation of unity of the Khasi people.

The 101st year of performance of the thanksgiving dance at Lympung Weiking organized by the Seng Khasi (Khasi Religion) saw the participation of many dancers from different parts of Khasi and Jaintia Hills. Only unmarried men and women are allowed to take part in the dance.

The dancers danced rhythmically making regular movements and keeping time with the beat of the drum and pipe (Tangmuri). Damsels (unmarried) dressed colorfully.

The day started with the "Ka Ksing Lumpaid" or the drum beat to signal and welcome all people for the gathering at Seng Khasi hall Mawkhar. Later a dance procession was held marching towards Weiking ground which is the venue of the festival.

The Shad Suk Mynsiem reflects the matrilineal and patrilineal aspect of the

Khasi society. The man with whips and swords circles the virgins, as protectors of the honors of womanhood having a single strength and resource while the men have in them twelve strength and resource.

It may be mentioned that the festival was first organized at the Weiking ground on April 14 and 15, 1911. However, from 1902 till 1910, the festival was held at Mawkhar. The Seng Khasi has been able to preserve this dance which is one of the most important cultural heritages, not only in the performing dance aspect, but also the traditional beats of drums, cymbals, and the shrill piping sound of the Tangmuri.

"There is no doubt that the dance will last in its richness and glamour for all times to come and Seng Khasi would withstand with courage and dedication all undermining forces, and live up according to the tenet of 'To love oneself and Respect others'", A Seng Khasi Elder stated.

## The Khasi Language is No Longer in Danger

UNESCO has withdrawn Khasi from its Atlas of the World's Languages in Danger. Khasi is spoken in the region of the Khasi and Jaintia hills in Meghalaya state, India. Also known as Khasia, Khassee, Cossyah or Kyi, this language of the Mon-Khmer linguistic branch is spoken by some 900,000 people.

The status of this language was reassessed by the editorial board of the Atlas, which concluded that Khasi may be classified as "safe" on

UNESCO's scale of language vitality. Recognized as "associate official language" in the state of Meghalaya since 2005, Khasi is widely used in several domains such as primary and secondary education, radio, television and religion. Although some dialects of Khasi are dying as they make way for the standardized variant, the editorial board is pleased to acknowledge that today the future of this language seems to be assured.

Available in its online version since

2009, the Interactive Atlas is regularly updated based on feedback from linguists and speakers of endangered languages. To date, the Atlas lists 2473 languages in danger in the world, classified in five degrees of vitality:

- « vulnerable »,
- « definitely endangered »,
- « severely endangered »,
- « critically endangered » and
- « extinct ».

(<http://www.unesco.org/new/>

06.04.2012)

## Warm Welcome for Shiva, Government Announces Rs.10 lakh

**GUWAHATI, April 15:** Shiva Thapa, India's new boxing sensation, who qualified for the London Olympic, received a warm welcome on his arrival to his home town Guwahati today. A felicitation programme was organized at the Assam Olympic Association's conference hall by the Assam Amateur Boxing Association where several sports organizations, students unions felicitated the 18 year old champion boxer of the state.

State government announced Rs 10 lakh for Shiva on his huge success. MLA Robin Bordoloi confirmed that in his speech. Further Robin Bordoloi will give Rs 50,000 personally to the 18 -year-old boxer of the state. He hoped Shiva will definitely get a medal in the Olympic..... Shiva Thapa was the fourth state player to qualify for the Olympics.

(The Sentinel 16.04.2012)

## A Hindu Man Explains: 'Why I hate Islam'

- Raj Kumar Bharadwaj

What happened in Mumbai is not new. Muslims have been slaughtering Hindus for ten centuries. In his own words, this Hindu man reveals what the Western media have ignored. "When Islam arrived in India, the Hindus welcomed the Muslims with open arms as brothers. In return, Islam destroyed the entire Hindu civilisation.

Over ten centuries the dirty Muslim rogues murdered an estimated 100 million people. It has been said by historians and scholars (both eastern and western) that this is the largest genocide the world has ever witnessed. Muslim religious leaders "educated" Muslim men to rape Hindu women as this was a method to destroy the Hindu progeny. Soon raping Hindu women was part of what being a Muslim man was about! Temples were razed to the ground and villages were burned. Those who refused to convert to Islam were either murdered (the men folk) or raped (the womenfolk). All the slutty Mughal leaders made it their goal to wipe Hinduism from the map of the earth! They even openly stated it.

I have no sympathy for Muslims. It seems that today Muslims from all corners of the world are facing hardship and problems. You only need to look at the devastation that Islam has wrecked on Hinduism to ascertain why this is happening. What goes around eventually comes back around and this is why Muslims are suffering. I have no sympathy or feeling for them. What angers me is that even today in India the dirty ugly bastards are still sucking the blood of Hindus. If Muslims think that what they are experiencing now is bad, they haven't seen anything yet. The world is just getting started.

Further to the above, I disagree that the Muslims unified anything or anyone. Islamic armies marched through the world killing men and raping women. That is the sole reason why they conquered all the lands that they did. There is a sharp distinction between invasion and unification. They

instituted Islam through coercion and violence. Before Islam reached India, the latter was a global power. Indian influence and culture as well as exports of knowledge (science, maths etc) were felt throughout the world. When the evil, ugly, dirty uneducated Muslims invaded the top half of India, all the power that India commanded was destroyed. The Muslims contributed NOTHING to the Indian culture, intellectual establishment or civilisation. Quite the opposite they stole everything from us. They stole our women, they murdered our menfolk, destroyed temples etc.

Also for your information, I am an Indian who was born and bred in London (England) where Muslim atrocities are taught in state schools as a fact. So it is futile for you to say that I am under the influence of any Zionist organisation. If anybody is a slave here it is you. You are a slave of the evil Islamic religion.

You say your religion is a religion of peace. But your religion teaches Muslims that non-Muslims are infidels and that they should be killed. It also teaches them that women who do not "obey" their husbands must be beaten. Most of the terrorist organisations are Muslim. Muslims are renowned as mass murderers and terrorists. Moreover the highest religious leaders in your religion themselves use religious doctrine to justify killings so please do not say that Islam is a religion of peace.

And you talk crap about Palestine and Kashmir. Indians are doing nothing wrong in Kashmir. Kashmir is, was and always will be part of India. Do you even know what the history is behind Kashmir? When India and Pakistan were becoming independent, the leaders of all the states that border what was to become India and Pakistan were offered a choice of whether to become part of Pakistan or part of India. Kashmir had a Muslim population but a Hindu prince, and he wanted to be part of India. It was your

beloved Muslim country Pakistan that actually started this whole dispute by attacking India.

At first the Kashmiri Muslims had no problem with becoming part of India. So please check your sources out! And you are quick to say that Kashmiris are oppressed and that they are being killed, but how conveniently do you leave out all the Hindus that were slaughtered in Kashmir in order to tilt the demographic favour towards the Muslims. There are hardly any Hindus now in Kashmir because they have all been killed by your Islamics. It is ok for Kashmiri Muslims to murder and wound hundreds of innocent Hindus every year in terrorist attacks but the moment that the Indian army tries to defend its citizens and crack down on the terrorists we are accused of "oppression" and human rights violations.

Hindus were under oppression from Muslims for ten centuries. In their own country they were treated as second class citizens. The British gave the Hindus their self-respect back. Under the British, Hindus thrived. They felt that finally they were living in their own country again. So why shouldn't they have co-operated with the British???

It makes me sick when I hear you people justifying terrorism by saying that you are oppressed. Look at South Americans, Look at Africans look at East Europeans. These people have faced much more hardship than you people have yet I do not see them producing terrorist organisations. And anyway, for all the "Muslim brotherhood" rhetoric and nonsense that I constantly hear about, why aren't all the rich, oil owning fat Arabic sheikhs helping their impoverished Muslims out? Clearly they have MUCH MUCH MUCH more than enough capital to ensure decent living standards in Palestine. The problem isn't oppression. The problem is ISLAM.

(<http://barenakedislam.com/2008/11/30/a-hindu-man-explains-why-i-hate-islam/>)

## SC Gives Time to Centre to Decide on National Monument Status for Ram Setu

NEW DELHI, Mar 29, 2012: The Centre was today granted more time by the Supreme Court to decide whether the mythological Ram Setu could be declared a national monument.

Appearing before a bench headed by Justice H L Dattu, Additional Solicitor General (ASG) Haren Raval submitted that consultation was needed on the issue with the competent authority and sought more time to file an affidavit on it.

"Take a decision whether or not to", the bench said, while granting the government two weeks time to take a decision. The bench then posted the

matter for further hearing on April 19.

The bench was hearing a petition filed by Janata Party President Subramanian Swamy seeking the court's direction to declare Ram Setu a national monument.

Earlier, the bench had on March 27 directed the government to file an affidavit regarding its decision within two days.

"If you say you don't want to file counter affidavit, we can go ahead with the arguments in the case," the bench had said.

The case relating to Ram Setu came under judicial scrutiny after a batch of petitions were filed in the apex

court challenging the ambitious Sethusamudram project, which was alleged to cause damage to the mythological bridge.

Sethusamudram project is aimed at constructing a shorter navigational route around India's southern tip by breaching the mythological Ram Setu, said to have been built by Lord Rama's army of monkeys and bears to the demon king Ravana's kingdom Lanka.

As per the Sethusamudram project, the shipping channel is proposed to be 30 metres wide, 12 metres deep and 167 kms long.

(<http://articles.timesofindia.indiatimes.com/2012-03-29>)

## Cultural do for Peace

**Post Bureau, Kokrajhar (Apr 10):** To promote and preserve peace and harmony in the Northeast, the Bodoland Territorial Council (BTC) organised a cultural exchange programme that kickstarted at Kokrajhar Government Higher Secondary and Multipurpose School playground here on Tuesday.

Organised by the BTC's department of cultural affairs with a two-day programme, cultural troupes from the northeastern states of Assam, Arunachal Pradesh, Manipur, Nagaland and Tripura, besides from the neighbouring Bhutan, are taking part in it.

The cultural exchange programme is being organised for promoting peace, unity and prosperity among all sections of the society.

Attending the opening session, BTC principal secretary Mukesh Sahu said the programme would usher in peace and harmony among different sections of the society.

District cultural officer Kanjana Brahma said the two-day cultural extravaganza aimed at highlighting the traditional cultural values and their significance in the present-day society.

Dance performances by the Bodos, Assamese, Rabhas, Dimasas, Sonowal Kacharis, Sarania Kacharis,

Rajbongshis, Garos, Santhalis, Misings and Tiwas would be the major attractions, she said.

She added that a cultural troupe from the neighboring Bhutan would perform traditional dances.

(Seven Sisters Post 11.04.12)

## Children Rescued from Clutches of Traffickers

IMPHAL, April 25: A number of sleazy characters and human traffickers have been luring out children from Manipur on the false promise of giving them education. In the name of religion the gullible tribals are also exploited. There have been numerous instances of such children being rescued from India and abroad.

The Child Welfare Committee, Kerala, has informed the Manipur government through Manipur State Legal Services Authority that it has rescued 26 children. They are being kept in three children's homes. Their photographs and particulars have also been sent and parents may see them out of the total

(Contd. to Page 11)

## Save Majuli

Better late than never. The Archaeological Survey of India (ASI), after a major goof-up, is now promising to make amends by submitting a fresh dossier backing Majuli's claims to be recognised as a World Heritage Site. By May, the new dossier will be ready and the Indian government is expected to submit it to the Unesco in September. The most important question is who guarantees that the new dossier is good enough to ensure Majuli's recognition as a World Heritage Site. The reason for Majuli not being recognised as a World Heritage Site is because the dossier prepared by the ASI last time on was "technically incomplete". Was it because of ignorance or indolence or sheer neglect? Who investigates that? Will the ASI officials responsible for the goofup be brought to book? The state government also should play a proactive role in ensuring that the ASI has all the necessary details to prepare a complete dossier. It is important to convince the Unesco that Majuli can be saved geologically if adequate anti-erosion measures are undertaken, because for the experts in Paris, it is important that a site survives a while and does not vanish within a few years. The Unesco recognition would give Majuli necessary funds and expert advice to save it from the vagaries of nature. Let us hope for the best this time.

(Seven Sisters Post 19.04.12)



## Where Ramayana Recitation Continues for 18 Years

Achnera, Apr 28, 2012 : A Hindu temple in this small, bustling town on the outskirts of Agra is making a record of sorts with the continuous recital of the Indian epic Ramayana for the past 18 years.

The Ram Hanuman temple opposite the Achnera railway station, about 25 km from Agra, has become a major centre of attraction for locals and those visiting the town. The recital of the holy book since 1994 is a feat every resident of this town is proud of.

The 'akhand paath' or continuous recital started Oct 21, 1994, and since then the Ramayana has been recited more than 3,440 times, the temple priest claims. The temple is located on the Uttar Pradesh-Rajasthan border.

He says there has never been a

shortage of 'pathaks' or readers. 'They consider it a privilege to volunteer their services...there is some invisible force that sustains the enthusiasm of people.'

What surprises the devotees is how without a system or an institutional arrangement, the uninterrupted recital of the Hindu epic has been going on.

A tea shop owner outside the temple said, 'The Akhand Paath programme started way back in 1980 when the metre gauge railway station at Achnera was a centre of hectic activity. But there were several breaks after the railways decided to change the gauge from metre to broad. The railway staff moved over to Jaipur.

'But now with the opening of the Divisional Railway Manager's (DRM) office in Agra, and the Agra-Jaipur route becoming alive with more trains

running, the flavour of the past has returned and the number of devout has increased.'

The temple is small, without resources and pomp. People walk in, drop a few coins, pay their obeisance and return. Like temples in the small towns of India, this too has idols of Ram, Sita, Hanuman and a Shivaling. Outside the temple hangs a wall clock and a small board which records the number of times the Ramayana has been read.

The lone priest on the wooden platform recites couplets from the holy book. Since there are no set rules, anyone can take turns over the mike and relieve the other. The loudspeaker, when there is electricity, breaks the monotony of the area.

(<http://www.sify.com/news/>)

## Indigenous Karbi Software

DIPHU, April 24: Defying the predictions that the Karbi language is on the path of extinction, two untiring youths of Karbi Anglong, Kisong Terang and Lirson Ronghang are preparing the first indigenous computer software on Karbi Dictionary.

Demonstrating the software before mediapersons in the 'Thekar Group' premises in Diphu, Kisong Terang said, 'Though the software is not fully ready to use, we have demonstrated it on trial basis and sent the copy of this software to various

intellectual persons of Karbi Anglong for their opinion and suggestion."

With this latest software, the Karbi language can be read on a single click of the mouse. To look up a word in this software, it is not necessary for one to know Karbi language.

Kangbura Signar, executive editor, Thekar and Welcome Teron in their speech said that the software will prove a milestone in the field of Karbi Literature and journalism.

(The Sentinel 25.04.2012)

## Jahnvi Barua's Novel REBIRTH Shortlisted for C'wealth Prize

**Post Bureau, Guwahati (Apr 25):** In a proud day for Assamese writers, Jahnvi Barua's latest novel, *Rebirth*, is in the international limelight yet again, entering the shortlist for the Commonwealth Book Prize 2012.

This is the second time the work has featured in the running for a globally prestigious award, after being in the list for the Man Asian Literary Prize earlier.

Barua is one of three Indian writers in the reckoning, the others being Rahul Bhattacharya for *The Sly Company of People Who Care* and CY Gopinath for *The Book of Answers*.

The list is otherwise star-studded, featuring three Man Asian shortlisted works, another one which also went to the Book Award longlist and Johanna Skibsrud's *The Sentimentalists*, which won the Giller Prize earlier. Based on the new format of the Commonwealth Prize from this year, a winner will be announced from each region: Africa, Asia, the Caribbean, the Pacific and Europe and Canada, for both books and short fiction, on May 22. From these five winners in each category, an individual winner will be declared on June 8.

(Seven Sisters Post 24.04.2012)

## Namaste

### London: Assam Dancer set for Olympic Show

**Abdul Gani, Guwahati (Apr 26):** When the curtains go up on the 'greatest show on earth' in London on July 25, an Assam-born dancer is all but set for her grandest performance in the opening ceremony of the Olympic Games. The twinkle-toed Sonali Acharjee — a Guinness record-holder Odissi dancer born and brought up in Assam — revealed here on Thursday that the Olympic organisers have contacted her for a possible performance during the opening ceremony. Sonali's name is written in the Guinness Book of World Records for dancing over 25 hours at a stretch. She was born in Hailakandi in Barak Valley but is a resident of Hyderabad now after her marriage. She runs a dance academy at Hyderabad.

(Seven Sisters Post 27.04.2012)

## State to Have Research Centre

GUWAHATI, March 18 – The stage is all set for the formal inauguration of the much anticipated research and documentation centre on indigenous practices of the Northeast.

Chief Minister Tarun Gogoi, in the presence of C. Matthew Snipp, who is the Chair of Native American Studies at Stanford University, USA, will inaugurate the Institute of Research and Documentation of Indigenous Studies (IRDIS) tomorrow at 10 am at Kalakshetra.

The idea for a research and documentation institute for indigenous studies for the different ethnic communities of Assam was first conceived in 2009 when Tarun Gogoi had expressed the desire to set up a centre for such research.

The institute will work in close association with external institutes and universities like Stanford University

IRDIS is a centre of multi and interdisciplinary research and documentation on the diverse ethnic

communities of Assam in fields relevant to them. It is also collaborative and comparative in nature since indigenous studies are multidisciplinary.

“Research and documentation initiatives at IRDIS would be taken up in a wide range of areas such as indigenous culture, socio-economic studies, health, education, indigenous and traditional knowledge, and population numbers,” informed Deepa Dutt, head of the centre.

It needs to be mentioned here that the members of IRDIS will work in partnership with the communities in the rural and urban areas to design and implement research and documentation projects for the empowerment of the communities and also for the preservation of their traditional and indigenous knowledge. The knowledge resource that will be evolved from such research work will be stored in a database with the express purpose of developing a modern data archive on indigenous

studies based on the latest technology.

IRDIS will encourage regional, national and international research workers and scholars from within and outside the ethnic communities with a view to sharing research material and to participate in discussions and symposia on topics relevant to the indigenous communities, while also encouraging scholarly exchange programmes.

“At this point IRDIS is in the process of developing research and documentation project proposals on areas of preservation of indigenous languages, documentation of indigenous art forms such as indigenous music, oral folklore, craft and architecture, indigenous medicinal knowledge and also a project in collaboration with Microsoft, New Delhi, to bring about computer awareness amongst the ethnic communities in the remote areas of Assam,” said Dutt.

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

## Indonesian Army Officer Names Son from Indian Epic ‘Mahabharata’

New Delhi, Mar 3 : An Indonesian army officer has named his son ‘Ashwathama’, which has been drawn from the Indian mythological epic ‘Mahabharata’.

‘Dharamaputra’ is the motto emblazoned on the insignia of the 25 KOSTRAD (Indonesian Army’s Strategic Reserve Command) soldiers, who participated in the just-concluded Counter Insurgency and Jungle Warfare (CIJW) joint training exercise ‘Garuda Shakti’ with the Indian troops at CIJW School, Vairengte in Mizoram.

For these Indonesian soldiers, who mostly follow the Islamic faith, names such as ‘Chakravayuh’ also drawn from the Mahabharata are not unfamiliar.

Both Indian and Indonesian soldiers congratulated Captain Toni Oki Priyono, when the young Kostrad officer of the 13th Infantry Brigade, announced that he had named his newly born son ‘ashwathama’.

In the Mahabharata, Ashwathama was the son of Guru Dronacharya.

Captain Toni’s son was born on February 27, the day he set out on ‘Exercise Chakravayuh’ in the Lushai Hills for a three-day and two-night mission.

The decision to name his son Ashwathama was Captain Priyono’s way of acknowledging the role of Indian Army instructors at the CIJW School, Vairengte.

“It was Colonel Y Sangwan who suggested the name when I approached him to suggest an apt name for my son,” said Captain Priyono.

Colonel Sangwan is the Commanding Officer of the 19 Madras Infantry Battalion whose troops took part in this first joint training drill with Indonesia.

“Captain Priyono wanted an Indian name for his son. But since a great deal was being spoken of the Mahabharata, and he took the name of Dronacharya several times, I suggested Ashwathama,” said Colonel

Sangwan.

But it was not as if the decision was Captain Priyono’s alone. His wife too happily endorsed the name.

Captain Priyono’s elder daughter, however, has a traditional Islamic name.

“It was very nice of the Colonel to put me through to my wife in Indonesia and I could take her approval,” said Captain Priyono.

The Indonesian soldiers arrived at the CIJW School, Vairengte, on February 19.

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



## Minority Raises Pitch for Separate District in Garo Hills

- Cosmos Sangma

Tura (Mar 27): The West Garo Hills district administration has promulgated Section 144 CrPC with immediate effect in the entire district as demand for the Plain Belt District gained momentum raising fear of clashes.

The order was promulgated after it was learnt that those demanding a new district would enforce a shutdown on Wednesday and Thursday. The prohibitory order has restricted the number of public gatherings, obstruction or intimidation of people and vehicular traffic, and the carrying of lethal weapons.

A little known organization called the Plain Belt District Demand Committee which is made up entirely of minority members has hit the limelight with their demand that a new district ought to be created for those residing in the plain region of West Garo Hills.

The organization has called for a two day dawn to dusk shutdown of the region this Wednesday and Thursday in protest against the Meghalaya government's failure to fulfill their demand.

There is unease and simmering tension is building up between the majority Garos and the Muslim minority who coincidentally are a majority of their

own in the plain belt region of West Garo Hills following the demand for a separate district of their own. The effects of its "non-cooperation movement" could have a crippling affect on the commercial towns of Rajabala, Phulbari, Bhaitbari, Hallidayganj and the border export town of Mahendraganj.

A series of poster campaigns were carried out in the run up to the two day shutdown by the demand committee which has not gone down well with the Garo Students' Union and its supporters. "We will not allow such an organisation to divide Garo Hills because creation of such a district will encourage mass influx into the region eventually suppressing the local indigenous people who reside there," said the GSU vice president Robert Ch Momin.

The student body has gone to the extent of issuing a warning to the demand committee to desist from going ahead with the demand for the separate district and at the same time appealed to the Meghalaya government not to pay heed to the call. The recent announcement by Meghalaya chief minister Dr Mukul Sangma that four new districts would be created in the state appears to have

opened a Pandora's Box with one organisation after another vying for space and demanding their rights.

While North Garo Hills with its headquarters in Resubelpara and Ampati in West Garo Hills district were given the green light to be the new districts, the minority-dominated plain belt region has felt betrayed and sought to raise the temperature by calling for an agitation.

The plain belt district demand committee which is seeking its own district wants its capital at Rajpur, more commonly known to all as New Bhaitbari town. It is also worth mentioning that the plain belt region constitutes as many as three assembly constituencies in the state and is the most densely populated area of the Garo Hills region.

The region has been facing a serious problem of influx from both neighbouring Assam and Bangladesh for many years. It is also the most flood-affected area of the state through which passes the Jinjiram river which merges with the Brahmaputra inundating thousands of acres of fertile land for several weeks during the monsoons.

(Seven Sisters Post 28.03.2012)

## Meghalaya Turmoil

Meghalaya chief minister Mukul Sangma has done the right thing by inviting for talks those regional groups and parties who have started the agitation over illegal migrants making it to the voters lists. This, even as the state police chief N Ramachandran has warned protestors with stern action if they resort to violence.

For a government, this is the right thing to do. The political leaders keep open the scope for dialogue even though the agitating groups are not exactly those that have received a popular mandate of any kind at any time in Meghalaya. And the police boss spells out in clear terms that

he will do his job the way it should be done. Ramachandran is a tough professional, not expected to budge under any kind of pressure.

But it seems he clearly enjoys the confidence of his chief minister — hence the BSF is called out without any delay at the slightest hint of escalation of violence. But Sangma realises that illegal migration is an emotive issue in his state, as much as in neighbouring Assam or elsewhere in the Northeast. Hence not taking any chances, he calls for a dialogue.

If the protestors now avoid a dialogue and go in for a violent agitation, they face the condign

instrument of the state in full fury. And that is something they may not risk. The chief minister is obviously going to bring the fact that if the Election Commission notifications does not provide for branding of someone as 'D' voter, how could a state government be expected to identify A or B as 'D' voter. It is for the Election Commission to set up a consistent regime across the Northeastern and eastern states to detect and delete names of illegal migrants from electoral rolls - and Meghalaya should not be deprived of something that Assam has the benefit of.

(Seven Sister Post 27.04.2012)

## Heritage Tag Sought for Vivekananda's Shillong House

SHILLONG Apr 25, 2012: The city chapter of Ramakrishna Mission is keen to have Swami Vivekananda's house in Shillong declared as a heritage site. Saying that a memorandum in this regard would be soon submitted to the chief minister, Swami Achyuteshanandaji Maharaj, secretary of Ramakrishna Mission Shillong, said: "If the government thinks wisely, it can convert the dilapidated house at Laban where Swamiji stayed into a heritage site. This would attract a lot of tourists to the state, especially from West Bengal."

Speaking at a press conference at the Shillong Press Club on Tuesday, he added: "The Mission is prepared to extend all help to the Meghalaya

government if it takes steps to declare it as a heritage spot," he said. He also said that if the government wanted, it could take possession of the house, even as he informed that a property dispute regarding the site was being sorted out in the courts. "The litigation is now in a better position," he said.

The Maharaj also informed that the Mission, which already runs several schools and charitable health centres in the state, would set up an Employability and Entrepreneurship Training Centre at the Ramakrishna Mission Vivekananda Cultural Centre here, the foundation of which would be laid on April 27 next.

Swami Vivekananda had visited Shillong in April 1901. The unique

sylvan Himalayan range, the lush green forests drenched by beautiful springs, the salubrious climate and the hospitable people attracted him to the hills of evergreen pines, where he could regain his health after a spell of illness. "He considered this part of his beloved motherland most suited to take care of his health. He lived at the residence of the zamindar (landlord) of Sunamgunj at Laban for about a fortnight at the request of Sir Henry Cotton in April-May 1901," said a monk at the Ramakrishna Mission here, which is celebrating its platinum jubilee and the 150<sup>th</sup> birth anniversary of Swamiji.

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

## 'Hindus in Pakistan Angry, Helpless'

New Delhi, 10 April 2012: Hindus in Pakistan are feeling "angry and helpless" after being targeted in a spate of incidents, including abductions and forced conversion of girls, says a leading rights activist and a Hindu leader.

"The Hindu community is not afraid...rather they feel helpless and angry," Zohra Yusuf, chairperson of the Human Rights Commission of Pakistan, told IANS on phone from Islamabad.

She said there is "forcible conversion of young Hindu women" and kidnapping for ransom in Balochistan and Sindh provinces.

"A case of forced conversion went right up to the Supreme Court where the young woman said she wanted to go back with her family," she added.

The human rights activist said Hindus are now demanding a legislation to end conversions.

According to an estimate, Hindus constitute around 5.5 percent of Pakistan's over 170 million people. Of them, over 90 percent live in Sindh while the rest are distributed in Punjab and Balochistan.

Some political parties and Hindu groups in Pakistan are upset over the

kidnapping and conversion of Hindu girls in Sindh province and have taken to the streets.

The Human Rights Club, Young Hindu Forum, Minority Commission of Pakistan, Awami Jamhoori Party, Pakistan Tehreek-e-Insaf and Pakistan Hindu Council held a demonstration outside the Karachi Press Club Sunday.

They alleged that a Hindu girl, Rinkal Kumari of Mirpur Mathelo town, was abducted and forcibly converted to Islam. Another girl, Asha Kumari, was kidnapped from Jacobabad about a month back.

Pakistan Hindu Council patron Ramesh Kumar Vankwani told IANS on phone from Karachi that the environment is "unsafe" for Hindus.

"Crimes against Hindus have gone up," he said.

He said Gangaram Motiani, a Hindu and president of the Hinglaj Mata Shewa Mandli, was kidnapped in Bela area of Balochistan April 6. The incident took place ahead of one of the largest annual Hindu gatherings at the Hinglaj Mata temple.

Vankwani noted the problem has intensified since 2007.

"Every year, we get about 50 reports

of Hindu girls being converted," he said and demanded a law to stop the forced conversions.

Hindus in Pakistan are facing a tough time.

Lakki Chand Garji, 82, who is the 'maharaja' of the Kali Mata Mandir in Kalat town of Balochistan province and considered one of Pakistan's most revered Hindu spiritual leaders, was kidnapped by a gang of armed men Dec 21, 2010.

Traders from the Hindu community have been targeted by kidnapping gangs. Three Hindu traders have been killed during attempted kidnappings in and around Quetta during the past three years.

In Pakistan's Sindh province in November last year, three Hindu doctor brothers — Ajit Kumar, Ashok Kumar and Naresh Kumar — were gunned down.

Ram Singh Sodho, who was elected to the Sindh assembly in 2008 on a Pakistan Muslim League-Functional (PML-F) reserved seat for minorities, fled to India and sent in his resignation to assembly Speaker Nisar Ahmad Khoro, it was reported last year.

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

## Suu Kyi's Historic Victory Rekindles Stilwell Hope

**Newmai News Network, Guwahati (Apr 5):** A historic World War-II road that fell into disuse after 1945 is expected to get a 'fresh lease of life' after the landslide victory of Aung San Suu Kyi's party in a by-poll raised hopes of democracy ending five decades of military rule in Myanmar.

American General Joseph Warren Stilwell had supervised the construction of the 1,736 km Ledo Road from the coalrich Ledo area in eastern Assam to Kunming in China's Yunnan province through Myanmar.

Chinese military chief Chiang Kai-Shek renamed it the Stilwell Road in appreciation of the General's endeavour to build the road to ensure Allied supplies to China after the

Japanese army had cut an arterial route in 1942.

The WW-II road runs 61 km in India up to Pangsau Pass in Arunachal Pradesh, 1,033 km in Myanmar and 632 km in China. Burmese rebels and drug cartels control much of the Myanmar segment of the road.

"Stilwell Road blends history with the future of Northeast India's journey towards economic growth. We hope the political development in Myanmar will go a long way in improving the road and cooperation between the two countries," said Assam industries minister Pradyut Bordoloi. Ledo falls in his assembly constituency Margherita.

Estimated at Rs 550 crore in 2008,

Sittwe project is part of the Kaladan Multi-Modal Transit Transport Facility envisaging connectivity between Indian ports on the eastern seaboard at Sittwe in Myanmar and then through river transport and road to Mizoram.

The Kaladan river is navigable up to a point near the Mizoram-Myanmar border.

"Kaladan-Sittwe is crucial for Mizoram and Northeast India's economic uplift, and we hope the political tidings in Myanmar will fast-track the project besides facilitating more people-to-people interactions and better border trade," Mizoram chief minister Lal Thanhawla said from state capital Aizawl.

(Seven Sisters Post 06.04.2012)

## Malaysia in Religious Row Over 'Threat of Christianity'

KUALA LUMPUR, Mar 29, 2012: Malaysian state religious and education officials have changed the title of a seminar on "the threat of Christianity" following outrage from non-Muslims in the multiethnic country.

Southern Johor state education officials faced criticism over the school teachers' seminar to be held Saturday that was titled: "Strengthening the faith, the dangers of liberalism and pluralism and the threat of Christianity towards Muslims."

The furore over the title follows allegations of Christian proselytisation in the Muslim-majority country after religious police raided a Methodist church event last August fearing Muslims were being converted.

State lawmaker Maulizan Bujang told the Bernama news agency the reference to Christianity would be removed from the title, saying: "The seminar aims to strengthen the faith of Muslims and it does not need to be politicised by any party that claims it (the seminar) is a threat to other religions."

But co-organisers from the state religious department said the seminar's content would remain the same.

"The seminar is part of the right of Muslims to defend the faith of its practitioners from any action which

may lead to apostasy. It is our responsibility," an official told Bernama.

Opposition leaders say the ruling coalition, which is expected to announce national polls this year, is trying to woo back Malay support by using fear of other religions, after a swing vote saw the government lose control of a third of parliamentary seats and four states in 2008 polls.

Reverend Hermen Shastri, general secretary of the Council of Churches of Malaysia, said the government had to take a stand against the seminar.

"Of course we are disappointed, it derails the whole idea of harmony and mutual respect and understanding each other," he told AFP.

Malaysia has largely avoided overt religious conflict in recent decades but tensions have simmered since a court ruling in late 2009 lifted a government ban on the use of "Allah" as a translation for "God" in Malay-language bibles.

The ban had been in place for years but enforcement only began in 2008 out of fear the word could encourage Muslims to convert.

The 2009 ruling triggered a series of attacks on Christian places of worship using Molotov cocktails, rocks and paint.

Muslims make up 60 percent of the country's 28 million people, while

Christians account for about nine percent, most of whom come from indigenous groups in the Borneo states of Sabah and Sarawak.

(<http://www.google.com/hostednews/afp/article/ALeqM5hCzmJBUCyKqLn-F66bs5J1x1LFwg?doclid=CN.G.ae52b5d64a4fd0c0a379f1473cdad51e.751>)

(Contd. from Page 6)

### Children Rescued...

children rescued, 13 of them are girls. Indications are that the government will take up steps to bring back these children most of whom are from Ukhrul district.

Dubious organizations including religious groups have been luring out these children mostly from the tribal families. Some girls had been taken to a foreign countries where they were forced to work as domestic helps without payment. Their salary was swindled by the trafficker. When one day the girls protested the trafficker exposed himself in front of three girls and demanded sex. The three girls managed to escape with the money provided by some sympathetic travellers from India.

(The Sentinel 26.04.2012)

## Bru Refugees Refused to Return

**Zodin Sanga & P Das, Aizawl/Agartala (Apr 26):** Showing defiance to the Union home minister P Chidambaram's warning, the Bru refugees lodged in six relief camps in North Tripura refused to return to Mizoram until and unless their 18-point charter of demands is fulfilled.

Not a single family of Bru refugees has returned home on the first day of the fourth phase of repatriation on Thursday.

The inmates were not willing to return to their villages without written agreement and ensuring their safety and security, a senior official of Tripura said.

"Despite all efforts from Mizoram and Tripura officials, not a single family of Bru refugees returned today. Tripura officials, led by Kanchanpur magistrate, are trying their best efforts to persuade them but they are unlikely to be successful," Mamit district deputy commissioner told **Seven Sisters Post** over phone. Mizoram government had planned to begin the fourth phase of Bru repatriation from April 26.

"A total of 669 tribal families comprising about 3,655 men, women and children are scheduled to be sent back in five phases from Thursday," said Parshanta Kumar, North Tripura district magistrate.

The Bru refugees made it clear that they were not going home until and unless their demands, they had brought to the notice of Union home minister, were fulfilled. Official sources said the refugees organised a rally at Naisingpara to put pressure on their demands. The Bru refugees demanded that each family be given Rs1.5 lakh, the same amount that the Union Home Ministry had agreed to give to each of the 84 Mizo families displaced from their homes in Sakhon Hills in Tripura. They also demanded free ration for two years as they would not be able to prepare jhum fields at this time of year. They also did not like the use of specific electoral roll, such as that of 1995, to identify bonafide citizens of Mizoram, and demanded that any official documents be accepted.

Notwithstanding the fresh demands, Chidambaram had in Aizawl

on April 4 sent a clear message to the refugees that they must return to Mizoram and that those refusing to would strictly be dealt with. He assured them that their rehabilitation package was made ready and they would be given once they return. According to Mizoram government records, there were 3,014 Bru families living in the Tripura relief camps, who migrated following two ethnic conflicts with majority Mizos in 1997 and 2009.

Of these, 819 families have returned to Mizoram, 381 families in government-sponsored repatriation and 438 families on their own, during the past two years. Mizoram government accused some Bru leaders of instigating the protest. Mizoram Bru Displaced People's Forum (MBDPF) president A Sawibunga said: "We would not create any impediment in the repatriation process, but a large number of common refugees are not fully influenced by the verbal assurance of the central and Mizoram governments."

(Seven Sisters Post 27.04.2012)

## Going to China? Take the 'Still Well' Road !

Abdul Gani, Guwahati (Apr 29): Imagine a trip to China through an all-weather road winding its way through undulating hills and valleys of the Eastern Himalayas. The distance? Just 400 kms. That is, less the distance by road from Guwahati to Dibrugarh.

A new documentary by a filmmaker duo of Assam has documented a little-known road, which stretches from Tinsukia to Rima in China and can become the shortest link with the Communist giant. The most important part is that the road is ready to use, barring a few kms. Filmmaker Mrinal Talukdar and Suman Dev Choudhury have documented this route in a 26-minute documentary,

Road to China, produced by the Films Division of the Union ministry of information and broadcasting. The easiest land access to China passes through Parasuram Kunda, Hailalyung-Walong-Kibithu and finally reaches Rima in Yunnan province. "The fact remains that there are very

easy and good roads right up to the border and they are not very mountainous and if both the governments agree someday, you can drive down to China, spending just about Rs2000 in fuel," Mrinal Talukdar told Seven Sisters Post.

"It may be too early to dream of an immigration point and then drive to the most beautiful region of China through a beautiful highway, but the fact that it is not impossible as the geographical terrain is so surprisingly easy and smooth with both sides having good roads all the way up to the border," he added.

Only in the last three kms over the Line of Actual Control (LAC), the road is broken.

In fact, on the Indian side, the road from Tinsukia to Kibithu is an all-weather road free from snow. The duo feel that if the road is developed it can open up new opportunities as far as trade and commerce between the neighbouring countries are concerned.

"Most importantly, we do not need the Stilwell Road which is actually more of an emotional issue than actual reality. The Stilwell Road is nothing but dense jungle of more than 400 kms as there is no road. Constructing a road means destruction of pristine forests. Besides the road goes south towards Myanmar then enters Yunnan province crossing about 1700 kilometres," Talukdar said.

Suman Dev Choudhury said the road can also be beneficial for the people living in far-flung areas of Arunachal Pradesh. "If India can have direct road access to Bangladesh or even Pakistan, then why not with China for the benefit of both sides? We always think and discuss of war but nobody ever expresses their concern for the people living in inhuman condition along the borders," he added. The film has been shortlisted by the Films Division of India to be screened at various national and international film festivals.

(<http://sevensisterspost.com/?p=8627#>)

## पूर्वोत्तर पर रचे साहित्य पर साँवरमल सांगानेरिया को मानद डी.लिट्.

**मुंबई :** किसी दिक्षांत समारोह में एक ही मंच पर तीन राज्यों के राज्यपाल मौजूद हों, ऐसा कारनामा कोई फौलादी संकल्प के साथ सपने देखने वाला इंसान ही कर सकता है। ६ अप्रैल २०१२, शुक्रवार को मुंबई के भाईदास सभागृह में आयोजित श्री राजस्थानी सेवा संघ द्वारा संचालित श्री जगदीशप्रसाद झाबरमल टिबडेवाला विश्वविद्यालय के पहले दीक्षांत समारोह में कुलाधिपति श्री विनोद टिबडेवाला ने यह कर दिखाया।

राजस्थानी संस्कृति से ओतप्रोत श्री राजस्थानी सेवा संघ के स्वर्ण जयंती महोत्सव के एक रंगारंग कार्यक्रम में साहित्यकार साँवरमल सांगानेरिया को उनके पूर्वोत्तर भारत पर लिखे गये साहित्य पर मानद डी.लिट्. की उपाधि प्रदान की गई। इस अवसर पर मेघालय के राज्यपाल महामहिम श्री रंजीत शेखर मुशाहारी, अरुणाचल प्रदेश के राज्यपाल महामहिम श्री जोगिंदर जे. सिंह और गुजरात की राज्यपाल महामहिम श्रीमती कमला बेनीवाल को भी विश्वविद्यालय की ओर से मानद डी.लिट्. की उपाधियाँ प्रदान की गईं। इसके साथ ही स्वामी

विश्वेश्वरानंद गिरी और श्री विजय डी. पाटिल को भी मानद डी.लिट्. से नवाजा गया।

श्री राजस्थानी सेवा संघ के अध्यक्ष एवं ट्रस्टी और विश्वविद्यालय के कुलाधिपति श्री विनोद टिबडेवाला ने लीक से हटकर पहले दीक्षांत समारोह में उपाधि प्राप्त करने सभी लोगों को पाश्चात्य परंपरानुसार पहनाये जाने वाले काले चोगे और काली कैप के स्थान पर राजस्थानी संस्कृति के प्रतीक गुलाबी रेशमी बागा, गुलाबी पगड़ी और लाल जरीदार रेशमी दुपट्टे पहनाकर सम्मानित किया।

अपने स्वागत भाषण में कुलाधिपति श्री विनोद टिबडेवाला ने इस बात पर विशेष जोर दिया कि राजस्थान सरकार यदि सहयोग करे तो प्रदेश में शिक्षा क्रांति ला सकते हैं, जो बहुत जरूरी है। उन्होंने कहा कि प्रदेश में पानी की समस्या होने के कारण बड़े उद्योग लगाने में अनेक बाधाएँ हैं। लेकिन अगर वहाँ एजुकेशन हब तैयार किये जाए तो पर्यटन के साथ इसको भी जबरदस्त सफलता मिल सकती है।

मेघालय के राज्यपाल महामहिम श्री रंजीत शेखर मुशाहारी ने अपने उद्बोधन में इस बात को

विशेष रूप से इंगित किया कि पूर्वोत्तर भारत पर हिंदी में लिख कर साहित्यकार श्री साँवरमल सांगानेरिया ने



भारत को जोड़ने काम किया है। अरुणाचल के राज्यपाल महामहिम श्री जोगिंदर जे. सिंह ने कहा कि अरुणाचल को जानना उतना ही जरूरी है जितना हम अपने देश के अन्य प्रांतों को जानते हैं। इस दिशा में श्री सांगानेरिया की अरुणाचल पर लिखी पुस्तक मील के पत्थर की तरह है। गुजरात की महामहिम राज्यपाल और झुंझुनू की बेटी श्रीमती कमला बेनीवाल ने श्री विनोद टिबडेवाला की सराहना करते हुए कहा कि पानी की कमी से जूझते राजस्थान को एजुकेशन हब बनाने का विचार एक सकारात्मक सोच है।

इस समारोह में गुवाहाटी के श्री शिवकुमार गोयल मेघालय के राज्यपाल के साथ विशेष अतिथि के रूप में उपस्थित थे।

## साक्ष्यों पर हुआ था राम जन्मभूमि का फैसला



‘जोधा-अकबर’ फिल्म देखते समय अपने बेटे के झकझोरने वाले सवाल से मिली प्रेरणा ने अनघा घैसास को पुणे से सीधे अयोध्या से जोड़ दिया। बेटे ने सिर्फ यही सवाल किया था कि अकबर इतना महान राजा था, हिंदुओं में कोई नहीं हुआ? अनघा को यह सवाल इतना ज्यादा चुभा कि उन्होंने भगवान राम व रामराज्य को अपने बेटे ही नहीं सारे समाज को बताने के

लिए एक फिल्म बनाने का इरादा कर लिया। उन्होंने दो साल की कड़ी मेहनत के बाद ४५ मिनट की फिल्म तैयार कर ली। इस बीच इस मसले पर अदालत का फैसला भी आ गया। फिल्म में दिखाया गया है कि अदालत का फैसला केवल आस्थी ही नहीं साक्ष्यों पर भी आधारित है।

‘राम मंदिर, अदालत और आस्था’ के नाम से बानाई गई ४५ मिनट की इस फिल्म में इलाहाबाद हाईकोर्ट के राम जन्मभूमि पर आए फैसले के बाद कुछ बदलाव भी किए गए हैं। क्रिएशन्स एंटरटेनमेंट, पुणे के बैनर तले बनाई गई इस फिल्म को दिल्ली में प्रस्तुत करते हुए अनघा ने कहा कि अदालत के साढ़े आठ हजार पन्नों के फैसले को पढ़ पाना हर आदमी के बस की बात नहीं है। इसलिए उन्होंने इस फिल्म के जरिए अयोध्या में राम जन्मभूमि के बारे में साक्ष्य, कानूनी पहलुओं को सरल व सीधी भाषा में चित्र रूप में आम आदमी तक

पहुंचाने की कोशिश की है। इसमें खुदाई में मिले साक्ष्यों के जरिए बताया गया है कि विवादित ढांचे के ध्वस्तीकरण के बाद वहाँ हुई खुदाई में मिले अवशेष सैकड़ों साल पुराने मंदिर के ही थे। खुदाई में आधे मजदुर हिंदु व आधे मुसलमान थे। फिल्म में हर सवाल का जवाब शोध व पुरातत्व के सहयोग से ढुंढा गया है। अपनी फिल्म के दौरान उन्होंने तमाम साधु-संतों के साथ मुस्लिम पक्षकारों से भी बात की। उन्होंने कई मौलवियों से बात की, लेकिन उन्होंने साक्ष्यों के बारे में बात करने से इंकार कर दिया। फिल्म में अयोध्या विवाद से जुड़े दो पक्षकारों हाशिम अंसारी व जफरयाब जिलानी के साथ महंत अवैद्यनाथ, पेजावर स्वामी व अशोक सिंघल के बयान भी दिखाए गए हैं। अनघा ने बताया कि इस फिल्म में सच को सामने रखने के लिए उन्होंने एक मां के रूप में दिल से काम किया है।

(दैनिक जागरण ११.४. २०१२)

## सरकार समझे - नो नार्थ-ईस्ट, नो इंडिया!

**स्थान**-शांति साधना आश्रम-बशिष्ठ।  
**मुद्दा**-राष्ट्रीय आलोक में पूर्वोत्तर की समस्याएं, निष्कर्ष आदि। **विवेचक**-जन सत्याग्रह संवाद यात्रा प्रतिनिधि दल। **प्रमुख व्याख्याता**-पीवी राजगोपाल, हेमभाई व साथी-संगी।  
**निष्कर्ष**-नो नार्थ-ईस्ट, नो इंडिया!

जी हां! पूर्वोत्तर में बढ़ते चीन के हस्तक्षेप, समूचे अरुणाचल प्रदेश और असम के कुछ हिस्सों पर अवांछित दावे, चीन से आने वाले नदी स्रोतों को अपने इलाकों की तरफ मोड़ने, पूर्वोत्तर के अलगाववादियों को शरण देने, अरुणाचल प्रदेश में प्रस्तावित १६८ बांधों से संभाव्य विनाश और बेजा सरकारी नीतियों आदि के बीच समूचे क्षेत्र के चीनी बाजार के रूप में बदलते परिवेश जैसे संवेदनशील समस्याओं पर राष्ट्रीय व अंतरराष्ट्रीय स्तर के वक्ताओं ने पहले दिन कुछ ऐसी ही राय जताई।

देशभर में वंचित श्रेणी के समूहों की पहचान, मूलरूप से जल-जंगल-जमीन से जुड़े मुद्दों पर राष्ट्रीय राय बनाने को, पिछली गांधी जयंती से कन्याकुमारी से यह यात्रा निकली थी। पूर्वोत्तर के विभिन्न राज्यों के भ्रमण के बाद यहां पहुंची यात्रा आज अंतरराष्ट्रीय स्तर के विशेषज्ञों की परिसंवाद कार्यशाला में बदल गई।

दो दिन तक चलने वाली कार्यशाला के पहले दिन राजीव गांधी सद्भावना पुरस्कार से विभूषित गांधीवादी चिंतक हेमभाई ने पूर्वोत्तर की समस्याओं पर खुलकर चिंता जताई। वे जन सत्याग्रह संवाद यात्रा के पूर्वोत्तर संयोजक हैं। उन्होंने दो टूक शब्दों में चेताया-‘यदि (सरकार) पूर्वोत्तर की इसी तरह उपेक्षा करती रही और उसे टुकड़े-टुकड़े होने दिया तो यह प्रक्रिया देश की मुख्य भूमि तक जा पहुंचेगी।’ हेमभाई के मुताबिक यहां के लोग किसी को भी अपना विरोधी (शत्रु) नहीं मानते। लेकिन वे विरोध करते हैं, उन तौर-तरीकों का, जिनका यहां की समस्याओं से निपटने में इस्तेमाल किया जाता है और जिनके कारण इस समूचे

क्षेत्र को विनाशकारी परिणामों से गुजरना पड़ता है। उनका स्पष्ट इशारा अरुणाचल प्रदेश में प्रस्तावित १६८ बांधों, अवैध विदेशी घुसपैठ, किसानों-मजदूरों और वंचितों की गहराती समस्याओं आदि की तरफ था।

उन्होंने स्पष्ट किया कि यहां के लोग एक भारतीय नागरिक की तरह शांति और सुख-समृद्धमय वातावरण में रहना चाहते हैं। एक विकसित मानव के रूप में आगे बढ़ने की तमाम काबिलियत उनमें है। यह संदेश देश के मुख्य भाग दिल्ली-मुंबई आदि से सुदूर अंडमान-निकोबार तक समझ लेने की जरूरत है। लेकिन यदि हमारे नीति-नियंता गलत नीतियों पर अमल करते रहे तो खतरे बहुत बड़े हैं। हेमभाई ने पूर्वोत्तर में यहां के लोगों के जीवन की कीमत पर बहुराष्ट्रीय कंपनियों को निवेश का आमंत्रण देने का आरोप भी लगाया। उनके मुताबिक ऐसी कंपनियां यहां के मूल लोगों के अस्तित्व का संकट बन गई हैं। ज्यादातर चाय बागान बड़ी कंपनियों के कब्जे में है। मूल भूमिधर बेसहारा, निर्बल, खाली हाथ हैं। अपनी ही जमीन पर अल्पसंख्यक होकर रह गए हैं। यह सब तब है, जब पूर्वोत्तर का देश की आजादी में किसी से कम योगदान, बलिदान, समर्पण नहीं रहा। महापुरुष श्रीमंत शंकरदेव और अजान फकीर की यह जमीन एक राष्ट्र, एक मानव की भावना से युक्त है।

यात्रा के मुखिया और देश के प्रमुख समाजसेवियों में शुमार पीवी राजगोपाल ने इन तमाम बातों से सहमति जताई। उन्होंने कहा कि असम और क्षेत्र के अन्य राज्यों के भ्रमण के बाद पूरी बात शिद्दत से महसूस की गई है। श्री राजगोपाल के मुताबिक जन सत्याग्रह संवाद यात्रा के इस परिभ्रमण काल में देश के विभिन्न राज्यों में कुल २६ ‘वंचित’ समुदायों का चिन्हीकरण किया गया है। चाय जनजाति के लोग भी उनमें शामिल हैं। जन संवाद यात्रा के दौरान प्रतिनिधियों ने हर जगह जनप्रतिनिधियों में जवाबदेही का पूर्ण अभाव

दिखा है। जनप्रतिनिधि मानते हैं कि वे अपने बूते (धन-बल आदि) पर जीते हैं। इसलिए वे किसी के प्रति जवाबदेह नहीं हैं। उन पर जनता का दबाव बन नहीं रहा।

श्री राजगोपाल की राय में ६५ साल की आजादी ने हमें वंचितों की बढ़ती तादाद दी है। देश में ४० फीसदी से अधिक ‘वंचित’ है। वंचित वे हैं, जिन्हें जानबूझकर, उनका हक छीनकर गरीब किया गया है। उनकी गरीबी के जिम्मेदार वे नहीं बल्कि कतिपय सरमाएदार व रसूखदार तत्व हैं।

यात्रा का एक और संगीन अनुभव उन्होंने बताया। श्री राजगोपाल के मुताबिक यहां भी यह दिखा। आंदोलन करने वाले सभी लोगों को किसी न किसी प्रकार अराजक अथवा आतंकी विचार का ठहरा देने की मंशा काफी खतरनाक है। इससे यह साबित होता है कि सरकार यह सब ऊपर के दबाव में करती है। जनसत्याग्रही नीचे से उतनी गर्मी पैदा नहीं कर पा रहे, जिससे आम आदमी के हित में बहुराष्ट्रीय कंपनियों को प्रभावित किया जा सके।

दिन भर दो सत्रों में पहले दिन की परिचर्चा में उनके राष्ट्रीय व अंतरराष्ट्रीय स्तर के चिंतकों, शिक्षाविदों, पूर्व नौकरशाहों और यात्रा में शामिल प्रतिनिधियों ने अपने विचार/अनुभव सुनाए। इनमें यात्रा के राष्ट्रीय संयोजक रमेश शर्मा, गौहाटी वि.वि. के पूर्व कुलपति डा. कुलेंदु पाठक, युएसटीएम के कुलाधिपति व ईआरडी फाउंडेशन के अध्यक्ष एम. हक, बिहार और असम के पूर्व मुख्य सचिव शरत चंद्र बहेर और हरेन दास, राज्यस्तरीय राष्ट्रीय एकीकरण समिति के उपाध्यक्ष डा. वाईएल कर्ण, पत्रकार प्रशांत राजगुरु, बंसत भाई, सुरेंद्र मोहन बिष्ट, चंद्रा (कनाडा), शांति साधना आश्रम के अध्यक्ष गणेशचंद्र दास, झारखंड के विधायक गौतम सागर राना आदि के अलावा देश के सभी राज्यों के प्रतिनिधि शामिल रहे।

(दैनिक पूर्वोदय ३.४.२०१२)



## चाणक्य और विदेशी बहू

आज से करीब २३०० साल पहले पैदा हुए चाणक्य भारतीय राजनीति और अर्थशास्त्र के पहले विचारक माने जाते हैं। पाटलिपुत्र (पटना) के शक्तिशाली नंद वंश को उखाड़ फेंकने और अपने शिष्य चंद्रगुप्त मौर्य को बतौर राजा स्थापित करने में चाणक्य का अहम योगदान रहा। ज्ञान के केन्द्र तक्षशिला विश्वविद्यालय में आचार्य रहे चाणक्य राजनीति के चतुर खिलाड़ी थे और इसी कारण उनकी नीति कोरे आदर्शवाद पर नहीं, बल्कि व्यवहारिक ज्ञान पर टिकी है। उनका एक प्रसंग पढ़ें ... सम्राट चंद्रगुप्त अपने मंत्रियों के साथ एक विशेष मंत्रणा में व्यस्त थे कि प्रहरी ने सुचित किया कि आचार्य चाणक्य राजभवन में पधार रहे हैं। सम्राट चकित रह गए। इस असमय में गुरु का आगमन। वह घबरा भी गए। अभी वह कुछ सोचते ही कि लम्बे-लम्बे डग भरते चाणक्य ने सभा में प्रवेश किया।

सम्राट चंद्रगुप्त सहित सभी सभासद सम्मान में उठ गए। सम्राट ने गुरुदेव को सिंहासन पर आसीन होने को कहा। आचार्य चाणक्य बोले, 'भावुक न बनो सम्राट, अभी तुम्हारे समक्ष तुम्हारा गुरु नहीं, तुम्हारे राज्य का एक याचक खड़ा है, मुझे कुछ याचना करनी है।' चंद्रगुप्त की आंखें डबडबा आईं। बोले 'आप आज्ञा दें, समस्त राजपाट आपके चरमों में डाल दूं।' चाणक्य ने कहा, 'मैंने आपसे कहा भावना में न बहें, मेरी याचना सुनें।' गुरुदेव की मुखमुद्रा देख चंद्रगुप्त गंभीर हो गए। बोले 'आज्ञा दे।'

चाणक्य ने कहा, 'आज्ञा नहीं, याचना है कि मैं किसी निकटस्थ सघन वन में तप करना चाहता हूं। दो माह के लिए राजकार्य से मुक्त कर दें और यह स्मरम रहे वन में अनावश्यक मुझसे कोई मिलने न आए। आप भी नहीं। मेरा उचित प्रबंध करा दें।'

चंद्रगुप्त ने कहा, 'सब कुछ स्वीकार है।' दूसरे दिन प्रबंध कर दिया गया। चाणक्य वन चले गए। अभी उन्हें गए एक सप्ताह भी न बीता था कि यूनान से सेल्युकस (सिकन्दर का सेनापति) अपने जामाता चंद्रगुप्त से मिलने भारत पधारे। उनकी पुत्री हेलेन का विवाह चंद्रगुप्त से हुआ था। दो-चार दिन के बाद उन्होंने चाणक्य से मिलने की इच्छा प्रकट कर दी। सेल्युकस ने कहा, 'सम्राट, आप वन में अपने गुप्तचर भेज दें। उन्हें मेरे बारे में कहें। वह मेरा बड़ा आदर करते हैं। वह कभी इनकार नहीं करेंगे।'

अपने श्वसुर की बात मान चंद्रगुप्त ने ऐसा ही किया। गुप्तचर भेज दिए गए। चाणक्य ने उत्तर दिया, 'सम्मान सेल्युकस वन लाए जाएं, मुझे उनसे मिलकर प्रसन्नता होगी।' सेना के संरक्षण में सेल्युकस वन पहुंचे। औपचारिक अभिवादन के बाद चाणक्य ने पुछा, 'मार्ग में कोई कष्ट तो नहीं हुआ।' इस पर सेल्युकस ने कहा, 'भला आपके रहते मुझे कष्ट होगा? आपने मेरा बहुत ख्याल रखा।' न जाने इस उत्तर का चाणक्य पर क्या प्रभाव पड़ा कि वह बोल उठे, 'हां, , सचमुच आपका मैंने बहुत

ख्याल रखा।' इतना कहने के बाद चाणक्य ने सेल्युकस के भारत भूमि पर कदम रखने के बाद वन आने तक की सारी घटनाएं सुना दी। उसे इतना तक बताया कि सेल्युकस ने सम्राट से क्या बात की, एकांत में अपनी पुत्री से क्या बातें हुईं। मार्ग में किस सैनिक से क्या पूछा। सेल्युकस व्यथित हो गए। बोले, 'इतना अविश्वास? मेरी गुप्तचरी की गई। मेरा इतना अपमान।'

चाणक्य ने कहा, 'न तो अपमान, अविश्वास और न ही गुप्तचरी। अपमान की बात मैं सोच भी नहीं सकता। सम्राट भी इन दो महीनों में शायद न मिल पाते। आप हमारे अतिथि हैं। रह गई बात सूचनाओं की तो वह मेरा 'राष्ट्रधर्म' है। आप कुछ भी हों, पर विदेशी हैं। अपनी मातृभूमि से आपकी जितनी प्रतिबद्धता है, वह इस राष्ट्र से नहीं हो सकती। यह स्वाभाविक भी है। मैं तो साम्राज्ञी की भी प्रत्येक गतिविधि पर दृष्टि रखता हूं। मेरे इस 'धर्म' को अन्यथा न लें। मेरी भावना समझें।'

सेल्युकस हैरान हो गया। वह चाणक्य के पैरों में गिर पड़ा। उसने कहा, 'जिस राष्ट्र में आप जैसे राष्ट्रभक्त हों, उस देश की ओर कोई आंख उठाकर भी नहीं देख सकता।' सेल्युकस वापस लौट गया।

मित्रो! आज भारत में फिर से एक 'विदेशी बहू' का राज चल रहा है, तो क्या हम भारतीय राष्ट्रधर्म का पालन कर रहे हैं?

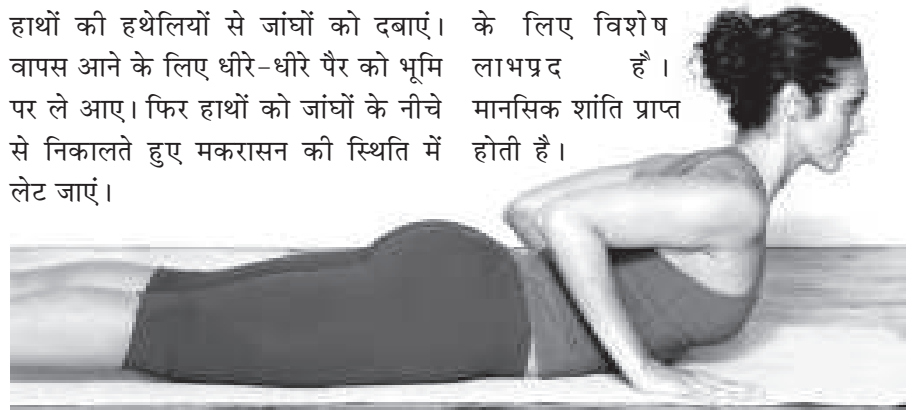
## कमर दर्द से परेशान हैं तो ये आसन करें, पेनकिलर नहीं खानी पड़ेगी

घर के काम या अफिस में बैठे-बैठे कमर दर्द से परेशान हैं? घर और आफिस की समस्याओं की वजह से मानसिक तनाव बढ़ता जा रहा है तो कुछ समय अर्द्ध शलभासन करें। इस आसन से कमर दर्द से कुछ ही दिनों में आराम प्राप्त होगा। मानसिक शांति प्राप्त होगी।

शलभ टिड्डे को कहते हैं और इस आसन में शरीर की आकृति कुछ इसी तरह की हो जाती है इसीलिए इसे शलभासन कहते हैं। एक पैर को ऊपर उठाने से इस आसन को अर्द्ध-शलभासन कहते हैं। समतल स्थान पर कंबल आदि बिछाकर पेट के बल लेट जाएं। पेट के बल लेटकर सबसे पहले ठोड़ी को भूमि पर

टिकाएं। फिर दोनों हाथों को जांघों के निचे दबाएं। श्वास अंदर लेकर एक पैर को ऊपर उठाएं। पैर को और ऊपर उठाने के लिए हाथों की हथेलियों से जांघों को दबाएं। वापस आने के लिए धीरे-धीरे पैर को भूमि पर ले आए। फिर हाथों को जांघों के निचे से निकालते हुए मकरासन की स्थिति में लेट जाएं।

मेरुदंड के निचे वाले भाग में होने वाले सभी रोगों को दूर करता है। कमर दर्द एवं सियाटिक दर्द के लिए विशेष लाभप्रद है। मानसिक शांति प्राप्त होती है।



## मदरसों की प्रासंगिकता

—बलबीर पुंज

सेक्युलरिज्म के नाम पर तथाकथित सेक्युलर राजनीतिक दल में इस्लामी कट्टरवाद को कब तक बढ़ाते रहेंगे? वोट बैंक से प्रेरित इस कुत्सित सांप्रदायिकता के विषय का देश के शरीर और आत्मा पर क्या प्रभाव होगा? हाल के उत्तर प्रदेश विधानसभा चुनाव में कांग्रेस, सपा और बसपा के बीच इस्लामी वोट बैंक को हासिल करने की प्रतिस्पृद्धा थी। उस दौड़ में समाजवादी पार्टी बाजी मार गई और शायद उसी से प्रेरणा लेकर तृणमूल कांग्रेस की सुप्रीमो और पश्चिम बंगाल की मुख्यमंत्री ने हाल ही में राज्य के करीब तीस हजार से अधिक इमामों को सम्मान के तौर पर हर महीने २५०० रुपये देने की घोषणा की है। इसके साथ ही उन्होंने इमामों को निजी घर बनाने के लिए सरकार की ओर से भूमि देने और भवन निर्माण के लिए आर्थिक सहायता देने के अलावा सचर कमिटी की सिफारिशें लागू करने की भी घोषणा की है। ममता बनर्जी ने इमामों को खुश करने के साथ ही अल्पसंख्यकों के लिए बीस हजार घर बनाने, अल्पसंख्यकों के रोजगार के लिए रोजगार बैंक स्थापित करने और उनकी शिक्षा के लिए मदरसों की स्थापना की घोषणा भी की है। उन्होंने मुस्लिम महिलाओं के लिए विश्वविद्यालय खोलने का भी एलान किया है। इन घोषणाओं को पूरा करने के लिए एक टास्क फोर्स गठित करने का भी वादा किया गया है।

इधर दिल्ली में नगर निगम के चुनाव सिर पर हैं, इसलिए मुस्लिम वोट बैंक के लिए सेक्युलर दलों में मारामारी स्वाभाविक है। पिछले दिनों दिल्ली प्रदेश कांग्रेस अध्यक्ष जयप्रकाश अग्रवाल ने मुस्लिम मतदाताओं को एकमुश्त मतदान करने की आपील करते हुए यह समझाने की कोशिश की कि मुस्लिमों का वोट बंटने से उनके हित भी प्रभावित होते हैं। लोकतांत्रिक प्रक्रिया में ऐसी क्षुद्र मानसिकता के रहते सामाजिक समरसता और समाज के समेकित विकास की कल्पना कैसे की जा सकती है? सच तो यह है कि भारत में प्रचलित सेक्युलरवाद मुस्लिम कट्टरपंथ के पोषण का पर्याय बन गया है। प्रायः सभी सेक्युलर दल मदरसा शिक्षा के प्रबल समर्थक और पोषक हैं। क्या आज की बाजारोन्मुख अर्थव्यवस्था वाले दौर में उर्दू-फारसी की तालीम के बल पर कोई प्रतिस्पृद्धा में खड़ा रह सकता है?

जहां तक मदरसों का संबंध दीनी तालीम से है, किसी को इस पर कोई आपत्ति नहीं हो सकती, किंतु गणित, अंग्रेजी, विज्ञान, सामाजिक विज्ञान, कंप्यूटर आदि से वंचित मदरसों का पाठ्यक्रम मुख्यधारा वाले विद्यालयों व उससे शिक्षित छात्रों का मुकाबला कैसे कर सकता है? दुसरा, मदरसा शिक्षा प्रणाली की सबसे बड़ी खामी यह भी है कि मदरसों के छात्रों का संपर्क केवल मुसलमान बच्चों के साथ होता है। प्रारंभिक परवरिश में ही बाहरी दुनिया से कटाव उन्हें दुसरे समुदाय के आचार-विचार और जीवनदर्शन से अपरिचित रखता है। मुसलमान बच्चे केवल मुसलमान बच्चों के ही संपर्क में रहेंगे तो स्वाभाविक तौर पर उनका दृष्टिकोण और भाषा शेष समाज से अलग होगी। उनकी मुस्लिम पहचान भारतीय पहचान से बड़ी हो जाएगी। देश के नागरिकों की कई पहचान हो सकती है, किंतु उनकी सबसे बड़ी पहचान उनकी राष्ट्रियता से है, उसकी भारतीयता से है। यह पहचान जब उपेक्षित होगी तो स्वाभाविक तौर पर कई प्रश्न खड़े होंगे। मुसलमानों में शिक्षा का अभाव है और उनके लिए रोजगार के अवसर कम हैं। इसके लिए उनके प्रति बहुसंख्यकों द्वारा भेदभाव बरते जाने का आरोप भी लगाया जाता है। यदि यह सत्य होता तो मुस्लिम समुदाय के जो लोग अपनी प्रतिभा के बल पर शिखर पर हैं उन्हें वह सम्मान और कद कैसे मिल पाया? सिनेमा, कला, खेल, व्यवसाय आदि कई ऐसे क्षेत्र हैं, जहां मुस्लिम समुदाय के लोग शिखर पर हैं, किंतु कोई मुसलमानों के पिछड़ेपन के लिए मदरसा शिक्षा व्यवस्था को दोषी नहीं ठहराता। सेक्युलरिस्ट पिछड़ चुके मुस्लिम समाज को आगे लाने के लिए आरक्षण की पैरवी करते हैं। इससे मुस्लिम समाज का भला हो या नहीं हो, किंतु यह देश के लिए घातक होगा और देश को इसका अनुभव भी है। मजहब के आधार पर आरक्षण देना संविधान के विरुद्ध है। यहां यह भी ध्यान रखना चाहिए कि मजहब के आधार पर आरक्षण की व्यवस्था ने ही अंततः देश के रक्तरंजित विभाजन की नींव रखी थी। दलितों-वंचितों को आरक्षण की व्यवस्था उनके साथ किए गए सदियों के भेदभाव का परिमार्जन है और बहुसंख्यक समाज ने इसे अपनी कीमत

पर सहर्ष स्वीकार भी किया, किंतु मुसलमानों के साथ ऐसी स्थिति नहीं है।

यह मानना कि भारत में मुसलमान अल्पसंख्यक हैं, झुठ है। सच्चाई तो यह है कि वे इस देश में दुसरे सबसे बड़े बहुसंख्यक हैं। दुसरी सच्चाई यह भी है कि मुसलमान इस देश में करीब छह सौ साल तक शासक की भूमिका में रहे, जब उन्हें समाज के अन्य वर्गों की पैरवी करने वालों का तर्क है कि उनकी आबादी (१३.५ प्रतिशत)की तुलना में आइएएस जैसे उच्च प्रशासनिक पदों पर उनकी भागीदारी चार प्रतिशत से भी कम है। उनका कुतर्क है कि ऐसा उनके साथ भेदभाव किए जाने के कारण हुआ है। भारतीय प्रशासनिक सेवा में नौकरी पाने के लिए स्नातक होना अनिवार्य है, जबकि स्वयं रंगनाथ मिश्रा आयोग की रपट में स्नातक मुस्लिमों का अनुपात केवल ३.६ प्रतिशत बताया गया है। पश्चिम बंगाल के ३० प्रतिशत मुस्लिम बच्चे प्राइमरी शिक्षा से भी वंचित हैं। प्राथमिक शिक्षा के लिए नाम लिखवाने वाले ५० प्रतिशत मुस्लिम बच्चे प्राइमरी शिक्षा तक पूरी नहीं कर पाते। शेष ५० प्रतिशत में से केवल १२ प्रतिशत मुस्लिम छात्र ही मैट्रिकुलेशन पास कर पाते हैं। यह मुसलमानों के साथ किसी भेदभाव का परिणाम नहीं है।

मुसलमानों की आर्थिक और सामाजिक प्रगति, समाज में समरसता और देश के सभी मजहबों में राष्ट्रभाव समान रूप से हो, इसके लिए जरूरी है कि मदरसे खुद को दीनी तालीम तक सीमित रखें और उनका वित्त पोषण मुस्लिम समाज खुद करे। एक सेक्युलर देश किसी खास मजहब के प्रचार तंत्र या शिक्षा प्रणाली का वित्त पोषण क्यों करे? समाज के दुसरे तबके से होड़ लेने के लिए मुस्लिम बच्चों को देश की मुख्यधारा वाले स्कूलों में जाने का अवसर प्रदान किया जाए। मदरसों का वित्तपोषण करके, इमामों-मौलवियों को आर्थिक संबल देकर या मुस्लिम समाज को मजहब के आधार पर आरक्षण की बैसाखी पकड़ा कर उनके उत्थान की कल्पना बेमानी है।

(दैनिक जागरण-११.४.२०१२)