



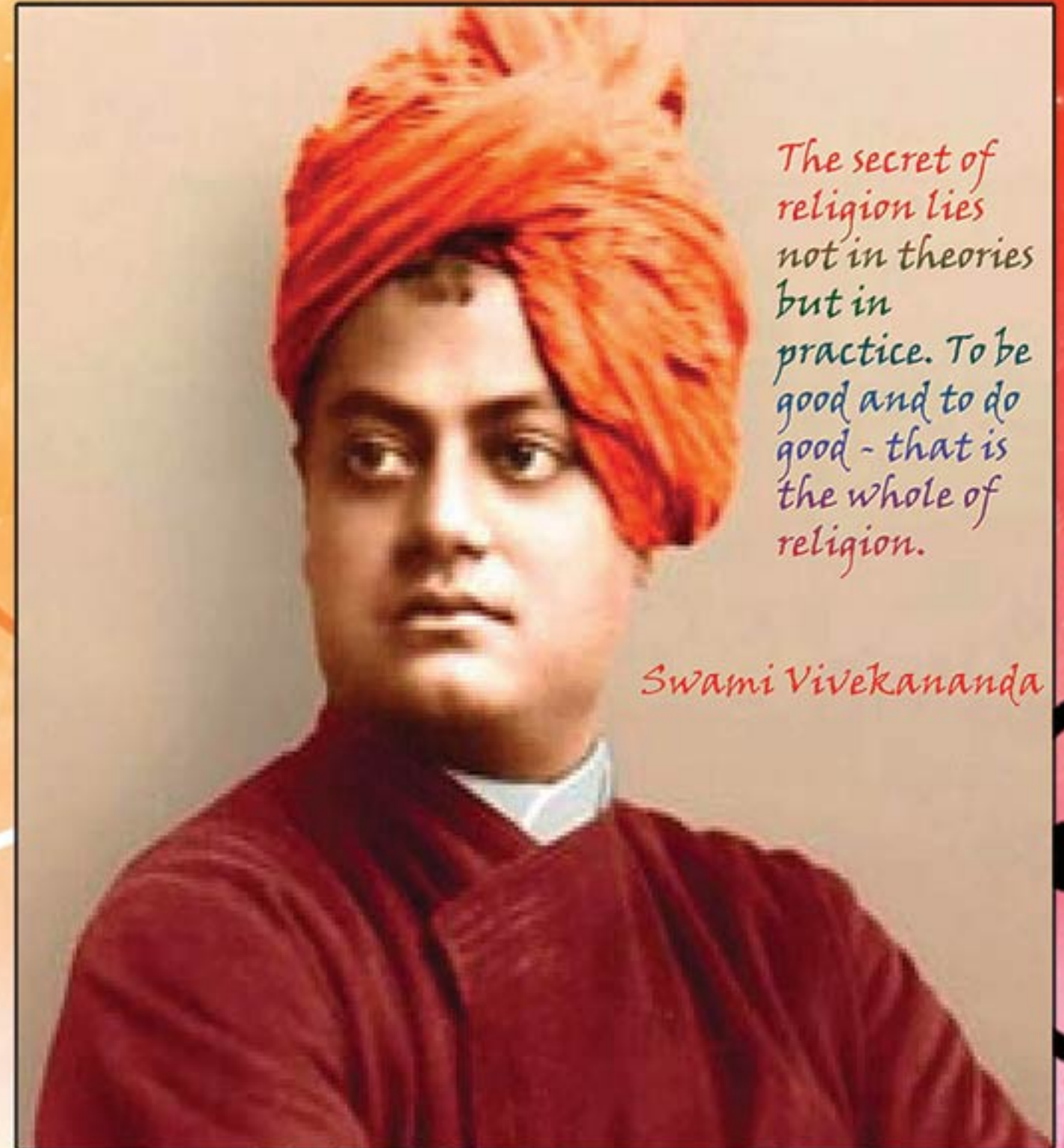
# HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES  
VOL. XII, NO. 02 FEBRUARY 2013

*A Monthly News Bulletin*



6th Annual Convention of Birgwsri Girls Hostel at Kokrajhar on 1st Feb.2013



*The secret of religion lies not in theories but in practice. To be good and to do good - that is the whole of religion.*

*Swami Vivekananda*

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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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## Incidents of Kokrajhar - A Lesson for Whole Nation

Our nation is confronted with terrorism, extremism, smuggling, etc. for last so many years. The divisive forces promoting these anti national agenda are strengthened with resources and training from beyond the border incessantly. This has been admitted time and again by Administrative officers and social & political Leaders.

As per the studies conducted by Security Forces, there are many spots on the international borders through which the infiltration could, easily, be possible. Cross-border terrorism in the western frontier and unabated Muslim infiltration through the eastern frontier are once again causing threat to the unity and integrity of the nation. ☞

Infiltration, through these borders, is day by day increasing. The infiltrators are working as small scale businessmen, laborers, employees, mechanics and like other common men and observe the various activities going on around them. They share all information to terrorists and secessionists. And also they are found instrumental to make the conspiracy hatched up by the foreign agencies a success. As a result of all these, not only the security of border state Assam, but the sovereignty of entire nation is put in danger.

Recent incidents occurred in BTAD of Lower Assam has, obviously, brought in light the conspiracy neatly hatched up by the alien forces to devitalize the nation by planned Bangladeshi infiltration in the Janajati areas. Around 50 Janajati people were killed, scores were injured, more than 1000 houses were torched and equivalent number of houses looted. Efforts were made to bring the incidents under control and terming them as 'riot between Bodos and non-Bodos'. But the spontaneous reaction surfaced in all the corners of N.E. Region brought the role of Bangladeshis in lime light in the incidents in BTAD. Muslims tried to threaten the N.E people living in the cities of rest of the country by sending messages through various

communication media which created panic among the N.E People. Several thousands of people both students and working men had to flee back to their home states. Rallies were taken out by Muslims to support the Bangladeshis and unleashed attack on security personals and administrative officers. Their demonstration in the name of religion, keeping aside the national interest, is a matter of deep concern to all patriotic citizens.

Karyakari Mandal of Akhil Bharatiya Vanvasi Kalyan Ashram wants to attract the attention on the following facts:

Central Government amended the Rules under Foreigners Act and enacted a new set of rules- the Foreigners (Tribunal for Assam) Order, 2006 where by the burden of proof of establishing whether a person 'is' or 'is not' a foreigner was put on the tribunal and the Officers and not upon the alleged foreigner.

Till 1984, 45 tribal Belt and Blocks were created under Chapter X of the Assam Land Revenue Regulation Act, 1886. Most of the land in BTAD also falls under notified tribal Belt and Block. No person other than a tribal can own or possess land in the notified tribal areas. Transferring of land to non tribal is totally prohibited. In such circumstances how the illegal immigrants could make establishments? Who are their God fathers? These are some of the questions arising in this context.

The illegal migrants typically settle in reserve forest and in Government land which is well known to the local administration. But nothing is, so far, being done. Is it not because of that the concerned ministries are headed by the person of same community and they are taking biased decisions owing to their religious affinity?

Infiltrators are trying to take the benefit of government relief work by falsely registering themselves as refugees. Who is helping them in this regard?

District administration and State Government forced the Bodo Territorial

Council (BTC) to rehabilitate all who are there in the relief camps. So far 22000 people have been rehabilitated based upon their land documents. When the leaders of BTC objected the rehabilitation of doubtful citizens the administration started framing false cases against the BTC leaders. The common man in the village areas are also being harassed and jailed on fake charges. Who is acting behind all these?

KKM of ABVKA also appreciates various NGOs and Voluntary organizations for their massive involvement and benevolent services towards the affected people who were living in the relief camps.

KKM is of the opinion that the Bangladeshi infiltration is a national problem. Therefore, KKM appeals to the Central Government to take serious and immediate action in this regard and direct the Assam state Government to implement the directions of courts given at on different occasions.

KKM demands Both Central and State Government of Assam for:

1) Immediate updating of National Register for Citizens (NCR) as mentioned in the Assam Accord 1985.

2) Protection of Tribal Belt and Blocks mentioned in the Government's notification in BTAD and all of Assam.

3) Taking serious and appropriate measures to free Khasland, grazing land, rivirine etc from encroachments.

4) Implementation of "Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006" immediately in Assam.

5) Ensuring full security to people living in vulnerable areas.

6) Compensation to loss of life and property to those who had suffered in the violence may be given in a befitting manner.

7) Rehabilitation of only those who holds proper land documents.

8) Sealing of Indo- Bangladesh Borders and declaring it a violent border as in the case of Pak border and empower the security forces to take strong action against the intruders

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## Stemming Insurgency

Guwahati, January 2, 2013 : Of late, several insurgent outfits in the North-East have abandoned violence and have come forward for talks. While the Government has also encouraged such outfits to come forward for talks, questions really remain as to how the government will be able to do justice to its various commitments it has made to various groups who declare ceasefire? This is because sometimes the demands raised by one insurgent outfit will not go down well with other outfits that have sprouted from the region. Take for instance, the demand for a greater Nagalim by combining areas of Assam, Manipur and Arunachal Pradesh. Will the insurgent outfits hailing from their respective states allow Nagaland to encroach upon their land?

Secondly, we have seen an increased interest growing between the Indian Government and her Bangladeshi counterpart to sign an extradition treaty on deporting leaders of insurgent outfits arrested in Bangladesh. Reports indicate that the Indian Government is urging Begum Khaleda Zia, who is on a week-long visit to India to expedite this matter. It needs mention that with the coming of the pro-India Awami League Government led by Sheikh Hasina in Bangladesh; it has allowed the wiping out of several insurgent outfits operating from Bangladesh. And the recent homecoming of several top ULFA leaders for talks can be attributed to the efforts of the Hasina-led government in Bangladesh. Similar had been the stance of Bhutan, when a few years earlier it launched a massive crackdown on Indian insurgent outfits operating from Bhutan and handed over them over to India. For insurgent outfits originating in the North-East India, the neighbouring countries like Bhutan, Bangladesh, Myanmar have been excellent operating grounds. While Bhutan has already got rid of this menace and Bangladesh is trying to get itself rid of the insurgent outfits operating from its soil, the stance of

Myanmar despite its proclaimed interest in taking such a stand is yet to materialize.

Encouraging outfits to come forward for peace talks as well as the neighbouring countries' hostility to the insurgent outfits can go to some extent in stemming the growth of insurgency in this region but it cannot be the ultimate solution. This is because, as we have long held, the genesis of insurgency in this part of the region has been the lack of development. It is owing to years of neglect and apathy booked upon by the ruling dispensation that has compelled a section of frustrated youths to take this rebellious path. This was the initial reason behind the birth of most insurgent outfits in the North-East but later on with the passage of time most of these outfits have abandoned their noble ideas. They joined hands with anti-India forces like the sinister ISI of Pakistan and the rogue DGFI of Bangladesh and set out on a mission to as they say, bleed India by inflicting a million cuts. Hijacking their noble ideas, they thus eventually metamorphosed from an insurgent outfit to a terrorist front. This happened to be the first phase of the insurgency cycle in the North-East.

The second phase is associated with the surrender of the armed rebels. The government has by doling out sops to the insurgent outfits and made it so lucrative a career option that today one does not join this industry of insurgency to lead a life as an insurgent but to surrender immediately pretending a realization on the futility of hosting an armed struggle against one's own country, and thus enjoy the perks and avenues lavishly doled out by the government in the aftermath of surrender. This comes with an added benefit. The insurgents who previously carried guns are still allowed to carry them even after their surrender on the pretext of self defence— something that they use to wield power and influence by way of threatening and intimidation. Moreover, whenever one outfit declares ceasefire or evinces

interest to come forward for talks, another group comes up with some other demands and fills the gap. When such a career option is—or made—so lucrative why would one try to earn his livelihood by the sweat of his brow? It is primarily due to these reasons that we have seen the never-ending cycle of insurgency in the North-east.

In the ultimate analysis, it would augur well if our policy makers realized the reality. The first requirement is to make the lives of surrendered rebels less lucrative. They would also do well to note that it is not only development but equitable development for all sections of society that can stymie the growth of the vicious cycle of insurgency. But for this to happen, we need a corruption free regime where funds meant for development do no end up in the coffers of politicians, bureaucrats and contractors. Only then we can expect certain positive outcomes in curbing insurgency in the North-East. But is this a realistic expectation?

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### Incidents of Kokrajhar..

more efficiently.

9) Immediate electrification of Indo-Bangladesh Border at war footing for strict vigilance so that the infiltration can be checked.

10) Patrolling in the river areas using Boats to check the infiltrators through rivers.

11) Ensuring security to people of N.E Region living in other cities from Jihadi elements.

12) A treaty may be signed between Bharat and Bangladesh on the issue of deportation of Illegal Migrants so that the detected infiltrators can be deported without any hindrance.

KKM appeals all NGOs and VOs to remain alert and work ceaselessly on this issue so that the unity and integrity of the country could be protected.

## Philosophy of Swami Vivekananda

- Dr Jyotsna Bhattacharjee

Swami Vivekananda was born on 12th January, 1863, in a prosperous family in Calcutta. His early life was not very eventful. He was very much interested in physical exercise as well as in intellectual learning. Hence he made his mark not only in literature and music, but also in riding, swimming and wrestling.

He studied Indian scriptures as well as Western literature. At the outset he was a rationalist and a skeptic. However, in 1881 he happened to meet Swami Ramakrishna and the meeting proved to be a turning point in his life. Initially he was skeptical regarding the teaching of his master, but after a brief period, all his doubts disappeared and he accepted Sri Ramakrishna as his friend, philosopher and guide.

After the death of Ramakrishna he extensively toured all over India and in the process became acquainted with the social and economic conditions of the country. He realized that in spite of the fact that India had a rich spiritual heritage and strong cultural history; it had not been able to get rid of poverty, weakness and social evils. Hence felt that it was very necessary to bring about a spiritual revolution, which he was convinced, needed a very strong spiritual leadership.

All that time he came to know that the Parliament of Religions was going to be held in Chicago. He decided to go there to participate in the meeting. The rest is history. He conquered the hearts of the European and American people with his wonderful eloquence. This conference enabled him to assume the spiritual leadership of the Indian people.

He went on a tour of Europe and other countries in the West. He learnt about their thoughts and culture. On his return he founded the Ramakrishna Ashram at Belur and started his work of social reform and service. After years of hard work and social service he passed away on 4th of July in 1902. He left behind a great institution and countless number of disciples to carry on the good work which he had started.

Vivekananda's philosophy arose from the awareness of the social, religious and economic conditions of

the Indian masses. He realized that some of the social evils were due to the orthodoxy and superstitions prevalent in the society of the time. He was also convinced that the cause of the orthodoxy and superstitions was the loss of faith in the spiritual values. Consequently he aimed at a spiritual awakening of the people and emphasized the ultimacy of the spiritual values.

Ancient Indian philosophy, especially Vedanta, greatly influenced Vivekananda. The main idea of his thought was derived from the Hindu scriptures from the Upanishads and Vedanta. He can essentially be regarded as a Vedantist. He believed in the unity of everything. His belief in the monistic nature of reality owes its origin to the Vedanta. His doctrine of 'Maya' is also derived from the same source. It is true that he felt that there was need to reinterpret Vedanta according to the needs of the time and his philosophy was an attempt in that direction. But it is a fact that some of the basic ideas of his philosophy are derived from the ancient Hindu philosophy, especially Vedanta.

To a certain extent he was also influenced by the Buddhist philosophy. His notion of "mass-liberation" has clear similarity with the Buddhistic ideal of "Bodhisattva". He was also impressed by the Buddhistic assertion that one should serve humanity to the best of his ability.

Buddha himself, even after attaining 'Nirvana' moved around helping others in their struggles against suffering. Vivekananda recognized the value of such humanitarian and altruistic work. His own missionary spirit for service was influenced by the Buddhistic concept. Another Buddhistic ideal like "Samyak Karmanta" also inspired him greatly.

His philosophy was also influenced by Christianity. He was very much impressed by the strength of character that the man of the Cross possessed. He could see that it needed supreme spiritual strength to forgive the oppressor even in the midst of acute physical suffering. From Christianity he took up the ideal of service and love. He was convinced that man contains

within him the spark of Divinity. His optimistic belief in the possibility of the redemption of human being contains elements, which greatly resemble the Christian of the Kingdom of God.

He was also under the influence of the Brahma Samaj for some time. But the most profound influence came from his master Swami Ramakrishna Paramhansa, who initiated him to spiritual discipline and meditation.

It is very difficult to convert the teachings of a social reformer and a religious teacher into the technical form of academic philosophy. The reasons are simple. A preacher or a religious teacher does not merely want to satisfy the intellectual curiosity of the people; he appeals to feelings as well. As such, he does not feel the need of observing the rules of logic. Moreover, a person, who is basically interested in the practical affairs of life, does not care for discrepancies and contradictions involved in the theoretical side of the problem. In the comprehensive approach of the religious teacher, contradictions disappear.

Even so, the philosophy of Vivekananda may be termed as "idealistic". Metaphysical Idealism believes that Reality is ultimately spiritual or ideal in character. Vivekananda believed that Ultimate Reality is essentially spiritual in Character. He also believed in the ultimacy of certain ideal values and recommended that continuous and persistent efforts should be made for the attainment of those values. For him the ideal is a living ideal, capable of inspiring and attracting people towards itself.

Vivekananda's Idealism is monistic. According to the Idealistic monism Reality has to be indeterminate. There cannot be any distinctions or qualifications in such kind of reality. Vivekananda often described Reality like an abstract monist. But then at some other places Reality is given a monotheistic description and God's characters are also given. Hence it is difficult to say whether Vivekananda's philosophy is monistic or monotheistic. But this philosophical difficulty did not present

any problems for Vivekananda. He did not perceive any contradiction between the two. He believed that Monism and Monotheism have a reference to different dispositions and attitudes of men. Hence the difference in dispositions does not create any differences in Truth as such. Therefore Vivekananda freely oscillates between Monism and Monotheism.

Philosophy, Reality and God cannot be treated as the same entity. But in the philosophy of Vivekananda they are not distinct concepts. Traditional philosophy treats Reality as a metaphysical concept and God as a religious concept. For Vivekananda such distinctions are irrelevant.

In fact Vivekananda combined Abstract Monism and Theism in his thought. He was a Pantheist, yet according to him God is personal. Consequently in Vivekananda's philosophy we find two lines of thought existing side by side one that resembles Advaita Vedanta and the other that seems to be similar to the Theism of the Bhakti-cult. Like an Advaita Vedantist, Vivekananda asserted that Reality is one absolute Brahman. He emphasized the monistic character of the Reality by saying that Reality is one, but not as a 'whole', the concept of a 'whole' implies that there must be parts. But according to Vivekananda the Absolute is perfect unity and therefore the distinction between 'whole' and 'parts' completely disappears. The concept of absolute is reached by carrying the process of abstraction to its maximum limit, and that explains its monistic character.

The Brahman, according to Vivekananda is changeless. But that does not mean that it remains the same forever. On the other hand, it means that the concept of time is irrelevant to Brahman. Vivekananda stated that all these problems arise on account of our ways of apprehending God. In reality "God is neither inside nature nor is outside nature. But God and nature and soul and universe are all convertible terms. You never see two things: it is your metaphorical words that have decided you".

The Absolute is indeterminate according to the Advaita Vedanta. We cannot properly ascribe any attribute to the Reality. Attributing character to

the Absolute implies that this reality is known. But "Knowing the Absolute" is nothing but a contradiction in terms. The Absolute is unknowable; it does not admit even internal divisions.

But attempts can be made to give some description of the Absolute. Like Sankara, Vivekananda also said that the Absolute can be described as Sat-Chit-Ananda. The concepts of Sat and Cit are similar to the Sat and Chit of Advaita Vedanta. But the concept of Ananda (bliss) has been greatly enriched by Vivekananda. He makes 'love' the essential core of bliss. He asserts that ananda can be attained in love.

The reference to 'love' takes us to the consideration of some other aspects of Vivekananda's philosophy of God, that is, to its monotheistic aspects. He asserted that the impersonal Brahman is looked upon by the mind as the Creator, Ruler and the Destroyer of the world. He is also regarded as supremely good and loving as one who constantly looks after his creation. Thus along with the impersonal nature of the Absolute, a belief in the personal God also emerges.

Vivekananda believed that the religious aspirations of man demand satisfaction and that demand can be met only by a personal God. Sankaracharya also gave some to God in his Advaita Vedanta, but he conceived God as a product of ignorance and maya, and hence God is not real. But Vivekananda believed that Absolute is not two, but one reality and that God is not a creation of maya. According to him, these distinctions arise due to ignorance or our limited ways of apprehension. But knowledge means realization of the irrelevance of such a distinction. Metaphysically speaking, Reality is Absolute Brahman; the same reality viewed from the emotional point of view is God. He is the object of our love and devotion. God is all pervasive and is present everywhere. It is obvious that though Vivekananda was a Vedantist, he did not think Absolute and God to be two entities; for him they are one and the same. We merely perceive them in two different ways. The philosophical approach is intellectual whereas the religious approach is more emotional. When the Absolute of

philosophy responds to the human aspirations he becomes God of religion. Vivekananda was a philosopher, but he was also a religious head and a social activist.

([http://www.sentinelassam.com/op\\_ed/story.13.01.2013](http://www.sentinelassam.com/op_ed/story.13.01.2013))

## Education and society in the eye of Vivekananda

— Nirupada Saha

Education and society: Education is the manifestation of the perfection already in man. According to him, the training by which the flow and expression of will are brought under control and becomes fruitful is called education. To him the very essence of education is concentration of mind, not the collection of facts.

He also held that the only service to be done for our lower classes is to give them education, to develop their lost individuality. Give them ideas that is the only help they require, and then the rest must follow as the effect.

Vivekananda spelt out his idea in these words: "Religion is as the rice, and everything else, like the curries. Taking only curries causes indigestion, and so is the case with taking rice alone. My idea of education is personal contact with the teacher Gurugriha-vasa. Without the personal life of a teacher, there would be no education. Take the case of University. What have they done during the fifty years of their existence? They have not produced one original man".

His vision about renewal of a nation is clear. Society is only a stage of growth through which we are passing. If the social State were permanent, it would be the same as if the baby remained a baby.

Swami Vivekananda's philosophy of life is relevant today as never before. In the trappings of excessive materialism and individualism, he may well be our beacon-light. One who can lead the nation to a new space of spiritual grandeur, a spirit which is embedded in India's roots through fading in a marked degree now,

([http://www.sentinelassam.com/ghy\\_city/story.12.01.2013](http://www.sentinelassam.com/ghy_city/story.12.01.2013))

## Dr. Togadia's 6 Questions to All Political Parties

New Delhi, January 22, 2013 : Taking a jibe at the Union Home Minister's claim of 'Hindu Terrorism'. Dr Pravin Togadia, VHP International Working President asked 6 Questions:

1. Who gave any political party or its representative any right – legal or constitutional – to term Hindus as Terrorist by using the term in public as 'Hindu Terrorism' & thereby hurting all Hindus' sentiment?

2. In many cases of Jehadi terrorism, many political parties' workers have been arrested / convicted. E.g. In Mumbai 1993 serial blasts, Congress MP's brother Sanjay Datt is a convict with appeal pending in upper court; in another Mumbai blast Youth Congress worker has been arrested; some from SP & some from other parties have been arrested. The cases are subjudice or under investigation. Why shouldn't their political parties be termed as promoting "Islamic Terror"?

3. The statement made by the Union Home Minister has been made while he still is the sitting Home Minister with power. Many cases of terrorism are under investigation or subjudice. He saying, 'Many innocent Muslim Youth have been wrongly arrested in terrorism cases. BJP, RSS in their training camps promote Hindu Terrorism' is a serious proclamation by

the constitutional authority that is Home Minister. This surely influences Judiciary & the investigating agencies thereby depriving arrested Hindus a free & fair trial as promised by Bharat's Constitution & also putting all Hindus in danger of getting implicated in any such cases or even killed by the other religion people with blessings from the Home Minister. The question is: Why should the Hon'ble Supreme Court not take suo moto note of this obvious violation of constitutional right of Hindus?

4. Hindus have been contributing to the nation's safety & security for ages. Now they are in majority in Bharat's Army, police, CISF, BSF & other security forces. They give their lives for the nation. Recently Soldiers Hemraj & Sudhakar Sing ji were brutally killed, one of them beheaded by Pakistan. Rather than taking stern measures on Pakistan & Bangla Desh, the Govt is busy terming Hindus 'Terrorists'! What action the Govt would take on the person who has demoralized all Hindus in the security agencies by saying such things?

5. In many Jehadi attack cases, police from various states put their own lives to danger; the Govt pleaders too are at risk of their lives for making cases like 26/11 so tight that Kasab had to be hanged whereas Afzal Guru

hanging is pending. All the while family members of the arrested Jehadis keep claiming innocence of their kin. Now with the HM statement, police investigating the matters will all the time be scared of being targeted by such family members. Who gave the right to the ruling party at the center to side the logic given by Jehadi organizations by specifically terming "Minority youth innocent" & 'Hindus Terrorists'?

6. The final question: What action will the Hon'ble Supreme Court take on such a blatant violation of constitution by the ruling political party?

Dr Togadia further said, "Congress has always been anti-Hindu. Now they are using the power to implicate Hindus in terrorism to appease their Muslim vote bank & therefore obviously, Jehadi Hafiz Sayeed congratulates the party for persecuting Hindus. The issue is insulting 100 Crore Hindus by terming them Terrorists. Hindus will never forgive the political parties who any which ways persecute them implicating them in terrorism cases be it the central Govt or any state Govt." Dr Togadia said that he would soon release the list of the so called cases given to NIA by various state Govts who purposely want to implicate Hindus in terror cases. (<http://www.vhp.org>)

## Pune Remembered Rani Gaidinliu

Pune citizens remember North East freedom fighter Rani Gaidinliu's birth anniversary

In a function to promote national integration, citizens of Pune's Somwar Peth area remembered freedom fighter Rani Gaidinliu alias Rani Ma from the North East India on her birth anniversary on January 26. Rani Ma was born in Manipur's Longkai village on January 26, 1915. She jumped into the freedom movement at the age of 13 years and raised a revolutionary struggle against the British Empire.

The function was organised by NGO My Home India along with

Swarajya Pratishthan, comprising three Ganesh Mandals in Somwar Peth area. Nearly 20 students and working professionals from different states of North East India also took part in this function.

After the flag hoisting, local residents and the North East citizens remembered Rani Ma. Poonam Mehta, the Vice President of Jankalyan Samiti, Pune gave a short speech on Rani Ma's heroics in freedom struggle and her life after freedom of India.

On the occasion, assistant police inspector Sanjay Tungar of Pune police cyber crime cell guided the

citizens. "Pune is safe and north east students should consider the city it as their second home. Also, the residents of Pune should increase their interaction with the citizens of North East India who come to the city for studies and job," he said.

Local MNS corporator Kalpana Bahirat welcomed the North East students. Joy Horam of Manipur said, "We are not Chinese or Nepalese. We are very much Indians. But just out of lack of knowledge about north east people, people treat us differently. The situation is however changing as the interaction between local residents

(Contd. to Next Page)

## 34th Conference of Zeliangrong Heraka Association Concluded

34th conference of Zeliangrong Heraka Association was held on 20th and 21st January 2013 at Kepeilua village (60 km away from Mahur railway station) of Dima Hasou district of Assam. 1462 participants from 54 villages including 14 villages of Nagaland and 2 villages of Manipur attended the conference.

Er. Pai Dawe, Vice president of Nyishi Indigenous Faith and culture society of Arunachal Pradesh was the Chief Guest of the conference. Prominent Social Workers shri Sundar Laxman, co-ordinator, Sewa Bharati Shri Ramanand Sharma, Seva pramukh of Vishwa Hindu Parishad, shri Ramesh Babu of Kalyan Ashram, Shri Pankaj Sinha of Vidya Bharati , Shri Ulhas Kulkarniji of Rashtreeya Swayamsevak Sangh and shri Jagdamba Mall of Janjati Dharma Sanskriti Suraksha Manch were Guests of Honour in the two day long Celebration.

Er. Pai Dawe unfurled the flag of Zeliangrong Heraka Association before he lighted up the lamp in front of the portrait of Freedom fighter Padmabhooshan Ranima Gaidinliu. Presentations to the students who have achieved colorful results in the final examinations at different levels were given away in the inaugural function. Living members of Ranima Gaidinliu's Army who fought against the religious conversions initiated by the Naga National council in the Zeliangrong area in the early part of sixties of the last century were also felicitated during the occasion.

Speaking on the occasion Shri Pai Dawe said, "The tribes of North East are mostly nature worshippers. What we see we believe. We experience that everything in the nature contributes something for the benefits of others. We have to learn from the nature how we should be helpful to the others". He was overwhelmed by the participation of such a large number of youth in the conference. He

was impressed by the discipline shown by the young participants throughout the conference. Shri Pai Dawe further said, "We have to use our talents, qualification, and professions etc for the well being of our society. Our faith and Culture are most precious to us we have inherited it from our forefathers and it is our duty to hand it over to the next generation with certain modification.

Others who spoke on the inaugural function were shir Ramesh Babu and Shri Ramanand Sharma. Shri Ramkuiwangbe Newmei President of Zeliangrong Heraka Association declared in his presidential address about the birth centenary celebration of Ranima Gaidinliu in 2015. He said it will be celebrated in a great manner.

There was a traditional and cultural dance competition in the evening. 24 cultural teams participated in the dance competition. Cultural troop of Laisong Bazar secured first prize in the competition. Dance troops Kepeilua and Mpuilo (Boro Haflong) stood first and second runners up respectively.

Shri Thumbui Zeliang of Nagaland and Shri Heningpeung of Assam presented the regional reports of Nagaland and Assam Shri Sunder laxmanji, co-ordinator Seva Bharati also spoke in the session. Group discussions were held separately for elders, women and youths. The points discussed in the group meetings were presented in a common meeting by shri. Thumbui Zeliang (elders), Ms. Tasile Zeliang (Women) and Ibimbe Newmai (Youths).

Shri Raamkui wangbe, Shri Pautanzan Newmei and Shri Pankaj Sinha spoke in the valedictory function. Ms. Tasile Zeliang delivered the valedictory speech. It was declared that the next conference of Zeliangrong Heraka Association will be held in Laisong in Dima Hasou District.

(Contd. from Previous Page)

### Pune Remembered Rani...

and north east citizens is increasing."

Nilesh Dhayarkar of Swarajya Pratishtan and Prashant Mahamuni of My Home India coordinated the program. The North East students were taken to the families residing in Pushparaj Apartment (Patryachi chawl) in Somwar Peth. North East students interacted with Marathi families. Through informal talks, they shared knowledge about culture and specialities of North East India, thus bringing about national integration.

#### About Rani Gaidinliu

At the age of 13 years, Rani Gaidinliu joined freedom struggle in 1927 and launched revolutionary movement involving tribals from remote areas, against the British Empire. She went underground when the Britishers tried to suppress her movement. The Britishers also announced a reward of Rs 500 to anybody who would inform them about her whereabouts. British managed to capture her on 17 October, 1932 in Poilwa (Pulomi) Village (present Nagaland), and sentenced her to life imprisonment. At this time her age was on 16 years. Pandit Jawaharlal Nehru met her at Shillong Jail in 1937. He described Gaidinliu gave her the title of "Rani Gaidinliu" or Queen of her people. She was released from prison only after India got independence in 1947. After her release she organised a resistance movement against the Naga National Council (NNC) - led insurgents in 1966 and had to go underground again. On the request of Central government and state governments of Nagaland and Manipur, she came over-ground and stayed in Kohima from 1966 to 1992. She died on February 17, 1993. She got several award including the Padma Bhushan in her life.



## An Absolute Threat

The Assam Accord, signed 27 years ago in the wake of the six-year-long Assam Agitation led by the All Assam Students' Union (AASU) against illegal Bangladeshis in the State, states in its Clause 5(8): "Foreigners who came to Assam on or after March 25, 1971 shall continue to be detected, deleted and expelled in accordance with law. Immediate and practical steps shall be taken to expel such foreigners." Were any "immediate and practical steps" taken to detect and deport the illegal Bangladeshis settled in Assam? Are any such steps being taken? The answer is a "No" as big as possible. In his reply to a question by BJP MP Chandan Mitra in the Rajya Sabha on December 12, Minister of State for Home Affairs Mullappally Ramachandran said that between 1986 and 2012, Tribunals set up under the provisions of the Illegal Migrants (Determination by Tribunals) or IMDT Act, 1983 and Foreigners Act, 1946 had declared at least 22,890 people as foreigners who came to Assam on or after March 25, 1971, of which only 2,442 could be deported. Many of the declared but yet-to-be deported foreigners have filed cases in the respective courts in the State, challenging the orders of the Tribunals declaring them as foreigners, the minister informed the Rajya Sabha.

So the problem is not just detection and declaration, but also, and most importantly, deportation. It is here that the quagmire deepens.

As disclosed by Assam Accord Implementation Minister Himanta Biswa Sarma in the Assam Assembly last month, the Union Home Ministry has sought the names of all the declared foreigners who are yet to be deported to Bangladesh, along with the details of their addresses in Bangladesh, from the Assam government so that the Union government can take up the matter of their deportation with the Bangladesh government. Recently, quite interestingly, a delegation of Bangladesh MPs visiting Assam said

that no illegal Bangladeshi had entered Assam after 1971! This was not all. They went to say that the Indian government had never intimated the Bangladesh government about the problem of illegal influx from Bangladesh to Assam.

Clearing the Assam government's stand, the Assam Accord Implementation Minister said, "The number of illegal Bangladeshis in Assam is often exaggerated but there is no denying that there are (emphasis ours) illegal Bangladeshis in the State and hence the government has published the White Paper on the foreigners issue. The presence of illegal Bangladeshis is a fact proven in the courts. So let the Bangladesh MPs say what they want to say." The minister informed the House that "going by logistics, the Tribunals have declared around 61,000 foreigners", of which "there are about 20,000 declared foreigners remaining". According to the minister, the Centre has sought their names and addresses "so that it can discuss about their deportation with Dhaka". He said that the Assam government had furnished all the details and documents. The minister added that "till an extradition treaty (with Bangladesh) is signed, we will continue to push back the declared Bangladeshis to their country".

But what is really interesting is that the Assam Accord Implementation Minister should say that "nothing has been concealed by the Assam government regarding the issue of illegal Bangladeshis" and that "the White Paper has all the details — details that are based on facts and not a figment of imagination"!

The fact of the matter is that until a few months ago — before the clashes erupted between the Muslims of East Pakistan/Bangladesh descent and the indigenous community of Bodos in the Bodoland Territorial Council (BTC) area — the Assam government had been at its best while rubbishing the allegations as to the presence of illegal Bangladeshis in the State. The government rather seemed to be bent

on proving that those talking about illegal Bangladeshis in Assam had a 'communal' or Sangh Parivar bent of mind.

The real questions are: Is it not a fact that the IM(DT) Act, scrapped by the Supreme Court in 2005 because of its unconstitutional nature, was the chief culprit behind the enormous flooding of Assam by illegal Bangladeshis? Had the Act, as the Assam government would still perhaps argue, been really any shield for any endangered Muslim of East Bengal/East Pakistan descent who was a genuine Indian citizen, would the apex court brand the parallel immigration law as "ultra vires" the Constitution of India? Where on earth would there be two immigration laws in the same country, one only for a particular area (for purely political reasons, against the interests of local people) and the other for the rest of the country? (India vis-à-vis Assam was a classic case from 1983 to 2005, a period that saw a parallel immigration law coming to the aid of illegal Bangladeshis entering Assam to get settled here and encroach upon local space!) What had inspired the Assam government to support the IM(DT) Act in the apex court?

The issue of illegal influx from Bangladesh is not just the threat posed to the very identity and existence of the indigenous people of Assam. It is an internal security menace too. As simple. (The Sentinel - 3.01.2013)

*(Contd. from Page 11)*

### China confers top science award ...

as well as set up an international team of researchers, it said.

Zherebtsov has actively promoted the construction of a Sino-Russian weather research centre and is currently working to get Russia involved in a CAS space science programme, the CAS said.

(<http://articles.timesofindia.indiatimes.com/2013-01-24>)

## Assamese Language being Neglected in Government Offices

GUWAHATI, Jan 2: Assamese is the official language of Assam. To promote the use of the official language, more than 10 circulars have been issued by the State Political Department to the heads of all the government departments from 1986 to 2012. Yet, these circulars have evoked little response from the departments so far as implementing the use of the official language is concerned.

The Assam Official Language Act, 1960 came into effect from December 19, 1970. The Aham Xahitya Xabha (AXX) and other organizations have been crying hoarse over the proper implementation of the Assam Official Language Act. But this has not happened as yet. The government restricts its responsibility to just issuing circulars.

According to sources, a large section of government officials prefer to write in English, even if their English is poor, instead of writing in Assamese. Files which have to be sent to the Central Government have to be written in English for obvious reasons. But why are inter-department files written

in English, though poor, instead of being written in error-free Assamese?

Former Chief Secretary, Government of Assam, had issued a circular on November 20, 1991 that notifications related to transfer and postings of government officials should be written in Assamese. The circular mentioned that small notes may be written in English. This was never implemented. On January 26, 2012, the then Home Commissioner Jishnu Baruah issued a circular that signboards in government establishments should be written both in English and the official language of the State. He also directed that government officials should use Assamese for official work as far as possible. In 2002, the then Commissioner and Secretary of the Political Department, BK Gohain had issued a circular that signboards which carry public interest messages must be written in Assamese, especially those in the rural areas.

There is a section that is of the opinion that since most government officials and bureaucrats are not well-

versed with Assamese, the official language cannot be used for all official work. But on the other hand, some IAS officers of the Assam cadre from other States said, "We have no problem in learning Assamese. We have already learnt to speak the language and given some time and guidance, we will be able to write in Assamese. We like learning new languages and since we have to work here, we have to learn the language of this State. So people should not try to pin the blame on us for the fact that use of the official language has not been properly implemented in government offices. If government officials here do not want use their official language, what can we do?"

Indeed, if Assamese government officials prefer English over Assamese, then how can we hold officials from other States for the threat to our language and culture? The indigenous Assamese people are slowly losing their own identity. If they do not cling on to their language, gradually their cultural identity will also be at stake.

(The Sentinel - 03.01.2013)

## ABSU Threatens Massive Stir Against Centre's Policy on Separate State Creation

KOKRAJHAR, Jan 9: The All Bodo Students' Union (ABSU) on Wednesday warned that it would compel to revive the vigorous mass movement if the Government of India goes ahead with its isolated policy on the creation of separate State and cautioned that the Centre would be responsible for possible disturbances in the northeastern region due to the mass movement.

Addressing reporters at the Bodofa House here, ABSU general secretary Jiron Basumatary said that the Government of India held an all party meet on the creation of a new Telengana State and Union Home Minister Sushil Kr Shinde assured that the outcome of the all party meet would be announced on January 28 next. Basumatary said that the ABSU welcomes the creation of more new States but it will not accept the isolated policy of the Central

government, and the Bodo people are ready to start the vigorous movement.

Basumatary said that Government of India created three new States – Chhattisgarh, Uttarakhandh and Jharkhandh - in the year 2000 but the Central government is maintaining a rigid stand on the creation of separate Bodoland State by saying that there is no policy of further division of India. "In this way, the Government of India is denying the Bodos of their rightful demand. The Bodos of Assam will not tolerate if the Bodoland issue is once again left out after the creation of Telengana State," Basumatary said. He said the Centre should form the Smaller State Re-Organization Commission to ensure creation of more States to deliver justice, rights and privileges.

The ABSU general secretary said that the Central government should hold

talks with the National Democratic Front of Bodoland (NDFB) as soon as possible and similar talks should be held with all groups of NDFB. He also said the founder chairman of NDFB, Ranjan Daimary, should be given equal facilities and response in the line of ULFA to find out an amicable solution to the Bodo problem. Expressing serious resentment over the repeated denial of democratic rights and privileges of the Bodos, the ABSU leader said that the student union would observe the Republic Day of India as the 'Day of Sorrow' in the State by pinning black badges on their dresses.

Meanwhile, ABSU has decided to observe its 45th conference at Mushalpur, the headquarters of Baksa with a three-day colourful programme on February 7, February 8 and February 9.

(<http://www.sentinelassam.com>,  
10.01.2013)

## The Satras as Symbol of Unity

- Priyanku Narayan Baruah

Over the centuries Satras have multiplied into some hundreds, and socio-political and other changes have affected this religious-cultural organization also. There have also been differences among the Satras as evident from the emergence of the four samhatis or sects. But the differences are peripheral, and the hard-rock of Sankaradeva's democratic faith of bhakti remains unshaken. No matter to what denomination a Satra belongs, its ultimate allegiance is always to Sankaradeva and Madhavadeva, the great cementing forces which have homogenized Assamese society. The origin of the Satra institution can be traced to the time when the Neo Vaisnavite Movement initiated by Srimanta Sankaradeva was still at a nascent stage. Sankaradeva is said to have established his first Satra at Bardowa, his birth place, and then at different centers, during the course of his long and extensive travels across the length and breadth of Assam. Over the centuries, it has become intimately connected with the Assamese life and culture. From Majuli to Koch Behar, the Satra dominates the social landscape of Assam and the entire state is integrated into one religious whole by this network of Satras. The 15th-16th Bhakti Movement in Assam with Srimanta Sankaradeva (1449-1568 AD) as its fountainhead ushered in an all-pervasive cultural resurgence. The multitudinous contributions of Sankaradeva, his apostolate and the whole movement, for that matter, went far beyond the portals of a religious movement, leavening the entire scenario of the social and cultural life of the people of Assam and its neighbouring states. With the kirtanghar (prayer hall) at the centre, the Satra institutions have played a tremendous role and contributed immensely towards the sustenance of arts. And this greatly helped in giving innovative dimensions to the Satra schools of various arts – music, dance painting, sculpture mask making and costume designing etc, retaining the sacred virtues of the faith, its parameters and elegance of the forms of the arts. Thus, the Satra institution, even in the face of the changes in social and political history, impact of the

western education, industrial and mechanical inputs, endures with its variegated traditions of art and religion, and provides nourishment to the social life of Assam [P.J.Mahanta]. It is remarkable that the history of the re-birth and the growth of the Satras in Majuli and indeed, in Eastern (Upper) Assam in the post Sankaradeva period, is inextricably bound up with the relentless struggle waged against heavy odds by one remarkable individual – Saint Vamsi Gopaladeva.

The word Satra is first used in the Satapatha Brahmana in the sense of a sacrifice. In the Bhagavata also, it is used in numerous places. But in Assam Vaisnavism, the term acquired a different and distinctive meaning. The Satras in Assam are a unique type of institution. The place where Sankaradeva stayed and preached through congregational prayer and religious discourses came to be known as Satra. Bardow or Batadrava is the first Satra of Assam, where the Guru constructed a prayer house and held, besides prayer services, discussions on matters religious.

The concept of this particular institution might have been taken from the Bhagavata. The Satras are the living centres of Sankarite heritage and culture. For centuries, certain Satras have preserved the cultural traditions of the Sankaradeva Movement in their pristine purity. They have relentlessly encouraged the arts and crafts, like dance, drama, music, book-illustration and the making of decorative objects for the beautification of the Satra interior-the Satriya Architecture. The cultural history of Assam in respect of fine arts and crafts, of education and learning, and of literature and fine arts since the beginning of the 16th century till the advent of the British, developed centering around the Vaisnava movement which in turn found expressions through the Satra institution. It diffused a high degree of enlightenment among the masses of the people. It should be noted that Vaisnavism in Assam is a religion as well as an institution, and even today, it exercises a very great and good influence on the social and communal life of the Assamese people. The Satras worked both as seats of religious learning

and as residential schools. The bhaktas, monks, lived here under the guardianship of the Satradhikar, who was responsible for their temporal and spiritual welfare and progress. The monks received education not only in Vaisnavite texts but also in Vedic and Puranic lore. Besides the Satradhikar, other teachers and functionaries of the Satras, namely the Bhagavati and Pathak, also imparted instruction to the monks through discussions and occasional debates. Further, the monks were given written exercises not only in copying out manuscripts and illuminating them with relevant pictures, but also in translating Sanskrit scriptures and composing original works in Assamese. After years of education and rigorous training in Vaisnava faith and discipline, these monks were deputed to various parts of the province for the purpose of preaching and propagating their faith. In course of time, many of these monks established new Satras at different places, and this network of institutions helped the diffusion of education, learning and culture in the entire country.

In this way, the Satras produced successful teachers and missionaries as well as eminent philosophers, scholars and poets. The role of a Satra in the propagation of religious and moral education and organizing religious-cultural activities is confined not just to the physical boundaries of a Satra; it goes far beyond into the villages lying far and wide. Villagers or members of the laity come to Satras to attend religious functions and also to listen to religious and moral deliberations organized in Satra Namghars. Not just the bhakats or the functionaries, others also can take part in the activities of a Satra under the over-all guidance of the Satradhikar. The Satradhikar or his representative, accompanied by some of the Satra functionaries, pays periodical visits to the villages where followers or sishyas of the Satra live. He stays either in Namghar or in a temporary camp made for the purpose and give sarana to new entrants to the faith and bhajana to senior disciples. The philosophy of his religion is enriched with the essence of Vedanta Baktism Manuthesim, spiritualism and

humanism. The main tenants of his religious faith are truthfulness, religious liberty and a benevolent attitude towards one and all. His religion is wholly characterized by secularism. The doctrines of all the chief religion are assimilated into the Vaishviate faith. There is no casteism in his religion. His disciples were from different ethnic tribes of Assam. The members from all castes and communities, Brahmins to Kaystas became his disciple. These names are worth-illustrating Chandasai; a Muslim, Gobinda; a Garo, Jayantahari; a Bhutia, Srirama; a Kaivarta and Madhabdeva; a potter. Women have equal access to namghars and can take part in nama-kirtana. They receive initiation and even hold responsible positions. It is to be noted that Kanaklata, Srimanta Sankardev's granddaughter in law, became not only the head of a satra, she also appointed twelve Satradhikars to organize more satras. Srimanta Sankardeva was a great scholar and literary genius. His eminent literary creation is the "Kritan Ghosha", an early Assamese poetical work. In "Gonamala" he had cryptically described manifold qualities of Lord Krishna in a day to impress Koch King Narayanan. It is almost like putting an elephant into an earthen pot, which is indeed the essence of "Bhagawat". "Srimod Bhagawat", the incomparable creation of Vyasdev, the great scholar of Indian classical religious literature was translated into the Assamese Language by Srimanta Sankardeva. Srimanta Sankardeva and his great disciple Madhabdeva explicated monotheism through simple narrative description of the scriptures. The open air theatre "Namghar" of Srimanta Sankardeva is the pilgrim of universal human religion as well as its ethos and manners. Srimanta Sankardeva's cult based on the glorification of "Rama", one of the greatest manifestation of "Lord Krishna", has given the full blessings of wider Indian culture to the people of Assam. It is no exaggeration to say that Srimanta Sankardeva's Borgeets, dramas, literature and poetic diction have created the Assamese national life. The satras set up by Srimanta Sankardeva not only have an important role to play in the religious and spiritual life of the people, but they have also special functions. The "Satras and Namghars" gradually turned into religious and social institution for congregation and prayer. In connection

Dr. B K Barua's observation is clear and vivid; "The Namghars further serve as Panchayat hall where villagers gather to discuss and solve many of their day to day problems. The community centre have been even said to play a political and judicial role." In this connection, it is stated that these satras of Assam is struggling with the serious problem of illegal land encroachment by the outsiders, failing the government and public efforts. It demands more and maximum strategies to protect the land of Assam from the ill eyes of the immigrants and outsiders. In February this year, the Assam Satra Mahasabha, the apex body of all the satras in Assam, argued that despite several memoranda and representations, successive governments at the Centre and the state had done little to free the satras from the clutches of illegal Bangladeshi migrants. The president of Asom Satra Mahasabha, Bhadra Krishna Goswami remarked that "For decades now, illegal migration from Bangladesh has adversely affected the culture, economy, social strata of our state. Illegal migration has now affected the satras too and according to government figures, around 6,576 bighas of land have been encroached upon by the illegal migrants. This is really very unfortunate for all of us." "We have been bringing this issue of encroachment before the Union government since the National Democratic Alliance regime, but we are yet to witness any concrete result. Union home minister P. Chidambaram, too, assured us that the government would take effective measures to free the land from encroachment." His last but not least concluding remark was: "The Assam Government needs to take immediate steps for development of the border areas as well as for the protection of satras from illegal encroachment. The people living in the border areas should be provided adequate security." Only such measures can prevent the neighboring States from forcibly occupying land of Assam. Meanwhile public awareness towards the serious threat of Assam land encroachment by Bangladeshi immigrants as well as neighbouring state is the demand of the hour; it is the time to awake for the Assamese race. Think of it as a vital alarming call.

([http://www.sentinelassam.com/op\\_ed/story.13.01.2013](http://www.sentinelassam.com/op_ed/story.13.01.2013))

## China confers top science award on CNR Rao

BEIJING: Noted Indian scientist Dr CNR Rao has been conferred with China's top science award for his important contributions in boosting China-India scientific cooperation.

Chinese Academy of Sciences (CAS) on Wednesday gave its 2012 Award for International Scientific Cooperation to three scientists from India, Germany, and Russia.

Rao, 79, founder of Jawaharlal Nehru Centre for Advanced Scientific Research ( JNCASR), Bangalore, shared the 2012 award with Herbert Jaeckle of Germany's Max Planck Society and Russian space physicist GAZherebtsov.

The awards are given every year by the CAS, which is China's top academic and research institution for natural sciences.

It has so far honoured 17 international scientists for their contributions in China-foreign research cooperation, since the prize was instituted in 2007.

"Rao is devoted to the research of solid-state and structural chemistry. He was awarded for his important contributions in boosting scientific cooperation between China and India, as well as raising the scientific capabilities of developing countries", state-run Xinhua news agency quoted CAS as saying in a statement.

Rao has won various prestigious awards. He is currently the head of the scientific advisory council to the Indian Prime Minister.

German scientist Jaeckle specialized in the fields of molecular developmental biology. He has actively promoted scientific cooperation between China and Germany, CAS said.

He has explored and put into practice approaches that integrate a Max Planck management model with the CAS's scientific research system,

(Contd. to Page 8)

## The Shame of the Country

- MV Kamath

Punishing a crime is easy, but changing a mind-set is difficult. And the particichal mind-set looking down on women is probably more deep-rooted in India than elsewhere, as Abhijit Mukherjee, a first time Member of Parliament from West Bengal has shown. It is bad enough in urban areas. It is heinously worse in rural areas where the belief that "modern women should be 'taught a lesson' is noticeably predominant

In the context of the tragic death of a 23-year old, gangraped and brutally assaulted with iron rods in a moving bus - and the national reaction to it - several questions arise that merit consideration. The whole incident reportedly was triggered by the anger of the rapists at the defiance shown by the victim in defence of her male friend. Didn't she have the right? Two, when thousands gathered at India Gate to express their indignation, anger, sorrow and shame, why was no effort made by either Delhi's Chief Minister Sheila Dixit, or India's Home Minister Sushil Kumar Shinde or the putative candidate to the Prime Ministership of India, Rahul Gandhi, to brave the public wrath and make a personal effort to address it? It would have raised their credit in the eyes of the world in no small measure. Sushil Kumar Shinde's excuse for not taking on the responsibility is unacceptable and arrogant. The event was unexceptional. It was not a normal gathering of BJP workers or Maoist rebels. It was left to the pathetic Prime Minister to read out a prepared statement without the slightest show of emotion to the utter disgust of his listeners. Three, there has been a lot of self-mortification, but there has not been a single reference in the media to rape incidents abroad. If the Wikipedia is to be believed, just in the United States, which tends to put on superior airs, there have been 84,767 rape incidents in 2010 alone. The American Medical Association (1995) is reported to have said that sexual violence, and rape in particular, is considered the "most under-reported crime" in the U.S. Much the same

thing, one suspects can be said about sexual crimes in India which again according to Wikipedia registered 22,172 cases in 2010. However, according to Indai's own National Crime Bureau, the figures for 2010-2011 for rape cases and cases of molestation are 67,775 and 1,21562 respectively. The figures for other countries are: United Kingdom (15,934), Germany (7,724), Russia (down from 8,815 in 2003 to 4,907 in 2010) and Sweden (up from 2,235 in 2005 to 5,960 in 2010). All these figures - and hardly no country is spared in the Wikipedia statistics - are of reported incidents. There is no way of knowing what percentage of crimes have gone unreported in the developed countries, let alone in the developing ones, including India. According to Economic & Political Weekly (29 Dec.) "some experts quoted in the media have described the accused in the Damini case "as psychopaths, probably provoked by pornography". The weekly, at the same time dismisses "such casual explanation as unhelpful". Really? What exactly is pornography? What makes for indecent exposure of the female body? In what way are pornographic pictures sexually provocative? If anybody should cry 'shame, shame', then one has to address those cries at some of our prominent newspapers, especially in Delhi (where sexual crimes are the highest in the country) and Kolkata, not to say Mumbari. They are disgraceful. I don't want to mention names of some of these newspapers which deserve strong condemnation. One particular newspaper once published as many as 19 bikini-clad girls' pictures. What kind of journalism is this? According to Press Council chairman Justice Karkandey Katju, 90 per cent of Indians are idiots. One wonders how to describe mediemen who present sexually provocative pictures on a daily basis in their pages. Both the Press Council of India and the Home Ministry must take serious note of this transgression of values. One understands that the western

media is running down India. But listen to this: In his book Criminology for Social Work, the author, David Smith notes that according to the British Crime Survey (BCS) about three fifths of crimes recalled by respondents were NOT reported to the police and about three quarters were NOT recorded by the police. Obviously, British police are no better than their Indian counterparts. Thus, to get an estimate of the total volumes of crimes covered by the BCS, we need to multiply the official figures by four, giving something over 20 million crimes in 1992. That year the British police recorded only 5.4 million crimes. Yes, we have to keep our police on their toes, but the police anywhere else are no better. Again, patriarchal culture is not specific to India. It is universal. Smith quotes British feminist writers as saying that "male violence against women (in Britain) are normal and inevitable features of a culture which maintains the power of man and the subordination of women". All this is not to under-rate or forgive sexual offenders in India but to point out that sneaky comments against India in western countries is not acceptable. We have our problems and we must handle them as best as we can. Punishing a crime is easy, but changing a mind-set is difficult. And the particichal mind-set looking down on women is probably more deep-rooted in India than elsewhere, as Abhijit Mukherjee, a first time Member of Parliament from West Bengal has shown. It is bad enough in urban areas. It is heinously worse in rural areas where the belief that "modern women should be 'taught a lesson' is noticeably predominant. Mukherjee is not a rarity. He surely reflects the mindset of a vast body of politicians and social leaders. Hanging a rapist to teach him a lesson may temporarily assuage the entire nation's raging anger and were the six accused hanged, it should serve as a message which is all to the good. But one has to go beyond immediacy which should be the task of our religious leaders and

*(Contd. to Next Page)*

## Pakistani Women Turning to Divorce to Escape Abusive Marriages

ISLAMABAD (Reuters) - Pakistani women are slowly turning to divorce to escape abusive and loveless marriages, once taboo and still a dangerous option in this strict Muslim nation even as more women become empowered by rising employment and awareness of their rights.

But the number of women with the courage to seek divorce remains small in the face of Pakistan's powerful religious right and growing Islamic conservatism, and in a male-dominated nation where few champion women's rights.

Women are often killed while pursuing divorces, with some shot on the way home from court or in front of their lawyers.

In the capital Islamabad, home to 1.7 million people, 557 couples divorced in 2011, up from 208 in 2002, the Islamabad Arbitration Council said. The Pakistani government does not track a national divorce rate.

"If you are earning, the only thing you need from the guy is love and affection. If the guy is not even providing that, then you leave him," said 26-year-old divorcee Rabia, a reporter who left a loveless arranged marriage to a cheating husband.

Despite their small numbers, Rabia and other women like her are seen as a rising threat from Pakistan's conservative forces.

"The women have been given so-called freedom and liberty, which

causes danger to themselves," Taliban spokesman Ihsanullah Ihsan told Reuters.

There were at least 1,636 "honor killings" last year, said Pakistani rights group The Aurat Foundation. The mere perception that a woman has behaved in a way that "dishonors" her family is sufficient to trigger an attack.

Pashtun singer Ghazala Javed became a statistic in June. A famous beauty, she married after fleeing Taliban threats. Then she discovered her new husband already had a wife. When she asked for a divorce, she and her father were shot dead.

While women divorcing their husbands is widespread in the West, growing markedly in the 20th century in many developed nations, it is a relatively new phenomenon in Pakistan.

And while a divorce case in the Muslim family courts must be resolved within six months, civil divorce cases can drag on for years, making it even harder for tens of thousands of women from religious minorities to get a divorce.

In the commercial hub Karachi, lawyer Zeeshan Sharif said he receives several divorce enquiries a week but virtually none a decade ago.

Women seeking a divorce usually come from the upper and middle classes, he said. Lawyers' fees are at least \$300, a year's wage for many of Pakistan's 180 million citizens. For

poor housewives, hiring a lawyer is impossible.

Most Pakistanis think the higher divorce rate is linked to women's growing financial independence, a 2010 poll by The Gilani Foundation/Gallup Pakistan found.

The number of women with jobs grew from 5.69 million to 12.11 million over the past decade, the Pakistan Bureau of Statistics said.

"Women are also making money now and they think if they have empowerment, they do not need to sacrifice as much," said Musfira Jamal, a senior member of the religious party Jamaat-e-Islami. "God does not like divorce ... (but) God has not given any right to any man to beat his wife or torture his family."

In 2012, clerics and a religious party demanded a review of a bill to outlaw domestic violence, saying it risked undermining "family values".

Western culture, not abuse, is why women seek divorces, said Taliban spokesman Ihsanullah Ihsan.

Yet domestic violence was one of the most common reasons for divorce, said lawyer Aliya Malik. Around 90 percent of Pakistani women experienced domestic violence at least once, a 2011 Thomson Reuters Foundation poll found.

(<http://news.yahoo.com/pakistani-women-turn-once-taboo-divorce-escape-abuse-060728085.html>)

*(Contd. from Previous Page)*

### The Shame of the...

saints, our educationists and our public leaders, especially from among the young. To begin with can our courts at least deliver justice in rape cases long pending? According to media reports, more than 40,000 cases are pending in our subordinate courts. Can't the government appoint a hundred fast track courts to see that justice is not only done, but is seen to be done? Importantly, sensible suggestions on how to fight sex offences as much at home as outside need to be implemented. More women should be appointed to the police force. In India, the ratio of women serving in the police department is dismal, a bare 2.2 per cent compared to 19.1 per cent in Singapore. Even in China

the ratio is 11.3 Secondly and just as importantly heavy fines should be levied on the media which seem to specialise the publishing semi-nude pictures. The media should be the first to get the message that the government is serious about tackling sexual crimes. It is a crying shame that between 1953 and 2011, the incidents of rape went up by 873 per cent, in our great country. Leniency in dealing with such crimes should be clearly seen that it is no longer acceptable. We need a new government and the sooner we have it, the better for all concerned. We have had enough of a weak Prime Minister.

(<http://www.sentinelassam.com/editorial/story.19.01.2013>)

## First Hindu American Congress Woman 'Tulsi Gabbard' Takes Oath on Bhagvad Gita



TULSI Gabbard from Hawaii created history on January 4 by not only becoming the first Hindu ever to be sworn in as a member of the US House of Representatives, but also being the first ever US lawmaker to have taken oath of office on the sacred Bhagvad Gita. Tulsi, 31, was administered the oath of office by John Boehner, Speaker of the House of Representatives.

The Hindu American Foundation (HAF) welcomed the inauguration of Tulsi Gabbard. After joining the 113th Congressional class, Tulso said the copy she chose for her swearing in ceremony was one which she read nearly every day while serving as an officer in the Hawaii National Guard during the Iraq War as well as during her tenure as a State Representative and Honolulu City Councilwoman. "I chose to take the oath of office with my personal copy of the Bhagvad Gita because its teachings have inspired me to strive to be a servant-leader, dedicating my life in the service of

others and to my country," said Congresswoman Gabbard. "My Gita has been a tremendous source of inner peace and strength through many tough challenges in life, including being in the midst of death and turmoil while serving our country in the Middle East."

Although Hinduism has many sacred texts, the Bhagvad Gita is amongst its most well known and widely read. Framed as a dialog between Lord Krishna, an incarnation of God, and the warrior prince Arjuna, the Gita is a 700 verse treatise on the nature of both the Divine and man, selfless service, and duty. Over the course of 18 chapters, Lord Krishna expounds the concepts of dharma (righteousness), moksha (liberation), and the four yogas, or paths to spiritual life and liberation, including karma yoga (righteous action), jnana yoga (knowledge), raja yoga (meditation and austerity), and bhakti yoga (loving devotion to God). The Bhagvad Gita is part of a larger Sanskrit epic, the Mahabharata, which at over 100,000 slokas, or verses, is about ten times the length of the Iliad and Odyssey combined, according to some counts.

"The Foundation congratulates Congresswoman Tulsi Gabbard, and we send our best wishes for her tenure in Congress," said Suhag Shukla, Esq., HAF's Executive Director and Legal Counsel. "As she serves her constituents from Hawaii, we also look forward to her giving voice to the concerns of her fellow Hindu Americans

and bringing her uniquely pluralistic world view to American policymaking and governance."

Since its inception in 2003, HAF has engaged Congressional leaders with its annual advocacy days and briefings highlighting human rights concerns of Hindus globally, as well as domestic issues of importance to the Hindu American community. In prior Congressional sessions, HAF advocated for a range of issues including healthier school meals, workplace religious freedom, broader awareness of hate crimes and hate speech targeting Hindu Americans, and human rights concerns of Hindus globally. Most recently, HAF, along with Congressman Brad Sherman (D-CA), spearheaded a Congressional letter to Secretary of State Hillary Clinton, urging her to address the severe and ongoing human rights violations taking place against Pakistan's religious minorities.

"It's exciting that this session we will have the opportunity to work with the first and only Hindu in Congress," said Jay Kansara, HAF Associate Director of Government Affairs. He further said, "We are confident that Congresswoman Gabbard will join many of her colleagues in prioritising the curbing of human rights violations against minority Hindu communities globally as well as rigorously upholding religious liberty and promoting religious pluralism right here at home."

(<http://www.organiser.org/Encyc/2013/1/12/>)

(Contd. from Page 16)

### NRC Updation for Eight Districts...

competent authority, permanent residential certificate issued from outside the State (which all should be got verified from the issuing authority by the registering authority), refugee registration certificate issued up to 24th March 1971 (midnight), passport issued by the Government of India, ration cards issued by competent authority with official seal and signature up to 24th March 1971 (midnight), etc.

Home Department sources stated that NRC Commissionerate would be set in Assam to look after the NRC updation. A NRC helpline for public query would also be set up in the State, sources added.

It may be mentioned that NRC forms would be distributed to each household of the State this time and the forms would also be collected from each household. (<http://www.sentinelassam.com/mainnews/story.7.01.2013>)

## Developing Manipur as the Gateway to East Asia

- J P Rajkhowa

Guwahati, 28 January, 2013: Last August, we had an opportunity to visit our dream city of Imphal, which eluded us so long, thanks to the Manipur Public Service Commission (MPSC), though Imphal is just half an hour's flight from Lokapriya Gopinath Bardoloi International (LGB) Airport, Guwahati. Incidentally, the MPSC requested for my participation in a Selection Committee, as an Adviser, which I consented to. Accompanied by my wife Rita, we travelled in Kingfisher Airlines Flt. IT 0357, which took off from Guwahati two hours late about 15.30 hr., as against the scheduled departure time of 13.30 hr. By 4p.m., just after 30 minutes, we landed at Tulihal Airport, Imphal. From the sky, the city looked magnificent, with lush greenery, water bodies, blue hills surrounding the valley, with numerous CGI sheet roofed, traditional Assam -type houses. The drive to Imphal Hotel of the State Tourism Department, in the heart of the city, took us about 20 minutes only, which was really very short, compared to the usual one of one and half hours' drive from LGB airport to Guwahati city, mainly due to traffic congestion. The beautiful avenue plantation from the Tulihal airport to the city immediately captured our attention, giving a soothing feel to the eyes. While the hotel didn't look impressive, except for the many coloured flags fluttering in the front, which could be due to the refurbishment work going on, accommodation was modest, representing the usual standard of State-run guest houses elsewhere.

We were really thrilled to reach Imphal, as the Nature's bounties were simply captivating and we had high expectations to visit some very well known places and sites of tourists' attraction of Manipur, in near-about places. While Manipur is known during recent times, as the most insurgency-affected state in the northeastern region of India, it is also one of the

most fascinating regions of the country, known for its rich history, cultural heritage, spiritualism, handicrafts and handlooms, patriotism, multi- ethnic harmonious living, rich and varied flora and fauna, with pristine beauty of nature in plenty.

Manipur is a small State, comprised of nine administrative Districts, spread over an area of 22,327 sq. km, with a population of 27.22 lakh (2011 Census). Manipur valley is oval-shaped, surrounded by hills on all sides, which occupy nearly 90 percent of the total area. Unlike several other states of the region and the country, the forest coverage of Manipur is one of the highest, with 77.12 percent of the state's geographical area, and that itself is an indicator of how the people of the state are fondly nourishing the forests, not allowing rampant felling of tress, as in Assam and some other bordering States. While Manipur does not have any major or medium industry worth the name, it is very famous for traditionally rich handloom and handicrafts in the cottage and small sector, with more than 33 communities having their different exquisite designs of handloom fabrics. Every woman of Manipur has the reputation of a born weaver, as in the case of not too distant Assam, when, as Gandhiji said, every Assamese woman could weave golden dreams in her loom.

The Manipur valley is well-known for the Vaisnavite culture among the Meities and other Hindu communities, and a district by the name of Bishnupur is the seat of Vaisnavism. Incidentally, the colourful Manipuri inhabitants of Barak valley in Assam, known as Bishnupuria Manipurias, had their origins from Bisnupur. Apart from Ras Lila depicting the Lilas (sports) of Lord Krishna as a child with Gopies (milkmaids) of Brindaban, other important festivals of the state are- Lai -Haraoba, a spring festival, Lui-Ngai-Ni (seed sowing festival of Manipuri

Nagas) and KUT (the largest festival of Kukichin Mizo communities).

We had a view of the conical temple of Lord Visnu, at Bishnupur, Netaji Memorial at Moirang, Netaji Museum (from outside only, as it was closed when we visited), the famous Loktak Lake- the largest lake in the northeastern region and also a fishermen's paradise providing livelihood for thousands, also one-time centre of militants' hideouts on the thick and dense willows grown there. One of the best vintage points to have a panoramic view of the huge lake is a guest house of the state tourism department, but under occupation of the Assam Rifles, and as such out of bounds for outsiders / tourists. Manipur Government would do well to take it over and develop it, with ancillary facilities like public toilets, refreshment centre, photography etc. An extension of the lake on its south-western part, which has formed part of the Kibul Lamjao National Park- the only floating park in the world, known to be the natural habitat of the near- extinct 'marsh- friendly Sangai deer (only dancing deer), we could visit, though we weren't fortunate enough to spot a Sangai. We also visited the Loktak Hydro-electric Power Station of NHPC which is one of the oldest hydro-power stations in the country, with a long, chequered history of construction, with a total capacity of 105 MW (35 MW x 3). One operator who hailed from Silchar had shown us around and explained the operation process very confidently. The road to the power station (about 11 miles), was a zigzag, narrow one and needed improvement for a comfortable ride. One could get fantastic views of the Lake while climbing up the hills to reach the station, as also returning there from. The entire area has the potential to be a tourists' hot-spot.

At Imphal itself, a number of places of general importance that we could visit, are- the famous Ima (Mothers')



Market in two huge structures, built up on two side of a road, Kangla (Fort)- the centre of Manipur's power till 1891, Shree shree Govindaji Temple; Bir Tikendrajit Park, the Swahid Minar, War Cemetery, Khonghampat Orchidarium, Zoological Garden, State Museum etc. Ima Market is hundred percent womens' market, with 3000 of them running stalls selling groceries, vegetables, fish, fruits and other household items under one shed, and exquisite handloom fabrics, other textile items, household tools etc. in the other. In other parts of Manipur also one could find the women- folk doing brisk business by running different stalls. Perhaps, the women of Manipur are the most dynamic, courageous and well organized in India, empowering themselves in a male- dominated world. Well, it's their dynamism, will power, determination and commitment against all odds, that, they could produce our Nation's pride- Mary Com, who is now the only international celebrity from the Northeast.

While main roads in Imphal city are very wide, perhaps widest in the entire region, the internal link roads, lanes and by-lanes are in poor health and need quick look from the establishment. Similarly, for becoming the gateway to the East and also to India, Imphal city and towns, suburban areas, road- side villages along the three National Highways, need to develop Star category as well as Budget hotels, rest houses, standard restaurants, dhabas, eateries, public toilets / wash rooms etc. Incidentally, on the way to Moirang, Loktak, even Moreh- the famous border town- real gateway to the East via Tamu in Myanmar (a distance of 110 k.m from Imphal along NH-39, renamed as NH-2), no such resting place or facility was available. The NH was very poorly maintained; mind it this small distance took more than 3 hours of drive to reach Moreh. Moreh is in Chandel district, and one has to pass from Imphal through Thoubal district

and then enter Chandel. Thoubal town has nicely designed market complexes by the road side, reportedly done by present Chief Minister Ibobi Singh, who represents Thoubal assembly constituency. Extortions from groups like NSCN (IM), NSCN (K), UKNLF and many splinter & small sub- groups of these militant outfits, are reported to be normal daily features in these areas along the Highway.

Moreh is a small border town, very congested without good internal roads, even the highway not maintained, with very poor infrastructure like Customs post, immigration post, security check post, police / transport post etc. On the other hand, beyond the Indo-Myanmar Friendship Bridge, when we entered Tamu town, we found that side very well organized, absolutely neat and clean, and a long straight road for 3-4 k.m planted with trees on both sides- really eye- catching to any visitor. Manipur Government and the Government of India, much talking about the Look East Policy must Act Now, Act Fast to remove all these bottlenecks.

Finally, it would be absolutely necessary to normalize the law and order and security scenario in Manipur, as no tourists or visitors in good number, would like to see the capital town sleeping at 8 p.m., with all markets and road- side shops drawing the shutters, and hardly any vehicles moving on the road. Then, even at hotels or otherwise, no tourist or visitor could even have a small drink to relax, as Manipur is supposed to be a dry area, though people say, for the influential ones, liquor is not a problem. It is believed, that, one reason for drugs- addiction of Manipur youth, has been this short- sighted Prohibition Policy, which has also cost the exchequer dearly, through smuggling and increased corruption among 'concerned' public servants. Once the aberrations are removed, this 'jeweled land' of India could certainly become little 'Shangrila' to attract visitors from the East and the West.

(Assam Sandesh)

## NRC Updation for Eight Districts in First Phase

GUWAHATI, Jan 6: The Assam government has decided to update the National Register of Citizens (NRC) of 1951 for eight districts of the State in the first phase. These eight districts are Tinsukia, Dibrugarh, Sivasagar, Golaghat, Nagaon, Lakhimpur, Sonitpur and Jorhat.

This was informed by the State government to the Centre after the latter asked the former for which districts of the State the NRC updation would be started first.

Last year, the State government sent revised modalities related to NRC updation only saying that NRC would be updated for 42 LACs in the first phase without identifying the districts.

The Central government asked the State government whether the NRC updation would be taken as pilot project this time. In its reply, the State government stated that NRC updation would be taken as main project this time and not as pilot project.

The Central government also asked the State government as how NRC updation would be held for areas where 1951 NRC and 1971 electoral rolls are not available. In its reply, the State government said, "NRC updation will take place for many places of the State, where one of 1951 NRC and 1971 electoral rolls is available. The places where both 1951 NRC and 1971 electoral rolls are not available, NRC updation for these places will take place on the basis of 16 proposed documents."

Of the 16 proposed documents, some of the important ones are: Extract of NRC, 1951, extract/certified copy of Electoral Rolls up to the midnight of 24th March 1971 (midnight), land records including tenancy records of relevant period up to 24th March 1971 (midnight), citizenship certificate issued by

(Contd. to Page 14)

## India to Go Tough

Tuesday's gruesome incident where two of the Indian soldiers were brutally killed and subjected to inhuman treatment by the Pakistani forces by breaching the Line of control (LoC) and entering the Indian territory is deeply disquieting and highly condemnable. While Indian side has already—and of course very rightly too—condemned this barbarism by the Pakistani troops by summoning the Pakistan High Commissioner Salman Bashir and lodging of a strong protest over the barbaric and inhuman mutilation of two Indian soldiers, the fact that still remains to perturb is that Pakistan is still on its routine denial mode. Pakistan, on the other hand, alleges that the Indian Army, has on an earlier occasion, killed a Pakistani soldier on the LoC. And this action, they actually believe to be the result of cross-firing. Or it might be just an outburst against the killing a Pakistani soldier by the Indian Army! Interestingly, whatever might have been the case, while Pakistan has confirmed the deaths of two Indian soldiers; they have refused to accept the argument that Pakistani troops beheaded them.

It is in this context we find the little significance when India—despite the action being justified—has summoned Pakistani High Commissioner immediately and handed him a protest

note. This stance would have mattered if Pakistan were a nation that had the guts to accept the barbarisms displayed by its troops. But shamelessly in spite of proved evidences, Pakistan has denied the “mutilation and inhuman treatment”. In such a case, what importance does handing over a protest note to a High Commissioner of such a nation carry? Moreover this is not the first time that Pakistani soldiers have displayed such inhuman treatment. There has been an occasion earlier too. During the 1999 Kargil War, Captain Saurabh Kalia and his team were subjected to such inhuman treatment by the Pakistani soldiers violating the norms held by the Geneva Convention for the Prisoners of War. The poor father of this Indian soldier is still crying for justice. The Indian government has not yet taken up the matter with their Pakistani counterparts. The past 13 years should have been sufficient to compel the Pakistani authorities to bring the culprits to book. But unfortunately that has not yet happened. Had the Indian side shown some alacrity in the Captain Saurabh Kalia case, today, probably Pakistani troops would not have dared to resort to such barbarism again.

While Pakistani government including its civic society is on a denial mode, it is conveniently overlooking the

radicalization—where the enemy is usually beheaded—of the Pakistani soldiers. A huge lot of lower grade soldiers are increasingly getting Talibanised. By covering this reality, the Pakistani society is doing no benefit. Rather it is creating more problems for itself, first, by bolstering the attitude of the Army and, secondly, by overtly allowing the Talibanisation of Pakistan. This cannot be healthy for Pakistan too and it is in Pakistan's interest that it realizes it soon.

As for India, it should now strengthen its stand against the rogue Pakistan. India should make clear to Pakistan in explicit terms that whatever progress been made in trade and commerce will not materialize unless the Pakistani government—including its Army—mended their ways. Trade and Commerce with a neighbouring country are indeed welcome but the same cannot come at such a price. It ought to be told to Pakistan in no uncertain terms. Although it is not at all desirable to initiate a military action against Pakistan but at the same time it is expected that India—exploring the various available options—this time, instead of sending a strong message devised and executed a strong and fool-proof action plan against Pakistan.

(<http://www.sentinelassam.com/editorial>, 11.01.2013)

## Shinde's Statement on Hindu Terrorism is Politically Motivated

GUWAHATI, Jan 24: There is no Hindu terrorism in India and no Hindu organizations including the Rashtriya Swayamsevak Sangh (RSS) promote Hindu terrorist activities in the country, said Sankar Das, RSS Northeast pranta pramukh.

Talking to reporters here on Thursday, Das said, “There is no Hindu or Muslim terrorism. Terrorism is terrorism. On several occasions, Congress party raised the issue of Hindu terrorism promoted by RSS in the country. The allegation against RSS is totally baseless.”

“The recent statement given by Home Minister Sushilkumar Shinde targeting RSS for promoting Hindu

terrorism in the country is politically motivated. Instead of taking action against Shinde, Congress party said that Shinde's comment on Hindu terrorism is his personal opinion and not the opinion of the party or the government. It is very clear that Congress is protecting Shinde. How could a Cabinet minister give such an irresponsible statement?” Das said.

Das said that Shinde is trying to mislead the people of the country by targeting the Hindu organizations. “By giving such a statement, Shinde also insulted the Hindu people of the country. Government has failed to control the Islamic terrorist activities in India and is now blaming Hindu organizations for

promoting terrorist activities in the country,” he said, adding, “It is very unfortunate that Indian government has failed to give a proper reply to Pakistan against the beheading of a few Indian soldiers by the Pakistani army with the support of Muslim terror elements. Instead of taking a tough action against Pakistan, a Cabinet minister of the Indian government is blaming the Hindu groups for promoting terrorism.”

“RSS conducts its training camps openly (in India) and not in Pakistan or any other country. Shinde has given this statement for appeasing the voters from the minority community in view of the 2014 Lok Sabha Elections,” he added.

(<http://www.sentinelassam.com/mainnews/story>. 25.01.2013)

## Rs.1 Crore Project to Restore Rang Ghar's Crumbling Glory

THE fading chortles, cheers and cries of over 250 years of glorious past will soon come back to life at the Rang Ghar amphitheatre in Sisasagar. The pieces of Ahom history etched in the stones of the crumbling monument will finally get to see a major resurrection' with the Archaeological Survey of India's (ASI) 1-crore beautification and conservation work of the amphitheatre set to begin by March.

"It would give a major boost to the tourism sector as besides repair works we will go for lightening and gardening of the entire area of the monument. Special steps will be taken to encourage tourism in the area," said ASI superintending archaeologist S S Gupta.

After an initial survey and documentation done by the ASI, the department expects to start its renovation work by March. Though the estimated cost is not finalised, our initial survey says it might touch the 1-crore mark," Gupta said, adding that the cartographic site plant has been designed and a plan has been developed for the major facelift.



The facelift bid to the Ahom era monument is taken under the project 'Amulya Dharovar' with funds provided by the National Cultural Trust besides the Oil and Natural Gas Commission (ONGC) also extending its helping hand towards the scheme.

The double-storey royal pavilion Ranghar was built by Ahom king Pramatta Singha (AD 1744-1750). However, cracks appeared in the imposing Rang Ghar some time back as an earthquake measuring 5.9 on the Richter scale hit the monument.

Though cracks were first noticed at the Rang Ghar in 2008 and there was a Jot of public outcry over the failure of the ASI to protect the monument, many more fissures were spotted in

the 250-year-old monument allegedly due to the seismic activities and oil exploration conducted by the Oil and Natural Gas Corporation (ONGC) Ltd.

"To retain the originality of the building we have decided to use the building technology adopted by the architects of the Ahom kings," said Gupta.

Pathways, boundary walls, transit blocks, besides other renovation works like plastering the cracks will be done. Some architectural works to help the monument withstand jolts due to earthquake are also being planned, said Gupta.

He said that though it will not provide a foolproof strength to the two-storey structure, it will certainly help withstand minor quakes protecting further development of cracks.

Under the Amulya Dharovar conservation programme, the ASI is surveying and designing plans for the scientific conservation of three more monuments Talatal Ghar, Kareng Ghar and the group of four maidams in Charaideo. (Sevensister Post 22.01.2013)

## मिजौ स्वधर्मियों के प्रति चर्च का कहर

- रमथडआ खोलहिङ

१ फरवरी २०१३ : मिजौरम का सब से बड़ा चर्च 'प्रेसबिटेरियन (Presbyterian)' को गत वर्ष के अपने 'सिनॉड (Synod) नामक सम्मेलन में यह विदित हुआ कि मिजौ जाति में अपना स्वधर्म माननेवाले भी लोग हैं। उनको पता लगाने के लिए आइजोल नगर के 'सरोन (Saron Veng) नामक इलाका के प्रतिष्ठित लोगों को आज्ञा दी। स्वधर्मियों ने अपने आराधनालय के लिए सरोन वेङ्ग इलाके में एक घर किराए पर ले रखा है, उसे 'लल्-रून' (Lal Run) यानी 'प्रभु का घर' कहते हैं।

वे ईसाई अधिकारी दि. ७ जनवरी २०१३ को स्वधर्म संस्था 'नुन्ना ललह्नम

(Nunna Lal Hnam)' के अध्यक्ष पू. बी. लल्थ्लेंगलियाना (Pu. B. Lalthlengliana) के यहाँ आकर प्रलाप करने लगे कि 'तुम लोग तो सीधा हिन्दु हो। तुम हिन्दुत्ववादियों के सम्पर्क में हो। यहाँ तक कि तुम अपने बच्चों को हिन्दु पुरोहित बनाने के लिए वेद आदि शास्त्रों की शिक्षा भी दिला रहे हो। इसीलिए तुम ने अपने आराधनालय के लिए जिस घर को किराए पर ले रखा है उसे बन्द कर दिया जाएगा। क्योंकि इस ख्रिस्टियन देश में अन्य धर्म माननेवालों के लिए कोई स्थान नहीं है।'

ऐसा कहकर उन लोगों ने उक्त घर के मालिक को चेतावनी दी कि स्वधर्म

माननेवाले, 'नुन्ना लल् ह्नम' के लोग उसके घर में रहने न पाएँ। इसलिए वह स्वधर्मियों से कह रहा है कि 'तुम अलग घर ढुँढो, मैं तुमको यहाँ रहने नहीं दूंगा क्योंकि चर्चवाले मुझे तिरस्कार करेंगे।' इस कारण वे आइजोल में ही अपने लिए भूमि खरीदना चाहते हैं पर धन के अभाव में आगे नहीं बढ़ पा रहे हैं।

मिजौ स्वधर्मावलम्बी लोग अपने आराधनालय (मन्दिर) हेतु उपयुक्त भूमि मिले, इसके लिए यथासम्भव प्रयास कर रहे हैं। यह भी देखना है कि उन तालिबान-रूपी ईसाइयों को कैसी नसीहत दी जाये ताकि आनेवाले समय में वे धर्म के नाम पर अत्याचार करने का काम बन्द कर दें।

## विर्गश्री छात्री निवास वार्षिकोत्सव सम्पन्न, गोसाईगांव

— कुमारी नीता

राष्ट्र सेविका समिति की प्रमुख संचालिका माननीया शान्तक्का की उपस्थिति में गोसाईगांव में विर्गश्री छात्री निवास का वार्षिक उत्सव सम्पन्न हुआ।

दिन १.१.२०१३ को गोसाईगांव में 'वंदनीया लक्ष्मीबाई केलकर स्मारक समिति' द्वारा संचालन विर्गश्री कन्या छात्री निवास का वार्षिक उत्सव सम्पन्न हुआ। उस अवसर पर मा. शान्तक्का जी ने कहा विर्गश्री जैसी देशभक्त वीर कन्यायें इस छात्रावास के संस्कार के माध्यम से निर्माण होगी। उस उद्देश्य से गत ६ वर्षों से गोसाईगांव में यह छात्रावास

प्रारंभ हुआ है। कोकराझार जैसे जिले में जहाँ आतंकवाद के कारण समाज में भय का वातावरण है, आर्थिक रूप से दुर्बल परिवार की बालिकायें शिक्षा से वंचित न रहें इस दृष्टि से यह छात्रावास का प्रकल्प अत्यंत महत्वपूर्ण है। छात्रावास में केवल विद्यालयीन शिक्षा ही नहीं अपितु, स्वास्थ्य और संस्कार आधारित दिनचर्या के कारण चारित्र्य सम्पन्न बालिकायें निर्माण होंगी। ऐसे संस्कारित बालिकाओं के जीवन से पारिवारिक तथा समाज जीवन में निश्चित रूप से शांति का वातावरण निर्माण होगा ऐसा पूर्ण विश्वास है।

बालिका रूपी जीवन दीप से राष्ट्र प्रकाशमय होगा। उस कार्य में अध्यक्षता के नाते गोसाईगांव कन्या उच्च महाविद्यालय अवसर प्राप्त प्रधान शिक्षिका उपास्थित थी। प्रमुख अतिथि के नाते बी.टी.सी. के सवाराम बसुमतारि उपास्थित थे। विशिष्ट अतिथि के रूप में बोडो साहित्य परिषद के केंद्रीय सचिव मा. श्री कामेश्वर ब्रह्म उपास्थित थे। इस वार्षिक उत्सव के उपलक्ष में गणेश पूजा के साथ एक हवन कार्यक्रम भी सम्पन्न हुआ। जिसका परोहित्य महिलाओं ने किया।

## सज्जन शक्ति जागृत हो श्रीमती शांतक्का

— कुमारी नीता

स्वामी विवेकानंद के सार्ध शक्ति के सुअवसर पर संवर्धनी आयाम के द्वारा धुबुड़ी में दि. २.२.२०१३ को शाक्ति सम्मेलन सम्पन्न हुआ जिसमें ३५० बहनों की उपस्थिति रही। इस अवसर पर राष्ट्र सेविका समिति की प्रमुख संचालिका मा. शांतक्का प्रमुख वक्ता के रूप में उपास्थित थीं। तथा अध्यक्षता के नाते धुबुड़ी बी. एन. महाविद्यालय की पदार्थ विज्ञान की अध्यापिका मा. पाद्मीनी कलिता पाठक उपास्थित रहीं।

शाक्ति सम्मेलन को उद्बोधन करते हुए माननीया शांतक्का ने कहा आज समाज में सज्जन शाक्ति अधिक है तथा दुर्जन लोगों की संख्या बहुत कम है, परंतु दुष्ट शक्ति की सक्रियता अधिक है और सज्जन शक्ति की निष्क्रियता अधिक है। सज्जन शक्ति की सक्रियता से ही राष्ट्र का उत्थान सम्भव है। ऐसी सज्जन शक्ति निर्माण करने की क्षमता महिलाओं में है। स्त्री शक्ति यह त्रिगुणात्मक शक्ति है। सरस्वती, दुर्गा और लक्ष्मी अर्थात् ज्ञान, शक्ति और धन की देवी है। मैं कोन हूँ, उसका सही ज्ञान अपनी आंतरिक शक्ति का समाज तथा राष्ट्र के संवर्धन हेतु उपयोग तथा सत्यमार्ग से धन का अर्जन, अन्याय का धन न अर्जे यह सोचने से ही हम राष्ट्र की

प्रगति कर सकते हैं। स्त्री एक प्रेरक शक्ति है। वह परिवार, समाज तथा राष्ट्र की प्रेरणा शक्ति है। वह जननी है अर्थात् निर्मात्री है। आज यह शक्ति सुप्त है। स्वामी विवेकानंद के सार्ध शक्ति में मातृशक्ति में जागृत तथा राष्ट्र चेतना जगाना है। हमारी भारतीय संस्कृति सर्वश्रेष्ठ संस्कृति है। सारे दुनिया को मानवता का विचार देने वाली उस संस्कृति ने ज्ञान के प्रकाश से प्रेरित किया है।

स्वामी विवेकानंद जी ने सारे विश्व में भारतीय संस्कृति के शास्वत सत्य का प्रसार किया था। स्वामी जी ने कहा था A Hindu is one who thinks that, "The microcosm is one with macrocosm" हिंदुत्व के इस विशालता, उदारता के तत्व के आधार पर ही शिकागो धर्म सभा में 'मेरे अमेरिकन भाईयों और बहनों कह कर सारे विश्व में जय जयकार किया था।' आज भारत देश सभी क्षेत्र में आगे है। आज आवश्यकता है अपने जीवनमूल्यों पर आधारित जीवनशैली को अपनाने की। आज अपने देश में नैतिक अधःपतन हो रहा है। महिलाएँ दिन प्रतिदिन असुरक्षिता अनुभव करती हैं। उसका मूल कारण क्या है। पुरुषों का महिलाओं की ओर देखने का दृष्टिकोण बदल रहा है और

महिलाओं का भी स्वयं की ओर देखने का दृष्टिकोण बदल गया है। स्वामीजी के अमेरिका में वास्तव्य में वहाँ की महिलाओं ने स्वामीजी को प्रश्न पुछा था कि भारत की महिलाओं और पाश्चात्य महिलाओं में क्या फरक अनुभव करते हैं? स्वामीजी ने उत्तर दिया था A weastern lady represents, "Womenhood". A Bharatiya lady represents "Motherhood" यही भारतीय दृष्टिकोण है आज समाज में सकारात्मक दृष्टि देने की आवश्यकता है।

आज परिवार का वातावरण बदल रहा है, जीवनशैली में अंतर आया है। परिवार में संस्कार और संवाद की कमी के कारण देश की भावी पीढ़ी व्यसनाधीन बन रही है। मानसिक अस्वस्थता के कारण पारिवारिक तथा समाज जीवन में अस्थिरता का वातावरण बन रहा है। आज अनेक दुष्ट शक्तियाँ समाज में सक्रिय हो रही हैं। संगठित शक्ति के आधार पर ही हम उस स्थिति को बदल सकते हैं। स्वामीजी के जीवन दर्शन से प्रेरणा लेकर, भारत माता को अपनी आराध्य देवता मान कर, राष्ट्र को तेजस्वी बनाने का संकल्प मातृशक्ति करे।

## समरसता का भाव जगाने पधारे सत्राधिकार पू. जनार्दन देव गोस्वामी

- अतुल जोग

असम और बंगलादेश की सीमा पर बसा धुबड़ी जिला घुसपैठ के कारण प्रभावित हुआ है। इस जिले में हिन्दुओं की जनसंख्या लगभग १५% है। इस जिले का मानकाछार क्षेत्र मेघालय के गारो पहाड़ से सटा है। इस क्षेत्र में बंगाली, असमीया भाषी लोगों के साथ-साथ कोच, हाजोंग, राभा, बोड़ो व गारो जनजाति के लोग भी विगत चार-पाँच दशकों से चल रही बेरोकटोक घुसपैठ के कारण मुसलमानों की जनसंख्या ९३% हो गई है। इस कारण मुसलमान घुसपैठियों का भूमि पर बढ़ता अतिक्रमण तथा समाज में फैली अशांति के कारण असुरक्षा का वातावरण बन रहा है। प्रशासन व सत्ताधीशों पर भी मुसलमानों का दबाव बढ़ा है। सरकारी गलत नीतियों के चलते सीमा सुरक्षा बल असहायता महसूस कर रहा है। हिन्दु समाज भयग्रस्त व पलायनवादी मानसिकता से ग्रसित हुआ है। लेकिन यहाँ के जनजाति समाज साहसी होने के कारण हिन्दु समाज में थोड़ी हिम्मत दिखती है।

ऐसी स्थिति में समाज का मनोबल कौन बढ़ायेगा? इसी दृष्टि से दि. २ से ४ जनवरी २०१३ को उत्तर कमलाबाड़ी सत्र के सत्राधिकार पू. जनार्दन देव गोस्वामी जी का भ्रमण मानकाछार क्षेत्र में हुआ। दि.२ जनवरी बुधवार के दिन पू. जनार्दन देव गोस्वामी जी का आगमन पहाम ग्राम में हुआ। वहाँ राभा जनजाति द्वारा पारम्परिक पद्धति से उनका स्वागत किया गया। प्रभु गोस्वामी जी के स्वागत में गाँव के लोगों ने गीत व नृत्य प्रदर्शित कर अपना आनन्द व्यक्त किया। असम के भक्ति आन्दोलन के प्रणेता श्रीमंत शंकर देव ने गीत-नृत्य-वादन के साथ भगवत् भक्ति का पाठ पढ़ाया था। इस नृत्य में मृदंग के साथ नृत्य करते हैं, जिसे सत्रीय नृत्य कहते हैं। पू. जनार्दन देव गोस्वामी जी के साथ पधारे शिष्यों ने गाँव के लोगों को सत्रीय नृत्य दिखाया।



एक तरफ जनजाति पारम्परिक नृत्य तो दूसरी ओर असम की पहचान सत्रीय नृत्य मानो सांस्कृतिक संगम हो रहा था। सभा को पू. जनार्दन देव गोस्वामी जी ने सम्बोधित करते हुए अपने धर्म-संस्कृति पर अडिग रहने का आह्वान किया।

दि.३ जनवरी बृहस्पतिवार के दिन मानकछार के नामघर में हिन्दु समाज सारे भाषा-भेद भूलकर सम्मिलित हुआ। वहाँ पारम्परिक पद्धति से भजन-नामकीर्तन किया गया। मानकाछार के नामघर में प्रथम बार पू. जनार्दन देव गोस्वामी जी का आगमन हुआ था। कार्यक्रम में सत्रीय नृत्य प्रदर्शन किया गया। पू. जनार्दन देव गोस्वामी जी ने अपने प्रवचन में हिन्दु समाज की एकता के सूत्र का विवेचन करते हुए कहा, कि 'सब में एक ही आत्म-तत्त्व है - भगवान एक है - कर्मफल व पाप-पूण्य की संकल्पना एक है। हम सभी विचारों का सम्मान करते हैं। इन बातों को जो मानता है वही हिन्दु है। और हिन्दुत्व को बचाना यह समय की मांग है।' पू. जनार्दन देव गोस्वामी जी ने मानकछार में शिक्षा केन्द्र प्रारम्भ करने की भी घोषणा की।

कार्यक्रम में श्री वसिष्ठ बुजरबरुवा जी ने समाज के सम्मुख उपस्थित समस्याओं का विश्लेषण किया और बताया कि इन समस्याओं का उपाय है संगठित होना। संगठित होना ही धर्म है, असंगठित रहना अधर्म है। कार्यक्रम के पश्चात् सभी लोगों को प्रसाद भोज दिया गया। इस कार्यक्रम में सभी भाषा-भाषि, जनजाति - गैर-

जनजाति समाज सहभागी हुए। इस कार्यक्रम ने हिन्दु बन्धुओं का हौसला बढ़ाया तथा सामाजिक समरसता के भाव का जागरण हुआ।

दि. ४ जनवरी के दिन मंजुरी वासियों का मानो त्यौहार का दिन ही था। इतिहास में प्रथम बार सत्राधिकार प्रभु का गाँव में आगमन मानो भगवान का आगमन। मंजुरी गाँव में कोच जनजाति के लोग बरसों से रहते हैं। ग्राम वासियों ने पारम्परिक पद्धति से प्रभु जी का स्वागत किया। गाँव के युवक-युवतियों रंग-बिरंगे पोषाक पहने कोच नृत्य दिखाया। सत्रीय नृत्य कलाकारों ने भी अपना नृत्य गाँव के लोगों को दिखाया। मृदंग व करताल के ताल पर आकर्षक पदविन्यास करने वाले धोती, कुर्ता व पगड़ी पहने हास्यवदन युवा कलाकारों की गाँव वालों ने खूब प्रशंसा की। सभा में पू. जनार्दन देव जी ने ग्राम वासियों का हौसला बढ़ाते हुए आश्वासन दिया कि सारा हिन्दु समाज आपके साथ है। तत्पश्चात् पू. जनार्दन देव गोस्वामी जी ने बरकोना प्रस्थान किया।

मानकछार क्षेत्र का आध्यात्मिक केन्दु है कालीधाम, बरकोना। वहाँ के पू. शामानन्द ब्रह्मचारी विगत पाँच दशकों से गाँव-गाँव घूमकर 'मौन तपस्वी' के रूप में हिन्दु समाज का मनोबल बढ़ाने का प्रयास कर रहे हैं। ऐसी साधना स्थली कालीधाम में सत्राधिकार पू. जनार्दन देव गोस्वामी जी का आगमन एक ऐतिहासिक क्षण था। पू. ब्रह्मचारी जी ने सत्राधिकार का ससम्मान स्वागत किया। वहाँ की सभा में भी सत्राधिकार पू. जनार्दन देव गोस्वामी जी ने हिन्दु संगठन की आवश्यकता बतायी।

ये सारे कार्यक्रम की योजना मानकछार के श्री माणिक महंत, श्री तरणी कांत राय, श्री बनवारी लाल अगवाल तथा राष्ट्रीय स्वयंसेवक संघ के कार्यकर्ताओं ने की थी।

## पाकिस्तान के तहरीके-तालिबान की खुली धमकी 'भारत में लाएंगे शरिया व्यवस्था'

पाकिस्तान की तहरीके-तालिबान ने अपने जारी वीडियो संदेश में दो बातें साफ कर दी हैं-एक, वह 'पाकिस्तान की सरकार द्वारा जम्मू-कश्मीर में प्रायोजित उस जिहाद की नाकामी' से बौखलाया हुआ है, जिसका अभी तक कोई 'मनचाहा नतीजा नहीं आया है' इसलिए, दो, वह 'जम्मू-कश्मीर में जिहादियों को भेजेगा' और कश्मीर के रास्ते 'पूरे भारत में शरिया

व्यवस्था लागू' कराएगा। इस सनसनीखेज खुलासे वाला यह वीडियो संदेश देने वाला और कोई नहीं, खुद पाकिस्तानी तालिबानी नेता वली उर्रहमान बताया जाता है। वीडियो में उसके साथ तहरीक का मुखिया हरीमुल्लाह महसूद भी है। वली वही जिहादी है जिस पर अमरीका ने ५० लाख डालर का इनाम रखा हुआ है, क्योंकि वह २००९ में सी.आई.ए. के सात

अधिकारियों की हत्या में शामिल बताया जाता है। ६ जनवरी को इंटरनेट पर जारी किए गए इस वीडियो संदेश की अमरीका के जिहाद-विशेषज्ञ बारीकी से पड़ताल कर रहे हैं। भारत के भी रक्षा विशेषज्ञ इस पर गंभीर नजर रखे हैं। यह पहली बार है कि तहरीक के इस वीडियो में तंजीम का प्रवक्ता अहमानुल्ला रहमान दिखाया गया है। (पाञ्चजन्य २०.१.२०१३)

## यह है अपनी माटी के लिए प्यार - राष्ट्रपति पुरयाग पहुंचे पुरखों के गाँव बजीतपुर

अपनी माटी, अपनी विरासत के प्रति राग की मिसाल देखनी हो तो हाल ही में भारत आए मॉरीशस के राष्ट्रपति राजेश्वर पुरयाग पर नजर डालनी चाहिए। भारत से मॉरीशस गए अपने पुरखों की भूमि की तालाश में वे २५ साल से लगे थे। आखिरकार उनकी वह साध पूरी हुई वंशावली विशेषज्ञों की मदद से। पुरयाग ने जिन विशेषज्ञों से बिहार में अपनी जड़ों, अपने पुरखों की खोज करने को कहा था उन्होंने पटना से २५ किमी दूर बजीतपुर गाँव के सबसे बड़ी उम्र के बुजुर्ग से चर्चा निकाली। उसने बताया कि बहुत साल पहले गणेश नोनिया के परिवार का एक सदस्य लापता हो गया था। खोजबीन करने पर पता चला कि वह

लापता व्यक्ति और कोई नहीं, लक्ष्मण महतो नोनिया थे, यानी पुरयाग के परदादा। और यह पता चलने के बाद भारत आते ही पुरयाग का मन बजीतपुर जाने को मचल उठा। ६ जनवरी को बजीतपुर की हवा को अपने रोम-रोम में समा लेने के बाद राष्ट्रपति पुरयाग बच्चों की तरह फफक-फफककर रो पड़े। जैसे लंबे समय से बिछुड़ा बालक अपनी मां की गोद में आते ही बिलख उठता है। बजीतपुर में रह रहे राष्ट्रपति पुरयाग के भतीजे गणेश और महेश बेहद गरीबी में बसर कर रहे हैं, बी.पी.एल. कार्ड धारी हैं। वहां टुटी-फूटी हिन्दी में भाषण देते हुए पुरयाग ने अपने परदादा की जी तोड़ मेहनत की दास्तान सुनाई, जिन्हें १५० साल पहले

'पत्थर हटाकर सोना कमाने' का लालच देकर मॉरीशस ले जाया गया था।

इतना ही नहीं, फरवरी, २००८ में मॉरीशस के प्रधानमंत्री नवीन चंद्र रामगुलाम भोजपुर (बिहार) में अपने पैतृक गाँव हरिगाँव आकर भावविभोर हो गए थे। जनवरी २०१२ में त्रिनिदाद-टोबैगो की प्रधानमंत्री कमला प्रसाद बिसेसर बक्सर के भेलापुर गाँव आई थीं जहां से उनके परदादा भवानी स्वरूप १८८९ में त्रिनिदाद गए थे। बिसेसर ने गांव वालों के समाने कहा था, 'मेरे परदादा गांव से गीता और रामायण लेकर गए थे और देखिए, उन्होंने इस गांव को बदले में एक प्रधानमंत्री दी है।'

## मुझे बांग्लादेशी लेखिका नहीं, सिर्फ लेखिका कहो : तसलीमा

बांग्लादेश में जन्मी विवादास्पद लेखिका तसलीमा नसरीन ने सोमवार को कहा कि उन्हें बांग्लादेशी लेखिका न कहकर सिर्फ लेखिका कहा जाए, क्योंकि २० साल पहले उस मूर्ख देश ने उन्हें बाहर कर दिया और कभी प्रवेश नहीं करने दिया।

महिलाओं के अधिकारों के पक्ष में और धार्मिक कट्टरपंथ के खिलाफ अक्सर तीखे

हमले करने वाली तसलीमा ने माइको ब्लागिंग वेबसाइट टिवटर पर लिखा कि मुझे केवल लेखिका बुलाएँ, न कि बांग्लादेशी लेखिका। इस मूर्ख देश ने मुझे २० साल पहले बाहर कर दिया था और मुझे कभी प्रवेश नहीं करने दिया।

उन्होंने कहा - बांग्लादेश नाम मेरे नाम के साथ जोड़े जाने के योग्य भी नहीं है।

उल्लेखनीय है कि तसलीमा नसरीन की विवादास्पद किताब 'लज्जा' के बाजार में आने के बाद बांग्लादेश में उनके खिलाफ मौत का फतवा जारी कर दिया गया था और वर्ष १९९४ से वे निर्वासन में रह रही हैं। इस दौरान यूरोप, अमरीका में कई साल तक रहने के बाद वह अब भारत में रह रही हैं। (पूर्वोदय २२.१.२०१३)

## पाकिस्तानी जेल में भारतीय कैदी की पीट-पीटकर हत्या

जासूसी के आरोप में पाकिस्तान की जेल में बंद भारतीय नागरिक चमेल सिंह की मृत्यु हो गई है। उसकी पांच साल की सजा शीघ्र ही पूरी होने वाली थी। रिपोर्टों में कहा गया है कि मौत से दो दिन पहले ही जेलकर्मियों ने उसकी बुरी तरह पिटाई की थी। वह जम्मू-कश्मीर का रहने वाला था। पाकिस्तानी वकील तहसीन खान के हवाले से मीडिया रिपोर्टों में कहा गया है कि उन्होंने १५ जनवारी को लाहौर की कोट लखपत जेल में कपड़ा धोने के लिए नल से पानी लेने पर जेलकर्मियों को सिंह की पिटाई करते देखा था। इसके दो

दिन बाद उसकी जिन्ना अस्पताल में मृत्यु हो गई। खान हाल ही में इस जेल से रिहा हुए हैं। हालांकि पाकिस्तान में भारतीय उच्चायोग के सूत्रों ने कहा है कि उन्हें अधिकारियों द्वारा औपचारिक रूप से बता दिया गया था कि सिंह की लाहौर में २५ जनवारी को मृत्यु हो गई। इस मामले को लेकर दिए गए नोट में सिंह की मौत के कारण के बारे में कुछ नहीं बताया गया है।

खान ने आरोप लगाया है कि जेल कर्मियों ने भारतीयों और अल्पसंख्यकों के खिलाफ नस्ली टिप्पणी की थी। वकील ने दावा किया

कि मौत की सजा पाए सरबजीत सिंह समेत कोट लखपत जेल में बंद अन्य भारतीय कैदियों के अधिकारियों ने बताया कि पाकिस्तानी अधिकारियों ने उन्हें चमेल सिंह की मौत के बारे में उसके परिवार वालों को सूचित करने के लिए कहा था। भारत के विदेश मंत्रालय को यह सूचना दे दी गई है। अधिकारी सिंह के परिवार वालों के जवाब का इंतजार कर रहे हैं। इसके बाद ही तय किया जाएगा कि उसके शव को भारत भेजा जाए या पाकिस्तान में ही अंतिम संस्कार कर दिया जाए।

## आतंकी सईद ने उगला फिर जहर, भारत से लेकर रहेंगे कश्मीर

पाकिस्तान में प्रतिबंधित आतंकी संगठन लश्करे तोइबा के संस्थापक और भारत की मोस्ट वांटेड लिस्ट में शुमार आतंकी हाफिज सईद ने एक बार फिर से भारत के लिए जहर उगला है। उसने कश्मीर में अपनी आतंकी मुहिम को चालु रखते हुए भारत को अपना दुश्मन बताया है। उसने लिखा है कि वह हर हाल में अपने दुश्मन से कश्मीर को लेकर ही रहेंगे।

हाफिज सईद ने अपनी बातों को कहने के लिए एक बार फिर से ट्विटर का सहारा लिया है। इससे पहले उसने तब टीवट किया था जब गृहमंत्री सुशील कुमार शिंदे ने हिंदु आतंकवाद का जिक्र करते हुए भाजपा और आरएसएस पर निशाना साधा था। इसके बाद

अब एक बार फिर से सईद ने ट्वीट कर न सिर्फ भारत के खिलाफ अपना जहर उगला है बल्कि अपने नापाक मंसूबों को भी जाहिर कर दिया है।

सईद ने ट्वीट पर लिखा है कि भारत आज तक कश्मीर का शोषण करता रहा है। वहीं पाकिस्तान हमेशा से कश्मीरियों के साथ एकजुट होकर खड़ा रहा है। उसने भारत पर आरोप जड़ा है कि वह फौज के जरिए कश्मीर के लोगों पर जुर्म कर रहा है। सईद ने धमकी दी है कि वह कश्मीर को भारत से हासिल करने तक चूप नहीं बैठ पाएगा। यही नहीं उसने भारत में हिंदु आतंकवादी संगठनों पर बैन लगाने के लिए युएन से मांग करने की बात भी कही है। अपने ट्वीट में उसने लिखा

है कि कश्मीर पाकिस्तान के लिए बेहद अहम है और हम इसे हर कीमत पर अपने दुश्मन से हासिल करके ही रहेंगे। हम इसके लिए हमेशा संघर्ष करते रहेंगे। सईद ने कश्मीर को दुनिया के सबसे बड़े विवादों में शुमार करते हुए कहा है कि इसका तुरंत समाधान होना चाहिए। सईद का साफतौर पर यही कहना है कि कश्मीर को पाकिस्तान के हवाले होने तक वह खामोशी से नहीं बैठेगा। उसके मुताबिक जिस तरह से अमरीका और नाटो को अफगानिस्तान छोड़ना पड़ रहा है, वैसे ही भारत को भी शर्मसार होकर कश्मीर छोड़ना पड़ेगा। उसने कहा कि पाक अधिकृत कश्मीर की विधानसभा में एक प्रस्ताव रखा जाएगा। (पूर्वोदय २६.१.२०१३)

## आम जनता के बारे में राजनीतिज्ञों की राय गलत

कमल हासन की फिल्म विश्वरूपम के प्रदर्शन पर रोक लगाये जाने और विख्यात लेखक सलमान रुश्दी के कोलकता नहीं आने देने के मुद्दे पर गीतकार व कवि जावेद अखतर ने राजनीतिज्ञों को आड़े हाथों लिया और कहा कि आम जनता के बारे में राजनीतिज्ञों की राय गलत है।

प्रभा खेतान फाउंडेशन और ताज बंगाल की तरफ से संयुक्त रूप से आयोजित कार्यक्रम 'एक शाम जावेद अखतर के साथ' में उन्होंने कहा कि कभी वह वक्त नहीं आएगा जब कट्टरपंथी नहीं होंगे, लिहाजा विरोध भी होता रहेगा। आश्चर्य की बात यह है कि कट्टरपंथी अल्पसंख्यक हैं लेकिन राजनीतिज्ञ सोचते

हैं कि इन्हीं कट्टरपंथियों के इशारे पर आम जनता प्रतिक्रिया व्यक्त करते हैं, यह सच नहीं है। उन्होंने कहा, 'आम जनता के प्रति राजनीतिज्ञों की यह सोच गलत है और जब तक यह सोच नहीं बदलती है, इस समस्या का हल नहीं निकलेगा। दरअसल, गड़बड़ी राजनीतिज्ञों के माइंड सेट में है।' (सन्मार्ग २.२.२०१३)

## भक्तिमय हुये लोग, ४० परिवार स्वधर्म में लौटे

- बासुदेव पाल

जलपाईगुड़ी (प.बं.) स्थित इंडोंग चाय बागान में गत दिनों स्वामी श्रद्धानंद बलिदान दिवस के उपलक्ष्य में हिन्दु सम्मेलन का आयोजन किया गया। सम्मेलन में हवन-यज्ञ, भजन-कीर्तन एवं धर्मसभा के कार्यक्रम सम्पन्न हुये। कार्यक्रम में विभिन्न जनजातियों के लोगों ने बड़ी संख्या में भाग लिया।

धर्मसभा को संबोधित करते हुए सादरी जनकल्याण समिति के संस्थापक श्री संतलाल नायक ने कहा कि निहीत स्वार्थों के चलते कुछ लोग हमें 'आदिवासी' कहकर हम सबको समाज की मूल धारा से अलग करने का काम कर रहे हैं। अन्होंने कहा कि धोखे एवं लालच के कारण अपने समाज के लोग दूसरे मत-पंथ में मतांतरित

हो जाते हैं, यह बिल्कुल उचित नहीं है।

आर्य समाज के स्वामी वसुमित्र महाराज ने कहा कि स्वामी श्रद्धानंद समाज में शुद्धि आंदोलन के पुरोधा रहे। उनके अथक प्रयास से समाज में समानता और सद्भाव कायम रहा। ऊंच-नीच का भेद समाप्त कर सब एकत्रित रहे। साध्वी सरस्वती देवी ने कहा कि बहनों को भी वेदपाठ का अधिकार है, वे किसी भी समाज की क्यों न हों? धर्मसभा को संथाल समाज के श्री गणेश हांसदा, स्वामी कबीरदास महाराज आदि ने भी संबोधित किया। इस अवसर पर रा.स्व.संघ के पूर्व क्षेत्र के क्षेत्र कार्यवाह श्री सत्यनारायण मजूमदार विशेष रूप से उपस्थित थे। धर्मसभा का आयोजन धर्मरक्षा समिति एवं

धर्म जागरण समन्वय विभाग के संयुक्त तत्वावधान में हुआ। सभा का संचालन श्री इन्द्रदेव उरांव ने किया। यहां ४० ईसाई जनजाति परिवार पुनः अपने स्वधर्म (हिन्दु) में वापस लौटे।

सुबह के समय बड़ी संख्या में स्थानीय माताओं-बहनों ने सिर पर कलश रखकर शोभायात्रा निकाली और पूरे गांव की परिक्रमा की। इसके बाद सभी ने कलश में भरे पानी को कार्यक्रम स्थल पर बने कुंड में डाल दिया। इस एकत्रित हुए पानी में सादरी समाज के धर्मगुरु श्री चंद्रपति चिकवराइक ने रामशिला को रख दिया। पानी में रखी रामशिला के दर्शन करने के लिए स्थानीय लोग बड़ी संख्या में उमड़ पड़े।

## हिन्दुत्व के अध्ययन के लिए अमरीका से आए छात्र

हिन्दुत्व पर गहन अध्ययन के लिए अमरीका से उत्तर प्रदेश के वृन्दावन आए १९ छात्रों का मानना है कि हिंदुत्व संकीर्णताओं से ऊपर उठकर विश्व बंधुत्व का संदेश देता है। इसे यदि सही तरीके से विश्व के विभिन्न देशों में पहुंचाया जाए तो देशों के बीच के खराब संबंध बेहतर बन सकते हैं। विश्वविद्यालय के छात्र-छात्राएं हिंदुत्व का कोर्स कर रहे हैं। एक समझौते के तहत वे वृन्दावन के जीवा इन्स्टीट्यूट में उक्त विषय पर गहन अध्ययन के लिए तीन सप्ताह के लिए आए हैं।

उन्हें जीवा इन्स्टीट्यूट में हिंदुत्व के साथ-साथ वेदों, पुराणों, योग, आयुर्वेद, गीता, भगवान श्रीकृष्ण से संबंधित इतिहास आदि के बारे में बताया जा रहा है। छात्र-छात्राओं को वृन्दावन में मौजूद कोर्स से संबंधित स्थलों का भी भ्रमण कराया जा रहा है जिससे वह प्रायोगिक अनुभव ले सकें।

जीवा इन्स्टीट्यूट के सस्थापक निर्देशक डा. सत्यनारायण दास ने कहा कि यह कोर्स बहुत संवेदनशील तथा उपयोगी है। कोर्स से संबंधित दैनिक अध्ययन, विशेषकर भारतीय दर्शन के गूढ़ तत्वों के साथ-साथ भारत के विभिन्न भागों, विशेषकर वृन्दावन के संगीत, कला, नृत्य एवं परम्पराओं का भी छात्र ज्ञान प्राप्त करेंगे। भारत विशेषकर वृन्दावन की विदेशों में अपनी अलग पहचान है। कोर्स में वृन्दावन के राधा तत्व के बारे में भी जानकारी देने के साथ-साथ यहां की संस्कृति से भी विद्यार्थियों को अवगत कराया जाएगा। कोर्स का केन्द्र श्रीकृष्ण की परम्पराओं और उनके साहित्य पर होगा। न्युयार्क निवासी राबर्ट लिन्डसे का कहना है कि वह यहां हिंदुत्व के साथ यहां की संस्कृति का अध्ययन एवं अनुभव प्राप्त करने के लिए आए हैं। उन्होंने कहा कि वह यहां की संस्कृति की विशेषताओं

को स्वतः देख सकेंगे।

राबर्ट लिन्डसे से जब यह पूछा गया कि वह हिंदुत्व की ओर आकर्षित क्यों हुए तो उन्होंने कहा कि इसकी जड़ें बहुत गहरी हैं तथा इसका विस्तार बहुत अधिक है। किसी अन्य धर्म की अपेक्षा यह अधिक उदारवादी है। इसके अध्ययन से अंदर से इसे अंगीकार करने का भाव पैदा होता है।

उन्होंने कहा कि वह यहां जो भी अध्ययन करेंगे वह किताबों से कहीं अधिक होगा। उन्हें भरोसा है कि अध्ययन के बाद वह एक सफल मनुष्य बनेंगे। इसी विश्वविद्यालय की एलेक्जेन्ड्रा एन्टोल्लि ने कहा कि हिंदुत्व का चिंतन बहुत अधिक स्वीकार करने वाला है। यह न केवल अहिंसा को अपनाने को प्रेरित करता है बल्कि शाकाहारी बनने की प्रेरणा भी देता है।

(दैनिक पूर्वोदय ५.१.२०१३)



## क्रिसमस पर पांच हजार ईसाई फिर बने हिन्दु

क्रिसमस पर कोठी मीना बाजार में सोमवार को उन पांच हजार हिन्दुओं की घर वापसी हुई, जिन्होंने हिन्दु धर्म छोड़कर ईसाई धर्म ग्रहण कर लिया था। सुबह से ही ऐसे लोगों का कोठी मीना बाजार पहुंचना शुरू हो गया था। धर्म जागरण समिति, बृज प्रांत द्वारा आयोजित किए गए वाल्मीकि सम्मेलन में यज्ञ की वेदी को साक्षी मानकर इन लोगों ने शपथ ली कि अब कभी भी

अपने धर्म को छोड़कर, दुसरे धर्म को स्वीकार नहीं करेंगे।

धर्म जागरण समन्वय विभागके अखिल भारतीय सह-प्रमुख राजेंद्र प्रसाद ने लोगों को सम्बोधित करते हुए कहा कि देश में जहां-जहां हिन्दुओं की संख्या कम होती जा रही है, वह हिस्सा देश से कटने के कगार पर पहुंचता जा रहा है।

इसलिए हमें गम्भीरता से यह विचार

करना होगा कि हिन्दुओं की कम होती संख्या को कैसे रोका जा सके। उन्होंने कहा कि कई प्रदेशों में हिन्दु अल्पमत में आ चुका है। धर्म जागरण समन्वय विभाग के क्षेत्र प्रमुख राजेश्वर सिंह ने बताया कि इस साल आगरा, अलीगढ़ और बरेली के उन बारह हजार हिन्दुओं की घर वापसी हुई है, जिन्होंने ईसाई धर्म ग्रहण कर लिया था।

(द सी एक्सप्रेस न्युज २६.१२.२०१२)

## सामूहिकता की ताकत

यह कहा जा सकता है कि बीते साल का अंत बहुत बुरा रहा। अमानवीयता की सारी हदें पार कर गईं और दामिनी अपनी जंग हार गई। लेकिन जाते-जाते दामिनी ने पूरे देश को जगा दिया। उस अप्रत्याशित घटना ने पूरे देश को जगा दिया और पूरा देश औरतों पर होने वाली हिंसा के खिलाफ एकजुट हो गया है। इस नजरिए से देखा जाए तो जाता हुआ वर्ष नव वर्ष की बुनियाद में महिला अन्याय के खिलाफ उठ खड़े होने का संदेश दे गया। एक अकेली औरत इतनी जोर से चिल्लाई कि उसकी आवाज पूरे देश में फैल गई। सोते से लोग जग गए। सिर्फ जगे ही नहीं, घर से बाहर सड़क पर निकल पड़े। एक अनजान लड़की के वास्ते। जो लोग सड़क पर निकले, वह उस लड़की के रिश्तेदार नहीं थे, परिचित भी नहीं थे। फिर भी उसकी आवाज सुनकर निकल पड़े, क्योंकि वह लड़की बर्बरता और बहशीपन के खिलाफ एक प्रतीक बन चुकी है। उस चीख पर पहले कुछ निकलने, फिर कुछ और, इस तरह कारवा बनता गया। हजारों असंगठित लोगों की भीड़ ने सरकार को, तंत्र को सोचने को मजबूर कर दिया, क्योंकि देश के हर मंच पर औरतों की सुरक्षा पर चर्चा चल पड़ी। यह कहना मुश्किल होगा कि नए वर्ष में ऐसी घटनाओं की पुनरावृत्ति नहीं होगी, लेकिन एक सच यह भी है कि जब ऐसी घटना घटेगी तो सिसकने की आवाज नहीं, प्रतिवाद में चिल्लाने की आवाज सुनाई देगी। दामिनी के बहाने औरत के प्रति सामाजिक सोच पर भी बहस चल पड़ी, क्योंकि

बलात्कारी समाज में पैदा होते हैं। कानून वैसे लोगों को पकड़कर सजा दे सकता है, लेकिन ऐसी घटनाओं को पूरी तरह रोक नहीं सकता। जब तक औरत के प्रति सामाजिक धारणा नहीं बदलेगी, ऐसी घटनाओं को पूरी तरह से रोक पाना संभव नहीं है। इसलिए कई मंचों से औरत के प्रति सामाजिक सोच तुरंत नहीं बदलती है, लेकिन बदलाव का आरंभ हो चुका है। इस बारे में चिंता-चर्चा आरंभ हो चुकी है। यह उम्मीद की जाती है कि नए वर्ष में यह बहस तेज होगी। बहस के बाद ही धारणा बदलती है। जिसकी शुरुआत हो चुकी है। समूह की एक ताकत होती है। समूह से व्यवस्था और व्यवस्था को चलाने वाली तंत्र भी घबड़ाती है। इसलिए जब हजारों लोग सड़कों पर निकल आए तो व्यवस्था और तंत्र को भी अपनी रणनीति पर विचार करना पड़ा। अन्याय के खिलाफ सामूहिक विरोध का एक बड़ा मतलब होता है। उसी का प्रभाव है कि सरकार कानून में बदलाव और बलात्कार की सजा सख्त करने को तैयार हो गई है। हर राजनीतिक दल को महसूस हो चुका है कि यदि समूह की भावना का कद्र नहीं किया गया तो वह समूह व्यवस्था को ही उलट सकता है। जब आम आदमी सड़क पर उतर जाता है तो व्यवस्था को बदलने में देरी नहीं लगती। यदि व्यवस्था ने खुद को नहीं बदला तो समूह उसे बदल देता है। हम यह उम्मीद कर सकते हैं कि नए वर्ष में बलात्कार के खिलाफ कानून सख्त होंगे और कानूनी प्रक्रिया की जटिलता कम होगी तथा फैसला जल्द

आएगा, ताकि किसी और युवती को ऐसे हादसे का शिकार नहीं होना पड़े।

जाते हुए वर्ष से सबक लेते हुए हर मां अपनी संतान को औरत का सम्मान करने की सीख तो दे ही सकती है। जब संतान को महसूस होगा कि वह भी किसी औरत की कोख से पैदा हुआ है तो उसकी मानसिकता पर इसका असर पड़ना तय है। यह सच को सभी जानते हैं, लेकिन महसूस नहीं करते हैं। उनके लिए औरत भोग की वस्तु बन जाती है। आज का बाजार सोच को उकसाता है। भले ही इसके सार्थक परिणाम तुरंत नहीं आएंगे, लेकिन जब वही पीढ़ी जवान होगी तो उसकी मानसिकता बदली हुई होगी। नए वर्ष में हर मां कम से कम अपने बच्चे को यह सीख दे तो एक सुंदर समाज की नींव तैयार हो जाएगी। अभी भी समाज में अच्छे लोगों की संख्या ज्यादा है। लेकिन वे अलग-थलग दिखते हैं, यही वजह है कि दस-पांच अपराधियों की एकजुटता उन पर भारी पड़ जाती है। डर से बंदहुए सारे दरवाजे जब एक साथ खुलते हैं तो अपराधी भाग खड़े होते हैं। नए साल में हम सारे लोग घर से सड़क तक औरत का सम्मान करने का संकल्प ले सकें तो शायद किसी औरत को सड़क पर अकेले चलते हुए असुरक्षा का बोध नहीं होगा। यदि हम ऐसा कर पाए तो नए वर्ष के लिए यह एक बड़ी उपलब्धि होगी। ऐसा करना बहुत मुश्किल भी नहीं है।

(दैनिक पूर्वोदय १.१.२०१३)



**150th Birth Anniversary Celebrations of Swami Vivekananda in Assam & Meghalaya**

