



HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

Pages 28, Size A4 RNI. Regd. No. ASSENG/2002/6981 Postal Regd. No. RNP/GH-094/2012-14



Devotees celebrating Rath-Yatra at Guwahati, Assam on June 29, 2014.



Heritage Explorer

A Monthly News Bulletin

Vol. XIII, No.7, JULY 2014, (28 Pages, Size-A4)

Contents

■ A Closed Assimilation of Hinduism in Karbi Religious Values	P-5	■ Sahara finally deposits Rs 3000 crore with Sebi	P-18
■ Hinduism is Not Just a Faith, Says President Pranab Mukherjee	P-7	■ Couldn't Pay as Accounts were Frozen: Sahara	P-19
■ The Karmayoga of Bhagavad Gita	P-8	■ 2 Cops Sacked for Plucking Guavas from Sharif's Garden	P-19
■ Identity: of the Soul or of the Body	P-9	■ Slice of India at Bali Art Festival	P-19
■ Noble Thoughts Reveal at Advance Training Camp of AVP	P-10	■ Italian Women Appeal to Pope Francis to End Priests' Celibacy Vow	P-20
■ Modi Trust Donated a Medical Van to AVP	P-10	■ Samuhik Vivah an Experiment to Restore Social Honour	P-20
■ Brahmi Script Originated in Ancient Kamrup	P-11	■ Modi's Symbolism and Secularism	P-21
■ Sino-Indian Relation: What Next?	P-12	■ Sri Lanka Shuts Terror Door on Pakistan	P-22
■ 'Bangladeshis have to Go Back' But Where and How?	P-13	■ Watching too much TV could cause Early Death	P-23
■ Are Women in Assam Safe?	P-14	■ Grave Shortage: in HK, it costs more to house the dead than the living	P-23
■ Fact of Maoism in NE	P-15	■ Govt Starts Talks with Northeast Insurgents	P-24
■ Refugees don't Leave Tripura for Mizoram	P-16	■ ISIS Fighters Tells Families "Hand Over Your Daughters for Sex" After Orders From Cleric's Fatwa	P-24
■ Half-modernized	P-16	■ The Role of a Female in Niam Tynrai Niamtre	P-25
■ Misinformed Media Viewers	P-17	■ Awesome Answers in IAS Examination	P-26
■ Arunachalee Bags Award in Painting	P-17		
■ Married 72 Times, 'TTE' Gets Jail Ticket	P-18		

Subscription may be sent by M.O./ Cheque / Demand Draft to :

Heritage Foundation,

30, F.C.Road, Uzan Bazar

Guwahati-781001, Ph: 0361- 2636365

e-mail: ourheritage123@yahoo.com, Website: www.heritagefoundation.org.in

(Please Mention Pin Code No. along with your full postal address in BLOCK Letters)

DDs/Cheques may please be drawn in favour of

Heritage Foundation.

Bank A/c with PNB, Guwahati,

A/c No. 3213 0001 0009 3631

**Annual
Subscription
₹100/-**

Edited by : Amarendra Brahma, C/o. Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published & Printed by : Narayan Dev Sarma on behalf of Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published at: Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati - 781008 (Assam). e-mail: ourheritage123@yahoo.com, Website: www.heritagefoundation.org.in, Printed at: Arindam Offset & Imaging Systems, Rajgarh, Guwahati - 781003 and Angik Press, GNB Road, Guwahati - 781001 and Saraighat Offset Press, Bamunimaidan, Guwahati - 781021

H.D.I.

H.D.I. generally means Human Development Index measured on Education, Economics and Health of a community or race or a Nation. If we add some more dimensions to there three dimensions namely, culture, tradition, social life style, philosophical concept on God, Eternity and life urge to keep alive the knowledge and wisdom of forefathers, then it will measure H.D.I.- Heritage Development Index of a community or a tribe or a Human race in that matter.

In this context, H.D.I. is a multi-dimensional matter. Leaving wide how it is measured numerically on the basis of behavioural aspect of a race or community, one should try one's best to preserve them in writing or otherwise for the days to come. The present time is also the most fleeting time of transition. Once one thing is out of sight it will be out of mind in no time. But tradition and customs with ethical value and historical importance must be preserved at any cost.

The people with present day education and technical knowledge should nay must come forward to maintain the H.D.I. of the age old culture and customs, through preservation and traditional maintenance. Our Heritage so defined and dignified should not be transformed into a "show-piece" but be part and parcel of our life and life style. What was good will be good always, after all.

The Manipuri people developed their script from old scripture and have succeeded in introducing in the state replacing Bengali script. They have developed the computer version of it also. This is an inspiring of example of how to maintain and increase HDI of their race.

Editor

A CLOSED ASSIMILATION OF HINDUISM IN KARBI RELIGIOUS VALUES

- Dhaneswar Engti

There is a great influence of the Ramayana and other literatures in the Karbi society. However, there is little influence of the Mahabharata in Karbi's social order. Apart from that, the Karbis do have their epic ballads. The dirge singer recounts through her singing talent and try to enlighten about the legend. Thus, it is the better way to comprehend the story and to transmit their epics. According to Albert B. Lord, - 'Oral Epic song is narrative poetry composed in a manner evolved over many generations by singers of tales who did not know how to write; it consists of the building of materials lines by means of formulas and formulaic expressions and of the building of songs by the use of themes.' In the same way, the Karbis also do have their epic style of ballads understandably belonging to the oral narrative/ story poetry type in nature. As for example, we can take the name of 'Sabin Alun' and 'Ha-ih-mu', etc. - these two oral narrative poetries are epic categories of ballads in style and character. 'Sabin Alun', the song of Sabin, is documented and written into text form in 1986, containing 2775 lines with 7 syllables each. It is an epic story of the 'Ramayona', which is retold, in the typical Karbi folk style with Karbi traditional settings and tests. It is the 'Karbi Ramayona.' In Karbi's 'Sabin Alun' (Karbi Ramayona), the name of Ravana also named as 'Rawon', gifted with six parts of hands and he himself transforms into Maris, the Golden deer when needed. Moreover, the name of Sita in Karbi Ramayana is a well-known name as 'Sinta Kungripi' who was born out of an egg of a peacock; she is also an expert weaver like *Serdihun*, the goddess of

Karbi weaving. Her father Janaka is called as 'Bamonpo', who happens to be a peasant king and the name of Rama is identified 'Rambeni' in Karbi Ramayona.

From the above accounts, we may jump into a conclusion that in the prehistoric era, the Karbis had a closed assimilation with the great Hindu Religion and beliefs. Moreover, the messages of Lord Rama strongly strewn in the listless Karbi social lives and in the region with their sincere loyalty to the incarnation of Almighty God, Rama.

The Karbi's Philosophy of life, beliefs, symbols and Pilgrim centers have been able to identify in the 'Ha-I-Mu', another vital Karbi Epic story in verses, containing 2625 lines with 5 syllables each. It is a Karbi Epic ballad. The pathetic narration of the sufferings of 'Ha-I-Mu' was very painful and hurting one to listen it. She was a very beautiful daughter of a poor farmer, Sai Ronghang. The ruling gentry forced her to marry a very powerful minister called as 'Long Dilli' of the ruling Karbi gentry in the olden days. She, who already betrothed to her childhood's sweetheart, Long Teron, and was raising a baby child by then, was unacceptable to marry *Long Dilli*, at any price. Therefore, she did not submit herself to the cruel minister (Long Dilli) and finally her supreme sacrifice was death. She is still wandering with her agony in sky and her tears of agony brought forth to incessant rain onto the mother earth. That is why the Karbis believe her as the goddess of rain. Since then the 'Katharpo', the head priest of *Ronghang Rongbong*, alone can sing the song of 'Sabin Alun' in an annual ritual (*Minu kikur*) to invoke the rain before the onset of the monsoon.

Now, while talking about the Oral Memories to Written Text: Promoting Karbi Literature, Language and Culture of the Karbis, it is essential to know about the ethnographic account, the stories about Karbi legends, the myths, the songs, the folk dances, the riddles, the proverbs, the metaphors, the folklores of the Karbis including its land, people and their culture. Without studying the folklore of non-literate people of Karbi people, it is impossible to put in writing a complete history on the Karbi Oral Literature.

It also consists of Karbi myths, tales, proverbs, riddles and such other unwritten literary aspects of culture. It represents a brief account of oral literature of the Karbi community. We must acknowledge the depth of knowledge and experience of the unwritten oral literary world of the Karbi tribes of Assam and other parts of the northeast India.

The Karbis have a habit to utilize most of their time in jhum cultivation, dancing, and singing to recreate them. They like to spend an ideal life, although it was a very challenging life to spend in the reality of life in the jhum field. On every good and satisfactory harvest, their feelings of joy exhilarated beautifully expressed in their singing of songs and dances. These kinds of folk songs reflect the life styles of the Karbi tribe in all their variety and fullness of cultures, which generally are exhibited in their social and family gatherings and celebrations of their ethnic cultural functions and performing rites and rituals.

The folk songs sung by the ordinary village folk try to convey their

aesthetic sense of feelings and it is a unique feature of authorship of the folk songs. All those folk literatures/ folk songs are - preserved by Oral traditions.

Those Folk Songs or Folk Literatures of the Karbi Tribes can be divided and broadly classified into three main parts, - those are basically – (1). Social Songs, (2). Ritual Songs and (3). Love Songs.

1. Social Song: - The Social songs of the Karbi tribes are mostly thanks giving Songs to the Almighty God, who is the giver and the taker of human lives.

One of such important Social Songs is - “Adam Asar.” (Marriage Song). On the marriage ceremony, a revered *Lunsepo*, the singer, who has full knowledge to sing this sacred song of *Hemphu Arnam*, chants this marriage song. The song goes like this, –

“Si....
Chu pirbi kangdukri
Bang sumpho pen
Sumphi same akhatri
Voham chetongri (si)
Charju alamdi.”

Meaning:- In the days of old, Sumphong and Sumphi got to meet each other at the toll road and discussed.”

Earlier, there was no socially acceptable marriage system in the Karbi society; therefore, ‘*Li-e Ve Longbi*’ and ‘*Tung-e Harlongbi*’ were instrumental for introducing a lasting Karbi Marriage system of ‘Adam Asar’, which is still prevalent in the Karbi society.

There is strong underpinning of philosophy of Karbis about life, beliefs, symbols and pilgrim centers and it is existed since time immemorial in the Karbi society. Earlier, the Karbis were ignorant about their existence and physical health and they did not know anything about their dreams. Why they do see dreams was a matter of great

surprise in the olden days. When they saw dreams at night, they got amused and gradually tried to understand that there is the existence of soul, the soul of human being is appearing in his dream to say something to do when he/she is awake. It has brought into oral form by the Karbi elderly dirge-singers, which generally sung by the ‘*Charhepi/Lunsepi*’ during the ‘*Chomkan*’ festivals. It goes like this,-

“*Sengkan suri an*
Ronglin ne nangsang
Kiben lolelang
Hakir kanghot an
Seng palang kreng ang...”

Meaning:- I’ve been in the Jompuri (Ronglin) years after years and not a single drop of water is offered to drink, I’m extremely thirsty now!

Thus, the Karbis have started to know about the existence of soul and they have started to realize that the soul is nothing but transformation of his own body. They have further started to believe that the existence of his/her life is nothing but a creation of soul during lifetime. The human’s soul persists to live in the body of a man so long he/she is alive in this world and departs it for the ‘*Chom-arong*’ (Jompuri) as soon as he/she dies. The Karbis strongly believe that human’s body is not permanent, it is a temporary one and perishable after burning it in the fire, but, the soul of a man is permanent and imperishable, it goes directly to the kingdom of ‘*Chom-arong*’, the abode of dead people, after his death leaving his/her mortal body behind here.

After the expiration of golden history of the Karbis, a new chapter of migration history has started in the Karbi’s social order. It goes like this;-

“...Ansi bang naka atum
Ansi bang Nara atum
Asim alongle nangrap
Parok alonle nangrap

Teke aso pangreng voiphit
Chulang kerung voiphit
Nongphlut alongle nangrap
Socheng ili nangrap...”

Meaning:- ‘We were harassed by Nagas and Naras, then we went to Ahom Kingdom, after that to Kochari Kingdom, the king had kept a tiger-cub, hence, human’s milk was required to feed the cub, Karbi mothers were, thus, greatly exploited, they had to contribute milk taken out forcefully from the mothers’ breasts to the ruler. Rongpharpi was a courageous woman, she had protested it with her blazing axe and executed the slayers, after that they left the place and took shelter in the Jaintia Kingdom, they had settled there in Nongphlut area, and subsequently came down to Socheng area for their permanent settlement...’

The Karbi Tribes do not have a written history of their own, but, there are sufficient historical monuments to display in order to claim their possession over the Karbi lands. These historical monuments can help to establish precisely that these lands were once belonged to the Karbis in the olden days. It was very difficult to have a correct assessment of their history of migrations. As such, we have to depend mainly on the adequately available folklores and folk songs of the Karbi tribe. Those folk lore and folk literature could be the most authentic evidences to be accepted for writing the migration history of the Karbi history correctly.

Today, some enthusiastic historians would like to opine that legends are the testimony of migration history of a tribe, - like this, the Karbis do have many strong legendary episodes, that would help contributing the fact to establish, once they had the original settlements on this soil.

According some scholars,- ‘Legend can be said as the father of

modern archaeology. Long prevailing legends are seen to have played an important role in the discovery of some famous site of the world... the tale of Atlantis in one of the oldest legends of the world and section of marine archaeologists of today busy in unearthing in with varying degrees of success.'

Legends are scientifically important because, science was originated from the myth, so science is dependent on the legends and myths to unearth the truths of human are history of the past.

Some of the Karbi Folk Legends available with us at present are;- 1. *Hemphu Keplang*, 2. *Rangsina Sarpo*, 3. *Chidu and Longbi*, 4. *Teron Rongsopo*, 5. *Ve-Longbi and Har Longbi*, 6. *Sambasha*, 7. *Rukasen*, and a pious king, 8. *Rengbonghom*, etc. and religious and social songs are like - 1. *Lakhi Keplang*, 2. *Karbi Keplang*, 3. *Sot Richo Keplang*, 4. *Musera Kehir*, 5. *Towar Kethan*, 6. *Rongkim Alun*, 7. *Thap Keplang Alun*, 8. *Bongkrok Keplang Alun*, 9. *Hanso Keplang Alun*, 10. *Jambili Athon Alun*, 11. *Sabin Alun*, etc. Those are the oral memories of Karbi literature categories and today it has contributed in promoting the Karbi

literature, language and culture into a great extend.

According to Basanta Das, a resource persona of Karbi folk culture and literature, - it is not too late to realize and grasp the importance of Karbi Legends to study properly and to do the justice for establishing the scientific facts to be realized from them in the pages of modern day history book in a very scientific way. Folk tale and folklore are mingled with the illogical imaginations of the ancient people, - those were striving for establishing the facts of their search for truth, and no human being was absolute about their knowledge on the mystery of creation of the universe. Hence, the process was a beginning of science to start its journey from the legend and myth stage to attain its present status of absoluteness of truth.

In the 'Porom Alun' we do find about the creations of our Mother Earth as follows:

"Iru song sarpo marang
Lasi pirthe kim nangrang
Pirthe kim rang laputang
Sorjon tipli pen phelang
Sorjon thengpi pen thengphrang
Inglong arlok siri kang
Aroi ajeng siri kang

Sorjon thijok-phakleng an
Sorjon votek voso an
Sorjon son amung do an
Pirthe tang bolon chenam
Iru sining thot chedam..."

Meaning:- Iru Songsarpo Marang is the creator of our Mother Earth. At first, he has created grass and straw, then he has created plants and trees, after that he has created hills and mountains, then follows, - streams and rivers, deer and hog, different kinds of birds, and other necessary items required for the sustenance of our Mother Earth, and everything was looking good. After completion of his creation works he went back to the Heaven."

Thus, Iru Songsar Richo had beautifully created our Mother Earth along with other necessary items as per the objectives of Hemphu Anan in the Heaven.

From the above-mentioned "Porom Alun", we can easily understand that the Karbis are the believers of one Supreme God, and His is none other than - "*Hemphu Arnam*". Everything is born out of His will and without His will nothing will perish from this world.

Hinduism is Not Just a Faith, Says President Pranab Mukherjee

New Delhi, June 23: Hinduism is not just a faith, President Pranab Mukherjee said on Monday, as he received a copy of the "Encyclopaedia of Hinduism" at an



inter-religious gathering. Speaking on the occasion, Mukherjee complimented Swami Chidanand Saraswati of the

Parmarth Niketan for undertaking the "massive effort" of bringing out the encyclopaedia. Swami Saraswati is the founder chairman of India Heritage Research Foundation, The president said that Hindu religious philosophy identified 'dharma', 'artha', 'kama' and 'moksh' as the foremost objectives of a human being, a Rashtrapati Bhavan communique said. Quoting former president and noted philosopher S.Radhakrishnan, Mukherjee said Hinduism was not just a faith, but the union of reason and intuition that cannot be defined but is only to be experienced. He said the basic tenet of Hinduism was

happiness, health and enlightenment for everyone and suffering, pain and agony for none. The president quoted Mahatma Gandhi to say: "If I were asked to define the Hindu creed, I should simply say: Search after truth through non-violent means. A man may not believe in God and still call himself a Hindu. "Hinduism is a relentless pursuit after truth... Hinduism is the religion of truth. Truth is God. Denial of God we have known. Denial of truth we have not known."

(<http://news.oneindia.in/india/hinduism-is-not-just-a-faith-says-pranab-mukherjee-1470615.html>)

The Karmayoga of Bhagavad Gita

The teaching of Bhagavad Gita begins with these words of the Lord: अशोच्यान अन्वशोचस्त्वम् (Bh. G. II- 11), "O Arjuna, you are grieving for those who do not deserve to be grieved for". This is the introductory verse that contains the theme of the teaching of Bhagavad Gita and also reveals the context of the teaching; Arjuna's state of mind, his becoming the disciple of the Lord and his asking for the knowledge. It also reveals that there is no room, for grief. That is Gita.

The Two-fold Commitment:

Then comes the question of sadhana or the means. What do I require to gain this knowledge of fullness, of oneness with the Lord? I require a mind that can discover fullness. The mind should be contemplative, simple, contented. A person who commands such a mind can commit himself or herself solely to the pursuit of knowledge. This is called jñāna yoga or the life-style of a sannyasi. Jnana or knowledge is the only sadhana for such a person and nothing else. This person has no interest in artha (security) and kama (pleasures). The Lord says: ज्ञानयोगेन साङ्ख्यानम् for the sankhya or the sannyasi is the commitment to the pursuit of knowledge.

But suppose someone is not ready for a contemplative life. Contemplativeness is a disposition; one cannot command a contemplative mind. The mind cannot be contemplative as long as it is in the hold of likes and dislikes. As long as one has definite or pronounced likes and dislikes the mind will be disturbed when they are not fulfilled—when what one does not want happens or what one wants does not happen. Mind becomes contemplative when likes and dislikes are neutralised. Likes and dislikes can be neutralised by cultivating a proper attitude of the mind; they can neither be suppressed nor can simply be given up. One has to neutralise them, grow out of them.



And this is done by maintaining a certain attitude towards action and its result. And so we have another mode of life where one is no doubt committed to knowledge as the ultimate end, but presently committed to action as a means of neutralising likes and dislikes or purification of the mind, antahkaranasuddhi. This mode of life is described by the Lord as the life of a karmayogi कर्मयोगेन योगिनाम् ।

Karmayoga

Lord Krishna explains karmayoga in this famous verse: कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (Bh. G. II-47), you have freedom in performing action and never in the results thereof. This is simply a statement of fact that man has the freedom to determine the action, he can become the author of action but not that of the karmaphala, the result of the action. This understanding brings about a certain attitude towards karmaphala; it is accepted as it is. A result is treated neither as success nor as failure; it is treated as the prasada, the grace of the Lord. This attitude eliminates any reaction towards the result and the result cannot create further likes or dislikes. The likes and dislikes are incapacitated to affect the person and he is able to maintain an equanimity or samatvam. This is karmayoga with respect to the phala or the result.

There is also the attitude of yoga

with reference to karma or action. It cannot be samatvam or sameness because actions are varied and every action requires to be considered in its own right. For example, if we pour ghee in fire, the fire lights up while if we pour water, it is put-off. So the attitude of yoga with respect to karma is bhakti or devotion to the Lord स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (Bh. G.XVIII-46). Man attains perfection (purification of heart) by worshipping Him by his own actions or duty. The Lord is the creator of the universe and He maintains it too. The world seems to be maintained efficiently and effortlessly. You are also not merely a witness in the creation; you are a participant. You are a part of the creation. You are endowed with hands and legs as well as an ability to act. So you must do something. What should you do? That is to be determined. The appreciation of the situation will enable you to discover what is proper under that situation. And it must be done with the attitude of duty, as an offering to the Lord. The performance of action is governed by the sense of duty rather than by likes and dislikes. The action itself is important and not achievement because the end desired to be attained is purification of the mind, Action is done because it must be done. If what one has to do coincide with one's like, it becomes a spontaneous action. If what one has to do does not agree with what one likes to do, it becomes a deliberate action. The likes and dislikes get neutralised by the attitude of duty or devotion towards the Lord.

These two verses provide the definition of karmayoga which is the attitude towards the result and the action. The one pursuing action with this attitude in order to acquire a 'suddha antahkarana or a contemplative mind is called a yogi.

(The Teaching of Bhagavad Gita)

Identity: of the Soul or of the Body

- Dr. Jyotsna Bhattacharjee

The problem of identity has perplexed the philosophers since time immemorial. I suppose all of us agree with Joseph Butler that everything is what it is and not another thing. That is the real meaning of identity. But it is not so- easy to define identity. Philosophers have put forward several theories regarding the problem. The difficulty is to know when we have one thing and not two. In Logic, identity may be introduced as a primitive relational expression or defined via the identity of indiscernible, which is associated with Leibnitz. The theory holds that if A and B have the same properties, then they are identical. Historically, identity philosophy associated with Schelling held that spirit and nature are fundamentally the same, both being aspects of the absolute.

The problem of identity becomes acute in case of personal identity. If we speculate on life, we find that a person goes through changes throughout his life-span. All of us go through changes, yet we believe ourselves to remain the same despite changes. For instance, an infant goes through various stages in life before turning into an old man in course of time. Suppose you saw a little child twenty years back and then lost contact with him. Then you saw that child again as a man after all those years. Would you recognize him? Surely not, since the child has gone through lots of physical and mental changes. But if somebody introduces the young man to you, possibly you would say that you saw him long back when he was a little child. It means that you grant him personal identity that is, in spite of all those changes he remains the same person.

Every one of us has this feeling of identity. Personally, I remember many incidents of the past and I feel that I am the same person who experienced those events long back. I feel that I have survived through all the changes

physically and mentally and it is still me at the end. The brain activities of a person change either in the matter of function, while it goes on being the same person who is thinking and experiencing, perhaps better than before. The same person survives the sequence of changes. Then what is that which remains the same identical being through the changes?

Every human being has a mind and body and here the question of dualism arises. We cannot transform one into the other. Though the materialists say that the mind is a combination of brain processes, it is obvious that mere brain processes become meaningless unless some unity is presumed and the unity points to a distinct entity which can associate the mental aspects and for which memory becomes possible.

Usually it is believed that a human being comprises a soul and a body. What is the relation between the two? Are they identical or distinct? This is the question that bothers the philosophers. Can we say that the soul is identical with the body? But the body goes through lots of changes, and yet we say that it is the same person. Philosophers have stated that despite bodily changes of a person, the soul remains the same and that is what ensures the identity of a person.

The rationalists and the empiricists advance different views regarding personal identity. Descartes started his philosophy with a quest for certainty in his celebrated "*Cogito ergo sum*" (I think, therefore I am). This is the famous Cartesian dualism. The cogito implies the personal identity. For Descartes, the mind or soul is a spiritual entity which ensures the identity of the person. It is supposed to be the immaterial "I" that possesses conscious experience, controls passions, desire and action and maintains a perfect identity from birth (or before) to death (or after).

But can we accept some spiritual

entity which we can never experience? The scientists possibly would scoff at the idea of a mysterious entity called the soul, which can neither be seen nor touched. Yet unless we admit an identical self or soul, we cannot say that the individual remains the same person through the changes.

If the personal identity is denied, then we cannot say that the same person persists from birth to death, despite changes in appearance. In that case, how can we make him responsible for his past deeds? Locke's own solution lay in the unity of consciousness and in particular, in the presence of memory of past actions. But this explanation can be termed as circular since memory presupposes the identity of the person. Besides that, it is insufficiently consonant with normal practice, as people forget things which they themselves did. The unity of the self failed to survive the scrutiny of Hume, whose own theory that unity consisted in a fiction was one of the few parts of his philosophy with which he himself declared to be dissatisfied.

The problem for us is to explain and justify the personal identity of an individual, who changes a lot throughout his life span. A little infant turns into a toddler, then into a young man and through various stages, he becomes an old man after several years. The changes are not drastic, but gradual. Finally one day he dies. This is the normal course of the life of an individual. During his lifetime, he changes not only physically, but mentally as well. An adult's thought process is certainly different from that of a child. When the little boy becomes a young man after several years his appearance, talks and mannerism change. Then, on what basis can I say that the child I saw long back and the young man before me now are not two persons, but the same identical one? It is commonly believed that though the individual

changes through the years, he remains the same because of his **soul**, which is the **underlying reality**.

There are diverse views regarding the existence of the soul. Accordingly to the rationalists it is a spiritual entity which cannot be proved. Descartes, the father of modern philosophy described it as a spiritual substance. His principle of "Cogito ergo sum" described the soul as a thinking

substance. Locke acknowledged soul's existence as "something I know not what". Hume of course dismissed it entirely. But unless we accept the soul, memory cannot be explained. I remember the incidents of the past, because I am the same person, who has remained identical through the changes. Hume did try to explain memory as an "association of ideas." But it is a circular argument, as

association presupposes personal identity

The soul cannot be verified, but morality demands personal identity, which depends on the soul. Everybody can realize his self through introspection, though it cannot be demonstrated to others. Personal identity is a fact, and it cannot be denied.

(The Assam Tribune-9.6.14)

Noble Thoughts Reveal at Advance Training Camp of AVP

-Sh. Bengia Tolum

The Advance Training Camp of Arunachal Vikas Parishad was held at Pitapol, Arunachal Pradesh. The concluding function was attended by several dignitaries of different tribes of the state.

"You have learned a lot here in this camp-how to speak, performing yoga, patriotic song and many other things. Never think you can't. Always think You Can, try again and again and work hard in life. Don't depend on your fate only, your future depends upon your 'Karma' (deeds). We should scarify for others. Don't serve the society to show others but to satisfy your own conscious. To know 'self' is the real goal of our life and we should strive to achieve that," says Bengia Tolum, President Nyishi Elite Society while speaking as Chief Guest at the Valedictory function of 'Pragat Varg' (Advance Training Camp) of Arunachal Vikas Parishad at Govt. Secondary School, Pitapool on 30th May. He further said that to lose our own faith is to lose our identity, so don't get trapped in any allurements. We should not criticize others, rather we should review our own and proceed on the path of truth. He depicts an interesting story of Abotani and suggests to follow the teachings of Ayo Donyi. He appealed the gathering to give more towards society as no one will take even a single piece of needle with him to heaven. Avp is showing you the way of life, learn and serve others.

Sh. Sharad Ansingkar, camp Secretary presented a brief report of

the camp informing that 41 delegates, 07 teachers and 05 volunteers of 09 different communities from 10 districts of the state undergone the 10 day training. Yoga, games, group discussion, patriotic songs, lectures etc were the sessions of the camp. Sh. Tajom Tassung, General Secretary Donyi Polo Yelam Kebang, Sh. Gyati Rana, Publicity Secretary IFCSAP, Dr. Sh. Techi Upen, RSS Secretary Itanagar division, Sh. Nabam Runi, State committee member AVP, Sh. Shrikrishna Bhide, Zonal Organising secretary Kalyan Ashram, North East, Sh. Ashokan, State co ordinator Arunachal Shiksha Vikas Samiti were some of the resource persons who guided the delegates on various topics. A exhibition of some bamboo crafts, drawings and paintings made by the delegates was also displayed in the hall. The camp conducted tree plantation programme also in school campus.

The delegates demonstrated some

yogasanas, suryanamaskar, drill, patriotic songs and shared their experiences of the camp. Sh. Sanjay Kulaspurkar, Hostel in charge Kalyan Ashram, North East was the speaker in concluding function, he described in detail about the aim and objectives of Vanvasi Kalyan Ashram (parent body of AVP). He said that Kalyan Ashram has taken this initiative to unite all the tribal communities of India and to give the feeling of Oneness among the Indians. This kind of camps is the methods of Man making process of Kalyan Ashram. All the workers of AVP are working for the upliftment of tribal society of Arunachal Pradesh without any expectation for self. Sh. Tarh Takia, State committee member of AVP, Sh. Tago Tasso, Vice President AVP Lower Subansiri, Sh. Tao Teri, Circle committee member of AVP, VKV teachers were also present on the occasion. Sh. Taba Tagap, Sh. Toko Tato, Sh. Khoda Tarin and their team worked hard for the success of the camp.

Modi Trust Donated a Medical Van to AVP

- Sandeep Kavishwar

Tinsukia : Smt. Indu Modi w/o Sh. Jugal Kaishor Modi, Gurgaon, Haryana donated a Tata Sumo Medical Van to Arunachal Vikas Parishad on 7th June 10, 2014 at Manav Kalyan Bhawan Tinsukia. Sh. Dinesh Modi, well known businessman and social worker from Tinsukia handed over the Key to Sh. Somaya Julu, All India Organising Secretary of Vanvasi Kalyan Ashram. The van has been donated in memory of Late Badridas Bhagwandas Modi. Sh. Giridharilal Parikh well come all as President of Local Kalyan Ashram Unit. Sh. Dinesh Modi appreciated the efforts of AVP

(Contd. to Next Page)

Brahmi Script Originated in Ancient Kamrup

- Sivasish Thakur

While the origin of the Brahmi script is yet to be ascertained and the prevailing impression is that Emperor Ashoka was the first to use this script, new research and findings have shown that the Brahmi script was in vogue in ancient Kamrup either contemporarily or even before.

According to the traditional school of thought, the evolution of other Indic scripts descended from the Ashokan Brahmi.

Questioning this theory and asserting that the Brahmi script originated in ancient Kamrup and not in the Mauryan Empire, researcher Ashok Sarma says that a stone inscription found in present Dinajpur in Bangladesh written in Brahmi establishes that the Brahmi script was in vogue in ancient Kamrup.

The revelations also strongly indicate that the antiquity of the Assamese script is far older than is generally thought of. The history of the Indic scripts, therefore, needs to be written from Kamrupi script onwards, Sarma says.

This particular rock inscription was unearthed in 1931, and since then it was being believed that the inscription was a part of the Maurya kingdom, and therefore the inscription did not belong to Kamrup.

"But the truth is that during the 3rd century BC, present Dinajpur in Bangladesh was a part of ancient Kamrupa and not of the Maurya

kingdom. On page 10 of the Rangpur Gazette, on page 22 of the Maimansing Gazette, in books like Early History of Kamrupa, Ancient India: History and Archaeology, History of Civilization of Assam, Assam: The Indian Conflict, etc., we find that present-day Dinajpur never belonged to the Maurya kingdom during the 3rd century BC," Sarma says.

Besides, Sarma adds, scholars like NK Bhattasali and Partigeer also reiterated the same fact. "Contrary to that, those who argue that Dinajpur belonged to the Maurya kingdom, referred only to Divyavadana, Mahavamsa, Hiuen Tsang, Lama Taranath, etc., but these evidences are open to grave doubts and therefore any conclusion based on those can hardly be termed as definite and final," he says.

Elaborating, Sarma says, "Emperor Ashoka wrote his first inscription in the Khorosthi script and not in the Brahmi script. Again, those inscriptions written in Khorosthi were in the southern and western parts of India. So, the Brahmi script in which Ashoka wrote his inscription must have been borrowed from the eastern part of India. The inscription in Dinajpur is free from any trace of either Ashokan administration or Buddhism. Had this inscription been written in some borrowed script from another part of India, the inscription could not have been free from Ashoka's influence."

Another eminent historian, Vincent A Smith had also clearly mentioned in his book on Ashoka that, "Ashoka could not influence Kamrup."

According to Sarma, Dr Buhler, Dr Dani and Dr Ojha always ignored the origin of the Assamese script. "Our books on Assamese script are also not free from the theory put forward by these scholars. So, these hidden facts concerning the origin of the Assamese script, remain concealed. As a result of such a distorted theory of the Assamese script, its independent status has not yet been recognized by either the Central Government or the State Government. That is why it has been put under the Bangla script in the Unicode Consortium and Department of Electronics and IT (DEIT) of the Government of India."

The State Government in particular, has failed to take any initiative to restore the dignity of the Assamese script in the DEIT and Unicode Consortium, Sarma rues.

The Mahasthan Brahmi inscription (3rd century BC) is a fragmentary inscription in Brahmi characters, discovered at Mahasthan in Bogra district of Bangladesh, and is also the earliest epigraphic record in Bengal.

It is a small record of seven lines, incised on a circular stone, parts of which are broken. The inscription is palaeographically datable to the Mauryan Age (3rd century BC).

(The Assam Tribune 18.06.2014)

(Contd. from Previous Page)

Modi Trust Donated a Medical Van...

saying that workers of AVP are serving in the far flung areas of Arunachal Pradesh selflessly and ceaselessly. Their contribution is more as they are doing practically, donors like us are just supporting the noble work. It is duty of every citizen to co-operate the organizations like AVP. As main Speaker Sh. Somaya Julu said that the tradition of donating some part of our earnings is Indian tradition, Modi trust is following the footmarks of that rich conduct, therefore, they deserve appreciation. Citing some of examples from history he appealed all to sacrifice maximum for others in life, don't donate something to anyone out of mercy but do out of sense of obligation. Health team of AVP will serve the many thousand of patients through this van in interior areas of the state.

Sh. Maheshji Singal, Sh. M. Bajaj, Sh. R. Birmiwai, Smt. Heera Devi, Sh. Roshan Bhardwaj and many others worked hard for the success of the programme.

Sino-Indian Relation: What Next?

- MV Kamath

As the elections to Parliament are over, with the BJP with its newly indrawn partners to form the next government, the question in most minds is how it will handle relations with the United States, Russia, Pakistan and China. By the time the next government is formed Delhi will have a new U.S. Ambassador. How will the U.S. react to Narendra Modi as the new Prime Minister? And how will Modi, in turn, react to Washington's duplicitous policy vis-à-vis India? China incidentally has already made its feelings clear. Even as India's new Ambassador to Beijing, Ashok K. Kantha was presenting his credentials, he was told by President Xi Jinping that it is China's "historical mission" to consolidate a "strategic partnership with India". In a one to one chat with Kantha, reports the media, the Chinese President stressed the importance of Sino-Indian relations beyond the bi-lateral and that with the world going through "profound transformation" it was imperative for both countries to cooperate more.

It is well to remember that Mr. Xi is expected to visit India in the second half of this year. Similarly, the Indian Vice President Hamid Ansari is also expected to visit Beijing later this year. There are other signs indicating a likely improvement of relations between China and India. Thus, late in March, Chinese Premier Li Keqiang met Montek Ahluwalia, deputy Planning commissioner and is understood to have told him that 'integrating' China's technology in India's railway and energy sectors would be a "breakthrough" in Sino-Indian cooperation.

Then we have the views of a senior scientist Ye Hailin who is quoted by the media as saying that with changing geopolitics, China has to focus on the Indian Ocean Region and forget stronger bilateral relations with India "despite historical differences like the festering border dispute" and

the issue of India sheltering Tibetan government in exile for decades. According to Hailin four adjectives described Sino-Indian relations—Cooperation, Competition, Conflict and Coordination. That says it all. At the same time another scientist Wang Rong, Director of Research Institute for Indian Ocean Economics at Yunnan University is reported to have said that while "several unpleasant things have happened last year, including a tense standoff generating 'bad' emotions, "the general trend has been positive".

It is not clear at this stage who will be India's next Foreign Minister though it should not come as a surprise if Narendra Modi himself decides himself to handle the portfolio. Already he has had many links with Chinese officials but his last visit to the state in November 2011 made history. For one thing, China treated Modi with great respect. As Zee News reported (9 November 2011) the Chinese Government accorded "a red carpet" welcome to Modi on his 5 day visit an official one to the country. He was received at the Great Hall of China like royalty. Addressing a distinguished audience Modi not only recalled ages past when statesmen, scholars, historians, monks, pilgrim, and travelers visited each other's country, but he also drew attention to contemporary events. He did not hesitate to point out the disquiet in India at Chinese activities in Pakistan Occupied Kashmir, warning China that "playing to the tune of Islamabad would damage all Chinese ties with India". That was plain speaking. A diplomat was later heard to say that "what seems clear is that his Chinese hosts have seen in Modi a possible future, when India becomes the equal of China and not a resentful pygmy always griping, he will have to face up to the fact that the Philippines has filed a formal plea to the United Nations challenging Beijing's claim to

most of the South China Sea defying Chinese warnings. China's claims over the South China Sea believed to harbor vast oil and gas reserves overlap those of the Philippines as well as Brunei, Malaysia, Vietnam and Taiwan. India certainly has geo political and geo economic interests in the region.

Indeed a Joint Statement issued after the visit of Vietnam's President to Delhi in 2011 had said. "Disputed in the East Sea/South China Sea should be resolved by peaceful means in accordance with the 1982 U.N. Convention on the Law of the Sea and the 2002 ASEAN China Declaration on the conduct of the parties in the South China Sea". In all these past months India has shown a great deal of ambivalence that does little credit to the country's foreign policy. Following his taking over the Ministry of External Affairs, Mr Salman Khurshid is quoted as saying. "As India and China move forward in finding resolution to the issues and converting their relationship into a meaningful partnership, India will have to accept the new reality of China's presence in areas that we consider an exclusive area for India and its friends. India's foreign policy combines the strengths without targeting aspirations of anyone else in the world." These are not exactly words showing determination to stand up to what is right in international affairs. One can only hope that a new government will be strongly positive in outlining India's national interests, such as they are. Only then will China be prepared to work with India to make the 21st century as an Asian Century. Modi understands that. As he told a large gathering of industrialist the cycle of history has destined China and India at the same time must know where not to cross the red line.

(Contd. to Page 18)

'Bangladeshis have to Go Back' But Where and How?

- Brig R Borthakur (Retd)

BJP's prime ministerial candidate Mr. Narendra Modi in his election campaigns in Assam as well as in West Bengal had repeatedly stated that "Bangladeshis have to pack up and go back". To buttress his statement, he has been quoting Supreme Court's observations that Infiltration was an act of aggression. He had also quoted former Home Minister Indrajit Gupta's statement in Lok Sabha of 06 May 1997 where Mr. Gupta has said that there are more than one crore Bangladeshis in India. He even quoted Mamata Banerjee's statement in 2005 in Lok Sabha during which she was extremely critical of Bangladeshi Infiltration.

Meanwhile, another BJP leader Subramaniam Swami has gone one step further and said that "If Bangladesh does not agree to take back its people, then the country (meaning Bangladesh) should compensate by giving land to India. Both these leaders deliberately choose Assam and West Bengal to propagate their views since it is an emotive issue particularly in Assam. By hyping the issue in Assam, Modi tried to take the 'Infiltration card' from AGP. Both these views may have won them votes in the recently held election but considering the ground realities, these proposals are not implementable. We need to formulate a realistic solution to the issue.

Mr. Narendra Modi however has made a distinction between infiltration and refugees (meaning Hindu population). He had stated that refugees from Bangladesh should be treated in a different manner since they are persecuted on religious ground in Bangladesh and it was responsibility for all states to accept them.

Thus, his views are different from views of AASU and other organization, who feel that detection and deportation of Bangladeshi should be based on Assam Accord of 1985 where no distinction has been made between

Hindus and Muslims. However, AASU probably will be happy that the Prime ministerial candidate has identified Bangladeshi infiltration as a serious issue affecting the security of the country.

As regards to number of Bangladeshis in India, the figures vary from few lakhs to few crores. In a recently released book titled "Bangladeshi migrants – A threat to India" by Mr. P.K. Mishra, former BSF official, had estimated the number to be around 6 crores. The figure is many times higher than the figures quoted earlier by political parties, student leaders, Intelligence officials and Government officials.

The Assam Accord signed in 1985 had given tremendous hope that illegal migrants will be identified and deported. Numbers of tribunal were set up (and still functioning) but hardly any deportation has taken place. Between 1985 and 2014, Government at centre (NDA and UPA) as well as Government in Assam (AGP and Congress I) hardly did anything seriously to resolve the issue.

Modi has however not spelt out the modalities of deporting the infiltrators. Will the infiltrators be forcefully pushed back through border of West Bengal and Assam or these people will be pushed back after consultations with the Bangladesh Government? Interestingly, Bangladesh continues to deny that there are infiltrations from that country. On the contrary, section of Bangladeshi quote that the rate of growth in Bangladesh is about 6.7% for last couple of years which is more than the rate of growth of India. Hence there is no reason for Bangladeshis to come to India in search of employment. In fact, Modi's recent statement has caused concern for the Bangladesh Government. Though, Bangladesh Government has not made any official statement, however talking to her close aides, Bangladeshi Prime Minister Sheikh

Hasina had conveyed that "the comments (Modi's comments) were unnecessary and unwanted". It is pertinent to note that Hasina's Government has gone out of her way to address India's security concern. Her Government has taken bold steps in apprehending and handing over Indian (North-East) terrorists leaders who have been taking shelter in that country for more than two decades. However, it is the Indian Government, who has failed to keep her commitment on issues the sharing of Teesta water as well as land deal due to strong protest by political parties as well as student unions. Sheikh Hasina's main opponent Khalida Zia as well as fundamental parties like JEI and radical groups like HUJI are making concerted effort to intensify anti India activities which is not desirable.

It is equally important to mention that inspite of more than 28 years of the Assam Accord, no Government (UPA or NDA) has taken up the issue of infiltration with Bangladesh Government. This is one serious concern which has been voiced by AASU. The AASU leader feel that the Indian Government regularly talks to Bangladesh on all issues like economic cooperation, terrorists issue, land deal, Teesta water issue etc but have never officially raised the infiltration issue.

Whether Modi will talk to Bangladeshi counterpart or it was only an election rhetoric only time will tell. However, let us assume that Modi's Government initiate talks on this issue and Bangladesh Government denies. Then what are the options available to Modi?

The first could be pushing back (if required by using force) all identified Bangladeshis through border. However it will be a herculian task. Who will keep them under surveillance or observation till they are pushed back? Will the Bangladesh Border Guarding Force (BBGF) allow entry

of such huge number of people? Hence, it is most unimaginable to assume that lakhs of Bangladeshi can be pushed back without Bangladesh Government concurrence. Even if that is done at a smaller scale it is likely to unleash religious passion in Bangladesh and attack on Hindu minority will intensify. All these will help only fundamentalist parties like JEI. Moreover, International opinion is also likely to go against our country.

Another option could be distributions of all these identified Bangladeshis to other states within India. But how many states will take them? It may be presumed that states where BJP is the ruling party may be slightly amenable but they may like to keep only Hindu migrants. Similar concept was aired during the Assam agitation also but hardly any state volunteered to accept them. The Government of India on earlier occasion had settled Tibetan refugees as well as Chakma refugees in some states.

At any case, Assam will continue to feel the burden. Past experiences have shown that sometime

neighboring state of Assam (like Nagaland) picked up suspected Bangladeshis and dumped them inside Assam (or along Assam–Nagaland border). In Maharashtra, Shiv Sena some years back collected large number of Bangladeshis working in Mumbai and sent them to West Bengal by train creating law and order problem in West Bengal. But a country like India cannot think of forcing Bangladeshis to go back in this manner. Without a formal agreement with Bangladesh, deportation of Bangladeshis will be a major problem. One realistic option could be giving them work permit without any other benefit of a citizen of our country.

However further infiltration from Bangladesh must be stopped immediately with comprehensive Border management to include Border fencing, extensive patrolling (including river patrolling), dealing strictly against touts, smugglers and other anti national elements. We must create a situation where it will not be attractive for the Bangladeshis to infiltrate to India for economic reason. To achieve this, people of the region

must be willing to take up any type of menial job and should be extremely committed and dedicated whatever job they do.

Finally, what should be our action at the ground level? For example, let us talk of Guwahati city. We all know that a large number of Bangladeshis are employed in Guwahati in different menial jobs. Will the people of Guwahati, who are so accustomed to this section of people cooperate with the police to identify the Bangladeshis. Will I part information about my domestic maid who has been working in my house with utmost dedication for more than a decade or will my neighbor who is constructing his flat with Bangladeshi labours will provide information to the police. Both are unlikely. Hence, unless our mindset change and the people of the state do not hesitate to take any types of job so that there is no incentive for Bangladeshis to cross over to India. Without this, I feel the problem will continue even if the comprehensive laws are passed by the Central Government.

(The Sentinel 18.05.2014)

Are Women in Assam Safe?

GUWAHATI, June 15: Crimes against women are on the rise in Assam despite different laws in place to fight the same.

Police records made available to this reporter state that crimes like rape, kidnapping, sexual abuse, trafficking of women/girls have increased manifold in the State in the last few years.

According to records, 1,269 rape cases were recorded by police across the State in 2009. In 2010, 1,721 rape cases; in 2011, 1,721 rape cases; in 2012, 1,716 rape cases and in 2013, 2,007 rape cases were recorded in the State.

Cases of kidnapping, especially of women/girls, witnessed an increase from 1,906 in 2009 to 3,657 in 2013.

Dowry related incidents are showing an increasing trend in the

State. In 2009, 142 dowry related cases were filed in different police stations across the State. "143, 121, 140 and 120 dowry related cases were recorded in 2010, 2011, 2012 and 2013 respectively," the records added.

Cases of sexual abuse of women/girls have also increased in the State – from 1,389 cases in 2009 to 1,719 cases in 2013.

Police and activists working in different NGOs said incidents of women trafficking are rising in the State. The seriousness of the problem in the context of Assam can be gauged from the fact that there is a rapid increase in the number of missing women/girls in the State.

Trafficking of women and children in this region cuts across different States and extends beyond national boundaries, involving Bangladesh,

Myanmar and other countries. Women from Assam are trafficked to various parts of the country such as Delhi, Mumbai, Haryana, Gujarat, etc and are exploited sexually or otherwise.

From 2009 to 2013, 203 cases related to supply of women/trafficking of women were recorded by police in the State.

On this issue, Munmi Dutta, President of the North East Girl Students Association, said, "People of the State should be made aware of human trafficking. Government and NGOs working in this field should frequently organise awareness campaigns, workshops, seminars to make people aware of this menace. Police also have a great role to play in this regard."

(The Sentinel, 16.06.2014)

Fact of Maoism in NE



Now that the Ministry of Home Affairs (MHA) has confirmed the entry of Maoists in the Northeast and their

association with several militant outfits of the region, the security scenario here has got a new dimension. The MHA document says that Maoists “are making incursions into Assam and Arunachal Pradesh, which will have serious long-term strategic implications”.

To a question whether the CPI (Maoist) has links with other terrorist organizations and foreign agencies, the document says, “The CPI (Maoist) has close fraternal ties with many insurgent groups of the Northeast, mainly the PLA of Manipur. Most of these outfits have links with external forces inimical to India. The CPI (Maoist) has also frequently expressed its solidarity with J & K terrorist groups. These strategic ties are part of their ‘Strategic United Front’ against India. The outfit has close links with Maoist organizations in Philippines and Turkey and is also a member of the Coordination Committee of Maoist Parties and Organizations of South Asia (CCOMPOSA), which includes Nepal Maoists.”

The MHA document has discussed the steps an ordinary citizen can take against Left-wing extremism. This includes launching an attack on social networking sites like Facebook. The ministry has asked the people to condemn the violent and brutal atrocities of the CPI (Maoist) and other Left-wing extremist groups on innocent civilians through any available media like social

networks, learn to recognize propaganda against the country by the Maoist front organizations, ideologues and sympathizers, sensitize fellow countrymen on the dangers of Maoist ideology, and cherish and nurture the democratic way of life as enshrined in the Constitution.

According to the MHA, front organizations that are offshoots of the parent Maoist party profess a separate existence to escape legal liability and carry out propaganda for the party, raise funds for the militancy, assist the cadres in legal matters and also provide shelter to underground cadres. “Functionaries of front organizations provide intelligence veneer to the inherent violence in Maoist ideology. They sanitize the bloodletting and attempt to make the Maoist world-view palatable to urban audiences and the media,” says the ministry document.

The MHA has added that Maoists are in the business of brainwashing and indoctrinating young children, as well as of threatening the poor Adivasi parents who usually prefer to part with their girl children. “This is the reason behind the presence of large number of women Maoists who are also pushed to engage themselves with the security forces,” says the document.

While the MHA document has not named any foreign agency, hostile to India, having links with Maoists, Assam Chief Minister Tarun Gogoi, after a meeting with Union Home Minister P Chidambaram in Guwahati on February 19, said that “Pakistan’s ISI is trying to involve itself in the growing Maoist problem in the State”.

A media report has quoted highly placed official sources as saying that the Maoists have worked out a grand plan for creation of a confederation of States comprising the Northeast, parts of Myanmar and Sylhet area of Bangladesh. According to the report,

they have also hatched a plan to set up a strong base in Myanmar, which is why they are concentrating on setting up bases in Arunachal Pradesh.

The Sadiya subdivision of upper Assam’s Tinsukia district and Tirap and Lohit districts of Arunachal Pradesh are now notorious for Maoist activities. These are also areas notorious for poverty and backwardness, which is a recipe for armed rebellion by a section of frustrated youths; due to poverty, backwardness, and injustices against them, their drift towards militancy can be construed natural — in a system that has only failed them.

Reports say that the police and other security forces had managed to obtain the names of at least a hundred Maoist cadres in Assam, of whom 27 were arrested but most of them were released on bail and they simply jumped bail. Of them, the most prominent one was Aditya Bora, who was arrested in a Maoist camp in a jungle bordering Orissa and Jharkhand.

The fact of the matter is that violence in the Northeast has stemmed primarily from lack of development and a sense of alienation among its people from the so-called mainland, and it is this lack of development and sense of alienation, still persisting, which the CPI (Maoist) is trying to exploit in order to expand its corridor of influence. The alarming rate of unemployment in the region is one of the chief reasons behind militant groups, including the CPI (Maoist), finding it so easy to add to their rank and file. The most effective way to counter the above problem is, therefore, development — which is a function of political will, including the will to fight the canker of corruption, responsible for underdevelopment in most of the cases.

(The Sentinel, 01.06.2014)

Refugees don't Leave Tripura for Mizoram

Agartala/Aizawl, June 17: The much-awaited repatriation of tribal refugees from Tripura didn't resume Tuesday as the displaced men and women refused to go back to Mizoram unless their demands were met. Over 36,000 Reang tribals are sheltered in seven camps in northern Tripura for almost 17 years. "We want financial assistance of Rs.150,000 per family, political settlement of the ethnic problem and adequate security from paramilitary forces," refugee leader Ranjit Reang said. He was speaking to reporters at Kanchanpur, 185 km north of the Tripura capital Agartala. The Mizoram government earlier announced they would make necessary arrangements to take back the tribal refugees. But no officials of the Mizoram government Tuesday came to the refugee camps

in Tripura. The refugees, including women, began a sit-in demonstration at the Kanchanpur refugee camp Tuesday in support of their demands, which also included signing an agreement between the refugees, the union home ministry and the governments of Tripura and Mizoram. North Tripura District Magistrate Sandeep R. Rathod told IANS on phone that they had arranged a large number of vehicles for the refugees to move to Mizoram. "But no tribal is ready to go back to western Mizoram," he said. Over 36,000 Reang tribals, locally called 'Bru', are sheltered in seven camps in northern Tripura since October 1997. They fled their villages in western Mizoram following clashes with the majority Mizos over the killing of a Mizo forest official in October 1997. The Mizoram

home department said in Aizawl that the central government had sanctioned Rs.7.87 crore as financial assistance for the repatriated refugees. "An adequate amount of foodgrain has been stored to provide free ration to the repatriated tribal refugees for one year," an official added. The official said refugee leaders had told the Supreme Court's Special Commissioner Harsh Mander that if the Mizoram government ensured their security and livelihood, they would return to their villages. Mizoram Home Minister R. Lalzirliana met senior officials in Aizawl recently and decided to facilitate the return of the refugees. Only about 5,000 refugees have returned to their homes in the past three-and-a-half years.

(<http://news.oneindia.in/india/refugees-dont-leave-tripura-for-mizoram-1467120.html>)

Half-modernized

- Er.Rajesh Pathak

If you are really concerned about nation then you can't get away with always making expectation only from the political leaders. You will have to keep some part of it [expectation] for yourself also. And this is what Narendra Modi conveyed in a very appealing way and on right occasion in his first speech in Loksabha. He said, "By doing labor worker should think that he is serving the nation while doing so. By going to workplace on right time employee should think that he is serving the nation while doing so." And for all he had one notable thing—the thing which is hardly heard in the politics—to say, "By not throwing garbage on the road one should think that he is serving the nation while doing so."

That one can't save his or her body from the pain it gets from the labor done this is true. This is also true that one has to undergo one difficult task of mending his or her habits in order to go to workplace on time. But the garbage that we throw here and there what labor does it require to dump it into the bins or the place meant for it instead? Answer is— not much extra

labor. Throwing household wastes outside from the doors-windows; leaving the used disposable materials on the ground after consuming the foodstuffs in the market and throwing away the empty bottles and pouches from the running cars — all these things get to be common things to us, and not unmannered habits.

Today in no way and from nobody we want to be looked left behind in being called 'modern'. We want to get linked with whole world; and global we want to be. But from where we learnt to keep mobile and using the net, to the same world how important is cleanliness this we could realize only on coming into contact of someone making visit to our land from foreign country.

And one such incident my bhanji [niece] went through then, when for higher training in medical science after her M.B.B.S. she happened to go to Chennai. In the institution where she was to take training the students from Singapore, Malaysia, Nepal and such other were also there. Once taking wander around the city, they visited a hotel to have a bite to eat. Where they

were sitting, close to it was a marriage-garden. Here what was, not to say, to draw their attention was the way a big section of people throwing their used disposable plates, cups and glasses at the very places wherever they stood while finishing the food. The big waste-containers kept place to place there was no concern to them. Common thing this may be for us, for the foreigners this came as a shockingly amazing experience. And one of them, the student of Singapore, could not resist from asking bhanji, "Do the people here in India eat like this?" "No, not all do that - only few uneducated kind of people do so," bhanji tried to manage the things by saying so. But this was not enough to the satisfaction of that student.

"But from the kind of standard marriage-garden appears to be it seems not that uneducated or, as you mean, that of low category people may even be invited there - here all are looking well-educated ones," again argued he of Singapore. Of which bhanji had no answer to explain.

Misinformed Media Viewers

-Arvind

Media is a powerful source of information which helps build public opinion. With the emergence of informational technology, and emerging social media the dissipation of information has acquired the speed of light; and, news and opinions today reach people in the blink of an eye. Last week, Indian media conventional and non conventional, initiated discussions on Article 370, and the debates and information spread like a fire in the jungle. Suddenly everyone was curious and wanted to know about article 370. This sudden discussion on the controversial article on one hand showed the strength of information technology, on the other, it also sent cautionary signals. An appreciable section of the media was giving correct/fact-based information on the Article 370, but a large and effective part of the media was "bombarding" people with completely wrong information. Whether it was intentionally or un-intentionally is the matter of accountability but it definitely raises certain serious concerns.

In the era of social media many prominent Indian political personalities with large fan following have an effect that is comparable to a fully fledged media house. Things get worse when these politicians with certain vested interests try to fill this information space by twisting and turning facts to direct public opinion in their favour. For example, Chief

Minister of Jammu and Kashmir, Omar Abdullah's statement in response to Dr. Jitendra Singh, Minister of State (MoS), Prime Minister's office (PMO), was not only mis-informative but was also threatening in nature. The statement of Omar came in response to another misinformation (misquoted statement of the Minister). This was not the first time when Omar said that the accession would be revoked if Article 370 is deleted (Accession of J&K happened on 26 October 1947 and Article 370 was enforced from 26 Jan 1950 in the form of a temporary Article). At the time of accession nobody thought that someday J&K's fate will hang around an Article.

It was not only Omar many writers/columnists and politicians are toeing to the same line of giving incomplete information about Article 370. Hindi language news papers have been giving wrong information too. Amar Ujala, a daily Hindi news paper writes that the instrument of accession for Jammu and Kashmir before it was signed by Hari Singh, Maharaja of J&K was formed by Omar's grandfather, Sheikh Abdullah. Shocking!

Wrong information such as accession of Jammu and Kashmir was conditional and that if article 370 is removed then J&K would not be part of India can have perilous effect. The truth is there was a common instrument of accession for all the states and when it was signed, Article

370 was nonexistent. Article 370 like any other article is under the authority of our Constitution and as far as discussion/deletion/amendment of any article is concerned our Parliament can do it with the process specified in the constitution.

Politicians have their vested interests when they misinform people but, it is the responsibility of media to present the true picture for the public. In fact, by discussing what Minister Jitendra Singh said on Article 370 and, not targeting the Omar for his venomous tweet the Indian media has completely missed the point.

New positive and solution oriented trends are set if the information is correct and free from propagandist's view. Hiding/misinterpreting the right info is not only unethical but it may create chaotic situation for a country and society. With the recent debate, almost every Indian got to know that there is something called Article 370 and, they formed their opinion according to the source of information they had.

In today's time, information trends change faster than ever. It'll be appreciable if our media takes suo moto notice of its responsibility and accountability because, we cannot afford the freedom of expression to be used as a freedom to spread misinformation and that to on a constitutional issue related to the sovereignty of our nation.

(Organiser- June 15, 2014)

Arunachalee Bags Award in Painting

ITANAGAR, May 15: An Arunachalee youth has bagged the North East Region's 'Young talented artists award 2013-2014' in the field of painting.

The award giving ceremony was held at Shilpgram on May 10 last under the aegis of the North East Zone Cultural Centre (NEZCC), a press release said here today.

The awards were presented to Karken Riba by Governor of Assam,

Janaki Ballabh Patnaik in an impressive function.

NEZCC Director Lipokmar Tzudir said that 19 young talented artistes of the NE Region were awarded for the year 2013-14 for their outstanding contribution in various disciplines and recognizing their talents in a bid to encourage them to take forward their inherited art forms for posterity.

The awards were offered in the categories of traditional musical

instruments, traditional martial arts, arts, crafts, pottery, toy/mat making and painting.

The Governor in his address, congratulated the young awardees and exhorted them to be the ambassadors of the culture of the NE India and maintain their excellence in their chosen field even outside the region in a bid to promote and disseminate the culture of its people, the release added. (The Sentinel 16.05.2014)

Married 72 Times, 'TTE' Gets Jail Ticket

- Ajay Kumar

PATNA, 04th June 2014: Luck finally ran out for a 35-year-old man, who posed as a railway employee and conned more than 70 women into marrying him and relieving them of their cash and ornaments.

When Bihar police arrested Mohammad Sijam, nobody believed the man had married 72 women from Bihar and neighbouring West Bengal.

Sijam enticed young village girls by presenting himself as a railway official and promised them a lavish life after marriage. After solemnizing the marriage, he used to stay in the house of his newlywed wife for some

days and then decamp with all valuables, including ornaments, informing the family that he has been transferred to a new place and would soon return after joining there.

He used to present himself as a Hindu if the girl happened to be Hindu and a Muslim if the girl happened to be a Muslim. He possessed over a dozen aliases as he used to transform his identity quickly. He even used to travel on trains wearing the attire of the railway TTE (travelling ticket examiner).

"He was so smart that none of his wives ever came to know about his earlier marriages," said police officer

Raj Kumar Paswan, who interrogated him.

"After his arrest, when his phone was put under surveillance, dozens of calls came from different women claiming to be his wife," the police officer said.

Most of his victims were from West Champaran, Sitamarhi, Muzaffarpur, Bhagalpur, Begusarai, Purnia, Madhepura, Kishangunj and Katihar districts in Bihar and Midnapore, Asansol, Malda, Sealdah and Howrah districts in West Bengal.

(<http://www.newindianexpress.com/nation/Married-72-Times-TTE-Gets-Jail-Ticket/2014/06/04/article2261668.ece>)

Sahara finally deposits Rs 3000 crore with Sebi

- Dhananjay Mahapatra

NEW DELHI, Jun 11, 2014: Left with no option but to comply with conditions imposed by the Supreme Court for release of group head Subrata Roy and two directors, Sahara has deposited Rs 3,007 crore with market regulator Sebi.

The court on March 26 had asked Sahara to deposit Rs 5,000 crore in cash and Rs 5,000 crore through bank guarantee for release of Roy and the two directors, who have been detained since March 4 for continued non-compliance of its August 31, 2012 judgment and subsequent orders.

On June 4, the apex court had reiterated the March 26 order but allowed Sahara to operate bank accounts and sale bonds and securities to meet the pre-release conditions.

Sahara sources said Rs 3,007 crore was mopped up from various bank accounts and sale of bonds and the amount was deposited on Monday with the market regulator. "We are arranging the rest of the money and the bank guarantee," they said.

With this, the total amount deposited by Sahara with Sebi touched Rs 8,127 crore, of which Rs 5,127 crore was deposited with the

market regulator by Sahara Real Estate and Sahara Housing in December 2012.

While rejecting Sahara's plea for Roy's release or putting him in a government guest house, the court had on June 4 referred the case to a three-judge bench. The case relates to Sahara raising Rs 25,000 crore through one-time convertible debentures (OFCDs) which the court termed as illegal and directed Sahara to refund. The company claimed it had refunded the entire money except for a liability of Rs 2,000-odd crores.

The court had appointed senior advocate Fali S Nariman as amicus curiae. "We are further of the view that having regard to the nature of these proceedings and the stakes that are involved, we need to appoint an amicus curiae. We accordingly request F S Nariman, senior advocate, to assist the court as an amicus curiae. Nariman shall be free to associate two juniors of his choice to brief him in the matter," it had said.

But as feared, Nariman turned down the request. Sahara counsel Gaurav Kejriwal and Keshav Mohan had on June 4 informed the court that Nariman had appeared for the

company in this case before. The bench had said if Nariman declined the assignment, then it would consider other names.

The court had even fixed Nariman's fee at Rs 1,10,000 and Rs 10,000 each to his two juniors per hearing and directed that it would be paid by Sebi from the money deposited by Sahara.

(<http://timesofindia.indiatimes.com/business/india-business/Sahara-finally-deposits-Rs-3000-crore-with-Sebi/articleshow/36367006.cms>)

(Contd. from Page 12)

Sino-Indian....

If it realizes that and behaves with a sense of respect towards its neighbours, there is no knowing what great heights of achievement both India and China will reach. It will be Narendra Modi's bounden duty to make all that plain when he receives Xi Jinping on what surely will be a historic visit to India. It would then be a time to forget once and for all the humiliating defeat India stupidly suffered in the war of 1962.

(The Sentinel 24.05.2014)

Couldn't Pay as Accounts were Frozen: Sahara

NEW DELHI, Jun 12, 2014: Sahara on Wednesday clarified that it was never its intention not to pay the money as ordered by the Supreme Court but they were unable to do so as their bank accounts were frozen and properties were seized.

"The fact is that from November 2013 till 4th of June 2014 all the bank accounts of group, every inch of group's immovable properties throughout the world, every gram of group's movable properties were

seized and was under total embargo," said a statement from the company's advocate Keshav Mohan. "Sahara was not in a position to even raise Rs 100 from its assets," he added.

He said the company had been unable to pay salaries to its staff, rents, electricity bills and statutory dues and obligations as the bank accounts were frozen.

The court on March 26 had asked Sahara to deposit Rs 5,000 crore in cash and Rs 5,000 crore through bank

guarantee for release of Subrata Roy and the two directors, who have been detained since March 4 for continued non-compliance of its August 31, 2012 judgment and subsequent orders. Sahara deposited Rs 3,007 crore with market regulator Sebi on Tuesday as ordered by the court for the release of their chief Roy and two other directors. The company is arranging the remaining amount to fulfil the bail conditions.

(The Times of India 12.06.2014)

2 Cops Sacked for Plucking Guavas from Sharif's Garden

LAHORE, Jun 11, 2014: Two constables deployed at the palatial residence of Pakistani PM Nawaz Sharif here have been sacked for allegedly plucking guava from his garden. Abid and Saifullah lost their jobs for committing the "crime".

They were dismissed from service after they were found guilty of their crime, Lahore police sources said. The security in-charge caught both the constables plucking the guava from the "forbidden tree" at the Jati Umra residence of Sharif in Raiwind, located on the outskirts of Lahore.

The security in-charge reprimanded the two constables and submitted a complaint against them to the higher police authorities who dismissed them from service.

Lahore police spokesman, however, denied firing of the constables on the ground of plucking guavas.

Earlier this year, 27 policemen deployed at Sharif's residence were suspended from service after a few peacocks were killed by a cat. "The policemen were punished for failing to

stop the cat from killing the peacocks. The cops deployed to guard the birds were found asleep when the cat killed the peacocks," the inquiry finding official said.

Sharif's farmhouse residence sprawls over 400 acres with over 2,000 policemen deployed at the Raiwind Road leading to his residence and inside the premises. The opposition has criticized the government for spending millions of rupees for securing PM's residence in Lahore.

(The Times of India 11.06.2014)

Slice of India at Bali Art Festival

Bali (Indonesia) June 17, 2014 : Balinese got a slice of Indian culture, music and dance, as an Indian contingent participated in Bali Art Festival for the first time in 36 years. This is an effort to deepen the "centuries-old" cultural relationship between the two countries, especially with Bali, that has a strong Indian connection. The Indian contingent participated in the cultural parade on the opening day of the one-month long festival June 13, in Denpasar, capital of Bali province.

Along with them, 16 Balinese students of the Indian Cultural Centre (ICC) presented a classic Bharatanatyam dance and the dandiya popular folk dance from Gujarat.

"These efforts are made with a view to deepening the centuries-old cultural relationship with Indonesia and Bali in particular as also to assist in skill development of the Balinese people," said an Indian embassy statement Tuesday. "These colourful and vibrant performances were much appreciated by their president, Susilo Bambang Yudhoyono, the first lady Ani Yudhoyono and Bali governor Made Mangku Pastika," it added.

Indian Ambassador Gurjit Singh later felicitated the Indian contingent. The consulate general of India in Bali has also put up an exhibition in the grounds of the festival to promote tourism to India, including religious tourism, cultural and adventure

tourism. Within the pavilion, there is also an opportunity for the Balinese to know about Indian educational institutions and universities to pursue higher studies or engage in skill-development. In order to introduce Indian cultural window to the Balinese, the consulate has also organised three performances comprising classical and folk dances, Bollywood dance and a musical performance.

Bali is a Hindu-majority area in Muslim-dominated Indonesia and the "island of a thousand temples" has many popular temples like Besakih temple, Tanah Lot temple and the Tirta Empul temple, among others.

(<http://bali-news-views.blogspot.in/2014/06/slice-of-india-at-bali-art-festival.html>)

Italian Women Appeal to Pope Francis to End Priests' Celibacy Vow

Group of 26 Italian women who state they are in loving relationships with priests call on Pope Francis to end ban on priests having sex

- Tom Kington in Rome

18 May 2014 : A group of 26 Italian women who claim to be having affairs with Catholic priests have written a joint letter to Pope Francis begging him to end the Catholic Church's ban on priests having sex and getting married.

The women, who met through a Facebook campaign, wrote to the Pope requesting a meeting to put forward their case, claiming they were just "a small sample" of the many partners of priests "living in silence".

"We love these men, they love us, and in most cases, despite all efforts to renounce it, one cannot manage to give up such a solid and beautiful bond," they wrote.

"We humbly place our suffering at your feet in the hope that something may change, not just for us, but for the good of the entire Church," added the unnamed women in the letter that was first reported by the website Vatican Insider.

Debate is growing on the merits of ordering priests to abstain from sex and marriage, which is designed to allow nothing interfere with their close relationship with God.

Some 6,000 parish priests who have left the priesthood to wed now live in Italy, compared to a total of 33,000 parish priests currently in service.

Pope Francis has previously supported the tradition of celibacy, but has suggested his position might waiver..

"For now, I am in favour of maintaining celibacy, with all the pros and cons that come with it, because in ten centuries there have been more positive experiences than errors," he was quoted saying in 2010, before he became Pope, in the book, *On Heaven and Earth*.

Pope Francis has revealed he had a girlfriend in Argentina as a young man before choosing to become a priest.

He has argued that celibacy is more Church tradition than hard and fast dogma, pointing out that up until 1100, some priests choose it while others did not.

And he suggested exceptions might be made, writing: "If, for the sake of argument, western Catholicism reviewed the celibacy question I think it would do so for cultural reasons (as in the East), not so much as a universal option." "It is a question of discipline, not faith. It can be changed." But he added: "Personally I never considered marrying."

In their letter, the women said they wished to come out in the open and support their partners "in their calling, which is strengthened by the vital force

of love they discovered with us".

Turning to their own plight, the women wrote that "very little is known about the devastating suffering of a woman who is deeply in love with a priest".

The options priests in love faced were ending the relationship – often leaving both partners "scarred for life", leaving the Church, or carrying on in secret, the women wrote.

That, they said "involves living one's life in a constant state of hiding, frustrated by an incomplete love, with no hope of childbearing; a love that cannot see the light of day".

In one example supporting the anti-celibacy campaigners a prior at a Cistercian abbey near Milan has told how he was advised by his fellow monks to keep an affair he was having under wraps when he revealed he was in love with a woman.

"Do what you want, but keep it hidden," Father Alberto Stucchi said he was advised, according to the Italian newspaper *La Stampa*.

Father Stucchi decided to leave the order, before his new-found partner died of bone cancer.

(<http://www.telegraph.co.uk/news/worldnews/the-pope/10839223/Italian-women-appeal-to-Pope-Francis-to-end-priests-celibacy-vow.html>)

Samuhik Vivah an Experiment to Restore Social Honour

In our country many brothers of our society are living below poverty line. Lakhs of people are working in tea gardens in Assam, Tripura and Bengal, unfortunately still they are struggling hard to earn for daily bread. Many youths have dream to get married but due to poverty they could not afford such ceremonial rituals. So, many of them prefer to use short cut of Gandharva Vivah. But society does not give social status to such couples. Kalyan Ashram came forward to help such couples through Samuhik Vivah (Group Marriage). Last nearly one decade Ashram is conducting such marriages in Bengal and Assam, which gives the couple social status. Urban units of organization afford all the expenses and offer gifts to the couples.

On 25th May Samuhik Vivah (Group Marriage) was conducted at Salibari near Siliguri of North Bengal where 101 couples got married. All the couples came along with their relatives and villagers with great enthusiasm. They wore traditional dress. All the rituals were conducted with all sanctity. After rituals couples visited temple and had blessings. All these couples got social status and honour. Everybody was happy and enjoyed delicious dinner. Such functions strengthen social fabric and accelerate the process of social harmony. Such programme was organised at Guwahati, Assam where 19 couples got married.

Modi's Symbolism and Secularism

- S Gurumurthy

20th May 2014 : When Narendra Modi performed Ganga Aarati on his return to Varanasi to thank the voters who had elected him some “secular” intellectuals began asking whether Modi's Aarati was in tune with secular politics. Given the drift in the Indian secular discourse, they might not have asked this question if Modi had carried a chaddar to Ajmer Dargah—a ritual in Ajmer. Ganga Aarati is a ritual which every believing Hindu going to the holy town does. Modi, a believing Hindu, performed the Aarati which he was banned from doing before the elections. The Modi Aarati would have gone off as a private event had the media not telecast the event live and had newspapers not written about it. Assuming Narendra Modi did it so that the media is forced to cover it because of its news value, is he at fault? Had the media treated the event as a personal and private religious act, no one would have seen Modi's Ganga Aarati. On one side, the electronic media shows Modi performing Ganga Aarati for competitive TRP rating and the print media publishes the news and photos of the event for sales, and on the other debate starts on whether Modi's act of personal faith was secular! The real question, therefore, is not whether it was proper for Modi to have done Ganga Aarati but whether the “secular” media was right in telecasting and publishing a private religious event and then turn around to debate whether Modi's Aarati was secular. How does a permitted private religious act become forbidden because it is publicised?

Even earlier, during the campaign when, at Faizabad, Modi addressed a public rally with Sri Rama's picture and the Ayodhya temple forming the backdrop, the “secularists” raised a hue and cry charging that it was a religious appeal. And the Election Commission even issued a show cause notice on the issue. See what

happens when illiterates expound on secularism. Everyone fell into silence when the BJP cited the great Urdu poet Allama Iqbal, the author of the famous song “Sare Jahan Se Acha Hindustan Hamara”, who said that Rama was not possession of Hindus but equally an Imam of Muslims! The Indian secular discourse, forged as a vote-catching device, has always become increasingly perverse. It is likely to intensify even after the electorate massively voted and elected Modi. Commenting on his victory, a newspaper said in a front-page edit that symbolisms of Narendra Modi were an expression of the cultural nationalism of the BJP which, it contended, was not consistent with secular polity. Over years, there is a rising opinion in and outside politics that the distorted meaning that secularism has acquired over decades needs to be debated and corrected. The mainline media has so far swept this other and the correct view under the carpet and perpetuated the distortion. Result, the Indian secularism is neither Indian in the sense of equal protection to all faiths nor Western in the sense of equal repugnance to all religions. Now, Modi's symbolism seems to have revived the debate which L K Advani so powerfully initiated in the 1990s marking out genuine secularism from the fake and the pseudo. The monumental effort to have the idea of secularism redefined in the Indian context got suspended after the NDA came to power. But now with Narendra Modi the bete noire of the self-certifying “secularists” leading the nation, the debate is being revived.

Narendra Modi had already set the stage and suggested the rules for the debate when he held his Sadbhavana fasts in Gujarat last year. His clarity on the issue of what is secularism was astounding. When a Muslim from the audience gave him a skullcap—an Arabic symbol which Indian

Muslims have begun using in the last couple of decades as a mark of their identity—Modi instinctively accepted it and put it, not on his head as his secular colleagues in politics would have done, but in his pocket. This reflex action could only have emanated from deeper clarity inside. But his action became a huge issue. Modi was debated in media for days as offending the minorities. Modi was questioned on it during the campaign. His response was profound and exposed the hollowness of today's secularism. He said he follows his tradition but respects others'. If following others' tradition is symbolic of secularism, then Muslims would need to wear tikha to qualify to be secular.

See how secularism wrongly defined at the start degenerated as it was bound to. Jawaharlal Nehru mixed his personal agnosticism with secularism and distorted the very definition of secularism. Normatively, Hindu leaders publicly forsaking or privatising their own tradition came to be regarded as symbolic of secularism. The issue arose in a daylong seminar in Chennai in the 1980s in which many including Arun Shourie, Cho Ramaswami, N Ram and also I participated, when Mani Shankar Aiyar in his characteristic style cited not wearing the sacred thread of a Brahmin and eating beef as symbolic demonstration of his secular credentials. Immediately, the question arose whether only Muslims shaving off their beard and eating pork would be symbolic of their secular credentials. But later far from Hindus disowning their own tradition, following other's tradition like wearing skullcap and sipping Ramzan porridge became symbolic of secularism—something far beyond the Nehruvian secular norms. The agnostic Nehru would never have worn skullcaps nor eaten Ramzan porridge. Had there been mutuality in this between Hindus and

Muslims also, that would have been meaningful. The seculars could not persuade the Muslim leaders to join the colourful fun of Holi for instance. This made secularism practised in Indian politics a mockery. That is why, in his excellent book "India's Muslim Spring: Why is Nobody Talking about It?" Hasan Suroor pointed out to how the current brand of secularism is mocked by many educated Indians as Sickularism and the secularists as Sickularists!

Worse, thanks to the perverted secularism, gradually even national and nationalist issues have become communal symbols. When the BJP released its manifesto in which it had mentioned its three distinct issues—the common civil code, Article 370 and Ram Mandir—many in the secular media headlined "the three Hindutva issues back". Meaning that these issues are Hindu religious issues and against secularism. Now, test the

distorted logic. Take Article 370. The chapter [Chapter XXI] in which the Article figures was originally titled as Temporary and Transitional Provisions—meaning that the Article was temporary in nature. Article 370 was specifically sub-headed "Temporary provisions with respect to the State of Jammu and Kashmir". This was in 1950. Pundit Nehru told the Lok Sabha on November 23, 1963, that Art 370 would be eroded away. All other articles from Art 371 A to 371 H in the chapter are titled "special provisions". Art 370 is not. It still remains as a temporary and transitional provision. How come the demand that the temporary and transitional provision of Art 370 be deleted become a Hindutva issue or communal issue? Whether it is to be done or not is a different issue for debate. Take common civil code. Art 44 of the Constitution says that the government "shall endeavour to

secure for the citizens a uniform civil code throughout the territory of India". How come the demand that the constitutional mandate of uniform civil code should be implemented be a Hindutva issue or against secularism? Whether it is advisable to do it or not is a different issue to be debated. And yet, the media clubs these two political and constitutional issues as part of Hindutva issues and turns them against secularism.

So much for the perversion of the secular discourse. Correcting this distortion is the greatest challenge to Indian secularism which is founded on equal protection to all faiths. Modi's symbolism seems to have revived the debate which Advani started and which got suspended since 1998. Will he continue the debate and restore the real meaning to secularism?

(<http://www.newindianexpress.com/columns/Modis-Symbolism-and-Secularism/2014/05/20/article2233789.ece>)

Sri Lanka Shuts Terror Door on Pakistan

New Delhi, June 30, 2014 : Sri Lanka has banned visas on arrival for Pakistanis after investigations showed that jihadist groups targeting India were using Sri Lanka as a transit point. Lanka is also one of the few countries that extended such a facility to Pakistani nationals.

A bomb blast in a Chennai train in May revealed new plots against India by Pakistan-based jihadist groups using Sri Lanka and Maldives as transit points. A multinational investigation including Malaysia zeroed in on a Lankan national, Shakir Hussain, who confessed that he had visited India over 20 times on reconnaissance trips.

He told investigators, as was reported by TOI, that he was facilitating militants from Maldives who were tasked with attacking American and Israeli consulates in Bangalore and Chennai, critical infrastructure like airports and power plants in Chennai among other

targets.

The investigation, sources said, also pointed to involvement by Pakistani officials at their mission in Colombo. Indian officials confirmed that Sri Lanka and Maldives have been red-flagged by Indian security establishment for some time. The new Maldives President Abdulla Yameen, too, has been sensitized to the growth of fundamentalism among youngsters who may be traveling to Pakistan for religious studies.

Modi, in his first conversations with Lankan President Mahinda Rajapaksa, had raised this issue which he said was of particular sensitivity to India. On his return, Rajapaksa is believed to have launched an investigation. The results of the probe have contributed to the decision.

In a related development, Sri Lankan authorities have been rounding up Pakistani asylum seekers — almost 1,500 of them will be deported

back to Pakistan. This has invited sharp criticism from human rights activists and the UN, because many of them are Ahmadiyas (a banned sect in Pakistan) and Shia Muslims.

The Pakistani foreign office has also been informed that its nationals would henceforth need pre-departure visas to travel to Sri Lanka. The Lankan government probe revealed that many Pakistanis are arriving as tourists by taking advantage of easy visas on "electronic travel authorization" but staying on as "refugees". In 2013, the UNHRC recorded almost 1,500 Pakistani asylum seekers. Lanka has now decided to deport all Pakistanis who have overstayed their visas.

While Indians have traditionally focused on north India as points of infiltration by Pakistan-supported elements, south India poses a particular danger.

(<http://timesofindia.indiatimes.com/world/south-asia/Sri-Lanka-shuts-terror-door-on-Pakistan/articleshow/37423753.cms>)

Watching too much TV could cause Early Death

Washington, June 26, 2014 : Adults who watch TV three hours or more a day may double their risk of premature death from any cause, a new study has warned.

Researchers suggest adults should consider getting regular exercise, avoiding long sedentary periods and reducing TV viewing to one to two hours a day.

"Television viewing is a major sedentary behaviour and there is an increasing trend toward all types of sedentary behaviours," said Miguel Martinez-Gonzalez, the study's lead author and professor and chair of the Department of Public Health at the University of Navarra in Pamplona, Spain.

"Our findings are consistent with a range of previous studies where time spent watching television was linked to mortality," said Martinez-Gonzalez.

Researchers assessed 13,284 young and healthy Spanish university graduates (average age 37, 60% women) to determine the association between three types of sedentary behaviours and risk of death from all causes: television viewing time, computer time and driving time.

The participants were followed for a median 8.2 years. Researchers reported 97 deaths, with 19 deaths from cardiovascular causes, 46 from cancer and 32 from other causes. The risk of death was twofold higher for participants who reported watching three or more hours of TV a day compared to those watching one or less hours.

This twofold higher risk was also apparent after accounting for a wide array of other variables related to a higher risk of death. Researchers found no significant association

between the time spent using a computer or driving and higher risk of premature death from all causes.

Researchers said further studies are needed to confirm what effects may exist between computer use and driving on death rates, and to determine the biological mechanisms explaining these associations.

"Our findings suggest adults may consider increasing their physical activity, avoid long sedentary periods, and reduce television watching to no longer than one to two hours each day," Martinez-Gonzalez said.

The research was published in the Journal of the American Heart Association.

(<http://www.hindustantimes.com/lifestyle/wellness/watching-too-much-tv-could-cause-early-death/article1-1233855.aspx>)

Grave Shortage: in HK, it costs more to house the dead than the living

- Yimou Lee

HONG KONG Wed Jun 4, 2014: There's one thing even Hong Kong's more than 40 billionaires will struggle to buy - a final resting place on their home turf.

Land shortages in the late 1970s forced Hong Kong to ban construction of new permanent burial sites, and public cemeteries were ordered to ensure the remains of the deceased be exhumed and cremated after six years to make way for newcomers.

The policy has done little to alleviate the grave shortage in a city where more than 40,000 people die each year.

Some can get lucky if relatives choose to have the remains of a loved one removed from a public burial site to be cremated, opening the prized permanent space to a lottery system, but plots may only come available every few years.

The only other way is if the deceased is a member of a church

that has a private graveyard with a plot available, a very rare instance that can cost up to HK\$3 million (\$386,900).

"In Hong Kong, people cannot buy a final resting place even if they have all the money in the world," said Hoi Pong Kwok, funeral director at Heung Fok Undertaker.

"The government doesn't just have to settle housing needs for the living. It also needs to address those of the dead."

In land-hungry Hong Kong, where more than 7 million people are packed into just 30 percent of the territory, failure to vacate a plot after six years means bodies will be exhumed by the government, cremated and put in a communal grave.

While the funeral policy has resulted in a surge in the number of people being cremated - 90 percent of the city's dead were cremated in



2013, up from 38 percent in 1975 - cremation is by no means the answer for those seeking a resting place.

Securing a niche in a public columbarium - a drab concrete structure where urns are placed - can take up to five years and there are officially more than 21,800 deceased on the waiting list for a space, which costs more than HK\$3,000.

(<http://in.reuters.com/article/2014/06/04/hong-kong-death-grave-idINKBN0EF09620140604>)

Govt Starts Talks with Northeast Insurgents

- Pradeep Thakur

NEW DELHI, Jun 30, 2014: The government has started informal talks with insurgent groups in the northeast to find a lasting solution to the militancy in the region.

It is also considering relaxing the restricted area permit required for domestic and foreign tourists visiting areas along the China-Indian borders in Arunachal Pradesh and Ladakh in Jammu & Kashmir to give a fillip to tourism.

All this is part of a larger plan to open up these areas, considered as tourist attractions, integrate them with mainland India and open up the Indian economy to Southeast Asia.

Minister of state for home affairs Kiren Rijiju told TOI, "I have full charge of the NE division and have been informally meeting representatives of some of these outfits. I have conveyed to them: 'See, here is your man in Delhi, and this is your best chance to come on board and shun violence'. I hope these groups, as they have

indicated so far, are serious about bringing peace to the region and work together for the development of the long-neglected NE states."

He said he enjoys the confidence of PM Narendra Modi and home minister Rajnath Singh. "I have asked officials in my ministry to initiate formal dialogue," he said, and expressed optimism that some of the militant groups will come on board in the near future. "We have some differences with ULFA and NSCN and hopefully that will be sorted out in due course," Rijiju said.

The minister said the government this time will ensure that the interlocutors who hold talks with militant groups have more mandate than just one-on-one discussions. This would mean that the interlocutors could have talks simultaneously with all stakeholders to reach a comprehensive solution. In case the negotiations fail, the government would clamp down on their front

organizations and stymie their finances.

Rijiju said the government is also considering relaxing the people area permit required at present, giving access to tourists to restricted areas. This would boost the local economy and create more job opportunities, he said. "We are considering partial withdrawal of people area permit (PAP) and restricted area permit (RAP) from certain pockets of bordering Arunachal Pradesh and Leh and Ladakh in Jammu & Kashmir," Rijiju said.

If you restrict a region and make it inaccessible to tourists, it will never develop, the minister explained. "We are not lifting all restrictions, but would like to open up these areas to domestic and foreign tourists with less restrictions and develop infrastructure in the bordering areas to make it easily accessible to all visitors," he added.

ISIS Fighters Tells Families "Hand Over Your Daughters for Sex" After Orders From Cleric's Fatwa

June 29, 2014: ISIS fighters are ordering terrified families in Iraq to hand over their daughters for sex.

Leaflets in the captured cities of Mosul and Tikrit claim the women – virgins or not – must join jihad, or Holy war, and cleanse themselves by sleeping with militants.

Those that refuse to do so are violating God's will, it is claimed, and will be beaten or killed.

ISIS fighters have been taking women captive in Syria since last year when a Saudi-based cleric issued a fatwa – religious order telling them to. Now the sick practise is happening to Iraq.

Nasser Kataw, a lecturer at Baghdad University, said: "This is

against all the teachings of Islam. They think the rape of women in this way is some kind of sexual jihad. It is not. It is a war crime."

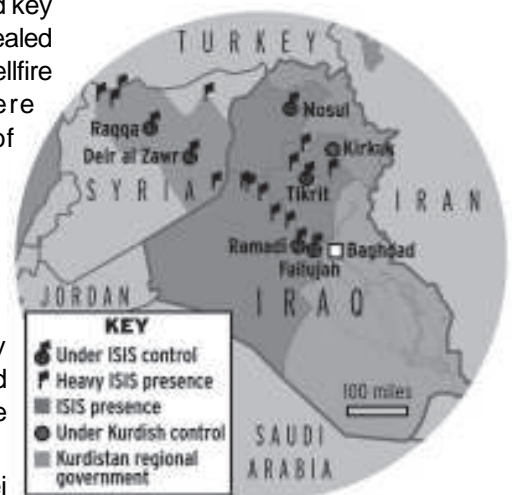
ISIS fighters yesterday seized key towns near Baghdad as it was revealed the Iraqi air force had run out of Hellfire missiles. Special forces were fighting back with the help of volunteers but ISIS took control of three out of four border crossings to Syria this weekend.

US President Barack Obama has offered to send military advisers but not air strikes. Tory minister Iain Duncan Smith said Britain would "support the Americans".

Iranian Ayatollah Ali Khamenei

opposed US action claiming they would put "yes men" in power.

<http://www.mirror.co.uk/news/world-news/isis-fighters-tells-families-hand-3745434>



The Role of a Female in Niam Tynrai Niamtre

- Shri Heibormi Sungoh

(The Speech in Guwahati on the 24th October, 2010 by Author on Workshop organized by Janajati Faith and Culture protection Forum.)

Women who belong to Niam Tynrai Niamtre (indigenous religion of the Khasis and Jaiñtia) play a vital role in the tradition which has been practicing since time immemorial. Without them the function of a traditional religion will come to an end. Therefore the living status in the Hynniewtrep society in both men and women are almost equal in all fields.

1. The role of the lady during the pregnancy:

During pregnancy of the indigenous faith followers, ladies have to follow some norms as per the tenets of their own religion. Some of the do and don't are as follows.

A. The hair of the pregnant lady is forbidden to cut till the time of delivery. The reason lies behind that, is because Synchar wabooh wathoo (goddess that create the fertilization success) has forbidden any lady to cut her hair during pregnancy. By cutting means, the lady doesn't want to include hair as a part of the organ to the baby in her womb.

B. To prepare the items for the dead person, ladies are the key person who prepare for all kinds of food item, before cremation. During this period whenever the pregnant women attend to such the distressing family, they cannot take part either in the preparation of food items or touch the dead body, but they simply go as a cordial person for Synchar has forbidden them since pregnancy is so venerated.

C. During this period the pregnant woman may go to some traditional feasts. In such feasts the male members must be given a share for her and the baby in the leaves. One leave is to be given to one person. In such an occasion the pregnant woman will take both the shares mean for herself and for the baby in the womb.

D. During pregnancy they should not plant any perennial plants. Even the members of the family are forbidden to plant such flora, as it might lengthen the delivery of the baby. It is believed that plants have a very strong relationship with human lives.

E. The members of the family cannot kill a snake during pregnancy period of a lady from the same family. It is believed that the new born baby would imitate the tongue behavioral activities of snake.

2. During the naming ceremony of a child:

Woman plays a vital position in the naming ceremony of a newly born child. The ceremony comprises of three categories

- (a) Tien sying
- (b) Nohmyonso and
- (c) Chatlanei.

(a) Tiensying is the first naming ceremony of a new born child. In this rite there are two main performers, i.e. the women folk from any clan and the maternal uncle. Without woman this ceremony could not be performed. Each of them will have their own items such as traditional brass plate, rice beer and ginger mixed with dry fish during this ceremony. This also shows that the status of woman is equivalent to a man in accordance with the tradition.

(b) Nohmyonso: Nohmyonso is the second phase in performing the naming ceremony of a child. It means to drive away the bad omen. It is also a symbol of strengthening the essence of personality. The sacrifice is performed inside the house by the maternal uncle with one roaster and a hen giving from father and mother side of the child respectively. In this part the pynsum is one of the main

performers of the ceremony among the ladies.

She is the one who performs rites right from the beginning till the end. She is the lady who gives a maiden bath to the child in a minimum of three times before the ceremony. All the ladies perform the ceremony inside the house, where as the males perform outside the house in chairmanship of any elder man. The traditional brass plate of pynsum should be the same plate till the ceremony is completed.

(c) Chatlanei: It is the final part of the ceremony. The first process of Chatlanei is the giving bath of the pynsum to a child in the morning of the ceremony day. The bath water of the baby is parted into two parts- one for bathing the baby while the other small amount for washing purposes of maternal uncle before chanting a mantra. This water is known as Umsaitkhmat (water for washing of feet, hand and face). The pynsum gives a small amount of mustard oil of the baby for the maternal uncle to apply his feet, hand and face before chanting the mantra. This oil is known as Phniang Pangrai (sanctified mustard oil).

The pynsum after giving bath to a child arranged the ladies to attend the mantra inside the house and then call a maternal uncle to chant a mantra. The pynsum puts a child in her lap and the maternal uncle starts chanting by holding and massaging the nascent broom leaves with Phniang Pangrai. After chanting the mantra, lady from aunt side select the name and verified it by casting down the leaves on the floor of the house. If the two leaves cross one other for three times, that means the name is sanctified.

3: During the preparation of traditional sanctification of a newly house:

To sanctify a newly constructed house, the customary ladies play a very important responsibility in the sanctification activities. In the early days of sanctification the durbar is held among the elders to find out the ideal day for the ceremony under the chairmanship of maternal uncle. After the deliberation of the durbar, the lady starts to prepare a rice beer for the purpose of sanctification of newly constructed house. Fermentation of rice beer takes almost one week to obtain the best rice beer. During the fermentation process no one coming from the crematorium is allowed to enter the place where it is kept. This rice beer is to be prepared by the female owner of that house.

4. During the moment of house sanctification:

According to the indigenous religion of the Khasi, sanctification is a very important before living in that particular house. According to the Khasi tradition, the elder from another clan is the performer of the rites and ceremony during the sanctification of the house in that evening. He is known in pnar language as iahdwar, literally a person who leads the ceremony). This iahdwar will hand over the lady owner with three brooms made of long grass, three rings made of grass and a hearth ring use for cooking purposes.

But this hand over could not be able to perform, if the owner is pregnant at that time. The owner of the house and her relatives will gather

in front of the house for a maiden entrance in guidance of iahdwar. At that maiden entrance all the persons attending the ceremony are prohibited to set foot on the door frame of the house, and wrench a heel among them at the consecration period.

Ladies in our society language are normally called as Ka Hiangpyrnah. Ka Hiang pyrnah means the lady who prepares the traditional rice beer. In each and every ceremony, rice beer is the most important item. This rice beer is prepared by the lady of the house.

Therefore the role of the woman plays a vital role in the rites and ceremony of the Khasi society. Without the role of women, Khasi religion could not be flourished.

In lighter vein

Awesome Answers in IAS Examination

Q. How can you drop a raw egg onto a concrete floor without cracking it?

A. Concrete floors are very hard to crack! (UPSC Topper)

Q. If it took eight men ten hours to build a wall, how long would it take four men to build it?

A. No time at all it is already built. (UPSC 23rd Rank Opted for IFS)

Q. If you had three apples and four oranges in one hand and four apples and three oranges in the other hand, what would you have?

A. Very large hands. (Good one) (UPSC 11 Rank Opted for IPS)

Q. How can you lift an elephant with one hand?

A. you will never find an elephant with one hand. (UPSC Rank 14 Opted for IES)

Q. How can a man go eight days without sleep?

A. No Probs, He sleeps at night. (UPSC IAS Rank 98)

Q. If you throw a red stone into the blue sea what it will become?

A. It will Wet or Sink as simple as that. (UPSC IAS Rank 2)

Q. What looks like half apple ?

A: The other half. (UPSC - IAS Topper)

Q. What can you never eat for breakfast?

A: Dinner.

Q. Bay of Bengal is in which state?

A: Liquid (UPSC 33 Rank)

Interviewer said "I shall either ask you ten easy questions or one really difficult question. Think well before you make up your mind!" The boy thought for a while and said, "my choice is one really difficult question." "Well, good luck to you, you have made your own choice! Now tell me this.

"What comes first, Day or Night?"

The boy was jolted into reality as his admission depends on the

correctness of his answer, but he thought for a while and said, "It's the DAY sir!"

"How" the interviewer asked.

"Sorry sir, you promised me that you will not ask me a SECOND difficult question!"

He was selected for IIM!

Technical Skill is the mastery of complexity, while Creativity is the master of presence of mind.

This is a famous paper written for an Oxford philosophy exam held in 1987, normally requiring an eight page essay answer and expected to be backed up with source material, quotes and analytical reasoning. This guy wrote the answer as bellow and topped the exam!

Q: What is courage? (50 Marks)

Answer (After 7 blank pages, at the end of the last page...): This is courage.

Q: How many letters are there in English Alphabet?

A: Eight Sir, A,L,P,H,A,B,E,T.



'Pragat Varg' (Advance Training Camp) by Arunachal Vikas Parishad
At Govt. Secondary School, Pitapool on 30th May 2014



Samuhik Vivah conducted by Kalyan Ashram



Modi Trust, Gurgaon, Haryana donated a Medical Van to Arunachal Vikas Parishad