



*Glimpses from the Felicitation Function of
Pu Dardhawma, a nonagenarian freedom
fighter from Mizoram,
held on 31st October 2013.*



HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin



Heritage Explorer

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HILLS ARE ALIVE

(A Glimpse in Hill Tiwa Culture and Tradition)

- Rakesh Soud

The tribal culture of Assam had appeals to the people of all ages. Most of our young researchers from the field of social science are working in the remote tribal villages of Assam to understand their cultural matrix. One of them is Pallavi Dutta from Gauhati University, who had facilitated me to know the colors of Hill Tiwas along the remote hills of Karbi Anglong. My journey to the hills of Karbi Anglong was quite interesting as I had travelled to these areas to locate Pallavi, when she was missing due to terrible weather and political conflicts of Karbi Anglong in last July. This is not the first time for people like us, to be trapped in the remote areas without any communication device but whenever the question of political turmoil comes we have to rely on each other. Apart from political discourse, Karbi Anglong is always marked as a haven of ethnic communities and their multitude cultures. The Hill Tiwas are one of such groups who represent the vibrant bands of cultures and traditions. The Tiwas have an exemplary relationship between geographical settings, social structures, languages and ethnic identity in North-East India. These geographical constraints divide them politically in two distant ethnic groups having the constitutional status of 'Scheduled tribes (Plains)' for Tiwa community mostly living in the plains Kamrup, Nagaon, Morigaon and foot hills of Karbi-Anglong districts of Assam and 'Scheduled tribes (Hills)' for Hill Tiwa community living in the westernmost areas of Karbi Anglong district of Assam as well as in the Northeastern corner of Ri-Bhoi district of Meghalaya. However, in the hills, they speak a Tibeto-Burmese language of the Bodo-Garo family. They are divided into clearly identified clans. They were also known as Lalung in the Assamese Buranjis and Colonial literature. British and most post-Independence accounts provide a very confusing image of the Lalungs,

mixing together people with much contrasted features. The situation today is that the Tiwa ethnic entity, i.e. people who call themselves Tiwa, are divided into two very distinct cultural and social identities as mentioned. These separate settings of ethnicity develop multi-structured research questions, that Pallavi wants to address. But for me, the interest is slightly different, as I want to see their socio-cultural relation with the surrounding environment.

In recent years those arguing for tribal rights and those seeking to conserve wildlife and forests have been grappling incessantly with the question of future survival of both tribes and forest. But in my view, the best futures of our forest are in the hand of the tribes, who are the real custodians of these forests.

Tiwas and their Hills

I had a last conversation with Pallavi four days back in the last week of July and since then she was untraceable. The continuous political aggression had compelled us in Guwahati to send a search party to rescue her from the remote village Khawra-kri, where she was supposed to stay. The rain and sudden bandh had again tensed the situation, because these villages had a very limited road access. I had talked to Rana Kowar, a young and passionate photographer about the rescue and he joins hands with us with his camera. I had personally moved around these areas but my knowledge on the roads was limited. We had decided to scale the remote village with our vehicles through the road started in Ouguri and passed nearby the Nelli Tea garden. But the last night rain collapsed the road. We took the next turn through Aamsoi and drove towards Ulukunchi of Karbi-Anglong. Our search continued with a road map to Khawra-kri. We reached Umpanai after a long drive of around 70 km from the national highway. The clouds and hill tops

fascinated our entire drive. The forest areas of Karbi-Anglong are known for its diversity of both the flora and fauna. The Hill Tiwas are also associated with this wildlife through their culture and rituals. They have their own sustainable hunting practice of using nets. Once the nets are set, hunters begin to drive animals from their hideouts right into the nets. This is an annual exercise to control animal population in the dense forest areas where the Hill Tiwas live. The tribe believes in protecting their cultural integrity and their right to wild resources upon which they depend. They have their rights to use their forest parallel to other animals. However, the modern thinkers still consider it as a crime. One has to understand this irony further with the role of the ecosystem of the people for sustenance of forest. Before entering Khawra-kri, we noticed the people with festival moods. Each and every Tiwa dressed with their traditional outfits and were on the way to Khawra-kri village. We came to know that they were celebrating one of their holy festivals, *wansuwa*. Despite of striking cultural dichotomy, today Tiwas undoubtedly form an "ethnic group", with both hill and plain dwellers acknowledging a single identity. This comes from their enthusiasm to celebrate the cultural festivals *wansuwa* as one among them that Pallavi wanted to cover as a part of her research work.

Culture and Colours among Hill Tiwas

Wansuwa is a festival which is held in different Hill Tiwa villages with different forms. The term *wansuwa* is a combination of two words, 'Wan', means 'flour of rice grain' and 'Suwa', means 'grinding'. The Rice beer and pork are the celebrating food during these days. They generally select a Wednesday for the main ritual, as a holy day in Tiwa belief. We met

(Contd. to Page 18)

Gods and Goddesses of the Zeliangrong Community

- Lanbilung Gonmei

Zeliangrongs, the inhabitants of North Eastern region of India are still following the Traditional religion so called Indigenous religion. The accepted and given name of their religion is Tingkao Ragwang Chapriak. They believe in many gods and goddesses that have formed the norms, behaviours and structures of their society.

They believe in many gods and Goddesses and in the religion of Tingkao Ragwang Chapriak different elements are found as the concept, principle and model - Polytheism, Henotheism and Monotheism and so on. The religion of Tingkao Ragwang Chapriak is the eternal or Sanatan Dharma that has been continuing since the creation of this Universe. Many scholars of the region led by Prof. Gangmumei Kamei have replaced primordial as the concept in the place of animism that had been formulated with prejudice of the colonial and Christian missionaries.

1. TINGKAO RAGWANG : Tingkao Ragwang is the name of supreme God believed by the Zeliangrongs. He knows no God and no God is above him. He is Sky and Heavenly God because of Supreme in all powers. He is Omnipotent, Omniscient and Omnipresent. Birth and Death is His own creation and this law does not bind Him. He has further having no mother or wife but every living beings are His own children. He is the Creator of this Universe and Fountain of justice and knowledge. All other gods and goddesses are created by Him, dispensing to them some powers on this earth. All the gods and goddesses are constelated with Him at the Centre. He has no definite shape and form. He may assume any shape and forces over the earth.

He is addressed by different names- *Shamting Phenmei, Shomprai Gwang, Pasumeipu-Padammeipu, Businmeipu-Buchammeipu, Tammeipu Janmeipu, Dandikachak Panumeipu*. He is the giver of soul. He is worshiped by ritual, ceremony, meditation, devotion with song, hymn with open mind. He is prayed in day and night at any place- in a temple or outside it.

2. SEVEN BROTHERS GODS (RAGWANG NAHLAN CHANE):

There are seven brothers Gods and they serve as Bridge of Communication between Tingkao Ragwang and devotees. There is a myth that Tingkao Ragwang had created earthly God Didimpu and Goddess. Didimpui to look after the earthly affairs. Didimpu is the king of lower realm and king over the Gods and Goddesses of the earth - Ragwang. Charasinlangpui is a sister Goddess of Didimpu. The union of Didimpu and Didimpui had a daughter by name Kamadinliu and no son to succeed him. Didimpu went to Tingkao Ragwang and prayed to him for blessing a son. Tingkao Ragwang granted a boon of getting son with the condition that nobody should see him and his wife while making love. If somebody happened to see, the boon will be transferred to him/her. Charasinlangpui happened to see the act of love of her brother and sister-in-law when she returned home to collect dried gourd from the stream where she went to carry water. The boon of getting son was blessed to her. Charasinlangpui laid eight eggs and only seven brother Gods were hatched and one could not be hatched. They grew up and come to her mother and introduced her sons before her brother *Didimpu - Vishnu (Manchanu, Bonchanu)*,

Ragwang, Chonchai, Napsinmei, Charakilongmei, Koklou, Karangong. The one which could not be hatched is known Dime. As the seven brother Gods grew and the youngest brother married Kamadinliu the daughter of Didimpu and Didimpui, Didimpu become old and he decided who would be his successor as king of Gods of the lower realm. He offered a martial competition to seven brother Gods with him and the winner should inherit this position. In such competition wrestling throwing, hurling stone, the youngest Brother Ragwang won his father-in-law with the intrigue and conspiracy of his mother-in-law and wife. The privilege of inheritance went to Ragwang. The eldest brother Vishnu was desperated and disappointed. He went to Khoupum and then moved to Bhuvan Hill situated in Cachar, Assam, where he lived permanently.

(i) Ragwang : He is the youngest son of Charasinlangpui and by the virtue of matrimonial alliance, he received the position - King of Gods on the Earth. He resides at the mountain of Koubru, (North District of Manipur). He succeeded his father-in-law who had refused to get up from falling in the wrestling competition with the seven brother Gods and he has gone into the deeper layers of earth and became the God of earthquake. Ragwang wields the power of earthly affairs.

(ii) Vishnu: He is known by different names -Manchanu and Bouchanu. He dwells at Bhuvan Hill. He was the eldest son of Charasinlangpui. He was desperated by the conspiracy and intrigue that initiated by his youngest brother Ragwang with his wife and mother-in-law in succession after Didimpu.

Though he could not become king of Gods, he had been assigned the affairs to look after nature, animal and deities. He is the arbiter of men's relation with Gods.

(iii) Chonchai : Chonchai resides at Mount Kasuakbut (near Taosang village in the Tamenglong District of Manipur). He looks after the health of men and he is adverse to wine.

(iv) Napsinmei : Another name of Napsinmei is Laorangmei. He resides at the Hill of Ganglon, Namthan in the Old Cachar Road near Khoupum, Nungba Sub-Division of Tamenglong District. He is the care taker of crops and grains.

(v) Charakilongmei : He resides at the Mountain peak of Bina of Thonglang at the West Stretch of Koubru Mountain. He wields the affairs of peace.

(vi) Koklou : He dwells at the peak of the southern range of Koubru Mountain, Ponglinglong, Charoi Pandong of Senapati District of Manipur. He takes the charge of the Assembly of Gods and Goddesses.

(vii) Karagong : He is teaser of unruly youths and healer of dizziness. He is probably believed to be residing at Puching Hill of Tamenglong District of Manipur. The seven brother Gods are worshiped and propitiated during festivals of Gaan-Ngai collectively. The seven brother Gods are also propitiated by individual and individual families. The worship of the seven brothers Gods collectively is known Ralen Roumei. Among the seven brothers perpetration of particular one is also prevailing.

3. SHONGS: They are deities dwelled in forest, mountain, lake, river, etc. In each Zeliangrong village, there is Shong deity of forest and area where the Villager's activities are confined. Sometimes, the seven brother Gods are also treated as

Shong in some of the villages. For instance, Chonchai, one of the seven brothers God resided at the peak of Kasnakbut. Taoshang Khullen, Tamenglong District is treated both Shong and seven brother Gods by the Villagers. Shongs are included in the propitiations of seven brothers Gods on the occasion of Ralen Roumei. There is no definite behaviour and system of propiation to these Gods and it is different from one village to another village. In many cases, a particular day is chosen and propitiation are conducted to the Shong in a year.

4. BAMBOOS: They are Village deities. In each Zeliangrong Village there are two village deities Kaipi Bamboo and Kaiba Bamboo. It is believed that the soul of the deceased of the village are upgraded by Tingkao Ragwang with divinity and these souls become deities. The Bamboo looks after the villagers and dwellers of locality in every aspects. They are propitiated in many occasions i.e. functions, rituals, ceremonies and festivals of the villagers collectively or of any individual or a family.

5. PURUMKHANG AND PURUMLU: There are Gods and Goddesses created by Tingkao Ragwang dispensing the power of sexual arousal. They dwell in the bodies of boys and girls when they have attained the age of puberty. These Gods and Goddesses are propitiated in the ritual Tuna-Gaan Ralei, the ritual concerned with the boy or girl.

6. DAMAPU AND DAMAPUI : Dampapu and Dampapui create the physical form of infant in the mother's womb. Dampapu and Dampapui look after the affairs of the infants. Ritual and ceremonies of various names are offered to these God and Goddess for the well being of the infant concerned.

7. KAMPUIPUI AND

CHARAIPEI : They are Goddesses in-charge of distribution of wealth and grain though they are not creator of the same. Kampuipui the Goddess is the distributor of grain and crop. Sometimes, the Goddess is also known Champui. She is the giver of wealth and grain. Goddess Charapei is the care taker of the proper use of wealth and grain. They reside within the house. They are propitiated in every festivals and ceremonies of the families.

8. ANCESTOR WORSHIP: Treating ancestors as God and Goddess may be questionable from empirical approach. However, it is believed that the soul is compound and it has an independent entity and existence within and outside body. It emanated from Tingkao Ragwang. The souls of the deceased ancestors act as divine beings for their relatives on earth. They are not worshiped but are given homage by the ritual of Keilao tho or Tampi thou. It takes the shape of ancestor worship.

9. DESPISED GODS AND GODDESS: There are many Gods and Goddesses¹ whom the Zeliangrongs despise. They may harm human body, not the soul. They are hated and despised. They are not worshiped but driven away from human affairs by ritual and mantras.

The Gods and Goddess and their mode of worship make the survival of Zeliangrong community against the proselytisation by the alien religion. The development of literatures on spiritual and philosophical aspects of a community will inspire the devotees who are in a state of transition from primitive to modernization and globalization. Literature plays a vital role to shape the mind of the people.

Remembering the Legacy of Azad Hind

Saluting efforts to free India in 1943

- Dr Bhagawati Prakash Sharma

October 21, 2013 will be marked as the 70th year of the declaration of the provisional Government of Free India by Netaji Subhash Chandra Bose at Cathay Hall, Singapore. Which subsequently led to the Independence of Bharat on August 15, 1947. This is an occasion to celebrate.

On October 21, 1943 Netaji Subhash Chandra Bose formally announced the establishment of the Provisional Government of Free India at a crowded meeting in Cathay Hall in Singapore. Azad Hind was used to be recognised, as a legitimate state by a few countries. It had diplomatic relations with nine countries: Germany, the Empire of Japan, Italy, the Independent State of Croatia, Wang Jingwei's Government in Nanjing, Thailand, the State of Burma, Manchukuo and the Second Philippine Republic. On the declaration of its formation in Singapore the Taoiseach of Ireland, Éamon de Valera sent a note of congratulations to Bose. Vichy France, government participated as an observer in the Greater East Asia Conference in November 1943.

While defining the tasks of this new political establishment, Subhas declared: "It will be the task of the Provisional Government to launch and conduct the struggle that will bring about the expulsion of the British and their allies from the soil of India."

Bose, taking formal command of the Indian National Army from Rash Behari Bose, turned it into a professional army with the help of the Japanese. He recruited Indian civilians living in Japanese-occupied territories of South-east Asia, and incorporated vast numbers of Indian POWs from British forces in Singapore, Malaya and Hong Kong to man the brigades of the INA.

Founded on October 21, 1943, the government was inspired by the concepts of Subhas Chandra Bose who was also the leader of the government and the Head of State of this Provisional Indian Government in Exile. The government proclaimed authority over Indian civilian and

military personnel in Southeast Asian British colonial territory and prospective authority over Indian territory to fall to the Japanese forces and the Indian National Army during the Japanese thrust towards India during the Second World War. The government of Azad Hind had its own currency, court and civil code, and in the eyes of some Indians its existence gave a greater legitimacy to the independence struggle against the British.

Captain Doctor Lakshmi Swaminathan (after marriage as Lakshmi Sehgal) was the Minister in Charge of Women's Organisation. She held this position over and above her command of the Rani Jhansi Regiment, a brigade of women soldiers fighting for the Indian National Army. For a regular Asian army, this women's regiment was quite visionary; Dr. Lakshmi was one of the most popular and prosperous gynaecologists in Singapore before she gave up her fabulous practice to lead the troops of the Rani of Jhansi Regiment.

Rani Velu Nachiyar an 18th-century Indian Queen (born 1730-Died 1790 AD) from Sivaganga, Tamilnadu was the first ruler in the modern world to have raised an exclusive army of women. She was also the first Queen to fight against the British in India. She was the one and only Indian ruler who won the battle against British. Velu Naachchiyaar is also the first to have introduced the Guerrilla Warfare, first to Introduce Human Bomb.

Immediately after the formation of the government-in-exile, Azad Hind declared war against the Anglo-American allied forces on the Indo-Burma Front. Its army, the "Azad Hind Fauj", (Indian National Army or the INA) went into action against the

British Indian Army and the allied forces. The government assumed control of the Andaman and Nicobar Islands from Japan in 1943. The INA had its first major engagement at the battle of Imphal where it breached the British defences in Kohima, reaching the salient of Moirang. But soon it suffered a catastrophic defeat as the Allied forces held, and Allied air dominance and compromised supply lines forced both the Japanese and the INA to retreat.

The existence of Azad Hind was essentially coterminous with the existence of the Indian National Army. While the government itself continued until the civil administration of the Andaman Islands was returned to the jurisdiction of the British towards the end of the war, the limited power of Azad Hind was effectively ended with the surrender of the last major contingent of INA troops in Rangoon. The supposed death of Bose is seen as the end of the entire Azad Hind Movement. Some historians contend that the Azad Hind was a free and independent government.

Contributions to India's Independence

The legacy of Azad Hind is far bigger than what is perceived. After the war, the British Raj observed with alarm the transformation of the perception of Azad Hind from traitors and collaborators to "the greatest among the patriots". Given the tide of militant nationalism that swept throughout India and the resentment and revolts it inspired, it is arguable that its overarching aim, to germinate public resentment and revolts within the Indian forces of the British Indian Army to overthrow the Raj, was ultimately successful.

(Contd. to Page 6)

JFCPF Accuses Govt. of Adopting Divisive Policy

ITANAGAR, Oct 3: Janajati Faith and Culture Protection Forum (JFCPF), Guwahati has accused the Centre and Arunachal Pradesh Government of creating division among people of indigenous religion in the name of implementing minority scheme.

"Instead of developing whole of Arunachal Pradesh, the Central Government in league with the state government has devised a divisive plan in the name of Multi -Sectoral Development exclusively for centrally listed minorities living in the state, stated JFCPF president BB Jamatia, in a release.

JFCPF feared that this discriminatory scheme will damage the unity among the people and the mistrust created by the scheme will disintegrate the citizens of a strategically important state of India.

The schemes and programmes for poverty alleviation, education, health and other welfare schemes like school buildings, girls and boys hostels, Anganwadi Centres, PHC, Sub Health Centres etc. are included as part of it.

"How the list of about 6000 beneficiaries has been selected for allocation of fund under the Indira Awas Yojana and other individual schemes when the Minister of states for Minority Affairs and Chief Minister of Arunachal Pradesh have stated the minority schemes are meant for common infrastructure development only," Jamatia questioned.

Providing financial assistance under Indira Awas Yojana is targeted

to individual minority household. Existing schemes for infrastructure development such as school electrification, road connectivity (PMGSY) etc. shall be taken up in these districts in priority basis. In addition, the schemes included in the Prime Minister's new 15-Point programme for welfare of minorities shall be implemented vigorously in these districts.

"Once Government started providing minority benefits to people of Arunachal Pradesh it can no way stop the Muslims taking benefits out of the schemes," he said.

A large number of Muslims in Assam are taking the minority benefits though their Indian identity is yet to be established.

Minority concentrated district must have a minority population exceeding 20% but less than 25% of the population of the district, he said.

The mechanism for counting Christian population is available with Govt. of Arunachal Pradesh under the "Freedom of religions Act 1978".

As per the provisions of the law government is supposed to maintain a register of those who are accepting or embracing other religious faiths.

Instead of using this facility to count down Christian population, engaging OKD Institute for Social Change and Development, Guwahati, an outside agency, is nothing but violation of "Arunachal Pradesh Freedom of Religions Act 1978" by the Government of Arunachal Pradesh, he claimed.

These Minority packages provide dual benefits to Christians and Muslims. First they receive publicly funded coaching and other scholarship benefits as a member of minority community and then they receive the benefits of reservation in the services as scheduled tribe. This is a gruesome injustice to indigenous faith followers inflicted by central and state government.

"As per the Constitution of India change of religion does not affect his schedule tribe status. Therefore, declaring the Christian converts of Scheduled Tribe as minority is violation of the Constitution," he claimed.

Describing the MsDP scheme as discriminatory in content and divisive in nature, JFCPF, Guwahati appealed to the central and state government of Arunachal Pradesh not to discriminate the Scheduled Tribe people of Arunachal Pradesh.

"If Government of Arunachal Pradesh wants to prove that it is not discriminating among its people and to treat everyone with equality the scheme should be implemented throughout the state and not through Ministry of Minority affairs," he opined.

The apprehension thus expressed by Indigenous Faith & Cultural Society of Arunachal Pradesh (IFCSAP) and Janajati Suraksha Manch (JSM) of Arunachal Pradesh is genuine and deserves serious consideration, he said.

(<http://www.arunachaltimes.in/wordpress/2013/10/04/jfcpf-accuses-govt-of-adopting-divisive-policy/>)

(Contd. from Page 5)

Remembering the Legacy of Azad...

Views of British Prime Minister Clement Attlee

The true extent to which the INA's activities influenced the decision of British Raj to leave India is mirrored by the views of Clement Attlee, the British prime minister at the time of India's Independence. Attlee cites several reasons, the most important of which were the INA activities of Subhas Chandra Bose, which weakened the very foundation of the British Empire in India, and the Royal Indian Navy Mutiny which made the British realise that the support of the Indian armed forces could no longer be relied upon.

King of Belgium Invokes the Power of Durga

Brussels, Oct.05: Even as India prepared to celebrate Durga Puja next week, the monarch in faraway Belgium, King Philippe, Friday invoked the power of Durga to seek help in nations' search for "unity of purpose" and in taking up challenges of the times.

A great lover of India, who has led four economic delegations to the country, Philippe again broke convention to speak at a farewell lunch for visiting Indian President Pranab Mukherjee and recalled his visit as a backpacker to Bengal "eager to discover your rich culture."

"Mr President, in your home region West Bengal and in many other parts of India people are now preparing for the Durga Puja, the worship of the power of Good which always wins over bad. May this power of Good help us in our search for unity of purpose and in taking up the many challenges of our times," the king, known as the King of the Belgians, said.

The king also quoted Nobel

Laureate Rabindranath Tagore to say that his call to "open your doors" of the mind is still appealing today as "different cultures enter into a respectful dialogue, new ideas arise and new horizons open."

He recalled his visit "to your



beautiful country a number of times" and said each visit was an "invigorating experience."

Referring to the Europalia, the four-month Indian cultural gala inaugurated here jointly by Mukherjee and Philippe Friday, the king said the festival "will only showcase a fraction of your vast cultural heritage" and an

invitation to each visitor there to "discover further the treasures of your secular civilisation." Among the exhibits at the Bonzar, the Center of Art and Culture and the main venue of the festival, is an idol of Durga.

The king also quoted another Nobel Laureate, Amartya Sen, to talk about the "wholeness of India" and praised Mukherjee for being a "consensus builder" in a country that was "as big as a continent, composed of 28 states and 7 union territories, and where 22 languages are recognised by the Constitution."

King Philippe, who ascended the throne only last July after his father, King Albert II abdicated, broke protocol when he and Queen Mathilde drove up to the airport tarmac to receive Mukherjee when he arrived here Wednesday on the first visit by an Indian head of state to Belgium. The president was accompanied by his daughter, Sharmistha Mukherjee.

(<http://www.sify.com/news/king-of-belgium-invokes-the-power-of-durga-news-international-nkfk7bfeaj.html>)

British Intelligence Chief Says Islamist Threat Rising

London, Oct. 09: The head of Britain's domestic intelligence agency on Tuesday warned there were thousands of Islamist extremists in the country who regard the public as "legitimate targets", and defended the use of snooping technology.

During a speech at the Royal United Services Institute in London, his first since taking over in April, MI5 chief Andrew Parker said the agency was "tackling threats on more fronts than ever before"

The director general said he expected one or two attempts at major acts of terrorism in Britain each year.

He highlighted al-Qaida and its affiliates as presenting "the most direct and immediate threats", and said there was "good reason to be

concerned about Syria".

But Parker dismissed claims that electronic eavesdropping agency GCHQ was listening in on everyday communications as "utter nonsense" and defended the use of snooping technology, as revealed in US security documents leaked by former CIA operative Edward Snowden.

"Far from being gratuitous harvesters of private information, in practice we focus our work very carefully and tightly against those who intend harm," he said, adding safeguards were in place to protect citizens. "In some quarters there seems to be a vague notion that we monitor everyone and all their communications, browsing at will through people's private lives for

anything that looks interesting. That is, of course, utter nonsense."

He blasted the leak, saying it caused "enormous damage to make public the reach and limits of GCHQ techniques."

"Such information hands the advantage to the terrorists," he added.

GCHQ, which stands for Government Communications Headquarters, is based in southwest England and monitors communications worldwide for intelligence purposes.

(<http://www.japantoday.com/category/world/view/british-intelligence-chief-says-islamist-threat-rising>)

Rescind the Order on Muslim Terror Suspects

- JP Rajkhowa

The Union Home Minister Sushil Kumar Shinde created much furore and another political controversy, by issuing an advisory to Chief Ministers, “not to arrest innocent Muslim youth in terror cases”, in the already charged atmosphere, due to the controversies and fiasco for days, across the country, over the Ordinance (since withdrawn at the instance of Rahul Gandhi, who had called it ‘nonsense’ and demanded, it should be ‘torn up and thrown away’) sent by the UPA II to the President, in order to protect convicted lawmakers, against loss of seat in the Parliament or the State Legislature and contesting elections, as ordered by the Supreme Court. The timing of issuing the advisory appears to be improper, though the compulsion for the Congress Minister could be to woo the Muslims for votes, in the ensuing Assembly elections in five States and thereafter, in the 2014 elections to the Lok Sabha.

The letter, released on Monday (30/09/2013) has been condemned by the main opposition— the BJP, which has accused Shinde of “dividing the country on communal lines”. As quoted by The Hindu (01/10/2013), Mr. Shinde said as follows, in his letter.

“The Central government has received several representations alleging harassment of innocent Muslim youth by law enforcement agencies.....Some of the minority youth have started feeling that they are deliberately targeted and deprived [of] their rights. The government has to ensure that no innocent person is subjected to undue harassment”. Mr. Shinde reiterated the so-called commitment of the government ‘to combating terrorism in all forms’, ‘ensuring zero tolerance against terrorism’ and desired that the ‘law enforcement agencies should maintain communal and social harmony while dealing with terror cases. Strict and prompt action should be taken against erring police officers where there are mala fide

arrests of any member of minority community. The wrongfully arrested person should be released immediately and suitably compensated and rehabilitated to join the mainstream’, he added.

In a secular democracy like India as enshrined in the Constitution, in its very Preamble, the Union Home Minister should have been wiser enough to choose constitutionally valid language, instead of trying to communalize and divide the society, on communal lines, as related to ‘terror suspects’. It is universally accepted that, terrorism has no colour and terrorists could belong to any religious dispensation, though in the Indian context, the country has suffered a lot for decades, under, what many experts term as “Islamic terrorism”, or ‘jihadi terrorism’ committed by home-grown as well as foreign-grown ones, mainly based in Pakistan, as was clear from the 26/11 Mumbai ‘terror attacks’ and many other examples, which are matter of records. Otherwise, outfits like the Indian Mujahidin or SIMI would not have been in the picture at all. At the same time, there could be other ‘right wing’ extremist groups as well, as suspected by investigating agencies, in some cases.

It must be appreciated that, if there has to be ‘zero tolerance’ of terrorism in all forms, sometimes, some innocent persons could also be arrested and detained as ‘suspects’, if such persons are unable to explain their conduct or association, with some persons or organizations, who could be ‘prime suspects’ in a terror case. They need not necessarily be Muslim youth, as they could belong to any religion. In the interest of the security of the State and safety of peace-loving citizens, sometimes, there could be ‘harassment’ of some suspects, but, that would not justify not arresting Muslim suspects or those from other communities. No one could be called ‘innocent’ too unless established as such by

‘competent legal authorities’ including investigating agencies so stating, before a court of law. In any case, the police or any agency investigating into terror cases and having police powers, are not legally empowered to detain any arrested person beyond 24 hours, without the orders of ‘judicial authorities’. Such authorities usually exercise abundant caution, before sending a ‘terror accused’ to police or judicial custody.

As for strict and prompt action against erring police officers for mala fide arrests of any member of minority Muslim community, who would decide ‘mala fide’? Certainly not the ‘government’, it has to be a ‘judicial or quasi-judicial’ authority, to decide, after conducting a thorough enquiry. While doing that, it would be incumbent on the government of a State to see that, the police force would not be demoralized, by any kind of ‘witch hunting’ which Mr. Shinde’s advisory might lead to. Similarly, if it is established that, a person was wrongfully arrested, he should be released immediately, irrespective of whether he is a Muslim or non-Muslim youth. Monetary compensation or any other kind of relief have to be equally made available to similarly placed persons belonging to other religious groups as well, otherwise, that would tantamount to ‘discrimination’ under Article 15 of the Constitution. By specifically mentioning Muslim youth for relief, without generalizing all ‘wrongfully arrested’ persons, the Union Minister has willy-nilly breached Article 14 of the Constitution, which guarantees ‘equality before law’ for all citizens.

Mr. Shinde’s suggestion for constituting Special Courts, in consultation with the High Courts of the States, for speedy trial of the terror cases and give priority to such cases, is welcome. However, it is not understood, how ‘the law enforcement agencies should maintain communal

(Contd. to Page 18)

The Silent Invasion from Bangladesh

- Pranjit Agarwala

A recent United Nations Department of Economic & Social Affairs has revealed that in 2013, India was home to 3.2 million (32 lakhs) Bangladeshi residents who had migrated to and settled in the country. For the first time, the UN has termed this phenomenon as **“the single largest bilateral stock of international migrants in the Eastern Hemisphere”** which may just be a tip of the iceberg. What is even more revealing is the Population Census Report of the Bangladesh government published in 1996 which found eight million (eighty lakh) persons missing or unaccounted for. Even more recently the Bangladesh Statistical Bureau and the National Population Research & Training Centre has reported that in the past decade 9 lakh (0.9 million) Hindus have vanished from the country. These are not conjectures but real figures.

Among the North-Eastern states, Assam has borne the brunt of the illegal influx. The gravity of the situation can be gauged from the Population Census reports of Assam. In 1901, the population of undivided Assam was 33 lakhs. In 1981, after Assam was reorganised and had lost half its territory and a sizable part of its population, its population had grown to 162 lakhs. Increasing to 266.38 lakhs in 2001 and 311 lakhs (3.1 crores) in 2011. Thus its population almost doubled in three decades despite a steady decline in the decadal growth rate from 23.50 per cent in 1981/1991 to 18.85 per cent in 1991/2001 to 16.93 per cent in 2001/2011.

It is evident that in the last three decades in spite of Assam's population growth rate declining steadily and being below the national average its population has registered an unnatural increase. In reality out of the 27 districts of Assam the minority dominated border and some central districts registered a high decadal growth rate of 22 per cent to 25 per cent. Whereas the rest of the districts recorded much lower growth rates with the eastern districts

recording a growth rate as low as 9 per cent. This significant difference in the population growth rates between the minority dominated southern and western districts bordering Bangladesh and the rest of the State is unusual and cannot be dismissed lightly.

The real issue in Assam is about the post March 25, 1971 illegal immigrants from Bangladesh. Their citizenship status, their enrollment in the electoral rolls of Assam, their unabated influx and in nearly three decades the State and Central Governments complete failure to implement some of the vital clauses of the Assam Accord such as sealing the international border to stop the influx, providing constitutional safeguards to the indigenous people or protecting the democratic rights of the genuine citizens from being subverted by illegal immigrants. There has never been any dispute about the illegal immigrants who entered India between 1951 and 25 March 1971 numbering about 2 million (twenty lakhs) who have been accepted as an inalienable part of the multi-faceted Assamese society.

There is nothing communal about the issue and giving it a linguistic or communal slant just because an overwhelming number of the illegal immigrants are Muslims is an attempt to politicise the problem. Muslims have been peacefully co-existing in Assam's heterogeneous society for centuries. A society where the preachings of both Assam's patron Vaishnavite saint Sri Sankardev and the Muslim Pir Ajan Fakir are revered equally. In fact the indigenous Assamese Muslims themselves feel threatened by the large-scale influx and the government's policy of appeasing Muslims of foreign origin. They have therefore formed the All Assam Khilonjiya Asomiya Musalman Unnayan Parishad for the welfare of the nearly 30 lakh indigenous Assamese muslims. It is noteworthy that as per the Census of 2011 the Muslim population in Assam was 1.8 crores (10.8 million)

which is 34.7 per cent of the State's population.

With political patronage illegal immigrants have been dubiously enrolled as voters and are a powerful vote bank. All attempts to correct the voter's lists by updating the National Register of Citizens (NRC) have met with stiff resistance and violent protests. Socially the increasing pressure on land has brought them into direct conflict with the indigenous and ethnic communities resulting in bloody clashes. Economically the alarming population growth has put pressure on the State's meagre resources and is negating development initiatives. Security concerns have also increased. Reportedly fundamentalists are actively encouraging jihadi elements in the immigrant areas at the behest of outside forces. Recently intelligence sources have revealed that a key member of the ISI backed Lashkar-e-Taiba is from Assam. Another major problem is the regular smuggling through the porous Indo-Bangladesh border of large quantities of counterfeit Indian currency notes printed in Pakistan, China and Nepal meant to disrupt the Indian economy.

Additional Sessions Judge Kamini Lau of a Delhi court while pronouncing a verdict on two Bangladeshi nationals in a case of dacoity cum murder put the issue in the right perspective by observing that-“Our country has become a haven for all these criminal elements who are most ruthless and brutal with anybody who come in their way. While genuine citizens of this country continue to suffer in abject poverty, what is it that prevents a firm, resolute, intense government action against these three crore Bangladeshis illegally staying in India, enjoying all benefits which are otherwise the entitlements of citizens. It is this lack of concerted Government/administrative action which has compelled the courts of law to step in.” Will the government now take cognizance of this serious threat and stop the silent invasion?

(Organiser 06.10.2013)

Jihadi Attack in Kenya **Non-Muslims Identified & Targeted**

In Kenya's capital Nairobi, Islamic terrorists carried out an attack similar to 26/11 attack in India. On September 21, around 15 to 20 Islamic terrorists, armed with grenades and AK 47s stormed the Westgate Mall of Nairobi and started a killing rampage. For almost four days, till September 24, the Kenyan forces fought a fierce battle with these terrorists to recapture the mall. Since September 22 Israeli commandoes also joined and helped Kenyan forces to fight the terrorists. The attack was carried out by the Somali terrorist organisation al-Shabaab, which is believed to be connected with al-Qaeda.

The Islamic terrorists asked Muslims present in the mall to leave and then started throwing grenades and firing AK 47 on the remaining non-Muslims. Many were asked to tell the name of 'Prophet Mohammad's'

mother, those who failed to answer were shot. Even women and children were not spared. More than 72 people are killed in the 4 day long operation including 61 civilians, 6 defence personal and 5 terrorists; almost 200 people are injured. The number of dead could be more as the rubbles of the wrecked mall are being cleared and many bodied are feared to be buried in them. Around 10 terrorists are arrested.

The terrorist outfit al-Shabaab originated around early 2000s as a military wing of Islamic Courts Union (ICU) which wanted to take over Somalia and establish an Islamic regime there. Al-Shabaab is believed to have a membership of estimated 5,000 militants. It has carried out this attack as a retaliatory step against the U.S.-Kenyan military operations in Somalia which are fighting Islamic Terrorist groups there. A year ago

Kenyan forces backed by US managed to expel al-Shabaab from its last strongholds in Southern Somalia. The current attack on part Israeli owned 'Westgate' Mall is believed to be an attempt of al-Shabaab to prove that they still are a force to be reckoned with. Through 'Twitter' the group took the responsibility of the attack. Among the terrorists there were Americans and British nationals and a woman too. Although al-Shabaab has denied this through 'Twitter'.

Three Indians including an eight year old kid were killed by the terrorists. According to reports one Indian was shot because he wasn't able to tell the name of 'Prophet Mohammad's' mother. At least 18 foreigners were killed including citizens of UK, Canada, France, Australia etc.

(Organiser 06.10.2013)

Church Leaders and Their Impact on Our Lives

- Diana Mary Pala

Many have questioned the role of the church during societal crises. The intellectuals of society air their views and opinions through articles and letters to the editor. One common question raised by many is, "What is the Church and her leaders doing? I believe this is an apt question to be raised by any concerned citizen who speaks for the poor.

Looking at the North Eastern scenario and more especially of Meghalaya, one finds that Christian missionaries and mission run schools and colleges play a vital role in the intellectual development of the people but not in the socio-economic uplift of the weaker sections of the society. Indeed, what is the Church and her leaders doing for the poor especially when there is chaos and

disharmony among various groups of people in the society? The answer is simple. The Church and her leaders are busy minting money through various schools and colleges and seeking their own comforts. They are least bothered about what happens to the common people who become victims of the madness of NGO's and militant groups. They wouldn't open their mouths to defend the poor whom they are called upon to serve and care daily.

I remember reading about religious life or monastic life in ancient times. It was a way of life chosen by people who gave up worldly pleasures and comforts and to live an austere life thereby experiencing divine peace in their hearts. They spent their time in

prayer and setting a good example for the rest of humanity. They are least bothered about earthly comforts. The monks would move from place to place begging for alms and cultivating a small plot of land and thereby sustain themselves. They lived at the mercy of the generous people. Gone is the golden era when the monks and religious people lived a life of austerity and true to the call that they have received from above.

Today the ground realities of religious life are totally different. We are all aware of the manner in which the Church and her leaders are functioning. Church run institutions have become places for minting money and enjoying a comfortable life. Ordinary people cannot compete with these church run institutions

and their way of life. They have the means to purchase the latest gadgets, vehicles, huge plots of land in and around the cities; they can build magnificent buildings; they can travel by flight and reach their destinations comfortably at the earliest. They can afford to go for better treatment in metropolitan cities and also have huge amounts as fixed deposits and so and so forth...

The heads of religious congregations (the local superior-provincials) are busy towards the end of the year bargaining with the principals or heads of various centers, schools and colleges to transfer the maximum profit to the headquarters for their comforts. Anyone who opposes such actions of the superior is immediately transferred to a remote village. Those who compromise with such superiors are usually awarded a longer tenure as principals of colleges and schools. This is how the so called religious and the church leaders function at present. So tell me when do the church and her leaders have time to sit and chalk out strategies to air their voices and to come to aid of the ordinary people who constantly suffer from such atrocities by the NGO,s and pressure groups? Church leaders preach too many good things but fail to practice it in their lives. They are like whitewashed tombs going around amassing comforts for their future security.

I was told that in South India, church leaders play a vital role in speaking for the poor and the weak. There the diocesan Bishops are very powerful and have say in the everyday life of the people. They often write pastoral letters to the faithful condemning injustices and atrocities unleashed by the government or any other institution. These pastoral letters written by the Bishops, are also read out in church on Sundays and the faithful are

made aware of their basic rights and responsibilities. Hence ordinary people feel protected since there are people to fight for their cause and existence. The government or other organizations think twice use muscle or money power. Can the bishops of Northeast India do such things for their faithful?

I recall when the Archbishop of Shillong Most. Rev. Hubert Rosario died, our own people demanded a local person to replace him. There came Archbishop Tarcisius Resto and now Archbishop Dominic Jala, heading the archdiocese of Shillong. What is the present Archbishop doing to help the common people who are constantly affected by the bandh culture? Is he able to write any pastoral letters to the faithful over the last 13 years as Head of the diocese and speak for the voiceless of society? Or is he happy with the position he holds? Can he not come out of his comfort zone and feel the misery and plight of the people? Can his voice, in defense of the poor, be heard by the government and NGO,s? Can he be found in Shillong most of the times to see and experience the problems of people? God appointed prophets, in the Old Testament of the Bible to liberate the people from their misery and to help them to stand against injustices and atrocities. Can the present church leaders do that?

For that the Church should first and foremost be neutral and rise above cultural barriers. People need to feel comfortable that there is no distinction being made in the church between tribal and non-tribal. The Church is one and the faithful are also one. But now I fear that in the church run institutions also these mad concepts of tribal priest or religious and non-tribal priest and religious, has crept in and there is a fight as to who would be appointed as the principal of a school or college or head an institution. Appointments and transfers are also

made based on this mad concept of one's identity as tribal or non-tribal and not anymore as capable priest and religious who can run the institutions effectively. So when there is such craving for power and positions among church leaders, where is the time for them to listen and understand the misery of the people at large?

Practically all Church run schools and colleges are registered as Charitable Trusts/Societies to exempt themselves from income tax. In reality they do no charitable works for the people and students whom they educate. A student who fails to clear the monthly tuition fees before the due date does not get his/her admit card or the result is withheld until he/she pays the school fees. So where is the charity being practiced by the missionary institutions? Many of the priests have forgotten that they are ordained as priests to administer sacraments and be of help to the poor. What I see in our society is that, priests and religious have time only to run around efficient lawyers and auditors to tidy up their yearly accounts and to present that before the Home Ministry.

Can the government do something to regulate the fee structure of the schools and check the total profit made at the end of the year and accordingly tax them? If this money-making venture is regulated many will think carefully before they fight to become the principal of a city based school or college. They would then be more willing to help the poor people. Let the government wake up! Let the Church and religious congregations wake up to see the misery of the poor and be a voice for the voiceless. Stand for the rights of the people whom they are called upon to serve.

[http://
www.theshillongtimes.com/2013/
10/26/church-leaders-and-their-
impact-on-our-lives/](http://www.theshillongtimes.com/2013/10/26/church-leaders-and-their-impact-on-our-lives/)

Passport Alone No Proof of Citizenship: Bombay HC

MUMBAI: A birth certificate, passport or even an Aadhaar card may not be enough to prove that you are an Indian citizen if you were born after July 1, 1987. Citizenship laws say a person born in India after July 1, 1987 cannot claim automatic citizenship unless at least one of the parents is an Indian.

The Bombay high court has refused to grant relief to a man and three others charged with being illegal immigrants even after they produced passports (later terminated), Aadhaar cards and birth certificates to prove they were Indians.

"The birth certificate of one of the applicants will not (suffice) as under the law it is imperative for such applicant to establish that his parents were Indian nationals. There is no such proof adduced," said Justice K U Chandiwal dismissing their pleas.

Under citizenship laws, a person is an Indian by birth if born in India on or after January 26, 1950, but before July 1, 1987. If a person is born after July 1987, he or she can claim citizenship if either parent was a citizen. For all born in India on or after December 3, 2004, they can claim citizenship by birth only if both parents are Indians, or if one parent is a citizen and the other is not an illegal immigrant at the time of birth.

The court upheld a trial court's order punishing Afzal Khan (name changed) and three others with a jail term of six months for illegally entering India. The court also rejected a plea to revert the matter to the trial court so that they could submit identity proof.

"A birth certificate may show that a person was born in India, and other documents may show that they have

lived in India. But the law does not recognize that as proof of citizenship," said additional public prosecutor Swapnil Pednekar, who opposed the applications that challenged the trial court order. The prosecution said the accused were Bangladeshis who had entered India illegally.

The accused's lawyer claimed that they had passports which showed they were Indians and were in possession of Aadhaar cards and birth certificates which showed they were citizens by birth. They urged the court to quash the trial court's order. The HC dismissed the applications, saying the law "categorically illustrates the person who can be accepted to be an Indian citizen".

(<http://defence.pk/threads/passport-alone-no-proof-of-citizenship-bombay-hc.275404/>)

Mauritius' Bill on Spoken Sanskrit A Bill For Spoken Sanskrit in its National Assembly

While India was running heated discussions and fasts-unto-deaths on corruption, Lokpal and related issues, Government of Mauritius in was passing **a bill for Spoken Sanskrit in its National Assembly**.

The object of this Bill is "to provide for the establishment, operation and management of the **Sanskrit-speaking Union**" that is to empower Sanskrit as a language to bind people of Indian origin together in a distant land. The Union shall consist of members having an interest in the development, propagation and promotion of the Sanskrit language. The Union shall be administered and managed by an Executive Council consisting of 12 elected members elected and a representative of the Ministry.

The objects and functions of the Union are listed as –

(a) promote the Sanskrit language in its spoken and written forms;

(b) promote friendship and understanding between the Sanskritspeaking peoples of the world and to engage in any educational, academic, cultural and artistic work to further that objective;

(c) provide facilities for the exchange of views affecting the interest, well-being, development, relationships and common problems of the Sanskrit-speaking peoples of the world;

(d) promote and encourage the linguistic development among all people having an interest in the Sanskrit language with special emphasis on the cultural, artistic, economic and social perspectives of the language;

(e) provide facilities for exchange programmes, scholarships and social intercourse between the Union and other organisations at international level;

(f) promote, organise and

encourage correspondence, conferences, seminars, workshops, debates, elocution exercises, training, competitions, artistic performances and demonstrations for persons interested in the Sanskrit language;

(g) promote, organise and encourage literary activities and the interchange of Sanskrit books, pamphlets, periodicals and other information among local universities, colleges, schools and other institutions, and with overseas educational institutions;

(h) promote and encourage the publication, exhibition, distribution and sale of Sanskrit books, magazines, newspapers and other literary works;

(i) promote intercultural and interlinguistic understanding and harmony through exchange and participation in joint projects;

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Bharatvasis Fight With Aggressors not With Religion

- Dr. Jay Dubashi

The British foreign office had invited some of us to a week-long conference in a small town near London which, for some reason, got into trouble right at the start. The conference was supposed to be on foreign investment in South Asia, which means, India, Pakistan and Bangladesh, but there was nobody present from Pakistan, at least nobody I had heard of. Our friend P Chidambaram was present but he was not minister at the time. I do not now remember who represented Bangladesh, but the participants, which included representatives from the World Bank and IMF, and a number of diplomats from European countries, were concerned only with India, for obvious reasons.

The conference went very well, at the end of which many in the audience could pronounce "Bharatiya" correctly and also the tongue-twister "Swayamsevak", a word most of them were not familiar with. I was told that the local high commission had done very little over the years to bring them up to date on India, which was not surprising considering that at one time, its P.R. department was headed by Khushwant Singh. Many of them were hearing about RSS for the first time and had no idea what the letters stood for.

"You will not even begin to understand India," I told them, "until you take trouble to get to know the Hindu nationalists and, of course, the BJP and RSS. After all, if a movement associated with them could bring down a disputed structure in broad daylight, only a few hundred miles from Delhi, what else could it not do in future?"

Chidambaram was very much present at the conference but throughout the seminar and other meetings he never mentioned the Hindu nationalists nor, understandingly, the disputed

structure, much to everybody's surprise.

In the course of the conference, some of us were invited by the BBC either for an interview or a talk. I had taken part in BBC programmes before, but this was supposed to be something special – the interview would be telecast immediately after the morning news. The interviewer, a lady, came to the point straightaway.

"Your people destroyed an ancient Muslim mosque (i.e. disputed structure) in a place called Ayodhya," she said. "Surely that is not something political parties do."

"It was not a mosque," I said, "No Muslim has been near it for decades. It was actually a Hindu temple where Hindus had been worshipping for decades."

This was not something she was prepared for. Most people in Europe, and also in America, have no idea how different communities worship in Eastern countries.

"Surely," she said, raising her voice, "A mosque is a mosque, old or new. Why did your people attack it and brought it down?"

These are not her exact words, as I have not kept notes, and I saw the programme only after I had returned to India. and, in any case, it happened a long time ago (in 1993). But she obviously believed, or had been led to believe, that we Hindus had no business bashing up somebody else's places of worship.

I told her that the structure had been built on Babar's orders, and Babar was an invader and aggressor, who had no business putting up a structure on other people's property. Assume, I said, if Adolf Hitler had invaded your country during the last world war, as he had been threatening to do for months, and removed Admiral Nelson's statue in Trafalgar Square and put up his own statue

there. Would you still keep Hitler's statue there after the war, after you had defeated him? I asked.

"Certainly not," she said.

"Well," I said, "That is what we did. The Moghuls, Babar included, were invaders, as Hitler would have been. We did exactly what you would have done."

It was rather a longish interview, and I have no means of knowing whether the whole of it was carried by the network. On return home, I was told by people who saw it – it was apparently shown at night – that it went very well.

This has always been my attitude to the so-called Hindu-Muslim and India-Pakistan issue. The India-Pakistan issue is not a Hindu-Muslim issue, as it is made out to be. Pakistan is a Muslim country, but we have fought three wars with it as one country does with another, not because Pakistan is Muslim, and India is Hindu. We have been fighting all aggressors – the Turks, the Afghans, and, of course, the Moghuls – for centuries, ever since they committed the original sin of invasion on a peaceful country and a peaceful people, and, it is immaterial whether they were Muslims or Esquimos. We fought the Christians too, the British and the Portuguese and the French, for the same reason.

This is our country and anybody who violates it is our enemy, whatever their faith. For a thousand years, we have been subjected, in one way or another to their savage attacks, and we have always fought and we shall always fight, with everything at our command, just as other countries do. Britain fought Hitler, not because he was a Christian – Britain is also a Christian country – but because he was an outsider and therefore beyond the pale. The Soviets fought Hitler too, not because he was a Christian, as

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Ethnic Communities of Manipur Celebrate Mera Hou Chongba Festival

Imphal, Oct. 28 (ANI): In an endeavor to strengthen brotherhood and unity among various tribes and communities in the region, 'Mera Hou Chongba' festival was recently celebrated in Manipur.

A large number of people belonging to different ethnic communities gathered at the Kangla Fort in Imphal to celebrate the festival.

On the occasion, a rally was taken out by representatives of different communities, who were dressed in colourful traditional attire. People of the hills, including village heads from districts like Senapati, Chandel and Ukhrul took part in the festival.

"Such festivals bring love, peace and harmony to our state. Let us all live together in peace, even in the future. Everybody should encourage and participate in such festivals so that there will be peace and unity in the region," said Leishemba Sanajaoba, the titular king.

People from tribes like Mao, Maram, Maring, Tangkhul, Kabui, Zeme, Liangmei, Tarao, Chiru, Kom, Kharam, Haokip, Gangte and Paite took part in the event. Exchange of gifts between people, and presentation of cultural programmes were the highlights of the festival.

"People from the Hills and the plains come together, dine together.

So organizing such festivals will definitely strengthen ties and peace among us. It is a good festival," said Kadaï Villa, a participant.

"I came here to participate in the Mera Hou Chongba festival. It promotes harmony in our state and we also want to perform our cultural dance," added Eric, another participant.

Such festivals promote brotherhood and harmony among various tribes and communities in the region. (ANI)

(<http://in.news.yahoo.com/ethnic-communities-manipur-celebrate-mera-hou-chongba-festival-081158405.html>)

Matri Shakti Mahakumbha Celebrated at Garudachal

- R.P. Sharma

Matri Shakti Mahakumbha at Garudachal Vidyapeeth, Belbari, South West Garo Hills, Meghalaya was celebrated on 3rd October 2013 at Grand level. One thousand and two hundred mothers and sisters came from sixty-five villages from remote areas and far villages. The celebration was conducted on the eve of 150 Birth Anniversary of Swami Vivekananda. Mrs. Bina Bora professor from Dibrugarh delivered an

enthusiastic speech on the role of Mothers in Society.

There was a questionnaire arranged by the speaker and answer given on different aspects in the present situations.

Mr. Ramsingh (I.A.S.) D.C. South West Garo Hills, was present on this occasion and gave his speech on the life of Vivekananda. Vivekananda spread Hinduism and scientific

causes of religion through out the world. He also emphasized on quality education and character making education in schools and colleges so that administration's load will be lessen. Poverty can't be a barrier in the way of progress if there is strong will and high Motto. Govt. is making a plan of counseling for students from school level to choose their better career, he said.

(Contd. from Page 13) **Bharatvasis fight with aggressors not...**

they had no religion, but for the same reason, nations have been fighting one another for centuries and will, no doubt, continue to do so as long as they are threatened and their freedom is in peril. Freedom is my birthright, said Lokmanya Bal Gangadhar Tilak, a revolutionary fighter in a long line of military and political warriors, not because he was a Hindu or a Brahmin, but because he was an Indian, and he wanted his country to

be free. Religion just does not come into it, though it often does in a complex situation created by foreign invaders.

India has always been a Hindu nation, and remains so to this day. The Pakistanis left India, or were driven out of India, because they considered themselves to be outsiders, and did not think that India was their country. The Moghuls too were forced to leave India, though by

that time they were a spent force. An outsider doesn't leave a country and claim that what has been left behind belongs to him. Adolf Hitler did not claim that the loot he collected during his campaigns belonged to him. And what is good for the Nazi's is also good for the Moghuls and their remains in India.

(This is the sixth of a series of articles on the Ayodhya movement.)

(Organiser 28.07.2013)

Make India A Communal Riot Free Nation

Justice M Rama Jois moves a private member resolution in Rajya Sabha

BJP Rajya Sabha MP Justice (ret'd) Shri M Rama Jois moved a private member resolution in Rajya Sabha on August 30, appealing for the constitution of a National Reconciliation Adalat for establishing a Communal Riot Free India. Shri Jois, however, withdrew the resolution after the Minister of State for Home RPN Singh assured in the House that the Government will think over it. Following is the full text of the resolution moved by Shri Rama Jois in the Rajya Sabha:

"Shri M Rama Jois to move the following Resolution:

"Having regard to the fact that:

(i) the communal riots take place in different parts of the country on several occasions between Hindus and Muslims causing colossal loss of life and property to both;

(ii) more than that the people of India get divided on communal lines which is disastrous to the unity of the Nation and feeling of fraternity which is one of the objectives of the Constitution;

(iii) in the larger interest of the Nation, it is necessary to take steps towards establishing Communal Riots free India;

(iv) all is done on such occasions when a riot takes place is to appeal for peace, hold public meetings or to pay compensation to the victims and forget it and repeat the same after another riot takes place and in the meanwhile indulge in making mutual allegations;

(v) this state of affairs should not be allowed to continue as Hindus and Muslims have to live in this Country for all times to come with peace and harmony;

(vi) it is necessary to diagnose the root causes of communal riots and

remove them in order to strengthen the feeling of fraternity;

(vii) it is matter of common knowledge that the opposition:

(a) to the enacting of uniform law in the matter of marriage and divorce;

(b) to a total ban on cow slaughter though it is a mandate of article 48 of the Constitution; and

(c) to restore the three of the most sacred places at Ayodhya, Mathura and Kashi to Hindus;

is the root of disharmony between Hindus and Muslims and an earnest effort to settle these issues amicably, is in the interest of the Nation;

(viii) Mahatma Gandhi in his book *My Picture of Free India*, at page 214-215 has stated that-

"We Indians of whatever religion, have to live together. We are of the same soil, we are nursed by the selfsame Mother and we cannot go on killing each other if India is to live. Let all of us Hindus, Mussalmans, Parsis, Sikhs, Christians, live amicably as Indians, pledged to live as the children of the same Mother, retaining our individual faiths and yet being one, like the countless leaves of one tree.

Hindus, Muslims, Parsis, Christians and other are equally the sons and daughters of India and have equal rights of citizenship";

(ix) the Supreme Court in the *Ayodhya Case* (1994 (6) SCC 360 para - 89) has observed that-

"The hearing left us wondering why the dispute cannot be resolved in the same manner and in the same spirit in which the matter was argued, particularly, when some of the participants are common and are in a position to negotiate and resolve the dispute. We do hope this hearing has been the commencement of the process which will ensure an amicable

resolution to the dispute and it will not end with the hearing of this matter. This is a matter suited essentially to resolution by negotiations which does not end in a winner and a loser while adjudication leads to that end, it is in the national interest that there is no loser as the final outcome does not leave behind any rancour in any one. This can be achieved by a negotiated solution on the basis of which a decree can be obtained in terms of such solution, in these suits. Unless a solution is found which leaves every one happy, there cannot be the beginning for continued harmony between "we the people of India";

(x) what the Supreme Court has observed regarding Ayodhya applies equally to other disputes;

(xi) that a recent judgment of the Allahabad High Court in Ayodhya case has narrowed the controversy and has brightened the scope for full and final settlement of the dispute amicably; and

(xii) the national interest demands the necessity of bringing about national reconciliation between the Hindus and the Muslims for a harmonious living;

this House, therefore, urges upon the Government to constitute by law, a National Reconciliation *Adalat* presided over by a retired Chief Justice of India and one or two retired judges of the Supreme Court and a few reputed and respectable saints or leading personalities of both the communities as members empowering that *Adalat* to bring about amicable settlement of the disputes once and for all for establishing a COMMUNAL RIOT FREE INDIA".

NEW DELHI

August 27, 2013

SHUMSHER K SHERIFF

Secretary-General

(Organiser 06.10.2013)

Pope Urges Reform, Wants Church With Modern Spirit

VATICAN CITY (AP) October 1, 2013 — Pope Francis says he doesn't want a "Vatican-centric" church concerned about itself but a missionary church that reaches out to the poor, the young, the elderly and even to non-believers. That's the vision he laid out as he opened a landmark meeting Tuesday on reforming the 2,000-year-old institution.

Francis convened the inaugural meeting of his eight cardinal advisers for three days of brainstorming on revamping the antiquated Vatican bureaucracy and other reforms. The move fulfills a key mandate of the cardinals who elected him: They wanted a pope who would involve local church leaders in helping make decisions about the 1.2-billion strong church.

The closed-door meeting got underway against the backdrop of one of the most tangible signs that change is already afoot: The secretive Vatican bank, under investigation for alleged money-laundering by Italian prosecutors, released its first-ever annual report Tuesday, the latest step toward financial transparency championed by Francis and his predecessor Benedict XVI.

Net earnings at the bank, known as the Institute for Religious Works, rose more than four-fold to 86.6 million euros (\$116.95 million) in 2012, the report said. More than 50 million euros of that was given to the pope for his charitable works.

Francis has put the Vatican bank on notice, forming a commission of inquiry to look into its activities amid accusations by Italian prosecutors that its clients may have used its lax controls to launder money. The bank's two top managers have already resigned and a Vatican monsignor has been arrested after trying to smuggle 20 million euros

into Italy from Switzerland without declaring it at customs.

Francis has formed another commission of inquiry to look into the Vatican's overall financial health, but his decision to name the eight cardinals from around the world as a permanent advisory panel represents the most significant sign that he wants to shake things up at the Vatican.

No decisions are expected this week and Francis himself has said the reform process will take time.

The eight cardinals include Sean O'Malley, the archbishop of Boston and a longtime friend of Francis; Cardinals Oswald Gracias, archbishop of Mumbai, India; Laurent Monsengwo Pasinya, archbishop of Kinshasa, Congo; and Reinhard Marx, archbishop of Munich and Freising, Germany, all of whom head bishops conferences in their regions.

It's unclear how this parallel cabinet will work with the outdated Vatican bureaucracy that constitutes a pope's primary cabinet, known as the Vatican Curia. A scandal over leaked papal documents last year showed the Curia to be a dysfunctional warren of political infighting and turf battles, fueling calls for reform from the cardinals.

On the same day the inaugural "Group of Eight" meeting started, Rome daily La Repubblica published a lengthy interview with Francis, in which he denounced the "Vatican-centric" nature of the Holy See administration and acknowledged that popes in the past had been infatuated with the pomp of the Vatican.

"Heads of the church have often been narcissists, flattered and thrilled by their courtiers," Francis said. "The court is the leprosy of the papacy."

For someone who has said he abhors giving interviews, Francis has

made himself remarkably amenable to taking questions about his faith and vision for the church.

The pope also explained his affinity for his namesake St. Francis, whose tomb he will visit Friday in Assisi, the hilltop town where St. Francis preached his gospel of poverty and caring for the most destitute.

Francis said he wanted a missionary church just like that: "We need to give hope to young people, help the aged and open ourselves toward the future and spread love."

He said the Second Vatican Council, the 1962-65 meetings that brought the church into the modern world, had promised such an opening to people of other faiths and non-believers but the church hadn't made progress since then.

"I have the humility and ambition to do so," he said.

During the interview, Francis showed his wry sense of humor — there was talk about the pope and his atheist interviewer trying to convert one another — but also his very human fears right after he was elected, when he said he was "seized by a great anxiety."

"To make it go away and relax, I closed my eyes and made every thought disappear, even the thought of refusing to accept the position, as the liturgical procedure allows," he recounted.

"At a certain point I was filled with a great light. It lasted a moment, but to me it seemed very long. Then the light faded, I got up suddenly and walked into the room where the cardinals were waiting."

He said he signed the acceptance form and went out on the balcony to be introduced to the world as Pope Francis.

(<http://news.yahoo.com/pope-urges-reform-wants-church-modern-spirit-122534863.html>)

Haipou Jadonang, Swami Vivekananda and Subhash Chandra Bose All Rolled into One

- Jagdamba Mall

Some 150 years ago, our Bharatvarsh was under suppressive rule of British people who looted our wealth and tried their level best to destroy our Sanatan Dharma and Sanatan Sanskriti. They tried their level best to uproot our Sanatan Dharma by converting our people through fraud, force and allurements. On one side, our cottage industries, traditional system of governance, educational system, the Sanskrit language, customary laws and agriculture were destroyed. On the other, the Christian missionaries masquerading as savior of soul were determined to finish our Sanatan dharma and Sanatan Sanskriti. At this point of time, the iron-willed strong sanyasi - Swami Vivekananda came to this world to protect the humanity.

Similarly, in the beginning of 20th century, the white aggressors were expanding their rule in Naga areas through bullet, booze & Bible and any effort to protect the country from British aggression and any attempt to protect Sanatan Dharma and Sanatan Sanskriti of Nagas from the missionary menace were ruthlessly crushed. The Angami Nagas of Khonoma, Mezoma and Kohima killed hundreds of White army men in the middle of 19th century. Haipou Jadonang – a born patriot sanyasi from Naga Community took birth in 1905 in Kambiron village in today's Tamenglong district of Manipur. He was an ascetic by birth



and by virtue of it, he used to go into long continuous trances ranging from one to 10 days. He visualized

the danger posed by Christian missionaries to his Dharma and Sanskriti (Eternal Culture) as did Swami Vivekananda. And he evolved the mechanism and created the suitable infrastructure to counter the conversion crusade of Church. That is how the Zeliangrong Heraka Association came into being. On one hand, the Zeliangrong mandirs were built in strategic villages to offer pujas to deities and village gods. The Heraka Religion was preached. On the other hand, he created Heraka movement for protection, preservation and promotion of Heraka Dharma and Sanatan Sanskriti of the Nagas. He countered the Church and checked the missionary movement. Of Course,



at the risk of his life.

Like Subhash Chandra Bose, Haipou Jadonang formed an army of trained guerillas to

resist the advancement of White army. He declared Naga Raj and discarded Britishers. For that he had to pay the price. He was captured through deception and finally was hanged at Imphal (Manipur) on 29th August 1931 at the age of 26, on fake murder charges. Though he is not amidst us with mortal body, he continues to inspire one and all. Let us pay our tribute to this warrior sanyasi by following the path he had shown to us.

Most of the converted members of Naga Society suffer from mental subjugation and have forgotten the fact that there is no genuine Naga Identity without Sanatan (Eternal) Dharma and Sanatan Sanskriti (Eternal Culture). However with wide ranging exposure of Naga Society to larger section of the country and to the

world, they have come to the conclusion that what Haipou Jadonang preached and what he did were absolutely correct.

In fact, Haipou Jadonang was Swami Vivekananda and Netaji Subhash Chandra Bose rolled into one.



Whenever we talk about independence of Bharatvarsh, certain names of freedom fighters spring up in our minds. These include Mahatma Gandhi, Subhash Chandra Bose, Bhagat Singh, Chandrasekhar Azad and so on. This is because we are well aware of the contributions made by them in freeing our country from the bondage of British rule. But they are not the only ones who had sacrificed their lives in order to make Bharatvarsh a free country. There are many unsung heroes whose contributions were equally significant in gaining country's independence. Haipou Jadonang was one such hero – the true son of Bharatmata whom the nation has ignored so far.

The northeast freedom fighters and their sacrifices, in particular, have been absent from all major history books because of which people continue to be unaware of them. However, in reality, leaders from the northeast too had a very important role to play in initiating a rebellion against the British Empire which ultimately led to their exit from our motherland. Thankfully, because of the recent researches done by several scholars and historians, their contributions too are gradually coming to light. That is how, the attention of the country has fallen on Haipou Jadonang and each year, the nation observes 29th August as Martyr's Day – the day when he was hung by Britishers.

(Contd. from Page 2)

HILLS ARE ALIVE

Pallavi, busy in documenting the rituals. We had seen the mortars placed in a circle on the ground. Changdolo, who one of the head persons of Chamadi (Bachelor Dormitory), also known as Dekachang looks after the rituals. In the ritual part some elderly people of the village were reciting mantras and after that they sacrificed a pig. The liver of that pig was examined to know the future of the society. Then the young boys started grinding the rice grains with the melody of wansuwa songs and dance. The rhythm of Khram Ludang and Khram Panthai along with the melody of Pangsi

followed the songs. Here they expressed the sayings of Sari-bhai and Guru Lamfa Raja, Satonga Raja and Maldeo Raja. The newly appointed Changdolo, Changmaji, Khuruma, Khuramul are advised by their earlier position holders to follow the rules and duties of these ritual gurus for being honest and sincere. At the end of the performance, two persons threw a mixer of rice powder and water to everyone. They associated this liquid form of rice flour as holy water of goddess Laxmi.

It is obvious that the issues, questions, and debates about tribal and their rights still exist in main

stream social debates. However, our journey ended with the setting sun. For Hill Tiwas, their practices and celebrations are both socially and politically important for ethnic identity. As the ethnic identity and socialization factors always influence the culture-specific behaviors of every single community.

(Author is engaged with IIT Guwahati for his doctoral research on Conservation Biology of large mammals and political ecology of human-wildlife interaction along with the ethnographic research)

(The Sentinel, Melange 13.10.13)

(Contd. from Page 8)

Rescind the Order on Muslim...

and social harmony while dealing with terror cases' and at the same time ensure 'zero tolerance against terrorism'. In our view, in order to achieve that end, there mustn't be any politicking as 'minority or majority community', while tracking terror suspects and action has to be taken by the investigating agencies based on hard evidence only. Sometimes, there could be some 'error of judgment', but that has to be condonable, as solitary instance, without unduly punishing the 'erring police officer (s). The victim, in any case, has to be duly compensated by the State, irrespective of any religious consideration, in a purely 'secular manner'.

The Sentinel (October 1, 2013) reports that, "Shinde's move comes in the backdrop of the National Investing Agency (NIA) accepting that there was no evidence against nine Muslim men who spent five years in

jail after they were accused of the bomb blasts in Malegaon in Maharashtra in which nearly 40 people were killed in 2006". Well, in this case, the Home minister should have asked the Congress-run Maharashtra government to duly compensate such persons, after their release by Court and also to get the matter inquired by a high-level body, i.e. the Police Accountability Commission. There was no justification for issuing a general circular to all the States, in the way it had been done, by giving communal overtones, in a secular democracy.

In the context of the direction for immediate release and compensation and rehabilitation to the 'wrongfully arrested Muslim youths', we would suggest that, similar action is called for in respect of hundreds of youth arrested as 'suspected militants' and also as their sympathizers and detained as under-trial prisoners in

jails of Assam and other northeastern States.

There is merit in the BJP's objection to Mr. Shinde's letter, accusing him of acting against the Constitution and trying to divide the nation on communal lines, but their demand for his sacking does not seem justified. "If Shinde had issued the letter without associating the religion of the person, it would not have been an issue. Had he used the word 'Indian of any religion', then it would have been better" said BJP general secretary Rajiv Pratap Rudy. [The Hindu *ibid*]. In our considered opinion, it would be appropriate to rescind or withdraw Mr. Shinde's letter and issue a fresh one, without any communal overtones, and without leaving any ambiguity about compensation, rehabilitation, joining the main stream etc. of the arrested innocent persons.

(The Sentinel 06.10.2013)

(Contd. from Page 12)

Mauritius' bill on Spoken Sanskrit...

(j) open branches throughout Mauritius on a regional basis and be affiliated to any organisation in another country whose objectives are similar to those of the Union;

(k) undertake and carry out all such work as may be deemed necessary for the attainment of the objects of the Union and to do all such things as are incidental or conducive to the accomplishment of any or all of them.

(<http://www.ibtl.in/news/international/1643/mauritius>

—bill-on-spoken-sanskrit—a-bill-for-spoken-sanskrit-in-its-national-assembly/)

A FELICITATION PROGRAMME OF MR. DARTHAWMA, A FREEDOM FIGHTER FROM MIZORAM

On 31st October 2013 Mr. Darthawma was felicitated in a program jointly organized by "Heritage Foundation, Guwahati" and "Young Mizo Association", Sub Hqr. Lunglei. The program was held at Young Mizo Association's Conference hall at Lunglei, Dist. Lunglei at 10 AM. It was attended by a good number of audience and dignitaries. Mr. Jaleswer Brahma the Chairman of the Heritage Foundation, Guwahati presided over the function. Mr. V. Sapchhunga IAS, DC Lunglei was the Chief Guest. Mr. Hurui Zeliang of Dimapur was Guest of Honor. He is deputy speaker of "Naga hoho" apex body of Nagaland. Another chief guests of the function were Major Gourav Bharadwaj, 28 Assam Rifles, Lunglei and Mr. Lalrotluanga, Secy. Young Mizo Association, Sub-Hqrs Lunglei represented his people. There 92 years old Mr. Darthawma of Lunglei, was the central attraction of the celebration.

Mr. Darthawma, Freedom Fighter from Lunglei, Mizoram was honored by Heritage Foundation and Young Mizo Association by offering a Naga traditional shovel, a muffler, a jacket and cash award of Rs 25,000/- (Rupees Twenty five thousand only) as a token of love and honor. Other dignitaries were also honored by giving different traditional articles. The Members of Heritage Explorer present

were also honoured by the DC Lunglei. Padmashree Mr. Lalthangfala Sailo President, Mizoram Academy of Letters Hqrs. Aizwal, Mr. Chhuanvawra Vice President, Mizoram Academy of Letters Hqrs. Aizwal and Mr. Lalthenglina (Thankura) a renowned artist who were present among the audience were also honoured on the occasion by offering different traditional articles.

The programme was inaugurated with Mizo tradition. Mr. Jaleswer Brahma, Chairman of Program in his speech expresses that the towering personality like Mr. Darthawma will guide the youth in future also. He also expresses his confidence that the youths of the country will come out with the solution of present self centered nature of present society. Dr. Tarani Kanta Sharma, an eye specialist of Guwahati and Advisor to the Heritage Foundation, Guwahati, read out the citation given. On receiving the felicitations, Mr. Darthawma expressed his gratitude towards the organizers for honoring him.

A newly composed patriotic group song on the life of Pu. Darthawma was presented. It was composed by Mr. Lalthenglina (Thankura). Mr. V. Sapchhunga IAS, DC Lunglei as a Chief Guest thanked the Heritage Foundation and the Young Mizo Association for organising this

function and bringing this personality in to national focus.

Mr. Hurui Zeliang, one of the guests of honour hailed from Dimapur, Nagaland, in his speech praised the role and aim of the organisers and offered his gratitude and thanks to the freedom fighter from Mizoram. He said that his organization "Naga Hoho" is for world peace and national harmony and Pu Darthawma is adorned with such qualities. He earnestly expected that the young generation of the country should get inspiration from such personality. Major Gaurav Bharadwaj of 28 Assam Rifles who attended the function on behalf of Col. Navdeep Kadain spoke high of Pu Darthawma for his valour, courage and love of the country as a faithful soldier.

Advocate Binod Jain, Secretary of Heritage Foundation offered vote of thanks. During his short speech, he expressed his confidence that the youth of the country will not forget the sacrifice offered by known and unknown freedom fighters. He thanked the DC Lunglei, Young Mizo Association, Sub Hqr. Lunglei for extending kind and all round cooperation. He also expressed special thanks to the learned audience present on the occasion.

A short and nicely arranged program was concluded with the National Anthem recited collectively.

Pu Darthawma's Felicitation Song:

1. Pheisen dar feng mihrang val rualte, Hnam chhan
Nan pheilai khai in tuan an rel a ka ti,
Zalenna kawlah a lo eng ta.
2. Ram ropui India a ding chhuak ta,
Par huan ianga hnam zetin reng tuallenna ka ti,
Bharat ram ropui a lo ni e.
3. Zofa thinlaiah I chul dawn lo,
Dar zawnglaiah Darthawm a rimawi hluan e ka ti,
Thang zel rawh India ram zauah hian.
4. Chawimawi ropui I phu ngei e,
Hei ang ram ropui zalenna sualchhuaktu ka ti,
Chawimawina kan hlan che dam reng rawh.

1. Bahadur sipai apne desh ke liye
Nikal pada hath me talwar lekar
Tab khul chuke aajadi ke darwaje.
2. Mahan bharat khada huwa
Is sundar bagicha me har jati raha kar
Bharat ek mahan desh ho gaya.
3. Har Mizo ke liye dil me hamesha ke liye
Samundar sa sangit "Darthawma" awaj sunai degi
Mahan hota jaye sundar India desh.
4. Mahan samman ke yogya hai aap
Is mahan desh ke swadhinata ke liye
Aap samman ke saath jug jug jiye.

**Composed by B. Lalthenglina (Thankura),
renowned artist of Mizoram.**

A CITATION IN HONOUR OF PU DARTHAWMA

A Nonagenarian Freedom Fighter from Mizoram

Respected Sir, PU DARTHAWMA,

We, at the very outset, extend our Pranam to you, the Nonagenarian Freedom Fighter from Mizoram. Mizoram has had many brave sons who fought for the cause of Independence of the motherland India from the British rule. We are fortunate to have you among us, today out of those great warriors.

We Salute, to your parents Chhngliaia Renthlei and Nubuongi. We pray the Almighty for eternal peace of the departed souls of the parent who gave birth to a child like you, who has had served for the cause of the country. We fondly refer to your village of birth Pukpui of present Lunglei District.

Dear Sir, you were born on 15th May 1921, when the country was ruled by the British. When Second World War brokeout in 1939, the Britishers were in search of valiant youths to join in their army. Then British were with the allied force in the war. You, with the others two of your village and in total 18 Mizo youths joined the Indian Army Medical Corps (IAMC) as sepoy in 1940. On selection, you were taken to Lucknow for requisite training before posting in Malay (Malayasia) in August 1941. You were posted in Penang which saw heavy attack on land and air by the Japanese. The British Army had to retreat to Kuala Lumpur. There too the British could not bear with the severe bombing attack from the Japanese. The troops retreated further to Singapore, where all of the troop were made POW (Prisoners of War) by the Japanese.

The Freedom Movement was in peak during that time in India. Netaji Subhas Chandra Bose was organizing armed-struggle against the British Rule from outside the country. Ras Behari Bose had already raised an army in Japan with Indian patriots to fight back the British from India. Aged Ras Behari Bose bestowed the responsibility of his army on Netaji. Netaji reorganized the army into a disciplined and dedicated INA (Indian National Army, Azad Hind Fauz). Netaji came into agreement with Japan Government and got the Indian POWs free. He then gave a clarion call to those patriots to join him in his mission of Delhi Chalo. You Sir, joined the INA to serve the country under the inspirational leadership of Netaji. It is to be noted here that, Mahatma Gandhi was fighting against British from within the country. Netaji fought against them from outside the country and Veer Vinayak Damodar Savarkar fought against the same British imperialism from within the country and without.

Respected Sir PU Darthawma, you joined the INA laying your hands upon the Holy Bible and took the Oath." For my country and people I give my life and my strength this day onwards" Others too joined the army with the same Oath putting their hands on their respective sacred books.

You served the INA for 3 years in Singapore, Kualalampur. The INA advanced towards Burma (present Myanmar), with Japanese Army as an umbrella. The Japanese captured all Burma. The INA then approached towards Manipur. But Atom Bomb at Nagasaki and Hiroshima cut the Japanese to size. They were then in receiving end. The fate of INA was no good either. You with some others were captured by the British Army and were sent to Chittagong Jail and then to Calcutta (Kolkata), and you were termed as rebels "waging war against the British", and convicted for one year jail term.

As the political scenario was changing colors very often than not, you were released from jail of Lucknow in 1945.

Thus, Sir, you have placed yourself in remarkable position in the annals of war of Independence of India. The Government of India has, rightly honored you by a "Tamrapatra" way back in 1972.

You are a living inspiration to the present generation and generations to come as a true lover of the motherland. Your struggle and devotion for the country will remain inspiring.

The motherland is proud of brave sons as you, Sir. We take this opportunity to felicitate, the living inspiration, in you, through this humble Endeavour. A recognition from the society and in that matter from the country as a whole, is a true salutation to a national hero.

We, YMA and Heritage Foundation, on behalf of the all lovers of the country salute you once again.

We pray the God Almighty to give you a full life of vigor and happiness. We pray our countrymen to get inspired by such living personality belonging to and adoring the freedom movement of the country.

"Jai Hind"

"WE ARE IN SERVICE OF MOTHERLAND"

Date: 31-10-2013

HERITAGE FOUNDATION
K.B.Road, Paltan Bazar, Guwahati-781008
&
YOUNG MIZO ASSOCIATION
Sub H.Q. Lunglei, Mizoram

सेक्युलर मीडिया का मुस्लिम जेहाद

— विष्णुगुप्त

मुजफ्फरनगर दंगे में मुस्लिम परस्त मीडिया रिपोर्टिंग ने एक और जहां मीडिया आचार संहिता की धजियाँ उड़ाई हैं वहीं एक बड़े संवैधानिक नियामक की भी जरूरत महसूस हुई है जो दंगों के दौरान मीडिया की रिपोर्टिंग की जांच-समीक्षा करे और तथ्यगत विरोधी व इतरफा या किसी परस्ती का शिकार होकर रिपोर्टिंग करनेवाले मीडिया समूहों और मीडिया कर्मियों को दंडित कर सके और उन्हें सच का आईना भी दिखा सके। प्रिंट मीडिया ने और एक हद तक संतुलित रिपोर्टिंग की है वहीं वेब मीडिया और इलेक्ट्रॉनिक मीडिया ने सरासर झूठ और तथ्यारोपित और सनसनी फैलाने वाली कवरेज की है। विदेशी मीडिया बीबीसी से लेकर आईबीएन सेवन, एनडीटीवी और न्यूज 24 जैसे चैनल सिर्फ हिन्दुओं को ही खलनायक के तौर पर दिखाया और ऐसा वातावरण तैयार करने की भरपूर कोशिश भी की है कि दंगे में सर्वाधिक हताहत होने वाला समुदाय मुस्लिम ही है। दंगे की शुरुआत और भड़काउ भाषण देने का आरोपी भी हिन्दुओं को ही ठहराया गया है। लव जेहाद और महिला हिंसा के तथ्यात्मक घटनाओं को सिरे से गायब कर दिया गया। दंगे की बुनियाद लव जेहाद और महिला हिंसा थी। अगर इस तह को मीडिया खोलती तो निश्चिततौर मुस्लिम समुदाय और उनके नेताओं की करतूत समाने आती और यह भी आम लोगों को मालूम होता कि न सिर्फ मुजफ्फरनगर में बल्कि सहारनपुर, शामली, अलीगढ़, आगरा जैसे दर्जनों जिलों में हिन्दू किस तरह अपनी बहु-बेटियों की रक्षा करने के लिए चिंतित और प्रताड़ित हैं। क्या यह सही नहीं है कि महिला हिंसा के आरोप शाहनवाज के पक्ष में मुसलमानों ने दंगे की शुरुआत की थी? क्या यह सही नहीं है कि महिला हिंसा के

दोषी शाहनवाज के पक्ष में हजारों मुसलमानों की भीड़ ने महिला हिंसा की शिकार युवती के भाई गौरव और सचिन की हत्या नहीं की थी? जब मुसलमानों की भीड़ नमाज के बाद बलवा करने के लिए सड़कों पर उतर सकती है और कहीं भी और कभी भी हिंसा कर सकती है प्रशासन और सरकार मूकदर्शक बन देखती रहेगी तब हिन्दुओं को क्या अपनी-बेटियों बहुएं बचाने और आत्मस्वाभिमान से जीने के लिए संगठित होने का अधिकार नहीं है क्या? अगर मीडिया का आचरण और मीडिया सही में धर्मनिपेक्ष होता तो यह जरूर दिखाया जाता और प्रसारित किया जाता कि कैसे और किस मस्जिद से निहत्थे हिन्दुओं पर गोलियां चली थी, किस मस्जिद से चली गोलियां पत्रकार राजेश वर्मा और फोटोग्राफर की जान ली थी, मस्जिद को इबाबत का घर कहा जाता है जहां पर हथियार और हिंसा की अन्य वस्तुएं रखना इस्लाम विरोधी माना जाता है पर मस्जिद में हथियार छुपा कर रखे गये थे, मस्जिद में छिपा कर रखे गये हथियारों से ही निहत्थे हिन्दुओं का कल्लेआम किया गया है। 'बहु-बेटी बचाओ पंचायत' में आये निहत्थे हिन्दुओं का कल्लेआम करने वाली मुस्लिम आबादी क्या सत्य-अहिंसा की पुजारी या फिर इनोसेंट हो सकती है?

तथाकथित सेक्युलर मीडिया की धर्मनिरपेक्षता और सांप्रदायिकता की यह कैसी अवधारणा है? तथाकथित सेक्युलर मीडिया की धर्मनिरपेक्षता व सांप्रदायिकता की अवधारणा न तो लोकतांत्रिक मानी जा सकती है और न ही संविधान-कानून की कसौटी पर चाकचबंद मानी जा सकती है। तथाकथित सेक्युलर मीडिया की यह अवधारणा पूरी तरह से ध्वंस होनी चाहिए कि मुस्लिम आबादी अगर नमाज के बाद वहशी भीड़ की तरह सड़कों पर दौड़ लगाये,

सरेआम हिंसा करे, बहुसंख्यक आबादी को भयभती करे, मुस्लिम नेता सरेआम आपत्तिजनक भाषण दे, भड़काउ मानसिकता का प्रचार-प्रसार करें और दलीय सीमा लांघ कर एकजुट होकर दंगा-फसाद करें तो भी ये धर्मनिरपेक्ष कहलाये। पर बहुसंख्यक आबादी अपनी बहु-बेटियों को बचाने के लिए और मुस्लिम आबादी की दंगाई मानसिकता, दंगाई भय और लव जेहाद के खिलाफ सभा करें, एकजुट होने के लिए संगठित हो तो तथाकथित सेक्युलर मीडिया हिन्दुओं की इस एकजुटता को सांप्रदायिकता मान बैठती है। मुस्लिम नेता और मुस्लिम मुल्ला-मौलवी जब आतंकवादियों के पक्ष में सरेआम खड़े होते हैं, कसाब और अफजल गुरू जैसे दुर्दांत आतंकवादियों के पक्ष में मुस्लिम नेता-मुस्लिम मुल्ला-मौलवी खड़े होते हैं तो भी इनकी धर्मनिरपेक्षता की पदवि जाती है, ये मीडिया के लिए समानीय होते हैं। इसका दुष्परिणाम भयानक होता है दुष्परिणामों में मुस्लिम कट्टरता, मुस्लिम दंगाई मानसिकता, परसंप्रभुता की पैरवी और परसंप्रभुता के हित साधने जैसे राष्ट्रविरोधी कारनामों शामिल हैं।

बीबीसी ऐसे तो ब्रिटिश उपनिवेशवाद की उपज है, इसकी पृष्ठभूमि में ब्रिटिश उपनिवेशवाद को प्रचारित-स्थापित करने और अप्रत्यक्षतौर ईसाईत संस्कृति की रक्षा करने जैसे एजेंडे थे। यही कारण है कि जब प्रसंग ब्रिटिश साम्राज्यवाद का होता है या फिर ब्रिटिश महाराजा-महारानी से जुड़ा हुआ होता है तो बीबीसी की पत्रकारिता की धार स्वतः जमींदोज हो जाती है। अगर-मगर में बीबीसी की पत्रकारिता सिमट जाती है। बीबीसी अपने आपको निष्पक्ष पत्रकारिता का सिरमौर कहता है। भारत विरोधी और हिन्दू विरोधी खबरों को वह उछालने की किसी भी हद को पार कर सकता है।

बीबीसी में कार्यरत मुस्लिम पत्रकारों को हिन्दुओं के खिलाफ कुछ भी लिखने की छूट होती है। मुजफ्फरनगर दंगे में ही बीबीसी की मुस्लिम पत्रकारों की रिपोर्टिंग आप खुद देख लीजिए। बीबीसी का मुस्लिम पत्रकार दिलनवाज पाशा अपनी रिपोर्टिंग में लिखता है कि दंगे की शुरूआत शाहनवाज और गौरव के बीच रास्ते में किसी बात को लेकर हुई थी। जबकि इसके पीछे महिला से छेड़छाड़ थी। गौरव की बहन से शाहनवाज पिछले एक साल से छेड़खानी कर रहा था, एक बार शाहनवाज गौरव की बहन का अपहरण तक करने का प्रयास किया था। ऐसे में गौरव ना शाहनवाज की हत्या जैसे कदम उठाया। शाहनवाज एक महिला हिंसा का अपराधी था जिसके पक्ष में पूरी मुस्लिम आबादी खड़ी हो गयी और सैकड़ों की भीड़ ने गौरव और उसके ममेरे भाई सचिन की हत्या निर्ममतापूर्वक की थी। अगर बीबीसी का मुस्लिम पत्रकार निष्पक्ष होता और वह इस्लामिक कट्टरता से मुक्त होता तो यह लिखता कि शाहनवाज एक महिला हिंसा का अपराधी था। महिला हिंसा का अपराधी शाहनवाज के पक्ष में मुस्लिम आबादी ने एकजुट होकर दंगे की शुरूआत की थी। इतना ही नहीं बल्कि जाटों के 'बेटी-बहु बचाओ पंचायत' पर मुस्लिम पत्रकार दिलनवाज पाशा ने लिखा कि जाटों की पंचायत में भड़काने वाले गैरजिम्मेदाराना भाषण दिये गये थे? पर उसने नहीं लिखा कि किस प्रकार मुस्लिम आबादी ने नमाज अदा करने के बाद अराजक भीड़ एक बार नहीं बल्कि कई बार उतरी और मुस्लिम नेताओं व मौलानाओं ने हिन्दुओं का कल्लेआम करने जैसे भड़काउ भाषण दिये थे? बीबीसी का मुस्लिम पत्रकार दिलनवाज पाशा ने अपने रिपोर्ट में मुस्लिम नेताओं के भड़काउ और जेहादी भाषणों को छिपा दिया। प्रमाणित तथ्य भी आप यहां देख लीजिये। जाटों के 'बहु-बेटी बचाओ' पंचायत के पूर्व मुस्लिम आबादी ने धारा 144 तोड़कर

बड़ी सभा की थी, सभा में मायावती की बहुजन समाज पार्टी के सांसद कादिर राणा, समाजवादी पार्टी के नेता राशिद सिद्धीकी और कांग्रेस के नेता सैयद उज्जमा जैसे मुस्लिम नेताओं ने हिन्दुओं के खिलाफ भड़काउ भाषण दिये थे, इतना ही नहीं बल्कि भारतीय संप्रभुता के खिलाफ भी भाषण दिया गया था, सबसे चिंताजनक बात यह थी कि मुजफ्फरनगर जिले का डीएम और एसएसपी ने मंच पर जाकर ज्ञापन लिया था। अगर दिनलवाज पाशा ईमानदार होता तो यह जरूर लिखता कि जाटों की पंचायत के पूर्व मुस्लिम नेता कादिर राणा, राशिद सिद्धीकी, सैयद उज्जमा और मुल्ला-मौलावियां ने धारा 144 को तोड़कर सभा की थी और हिन्दुओं के खिलाफ आपत्तिजनक व भड़काउ भाषण दिये थे। सिर्फ मुस्लिम पत्रकार दिनलवाज पाशा की ही बात नहीं है बल्कि बीबीसी में जितने भी मुस्लिम पत्रकार हैं सभी के मुस्लिम प्रेम और मुस्लिम जेहाद हावी रहता है, हिन्दू विरोधी और भारत विरोधी खबरें देने की इनकी प्राथमिकता होती है। अब यहां यह सवाल उठता है कि क्या बीबीसी सिर्फ हिन्दू विरोधी - भारत विरोधी और मुस्लिम जेहाद की प्राथमिकता से ही मुस्लिम पत्रकारों की नियुक्ति करता है। अगर नहीं तो फिर बीबीसी के मुस्लिम पत्रकारों की रिपोर्टिंग निष्पक्ष और संतुलित क्यों नहीं होती है, मुस्लिम परस्ती इन पर क्यों हावी है? इस पर बीबीसी संज्ञान लेता क्यों नहीं है?

एनडीटीवी की दंगे की रिपोर्टिंग तो और भी खतरनाक और एकतरफा होने के साथ साथ पत्रकारिता के मान्यदंडों को तार-तार करनेवाली है? एनडीटीवी की अराजक, सनसनी फैलानेवाली, एकतरफा रिपोर्टिंग को बड़े बड़े मीडिया कर्मी और अपने आप को सेकुलर कहने वाले लोग भी पचा नहीं पाये हैं। बीबीसी हिंदी सेवा के पूर्व संपादक विजय राणा तक को एनडीटीवी के खिलाफ खड़ा होकर विरोध करना पड़ा है। विजय

राणा अपनी बात में कहते हैं कि एनडीटीवी ने मुजफ्फरनगर दंगे की रिपोर्टिंग एकतरफा की थी, मीडिया आचरण कोड की धजियां उड़ायी गयी, ऐसे खतरनाक रिपोर्टिंग का मकसद साफ है। दरअसल एनडीटीवी का रिपोर्टर श्रीनिवासन जैन ने जाटों को खलनायक के तौर पर प्रस्तुत किया और यह स्थापित करने की कोशिश की कि सिर्फ और सिर्फ जाट ही दंगे के लिए दोषी हैं और उसने भी सचिन-गौरव की मुस्लिम आबादी की हिंसक भीड़ द्वारा हत्या कर दंगे की शुरूआत करने और महिला हिंसा-छेड़छाड़ को सिर से गायब कर दिया। मीडिया ने स्वयं एक आचरण कोड बनाया है। मीडिया आचरण कोड के अनुसार दंगे में प्रभावित परिवार की जाति और धर्म से जुड़ी जानकारी नहीं देनी है पर एनडीटीवी का पत्रकार श्रीनिवासन जैन अपनी लाइव रिपोर्टिंग में दिखाता है कि मुस्लिम निर्दोष हैं, मुस्लिम डरे हुए हैं, अपने घरों से पलायन कर रहे हैं, जाट मुस्लिम आबादी की हत्या कर रहे हैं? 'बेटी-बहु बचाओ पंचायत' से निहत्थे लौट रहे जाटों पर कैसे मुस्लिम आबादी ने गोलियों से भूना, अन्य हथियारों से कल्लेआम किया, दंगे में मारे गये जाट के परिजन और हिन्दुओं के जलाये घर, हिन्दुओं की लूटी गयी संपत्तियों और किस प्रकार से हिन्दू डरे हुए हैं उसकी न तो श्रीनिवासन जैन ने खोज-खबर ली व न ही उसकी लाइव वीडियो दिखायी, इतना ही नहीं बल्कि हताहत और प्रताड़ित हिन्दु परिजनों से प्रमुखता व गंभीरता से वाइट भी नहीं ली गई। श्रीनिवासन जैन के संबंध में जो जानकारी मिली है वह यह है कि श्रीनिवासन जैन कम्युनिस्ट पृष्ठभूमि का है जिसके उपर हिन्दू विरोध और मुस्लिम परस्ती हावी रहती है। सवाल यह उठता है कि क्या पत्रकारिता में भी श्रीनिवासन जैन जैसे कम्युनिस्ट अपनी मुस्लिम परस्ती और कम्युनिस्ट विचारधारा को तुष्ट कर सकते हैं? क्या ऐसा करने का पत्रकारिता का मूल्य

इजाजत देता है? श्रीनिवासन और बरखा दत्त जैसे टाटा-राडिया संस्कृति, भ्रष्टाचार और मुस्लिम परस्तों से एनडीटीवी भरा पड़ा है। एनडीटीवी का सरगना प्रणव राय के दूरदर्शन में किये गये मान्य-अमान्य खेल के किस्से अभी मीडिया में तैरते रहते हैं।

चैनल पत्रकार राजेश वर्मा को मुस्लिम दंगाइयों ने मारा डाला। मुस्लिम दंगाइयों ने राजेश वर्मा को इसलिए मार डाला कि वह मुस्लिम दंगाइयों की करतूत और हिंसा के साथ ही साथ निहत्थे हिन्दुओं के कल्लेआम का लाइव वीडियो संकलित करा रहा था। फोटोग्राफर के कैमरे में राजेश वर्मा की हत्या की पूरी कहानी है, किस मस्जिद से गोलियां चल रही थी, गोलियां चलाने वाले मुस्लिम दंगाई कौन थे, इन दंगाइयों को सह देने वाले मुस्लिम नेता कौन-कौन थे, यह सब प्रमाण के तौर पर उपलब्ध हैं। टीवी चैनलों ने पत्रकार राजेश वर्मा की हत्या की पूरी परते खोली नहीं। सिर्फ राजेश वर्मा की तस्वीर लगा कर एक दोलाइन का स्टिकर चला दिया गया। आखिर मुस्लिम दंगाइयों का शिकार एक कर्तव्यनिष्ठ पत्रकार होता है और राजेश वर्मा को इसलिए शहीद होना पड़ा कि उसकी रिकार्डिंग और कवरेज मुस्लिम दंगाइयों की करतूत की तह-तह खोलने वाला था। अगर चैनल ईमानदार होते, इनमें कर्तव्यनिष्ठा होती, इन पर निष्पक्षता का भार होता और इन्हें तो चैनल जरूर राजेश वर्मा की हत्या पर एक-दो घंटे का न्यूज पैकेज चलाने की बात तो दूर रही पर चैनलों ने एक - दो मिनट का पैकेज नहीं बनाया। शहीद हुए पत्रकार राजेश वर्मा के परिजन किस तरह से बेहाल हैं, मुस्लिम दंगाइयों के प्रति राजेश वर्मा के परिजनों की सोच क्या है, यह भी दिखाने की जरूरत चैनलों ने नहीं समझी? राजेश वर्मा के परिजनों को सरकारी नौकरी मिले और मुआवजा मिले, इसकी भी बात पूरी गंभीरता से नहीं होती है। विनोद कापड़ी जैसे पत्रकार जरूर राजेश वर्मा शहादत पर चिंतित हैं और राजेश

वर्मा के परिजनों के मदद के लिए आगे आये हैं। चैनल मठाधीश पूरी तरह से राजेश वर्मा की शहादत पर चुप्पी साधे बैठे हैं।

खासकर जाटों को अन्यायी, शोषक और हिंसक बताने और दिखाने की मीडिया में होड़ है। जबकि मुस्लिम आबादी को शांत, सत्य व अहिंसा का पुजारी, हिंसा-आतंकवाद से दूर रहने वाला साबित करने की होड़ लगी है। जबकि सच्चाई यह है कि पश्चिम उत्तर प्रदेश में सिर्फ जाट ही क्यों, बनिया, ठाकुर, ब्राह्मण, दलित पिछड़े सभी मुस्लिम आबादी की हिंसा, मुस्लिम आबादी का लव जेहाद, मुस्लिम आबादी द्वारा हिन्दू महिला हिंसा का शिकार हैं। मुजफ्फरनगर में गौरव की बहन के साथ छेड़छाड़ और उसे मुस्लिम अपराधी शाहनवाज द्वारा अपहरण करने के प्रयास की अकेली घटना भी तो नहीं है। हाल के तीन चार महीनों में एक पर एक कई ऐसी लोमहर्षक और चिंता में डालने वाली हिन्दू लड़कियों के साथ मुस्लिम युवकों ने सामूहिक तौर पर बलात्कार किये हैं। हरिद्वार जाते हुए मुजफ्फरनगर के मुस्लिम राजनीतिज्ञों के युवकों द्वारा हिन्दू लड़कियों के साथ बलात्कार की घटनाएं भी कम उल्लेखनीय नहीं हैं। मुस्लिम आबादी हिन्दुओं की बहू-बेटियों के साथ सरेआम हिंसा करते हैं फिर भी उनका विरोध करना गुनाह है। हिन्दू जब विरोध करता है तब मुस्लिम आबादी एकजुट होकर हिंसा पर उतर आती है। पहले होता यह था कि सिर्फ पीड़ित हिन्दू ही विरोध के लिए आगे आता था और न्याय की मांग करता था, इसलिए उसकी विरोध की आवाज दबा दी जाती थी। चूंकि जाट एक सशक्त जाति है और उसने यह महसूस भी किया कि जब तक वे संगठित नहीं होंगे तब तक उनकी बहू-बेटियों की इज्जत बचने वाली नहीं है। इसलिए जाटों ने 'बहू-बेटी पंचायत' की थी।

मुस्लिम आबादी को डर भी नहीं होता क्योंकि उन्हें मालूम है मुलायम-अखिलेश

की सरकार उनकी है और मुलायम - अखिलेश की सरकार उनके खिलाफ कारवाई भी नहीं करेगी? मुलायम-अखिलेश को भी यह मालूम है कि अगर उन्होंने मुस्लिम दंगाइयों, मुस्लिम अपराधीयों, मुस्लिम लव जेहादियों के खिलाफ कारवाई की तो फिर उन्हें मुस्लिम वोट मिलेगा नहीं? अगर ऐसा नहीं होता तो फिर गौरव-सचिन की निर्ममतापूर्वक हत्या के दोषी सैकड़ों मुस्लिम आबादी की भीड़ पर कारवाई जरूर होती। उल्टे अपनी बहन की इज्जत बचाने में शहीद हुए गौरव-सचिन के परिजनों के खिलाफ ही मुलायम-अखिलेश की सरकार प्रशासन और पुलिस ने मुकदमा ठोक दिया। क्या यह सब मीडिया को मालूम नहीं हैं फिर भी मीडिया हिन्दुओं को दंगाई साबित करने का जेहादी है।

भारतीय मीडिया पर अरब देशों और पाकिस्तान से करोड़ों-अरबों डॉलर बरस रहे हैं। गुजरात दंगों पर मुस्लिम परस्त रिपोर्टिंग करने के लिए अरब देशों से चैनलों और अंग्रेजी अखबारों को करोड़ों-अरबों रुपये दिये गये थे। पाकिस्तान की आतंकवादी गुप्तचर एजेंसी आई एस आई ने अपने समर्थक एक पत्रकार संगठन भी भारत में खड़ा कर रखा है। अप्रत्यक्षतौर पर आई एस आई समर्थक और फंडित वह पत्रकार संगठन दक्षेस की राजनीति करता है। वह पत्रकार संगठन अपने पाकिस्तान प्रेम और मेलजोल के माध्यम से भारत की जनसमाज की धारणाएं बदलने और पाकिस्तान परस्ती के लिए अप्रत्यक्षतौर पर सक्रिय होता है। ईरान के पैसे पर भारत में आतंकवाद फैलाने वाले एक मुस्लिम पत्रकार की गिरफ्तारी भी हो चुकी है। वह मुस्लिम पत्रकार इजरायल दूतावासकर्मी की गाड़ी में स्टिकर बम रखने का सहदोषी है। वह मुस्लिम पत्रकारों को ईरान से करेंसी मिलती थी जिसके बदौलत वह भारत में इजरायल विरोधी आतंकवाद की संरचना और सक्रियता में शामिल था, यह निष्कर्ष कोई

मेरा नहीं है बल्कि दिल्ली पुलिस और गुप्तचर एजेंसियों का है। आतंकवादी जेहाद में लगे वह मुस्लिम पत्रकार जमानत पर छूटा और फिर दनादन उसने अपना नया-पुराना अखबार लांच कर दिया, उसके अखबार के लांचिंग में दिल्ली की मुख्यमंत्री शीला दीक्षित के साथ ही साथ बड़े-बड़े मुस्लिम नेता थे। आतंकवादी जेहाद में आरोपित और पत्रकार का चोंगा पहनने वालों के साथ जब शीला दीक्षित और उनकी दिल्ली की सरकार खड़ी होगी तब आप उम्मीद कैसे कर सकते हैं कि मुस्लिम आबादी अपनी कट्टरता और आतंकवादी मानसिकता छोड़ देगी।

चैनलों और पत्रकार संगठनों को अगर मुस्लिम देशों और भारत को तोड़ने वाली शक्तियों से पैसे नहीं मिलते तो फिर इनकी मुस्लिम परस्ती रिपोर्टिंग के लिए मुलायम-अखिलेश सरकार से भी डील किये हैं। भारत सरकार और भारतीय गुप्तचर एजेंसियों को सबकुछ मालूम है कि चैनलों और अंग्रेजी अखबारों के किस मुस्लिम देश से पैसे मिलते हैं, किस मुस्लिम देश से सभी मान्य-अमान्य सुविधाएं मिलती हैं? लेकिन कांग्रेस की सरकार चैनलों और अंग्रेजी अखबारों पर

कार्रवाई ही नहीं करना चाहती है। आखिर क्यों? इसका जवाब यह है कि कांग्रेस खुद मुस्लिम तुष्टिकरण और हिन्दुत्व को लांक्षित करने, बदनाम करने और हिन्दू आतंकवाद को स्थापित करने में लगी हुई है। कहने का अर्थ यह है कि कांग्रेस के मुस्लिम वोट बैंक जेहाद में मुस्लिम देशों के पैसों पर चलने वाले चैनल एर अंग्रेजी अखबार सह भागी सहयोगी हैं, ऐसे में कांग्रेस का केन्द्रीय सरकार मुस्लिम देशों के पैसों पर चलने वाले चैनल और अखबारों पर कार्रवाई क्यों करेगी?

खासकर चैनलों को संवैधानिक आचार संहिता में बांधने की बात हमेशा उठती रहती है। पर चैनल संवैधानिक आचार संहिता में बांधने के विरोधी हैं। मुजफ्फरनगर में दंगे के लाइव प्रसारण में जिस तरह से एक तरफा और मुस्लिम परस्त रिपोर्टिंग हुई है और मीडिया आचरण कोड की धज्जियां उड़ायी गयी उसके खिलाफ संज्ञान कौन लेगा? प्रेस परिषद को चैनलों पर कार्रवाई करने का अधिकार ही नहीं है। प्रेस परिषद एक संवैधानिक संस्था है, संवैधानिक संस्था होने के कारण प्रेस परिषद इलेक्ट्रॉनिक

मीडिया को आचार संहिता में बांधने की मुहिम चला सकती है। पर प्रेस परिषद के अध्यक्ष काटजू पर भी मुस्लिम और कांग्रेस परस्ती हावी रहती है। इसलिए काटजू से भी यह भी उम्मीद नहीं हो सकती है कि वह मुजफ्फरनगर दंगे में बीबीसी रिपोर्टरों की करतूत, एनडीटीवी के रिपोर्टर श्रीनिवासन जैने की मुस्लिम परस्ती पर मुंह खोल सकें। यह सही है कि अभी तो कोई संवैधानिक नियामक नहीं होने के कारण चैनल मालिक और चैनल पत्रकार अराजक हैं। हमारे देश में कई संवैधानिक संस्थाएं हैं जैसे सुप्रीम कोर्ट, मानवधिकार आयोग। ये संवैधानिक संस्थाएं स्वयं संज्ञान लेकर बीबीसी, एनडीटीवी और अन्य भारतीय चैनलों को मीडिया आचरण कोड का पाठ पढ़ा सकते हैं। पर उम्मीद भी नाउम्मीद में तब्दील होती है। निष्कर्ष यह है कि तथाकथित सेक्युलर मीडिया का मुस्लिम जेहाद न केवल लोकतांत्रिक व्यवस्था की खिल्ली उड़ाता है बल्कि संविधान-कानून की व्यवस्था पर भी प्रश्नचिन्ह खड़ा करता है।

(सेंटिनल १३-९-१३)

इंडोनेशिया ने अमरीका को भेंट की सरस्वती प्रतिमा

- आलोक गोस्वामी

हिन्दू भावधारा में पगे इंडोनेशिया ने अभी हाल में अमरीका को देवी सरस्वती की एक विशाल प्रतिमा भेंट की है। 16 फुट ऊंची यह प्रतिमा वाशिंगटन में व्हाइट हाउस से कुछ दूरी पर भारतीय दूतावास के सामने महात्मा गांधी की प्रतिमा के पास स्थापित की गई है। अपने वाहन हंस पर विराजी देवी सरस्वती की इस बड़ी मनोहारी प्रतिमा का अभी औपचारिक उदघाटन होना बाकी है, लेकिन यह शहर के लोगों के बीच आकर्षण का केन्द्र बनी हुई है।

अमरीकी संसद में गूंजा 'ॐ'

4 जून को अमरीकी संसद के सत्र की शुरुआत वेद की पवित्र ध्वनि से हुई। हाउस ऑफ रिप्रेजेंटेटिव्स में बोधिनाथ वेयलत स्वामी ने सत्र से पहले सदन के शांत वातावरण में हिन्दू प्रार्थना गाकर माहौल में स्निग्धता भर दी। वहां उपस्थित अमरीकी सांसद मंत्रों की गूंज से एक अनूठा अहसास कर रहे थे। इस विशेष कार्यक्रम का आयोजन हिन्दू अमरिकन फाउंडेशन (एच ए एफ) की मेहनत का फल था, जो उस

दिन एचएएफ का कैपिटॉल डे मना रहे थे। इस मौके पर 60 हिन्दू प्रतिनिधियों ने तमाम अमरीकी सीमेटरों और सांसदों से बातचीत में बंगलादेश और पाकिस्तान के हिन्दुओं के दर्द का जिक्र किया और उनको वहां दी जा रही पीड़ों पर रोक लगवाने में मदद देने की अपील की। दोपहर बाद सांसद अमी बेरा ने सदन में स्वामी विवेकानंद पर एक सुंदर व्याख्यान भी दिया।

(पाञ्चजन्य २३/६/२०१३)



Glimpses from the Felicitation Function of Pu Darthawma in Mizoram



Glimpses from the Felicitation Function of Pu Darthawma in Mizoram

