



HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

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Yuwa For Seva of AVP Concludes with Pomp and Show



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Bhupendra Bhavan

Even after thousand years from now, the people of Assam will remember with reverence the 15th century saints Mahapurush Sankardev and Mahapurush Madhavdev. They will invariably equally remember Lakshminath Bezbaruah (whose 125th Birth centenary has been observed this year) Jyoti Prasad Agarwala of (19th-20th century) and, of course, Dr. Bhupen Hazarika (20th - 21st century) this 5th November 2014, Dr. Hazarika's eternal journey completes 3rd earth year. A huge and magnificent monument is coming up at his Samadhi sthal at Gauhati University campus, Jalukbari.



This time the state government has taken a historic step of constructing of Bhupendra Bhavan in every district head quarters. The chief minister Tarun Gogoi has initiated the historic proposal by himself saying the Foundation stone of such a Bhavan.

The chief minister appeals to the people of Assam to contribute generously towards the project (covering at least 20% of the cost of the main movement). A very good and sensible and applaud able appeal indeed. The chief minister, however, said that it is not dearth of money in government side, but he insists on 'Public share' of promotion' of the project.

His this act reminds us of Eknath Ranade (when 125th Birth centenary is reveredly observed by his admirers through out the country this year) together with Vivekananda Rock Memorial together with Vivekananda Kendra. Eknath ji was the author of the book "The Rousing Call to the Hindu Nation" where in he moulded the thoughts of Swami Vivekananda, so perhaps he was entrusted with the work of Vivekananda Rock Memorial and associated works.

Eknath ji appealed (1970) to the country people to donate at least one brick (or its worth 1.25 then) for the proposed memorial. The response was tremendous and unprecedented. So, there stands the memorial as a physical movement and the Kendra as the spiritual seat of teaching of Swamiji and Indian Culture.

We draw the reference here on the line of great Eknathji to appreciate Assam govt. proposed.

Let the Bhupendra Movement be constructed with (i) association of each and every person of the state with the least possible share (ii) a segment for teaching, preaching and practicing Bhupendra Philosophy (iii) a living - association to keep alive his songs and creations intact in all time to come.

As envisaged by the state government each Bhupendra Bhavan will be a humming place for the cultural enthusiasts district wise.

We hope and expect this project come to reality, at the earliest possible of time.

This Bhupendra Movement and these Bhupendra Bhavan will stand as living heritage in days to come. Tarun Gogoi, like Eknath ji, will tag his name with it automatically.

Editor

Environmental Conservation and Religion

- Dr Sanchita Bora

Environment stands for the surroundings of a physical system that may interact with the system by exchanging mass, energy and other properties. The Sanskrit word Paryavarana is used for environment, meaning which encircles us, which is all around in our surroundings. The environment includes water, air and land and the inter-relationship which exists among and between water, air and land and human beings, other living creatures, plants, micro organisms and property. The natural environment encompasses all living (biotic) and non-living (abiotic) things occurring naturally on Earth. At present, the environmental degradation is considered as one of the 10 threats that have been officially cautioned by the High Level Threat Panel of the United Nations. Recently, Pope Benedict XVI has added 'Polluting the environment' in the modified list of sins.

The historical perspective of society shows that protection and preservation of the environment has been vital to the cultural and religious ethos of most human communities. From the perspective of many world religions, the abuse and exploitation of nature for immediate gain is unjust, immoral, and unethical. The great religious traditions address human-nature relations. Religions provide cosmological visions that help to explain how humans should relate to their environment. Moreover, religions include a set of moral values, and the

environmental crisis is fundamentally a crisis of values. Religions, being a primary source of values in any culture, are thus occupied in the decisions made by humans regarding the environment.

Different religions present eco-friendly worldviews. A series of 10 conferences on religion and ecology organized by Yale University professors Mary Evelyn Tucker and John Grim were held at the Harvard University Centre for the Study of World Religions from 1996 to 1998. More than 800 international scholars, religious leaders, and environmentalists participated in the conference series. Papers from the

The Earth is our Mother and We are all Her Children

conferences were published in a series of 10 books (The Religions of the World and Ecology Book Series), one for each of the world's major religious traditions. The Yale Forum on Religion and Ecology has been instrumental in the creation of scholarship, in forming environmental policy and in the greening of religion.

Ancient Hindus, Greeks, Native Americans and other religions around the world had adored nature: Religions around the world have worshipped all forms of nature believing that they radiated the spirit of God. In Cakkavattisi Hanvda Sutta, the ideal king is expected to protect not only his subjects but also quadrupeds, birds and the

environment: Emperor Ashoka promoted through public proclamations the planting and preservation of flora and fauna. His 'Fifth Pillar Edict' is one of the earliest recorded instances of a specific policy of conservation. If a Muslim plants a tree or sows a field and humans and beasts and birds eat from it, all of it is counted as charity on his part (Hadith). In the Quran, Muslims are instructed to look after the environment and not to damage it.

Christianity has a long historical tradition of reflection on nature and human responsibility which declares that if we pollute the environment, we do not love the people that will come after us.

The Green Bible was published (October 7, 2008) with a focus on environmental issues and teachings. Here, all passages mentioning the environment are printed in green ink to draw the reader's attention.

The oldest and simplest form of Nature-worship finds expression in the Vedic texts. The Atharva Veda Bhumi Sukta declared that the Earth is our mother and we are all her children. Being a way of living, Hinduism reveals ecological awareness and great respect for the natural world. According to Hinduism, the Supreme Being is present in everything around. Since the divine force sustains all living creatures and organic things on this earth, to please God, people feel that they must live in harmony with His creation including earth, rivers, forests, sun, and air.

The concept of environment protection is not a modern phenomenon. It is the declaration of all ancient religions that Nature and the environment are not outside us, not alien or hostile to us. They are an inseparable part of our existence, and they constitute our very bodies. The human ecology is deeply conditioned by the religious beliefs about our nature and destiny. All religions say 'One World, One Family'. The vital question is that, if the tradition, philosophy and ideology of religions have been announcing loud in favour of environment, then what are the reasons behind the present state of environmental crisis? The response may be that these noble values have been displaced by other beliefs. The earlier religious and cultural tradition is shaken by the infiltration of consumerism in all levels of society. Moreover, the respect for nature gets dislocated by economic factors.

The concern for environmental

issues is one of the most contemporary issues all over the world. Very often environmental protection and development seem as two schemes that cannot operate without conflict. Scientific development seems to have brought to the world technological superiority over nature. Rapid development of science and technology has given rise to brutal environmental degradation. But such hasty development is desirable only if it sustains good environment. To establish a sustainable relationship with the environment for generations to come, we must learn to live in harmony with nature. A balance between development and environmental conservation is required. In this regard, religion-centered education may be the answer for bringing about environmental behavioural change.

International bodies, national governments, policy planners and even the environmentalists ignore

the role of our cultural and spiritual heritages in environmental protection and sustainable development. Environmental studies have so far left unexplored the role of religion. Sometimes it is debated that bringing religion into the environmental movement will threaten objectivity, scientific investigation, professionalism, or democratic values. But, religious principles, if followed properly, could create a self-conscious moral society. Such a society would put conservation and respect for God's creation first, and downgrade our desire to dominate nature.

Environmental education will remain incomplete until it includes cultural values and religious imperatives. If we examine the ecological foundation and implications of different religions both in principle and practice, it would be a new field of study in religion.

(The Assam Tribune- 09.09.2014)

CLEAN IS IN

- Anoushka Priyom

I go to school at seven in the morning everyday. These days, I can see people sweeping and cleaning the roads regularly. I must say, "My city looks quite vibrant flow!" After the declaration of the Swachh Bharat Abhiyan by our Prime Minister Narendra Modi, everybody seems to be playing the active role of a good citizen. But such practices should have begun earlier.

At home, in the morning, my mother-with the help of a maid, cleans our house. We live in a neat and tidy house.

So, if a house needs cleaning up, why not the city we live in?

Remember, our houses are located in the city itself. If we cannot live in a house which is dirty, how can we stay in a city which is not clean and tidy?

If the Prime Minister of India can start such a mission, holding a broom himself to clean the streets and the roads, then we, too, can work together to achieve success in this.

The dream of a swachh Bharat (clean India) should not just remain a week-long programme or a month-long vision. Instead, it should be our everyday duty. The mass media outlets like newspapers, TV

channels and NGOs are already working in this regard; our co-operation, too, must be there to achieve this goal.

Remember, keeping our surroundings clean is every citizen's duty. We must not pollute the environment. Please do not throw household garbage outside your home on the streets or in the drains; throw it in a dustbin nearby. The amount of garbage filling up the streets is an ugly sight. We do not want people from other parts of the world to laugh at us, do we? So, let us all take a well-loved home.

(The Assam Tribune. 06-11-14)

My humble letter to Uncle Thepfulhouvi Solo

I have read Thepfulhouvi Solo's write-up "How Sensible is Your Good Sense?" which intended to reply to A. Kamei's article on the construction of Rani Gaidinliu Memorial Building at Kohima.

As far as I know, it is a joint venture of Government of India, Government of Nagaland and Rani Gaidinliu Memorial Trust which aims at facilitating intellectuals, scholars, students and tourists to research, preserve and promote Naga history, literatures, cultures, folklores, arts, artefacts etc.

Uncle's write-up attracts my attention but not all in good taste. His write-ups are gradually inclined to parochial, tribalism and regionalism approach. His historical accounts on Rani Gaidinliu are a 'history' but his hostile accounts on communities are 'his'story'.

I couldn't imagine how Mr. Solo of such public stature, felt the need to mention that Dr. Haralu was a Zeliang who captured Gaidinliu and that Rani Gaidinliu was venerated by Rongmeis. I bet readers would not disagree with me that thousands of Zemeis and Liangmeis in Nagaland itself adore her as their freedom fighter and every year they observe her anniversary. I wonder why Mr. Solo needs to say that memorials in Gaidinliu's honour should be raised in her own village, which can only come from a person of reserved mind. Not to boast of, late Rani Gaidinliu is a national figure accepted by 1.5 billion Indians and in whose name President of India awards women

every year for their outstanding contributions to the country.

As we know, late Dr. T. Ao was a legendary footballer who shot his name at International Olympic. Today, in his memorial, Dr. T. Ao Stadium is constructed in Assam. Can Mr. Solo tell that Dr. T. Ao Stadium should be shifted to his village from Assam?. Can Mr. Solo say statues installed in memory of Assam Rifles jawans at Kohima town and statue of St. Don Bosco at Super Market



junction be dismantled from the soil of Nagaland? How sensible is your good sense in this case? The world, particularly Nagas admire Late A.Z. Phizo for his determination, courage and sacrifice for the cause of Nagas as to his counterpart T. Sakhrie of Khonoma for his philosophical vision, outstanding writing skill and highly intellectual calibre as Naga nationalist. So too are other Naga heroes.

It is sickening to find Solo's words like "Guests and Hosts", "When in Rome behave like Romans" which he used

repeatedly to counter others in the past too. He could better look for modern phrases instead. I think we Nagas need to learn to respect others, only then others will respect us.

When the world is becoming a global village in this era and when all are dependent on one another and show respect to each other's values, it would be odd for learned people to write ill of other community in public forum like this. It only reflects how civilized or learned or conservative a writer is. As a woman and avid fan of woman fighter Gaidinliu, I am very sorry to have stumbled upon Solo's words, "Who is Rani Gaidinliu?." He should first ask the Government of India why Gaidinliu was recognised as Indian freedom fighter like Rani of Jhansi; He should ask Indian Navy why a huge warship was built after Rani Gaidinliu's name to guard the country in Indian Ocean; He should ask the President of India why he gives away Rani Gaidinliu Award worth Rs 3 lakhs and a citation to selected Indian women every year?; He should ask Indian Postal Department why Gaidinliu was recognised and her image used in Indian postal stamps?; He should ask the former Director Postal Department Kohima, Mr. Som Kamei why he took the initiative to use the image of a Naga woman of Nagaland in Indian Postal Stamp as given to Gaidinliu? ; Mr. Solo should ask concerned state governments why memorials of Rani Gaidinliu which are a central project

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Morality and Spiritualism

- Dr Jyotsna Bhattacharjee

It seems ridiculous to talk about moral and spiritual values at a time when the whole nation is steeped in corruption up to its neck. Corruption is only one of the evil forces, which have engulfed the entire nation. Today people do not say it with flowers; rather they say it with bullets. Murder has become a game to us. Killing people is so easy. Once, a single murder would have shocked the entire nation. But now murder, rape, fraud, abduction, violence etc. have become so commonplace that we do not even spare a thought for them. Human beings have become so cruel that they can shame even the fiercest animal on earth. But we are not any more. We don't trust anybody and we are always living in fear. That is the life we are leading today.

Our country has progressed a lot in the field of science and technology. Once India was mainly an agricultural country; but now it has progressed in the industrial sector by leaps and bounds, and is almost at par with other developed nations of the world. Life has become much easier. In our young age we did not have LPG, TVs, Computers, Laptops, Mobile Phones and all these electronic gadgets. It needed lots of planning even to traverse a distance of 50 Kilometers. But now we can travel all around the world in the shortest possible time. In earlier times we read in wonder about Ravana's "*Puspak Rath*", which flew across the air. We thought it to be pure fib-an imagination of

Maharsi Valmiki. Our ancestors could not think even in their wildest imagination that their descendents would one day be able to travel by air like the King of Lanka. Aeroplane was non-existent, even unthinkable in that era.

It is obvious that science has contributed a lot for the progress of mankind. I suppose that from the material point of view we have made tremendous progress. But from the spiritual aspect we have been bankrupt. In this modern scientific age man has lost his sense of value in his lust for power and money. Ancient India was renowned for high moral values and spiritualism. People were closely related to nature and there was no question of environmental pollution. Nature was regarded as a living entity.

In Kalidasa's famous classic "*Abhigyan Sakuntalam*" we find a wonderful description of Shakuntala's departure to her husband's home. Nature bestowed on her bridal dress and jewellery. No doubt this anthropomorphic view of nature was the imagination of the author. But it does demonstrate how nature was venerated by the people of that era.

But no one treated nature with arrogance and wanted to dominate nature. Human beings now believe that natural things and wild life have been created for their benefit. Natural resources have been used by man for his short-term benefit without caring that he is doing it to his own peril.

Due to the inconsiderate behaviour of men, the earth seems to be heading for destruction. Several dangers from diverse sources have threatened the very survival of the earth and its inhabitants. Increasing industrial waste, overflowing garbage, countless vehicles, depleting water resources, lack of civil amenities etc. have worsened the situation. These problems have posed a serious challenge to survival.

The threat of nuclear annihilation is the most dramatic and ironic sign of technology's success and its overwhelming power. On the one hand, we consider ourselves, rightfully, as the most advanced of all the creatures who have resided in the earth since earliest times, and on the other hand, we can see when we care to, that our way of life has become the most profound threat to life that earth has yet witnessed. Man has become so arrogant that he seems to think that there is nothing impossible for him. Medical science and technology have even begun to suggest that we may learn enough about diseases and the process of ageing in the human body so that we might extend individual human lives infinitely. In this respect we have not only usurped God's right of creation and destruction of species, but we may also usurp the most terrifying of God's rights, that is, the determination of and immortality.

The "withdrawal of Gods" is a sign of our persuasive powers and our progressive ego-

centrism. The human ego stands at the centre of everything and indeed sees no other thing or object with which it must reckon on equal footing. We have become alone in the universe in the most profound sense. Looking outward we see only objects—in-reserve for our use. It is no wonder that we have “ethical problems” with our environment, because the whole concept of environment has been transformed. So long it seemed that the environment is there to be taken, to be manipulated, to be used and consumed.

But now the whole world has become aware of the crisis the earth is facing. Nature seems to have turned on us with a vengeance. Mankind is being warned to go slow with their destructive activities. Man has lately realized that he has pushed the earth to the brink of disaster. We are facing multiple crises—like climate change, global warning and energy crisis. We may also add that we are facing moral crisis, which is the most dangerous of all the crises.

In this 21st century man has progressed a lot. Due to the development of science and technology, it seems that there is nothing impossible for man. Today man can go to the space, discover and unfold the mysteries of creation. But man’s claim to progress becomes open to question with increased violence all around the world. Indeed the destructive power of violence has reached shocking levels. Every day the media report about abductions, extortion, bomb blasts, shooting, stabbing and all

sorts of heinous crimes. And we call ourselves progressive and civilized! Actually man seems to have lost his humanity. Philosopher Leibnitz once commented that God created this world because it is the best of all the possible worlds. Yet this statement now seems to be totally irrelevant, since man has disposed what God proposed.

We have lost the finer qualities of life. Feelings of anger, malice, hatred, revenge, jealousy etc. have been guiding our activities. Mahatma Gandhi preached ahimsa, which implied love. It is an energy, which cleanses one’s inner life and uplifts him. Love comprehends such noble feelings

It is easy to hate, but it requires supreme energy and strength to love, which demands going beyond, that is, self-transcendence. Only he can love who is selfless, who believes only in giving and not in taking.

like benevolence, tolerance, generosity, kindness, sympathy etc. According to Gandhi, to love is a difficult discipline. It is easy to hate, but it requires supreme energy and strength to love, which demands going beyond, that is, self-transcendence. Only he can love who is selfless, who believes only in giving and not in taking.

All the sufferings in the world that have gripped the mankind are due to their materialistic attitude. Earlier Indian people valued spiritualism. The saints and the philosophers in our country preached morality and spiritualism. Man is a combination of soul and body. Body belongs to the material world and the soul

is supposed to belong to the transcendental sphere. Spirituality is existent in every human being, but it lies dormant. Once, the aim of the Indian people was to attain liberation or “mukti”. In the epics and other ancient literature we can see how those people in the ancient era strived to reach the Absolute Reality. People lived in unity and those noble sages preached unity through their famous remark. “Vasundhaiva Kutumbakam”—all the people of the entire world are our relatives. If we speculate on the remark we can realize the depth of its meaning. That is what is meant by universal brotherhood, which was envisaged by our ancient philosophers long back.

Today man is guided by selfishness, greed, lust, anger and other evil forces. Western materialism has gripped the entire nation and there has been a gradual erosion of values. Morality has become meaningless

in today’s world. Mankind has lost their humanity along with the finer qualities of life. Everywhere in the world, including our own country, we see nothing but violence and hatred. Science and technology have bestowed on us everything that money can buy for making our life easy. But all these material things have not been able to give us peace and happiness. Morality is not a myth and only by leading a moral life we can attain true happiness. Money can never give us happiness. Man is essentially a spiritual being, though the spirituality is only potentially existent, which must be made actual by effort and dedication.

(Contd. to Page 15)

Call for Development

It augurs well that Arunachal Pradesh, which China claims as its own territory, celebrated its 25th Statehood with great pomp and show in a five-day programme. The message to China is clear: that Arunachal Pradesh is an integral part of India and the State has every reason to celebrate its existence within India. Speaking during the silver jubilee celebration in Itanagar on the first day, former Defence Minister AK Antony said that the Centre was aware of the challenges faced by the people living in border areas and that the government was according topmost priority to infrastructure development in those areas. Antony has admitted that Arunachal Pradesh is a strategically important State with hilly terrains that has been facing challenges from outside the country (a pointer to the Chinese belligerence). Showering praise on the people of Arunachal Pradesh, the minister said, "Arunachal Pradesh is in the heart of the people of our country. In the path of development, peace and prosperity, the whole nation is with Arunachal Pradesh," He added that apart from the priority accorded to the fields of tourism, agriculture and horticulture for the improvement of rural economy, especially in the border areas of the State, the construction of eight advanced landing grounds (ALGs) in various locations in the State would not only boost the security apparatus but also help the State government in the smooth distribution of PDS items in the remote areas of the State.

In his address, former Governor Gen (retd) JJ Singh said that infrastructure development had been a priority for the State government and appealed to the Centre to lay emphasis on road infrastructure development and supply of electricity and water for people along the border areas. He also appealed to the Centre to take steps for early sanction for the second battalion of the Arunachal Scouts and establishment of a National Institute of Mountaineering and Adventure Sports in the State, besides technical and financial support for launching a massive media campaign at the national level to promote the tourism potential of the State.

What was interesting in the celebrations was that in a message that would not be lost on China, Arunachal Pradesh's own Mohonto Pangin led the fly – past by tree Sukhoi-30 aircraft. Pangin was denied visa by China recently for a trip as part of a defence delegation. A Vishisht Seva Medal winner, Pangin was, to, be part of a 30-member defence officers' delegation to China last month when the visa was denied,

Let China understand that it might go on denying visa to people from Arunachal Pradesh on the basis of its preposterous claim that the State is a Chinese territory, but this will not deter India from doing what it should, and must, when it comes to such strategically important hinterland as Arunachal Pradesh. Leaders from Delhi should keep visiting Arunachal Pradesh so that a

message goes out to China that India is determined to develop the State and that it will leave no stone unturned in showcasing its potential. Now that none other than the Defence Minister of the country has taken part in the silver jubilee Statehood celebrations of the State, China should read the writing on the wall: that India is fully prepared to counter its expansionist designs. While such message goes out, a signal must also emanate from New Delhi that peace has always been its topmost priority in, South Asia and that if China were to jettison its hegemonic hue, India would definitely cooperate.

When it comes to development in Arunachal Pradesh, its strategic quotient should be coupled with its potential to emerge as one of the most sought-after tourist destinations of the country. If tourism were to happen in the State as an industry, as it has in Sikkim despite its harsh terrains, it would have a different face of development. For this, road infrastructure development is a must, in addition to a tourist-friendly hospitality regime. If Arunachal Pradesh turns out to be one of the country's best tourism hubs, the message to China will be as clear: that India has come of age and knows how to handle its picturesque hinterland apart from a smart handling of strategic issues. Such message is imperative at this point of time.

Emotional integration of people in the hinterland, long neglected,

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Taming Our Monkey Mind

- Rajiv Vij

Our mind, on average, has over 50,000 thoughts in a day-even while busy with a certain task, it is forever racing ahead with numerous other thoughts-of potential rewards, missed opportunities, future actions and so on. Besides, for many of us, a large proportion of these thoughts have a negative slant - thoughts like, "I wish I were healthier; I dislike myself for being so socially awkward; I doubt if I will ever be successful; My spouse or colleagues don't really value me; What if I don't get promoted or lose my job? I wish my children were smarter or respected me more; If only I had taken that step", are all too commonplace.

This mental chatter is no passing cloud, but a permanent 'noise' in the background. Driven by our *karmic* imprint and our life experiences, particularly during the impressionable childhood years, the monkey mind is a result of our deep inner insecurity about our physical life form and a constant endeavour to somehow control our destiny.

While some of this noise goads us towards personal and social development, much of it is dysfunctional. It restricts us from fully enjoying the present, resulting in lower effectiveness and a diluted sense of fulfillment. The negative undertones of many of our thoughts generate heightened emotions of fear, anxiety, anger or envy, making us restless, confused and impulsive.

Here are five ideas for taming the monkey mind. First, *eliminate comparison*. We routinely judge ourselves in comparison to

others. Since there's always someone who's richer, more beautiful or more knowledgeable than us, it accentuates our inner insecurity. For a quieter mind, we need to get comfortable living by our personal values and inner yardsticks of evaluation rather than any external comparisons-build high self-respect and recognize that only when we respect our-selves do we earn others' respect.

Second, *be more grateful*. In our achievement-orientated society, we get easily caught up in wanting more of everything in life, making us discontented with whatever we have. We experience a sense of lack because we are constantly thinking about what we don't have rather than be grateful for all that we do. Focussing on the numerous gifts we are blessed with strengthens our sense of inner security.

Third, *realize our wholeness*. At deeper level, slowing down the restless mind involves realizing how whole and complete we already are, even if our mental models, steeped in the physical and material world, make us believe otherwise. We can break a glass container into as many pieces as we want, but the innate nature of each of those pieces remains the same. Each of those pieces of the perfect universe.

Fourth, *trust the universe*. We need to let go our incessant desire to control all our outcomes-this requires trusting the universe and its flawless evolution. The sun rises and sets, the clouds turn into rain, and plants are born-

some to become trees and others to die early-as they need to. Trusting the universe and accepting that whatever happens for our highest good, slows down our thought-patterns and helps us experience greater peace.

Fifth, *practise mindfulness*. Mindfulness entails trusting the present moment to be as precious as any other and valuing where we are, and whatever we are engaged with in the moment, over anywhere else that our mind makes us feel we could or rather be. Practising mindfulness stills the mind, deepens our clarity and calms our anxieties-thereby enhancing confidence and reducing the number of our thoughts.

(The Times of India, 27.10.2014)

(Contd. from Page 10)

Call for Development...

with the mainland is crucial to reaping a holistic development harvest. The people of Arunachal Pradesh are a patriotic people. Peace is still their hallmark. Despite neglect by the Centre and the shocking lack of development characterizing the State, there have not been any armed insurrection. These are factors that have to be exploited. And it should be easier in the case of Arunachal Pradesh whose people have already the desired sense of emotional integration with the rest of the country or "mainland" as many would call it.

The call of Arunachal Pradesh is for rapid development, Let New Delhi heed it as rapidly

(The Sentinel 26-10-14)

Spirit of Service

- Kabita Duarah

There are two kinds of people – some work ‘for personal gain, while others work for the welfare of humanity. One such individual belonging to the latter category is presently travelling across the length and, breadth of the difficult and dangerous terrains in the North-East and trying, to gauge the aspirations and challenges of the region. Swami Purnachaitanya, Director of Programmes and an international faculty of The Art of Living has been spreading the message of a stress free and violence-free society in the region over the last three years, particularly focussing on education as a potent tool for social uplift.

Though not a native of India, Swami Purnachaitanya has embraced the traditional Indian way of living and has mastered the Hindi language and chanting of Sanskrit and Vedic mantras as well. “From a young age, I had keen interest in the cultures and philosophies of the East. When I first listened to Sri Sri Ravi Shankar, I knew I had found the spiritual leader I had been looking for, he recalls.

When he made his choice to pursue spiritual uplift, Swami Purnachaitanya, as he is now known across the globe, was still in his teens. A native of the Netherlands, he stumbled on his mission of life while listening to Sri Sri Ravi Shankar at a public meeting held in his country. He was then just 16 years old. He realised that he needed to take a journey to a different world that was redolent of service towards

humanity, empathy and spiritualism.

After the ritualistic initiation into ‘The Art of Living and with his vast experience gained through volunteering and working for ‘various departments’ of the non-government organisation, Swami Purnachaitanya now feels that Indians have been drifting away from their roots, which is a major cause for the confusion and frustration building up in the modern society.

His love for the Indian traditions is boundless. The richness of the traditional wisdom of India springs surprises for him everyday and that is the reason why he keeps urging everyone to rediscover the beauty of one’s roots, to embrace this treasure trove. He has also taken it as a mission to promote and popularize the traditional wisdom of India before the international community.

Presently working in the North-East, Swami Purnachaitanya wants to tell the people here that the solution to some of their vexed issues lie within themselves. While talking to this reporter at The Art of Living centre in Guwahati, the young Swami Purnachaitanya observes that a negative tendency is rising in the region that has compounded the problems afflicting it for a long spell “people of this region need to come together and solve their issues. If they learn to celebrate the diversity of the region, they will be able to live in harmony,” says Swami, Purnachaitanya, pointing out that the wonderful diversity that presents an opportunity of

tourism, tolerance and growth has been used by the divisive forces to destabilise the NE region.

The strife-torn region; that still has a long way to go in bringing the basic amenities of modern existence like electrification, safe drinking water, medical aid to the remote areas, urgently needs to create a conducive ambience for living together and celebrating the diversity, so opines Swami Purnachaitanya. Hence, while traveling across Assam, Swami ji stresses on the necessity for creating a violence-free society - that is crucial for ushering real development.

“Education is important for development and for building a world that is free of conflict,” he asserts.

The Art of Living organisation runs 20 schools in Assam for the underprivileged children, including two in the NC Hills. Apart from emphasising on education; the organisation has also undertaken an initiative to illuminate rural homes in the State under its Light A Home project, that aims to bring affordable lighting to 360 million people in India living in 74 million rural households. Till now, the project has covered around 1,100 homes in Assam, Bihar UP and Jharkhand.

The Light a Home project, besides taking renewable energy out of the purview of the rich, and delivering its technology and benefits to the rural population by distributing free solar lamps, has also set up a training centre in

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Football has to Catch the Imagination of the People

- Veturi Srivatsa

After almost a week of action with all eight teams playing at least one match each in the Indian Super League (ISL), the performances have been nothing to write home about. And actor John Abraham, co-owner of NorthEast United FC, was quick to realise that promotion of football should begin in the region before one starts looking at the bigger picture. As if to remind the Indian football authorities, FIFA general secretary Jerome Valcke, like a broken record, said the country should concentrate more on developing the sport at the grassroots level and ISL should be used as scaffolding in building the edifice. For him one of the pillars of that will be the 2017 Under-17 World Cup that India is hosting. Any sporting event in India should not be viewed purely as a commercial venture whatever the market forces might dictate. It should generate enough money for it to plough much of it back into the game. The first prerequisite for all the franchises should be floating their academies to take the sport from their level down to the masses

Like in all spheres of life in this country, the so-called middle class will have to nurture sports also, but football is one sport that can go right down to the lowest stratum of society. A couple of the top European clubs lent their names to academies which charge prohibitive fees and train the children of high-end income group.

The first impressions of the league's novelty is it has

succeeded in bringing to the stadia sizable crowds which had run away from the game in the last couple of decades. Even if one concedes that gathering 60,000 spectators for a football match in Kolkata is no big deal, the 25,000-strong response in Delhi is heartening.

That's not all for football. As suggested in these columns, John is determined to take his team's matches to other cities in the catchment areas of the northeast. If other franchises do it, more and more cities can be involved in promoting the game.

The league could do with a restless futurist like Lalit Modi to bring in some devices to make it more enticing for the football fan, like he introduced cheer girls in the Indian Premier League (IPL) and other sports leagues are following his glamour quotient by roping in Bollywood.

The film stars are proving to be better promoters of sports. They have given such a big boost to kabaddi which was otherwise seen as a rustic, menial rural sport. Many converts now say that it is much more exciting in such a short duration of play than any other glamorous sport. People now want to see more such physical activity.

Football has to catch the imagination of the people. For that to happen, knowing Italians Alessandro Del Piero and Marco Materazzi and Spaniards Joan Capdevila and Luis Garcia and Frenchmen David Trezeguet and Robert Pires is not enough — the

fans should identify themselves with the Sunil Chhetris, Syed Rahim Nabis, Gouramangi Singhs, Subrata Pals and Mehtab Hossains.

Of course, they may now notice Bhaichung Bhutia more as a celebrity as compared to a versatile I.M. Vijayan.

Italian coach of FC Pune City, Franco Colamba, saying the ISL stint will add to his son Davide's understanding of football, is maybe something unless he is talking like a good guest. Davide himself admits that his ambition to play for Italy is pretty tough because he has to succeed first in Serie A and it is tough to get into the top division Italian league. Then what to talk of Indians, they are surely overawed by the presence of big names.

Frankly, the level of football played in the ISL is average and the gap between the Indians and the overseas players has to be bridged — Balwant becoming the first Indian to score in the ISL notwithstanding. And Subrata Pal saying that the standard of ISL is better than I-League is no certificate for the pro league.

Valcke had the last word, that a two-month league is no substitute for the six-month-long I-League which remains the national tournament, thus putting an end to speculation that ISL will ultimately devour I-League.

For all the hype and taking teams around like a circus troupe will neither enrich Indian football nor make Indian players skillful.

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Tolerance and India's Plurality

- Amit Kapoor

The world is becoming increasingly connected, both physically and digitally. It has raised the fundamental 'death of distance' debate. According to the debate, the pro-side believes that the world is becoming increasingly flat while the opponents point to the relative non-availability of data about internationalization to conclusively say that distance is dead. While we believe that, 'distance' still matters, we do feel that increasingly there is a movement towards distance becoming irrelevant over a longer time frame.

A fundamental question then arises-what does this mean for labour and capital that are the basis of production in an economy. What about the mobility of these two within and across international borders? So far, movement of capital can happen more freely, within as well as across borders. It is because the financial architecture shaped by the digital revolution has resulted in the movement of capital relatively freely both within as well as across borders. The capital across borders mostly includes financial flows like foreign direct investment flows, remittance flows, development assistance, etc. Also, within borders there are plenty of government schemes (think on the lines of Jan Dhan Yojana, MNRGA in India, Bolsa Familia in Brazil) as well as private sector models (like M-Pesa in Kenya) that point to an increasing effort to facilitate the flow of money and capital. Similarly, the capital markets are

both deepening and widening in developing countries with better technology leading to efficient mobilization of funds. It points to relative ease of movement of capital within borders.

Labour is mostly restricted within national borders, but migration is becoming an increasingly well-known reality. It is happening both within the country as well as abroad. Internationally, India already has the second largest diaspora abroad with some 22 million overseas Indians. Within any country, the urban – rural opportunity divide is the main driving force for movement of people to urban centers for jobs and better opportunities. In our neighborhood, China recently (since 1978) underwent the largest internal migration in human history where it saw the movement of 160 million people from its rural heartland to urban centers. It was fuelled by a desire to improve their quality of life. Similarly, India is expected to see a massive migration in the years to come as more people from its rural and suburban areas (roughly 70 percent at present) move to the urban centers (roughly 30 percent at present) over the next 20-25 years.

What do these broad urbanization and globalization prospects imply for societies? In our opinion, this calls for tolerance as a fundamental driver for social progress within and across societies. Tolerance is the 'willingness to accept feelings, habits, or beliefs that are different from your own'. It appears to us

that this fundamental value at the level of individuals and communities will have a very strong bearing on the way the world will re-structure in the years to come. Economic mobility should also lead to social understanding and cohesion else this will lead to a situation of alienation and conflict.

The World Values Survey recently came up with data on 81 countries where respondents were asked to identify people who they did not want as their neighbors. The survey showed that a large fraction of Indian respondents (43.5 percent) chose that they did not want a neighbor from a different race. It was the second worst percentage after Jordan where 51.4 percent surveyed people did not want people from a different race to be their neighbors. It leads us in the question of racial tolerance. While we believe this survey may not completely capture intolerance, it certainly points to some deep biases within our society. Broader and deeper research is necessary for settling the debate on racial prejudice and ways to tackle this in society.

It is indeed very unnerving and painful to hear stories of northeastern people in our country being beaten and tortured in Gurgaon and Bangalore recently. Similarly, when it comes to the racial insensitivity against black people we seem to have a profound bias against them as a people. True, sometimes like everyone they might be at fault but

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PM Approached for Fresh Probe into Netaji's Disappearance

Claiming that the findings of the Justice Mukherjee Commission of Inquiry into the alleged disappearance of Netaji Subhas Chandra Bose were 'incomplete', a city-based organisation has written to Prime Minister Narendra Modi seeking a new panel to unravel the nationalist leader's mysterious disappearance.

The commission in its report in 2006 had concluded that Bose did not die in the alleged air crash of 1945 and the ashes at the Renkoji temple are not his ashes. The report did not comment on his alleged stay in Russia after 1945 and called for further investigation into the matter.

The Netaji Chetna Mancha - an organisation of researchers - in the letter has claimed the existence of evidence suggesting that Netaji was active in China,

Vietnam and other countries well after the alleged plane crash in Taipei in 1945.

"The Mukherjee Commission report was half done and incomplete, that is why it was rejected in 2006. Moreover, Justice M.K. Mukherjee has confessed in a documentary titled 'The Black Box of History' that the unnamed saint in Faizabad (Uttar Pradesh) was Netaji," Jayanta Choudhury, the general secretary of the Mancha said in the letter.

Choudhury also referred to a judgment by the Lucknow Bench of the Allahabad High Court directing the Uttar Pradesh government to form a panel to probe the identity of Gumnami Baba alias Bhagwanji of Faizabad, who many claim was Netaji Subhash Chandra Bose.

Choudhury, who deposed

before the commission, has also claimed that declassified CIA reports and other documents reveal that Bose was alive and active in Russia, China, Vietnam and other countries even after the alleged plane crash.

"In consideration of the above facts, initiative should be taken to re-institute a high-powered commission with national and international jurists for completing the fractional report of the Mukherjee Commission and give justice to the national hero," Choudhury said in the letter.

Several organisations including a host of Bose's descendants have been running a countrywide campaign calling for declassification of 'secret files' on the nationalist leader, claimed to be in the possession of the central government.

(The Sentinel 30-10-14)

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Morality and Spiritualism

Various religions have preached love and non-violence. But the followers have misinterpreted the religious strictures and indulge in violence and hatred. If our spirituality can be revived, we will understand the true value of life, which is Truth, Beauty and Good, that is, Satyam, Shivam and Sundaram. Only through love of humanity God can be realized. Humanism is not a new theory. The French philosopher August Comte is famous for his humanistic theory. But even in the ancient era our great sages taught people the value of humanistic ethics. Poet Chandidas had declared long back, "*Sabar uparey manush satya tahar uparey nei*" (Man is the greatest truth above everything and nothing is above him). Only through altruism and love for all, the world population can be united. Once the hatred is eradicated, love would reign supreme, and mankind would attain peace and happiness. For true happiness, morality and spiritualism are essential, since only then we will understand that all the people of the world, irrespective of caste, creed and religion have emerged from the same Reality. Our blood is of the same colour and so are our tears. God can be realized through human beings and there lies our true happiness. The close relation between "*Jivatma*" and "*Paramatma*" can be realized only through intuition and to grasp this truth spirituality is indispensable. Moral values help human beings to move to the transcendental sphere. Thus to realize ultimate happiness, spirituality and morality are essential.

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

(The Sentinel 19-10-14)

Presence of Jihadi Forces not a Figment of Imagination

- J P Rajkhowa

It was indeed 'news' when the Assam Chief Minister Tarun Gogoi, who is a veteran Congress leader and believer in the 'vote bank politics' of his party, publicly expressed his concern over growing 'jihadi' activities in the State and said that there was "need to strike at the root of such fundamentalist ideology". In tandem with the State DGP, Khagen Sarmah, who said to the media that, Assam police has been taking action against 'jihadists' based on due surveillance and collection of evidence only, Mr. Gogoi informed the media, in the same tone.

"We are keeping a close watch on suspected jihadi elements and also acting tough when we have evidence. But this is a much wider phenomenon cutting across nations, and a concerted and sustained effort is needed to strike at the root of the problem," Gogoi said at a press conference. [Assam Tribune, October 23, 2014]. Gogoi also ruled out the presence of al Qaeda in the region, there being no direct evidence, but then, "there was urgent need for greater vigilance given that fundamentalist elements shared the same ideology of hatred and bloodshed." In the context of Assam being put on the target-list by the al-Qaeda chief Dr. Ayusman al-Zawhri, extra vigilance by the State and the Central governments, and all their connected agencies, have become imperative.

Gogoi has taken his own time to make a strong statement for

the first time, if I am not wrong, about the presence of 'jihadi' elements in the State and that way, without mentioning directly, he has hinted that, Islamic Terrorism could pose a great danger to the State and the Region. He has become a little bold to make such a statement, after the Bardhaman blasts in West Bengal killing two suspected al Qaeda terrorists / members of 'sleeper cell' while making bombs and the arrest of a number of suspects in that State, by the National Investigating Agency (NIA). This was followed by arrest of nine Islamic terrorists in Assam by the NIA investigating in to the Bardhaman blasts— three from Dhubri district and six from Barpeta district, based on information obtained from the arrested suspects. The NIA had also raided a 'madrassa' at Simulia in West Bengal, where about 130 Muslim boys and girls were studying, but had reportedly also been given training in 'jihad', handling of fire-arms, bomb-making, committing subversive activities etc. Reportedly, many boys were even wearing 'burqa' to avoid detection; but at the time of the raid, the 'madrassa' being closed, the students and teachers were not there, and they fled from the village, because of NIA's raid and not returned after 'holidays'.

While we have written a number of times about the 'madrassas' set up in the international borders with Bangladesh giving education and training in 'jihad', by recruiting children from poor Muslim population, on both sides of the

border, the immigrant Muslims in Assam's bordering districts in particular, and this newspaper had also published several reports on such 'madrassas', the State government was not taking the matter seriously and not a single raid was conducted. There were reports of 'madrassas' in some 'char' areas engaged in teaching fundamentalist and radical Islamic ideologies, including 'jihad'. But then, the State police could not take initiative to go deep in to the matter, due to the shyness of the Congress— led Assam government to displease the immigrant Muslims, who constitute the 'vote bank' in the State. The position became more complex for the Congress after the AIUDF— an immigrant Muslim supported party, could make major breakthrough in the 2011 State Assembly Election, by winning 18 Seats in immigrant Muslim majority areas. The 'vote bank' share of the Congress consequently went down, which was why the Congress did not want to displease them by cracking down on 'jihadi' or terrorist elements, though as per a recent report published in The Sentinel, 14 Islamic fundamentalist / terrorist outfits were set up in the State, and several of them were reportedly active, maintaining close contact with 'jihadi' outfits of Bangladesh like Harkat ul Jihadi Islami (HuJI), Jamat E Islami Bangladesh (JMB), banned Students' Islamic Movement of India (SIMI), Indian Mujahideen (IM), notorious Pakistani ISI and even the dreaded L-E-T (Laskar- e-

Taiba) – linked organization of al Qaeda, etc. It may be recalled that, in Assam ‘jihadi’ activities were first detected, when two Pakistani HuJI activists were arrested in 1999. These arrests were followed by six more arrest in U. P. in the same year. 13 more ‘jihadi’ elements were also arrested from Goalpara, Barpeta, Nalbari, Dhubri and Karimganj in Assam, in the same year. A few years later, nine heavily armed HuJI terrorists were killed in Goalpara district, in an encounter with the Army. Thus, with or without the al– Qaeda, Islamic ‘jihadists’ had been trying to create situations in Assam, off and on.

That a radical section of the Muslim community has been encouraging ‘jihadi’ education and activities, is established from the fact that, from near the Simulia ‘madrassa’ in west Bengal, 39 number of IEDs and 25 sacks of explosive materials were recovered by the NIA. In a seized ‘pen– drive’ at the ‘madrassa’, it was found that, complete video–training was improvised for making ‘bombs’. After the Bardhaman bomb– blasts, 36 ‘jihadists’ reportedly fled to Bangladesh through the porous international border with West Bengal. Involvement of al Qaeda was suspected in the Bardhaman blasts. In view of the seriousness of the Case, the Central government has also detailed the National Security Guards (NSG) to join hands with the NIA, in the investigation. Recently, in a media– interview, the Director General, NIA Jayanta Chowdhuri said the threat from al–Qaeda to our country was real, and as such his organization was taking all

effective steps, in order to face the challenge. On 17 October last, 30 hand– made crude bombs were recovered from the mango orchard of one Mahsin Seikh, at Malda in west Bengal, again. [Asomiya Pratidin, 18 October 2014]

In the above backdrop, we welcome the latest change of mind of Mr. Gogoi and his decision to fully support the NIA’s investigation in Assam, in order to tackle the threat posed by Islamic terror outfits and his stand that there cannot be any “compromise” on the issue. Referring to the hue and cry made by some organizations like the AIUDF following the arrests in Barpeta, the Chief Minister asserted that the police action was based on concrete evidence. “Those who are making noise should prove that the arrested people are not associated with fundamental elements,” he dared. [The Sentinel, 23 October, 2013]. This was or is certainly ‘news’ considering that, Mr. Gogoi now started speaking in the language of what the ‘head of a State

government’ should speak, not in the language of a ‘vote– seeking’ politician.

The AIUDF MLAs and an ex–MLA who sympathized with the arrested suspects and even publicly claimed that, they had no links with al Qaeda, knowing that they were arrested by the top national investigating agency– the NIA, based on solid evidence only, should be proceeded against under the law. It would be relevant to take note of the press –note of Muminul Aowal, president of the Assam BJP’s Minority Morcha, who made pointed allegations against the funding of madrassas, masjids and other Islamic institutions by the AIUDF chief Badruddin Ajmal, involving crores of rupees received from dubious sources. Aowal has demanded proper investigation in to the matter. [Detailed report in The Sentinel, 23 October, 2014] It would be in the national interest if the NIA and the Directorate of Enforcement, Govt. of India would take up proper probe in to these allegations.

(The Sentinel 26-10-14)

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Football has to Catch the Imagination..

If at all, it will give them some confidence of rubbing shoulders with the game’s elites — albeit of yesteryears. In the IPL it worked to the advantage of the Indians just because there is intrinsic worth in the players who have come through age-group competitions — as also the participation of cricket’s current top internationals.

It is not to run down Indian footballers who are often compared with those playing for strife-torn Afghanistan and Palestine. A week ago Palestine beat India and all that it did was to get Dutch coach Wim Koevermans sacked.

The AIFF will suggest another name and he will also meet the same fate after conning the media with quotes like India should be in the top 100 of the world with their skills. It sounds good because India are presently ranked 157. And that’s not good for Indian football. (The Sentinel 19-10-14)

India planning road along McMohan Line

Itanagar, October 14: To match China's road infrastructure along the McMohan Line, India is planning to construct a road along the international boundary from Mago-Thingbu in Tawang to Vijaynagar in Changlang district of Arunachal Pradesh to connect all border areas of the land-locked State.

"The road has been planned considering the large-scale migration of people from border areas and the need to push them back by creating all basic amenities to make them comfortable," Union Minister of State for Home Affairs Kiren Rijiju told reporters at Naharlagun

Helipad here today.

The Union Minister accompanied by Union Information and Broadcasting Ministry's additional secretary Raghavendra Singh arrived in the State capital this morning to conduct an aerial survey of the proposed Film and Television Institute (FTI) at Jote here.

He said, the proposed 2,000 kilometer long road, which is still in the conceptual stage, would not only be beneficial from the security point of view, but would accelerate border area development; one of the priority areas of the BJP-led NDA government at the Centre.

Rijiju, who is looking after border area management in the Home Ministry, further disclosed that Union Minister of Road, Transport & Highways Nitin Gadkari has entrusted him with the responsibility to look after road projects in all seven Northeast States except Assam.

"The construction of the road will be a huge challenge considering the rough and hostile terrain mostly snow-fed through which it would pass and will be the biggest single infrastructure project in the history of India with an estimated cost of over rupees forty thousand crore," he disclosed. (*The Sentinel 15-10-14*)

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Spirit of Service

Tinsukia to create renewable energy (RE) technicians and to disseminate information on RE to the rural population.

"For more than three years now I have been travelling across the region and I can say this with conviction that even the problem of extremism that has stalled the pace of development in the North-East can be resolved with the right commitment," adds Swami Purnachaitanya.

Emphasising on a platform to foster human values and a sense of belonging, Swami Ji says that this is the need of the hour so as to thwart all nefarious designs targeted against the State and the NE region.

An enthusiastic and sincere student of the Vedic traditions, Swami Purnachaitanya has been stressing on deepening one's roots, while at the same time, reaching out and broadening the vision.

"The people of Assam and the North-East must realise that they don't lack anything.

They have everything for a quality existence, which they can attain by following their own tradition," he expresses. He also declares that it is equally important to respect other traditions as well.

Calling upon the youth of the region to develop a sense of responsibility towards the society, Swami Purnachaitanya says that the destiny of a region can be scripted by youth power. Voicing his unshakable faith in the youth Swami ji says that the issues of the villages in Assam should be taken up by the youth, who should also ensure that the winds of development blow in the, direction of rural Assam as well.

"Real happiness is assured only in a stress - free and violence - free society. One has to be committed towards ensuring happiness in the self, family and society," asserts Swami Purnachaitanya.

(*The Assam Tribune 02-11-14*)

Reconciling differences

Guwahati, Oct. 29 — The Roman Catholic Church throughout the ages has been broadly anti-science. One of the earliest instances of its attitude towards empirical science was the persecution of Galileo for his non-human centric postulate that the earth moved round the sun. Even in the 21st century, the gulf separating the Church from science persists, the main bones of contention today being the Darwinian theory of evolution as also the later propounded Big Bang theory to explain the origin of the universe. The Church, in pursuance of the genesis as propounded by Bible, believes that God created Adam and Eve, who were later enticed by Satan into departing from Eden. Similarly, the cosmos, earth, its environment and all creatures within it were created by God. Thus, the Darwinian theory of evolution, which sought to explain how life was first accidentally created upon the earth and then through millions of years evolved into what the world is now, is in

direct contradiction with Christian beliefs. This in turn has led to the assumption that spirituality which lies at the heart of religious faith, and rationality which forms the basis for scientific enquiry, must contradict each other. There have been attempts in the past to resolve the contradiction and assert that rationality and spirituality are not necessarily in conflict, and that theories such as evolution or Big Bang do not exclude the possibility that God exists. For example, during the advent of the industrial revolution, thinkers had tried to establish the existence of God through rational supposition. The metaphor was of a watch 'the orderly working of the universe was likened to one, with each wheel and cog working in unison, the sun rising and setting uniformly and the seasons changing with similar regularity. The existence of a watch entailed the concept of a watch-maker, or God. Similarly, earlier progressive heads of the Church such as Pope Pius XII and John Paul II acknowledged that since we live

in a scientific era, we must accept certain scientifically proven 'facts' while trying to reconcile these to spiritual belief in God. However, the last Pope, Benedict XVI, tried to reverse the trend towards more progressive thinking by advocating biblical theories of creationism and intelligent design, thereby making the Church take a step backward. It is in this context that a renewed attempt by Pope Francis to reconcile differences between religion and science is to be welcomed. Speaking at the Pontifical Academy of Sciences, the Pope unequivocally asserted that 'evolution in nature is not inconsistent with creation,' for 'God is not a magician with a magic wand' and could have allowed life to evolve after having created it. In fact, according the Pope Francis, scientific theories require the existence of a creator, which implies that differences between religion and science can be reconciled.

(The Assam Tribune, 30 Oct 2014)

Indian, Chinese Firms Leading Tech Billionaire List

SINGAPORE, Oct 25- Indian and Chinese technology entrepreneurs were leading the top 10 Asian tech billionaire list with USD 136 billion net assets, according to an industry source and recent market data.

India was represented by three entrepreneurs with combined net worth of USD 40.65 billion while China led with five businessmen with assets worth USD 67.1 billion.

The eight tech magnates from India and China have replaced

Japanese and Koreans in the usually bullish stock list, the source said.

Indian representation in the list is expected to grow in value following the recent joining of businessman Niraj Goel's Singapore Innovation League which is investing into technology start-ups, said the source.

Singapore-based Non-Indian Resident Goel has assets worth USD 12.95 billion from various businesses and has excelled by developing and using artificial

intelligence in the technology sector, the source said.

Goel, who has been working in Singapore since 2000, is the youngest tech billionaire at 45 and ranked sixth on the list.

Wipro's Azim Premji with net worth of USD 16 billion is third on the list and HCL's Nadar Shiv with USD 11.7 billion at seventh.

Topping the list is Jack Ma of Alibaba, an e-commerce company in China, with a net worth of USD 20.8 billion.

(The Assam Tribune 26-10-14)

Folk Songs are Gems of Assamese Cultural Heritage

DIBRUGARH, Oct 25: Rohon Srutosini Dihanam group of Sapekhati clinched the first prize along with cash prize of Rs 6,000 and a certificate in the Upper Assam Golapi Hazarika Memorial Prize Money Dihanam (folk songs supposed to be introduced by Sri Sri Shankardeva) competition held here at Xahitya Rathi Lakshminath Bezbaruah Bhawan on Saturday.

The competition was organized by Freedom Fighter Benudhar Hazarika Memorial Trust with all logistic, technical and administrative support received from leading socio-cultural organization, Milan Jyoti Sangha of Dibrugarh.

A total 27 groups from various parts of Upper Assam participated in the competition. The second and third prize were bagged by

Tekela Chiring Gaon Dihanam Group of Dibrugarh and Tailyo Nagari Prathamik sakha Dihanam Group, Duliajan with cash prize of Rs 4,000 and Rs 2,000 respectively in a cut-throat competition. The fourth prize of Rs 1,000 went to Moranhat Anchalik Mohila Dhianam Group.

The competition, first of its kind in this part of the region was judged by noted music personalities, Nabin Sarmah, Jiban Gharphalia and Hema Gogoi. The executive trustee of the Benudhar Memorial Trust, Sanjib Hazarika later told The Sentinel that overwhelming support of the participants and people of the region was an inspiration for all our trustees. "Success of the competition invigorates us for organizing competitions in the future on

Dihanam and other forms of folk songs, which we consider as gems of the Assamese cultural heritage," Hazarika added.

Senior journalist I Ahmed, president Milan Jyoti Sangha, secretary Khireswar Gogoi handed over the cash prize and certificates to the winners. The trustees on behalf of Benudhar Hazarika Memorial Trust felicitated the president, Dr Biren Borthakur, secretary Khireswar Gogoi, joint secretary, Niruj Dutta and Amiyo Hazarika of Milan Jyoti Sangha for their immense support and cooperation which made the competition a grand success. The entire competition was anchored by Swapnali Chaliha Saikia while Dr Gayatri Gogoi Hazarika, one of the trustees of BMT, offered vote of thanks. *(The Sentinel 26-10-14)*

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Tolerance and India's Plurality

taking the law in one's hands is no solution to diffusing tensions and resolving matters. The recent incident where three African youth were beaten up by a mob for allegedly abusing a woman passenger inside a metro station points to a dark and disturbing trend. We as a people have been known historically for our long tradition of religious tolerance and peaceful coexistence with people from other faiths and beliefs.

It may be pertinent to understand what the Father of the Nation had in mind when he talked about the idea: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

It is critical that we don't get blown off but equally pertinent is the willingness to let the culture of all lands blow entirely across our house. If we do not allow this to happen, we will remain autarkic to ideas and thoughts as well as to trade and commerce. It is the anti-thesis to the idea of Indian civilization that is based on tolerance, openness and mutual respect.

(The article is co-authored with Sankalp Sharma, Senior Researcher at the Institute for Competitiveness, India. is Chair, Institute for Competitiveness & Editor of Thinkers. The views expressed are personal. He can be reached at amit.kapoor@competitiveness.in and tweets @kautiliya)

(The Sentinel 21-10-14)

Block Level Conference on Birth Centenary Celebration Closing Function of Mananeeya Bala Saheb Despandjeji

-Ku. Padma Kamei

Manipur Kalyan Ashram organized a Two days long programme in observing the birth centenary closing function of Ma. Bala Saheb Despandjeji, Founder president ABVKA at Chaiba Village in Bishnupur district by traditional dance and music competition from 18-19 October, 2014 in which around 250 delegates from eleven nearby villages of Rongmei Naga tribe take part with the theme: Loss of Culture is Loss of Identity. The programme aim in developing the young youth of the area in preserving and promoting their age old culture and to have the interesting mind in preserving their indigenous faith through performing and practicing their traditional system of individual or group of dance, songs, devotional song, drum beating etc. The Village is having eleven household of T.R.C. followers. The programme kicked was off by offering holy wine to Tingkao Ragwang by the village Chief and floral tribute to Ma. Bala Saheb Despandjeji's portrait by the participants. The programme was attended by Sri Krishna Bhadeji organizing Secretary North East Kalyan Ashram as Chief Guest, Sri Gaingamlung Maringmei, Secretary Ragailong Songs & Dramatic Union as Guest of Honour. Sri Dr. Rockos Karnei of Manipur University as resource person, Sri Korusuxnpou Gangmei, President, Bishnupur and Churachandpur district Committee of Kalyan Ashram as function president respectively. Shri Makulchonpou, member district committee welcomed all

the delegates and participants which was followed by a demonstration dance by Balwadi students of Chaiba Village run by Kalyan Ashram Manipur (KAM). Shri Hezeting Zeme Asst. Org. Secy. KAM in his introductory speech elaborated the purpose of the programmes. He said how All India Kalyan Ashram set up in 1952 at Jaspurnagar and how it reached Manipur state in 1978 and how Kalyan Ashram work and keep in contact tribal communities of Manipur and for what reason? He points out the projects run by Kalyan Ashram Manipur (KAM) and present activities of the organization. He recollected the programme which were conducted on the occasion of 50 yrs. completion of ABVKA and birth centenary programme and birth centenary closing programmes in the name of Ma. Bala Saheb Despandjeji. In Connection with 60 yrs. completion and birth centenary KAM carried out District level youth camps, medical camps, tree plantation programme, contact new villages and tribes, Mahila conference, tribal leader tour programme etc and for birth centenary closing programme, block level conference were held in 3 districts namely, Yangkhullen in Senapati, Thanagong in Tarnenglong and Chaiba in Bishnupur. He also requests all the participant to cooperate with the programmes and activities of Kalyan Ashram in future too.

The resource person of the function narrated the life history of Zeliangrong tribe of which we

follow in preserving the indigenous customary system. He differentiated the cultural dress of male and female in different occasion like festival, birth and death, public function, worship service etc. He also said there are different types of dances and drums tunes and *Hois* in different occasions. He also appreciated to Kalyan Ashram for organizing such type of programmes especially in Rongmei area. The guest of honour addressed the assembly saying that in a society women involvement in organizing any function is more important than men. He pointed out that we have different dresses for all occasions. it is important to systematic research for preserving of cultural songs, dances and indigenous ornaments for the youngster of our society. The Chief Guest narrated the life history of Bala Saheb Despandjeji and projects of ABVKA. He pointed out the meaning of competition saying that all teams think to win the prize but this competition is different, because we all are here to preserve and promote our cultural identity. Not to lose the mind for not winning but to think that its our duties to participate for the success of the programme. He compared the life of Bala Saheb Despandjeji and other ordinary persons. We tribal should know his contribution towards the society and his sacrifices. Through cultural and traditional system. We should preserve and protect and promote everything. We should never forget this components. Kalyan Ashram is the biggest and

largest organisation working for tribal in our country therefore its a request to expand the works of Kalyan Ashram work and every tribal community should co— operate with the workers and organisation to contact every tribe where we are not reach so far The function president said that we are gathered here together in this programme because of Kalyan Ashram organisation. In this competition we are going to demonstrate our traditional music, songs and dances, its items have its meaning and time for used it as Zeliangrong custom. We are lacking in the Held of education, financial but rich in cultural way of living and natural resource. So it is our duty to use it carefully with meaning. By association with Kalyan Ashram let us move forward in developing of society in the field of education, physical health economic developments, sports and preserving our indigenous faith. Its time to awake up not a time to sleep he added.

For the competition awardees the prize are handed over by Adhikaris Committee members and elder. The competition items are

- 1) Devotional Songs
- 2) Folk Songs
- 3) Drum Beatings
- 4) Dances

Results are as follows

In the events of **cultural dance**
1st Chinikon Youth, Bishnupur district, 2nd Reangzang Youth of Churachandpur District.

Devotional Song Group: A

- 1st - Chinikon Chabonphan
- 2nd - Rangzang Chabonphan

Devotional Song Group: B

- 1st - Chinikon Mathenmei
- 2nd - Chalungkhrou Mathenmel

Drum Beating Group: A

- 1st - Marthgmei Khamsin of Chinikon Village
- 2nd - Gainingam of Chaiba Village

Drum Beating Group: B

- 1st - Gangmei Adai of Chaiungkhrou

Folk Song Group:A

- 1st - Alumei Kamei of Chaiba Village
- 2nd - Gangmei Nirisâ of Chalungkhrou

Folk Song Group:B

- 1st - Gangmei Majaganglu of Chaiba Village
- 2nd - Gangmei Kabigailu of Chalungkhrou

Folk Song Group:C

- 1st - Gangmei Gaingamlung of Raengjang

In the conclusion function of date 19 October, 2014 the function was graced by Ramesh Babu, Shradha Jagran Pramukh ABVKA while addressing in the gathering he said that this programmes was organized in memory of Bala Saheb Deshpandjeji Birth Centenary closing function which was conducted in all over Bharat He wished to participate from the beginning of the programme but due to tight schedule he could not come in time but he was fartunate to came for the closing function and prize distribution programmes. He said that to preserve our indigenous faith we should know the sacrifice of Bala Saheb Deshpandjeji for tribal community. His vision and dreams for the tribal society are to develope every section in the field of education, heath, social, awareness among the society and to contact one another likewise, Rani Gaidinliu struggle for the nation has been observ this year 2014 as birth centenary in 60 places across the Bharat.

Therefore this coming programme for every community should involve for grant success in Manipur state level programme.

In a voluntary speech Sri Chaoba Kamson, General Secy. TJLC. (Assam, Manipur, Nagaland) said that Kalyan Ashram Manipur is working for the upliftment of every indigenous group and extend help in backward areas. The organisation also extend financial help in construction cultural centres in three state of Assam, Nagaland and Maniipur for Zeliangrong community and support all the tribes of indigenous faith. He also request to continue this type of programme in every district and villages every year. He appreciates for organizing the programme which is remarkable for the society. The delegates from different villages express their experience saying that they could get the special priority to participate in the programme. They also say that Kalyan Ashram is the backbone of the indigenous faith followers. Some misunderstanding group thinking that Kalyan Ashram is doing a conversion work but it is not true because Kalyan Ashram support and help every tirbes for all round development in every section. For every delegate participate in the programme the credit is to workers who render their valuable service and time to buil up a good society and upliftment for the young and old in the area as well.

The villages women society, youth and elders take all the responsible arrangement for the success of the programme. The programme ends up with group dance by all participants, workers and Adhikaris and leaders.

BHARAT MATA KI JAY

A BISHOP at a popular charismatic church allegedly raped one of his aides and then quoted scriptures from the Bible to comfort her

The woman, whose job was to take care of his needs when he visited Johannesburg, said the bishop ordered her to his hotel room at around 11am one day in October last year. The incident happened at a Sandton hotel that the bishop used regularly.

"I wanted to sit down but he grabbed my hand and said, 'don't be scared, all is well'. He pulled me closer to him and ripped my yellow shirt open. I started saying no and realised that he had an erection. He pushed me to the bed and pressed my thighs down, they [the thighs] were in pain. I kept saying no, please don't. He said to me 'shhhhh, don't be scared, it's OK'."

The bishop at the Command of Faith Miracle Ministries Worldwide then allegedly overpowered her, unzipped her jeans and raped her.

She said he apologised when she asked why he had raped her.

He allegedly also told her to pray, as he quoted the scripture 1 John 1:9 which reads: "If we confess our sins to him, he is faithful and just to forgive us our sins and to cleanse us from all wickedness."

The woman said she reported the matter to other church elders but it was covered up. After a year of fighting for action to be taken by the church did not yield any progress, she reported the rape and intimidation to the Sandton police last week.

She said the bishop's advances started in 2012. He once asked her to sleep in his hotel bed naked but she refused.

"That was the first time I got scared of being around him. I did not tell anyone because he is a bishop of the church and everyone would believe him over me. I just prayed for myself and asked God for protection."

She said the bishop began to

call her at ungodly hours of the night.

"He demanded that I email him my HIV status but I did not respond.

"He would then want to have sex with me over the phone, sweet talking and calling me baby," she said.

"He would want to know if I am alone and what I am wearing. But I would not satisfy his desires."

She said she reported the rape to her pastor who told her to pray and referred her to his wife. The pastor's wife allegedly gave her a Joyce Meyer book titled Living Beyond Your Feelings.

"She told me to be like David in the Bible, so that I do not live under a curse but a blessing."

Warrant Officer Moses Maphakela confirmed the case.

(<http://www.sowetanlive.co.za/news/2014/10/18/bishop-raped-and-told-me-to-pray>)

(Contd. from Page 7)

My humble letter to Uncle...

constructed in Mumbai, and parts of Northeast besides what he sees at Kohima.

I request uncle Solo, before he questions what Rani Gaidinliu has done for Nagaland, he should first ask himself what good has he done for Nagaland besides blowing out negative criticisms on others.

At least Rani Gaidinliu, a woman found her place, respect and position in her Zeliangrong society. You could rather ensure Naga women also find

respectable place in decision-making bodies in Naga society if you feel you are a public leader and not mere local writer from cosy home.

Do you know what T. Sakhrie had written? "We are equals. Men and women have equal status. There is no communal feeling, neither are there religious differences to disturb our harmony with our conditions. There are no minority problems. Our civil authority is God?" What a

beautiful passage to remember!!!!

Uncle Solo, a fragrance you apply will attract beautiful women around you, but the rot you throw will only invite a swarm of dirty flies. Remember, Rani Gaidinliu is my Icon.

Good Day Uncle Solo.

Yours affectionately

Carol Gaidinliu.

(<http://www.easternmirrornagaland.com/2014/09/my-humble-letter-to-uncle-the-fulhouvi-solo/>)

Yuwa For Seva of AVP Concludes with Pomp and Show

Nabam Runi

Itanagar: A three day youth project workers' conference of Arunachal Vikas Parishad(AVP) concludes on 2nd November at Abotani Vidya Niketan Pachin in a patriotic and joyful atmosphere. After paying tribute to Ojing Erin, former president Donyi Polo Yelam Kebang, Pasighat who died yesterday, the young priest from Seppa Nyedar Namlo chanted the holy hymns for the welfare of all. Shri Pratik Potom offered presents to the team from Haryana where around 15 students of Arunachal Pradesh are taking free education through AVP since last 15 years. Kumari Dampti Raji, a degree student has shared her camp experience saying that she learnt a lot like discipline, self dependency, way to serve the society, stage daring and above all to live for others. Kumari Ria Bansam from Koloriang and Shri Rajenlum Chaitam from Anjaw also shared their experiences with the audience. In this three day camp, The organising committee held various competitions on patriotic songs, local prayer song and archery. Lower Siang , Upper Subansiri and Lower Dibang valley secured 1st, 2nd and 3rd position in patriotic song competition, while East Kameng, East Siang and Changlang held 1st, 2nd and 3rd in paryer song competition. In the field of archery, the young generation is striving hard, Taba Jamsai, Karo Juna Taro Gumso are the winners from Papumpare in sub junior category for 1st, 2nd and 3rd; in same category for girls Kumari Nabam Anjala, Papumpare, Amblasi

Manyu of Lohit and Roshika scored best in descending order. In junior group for boys Nabam Rikam of Papumpare, Vasu Domp of k/kumey and in senior category Bengia Tagu of k/kumey and Damka Tayum of East Kameng secured 1st and 2nd respectively. Altogether 500 delegates and volunteers of 20 different communities from 182 villages of 60 circle of 18 districts attended the camp.

Speaking as Chief Guest on the occasion Dr. Ligu Tacho, Chairman APPSC and president of IFCSAP lauded the need to strengthen the faith of common people and said that AVP and IFCSAP are co workers, jointly we should go forward for the greater cause. He also appealed the delegates to remove the evils like drug addiction, wine consumption, and other harmful practices from the society as youth can change the world. He recalled the divine work started by Talom Rukbo narrating how Rukbo was neglected by the so called intellectuals at the beginning but he didn't care for, and went steadily and we can see the results today. He hoped that all the delegates will go and start a project of AVP in their village.

After the prize distribution ceremony Kumari Ligam Riba and Taten Gamoh presented an inspiring song and quotes. While addressing the youths as speaker Sandeep Kavishwar, state org. secy. of AVP said that the seed that has been sowed by Golgi Bote Talom Rukbo 25 years back in Pasighat, has now grown up like

a banyan tree under which all the indigenous faith sects of the state are blooming and blossoming and feeling proud of one's own indigenous faith and culture. From the beginning AVP is doing at its best for the protection, preservation and promotion of indigenous faith and culture. Citing some examples of strong patriotism like supreme sacrifice of Bhagat Singh, wing commandant Saurav Kalia who sacrificed his life for the country even after the torturing by Pakistan army at the time of Kargil war. He appealed the youths to make social work as mission of life just like here in Arunachal local 45 Arunachalee youths are working selflessly as full time workers of AVP. He informed the audience that AVP has resolved to reach every circle of the state before 2016 and appealed to join hands with it. AVP is doing in the field of education, health, women empowerment, youth awareness, sports and culture, vocational training etc with 550 projects in Arunachal and set the aim to take its projects in every nook and corner of the state.

In his presidential speech Shri Pratik Potom informed about the Delhi tour of AVP delegation, about China, as per its observations of border tour of the state in 2010, they demanded to increase the no. of patrolling posts on borders and to strengthen the defence forces and 54 posts have been sanctioned by the Government. He said that it is the need of the hour to spare some time for the social work.

(Contd. to Page 25)

SWASTIKA

- Sri Gautam Barthakur



Swastika is a symbol considered auspicious in Hinduism, Buddhism and Jainism. Swastika is a symbol that generally takes the form of an equilateral cross with its four arms bent at 90°. The earliest archaeological evidence of swastika shaped ornaments dates back to the Indus Valley civilization, as well as Mediterranean classical Antiquity and Paleolithic Europe. Swastika invokes Lakshmi the Vedic goddess of wealth, prosperity, and auspiciousness.

The word swastika comes from the Sanskrit "Svastika" – "Su" (meaning good or auspicious) combined with "Asti" (meaning it is) along with the diminutive suffix "Ka". The swastika literally means "it is good".

It is a common practice for Hindus to draw swastika symbols on doors and entrances to their houses during festivals which is believed to symbolize an invitation to goddess Lakshmi.

The symbol has a long history in Europe reaching back to antiquity. In modern times following a brief surge "Good luck symbol" in western culture.

Hitler Nazi group used swastika symbol in their flag. Swastika is God's own symbol.

Stone age ... of the Moor, Swastika have been found on ceramic pottery in the Devestashka Cave Bulgaria dated 6000 B.C.

Swastikas have also found on pottery in Archaeological digs in Africa, in the era of "Kush" and pottery at the Jebel Barkal Temple.

In Iron Age designs of the Northern Caucasus (Koban Cultuer) and in Neolithic China in

Masiabang Dacwenkou and Xiaohayan Culture.

World wide use

Africa – The Swastika is also used by Certain African group. One of the oldest recorded uses of the Swastika is in the Adinkra art work of the Akon people in Ghana. The Swastika is clearly carved on one of the Rock Hean Churches of Lalibela in Ethiopia. The Swastika was used in Akan gold weights as early as 1400 B.C.

In Zoroastrian religion of Persian the Swastika was a symbol of the revolving Sun, infinity or continuing Creation. The symbol was also introduced to Balinese Hinduism by Hindu Kings. The use of Swastika by the Bon faith of Tibet, as well as later syncretic religion such as Cao Dai, of vietnam and Falun Gong of China can also be traced to Buddhist influence. (Source: Internet)

(Contd. from Page 24)

Yuwa For Seva of AVP Concludes...

Dr. Girsih Bapat Director Gyan Prabodhini Pune, Shri Rupesh Mathur, Org. Secy. Vivekananda Kendra, Shri Pradeep Joshi, Prant Prachark RSS, Dr. Joram Aniya Tana, President ABVP, Shri Gaurishankar Chakravorty Zonal Joint Org. Secy. RSS, are some of the resource persons who guided the youths on different topics.

Shri Kamjai Taisam, Changlang, Shri Tadar Chachung, Kumari Tasar Meera, Kumari Tamchi Odong, Kumari Chukhu Aan, Shri Nabam Runi,

convener of the programme, Shri Tadar Manku this is the team behind the success of this mega programme.

Among others who graced the function are Shri Kipa Babu, Dy. Chief Councilor IMC, Shri Gichik Taaza, Vice President IFCSAP, Shri Bai Taba General Secretary IFCSAP, Shri Gyati Rana, Shri T. Dakpe, AGS IFCSAP, Smt Nima Api Dutta, President women wing IFCSAP, Shri Bengia Augung, President DPFCSAP, Shri Nido Sakter General Secretary RSS, Shri Talem Mize AGS RSS, Shri Tadar Taniya, Shri Nabam Ruja,

Shri Tame Rajan, Sh. Kipa Sinyung and many.

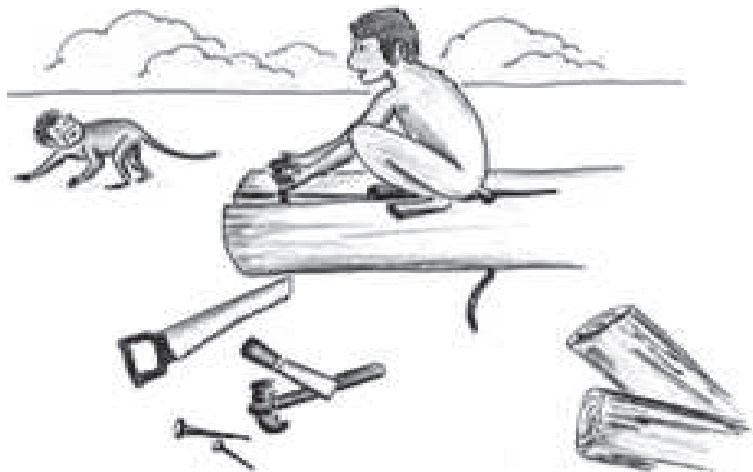
Shri Rubu Tamin, camp secretary offered vote of thanks towards PHE, PWD, powert, pachin welfare committee, Abotani Vidya Niketan, Pachin, Art of Living and all the well wishers for their hearty cooperation without which the camp could not have been a success. The delegates of upper Subansiri presented an eye catching patriotic dance. The programme concluded with the devotional song by the delegates of lower Siang.

The Monkey and the Log

Once upon a time a rich merchant decided to build a temple. He chose to build it on the outskirts of a town.

He employed many workers and carpenters. They began to work in earnest. The carpenters began their work by chopping wood. They used all kinds of tools. Everyday the carpenters and workmen used to go into the town for their midday meals.

One day, two carpenters were trying to chop a large log of wood into two. It was midday and the sun was shining very brightly. They felt tired and hungry and decided to go into the town. They looked at the log, there was a deep crack in the middle. The two carpenters had earlier made it with an axe. One of the carpenter picked up a triangular piece of wood called the 'wedge' and carefully pushed it into the crack. They were happy that the crack would remain open because of the wedge. Later on it would be easy for them to cut it further. They went off to have their lunch.



After they left a troop of monkeys arrived. The monkeys ran and jumped around chattering loudly. They saw many tools lying around.

The monkeys played with the tools. Some of them picked up a hammer and started banging it on a stone slab. Few of them opened a bag of sand and emptied it all on the ground. The monkeys clapped their hands and jumped around. they were all very playful and really enjoyed themselves. They did not realise how dangerous such games could be.

A small brown monkey was the naughtiest in the troop. He looked around and saw the log of wood with a wedge stuck in it. The curious monkey ran and jumped on the log. His long tail hung on the side. The playful monkey looked at the log. He could not understand why there was a piece of wood stuck in the crack. He stood up and tried to pull the wedge out. He used all his strength. It would not budge. It was firmly stuck in the log.

The monkey was very determined. He did not give up. He used all his might. He thought to himself " I have to take this piece out". He stretched back and pulled very hard. The wedge would not move an inch . By now the determined little monkey was sitting on the log and pulled the wedge. The wedge suddenly came out and the monkeys legs got trapped in the log. The monkey screamed with pain. The crack had closed with a snap on his little body. The monkey was killed instantly.

MORAL : NEVER MEDDLE IN OTHER PEOPLE'S BUSINESS.



Glimpses from the Birth Centenary Celebration of Rani Ma Gaidinliu held at Maharashtra on November 2014, organised by National Committee for the Birth Centenary Celebration of Rani Ma Gaidinliu.



Manipur Kalyan Ashram organized a 2 days long programme in observing the birth centenary closing function of Ma. Bala Saheb Deshpandeji, Founder president ABYKA at Chaiba Village in Bishnupur district on 18-19 October, 2014

