



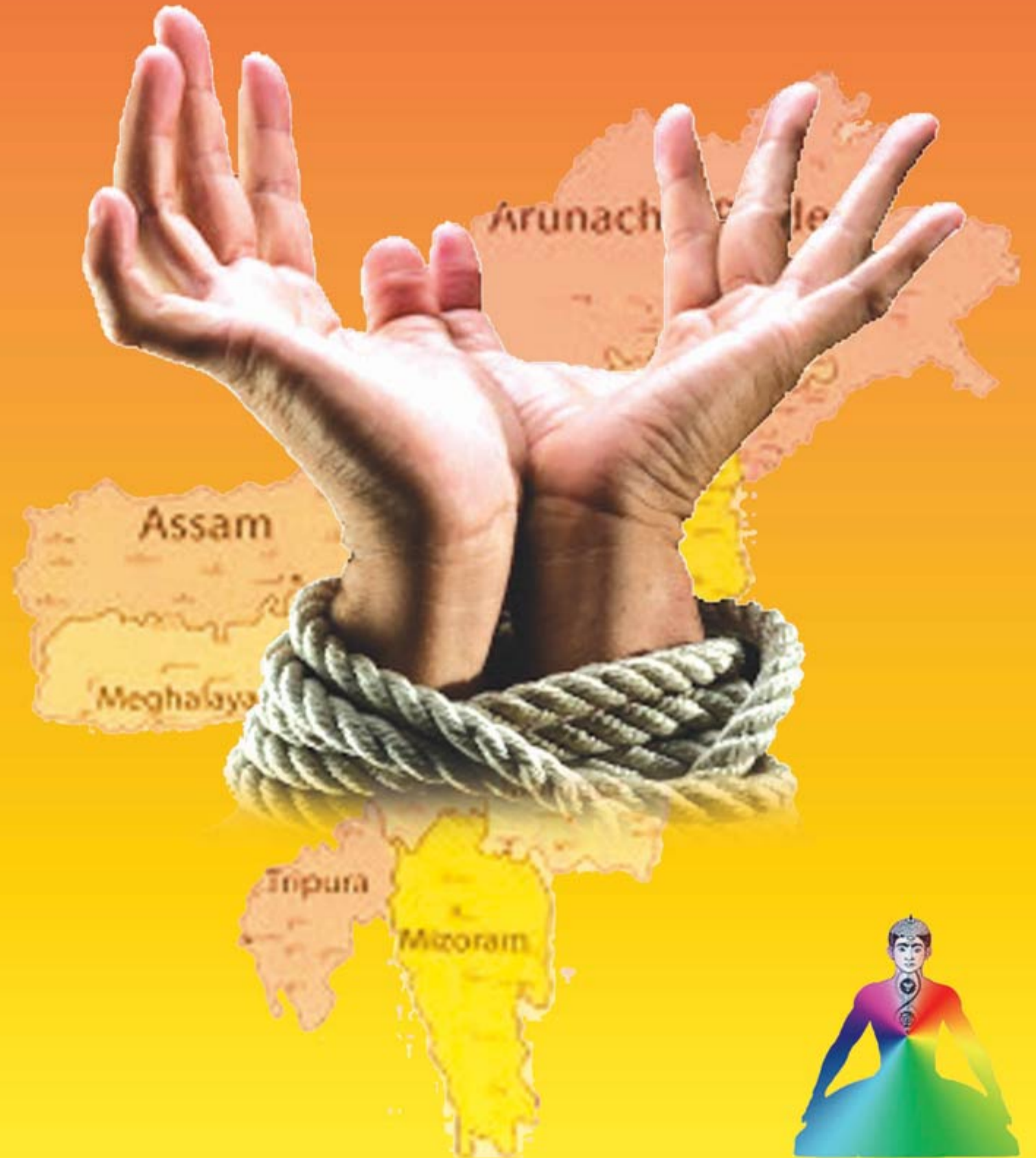
Glimpses from the Rabha Tribe



Heritage Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES
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A Monthly News Bulletin



Importance of Sanskrit

- Dr Jyotsna Bhattacharjee

It is sad to note that Sanskrit language, the lifeline of Indian people, has lost its glory in recent years. At present we can see that very few people are interested in this glorious language. Sanskrit was once the crown of Indian literature. Now it has fallen down from its pedestal. Sanskrit has been termed as devabhasha, because it was believed that gods used this language to communicate to the people. It has a vast treasure. Our ancient religions and philosophical concepts were expressed through this language. The Vedas, Upanishads, Bhagavad Gita, dramas, scientific texts, philosophy, art, humanities - all were expressed in Sanskrit.

In actual fact, Sanskrit is the soul of India. Without this language we would lose our spirit. It is endowed with the spirit of liberation and tolerance. Anybody, after reading a few books in Sanskrit, would realize how magnificent the language is. It may be called the sweetest of all languages. Sanskrit does not belong to any particular race, sect or religion. It represents a culture that is not narrow and sectarian, but open, tolerant and all-embracing. To have real progress of mind and body, it is imperative that we inculcate Sanskrit in our present-day life.

Sanskrit has a treasure of knowledge comprising Mathematics, Medicine, Botany, Chemistry, Art and Humanities. It is so rich that to delve into it is like delving into the ocean. The names of Kalidasa, Bhababhuti and some others in the field of literature need no introduction. Abhigyan Sakuntalam, Swapna Basabdatta, Kadambari, Kiratorjuniyam and Manusamhita are only a few out of so many gems in the field of literature. A Sanskrit drama never ends in a tragedy, demonstrating the fact that man's hope for happiness is always there. Maharshi Valmiki's Ramayana and Maharshi Vyas Deva's Mahabharata amply demonstrate the genius of those immortal authors. These two epics are not only invaluable, but they are also incomparable. Countless characters are intertwined to make a composite whole with every person and incident falling in proper place. The beauty and the great attraction of these epics are such

that one never gets bored even after going through them repeatedly. They depict the lifestyle of Indian people in that age, covering religion, culture, rituals, marriage customs, warfare, education, and everything else. The moral tone is never lost.

The creativity and imagination of the authors of that age leave the readers spellbound. I think that the literature of that age would remain a treasure even in the future and in this we find philosophy, religion and morality blended in a superb manner.

Bhagavad Gita is the crown of the Indian philosophy. It shows the way to liberation. Gita depicts Indian culture, philosophy, and facts about life and death in a language which is sweet, simple, and rich as well. We have innumerable translations of Gita, but the translated works miss the beauty of the original text.

Sanskrit language is essential for appreciating our culture and to regenerate the divinity in man. It has the capacity to stir souls and bring to the fore the finer qualities of a human being. Descriptions and expressions of diverse phenomena of nature in Sanskrit are really unique. In Kalidasa's Abhigyan Sakuntalam we find the wonderful presentation of natural flora and fauna in such a way that Nature seems to appear as a benign deity. The same reverence for Nature can be seen in Meghdoot and other Sanskrit texts. In fact this seems to be the only language which brings Nature close to human beings. While Sakuntala was getting ready to depart to her husband's place, Nature in the form of trees offered her gifts. The trees, flowers and animals became sad when she finally left.

All these things are pure imagination, no doubt, but it is imagination with a message which asks us to treat Nature with respect. Nature seems to come alive in these classics. At a time when scholars, scientists, intellectuals and others are discussing the ways and means to save the earth from annihilation due to man's assault on Nature, I suppose the many Sanskrit texts would be of great value to make man realize and appreciate the contributions of Nature. From these great works we learn that once man

venerated Nature, but today he is trying to dominate and exploit her. In his arrogance he has forgotten the simple truth that without natural things man cannot survive.

Sanskrit language also has been the source of values and ideals that have sustained India through the ages. The open-minded seers and thinkers who spelt out their vision and philosophy in the sacred Vedas and the Upanishads were able to balance the opposites in their life. In philosophy, the messages of ancient sages, who gave us the concept of **Vasundhaiva Kutumbakam** or the "world as one family", continue to be of great significance to the world even today. So it does seem that the Sanskrit language embraces the whole world and that it is a language for all times and places. There are no limits to its ideas; it covers everything from the lowest of the low to the highest of the high.

Sanskrit is a complete knowledge system that embodies the great learning traditions of ancient India. As long as it endures and influences the life of the Indian people, so long will the basic genius of India continue to flourish. Many modern Indian languages depend on Sanskrit for their vocabulary. Only by learning Sanskrit people can realize the superb contributions of the language, covering a diverse range of topics like poetry, drama, aesthetics and scientific literature.

It is unfortunate that Sanskrit has not been given due importance in our educational institutions. If our young generation do not learn the language, they would be the losers. They would lose their identity and would know nothing about our own glorious culture and tradition. It is important to widen the knowledge of Sanskrit and make it relevant and useful to the present-day situation. The vast literature of Sanskrit should be explored so that India becomes richer in every way and peace and happiness return to the country.

(The writer is a former Head, Department of Philosophy, Cotton College, Guwahati)

Patnaik for Women's Entry into Satras

SARTHEBARI, Feb 8 – Governor JB Patnaik today appreciated the role played by the Gomura Satra for encouraging women to enter and pray in the Kirtan Ghar in recent times. This step was a precondition the Governor had set when he was first approached to visit the place. He added that in no time or place had the great Vaishnavite saints made a distinction between female and male devotees.

Laying stress on the inclusiveness of Vaishnavite culture and objects associated with it, JB Patnaik visited two sites of spiritual as well as historic significance in Barpeta District. Addressing the faithful in both places, he underlined the contributions of saints like Srimanta Sankardev and Madhavdev, and mentioned the religious traits common to people in Assam and Orissa.

At Gomura Satra established by Sankardev's disciple Madhavdev, he urged the Satra authority to protect the institution by making representation to the appropriate quarters. He assured help and support from his office to rejuvenate the place where the saint had stayed for more several months, and where he composed borgeets as well as religious texts.

Underlining the legacy of the Vaishnavite saints the Governor referred to their roles in the uplift of society and culture of the region. They were able to unite the people of Assam through cultural transformation, and thus get rid of evil practices and prejudices.

During the visit, the Governor interacted with the locals present and was able to see some of Madhavdev's writings, a well that was dug in his time, and his footmarks.

The Governor was felicitated in the venue, and he saw some devotional songs and dances being performed by local artistes. He met with various functionaries of the Satra, including the chief Satradhikar and younger bhaktas.

(The Assam Tribune 09.02.2012)

Ningkan Kimi (Karbi New Year) Celebrated with Great Enthusiasm

HOWRAGHAT, Feb 1: The Karbi Ningkan Kimi (Karbi New Year) celebrated with pomp and gaiety across the Karbi Anglong Hills district on Wednesday. According to Karbi calendar, the Thangthang Niphai 1 (isi), the 1st February is considered as New Year by Karbi community. Since long Karbi people have been observing the 1st February as New Year every year.

Today too, Karbi people observed Ningkan Kimi with great enthusiasm throughout the Karbi Anglong Autonomous district. The KAAC centrally observed Ningkan kimi holding various programme at Council's Open Cultural Stage, Diphu.

As per programme, the Karbi New Year celebration started with the programme Hemphu Karkil (Devotion of Almighty) at 7.30 pm. To spread messages of peace and unity, numbers of balloons were released in the sky by the chief guest and guests of honour before beginning the open session.

Subsequently, the VIPs dignitaries attended in the function held on the occasion of Near Year celebration, felicitated and the welcome address was given by Dhaneswar Engti, Joint Secretary, Art & Culture, KAAC, Diphu.

Addressing the open session, Joyram Engleng, CEM, KAAC greeted

the people of Karbi Anglong. While appealing people to maintain peace and tranquility, he laid stress on the needs to be enriched of Karbi Culture.

It needs to be mentioned here that along with celebration of the Ningkan Kimi by the KAAC centrally here at Open Cultural Stage, Council, Diphu, the Karbi New Year has been celebrated gorgeously under the aegis of the Langpher Karbi Jutang Chingthur Amei (LKJCA), a premier Karbi Cultural organization at Richo Hidi Tiniali near Bakaliaghat today.

During the day-long programme, the Karbi society observed the Karbi Ningkan Kimi by holding various Karbi traditional events namely Hambi Kepathu, Hon Kijen, Bathali Keup, Kengdon Dang and Choketok, etc. People old-young, male and females of the aforesaid area joined with open mind and celebrated the Ningkan Kimi with pomp and gaiety.

It may be mentioned here that Karbi Anglong Autonomous Council declared the 1st February as official holiday on Wednesday to make a grand festivity. In the New Year celebration at Richo Hidi Tiniali, Sum Ronghang, president, Karbi Jutang Chingthur Amei, Central committee also participated.

(The Sentinel 02.02.2012)

'Busu' Mirrors Rich Culture of the Dimasas

HAFLONG, Feb 11 – After 36 years, 'Hangsao Busu' was celebrated at Guaidisa, 60 km from Haflong, with traditional gaiety since January 27, which was attended by Bijoendra Sengyung, executive member of the Dima Hasao Autonomous Council along with others.

In several places of Haflong, like Dibarai, Digrik, Town Rajee, Boildura and Gdain Rajee, Busu was celebrated with great enthusiasm.

Busu is one of most important and biggest festivals celebrated by the Dimasa people. 'Busu' means the festival of eating newly grown autumnal rice, and so it could be considered as the harvesting festival too, which mirrors the rich culture and tradition of the Dimasa community.

Dimasa people observe 'Busu' by arranging feasts and various cultural functions. It is celebrated in three ways, namely Jidab, Surem and Hangsaomanouba.

(The Assam Tribune 12.02.2012)

Me-Dam-Me-Phi Celebrated in Guwahati

GUWAHATI, Jan 31: One of the important and auspicious festivals of the Ahom community, Me-Dam-Me-Phi was celebrated on Tuesday at Siu-Ka-Pha Nagar, Notboma, Guwahati with traditional fanfare along with the State. The Brihattar Guwahati Me-Dam-Me-Phi Udjapan Samittee organized the festival.

Chief Minister Tarun Gogoi attended the festival as chief guest. On the occasion, the CM inaugurated the Ghanakanta Buragohain Pandal. Gogoi also released a book titled 'Moung – Kham', edited by Sildul Gogoi.

On the occasion, Siu-Ka-Pha award winner Taburam Taid, Birendra Kumar Gohain, IAS were also present along with other dignitaries.

Speaking on the occasion, Gogoi said, "To create a beautiful Assam, we need bless from the Ahom ancestors. For the prosperity of Assam, we need unity".

"It is through ballot, not through bullet, we can create a beautiful and prosperous Assam," added Gogoi. "This festival not only reflects the manners and customs of the Ahoms but also helps to create unity, feeling of amity and mutual understanding among the people of Assam," added Gogoi.

Gogoi announced an amount of Rs 20 lakh as donation for the development of Ran-Chau auditorium, Tai culture and language. To encourage the women of Assam, Gogoi also announced 'Mulagabharu Award'.

Me-Dam-Me-Phi was also celebrated in various parts of the city like Hengrabari, Joyanagar, Beltola, Kahilipara etc.

It needs to be mentioned here that Me-Dam-Me-Phi is a very sacred ritual of the Ahom community. It means oblations offered to the dead and sacrifices to the gods. But it has been so extensively observed by the people of the State that it is referred to as a festival now.

The festival is celebrated by the Ahoms in honour of their ancestors. This ritual was also observed by the Ahom kings on many occasions for averting any imminent danger, commemorating victory and desiring longevity of life.

(The Sentinel 01.02.2012)

Scaling Monastic Festivities in Hills

- Simanta Talukdar

THIS year, **Torgaya** was observed from January 21 to 23. It is an important monastic festival that is celebrated every year in the month of Dawa Chukchipa. People from far-flung areas swarm the famous golden Namgyal, popularly known as the Tawang Monastery, to participate in the festival.

During the occasion, people pray at the monastery for protection from all ills and seek blessings from the lord for happiness.

Founded by Merak Lama Lodre Gyarntso in 1860-81, Tawang monastery is the largest of its kind in the country and the second largest in

Asia. The monastery is the fountainhead of the spiritual life of the Monpa and Sherdukpen tribes of Arunachal. The inner walls of Dukhang, the assembly hall, are painted with murals of various divinities and saints. The silver casket, wrapped in silk, containing the thankas of goddess Sri Devi (Palden Lhamo), the principal deity of the monastery, is kept here. It was given to Merak Lama by the 5th Dalai Lama and the thankas were painted with blood drawn from his nose.

A richly gilded statue of Lord Buddha is kept at the middle of the northern side. It is the largest image of the monastery and is about 26-ft high.

The Urgelling monastery is the birth place of the 6th Dalai Lama, who was deposed in 1706. In 1714, the destruction of all Gelugpa gompas was carried out by Sokpa Jomkhar, a Mongolian warrior who invaded from Bhutan. During this raid, the Dalai Lama's original monastery at Urgelling was destroyed. Valued possessions of the monastery like the ka-gyur (scriptures in gold and silver) and statues were brought to the Tawang Monastery, where they are preserved to this day.

(Seven Sisters Post 26.01.2012)

Meities Observe Year-end Rituals

- David Mayu

Every year, as the Meitei calendar draws to a close, the community propitiates tutelary deities on every Saturday of the last month- Lamta (February-March) - through a ceremony called Saroi Khangba. On February 25 - the first Saturday, elderly women across Manipur were seen offering food and prayers to the spirits in the hope that their lives and that of their near and dear ones would be spared in the coming year.

Meities believe that there is an assembly of deities (Lai Khundin-naba) at Heibokching, a small hill to the south of Imphal, on the first Saturday (Lamta Thangja Ahanba) of the last month and, therefore, this day is of supreme importance to them. On this day, a ritual called Shing Shatpa is held, in which the priest removes sticks, representing family members, stuck outside homes to signify that God will save them from death in the new year.

Rice and vegetables are collected from each family and offered in all direction to pacify spirits who are "hungry and demand food from human beings". Following this offerings and prayers, meities start preparations to welcome their new year in April.

(Seven Sisters Post 27.02.2012)

Rock-cut Cave Discovered in City



GUWAHATI, Feb 10 – A rock-cut cave has been discovered in the Kalipur Kadamtal area of the city's Greater Umachal area. The cave is facing the Brahmaputra.

According to Dr HN Dutta, Director of the State Archaeology Department, the cave has some carvings of the nature of floral decoration. Director Dutta, along with Deputy Director (Exploration and Excavation) Ranjana Sarma and exploration officer Chabina Hassan, inspected the cave today.

Dutta said that the Umachal Rock

Inscription of Mahendrarvarman datable to 400-500 AD, which is located nearby, refers to the construction of a cave temple for Balabhadraswami. It has to be confirmed if this cave temple could be assigned to that structure, Dutta said.

Ranjana Sarma said that the cave has some geometrical lines drawn inside it. Rock-cut niches meant for some purposes, have also been noticed in the cave. The interior area of the cave measures 6.26 metres x 5.02 metres with a height of 1.48 metres in its central region.

She said that findings inside the cave include two pieces of a broken stone bowl, measuring 16.5 cm in diameter, with a 50 cm circumference and a thickness of .5cm. A stone slab found inside the cave measures 168x29x107 cm with floral carving on its vertical border.

The antique found inside the cave with floral carving measures 76x73x16 cm. A sherd of a thick terracotta storage container is also found inside the cave, Sarma said.

(The Assam Tribune 11.02.2012)

Unity Must for Greater Assamese Nationality

- HN SARMA

NINGRULA HARMONY GROUND, Ledo, Feb 4 – Inaugurating the second open session of the 7th Special Annual Session of Asam Sahitya Sabha on the Ningrula Harmony Ground at Ledo today afternoon, former Justice of Supreme Court, Dr. Mukundakam Sarma reiterated that Asam Sahitya Sabha had been devoting itself to the twin goals of achievement of perfection and development of Assamese language on the one hand and the development of all the other languages of the tribes and communities living within the State on the other. In this context, he appealed to all the communities of the State to come together and be reciprocal to one another in the task of building up a greater nationality of Assam. He regretted that it took a long time for the voice of the North East to reach Delhi, and if there was dissension among them, they could never hope for timely fulfilment of their needs.

Referring to the fabulous lore of medieval Assamese literature, Dr. Sarma felt that there was adequate ground for bringing out a comprehensive history of Assamese literature. Similarly, time had come when the history of our society, culture and politics had to be reinterpreted and by making use of all the available materials a complete, research based history be published, Dr. Sarma added. He expressed his anxiety at the

alleged rotting of many precious books for lack of proper maintenance in the National Library in Kolkata and urged upon the Assam Government, Asam Sahitya Sabha and the literary circles to take the initiative towards proper preservation of them.

The general secretary of the Sabha, Dr Pramananda Rajbonshi read out a letter from Tarun Gogoi, the Chief Minister of Assam, addressed to the president of the Sabha, Rong Bong Terang. In his letter, Gogoi regretted his inability to attend the Sabha due to inadvertent reasons. Appreciating the efforts of the Asam Sahitya Sabha, Gogoi stated that it had been contributing a lot to the development of the community life of the State.

Pradyut Bordoloi, president of the reception committee, welcomed the gathering. He traced in his speech the enchanting history of the locality from 1500 BC when the first hordes of the migrants from the South East Asia landed here up to the time of our own. He dwelt at length upon the demographic variety of the entire locality, and said that Ledo represented the ideal pattern of harmonious life of peace, amity and understanding. He pleaded for expansion of the Assamese vocabulary through inclusion of the useful words and terms of speech of the languages spoken by the various ethnic tribes living within the State so as to forge a sealing bond of togetherness.

Participating in the session as a distinguished guest, Pawan Singh Ghatowar, Union Minister of DoNER, said that the Ledo Session would remain glorious in the annals of Asam Sahitya Sabha because of the convergence of all the ethnic tribes in the organization of it. While enumerating the diverse wealth of folk music and dances among the various tribes and communities, Ghatowar described Assam as a State of magnificent folk culture. He drew the attention of the Sabha to the difficulties faced by the Tea community children in getting proper quality of education and urged upon the Sabha to address this problem urgently.

Another distinguished guest, Dr. Gopal Moni Das from Tripura in his speech expressed his sense of wonder to see the vastness of the popular responses to this literary event-so varied in articulation and so varied in content. He traced the bonds of friendship between Assam and Tripura to the days of Rudra Singha 300 years ago, and asserted: "Assam is my home, Guwahati my trade centre, Brahmaputra my heart".

In his presidential speech, Rong Bong Terang declared that Assamese, having been formed with the elements from all the ethnic languages of Assam, is the people's language and regretted that it was not yet used as the official language of the State.

(The Assam Tribune 05.02.2012)

No Priesthood for Woman Theologian in Mizoram

AIZAWL, Feb 22 – The Baptist Church of Mizoram, the second largest church denomination, has cleared the decks for ordination of an eminent woman theologian, but she will not be made a parish priest.

The move is not surprising as the State is a strict patriarchal society where gender parity in political and religious fields still seems to be a far cry.

Though the Executive Committee of the Assembly of the Baptist Church has finally agreed to ordain Dr RL Hnuni, scholar of the Bible's Old Testament and Principal of Academy of Integrated Christian Studies in Aizawl, church leaders have said that she might not look after a pastoral.

"Hnuni will be ordained on March 11 at the Assembly of the Baptist Church of Mizoram, the highest decision-maker of the church in Lunglei after which she would have the title of Reverend and become a church minister," a church leader said.

But the prominent theologian might not be given the task of maintaining an independent pastoral of her own like her male counterparts, he adds.

Earlier last year, the Executive Committee of the church's Assembly rejected the recommendations of the Pastoral Committee to ordain Hnuni, but finally accepted the second recommendation in January this year.

The Mizoram Synod of the Presbyterian Church of India, the largest church denomination in the State also is yet to agree to ordination of women as priests and church elders though the church employs many women theologians in different capacities.

More than 40 years ago, Saptawni, wife of Rev Liangkhaia, a prominent Presbyterian priest, was elected by the congregation of the Mission Veng local church as a church elder, but the Synod refused to ordain her because she was a woman.

Saptawni not only was the first woman to be elected as a church elder of the Presbyterian Church, but also the last.

The Presbyterian Church, during 1970-80, even set a standard height for priests who had to be at least five feet and four inches tall, apparently to be able to tower over churchgoers from the pulpit.

Women also faced gender disparity in the political field, says Prof Lalneihzovi of the Mizoram University.

"The best time for Mizo women in politics was during 1972 to 1987 when Mizoram was a Union Territory," Lalneihzovi says, adding that representation of women in the 30-member Mizoram Assembly during the period was 6.06 per cent.

Mizoram, when it was a Union Territory, had two women legislators between 1978 and 1984, with one of them being a nominated member.

(The Assam Tribune - 23.02.2012)

P. Chidambaram Asks Mizo Refugees in Tripura to Return Home

AGARTALA: Union Home Minister P. Chidambaram Saturday urged the nearly 37,000 tribal refugees from Mizoram, sheltered in six north Tripura camps for the past 15 years, to return to their homes in the neighbouring state.

"You have to go to your homes and villages first, then you would get the rehabilitation package," Chidambaram told the refugees and their leaders at Kanchanpur, 190 km north of Agartala.

"Both the central and Mizoram governments would take care of your liability as much as possible, but you first go to your villages in Mizoram," he said.

Chidambaram, who came here Saturday, held meetings with the refugee leaders, and Mizoram and Tripura government officials at Kanchanpur in northern Tripura, before holding a meeting with Tripura Chief Minister Manik Sarkar here.

The home minister, accompanied

by (home) ministry officials and officials of the Mizoram and Tripura governments, visited the refugee camps, where about 37,000 inmates, including 6,000 children, have been lodged.

Home ministry's Joint Secretary Sambhu Singh held a series of meetings Friday and Saturday with Tripura and Mizoram government officials.

The Mizoram officials, led by Home Secretary K. Riachho said at the meetings that the state government was ready to take back all the Reang tribal refugees if the 83 Mizo families, who according to them had been evicted by the Reangs from north Tripura in 1983, were provided rehabilitation package.

Though the Tripura government officials opposed the Mizoram government's allegation, the home ministry officials agreed to provide financial support to the Mizo families.

Following ethnic tensions sparked

by the killing of a Mizo forest official in Mizoram, over 41,000 Reang tribal refugees — locally called Bru — had taken shelter in six camps in north Tripura's Kanchanpur sub-division in October 1997.

After a series of meetings, a total of 701 tribal families — comprising about 3,585 men, women and children — were sent back last year.

The home ministry last year broadened the economic package for home-bound refugees following mediation by the New Delhi-based rights group Asian Centre for Human Rights (ACHR).

"Apart from Rs.80,000 assistance to each refugee family and free rations for one year, the home ministry will support self-employment schemes to be initiated by the Reang tribals," ACHR director Suhas Chakma told IANS on phone from New Delhi.

(<http://articles.economictimes.indiatimes.com> 18.02.2012)

Growing Alcoholism Breaking Families in Assam

- Raju Das

SHILLONG, Feb 7 – Assam government's benevolent policy of issuing wine store and bar licences is indirectly breaking families with alcoholism-related domestic violence on the rise in the state.

Figures indicate that domestic violence tops the list of all forms of violence against women reported at the Assam State Women's Commission (ASWC) last year.

ASWC chairperson, Meera Barooah, said: "Domestic violence is the biggest concern for women in Assam today and growing alcoholism amongst men is a major contributing factor in such violence."

Barooah was here today to attend a two-day regional conference on "achieving convergence for empowerment of women," at the Hotel Pinewoods today.

The chairperson said that the commission had earlier petitioned the excise department and also state government authorities to check



growing number of country liquor dens.

"We would soon approach the State Government on the growing number of Indian

Made Foreign Liquor wine stores and bars in the State and urge the government to have a relook into its policy," she added.

Barooah said that dowry-related issues, people's growing materialism, changed lifestyle and low-level of tolerance when fuelled by alcohol makes matter worse.

Many victims and their families, moreover, are reluctant to report such cases to the police and the commission is encouraging people to do away with this negative trend.

"The other grey area is trafficking of women and we are trying to work with various agencies to get a grip over this crime," Monideepa Borkotoky, a

member of the commission said.

She said that the commission has tied up with a non-profit organisation—Global Organisation for Life Development – for rescue and rehabilitation of trafficked girls and women.

Moreover, witch-wizard-hunting although reported from isolated pockets of the State like Kokrajhar, Kamrup (rural) Udalguri, Sonitpur and others, primarily dominated by Bodo and Adivasis communities, is another concern for the State.

"In most of these cases the victims are women, especially elderly and single women. We have been organising various awareness camps in these places through discussions, seminars, distribution of pamphlets, etc. to eradicate this social evil," Barooah added.

(<http://www.assamtribune.com>
08.02.2012)

'Arunachal Pradesh is Integral Part of India'

New Delhi: A day after China objected to Defence Minister A K Antony's visit to Arunachal Pradesh, India on Sunday reiterated that the state is its integral part and stressed that any Indian has the right to visit any part of Indian territory.

Objecting to the Indian defence minister's visit to Arunachal Pradesh, Chinese Foreign Ministry spokesman Hong Lei Saturday had "asked India to work with China to maintain peace and stability in border areas".

Hong had asserted that China advocated seeking a fair and rational solution through equal and friendly negotiations, adding Beijing's stance on Sino-Indian border issues, including disputes regarding the eastern section, has been consistent and clear-cut.

He also called on India to desist from taking any action that could complicate the issue.

He was reacting to media reports about Indian officials participating in activities organised by the "so-called Arunachal region," without directly

referring to Antony's visit to Arunachal Pradesh on February 20.

Government sources in New Delhi reacted sharply, saying that India's position on Arunachal Pradesh is well-know and has been stated many times.

The sources pointed out that in face of Chinese assertions from time to time, senior Indian leaders have said time and again that Arunachal Pradesh is an integral part of India's territory.

"We are aware of the challenges which people living in border areas face and it is our collective duty to ensure that our border areas are developed as any other part of the country," Antony had said at the Silver Jubilee celebrations of Arunachal Pradesh in its capital Itanagar on February 20.

"We are aware of the challenges which people living in border areas face and it is our collective duty to ensure that our border areas are developed as any other part of the country."

"Arunachalees have always been known to be fiercely patriotic and yield

to none in their love for the motherland," he had said.

The latest Chinese assertion on Arunachal Pradesh came more than a month after special representatives of India and China held the 15th round of boundary talks here to discuss a framework that can form the basis for resolving their decades-old boundary dispute.

Beijing's claims on Arunachal Pradesh are part of the boundary negotiations between the two rising Asian powers.

In the boundary negotiations, China has hardened stance on Arunachal Pradesh, part of its negotiating tactic to extract concessions from India in any final boundary settlement. Last month, China had denied visa to a senior Indian Air Force officer to visit that country as part of a defence delegation visiting that country. This had prompted New Delhi to scale down the size of the delegation.

(<http://ibnlive.in.com/news>
26.02.2012)

Hagrama Appeals to Mizoram Government for Resettlement of Bru People

KOKRAJHAR, Feb.16: The Chief of Bodoland, Hagrama Mohilary who is one of the most powerful leaders among the indigenous tribal people in the north-eastern region and ally of State Government of Assam has appealed the government of Mizoram for resettlement of most indigenous Bru people who have been living in the relief camps over the last 14 years.

The attention towards the Bru people and their settlement was drawn after the Bru people called upon the Bodo group of people living in different parts of the northeastern region including West Bengal, Bangladesh, Nepal and Bhutan who got together recently in Chirang district and discussed over the problems of the Bodo group of people of different places. The Bodo National Festival Committee (BNFC) took the issue seriously and decided to send a delegation to understand the problems faced by Bru people over the years in Mizoram. The delegation will call on the Mizoram Government to appeal for resettlement of indigenous Bru people.

BTC Chief, Hagrama Mohilary said the Bru people of Mizoram were the most indigenous tribes and the time has come for the government to settle them down in their respective places.

He said, "let us forget and forgive for what mistake had happened in the past but it is the duty and responsibility of the government to arrange the resettlement of Bru people". He further added that a particular community should not be kept in the relief camps for over 14 years without resettlement process and government of India should think how human rights violation and injustice are done against the Bru community in Mizoram which otherwise, has the highest literacy rate in the country.

"The Bru people have not migrated from Bangladesh, Pakistan or Afghanistan but they are the most indigenous people of Mizoram and in that point, the government of India should take every step for resettlement and their rights to education, socio-economic development and other rights and privileges must be ensured", Mohilary said adding that internal displacement took place even in Bodoland between the Bodos and Adivasis but resettlement has been completed there because the Bodoland administration ensures to protect the rights and privileges of every community and in the same manner the Mizoram Government should take appropriate measure for permanent solution of Bru

people. He also said that he will pursue the Mizoram Government in political level and a political delegation would be sent to take the stock the situation in Bru relief camps.

Speaking to The Sentinel over phone from Mizoram, Bruno Masha, a social activist said that over 32,000 Bru people have been living in seven relief camps of three sub-divisions of Mizoram since the last 14 years. He said the condition of Bru people in the relief camps was miserable and they have no way for protecting their culture, language and tradition. The economic conditions of Bru people are utmost backward and they have been being denied of right to education and other rights and privileges, he said adding that their socio-cultural identity would not be protected unless the Bru people are resettled permanently.

It is most significant that the Ministry of Home Affairs, the Government of India has initiated for peaceful process of resettlement and there will be a meeting with Home Minister, P Cidambaram at Naisinpara in Tripura on February 18 between the Bru people and the government of India, he added. He further hoped that the government of Mizoram will take all necessary steps for permanent solution of their problem.

(The Sentinel 17.02.2012)

Over \$ 500 Bn in Foreign Banks: CBI

New Delhi, Feb 13 – An estimated 500 billion dollars (nearly Rs 24.5 lakh crore) of illegal money of Indians is deposited in tax havens abroad, CBI Director A P Singh disclosed here today, reports PTI.

Speaking at the inauguration of first interpol global programme on anti-corruption and asset recovery, he also said largest depositors in Swiss Banks are also reported to be Indians.

Without indicating the source of the estimate of the illegal Indian money abroad, he said India, in particular, has suffered from the flow of illegal funds to tax havens such as Mauritius, Switzerland, Lichtenstein and British Virgin islands.

"It is estimated that around 500

billion dollars of illegal money belonging to Indians is deposited in tax havens abroad. Largest depositors in Swiss Banks are also reported to be Indians," Singh said.

There have been various estimates of the Indian blackmoney stashed abroad, ranging from 500 billion dollars to 1,500 billion dollars, with the Government maintaining that there could be no official estimates of an illicit activity. It said these figures are based on unverified assumptions.

An international think-tank – Global Financial Integrity – had estimated that Rs 25 lakh crore has been illegally stashed away abroad by Indians.

Today's statement by the CBI Director is significant that for the first time someone in authority in India has come out with an estimate of the blackmoney believed to have been stashed abroad.

The CBI Director said there is a lack of political will in the leading tax haven states to part with the information because they are aware of the extent to which their economies have become "geared to this flow of illegal capitals from the poorer countries."

"53 per cent of the countries said to be least corrupt by the Transparency International Index are offshore tax havens, where most of the corrupt money goes. The tax havens include New Zealand which is ranked as the least corrupt country, Singapore ranked number five and Switzerland number seven," he said.

Singh said tracing, freezing, confiscation and repatriation of stolen assets is a legal challenge, a complex process which requires expertise and political will.

(<http://www.assamtribune.com> 14.02.2012)

The Law Only for the Hindus?

The Congress Party has always been playing the dirty role of keeping the society divided along religious and caste lines. Its latest move, as spelt out by two of its 'stalwarts' Digvijay Singh and Kapil Sibal, is to keep the Muslim community out of the purview of Direct Tax Code (DTC) Bill and the Right to Education Act (RTE). Sibal assured leaders of the Muslim community at a conference on Protection of Constitutional Rights of the Muslim community last week (which was attended by the minister) that the government would work out the details to exempt it from these.

The DTC bill which received the cabinet nod recently brings under its purview donations made to religious institutions. Earlier, fifty per cent of the amount donated was exempted from tax. Now this will be fully taxed. But Sibal has assured the Muslim leaders that he would present their case to the government and do the needful. This is gross injustice. For, the incomes of all the major temples all over the country are directly controlled by the governments which use this money for running government expenditures. Several state governments, like Andhra Pradesh and Kerala have 'borrowed' money from temples which are never returned. This is done only in respect of Hindu temples and is not applicable to any other religious place. To make matters worse, now, donations to Hindu temples would be taxed while donations to other religious trusts would be exempted, if the Congress Party has its way.

Right to Education was brought with much fanfare and was flaunted around as a single-dose panacea for the huge levels of illiteracy in the country. The government is now willing to kow-tow to the demand of the Muslims that madrasas should

be kept out of the law. Successive governments have been indulgent to these religious schools, where only Islamic scriptures are taught and little else. In the 80s, the government tried to introduce modern education, by offering financial aid to those madrasas that would include science and maths in the curriculum. There were no takers. Then under Arjun Singh, the HRD ministry granted CBSE status to these institutions. While lakhs of students ploughed through ten subjects in high school to earn the 10th standard CBSE certificate, the students of madrasas would earn the same learning Quran and Arabic or Persian. And now, they do not want to be part of the RTE.

The shameful capitulation that the Congress Party did in front of the paranoid Deobandhis over Salman Rushdie's visit to India is a classic proof of the party's attitude. It raised the bogey of extremists' threat to keep the writer away, so that it 'officially' escaped the blame of stopping him from coming. That the cover was blown off and the government stood exposed is only an amusing sidelight. The question is not how much the literary world lost by his absence, which is not much; the issue is, should the government have acted so low.

A few days ago, Muslim associations in Mumbai demanded that when Muslims are arrested, especially in terror-related cases, the details of the investigations should be shared with them. This, they said, was to ensure that innocents were not taken into custody. But this is an outrageous demand. While there are cases of miscarried justice, to give it a communal colour and pressurising the authorities to reveal the investigation details tantamount to protecting culprits.

It is this kind of exclusivist attitude that has kept the

community out of national mainstream. If the Supreme Court issues a progressive judgment the Muslim leaders circumvent it by using divisive politics. If the government moots population control policies, they cry genocide. If women demand better and equal civil code, the community leaders howl impingement of minority rights. This has been going on for decades now. It is this same attitude and the indulgence by the Congress that eventually led to the partition of the nation. Congress continues to be enthusiastic to play the religion card. The Sachchans and Ranganath Mishras can produce tomes of report on the 'plight' of the Muslims. But as long as the leadership of the community does not shed its 'touch-me-not' attitude and until they do not stop clamouring for special privileges and rights, they would continue to be treated as pawns by such power seekers as Congress. It is for Muslims themselves to break the shackles and breathe in the free world.

(<http://organiser.org//Encyc/2012/2/12>)

In this world always take the position of the giver. Give everything and look for no return. Give love, give help, give service, give any little thing you can, but keep out barter. Make no conditions and none will be imposed. Let us give out of our own bounty, just as God gives to us. The Lord is the only Giver, all the world are only shopkeepers. Get His cheque and it must be honoured everywhere.

If you want peace donot see the faults of others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child. This whole world is your own.

Catholic Bishop Council's PIL Against Bhagavad Geeta in Schools Rejected by MP High Court

The petition filed by Catholic Bishop's Council against introduction of 'Geeta Sar' or Essence of Bhagavad Geeta in school curriculum, has been dismissed by the Madhya Pradesh High Court on Friday. The petition was filed in August 2011. The petition was filed by the Council spokesman Fr Anand Muttungal.

The court upheld the fact that Bhagavad Geeta contained no religious teachings, but contained only the philosophy of life. Earlier, the court had given the petitioner's counsel a time limit of 2 months to study the holy text in entirety and

then come to any decision. According to Additional Advocate General Prashant Singh, the Division Bench comprising of Justice Ajit Singh and Justice Sanjay Yadav asked the petitioner a few questions. Not satisfied with the answers given, the court declared that the Bhagavad Geeta was Indian Philosophy and not a religious text. The petition was dismissed thereafter.

Without directly opposing the teaching of Bhagavad Geeta, the petition said that the state government of Madhya Pradesh should include teaching of an outline of all religions, without focusing on one particular

religion alone. The petitioner stated that the council was to take a resolution on challenging the court order after they read the complete order.

Another matter cited in the PIL were the names used by the state government of Madhya Pradesh for their various schemes. According to the petitioner, names like Ladli Laxmi, Balram Tal, Kapil Dhara etc and practices like 'Bhoomi Pujan' at government functions promoted a single religion. The names, which were drawn from Hindu mythology, did not convey a secular image. (<http://india-wires.com/7170/news> 28.01.2012)

Thousands Take Part in Meghalaya Pilgrimage

UMIAM (Meghalaya): Thousands of people climbed the sacred U Lum Sohpetbneng mountain here Sunday as part of an indigenous tribal pilgrimage to the "navel of heaven".

U Lum Sohpetbneng, popularly known as "umbilical heavenly peak", is situated by the scenic Umiam Lake (Barapani), 17 km north of state capital Shillong.

Thousands of Khasi-Jaintia tribesmen make this annual pilgrimage atop the 1,344-metre high peak to offer their obeisance to god.

"It is a firm and deep rooted belief of the people of Ri Hynniewtrep (the Seven Huts people, inhabiting the West Khasi Hills, East Khasi Hills, Ri-Bhoi and Jaintia Hills districts in eastern Meghalaya) descended to earth from a golden bridge atop the sacred U Lum Sohpetbneng," said Sumar Sing Sawian, one of the Seng Khasi elders.

The sub-tribes of the Hynniewtrep race - U Khyntiam, U Pnar, U Bhoi, U War, Maram, Lyngngam and the now-extinct Diko of Meghalaya — are collectively known as Ki Hynniewtrep, which literally means 'Seven Huts' referring to the seven families which were the first settlers on earth, according to a tribal legend.

The annual obeisance is accompanied by traditional rituals and rites, dances and songs. Sanctified rice grain and water too is distributed on the occasion to gain spiritual contentment and good health.

U Lum Sohpetbneng is shrouded in an aura of sacredness and sanctity, being the repository of ancient wisdom and values of the Hynniewtrep.

"According to ancient Khasi faith, you can approach god only with a golden heart full of virtue and humility. God is like a mother with whom her children are linked through the umbilical cord," said Kynpham Sing Nongkynrih, poet and author of several books on the Khasis.

The Poem Composed by Warren Hasting in 1772 AD

We have to rule over Indian
By means of their brain fussion
Let them drink, dance and make them fool
For the purpose of, "Divide and Rule!"
Destroy all Indian culture and Scripts.
It is the aim of Warren Hastings.
Teach them Bible and convert them all
This is the order of Saint Paul!
This can be done by changing definition
What is called they, "The Great Hinduism."
Change, their status and wipe the emotion
To become the, "Faithful Servant" of the crown.
If we strike their religious emotion
They start enmity among their tradition.
This can help us to set up our power.
To spread the Christianity all over.
Enkindle sentimental feelings of all
To abolish the greatness of Hindu's Idol.
We should obtain the ideals of Saint Peter
To observe the method of, "Men Fisher".
The subject of "Indology" must be start.
Rewrite the, "Vedas" according to Saint Mark
A Preacher and a lawyer are be worth —
"Who proved all the false, as the truth".
This can be obtained by scholarships —
"Money makes the mare go" must be our dish.
They, ought to destroy, the great Hinduism.
To set up a theory on too allegation.
Impeacheth every events as a fake.
As we succeed in the Jews Case.
In Hindu body insert our Vast brain.
All Indian Scholar, "must play our game".

COMPARITIVE OUT LOOK

- Narayan Dev Sarma

Church Concept

1. Everyone is "Sinner" by birth.
2. Every word of the Bible is to be completely believed and is unassailable.
3. Jesus Christ is the only son of "God".
4. Jesus Christ is the one and only Saviour of Mankind.
5. The very birth of Jesus Christ is to atone the sins of man.
6. For a Christian not only faith on Christ but also faith on some Church is must.
7. By faith in the Jesus and the Church one can attain Heaven after death.
8. Heaven means place of enjoyment.
9. Only Christians are eligible for heaven. Rest go to hell.
10. Except human being rest of creation has no devineness.
11. Man posseses unlimited right to enjoy the entire univrs.
12. Man takes birth only once. After death he goes either to heaven or hell, no third alternative.
13. State power is to propagate religion.
14. The very human status is unpious. So never he can attain Godhood.

Bharatiya Concept

1. Swamy Vivekananda Says when we are "Sons of Nectar" and the whole creation is manifestation of God to call any one as sinner is itself a sin.
2. It is either by intelligent discretion or by intuition only, the spiritual realization can be possible, not by blind beliefs. "Upanishads" are dialogues in between seers & seekers regarding "God hood". There you can find analysis but not blind beliefs.
3. Every one is Gods Children; God is Omnipresent.
4. Mediator is not compulsory for "Gods" blessings. It is possible for every one to reach the God. The relationship of God & Man is direct and nearest.
5. Every one is responsible for his doings. Definetly one day every one will get good or bad results for his doings. The present joys or sorrows are the consequences of previous deeds only.
6. For Spiritual persuasion it is not mandatory of mediation of some institution. As per understanding, eligibility & capacity, he can pursue any path. In this process role of "GURU" is guidance only. In the way of worship also freedom is there a leaf, a flower, a fruit or simply water can be offered to God.
7. Heaven is nothing but the happy feeling attained by soul due to the good results of previous good deeds, when once the enjoyment is over and balance becomes nil, he has to take rebirth and seek for "MUKTI".
8. To reach heaven is comparative, limited concept. It is not all. Not the goal. To become free from all bonds is concept of "MUKTI" (salvation). It is a permanent one.
9. This type of division (believers & non believers in Christ) is against humanity. This type of division will lead to blood shed.
"Every one can attain Salvation. It is his birth right:' It is the concept of Hindutwa.
10. God is Omnipresent in the entire creation. It is in different scales (proportions) in all parts of universe.
11. In the universe, the mater is source of generation. So, Nature is worshiped or mother. We are to "keep it up" not exploit it.
12. It not in this life, in the coming rebirths we achieve salvation or bliss. For this up-gradation, we are to go on purify our deeds,
13. To channelise state power for religious propaganda is negation of spiritual freedom. Rather than external pressure, regulated discipline, self control, pursuation of search for God, will lead to spiritual progress. Kings should seek guidelines from these elementary spiritual values only.
14. The soul of the man is part & parcel of God. To attain, that Omnipresent, eternal, "Sat-Chit-Anand" state is the goal of life. Examples :- Ramkrishna Paramahana, Kabir etc.

Crisis of Values in Society

Dr. Bhaskar Bhattacharyya

Today's newspapers, magazines, newschannels inform us of the daily occurrences like bribe, crime, murder, exploitation, agitation and corruption etc. These frequent happenings in our society reflect the deterioration of values or the moral degradations in our society. It is not only harmful to a family but also a warning to a society and a nation as well. Disappearance of social and moral values is the root cause of such happenings in our society. We talk about the values like truthfulness, honesty, love, justice, patriotism, humanity, tolerance etc. Now- a-days the degradation of values has emerged among the young generation. The young generation seems to be not concerned about the age-old values in society. In most of the cases it is found that youths, especially students are involved in cases of bribery, dacoity, rape, extortion, murder etc. So, is it not a burning problem or threat to society?

It is seen or can be said that values are missing from the young generation day by day. They do not know its gravity in life; as a result they ignore to hold it as the essential forms of human life. That is why, it can be opined that values are deteriorated in our society. The message can be inculcated into the young generation as such: "It is very difficult to acquire the values within but easy to escape from it." It is pathetic that the young generation ignores the concept of value which is the centre of gravity of human life. The present erosion of values has been the subject of discussion with analysis from the grass-roots level involving the students of school/college/university. Just as an atom bomb can destroy a country and its reaction can deter the growth of the nation up to several years after explosion so also the erosion of values in our society has become a warning to human race. In this context, value studies will be inevitable in order to explore the causes of the erosion of values in society. Although it is easy to target the modern science and technology to be the chief cause of ill happenings in our society, yet change of human temperament due to lack of

awareness of the social and values cannot be easily ruled out.

It is indeed true that modern science and technology makes human life comfortable luxuries facilitates people to catch the world within a second, but it does not mean that it encourages people to misuse the techniques provided by science, which is palpable in our society. As for instance the invention of mobile phone is really a great and revolutionary invention of modern science, but this invention of science does not invite people to use it in the negative sides. However, what we see is that people either knowingly or unknowingly misuse it. The age old values like sympathy, simplicity, tolerance, cooperation, concern for others, truthfulness, honesty etc. are missing gradually from our society. Due to the crisis of values, people seem to become self-conscious or engrossed in self to a great extent. The problems like corruption, murder, dacoity, extortion, nepotism and favoritism etc. are the results of this phenomenon. The value crisis has not only badly affected the society but also helped to a great extent to disintegrate our society.

It is true that values are the essence of our society which can bind a society bringing together different types of people irrespective of caste, race and creed overlooking geographical boundaries. So, the values have an immense role in our society. Therefore, time has come to save our society from antisocial and antinational activities which can easily disintegrate our society. Whether has rightly pointed out "when faith is lost, when honour dies, the man is dead." This noble saying indicates that when a man fails to catch the values in life then he no longer exists to introduce himself as a rational human being. And as a result he will come down to the levels of animals. This significantly focuses on the gravity of the values in our life. That is why, it is said values are not taught, but caught. We usually talk of the social values like freedom, belief, sincerity and self respect, the right to work, freedom of

speech etc. But the problem in our society is, we show disregard for these values in our public life due to our selfish nature, which is considered the starting point of the erosion of values in our society. The selfish nature separates a person unconsciously from others and as a result people seem to be busy mechanically in their own self without sharing others weal and woe. The latter field or public life is missing now-a-days from the business of mankind. This can be considered one of the main causes of involving problems in our society. It appears as a threat because it creates the problems which we are witnessing in our present society. The problems like injustice, intolerance etc. reflects this picture clearly.

India has a great tradition of culture, art, ideals, and teaching of great personalities. But due to our lack of proper formulation either by the print media or by the TV Radio and TV Channels, it seems to be dormant in the mind of people. In this context, mass media can play a big role by creating awareness of our rich heritage among people. But, TV Channels and other media in this regard seem to be busy in acquiring their own competitive market rather than putting emphasis on our rich culture and values. As a result our tradition and work culture become polluted to some extent. It encourages people to borrow others cultures and mixing foreign culture with our original one people involves a remix culture which is now-a-days centre of new attraction in the present context of society. It undoubtedly may one of the prime causes in the degradation of value culture of India. The need of the hour is to inculcate in the social and moral values from the childhood stage through proper education and training. Therefore, it is the urgency to introduce value-based education from the primary level up to the highest level of education. Value-based education will help us to a great extent to be conscious of the social and moral values, which are considered to be essential parts of human life to live in a peaceful society.

JUSTICE DELAYED IS JUSTICE DENIED: B B JAMATIA

- Aravind Deb Nath

Last two years Tripura janjati communities are fighting for enactment of their customary law under the leadership of Shri B B Jamtia. Nine communities including major communities like Jamtia, Santhal, Mog, Molsam, Halam, Kaipeng, Reang have submitted their codified customary laws to the Shri Ranjit Deb Barma Chief Executive Member of Tripura Tribal Autonomous District Council (TTADC) on 12th January 2010, on 11 July 2011 & 13 September 2011 respectively. Honorable CEM assured the community leaders to take necessary action. But unfortunately

due to political reasons CEM did not take any action. So on 17th February all the community leaders conducted sit in protest demonstration to raise voice against this injustice under the leadership of B B Jamatia.

In the sit in protest demonstration B B Jamatia expressed his anger and said that, "it is unfortunate and ironical in a democratic country like India that after six decades of our Indian republic we the Janajati people of Tripura and son of Bharatmata are fighting for our constitutional rights of Schedule Tribes. The politicians are intentionally delaying the process. Justice delayed

is justice denied." He appealed the community leaders and followers not trap in political gimmicks.

Shri Haran Chandra Santhal, Basu Mog, Shri Chandra Bru and Sadhan Ravi Jamatia also expressed their views. All the leaders collectively declared to continue the movement until goal is reached.

Shri B B Jamatia along with community leaders submitted a memorandum to the CEM of AATDC. Nearly two thousand people from all over the state of nine communities participated in the protest.

The Marks of Maturity

Mature is he, who is patient, who is willing to give up immediate pleasure in favour of the long-term gain.

Mature is he, who has the ability to settle differences without resentment or anger.

Mature is he, who perseveres despite setbacks.

Mature is he, who knows that life is too short to be wasted in prejudice, intolerance, hatred and revenge.

Mature is he, who has the capacity to face disappointments and adversity without becoming bitter.

Mature is he, who is humane, and who responds to the needs of others with compassion.

Mature is he, who has the humility to say "I was wrong" and the self-control not to say 'I told you so' when he is proved right.

Mature is he, who does not complain that the rosebush has thorns but rejoices that it bears roses.

Mature is he, whose deeds conform to his thoughts and words.

Mature is he, who lives in the present without being shackled by the dead past or the unborn future.

Mature is he, who strives to change things which he can and who lives in peace with things he cannot.

Mature is he, who gently and constantly questions himself, 'Am I mature?'

Flowing Poem.

- Kaling Borang

Song of a damsel came
Floating from the 'Raaséng'
In the dead dark night,
Ripping and tearing
The silence apart.
Meticulously opening every page
Of the uncertain life ahead,
Of the ups and downs and
Of the hopes and aspirations.
"Born in father's home;
Must we go once but
When, where and with whom?"
Were the questions to herself,
Answered in simple but
Certain terms full of hope,
Betraying the mournful tune.
I understood you only then,
And hailed your education
Of the life and of the world
And thought that you are but
The beautiful flowing Poem of the Adis

(*'Raaséng' = Socio Cultural Training centre for the girls*)

जगें ! जगाएं भारत !!

देश अनेक चुनौतीपूर्ण परिस्थितियों से गुजर रहा है। राष्ट्रीय सुरक्षा पर मंडराता संकट हो या आंतरिक कानून व्यवस्था पर जिहादी आतंकवाद व माओवाद का नृशंस हमला, आर्थिक मोर्चों पर विफलता हो या आम जन की खुशहाली पर महंगाई का डाका, सामाजिक सद्भाव पर गहराती जाति-मत-पंथ की काली छाया हो या कालेधन और भ्रष्टाचार का फन ताने बैठा नाग, भारत की वर्तमान स्थितियां देशवासियों के लिए गहरी चिंता का विषय हैं, उस पर दुर्भाग्य यह कि देश का राजनीतिक नेतृत्व सत्ता के खेल में व्यस्त हो इस सबकी अनदेखी कर रहा है। भारतीय गणतंत्र के ६२ वर्ष गुजर जाने के बावजूद स्वराज्य के सपने अधूरे हैं और भारत बाट जोह रहा है विश्व में एक स्वाभिमानी, समृद्ध और सशक्त राष्ट्र के रूप में खड़ा होने की। हमें स्वतंत्रता मिली, लेकिन जिन लोगों के हाथों में देश का नेतृत्व आया वे पश्चिम के मोहपाश में फंसे होने के कारण भारत की चिति, संस्कृति और परंपराओं के अनुकूल राष्ट्र के उन्नयन का कोई स्वतंत्र विकसित नहीं कर सके और पश्चिम की जूठन पर एक राजनीतिक व व्यवस्था तंत्र खड़ा करते चले गए, जिसके बोझ तले दबा भारत आज भी पर-तंत्रता की बेड़ियों में जकड़ा कराह रहा है। अपनी भाषा, अपनी संस्कृति, अपना धर्म, अपनी कानूनी ढांचा, जीवनमूल्यों को समृद्ध करने वाली अपनी शिक्षा पद्धति, मनुष्य और पर्यावरण के प्रति सह अस्तित्व की अवधारणा को दृढ़ करने वाली हमारी सामाजिक समरसता व परमपराएं और देशवासियों को आत्मनिर्भर व सम्मानपूर्ण जीवन जीने की राह दिखाने तथा भारत को सोने की चिड़िया बनाने वाली हमारी विकासमान आर्थिक संकल्पनाएं हेय समझकर न केवल पीछे धकेल दी गई, बल्कि उनके प्रति जानबूझकर तिरस्कार का भाव पैदा कर उन्हें पिछड़ेपन की निशानी बना दिया गया। नेहरू युग में सामाजिक, शैक्षणिक और आर्थिक प्रगति के जो नए मानदंड गढ़े गए और जिन्हें लेकर देश पर ५० वर्षों से ज्यादा समय तक शासन करने वाले कांग्रेसी नेता आगे बढ़ते रहे, उन्होंने स्वतंत्र तो विकसित होने ही नहीं दिया, स्वराज्य

और सुराज का स्वप्न भी भंग कर दिया। आज देश उसी विडम्बना से जूझा रहा है।

भारत की प्रकृति और संस्कार को न समझने वाले जिन लोगों के हाथों में देश की बागडोर आई उन्होंने सत्ता के लोभ में न केवल मातृभूमि का विभाजन स्वीकार कर उन संकल्पों को अपने स्वार्थों की अग्नि में झोंक दिया जो देश की स्वतंत्रता के संग्राम में निरंतर जूझने और प्राणोत्सर्ग करने वाले असंख्य हुतात्माओं ने मुट्ठियां तानकर लिए थे, बल्कि महात्मा गांधी के भारत में रामराज्य लाने के सपने को भी उनकी सत्तालिप्सा और उनका राजनीतिक अहंकार लील गया। हम स्वाधीन तो हुए पर स्वतंत्रता न जाने कहां खो गई? ग्राम स्वराज, कृषि, कुटिर व हस्तशिल्प, जो भारत की समृद्ध सामाजिक व आर्थिक संरचना का आधार थे, देश में निरंतर बढ़ते असंतुलित शहरीकरण और बड़े-बड़े उद्योगों को आधुनिक भारत के विकास का मंदिर बताए जाने की घोषणाओं के बीच दम तोड़ते चले गए और अर्थ खो बैठी कविवर सुमित्रानंदन पंत की ये पंक्तियां जो उन्होंने कभी बड़ी श्रद्धा और भावविह्वलता के साथ लिखी होंगी - 'भारत माता ग्राम वासिनी, खेतों में फैला है श्यामल, धूल भरा सा मैला आंचल।' स्व-तंत्रता की शोकांतिका यह है कि हम आज भी अंग्रेजों की बनाई करीब डेढ़ सौ साल पुरानी भारतीय दंड संहिता को ढो रहे हैं। हम मानों भारत की राष्ट्रीय, सामाजिक व आर्थिक संकल्पनाओं का प्राणतत्व ही गंगा बैठे, तो स्वाधीनता का अर्थ ही क्या बचा? मैकाले की कथनी चरितार्थ होती चली गई कि अंग्रेजों के भारत से चले जाने के बाद भी 'काले अंग्रेज' उनके मंसूबों को पुरा करेंगे। स्वाधीन भारत के स्वाभिमान पर इससे बड़ी चोट और क्या हो सकती है? इस मानसिकता का परिणाम है कि चीन अरुणाचल व लद्दाख तक घुसा चला आता है और हमारी केंद्रीय सत्ता कहती है कि सब ठीक है, चिंता की कोई बात नहीं। आखिर यह सरकार भी तो उन्हीं नेहरू की वारिस है जिन्होंने अपने प्रधानमंत्री रहते भारत की हजारों वर्ग किलोमीटर भूमि पर चीन के कब्जा कर लेने के बाद कहा था कि 'क्या फर्क

पड़ता है, वहां तो घास का एक तिनका भी नहीं उगता'। देश की धरती के प्रति केंद्रीय सत्ता की ऐसी संवेदनहीनता व स्वाभिमान-शून्यता लज्जास्पद है, इसी का परिणाम है कि पाकिस्तान भारत पर हर वक्त आंखें तरेरता है और चीन भारत के २०-३० टुकड़े हो जाने के मंसुबे पालता है तथा जिहादी आतंकवादी हिन्दुस्थान को दारुल इस्लाम में परिवर्तित कर देने के लिए बेखौफ कत्लेआम मचाते हैं व माओवादी-नक्सलवादी देश के २०० से ज्यादा जिलों में अपना प्रभाव स्थापित कर भारत को तोड़ने के चीन व पाकिस्तान के इरादों को पूरा करने के लिए नरसंहार करते हैं। इसी दुर्बलता का लाभ उठाकर कश्मीर को भारत से 'आजाद' कराने का देशद्रोही स्वाब देख रहे अलगाववादी दिल्ली में सरकार की नाक के नीचे राष्ट्रविरोधी भाषा बोलते हैं तथा बंगलादेश से पूर्वोत्तर के रास्ते भारत भर में फैल गए ५ करोड़ से ज्यादा मुस्लिम घुसपैठिए लीगी तत्वों व सेकुलर नेताओं की शह से हमारे भू-जनसांख्यिक अनुपात को बदलकर भारत में कई पाकिस्तान बनाने की तैयारी में लगे हैं।

जवाहरलाल नेहरू व इंदिरा गांधी के काल में अपनी सत्तालिप्सा के लिए राजनीतिक वर्चस्व बनाए रखने की जिस घृणित शौली को कांग्रेस ने विकसित किया, उन हथकंडों ने देश की राजनीति को सेवा व त्याग की परंपरा से विमुख कर मात्र सत्ता प्राप्ति का हथियार बना दिया और राजनीति राष्ट्र व समाजाभिमुख होने की बजाय सत्ताकेन्द्रित होती चली गई। राजनीतिक शुचिता और सुशासन का भावबोध खत्म कर राजनीति में नैतिकता व लोकतांत्रित मूल्यों को तिलांजलि दे दी गई। इसी का परिणाम है कि आज राजनीति देश सेवा का माध्यम नहीं, देश को लूटने का प्रपंच बन गई है। परिणामतः देश में घोटाले पर घोटाले हो रहे हैं और सरकारी खजाने की लूट की होड़ सी मची है, उधर जनता बुनियादी सुविधाओं के लिए तरस रही है। कांग्रेस की कुसंस्कृति ने अधिकांश दलों को अपनी चपेट में ले लिया है और जहां भी वे सत्ता में आते हैं, भ्रष्टाचार मानो सत्ता का मंत्र बन जाता है। सत्ता स्वार्थों के लिए राजनीति विकृत से विकृततर

होती चली गई और सेकुलरवाद व अल्पसंख्यक वाद जैसी कुत्सित अवधारणाओं का सृजन कर वोट राजनीति के लिए राष्ट्रहित और राष्ट्रवाद की बलि चढ़ाई जाने लगी। इसी राजनीतिक प्रवृत्ति के कारण देश में दो दशक पहले कश्मीर से शुरू हुआ जिहादी आतंकवाद पूरे देश में फैलता गया और एक लाख से ज्यादा निर्दोष नागरिकों व हमारे जांबाज जवानों की नृशंस हत्या कर दी गई। हमारे मंदिरों, न्यायालय परिसरों, यहां तक कि भारतीय संप्रभुता की प्रतीक हमारी संसद पर भी हमला किया गया, लेकिन वोट राजनीति के खेल में फंसी यह सरकार जिहादी आतंकवाद से सख्ती से निपटने के लिए न तो दृढ़ इच्छाशक्ति दिखा सकी और न कड़े कानून बना सकी, बल्कि जिहादी आतंकवाद के प्रति नरम रुख अपनाते हुए 'पोटा' जैसे कानून को खत्म कर दिया गया। फंसी की सजा पाए दुर्दांत आतंकवादी व मुख्य षडयंत्रकारी जेलों में बिरयानी खाते हुए हमारी सुरक्षा व्यवस्था को मूंह चिढ़ाते हैं, लेकिन सरकार आतंकवाद का ठीकरा हिन्दुओं के सिर फोड़ने के लिए 'भगवा आतंकवाद' जैसे जुमले गढ़ती है व इसके नाम पर हिन्दुत्वनिष्ठ और राष्ट्रभक्त संगठनों को घेरने व साधु-संतों को गिरफ्तार कर अमानवीय उत्पीड़न के बल पर उनसे झुठी स्वीकारोक्ति कराने में लगी है। और तो और, कांग्रेसी नेता व कथित मानवाधिकारों के पैरोकार तथा सेकुलर, जिहादी अतंकवादियों की देहरी पर माथा टेककर उन्हें न्याय दिलाने की दिलासा देकर उनके परिजनों की मिजाजपुसी करते हैं। पंथ निरपेक्षता का दम भरने वाली कांग्रेसी सरकारें हिन्दु विरोध व मुस्लिम तुष्टिकरण की राजनीति को प्रश्रय देती रहीं। हद तो तब हो गई जब मोजुदा केन्द्र सरकार के प्रधानमंत्री ने सार्वजनिक घोषणा कर दी कि देश के संसाधनों पर पहला हक अल्पसंख्यकों किंवा मुस्लिमों का है। इससे देश का बहुसंख्यक समाज हैरान है कि कहीं सत्ता के लिए कांग्रेस मुस्लिम लीग की राह पर तो नहीं जा रही? इसी मानसिकता के कारण इस सरकार ने मुस्लिम हितों की अपनी योजनाओं को अमली जामा पहनाने के लिए सच्चर समिति, रंगनाथ मिश्र आयोग व समान अवसर आयोग जैसी संस्थाएं गठित कीं और इन्हीं की सिफारिशों के नाम पर संवैधानिक

प्रावधानों को ताक पर रखकर देश में मजहबी अरक्षण जैसे देश विधातक प्रावधान लागू करने पर तुली है। इतना ही नहीं, देश में हिन्दुओं के उत्पीड़न के लिए 'साम्प्रदायिक व लक्षित हिंसा रोकथाम विधेयक' जैसे काले कानून का प्रारूप तैयार करा दिया गया जिसका खाका बनाया है कांग्रेस अध्यक्ष सोनिया गांधी की अध्यक्षता वाली राष्ट्रीय सलाहकार परिषद नं, जिसमें चुन-चुनकर हिन्दुत्वविरोधी लोगों को रखा गया है। इससे लगता है कि सत्ता के लिए अल्पसंख्यकों की राजनीति करने वाली सोनिया पार्टी मानो इस्लामी और चर्च की ताकतों के हाथों का खिलौना बन गई है और ये तत्व साम्राज्यवादी, पूंजीवादी व कम्युनिस्ट शक्तियों की कठपुतलियां बनकर भारत के स्वत्व को समाप्त कर उसके अस्तित्व को ही मिटा देने पर आमादा हैं।

देश के समक्ष उपस्थित इन विषम परिस्थितियों में राष्ट्र उन्नायक स्वामी विवेकानंद, जिनका यह डेढ़ सौवी जयंती वर्ष है, का अह्वान देशवासियों को स्मरण करना स्फूर्तिदायक व विश्वास संवर्धन करने वाला होगा, उठो भारत! मैं अपने सामने यह एक सजीव दृश्य देख रहा हूं कि हमारी यह प्राचीन माता पुनः एक बार जागृत होकर अपने सिंहासन पर नवयौवनपूर्ण और पूर्व की अपेक्षा अधिक महिमान्वित होकर विराजी है। शांति और आशीर्वाद के वचनों के साथ सारे संसार में भारत के नाम की घोषणा कर दो। तुम लोग शून्य में विलीन हो जाओ और फिर एक नवीन भारत का निर्माण करो। इस आह्वान से सारी निराशा, सारे संदेह, सारी दुर्बलताएं क्षीण हो जाती हैं और देशवासियों के अंतःकरण में एक नवचैतन्य जागृत होता है देश के चित्र को बदलने का। १९७५ में तत्कालीन प्रधानमंत्री इंदिरा गांधी द्वारा देश पर आपातकाल का प्रहार जनता को झकझोर गया था और अनगणित असह्य यातानाओं को झेलकर भी भारत उठ खड़ा हुआ था। उस तानाशाही को परास्त करने के लिए जनता जागी और मुट्ठियां तानकर खड़ी हो गई, उस जागृत समाज शक्ति ने एक निरंकुश सत्ता की चूल्हे हिला दीं। भारत ने उस कालरात्रि के बाद एक नया सवेरा देखा और देश में पुनः लोकतंत्र की स्थापना हुई। जनचेतना का ज्वार किस तरह हिलोरे लेने लगा और उसने किस

तरह तानाशाही मंसुबों को ध्वस्त कर दिया, यह भारतीय जनमानस की उसी जाग्रत शक्ति का परिचायक है, जिसने लगभग १००० वर्षों पराधीनता काल में सतत् संघर्षरत रहकर अतंतः विदेशी सत्ता को उखाड़ फेंका और भारत माता के मस्तक पर स्वाधीनता का अभिषेक किया। भारत में राष्ट्रवाद की यह चेतना कभी परास्त नहीं हुई। हमारे राष्ट्र की संकल्पना में ही यह चैतन्य-शक्ति निहित है, और वह यूरोपीय राष्ट्र की अवधारणा से पूरी तरह भिन्न है, क्योंकि हमारा राष्ट्र पश्चिम की तरह राजनीतिक इकाई भर नहीं है। राष्ट्र का नवचैतन्य हमें सदा स्फूर्त करता है, आज उसी आह्वान पर जागृत होने, उठ खड़े होने की आवश्यकता है। यह जागरण ही हमारी शक्ति है, उसी के बल पर हम राष्ट्रघाती, विभेदकारी और भारत के सर्वतोमुखी उन्नयन में बाधा डाल रही शक्तियों का मूलोच्छेद कर सकता हैं। वर्तमान में देश के समक्ष उपस्थित चुनौतियों और समस्याओं का समाधान भी इसी राष्ट्र जागरण में से निकलेगा जैसे पिछले दिनों कालेधन और भ्रष्टाचार के विरुद्ध खड़े हुए जनांदोलन, विशेषकर जागृत युवा शक्ति ने देश में जिस तरह नूतन चेतना का संचार किया और देशवासियों के हृदय में एक आशा व विश्वास का भाव जगाया। राष्ट्रीय स्वयंसेवक संघ, निरंतर पिछले ८७ वर्षों से देशभक्त और भारतीय जीवनमूल्यों व संस्कारों से ओतप्रोत जीवन गढ़ने के कार्य में लगा है, आज उसी चेतना के व्यापक विस्तार की आवश्यकता है जिसमें भारत की समस्त सज्जन शक्ति व राष्ट्रभक्त जनता 'जगें, जगाएं भारत' का आह्वान करते हुए देश में राजनीति की भ्रष्ट व विभाजनकारी सत्तालोलुप धारा को अवरुद्ध कर राष्ट्रनिर्माण और शुचिता व सुशासन के संकल्प से ऊर्जस्वित राजनीतिक चेतना का संचार करे। गणतंत्र दिवस पर यह आयोजन इसी आकांक्षा और विश्वास के साथ अपने सुधी पाठकों को समर्पित है -

एक हाथ में फूल, एक में धर्मदीप्त विज्ञान लेकर उठने वाला है धरती पर हिन्दुस्थान

पूर्वोत्तर बन रही महिलाओं व बच्चों की तस्करी की मंडी

पूर्वोत्तर के राज्य मानव तस्करी विशेषकर महिलाओं और बच्चों तस्करी का बड़ा केंद्र बन रहे हैं। मगोलियाई लोगों की तरह दिखने के कारण पूर्वोत्तर की लड़कियों को ऊंची कीमत पर बेचा जाता है क्योंकि उन्हें दक्षिण-पूर्व एशिया की विदेशी लड़कियों के रूप में पेश किया जाता है। इस समस्या पर गंभीर केंद्र सरकार ने पूर्वोत्तर के तीन राज्यों से कड़े कदम उठाने को कहा है। एक अधिकारी ने बताया, 'केंद्र सरकार ने पूर्वोत्तर राज्यों से मानव तस्करी से निपटने के मामले में अपना प्रदर्शन सुधारने को कहा है। तीन पूर्वोत्तर राज्यों से ऐसा कहा गया है। उन्होंने बताया कि पूर्वोत्तर राज्यों में मानव तस्करी में लिप्त लोगों के पनपने की खबरों पर गहरी चिंता व्यक्त करते हुए केंद्रीय गृह मंत्रालय ने मेघालय, अरुणाचल प्रदेश और नगालैंड की पुलिस से कहा कि वे मिल-जुलकर मानव तस्करी की समस्या से निपटें। अधिकारी ने कहा कि गृह मंत्रालय ने हाल ही में विभिन्न राज्यों में मानव तस्करी रोकने के लिए किए जा रहे उपायों की समीक्षा की है। मंत्रालय का मानना है कि मानव तस्करी देश में अब संगठित अपराध की तरह पनप रही है। उन्होंने कहा कि गृह मंत्रालय इस प्रस्ताव पर भी

विचार कर रहा है कि मानव तस्करी रोकने के सभी अभियानों के बीज समन्वय के लिए गुवाहाटी को नोडल केंद्र बनाया जाए।

अधिकारी ने बताया कि मंत्रालय ने यह भी तय किया है कि मानव तस्करी रोकने की दिशा में उल्लेखनीय कार्य करने वाले पुलिसकर्मियों के नकद पुरस्कार दिया जाएगा। इस संबंध में सभी राज्यों से नामांकन मांगे गए हैं।

इस बीच सुत्रों ने दावा किया कि मंगोलियाई लोगों की तरह दिखने के कारण पूर्वोत्तर की लड़कियों को ऊंची कीमत पर बेचा जाता है क्योंकि उन्हें दक्षिण-पूर्व एशिया की विदेशी लड़कियों के रूप में पेश किया जाता है। अंततः ये लड़कियां या तो किसी वेश्यावय में पहुंच जाती हैं या फिर सर्कस में शामिल होती हैं। बताया जाता है कि पूर्वोत्तर से तस्करी कर लाई गई लड़कियों का हरियाणा में विशेषकर राज्य के हिसार जिले में जबरन विवाह कराने की खबरें आती रहती हैं।

सुत्रों ने बताया कि असम पुलिस ने गैर-सरकारी संगठनों (एनजीओ) की मदद से हिसार से कई ऐसी लड़कियों को छुड़ाया है, जिन्हें तस्करी कर लाया गया था और जबरन विवाह

कराया गया था। हरियाणा में पुरुषों की तुलना में महिलाओं का अनुपात काफी कम होने की वजह से



इस तरह की जबरन शादियां होती हैं। उन्होंने कहा कि गृह मंत्रालय ने केंद्र और संयुक्त राष्ट्र मादक द्रव्य एवं अपराध कार्यालय की संयुक्त पहल के रूप में मानव तस्करी के खिलाफ कानून प्रवर्तन प्रक्रिया को मजबूत करने के कदम उठाए हैं। सुत्रों का कहना है कि ऐसे अपराधों के अंतर-राज्यीय और अंतर्राष्ट्रीय आयाम को देखते हुए मंत्रालय ने अलग अलग राज्यों के पुलिस बलों और केंद्रीय जांच ब्यूरो (सीबीआई) के साथ समन्वय सुधारने पर जोर दिया है। उन्होंने दावा किया कि इस समस्या का अंतर्राष्ट्रीय आयाम भी है क्योंकि बांग्लादेश और नेपाल से लाई गई लड़कियों को पूर्वोत्तर राज्यों के जरिए तस्करी कर लाया जाता है और महानगरों तथा गोवा जैसे लोकप्रिय पर्यटन स्थलों पर पैश किया जाता है। पूर्वोदय २०.२.२०१२

पौराणिक मान्यताओं का अनोखा तीर्थ

मेघालय के पर्वतों की गोद में स्थित महादेव खोला धाम मंदिर न केवल मेघालय बल्कि पूर्वोत्तर भारत के ऐतिहासिक धार्मिक स्थलों में से एक है। पहाड़ी शैली से बने इस मंदिर के बारे में कहा जाता है कि इसका निर्माण लाखिया बाबा नामक ऋषि ने १५० साल पहले कराया था। यहां स्थित स्वयंभू शिवलिंग अति प्राचीन है।

मंदिर का इतिहास काफी पुराना है। यह कहा जाता है कि ८ गोरखा राइफल्स बटालियन के एक मेजर सुबेद ने एक दिन सपने में गले में रूद्राक्ष के साथ लाल रंग के कपड़े पहने एक ऋषि को देखा। ऋषि ने सुबेद को उचित स्थान की खोज कर और पूजा के स्थल पर एक छोटा सा चबुतरा बनाने का आदेश दिया था। आदेश के अनुसार मेजर सुबेद ने अपने आदमियों के साथ ऋषि के बताये अनुसार चबुतरा बनाने के लिए खुदाई आरंभ कर दी। जब खुदाई चल रहा था तो उस दौरान

खुदाई में उन्हें गुफा के अंदर एक शिवलिंग मिला। बाद में सरकार की अनुमति के साथ एक मंदिर का निर्माण किया गया। मंदिर के निर्माण के बाद हिंदू समुदाय के लोग आगे आए और मुख्य स्थल के चारों ओर विभिन्न देवी-देवताओं के अन्य मंदिरों का निर्माण किया गया।

तभी से यह मंदिर शहर व दूर-दराज के श्रद्धालुओं की अगाध श्रद्धा का केंद्र है। मंदिर के बारे में यह मान्यता है कि जो भी सच्चे मन से निरंतर मंदिर में आता है, भगवान भोलेनाथ की कृपा उसपर अवश्य बरसती है। वर्तमान समय में मंदिर को भव्य रूप प्रदान किया गया है। मंदिर के मध्य में एक शिवलिंग है जो भीम शंकर के नाम से प्रसिद्ध है। शिवलिंग के साथ यहीं पर मां दुर्गा के नौ रूपों की भी स्थापना की गई है। इसके अतिरिक्त मंदिर परिसर में लगी हनुमान जी की आदमकद

मूर्ति, भगवान वेंकटेश, राधा कृष्ण, खाटूवाले श्याम की प्रतिमाएं भी लोगों के आकर्षण का केंद्र हैं।

शिवरात्रि पर यहां विशाल मेले का आयोजन किया जाता है, जिसमें काफी संख्या में श्रद्धालु सम्मिलित होता है। लोगों के मन में महादेव खोला धाम मंदिर के प्रति कितनी श्रद्धा है, इसका पता इस बात से चलता है कि सावन में होने वाले कांवर यात्रा का आगाज महादेव खोला धाम मंदिर से ही होता है। आज भी लोगों का कहना है कि उस गुफा के भीतर से आधी रात के आसपास, एक घंटी की एक स्पष्ट ध्वनि सुनाई देती है, जिसे बहुत से लोगों ने सुना है। और यह कहना केवल मंदिर के पंडित के परिवार का ही नहीं बल्कि बीएसएफ स्कूल में भीतकी और गणित के शिक्षक और छात्रों ने भी सुना है। पूर्वोदय २०.२.२०१२

भारतीय योग एक विज्ञान है और यह मानसिक बीमारियों का उपचार करता है

अमरीका के आक्सफोर्ड युनिवर्सिटी के क्लीनिकल साइकालोजी के प्रोफेसर मार्क विलियम्स और उनके सहयोगी वैज्ञानिकों की खोज से यह साबित हो गया है कि भारतीय योग एक विज्ञान है और यह मानसिक बीमारियों का उपचार करता है। मेडिटेशन योग का एक प्रमुख अंग है जिसमें समान्यतः मन के सारे विचार को छोड़कर शांति से बैठकर एक बिंदु पर ध्यान लगाया जाता है या ओम शब्द का उच्चारण किया जाता है। सांस को विशेष तरीके से लिया और छोड़ा जाता है। कई तरीके के मेडिटेशन भारत में विकसित किए गए हैं। भारत के योग ज्ञान का लोहा व्यावहारिक रूप से विश्व बहुत पहले से मानता रहा है क्योंकि भारत के कई

योगी विदेशों में जाकर मेडिटेशन के माध्यम से लोगों के मन को शांति दे रहे हैं। अब इस बात का पुख्ता सबूत मिल गया है कि मेडिटेशन किस प्रकार से मन को शांत करता है जिससे यह साबित हुआ है कि मेडिटेशन एक साइंटिफिक साइकोथेरेपी है। मेडिटेशन करने वाले लोगों के ब्रेन के स्कैनिंग से पता चला है कि ब्रेन में तनाव बनाने वाली घटना को यह (मेडिटेशन) किस प्रकार समाप्त करता है। ब्रेन में दो प्रकार के क्षेत्र होते हैं। एक क्षेत्र सोचता है और दूसरा क्षेत्र महसूस करता है। जीवन के सामान्य कामों में सोचने वाला क्षेत्र ज्यादा सक्रिय रहता है लेकिन जैसे ही कुछ बुरा होता है तो उसे महसूस करने से सोचने वाला क्षेत्र बहुत ज्यादा सक्रिय हो जाता है।

इस तरह से एक चक्र शुरू होता है। कुछ महसूस करने से सोचना बढ़ता है और आगे सोचने से महसूस होने की प्रक्रिया तेज होती है और दोनों एक दुसरे को बढ़ाते चले जाते हैं। इस तरह से ब्रेन में तनाव बनता है, बढ़ता चला जाता है और मानसिक बीमारिया पैदा होती हैं। इस रिसर्च के दौरान ब्रेन स्कैन से यह पाया गया कि मेडिटेशन के दौरान सोचने और महसूस करने वाले क्षेत्रों में संवाद कम हो जाता है जिससे तनाव घटता है। मेडिटेशन के दौरान महसूस करने और सोचने के काम को क्षति नहीं होती, सिर्फ दोनों के बीच जुड़ाव कम होता है जिससे कि मानसिक नियंत्रण की क्षमता बढ़ जाती है।

योग क्या है?

प्राचीन भारत में जितने मुमुक्षु सम्प्रदाय थे, उनमें जो जप योग तप स्वाध्याय और ईश्वर प्राणधान-रूपक्रियाओं योग के द्वारा आत्मसाक्षात्कार करते थे। उन्हीं लोगों का सम्प्रदाय योग सम्प्रदाय कहलाता था। इस योग के पुरातन वक्ता, आदिम वक्ता हिरण्यगर्भ ब्रह्मा माना गया अथवा शंकर माना गया। समस्त योग या दर्शन शास्त्रों में योगदर्शन ही प्राचीन है। प्राचीन मुनि पतंजलि इस योग दर्शन के रचयिता माने जाते हैं। इस योग के द्वारा समस्त तत्वों का ज्ञान जिस प्रकार सुक्ष्मतरंग रूप में प्रस्फुटित होता है। उस प्रकार अन्य साधन से संभव नहीं। क्योंकि चित्त को संयत करने में जो एकाग्रता प्राप्त होती है, उस एकाग्रता का अभाव होने पर हम जागतिक किसी पदार्थ या विषय का भी ज्ञान नहीं प्राप्त कर सकते। क्योंकि उसका अतिरिक्त दुःख निवृत्ति का दूसरा उपाय संसार में और कुछ भी नहीं है।

योग के द्वारा आत्मदर्शन प्राप्त करना परम धर्म है। हमारे सारे दुख भोग का मूल चित्त का स्पन्दन है। चित्त का स्पन्दन निवृत्ति हो जाने से दुःख का निवृत्ति हो जाता है, अन्यथा लाख विचार करें धर्मशास्त्र की आलोचना करें, भागवात् ज्ञान श्रवण करें, उससे कुछ भी नहीं हो सकता है। इंद्रियजनित हमारा जो ज्ञान है वह शुद्ध ज्ञान

नहीं है क्योंकि विक्षिप्त चित्त में जो ज्ञान आता है। उस ज्ञान से आत्मदर्शन नहीं होता। आत्मदर्शन के लिए बुद्धि को अति सुक्ष्म करना पड़ता है।

१. चित्त की पाँच अवस्थाएँ होती हैं। उस अवस्था में तम गुण प्रधान होता है। रजो गुण, सत्य गुण दबा हुआ रहता है। इस अवस्था में काम, क्रोध, लोभ, मोह की प्रवृत्ति मनुष्य में रहता है। जब मनुष्य में ऐसी प्रवृत्ति होना समझे तो, अज्ञान, अधर्म, राग, अनैश्वर्य का मूल है। यह अवस्था नीच मनुष्य का होता है।

२. क्षिप्त अवस्था में रजोगुण प्रधान होता है, तमगुण और सत्य दबा रहता है। इसके कारण मनुष्य में राग-द्वेष आदि दुर्गुण होते हैं। यह अवस्था में धर्म-अधर्म, राग-विराग, ज्ञान-अज्ञान, ऐश्वर्य-अनैश्वर्य प्रवृत्ति होती है। जब तमोगुण सत्यगुण को दबा देता है तब मनुष्य में अधर्म अज्ञान आदि गुण होते हैं। जब तमोगुण को दबा लेता है तब ज्ञान धर्म आदि की प्रवृत्ति होती है। यह अवस्था साधारण सांसारिक लोगों का रहता है।

३. विक्षिप्त अवस्थाएँ - इस अवस्था में सत्यगुण प्रधान होता है, रजोगुण तथा तमोगुण दबा हुआ रहता है। यह निष्काम कर्म करना तथा राग-द्वेष, काम क्रोध लोभ, मोह आदि दुर्गुण छुड़ाने का प्रयत्न करता है। सत्य प्रधान होने से

मनुष्य में धर्म, ज्ञान, वैराग्य बढ़ने में सहायक होती है। रजोगुण चित्त को विक्षिप्त करता रहता है। सह अवस्था उँचे मनुष्य का होता है तथा जिज्ञासुओं का होता है।

४. एकाग्र अवस्थाएँ - जब एक ही विषय में चित्त टिका हुआ रहता है। वृत्तियों का प्रभाव चित्त में निरन्तर बहता रहता है उसे एकाग्रता कहते हैं। यह चित्त का स्वाभाविक गुण है। जब चित्त में बाध्य विषय का रज गुण तथा तम गुण प्रभाव न रहे। तब वह निर्मल चमकते हुए स्फटिक की तरह स्वच्छ होता है। उस समय मनुष्य में परमाणुओं से लेकर महन्त्य पर्यन्त ग्राह्य ग्रहण, गृहित विषयों का यथार्थ साक्षात् होता है। इसकी अंतिम स्थिति विवेक है। एकाग्रता होने पर सम्प्रज्ञात समाधि भी कहते हैं।

५. निरुद्ध अवस्थाएँ - इस अवस्था में जब विवेक ख्याति द्वारा चित्त और पुरुष का भेद साक्षात्कार हो जाता है। तम मनुष्य में वैराग्य परावैराग्य उदय होता है। क्योंकि विवेक भी चित्त का एक वृत्ति है। निरुद्ध अवस्था में किसी प्रकार की भी वृत्ति न रहने के कारण कोई पदार्थ ज्ञान में शेष नहीं रहता। इसलिए इसे असम्प्रज्ञात समाधि भी कहते हैं। योग के विषय में समझने के लिए चित्त का स्वरूप का ज्ञान होता अति आवश्यक माना गया है।

प्रेरणा भारती १.२.१२

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Threat to Indigenous People

Woman gang-raped by Bangladeshi migrants

DIMAPUR, Feb 8: A newly married Naga lady was gang raped by five Bangladeshi migrants while the victim and her husband were returning home on Monday night at East Block, Burma Camp in Dimapur.

According to police, the 23-year-old woman, who works in a restaurant located at Eros Lane was returning from work with her husband at around 7.15 pm, when they were accosted by five Bangladeshi migrants including a physically challenged person.

After tying up the husband, the accused took attempt in outraging the modesty of the woman. The victim was also sadistically beaten up when she tried to resist the rapists, police said and added that the gang also looted cash and mobile belonging to the two victims. On hearing the news, police swung into action and with the help of the residents of the area, nabbed four of the rapists identified as Anwar Hussain (19), son of late Sukur Ali, Haipur Ali (19) son of late Nurul Ali, Muinur Ali (26) son of late Azimad Ali and Sadam Ali (a physically challenged) son of late Somsul Ali. Police has launched an investigation to find out the fifth accused identified as one Mainak Ali.

Police said all four who confessed the crime during interrogation, are from Assam and temporarily residing at East Block Colony. The accused were also medically examined at the District Hospital Dimapur before being taken into custody. A case has been registered at East Police Station Dimapur under IPC for rape and dacoity.

Meanwhile, civil society and organizations have condemned the heinous act committed by the migrants. Naga Council Dimapur (NCD) and Naga Women Hoho Dimapur (NWHHD) in a joint press statement said that the audacity of the incident served as another reminder about the danger of patronizing migrant Bangladeshis by Nagas who employ them as cheap labour.

The two organizations said that besides employing these migrants some Nagas have even accommodated and adopted them and given them local names and as such these migrants are taking advantage and effectively pitting one Naga against the others and thrive in Dimapur under the patronage of local dadas.

While pointing out that genuine Indian citizens belonging to Bihari communities, Marwari communities and Punjabi communities respects Nagas and their culture but the illegal Bangladeshi migrants do not care for the ethos of this land and as such most crimes like extortion, kidnap, rape and murder are committed by them only. (The Sentinel 09.02.2012)

Land of Rising Sun's Journey from NEFA to Arunachal

ARUNACHAL Pradesh is a veritable treasure house of nature, tucked away in the north-eastern tip of India, and is proud for its picturesque hills and vales, encircled on the three sides by Bhutan, China and Myanmar. It is the largest state in the north-east, and covets an area of 83,743 square kms with evergreen forests covering more than 82 percent of the state.

Initially, Arunachal Pradesh was called the North Eastern Frontier Agency (NEFA) and was administered by the Ministry of External Affairs until 1965 and subsequently by the Ministry of Home Affairs. In 1972, it was constituted as a Union Territory and renamed Arunachal Pradesh. Later on February 20, 1987, Arunachal Pradesh became a state. The State finds mention in the literature of Kalika Purana and Mahabharata. It is supposed to be the Prabhu Mountains of the Puranas. It was here that sage Parashuram washed away his sin, sage Vyasa meditated, King Bhishmaka founded his kingdom and Lord Krishna had married Rukmini.

Nature has provided the people with a deep sense of beauty which finds delightful expression in their songs, dances and crafts. The colorful festivals reflect the ancient faith of several tribes who have been harmoniously living in the cradle of nature since time immemorial. Places of worship and pilgrimage like Parasuram Kund and the 400 year old Buddhist Monastery at Tawang make Arunachal Pradesh an attractive tourist destination in the northeast. A master plan for tourism infrastructure development in the State has been prepared. The Institute of Hotel Management is likely to start functioning at Bandardewa soon. The number of approved tourist circuits in the state has recently been increased to eleven from seven. All these efforts have led to a substantial increase in the number of tourists visiting the state - from 93 thousands in 2007 to 2.27 lakhs in 2010.

The state has 26 major tribes and many sub-tribes living in scattered villages. Although a number of tribal groups constitute the total population, the density of population is very less, only 13 persons per sq. km. They have a rich cultural heritage. The people are simple, friendly and hospitable, and their colourful festivals are manifestations of their faith and belief. The society is classless and highly democratic, and each tribe has its own organised institutions that maintain law and order, decide disputes and take up all activities for the welfare of the tribes and the villages. Chiefs govern the societies.

Home to more than 500 varieties of orchids, Arunachal Pradesh has diverse forests and magnificent wildlife. The richness of life forms - the flora and fauna that occur in these forests presents a panorama of biological diversity with over 5000 plants, about 85 terrestrial mammals, over 500 birds and a large number of butterflies, insects and reptiles.

Bestowed with huge hydroelectric potential, Arunachal Pradesh, after 25 years of statehood, is set to become the 'Power House' of the country. The identified hydroelectric capacity in the state as per re-assessment study in 2006 by the Central Electricity Authority comes to 50,328 MW. In a landmark move in making the state the 'Power House of India', Memorandum of Agreement (MOM) has been signed with NHPC Ltd., NTPC Ltd and NEEPCO Ltd and several other private power companies. By the end of the 12th Five-year Plan, the State is likely to add almost 13,000 MW of additional hydro-power capacity. Once we achieve this, the annual revenue to the State from sale of free power would be of the order of Ks. 3,000 crores annually. The rush of revenue will help financing social sectors like education and health.

To address this gap between the potential and present development levels of socio-economic infrastructure, the state government has focused on capacity building and employment generation amongst youth. A holistic approach based on a complete paradigm shift would be developed for agriculture and horticulture sectors to enable maximum returns for the actual cultivators. Rural development is being promoted through integrated socio-economic model village projects which exploit the natural talents of village communities and provide them employment at their doorsteps. Education and Health Sectors would continue to receive top priority but we would shift the focus from construction of buildings to providing quality healthcare and education and making available sufficient and qualified doctors and teachers.

The state government has recently adopted the Public Private Partnership Policy 2011 and this path-breaking initiative is sure to open up the gates for development of various infrastructure sectors, both physical and social, through much-needed infusion of resources and managerial capability of the private sector. The new civil Secretariat building, the Itanagar water supply project and the railway line to the state capital will also be functional soon. Under the flagship PMGSY programme, 3032 km of rural roads have been constructed to provide connectivity to 502 habitations.

The dropout rate in the State at primary level has reduced drastically to 4.89 percent. Four new model degree colleges and seven new polytechnics will be established in the state. The National Institute of Technology (NIT) has already started functioning successfully from its temporary site. The Department of Land Management - has started the process of preparation of Cadastral maps of all administrative headquarters in a phased manner.

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