



Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES
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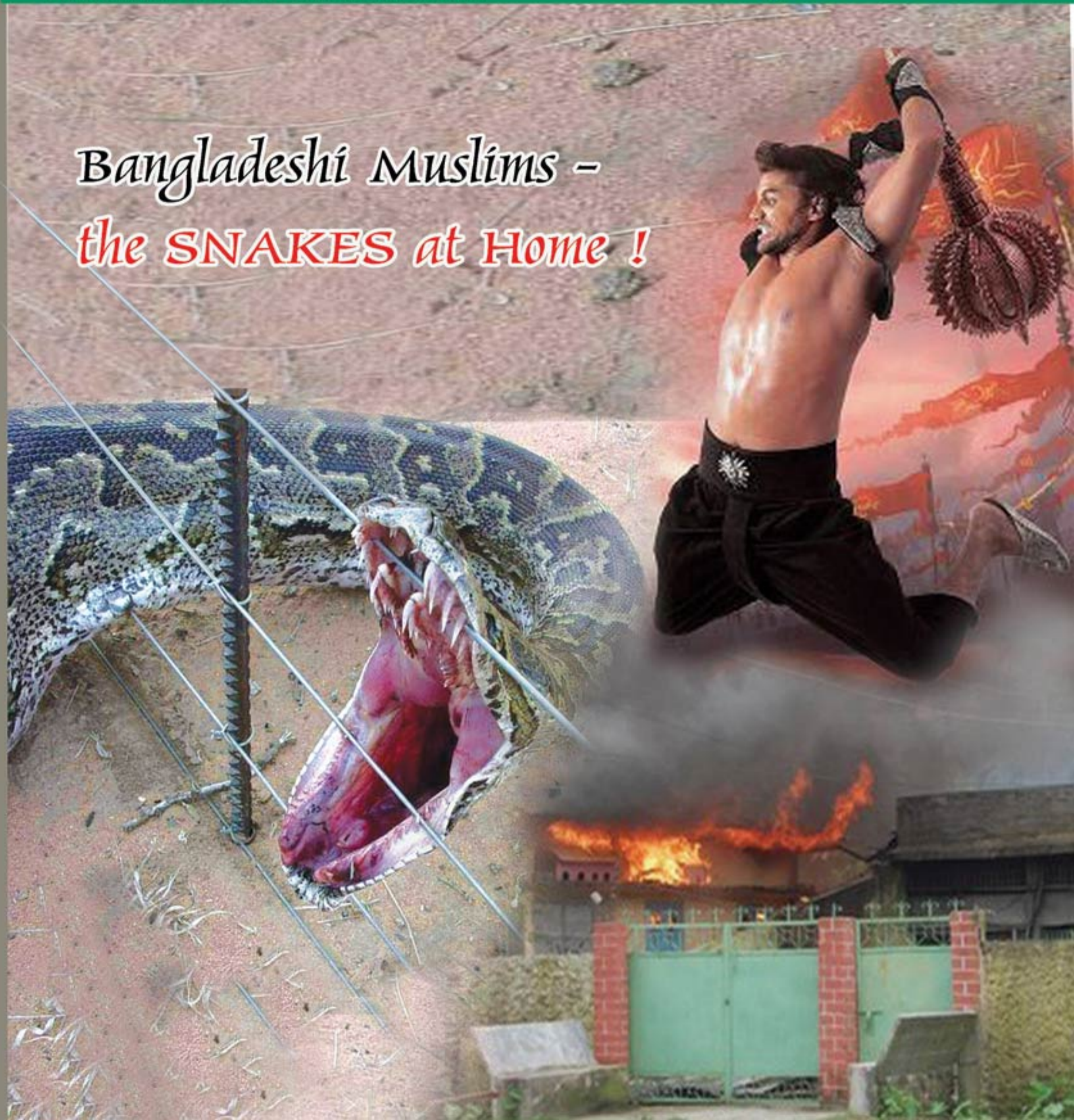
A Monthly News Bulletin



Bangladeshi Muslims - the SNAKES at Home !



The Officials of 'Janajati Forum' in their Mission to restore Peace in BTAD



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Articles on Eternal Faith and Culture and different
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Who are they!

- Narayan Dev Sarma

Are they Bangladeshis?

Every one says that they are Bangladeshi Muslims who become a problem for natives of NE states for their existence.

Violence crops up every now and then. Assam witnessed BTAD like violence many times in the recent past. When it is analyzed, each time people see that it was due to the Bangladeshi infiltrators, but being refuted by politicians and the Hindus were blamed for that.

Kokrajhar violence is spreaded to almost every districts of Assam and it throws its impact to many other states outside NE. Badaruddin Ajmal, the chief of AIUDF is also found involved in the episode of this violence. Should we term him also as Bangladeshi Muslim who is running hundreds of public institutions and is a chief of a recognized political party?

Who are they? Who were involved in the Islamic violence nation wide? Who drove away the Northeasterners from the south and western states of India back to NE? Were they all Bangladeshis only? Such questions are alarming every now and then in the mind of people. Today people want to know, "Who actually THEY are!"

"Assam Bandh" was called by Bajrang Dal and people obeyed it on 27th August 2012. It was against the atrocities by Bangladeshi Muslims, demanding for sealing the Bangladesh border, and to detect and deport them from India. Other demands were to arrest Badaruddin Ajmal and updating National Register of Citizens (NRC). The Bandh was spontaneous and not a single violence was registered on the day in the entire state of Assam.

On the next day, Assam Bandh was called again by All Assam Minority Students Union (AAMSU)

demanding security of non-Boros in the BTAD area and to impose presidential rule there. In addition, they demanded for rehabilitation of violence-affected people and to put an end to the ongoing violence. But alas to say, on the day, people witnessed hundreds of violence cases all over the state. It was all on non-Muslims by the AAMSU members, who demanded for an



end to the violence. They became violent, tortured and looted the Hindus and Christian, Tribals and Non-tribals; and no one was spared. Can we say it a Bodo-Muslim conflict only?

The question is who are THEY? Who are the members of AAMSU? Every one say the violence was due to Bangladeshi Muslims! But what we have seen AAMSU has called a bandh and engaged itself in violence on the day. Are they (AAMSU members) also Bangladeshi Muslims? How they got a right to form an organisation and dared to call for a statewide Bandh, became violent in favour of their demand? Can a foreigner enjoy such rights in any country? Ofcourse, they are having an international Islamic Citizenship!

Yes! Being Bangladeshis they enjoy all such rights and even have the right to claim for a separate Muslim state in Assam! Even the Indian Muslims support them.

Now the question is that how to

differentiate an Indian Muslim from a Bangladeshi one! How to say, whether a particular Muslim is an Indian or a Bangladeshi one! Answer is not so easy because both become a single lot and both act in the name of Islam, attack on Non-Muslims shouting the same slogan "Alla Ho Akbar"!

I don't know if any organization is there in India which is lead by Indian Muslims and use to speak a few words against such violence and use to check them. There may be some individuals among the Indian Muslims, who might be thinking in right perspective, but it seems to be non-effective.

The Hindus donated them for running the Khilafat movement during pre-independence but it was used for purchasing arms. Again Hindus were massacred using them in large scale. Their properties were looted, lands occupied, women and young girls were forced to become their wives. If one search, will find a lot from the history, the history of Jihad in India! But alas to say, we do not learn from the history and so, history repeats again and again!

People see new faces coming to their villages that grow manifold that out number the native villagers. They even establish new villages which are not in the Govt.'s list of revenue villages. Still they are supported by the State Govt. and the politician for the sake of vote politics. Peoples are helpless. This is the fate of this nation due to its faulty system of politics. This is the time to reconsider on the political systems which is in practice in our country.

As per the law of the land, if a child is born here he becomes a NATURAL CITIZEN of this country. When we demand to implement

(Contd. to Page 4)

Emerging Bangladesh

Lt. Gen (Retd.) D.B. Shekatkar,
PVSM, AVSM, VSM president, FINS

Bangladesh was formed on 16 Dec 1971. The Indian government spent nearly Rs.7,000 crore during the war. While 3,630 Indian Army personnel lost their lives in the war against Pakistan, 9856 soldiers were injured and nearly 210 are reportedly still missing. It is never too late to take stock of the situation and make an assessment of the state of affairs keeping in view of the emergent national security issues.

For the past forty years, Bangladesh has chartered a course of its own witnessing many ups and downs. The socio-political situation in Bangladesh poses a few challenges to India, which needs to be addressed by both countries in the best interest of the two as well as the region.

1. Terror outfits and insurgent groups in the North East and other contiguous areas have been using Bangladesh as safe havens unhindered. For various reasons Bangladesh has- not been able to take punitive action against such outfits causing fissures in our relationship and increasingly exposing our vulnerability along the porous border. (Example: The HNLC, an outfit active in Meghalaya, has safe haven in Bangladesh. Intelligence inputs indicated the existence of the HNLC camps in Bangladesh. The HNLC, a tribal Khasi Militant outfit operating in Khasi and Jaintia Hills areas of Meghalaya is fighting for a "Sovereign Hynniewtrep Homeland". Training centers that are still operational are located at Islam punji, Baramchal, Nooncherapunji, PanaC Ama!, Ran gki, Begunchera, Nirlapunji and Niharpunji/Nihari under Maulavi Bazar district of Bangladesh).

2. Many ISI backed state & non-state outfits like the HUJI, LeT etc

have been using areas in Bangladesh for mounting terror attacks and launching a proxy war on India.

3. Demographic invasion of India by hordes of Bangladeshi migrants, ostensibly seeking livelihood has created a major sociopolitico-economic problem for India.

4. Providing conduit for supply of arms and of terrorists to secessionist outfits in India. Recently, Paresh Barua had disclosed to the investigative agencies that for last more than a decade, arms had been reaching them via Bangladesh.

5. Usurping Indian territory by unethical and illegal means by groups owing allegiance to political and Islamic outfits. This has resulted in gifting away vast areas of land by our secular government to Bangladesh, ruled at times by parties inimical and hostile to India.

1947 was not the only time that we lost precious land in Partition. In 1971, strategically important land "Teen Bigha" was given on one year lease to Bangladesh, a 100 year ceding of the uninhabited island of Kachhateevu to Sri Lanka in 1974, amounting to only 185 acres, or the so- called "return" of the Haji Pir pass to Pakistan after the 1965 war — India has always had to give up some of its territory to another country.

In September this year, Prime Minister Manmohan Singh signed an accord with Bangladesh for a land swap enclaves or pieces of land which lie each other's territories. Enclaves are pieces of land (that the Maharaja of Cooch Behar and Rangpur won or lost in gambling and have existed since 1947) encircled by the other country on which small populations live; these amount to about 10,000

Indian bighas 111 enclaves or nearly 17,000 acres of land within Bangladesh. Adverse possessions, of land used by Indians and Bangladeshis which is actually situated in the different territories amounts to about 7,000 acres. Since India has more land in Bangladesh than Bangladesh has in India, India is going to lose about 10,000 acres of land. We have a 4,096 km border between the two countries (262 km with Assam, 443 km with Meghalaya, 318 km with Mizoram and 856 km with Tripura). The agreement demarcates the remaining 2.4 km of the 4,096 km boundary, pending since 1974. As a result of the Manmohan-Hasina accord the map of India will change. A majority of the enclaves, it has been agreed, will be handed over to Bangladesh. Much of the adverse possessions, about 4,000 acres, will come to India.

The matter of the high-profile Angarpota-Dahagram enclave which Bangladesh claims and which lies inside Indian territory — it is connected by a corridor called the Teen Bigha corridor (literally, three bighas of land, about the size of a football field) — has been resolved using a bit of South Asian genius. The road connecting the enclave will now be open 24 hours a day (earlier it was open only from 6 am to 6 pm, or sunrise to sunset) and will be equipped by an automatic signaling system. Bangladeshis will be able to use the road to exit India and enter their country.

Though the swapping of territory, to legalize the border which is short in only 6.5 km of it, is touted as a win-win situation, exactly, who stands to lose by status quo is a question that no one has answered satisfactorily here. We don't have fences in that 6.5 km that is under debate, but illegal immigration

happens in river-bed areas that cannot be fenced. And even where there are fences, people manning the borders are not incorruptible paragons of virtue. Many times, national security has been thrown to winds for a few hundred rupees or tale,, the Bangladesh's currency. So we are being pointed to some muck somewhere and asked to throw away 10,000 acres to solve a problem that cannot be solved unless the Brahmaputra reduces to a straight line on the ground.

It is important to note that we don't want to lose 10,000 acres to supposedly keep Bangladeshis out. They are already in. We need to regulate that with controlled economic immigration to account for labour shortages. We need a Green Card type system or a work permit card. There is no way to fence the border and sit back and relax. Experience shows that this system of fencing and relaxing has exposed the chinks in our armour with one failure resulting in failure at multiple points to create a disaster.

The exchange of land will not solve the real problem of silent conquest by infiltration and religious breeding. What was perhaps needed, but politically costly for both countries — was exchange of

population. If land has to be exchanged — then it must at least be based on equal land expanse base and not just on enclave count. On the Indian side, there is no strong Indian political opposition against concessions. There is a need for a strong people's movement to create awareness of these issues and also raise the issue in Parliament.

Sea Boundary Demarcation:

The United Nations is hearing Bangladesh's claim on the continental shelf in the Bay of Bengal, months after Dhaka sought international arbitration following disputes with neighboring India and Myanmar. Bangladesh's claim on the Bay of Bengal continental shelf extends up to 400-460 nautical miles (850 km) from the coast. Dhaka says it should have total rights over the undersea natural resources within this area.

The continental Shelf is an undersea extension of a continent which can stretch for many miles out to the sea. Many nations have asserted mineral and land rights to their associated continental shelves since these are rich in natural resources.

Bangladesh's claim is that the dispute should be resolved on "equity principle" meaning that the

countries adjacent to the Bay of Bengal would get proportional areas in the zone. India and Myanmar favours "equidistance" system to get bigger maritime areas. Under a UN charter, the principle of "equity" takes into account a country's population, economic status and needs, GDP growth, and other human issues, while the; "equidistance" system marks the boundary through geometric calculations. A UN settlement of the dispute will also allow Bangladesh's unhindered exploration of oil and gas resources in the Bay.

Bangladesh has selected 28 offshore blocks in the Bay, but India and Myanmar claim that 27 of the blocks belong to their territories.

Lofty ideals of secularism and the thoughtless insistence on tolerance of diversity and extension of democratic rights have bound the Indian state rendering it to be a "soft state" on many counts. Unprincipled political considerations goaded by vote bank politics are no response to serious national security threats and destabilizing by shenanigans of inimical forces.

(The write-up is based on a speech at the recently concluded FINS meeting at Indore).

(Contd. from Page 2)

Who are they ...

Assam Accord for deporting Bangladeshis who entered after 1972, we should keep in the mind that people who entered just after 1972 either become old or even died. Many of their grandsons and granddaughter, who born here, become natural citizens of India. Still, if the Govt. thinks to implement the accord there are enough possibilities to find out lakhs of people who can be deported legally. But, will the Bangladesh Govt. accept them. Till now not a single Bangladeshi Muslim is taken

back by them. Also it is not legal to throw them all to Brahmaputra as unwanted lots- as they are not acceptable by the people of Assam and even by the Bangladesh.

When the people of the neighboring states drive them out, the Assam Govt. give them shelter by providing fertile lands and even forestlands along with police security which creates unrest among the locals. As a result, people lost their faith on Govt. and the administration as well. Now they

are taking their own way to solve this problem!

It is the people of a country who use to form a Govt. for its own sake. If it does not work and do not fulfill the aspiration of its people, it has of no use. People have the right to scrap it and adopt a new one to suit its purpose. We have already assessed about its usefulness during the last 65 years! Now we have to think over this faulty democratic system and to decide our own destiny.

Jai Hind, Jai Bharat.

Hinduism in the Twenty-First Century: Challenges and Opportunities

Hinduism and its New Expansion in the Global Context

Talk at Hyderabad, March 1, 2012

Our discussion today will address Hinduism more in the global context. As an organization centered in India based on social causes, you will ordinarily focus on India based issues, which are naturally of great importance. So this talk may provide another angle or perspective. Most of the issues of Hinduism in the global context do involve Hindus in India as the largest group, and some of the issues are the same, but the issues of Hinduism and Hinduism in the rest of the world bring in additional perspectives.

Though the talk is entitled Challenges and Opportunities, I will give more emphasis to the opportunities, including that missed opportunities can be a great challenge. This is not to downplay the challenges but to put them in a broader perspective.

Hinduism as a religion predominates in India and Nepal and influences the surrounding countries in a major way, as far as Indonesia, where traces of older Hinduism remains, particularly in Bali. This is part of the earlier historical spread of Hinduism but still constitutes the major Hindu population in the world today. Since India's independence in the middle of the last century Hinduism and Hindus have gained in resources and power, though they have had to compromise a lot along the way.

There has been a tendency to identify the main issues of Hinduism with those of India or Hindus in India, which remains very important. However, today now this India-centered Hinduism has two new related worldwide movements that add a new dimension to what Hinduism is.

The first aspect of Global Hinduism outside of India is the well known Hindu Diaspora, much of which consists of

recent immigration of well-educated Hindus to the United States, Canada, UK, Australia and a few other countries in the world mainly over the past three decades. There are now strong Hindu communities and beautiful Hindu temples in most major cities of the western world. Notable in this regard has been the work of the Swaminarayan order and its great temples in India and the West, including London, Toronto, Chicago, Atlanta, and Houston as well as Nairobi in Africa. These Hindu communities are generally respected for their affluence and education, as well as for their peaceful and tolerant nature. Though Hinduism as a religion is accepted in these countries at a political and legal level, it is still often denigrated at a social and cultural level.

Yet there is also an older diaspora of Hindus, largely as labourer in the nineteenth century, to the Caribbean, and Hindu migrations to Africa, Fiji, even Malaysia over the past two hundred years. These communities have their prominence as well. For example, Trinidad has elected recently a woman Hindu prime minister. This Hindu group has been more under siege and has suffered a lot in recent years and is still struggling to hold its identity.

The second aspect of Global Hinduism is the spread of Hindu based teachings through various gurus from India in the related fields of Yoga, Vedanta, and Ayurveda, including a number of modern movements starting with the Ramakrishna-Vedanta movement in the late nineteenth century. This group is only vaguely Hindu in religious identity but much larger in numbers than the Hindu diaspora. It is non-Indian in ethnicity and consists of individuals from various religious backgrounds, who have changed their religious beliefs to a great extent. It extends by various estimates to well over one hundred

million people, with as many as one quarter of the population in countries like the US accepting the theory of rebirth, such as found in Hinduism but not in mainstream Christianity. Such global followers of Hindu based teachings include many groups and individuals taking up some form of Yoga, meditation, mantra, or healing practices rooted in the Hindu tradition. This Yoga group, one should note, does have a tendency to adapt or even change Hindu teachings to something more modern, secular or even hedonistic, and to downplay their Hindu connections, but Hindu elements continue to emerge within it and continue to characterize it. For example, one should note the new popularity of Kirtan music in the United States, which though highly Americanized in its musical styles still has millions of people doing chants to Rama, Krishna, Shiva, Devi and Ganesha-to Hindu deities and gurus.

Over the past thirty years, I have been able to work extensively with all three aspects of global Hinduism, including many Hindu groups in India, the Hindu diaspora in several countries (US, UK, Trinidad), and followers of Hindu based teachings on several levels, as I also work in the fields of Yoga, Ayurveda, and Vedic astrology. I have been involved with many of the associations and institutions in these fields, with over forty of my books on different aspects of Hindu and Vedic knowledge published in nearly twenty languages worldwide.

What I have found in my travels all over the world, which includes North and South America and Europe, is that there is tremendous interest in yogic and Vedic teachings among many people. This interest does not always extend to the majority population but does include a significant minority, extending to ten percent of the population in many areas. Most of those who are willing to follow these yogic teachings are also

interested in deities and rituals, including pujas and yajnas, if these are explained to them properly. As people take a more synthetic approach to religion, Hinduism and its modern gurus are becoming more appealing.

Generally I would identify a person as predominantly Hindu in practices and beliefs, who holds to the theory of karma and rebirth, acknowledges a higher Self or Atman, a cosmic creator or Ishvara, and a universal nile of dharma, as well as being involved in practices associated with these teachings, like Yoga, mantra and meditation. In the Western world many people are giving up religion altogether or moving from religion to some sort of experiential spirituality of mysticism, Yoga and meditation, which often involves some Hindu teacher or inspiration.

Such de facto Hindus are probably in the tens of millions, though few would be active defenders of Hindu dharma overall. Even in India the people claiming not to be religious but to be spiritual are still following teachings rooted mainly in the Hindu tradition.

In addition, Hinduism has become a much more positive term in the West than it was even a couple of decades ago, and has lost a lot of its negative colonial and missionary stereotypes. That Hindus in the West have a very high level of income and education, and upper level jobs, has gone very far to change the image of Hindus as poor and superstitious, and makes them into an appealing commercial and political group. Hindus are now the best-educated and most affluent minority in the US except for the Jews and have an average income twice that of other religious groups.

The second generation of American Hindus is likely to continue this movement and is more likely to occupy important leadership positions in the country particularly in science, medicine and in the media world. The same is true of Hindus in other English speaking countries, particularly UK.

Continued Challenges

Challenges of course remain, not only from outside forces but also from

a lack of unity among Hindu forces, and particularly from a lack of good education about Hinduism as a whole to be found in Hindu families and communities both East and West.

In India, Hinduism remains under siege by secular, missionary Marxist and commercial forces of various kinds, and still often seems to be more contracting than expanding. These challenges remain critical and require a much better and stronger response. Yet some positive trends are there. Hinduism has become more visible and assertive and is mounting a better defense, extending to the media, though it is still often only in the background. The current generation of gurus in India more actively embraces Hindu practices of rituals, mantras, deities, Ayurveda and Vedic astrology than did the last generation and is not as wary of Hindu identity

In India, there is a general rejection of any Hindu political self-expression or taking up of any Hindu causes, including the mistreatment of Hindus overseas. Strangely Hindus as minorities in more liberal western countries like the US and UK are more able to raise these issues, without being regarded as communal for doing so, because every minority religion in the West promotes its interests. The West at the same time will look after the rights of Christians overseas. Yet India, the main Hindu majority country in the world refuses to extend the same rights to its own majority religious community. In this regard I remember the issue of the Italian Hindu Union that a few years ago invited the ambassadors from the world's major countries in Italy for a special gathering. Ambassadors from many European countries came, but the ambassador from India declined, stating it was because India was a secular country!

Hindus should also note that despite the overall decline of Christianity in the West, there is a growth in certain Protestant, evangelical groups, particularly in North and South America, though so far not so much in Europe. In Brazil, for example, over the

past two decades about twenty percent of the population has converted from Catholicism to an evangelical movement. These evangelicals are the most aggressive groups for proselytizing in India, and have become quite active in South India, notably here in Andhra Pradesh. However, it is interesting to note that the children of evangelicals in America frequently turn against their parent's religion. It remains to be seen how enduring this movement will be.

The Hindu diaspora is also a target to missionary forces, but has fared relatively well among the more educated Hindus. This is largely because western missionary forces represent less educated and more backward social groups that are not usually appealing to the educated in the West. Evangelical Christians, in particular, with their distrust of science are more likely to become employees of western Hindus, who are prominent in high tech, business and medicine, than to become their employers. Their backward form of Christianity is keeping them handicapped in the developing job market. Yet some Hindus convert to Christianity for social benefits or social help more so than for any spiritual or theological reason. Uneducated or poor Hindus in India may be more vulnerable to such conversion efforts.

The attack on Hinduism from the Marxist left is now largely confined to India and to a few western academics. Generally those who take up Hindu-based practices in the west or follow Hindu gurus are of the left persuasion politically, though not Marxists.

However, denigrations of Hinduism as caste or anti-women continue to some extent and keep certain social liberals who otherwise practice yoga or follow Hindu gurus from identifying specifically with the Hindu tradition. I have found a number of western Buddhists to be philosophically Hindus or Vedantins. They accept karma and rebirth, the existence of the Atman, Brahman, Ishvara, but identify themselves as Buddhists because of their identification of Hinduism with

reputed caste and other social inequalities.

Western commercial and multinational business forces also have targeted India and Hinduism in various ways, mainly as a new consumer market. Yet they are willing to allow an Indian or Hindu face for their operations. Their aggressive commercialism is as much a threat to India's culture as to Hinduism, as well as to the environment, but is not overly promoting conversion. Yet on the positive side, many Hindus are excelling in the global business economy.

Islam is mainly a threat to Hinduism in India, though to some extent in UK, where Muslim boys target Hindu girls for marriage and conversion. Unfortunately, the Hindu policy of appeasement and compromise with Islam, rather than strength and emphasizing a Hindu identity, has not succeeded. It needs to be changed with a more self-confident and expansive Hinduism or more erosion is likely.

In addition, besides challenges to Hinduism specifically, there are many social, economic and political challenges in the world today that are likely to grow in coming decades of greater population, scarcer resources and increased global pollution, particularly in India itself. These need a separate examination. But it is likely that the planet is in for a rocky road ahead in coming decades, as our unsustainable and adharmic way of life will have its long term consequences. Hinduism can provide much of the solution in terms of ideas and practices, if it is taught and articulated in the right manner, and its dharmic values brought out.

Opportunities for Growth and Expansion

Overall, I would like to make the point that Hinduism has a great potential for growth worldwide and through a number of angles, which is likely to increase in future decades. We need not look only to those who are formally becoming Hindus, though this group is increasing, but to the

spread of Hindu based teachings, ideas and influences.

However and this is equally important to make this expansion truly helpful to Hinduism overall, the Hindu basis or origin of these teachings needs to be made more obvious to others, and in a clear and rational manner by those who are well informed and articulate about the issues. This Hindu view is deficient at present, though slowly improving. This means new schools or textbooks are required on Hinduism and Sanatana Dharma, rather than just on one sampradaya or another, but teachings that have a futuristic orientation and appeal, not simply cast in an old language, platitudes or stereotypes. These teachings need to take a scientific or knowledge-oriented approach rather than belief oriented approach as well. Promoting Hinduism is not just a religious issue but also a matter of a spiritual science of the highest order.

Hindus need to make others aware of the background system of Hinduism or Sanatana Dharma behind the many yoga related movements and gurus in the world. This process is already happening to some degree as many yoga groups take up kirtan, rituals, puja and other more obviously Hindu practices, and more are visiting India for pilgrimage, as already noted. But several notable gaps exist.

In this regard, it is helpful to understand that western Yoga has become divided into two groups (which we see developing also in India today). The first are the more visible physically based asana Yoga groups such as are common in various gymnasiums, spas and healing centers. These physical yogis tend to avoid the spiritual and specifically Hindu connections of Yoga. This is somewhat understandable as most of these Yoga asana teachers are teaching to a general public more interested in fitness, than spirituality, and their audience usually includes those of other religious backgrounds who maybe protective of their own beliefs. But it can go to extremes of denial of the connection of Yoga and Hinduism,

or making that something of the past only

The second group consists of more spiritually based Yoga groups that are more actively following a guru, lineage or Raja Yoga approach, placing meditation or devotional practices above any physical practices. These groups also continue to grow in numbers and popularity worldwide and actually have considerably more resources and larger centers than the asana groups, excluding large properties, ashrams and schools in many countries of the world.

The asana yogis in the West today usually don't like to call this second spiritual group by the term yoga any more, which term they identify only with asana. The spiritual yogis at the same time often refer to the asana yogis as merely physical or as only Hatha Yogis, not as time yogis in the deeper sense of the term. This second group of spiritual Yoga was actually the first to come to the West and includes various international organizations like TM, Self-realization Fellowship, ISKCON, Sivananda, Sai Baba, Mata Anritananandamayi and many others.

Please note that the spiritual Yoga groups usually do not usually overtly style themselves as Hindus either, though that number among them is growing, but they do stress some Hindu based guru and lineage as a path to Self-realization or union with Divinity. They usually have pictures or murtis of Hindu deities and celebrate Hindu festivals (though often adding a few from other religions as well). However, they often make their particular guru the founder of a new universal religion that includes all religions. These same movements in the India context also often try to keep a distance from simply being called Hindu and like to be regarded as universal, as including and transcending all religions.

In this regard, Hindus must stress that any universality of any Yoga or Vedanta teachings is already inherent in Hinduism itself as Sanatana Dharma. This universality does not belong to and is not an invention of any modern guru or Yoga movement. No

offshoot or sampradaya of Hinduism can claim universality for itself apart from the tradition of Sanatana Dharma on which it relies.

A number of such spiritual Yoga groups call themselves Vedic but not necessarily Hindu, a trend started by Maharishi Mahesh Yogi, but now widely adapted by many other groups as well. Any Yoga group that regards itself as Vedic is already almost Hindu and will use pujas, yajnas, mantras, Ayurveda, Jyotish and other aspects of Hindu dharma, as well as Vedic mantras and study of the Vedantic texts.

Vedanta was a more visible term and movement in the West in the early twentieth century with the Ramakrishna Vedanta movement. However, it is coming back again, sometimes as allied with people who call themselves Advaitins or non-dualists. Such western Advaitins also try to take a Universalist view but usually follow a teacher from the Hindu tradition like Ramana Maharshi. Bhakti Yoga is similarly gaining a new appreciation in the West, particularly with the kirtan movement, but also with the accessibility of Hindu temples to experiences yajnas and pujas. In this regard, the Hindu diaspora in the West is allowing such other aspects of Hindu Dharma to spread.

The Way Forward

The ability of Hindu Dharma to spread in the coming century depends upon two factors: the first is better education in Hindu dharma and Hindu culture; the second is revealing greater connections between Hindu-based yoga and healing movements. These two factors go together and rest upon a renaissance on Hindu learning and teaching, as well as a clearer sense of Hindu identity. They both require a more articulate and supportive Hindu community, with different Hindu sampradayas coming together under the common banner of Sanatana Dharma. They rest upon a stronger and more self-confident form of Hinduism that does not need to include other religions as part of its own self-definition.

It is important that individual Hindus learn at least the basics of Vedanta, including answers to such important questions as who we are, why are we born, and what is the real goal of life. The main weakness in Christianity is its theology, which Vedanta easily can expose. Hindus need to learn the basics of Sanatana Dharma, including being able to explain, "What is Hinduism? "Why am I a Hindu?" and "What is the benefit of Hinduism for the entire world."

In this new articulation of Hinduism, it is crucial to avoid the self-effacing apologetic Hinduism of "I am a Hindu but I accept all other religions as well" I read the Gita but also accept the Koran and the Bible!" That does not appeal to anyone or encourage any confidence in one's traditions, not even in one's children.

Certainly, we should all be tolerant and honor freedom of religion as a political and social principle. That is an inherent aspect of Hindu Dharma. But this does not mean that we have to give up our own religious identity or spiritual values in the process, watering down a deeper Yoga and Vedanta teachings to equality with belief based conversion creeds that have a simplistic view of life and the Divine.

Hinduism in India has been hindered in its self-definition by political compulsions of the independence movement and then by the political needs of running a society in which several religions must coexist. There is nothing necessarily wrong with this at a political level, but one need not denigrate one's own religion in the process or compromise it. One can be an assertive Hindu but also honour democracy and freedom of religion. Modern political Hindus seem to always be willing to sell out any regard for Hindu Dharma when minority votes are concerned. This situation should come to an end.

One does not have to hide one's Hinduism to be politically tolerant, and that is not expected of other religious groups. In fact, Hinduism as Sanatana Dharma provides a good foundation for a universal culture and spirituality that

can meet the local needs of every place and person. But Hinduism does this by promoting Self-realization for all, not by blindingly equating all religious doctrines as of the same value, or causing Hindus to ignore well funded efforts to convert them.

For a greater Hindu renaissance to flourish, what is necessary is a new emphasis on Viveka or discrimination and discernment, which aims at the highest truth, not simply at pleasing everyone. This new viveka should extend to Hinduism's relationship with other religions. We Hindus need to be more discriminating about the spiritual and religious ideas and practices we follow than about any other aspect of our lives, as it is the most important. Lack of discernment between spiritual teachings is not a virtue but ignorance in another form that only serves to weaken the value and power of Sanatana Dharma.

We should certainly accept diversity and differences in religious beliefs and practices, just as in art or science, including the scope for people to be wrong or to make errors. We should strive to find the higher truth, which naturally will be different than the beliefs of the masses. But we need not give up Hindu values or denigrate any Hindu identity in the process.

The Upanishads say that the path to truth is as sharp as the edge of a razor. We need good Hindu thinkers who can move along that path, not simply to protect Hinduism but to promote the greater Sanatana Dharma or universal truth that true Hinduism is based upon.

The challenge and the opportunities for Hinduism in this twenty-first century rest upon a more aware, articulate and confident presentation of Hinduism for all, and the building of Hindu communities that can address the practical needs of people as well. A Hindu century for the world is possible, but only through Hindu unity and a willingness of Hindus to expand and share their deeper teachings, even if it means taking a different view and approach than the other religions of the world.

CHRISTIANITY AND THE NEW TESTAMENT !

Mainstream Christianity projects the New Testament as a revealed Scripture, a wholly new, self-contained, perfect and final teaching straight from God. As Sri Aurohindo once put it, Christians believe that He wrote a book - only one book in all these ages. But scholars have long shown the reality to be different and the canonical Gospels to be quite human texts, whose composers made use of many sources and belief systems besides the Judaic ones.

One of the major influences on the shaping of Christianity is acknowledged to be Mithraism. This important Roman cult derived from the worship of the Persian god Mithra, whose origin is the Vedic Mitra; adopted by the Romans, he became Mithras and fused with sun-god *Sol Invictus* ("unconquered sun"). In the words of the well-known U.S. Unitarian preacher A. Powell Davies (*The Meaning of the Dead Sea Scrolls*, 1960):

"What the layman does not know, and the scholar does, is that there were many Pagan deities during the time of Jesus and afterwards for whom quite similar claims were made and in whose names were preached quite similar doctrines. Mithras was a Redeemer of mankind; so were Tammuz [an Assyrian god], Adonis and Osiris. The view eventually taken of Jesus as a Redeemer was not a Judaic concept; nor was it held by the first Christians in Palestine. ... It was when Christianity spread out into the Pagan world that the idea of Jesus as a Savior God emerged. This idea was patterned on those already existing, especially upon Mithras. It was the birthday of Mithras, the 25 of December (the winter solstice), that was taken over by the Pagan Christians to be the birthday of Jesus. Even the Sabbath, the Jewish seventh day appointed by God in the Mosaic Law and hallowed by his own resting on this day after the work of Creation, had to be abandoned in favor of the Mithraic first day, the Day of the Conquering Sun [i.e., Sunday]."

Powell Davies goes on, drawing parallels between the Virgin Mother and the cult of Mother Earth. He adds, "The cave, later to be associated with the birth of Jesus, was earlier the birthplace of [Egyptian god] Horus, who, when he was grown, would become Osiris, who must die for the salvation of his people. Isis was the Mater Dolorosa. There were innumerable such salvation cults.... In these cults were found the same sacraments later to be called Christian. The Last Supper (Eucharist) belonged to Mithraism, whence it was borrowed to combine with the sacred meal of Palestinian Christianity.... The extent of the indebtedness of Christianity to Pagan religion is so great that, provided there was a Judaic-Christian nucleus at all, very little indeed need have been supplied by the Palestinian Christians....."

A second source generously drawn upon is now traced to the Dead Sea Scrolls, discovered in 1947 in a series of caves overlooking the Dead Sea. Written by a Jewish sect during the first century BC and the first century AD, the scrolls speak of a Messiah and a Teacher who will be put to death. According to John Allegro (*The Dead Sea Scroll: a Reappraisal*, 1964), they "give added ground for believing that many incidents [of the New Testament] are merely projections into Jesus' own history of what was expected of the Messiah". Powell Davies adds: "What we know now ... is that a sect existed in the centuries just before the emergence of Christianity which was organized in ways that suggest a relationship to the early Christian churches; that this community had scriptures upon which Christian writers drew in composing their own scriptures; that there were practices, including sacraments, which foreshadow Christian practices; that there was an expectation of a Messiah to whom the sect looked forward, and a Teacher, probably martyred, to whom the sect looked back, just as in both cases the Christians did. There are many further

similarities." It follows that scholars have "known all along that historically, Christianity is not the religion founded by Jesus and spread abroad by his disciples. But the layman has not known it. The discovery of the Scrolls has somehow made him sense it." Not unsurprisingly, there followed a decades-long attempt by a small team of Biblical scholars to stifle the publication of the scrolls and to deny other scholars access to them; their monopoly finally collapsed when Prof. Robert Eisenman published the entire collection in 1991. According to Eisenman and Michael Wise (*Dead Sea Scroll Uncovered*, 1992), the authors of the scrolls reveal "nothing less than a picture of the movement from which Christianity sprang in Palestine". This, of course, is not acceptable to the orthodox view.

Buddhism undoubtedly contributed another major stream to the early Christian legends, parables, and concepts. This is natural, considering that Buddhist preachers were present in the Mediterranean region from the time of Ashoka onward, and direct contacts between India and Greece were not infrequent. In *Two Masters, One Message* (1978), the U.S. scholar of religion, Roy C. Amore finds that "the Buddhist ideal of nonviolence, the concept of treasures in heaven, the quest for a pure mind, and other Buddhist teachings came into the Christian tradition. In his last years Jesus lived a life like that of a Buddhist wandering teacher. He travelled from village to village, performed miracles, taught in similes, and gathered about him a group of men dedicated to the same cause. The Buddhist presence continued after Jesus' death and influenced some of the early Christian communities to interpret the career of Jesus along the lines of a god-come-down (avatar). The doctrines of the preexistence of Jesus, the stories about his birth and infancy, and the belief in his return to heaven followed the Buddhist model. This avatar pattern was combined with other interpretations of Jesus derived from

Jewish expectations Messiah, Son of man, Descendant of David, and so forth. I suggest that the Buddhist avatar model helped Christianity transform the Jewish messiah concept into a savior figure that was understandable to the gentiles."

The twin impact of Buddhism and Hinduism is even more visible in the Gnostic Gospels, whose manuscripts were rediscovered in a jar at Nag-Hammadi in Upper Egypt in 1945. This was a "rediscovery" in the sense that their existence had long been known through extracts quoted by Church leaders who, right from the second century AD., sought to destroy these very different versions of Jesus' teachings, portraying them as dangerous heresy. Why were those texts—among them the Gospel of Thomas, the Gospel of Philip, the Gospel of Truth perceived as a threat to the nascent orthodoxy? Because they laid much less emphasis on Jesus' life than on the necessity of

inner transformation. In the words of U.S. scholar Elaine Pagels (The Gnostic Gospels, 1979), "Orthodox Jews and Christians insist that a chasm separates humanity from its creator: God is wholly other. But some of the Gnostics who wrote these gospels contradict this: self-knowledge is knowledge of God; the self and the divine are identical." (Gnosis means knowledge in Greek.) We read, for instance, in the words of Jesus, "If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you." This suggests that we are ourselves the agents of our own salvation or destruction, and not an only son of God in whom we have to blindly believe.

Such a language will hardly surprise a Hindu, and scholars have often argued that Hindu and Buddhist teachings could have influenced gnosticism. Thus "Gnostic Christians undoubtedly expressed ideas that the

orthodox abhorred. For example, some of these Gnostic texts question whether all suffering, labor, and death derive from human sin, which, in the orthodox version, marred an originally perfect creation. Others speak of the feminine element in the divine, celebrating God as Father and Mother. Still others suggest that Christ's resurrection is to be understood symbolically, not literally. A few radical texts even denounce Catholic Christians themselves as heretics, who, although they 'do not understand mystery ... boast that the mystery of truth belongs to them alone

Had such a belief system prevailed rather than the rigid and exclusivist dogmas that came to be known as "Christianity", the history of the world would have been very different.

(Taken from the book 'Expressions of Christianity with a focus on India' published by Vivekananda Kendra Prakashan Trust, Chennai).

SHERPA (The Tribe)

The Sherpas are a tribe of Tibetan origin, who occupy the high altitudes of any regions. In the Tibetan language "SHYAR" means EAST and PA means the people, or EASTERNER, or the people from East Tibet. Over the time this descriptive term has come to identify the SHERPA community. According to the history of Sherpa, the tribe migrated to different parts of world over the time immemorial. However, historians have suggested that the Sherpas were nomadic herders who were driven out of their original homeland in eastern Tibet by war like situation at around 7th Century. The language spoken by Sherpas, their culture and appearance all reflects Tibetan origin. The tradition, culture and other practices are similar to that of Tibetan Buddhists.

The Sherpa belong to the "NGINGMAPA" sect of Tibetan Buddhism, allegedly the oldest Buddhist sect in Tibet; it emphasizes mysticism and incorporates shamanistic practices and local

deities shared by the pre-Buddhist "BON" religion. Thus in addition to Buddha and the great Buddhist divinities, The Sherpa also believe in numerous gods and demons who are believed to inhabit every mountain, cave and forest. These have to be worshiped or appeased through ancient practices that have been woven into the fabric of Buddhist ritual life.

The day to day religious affairs of the Sherpa's are dealt with by Lamas (Buddhist spiritual monk) and other religious practitioners living in the villages. It is the village monk (Lama) who can be married, is often settle family life (householder) as general people. They preside over ceremonies and ritual practices that occur in the area where they reside.

The most common sect of Tibetan Buddhism is the NGINGMAPA (the oldest tradition). Sherpa and Tibetan lamas (monks) taught this religion to the people and organized the communities. Most of the Sherpa

communities scattered all around the world follow NGINGMAPA sect of Tibetan Buddhism.

An important aspect of Sherpa religion is



the Monastery (Gumpa). There are number of Gumpas built all over the places where they reside. There are some communities of Lamas and Nuns who take a vow of celibacy (staying unmarried especially for religious purposes) and lead a life in isolation in search of truth and religious enlightenments. They are supported and respected by the people at large. Their contact with the outside world is limited.

The Prevention of Communal & Targeted Violence (Access To Justice And Reparations) Bill

Bad in intent & content

Can a government turn into a scheming enterprise and foist upon the majority community of the country a Bill that charges them as communal rowdy elements out to wreak vengeance on a major minority in their own land? If your answer is no, think again. The Prevention of Communal And Targeted Violence (Access To Justice And Reparations) Bill, 2011 smacks of a sinister agenda to divide the society once again on the basis of religion and draw political mileage. The Bill also unashamedly violates the basic tenets of the Constitution of India. More importantly, the Bill, when becomes an Act will create a group of 'more equal' citizens, rubbishing the Constitutional guarantee of "equality of justice".

When a Sill is prepared one can assume that the endeavour is bad in content but the intent of the government preparing it cannot generally be suspected. But this is one Bill which is unreservedly bad in intent as well as content.

The lokpal draft Bill prepared by the members of the civil society led by Gandhian & anti-corruption crusader Anna Hazare was ridiculed by one Congress worthy as an attempt to destabilize the government by some "Unelected and unelectable" persons. Those who questioned Anna Hazare as to "who are these unelected civil society representatives to coerce a democratically elected government to pass a particular law.... they have no faith in the Constitution," need to answer some inconvenient questions. How did the UPA government institutionalize a body of unelected and probably "unelectable" persons under the banner of the National Advisory Council (NAC), with the specific mandate to "provide policy and legislative inputs to Government?" There is no provision for NAC in the Constitution, and certainly not for a body whose chairperson wields more power than the Prime Minister of the country. The NAC is nothing but a blatant and deplorable deviation from the Constitutional scheme of

governance and legislation.

The perpetrators of this obnoxious Sill have thankfully not concealed their hatred for anything Hindu or what they conveniently would term as saffron'. The bias is too evident to be concealed.

Targeting Hindus

The very first offensive definition in the Bill is of the expression 'group'. A 'group', the Bill says, is a religious or linguistic minority and in a given state may include the Scheduled Castes and Scheduled Tribes. Without any deception, Clause 3 (e) makes it abundantly clear that the Bill seeks to protect only "religious or linguistic minorities." The insertion of the word "linguistic" appears to be a diversion. There were not many instances of serious strife between one linguistic group and another in the past many years, except the political gimmicks in Mumbai against North Indians. But now if the Bill becomes a law, even if a presumably errant political activist utters a word against any North Indian, the leader of the party could end up in Mumbai's Arthur Road jail. The next part of the sentence, "in any State in the Union of India" does not mean anything, because, for any Central law to be applicable to Jammu & Kashmir, concurrence of the state legislature is necessary. Therefore, Clause 1 (2) is simply superfluous. This also means 'religious minority' has one meaning in Jammu and Kashmir and quite a different meaning in the rest of India.

The Bill assumes that no member of the majority community can ever be a victim. It is a unilateral declaration by the "wise men women" of the NAC that Hindus in India are a bunch of serial and habitual offenders determined to deviate from thousands of years of tolerance, secularism and respect for other's faith. The discrimination of offences is so evident in the Bill that no member of the minority community is to be punished under this Act for having committed the (same) offence against the majority community.

Surreptitious ban on RSS, VHP & BJP?

If the objective of the bill is to protect

the religious minorities, from whom does it seek to protect them? The definition of 'association' in Clause 3 (b) is scary and is enough to remind one of the mid night knock of the infamous Emergency. An "accused" need not be an enlisted member of any association 'whether or not registered or incorporated under any law'. For, if the 'association' need not be legally constituted to be accused of an offence, where is the question of 'enlisted' membership? If you are ipso facto deemed to be a member of an association', it is enough for the act to take cognizance. No prize for guessing the target here. The entire top brass of the RSS and VHP can be sent packing to one complaint by a bearing a popular minority name. Even the street-corner Ganesh Mitra Madal in Chennai or Mumbai, which erects a huge shamiana every year, can be hauled up for "hurting the sentiments of the minority". Clause 15 expands the principle of vicarious liability. An offence is deemed to be committed by a senior person or office bearer of an association and he fails to exercise control over subordinates under his control or supervision. He is vicariously liable for an offence which is committed by some other person. If one is still in doubt about the intensions of the Bill in this regard one has to read the lengthy provisions of Clause 15 which speaks about 'non state actors' clearly intended to target Hindu organizations like the RSS and the VHR. Clause 16 renders orders of superiors as no defence for an alleged offence committed under this section.

Creating, not ending hostilities

In view of the slant, words like 'group' and 'association' have in the Bill, all its clauses can be applied only one way and not the other. For instance, under Clause 3 (f) (i) of the act, a member of an 'association' as defined above, causing 'hostile environment' against a 'group' as defined above, by 'boycotting of the trade or profession of otherwise making it difficult for him or her to earn a living' —is a cognizable offence. Clause 3 (f) (v), which reads, 'whether

or not it amounts to an offence under this Act, that it has the purpose or effect of creating an intimidating, hostile or offensive environment' tightens the noose further.

A Hindu, as a consumer cannot organize a boycott of a local minority community grocer for underweighting or passing off substandard goods or even a "Church going devout Christian manager" of a Multinational Corporation. "Swadeshi Jagaran Manch' beware!! Such an act would amount to 'boycotting of the trade or profession of such a person or otherwise making it difficult for him or her to earn a living' [Clause 3 (f) (i)], or 'mental psychological or monetary harm?' [Clause 3 (j)]? Caveat emptor!!

Such clauses are prone to greater misuse in offices, educational institutions and shops and business establishments, where personal acts of day to day dealings could spin off to a religious discrimination. There will be a plethora of cases and one would be compelled to think hundred times before hiring someone from the minority community. Does the Bill intend to rob whatever little job opportunities the minorities have?

The bill creates a whole set of new offences in Chapter II. Clause 6 clarifies that the offences under this bill are in addition to the offences under the SC & ST (Prevention of Atrocities) Act, 1989. Can a person be punished twice for the same offence?

A strong criticism of the draft Lokpal Bill was made on the issue of confiscation of property of a person accused of corruption. Where as the civil society committee wants such a provision, the government argued that it would amount to 'needless harassment' of the accused as litigation in India is a long and slow process. No such compunctions hamper the NAC or the proposed National / State Authority from not only confiscating but 'auctioning' the property of the accused under the Bill under Clauses 81 & 82.

Flawed procedures and slighted officials

The Bill provides for a set of strange procedures to be followed for investigations under this Act. The most extraordinary thing is that no statement shall be recorded under section 161 of the CrPC. Victim's

statements shall be only under section 164 (before courts). The government will have power to intercept and block messages and telecommunications of the "accused" under this law. Under clause 74 of the bill if an offence of hate propaganda is alleged against a person, a presumption of guilt shall exist unless the offender proves to the contrary. A mere allegation thus is equivalent to proof. Public servants under this Bill under clause 67 are liable to be proceeded against without any sanction from their respective state governments. The Bill actually provides that the Special Public Prosecutor to conduct proceedings under this Act shall not act in aid of truth but 'in the interest of the victim'. The name and identity of the complainant victim will not be disclosed. The icing on the cake is that the progress of the case will be reported by the police to the victim, regularly, even if the victim does not make a specific demand to this effect.

Narendra Modi, here we come!

Probably the most vicious attack on the Hindu community and the parties and groups opposed to the Congress comes almost at the far end of the lengthy Bill in Clause 129 (Non-applicability of limitation). According to the clause, the statute of limitations shall not apply to offences cognizable under the act. The implications of this clause are far-reaching. For instance, cases being investigated by the SIT and other Commissions in Gujarat may fail to convict the accused. With total disregard to the existing laws, any one of the 'victim' can anytime reopen the cases against the 'culprits' and drag the case on till "death do us apart". Even those who are outside the ambit of the present cases, and you know who, can be dragged under this Bill through a revision of the cases in a superior court - and to be tried under the new act. It is important to note that 'offences' under the act are non-bailable. All that the Congress has to do is to wait for the Bill to be passed and then to & presto! Narendra Modi is banished from politics forever.

The protagonists of the Bill and some Muslim leaders have argued that the Bill is very timely as it will make government authorities, and especially the police and the courts accountable, who, in times of riots, had reportedly

not been forthcoming to file the First Information Reports (FIRs). They are also accused of tardy investigation. But if the intension of the Bill was to ensure speedy justice, where is the provision for that. The Bill nowhere speaks of punishing the authorities, but all the time targets the "offender"-a member of the majority community.

Missing the wood for the trees

The karsevaks of the ill-fated train were charred to death in Godhra in a fire set by a terror group masquerading as locals. Anywhere else in the world they would have been sympathised with and the culprits brought to justice. But here in India, with an eye on vote bank, the centre drags its feet and with this Bill, the criminals who fought a pitched battle on the streets with the police will not only get away Scott free but will be able to slap cases on the very police and administration whom they were targeting during the riots. Henceforth no police officer may want to raise even a baton against a rioting mob, if the mob happens to exhibit just a sprinkling of minority community members among them.

Even in countries like the US which speaks of affirmative action or in the case of South Africa which suffered the brunt of apartheid, such draconian laws don't exist. No country dares to put down its majority and mislead its minority into believing that every one of the majority community is a thug and out to kill the minority.

It is no body's argument to go soft on riots or rioters. But the fact is the existing laws and the provisions in the CrPC are good enough to tackle even the worst offender in case of riots. It would have been ideal for the NAC to suggest ways and means to bring about social harmony and cohesion, look for ways to settle issues out of court and promote an atmosphere to evolve consensus on uniform code. The present draft is in fact an anti-thesis of communal harmony. It needs to be consigned to the dustbin of history where it belongs.

(The write-up is based on talks by Justice (Retd.) V.S. Kokje. Former Governor, Himachal Pradesh and Advocate (Smt.) Meenakshi Lekhi).

(Source:- FINS, Journal of Integrated National Security)

THE EASTERN CONCEPT VIS-A-VIS THE WESTERN CONCEPT OF CULTURE

- H. Onderson Mawrie

The Culture of A Race

Every race or people has a Culture of whatever form it might be. Culture forms the very character of the Race and it is through it that the Race expresses itself. If the Race has a Soul then Culture is its body. Culture is basically the product of the Past; it is the one we have inherited from our forefathers, and which has become our Heritage and which has flowed down from one generation into another and down into us to make us what we are. It is the one in which we grow and we breathe and from it we draw our life-principles and life-governing ideas and through it we identify and maintain ourselves as a Race. We are its products and the blood of our forefathers is right here inside us to become our Heritage to build us and to steer us as a Race. We are what we are because of our Past and we can never leave it behind. On the rock of our Heritage we are to build ourselves and if we are to remould it we are to do so with an insight into all profundities and with an awareness of the demands of our age.

Culture has both Form and Substance. The Substance is the essence of the Race and it consists of the lift-principles and life ideas which determine the life-forces 'and life-energies and which represent the inner character of the Race. The Form is an outward expression which externally reflects what the Race is, what it thinks, what it feels and what its aims are. The Form is but a partial image of the Substance. The Race is judged normally by this outward Form of Culture and therefore it is the bounded duty of every race to see that its actions and activities are in conformity with the cultural values it cherishes. The Race must therefore make a proper note of what it shows itself into the World. Culture is not a cloak or a robe that one can put on and off as one wishes. It is not the one that call he imposed from without,

nor a thing that can be bought or borrowed; it is the thing that grows from within to form the character of the Race. ' -

The Culture of a Race is not just skin-deep but it lies deeper than we realise and much deeper than we can explain. As an example: it is only a Naga and he alone that can feel 'Naga', think 'Naga' and be 'Naga' and 'it is quite an impossible thing for a Khasi to feel Naga, think Naga and be Naga not is it possible a Khasi or a Naga to feel English, think English and be English and so on and so forth. Culture is one's birthright and therefore we can not exchange it for another. Gone are the days when we are made to think that we can take, over other people's cultures and that we can throw away our cultures as easily as we can take off our cloak or robe. The World itself has now come to realise that things are not as easy as that and that if any race should throw away its culture it would destroy part of itself to become morally, socially and psychologically disillusioned and disintegrated. Imitators are there in every race but they are not the one to decide the destiny of the Race; they are there to remind us that, as Rabindranath Tagore says, "Imitators are but rag-pickers in other people's dustbins" to make themselves the mockery of the Race or Nation.

The Triangle of Three Life-Forces

The Eastern Thought in general and the Indian Thought in particular have it that Religion and Philosophy are the Soul 'of Culture and it is they that feed 'and nourish it for the Race, and these to are therefore inseparable from each other but are rather correlative and interpenetrative.' They are like a horse and carriage which you can not have one without the other and they are also like the two faces of the same coin which when one side is effaced, the whole, thing is destroyed. In the words of Sri. Arobindo "Religion is

enlightened by Philosophy and Philosophy is: made dynamic by Religion" and one draws inspiration from the other. That is exactly the part played by the 'Hindu Philosophy in our Country which assigns a reason to every thought and action, The Indian Religious draw all their characteristic values from the 'spiritual Philosophy to mould the life of their followers and to shape their cultural heritage accordingly. It is all one with Buddhism that is there to spiritualise every Buddhist basic teaching and so it is with other religions.

As per Indian Thought, the whole objective of Religious Philosophy is "The Knowledge of the Spirit" and other things are made secondary. It is the knowledge of the spirit that forms the highest significance of Religion. Thus according to 'the Indian Thought, the THREE namely Religion Culture and Philosophy form a compact Trio' which may be rmed "The Triangle of Three Life forces" and it is these- Three that make the Race what it is. Lift forces" and it is these Three that make the Race what it is. A Hindu is a Hindu because of his Culture and should he change his religion to be a Muslim he becomes religiously and culturally a Muslim and he would no longer cherish the thought of being a Hindu. A Khasi is a Khasi because of his Culture' and should he change his religion to become a Christian, in the name of the religion he has adopted he would be too happy to throw away his Culture and his Heritage and he would be too glad to parade himself as ,a member of a new people, the Church people. -

Christianity has no Culture of its own

There is no such thing as Christian Culture. Of all major religions of the World, Christianity is one religion that has no culture. Some of the modern Bible Scholars are of the opinion that Christianity is more an ideology than a religion. If at all it is a religion, it is

pure and simple a religion where all other things are made subordinate into it. This has been so circumstantially and the reason is not far to seek.. 'We can never create anything out of nothing and a religion is not a thing that simply drops from the sky or that it comes out by itself. It has to come out of something; it has to be initiated by man either individually or collectively. It must have both a historical and a geographical background and it must have both human and divine elements. A people or race must be there in the background. Apparently Christianity may be said to have a Jewish background but it is not so. The Founder of the Christian Church, Apostle Paul, was a Jew and he wanted to found the Christian Church upon 'the Jewish Background. He started the work in Jerusalem but he found that the ground was not there and he had to find out another soil and to enable him to do so he had to move out of Palestine.

The New Testament of the Bible tells us that if it was not for his timely appeal to Rome by right of being a Roman citizen, Paul would have been flogged by the Jews for "repudiating the Mosaic Law and it was his Roman Citizenship that saved him from the "whips or perhaps from execution. In despair, he had to cry out, "*Beware then that the message- of God's salvation has been sent to the heathens -*". Christianity had thus no place in Palestine and it is so even today, 'where the Christians form only 2½% of the total population. Having rejected by Palestine it had to be nurtured somewhere else and such a place was Rome, 'a city of polytheism and of the Pantheon, 'a city of emperor-worship and a city marked by the absence of any religion worth the name. It is not surprising at all that Rome should claim that the Christian Universal Church should be Roman Catholic Church with the Pope of Rome as its supreme head. Should circumstances permit, Christianity should have taken the Roman Culture but that could not be and so eventually Christianity had had to be built on the

Jewish Background with some additions to make it more pompous and more attractive by borrowing elements from religions of neighboring countries.

That was the reason why Christianity had been made to have no Culture of its own-and as it has no Culture of its own wherever it goes it simply rides roughshod over the cultures and traditions of other races and peoples. When such is its character and background it is hut inevitable that it has to cut off Religion from man's social life and activities excepting of course Politics which has become its handmaid The Roman Catholic Church here in Meghalaya from time to time through its Church News-papers declares that it is here to uphold our Khasi culture and they never know that it is a far cry. What it wants is simply to fool people for the sake of conversion or just to make good for tile loss it has been made to feel. What emanated from the European Conquest was not only physical conquest but also cultural conquest and those who have made themselves venerable have been uprooted from their Culture and Religion and, they have been made to make a clean break from the Past to-become detribalized.

There is no such thing as Christian Philosophy

Again Christianity is one religion in the World that has no Philosophy. There is a tendency in some Roman Catholic and Protestant forms of Christianity to use reason for the defence of their faith but basically the trend is to keep Philosophy out of Religion. Apostle Paul himself, the founder of the Christian Church, says, "We are fools for Christ's sake" and he also says, "Beware lest any man spoil you by Philosophy". Martin Luther, the father of the Protestant Reformation, says, "Reason should be destroyed in all Christian' The word "Knowledge" with all its teneological meaning as per Eastern Thought is not there in the Western Thought. The word, Gnosis' which means 'Knowledge' is there in Gnosticism, a Branch of Christianity which flourished

in the early centuries of the .Chrisman Era but it had been stamped out by the Roman Catholic Church. The Bible Scholars of our Age say that if the word 'Gnosis' had had a place in Christianity then Christianity would have been a Vedanta Christianity where Philosophy would have its due place and Reason would be there for it is Reason alone that can reconcile man to his daily life and existence.

The Fate of Western Civilisation

Europe's Civilisation is no other than the Christian Civilisation which is in its totality a material Civilisation and which has miserably failed to spiritualize the West. It is the Civilisation in which Religion, Culture and Philosophy have been compartmentalised and a Civilisation in which Religion has been nonchalantly made a matter of convenience. What appears now is that the West has become spiritually stranded and it is looking now to the East for spiritual guidance. Churches have been locked or sold and some have been converted into temples of the Eastern Thought. The West has forgotten that man is never a complex if we know how to locate him and that there are two aspects in him—the 'spiritual' and the 'natural' and it is the spiritual that is his ultimacy. Man is an entity where the life-forces play and inter play and if he is to maintain that unity, apart from other things, the Triangle of Three Life-forces must be .there to uphold him.

The Khasi Concept of Culture

The Khasis as a Race go by the Eastern Thought or Eastern Concept where Religion, Culture and Philosophy form a compact trio to make us what we are. Our Culture and Religion are sisters twain and they form a structure based on Philosophy. Ours is a circumscribed triangle of theocentricity and in all our actions and existence, God is there at the centre. We never go to God without a reason and God would -not listen to us if we don't have a reason. Our Culture is a Religious Culture and through it we have been able to preserve and maintain ourselves through the Ages. True it is that we have been made to

(Contd. to Page 17)

RANGKHAT the Customary Rites of Tirap

- S. Songthing

Customary puja/ rite called Rangkhath is special type of offering given in the name of ancestors our forefather and mother. This offering practice in some clans of Tirap District conducted once in a year to seek blessing from the ancestors for peace and prosperity, good harvest, well-being etc.

At Soha Circle, Songthing clan (the Christian non-embraced group) still practices this ritual. This ritual is also a very significant one. Here the pujari or the person who perform this Rangthak reminds other Listener of his shifting route when he mention the name of the rang. He begins saying wiring-tarang changnhrang that means he came through changting while he shifted from other land.

The Sawin and Shin clan mention "wiring-tarang" "tasa-rang". These two words "Changtingrang" and "Tasarang" defined two distinct route of their coming while migrating from other land.

I think this type of rangkhat was performed everywhere in Tirap District and for the same purpose. Only that offering style and item differ.

But however, with new knowledge and modification that are taking place every now and then (on the principle of living idea). The old system are fading away and diminishing with a consequent upon ritual system.

Still in local area in the woods there are people who believe this blind faith and continue to practice customary rite called Rangthak. I agree that system were brought up to go systematic and in discipline way following the taboos that are given in the verbal laws of locality. Instead of strengthening the laws hidden in the blind faith and reasoning the essence of taboos that were incorporated by the ancestor, we blame and condemn them in the disguise of scientific knowledge saying lack of proof and evidence that not be given all the time. Say God is there is faith; we can't see the God is universal truth. We are not able to show the God as proof or evidence. Thus, puja as a

ritual was brought up to make the beings so systematic and in discipline way and to identity himself somewhat distinct from other in the name of God.

So, the ritual called Rangkhat still alive and performed by Songthing clan of Soha Circle goes this-

Our forefather and mothers also, had believed that God exist in this world in different forms. Whatever we have today, believe today, do today, act today, observe today, reason today, think today are the heritage disseminated generation after generation from our ancestor so the first human of our ancestor who created all these in the name of God. If he is satisfied, man is fine, if angry for some reason man get sick is the believe. However, this spiritual rite was not performed directly. It was predicted through other means As we see today that some tantrick use rice. some use oil and betel leaf, some draws lines on hoard and see the crossings, some use playing cards and predicts the astrology to tell the future, fate and occurrences. In the same way the local people also use broom leaf, banana bat, sliced them into 10 slices- 5 slices each side i.e. left and right, the middle midrib is tear out to demarcate left and right. The leaf slice pieces used are equal in the entire some locality. Don't many offer from other place. Longding circle, some uses three pairs i.e. 6 slices 3 Leaf slices each side. The titan who know the art of witchcraft. The joining from left to right and vice-versa is called 'tawa' in phong dialect and 'tanwa' in Nocte dialect. The crossing joining of leaf slice is seen, studied to predict the cause of human suffering. The Tanwa calls out and charges all the names of saitan one by one of the names available while joining/tying the end pairs of leaf slice. The Rangkhat ritual is also predicted in this way. If Rangkhat ritual is predicted then preparation to perform the ceremonial Rangkhat ritual begin by gathering and collecting - rice, meat, vegetable, leaves, firewood, dried kako bamboo

rope specially preserved for this, dried light wood which burst to spark when put on lire.

Rangkhat in true sense totally a sacrificial rite perform by the people who adopt it under the influence of prediction of ta (tan) or mongol. It is done as witchcraft to save a person through mantra power i.e. exchange of life. The life of animal is sacrifice to save human tile. By pacifying the ancestral spell for wrong doing unknowingly. Such similar offerings were given that gradually existed into traditional Form or customs. Such offerings still prevails in the locality. Science says the suffering we get is cause by germs. But it is a mystery that a patient taking treatment in hospital does not get well until such puja or ritual rites are not performed. There are evidences too where the doctors fail to cure the patient where as a Tantric/ Tanwa can save a patient suffering seriously by performing such puja. In the beginning the Rangkhat rites was not expensive as today. A cock was needed with rice beer bowl for the purpose. Later, there were time again in which period monks and nuns who could predict ta and had learnt chanting mantra words while pacifying the evil satan. They became greedy and ambitious to earn more gifts from their patient. In this way they have cheated them by changing the norms of puja rites. They change it from cock to pig to get more meat share. Puja is called 'Tingtoi' in Phong dialect and the man who performs puja or tingtoi is called tingwa. The greater pujari/ tingwa having more knowledge of spiritual craft grows to higher level called Donthey. People believe to have his soul linked to a tiger or tigress. And this Donthey is considered to be a monk.

The Donthey was believed to possessed supernatural power. His/her atman or soul roamed everywhere. Where changing his/ her form, shape and size, whatever the atman saw, tackled and countered which was seen by the physical body in dream. He/she had the power to blow winds and

storms; imitate and produce sounds of ferocious animal and birds. He/she change forms into snake, tiger and bear etc. Donthey also differ from person to person. Some were kind Donthey. They helped people, took their charges as per norms. But some were selfish, greedy and mischievous. They cheated people, fearing them through their power. When he went to predict ta, he would predicted to perform expensive rites for his profits. Their charge were increased to half portion of the pig, big rice beer bowl, filtered rice beer soup (jumin/ khamti); money, garland head, hornbill feather etc. Tetnvak as one of those Donthey who was very clever, mischief, explofative, domineering, selfish and greedy by nature. He cheated many people of the Namsang Circle. Since he too possessed supernatural power, he could Foresee and foretell what ones fate would be. Just after independence, school were being opened for the first time. There were some child very talented, these talented children were hated and killed through magical power of mantra. People around became very poor through his Hippocratic exercise fashion. It is believed that the present Rangkhat norm performed by Songthing clan was also changed by him from cock sacrifice to pig sacrificial custom.

In actual practice this clan has two varieties of Rangkhat. The first one is the Annual Rangkhat and the second one is wedding RangkhaL The first one is totally religious. It was performed annually to seek blessing from the ancestor. It was a significant one because when annual Rangkhat was performed all the household of Songthing clan gathered in one household selected for the purpose. They shared every thing what they had-eat together, drink together, enjoyed together, had the chance to meet face to face like a picnic. How was it performed, let me tell you the process of ritual:

All the household with family gather in a house. The sacrificial pig brought out The Rangkhatwa (who perform the activity) took a leaf folded it to take water. The water poured into the pigs

ear chanting mantra words - offering to the ancestor by calling out their names serially. Then a fine thread called wotto is scratched out from a bamboo with the help of a dao. A dried wood called 'Mahsangwang' is also ready. The wotto is attached to this wood. The dried wood is a specially kept for this purpose burst out sparks when burn in fire flame. The rope prepared from wahchak (kako bamboo) is place beneath the wotto and dried wood. Then put from left to right showing pulling-pushing movement slowly and gently in the beginning. The speed is increased gradually. When the intensity of the speed of pulling-pushing movement reached its pinnacle a spark is produced in the wotto. This spark is gently blown to make a fire, on this fire the liver of the pig slice to three pieces is roasted. The roasted pieces are for the purposes — 1). The first piece is thrown from the male room three times at the top of the male-female demarcation pole called Thongdong, calling out all the names of male ancestors. 2). The Second piece is thrown from female room three times calling the names of all females ancestors. 3). The third piece is for romtam it called weysakak by the performer. Romtam/ rangtam is the main process which is believed to connect our ancestor with our families. The Rangkhatwa seek blessing for peace and prosperous life, free from diseases, for better yield of crops, livestock, future generation and knowledge. Serial number 1 and 2 Rangkhetwa while chanting mantra words says this — 'Wirang-Tarang — changting rang' thang 'O'. Meaning God and Goddess of ancestor 'changhng rang' accept our offering.

Rangkhat can only he performed by eldest son of the family. The first son of his father can perform this ritual is the rule From time immemorial. Time may come when eldest son of a lather is a young arid tender in age however the adult male senior in age are second or third born by birth, in tins case also the young child who is eldest must performed the Rangkhat activity.

WEDDING RANGKHAT

The actual meaning in conducting

wedding Rangkhat is to embrace and welcome wealth/ Lakshmi coming at home. Such programes are organized on the onset of reaping paddy, millet, wet cultivation paddy comes forth. Actually, wealth/ Lakshmi is regarded to that aspect which we gain anything in the form of getting. It may be in the Form of money, cereals any valuable property and bride. A bride brought to home by the process of marriage is considered to be the real lakshmi. Because any other wealth menlioned above are only additional. They can be acquired much more after fulfillment of marriage, and acquiring all other wealth without marriage is not complete, it is considered half acquired and semi life.

The ceremony begins with festive celebrities by the family. All the relatives of the family maternal! paternal, uncle-aunt senior citizen, aged old neighbours are invited for rangtam to earn blessing from them in the name of God. As the invite gathers wine of rice beer specially prepared in advance is served. The procedure is the same to perform the Rangkhat, only a slight changed in which the liver meat is boiled in case of wedding where as in religious Rangkhat it was roasted. The Rangkhat activity is solemnized at 6-7 P.M in case of annual/religion, whereas in wedding it is solemnized at day time. When the activity is over, the common feast began. The aged. senior group are serve first for rangtam in which they click their tongue with chanting mantras, draping wine drops to seek blessing from almighty. They wish for happy and prosperous long life; to show in the right path, save in from dangerous epidemics, unnatural death, accident and to infuse in us the power and capacity to avoid undesirable conduct not to mislead in the present and future and to be forgiven the wrong done by mistake in the past

The rangtam is the miraculous and psychological process which is spiritual in its form. It is done and the first step to do anything, act and solve, whatever. It will be right to say that it is a persuasion from God. This rangtam is following in every occasion to seek blessing not to make us mistake in accomplishing any task that

lie before us. It is always followed by a very sweet and good word. As such it is followed and applied in welcoming and bidding Lakshmi too. No matter whether it is in term of human beings or natural being.

The programming is not only important for rejoicing meeting, celebrities, sharing and all but it serve a centre of disseminating historical knowledge, cultural aspect, traditional laws and discipline, ethnic group identification, administrative laws and rules governing the society, the factors that came out and carried out, lapse modification done from generation to generation orated by the aged old to the new generation. only in the gathering the old and the young get time to exchange ideas, express

Opinion and and corrections the old aged grandpa get this opportunity to transmit disseminate their about to extinct subjects to his/her new generation, thus it is transmitted in the form of legendary and fable, the laws, rules, procedure, principle and traditional customs all the pros and cone of the subject matter and the next generation implements them accordingly. Since there is no written script, the records inherited are sometimes not up to date and exact. At times the story form get exaggerated and at other times some parts of it get detached from the main stream arid missed flowing like in a seasonal water current.

Whatsoever, from shape, size, recognized or non-recognized, there

are so many ethnic group who prophase varied believe and thoughts. The reality whatever is being practiced is interlinked and inter connected with some familiarities to recognize religion like Hindu, Muslim, Buddhist Christian and Sikh. Because the teaching and advice, solution are same. It is not to be condemned, criticize or discarded rather it should be strengthened, supported to let grow and propagate in its own way. Rangkhat is a religious practice and a religion inherited and practiced since time immemorial and existence. People who embrace other religion do not understand the true meaning, the essence of religion and God. The essence of religion is welfare and development of entire humanity.

(Contd. from Page 13)

THE EASTERN CONCEPT.....

face the impact or the West that has been effected through the Briish Administration, Christianization and Westernization but we have been able to vindicate ourselves that we are a Race with a destiny.

The Resurgence in the North East of India

The North East of our Country is a conglomeration of various indigenous peoples and races with distinctive cultures and religions and with their own traditional values. They form an India within India and all have a rich heritage and a glorious Past. Though the west has chosen the Region as a field for cultural conquest, yet it has not been successful. As it is with other indigenous people of the World, the tribal of the North East have come to realise that it is they and they alone that can guard the national souls of their races. They have also come to realise that if they are to keep their heads high they must build themselves on their own foundation and on their own ground. They have now set before them a new ideal and a new goal and they are new already on thle match with their proud heritage as people with a pilgrimage.

They have respectively organised

themselves into associations for a common fight and for all concerted actions and they have now a common platform known as the Indian Tribal Cultural Forum with its centre in Guwahati. Festival after festival and conference after conference are being held now throughout the North East and through these festivals and conferences they are showing the World that they have their own concept of life and that they want to go by what is already there in their blood. Not a few of those who have crossed the fence to foreign religious- are now staging a comeback. They have come to a realization that all has been an infatuation—a mistake that must be corrected. They are now sharing - the good things together in a, spirit of brotherhood unprecedented before. They have become now one with the Nation with the same destiny.

(Based on the Speech of Shri. H. Onderson Mawrie at Guwahati on the 2nd November, 1984 in 'The Personality Development Camp' organised by the Akhil Bharatiya Vidyarthi Parishad, Bombay'. Published by Shri P. Lang Khongwir, President of the Seng Samla of the 'Seng Khasi', Mawlai, Shillong. 793008.

Father of White Revolution Vergheese Kurien is no more

Anand: Vergheese Kurien, who brought milk revolution in the country, died on September 9, 2012, Sunday in a



hospital in Nadiad following a prolonged illness, an official said. He was 91.

He is survived by wife Molly and daughter Nirmala, said Gujarat Co-Operative Milk Marketing Federation (GCMMF) Managing Director R.S. Sodhi.

"He had been ailing with kidney problems since quite some time and was admitted to a speciality hospital in Nadiad. He passed away around 2 a.m. today (Sunday)," Sodhi said.

Kurien's body was brought Sunday morning to Anand.

Kurien had served as head of both – National Dairy Development Board and the GCMMF – for many decades and was the architect of the White Revolution of the 1970s which catapulted India as among the top milk producers in the world.

The MITHUN (*bos frontalis*) AND its survival !!!

- Mr. Bunty Tao

Mithun a unique animal of Arunachal Pradesh which symbolizes social and economic status and dignity for Mithun rearing tribe/ people since time immemorial. Of late, we are beginning to realize that the survival of this unique animal is at stake, it is mainly due to our carelessness and tendency to show off our social status by slaughtering the animal in huge numbers, which is much higher than the multiplication of its species. So naturally, it is going to extinct from the globe forever and never to be seen again. While our tradition and culture is a building the "MITHUN" is pillar in it. Hence, our tradition and culture cannot survive without this beautiful animal. It is laden with burden of tribal ethics and values. It seems that the survival rate of Mithun is grim, because it cannot escape from hour of death in our joy and in sorrow, as it is Mithun's dooms day. These days it has become the every body's attention regarding the preservation of one's own tradition and culture, but none has looked into the back yard of our society's priceless tradition and culture and its symbol the "Mithun". Our people runs the society through oral literature as records, as we are in a illiterate society. In our folklores, myths, legends and songs, the Mithun acts as a actor in it. Hence, in order to save our tradition and culture from extinction, it is a must do for every Mithun rearing people of Arunachal to realize and come forward to save the most important and prized animal, the Mithun. I being a bonafied local folk from the Nishi community of Arunachal Pradesh have few points, which in my opinion will create consensus among people concern and may help to save the rarest animal.

THIS CONCEPT MAY BE KNOWN AS " THE MITHUN CORRIDOR"

A society for preservation of Mithun with missionary zeal may be created to help concern Department and Govt. agencies.

Let people adopt the slogan "ONE MITHUN ONE OCCASION". As it seen that today's politics/festival/marriages



involves huge numbers of mindless Mithun slaughtering. Or as per ritual demand.

Blanket ban on commercial butchering/selling for 5(five) years. Live transaction may continue.

Govt. should have the monopoly for marking system/pattern /ear notching/ micro chips to avoid misidentifications, which sometimes leads to conflicts and offences. Every Mithun rearing area should be allotted a particular symbol for uniqueness.

EPIC(Election photo identity card) no. may be used for references .

Govt. should encourage community-rearing system to create common consensus and responsibility. There by creating common property and sense of responsibility will prevail.

Inter-area movement of animal should be monitored, maintained and restrictions may be imposed time to time to prevent theft and communicable diseases such as FMD etc.

A particular area may be identified to declare it a "grazing zone" for Mithun in line with Wildlife Sanctuaries for wild animals. Within the Mithun Sanctuary water holes and mineral salt licks should be artificially created to restrict

the movement of the animals. Animals sometimes roam freely to further areas in search of pastures and salt licks or mineral salts in nature. Such area should be restricted from other activities. Core and buffer zone may be maintained.

Male/female ratio of Mithun should be maintained proportionately for reproduction .Also to prevent genetic disorder exchange of animals from different family tree/blood lineage may be made available for matching/ reproduction.

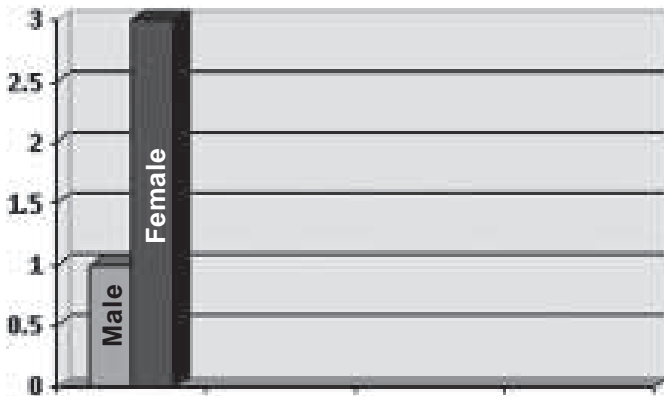
Before implementation of the above points individual/area wise Mithun census/head counting should be conducted to ascertain the exact population of Mithuns and gender ratio for records. This may be entrusted to Teacher,VLW, Gaon buras or NGOs etc. and every birth, death ,sell and purchase may be recorded. The honorarium may be given to them for the job.

There should be "Mithun Corridor" (Entry and Exit) for sell and purchase of animals for certain areas ,e.g. Ganga market as corridor and feeder areas like:- Ganga, Chimpu, Jollang, Jote, Basarnelo, Baat and Poma villages and YAZALI as corridor point and feeder areas like: Kebi, Amgi, T/

passa, Yoizat, Did, K/kut, Lichlit, Dodo, Pei Tago villages etc.. Sellers and buyers have to just visit such counter to find out viable sellers and buyers. It will save time for both parties and register should be maintained and govt. should recognize it .Hence this point will act as check post for movement of Mithun in the area, also in case of epidemic break out, sell and purchase can be blocked from this point at any time. And a record keeper shall be given a commission amount for the transactions. Also theft of Mithun will be checked simultaneously. This will create employment too. Every sell/purchase, should be witnessed by responsible village members or Gaon buras or Gram members of Panchayat.

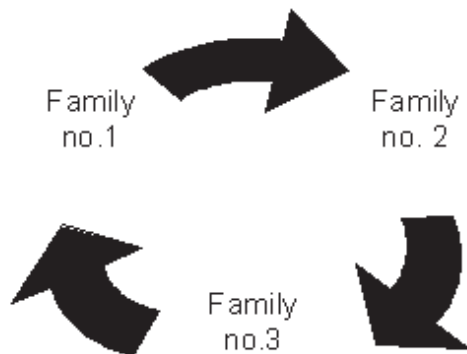
My humble request to all and every one to share their valuable ideas, concepts and opinion to save MITHUN before it becomes "MAMMOT" of Arunachal as it will bury our traditional culture along with its extinction.

Can there be "NYOKUM YULLO" "DREE" "MOPIN" "SI-DONYI" without "MITHUN"



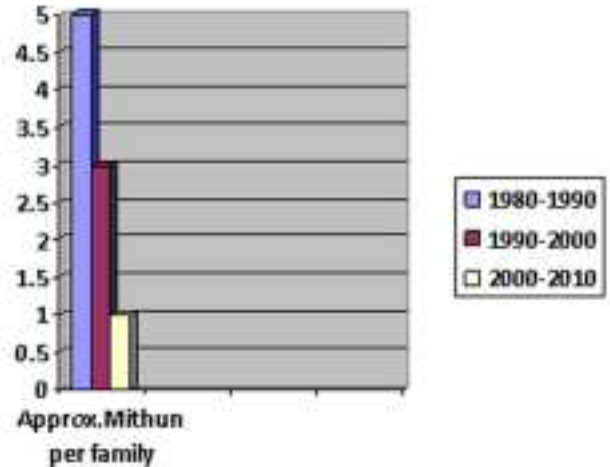
APPROXIMATE SEX RATIO OF MITHUN 1:3

The determination of sex ratio of Mithun is vital for its reproduction system which will enhance its population increase. As most of the male Mithuns are butchered for commercial purposes or in festival/occasions where ever felt necessary. There by creating unproportionate male/female ratio. Although there may be proportionate numbers but there is male /female age factor. (Immature male Mithun cannot mate with matured female).



ROOSTER SYSTEM FOR COMMUNITY REARING

The Mithun can be looked after turn wise by the villagers on the above rooster system. This may be weekly/ fortnightly/monthly basis. Frequent increase of activity during breeding and during the out break of communicable diseases of MITHUN. This will lighten the burden of villagers during cultivation (preparation, sowing and harvest) periods. This principle is based on " PAIK (GOT)" system during Ahom period.



SAMPLE CASE STUDY OF A VILLAGE.

This is a case study of a village where number of Mithun owned by a villager in last 30 years. This data may not be similar to all other villages. Hence, data supplied is for qualitative understanding of the fact rather than quantitative expressions.

N.B: All the data and diagram and concept is purely a authors idea to rear our prized animal "THE MITHUN". Any suggestion on the matter is highly solicited. Ellaborate / details are with writer-

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Haipou Jadonang: A Freedom Fighter and Social Reformer in Naga Society

-Tasile N.Zeliang ,Dimapur



Introduction: - Haipou Jadonang was a Zeliangrong Naga from princely state of Manipur from where he started a freedom movement to out British rulers from the Naga areas. He simultaneously started the Zeliangrong Heraka Movement to preserve, protect and progress Zeliangrong Naga Dharm which was facing a threat from foreign religion and western culture. Before going on the details of biography of Haipou Jadonang, it will be pertinent to throw a brief light on who are the Zeliangrong Nagas from whom a world-renowned leader-Haipou Jadonang emerged whose proud descendants we are.

Zeliangrong Nagas are one of the most popular communities among the Naga Janjati. They owned a vast land so fertile that it offered a rich harvest making the inhabitants happy and free from worries. Our fore father's evolved a most scientific eternal dharm and eternal culture (sanatan dharm and sanatan sanskriti). The culture is religion in action what we believe is manifested and revealed in our day to day life and in our religious and cultural activities. The religion and culture are related as body and soul both are the integral part of holistic human society. Any effort to segregate the both will

bring disaster to the society. Many western societies have experienced this situation.

Haipou Jadonang, though academically uneducated, could foresee this fact. He gave equal importance to advancement and improvement by sanatan dharm and sanatan sanskriti (eternal religion and eternal culture) of Zeliangrong Nagas at par with battle against colonial rulers who were advancing towards Zeliangrong areas. The Zeliangrong Nagas are believed to be one of the oldest human race on the earth from the very beginning Satyug first era. During those days, they lived in groups in the mountain caves known as Ramtingkabin. Slowly and gradually, they moved to Marenrendi or Makhen (Makhal), then to Makhuilongdi. During the reign of Banglawang-supreme Godhead, the earth, moon, sun, and all the heavenly bodies were erected. And with his creation, the life began on the earth. He was the ruler in Satyug-the first era. During this era, Amang-a very noble person but an orphan, became richest in Dwapar Yug-the 2nd era. He served first Harvest Feast (Amang Jauhobo) among all the creatures. During the said Feast, all the creatures selected their kings. The mighty king in third era-Treta Yug known as Herakangdinpeu. He was once very seriously sick and apprehended that of some suitable medicine was not applied, he might die. He sent his son Asenbo to find out Sailensing (Sanjeevani bootee-an unfailing medicinal herb). While returning with Sailensing, Asenbo was misled by evil spirits. As a result, he could not reach in time and his father died. It is believed that the Sailensing (sanjeevani bootee) was also found in ranges of Gechingpeu and Kecha mountains. Gairiam-mang as a great ruler of his time commanding the highest honour from his people. In following periods of human history, there have occurred several great rulers in Zeliangrong Community who

protected his subjects from the invasions of alien rulers and worked of the total development of his people.

Haipou Jadonang: - In the lineage of such great personalities, Haipou Jadonang came to this world-Kali Yug as the saviour of Humanity. He was an inborn saint, a warrior, a social reformer and an able ruler and leader. His spiritual power, divine virtues and bravery were revealed in later period of his very short life of only 26 years.

The Childhood: - Jadonang was born in Kambiron in the valley of Nunguba mountain range in Tamenglong district of Manipur situated in the east of Nbiuki (Barak) river. He was born in 1905 to his mother-chunlungliu from Newmai clan and father Thiudai from Pamei clan. His father died when Jadonang was child. As such, the mother nourished him. He was the second son whereas Mudunang and Tiningam were his elder and younger brothers respectively. Jadonang was of rare spiritual power and used to go in trances (deep meditation) for days together. He had longest trance for ten days. When his worried mother asked him about his trance, Jadonang replied, "I was with Tingwang/Tingkao Raguang (God) who enlightened me with divine knowledge and blessed me with many spiritual powers. But your sound and shout awakened me in half way." Because of his extra-ordinary spiritual power he was describe as "seer of Kambiron". The people regarded him as Mhu, the priest.

He was much more than a Medicine man, he was a dream interpreter and a medium between man and God. He was formally ordained as the Mhu-Ren.

Jadonang started going to the caves of Bhuvan in dream to the house of God Bishnu. There he was told many things by the God and deities who were assembled in the abode of Lord Bishnu where they decided on the fate and fortune of men. Jadonang set out on pilgrimage to the Holy caves of God Bishnu and Bhuvan Hills in large

batches of villagers who gathered from distant place. His house was the congregation place of his followers from Imphal valley, surrounding villages and Cachar plains.

Religious Activities: - Jadonang believed in supreme God the creator of universe and dispenser of good and prosperity and who live in heaven. He was a very successful healer and dream interpreter. It is in this capacity that people from all over Zeliangrong area rushed to him. Kambiron became a centre of religious activities. From individual treatment to the affairs of the villages he dealt with. The village elders approached him to pray for the prosperity of their village. Offering of sacrifices required observance of rites and rituals, singing of hymns and dancing by participating persons. Jadonang composed several hymns song and dance forms which are very popular even now. Many youths, strong and physically well-built gathered around Kambiron.

Pilgrimages: - Directed by God Bishnu, Jadonang innovated frequent visit to holy places. His visit to Bhuvan Cave was very significant step towards the discovery of and the restoration of this otherwise unknown cave to its original role as the Abode of God Bishnu, the dispenser of welfare or mankind. He was seen taking to the unseen several times. He also visited zailad lakes with a thousand followers distant places as far as Binakandi in Cachar. Jadonang said, "I went to Zailad to worship God in order to obtain prosperity. Tingwang/Tingkao Raguang took me there first in my dream and I went again actually."

The other religious innovation of Jadonang was the construction of the House of God (Ra Kai). Traditional religion does not envisage any temple or place of worship except the abodes or place of Gods or deities. He constructed two temples at Kambiron, one at Kekru Naga and one at Binakandi in Cachar. Jadonang claimed that it was revealed in his dream.

The temples were known as Kao-Kai/Kehumki (High House). He introduced the system of shrine and

images of God and Goddesses in the dress a typical Rongmei men and woman. Jadonang told male God was Bishnu and the female was his wife. He emphasized on the cleanliness of the body and mind in worshipping God.

The Reformation: - Jadonang set out to introduce reform in the religious beliefs and accompanying customs when the temples had become the entire of religious and socio-cultural activities. He revived the God Bishnu. He introduced the images of God Bishnu in religious system. His mystic personality and supernatural power gathered around him all influential villages from Imphal valley to Cachar plains, from Naga Hills to Pungsang Chingmei of Churachandpur district. Many followers started calling him "Ra or Raguang". He was also described as "Messiah deliverer." He abolished several irrelevant practices and prescribed a set of new ones. He introduced new style of physical parade. His last tryst with Lord Bishnu at the caves at Bhuvan was the apex of his career. He was now great assisted by a young girl, Gaidinliu who destined to play a more tumultuous role in the Zeliangrong history. He went to Bhuvan Cave in January 1931. Gaidinliu went ahead of him. Jadonang offered a sacrifices of mithun and a series of conversations between God and Jadonang accompanied by Gaidinliu was carried out. God Bishnu had given introductions and precept of the new religion. The seer of Kambiron had become the harbinger of a new reformed religion.

The religious activities of Jadonang were not viewed with favours by a section of Alien religion, some of whom were in government service. Despite their supports against his alleged anti-Christian activities by way of popularizing eternal religion of Zeliangrong Nagas. The Neither Government of Manipur nor SDO of Tamenglong could take any action against Jadonang. The strategy of Jadonang for the achievement of the political goal was a Messianic prophecy for the coming of the kingdom blessed by God; training up of youth for military and armed

struggle, in the religious physical acts in dance, music and martial arts, collection of tribute in the form of mithun from the villages, offering of which was the expression of support and loyalty to Jadonang and his freedom movement, collection of arms both traditional spear, dao and guns. He also collected the traditional magical sword -

"Khaongchai bang" with immense power of destruction of the enemy. He also prayed God Bishnu for granting of the kingdom on which he wanted to preside.

Jadonang gave training to the youth, boys and girls, most of whom were of his own age group. They were enjoined to devote to the cause of kingdom promised by God. His jawans were called Riphens-soldiers. At one time, the number of Riphens reached 500. The girls were trained under the supervision of Gaidinliu. Jadonang's slogan, "Makammei will become king" was very inspiring.

Imprisonment: - Jadonang was aware of freedom movement of Indian National Congress under Mahatma Gandhi. Jadonang called Mahatma Gandhi as Apou Gandhi though no action could be taken against Jadonang for his religious and social activities, even then SDO Tamenglong issued a warrant of arrest against Jadonang and he was arrested through deception. He was sentenced to rigorous imprisonment for seven days on the charge of proclaiming himself as the king and for declaring the impending end of British Raj.

Execution of Jadonang:- Saturday 29th August 1931, 6:00am on the fake charge of murdering four Manipuri betel traders, the political agent Higgins awarded him the capital punishment. A large crowd of people, both Nagas and Manipuris, was gathered to witness the public hanging of Jadonang behind Imphal jail on east bank of Nambul River on 29th August 1931 at 6:00am. All martyrs Khudiram Bose, Bhagat Singh or Birsa Munda were condemned as murderers by the imperialist British. And thus, he was a martyr and a reformer who lived in his legacy.

घुसपैठियों को न मिले कोई

अधिकार : आडवाणी

पूर्व उप प्रधानमंत्री और वरिष्ठ भाजपा नेता लालकृष्ण आडवाणी ने आज कहा कि बीटीएडी में हुई हिंसा हिंदु बनाम मुसलमान का संघर्ष नहीं, बल्कि यह भारतीय और अवैध घुसपैठियों के बीच की लड़ाई है। यहां आयोजित एक संवाददाता सम्मेलन में उन्होंने कहा कि बीटीएडी में भड़के दंगे के कारणों पर विचार करते वक्त स्थानीय मुसलमानों और घुसपैठियों के बीच फर्क करना जरूरी है। मुसलमान घुसपैठियों को किसी भी हाल में कोई अधिकार नहीं दिया जाना चाहिए। उन्होंने आरोप लगाया कि केंद्र और राज्य सरकार की मिली भगत के कारण ही अवैध घुसपैठिए बेधड़क स्थानीय नागरिकों की भूमि पर कब्जा जमा रहे हैं, जिसके कारण उनमें भय और आतंक का माहौल कायम हो गया है। अपनी भूमि को खोने की आशंका के कारण स्थानीय लोगों में आक्रोश बढ़ा है। उन्होंने फिर दोहराया कि अवैध बांग्लादेशी घुसपैठ देश की एकता, अखंडता व सुरक्षा के लिहाज से एक बड़ा खतरा है और सरकार इसको लेकर गंभीर नहीं है।

उन्होंने कहा कि हाल की घटनाओं से अगर सरकार सबक लेते हुए अवैध घुसपैठ के संदर्भ में कोई कदम नहीं उठाती तो इससे भी बड़ी घटना घट सकती है, क्योंकि आग अभी भी बुझी नहीं है, सिर्फ ठंडी हुई है। उन्होंने प्रधानमंत्री डॉ. मनमोहन सिंह और यूपीए की अध्यक्ष सोनिया गांधी के साथ-साथ राज्य सरकार से अपील की कि यही समय है कि इस बारे में ईमानदारी से आत्ममंथन किया जाए कि इस समस्या की जड़ क्या है और यह सब क्यों घटित हुआ है। उनका कहना था कि अवैध घुसपैठियों के कारण आज राज्य के २७ जिलों में से ११ जिलों पर पूरी तरह अवैध घुसपैठियों का कब्जा हो गया है। उन्होंने कहा कि सभी भारतीय, चाहे वे किसी भी धर्म के क्यों न हों, उन्हें रहने का अधिकार है, लेकिन बांग्लादेशियों के लिए देश में कोई जगह नहीं है। श्री आडवाणी ने अवैध घुसपैठियों पर लगाम कसने के लिए राष्ट्रीय नागरिक पंजी (एनआरसी) को उन्नत करने, अवैध घुसपैठियों के नाम मतदाता सूची से हटाने के लिए तत्काल कदम उठाने की मांग की। साथ ही उन्होंने सभी राजनीतिक दलों से भी इस बारे में गंभीरतापूर्वक विचार-विमर्श का आह्वान किया। (प्रातः खबर १.८.२०१२)

कोकराझाड़ का सच

मुसलमान आबादी चाहे वह विश्व में कहीं भी रहे आमतौर पर अघुलनशील होती है। यानी जहां वे रहते हैं, वहां के दुसरे लोगों के साथ समरस होना उनकी फितरत में नहीं है। वहीं पड़ोसी बांग्लादेश से आये अवैध घुसपैठिए किस तरह रातों-रात भारत के नागरिक बन जाते हैं, यह भी एक उघड़ा हुआ सच है। नागरिक बनते ही पहला काम वे लोग खाली पड़ी सरकारी जमीन व वनों पर कब्जा करते हैं। वोट बैंक की राजनीति के चलते इस काम को वे बड़ी आसानी से अंजाम दे लेते हैं। दरअसल, उन्हें रोकना तो दुर सियासत द्वारा उन्हें उल्टे प्रोत्साहित ही किया जाता है। इन तथ्यों के मद्देनजर भूमि पुत्र बोड़ो अपनी जमीन व संसाधनों पर मुस्लिम जनसंख्या का दबाव महसूस करने लगे। उन्हें लगने लगा कि यही हालात रहे तो वे अपनी ही माटी में बेगाने हो जाएंगे। यहां यह बात दीगर है कि बीटीएडी के गठन के बाद से ही बोड़ो भूमि में जबर्दस्त सामाजिक तनाव चल रहा है। वहां रहने वाले आदिवासी, कोच राजवंशी जनगोष्ठी के लोगों के अलावा अन्य सभी गैर बोड़ो जातियां अपने अधिकारों के क्षरण को लेकर चिंतित हैं। सन् १९९३ व १९९८ में बोड़ो व आदिवासियों के बीच खूनी संघर्ष भी हो चुके हैं। दरअसल, यह सब बोड़ोलैंड में चल रही कशमकश के सियासी पहलु हैं। इन समस्याओं के समाधान के लिए ईमानदार प्रयास और राजनीतिक इच्छाशक्ति की जरूरत है। भूमि कानुनों में सुधार के लिए दीर्घकालीन योजनाएं भी इन परिस्थितियों से निपटने में कारगर हो सकती हैं।

(प्रातः खबर १.८.२०१२)

बड़ी सफलता से पहले छोटी सफलता प्राप्त करें

शिवाजी उन दिनों मुगलों के विरुद्ध छापामार युद्ध लड़ रहे थे। रात को थके-माँदे वे एक वनवासी बुढ़िया की झोपड़ी में जा पहुँचे और कुछ खाने-पीने की याचना करने लगे। बुढ़िया के घर में कढ़ी बनी थी सो उसने प्रेमपूर्वक भात पकाया और पत्तळ पर उनके सामने परोस दिया। शिवाजी बहुत भुखे थे। सो सपाटे से भात खाने की आतुरता में उंगलियाँ जला बैठे, मुँह से फूँककर जलन शान्त करनी पड़ी। बुढ़िया ने आँखें फाड़कर देखा और बोली- 'सिपाही तेरी आदत शिवाजी जैसी लगती है और साथ ही यह भी लगता है कि तू उसी की तरह मूर्ख भी है।'

शिवाजी स्तब्ध रह गये। उन्होंने बुढ़िया से कहा - 'भला शिवाजी की मूर्खता तो बताओ और साथ ही मेरी भी।' बुढ़िया ने कहा - 'तूने किनारे-किनारे से थोड़ी-थोड़ी ठण्डी कढ़ी खाने की अपेक्षा बीच के सारे भात में हाथ मारा और उँगलिया जला लीं। यही बेअकली शिवाजी करता है। वह दूर किनारों पर बसे छोटे-छोटे किलों को आसानी से जीतते हुए शक्ति बढ़ाने की अपेक्षा बड़े किलों पर धावा बोलता है और मात खाता है।' शिवाजी को अपनी रणनीति की विफलता का कारण विदित हो गया। उन्होंने बुढ़िया की सीख मानी और पहले छोटे किलों को लक्ष्य बनाया और उनपर पूरी तरह आधिपत्य करने की रीति-नीति अपनाई। छोटी सफलताएँ पाने से उसकी शक्ति बढ़ी और अन्ततः बड़ी विजय पाने में समर्थ हुए।

राष्ट्रीय सलाहकार समिति (NAC) द्वारा सोनिया गांधी की अध्यक्षता में साम्प्रदायिक और लक्षित हिंसा विधेयक का प्रारूप तैयार किया गया है जिसमें हिन्दुओं के लिए भयावह चुनौती छिपी है।

यह एक ऐसा विधेयक है जिसे कई संसद सत्र (२२ नवम्बर २०११ से अब तक) में पारित कराने की योजना लम्बित रही। शीर्षक देखकर लगता है कि विधेयक साम्प्रदायिक हिंसा को रोकने और इस सम्बन्ध में दण्ड दिए जाने के लिए प्रस्तावित है। परन्तु जो धाराएँ इसमें समाहित की गई हैं उनसे स्पष्टतः सिद्ध होता है कि यह विधेयक बहुसंख्यक हिंदु समाज को अल्पसंख्यकों का स्थाई गुलाम बनाने का अब तक का भीषणतम घातक प्रहार है जो वास्तव में संघीय संवैधानिक व्यवस्था को ध्वस्त कर देगा।

राष्ट्रीय सलाहकार परिषद का गठन केन्द्र सरकार द्वारा किया गया है परन्तु इसमें जो २२ सदस्य हैं उनका चयन सोनिया गांधी ने किया है। इसमें अधिकतर सदस्य हिन्दु विरोधी गतिविधियों से जुड़े हुए हैं। जैसे हर्ष मन्दर व तीस्ता जावेद सीतलवाड़। सीतलवाड़ वही महिला है जिसे गुजरात दंगों के मामले में झुठा शपथ पत्र देने के लिए सर्वोच्च न्यायलय द्वारा दोषी ठहराया जा चुका है।

विधेयक के घातक प्रारूप की धाराएँ

१. साम्प्रदायिक हिंसा या साम्प्रदायिक दंगे का अपराधी केवल बहुसंख्यक हिन्दु समाज का व्यक्ति ही माना जाएगा। अल्पसंख्यकों को 'समूह' शब्द से परिभाषित किया गया है, जिसमें अनुसूचित जातियों व जनजातियों को भी जोड़ा गया है। वास्तव में एस.सी. व एस.टी. सुरक्षा एक्ट तो पहले १९८९ से ही बना हुआ है। अतः अल्पसंख्यकों के साथ उनके जोड़े जाने की भूमिका के पीछे छद्म राजनीति का प्रपंच ही कार्यरत है।

२. किसी भी साम्प्रदायिक हिंसक घटना के बाद पुलिस में शिकायत (FIR) करने का अधिकार केवल अल्पसंख्यक मुस्लिम, ईसाई आदि को ही प्राप्त होगा। दंगा पीड़ित बहुसंख्यक

हिन्दु की शिकायत थाने में नहीं लिखी जाएगी।

३. बलात्कार या यौन उत्पीड़न:- हिन्दु स्त्री के साथ किए गए किसी भी प्रकार के शारीरिक उत्पीड़न या बलात्कार की शिकायत थाने में नहीं की जा सकेगी, केवल अल्पसंख्यक महिला को ही बलात्कार पीड़ित मानकर पुलिस कार्यवाही करेगी।

४. साम्प्रदायिक दंगे में यदि हिन्दु की हत्या हो जाती है या चोट लगती है या उसका घर लूटकर उसे जला दिया जाता है या सारे परिवार को आग में झोंक कर जिन्दा जला दिया जाता है तो भी थाने में इस घटना की कोई रिपोर्ट नहीं लिखी जाएगी और हत्यारे दंगाई मुस्लिमों या ईसाई आदि पर कोई कार्यवाही नहीं हो सकेगी और न ही किसी की गिरफ्तारी की जाएगी। केवल अल्पसंख्यकों के साथ ऐसी घटनाएँ हुईं तो उसके लिए दोषी हिन्दुओं को दण्डित अवश्य किया जाएगा।

५. कोई भी हिन्दु व्यक्ति यदि किसी मुस्लिम, ईसाई आदि अल्पसंख्यक को अपना मकान किराये पर देने को मना करता है तो पुलिस उसे तत्काल शिकायत मिलने पर गिरफ्तार करेगी।

६. हिन्दु व्यक्ति अपने किसी संस्थान में अल्पसंख्यक को नौकरी देने से मना करता है तो शिकायत मिलने पर वह दण्ड का भागी होगा परन्तु मुस्लिम व्यक्ति यदि हिन्दु को नौकरी के लिए मना करता है तो यह उसका अधिकार होगा।

७. गोष्ठी, जुलूस, रामलीला, समाचार-पत्र/टी.वी. आदि के द्वारा प्रचारित किसी विषय पर अल्पसंख्यक द्वारा यदि शिकायत की गई तो आयोजक, सम्पादक अथवा टी.वी. चैनल के स्वामी को पुलिस गिरफ्तार करेगी। आरोपी तब तक दोषी माना जाएगा जब तक कि वह न्यायलय में स्वयं को निर्दोष सिद्ध न कर दे।

८. साम्प्रदायिक सौहार्द्र के लिए राष्ट्रीय प्राधिकरण बनेगा जिसमें अध्यक्ष व उपाध्यक्ष को मिलाकर चार सदस्य अल्पसंख्यक व अनुसूचित जाति व जनजाति के होंगे। इस

प्राधिकरण में कोई भी हिन्दु अध्यक्ष या उपाध्यक्ष नहीं बन सकेगा।

९. राष्ट्रीय प्राधिकरण राज्य सरकार के कार्यों में भी हस्तक्षेप कर सकेगा। यदि प्राधिकरण चाहे तो केन्द्र सरकार से राज्य सरकार को भंग करवा सकता है।

१०. पुलिस, सेना व सुरक्षा एजेंसियों की दंगों के मामले में कोई शिकायत मिलने पर कार्यवाही के लिए केन्द्र सरकार को यह राष्ट्रीय प्राधिकरण लिखकर भेजेगा। केन्द्र सरकार बाध्य होगी कि ९० दिनों में अपनी रिपोर्ट प्राधिकरण को भेजे।

११. प्राधिकरण को अधिकार होगा कि सरकारी कर्मचारी, पुलिस व प्रशासनिक अधिकारी, मंत्री या मुख्यमंत्री, किसी संगठन का अधिकारी आदि यदि अल्पसंख्यकों के उत्पीड़न में दोषी पाये जाएँगे तो उन्हें उम्र कैद की सजा या कम से कम ५ वर्ष की सजा दी जाएगी। दंगे में यदि हिन्दुओं का उत्पीड़न हुआ तो उस पर कोई विचार नहीं होगा न ही किसी को सजा मिलेगी।

इस प्रकार सांप्रदायिक व लक्षित हिंसा निवारण विधेयक के कानून बनने के बाद देश में हिन्दुओं के लिए स्थायी आपातकाल लागू हो जाएगा। हिन्दु धर्म परिवर्तन करके ही अपनी जान बचा सकेंगे। मुस्लिमों व अंग्रेजों (ईसाइयों) के शासन में सैकड़ों वर्ष तक दासता का जीवन जीने वाले हिन्दु आज भी ८३ प्रतिशत हैं। दासता के भीषण अत्याचारों में भी जो हिन्दु अपना अस्तित्व बचाने में एक हजार वर्ष तक सफल बना रहा, वह आज स्वतंत्र भारत में इस विधेयक के कानून बन जाने पर सदैव के लिए विलुप्त कर दिया जाएगा। अतः जागो व लक्ष्य को प्राप्त करो। सभी हिन्दु सांसदों से सघन संपर्क कर इस प्रस्तावित बिल का विरोध करें। लोकसभा व राज्यसभा में ७०० से अधिक हिन्दु सांसद हैं जबकि अल्पसंख्यक मुस्लिम व ईसाई सांसद ७० भी नहीं हैं। फिर भी यह विधेयक पारित होता है तो हिन्दु इस आत्मघाती कार्य के लिए स्वयं उत्तरदायी होंगे।

(गौरव घोष मई-जून-२०१२)

कोक्राझार हिंसा: आततायी जिहादियों का जुनून

- रमथाड खोलस्ट्रिड (मिजौ): प्रत्यक्ष दर्शी

बोडोलेण्ड टेरिटोरियल काँसिल (बी.टी.सी.) में घटित हिंसा की शुरुआत किस प्रकार हुई! इस का वास्तविक कारण क्या था! इसके बारे में जनजाति के विरोधी और घुसपैठियों के हितैषी लोग देशवासियों के समक्ष आक्रमणकारी विदेशियों का पक्ष लेकर असली बात छुपाते हुए निर्दोषों के ऊपर दोष मढ़ने की कोशिश कर रहे हैं जो निर्लज्जता की भी पराकाष्ठा है।

वास्तविक घटना इस प्रकार है। कोक्राझार जिले के गोसाईगँव उप-मण्डल के सापकाटा नामक गाँव के रहनेवाला एक मुसलमान बड़ई किसी आदिवासी औरत के साथ अवैध सम्बन्ध रखता था। आदिवासी के उग्रवादियों को इस का पता चल गया, सो उन लोगों ने उक्त मुसलमान बड़ई को ३० जून, २०१२ को गोली मारकर हत्या कर दी। मुसलमान संगठनों ने उस हत्या का दोष बोड़ो लोगों पर लाद दिया और गोसाईगँव में जुलुस निकाला तथा जी भर बोड़ो लोगों की निन्दा की।

इस के बाद ५ जुलाई, २०१२ को दोमा थाना के अंतर्गत अंगथिहारा में अन्य दो मुसलमानों को किन्ही उग्रवादियों ने मार गिराया। बाद में उन उग्रवादियों की पहचान के.एल.ओ. (कमतापुर लिबेरेशन ऑर्गनाइजेशन) के रूप में की गई। फिर भी

मुसलमान छात्र संघ-आमसू (ऑल असम माइनॉरिटी स्टुडेंट्स यूनियन) तथा एबीएमएसयू ने कोक्राझार नगर में उक्त दो मुसलमान मृतकों के शव को उठाकर प्रदर्शन किया और बोड़ो लोगों की निन्दा करते हुए रोष प्रकट किया।

उन विदेशी मुसलमान लोगों ने जिहादी मनसूबा को लेकर कोक्राझार नगर के दक्षिण इलाके में स्थित बेदलांगमारी में वन विभाग के अधिकृत भूमि और लोगों द्वारा स्मशान के लिए उपयुक्त स्थान पर ईदगाह बनाने की कोशिश की। राज्यीय वन विभाग ने उनको ऐसा करने से रोका। इसी बात से क्रोधित होकर आमसू ने कोक्राझार नगर में १२ घंटों तक जिहादी बंद का आयोजन किया और दुकानों को जबर्दस्ती बंद करवाया तथा कुछ वाहनों को आग के हवाले कर दिया।

ये आतंक मचानेवाले मुसलमान लोग हिन्दुओं के ऊपर अमानवीय अत्याचार करते हैं तो तथाकथित सेक्युलरवादी चुपचाप देखते रहते हैं, पर इन आक्रमणकारियों का प्रतिकार किया जाए तो ये सेक्युलरवादी मानव अधिकार की गुहार लगाते फिरते हैं। मुसलमान तुष्टिकरण की राजनीति चलानेवाले नेता-गण भी जब जनजाति हिन्दुओं पर मुसलमानों का आक्रमण होता है तो मूक-दर्शक बन जाते हैं पर उन मुसलमान आक्रमणकारियों को रोके जाने पर

अथवा उचित प्रत्युत्तर देने पर जनजातियों के प्रति आग उगलने लग जाते हैं।

यदि मुसलमान लोग जनजाति अथवा हिन्दुओं की हत्या करते हैं तो सारा देश, सरकार तथा यहाँ तक कि मानव अधिकार 'ह्युमेन राइट्स' वाले भी तमाशा देखते रहते हैं, किंतु किसी दुष्ट मुसलमान का वध (संहार) होता है तो सारा देश, सरकार तथा ह्युमेन राइट्स वाले हंगामा मचाते हुए मानव अधिकार हनन की बात कहते फिरते हैं। ऐसा प्रतीत होता है कि इन लोगों की नजर में मुसलमान बहुत मूल्यवान हैं जब कि जनजाति के लोग पशुओं से भी निकृष्ट हैं।

हमारे देश में लोग 'एक्शन' क्रिया के बजाय रिएक्शन 'प्रतिक्रिया' पर अधिक ध्यान देते हैं, इसलिए आतंक मचानेवाले कुछ भी करें, इससे लोगों को कोई मतलब नहीं होता जबकि आतंक मचानेवालों को कुछ नुकसान हो जाए तो सवाल का बौछार हो जाता है कि उन आततायियों को क्यों मारा गया?

परंतु ईश्वर के यहाँ देर हो सकता है अन्धे नहीं होता। जनजाति तथा स्वधर्म माननेवाले समाज अपने बलबूते खड़े होकर उन विदेशी आततायियों पर जब अपना प्रतिशोध लेंगे तो उन आततायियों को कोई नहीं बचा सकेंगे और उनका अस्तित्व ही समाप्त हो जाएगा।

सा विद्या या विमुक्तये

स्वामी रामतीर्थ एक बार ऋषिकेश में गंगा किनारे घूम रहे थे कि उन्हें एक व्यक्ति दिखायी दिया, जो योगी-सा दिखाई दे रहा था। स्वामी जी ने उससे पूछा, 'क्या आप योगी-संन्यासी हैं?'

उसने उत्तर दिया, 'जी हाँ।'

स्वामीजी ने अगला प्रश्न किया, 'आपको संन्यासी हुए कितने वर्ष हो गये?'

'यही कोई चालीस वर्ष।'

'तब तो काफी अनुभवी हैं आप! आपने इस दौरान कौन-कौन सी सिद्धियाँ प्राप्त की है?'

योगी ने बड़े अभिमान से बताया, 'सामने विस्तृत रूप से फैली जो यह गंगा नदी आपको दिखाई दे रही है, वह मेरे लिए साधारण सड़क जैसी है। मैं इसके पानी पर चलकर आसानी से उस पार पहुँच सकता हूँ।'

'अच्छा!' आश्चर्य से स्वामी जी ने पूछा 'तब तो आप उस पार से इस पार भी आसानी से आ सकते होंगे?'

'बेशक! मैं उस पार से इस ओर भी पानी पर चलकर वैसे ही आ सकता हूँ जैसे कोई व्यक्ति सड़क पर चलता है।'

'अच्छा! आपकी और कौन-सी उपलब्धि है?'

'यह उपलब्धि क्या कम है?'

स्वामीजी ने हँसते हुए कहा, 'निश्चय ही यह उपलब्धि कोई बड़ी उपलब्धि नहीं है। आपने इस सिद्धि की प्राप्ति के लिए चालीस वर्ष व्यर्थ ही खो दिये, क्योंकि नाव से तो दो आने में इस पार से उस पार और उस पार से इस पार कोई भी आ और जा सकता है। मनुष्य को तो ऐसी विद्या सीखनी चाहिए जिससे दुसरों का कल्याण हो और उसके द्वारा वह स्वयं को भी मुक्ति दिला सके।'



Trouble Torn Bodoland



Relief provided by Kalyan Ashram Assam, Seva Bharati, VHP and others in BTAD, Assam.

