



Glimpses of the Karbi Janajati of Assam



Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES
VOL. XI, NO. 02, February 2012

A Monthly News Bulletin



VKIC Foundation Day 2012:
Cultural Program - Tripuri Community
MARRIAGE CEREMONY IN PROGRESS



Workshop on
'Janajatis' Philosophy and Spirituality'
Concluded at Diphu



33rd HERAKA CONFERENCE
held at Kepeujung village

Philosophy and Spiritual thoughts for Preservation of Identity Amidst Different Ethnic Tribes of Karbi Anglong

- Dr. B.N. Sarma,
Principal Secretary,KAAC

(The message sent by Shri B.N. Sarma on the occasion of the Workshop organised by Janajati Faith and Culture Protection Forum at Diphu on 27-29 Jan.2012)

I must mention contextually that though abysmally limited by knowledge, study and persuasion, I have given to myself a sense to at least touch the periphery of a vast subject like philosophy and spirituality of Eternal religion and Eternal culture of the esteemed and vibrant Janajatis of my favourite district Karbi Anglong. I have only a misty concept about the depth of vastness of the most beautiful lives of the janajatis of this district, about whom I have begun to optimize my study day by day, of course through the writing of the eminent people and writers, who have spent their invaluable time to research and establish the details, greatness, magnanimities and hidden treasures of the religions, following and rich cultural legacies, which are colourful, vibrant and conquering.

Here comes a reference to one of the great physicists of our time. He is Fritjof Kapra – who is undoubtedly a pioneer in the exploration of the parallels between modern physics and Eastern Mysticism. May I say to your honor that the mysticism is also a part of religious philosophy with its virtues and comprehensive elaboration! In his world-famous book 'the Tao of physics', he has explored all the details of spirituality visa vis the philosophy of physics that governs matter, a constituent of human body, even of brain. The reality of the atomic physicist, as he has pointed out is akin to the reality of the Eastern Mystic covering the North Eastern region of India, transcendences and the narrow framework of opposite concepts and to cite an instance the words of upanishades:

It moves. It moves not.

It is far and it is near

It is within all this,

And it is outside all of this.

I am very happy and elated to say

that our own KarbiAnglong district can boast of global manifestation so far ethnicity and cultural greatness imbibed in the janajatis tribes, having perhaps no parallels in India. So far diversities are concerned pertaining to the distinctions of Karbi, Dimasa, Naga, Bodo-kacharies, Kukis, Hmar and many other tribes in the matters of religious following, rituals, art and culture, legacies and traditions. All are residing peacefully as if to render utmost credentials to the concepts of one India, as has been projected in the preamble of the constitution, which reads as 'We the people of India having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic, Republic and to secure to all its citizens justice – social, economical and political, liberty of thought, expression, belief, faith and worship, equality of status and of opportunity and to promote among them all the dignity of the individual and the unity and integrity of the nation. Let me say and utter boldly that we are making India march forward towards peace and harmony, admitting the unity amidst diversity amidst many discipline like political school, pursuit of religion without fear, upkeep of traditions and legacies with heightened morality right from the days of the Vedas till now. Our heritage, culture and traditions are very old, but stable. This is a contribution of Indian psyche, a unique oneness. It explicitly proves that our faith and belief about spiritually and philosophy are very strong, close – knit and resistive to any corruption.

It has become possible in Karbi Anglong amidst all the tribes because of the fact that their philosophy of life stands deep-rooted and every janajati is scared of being rootless. Fritjof Kapra has noted with concern that due to enigmatic reasons there have occurred some splits both vertically and horizontally in the society so far their attachment with religions and spiritual approaches are concerned. He has collected some of the reasons. Though time is marching ahead, but it

appears that it has remained the same like 500 years back or 2 lakhs years back. May there be a forward motion of time, as Stephen Hawking has put, but in fact this marching is much more prominent in the galaxy of humans, because they have changed. Some changes even do not bow to explanation. Due to rapid intruding of materialism, exhibitionism, unequal competition and famed globalization, peoples' dynamics towards hedonism has become very speedy, but immature. The changes in the approach of life and life-style are welcome –but it should not mean that we have to part with our valued traditions, legacies and faith as well as religion. Change of religious attitude is good if it can make society free from prejudice. But diachotomy and aberrations are not welcome. If we become rootless by forgetting our social traditions and leave our century-old religious faith within a ziffy for no good reason and plausibility, then we will be loosing our grounds. The tribe, the nation will then run through Scylla and Charibdis.

These things should be carefully considered and reconsidered in a pluralistic human-pattern of our Karbi Anglong district. As this is a significant district for being the abode of many tribes, utmost responsibility of each of the tribes should be their holistic affinity and efforts of aggrandizement to make themselves more developed within the 'Sanatan religious Pantha' they are following. Religiously rootless society at 'onetime may lose their identity – as has happened in some parts of our country. Loosing identity will mean the loss of cultural identity also and if such unholy things happen the rootlessness will invite complete annihilation and extinction. God forbid- this should not happen.

I earnestly hope – the janajati faith and cultural protection forum will be endeavoring to bridge any gap detrimental to unification in Karbi society and others too.

Kardom

Workshop on 'Janajatis' Philosophy and Spirituality' Concluded at Diphu

Diphu 29 Jan.2012 (By our representative): A workshop on 'Philosophy and spirituality of Eternal Religion and Culture (Sanatan Dharma) of the Janajatis of Karbi Anglong' was held on 27-29 Jan.2012 at Diphu. The President of the reception committee was Lunse Timung and Shri Mandal Sing Bey was its Secretary who organised the total programme along with all other social workers of Karbi Anglong.

A total number of 142 males and 29 females (total 171 delegates) from 12 different tribal communities participated in the programme. Beside them, a large number of delegates took part from the local Diphu township. There were several sessions on different sub-topics, group discussions and cultural presentation.

The president of Janajati Forum Shri B.B. Jamatia in his speech said 'the Manch was established with the objectives to provide a common platform for all the janajati

communities- big and small, of Northeast for preservation, protection and promotion of their respective Sanatan Dharma (Eternal Religion) and Sanatan Sanskriti Eternal Clture), thereby strengthening the cultural identity and promoting the spirit of mutual co-operation among them. To achieve the goal the Forum is organizing suitable programs since its inception in 2002'.

Shri Dr. B.N. Sarma, Principal Secretary, Karbi Anglong Autonomous Council, who was Guest of honour, mentioned in his message as, 'I have only a misty concept about the depth of vastness of the most beautiful lives of the janajatis of this district, about whom I have begun to optimize my study day by day, of course through the writing of the eminent people and writers, who have spent their invaluable time to research and establish the details, greatness, magnanimities and hidden treasures of the religions, following and rich cultural legacies, which are colourful, vibrant and conquering'.

All the delegates took part in the discussions; and while concluding the discussion all the time the delegates used to reach at the same point that though our language and way of worship are different but at conceptual level we all are at the same footing. It was a great outcome of the workshop which has put a concept of unification in the mind of people.

On behalf of the Karbi Richo (the traditional king of Karbi Society), a delegate of 9 persons (Traditional Ministers) participated in the Workshop who were felicitated by Shri B.B. Jamatia, the President of the Forum. The religious and social leaders of different communities were also felicitated by the Forum during the valedictory function. All the community leaders appreciated the efforts of the Forum.

The Forum has also planned to publish a collection of the 31 papers (from 11 communities) received during the Workshop in a book shape. It was a matter of praiseworthy that the total arrangements were made out of local resources from Diphu township.

Bodo people of Dhekiajuli Celebrate 'Magu' Fest

TEZPUR, Jan 28 – Like in previous years, this time too more than a thousand inhabitants of the greater Misamari-Patidoi Bherdela village under the Dhekiajuli revenue circle in Sonitpur celebrated 'Magu' (Magh or the Bhogali Bihu) in a bid to keep alive their traditional food, sports and culture, while reflecting the age-old harmony among the simple and down-to-earth people of the area.

It is to be mentioned here that Misamari-Patidoi Bherdela is a big area inhabited by more than 1000 Bodo people. Over the years, these peace-loving and hard-working villagers have been living peacefully maintaining a close link with other communities of the area signifying numerous ideological lines, including giving a facelift to their village as a model one with a typical system of managing their social system. There might not be many villages like this one, as it has its own constitution for execution of every developmental works and guiding the youth in the right direction.

Accordingly, this time, too, after month-long preparations the villagers got together under the leadership of noted social worker Prasanta Bodo and Pradip Kumar Bodo to organize a common feast on the occasion of 'Magu'. The celebration was auspiciously done at No.2 Dhanmara Village playground marking every possible Bodo traditional and cultural event, including preparation of various Bodo traditional food items, 'Aroz' programme, Bagrumba dance, traditional sports like climbing on banana trees, tug-of-war, 'tekeli bhonga', archery, cock-fight, etc, wherein people, irrespective of age, status, caste and creed, took part signifying the age-old brotherhood and harmony among the villagers.

A souvenir titled Jwngni Gaami (meaning 'our esteemed village' in Bodo language) edited by Prasanta Bodo and published by the village development committee, was also released on the occasion. Following this, the people, in a cluster of different communities of the area, performed 'Jeng Bihu' and Bagrumba

dance in front of the 'Meji Ghar' built by the villagers.

An interesting feature of the celebration was the traditional attire like 'dokhona' and 'aronai' worn by women belonging to various communities. The people also avoided plastic goods and instead used banana leaves and bark. Moreover, at a time when a section of easy-money chasers are busy in felling trees of the nearby forests, saplings of different species of tree were planted by the villagers to signify the relationship between the villagers and nature and also making the new generation aware of the importance of preserving nature.

Expressing great delight at the programme, Prasanta Bodo, who is also the head of the Bodo Department of Rangapara College, and prominent cultural activist Pradip Bodo, stated that this was not merely a simple observation of the occasion. Rather, it is a great cultural exchange along different communities reflecting harmony among the various ethnic groups living in the area, they said.

The Assam Tribune - 29.1.12

Spirituality can never be Uprooted from India

(Spirituality can never be uprooted from India (Thinkstock photos/Getty Images))

Spirituality is so deeply ingrained in India that it can never be uprooted from this country, says a leading American [yoga](#) guru who has spent six decades spreading Kriya Yoga and 'Sanatan Dharma'.

The widely travelled Swami Kriyananda says that yogis and god seekers have so intensely meditated for thousands of years in this country that one can feel spirituality even in the air.

"India, of all ancient cultures, has clung to the highest truth, that god is the only reality, that this [universe](#) is His dream, and that our duty is to reunite our souls with Him," the 85-year-old said in an interview.

"That is why so many great souls have been born (in India)," he added.

Kriyananda, one of the few direct followers of the iconic Paramhansa Yogananda who are still alive, however, finds India more materialistic today compared to his first visit way back in 1958.

"But it is a necessary step for India," Kriyananda, who was originally J. Donald Walters, said. "She needs to take her rightful place among the great nations of the world.

"But she will never be able to escape her spiritual roots. She will become more intensely spiritual than before - in time.

"No, I don't really feel as at home in India today as I felt 50 years ago. But that will change."

Kriyananda was 22 years old and a callow American in his own words when he met the Gorakhpur-born Yogananda in 1948 in [Los Angeles](#) and instantly became his disciple.

This happened after he had read Yogananda's "Autobiography

of a Yogi", one of the most celebrated works in spiritual literature.

Kriyananda spent four years with Yogananda until the latter died in 1952. Since then, he has spent more than six decades espousing 'Sanatan Dharma', Kriya Yoga and ways to meditate — all based on Yogananda's teachings.

In 2003, he shifted to India with a small band of American and Indian disciples. All of them have worked silently on the spiritual front without hankering after publicity.

Kriyananda, who will release in Mumbai Jan 8 his just published biography of Yogananda, considers himself more Indian than American since his own Guru was an Indian.

"I have had an opportunity to meet many great souls (in India). To me, the greatest saint I ever met was my own guru," he said of Yogananda, who was born in 1893 into a spiritually inclined middle class Bengali family.

Apart from authoring over 140 books, Kriyananda has composed more than 400 pieces of music, taken around 15,000 photographs and set up eight spiritual communities.

He has travelled extensively in India, meeting holy men and saints. These have included yoga masters who have lived for over 100 years.

And despite failing health and a recent blood transfusion, Kriyananda has just finished a work of fiction and is working on producing three movies, including one on Yogananda.

The American, who speaks Bengali too, does not believe he can be called a Western spiritual export to India.

"I first came to India in September 1958. For me, it was like coming home. I know I belonged here. I had always felt a stranger elsewhere."

(The Sentinel-02.01.12)

What actually is the ULFA's goal?

How much more will the Assamese people have to lose? How much sacrifice will they have to do? How much atrocity will they have to bear?

The United Liberation Front of Asom (ULFA) has once again started its terror activities. The question is, what is the ULFA's goal?

The ULFA claims to be fighting for Assam's 'freedom'. But have they ever thought that the worst sufferers of their terror activities are the people of Assam. The innocent people of this State have always become the victims of their violence. For more than three decades the ULFA has been carrying out an 'armed struggle' for Assam's 'freedom' but has this 'armed struggle' helped them take a single step towards achieving their goal?

A large chunk of the ULFA leadership, including its chairman Arabinda Rajkhowa, realized the futility of this 'armed struggle' and came forward for talks. But the anti-talk faction of the ULFA has again let loose a reign of terror and violence in the State. The people of Assam will again have to live in fear and endure atrocities. Has the ULFA's 'armed struggle' helped the people of this State in any way? The answer is a big 'NO'.

On the one hand, gun wielding militants are looting money from the people and on the other hand, businessmen and bureaucrats from the mainland are looting Central Government funds meant for Assam's development and taking the fund money out of the State. In fact, insurgents also get a share of the funds meant for the State's development.

The ULFA's 'armed struggle' is only pushing the indigenous people of Assam towards destruction. The influx of Bangladeshi immigrants is posing a threat to the identity of the indigenous people. Inter-State migration is also posing a serious threat to the State. Because of the aggression of foreigners and people from the mainland, the indigenous Assamese people are slowly losing their land and property. If this trend continues, all traces of the Assamese civilization will soon be wiped away.

Bangladeshi immigrants are out to wipe away the identity of the Assamese people and ironically, for years the ULFA leadership took shelter in Bangladesh and dreamt of a 'free' Assam. What is worse, Bangladesh, with help from the Assam Government, is out to grab Assam's land. In such a situation, how can the ULFA talk of Assam's 'freedom'?

Whether the ULFA's fight against the Government of India will help them fulfil their dream of a 'free' Assam is their matter of concern. What they should understand is that their activities are harming the people of Assam. How much more will the Assamese people have to lose? How much sacrifice will they have to do? How much atrocity will they have to bear? (The Sentinel-02.01.12)

Religion Based Reservation a Fraud on Constitution

By Bhupendra Yadav

The Government of India through a resolution has provided a sub-quota of 4.5 per cent for socially, educationally and backward classes of citizens belonging to minorities in the 27 per cent OBC reservation has undermined not only the spirit of Constitution of India but also subvert the various judgments of the Hon'ble Supreme Court of India as well as without any authority under any law specifically under National Commission for Minorities Act 1992 and National Commission for Backward Classes Act, 1993.

The 1st attempt for including religious reservation was set-aside by the Hon'ble Apex Court in the case of State of Madras Vs. Champakam Dorairajan reported in 1951 SCR 525 and also in the recent judgment Ashok Kumar Thakur Vs. Union of India reported, 2008 (6) SCC 1 at page 698, wherein the Court has stated that:

"603. To be clear, there is no claim arising out of the goal to promote a casteless society. No right of action exists. The right of action is found in secularism, through not explicitly found in the unamended Constitution, the original Frames made it clear that India was to be a secular democracy. Discrimination based on religion is prohibited by Article 14, 15(1) and 15(2), 16(1) and 16(2), 29(2) and 325".

Reservation under the scheme of Constitution of India is provided under Article 15(4) which states that "nothing in this article or clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Caste and Scheduled Tribes". The said wording are very specific and conclusive to the effect that there cannot be any reservation on the basis of two criteria i.e. "Socially and Educationally" (both inclusive). The word "Religion" is deliberately missing by the wisdom of framers of Constitution. It can be stated with the authority that Constitution of India does not provide or mandate any reservation which is based on religion.

Hon'ble Supreme Court in number of cases has stated that religion in itself is not a class and cannot fall within the

category of Article 15 and 16 as a criteria of reservation. [State of A.P. Vs. P.Sagar, 1968 (3) SCR 595], [Triloki Nath Tikku Vs. State of J&K 1969 (1) SCR 103].

The Government of India vide a Resolution is trying to insert religion to be the basis of reservation. Article 340 of the Constitution of India provides for appointment of a Commission to investigate the conditions of the backward classes. However, the same was not appointed till the 9 Judges Constitution Bench of Hon'ble Supreme Court in the matter of Indra Sawhney Vs. Union of India, 1993 Supp (3) SCC 217 after considering the various provisions has directed in paragraph 861 at page 771 that "a permanent body be setup for inclusion and other ancillary subjects for other backward classes". On this direction National Commission for Backward Classes Act, 1993 was enacted and a National Commission for Backward Classes has been instituted. The said Commission has the object for inclusion of any backward class. The word religion is missing in the entire act and there is nothing in the act from where it can be remotely sense that any reservation can be made on the basis of religion. The Government of India has not taken into consideration the Annual Reports of the National Commission for Backward Classes for the year 2007-2008 wherein certain OBC Castes/Communities have been included in various States, including amongst the other religion also.

The report of National Commission for Religious and Linguistic Minorities (Rangnath Commission) in paragraph 26 (Chapter-VI) has given statistics about the backward classes, as per religion basis. The break-up states Hindus-2083, Muslims-52, Christian-22 and Sikhs-2 (total 2159) i.e. the OBC communities in Muslims are proportionally very low and as such the Religious Reservation to OBC Muslims to the extent of 4.5 per cent is very high in terms of population also.

In the FAQ (Frequently Asked Question found on the website of Backward Class Commission) in reply to "whether backward sections of the religious minorities are also eligible for inclusion in the list of OBC's? The reply

states that ".....when a caste/ community or group in the list it is included irrespective of the religion or denomination followed by the members of that caste/community or group". The said reply clearly indicates that reservation can be made only to the OBC as a class not as a religious OBC as a class. In other words the classification amongst the OBC on the basis of religion is arbitrary as well as without any nexus to its object. The object must be the eradication of social and educational backwardness, which cannot be a detriment on the basis of particular religion.

The Supreme Court has consistently held that the power to provide for reservations for backward classes under Article 15 and 16 is an enabling power, but if the State is exercising the power of providing reservations for designated backward classes, it has to demonstrate the existence of backwardness and inadequacy of representation of the backward classes in public services. These are constitutional condition precedents that have to be satisfied by the State. Word religion is "neutral" in the reservation but they are given reservation on the basis of social, educational and economic backwardness as backward classes, as mentioned in the Article 15(4).

The report of the Backward Class Commission 1980 (Mandal Commission) in its para 12.18 (page 56 of Vol-1) evolved the following criteria for identifying non-Hindu OBC:- (a) All untouchables converted to any non-Hindu religion; and (b) Such occupational communities which are known by the name of their traditional hereditary occupation and whose Hindu counterparts have been included in the list of Hindu OBCs. (examples, Dhobi, Teli, Dheemar, Nai, Gujar, Kumhar, Lohar, Darji, Badhai, etc).(para 12.17)

None of the Act or report has provided any recommendation for OBC reservation only on religious basis. The attempt of the Union of India will destroy the very basic backbone of Indian Society i.e. the Constitution of India is a secular and discrimination based on religion is prohibited. (Organiser 22.01.12)

The ISI Hand in Assam

The ISI hand has now become so visible in Assam that it will soon become justifiable for people to ask whether the Centre regards the Northeast as a part of India or not. What is very well known is that the ISI of Pakistan has forged strong links with the ULFA over the last three decades. It is also well known how the ISI flew out ULFA leaders and cadres from Bangladesh to Islamabad after giving them new names and getting fake passports issued in their names. These leaders and cadres were trained in the training camps for Pakistani terrorists who have been routinely sent to India for subversive and terrorist activities. According to a source in the Intelligence Department, the ISI recently spent over Rs 20 crore towards supplying arms to militant outfits in Assam as well as to Maoists who have lately started activities in the State. According to this source, massive hoards of the most sophisticated weapons were stockpiled in two instalments in the Kalishara area of Bangladesh. These weapons were handed over to militant outfits of the Northeast separately between April and November 2011. The NLFT of Tripura got its weapons in the Pheni area of the Indo-Bangladesh border; the NDFB (Ranjan Daimari faction) got its weapons at the border near Sylhet; the Garo rebel outfit GNLF got its weapons at the Sherpur border area; the ULFA at the Haluwaghat border area; the NSCN(IM) at Moulavibazar; the KLO of Assam at the Charonmola and Maheshkhali border areas. The handing over of weapons is reported to have been carried out by ISI agent G.K.Choudhury. Much of the information about the distribution of weapons and other explosive details of the ISI's plans are reported to have been found from documents seized from the Indo-Bangladesh border by

intelligence agencies. These documents also reveal how a militant outfit of lower Assam has been used by the ISI to hand over weapons to the Maoists in Assam.

It is not enough for the Home Ministry to be sending circulars to the Home departments of the north-eastern States to keep a close watch on the security situation in their States. Since most of the sophisticated weapons distributed by the ISI have come into the Northeast via Bangladesh, it is imperative that Union Home Minister P.Chidambaram rescind his recent directive to the BSF and the security forces on the Indo-Bangladesh border (about not firing at intruders from Bangladesh under any circumstances) and have one standard norm for all our international borders. Quite obviously, one cannot prevent the flow of clandestine weapons to Assam and the rest of the Northeast from Bangladesh if there is an open border. When we know that the ISI is operating against India not only from Pakistan but from Bangladesh as well, it is important to have the same norms of border protection at both the international borders. As such, we need to have the same shoot-at-sight directives for the BSF and other security forces along the Indo-Bangladesh border as we do along the Indo-Pakistan border. This is all the more important after the recent attacks by Bangladeshi nationals on our security forces along the border and the failure of the BSF to retaliate in view of the Home Minister's directive. Bangladesh must be told in no uncertain terms that as long as Dhaka permits an enemy of India to operate from Bangladesh, the same stringent border security norms will have to apply for the Indo-Bangladesh border as for the Indo-Pakistan border.

(The Sentinel - 11.01.12)

NE Cultural Centre set up in New Delhi

NEW DELHI, Jan 24 – In a maiden effort of its kind, a North-East Cultural Centre has been set up in Delhi. The Centre for North Eastern Culture (CNEC) located at Centre for Cultural Resources and Training (CCRT), Dwarka was jointly inaugurated by Minister for Development of North Eastern Region (DoNER), Paban Singh Ghatowar and Union Minister for Culture, Kumari Selja here this afternoon.

The centre is the outcome of an assurance made by Prime Minister Dr Manmohan Singh to a delegation of youths from the North-East on October 10, 2009.

A joint effort of North Eastern Council and CCRT and facilitated by Ministry of Development of North Eastern Region, the centre has been set up to promote dissemination of the cultural heritage of the region to the people of national capital region.

Inaugurating the centre Selja said one of the important objectives of CNEC under the aegis of CCRT is to increase awareness about the rich and diverse cultural heritage of the North East. She said, CNEC will evolve to be a vital platform in this part of the country for dissemination of knowledge about culture and heritage of North-east.

The Union Culture Minister said that her Ministry attaches great importance to the preservation and promotion of the unique, rich and diverse art and culture of the North East Region (NER). She said, as part of its efforts to preserve cultural traditions of the region, Sangeet Natak Akademi (SNA) has set up its North-East Centre in Shillong. The Akademi has documented many of the traditional theatre forms of the region. It has also set up a Sattriya Kendra in Guwahati which looks after the Sattriya tradition of Assam.

(The Sentinel-25.01.12)

VHP threatens nationwide stir over quota for Muslims

GUWAHATI, Jan 22: The Vishwa Hindu Parishad (VHP) has slammed the Central Government for the allotment of 4.5 per cent quota to the Muslims from the OBC's 27 per cent reservation and termed the move of the government as blatant violation of the Indian Constitution.

Pravin Togadia, international working president of the VHP, while addressing reporters here on Sunday, said that the VHP would start a nationwide democratic agitation soon against the move of the Centre. "The agitation will be called Hindu Roti Bachao Andolan. We also demand immediate withdrawal of any quota given to the minority groups from the extremely backward Scheduled Castes," said Togadia.

He has also warned the Central Government not to encourage quota systems in job, educational institutions, bank loans, etc. for the minority people. "We will continue the Hindu Roti Bachao Andolan till all our demands are not met," he added.

The VHP's international working president also said that the Assam Government should deal with infiltration of the Bangladeshis into the State with iron hand. "If such massive infiltration continues in the State, the days are not far when the entire State will be swamped by the illegal Bangladeshi migrants," he added. Sentinel 23.1.12

St Thomas Visit and Chera King's conversion to Islam Conversion, through cock and bull stories

- Dr MGS Narayanan

Renowned historian and former head of the Indian Council of Historic Research (ICHR), Dr MGS Narayanan has said that the visit of St Thomas to India and the Islamic conversion of King Cheraman Perumal are cock and bull stories propagated by Christians and Muslims. He was speaking at the Malayalam week celebrations of Kerala Sahitya Parishad.

"St Thomas is a direct disciple of Christ. That was during the first century. There was no Nampoothiri Community (Brahmin) in Kerala then. How can St Thomas convert Nampoothiri's into Christianity when they were non-existent? Even Pope has not officialised St Thomas' visit to India. The myth is that he visited Latin, Almaya, Syria, later went to Hindi, established link with Ghondakaras and proceeded towards east. Ghondakaras king ruled over present Afghanistan where Takshashila was thriving".

"Only after Portuguese rule, did

Christianity come to Kerala i.e. after 15th century Even in Portuguese 'Suhahados' St Thomas' arrival has not been mentioned. To give more credence to Christianity's ancient hierarchy, this false Nampoothiri lineage and St Thomas converting them is being trumpeted"

"Similarly Muslims are spreading the myth that Cheraman Perumal (Chera king) went to Mecca and was directly made Islamic by the Prophet. Prophet belonged to the 7th Century. Cheraman Kings ruled between 9th and 12th century. How can then Cheraman Perumal go to Mecca and adopt Islam after seeing prophet directly?"

Dr MGS lamented that the Indian Historical Congress has become a feeder-organisation of CPM, right from 1985, and all sorts of lies are being propagated, affecting the culture and traditions of Bharat. He blamed Sumit Sarkar for Marxising IHC.

(S Chandrasekhar)

(Organiser -11/12/2011)

VKIC Foundation Day, 2012

The Foundation Day of VKIC, Guwahati was held on 31 January, 2012 (Tuesday) at 5.00 p.m. in the Williamson Magor Auditorium of the Institute in which the annual VKIC SANMAN was also awarded.

Shri Dipok Kr Barthakur, Chairman, VKIC delivered the Welcome address and Objectives of the programme. Speaking on the significance of the Foundation Day & the VKIC Sanmaan, Sri Dipok Kr Barthakur, Chairman, VKIC said that VKIC has been organizing this programme since 1999 to honour a person from the Northeast who has made significant contribution to the society in the field of preservation, protection and advancement of traditional culture. The award consists of a Citation, a Plaque and Cash award of Rs. 25,000/- The Chairman briefed the house about the preparation for the 150 Birth Anniversary Celebrations of Swami Vivekananda.

Shri Som Kamei, Director, North-East Zone Cultural Centre, Dimapur, Nagaland who was the Chief Guest of the programme conferred the VKIC SANMAN-2012 award on Shri Rupnath Basumatary, Director, Bathou Mission, Bengtal, BTAD, Assam.

In his acceptance speech the awardee Shri Rupnath Basumatary, Director, Bathou

Mission, Bengtal, BTAD, Assam, said that Preserving and promoting different streams of culture and life of different communities is important and it forms the basis of unity and hence peace and prosperity of a nation. The work undertaken by the VKIC in this line is commendable and he hoped that it would have its centres throughout the Northeast for it is showing the way to practical means of manifesting culture which is the need of the time, he said.

Conferring the VKIC Sanmaan, Director, North-East Zone Cultural Centre, Shri Som Kamei, said that he considers VKIC as an institution of excellence working to serve the society through the inspiration of Swami Vivekananda. Traditional faith forms the basis of the moorings of people but silent and consistent efforts at the grassroots to adapt and sustain it goes unrecognized. The VKIC has to be appreciated for conferring public recognition on such silent work as that of Sri Rupnath Basumatary who was working to sustain the Bathou tradition of the Bodos. Lauding the multi-pronged efforts of the VKIC in this regard, he appealed to all to come forward in nurturing the different communities, particularly in North-East India. Dwelling on the work of the North East Zone Cultural

(Contd. to Page 8)

A Perfume Baron Sniffs His Chances

Ratnadip Choudhury

Badruddin Ajmal has ventured far from his home ground in Assam. Ratnadip Choudhury tracks his electoral forays..

IN THE 2006 Assembly poll in Assam, a new political force emerged: Badruddin Ajmal, then 56. He was elected from two constituencies - south Salmara and Jamunamukh - with a huge margin. His party, the Assam United Democratic Front (AUDF), won as many as 10 seats.

Soon, the regional party acquired national ambitions. Renamed the All India United Democratic Front (AIUDF), it became the main opposition party in Assam after winning 18 seats in the 2011 Assembly polls. Its founder-president Ajmal, born in Gopalnagar, Nagaon district, has never looked back after forming the minority political outfit. He has a master's in Islamic theology and Arabic from Darul Uloom, Deoband, and continues to be a member of its executive council (Majlis-e-Shoora). His successful attar (perfume) empire flourishes on exports to the Middle East. He also runs a charity, Markazul Ma'arif.

This Bangla-speaking MP from Dhubri in lower Assam, the lone Lok Sabha member for his party, won the seat by defeating sitting MP Anwar Hussain of the Congress. Brandishing the sword of minority politics, he not only poses a big challenge to the ruling Congress in Assam but has also tasted blood in Kerala and is set to play a role in the Uttar Pradesh Assembly polls.

"We have a good support base there but will not contest any seat. We are in touch with national parties and might campaign for them as well," Ajmal revealed to TEHELKA on the sidelines of a party rally in Dudhnoi in Goalpara district. He has been adroit at performing this balancing act since 2005.

Post independence, the Congress always won polls in Assam based on its support among the tea tribes and the minorities. With the AGP shrilly anti-foreigner and the BJP seeking

refugee status for Banglaspeaking Hindus, Ajmal positioned himself as the guardian of minorities. For three decades, he was known to be a 'close aide' of the Congress, at least in political circles.

"Ajmal's primary idiom is religion," explains Subir Bhaumik, a Guwahati-based political analyst. "He seeks to take away Muslim support from the national and regional parties, accusing them of using the Muslim only as a vote bank. He seeks to give the minority a jhanda (flag) and a jamaat (party) of its own."

In 2011, the AIUDF supported the Indian Union Muslim League in Kerala. The League increased its tally from eight to 20. No wonder, it has been emboldened to throw its hat in the UP ring. Explains Aminul Islam, a general secretary of the AIUDF, "We have received a lot of requests from other minority parties from UP, some newly formed. They want the AIUDF to lead a united front of smaller parties. UP has 56 Muslim MLAs. A huge section of them wants AIUDF presence. Our party will take a call on this."

Critics of Ajmal's brand of minority politics abound. "When AIUDF in its election manifesto says that it wants land for char dwellers (sand islands occupied by mostly illegal migrants, particularly on the Brahmaputra), it is clear whom it is helping. It is cheap vote bank politics," criticises senior AGP leader Atul Bora.

Even in his own community, there has been rancour. The Jamait-Ulema-e-Hind, which he used to woo Muslim migrants, expelled Ajmal ahead of the 2011 Assam polls on charges of using the organisation for political gain. But at the grassroots, he has loyal followers. "There has been no development of the minorities in Assam under the Congress. If he is asking for votes for the development of Muslims, then there is no harm," says Razak Ali, a farmer.

BUT POLITICS is not such a simple game. Congress insiders have confirmed to TEHELKA that the party

did receive a proposal from Ajmal to form an alliance in UP. "In politics, there is no permanent friend or foe," senior AIUDF leader Sirajuddin Ajmal told reporters in Guwahati. "So we can enter into an alliance to ensure the interests of the minorities are protected." On its part, the Congress high command has been keen on an alliance right from 2006, but Tarun Gogoi and Muslims in the Assam Congress oppose the idea.

Reports from UP say the AIUDF has set tough conditions for a possible electoral alliance with the Congress. The AIUDF wants Chief Minister Gogoi and Forest Minister Rockybul Hussain to be removed and the harassment of Bengali Muslims settled in Assam to be stopped.

"Since the quashing of the Illegal Migrants Act, the police is harassing innocents by accusing them of being foreigners. Once arrested, the onus lies on them to prove that they are Indian nationals," says Ajmal. "Even a former MLA was arrested."

"It is true that I enjoy a good personal rapport with many senior central Congress leaders, but I have not approached them, neither have they," he says, responding to media reports of a 'secret tie-up' with the Congress. "There is no question of an alliance; from 2005 we have been struggling for the rights of the poor, backward class and minorities in Assam. We have supported policies of the UPA at the Centre and not the Congress party in particular."

With influence in Meerut, Saharanpur and Moradabad, the AIUDF might have a role to play in UP if an understanding is reached with the Congress. Doing so, however, will mean that Ajmal might lose his char supporters, who may not understand his motives in tying up with the enemy in another state. It is a tightrope that he has to walk carefully - that of balancing a set support base with a prospective one.

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

33rd HERAKA CONFERENCE HELD

Dr. Wilubo

8/2/2012: The 33rd Conference of Zeliangrong Heraka Association Northeast Bharat was held from 3rd to 5th January at Kepeujung village near Peren town, 80 km from Dimapur. Total 800 delegates including 200 from Assam and 100 from Manipur attended the conference wherein 400 women delegates joined the function. The function started with hoisting of Zeliangrong Heraka Flag by the Chief Guest – Shri Som Kamei, Director, North East Zone Culture Council (NEZCC), Dimapur in presence of Shri Ramkuiji, President of Heraka Association (AMN) and Pautanjanji, General Secretary. This followed the Rehoi – the shouting in traditional manner. Dr. Krishna Gopalji, RSS incharge of North East Zone was also present. Shri Atul Jog i/c Kalyan Ashram NE Zone, Shri Pakaj Sinha i/c Vidya Bharati NE Zone and Jagdamba Mall were also present in the function. While delivering welcome address President of Nagaland unit of Heraka Association, Dr. Wilubo said that Zeliangrong Heraka Association has been tirelessly working for preservation of indigenous faith and culture of Zeliangrong Nagas living in all the three adjoining states. “We try to live upto the ideals propounded by Rani Maa and Haipou Jadonang” said Dr. Wilubo and informed that a film on Rani Maa has been made to popularize her contribution in achieving the freedom of this country from British yoke and in preservation, protection and promotion of eternal religion and eternal culture of Zeliangrong Nagas. Dr. Wilubo also recalled that the present Chief Minister of Nagaland Shri Neiphiu also applauded Zeliangrong Heraka Association for its unparalleled contribution in preserving and promoting the cultural identity of Nagas which was fast eroding due to westernization. Shri Neiphiu mentioned this while speaking as Chief Guest on 12th October 2010 in the silver jubilee celebration of Zeliangrong Heraka School Tening. “Rani Ma gave slogan – Loss of Religion as Loss of Culture and Loss of Culture is Loss of identity,” said Shri Ramkuiji and added, “We try to live upto this ideal. While living upto ideals preached by Rani Ma and Haipou Jadonang, Zeliangrong Heraka Community is today blessed with doctors, engineers and

high ranking officials which was lacking few years before”. He said further that Zeliangrong Heraka religion is the eternal religion of Zeliangrong Nagas which has become full grown in every respect and is most refined and scientific religion which everybody should follow. He pointed out that there is a holiday on the occasion of Chaga festival in Assam and in Manipur on the occasion of Ngan-Gaai but it is not there in Nagaland. He opined that there should be holiday on Chaga-Gaadi day to facilitate Zeliangrong people to celebrate this festival of devotion to Lord Tingwang. He informed that there are few who are now researching about philosophy and spirituality of Zeliangrong religion as theses for Doctorate degree. The Martyr’s Day of Jadonang on 29th August each year has also been observed by masses with full enthusiasm.

Shri Som Kamei-the Chief Guest said, “The society will become a jungle if there is no culture and the said culture is dead if it becomes stagnant. The culture is a way of life. Rani Ma and Haipou Jadonang brought over certain reformation as per the need of the society which is promoted by Zeliangrong Heraka Association. It has its roots in fore-fathers’ eternal religion. Som Kamei appreciated Heraka Association for its yeoman service to the Naga society in the field of promotion of genuine cultural identity of Nagas. He exhorted that ladies should not remain confined to kitchen and they should also shoulder the responsibility of building stronger Naga society. Every member of society should help each other and nobody should be left alone. RSS i/c of North East Dr. Krishna Gopalji who hails from UP said, “Culture has two aspects – (i) The external manifestations in the form of folk songs, folk dances, rites and rituals, festivals etc (ii) The other invisible part is ethos and ethics, the behavioral aspect, the philosophy of life and spirituality. Both are an integral part. Without the one, the other is incomplete. Both should be taken care of equally to preserve complete culture.”

Shri Ihirrie Nandang SP Peren was Guest of Honour and he said that discipline in the life of any society is very important. “I am happy to witness

strict discipline in various dance forms of Heraka. This should be our habit to observe strict discipline in our day to day life. We are still lagging behind in the education and so special emphasis should be given for quality education which will take our society forward,” said Shri Ihirrie Nandang, SP Peren.

Smt. Nambange, Shri Atum, Shri Pantanjan, Shri Jagadamba Mall Shri Atul Jog and elders also spoke on the occasion. The function was marked by dance and flute competitions. A colorful procession was taken in Peren town in the evening of 5th January led by Heraka leaders. The organizers expressed their gratitude to those organizations and individuals who had extended their help-cash and kind for the success of the conference.

(Contd. from Page 6)

VKIC Foundation Day...

Centre, he said the task was to take culture out of air conditioned rooms in cities to where it belongs – the people. His experience indicated that while there are 400 communities in the Northeast alone, a unifying thread runs through them. He was glad to note that the VKIC has been carrying on significant work through seminars, research with community participation for adapting this rich cultural heritage for development. This he felt was in common with the working of his centre and the VKIC. Stating that there are many challenges in this front especially with rapid changes taking place in the society, due care has to be taken to support and promote varied local traditions he said.

The programme was attended by a capacity audience from all walks of life and concluded with a musical-dance-drama ensemble by the Chokhani Korang, a performing art group of Tripuri community from Tripura led by Smt. Tarubala Debbarma, which enthralled the audience. The performance depicted the community life from birth to death passing through the different stages of an individual’s life in relation to society. It was clear that traditional life even as it evolves is in harmony with nature. The song and music also reflected that different facets of life have different music suitable for that stage.

NE Emerges as Major Human Trafficking Hub

NEW DELHI, Jan 18 – Taking advantage of their Mongoloid features, tribal girls from the North-east are trafficked as foreigners at a higher rate, while Assam has emerged as a major source State of the region.

These startling facts have emerged in a day-long review meeting organised by Home Ministry with Anti-Trafficking Nodal Officers of the State to review the progress of anti-human trafficking initiatives taken by the States. Officials from Assam, Meghalaya and Mizoram participated in the meeting.

The hill districts of Karbi Anglong and Dima Hasao and the tea gardens have emerged as hot spots for trafficking of young boys and girls.

Minor girls from Karbi Anglong were

rescued from Apollo Circus. Another batch of minor girls was rescued from Moonlight Circus, said SP Juliet Barua, who is the State's Nodal Officer.

Nodal officer from Mizoram said that they have managed to rescue four girls from a brothel in Mumbai, where they were sold as foreigners at a higher rate. The kingpin of the racket has been detained and is now serving term in a Mumbai prison.

Sleuths have also managed to rescue four Mizo girls from a spa in Goa along with seven Naga girls, where they were trafficked.

Instance of girls hailing from Myanmar and Bangladesh being trafficked through the North-east have also come to light, said officials.

Additional Secretary, B Bhamthi said a comprehensive scheme 'Strengthening Law Enforcement Response in India Against Trafficking in Persons Through Training and Capacity Building', was sanctioned.

It has been proposed to establish 330 Anti-Human Trafficking Units (AHTUs) throughout the country and impart training to 10,000 police officers through training of trainers component.

The Home Ministry released Rs 8.72 crore as first installment for the year 2010-11, to all the State governments for establishing 115 Anti-Human Trafficking Units. 101 AHTUs have become functional. In 2011-12 110 AHTUs are to be established, she said.

The Assam Tribune - 19.1.12

Citizenship likely to Chakma, Hajong refugees in Arunachal

R Dutta Choudhury

GUWAHATI, Jan 9 – A major breakthrough has been achieved on the fate of the Chakma and Hajong refugees staying in Arunachal Pradesh as a high power committee today decided that those who came to India between 1964 to 1969 can be granted Indian citizenship.

Joint Secretary (North East) of the Ministry of Home Affairs (MHA), Sambhu Singh told The Assam Tribune after the meeting in Itanagar this evening that the issue has been creating controversy for years and a major breakthrough was achieved in the meeting today.

Singh said that the Government of India formed the committee to look into the issues pertaining to the citizenship issue of Chakma and Hajong refugees in 2010. Representatives from the Government of India and Government of Arunachal Pradesh as well as All Arunachal Pradesh Students' Union (AAPSU) and Citizenship Demand Committee for Chakma and Hajong refugees are members of the committee.

After a series of meetings, the Committee today arrived at a

consensus that the Chakma and Hajong refugees, who came to India between 1964 and 1969 can be accepted as Indian citizens. Singh expressed the view that the agreement reached today could not have been any better.

The MHA official said that a joint committee of the AAPSU and the Citizenship Demand Committee of the Chakma and Hajong refugees would carry out a survey to identify those who came to India between 1964 to 1969 and submit its report by the end of February this year. The report would then be sent to the Government of India for its approval.

Singh appreciated the humanitarian and positive approach of the AAPSU for a permanent solution of the vexed problem. He also said that in today's meeting, several members of the committee expressed deep concern on the "criminalization" among the refugees and called for measures to deal with the problem so that peace and tranquility in Arunachal Pradesh is not disturbed.

The MHA official further revealed that according to information available

with the Government of India, the total population of the Chakma and Hajong refugees in Arunachal Pradesh is around 53,000. However, a number of them came to India after 1969.

The Chakma refugees started coming to India in 1964 from the Chittagong Hill Tracts area of Bangladesh following alleged harassment in the neighbouring country and they have been living in Arunachal Pradesh as "stateless citizens" since then. The issue created major controversy in Arunachal Pradesh and different organizations of the State including the AAPSU have been demanding that the refugees should be driven out of the State.

However, unable to take a decision on the fate of the refugees on its own, the Centre formed a committee to decide the fate of the refugees in 2010 and after series of talks, the committee today finally arrived at a decision in this regard. However, the fate of the Chakma refugees who came to India after 1969 is yet to be decided.

(The Assam Tribune - 10.01.12)

Declare Assam a 'Tribal State' for its Safeguard

SIVASAGAR, Jan 13: "Declaring Assam a tribal State was essential to preserve the identity of the indigenous tribes and communities as continuous influx of illegal migrants was posing a great danger to the existence of the Assamese society", said veteran CPI leader Promode Gogoi today.

Gogoi, while addressing a press conference at the CPI's party office, the former Minister said, "If nothing is done now, Assam's demographic scenario will soon be changed and the local people will be outnumbered by the settlers who will dominate the State in all the respects." "There would be restrictions, as in other States of the Northeast which have been declared tribal, on buying and selling of land and property and suspected illegal migrants would not have political rights", Gogoi added.

Demanding the inclusion of Assam under Article 371 (A) of the Constitution of India, Gogoi said, "Since Nagaland is under Article 371(A), she has right over its natural resources. Then why has Assam been deprived of enjoying its natural resources." Gogoi also demanded to include Assam under Article 370 of the Constitution of India as only Jammu and Kashmir is enjoying this Special Constitutional right.

Urging the State government to do the necessary paperwork so that six tribes of the State, Tai Ahoms, Koch Rajbongshi, Moran, Muttok, Tea tribe and Chutia could be declared Scheduled Tribes (P) as recommended by Parliamentary Select Committee in 1997 and the Assam Assembly, Gogoi said, "This would only facilitate the granting of tribal status to Assam."

The veteran leader also appealed all the Political parties, people's organizations and prominent intellectuals to take up independently and jointly to put pressure on the Government of India to accept the just demand of the people of Assam. (The Sentinel - 14.01.12)

Silence please! The gods are meditating in Himachal village

Manali (Himachal Pradesh), Jan 28 : Visitors to Goshal village and nine tiny hamlets located in its vicinity in Kullu district have been warned not to make a noise as the 'gods' are in deep meditation.

Every year, life in these villages - with a population not more than 10,000 - almost comes to a grinding halt for 42 days from Makar Sankranti. The residents stop listening to music, watching television and even tilling their lands.

"This is a very auspicious time when our chief deity is 'in deep meditation'. We have no right to disturb him. If the god gets disturbed, it will bring ill luck," 63-year-old Tikkam Ram of Goshal village, four kilometres from Manali town, told IANS.

The chief deity he is referring to is Sage Gautam. The other major deities worshipped in the area include Sage Vyasa and Kanchan Nag, a serpent deity.

"We have been following this unique practice of self-imposed restrictions for centuries," he added.

As per tradition, the doors of Sage Gautam's temple in Goshal are closed annually on Makar Sankranti - it fell Jan 14

China Trying to Make NE Ultras Join Hands

The Chinese have been goading the militant groups of the NorthEast region to come to a common platform. Though the Government of India has been taking up the issue with the Chinese counterpart, the Government of that country always denies the reports.

Sources said that the ultra groups, which are in the new process of unification include hard line faction of the United Liberation Front of Asom (ULFA), Ranjan Daimary faction of the National Democratic Front of Boroland (NDFB), Khaplang faction of the NSCN and groups based in Manipur. Though the NSCN (I-M) was maintaining close ties with China, the outfit is not in the recent scheme of things.

MHA sources admitted that the situation in Manipur is a cause of concern and that is why around 360 companies of central paramilitary forces have been deployed to deal with the situation. The valley based militant groups of Manipur would definitely try to make an impact on the polls and in fact they have already started making efforts in this direction. Though those groups are not directly supporting any political party, they are all opposing the ruling Congress. On the other hand, members of the NSCN (I-M) are trying to create trouble in the Hill areas of Manipur. (The Assam Tribune - 19.01.12)

this year - when Gautam Rishi along with Rishi Vyas and Kanchan Nag are believed to leave for their abodes for meditation. They return to the temple after a 42-day-long sojourn, the story goes.

The temple doors will be reopened Feb 26, the day the deities 'return', and people will start their routine activities. Ved Ram, president of the temple committee, said the locals follow the legend religiously. "The villagers observe total silence during that period. Ceremonies like marriage are not solemnised. The locals even keep their mobile ringtones off."

Even outsiders are not exempted from the injunctions. Visitors to Goshal village and the nine tiny hamlets are warned not to make any noise as the deities are in deep meditation. Any activity that creates noise would disturb them, believe the locals. He said even iron implements are not used in agricultural fields and orchards. The entire area is otherwise known for growing delicious apples and maize.

Nirmal Devi, a resident of Panchal village, says: "The womenfolk normally sit together during this period at one place, stitch clothes and knit woollens for the next

season. As these are noiseless activities, they are permitted."

"It really offers a break from the routine like tilling and cutting wood and fodder," she added. Another local, Sheela Devi, says, "We will be back to routine chores only after our deities 'return' to the temple and make a forecast".

According to legend, the temple is closed after spreading mud inside. It's a belief that when the temple is reopened and a flower surfaces on the spread mud, it symbolizes happiness for the villagers. If a charcoal appears, it indicates that the village is in store for some fire-related tragedy and in case of remains of grains, it indicates a good harvest.

The picturesque Kullu Valley is known for its local demigods and ancient shamanistic traditions that govern the lives of local residents.

Every village has several resident gods and goddesses which are invoked as living deities.

The conduit between the deities and their devotees are the "gur" - traditional shamans of Himachal who form the core of spiritual sustenance. The gur mediates between the people and the gods.

Indianised Christians and Crypto Christians A PLOY TO DESTROY HINDU CULTURE?

- Dr Purushothama Bharathi

The views expressed here are of the author. Do you agree? There can be different views on adopting Indian systems and ways. One can look at it positively also. The readers are requested to react through the columns of *Organiser*.

During the last one year all Christian churches in Kerala Catholic, Jacobite, Marthomite or other denominations are installing flagstaff or Kodimaram in the front courtyard. The treachery in this act is that the design of the staff and the foundation structure on which the staff rests are all very similar to the ones adorning the precincts of great Hindu temples like Guruvayur, Vaikom, Ettumanur, Sri Padmanabha Swamy Temple at Thiruvananthapuram, Sabarimala etc. The only difference observed, as one glances from the base upwards, is the presence of the Cross atop these structures.

Another instance of cheap copying is that of the Rudraksha, a very sacred bead of the Hindus. Rudraksha, in addition to being considered a religious symbol is believed to possess medicinal properties. Now-a-days Christians largely wear necklace with crucifixes and rudraksha beaded together. Another blatant imitation is the use of tulasi beads also in making their rosaries.

The much adored and more recently controversial saffron or kaavi cloth being attributed to the so called 'Hindu Terror' also has been plagiarised cleverly by the Christian priests, it is not uncommon to see many Christian priests to sport a saffron shawl over their regular cassock or loha, functioning from their monasteries that now are being called ashramams, another attempt to appeal to Hindu sentiments. Very recently, many viewers were shocked to see the file shots of the annual Malayattoor festival of the Christians, projecting scenes of all pilgrims wearing saffron dhotis and shirts.

All these instances point an accusing finger at the clergy which is involved in a deliberate, systematic and

planned attempt to draw Hindu crowds to their religion and get converted to Christianity.

One of the auspicious symbols occupying a Hindu home in South India (Kerala and Tamil Nadu) is the Nilavilakku or traditional tall lamps with its glittering presence in any puja room. This lamp consumes gingely oil with a cotton wick or thiri which is lit. The oil lamp was sacrilegious to Christian dogmas and kept at arms length in churches and their homes. Some traditional Christians claiming ancestry to and upper caste Hindus in Kerala, called the Syrian Christians, nevertheless maintained the old Nilavilakkus in their homes. But it is a matter of surprise that the Church leadership is now giving all encouragement and patronage to these symbols whose mere sights were considered taboos by the high priests. There is active and strong encouragement systematically provided by the heads of various Christian denominations as an effective tool to harvest more souls to their religion from innocent Hindus.

Even the most Hinduised practice of yore, Vidhyaarambham, initiation of children into learning is being observed these days in most churches on Vijaydashmi day. The Guru places the young child on his lap and squats on the floor before a large round copper bowl containing rice. He then holds the toddler's hand and using the pointing finger makes a writing on the rice, the holy letters of inspiration, Om Havil Shri Maha Ganapathaye Namaha Avignamasthu. Later the Guru will mildly scratch the tongue of the infant with a golden ring with the words Om Hari Shri Maha Ganapathaye Namaha Avignamasthu. All these rituals are conducted with well lit nilavillakus that are sacred witnesses to the holy ceremony. Now on Vijaydashmi day Christians are doing some mockery saying it is their Vidyarambham.

Hitherto all churches built in India followed the Gothic style of architecture in every aspect of its

structure. This was highly resplendent of the worship places in Europe and other western countries. However, a visible departure from this pattern of construction is on the cards when churches propose to blindly imitate the unique architecture of the Hindu temples. Plenty of money is raised from within and abroad and used in extravagance to raise marvels in architecture only to impress and attract the weak and unwary Hindu mind. All these practices are meticulously adopted appropriately to perpetrate the Christian faith among the Hindu masses. The reward for the Pope is the large scale harvesting of souls in Hindu India.

If Hindus do not resist the ignoble move of the hijacking of Hindu symbols by the missionaries, eventually history would be rewritten to propagate that these symbols and icons of yore in India were all imbibed from Christian West. All symbols, practices and architecture of ancient India need to be well safeguarded as personal Hindu property by adopting Global Patent.

If the Hindus do not retaliate and resist the gross plagiarism by notorious Christian missionaries, a day is not far off when even Lord Jesus Christ would be addressed Mahadev. This is a term that technically does not characterise any ideology. Mahadeva in Sanskrit only conveys 'Great Lord' and can even be ideal foil for a secular addressing of God Almighty. But for the Hindus, there is only one Mahadeva and that is Lord Shiva. Some years ago, there was an instance of Christian missionaries in Malayasia addressing" Jesus as Allah to appeal to Muslim sentiments. This deceit was instantly recognised by the alert Muslims who left no stone unturned to give the warning that Jesus not be addressed thus. The matter ended then and there.

Hindus, by nature, in India are calm and non-fanatical in practicing their religion. They do not fiercely protect their faith or protest against such unholy designs and schemes to cause demeanour or insults to their religion.

Our beloved and patriotic leaders of RSS, should utilise the present corruption issue to overthrow the UPA Government as an opportunity to install a pro-Hindu Government using Baba Ramdev and Anna Hazare. The Hindutva teeth of the RSS should be sharpened to win over the huge wave of enemies of Motherland.

In India, a firm action to protect our culture, the life spirit of the past, present and future generations are not effectively seen. The international Christian lobby, few weeks before dissected the African Nation, to make South Sudan a Christian country. If we are idle, our North Eastern parts may go that way in the near future.

Every year, hundreds of Christian mass prayer public meetings be held in Kerala with the funds of foreign organisations. On the final day, the organisers of the meeting exhibit a man/woman who claims in public that he/she had incurable diseases detected in leading hospital but he/she miraculously got cured due to prayers to Jesus Christ. But it is a fact that there are several Bishops reclining in Bishop Houses suffering from cancer and other incurable diseases and dying without being saved by the miracle of Jesus. Not only Bishops, hundreds of priests and nuns are also suffering from incurable diseases and slowly moving to death not saved by their Almighty Jesus. It is the fact that the Christian propagandists are fooling the poor and un-intellectual Hindus and converting them to Christianity.

I questioned a Christian why he was copying the symbols of Hinduism to which he replied that he is an Indian and is accepting the cultural symbols of India like saffron, rudraksha, flagstaff, temple lamp and architectural designs. Then I replied that if he was proud of being an Indian, he should accept the symbols of Hinduism and reject the foreign God (Jesus) to whom he has pledged his soul. Otherwise, his acts of copying the symbols of Hinduism/Indian Culture is only a camouflage to propagate Christianity. He got terribly annoyed and violent and simply left the scene.

(The writer can be contacted at Pala House, Dbra – 1A, Nanthencode, Thiruvananthapuram-695003, Kerala)

Assam Rebels' Arms Surrender No Cause for Cheer

If anyone is euphoric over the surrender of some 200 weapons by a band of 676 rebel cadres belonging to seven militant groups in the State, it is the Assam Police. A senior Assam Police official has been quoted by a section of the media as saying that the State has been purged of all 'established' insurgent groups with the laying of arms on Tuesday in Guwahati. A daily quoted Additional Director General of Police (Special Branch) Khagen Sarma as saying: "What is left are splinter groups and breakaway factions of groups in ceasefire. They have nothing but nuisance value..." He was also quoted as saying the Government would now fast-track the peace process and reach settlements with the rebel groups at the earliest.

If one is to take this statement by the official seriously, it would mean that Assam has become free from insurgency. And if 'splinter groups, deserters and breakaway factions' are the only remaining problem, then the security establishment in Assam has to deal with the following: the anti-talk ULFA faction headed by Paresh Baruah; the NDFB faction headed by Ranjan Daimary; the DHD (Dilip Nunisa faction) that is nowhere near signing a peace deal; the new Dimasa splinter bands of armed men; the KLNLF in Karbi Anglong, and a few others. If that isn't enough, Assam now has a Maoist rebellion at hand, a rebellion that is threatening to assume dangerous proportions because the 'red rebels' have already established links with the anti-talk ULFA faction and Meitei insurgent groups like the PLA.

Dealing with these splinter groups, deserters and breakaway factions' aside, of course, the Maoists, is going to be a tall order for the security forces in Assam. And the worst possible scenario is that these groups could well be granted the much needed legitimacy by none other than the police or a section within the police force or the Government itself. Then what happens—yet another round of so-called truce and a so-called peace process. The cycle simply goes on. What today is sought to be dismissed as nothing but 'splinter groups, deserters and breakaway factions'

could well be the key players of insurgent politics tomorrow with the Government joining the game of playing peace makers.

Both Chief Minister Tarun Gogoi and Union Home Minister P. Chidambaram, who flew down from Delhi, sought to describe the arms laying event 'historic.' But what is 'historic' is difficult to say because it is hard to believe that the Government has any definite blueprint by way of a formula to each of these rebel groups with which to resolve the problems. The groups whose cadres laid down arms on Tuesday were the Santhal Tiger Force, Adivasi People's Army, All Adivasi National Liberation Army, Kuki Liberation Army, United Kukigram Defence Army, Kuki Revolutionary Army, and the Hmar People's Convention. The Birs Commando Force, and Adivasi Cobra Military of Assam, were 'active participants' at Tuesday's event but did not actually lay down weapons.

If anything, the so-called deal with the UPDS in Karbi Anglong was a fiasco. What is it that the Government has given that is anything substantial in that deal? The UPDS did not even get to contest the Council polls with an interim administration in place unlike the erstwhile Bodo Liberation Tiger rebels who got to rule at the new politico-administrative structure in an interim arrangement before facing the electorate. Going by precedent, one is not euphoric about Tuesday's arms laying event. Even the media hype was missing. Chief Minister Gogoi and Union Home Minister Chidambaram delivered boring and lackluster speeches. Actually, they came, saw but did not commit anything.

If nothing concrete comes out of shows like the one on Tuesday, insurgency can never be eliminated from a state like Assam. The Government must come up with serious solutions, solutions that have the mechanism to last and prevent a new insurgency from brewing. Unless that happens, Assam will have to live with insurgency for all times to come. O yes, don't we know that some people in the political and security establishment want that insurgency should linger and do not come to an end! *(The Sentinel-28.01.12)*

विवादों के बीच बच्चों ने सामूहिक सूर्य नमस्कार कर बनाया कीर्तिमान

भोपाल, १२ जनवरी। मध्य प्रदेश में प्रमुख विपक्षी दल कांग्रेस और अल्पसंख्यकों के विरोध के बावजूद मुख्यमंत्री शिवराज सिंह चौहान के नेतृत्व में समूचे प्रदेश में महाविद्यालयीन एवं स्कूली बच्चों ने आज सामूहिक 'सूर्य नमस्कार' व्यायाम कर एक कीर्तिमान कायम किया। स्वामी विवेकानंद के जन्मदिवस के अवसर पर सन २००७ से हर वर्ष आयोजित होने वाले इस सरकारी आयोजन के लिए प्रदेश के शिक्षा विभाग ने व्यापक इंतजाम किए थे। आधिकारिक तौर पर बताया गया है कि इस साल लगभग पचास लाख बच्चों ने पूर्व निर्धारित समय पर एक साथ 'सूर्य नमस्कार' कर एक कीर्तिमान कायम किया है।

भोपाल में आयोजित मुख्य समारोह में हिस्सा लेने के बाद मुख्यमंत्री चौहान ने इस

आयोजन की तरफ दारी करते हुए संवाददाताओं से अनौपचारिक बातचीत में कहा, 'सूर्य नमस्कार' किसी धर्म विशेष के साथ जुड़ा हुआ नहीं है, यह एक योगिक व्यायाम है, जिससे दिमाग और शरीर का अनोखा समन्वय बनता है। इसे करने से मन, दिमाग और शरीर स्वस्थ रहता है। उन्होंने कहा कि समूचे प्रदेश में महाविद्यालयीन एवं स्कूली बच्चों के लिए सूर्य नमस्कार स्वैच्छिक रखा गया था और किसी के लिए कोई बाध्यता नहीं थी। उन्होंने यह भी साफ किया कि इसे 'गिनीज बुक ऑफ वर्ल्ड रिकार्ड्स' में शामिल करने के उद्देश्य से आयोजित नहीं किया गया था। मुख्यमंत्री चौहान ने इसमें जहां भोपाल में भाग लिया, वहीं उनकी सरकार के मंत्रियों ने संभाग एवं जिला मुख्यालयों पर आयोजन का नेतृत्व किया। दुसरी ओर, मुस्लिम नेताओं

ने सूर्य के सामने झुकने को गैर इस्लामिक एवं 'बुत' पुजा बताकर इसका विरोध किया है। प्रदेश के शीर्ष मौलवियों ने सूर्य नमस्कार के खिलाफ 'फतवा' जारी किया। उनका आरोप है कि मुख्यमंत्री शिवराज सिंह चौहान की सरकार धीरे और घातक तरीके से प्रदेश में शिक्षा का भगवाकरण कर रही है। कांग्रेस ने भी इसे शिक्षा का भगवाकरण बताकर इसका विरोध किया है। ईसाई महासंघ ने एक बयान जारी कर राज्य सरकार के इस आयोजन को 'असंवैधानिक' बताया है। उसने कहा है कि वह 'गिनीज बुक ऑफ वर्ल्ड रिकार्ड्स' के अधिकारियों से संपर्क कर इसे कीर्तिमानों में शामिल नहीं करने का आग्रह करेगा, क्योंकि यह इस देश के बहुधार्मिक समाज में सांप्रदायिकता फैलाने का प्रयास है।

दैनिक पूर्वोदय १३. १.१२

अंग्रेजी बोलने वालों को अच्छा सबक सिखाया

- कोटेश्वर शर्मा

२ फरवरी २०१२: आशा भोंसले और तीजनबाई ने दिल्लीवालों की लू उतार दी। ये दोनों देवियाँ 'लिम्का बुक ऑफ रिकार्ड' के कार्यक्रम में दिल्ली आई थीं। संगीत संबंधी यह कार्यक्रम पूरी तरह अंग्रेजी में चल रहा था। यह कोई अपवाद नहीं था। आजकल दिल्ली में कोई भी कार्यक्रम यदि किसी पांच-सितारा होटल या इंडिया इंटरनेशनल सेंटर जैसी जगहों पर होता है तो वहां हिन्दी या किसी अन्य भारतीय भाषा के इस्तमाल का प्रश्न ही नहीं उठता। इस कार्यक्रम में भी सभी वक्तागण एक के बाद एक अंग्रेजी में बोल रहे थे। मंच संचालक भी अंग्रेजी बोल रहा था।

जब तीजनबाई के बोलने की बारी आई तो उन्होंने कहा कि यहां का माहौल देखकर मैं तो डर गई हूँ। आप लोग क्या-क्या बोलते रहे, मेरे पल्ले कुछ नहीं पड़ा। मैं तो अंग्रेजी बिल्कुल भी नहीं जानती। तीजनबाई को

सम्मानित करने के लिए बुलाया गया था लेकिन जो कुछ वहां हो रहा था, वह उनका अपमान ही था लेकिन श्रोताओं में से कोई भी उठकर कुछ नहीं बोला। तीजनबाई के बोलने के बावजूद कार्यक्रम बड़ी बेशर्मी से अंग्रेजी में ही चलता रहा। इस पर आशा भोंसले झल्ला गई। उन्होंने कहा कि मुझे पहली बार पता चला कि दिल्ली में सिर्फ अंग्रेजी बोली जाती है। लोग अपनी भाषाओं में बात करने में भी शर्म महसूस करते हैं। उन्होंने कहा मैं अभी लंदन से ही लौटी हूँ। वहां लोग अंग्रेजी में बोले तो बात समझ में आती है लेकिन दिल्ली का यह नजारा देखकर मैं दंग हूँ। उन्होंने श्रोताओं से फिर पूछा कि आप हिन्दी नहीं बोलते, यह ठीक है लेकिन आशा है, मैं जो बोल रही हूँ, उसे समझते तो होंगे? दिल्लीवालों पर इससे बड़ी लानत क्या मारी जा सकती थी?

इसके बावजूद जब मंच-संचालक

अंग्रेजी में ही आशाजी से आग्रह किया कि वे कोई गीत सुनाएँ तो उन्होंने क्या करारा तमाचा जमाया? उन्होंने कहा कि यह कार्यक्रम कोका कोला कंपनी ने आयोजित किया है। आपकी ही कंपनी की कोक मैंने अभी-अभी पी है। मेरा गला खराब हो गया है। मैं गा नहीं सकती।

क्या हमारे देश के नकलची और गुलाम बुद्धिजीवी आशा भोंसले और तीजनबाई से कोई सबक लेंगे? ये वे लोग हैं, जो मौलिक हैं और प्रथम श्रेणी के हैं जबकि सड़ी-गली अंग्रेजी झाड़नेवाले हमारे तथाकथित बुद्धिजीवियों को पश्चिमी समाज नकलची और दोयम दर्जे का मानता है। वह उन्हें नोबेल और बुकर आदि पुरस्कार इसलिए भी दे देता है कि वे अपने-अपने देशों में अंग्रेजी के सांस्कृतिक साम्राज्यवाद के मुखर चौकीदार की भूमिका निभाते रहें। उनकी जड़ें अपनी जमीन में नीचे नहीं होती, ऊपर होती हैं। आशा भोंसले ने दिल्लीवालों के बहाने उन्हीं की खबर ली है।

इस्लाम हिन्दू धर्म की छाया प्रति

मुसलमान कहते हैं कि कुरान ईश्वरीय वाणी है तथा यह धर्म अनादि काल से चली आ रही है, परंतु ये बात आधारहीन तथा तर्कहीन है। सबसे पहले तो ये पृथ्वीपर मानव की उत्पत्ति का जो सिद्धान्त देते हैं वो हिंदु धर्म-सिद्धान्त का ही छाया प्रति है। हिंदु ग्रंथ के अनुसार ईश्वर ने मनु तथा सतरूपा को पृथ्वी पर सर्व-प्रथम भेजा था। इसी सिद्धान्त के अनुसार ये भी कहते हैं कि अल्लाह ने सबसे पहले आदम और हौआ को भेजा ठीक है...। पर आदम शब्द संस्कृत के “आदि” शब्द से बना है जिसका अर्थ होता है सबसे पहले, यानि पृथ्वी में सर्वप्रथम संस्कृत भाषा अस्तित्व में थी। सब भाषाओं की जननी संस्कृत है ये बात तो कट्टर मुस्लिम भी स्वीकार करते हैं। इस प्रकार आदि धर्म-ग्रन्थ संस्कृत में होनी चाहिए, अरबी या फारसी में नहीं। अल्लाह शब्द भी संस्कृत शब्द अल्ला से बना है जिसका अर्थ देवी होता है।

जिस प्रकार हमलोग मंत्रों में “या” शब्द का प्रयोग करते हैं, देवियों को पुकारने में जैसे “या देवी सर्वभूतेषु...” “या वीणा वर...” वैसे ही मुसलमान भी पुकारते हैं “या अल्लाह...” इससे सिद्ध होता है कि या अल्लाह शब्द भी ज्यों का त्यों वही रह गया बस अर्थ बदल दिया गया।

चुँकि सर्वप्रथम विश्व में संस्कृत ही बोली जाती थी इसलिए धर्म भी एक ही था-वैदिक धर्म। बाद में लोगों ने अपना अलग मत और पंथ बनाना शुरु कर दिया और अपने धर्म (जो वास्तव में सिर्फ मत हैं) को आदि धर्म सिद्ध करने के लिए

अपने सिद्धान्त को वैदिक सिद्धान्तों से बिल्कुल भिन्न कर लिया ताकि लोगों को ये शक ना हो कि ये वैदिक धर्म से ही निकला नया धर्म है और लोग वैदिक धर्म के बजाय उस नए धर्म को ही आदि धर्म मान लें...। चुँकि मुस्लिम धर्म के प्रवर्तक बहुत ज्यादा गम्भीर थे अपने धर्म को फैलाने के लिए और ज्यादा डरे हुए थे इसलिए उसने हरेक सिद्धान्त को ही हिंदु धर्म से अलग कर लिया ताकि सब यही समझें कि मुसलमान धर्म ही आदि धर्म है।

इतने ज्यादा दिनों तक अरबियों का वैदिक संस्कृति के प्रभाव में रहने के कारण लाख कोशिशों के बाद भी वे सारे प्रमाण नहीं मिटा पाए और मिटा भी नहीं सकते....।

भाषा की दृष्टि से तो अनगिनत प्रमाण हैं यह सिद्ध करने के लिए कि अरब, इस्लाम से पहले वैदिक संस्कृति के प्रभाव में था! कुछ उदाहरण - मक्का-मदीना, मक्का संस्कृत शब्द मखः से बना है जिसका अर्थ है यज्य तथा मदीना मेदिनी से बना है जिसका अर्थ भूमि है। मक्का मदीना का तात्पर्य यज्य की भूमि है। ईद संस्कृत शब्द से बना है जिसका अर्थ पूजा होता है, नबी जो नभ से बना है, नभी अर्थात् आकाशी व्यक्ति-पैगम्बर, “प्र-गत-अम्बर” का अप्रभंश है पैगम्बर जिसका अर्थ है आकाश से चल पड़ा व्यक्ति।

अब शब्दों को छोड़कर इनके कुछ रीति-रिवाजों पर ध्यान देते हैं। वैदिक संस्कृत शब्द है बकरीद (बकर+ईद)। बकर को अरबी में गाय कहते हैं यानि बकरीद गाय-पूजा का दिन है। भले ही मुसलमान ईष्या वश इसे गाय को काटकर

और खाकर मनाने लगे। क्योंकि उन्हें हर चीज वैदिक धर्म से विपरीत दिखानी थी।

जिस तरह हिंदु अपने पितरों को श्रद्धा-पूर्वक उन्हें अन्न-जल चढ़ाते हैं वो परम्परा अब तक मुसलमानों में है जिसे वो ईद-उल-फितर कहते हैं। फितर शब्द पितर से बना है। वैदिक समाज एकादशी को शुभ दिन मानते हैं तथा बहुत से लोग उस दिन उपवास भी रखते हैं। ये प्रथा अब भी है। इन लोगों में ये इस दिन को ग्यारहवीं शरीफ (पवित्र ग्यारहवाँ दिन) कहते हैं, शिव-व्रत जो आगे चलकर शेबे-बरात बन गया, रामध्यान जो रमझान बन गया, इस तरह से अनेक प्रमाण मिल जाँँगे।

काबा भी मंदिर था अभी उस मंदिर में हिंदु-रीति रिवाजों का पालन होता है तथा शिवलिंग अभी तक विराजमान है वहाँ...। यहाँ आने वाले मुसलमान हिंदु की तरह सिर के बाल मुंडवाकर बिना सिलाई किया हुआ एक कपड़ा को शरीर पर लपेटकर काबा के प्रांगण में प्रवेश करते हैं और इसकी सात परिक्रमा करते हैं। यहाँ थोड़ी सी भिन्नता दिखाने के लिए ये लोग वैदिक संस्कृति के विपरीत दिशा में परिक्रमा करते हैं, अर्थात् हिंदु अगर घड़ी की दिशा में करते हैं तो उसके उल्टी दिशा में, पर वैदिक संस्कृति के अनुसार सात ही क्यों? और ये सब नियम-कानून सिर्फ इसी मस्जिद में क्यों? ना तो सर का मुण्डन करवाना इनके संस्कार में है और ना ही बिना सिलाई के कपड़े पहनना। पर ये दोनों नियम हिंदु के अनिवार्य नियम जरूर हैं।

काबा में स्थित काला पत्थर (शिव

लिंग का रूप) जिसे चुमे बिना हज पूरी नहीं होती।

मुस्लिमों का पवित्र अंक ७८६ भी ॐ से बना है... कैसे? यदि कोई संस्कृत जानता हो तो ॐ को पीछे से पढ़ना शुरू करे ७८६ बन जायेगा और स्पष्ट देखे की अगर देवनागरी के अंको को उल्टा कर दे तो वो अरबी अंक बन जाते हैं।

स्व. मौलाना मुफ्ती अब्दुल कयूम जालंधरी संस्कृत, हिंदी, उर्दू, फारसी व अंग्रेजी के जाने-माने विद्वान् थे। अपनी पुस्तक “गीता और कुरआन” में उन्होंने निशंकोच स्वीकार किया है कि, “कुरआन” की सैकड़ों आयतें गीता व उपनिषदों पर आधारित हैं।

मौलाना ने मुसलमानों के पूर्वजों पर भी काफी कुछ लिखा है। उनका कहना है कि इरानी “कुरुष” “कौरुष” व अरबी कुरैश मूलतः महाभारत के युद्ध के बाद भारत से लापता उन २४१६५ कौरव सैनिकों के वंशज हैं, जो मरने से बच गए थे।

अरब में कुरैशों के अतिरिक्त “केदार” व “कुरुछेत्र” कबीलों का इतिहास भी इसी तथ्य को प्रमाणित करता है। कुरैश वंशीय खलीफा मामनुर्शीद (८१३-८३५) के शासनकाल में निर्मित खलीफा का हरे रंग का चंद्रांकित झंडा भी इसी बात को सिद्ध करता है।

कौरव चंद्रवंशी थे और कौरव अपने आदि पुरुष के रूप में चंद्रमा को मानते थे। यहाँ यह तथ्य भी उल्लेखनीय है कि इस्लामी झंडे में चन्द्रमा के ऊपर “अल्लुज” अर्थात् शुक्र तारे का चिन्ह, अरबों के कौरवों का सम्बन्ध शुक्राचार्य से छुपा नहीं है।

इसी प्रकार कुरआन में “आद”

जाती का वर्णन है, वास्तव में द्वारिका के जलमग्न होने के कारण जो यादव वंशी अरब में बस गए थे, वे ही कालान्तर में “आद” कौम हुई।

अरब इतिहास के विश्वविख्यात विद्वान् प्रो. फिलिप के अनुसार २४ वीं सदी ईसा पूर्व में “हिजाज” (मक्का-मदीना) पर जग्गिसा (जगदीश) का शासन था। २३५० ईसा पूर्व में शर्किन ने जग्गीसी को हराकर अंगेद नाम से राजधानी बनाई। शर्किन वास्तव में नारामसिन अर्थात् नरसिंह का ही बिगड़ा रूप है। १००० ईसा पूर्व अन्गेद पर गणेश नामक शासक का राज्य था। छठी शताब्दी ईसा पूर्व हिजाज पर हारिस का शासन था। १४ वीं सदी के विख्यात अरब इतिहासकार “अब्दुर्रहमान इब्ने खलदून” की ४० से अधिक भाषा में अनुवादित पुस्तक “खलदून का मुकदमा” में लिखा है कि ६६० ई. से १२५८ ई. तक “दमिश्क” व “बगदाद” की हजारों मस्जिदों के निर्माण में मिश्री, यूनानी व भारतीय वास्तुविदों ने सहयोग किया था। परम्परागत सपाट छत वाली मस्जिदों के स्थान पर शिव पिंड़ी की आकृति के गुम्बदों व उस पर अष्टदल कमल की उलट उत्कीर्ण शैली इस्लाम को भारतीय वास्तुविदों की देन है। इन्हीं भारतीय वास्तुविदों ने “बैतूल हिस्सा” जैसे ग्रन्थ का निर्माण भी किया था।

काबा में स्थित ३६० मूर्तियों में स्थित है चन्द्र देव की प्रतिमा। अतः इस्लाम वास्तव में यदि अपनी पहचान की खोज करना चाहता है तो उसे इसी धरा, संस्कृति व प्रागैतिहासिक ग्रंथों में स्वयं को खोजना पड़ेगा।

(<http://readerblogs.navbharattimes.com/akroshimann>)



A worship tablet the Moon-god.

संगीत के नाम पर ईसाईयत का प्रचार

पादरी को देश छोड़ने का निर्देश

पर्यटक वीजा पर भारत-भ्रमण के लिए आने वाले लोगों द्वारा किसी भी प्रकार के धार्मिक-पांथिक आयोजन पर प्रतिबंध है। बावजूद इसके ईसाई मिशनरियों से जुड़े लोग पर्यटन के नाम पर भारत आते हैं और भिन्न-भिन्न नामों से कुछ कार्यक्रम या समारोह आयोजित करते हैं, जिनमें वे ईसाई मत का प्रचार करते हैं और लोगों को ईसाईयत अपनाने को प्रेरित करते हैं। सजग हिन्दु संगठनों द्वारा जब उनका भांडा फोड़ा जाता है तब कहीं जाकर पुलिस उनके विरुद्ध कार्रवाई करती है और उन्हें देश के बाहर धकेलती है।

ऐसा ही एक मामला गत दिनों केरल की व्यवसायिक राजधानी कहीं जाने वाली कोच्चि में सामने आया, जहां मुख्य दण्डाधिकारी के निर्देश के बाद अमरीकी मुल के ईसाई मत प्रचारक विलियम आर्थर ली को उसके देश वापस भेज दिया गया। मुख्य दण्डाधिकारी ने पाया कि ली वीजा नियमों का उल्लंघन कर संगीत

समारोह की आड़ में ईसाई मत का प्रचार कर रहा था। इस आरोप में ली को ३ दिन के कारावास और १० हजार रुपए का जुर्माना भरने के बाद कोच्चि पुलिस को सौंप दिया, ताकि वे पूरी प्रक्रिया का पालन कर उसे देश से निष्कासित (डिपोर्ट) कर सके। उल्लेखनीय है कि अमरीका मूल का ईसाई मत प्रचारक विलियम आर्थर ली गत २१ सितम्बर को भारत आया था और उसके पास २० मार्च, २०१२ तक उसका वैध पर्यटक वीजा था। लेकिन आते ही वह 'म्यूजिकल स्प्लैस-२०११' के नाम से संगीत कार्यक्रम आयोजन करने लगा, जिसकी आड़ में वह ईसाईयत अपनाने के व्याख्यान देता था। इसके पूरखा सूचना मिलने और हिन्दु संगठन द्वारा सबूत उपलब्ध कराने के बाद गत १२ अक्टूबर को पुलिस ने कोच्चि के कल्लूर स्थित जवाहरलाल इन्टरनेशनल स्टेडियम पर छापा मारा, जहां इसी प्रकार का एक कार्यक्रम आयोजित होना था,

पुलिस ने उन्हें कार्यक्रम रद्द कर देश छोड़कर जाने के लिए कहा तो ली व उसके दो साथी भूमिगत हो गए। तब पुलिस ने सभी एयरपोर्ट्स पर निगरानी तेज कर दी, इन लोगों को ब्लैक लिस्ट किया और भारत में इसका आयोजन कराने वाली संस्था 'फेथ लीडर्स चर्च ऑफ गाड' के कर्ताधर्ताओं को खोजने लगी। आखिरकार ४८ घंटे के भीतर ही ली पकड़ में आ गया। पुलिस ने खुफिया विभाग की रपट का भी उल्लेख किया जिसमें साफ बताया गया था कि पर्यटक वीजा पर आए ली, उसके संगीत दल के प्रमुख राँन केनोली व मिजामोर हारमोनिक संगीत समोरोहों के नाम पर लोगों को जुटाकर ईसाईयत का प्रचार कर रहे हैं। इन सब जानकारियों के आधार पर मुख्य दण्डाधिकारी (कोच्चि) ने आरोपियों को सजा सुनाई और देश छोड़ने का निर्देश दिया।

(पूर्वोत्तर संवाद १६.०१.१२)

ANNUAL CONFERENCE OF SENG KHYNNAH

7th Annual conference of Seng Khynnah (Balsanskar kendra) was organized on 21st & 22nd of January 2012 at Tyrsad Mawlum of East Khasi Hills district of Meghalaya. The programme was inaugurated by lighting a torch which was handedover by Mukhla village (last year's host) to Tyrsad Mawlum. Traditional prayer was performed by student Basterwell Rynjah. Airisha Umdor gave welcome address followed by a warm welcome song by Seng Khynnah Tyrsad.

To educate the delegates Ibanylla Kharnaor gave advice about the good manners which

is the need of present hour. She requested the students to keep themselves away from bad habits like drug addiction and drinking. She appealed all the participants to use the decent traditional dress instead of western dress which exposes our body.

In another session Dasdangki Kyndiah expressed his views about 'Our Faith is Our Real Wealth of Life'. He said we have to protect, preserve and practice our traditional religious practices. In various sessions students readout verses from the book Jing Sneng Tymmen. This book narrates the do's & don'ts to be followed in our

daily life.

Various traditional dances, songs and dramas were presented in cultural programme which were appreciated by all. A colorful procession of all the delegates was conducted followed by concluding session.

1500 boys and girls students from more than hundred villages of age group 8 to 15 years attended two days function. The entire programme was conducted by the delegates. These children attend weekly Sanskar Kendra (Seng Khynnah) in their respective villages.

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₹ 120/- For 2 Year

Edited by : Amarendra Brahma, C/o. Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published & Printed by : Narayan Dev Sarma on behalf of Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published at: Heritage Foundation, K.B. Road, Paltan Bazar, Guwahati - 781008 (Assam). e-mail: ourheritage123@yahoo.com, Printed at: Arindam Offset & Imaging Systems, Rajgarh, Guwahati-3 & Angik Press, GNB Road, Guwahati-1

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

Assam Constable Runs 156 km Barefoot



GUWAHATI: A constable from Assam Police ran an incredible 156.2 km barefoot in just 24 hours, and is set to enter the Guinness Book of World Records.

Abhijit Baruah, 22, from Jorhat town in Upper Assam, began running at 3.56 pm on Monday from Jorhat. His run within Jorhat ended at 3.56 pm on Tuesday.

This makes Baruah to have run the longest distance barefoot in the world, said Chandrasekhar Tiwari, the Indian representative of the Guinness World Records.

"I am going to send all reports, including the video of the whole run, to the office (for them to) take a final decision."

Volunteers kept sweeping the 10-km stretch of the road from time to time during the run. A hundred district officials were involved in documenting the event. Baruah took only water and liquid food during the run. On May 28 last year, Baruah, a black belt in karate and kickboxing, had attempted to enter the Limca Book of Records by running 150 km in 26 hours and 31 minutes.

The young man had bagged several gold, silver and bronze medals in many national-level martial arts competitions.

(<http://timesofindia.indiatimes.com>, Dt: 31.01.12)

Freedom Fighter Rani Gaidinliu

NAGALAND, Jan 25: In the annals of the India's struggle for Independence, the participation of the people of North East India was tremendous as in the rest of country. Unfortunately, many accounts of the parts played by the people of North East India in particular, the role of the tribal people has been neglected for long by the mainstream historian. In this regard the anti British movement spearheaded by the Naga Queen Rani Gaidinliu is also worth mentioned.

Rani Gaidinliu was born on Thursday, 26 January 1915 at Longkao village in Manipur. Gaidinliu was an independent and womenfolk of the village. At the age of 13, she was associated with Freedom fighter Jadonang (1905-31) who tried to drive away the British from Manipur. She became his lieutenant in his social, religious and political movement. However, before launching his movement, Freedom fighter Jadonang was arrested and hanged by the British on August 29, 1931 at Imphal.

After the execution of Jadonang, Gaidinliu took up the leadership of the movement for independence. Her movement was socio-religious and political in aim. Socially, it aimed at the integration of the Nagas. She wanted to preserve the traditional Naga culture, the practice of Naga customs is praised. Her religious system which is a reformed religion of her people is known as the Heraka meaning Pure.

The British Government decided to suppress the rebellion and capture Gaidinliu. The President of Manipur state Durbar and offered a reward of Rs 500 for the arrest of Gaidinliu. In March 1932, in broad day-light the Assam Rifles attacked Gaidinliu and her followers at Hangrum Village in NC Hills. This attack resulted death of seven followers followed by the troching of four villages. Later on Gaidinliu was arrested on 17th October, 1932 Poilwa village in Naga Hills. She spent 14 years in British jail. Pandit Jawaharlal Nehru learnt about Gaidinliu and her movement when he visited Assam in 1937. He was impressed by her activities and described her as the Rani of the Nagas since then, the tittle of Rani has been popularly appended to Gaidinliu. She was ultimately released from Tura jail when India became independent in 1947. But in 1960 she went again underground and she created a private army of 1000 men with 500 Rifles to defend her demand and Heraka

Religion, ensure her own security and press her demand for a Zeliangrong Nagas Administratives areas encompassing the Zeliangrong Nagas habituated areas across the three states of Manipur, Nagaland and Assam.

After six years of hard underground life, she was called out by the Government from her hideout on January 16, 1966 in Nagaland. Thereafter she has devoted herself to the work of keeping peace and development of her people for many years.

Rani attended the 'Second World Hindu Conference' in Allahabad in the year 1979. Where she was appointed as President of Matri Sammelan. She was the President of All India Freedom fighter Association from 1986 till her death. Rani was a patron of Akhil Bharatiya Adivasi Vikas Parishad since 1974, the founder of Zeliangrong Council, Adviser of Vishwa Hindu Parishad.

Rani breathed her last after brief illness on 17th February 1993 in her native Longkao Village. She was a personal friend of Pandit Nehru and Mrs Indra Gandhi. Her life is a good example that in an independent and democratic India, the Nagas have a place of honour and respect.

Rani was awarded with the Tamrapatra by the Prime Minister of India for her contribution and role as a freedom fighter in 1977. In recognition of his contribution for the upliftment of the weaker section of the people, the Government of India awarded her the Padma Bhusan in 1982. Swami Vivekananda Puskara on 31 January, 1987.

Rani Gaidinliu was a freedom fighter, patron saint of Zeliangrong Heraka cult, social worker, leader of her people and a firm believer in indigenous Tribal culture and Indian nationalism. Rani is widely regarded as mother of all. So, she is called Ranima. She always said that loss of religion is loss of culture, loss of culture is loss of identity.

Every year on January 26, we celebrate the birth anniversary of Ranima. Likewise other year, this year also let us pay homage to her not only by chanting song in her memory but also keeping her teaching and inspiration alive in our heart. Also let us take a pledge to keep alive and preserve the rich cultural dance, folk song of our forefathers and Ranima wanted us to be.

Heujamle Newme (The Sentinel-26.01.12)