



# HERITAGE Explorer

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

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## Ahom Buranjis Script Another Page in Indian History

- Sanjeeb Baruah

Tai Ahoms, who ruled Assam for more than 600 years, were among the earliest writers of history in India, researchers at the National Mission for Manuscripts (NMM) revealed, affording a rare insight into the rich cultural heritage of the Ahom era.

Along with the Lohara dynasty of Kashmir, the Ahoms were among the earliest Indians to document their history in a systematic written form, said the researchers who have launched a massive effort to

save a rare trove of ancient Tai manuscripts in Assam,

With the exception of Rajatarangini (History of Kashmir), there is no

historical text in Sanskrit dealing with India at that time (The Classical Age, 1954). Experts believe that Kashmir alone has the advantage of possessing a written history from the earliest times.

According to NMM researchers, King Siu-ka-pha, the first Ahom ruler in 1228 AD, asked his scholars to, chronicle their journey to Assam, and later on, his heirs continued this tradition of history writing.

The Ahom manuscripts, one of the oldest examples of Tai language, are classified into chronicles, lexicon, Lak-Ni (inscriptions), legend, ritual, astrology and religion, said Girin Phukan, coordinator of NMM's Manuscript Research Centre in Moranhat, Assam.

Other Tai groups which came to Assam at a later date include the

Aiton, Khamyang, Khamti, Kabow, Phake and Turung. The NMM has so far documented around 5,000 Tai manuscripts in Assam as part of a conservation drive since 2010. The chronicles or Pu-Lan-Chi are historical accounts. They are called Buranji in Assamese language today. "The first such Buranji was written on the instructions of the first Ahom king Siu-ka-pha," said Mrinmoy Chakraborty, the editor of NMM.

"Others were written by nobles

contain words related to human body, building, vegetable, fish etc.

Tengai Pandit of Dihingia Mohan family was the first person to write an Ahom lexicon under the title 'Bor Kakot Ho Mung Puthi' during the reign of Chao Pha Siu Hit Pong Pha in 1795, he revealed. Phukan and his team have so far recorded 51 lexicons.

A large number of manuscripts, some 400-500 years old, written on sanchi-pat, muga silk clothes and on bamboo splits, are still lying in

the Tai villages and monasteries that need care.

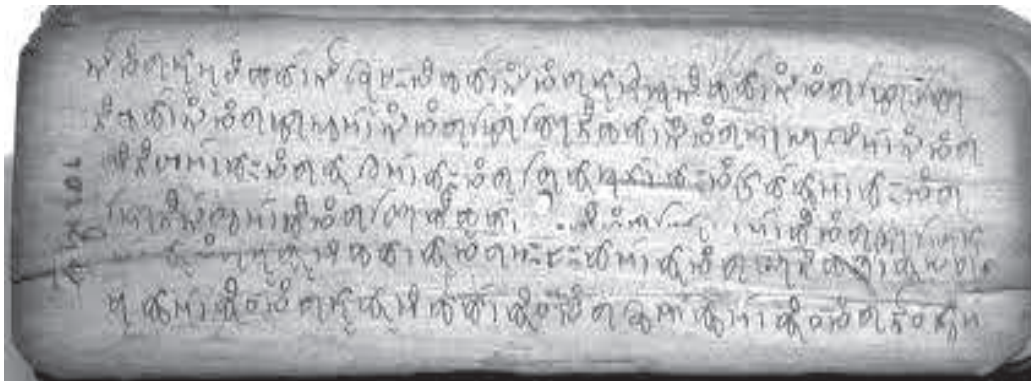
The Tai race inhabited a vast tract covering the Northeast India and Myanmar in

the West to Laos and Vietnam in the East and from Yunan of China in the North to Thailand in the South. The Ahoms are an offshoot of the Shan branch of the Tai family of Southeast Asia (Thailand, Laos and Myanmar).

'A thorough study of the manuscripts will help us develop a much richer dictionary of words that may have been a part of the Ahom vocabulary,' said Phukan, who is also the director of the Institute of Tai Studies and Research in Moranhat.

"The Tai Ahom language has not been spoken as a mother tongue for the past 200 years and what is left of manuscripts could soon disappear if they are not preserved," he added.

(Seven Sisters Post- 07.03.13)



or by people under their supervision. Not only do these documents reveal the chronology of events, but they reflect the language, culture, society and the inner workings of the state machinery of the kingdom," Chakraborty said.

"The tradition of writing Ahom buranji survived more than 600 years, till a few decades after the demise of the Ahom kingdom and well into the British period, he said. "Many manuscripts, related to state papers, diplomatic correspondences, judicial proceedings etc., were written by scribes under the office of the Likhakar Barua," said Chakraborty.

According to Phukan, Ahom lexicon, or 'Amra', has three types. Bor Amra contains important words, while Loti Amra and Phul Amra

## They Struggled for 200 Years to Keep Their Glorious Tradition Alive

GUWAHATI, March 4: People from other communities can learn how to keep their age-old tradition and legacy alive from the Tai Phakes, a very small tribal community living at the non-descript village of Namphake located along the serene Buhidihing River bank under the Naharkatia constituency in upper Assam.

The Tai Phake families of Namphake village have successfully kept their unique identity, customs, traditions and language intact after around 200 years of struggle. The Namphake village was set up in the year 1850.

It may be mentioned that Princess Maha Chakri Sirindhorn of Thailand once visited Namphake village, and was able to communicate with the Tai Phake people there with ease despite centuries of distance. Other people from Thailand like Pisan Manawapat, Ambassador of Thailand; Boonyari Paneksul, Thai scholar; Suwana Kasaikum, Thai scholar; Carol Grant, American scholar; and David Brarry, another American scholar visited Namphake village and felt delighted. Especially the Thai Princess, the Thai Ambassador and the two Thai scholars felt that they were in their own homeland and with their own people who have similar emotions and can speak similar language. These high profile Thai visitors also promised the Tai Phake people living in Namphake village to keep the channel of communication open for the future.

Lucia Okumura and Ysolp Okumura, Japanese scholars; Nang Saw Osanmar and Sai Leong Han, Myanmar scholars; Lilia, Arnold and Filippi, Italian scholars; Nenno Uanberwurf, Danish scholar; Richard Bally from Ireland, Russel Mackmullam, Andrew and Jeniffer Speele from the UK visited Namphake village and

experienced the life and living of the Tai Phakes.

The Tai Phake people are now bilingual. They speak Phake language among themselves and speak Assamese with an outsider. The Phake language is similar to those of Shan. They have their own separate scripts and also preserved manuscripts. Being followers of Buddhism, some of the Tai Phake people are also able to read Pali, an ancient language. Despite several changes in the society in which they live, the Tai Phakes have successfully kept the originality of their ancient language.

The Tai Phakes are now settled in some interior pockets of Dibrugarh and Tinsukia districts, and Namphake village currently has 70 Tai Phake families which include 500 Tai Phake people. In Assam, the overall Tai Phake population is around 2,000.

Tai Phake is the branch of the great Tai race that entered Assam in the latter half of the 18th century. The word Phake has been derived from the Tai words 'Pha' meaning 'wall' and 'Ke' meaning 'ancient' or 'old'.

When the great Ahom king Chaolung Suikapha first entered then undivided Assam, he entered by crossing the Hukawng valley. During that period, the Tai Phakes used to live in the Hukawng valley. But they left the Hukawng valley during 1770 due to several problems and entered then undivided Assam by crossing the Patkai Hills range. At that time, Assam and Arunachal Pradesh were not politically divided States. The Tai Phakes settled in undivided Assam's Nong Tao which now falls under the State of Arunachal Pradesh. But that was not the end of the Tai Phakes' struggle to find a permanent settlement. During 1826-27, they again left Nong Tao and finally reached Ingthon along the Buhidihing River bank at

Margherita, and after few years, they finally settled at Namphake along the Buhidihing River bank at Naharkatia.

The living condition and lifestyle of the Tai Phake families of Namphake village are very simple.

The Buddhist monastery at Namphake village was established in 1850. The monastery has mosaic and tiled floors. The affairs of the monastery are run by the monks with active cooperation of the people. The people provide food and clothes to the monks. The Namphake village has also emerged as tourist destination in upper Assam. The unique characteristics of the Tai Phake people are that they always wear their traditional dresses and consume traditional food. Even guests are served traditional Tai Phake dishes.

The houses of the Tai Phakes are made of tree leaves and called 'changghars'. The changghars are constructed in such a way that there is sufficient land for vegetable cultivation and flower gardens. The Tai Phake children after adolescence vow not to kill animals in a ceremony known as Ostomarg.

The striking factor of Namphake village is that police have never entered its premises, the villagers said, adding that the Tai Phake people believe in peaceful coexistence. The Namphake village is completely free from anti-social activities.

Earlier, most of the Tai Phake people living at Namphake village were illiterate but now-a-days the scenario has changed. Some young Tai Phake people have come out from the village for higher education and are doing well in their chosen fields.

Though less in number, and in spite of facing an identity crisis, the Tai Phakes are able to maintain their glorious legacy.

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

## 'UNITY' - The only mantra for Hindus

Silchar, March 4: "Hindus have to unite and worship the Goddess of Power if they are to survive in the present day predicament," pointed out Pradiptanandji Maharaj of Bharat Sevashram Sangha while addressing the assembly in the auditorium of Gandhi Bhawan here on the occasion of the second anniversary function of 'Goirik Bharat', a socio-cultural organization, recently. Referring specifically to Barak Valley, he expressed his concern at the way Hindus are placed in the vortex of problems. He appreciated the positive role of Goirik Bharat in trying to unite the Hindus. He called upon them to join the movement of this organization and extend all

their help and support to strengthen it. He cautioned the gathering against the conspiracy hatched by inimical and destructive elements in the country in collusion with the extraneous forces against the Hindus and to divide them.

Under the present regime, Pradiptanandji Maharaj said the conspiracy has got a new dimension. He referred to the provocative statement of Union Home Minister, Sushil Kumar Shinde, to link terrorism with Hindu organizations and called it most "irresponsible and unbecoming of a Home Minister". If Hindus were feeling unsafe in their own country because of the blatant appeasement policy of the Centre

towards minority community, one could easily understand the plight of those who are still in Pakistan and Bangladesh. It was high time burying all their differences, Hindus "have to assert and exert for their own survival".

Others who addressed the assembly included Ishwar Bhai Obadia, chief manager of Rosekandy tea estate, Sushil Chakraborty, chief patron, and Manibhushan Choudhury, president of Goirik Bharat. Pradiptanandji Maharaj came to attend the second anniversary function from Bharat Sevashram Sangha of Beledanga, West Bengal.

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

## Diverse faiths can live together: Scholars

New Delhi, 9 March 2013: Four leading theologians, including the Dalai Lama, Saturday urged harmony across diverging faiths, saying at a seminar here Saturday to commemorate Swami Vivekananda's 150th birth anniversary that the idea of "one world religion was of diversity and not dissension".

Presented by Indian Council for Cultural Relations (ICCR), it was part of a two-day interfaith conference March 7-9. Four spiritual leaders, the Dalai Lama, Karan Singh, Maulana Wahiduddin Khan and Mpho Tutu, expressed their views on faith and universalism in a question-answer format of discussion moderated by theology scholar Anindita Balshev.

Karan Singh, the president of the Indian Council for Cultural Relations and a Hindu scholar, said the Raj Yoga, Gyana Yoga and Karma Yoga were the three ways through which man could connect to the cosmic divine.

The Dalai Lama referred to the Vinaya Sutra, saying unless "someone asks you to teach when Buddha is coming, one does not teach".

"Buddhism and Jainism have never tried to convert (unlike the Christian traditions). Only those people, who knew something about Buddhism can take up the faith as practitioners. It comes across as one full faith and a common experience for happy and sensible persons," the seer said, adding that the "basis of non-violence on which the faith prospered was one of compassion".

The commonman and the goodness of the soul have been integral to the Quran, Islamic scholar Maulana Wahiduddin Khan said. "The quran uses the word 'insaan'. There is only one equation in this world - man and god. The concept of conversion is alien to the Quran. The truth is your own realisation. One has to study the faith and discuss," the Islamic

scholar said.

The Muslims came to India in two different forms - as Sufi scholars and as invaders and iconoclasts, Karan Singh said. "They did have some kind of reaction in the Hindu psyche that we have to put behind us," he said.

Comparing Christianity with other faiths, Mpho Tutu, daughter of South African visionary and evangelist Bishop Desmond Tutu, said Christianity has so much variety within itself.

"Faith as a tradition and faith as a part of being other. Born out of the Jewish faith, it stood in the positive of being in the other," Tutu said.

The Dalai Lama, capping the debate, said: "One needs a special effort. One must educate the people to show that people of different faith can live together."

([http://twocircles.net/2013mar09/diverse\\_faiths\\_can\\_live\\_together\\_scholars.html](http://twocircles.net/2013mar09/diverse_faiths_can_live_together_scholars.html))



## 1<sup>st</sup> Baokhungri Festival to Showcase Traditions of Indigenous People

KOKRAJHAR, March 9: Preparations are going on to celebrate the 1st Baokhungri festival, 2013 at Baokhungri hill near Kokrajhar town which would be showcasing the traditions of indigenous people of the State. The Tourism department of BTC which is funding the holding of Baokhungri festival has decided to observe the festival annually in the line of Hornbill festival of the Nagas to take the Baokhungri in the map of tourism as several attractive programmes have been included to steal the heart of people and visitors. The tribal food festival, Bodo indigenous games, competition on climbing of Baokhungri hill top, boat racing at Diplai Bilw adjacent the Baokhungri hills and cultural extravaganzas would be the most attractive item for showcasing tribal art, culture and traditions.

A traditional annual Bodo custom to climb a hill top at rich historical place—“Baokhungri” on the auspicious day of Sankranti, the previous day of Bohag, will now be celebrated as the festival of every year in a systematic and organized way from this year. The BTC authority has decided to organize the first Baokhungri Festival from this year to be held with a four-day programme from April 10 at the foothills of Baokhungri where traditional food festival of all tribal people of the State would be the most attractive items for all the visitors.

In the festival, the indigenous games of the Bodos and other tribals of the locality would be another delight for the visitors. The Bodoland Indigenous Games Association (BIGA) in collaboration with the District Sports Officer, Kokrajhar have taken the responsibility to demonstrate and showcasing of indigenous games like Khomlainai, Ghila, Dahal Thungri Sibnai, Batha and Daria Pantha. Apart from these, the boat racing, rock climbing and cock fight would be the special attractions of the festival. The displaying and selling of rice beer of all categories made by the local tribals has not been restricted and the pandal of the festival would also be made with traditional banana trees and leaves.

A meeting of the Organizing Committee was held at Harinaguri ME School on Saturday with Working President of the Organizing Committee Doneswar Goyary in the chair. The meeting took the progress report of the different sub committees formed to organize the festival smoothly. The local people that comprises of Bodo, Garo, Rabha, Rajbongshi and Nepalis have been included in all the sub committees.

The Secretary of the Organizing Committee— PK Hazoary said the representatives from Singpou community and the tribal people from Dibrugargh, Dimasa, Sarania Kachari, Mishing, Karbi and other tribes have

also confirmed their participation in the food festival. He also said the Tourism Department of BTC will release the fund for holding the first Baokhungri festival where over forty thousand visitors irrespective of caste, creed, religion, age and sex will throng to climb the Baokhungri hill top every year on the eve of Assamese New Year since the time immemorial. The people go for trekking uphill on the day during which they also view some features of the Mother Nature having legendary background. They also enjoy locally brewed rice beer, wine and sing and dance with traditional music besides offering puja on the top of the hill.

The Baokhungri hill is a wild life sanctuary and is the home to many endangered species of animals and birds including golden langoor, also flora and fauna. Baokhungri hill is also attached to famous Dipali and Dheer beel and unexplored historical place Sikri Sikla hills on the other side of the Baokhungri.

The BTC authority has taken up initiatives to celebrate the Baokhungri festival in a grand way and is drawing up the road map to make it known to the world and to explore what is there to put a mark on popular tourist map. The organizing committee has also decided to bring awareness on the conservation of Mother Nature of Baokhungri and to save the rich forest resources.

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

## In Russia Live Russians ... Russia does not Need Minorities!

Vladimir Putin's Speech - FOOD FOR THOUGHT !

On February 4th, 2013, Vladimir Putin, the Russian president, addressed the Duma, (Russian Parliament), and gave a speech about the tensions with minorities in Russia: “In Russia live Russians. Any minority, from anywhere, if it wants to live in Russia, to work and eat in Russia, should speak Russian, and should respect the Russian laws. If they prefer Sharia Law, then we advise them to go to those places where that's the state law. Russia does not need minorities. Minorities need Russia, and we will not grant them special privileges, or try to change our laws to fit their desires, no matter how loud they yell 'discrimination'. We better learn from the suicides of America, England, Holland and France, if we are to survive as a nation. The Russian customs and traditions are not compatible with the lack of culture or the primitive ways of most minorities. When this honourable legislative body thinks of creating new laws, it should have in mind the national interest first, observing that the minorities are not Russians.”

The politicians in the Duma gave Putin a standing ovation for five minutes!

(by Manish Manjul [manishmanjul@samarth.co.in](mailto:manishmanjul@samarth.co.in))

## Tea Tribes are the Most Deprived Lot in Northeast

Silchar, March 18: "People belonging to tea tribes are one of the most deprived sections in the Northeast. Infant mortality rate is very high among them despite the region has a good literacy rate," observed MP Bezbaruah, head of the department of Economics and Dean of the Faculty of Social Sciences, Gauhati University, while delivering the key note address at the inaugural function of the Indian Council of Social Science Research sponsored a three-day long International Seminar on 'Human Development and the Marginalised Sections in Northeast India: Issues, Challenges and Way Forward' organized by Centre For Studies in Human Development and Equal Opportunity cell, Assam University today.

Bezbaruah said that the tea tribes had been suffering from different problems in the region. He held the information bottleneck was mainly responsible for the underdevelopment of tea tribes. Speaking on the current situation of the region, the well known economist said "the region is enriched with vast natural

resources, but at the same time it continues to be the net importer of food grains for its consumption".

"There are numerous schemes for the development of marginalized sections, but people here suffer from information bottleneck due to its geographical locations," he added. Bezbaruah further said that there was an urgent need of assessing the depth of literacy rates.

Dr. Seeta Prabhu, Senior Advisor, UNDP, India, who graced the occasion as chief guest said various issues and challenges regarding the development of marginalized sections were there in the Northeast which should be addressed on priority levels. She defined human development as enhancing capabilities and ensuring opportunities.

The senior advisor of UNDP said that the UN had selected Assam as one of the nine states which would experience the benefits of its different projects from 2013-2017. He said that the region had ample amount of resources which should be explored for the interest of the marginalized sections.

G Ram, Director, Centre For Studies in Human Development and Equal Opportunity cell, Assam University, highlighted the objectives of the seminar which include among others to assess the human development status of the marginalized sections in Northeast, to identify the issues of human development, to assess the challenges to human development, to find out the way forward for human development among the marginalized sections in Northeast.

In this seminar, around 160 researchers from India and abroad have been presenting their papers on different issues related to the topic.

Addressing the assembly of teachers, scholars, students, G Ram hoped that the rainbow gathering of scholars and intellectuals would engage in significant discourses on human development and would come out with concrete and meaningful results pertaining to issues, challenges and way forward of human development in Northeast.

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

## Adi and Mising Resolve to Hold Cultural Exchange Programme

Itanagar, March 4: The Adi community residing in East Siang district and the Misings of neighbouring Assam have resolved to foster unity and integrity between both the communities for socio-economic development.

The executive members of Adi Bane Kebang (ABK) and Adi Students' Union (AdiSU) held a coordination meeting with the various Mising organizations of Assam at Jonai and exchanged their feelings yesterday, sources informed.

The participants, in the meeting agreed to maintain their age-old relationship between Adis and the Misings and take up various issues related to ethnic cultures. The ABK

and AdiSU leaders recalled the genealogical similarities between the two groups and pledged to preserve their age-old relationship.

Supporting the view of the Adis, the leaders of Mising organizations such as Mising Agom Kebang (MAK) and TMPK have assured their cohesion with Adis for any effort to elevate their socio-economic, cultural and political existence.

The meeting later constituted an interim committee under the banner "Adi Mising Lekonom Kebang" headed by Raju Medok and Okom Yosung and decided to organize a two-day "Cultural Exchange Programme" at Jonai on March 30 and 31 next.

The speakers in the meeting

stressed on preservation of the genetic relation between the two groups and made it clear that political boundary cannot separate their genetic relation.

Earlier too, the organizations assembled in a meeting at Siku river near Pasighat and discussed various issues regarding unification of Adis and Misings of the State as well as Assam.

It is worth mentioning that the ABK has been moving Arunachal government to grant Scheduled Tribe status to the Misings living in the State. But, the matter is still pending as different sections are opposing the move.

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

## Children Rescued From Illegal 'Homes' In Jaipur

March 14, 2013 : The Rajasthan government rescued 49 children, including 27 girls, from illegal confinement at two illegal child shelter homes in the state capital, officials said Wednesday.

The children, all aged between five and 12 years, were kept confined in shelter homes which were not registered with government agencies. A man claiming to be a pastor was arrested by police, officials said. The raids were carried out Tuesday.

A senior officer of the Rajasthan State Commission for Protection of Child Rights (RCPCR) told IANS that raids were carried out with the help of some non-government organisations in Mansarovar and Jawahar Circle areas of the city.

"An NGO had been approached by the family of a girl who earlier lived in the Mansarovar-situated child shelter home. They complained about this shelter home where a girl had taken ill while living there, and was handed over to her parents in Manipur. The girl later died at her parents' home," the officer said.

He added that the house was run under the name of "Grace Home".

"When we entered the house, we found 27 girls and two boys. They were confined to their rooms. We found several empty liquor bottles. The food in the kitchen was rotten," the officer said.

The police detained a man identified as Jacob John, who claims to be a pastor, the officer added.

"John said the children's shelter had been operating for 10 years. It was, however, never registered under the Juvenile Justice Act," said the officer. Such registration is mandatory for the running of a children's shelter.

John said the children came from poor families across the country. Among them were children from Punjab, Assam, Manipur, Nagaland and Chhattisgarh.

"John claims that parents leave children there willingly. However, we have come to know that these children were not being sent to school. They were being imparted knowledge pertaining to a particular

religion," the officer said.

A neighbour, asking she not be named, said she had never seen the children outside the home.

"Even on occasions like Holi and Diwali, all the children in neighbourhood gathered at the community park, but no one from this shelter home ever participated in such functions. These children don't come out even in the evenings to play with other children," the neighbour said.

The RCPCR officer added that these children were made to do all the domestic chores themselves.

"We are investigating why these liquor bottles were lying around," the officer said.

John told investigators about another shelter home in Jawahar Circle area.

"A RCPCR team raided another house and rescued 20 boys from that house also late Tuesday night. The police have rounded up some persons from that shelter home too. Further investigation is on," the officer said.

(<http://www.northeasttoday.in>)

## UK Cardinal Acknowledges Sexual Misconduct

- John F. Burns

Britain's most senior Roman Catholic cleric, Cardinal Keith O'Brien, acknowledged Sunday that he had been guilty of sexual misconduct, a week after he announced his resignation and said he would not attend the conclave to choose the next pope. The moves followed revelations that three current and one former priest had accused him of inappropriate sexual contact dating back decades.

Cardinal O'Brien, head of the church in Scotland, is the highest-ranking figure in the church's recent history to make such an admission. "I wish to take this opportunity to admit there have been times that my sexual conduct

has fallen below the standards expected of me as a priest, archbishop and cardinal," Cardinal O'Brien, 74, said in a statement.

The statement stunned many in the Scottish church and beyond. Some said the cardinal's statement appeared to raise the possibility that the undefined sexual activities he acknowledged may not be restricted to the known allegations, the earliest of which relates to 1980. Ordained in 1965, he became an archbishop in 1985, but was not named cardinal until 2003.

Last weekend, The Observer reported the accusations of impropriety with accounts from the four men. The first was a seminarian when Cardinal O'Brien,

then a priest, served as a powerful supervisory figure in two Scottish seminaries. The others were young priests; it is not clear exactly when in the 1980s they say they were subject to his unwanted advances.

Initially, Cardinal O'Brien contested the allegations. But on Sunday, he offered a sweeping apology that was, however, bereft of detail. "To those I have offended, I apologize and ask forgiveness," he said. "To the Catholic Church and the people of Scotland, I also apologize. I will now spend the rest of my life in retirement. I will play no further part in the public life of the Catholic Church in Scotland."

(*The Indian Express*, 5.03.13)



## 'Holy' Mission Flourishing on Unholy Ways

-Rajesh Pathak

The scholars from University of Montreal and Ottawa [Canada] did a research work on the life of mother Teresa and presented a report, which debunks the myth so far held regarding her personality. The report was flashed in mass media last days. According to report, the ways of Mother Teresa of helping the destitute and distressed were dubious; she was glorified through media campaign. Seeing the churches getting empty, Vatican intended to glorify her, so that the people could be attracted back to the religion. It also says that it was the miracle of medicine, and not that of mother Teresa, that cured the diseases.

One thing Missionary has never parted with in its preaching is deception? no matter it is concerned with present, or past; with any part of the world, or with India itself. With the advent of British rule in India, they entered India? through education they spread all over the country; and through service among poor and backwards. When need be how could the co-religionists in the power be used, giving the example of this they hobnobbed with the then British govt. and had entire tribal belt of north-east India to be declared prohibited for everybody outsider other than themselves, only so that evangelization of local Hindu vanvasis could freely be carried out with no hint to anybody. It is because of this we see the region populated with Christians in high majority.

In rest of India, the same they did through spreading the network of schools and colleges. These institutions emerged as hub of anti-Hindu preaching in favor of Christianity. So optimistic Macaulay, founder of English education in India, grew from the performance of them that he could not resist himself from saying that? "With the little western education Bengal will no longer have idol-worshippers." The foundation of English education was laid around 1813AD with the colleges like Bishop College and Dough College of Calcutta, and Wilson

College and S.P.G. college of Trichinapalli. But how extent things had transformed within next 70-80 years could be seen from the statement Vivekananda made? "When child is sent to school, the first thing he learns that his father is fool; second, his grandfather crazy; third, his all religious masters fraud, and fourth that all of his scriptures are false and useless."

Initiated with the arrival of British the mission has now assumed too wide a dimension with ever-new denomination. Taking conversion for a war, they started the 'Project Joshua' in 2002, with the purpose of carving out such regions inside the country where the writ of Church prevails. Which caste resides in which part of the country; what its weaknesses are; and, most of all, how the weaknesses could be exploited in the interest of Christianity? deep study on all this is the vital part of Project. Its head quarter lies in White house; and from whose inspiration this is initiated, he is none other than Jim Towey, once legal advisor of mother Teresa.

Church-planting movement', 'Mission India' and so many such other organizations are there which are at same work under pseudo names; people know not of them that's a different matter. Operated from

America, 'Mission India' collects the donations and sends it for 'holy' mission in India. But, how holy is the mission could be understood just by looking into what is written in its booklet-"More than one billion people in India are in misery....they need help...and they are attracting in great numbers towards Christ. This nation of sub-nationalities provides an opportunity to bring good news to these millions of people remained inaccessible so far."

Unethical acts such as these of missionaries could not escape from the eyes of Gandhiji. And, despite secularism and freedom of preaching being his creed, he had to say? "The way the Christian missionaries are indulged in their activities of religious conversion these days, they will be given no chance of doing so in free India. They are inflicting harm to entire India. This is a tragedy for the mankind to have the thing like missionary preaching. So long as you missionary people consider non-Christians and Indians as the people lost in the darkness of ignorance, there will be no place for you in free India." [Mahatma Gandhi-Christian Missions, There Place in India, page 151 and 220].

(-Rajesh Pathak

311, D.K. Surbhi Nehru Nagar  
Bhopal-M.P, M-9826337011)

### Islam Endorses Family Planning and Birth Control

Morigaon, March 17: As part of the awareness programme against population explosion, Dr Ilias Ali, Professor of Surgery-cum-HOD of Emergency Medicine, Gauhati Medical College and State Nodal Officer-cum-master trainer of NSV, Government of Assam addressed a public awareness meeting on population explosion and family planning at Laharighat in Morigaon district recently.

Laharighat is mostly inhabited by minority Muslims. The meeting

was organized by District Health Society, NRHM, Morigaon and was chaired by Maulana Ahmed Hussain, a senior teacher of Laharighat Senior Madrassa.

Speaking on the occasion, the chief guest Dr Ali said, "The Earth is over-burdened with a human population of over 7 billion with perilous environmental and ecological consequences. As is evident, the Earth is pummelled

(Contd. to Page 9)

## Politics Over Religion-based Reservation

According to sources, the Constitution of India does not allow any reservation in government jobs based on religion

GUWAHATI, March 20: An Act that was passed by the Assam Assembly 18 years ago has still not been implemented because the rules of the Act have not been framed as yet. Ever since the All India United Democratic Front (AIUDF) entered the political arena, it started raking up the issue of non-implementation of this Act. Meanwhile, neither the government nor the bureaucrats have mentioned clearly that this Act cannot be implemented.

Way back in 1992, resentment had crept in among the religious minorities in Goalpara over appointment in various government departments. The then Chief Minister Hiteswar Saikia, in a bid to pacify the religious minorities, had assured them that the government would bring in an Act to reserve government jobs for religious minorities in order to reflect their population pattern. Consequently, the State Government passed the Assam District-wise Population Pattern Reflection in Services (Class III and Class IV Posts) Act, 1994. But this Act was not implemented, neither by the Hiteswar Saikia government nor by the Asom Gana Parishad (AGP) government, and not even by the

present Congress government.

The government has been vesting the Additional Chief Secretary with the responsibility of framing the rules of this Act. At present, Additional Chief Secretary PP Verma has been given this responsibility.

According to sources, the Constitution of India does not allow any reservation in government jobs based on religion. Even the Supreme Court has put restrictions on job reservation based on religion. Yet, the Assam Government has never specified that the Assam District-wise Population Pattern Reflection in Services (Class III and Class IV Posts) Act, 1994 cannot be implemented as per the Constitution of the country.

The Advocate General of the Assam Government had also mentioned that reservation in government jobs can never be based on religion. Jobs can be reserved for backward classes, but not for religious minorities. There are certain communities among the religious minorities which are backward. Jobs can be reserved for these backward classes but not for the religious minorities as a whole.

The delay in implementation of the

Assam District-wise Population Pattern Reflection in Services (Class III and Class IV Posts) Act, 1994 has been raised in the Assam Assembly many times. Every time the government has avoided giving a clear-cut picture and tried to wriggle out of the situation by giving vague answers.

The AIUDF has seized this opportunity to attack the government by claiming that the government has deprived religious minorities of their rights by not reserving government jobs for them. In the ongoing budget session of the Assam Assembly, AIUDF MLA Abdul Rahim Khan had raked up the issue once again. He claimed that by delaying the implementation of the Act, the government was actually "discriminating" against the religious minorities.

The government should specify clearly that as per the Constitution, implementation of the Assam District-wise Population Pattern Reflection in Services (Class III and Class IV Posts) Act, 1994 is not possible. But instead, the government prefers to make this issue a topic for debate.

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

(Contd. from Page 8)

### Islam Endorses Family Planning and...

by high-magnitude tremors, hurricane and many other forms of natural disasters with alarming regularity, unprecedented in the history of mankind. This is nothing but a harbinger of the full fury of Mother Nature that awaits the humane race.

Addressing specifically to the attending Muslim audiences, Dr Ali, a devoted Muslim, said that there is a prevailing perception that family planning is a red flag in Islam and it is deviant from the teachings of the Quran and the Hadith. In fact, this is a misconstrued notion, devoid of any sanction from the holy text of

Islam. On the contrary, Islam endorses family planning and birth control, he said. Citing various verses from holy Quran and Hadith, Dr Ali further added that family planning and family welfare is the essence of Islam. Islam advocates for quality not the quantity of children. Unfortunately, majority of our people are not aware of this. He urged the gathering to come forward and join hand with others to curb the rapidly expanding population of their community.

Dr Dipak Kumar Baruah, Joint Director of Health, Morigaon also spoke in the meeting. Among the

various dignitaries present in the meeting were Dr Nurul Amin, Dr SUF Ahmed, Dr Abul Kasem, Dr M Alam, District Family Planning coordinator S Sultana, District Programme Manager H Saikia, District Media Officer Miraj Alam, members of local panchayat, NGOs, health officials and public. Most importantly, the meeting was attended by several religious leaders namely Maulana Halimuddin, Maulana Sirajul Islam, Mufti Majibar Rahman, Malana Hijbur Rahman and Maulana Abdul Kader, stated a release.

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



## IB Raised Issue of Bangla Influx in 1950s

- Kalyan Barooah

NEW DELHI, Feb 11 – The Centre and some State governments including Assam Government may be underplaying the problem of illegal influx from Bangladesh, but the Central intelligence agencies had red flagged the problem way back in the 1950s even recommending a thorough census along with the national census to ascertain the dimension of the problem.

In a rare glimpse into the thinking of the country's premier agency, the Intelligence Bureau (IB), about the problem of illegal influx, a former chief of the agency, TV Rajeswar, who had also served as Governor of West Bengal, Sikkim and Lt Governor of Arunachal Pradesh, acknowledged that the problem of migration of Bangladeshis into India has been of considerable importance from the national security point of view.

"As Director of Intelligence Bureau (DIB) I was aware of the problem, which was slowly but steadily becoming more and more serious," he has written in an article 'The Reminiscences of an IB Officer' in The Indian Police Journal.

Several top sleuths, who were closely associated with the organisation at one point of time or other, have contributed in the special issue of the journal on the occasion of 125 years of the Intelligence Bureau. Some of the articles reveal interesting facts like the series of measures suggested by the IB to tackle the problem of illegal migrants were not implemented, an assessment given by the then Assam Governor and his over-enthusiastic adviser that Assam Agitation would fizzle out under police crackdown. The suggestion was challenged by the IB, which analysed that thousands would die proved to be correct.

Rajeswar, who was an IPS officer, served as the IB chief (1980-1983) during the tumultuous days when Assam Agitation was at its peak. In fact, he says in his article that the problem of illegal migration was flagged first by the first DIB BN Mullick (1950-

1964). He (Mullick) had closely studied the issue and suggested a series of important measures to be taken by the Centre and the State, which were not implemented adequately due to various reasons including political compulsions.

"After the Janata Dal Government assumed office at the Centre, I wrote in January 1990 to IK Gujral with copies to the Prime Minister and the Home Minister, suggesting that a detailed study may be carried out by a committee consisting of senior officers from the ministries of External Affairs and Home, as well as from the State governments of West Bengal and Bihar followed by a thorough census, along with the national census of 1991, to ascertain the dimensions of the problem of illegal Bangladeshi immigrants into India," he wrote.

In his article, Rajeswar revealed that the problem of illegal Bangladeshis was more serious in West Bengal than perceived earlier. In his first report after assuming office as Governor, he submitted a written report to the President and the Prime Minister about the problem. "After my tour of in the North Bengal districts, when I visited the border check posts and discussed the problem with local officials and the BSF officers, I wrote a detailed letter to Chief Minister Jyoti Basu on June 5, 1989," he mentioned.

Another veteran North-east hand O.N.Srivastava in an article on the same issue, throws light on the behind-the-scene developments in IB during the controversial 1983 polls in Assam, when the State was under President's Rule.

It was in 1983, when an important meeting was held with the Prime Minister in the chair discussing the Assam Agitation. The meeting was also attended by the DIB TV Rajeswar, the Governor of Assam and his adviser on law and order.

Both the Governor and his adviser favoured holding of election without any delay. They made it clear that holding election might lead to some localised violence and the CRPF might have to be used and 20-25 persons may die in the process. The agitators, who had by then not seen a strong lathicharge, would run away and agitation would fizzle out.

"What are you talking? Our senior officers have just the other day assessed the situation in detail... Violence would be so widespread that Assam administration would run out of policemen to reach everywhere... the number of casualties would run into thousands. It did not take a month for the DIB to be proven right," writes Srivastava.

(<http://www.assamtribune.com>  
12.02.2013)

### 1,93,978 Bigha Land in Tribal Belts and Blocks under Encroachment

There are 30 tribal blocks and 17 tribal belts in Assam. There are 82,14,985 bighas of land under these tribal belts and blocks. Of this, 1,93,978 bigha 2 kotha 7 lessa land has been encroached upon. This information was disclosed in the House on Tuesday by State Revenue Minister Prithvi Majhi during the second day of the budget session of the Assam Assembly.

The Minister was replying to a written question by Bharatiya Janata Party (BJP) MLA Ranjit Kumar Das.

There are 2,43,379 bighas of land under tribal belts and blocks in Barpeta district; 1,36,567 bighas in Bongaigaon district; 12,75,648 bighas in Darrang district; 8,46,032 bighas in Dhemaji district; 4,01,964 bighas

(Contd. to Page 11)

## Indian Govt Must Force Bangladesh & Pak Implement 1950 Nehru-Liyaquat Treaty or get Indian Army in Action

- Dr Pravin Togadia

Golaghat, Assam, March 19, 2013 : After visiting Jorhat, Goalpada & surrounding areas of Assam trying to see for himself the situation of Hindus there, VHP International Working President Dr Pravin Togadia observed that in a rare gesture of solidarity with the fellow Hindus in the neighbouring countries, the Hinds in Assam are worried about the safety of Hindus in Bangla Desh. Hindus in Assam have been suffering continued infiltration of Muslims from Bangla Desh. Once in Assam, they get Govt protection for votes & Hindus face massacre at their hands. Hindus are in minority in Bangla Desh & Pakistan and suffer genocidal attacks by Muslim majority there. Hindus are in majority in Assam & all states of Bharat but even in Bharat they face the same type of attacks at the hands of the so called minority who gets governmental protection.

If the Govts cannot protect Hindus anywhere – either in Bharat or abroad – then they better leave the rule to the public. During ^ after partition in 1947 the then West Pakistan & East Pakistan both saw unprecedented genocides of Hindus. Properties were looted, women raped, men killed & villages were forcibly converted. The spate continued even till 1950. Ultimately, the then Bharat – Pakistan Prime Ministers – Jawaharlal Nehru & Liyaquat Ali met in Delhi from April 2, 1950 & after much debate & drafts, a Minority Rights Guarantee Treaty was signed on April 8, 1950 which is more known as Nehru-Liyaquat Pact 1950. It guaranteed safety & protection of all rights of minorities in both countries in any situation including war.

But after targeting Hindus in West Pakistan up until 1950-51 & bringing the Hindu population to the miniscule level, Pakistan focused on the then East Pakistan where Hindu Bangla population was targeted despite the Nehru-Liyaquat Pact 1950. It continued & between 1961 & 71 the East

Pakistan's Hindu population was forcibly brought down to 1.6% by massacres, rapes, hoarding out Hindus & forcible conversion. By 1971 the situation was so worse that the then PM Indira Gandhi had to send army. Pakistan Army armed by Jamat-E-Islami's ferocious terrorists, attacked minorities once again in a planned manner. The global data shows that in 1971 war around 2.5 Lakh women were raped in the then East Pakistan. Some even delivered babies whose known number crossed 20,000! During Jamat's attacks & before, Hindu Bangla Deshis who survived crossed over to Bharat but their number was low as not many survived there. Bangla Desh today is on streets asking for hanging of Jamat's men who did the genocide & the same way again Jamat's men have been past 1 year in a planned way burning houses, looting Hindu / Buddhist temples & raping women.

The Nehru-Liyaquat Pact 1950 must be implemented in Bangla Desh & Pakistan both protecting Hindu / Buddhist minorities there. Muslims in Bangla Desh have already invaded North East of Bharat through planned infiltration & vote-greedy politicians have made them voters in Bharat. Jamat's Assamese man Ajmal Badruddin, who started with a meager

perfume business, now holds more than 11 constituencies in Assam alone through Muslim infiltrators.

As a President of Jamat & the follower of the same ideology that did genocide in Pakistan & then in 1971 in Bangla Desh, with the help of such infiltrators but now voters in Assam, he got the Assam CM bent. CM Tarun Gogoi not long back had bragged in the media that he had been a follower of the great Lachit Borphukan & now has announce support to Jamat's Ajmal Badruddin who has clear & open links with Deoband.

So, inside Bharat & in neighbouring countries, Govts have taken anti-Hindu meaning anti majority stands because they know that they did not need majority's support to win & they can win even with the 18-25% votes of the once a miniscule minority but now a vote bank.

To protect Hindus in Pakistan & Bangla Desh, the Union Govt must implement the Nehru-Liyaquat Pact of 1950 and to protect Bharat's Hindus from attacks by the types of Jamat & Deobandis, Govts must ban these organizations. Instead, most state & the Union Govt are seen sharing public stage with these organizations putting majority's lives at risk the same way as it happened in Pakistan & Bangla Desh. (Contact: drtogadia@gmail.com)

(Contd. from Page 10)

### 1,93,978 Bigha Land in Tribal Belts...

in Dhubri district; 1,31,471 bighas in Goalpara district; 8,45,888 bighas in Kamrup district; 7,23,029 bighas in Kokrajhar district; 7,12,063 bighas in Lakhimpur district; 1,30,193 bighas in Morigaon district; 1,68,961 bighas in Nagaon district; 5,77,491 bighas in Nalbari district; 10,76,434 bighas in Sonitpur district and 9,45,865 bighas in Tinsukia district.

The Minister disclosed that 1,64,012 bigha 4 kotha 2 lessa land under tribal belts and blocks in Tinsukia district had been encroached upon; 189 bigha 2 kotha land had been encroached upon in Kamrup (metro) district; 22,516 bigha 1 kotha 5 lessa land in Kamrup (rural) district and 7,260 bighas in Sonitpur district.

(The Sentinel 6.3.2013)



## Morsi Asks India's Muslims to Play a 'Positive' Role

NEW DELHI, Mar 20, 2013: Visiting Egyptian President Mohamed Morsi met top Indian Muslim leaders and asked them to play a more positive role, stressing there is no other country in the world that is as multi-religious as India. He sought deepening of ties with India.

Morsi took out time from his hectic schedule to meet Muslim leaders and asked them to play a more active and positive role in the socio-economic development of India, which he described as a "multi-religious country that is highly respected in the international community".

He also briefed them about latest political and security situation in Syria, Palestine and other parts of the Middle East. He stated that he is making serious efforts to find an amicable and lasting solution to the Palestine dispute. He said that issues need to be resolved peacefully and not by violent means. He is also understood to have briefed Muslims on the Egyptian situation.

Jamaat Islami chief Maulana Syed Jalaluddin Umri, Jamait-Ulema-Hind president Maulana Arshad Madni, Jamait Ahle Hadees chief Maulana Asghar Ali Mehdi,

Shahi Imam of Fatehpuri Mosque Mufti Mohammed Mukkaram and several other leaders were present at the meeting.

Morsi, who belongs to ruling Muslim Brotherhood Party, elicited views on various issues faced by the Muslims all over the world.

He said that India is a home to various religions and there is no other country in the world that is as multi-religious as India. He said that India and Egypt have enjoyed historical relations for centuries and there is a need to deepen them.

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

## Ajmer Sharif Spiritual Head to Boycott Pak PM

Ajmer, Mar 8 : Pakistan Prime Minister Raja Pervez Ashraf's trip here on Saturday has hit a sour note with the Ajmer Sharif spiritual head saying he will boycott the visit in protest against the recent brutal killing and beheading of Indian soldiers by the Pakistani Army.

"I will not welcome the Pakistani Prime Minister during his visit here in protest against the beheading of Indian soldier by Pakistani Army on LoC. The incident hurt Indians but their (Pakistan) government is not understanding our sentiments so I took the decision," Ajmer Sharif Dargah Diwan Zainul Abedin Ali Khan told reporters here.

Traditionally, when a nation head goes to the dargah, he is welcomed by the spiritual head- the descendent of the sufi saint Khawaja Moinuddin Chisti.

"The incident of beheading and brutal killing was highly condemnable and has hurt Indians. It is not only violation of human rights but is also against the Islamic law," he said.

Ashraf is arriving here on Saturday to offer prayers at the holy shrine along with his family

members after being hosted to a lunch in Jaipur by External Affairs Minister Salman Khurshid.

The visit comes around two months after ceasefire violations on the Line of Control that led to heightened tensions between the two neighbours.

New Delhi had lodged a strong protest over the beheading of an Indian soldier and brutal killing of another.

Ashraf will be returning to Islamabad after offering prayers.

Pakistan President Asif Ali Zardari had visited the 13th century shrine on April 8 last year. He had landed in Delhi and driven straight for a luncheon meeting with Prime Minister Manmohan Singh and several other leaders.

Zardari, who was accompanied by his son Bilawal Bhutto, had then flown to Jaipur and taken a chopper to Ajmer, where he spent around 20 minutes and offered flowers and chadar at the shrine. The Pakistan President had donated \$1 million to the shrine.

The Ajmer Sharif spiritual head said, "Pakistan is killing our innocent people by carrying out

terror activities and does not take positive action despite the Government of India's official protests," he said.

"It would have been a new start of good relations between both the nations had the Pak PM before arriving for the Ziyarat handed over the head of the Indian soldier with full honour... along with an apology to all the Indians and the families of the martyrs," he said.

"It would be an insult to the martyrdom of our soldiers if I welcome the Pakistani PM. Now it is up to him to decide whether his Ziyarat at the holy shrine would be addressed?" he asked.

Some local activists and advocates said they will hold protests against the visit.

"Pakistani Prime Minister is landing in India despite the tension for which Pakistan is solely responsible. Our protest will be true homage to the soldiers who were killed by Pakistan's Army in Kashmir," Rajesh Tondon, a leader of the protesting lawyers in Ajmer said.

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

## **Statements on China by Girish Juyal**

### **Founder of Anjuman Farjandane Hind & Yuva Abhivyakti Manch**

China is still continuing the circulation of their maps with our areas included in them. To answer them strongly, it is necessary that we show whole Tibet, East Turkistan, whole Mongolia, Manchuria and Taiwan, as free nations, in our maps, to make China realise it. Also, while recognizing Dalai Lama's Tibet Government as a government of free nation and also recognize Taiwan Government under the condition that they would recognize Tibet Government and exchange ambassadors. China would be shaken. The South area of Mongolia and East area of Tibet under the control of China, should be shown as parts of maps of these two countries itself. Let us remember that if we made efforts for the recognition of Philistini group of Yaser Arafat, in United Nations, then why not do it for Non-violent Tibet Government. India-Tibet borders, with this reality, should be written in Government documents and the misconception of 'India-China Border' should be removed. Also the demand for freedom of East Turkistan should be supported fully, whether directly or indirectly. We should adopt this method to make China fearful.

Such kinds of other solutions are expected to make China bent on knees. Political principal of striking bad person with bad behaviour is never old. It is necessary to stop all peace-talks with China and adopt strong attitude. Our Central Government should leave it's habit of acting weak in front of China & Pakistan, Public should force UPA Government regarding this.

Here, masses of India, a country with self respect weeds to recollect that we are aware of regular insult due to Pakistan. Common man feels sad due to helplessness, but it is not aware of incidents of insults due to China, neither react sharply, non express it, like in case of Pakistan. So it is require to pull attention about incidents of Chinese behaviours,

During last ruling period of present

congress led UPA Govt., India's Ambassador Mrs. Nirupama Rao was summoned to Chinese foreign department at mid night, why ? To express anger for no reason. But our Government did away with this insult silently, where as, Indian ambassador should have been called back immediately and Chinese ambassador sent back with in 24 hours, declaring him 'Persona Non-Grata.'

China started issuing 'Visa' on separate paper for our residents of Jammu-Kashmir. This kind of 'visa' should have de-recognized with strict warning.

The name of one Lieutenant-General in one of our representation group, once in J&K, faced objections from China and he was forced out of representation group. Where as, the tour of this representation group should have been stopped.

China did not issue visa to one of our representative from Arunachal Pradesh, declaring him as Chinese citizen and visa not required. Our Government sent the representation without that representative and kept silent.

A representation of China, led by defence minister Leod Godhly, comes to India and refuses to pay homage at Delhi to our brave army men, who lost life during war with China which is against the globally recognised protocol, still our defence minister welcomes him with respect and goes ahead with combined photos. Whereas, that Non-sense defence minister with representation, should have been sent back and got the Joint army training cancelled.

Opposite to all these facts, Chinese Prime Minister cancels the visit to Twang (Arunachal Pradesh) due to China's objections. On other hand our one of the tour-group along with Tibet group visits Twang and then further the particular border spot, where one of our army men solely killed 300 Chinese army personnels, and bows to that land with pious water and touch it's clay on

everyone's forehead. Such many examples shows the lack of national respect, un-manly, weaker backbone behaviours of Central Government.

Does the expectations from this Government, in concern with country and national respect's defence, is not a wrong hope? We have written less and understood a lot and you are required to understand more.

China rehabilitated lacs of Chinese in Tibet, so that Tibetans itself became minority. So that Tibet could become completely part of China in future. Thousands of youth from Tibet were sent to China to gain an education regarding new religion. But they returned back to Tibet and Chinese leaders could not find any effects on them and omit the Tibetan culture etc. Their separations are still intact and Chinese tried to furnish the life-system of Tibet. Current struggle is due to the desire of large nation to swallow the small nation.

Issue of Tibet is not the legal analysis in the shape of Tibet as head. Rather, it is a question of human right, which should be decided on the level of Justice and humanity, not on the basis of legal puzzle.

His highness Dalai Lama made the things very clear and analytical in his message that even on the basis of law, there are no two opinions that ignoring the attachment to any nationalism, Tibetans should have right to rule themselves. Attack on Tibet, which forced His Highness Dalai Lama to take asylum in India is most heinous. Therefore, it could have no other opinion. All Indians want freedom of Tibet from Chinese Control.

Freedom is most pious blessing. It should be saved what so ever, violently or non-violently. Therefore Tibet should be freed from clutches of China and handed over to Tibetans.

It is our duty to wake up the desires of society through the education and flow of mass opinions. So that our leaders, does not compromise with the attackers like China.

*(Contd. to Page 19)*



## **Tibet, a part of Global Human family Facing their Rights killed by Chinese Government**

Human rights mean basic rights & freedom, to which all humans have rights. Along with citizen and political rights, right to freedom, freedom of speech, equality among law, financial, social & cultural rights with the right to participate in cultural activities, right to food and right to education and human rights are mentioned in constitution of Madeira in Islam. United Nations Organisation, also, under the declaration of human right clears that Global human family's birth right pride and equality is the basis of world peace, justice and freedom. Killing human rights give birth to fear and scarcity.

Tibet, across Himalayas, is located in North of India. Tibet world related three traditional regions – YU – Sang, Dhotoye and Dhoma which includes, of current times, some are as of Chinese ruled areas – Kwinghai region and Snichuan, Gansu and Yunnan regions of so called Tibet self ruled areas. Land area – 25 lacs square kilo meter, one – fourth of China. Political situation – Authorised Country, which has no representation in United Nation. Populations population in Tibet is total 60 lacs. When during 1949-51, China look control of Tibet and Sinkiyen, then slavery to Tibetan's freedom to live or Chinese thoughts (Maoism), point of view were forced upon on every Tibetan. Tibetans does not belong to Chinese race and want to be free at all costs and also demand for International favours.

Tibet was never a part of Chinese land and Global human family should never accept it as part of Chinese land. Written area of China isn't China books does not include Tibet. If Tibet would have been part of China, then Tibet could be included under the Great Wall of China built thousands of years ago, but it is not so. What all is going on in Tibet. Tibet people

are taking steps of self-immolation while protesting against Chinese worst policies. From Feb. 2009 to 22nd Jan, 2013, 99 Tibet people burnt themselves and out of these, 83 people were dead. It included 85 males & 14 females between the age of 16 & 64 yrs. After peaceful protest in year 2008, Tibet is having un-declared army rule.

All people, who look the step of self immolation, demanded the return of His highness Dalai Lama, freedom to Tibetans and freedom to all political prisoners.

Due to control over Tibet, for the first time, Chinese borders got connected to Indian Sub-continent; Chinese control over Tibet has created many challenges in front of India. Unfortunately, Governments of India and world either showed non-sensitive attitude towards China's open vandalism in Tibet or directly or indirectly supported China. When Tibetans protested against Chinese races, then China tortured Tibetan's physically. China's heinous, non-human and insulting attitude towards Tibetans is a challenge in front of Global human family. China is having biased behaviour with Tibetans in Tibet itself. If any Tibetan protest, it is either prisoned or sent out of Tibet. Tibetan is being declared criminals. Beliefs, family, home, correspondence of Tibetans are kept under wrong observations. Tibetans are scrutinised more as compared to Chinese. Due to this Tibetan is so much tortured that they don't want to live under the control of China and try to kill themselves. Global human family is required to protest against tortures in Tibet, with full power. Anjuman Farjan-dan-E-Hind appeals to International Human Rights Organizations and Global Human Family on 10th March, 2013 regarding Tibet and other countries dominated by China that they

should fight with power against China and all other powers, who are killing human rights. Anjuman along with other organisations fighting for rights of Tibet & Tibet citizens, would go ahead with Candle March on 10th March, 2013 at Jantar-Mantar and awaken all Indians against violation of human rights by China.

Come, let us not keep silent and give, India's & Tibet's message of 'Satyam, Shivam, Sundaram' to the world by participating actively in freedom movement of Tibet.

*Jai Hind*

What Global human family can do for Tibet.

Oneness with Tibet movement could be shown in following ways:-

1. On your webpage, face book and social networking sites.

[www.solidaritywithtibet.org.link](http://www.solidaritywithtibet.org.link)

2. A presentation in your community regarding present conditions of Tibet.

Request through letter to your local MLA & MP to raise the Tibet issue in State Assembly and Parliament.

3. Organising Tibet favouring group in school, college and university of your area.

4. Organising a rally etc. to awaken people and show unity with Tibet movement.

5. What more you can do, visit following website and know it:-

[www.solidaritywithtibet.org](http://www.solidaritywithtibet.org)

[www.indiatibet.org](http://www.indiatibet.org)

[www.tibet.net](http://www.tibet.net)

*(By: Mufti Abdul Shammi, Girish Juyal, Nawab Shah Mohammed Khan, Mushir Khan, Khurshid Rajka, Navabuddin Nabo.*

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## Unique Endeavour Two Brothers Shares an Unlikely Interest

- Manish Goswami

They are not lawyers, nor are they members of the judiciary. Neither are they legal experts. They are school students. But what sets them apart is that both of them have mastered the Indian Constitution. They have almost memorized all its head notes, parts, basic facts and schedules of it.

Both of them can reel out almost instantly the schedules, articles and the amendments of the Indian Constitution, and interpret the various aspects like any great legal luminary. They are brothers, and their tryst with the Indian Constitution began during 2009, when they were 13 and 10 years old, respectively.

For the brothers — Yash Kothari and Nishkarsh Kothari, the Constitution of India was the last thing on their agenda. They were busy with their childhood pursuits. But a competition with their father, Dileep Kothari, who is a lawyer by profession, triggered the spark which motivated them to master the Indian Constitution.

To easily remember all the important aspects of the Evidence Act, Dileep Kothari was busy preparing a slide show, which he intended to view in his LCD TV. While working on the slide show, Kothari told his sons that instead of wasting time by playing games on the computer, they, too, can use it for creative purposes. Both the brothers took their father's word seriously, and decided to have a competition with him as to who could make a slide show faster. Yash and Nishkarsh resolved to do a slide show on the Indian Constitution, and got fully involved with it. And even before Dileep Kothari could complete his project with the Evidence Act, his Sons were ready with their version of the slide show.

What had started as a friendly competition, ended up making both Yash and Nishkarsh serious students of the Indian Constitution. Both of them started delving on the lesser known facts of the Constitutions, its amendments, the underlying spirit behind it, et al.

Now, both Yash and Nishkarsh are sharing their knowledge on the Constitution with others. They have

opened an account on the social media - Facebook and are uploading their research work on it. Their Facebook account - teens.constitution@gmail.com, has now become very popular, not only among students, but also among the legal fraternity across the country. Constitution experts like Subhash Kashyap, media personality Karan Thapar, besides leading judicial officers, interact with the brother-duo and share knowledge of the different aspects of the Constitution. Now, the brothers are preparing to enter into the Limca Book of Records by answering a host of questions on the Indian Constitution before a select audience.

Yash and Nishkarsh, who are studying in Faculty Higher Secondary School, North Guwahati have made over 1,300 slides on the Indian Constitution. The slides are so designed that they will not only help the legal fraternity, but also the students to have a better grasp on the Indian Constitution. As the slides are suitably illustrated with relevant photos, including pictures of individuals who toiled hard in the preparation of the Constitution, they are very interesting.

While interacting with the brothers, they make one thing very clear - that they are not projecting themselves as experts on the Constitution of India. "We are learners, not competitors", is their refrain. Elaborating on their work, Yash confidently disclosed, 'After going through the entire Constitution and its background, we thought that to make it interesting and easy to comprehend, the question and answer format would be ideal. So, we designed the slides having the relevant questions with very short and to the point answers.'

Nishkarsh, who is a Class-VII student, pointed out, "For us, it has now become a constant endeavour to bring out the lesser known aspects of this great document, as well as incorporate the latest amendments and interpretations of it through our slides, which we now keep posting on Facebook as an effort to share

knowledge about the Indian Constitution."

"With the social media being an interactive medium, we are also getting posts on a good number of aspects of the Constitution from the viewers of our site. This, in turn, is helping us to update our slides with new inputs," Yash revealed.

Dwelling on some interesting aspects of the Constitution, the brothers displayed the slides on Beohar Rammanohar Sinha and Prem Behari Narain Raizada. Sinha had illustrated the original Constitution of the Republic of India, while Raizada was literally responsible for writing the original Constitution of India in his own inimitable calligraphy.

The brothers have also incorporated the names of the leaders of undivided Assam who were members of the Constituent Assembly Nibaran Chandra Laskar, Dharanidhar Basumatary, Gopinath Bordoloi, JM Nichols Roy, Kuladhar Chaliha, Rohini Choudhury, Muhammad Sadullah and Abdul Rouf.

The slides also contain information on the latest amendments on the Constitution like - Orissa has been changed to Odisha, and Oriya language has been termed as Odia by the 96<sup>th</sup> amendment.

The slides also reveal a host of interesting Information, such as why the Indian Constitution is often called a bag of borrowings - it has taken various features and parts from other Constitutions. The concepts of Liberty, Equality and Fraternity was taken from the French Constitution, the concept of five-year plan was taken from the then USSR, the Directive Principles (socio-economic rights) were taken from Ireland, the law on which the Supreme Court functions was taken from Japan, and a lot more concepts were borrowed from other countries.

As of now, for the brothers, studying the Constitution is just their hobby, as they have no intention of becoming lawyers. "It's our extra-curricular activity, and we are doing it because we are enjoying it."

*(The Assam Tribune 24.02.13)*



## A Write Up on Tamang Culture and Traditions

- Norbu Tamang

Tamang are one of aboriginal tribes of Sikkim which consists of more than forty sub-tribes and all of them do have same culture, tradition, faith and language. Long before they adopted Buddhism, Tamang tribe was following the Bon religion. They believe and worship natural elements in the form of Dolma (Devi) and Loo (Nagg) and God & Goddesses of space.

While in Tibet, during the 7<sup>th</sup> century A.D. after reaching of Guru Padma Sambhawa the tribes of Tibet including Tamang began to follow Buddhism bringing change in Bonism. But there is no total eradication of Bonism is also still in practice. The Buddhism was propagated by Guru Padma Sambhawa is a 'Vajrayana' Buddhism with pure Gningma sect. This is also called 'Tantrayana' Buddhism. It is believed that from the very existence there were Gods and demons simultaneously. A super natural power was/is to be applied to subdue the demons. The lotus born Guru Padma Sambhawa was an enlightened being with highly super natural power. The Lamaism also took place with the inception of Gningmapa Buddhism. The practitioner of Bonism is called 'Bonpo' who was/is considered to be the priest. Tamang tribe believes in soul and its liberation or eternity. While performing death ritual, the Bonpo called upon the soul of dead person on him and urged to rest in heaven. With the inception of Buddhism and practice of Lamaism, such ritual is performed by the Lama intermixing with the prevailed tradition. The Gningmapa Vajrayana Buddhism makes to believe that the soul is immortal and a subtle body, which can be present in voidness and also takes birth in any form of life according to wheel of deed (KARMA) of past and present.

This tribe believes 'Hopameh' the supreme and ultimate God where the soul rests after death. Besides that they believe in several Gods, Goddesses and deities as stated earlier. They worship Dolma (Devi), Loo (Nagg), Chan (Deity of jungle) for worldly peace and prosperity. They

also believe in the worship of guardian deity for the protection of 'Hyul' or region. When anyone falls in bad deed, it leads to hell and believe that good deed leads to heaven. They also believe in vice and virtue. They believe that vice leads to birth in the hell i.e. full of suffering and virtue leads to peace and prosperous birth in human being. This tribe worships their ancestor for blessings and protection of the family from evils. The worship of lower deity by offering new corn and fruit of the year is performed during harvest time. Sonam Lhochhar is celebrated as New Year and festival of the tribe with great pomp and grandeur. It falls sometime in the last week of January and first week of February of the year. During the festival, the head of the family makes prayer to the Almighty for peace, prosperous and healthy life of his family members. The day is arranged with feast.

Following are the different customs, rituals and traditions which are observed during different occasions:

1. Birth ceremony: when a female is ready to give birth to a baby, she is placed under the care of a maternity expert woman. When the baby is born the caretaker women will separate the baby and placenta. The baby is then cleaned and wrapped with clean & dry clothe and placed in the lap of the mother for breast-feeding. After three or seven days, a ritualistic ceremony is performed by the priest (Lama) which is called 'Thapsang' performs a ritualistic ceremony. The materials required for the ritual are, a small grass of saccarum family (Narvapang in Tamang language), grass of Artimeasia (chyanjan) and a few chips of hot marble stone (sel yungba) are placed in a tub made of copper. With the chanting of mantras by the priest, the newly born baby is bathed with holy water. The vapour arising out of that copper tub will bask the baby, which serves as medicine. Grandfather, mother and other elders are assembled during the ceremony and the priest is requested to name the baby. The holy water is sprinkled all around the house. The ritual is ended with the offering of food to the guests

present and the priest (Lama). Gifts are also offered to the priest.

After six months, the baby is given solid food. Grandfather or mother will serve food to the baby with a new spoon in plate. Sometimes the parent of the baby invites relatives and offer them feast.

When the child (son) attends the age of three years, there comes a ceremony of hair cutting and wearing new clothes. While performing this ritual a Lama is called upon. The priest will chant some mantras asking blessing from the Almighty. The new clothes meant for the child is purified by sprinkling holy water by the priest. Maternal uncle is already invited to be present on the occasion. The Lama will first put scissor. Thereafter maternal uncle will dress the hair and are cleansed. Then the uncle will dress up the child with new traditional dress and the child is fed with feast. The ritual comes to an end after having varieties of food and offering gift to the priest.

2. Customary marriage: When the son or daughter attends the age of 18 and above, the parents will think about their marriage. There are two types of marriages. Arranged marriage and marriage through introduction of girl and boy by a middle man. In arranged marriage in case of son, the parent will enquire about the details of the girl's family background. The parent of the boy arranges to send a middle man (especially a relative or village elder) to the house of the girl with one pair of karjel pong. The middle man will start the talk by placing the Pong in front of the girl's parent. Girl's parent also enquires about the family background of the person who would be the groom. If found everything nice, then the parent will okay the proposal. The intermediary comes to the boy's home and reports to the guardian as responded from the bride side. In the mean time, the parent will make their daughter agree of the marriage proposal. In the second step the parent of the boy sends the middle man with a pair of Pong for the 'Rem' (particulars of items they take) to be submitted to the bride's parent.

The particulars of 'Rem' are as follows:

a) Parent's share:

- (i) Mama Geng (a type of bread made of rice flour) – 240 Nos.
- (ii) Sangala bab (fermented millet) - pham 12.
- (iii) Airag (liquor) - pham 12.
- (iv) Hwaba (cock) - 1 No.
- (v) Ra (He goat) - 1 No.
- (vi) Thotka (coin) - Rs.12.50.
- (vii) For mother - one bottle milk.

b) Maternal uncle's share:

- (i) Mama Gang (bread) — 60 Nos.
- (ii) Airag (liquor) - 1 bottle.
- (iii) Hwaba (cock) -1 No.

The parent of the girl will fix the date and time to submit the above 'Rem' and the intermediary will report to the boy's parent accordingly. The parents also fix the date for the ceremony. The parents of the boy arranges all the items of 'Rem', and make ready for ceremony. The spokesperson (Tamba) will purify the clothes of bride & groom, Barja, Boompa etc. by reciting the names of God and Goddesses. The middlemen, guardian of groom with groomsman and a team of 15-20 members will be headed with already fixed 'Rem' to the house of the bride on the stipulated date and time with musicians and headman of society. Two persons from among the team will be sent in advance as informer. Sometime they have to face ill treatment which is in custom. There will be one night's halt at the bride's house. The groom and his team (brelmhi) will be served with feast. In the meantime, the intermediary will submit the 'Rem' to the bride's parent.

Most probably at night, there will be final ceremony of handing over of bride to the groom. Tamang spokespersons from both the side take their place face to face along with guardians. From both the sides they will place pair of 'Syalkar' (liquor bottle) in front of them and first spokesperson (tamba) of the groom side speaks. Then Tamba from bride's side speaks on the matter. Lastly, father or brother of bride speaks on the matter and exchange the Syalkar. The guardian of both side sprinkle the Syalkar to their respective ancestor God and finally distribute among those assembled there. The musicians from groom side shall ask the musician of bride side

to hand over the bride to the groom. Then after the bride who has already been adorned with ornaments and new dresses shall be brought to the groom by carrying on back by her brother. The whole night goes with singing and dancing.

Marriage through short introduction of girl and boy by a middleman:

In this process, the girl and boy shall be made to meet each other informally at any place like market or in a fair. When they come close together and share their views among each other, the middleman also shares his views and information of the boy and later on enquires about the detail of the family back-ground of the girl. If the guys are found to be agreeing, the middleman fixes the date, time and venue to extricate the would-be bride. They do so on the stipulated date and time without the notice of the girl's guardian. The girl shall be brought to the boy's home and after three days, two persons with Pong are first sent to the home of the girl as informer. Sometimes the headman or guardian of the girl abuses them. However, they have to face that and come back to boy's home with information. Next time the two persons are deputed as middlemen with 'Pong' to the house of the girl with a view to ask about the 'Rem' in the form of punishment.

This punishment is as follows:

1. Mama geng (bread) 120 Nos.
2. Bab (fermented millet) pham 6.
3. He goat 1 No.
4. Airag (liquor) pham 6.
5. Hwaba (cock) 1 No.

They fix the day for submitting the above items. Next time the date is fixed by them, the bride and groom, the middle men and five-six other members along with the above items proceed to the house of the bride. After submitting all the items they are served with food and seen off. After few weeks those two middlemen are sent with 'Pong' to confirm the final 'Rem'. The final 'Rem' is as equal as in the arranged marriage and settles the things in the same process. The customary marriage is performed only when the couple is from within the Tamang tribe. When the son of Tamang community brings the girl from other cast, she shall be given Tamang sub-cast by the headmen of

the society; and Lama or priest will rename her by performing a simple ceremony if she is acceptable. In case of daughter, the parent and headmen of the society will fix the community punishment in cash and kind if the boy is acceptable.

3. Death ceremony: Death may come normal or accidental. In accidental death, sometime the dead body is traced out and sometimes it may not be. But ceremony is performed in all the circumstances, be it a normal death or an accidental. In Buddhist tradition dead bodies are cremated as soon as the Lama is being called for performing 'Phowa' of the dead person. Thereafter there will be prayer to the 'Chengreji' the lord of compassion. In Buddhist philosophy, it takes seventy two hours to complete the death ceremony. So normally, the corpse is to be cremated after seventy-two hours. After cremation, a piece of burnt bone of the forehead is separated and brought to home and kept aloof until the final rite. The final rite is performed within 21 days or 49 days of the death. During performing such rite, a team of four pivotal persons viz. Tamba, Ganba, Kathowkey and Bonbo is formed and beside that, a team of young group is formed with the name Lhaiba, Chhyangba and Chhuma to carry out the work of food arrangement. The daughter-in-law of the deceased family shall be present as she does have an important role to play on the occasion. There will be a minimum of 5-8 Lamas (Buddhist priests) including one chief priest (dorjey loben) to perform the rite. Among the above four pivotal persons Tamba has important role to begin and conclude the rite. On the last day of the rite, the piece of bone already brought shall be held by Tamba through the brother of the deceased and finally Tamba will hand over the same to the Chawai Lama (religious head) and he will merge it in the earth along with 'Minjyang' and send to keep in the cave. On the day of conclusion, well-wishers and neighbours are invited to condole the bereaved family and served with refreshment and food. The Lamas are honoured with token of gift. There is a system of lighting butter lamp annually at least for three consecutive years in the name of the deceased.



## Memorandum on Rabha Hasong Issue Submitted by Sanmilita Jangosthiya Suraksha Manch, Goalpara

Sanmilita Jangosthiya Suraksha Manch (Lower Assam and Meghalaya), a newly formed social organization with H.Q. at Dudhnai, Goalpara has recently (22 March 2013) submitted a memorandum to the D.C. of the district with copies to the Governor and the Chief Minister of Assam. The Mancha organized a public protest dharna at Goalpara before submitting the memorandum. The D.C. accepted the memorandum and assured possible help, assistance and security from administration side.

The memorandum contains 15 demands. Further in the memorandum the Mancha describes the atrocities perpetrated to the Rabha Hasong community in particular by the miscreants in the pseudonym of "Non-Rabha", "non-Tribal" organizations. These are led from behind by Muslim elements mostly of dubious origin. They took the shield of some local people to materialize their evil designs. Their main aim is to vacate the lands of the Rabha Hasongs by means of terror and destruction and pave way for their occupation.

The memorandum states how the miscreants took chance of Panchayat election. They prepared blueprint of attack before hand. Accordingly on the day of election, in the yard of the voting centre at Rakshasini Jawaharlal L.P. School, some boy was engaged to ignite a fire work. As soon as the firework burst the people standing in queue for vote and others standing nearby got panicked and immediately the organized mob gathered there from neighboring minority areas jumped over the people shouting "catch the Rabha's", "catch them, catch them", "Alla-hu-Akbor". The attackers were all well-equipped with domestic weapons, lathis etc.. This attack at once spread to neighboring villages. They mercilessly killed Rabiram Orao, Lubin Orao, Rabin Rabha, Pateswari Rabha, Ramen Rabha, Monoranjan Rabha of no 2. Rakshasini village and Haren Rabha of Harimura Village. The victims

were quite unaware of the attack. The attackers turned looters. They burnt the houses, took away cows, goats, poultries, and household valuable items. The attackers were augmented to 3-4 thousand by the inhabitants from Moilapota char area. The attackers spread in group to villages like Phutripara, Milanpara, Paharsingpara, Bhalukdubi, Bijaynagar, Anandnagar and Gobindapur. The youths from Oraon-tea-community tried to resist them but could not counteract the robbing hooligans.

Land grabbing by force is the sole motive behind the attack and the Panchayat election illegally declared by the state government, gave them a golden opportunity. The Mancha regrets that the state administration was hopelessly inactive during the crisis created by the hooligans even in the day-light and the Mancha condemns the passive role played by the administration causing to the death of so many people. Even after the heinous crime committed by the attackers in pretext of the said election, the government has shown no sign of redressing the wounds.

So, the Mancha officially placed 15 points demands before the administration and democratically requests for immediate attention and execution. The charter of demands includes (1) a CBI inquiry into the violence and finding out the persons involved in the violence directly or in disguise, (2) the family of the dead has identified the killers and submitted complaint to the thana. The culprits are to be booked under IPC Sec. 302 and prosecuted accordingly, (3) Different areas like Rakshasini Bhalukdubi etc. in Goalpara district and other reserved forests marshy land, hills and govt. land already occupied by persons and families not of Indian origin are to be cleared off from them. The govt. officers involved in illegal rehabilitation of these people must be brought to book with exemplary punishment, (4) the original owners and inhabitants of these

regions be given full control over the land and for that matter if required rules relating to land be amended, (5) the officers in administration whose bullets took the lives of our people must be identified and be treated them as killers leading to punishment under the Law, (6) single out the persons who instigated communalism in different parts of the district on the day of election and to find out the attackers of Krishnai Police Station and bring them under law for punishment. Attacking the police station is not less than the crime of attacking the parliament, occasion is different but motif is the same. It will be a shame for the police to leave the culprits scot-free.

In case of rehabilitations of the affected people and family the Mancha places the following demands, (7) Mob-affected people are living in relief camps. They must be placed in their respective houses with full police security from the invaders, (8) an exgratia of Rs. 15 lakhs to every family of a dead, Rs. 10 lakhs to every family who has lost his home and hearth and minimum 5 Lakhs to a family living in camps be given. (9) The cultivators should be provided with tractors, pumps sets, seeds manures etc. as they have lost everything all in the one-sided riot. (10) govt. should provide a govt. job to nearest one kin of deceased (11) so long as the people are in camps, they should be provided with food items and medicines and treatment to the ailing ones. Students living in camps be immediately provided with study material and school should to repaired and reopened in war-footing, (12) the cattle and other domestic items stolen by the culprits must be recovered from them and restored to the respective owners, (13) the son-of-the-soil should set protections from intruders at any cost. (14) A strong patrol party and full fledged police out post at Rakshasini is a must. (15) The char areas of the Brahmaputra and other sensitive

(Contd. to Page 19)

## First Annual Conference of Sewing School Trainees held at Guwhati

On 22nd March 2013, a get-together of the trainees of four Sewing schools of Guwahati was held at Keshav Dham, Guwahati. Besides office bearers of Jana Kalyan Trust, Shri Sankardas Kalita was present in the programme as chief guest who delivered his speech on Swami Vivekananda and his teachings for the women of Bharat- to be able to become self-dependent and to learn for self-defence. In total 80 students attended the programme. All were very enthusiastic to be at one place for the programme and discussed for their economic self-reliance through developing their skills of cutting and of stitching of garments.

About 25 students came forward to form independent groups for getting tailoring jobs from schools and different garment industries. It will be the first of its kind that females will enter into the field of garment manufacturing. The conference was attended by Shri Surandranath Kaita- President, Shri

Neeraj Srivastav- Secretary, Shri Harshdev Arya- Treasurer, Smt Pokhila Baidau- Vibhag Pracharika of Rashtra Sevika Samiti and Shri Mukul Ch. Bora- Yojana Pramukh of all the vocational Training projects of Jana Kalyan Trust.



Shri Surendra Nath Kalita and Shri Niraj Shrivastav said that we should also learn the ideals of Bharatiya Sanskriti along with the Sewing skills. All of us should think to do something after the training is completed. It is the need of day that our Sisters must 'learn to earn' for the economic sustenance of their family which will make the society strong in all respect.

Smt Aruna Mukharjee was the center of attraction for all who is working as Sewing Teacher since 1947 and is 96 years old now. She is quite healthy and inspired all through her experience in teaching this skill. She said, 'I have trained around 15000 students and many of them are even in foreign countries. Once I visited Canada and I was recognised by one of my student in the airport. We should do our duty honestly, out of which we get recognition and respect both from the society. This is my source of inspiration which kept me in good health and I am still continuing my work of teaching'.

Shri Bharat Kumar reported that until now 274 students took admission out of which 208 students have already completed their training and many of them are earning good sum through tailoring job. 66 students are presently continuing in four different centers being run in Guwahati.

(Contd. from Page 18)

pockets resided by Muslim (immigrant or naturalized) are breeding places of communalism and attack an indigenous people. The central home department together with state one should erect out post as requirement to monitor the invaders.

(Contd. from Page 13)

China attacked Tibet, which means a demon has moved to crush a child. This black spot of attacked and child murder on the forehead of Chinese Government could not be washed away. Tibet people do not belong to Chinese race and there are no indications, whether they wanted to be part of China. On other hand, China is a communist power and they always moved a communal mission against Tibetans, who, some-times helplessly accepted the Chinese control due to

### A Memorandum by...

The Mancha Memorandum was prepared and presented by its office-bearers on behalf of the affected people of Assam and Meghalaya. The office bearers are President – Ajit Boro, Working President, Prabhash Banai, Vice President – Anukul Rabha,

Narottom Sarkar, General Secretary Nipen Nath, Asst. Secretary – Subodh Rabha, Prahar Sutradhar, Organizing Secretary – Kameswar Dayanang, Treasurer Gobinda Prasad Upadhaya. The Advisors are Akhil Sutradhar and Khanidra Sarkar Rabha.

### Statements on China...

their weak population. Tibetans want to remain free at any cost and demand for moral favour of the world. People, who knows the nature of community rule, understands that freedom is just ridiculous under the communalism. So, when Tibet would stick last nail for freedom. I believe in human and every one's freedom. International peace is impossible without the gain of justice. Tibet is our neighbour and it is our duty to help it.

If India had recognized Tibet, like

recognition to China Union in 1949, today, there would have been Tibetan-China border issues, not India-China border issues. By letting China have control over Lhasa, Prime Minister helped Chinese army movement to Indian border.

Which on the basis of them communist mentality, says.... 'Who so ever is not with us, it is our enemy.'

(Anjuman Farjandan-E-Hind), Mob: 9811517860, E-mail: anjumanarzindanehind@gmail.com



## पाताल में मिला सरस्वती का पता

- पीयूष बबेले

कालीबंगा के मिट्टी के टीले खामोश खड़े हैं। अगर लोहे की काली सलाखों वाली बड़ी-सी चारदीवारी में इन्हें करीने से सहेजा न गया हो, तो यह एहसास करना कठिन है कि हम पुरखों की उस जमीन पर खड़े हैं, जहां कभी सरस्वती-सिंधु की नदी घाटी सभ्यता सांस लेती थी। मिट्टी के इन ढूहों के पीछे गेहूं के लहलहाते खेत हैं। बगल में पुरातत्व विभाग के बोर्ड पर खुदा नक्शा याद दिलाता है कि इन टीलों को घेरकर कभी सरस्वती नदी बहा करती थी और आज उसी के बहाव क्षेत्र में 21 वीं सदी की फसल लहलहा रही है। वैसे तो आज भी बरसात के मौसम में यहां से एक छोटी-सी नदी घग्घर कुछ दिन के लिए बहती है, लेकिन उस महानदी के सामने इस बरसाती पोखर की क्या बिसात, जिसकी गोद में दुनिया की सबसे पुरानी सभ्यताओं में से एक फल-फूल रही थी।

### ओल्डहैम से आइआइटी तक

तो वह नदी कहां लुप्त हो गई? आज से 120 साल पहले 1893 में यही सवाल एक अंग्रेज इंजीनियर सी.एफ.ओल्डहैम के जेहन में उभरा था, जब वे इस नदी की सूखी घाटी से अपने घोड़े पर सवार होकर गुजरे। तब ओल्डहैम ने पहली परिकल्पना दी कि हो न हो, यह प्राचीन विशाल नदी सरस्वती की घाटी है, जिसमें सतलुज नदी का पानी मिलता था। और जिसे ऋषि-मुनियों ने ऋग्वेद (ऋचा 2.41.16) में 'अम्बी तमे, नदी तमे, देवी तमे सरस्वती' अर्थात् सबसे बड़ी नदी, सबसे बड़ी देवी कहकर पुकारा है। ऋग्वेद में इस भूभाग के वर्णन में पश्चिम में सिंधु और पूर्व में सरस्वती नदी के बीच पांच नदियों झेलम, चिनाब, सतलुज, रावी और व्यास की उपस्थिति का जिक्र है। ऋग्वेद (ऋचा 7.36.6) में सरस्वती को सिंधु और अन्य नदियों की मां बताया गया है। इस नदी के लुप्त होने को लेकर ओल्डहैम ने विचार दिया कि कुदरत ने करवट बदली और सतलुज के पानी ने सिंधु नदी का रुख कर लिया। बेचारी सरस्वती सूख गई। एक सदी से ज्यादा के

वक्त में विज्ञान और तकनीक ने रफतार पकड़ी और सरस्वती के स्वरूप को लेकर एक-दूसरे को काटती हुई कई परिकल्पनाएं सामने आईं। इस बारे में अंतिम अध्याय लिखा जाना अभी बाकी है। 1990 के दशक में मिले सैटेलाइट चित्रों से पहली बार उस नदी का मोटा खाका दुनिया के सामने आया। इन नकशों में करीब 20 किमी चौड़ाई में हिमालय से अरब सागर तक जमीन के अंदर नदी घाटी जैसी आकृति दिखाई देती है।

अब जिज्ञासा यह थी कि कोई नदी इतनी चौड़ाई में तो नहीं बह सकती, तो आखिर उस नदी का सटीक रास्ता और आकार क्या था? और उसके विलुप्त होने की सच्ची कहानी क्या है? इन सवालों के जवाब ढूंढने के लिए 2011 के अंत में आइआइटी कानपुर के साथ काशी हिंदू विश्वविद्यालय (वाराणसी) और लंदन के इंपीरियल कॉलेज के विशेषज्ञों ने शोध शुरू किया। 'इस परियोजना में हमने इलेक्ट्रिकल रेसिस्टिविटी साउंडिंग तकनीक का प्रयोग किया। इस तकनीक से जमीन के भीतर पानी की परतों की सटीक मोटाई का आकलन किया जाता है। हमें यह सुनिश्चित करना था कि पश्चिम गंगा बेसिन में यमुना और सतलुज नदियों के बीच एक बड़ी नदी बहा करती थी। यह नदी कांस्य युग और हड़प्पा कालीन पुरातत्व स्थलों के पास से बहती थी। कोई साढ़े तीन हजार साल पहले यह सभ्यता नदी के पानी के धार बदल लेने से लुप्त हो गई। हालांकि सभ्यता के लुप्त होने की दूसरी वजहें भी हो सकती हैं।' परियोजना के प्रभारी और आइआइटी कानपुर में सिविल इंजीनियरिंग विभाग के प्रोफेसर रंजीत सिन्हा ने नई खोज की यह भूमिका रखी। इससे कुछ समय पहले ही अमेरिका में मिसीसिपी नदी घाटी के भूजल तंत्र का अध्ययन करने के लिए इस तकनीक का सफलता से प्रयोग किया जा चुका है। इसके अलावा मिन्न के समानुद इलाके में नील डेल्टा के पास नील नदी की लुप्त हो चुकी धाराओं का नक्शा खींचने में भी इस तकनीक को

कामयाबी हासिल हुई है। नील नदी की लुप्त धाराओं के बारे में बने इस नए नक्शे ने कई ऐतिहासिक मान्यताओं को चुनौती भी दी है। साउंड रेसिस्टिविटी तकनीक से सरस्वती नदी के भूमिगत नेटवर्क के इन्हीं साक्ष्यों का पता लगाने के लिए टीम ने पहले चरण में पंजाब में पटियाला और लुधियाना के बीच पड़ने वाले पुरातत्व स्थल कुनाल के पास मुनक गांव, लुधियाना और चंडीगढ़ के बीच के सरहिंद गांव और राजस्थान के हनुमानगढ़ जिले में हड़प्पाकालीन पुरातत्व स्थल कालीबंगा का चयन किया। 2012 के अंत और सदी के पहले महाकुंभ से पहले प्रो. सिन्हा और उनकी टीम का 'इंटरनेशनल यूनियन ऑफ क्वाटरनरी रिसर्च' के जर्नल क्वाटरनरी जर्नल में एक शोधपत्र छपा। इसका शीर्षक था : 'जिओ इलेक्ट्रिक रेसिस्टिविटी एविडेंस फॉर सबसरफेस पेलिओचैनल सिस्टम्स एडजासेंट टु हड़प्पा साइट्स इन नॉर्थवेस्ट इंडिया। इसमें दावा किया गया: 'यहां अध्ययन पहली बार घग्घर-हाकरा नदियों के भूमिगत जलतंत्र का भू-भौतिकीय (जिओफिजिकल) साक्ष्य प्रस्तुत करता है।' यह शोधपत्र योजना के पहले चरण के पूरा होने के बाद सामने आया और साक्ष्यों की तलाश में अभी यह लुप्त सरस्वती की घाटी में पश्चिम की ओर बढ़ता जाएगा।

### ऊंचे हिमासय से उद्गम

पहले साक्ष्य ने तो उस परिकल्पना पर मुहर लगा दी कि सरस्वती नदी घग्घर की तरह हिमालय की तलहटी की जगह सिंधु और सतलुज जैसी नदियों के उद्गम स्थल यानी ऊंचे हिमालय से निकलती थी। अध्ययन की शुरूआत घग्घर नदी की वर्तमान धारा से कहीं दूर सरहिंद गांव से हुई और पहले नतीजे ही चौंकाने वाले आए। सिन्हा बताते हैं, 'दरअसल 1980 के यशपाल के शोधपत्र में इस जगह पर घग्घर-हाकरा नदियों की लुप्त हो चुकी संभावित सहायक नदी की मौजूदगी की बात कही गई थी। हम इसी सहायक नदी की मौजूदगी की पुष्टि के लिए साक्ष्य जुटा रहे थे।' लेकिन जो नतीजा सामने आया, उससे

सरहिंद में जमीन के काफी नीचे साफ पानी से भरी रेत की 40 से 50 मीटर मोटी परत सामने आई। यह घाटी जमीन के भीतर 20 किमी में फैली है। इसके बीच में पानी की मात्रा किनारों की तुलना में कहीं अधिक है। खास बात यह है कि सरहिंद में सतह पर कोई संकेत नहीं मिलता जिससे अंदाजा लग सके कि जमीन के नीचे इतनी बड़ी नदी घाटी मौजूद है। बल्कि अंदाजा लग सके कि जमीन के नीचे इतनी बड़ी नदी घाटी मौजूद है। बल्कि यहां तो जमीन के ठीक नीचे बहुत सख्त सतह है। पानी की इतनी बड़ी मात्रा सहायक नदी में नहीं बल्कि मुख्य नदी में हो सकती है। सिन्हा ने बताया, 'भूमिगत नदी घाटी में मिले कंकड़ों की फिंगर प्रिंटिंग बताती है कि यह नदी ऊंचे हिमालय से निकलती थी। कोई 1000 किमी. की यात्रा कर अरब सागर में गिरती थी। इसके बहाव की तुलना वर्तमान में गंगा नदी से की जा सकती है।' सरहिंद के इस साक्ष्य ने सरस्वती की घग्घर से इतर स्वतंत्र मौजूदगी पर मुहर लगा दी। इस शोध में तैयार नक्शे के मुताबिक, सरस्वती की सीमा सतलुज को छूती है। यानी सतलुज और सरस्वती के रिश्ते की जो बात ओल्डहैम ने 120 साल पहले सोची थी, भू-भौतिकीय साक्ष्य उस पर पहली बार मुहर लगा रहे थे।

### आखिर कैसे सूखी सरस्वती ?

तो फिर ये नदियां अलग कैसे हो गईं ? विलुप्त सरस्वती नदी की घाटी का पिछले 20 साल से अध्ययन कर रहे पुरातत्व शास्त्री और इलाहाबाद पुरातत्व संग्रहालय के निदेशक राजेश पुरोहित बताते हैं, 'समय के साथ सरस्वती नदी को पानी देने वाले ग्लेशियर सूख गए। इन हालात में या तो नदी का बहाव खत्म हो गया या फिर सिंधु, सतलुज और यमुना जैसी बाद की नदियों ने इस नदी के बहाव क्षेत्र पर कब्जा कर लिया। इस पूरी प्रक्रिया के दौरान सरस्वती नदी का पानी पूर्व दिशा की ओर और सतलुज नदी का पानी पश्चिम दिशा की ओर खिसकता चला गया। बाद की सभ्यताएं गंगा और उसकी सहायक नदी यमुना (पूर्ववर्ती चंबल) के तटों पर विकसित हुईं। पहले यमुना नदी नहीं थी और चंबल नदी ही बहा करती थी। लेकिन

उठापटक के दौर में हिमाचल प्रदेश में पोंटा साहिब के पास नई नदी यमुना ने सरस्वती के जल स्रोत पर कब्जा कर लिया और आगे जाकर इसमें चंबल भी मिल गई।' यानी सरस्वती की सहायक नदी सतलुज उसका साथ छोड़कर पश्चिम में खिसककर सिंधु में मिल गई और पूर्व में सरस्वती और चंबल की घाटी में यमुना का उदय हो गया। ऐसे में इस बात को बल मिलता है कि भले ही प्रयाग में गंगा-यमुना-सरस्वती के संगम का कोई भूभौतिकीय साक्ष्य न मिलता हो। लेकिन यमुना के सरस्वती के जलमार्ग पर कब्जे का प्रमाण इन नदियों के अलग तरह के रिश्ते की ओर इशारा करता है। उधर, जिन मूल रास्तों से होकर सरस्वती बहा करती थी, उसके बीच में थार मरुस्थल आ गया। लेकिन इस नदी के पुराने रूप का वर्णन ऋग्वेद में मिलता है। ऋग्वेद के श्लोक (7.36.6) में कहा गया है, 'हे सातवीं नदी सरस्वती, जो सिंधु और अन्य नदियों की माता है और भूमि को उपजाऊ बनाती है, हमें एक साथ प्रचुर अन्न दो और अपने पानी से सिंचित करो।'

आइआइटी कानपुर के अध्ययन में भी नदी का कुछ ऐसा ही पुराना रूप निखर कर सामने आता है। साउंड रेसिस्टिविटी पर आधारित आंकड़े बताते हैं कि कालीबंगा और मुनक गांव के पास जमीन के नीचे साफ पानी से भरी नदी घाटी की जटिल संरचना मौजूद है। इन दोनों जगहों पर किए गए अध्ययन में पता चला कि जमीन के भीतर 12 किमी से अधिक चौड़ी और 30 मीटर मोटी पानी से भरी रेत की तह है। जबकि मौजूदा घग्घर नदी की चौड़ाई महज 500 मीटर और गहराई पांच मीटर ही है। जमीन के भीतर मौजूद मीठे पानी से भरी रेत एक जटिल संरचना दिखाती है, जिसमें बहुत-सी अलग-अलग धाराएं एक बड़ी नदी में मिलती दिखती हैं। सिन्हा के शब्दों में, 'यह जटिल संरचना ऐसी नदी को दिखाती है जो आज से कहीं अधिक बारिश और पानी की मौजूदगी वाले कालखंड में अस्तित्व में थी या फिर नदियों के पानी का विभाजन होने के कारण अब कहीं और बहती है।' अध्ययन आगे बताता है कि इस मीठे पानी से भरी रेत से ऊपर कीचड़ से भरी रेत

की परत है। इस परत की मोटाई करीब १० मीटर है। गाद से भरी यह परत उस दौर की ओर इशारा करती है, जब नदी का पानी सूख गया और उसके ऊपर कीचड़ की परत जमती चली गई। ये दो परतें इस बात का प्रमाण हैं कि प्राचीन नदी बड़े आकार में बहती थी और बाद में सूख गई। और इन दोनों घटनाओं के कहीं बहुत बाद घग्घर जैसी बरसाती नदी बज्जूद में आई।

### सरस्वती से गंगा के तट पर पहुंची सभ्यता

वैज्ञानिक साक्ष्यों की श्रृंखला यहीं नहीं रुकती। इसी शोध टीम के सदस्य और दिल्ली विश्वविद्यालय में जियोलॉजी के सहायक प्रोफेसर डॉ. शशांक शेखर बताते हैं, 'कालीबंगा में घग्घर नदी के दोनों ओर जिस तरह के मिट्टी के ढूह मिलते हैं, उस तरह के ढूह किसी बड़ी नदी की घाटी के आसपास ही बन सकते हैं।' और जिस तरह से कालीबंगा के ढूहों के नीचे से हड़प्पा काल के अवशेष मिलते हैं, उससे इस बात को बल मिलता है कि सरस्वती नदी और हड़प्पा संस्कृति के बीच कोई सीधा रिश्ता था। कालीबंगा अकेला पुरातत्व स्थल नहीं है बल्कि राजस्थान के हनुमानगढ़ और श्रीगंगानगर जिलों में ऐसे 12 बड़े ढूह चिन्हित किए गए हैं। हड़प्पा सभ्यता के अवशेष पश्चिम में गुजरात तक और पूर्व में मेरठ तक मिले हैं। वहीं इलाहाबाद के पास कौशांबी में हड़प्पा सभ्यता का नया चरण शुरू होने के पुरातात्विक साक्ष्य मिले हैं। इन पुरातात्विक तथ्यों का विश्लेषण करते हुए मेरठ पुरातत्व संग्रहालय के निदेशक डॉ. मनोज गौतम कहते हैं, 'घग्घर-हाकरा या वैदिक सरस्वती के तट पर सिर्फ पूर्व हड़प्पा काल के अवशेष मिलते हैं। जबकि कौशांबी के पास पूर्व हड़प्पा और नव हड़प्पा काल के अवशेष एक साथ मिले हैं। यह संदर्भ सरस्वती नदी के लुप्त होने और गंगा-यमुना के तट पर नई सभ्यता के विकसित होने के तौर पर देखे जा सकते हैं।'

### 4000 साल पुराना पानी

आइआइटी ने अभी भले ही पंजाब, हरियाणा और उत्तरी राजस्थान में साउंड रेसिस्टिविटी से सरस्वती का नक्शा तैयार किया



हो लेकिन अभी राजस्थान के बाकी हिस्से और गुजरात अपनी बारी की प्रतीक्षा में खड़े हैं। सैटेलाइट इमेज दिखाती है कि सरस्वती की घाटी हरियाणा में कुरुक्षेत्र, कैथल, फतेहाबाद, सिरसा, अनूपगढ़, राजस्थान में श्रीगंगानगर, हनुमानगढ़, थार का मरुस्थल और फिर गुजरात में खंभात की खाड़ी तक जाती थी। अध्ययन के आगे बढ़ने पर नदी की बाकी दफन हो चुकी घाटी के मिलने की प्रबल संभावनाएं हैं। राजस्थान के जैसलमेर जिले में बहुत से ऐसे बोरवेल हैं, जिनसे कई साल से अपने आप पानी निकल रहा है। ये बोरवेल 1998 में मिशन सरस्वती योजना के तहत भूमिगत नदी का पता लगाने के लिए खोदे गए थे। इस दौरान केंद्रीय भूजल बोर्ड ने किशनगढ़ से लेकर घोटारू तक 80 किमी के क्षेत्रों में 9 नलकूप और राजस्थान भूजल विभाग ने 8 नलकूप खुदवाए। जिले के जालूबाला गांव में गोमती देवी के नलकूप से पिछले दो साल से अपने आप पानी बह रहा है। रेगिस्तान में निकलता पानी लोगों के लिए आश्चर्य से

कम नहीं है। इसी तरह अरशद के ट्यूबवेल से भी अविरल जलधारा बह रही है। इस बारे में राजस्थान भूजल विभाग के वैज्ञानिक डॉ. एन. डी. इणखिया कहते हैं कि यह सरस्वती का पानी है या नहीं, यह तो जांच के बाद ही कहा जा सकता है। लेकिन नलकूपों से निकले पानी को भाभा एटॉमिक रिसर्च सेंटर ने 3000 से 4000 साल पुराना माना था। वैसे आइआइटी की कालगणना अभी बाकी है। यानी आने वाले दिनों में कुछ और रोमांचक जानकारियां मिल सकती हैं।

### बचा लो विरासत

वैज्ञानिक साक्ष्य और उनके इर्द-गिर्द घूमते ऐतिहासिक, पुरातात्विक और भौगोलिक तथ्य पाताल में लुप्त सरस्वती की गवाही दे रहे हैं। हालांकि विज्ञान आस्था से एक बात में सहमत नहीं है और इस असहमति के बहुत गंभीर मायने भी हैं। मान्यता है कि सरस्वती लुप्त होकर जमीन के अंदर बह रही है, जबकि आइआइटी का शोध कहता

है कि नदी बह नहीं रही है, बल्कि उसकी भूमिगत घाटी में जल का बड़ा भंडार है। प्रो. सिन्हा आगाह करते हैं कि ऐसे में अगर लुप्त नदी घाटी से लगातार बड़े पैमाने पर बोरवेल के जरिए पानी निकाला जाता रहा तो पाताल में पैठी नदी हमेशा के लिए सूख जाएगी, क्योंकि उसमें नए पानी की आपूर्ति नहीं हो रही है। वे सरस्वती की सही-सही पैमाइश इसीलिए कर रहे हैं, ताकि यह बताया जा सके कि कौन-सा पानी सामान्य भूजल है और कौन सा सरस्वती का संरक्षित जल। वैज्ञानिक तो यही चाहते हैं कि पाताल में जमी नदी के पानी का बेहिसाब इस्तेमाल न किया जाए क्योंकि अगर ऐसा किया जाता रहा तो जो सरस्वती कोई 4000 साल पहले सतह से गायब हुई थी, वह अब पाताल से भी गायब हो जाएगी। नदी को बचाने की जिम्मेदारी अब उन्हीं लोगों की होगी, जिनके पुरखों को हजारों साल पहले इस नदी ने अपनी घाटी में बसाया था।

(इंडिया टुडे)

## भारतीय भाषाएं नदी हैं और हिंदी समुद्र

केंद्रीय गृह मंत्री सुशील कुमार शिंदे ने स्वाधीनता संग्राम की संपर्क भाषा रही हिंदी को राष्ट्रभाषा का दर्जा दिए जाने का पूर्ण समर्थन करते हुए आज कहा कि भारतीय भाषाएं अगर नदी मान ली जाए तो हिंदी समुद्र है।

श्री शिंदे ने महात्मा गांधी द्वारा स्थापित राष्ट्रभाषा प्रचार समिति की 75 वीं वर्षगांठ के अवसर पर यहां आयोजित दो दिवसीय अमृत महोत्सव के उद्घाटन के मौके पर कहा कि हिंदी ही सही मायने में देश को जोड़ने वाली भाषा है और आजादी की लड़ाई में हिंदी ने ही सभी को जोड़ने में प्रभावी भूमिका निभाई।

गृह मंत्री ने हिंदी को राष्ट्रभाषा का दर्जा दिए जाने का पूर्ण समर्थन करते हुए कहा कि सभी राज्यों की स्थानीय भाषाएं नदियां हैं जो हिंदी भाषा के समुद्र में ही मिलती हैं। उन्होंने कहा कि पूर्वोत्तर के राज्यों में अलग-अलग भाषाएं बोली जाती हैं लेकिन वहां के लोग हिंदी बोलते हैं। यहां तक कि पूर्वोत्तर के राज्यों के सभी मुख्यमंत्री हिंदी बोलने में सहज महसूस

करते हैं। श्री शिंदे ने हिंदी को समाज में अधिक लोकप्रिय बनाने में साहित्य की भूमिका को रेखांकित करते हुए कहा कि समाज की संवेदनाओं को जागृत रखने की जिम्मेदारी साहित्यकारों की होती है। श्री शिंदे ने इस मौके पर कार्यक्रम की अध्यक्षता कर रहे न्यायमूर्ति चंद्रशेखर धर्माधिकारी की पुस्तक 'न्याय मार्ग' का विमोचन भी किया।

राष्ट्रभाषा प्रचार समिति और गांधी स्मृति एवं दर्शन समिति द्वारा राजघाट के सत्याग्रह मंडप में आयोजित इस विमर्श कार्यक्रम भारतीय भाषाओं के बीच संवाद और हिंदी के समक्ष मौजूद चुनौतियों पर केंद्रित है। भारतीय भाषा साहित्य में विशेष योगदान के लिए इस मौके पर विभिन्न भारतीय भाषाओं के विद्वानों को सम्मानित किया गया जिनमें हिंदी में डा. विश्वनाथ प्रसाद तिवारी, संस्कृत में डा. राधा वल्लभ त्रिपाठी, तमिल में एच. बालसुब्रमण्यम, तेलुगु में डा. एस. शेषरत्नम, मलयालम में एषुमट्टेर राजराम वर्मा, कन्नड़ में सुश्री प्रतिभानंद कुमार,

मराठी में राग जाधव, बंगल में सुश्री नवनीता देवसेन, उड़िया में सुश्री प्रतिभा राय, असमिया में सुश्री अरूप बरुवा, गुजराती में रघुवीर चौधरी, उर्दू में प्रो. अख्तर लवासे, कश्मीरी में डा. ब्रजनाथ बेताब, डोगरी में मोहन सिंह, सिंधी में डा. विनोद असुदानी, कोंकणी में रमेश वेलस्कर, पंजाबी में सतीश कुमार वर्मा, नेपाली में मनप्रसाद, उड़िया से हिंदी अनुवाद में राजेंद्र मिश्र, बंगला हिंदी अनुवाद में रमाशंकर द्विवेदी शामिल हैं। पहले दिन के कार्यक्रम में दो विमर्श कार्यक्रम आयोजित किए गए। पहले का विषय था 'भारतीय भाषाओं का अंतरसंवाद' जिसकी अध्यक्षता विश्वनाथ प्रसाद तिवारी ने की। जाबिर हुसैन, डा. शेषानलम एवं सुश्री मणिमाला के व्याख्यान हुए द्वितीय विमर्श का विषय था 'भारतीय भाषाओं पर अंग्रेजी का हस्तक्षेप'। समापन सत्र को कल अपराह्न 3 बजे लोकसभा में विपक्ष की नेता सुषमा स्वराज संबोधित करेंगी।

(दैनिक पूर्वोदय- 17-3-2013)

## आइंस्टीन और हाकिंग से अधिक बुद्धिमान है नेहा

भारतीय प्रतिभा ने एक बार फिर अपना परचम लहराया है। ब्रिटेन में भारतीय मूल की एक छात्रा ने बुद्धिमत्ता के मामले में भौतिक शास्त्र के महारथी वैज्ञानिक अल्बर्ट आइंस्टीन और भौतिकविद् स्टीफन हाकिंग को मात दे दी है। ब्रिटिश मेनसा के प्रवक्ता ने बताया कि भारतीय डाक्टर दंपति की बेटी 12 वर्षीय नेहा रामू ने मेनसा आइक्यू टेस्ट में 162 अंक हासिल किए। वह हाकिंग, आइंस्टीन और माइक्रोसाफ्ट के संस्थापक बिल गेट्स से ज्यादा बुद्धिमान है, जिनका आइक्यू करीब 160 है। ब्रिटेन में महज एक फीसद लोग ही उसके बराबर कुशाग्र हैं।

नेहा के माता-पिता ब्रिटेन में बसने से पहले

भारत में रहते थे। उस समय नेहा की उम्र सात साल थी। 'द टेलीग्राफ' अखबार की रिपोर्ट के मुताबिक स्कूल की प्रवेश परीक्षा में नेहा ने 280 में 280 अंक हासिल किए तब स्कूल का ध्यान उसकी प्रतिभा की ओर गया। दो साल बाद उसने उच्च आइक्यू वाले लोगों की सोसाइटी मेनसा का टेस्ट दिया। यह 18 साल से कम उम्र में सबसे ज्यादा संभावित अंक है। उसकी मां जयश्री ने कहा, 'शुरुआत में मुझे उसकी प्रतिभा का अंदाजा नहीं था। मुझे उस पर गर्व है। हालांकि पिछले काफी समय से वह सभी टेस्टों में अच्छा कर रही हैं, लेकिन यह शानदार है।' अपने माता-पिता की तरह नेहा भी डाक्टर बनना चाहती

है। इस दिशा में कदम बढ़ाते हुए उसने हार्वर्ड में जगह पक्की कर ली है। उसने अमरीका के सैट टेस्ट में 800 में 740 अंक हासिल किए हैं।

अमरीकी कालेजों में प्रवेश के लिए सैट टेस्ट पास करना पड़ता है। हैरी पाटर की प्रशंसक नेहा ने माना कि मेनसा का टेस्ट काफी कठिन था। उसने कहा, 'मैं बहुतत खुश हूँ। मुझे उम्मीद नहीं थी कि मैं मेनसा की सदस्य बन जाऊँगी।' उल्लेखनीय है कि जिंदा रहते हुए आइंस्टीन ने कभी आइक्यू टेस्ट नहीं दिया, लेकिन विशेषज्ञों का मानना है कि उनका आइक्यू स्तर 160 के करीब था।

(दैनिक पूर्वोदय- 6.3.2013 )

## ब्रिटेन में हिंदी को बढ़ावा देने के लिए प्रवासी सम्मानित

ब्रिटेन में हिंदी को बढ़ावा देने के लिए किए गए उत्कृष्ट कार्यों के लिए यहां तीन अप्रवासी भारतीयों और नाटिघम की एक संस्था को भारतीय उच्चायोग ने सम्मानित किया है। विश्व हिंदी दिवस 2013 के अवसर पर मंगलवार शाम भारतीय उच्चायुक्त जैमिनी भगवती ने इन लोगों को शील्ड, शाल और प्रशास्ति-पत्र प्रदान किए। इस सम्मान से नवाजे जाने वालों में यार्क विश्वविद्यालय के महेंद्र किशोर वर्मा, बर्मिंघम स्थित गीतांजलि, बहुभाषी साहित्यिक सर्कल के अध्यक्ष डा. कृष्णा कुमार वर्मा, विश्वविख्यात ब्लागर कविता वचकनवी और नाटिघम स्थित कवियों एवं लेखकों की वैश्विक संस्था काव्य रंग शामिल है।

जान गिलक्राइस्ट यूके हिंदी शिक्षण सम्मान

प्राप्त करने वाले महेंद्र किशोर वर्मा ने कहा कि वे इस सम्मान को पाकर बेहद खुश हैं।

वहीं आईआईटी मद्रास से स्नातक डा. कृष्णा कुमार ने भारत में संस्कृत, हिंदी और दूसरी क्षेत्रीय भाषाओं को बढ़ावा देने के लिए एक भावपूर्ण दलील देते हुए चेतावनी दी कि ऐसा नहीं करने पर आने वाले दिनों में भारत को इसकी भारी कीमत चुकानी पड़ेगी। उन्हें डा. हरिवंश राय बच्चन यूके हिंदी साहित्य सम्मान दिया गया। पत्रकारिता के लिए आचार्य महावीर प्रसाद द्विवेदी सम्मान से नवाजी गई विश्वविख्यात ब्लागर कविता वचकनवी ने भारतीय उच्चायोग को अपना वेबसाइट हिंदी में बनाने की सलाह दी।

काव्य रंग के अध्यक्ष जय वर्मा को हिंदी के

प्रचार प्रसार के लिए फ्रेडरिक पिनकाट यूके अवार्ड दिया गया। उन्होंने कहा कि हिंदी को सिर्फ राष्ट्रभाषा ही नहीं बनना चाहिए, बल्कि संयुक्तराष्ट्र में भी इसे मान्यता मिलनी चाहिए। इनके अलावा रुषा वर्मा और कृष्ण कन्हैया को उनकी पुस्तकों सिम कार्ड तथा अन्य कहानिया और किताब जिंदगी की के लिए नकद पुरस्कार दिया गया। इस अवसर पर भगवती ने कहा कि हिंदी ब्रिटेन के विश्वविद्यालयों में पढ़ाई जा रही है और इसने काफी तरक्की की है। इंडिया हाउस में हुए इस पुरस्कार वितरण समारोह में उप उच्चायुक्त डा. वीरेंद्र पाल और उच्चायोग में मंत्री (समन्वय) एसएस सिद्धु भी उपस्थित थे।

(दैनिक पूर्वोदय-21.3.2013)

## मिसाइल परीक्षण में भारत ने रचा इतिहास

भारत ने मिसाइल परीक्षण के क्षेत्र में बुधवार को इतिहास रच दिया। देश ने बंगाल की खाड़ी में 290 किलोमीटर तक मार करने में सक्षम ब्रह्मोस सुपरसोनिक क्रूज मिसाइल के पनडुब्बी से छोड़ जाने वाले संस्करण का पहला सफल परीक्षण किया और इसके साथ ही भारत दुनिया का पहला ऐसा देश बन गया है जिसके पास यह क्षमता है। ब्रह्मोस के मुख्य कार्यकारी अधिकारी ए सिवातनू पिल्लई ने कहा कि ब्रह्मोस के पनडुब्बी से छोड़ जाने के संस्करण का आज पानी के अंदर एक नौका (पांटून) से सफलतापूर्वक परीक्षण किया गया। उन्होंने कहा कि ऐसा पहली बार है जब विश्व में किसी

सुपरसोनिक क्रूज मिसाइल का पानी के अंदर से परीक्षण किया गया है और इस दौरान मिसाइल ने अपनी पूरी दूरी (290किमी) तय की। पिल्लई ने कहा कि परीक्षण उड़ान के दौरान मिसाइल का प्रदर्शन 'अचूक' था। उल्लेखनीय है कि ब्रह्मोस के पोत और जमीन से मार करने वाले संस्करण का सफलतापूर्वक परीक्षण किया जा चुका है और इसे भारतीय सेना और नौसेना में शामिल कर लिया गया है। ब्रह्मोस के पनडुब्बी संस्करण का पहला परीक्षण ऐसे समय पर किया गया है जब करीब एक सप्ताह पहले ही स्वदेश निर्मित लंबी दूरी तक मार करने वाली सब सोनिक क्रूज मिसाइल

'निर्भय' अपने पहले परीक्षण में लक्ष्य को निशाना बनाने में असफल रही थी।

पिल्लई ने कहा कि ब्रह्मोस मिसाइल पनडुब्बियों में लंबवत रूप में प्रक्षेपित किए जाने हेतु लगाए जाने के लिए पूरी तरह से तैयार है। इस मिसाइल के लगाए जाने से पनडुब्बी दुनिया के सबसे खतरनाक हथियार प्लेटफार्मा में से एक बन जाएगी। रक्षामंत्री एके अंटनी ने इस सफल परीक्षण पर डीआरडीओ और रूसी विशेषज्ञों तथा परियोजना से जुड़े भारतीय नौसेना के अधिकारियों को बधाई दी है।

(दैनिक पूर्वोदय- 21.3.2013)



## पाक की नापाक हरकत पर दी संसद ने चेतावनी

संसद के दोनों सदनों ने आज एक स्वर में संसद पर आतंकवादी हमले के दोषी अफजल गुरु के बारे में पाकिस्तान की नेशनल असेंबली द्वारा पारित प्रस्ताव को सिरे से खारिज करते हुए चेतावनी दी कि भारत के अंदरूनी मामलों में किसी भी ओर से और किसी भी तरह के हस्तक्षेप का पूरी दृढ़ता से जवाब दिया जाएगा। लोकसभा में अध्यक्ष मीरा कुमार और राज्यसभा में सभापति हामिद अंसारी ने ये प्रस्ताव रखे, जिन्हें सर्वसम्मति से स्वीकार किया गया।

प्रस्ताव में कहा गया, यह सदन भारत के अंदरूनी मामलों में हस्तक्षेप को अस्वीकार करता है और पाकिस्तान की नेशनल असेंबली से कहता है कि वह उग्रवादी और आतंकी तत्वों का समर्थन करने वाले ऐसे कृत्यों से बाज आए। प्रस्ताव में कहा गया, यह सदन दोहराता है कि पाकिस्तान के अवैध कब्जे वाले क्षेत्र सहित पूरा जम्मू कश्मीर राज्य भारत का अभिन्न अंग है और हमेशा भारत का अभिन्न अंग रहेगा। इसमें चेतावनी दी गई कि किसी भी ओर से भारत के अंदरूनी मामलों में हस्तक्षेप करने के प्रयास का हमारा देश पूरी दृढ़ता और पूरी एकता के साथ जवाब देगा। प्रस्ताव में कहा गया, यह सदन पाकिस्तान की राष्ट्रीय असेंबली द्वारा 14 मार्च, 2013 को पारित प्रस्ताव को पूर्णतः अस्वीकार करता है। सदन इस बात को रेखांकित करता है कि पाकिस्तान ने यह प्रतिबद्धता जताई थी कि वह अपनी भूमि का भारत के खिलाफ आतंकवादी गतिविधियों के लिए इस्तेमाल नहीं होने देगा और इस प्रतिबद्धता को पूरा करना ही पाकिस्तान के साथ शांतिपूर्ण संबंधों का आधार हो सकता है। इससे पहले उच्च सदन की बैठक शुरू होने पर विपक्ष के नेता अरूण जेटली ने कहा कि गुरुवार को पाकिस्तान में भारत के संदर्भ में एक अहम घटनाक्रम हुआ, जिसमें वहां की संसद में एक प्रस्ताव पारित कर भारत की संसद पर

हमले के अभियुक्त को फांसी दिए जाने की निंदा की गई। उन्होंने कहा, 'यह साफ तौर पर भारत के अंदरूनी मामलों में दखल है। पाक संसद में पारित प्रस्ताव एक तरह से वहां की राजनीति का एक अधिकारिक बयान है जो आतंकी हमलों का अनुमोदन करता है। उन्होंने कहा कि भारत को संसद पर हमले में हमेशा से ही पाकिस्तान का हाथ होने का संदेह रहा है और गुरुवार का प्रस्ताव हमारी इन आशंकाओं की पुष्टि करता प्रतीत होता है कि इस हमले की साजिश पाकिस्तान में रची गई थी। भाजपा नेता ने कहा कि प्रधानमंत्री मनमोहन सिंह पाकिस्तान के साथ संबंध सामान्य करने के लिए आगे बढ़ कर कदम उठाने की बात कहते हैं लेकिन गुरुवार को संसद में पारित प्रस्ताव के बाद उन्हें एक इंच भी आगे बढ़ने की बात भूल जानी चाहिए। उन्होंने कहा कि हैदराबाद में विस्फोट, भारतीय सैनिक का सिर काटा जाना और श्रीनगर स्थित सीआरपीएफ शिविर पर हमला... इन सबके बाद वहां की संसद में पारित प्रस्ताव बताता है कि भारत के बारे में पाकिस्तान के इरादे क्या हैं।

संसदीय कार्य राज्य मंत्री राजीव शुक्ल ने कहा कि पाकिस्तान की संसद में पारित प्रस्ताव निश्चित रूप से निंदनीय है और पूरा सदन इससे सहमत हो कर इसकी कड़े शब्दों में भर्त्सना करता है। लोकसभा में भाजपा के वरिष्ठ नेता यशवंत सिन्हा ने पाकिस्तान के प्रस्ताव पर चिंता जताते हुए कहा कि सदन को पाकिस्तान को इसका उपयुक्त जवाब देना चाहिए। उन्होंने कहा कि ऐसा करके पाकिस्तान ने जम्मू कश्मीर के लोगों को उकसाने का प्रयास किया है। संसदीय कार्य मंत्री कमलनाथ ने कहा कि सरकार ने पाकिस्तान के प्रस्ताव को गंभीरता से लिया है और अध्यक्ष मीरा कुमार से आग्रह किया कि वह इस संबंध में प्रस्ताव लाएं।

(दैनिक पूर्वोदय-16.3.2013)

## क्या है जीवन का सार

- स्वामी प्रेमानंद

दुख एक मानसिक कल्पना है। कोई पदार्थ, व्यक्ति या क्रिया दुख नहीं है। संसार के सब नाम-रूप गधा-हाथी, स्त्री-पुरुष, पशु-पक्षी, वृक्ष-लता आदि खिलौने हैं। हम अपने को खिलौना मानेंगे तो गधा या हाथी होने का सुख-दुख होगा, अपने को स्वर्ग, मूल्यधातु देखेंगे तो यह मनुष्य देह नहीं रहेंगे। हम विराट् हैं, साक्षात् ब्रह्म हैं।

जो मनुष्य इस जगत प्रपंच को सत्य देखता है, उसे माया ने ठग लिया है। जो पहले भी नहीं थे, आगे भी नहीं रहेंगे, बीच में थोड़ी देर को दिखाई दे रहे हैं, उन्हीं को सब कुछ समझ कर माया मोहित मनुष्य व्यवहार कर रहा है। तत्वज्ञान शिक्षा देता है कि जो कुछ दिखाई दे, उसे दिखाई देने दो, जो बदलता है, उसे बदलने दो, जो आता-जाता है, उसे आने जाने दो। यह सब जादू का खेल है।

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः।

पुराणों में एक कथा आती है - महाराज जनक के जीवन में कोई भूल हो गई थी। मरने पर उन्हें यमलोक जाना पड़ा। वहां उससे कहा गया-नरक चलो। महाराज जनक तो ब्रह्मज्ञानी थे। उन्हें क्या स्वर्ग, क्या नरक। वे प्रसन्नतापूर्वक चले गए। नरक में पहुंचे तो चारों ओर पुकार आने लगी- 'महाराज जनक जी! तनिक यहीं ठहर जाइए।' महाराज जनक ने पूछा- 'यह कैसा शब्द है?'

यमदूतों ने कहा- 'नरक के प्राणी चिल्ला रहे हैं।'

जनक ने पूछा - 'क्या कह रहे हैं ये?'

यमदूत बोले- 'ये आपको रोकना चाहते हैं।'

जनक ने आश्चर्य से पूछा- 'ये मुझे यहां क्यों रोकना चाहते हैं?'

यमदूत बोले - 'ये पापी प्राणी अपने-अपने पापों के अनुसार यहां दारुण यातना भोग रहे हैं। इन्हें बहुत पीड़ा थी। अब आपके शरीर को स्पर्श करके पुण्य वायु इन तक पहुंची तो इनकी पीड़ा दूर हो गई। इन्हें इससे बड़ी शांति मिली।'

जनक जी बोले- 'हमारे यहां रहने से इन सबको शांति मिलती है, इनका कष्ट घटता है तो हम यहीं रहेंगे।'

तात्पर्य यह है कि भला मनुष्य नरक में पहुंचेगा तो नरक भी स्वर्ग हो जाएगा। और बुरा मनुष्य स्वर्ग में पहुंच जाए तो स्वर्ग को भी नरक बना डालेगा। अतः देखना चाहिए कि हम अपने चित्त में नरक भरकर चलते हैं या स्वर्ग लेकर। जब हमें लगता है कि समस्त विश्व मेरी आत्मा में है, तब रोग-द्वेष, संघर्ष-हिंसा के लिए स्थान कहां रह जाता है?

(दैनिक पूर्वोदय - 3.3.2013)





Tibetan People's Solidarity Campaign on January 30 to February 2, 2013



राजस्थान के हनुमानगढ़ जिले के कालीबंगा गांव में मिले थे हड़प्पा सभ्यता के अवशेष. इन दूहों के चारों तरफ खड़े खेत सरसवती की सूखी घाटी में लहलहा रहे हैं



Dharna Pradarshan by Sanmilita Janagosthiya Suraksha Manch at Goalpara

