



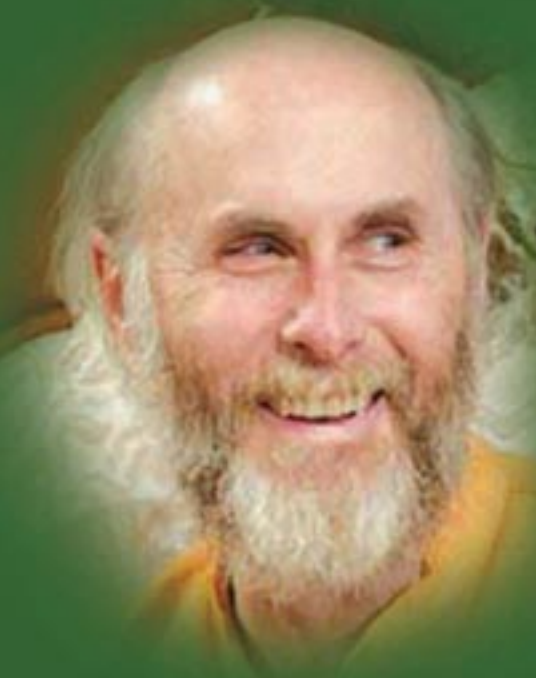
Dimasa Janajati from Assam



HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES
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A Monthly News Bulletin



David Frawley



Grand Chief Stan Beardy

Fourth International Conference and Gathering of the Elders of Ancient Traditions and Cultures in Haridwar

ANCIENT TRADITIONS HAVE SOLUTIONS TO MANY MODERN PROBLEMS

- Shyam Parande

18.03.2012: "It is only through integral view and not compartmentalised view that we can bring about the change in attitude. It is our responsibility to show to the world that the age old traditions have solutions to modern problems. We have to become the instruments of change and for this we need to organise ourselves for the benefit of everything in this creation," said RSS Sarsanghachalak Shri Mohan Bhagwat.

Shri Bhagwat was speaking at the concluding session of the four day fourth International Conference and Gathering of the Elders of Ancient Traditions and Cultures in Haridwar on March 7. The topic of the conference was 'Nourishing the Balance with the Universe'. The Conference was jointly organised by International Centre for Cultural Studies (ICCS) and Dev Sanskriti Vishwavidyalaya and was co-sponsored by National Council of Elders Mayas Xnicas and Garifuna, European Congress of Ethnic Religions, World Council of Elders and Cultures and Children of Mother Earth. A total of 458 delegates from 33 countries including 178 from overseas participated in the conference.

Stressing the need to nourish the balance of Nature, Shri Bhagwat praised the efforts and resolve of the Elders in preserving their traditions and cultures. He recalled the priceless treasures of Indian thought like 'live and let live', 'unity in diversity', 'world is one family' and 'let us ennoble the world' and remarked that these have extreme relevance today. Universal outlook is the hallmark of Indian thought and the happiness and well-being of everyone is always sought, he reminded.

It was a Kumbh with a difference. There were Maoris from New Zealand, Mayans and Navajos from the Americas, European Pagans, Balinese Hindus, Romuva from Lithuania and

many others. The delegates discussed the ways and means of preserving the priceless ancient



traditions and cultures inherited from their ancestors and shared their experiences.

Since its inception at Nagpur in 1994, the International Center for Cultural Studies (ICCS) has been active in reaching out to all the ancient traditions of the world, exploring the commonalities in them and bringing them together to foster the sense of oneness in humanity. It promotes the preservation of these traditions and cultures and engages in academic research. From 2003, it organises an international gathering every three years which is now established as a platform for all such traditions to exhibit their heritage, find similarities existing in other parts of the world and resolve for efforts to sustain these traditions.

The first international conference was held in Mumbai in 2003 with the theme 'Mitakuye Oyasin'—We are all related. It was attended by delegates from more than 30 countries. The second conference was in 2006 at Jaipur with the theme "Spirituality beyond Religions" attended by delegates from more than 40 countries. The third conference was held in 2009 at Nagpur with the theme "Renaissance of the Ancient Traditions: Challenges and Solutions"

where more than 357 delegates attended from 32 countries.

This fourth Conference began on March 4 with a colourful procession by all the delegates in their traditional attires accompanied with rhythmic dances to the tunes of trumpets and beating of drums. The procession went around the campus of Dev Sanskriti Vishwavidyalaya (DSVV) and culminated at the spacious and modern Mritunjaya Auditorium. Latvians with their baritone prayers, Maoris in colorful attire and dancing Damais from Karnali - Nepal were the attraction throughout the procession.

The inaugural session began with the welcome song by the students of DSVV. Prof Radhey Shyam Dwivedi, president of ICCS, USA, welcomed the delegates. This was followed by prayers by 23 representative individuals and groups of various traditions like, Mayan, Maori, Druid, Navajo, Cham, Romuva, Ramava, Pagan, etc from different parts of the world. These prayers invoked the universal spirit but in a variety of ways and languages.

Speaking at the inaugural session Swami Dayanand Saraswati, founder of Arsha Vidya Gurukulam, said that as 'managing trustees' of the indigenous traditions and colourful cultures we need to protect all that we have inherited from our ancestors. Everyone of us should be able to contribute in these efforts and nourish our cultures and traditions.

Dr Pranav Pandya, Chancellor of DSVV, thanked the organisers for providing his university a chance to host such a wonderful conference at its premises. He observed that it is our duty to preserve the precious diversity. A souvenir was also released. ICCS representative and Vishwa Vibhag convener Shri Saumitra Gokhale and Prof SC Bagri representing Indian Hospitality Congress also spoke at the inaugural session. RSS Sahsarkaryavah Shri Suresh Soni, Dr SD Mishra, Vice Chancellor of DSVV

and Dr Chinmay Pandya, Pro VC of DSVV also shared the dais along with various dignitaries.

The typical daily schedule started with the demonstration of ceremonies and rituals of the different cultures. Several similarities like use of fire, water for their performance was quite evident. There were also many that were unique. The rituals performed by the delegates exhibited the harmony of cultures, traditions and customs of different groups. Worshipping Nature was the underlying principle of these cultures and traditions. Though in different ways, they all worshipped the five basic elements of Nature i.e. Earth, Air, Water, Fire and Sky. "Love Mother Earth" was the message that emanated from all these rituals and religious ceremonies.

At the plenary session the scholars from various traditions spoke on the topics and issues relevant to all. This was followed by three parallel sessions that included paper presentations on various sub-themes by speakers from various traditions. Many papers generated a lot of interest and lively interaction as well. Just to quote some paper headings; 'Lasting World Peace for Every human being' – Nina Meyerhof, 'Finding Balance in a Chaotic World' – Rev Patrick McCollum, 'Yoga's Approach to Universal Balance' – Rajen Narayanan, etc.

On March 6, four parallel workshops were conducted in which practical topics that needed more hands-on participation were included. Some topics were 'Elemental approach to conflict resolution—the

Eastern Way' by Deidre Combs, 'Native Indian Story telling' by SD Young Wolf.

The much awaited event used to be colourful and spectacular with evening cultural programmes that were held from 8 to 10 pm. These were most entertaining and the performers would always amaze the audience by their talent and skills.

Five dynamic and promising young elders namely Inra of Vietnam, Cholponai of Kyrgyzstan, Katrina Pihera of New Zealand, Ghulam Asgar Zaidi of DSVV, Haridwar and Lyla Johnston of USA spoke about their dreams, ideas, aspirations and expressed their feelings that they have experienced in the four-day conference. Each of them admitted that the four days of interactions have been their finest experience in life and a great learning opportunity.

Setting a new precedent, University of the World Ancient Traditions and Cultural Heritage, USA (UWATCH) awarded Honorary PhD degrees to five eminent personalities for their knowledge of the tradition, distinguished leadership and outstanding social service to their respective traditions. Dr Pranav Pandya and Shri Mohan Bhagwat conferred the degrees to the recipients. The five recipients included Kenneth Kennedy of New Zealand, Alejandro Cirilo Perez Oxlaj of Guatemala, Jonas Trinkunas of Lithuania, Grand Chief Stan Beardy of Canada and Shri Jagdev Ram Oraon of Akhil Bharatiya Vanvasi Kalyan Ashram, India.

Presiding over the concluding

ceremony Dr Pranav Pandya remarked that incomprehensible damage has been done to ancient cultures and traditions by a few groups who could not appreciate the diversity. He recalled the Mayan belief that a new era is due in 2012 and proclaimed that the DSVV would be the epicentre of the same and hoped that differences would melt and future is sure to be of humanity seeking welfare and wellbeing of everyone.

The four-day event transformed the delegates who arrived as strangers but returned as relatives. They felt empowered with the new connections and network. They could communicate with each other not with the help of a language but by their love, warmth, respect and affection for each other. The delegates returned with a renewed vigour and a greater clarity as to why the revitalisation of their traditions is the need of the hour for the welfare of the world through a balanced and holistic approach.

Like Inra Jaka, who represents the small community of native Cham Hindus of Vietnam, convincingly stated that his struggle to retain everything that he finds closer to Nature including arts, clothing, and philosophy is strengthened through this conference. His conviction for preservation of his tradition has grown thousand fold now.

Dr Gulnara Aitpaeva attended such gathering in Bharat for the first time and before setting off for her group's journey back home to Kyrgyzstan said, "We would be attending the next conference in larger number and would also try to get representation from our neighbouring countries. This conference has bolstered our self-confidence.

(Organiser 25.03.2012)

(Contd. from 2nd Cover)

Still 'Minorities'...

Take a lesson from Uttar Pradesh. In the Assembly elections this time, despite the Muslim sub-quota promise and a gamut of other promises to the community, the Congress fared badly in almost all Muslim-dominated constituencies. In the Muslim bastion of Azamgarh, for instance, where the likes of Digvijay Singh tried their best to play a "suppressed Muslim" card, the party failed to get even one seat out of five, and was either at the third or fifth

position. To cite another example, in Aligarh, the Samajwadi Party won the city seat while the Congress was pushed to the fourth position. To cite yet another significant case, in Deoband, one of the most important Muslim centres of the country, the Congress was at the third position while the seat went to the Samajwadi Party. What do these suggest? Why, they simply tell us that the Congress' traditional political art of dabbling with Muslim sensitivities will not work now.

It augurs well that the community has begun to see through the game, as it must do that with any other party too if tries to just appease them for electoral gains without doing anything tangible for them. But is the Congress hearing? Is, more importantly, the Assam chapter of the Congress, introduced to the changing realities? Or is it still determined to work on a magical "minorities" formula — for farcical exercises?

(The Sentinel 08.03.2012)

Rio Urges ENPO to Reconsider Decision

KOHIMA, MARCH 20: Nagaland Chief Minister, Neiphiu Rio, has appealed to the Eastern Naga People's Organization (ENPO) to reconsider their decision on the demand of 'Frontier Nagaland' and to come forward to the Government for talks to discuss what is best for the welfare of the backward areas.

Giving the concluding remarks on matters of public importance raised by CL John, MLA, in the ongoing Nagaland Legislative Assembly on Monday, the Chief Minister said that the outside world recognizes Naga as one tribe.

"We are all one people, a small group of people and if we divide ourselves we shall be destroying ourselves," Rio remarked.

While respecting the grievances of ENPO, Rio said he felt that whether good or bad, Nagas are a family and it would have been much better if the issue had been discussed within the family.

Appreciating the opposition leader for speaking the truth when the latter said 'all have collectively failed', the Chief Minister said that all members spoke with sadness and regret over the issue and showed the remorse they felt.

Terming the demand for Statehood, a misfortune as well as a blessing, Rio said that it has happened during the DAN government's reign but at the same time, felt that the issue is like an opportunity for corrective measures.

He said that after the issue was brought to the notice of the House for collective discussion, a committee led by the chief secretary was formed to look into the matter. A cabinet sub-committee was also set up in the health, education, agriculture and road sectors headed by the respective ministers to study the problems and grievances of the eastern Nagas. The Chief Minister said when Nagaland was formed, the people of erstwhile undivided Tuensang district joined the new state, but opted for a 35-member regional council to look after their affairs from 1963 and to 1974.

Rio said although there was a cabinet minister exclusively for the

region, it was unfortunate that during this period hardly 11 to 12 per cent of the budgetary allocation was utilized by the council which had functioned under a deputy commissioner.

He said when the people of the region realized that the regional council was not so effective since it did not have any administrative and financial power, they decided to be a part of the Nagaland assembly in 1974. Since then, 20 elected members were sent to the State assembly from the present four districts of Mon, Tuensang, Longleng and Kiphire.

When the Union home ministry wrote a letter in December 2010 to the State government seeking its views on the ENPO memorandum to the PMO demanding a separate state, the cabinet proposed for 'Autonomous Council' for the four districts of ENPO area, which was forwarded to the central government on July 27, 2011, by the state chief secretary, Rio said.

Subsequently, the cabinet also formed a high-power committee to make a study of the socio-economic requirements of the area and report to the cabinet recommending both short and long term measures, he said.

On the basis of the report, the government constituted cabinet sub-committees comprising groups of ministers to prepare plan of actions on various aspects of development.

"Unfortunately, ENPO asked the ministers from their area not to be part of those sub-committees, but I urge them to be part of the groups since they are part of the government," Rio said.

Requesting the members of the house not to politicize the issue, the Chief Minister also said all have fallen short and could not fulfil the expectations of the ENPO and that everyone has learned a 'costly lesson from this collective mistake'.

"We could have addressed the ENPO issue collectively if we worked together collectively. But, we have come short, therefore we collectively apologize, and we will work extra hard. We, collectively request ENPO to withdraw their demand and come

forward to discuss what is best for the development of ENPO areas and strengthen the Naga society," said the Chief Minister.

Earlier, advisor Development of Under-Developed Areas (DUDA), EE Pangteang, stressed on common deliberation for a solution to the issue and said that the issue should not be handled emotionally.

Minister for Power, Doshehe, while endorsing the views expressed by former speakers, said that the emergence of the demand for a separate State by the four districts was due to the State's failure in maintaining equilibrium in socio-economic development. He urged upon all concerned to put their heads together so that a good avenue could be created and support the decision of the State government in creating an Autonomous Council.

Parliamentary secretaries S Heno and Torechu, both from the Eastern Nagaland areas, also dwelled on the lack of development in the eastern areas. (The Sentinel 21.03.2012)

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Eminent Artist-sculptor Sobha Brahma Dead

Guwahati 05 Mar 2012 : Eminent Assamese artist-sculptor Sobha Brahma died here on Monday at a private nursing home following prolonged illness, family sources said.

He was 82 and is survived by his wife, two sons and a daughter. Brahma was suffering from old-age ailments and was fitted with a pacemaker last week. He died after suffering a cardiac arrest on Monday afternoon.

A prolific artist and sculptor of the NE, Brahma has painted and sculpted forms and figures for more than six decades establishing an independent art idiom for the region and creating a niche both in the country and abroad.

Brahma is credited with being the first artist from the north east who attempted to create an art specific to the region with a distinct idiom. He

(Contd to Page 4)

Rampant Encroachment of Forest Land Under Minister's Patronage?

GUWAHATI, March 29: The BJP today staged a major protest programme in front of the Legislative Assembly alleging large-scale encroachment of forest land in Karimganj district under the patronage of Border Cooperation Minister Siddique Ahmed. Submitting a memorandum to the Chief Minister, the BJP today demanded immediate eviction of the encroachers from the forest land and a stop to the rampant tree-felling activities on in the area, besides dropping the accused minister from the cabinet.

BJP vice-president Mission Ranjan Das said that two employees of the Nilambazar Revenue Circle Office had tampered with government documents and maps to portray several areas of Patharia Forest Range as belonging to the Revenue Department. "A total area of 482 bighas, 9 katha and 5

chataks in Dag No. 977, 978 and 980 had been fraudulently allotted to an organization called Asalkandi Gramin Vikash Kendra (AGVK) for rubber cultivation. After receiving the allotment, the organization, with the support of Siddique Ahmed, had started large-scale felling of trees and settling people on the forest land," Das said.

It has been learnt that the Karimganj Deputy Commissioner has already ordered an enquiry into the entire incident by SDO (Sadar) N Shanti who has also submitted his report. "Conservator of Forests AS Laskar is also conducting an enquiry into the entire matter," he said.

Meanwhile, BJP Mahila Morcha National Secretary Sipra Goon also alleged that the Border Minister had forcefully encroached upon land in Karimganj. "When I complained about

the incident to the police in writing, the followers of the minister concerned had threatened me to withdraw my case or face dire consequences," she said.

In its memorandum, the BJP leaders demanded a high-level enquiry into the entire incident and immediate arrest of all the people accused. The memorandum submitted to the Chief Minister further read, "Tampering of maps concerning international border is an anti-national act. The Home and Political department should also launch an investigation to examine the presence of an anti-India lobby in the entire issue. Till the entire matter is thoroughly inquired and guilty persons found out and punished, the Border Areas Minister should be dropped from the cabinet so that he cannot interfere with the enquiries." (The Sentinel 30.03.2012)

Bhagavad Gita now in Polish Language

WARSAW: Even as Hindus fight a proposed ban on the Russian translation of the Bhagavad Gita, in Catholic-dominated Poland the sacred scripture has for the first time been translated into the Polish language from its original Sanskrit text.

The translation has been done by a Polish lady, who has done her PhD in Sanskrit. Though there is a translation of the Gita in Polish, it was translated from English in the beginning of the 20th century.

The present translation has been done by Anna Racinska, who has spent almost a decade in Varanasi to master the nuances of Sanskrit. A late bloomer, Racinska is in her 60s and completed her doctorate from the Oriental Institute of Warsaw University two years ago.

Racinska, a mother of four grown-up children, took interest in Sanskrit on the prompting of her husband. Today in their home, all the children and parents speak Sanskrit fluently, and they converse normally in Sanskrit. It may seem odd to outsiders, but it is normal routine in their home.

These days the youngest sibling has adopted an Indian name, Yoganand, and he lives in Varanasi. He and his mother were learning Sanskrit together for many

years. Another son, Phillip, is doing his doctorate in Sanskrit and has visited India more than 12 times. These children collect their own money to go to India and they give private lessons in Hindi and Sanskrit in Warsaw. Such is their commitment and passion for Sanskrit.

"Her dedication and her labour of love have done wonders. It is a great achievement for Anna Racinska that she remained unknown for many years, and then all of a sudden she has obliged us in Poland with a great translation of a great book," said Janusz Krzyzowski, a leading Indologist and president of the Indo-Polish Cultural Committee.

"We really feel proud of Racinska's monumental work. No doubt her selflessness is visible in the way she has fulfilled her long-cherished wish at this stage of her life. But she deserves our praise and we feel proud of her achievement. We sincerely hope she will produce some more outstanding research books for the coming generations," said Monika Kapila Mohta, Indian ambassador to Poland. The Bhagavad Gita, often called the "perennial philosophy", is already available in over 50 languages.

(The Sentinel 26.03.2012)

(Contd from Page 3)

Eminent artist-sculptor...

studied in detail the lives, art, cultural background, forms and colour of Bodo, Rabha, Dimasas and other tribes and created art with a contemporary touch.

He also served as the principal of Government Art College here for several years, vice-chairman of prominent cultural centre Srimanta Sankardev Kalakshetra set up under Assam Accord and was also a member of the general council of Lalit Kala Akademi.

He had graduated from Cotton College in 1948 and then enrolled in Viswa Bharati in Santiniketan where he was trained by great masters Ramkinkar Baij and Nandalal Bose for years.

On his return from Santiniketan, Brahma faced a 'creative conflict' in his mind on whether to continue with Indian mainstream tradition or produce art specific to the region free from influences and trappings of any particular school or style.

He had also written several books on art.

(<http://post.jagran.com/eminent-artistsculptor-sobha-brahma-dead-1330952544>)

Returning to Hindu fold in Odisha

3,127 PEOPLE ADOPT HINDUISM

- Debashis Tripathy

In an unprecedented event of the like nature, about 3,127 coveted Christians came back to Hinduism on February 23, in Sundargarh. Out of the total number, 1513 are men and 1,614 are women. This was achieved through paravartanajna (Homecoming) organised by the VHP in which VHP's International Working President Dr Pravin Togadia was present as the chief guest.

While thanking villagers who returned to their ancestors' religion, Dr Togadia said, "Vanvasis are the sons of the soil. They are the custodians of our age old rich traditions and culture. We all must do good to protect them and their interests. The facilities which the Vanvasis are entitled to get for their sustainable development, has been hijacked by the evangelists. Many Christians are availing of the quota meant for the poor Vanvasis depriving them from their legitimate rights, jobs, loans, lands etc. This should immediately come to an end. Christians should immediately be delisted from the reservations meant for the Tribals. Those who convert to Christianity from Scheduled Castes Scheduled Tribes should not be given the benefits of reservations." "In 1975, a Bill for amending the Constitution to this regard was brought in by Shri

Kartik Urav who was a Tribal from Odisha. About 300 Members of the Parliament had signed the Bill agreeing that the Tribals who got converted to Christianity should be de-listed from the reservations. The amendment was about to be passed but got shelved for unknown reasons. It should be brought back again and be passed immediately.

Dr Togadia appealed to all to support activities to educate, empower and enable Tribals to prosper. VHP is running over 40,000 schools, residential schools, colleges for tribal children in tribal areas all over the country, which produce doctors, top government officers and successful scientists. VHP provides medical facilities including hospitals, ambulances, blood banks and primary health care centres for Tribals in their native areas for quick medical help. There are self help centres and vocational guidance units where women and men are being imparted with education how to live a dignified life in the society." Dr Togadia said. He also appealed to the public for regular contribution towards protection of dharma, culture and heritage.

Dr. Togadia also inaugurated the new building of 'Ahalya Nivas' a destitute home run by the VHP in

Cuttack. In a press meet in Bhubaneswar, Dr Pravin Togadia said the newly formed National Counter Terrorism Centre (NCTC) by the Central government is an "eyewash" and an attempt to "grab" powers enjoyed by the State governments. Talking to reporters Togadia asked: "If the United Progressive Alliance (UPA) government was so sincere about fighting terror, why it removed Prevention of Terrorism Act (POTA), conferred Most Favoured Nation status to Pakistan, shared power with a government which withdrew special power to the army which is combating terror in Jammu and Kashmir?"

Dr Togadia said the Central government was not at all serious about countering terror and only wanted to usurp the law and order powers of the states. If the Central government is serious about countering terrorism, it should first show its sincerity by coming out with a law stronger than POTA, he said.

"Let the Central government first protect the police and army personnel who are fighting against terror," Dr Togadia said, demanding that the NCTC in its present form, the "brain child" of Union Home Minister P Chidambaram, be withdrawn immediately. (Organiser 11.03.2012)

Eight Girls from 'Village of Prostitutes' Enter Into Wedlock

Eight girls from Vadia which is infamous for being the 'village of prostitutes', tied the knot at a mass marriage event held here, paving the way for a social change in a place where flesh trade has been a tradition.

A dozen other girls from the same village were betrothed to prospective suitors at the gathering.

For Sarania community, a denotified tribe (DNT), prostitution is not only tradition but also the only mean for living.

For Sarania women, flesh trade has been a norm for generations. All women of the community, which has roots in Rajasthan, prostitution is a currency, while the male members act as pimps and bring clients to their wives and daughters.

"Eight girls got married in a traditional Gujarati wedding. While 12 others got engaged who will be get married afterwards in 1-2 years," said Mittal Patel, the coordinator of NGO Vicharta Samuday Samarthan Manch (VSSM).

The social organisation has been working with Sarania community over five years. It is for VSSM's efforts that the mass-marriage has been possible in the village.

Marriage or engagement of a girl in this community means that she cannot be forced into flesh trade...

(<http://news.outlookindia.com/items.aspx?artid=755047> Mar 11, 2012)



Hinduism in the twenty-first century Challenges and Opportunities

A talk by Vamadeva Shastri (David Frawley)

- N Nagaraja Rao

The ability of Hindu dharma to spread in the coming century depends upon two factors—better education in Hindu dharma and Hindu culture; revealing greater connections between Hindu-based yoga and healing movements. These two factors go together and rest upon a renaissance on Hindu learning and teaching, as well as a clearer sense of Hindu identity. They both require a more articulate and supportive Hindu community, with different Hindu sampradayas coming together under the common banner of Sanatan Dharma. They rest upon a stronger and more self-confident form of Hinduism that does not need to include other religions as part of its own self-definition, said Dr David Frawley.

He was delivering a lecture on “Hinduism in the Twenty-First Century: Challenges and Opportunities” organised by Social Cause at Mekaster Auditorium, Osmania University Campus in Hyderabad on February 29.

Dr Frawley said: “Hinduism has become a much more positive term in the West than it was even a couple of decades ago, and has lost a lot of its negative colonial and missionary stereotypes. That Hindus in the West have a very high level of income and education, and upper level jobs, has gone very far to change the image of Hindus as economically deprived and superstitious, and makes them into an appealing commercial and political group. Hindus are now the best educated and most affluent minority in the US except for the Jews and have an average income twice that of other religious groups.”

Hinduism as a religion predominates in India and Nepal and influences the surrounding countries in a major way, as far as Indonesia, where traces of older Hinduism remains, particularly in Bali. This is part of the earlier historical spread of Hinduism but still constitutes the major Hindu population in the world today. Since India's Independence in the

middle of the last century Hinduism and Hindus have gained in resources and power, though they have had to compromise a lot along the way. There has been a tendency to identify the main issues of Hinduism with those of India or Hindus in India, which remains very important. However, today now this India-centered Hinduism has two new related worldwide movements that add a new dimension to what Hinduism is.

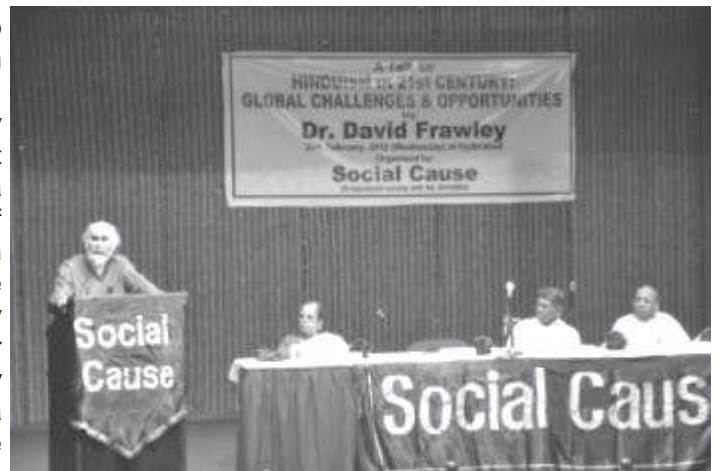
Dr Frawley articulated that he found a number of Western Buddhists to be philosophically Hindus or Vedantins. They accept karma and rebirth, the existence of the

Atman, Brahman, Ishvara, but identify themselves as Buddhists because of their identification of Hinduism with reputed caste and other social inequalities. Western commercial and multinational business forces also have targeted India and Hinduism in various ways, mainly as a new consumer market. Yet they are willing to allow an Indian or Hindu face for their operations. Their aggressive commercialism is as much a threat to India's culture as to Hinduism, as well as to the environment, but is not overtly promoting conversion. Yet on the positive side, many Hindus are excelling in the global business economy. Hinduism can provide much of the solution in terms of ideas and practices, if it is taught and articulated in the right manner, and its dharmic values brought out.

Sri C Uma Maheswara Rao, Rtd. IAS officer presided over the function, while Dr Sahadeva Dasa, president, ISKCON, Secunderabad was the Guest of Honour in the meeting.

Sri Uma Maheswara Rao said that present generation especially younger generation has to keep themselves aware of Sanatana Dharma. He warned of the evils of localisation, globalisation and cut throat competitions among various religions and evangelists to gobble up Hinduism by various enticements.

Dr Sahadeva Dasa said religion is



the main difference between animals and human beings. Any human being without religion is compared to a 'two legged animal. He also said that Sanatana Dharma needs to be propagated by all Hindus to make it stronger and youth should be encouraged to defend Sanatana Dharma. He recalled that Shri Prabhupada, founder of ISKCON, arrived in the United States with just seven dollars in Indian rupees and began to share the timeless wisdom of Krishna consciousness. His message of peace and goodwill resonated with many young people, some of whom came forward to become serious students of the Krishna tradition. Summarising his speech, Swamiji said by “sincerely cultivating true spiritual science, we can be free from anxiety and come to a state of pure, unending, blissful consciousness in this lifetime.”

Dr Susheela Somaraju, president of Social Cause, presided over the meet and Sri U Atreya Sarma, vice-president, proposed a vote of thanks.

Empower Rural Women

- Rukmini Barua Deka

"Invest in rural women. Eliminate discrimination against them in law and in practice. Ensure that policies respond to their needs. Give them equal access to resources. Provide rural women with a role in decision-making," so said Ban Ki Moon, UN Secretary General while mentioning the theme 'Empower Rural women — End Hunger and poverty' for this year's International Women's Day.

Being the key contributors to global economies, rural women play a critical role in both developed and developing nations. They promote agricultural and rural development, improve food security and can help reduce poverty levels in their communities. In some parts of the world, women represent 70 per cent of the agricultural work force, comprising 43 per cent of agricultural workers worldwide. Records show that if women had the same access to productive resources as men, they could increase yields on their farms by 20-30 per cent, lifting 100-150 million out of hunger.

For rural women, health care education, gender inequality and limited access to credit have posed a number of challenges. The situation has aggravated further by global food and economic crisis and climate change. It is estimated that 60 per cent of chronically hungry people are women and girls. The Food and Agriculture Organization (FAO) estimates that productivity gains from ensuring equal access to fertilizers, seeds and tools for women could reduce the number of hungry people by between 100 million and 150 million.

As per the United Nations Development Programme's Human Development Report (HDR) 2011, women's economic opportunities and empowerment remain severely constrained. Access to reproductive health care has been improving in most regions, but not fast enough to achieve

the Millennium Development Goal of improved maternal health. Indicators under the target of universal access to reproductive health care include the adolescent birth rate, antenatal care and need for family planning.

Last year's HDR introduced the Gender Inequality Index (GII) for 138 countries. This year it covers 145 countries and our updated estimates confirm that the largest losses due to gender inequality are in sub-Saharan



Africa followed by south Asia and the Arab states. In Sub-Saharan Africa, the largest losses arise from gender disparities in education and from high maternal mortality and adolescent fertility rates. In South Asia, women lag behind men in each dimension of the GII, most notably in education, national parliamentary representation and labour force participation. Women's ability to make reproductive choices carry ramifications for the environment and for women's empowerment, and women's political empowerment has consequences for pro-environment policy and practice.

In India, the opening of the 12th Five Year Plan Approach paper acknowledges that women and children constitute 70 per cent of the population and therefore deserves special attention. The most significant problem that needs to be addressed is gender discrimination within society resulting in continued deterioration in the 0-6 year age group. Further every third woman in India is undernourished

(35.6 per cent have low body mass index) and every second woman is anemic (55.3 per cent). The approach paper highlights measures such as education elimination of undernutrition and anemia among adolescents and provision of health infrastructure such as water and toilets. Though a network of 11 lakh Anganwadi centers exists, most are under-funded and women employees require more payment, capacity building and supervision.

According to the 2011 census, the gender gap in literacy has declined and the approach paper commits to bridging social and gender gaps in education. The National sample survey office (NSSO) survey showed that between 2004-2010, the overall labour force expanded by only 11.7 million, partly because of lower labour force participation among working age women.

The wage disparities among women and men in India remain wide and within the women's group, Dalit women face greater discrimination with 42 per cent of trained Dalit women being out of the workforce. Earnings of urban, non SC/ST women are much higher than that of urban Dalit women.

Currently more than 10 lakh women's Self Help Groups have been formed which engage in savings and credit activities. Their resources are now sought to be collected to buffer the viability of microfinance institutions (MFI) through a new law even as other large MFI's have proved to be irresponsible and extractive. Attention needs to shift from ways to mop up poor women's savings to supporting them to have access and control over their own savings, getting mainstream credit from banks and enhancing their livelihoods.

The National Rural Livelihoods Mission takes a step in the right direction by prioritizing women's

(Contd. to Page 8)

'Want India's Help to Develop Indigenous Technology'

NEW DELHI 05.03.2012: Africa wants India to help it strengthen its human capital in science and technology so that the 54-nation continent can develop indigenous technology instead of buying it from other countries, says Jean Pierre O Ezin, a top African Union official.

"I somehow hate the notion of technology transfer as we want the technical know how so that we can develop our own technology," Ezin, commissioner, human resources, science and technology, African Union Commission, told IANS in an interview.

The African Union, the political forum that represents the African continent, is in the process of designing its science policy. Its plan of action for science and technology started in 2005.

"What can be exported is knowledge, which can train our people to develop indigenous technology. What we are doing is not just buying technology from India but technical know-how to develop appropriate technology for Africa," Ezin said.

He was speaking on the sidelines of the March 1-2 India-Africa science and technology ministers conclave that ended here over the weekend.

Ezin opined that India has a "specific window" to help out Africa in the field of science and technology.

"India has its specific window for Africa; it is essentially in the development of human capital, which is the basic need of the region as we are way behind all other continents in terms of number of engineers and scientists. We are very far and countries in other continents are much more advanced," Ezin said.

He said the continent is working with a specific roadmap to sensitise all 54 member states of the African Union to push science as a tool for economic development and growth.

"We are promoting African Union research grants through which we can form specific laboratories in some areas which are critical for Africa like water and sanitation," he said.

Explaining the India-Africa cooperation in science and technology, Ezin said: "We are promoting pan-African universities. We are establishing a thematic institution at the post-graduate level and we are working with India in the western Africa region."

"India will help Africa to create a facility in the field of life and earth sciences, that will be recognised as a pan-African university," he said.

The foundation of cooperation in science and technology was laid during the India-Africa Forum Summit held in New Delhi in 2008. Prime

Minister Manmohan Singh had announced substantive commitments of India to engage with African nations during the second summit in Addis Ababa in 2011.

The initiative aims to proactively develop science and technology linkages with institutions in African nations and to enhance capacity building and development of human resources in research and development.

"India in 2011 has committed to promote high education institutes in four sectors — information, communication and technology in Ghana, planning and administration in Burundi, foreign trade in Uganda and India-Africa institute for diamonds in Botswana, which is the biggest producer for diamonds in the continent," he said.

India has committed \$5 billion in lines of credit for the next three years to help Africa to achieve its development goals.

An additional \$700 million was pledged to establish new institutions and training programmes. Of this, \$185 million is in the field of science and technology.

(http://articles.economictimes.indiatimes.com/2012-03-05/news/31124160_1_india-africa-forum-summit-uganda-african-union)

(Contd. from Page 7)

Empower Rural

groups and collectives and a range of financial services including insurance cover for life, health, livestock and the vagaries of weather. NRLM will need diverse strategies to address poor women's livelihood needs including capacity building. The establishment of women's resource centers at the panchayat, district and State levels will ensure women's access to information and counseling.

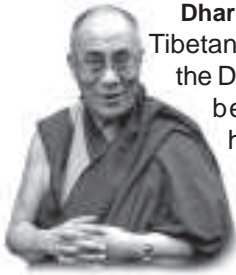
UN-Women is the United Nations Entity for Gender Equality and the Empowerment of women, which resulted from a merger in 2010 of the office of the special Adviser on Gender

Issues and Advancement of Women; the Division for the Advancement of women in the Department of Economic and social Affairs, the International Research and Training Institute for the Advancement of women, and the United Nations Development Fund for women. UN women works towards eliminating discrimination against women and girls, empowering women and men as partners and beneficiaries of development, human rights, humanitarian action and peace and security. UN - Women supports

intergovernmental bodies, such as the commission on the status of women, in their formulation of policies global standards and norms, helps member states implement these standards by providing suitable technical and financial support to those countries that request and forging effective partnerships with civil society and holds the UN system accountable for its own commitments on gender equality including regular monitoring of system wide progress.

(The writer is a member of UNESCO Association, Guwahati.) (The Sentinel 08.03.2012)

The Dalai Lama: Torn between Tibet and India!



Dharmasala, March 3:

Tibetan spiritual leader, the Dalai Lama, is torn between two homes. More than half a century after he was forced along with some 80,000 Tibetans to flee his homeland March 17, 1959, the elderly monk still wishes to go back to Tibet before he dies.

At the same time, the Nobel Peace Prize laureate says he considers himself a son of India.

"All particles in my mind contain thoughts from Nalanda. And it's Indian *dal* and *chapati* that has built this body. I am mentally and physically a son of India," the Dalai Lama said at a national conference of doctors held near his hometown-in-exile, Dharamsala earlier this week.

Going down memory lane, the Dalai Lama Feb 28 said: "When we first arrived in Dharamsala in (May) 1960, there were only two shops in McLeodganj (where the Central Tibetan Administration (CTA) is headquartered). But now after five decades, there is huge development with restaurants and hotels."

In his addresses, the Dalai Lama is often quoted as saying: "India and Tibet share a relationship of *Guru* (Teacher) and *Chela* (Disciple). When I see some part of my guru being corrupt, as a chela I feel ashamed."

"India's moral support is always there. It is our preference to have direct talks with the Chinese," a post on the website of the CTA quoting the spiritual guru said.

He was responding to a question: Does India have a role in the Tibetan dialogue process with China?

The Dalai Lama's latest book, *Beyond Religion: Ethics for a Whole World*, published by US-based Houghton Mifflin Harcourt, said: "I am an old man now. I was born in 1935 in a small village in north-eastern Tibet. For reasons beyond my control, I have

lived most of my adult life as a stateless refugee in India, which has been my second home for over 50 years. I often joke that I am India's longest-staying guest."

In the book, the Dalai Lama, who inspires writers from the Orient and the West, argues that religion is not a necessity for pursuing a spiritual life. Rather, he proposes a system of secular ethics grounded in a deep appreciation of our common humanity.

But the one place the 76-year-old globe-trotting monk pines to visit is his native land Tibet.

"Yes, I remain optimistic that I will be able to return to Tibet. China is in the process of changing. Besides, I am not seeking separation from China," the Nobel laureate wrote on his official website.

Even the Dalai Lama's first political successor Lobsang Sangay believes the return of the Dalai Lama to Tibet is his top priority.

"I have never been allowed to set foot in Tibet. My late father, like many of our parents, could not return to Tibet. Together, we will ensure the return of the Dalai Lama to Tibet, reunite our people, and restore freedom in Tibet," 43-year-old Harvard-educated Sangay said after taking oath of office of prime minister Aug 8, 2011.

"We are always ready to embark on this epic journey from Dharamsala, the abode of Dharma, to Lhasa, abode of the Gods. From the town where the Dalai Lama lives, to the city where he belongs," he said.

In 1959, the occupying Chinese troops suppressed the Tibetan national uprising in Lhasa and forced the Dalai Lama and over 80,000 Tibetans into exile in India and neighbouring countries.

On reaching India after a three-week-long treacherous journey, the Dalai Lama first took up residence for about a year in Mussoorie in Uttarakhand.

On March 10, 1960 just before moving to Dharamsala which also serves as the headquarters of the exiled

Tibetan establishment, the Dalai Lama said: "For those of us in exile, I said that our priority must be resettlement and the continuity of our cultural traditions. We Tibetans would eventually prevail in regaining freedom for Tibet."

Every year, Tibetan exiles worldwide remember March 10 — the day when the Chinese launched a crackdown to suppress an uprising in Tibet.

Currently, India is home to around 100,000 Tibetans and the government-in-exile, which has never won recognition from any country.

(http://www.dnaindia.com/india/report_the-dalai-lama-torn-between-tibet-and-india_1657993)

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Protesters unfurl Tibetan flag near BRICS summit venue

A group of Tibetans protesting Chinese president Hu Jintao's India visit unfurled a Tibetan flag near the five-star hotel where he was attending the BRICS summit.

Around ten Tibetan activists unfurled the flag on a foot-over-bridge on San Martin Jose Road, less than a kilometre from Taj Palace where Hu Jintao was attending the summit along with Prime Minister Manmohan Singh and others.

After unfurling the flag, the activists tried to march towards the venue but were prevented by police from moving forward. They were taken into detention.

Yesterday, a group of Tibetans attempted to storm Oberoi Hotel where Hu Jintao is staying but were detained.

Elaborate security arrangement was made in and around Taj Palace where over 2,000 police personnel were deployed.

A senior police official said a three-tier security apparatus was put in place at Taj Palace.

(<http://www.indianexpress.com>
29.03.2012)

How Swami Vivekananda Tackled a Christian Ploy at World Parliament of Religions HIS ASSERTIONS OF HINDU UNIQUENESS

- Asim Kumar Mitra

It was a One Man Brigade fighting against the whole of Christian world who were assembled at the war-field called "World's Parliament of Religions" organised at Chicago, in 1893. The Hindu Monk of India, Swami Vivekananda had chosen to fight out his goal all alone, although the goal which he wanted to attain was meant for the benefit of all santans of Bharatmata. It was a great decision Swamiji took before he started for America. What was the reason behind that? As an wandering monk Swamiji travelled whole of Bharatvarsha. He saw the abject poverty of people, endless superstitions among them, illiteracy, untouchables etc. had made the society crippled. Subjugation under the British rule was a compelling factor for all these curses.

During his travelling as Parivrajaka he could realise another great truth that Bharat is a land of religion. The people living here do all their work in the name of Dharma—even the thieves or dacoits used to offer Puja to Maa Kali or other Devta to get their blessings for getting success in their mission. At the end of his journey as Parivrajaka when Swamiji sat down on the last tip of land facing the temple of Kanyakumari, he 'hit upon a new idea'. What was that?

By the time Swamiji arrived at the World's Parliament of Religions he was convinced that political freedom would not take our motherland to the cherished goal, instead if he could establish the supremacy of Hindu Dharma at that Parliament, then no power on earth can stop Bharatmata to be seated on the top of the World. Because, basically Bharat is a land of religion. Nevertheless people congregated at the Parliament of Religions had jeered at Swamiji who was representing Hindu Dharma, saying: Here comes Swami Vivekananda representing a religion which has been cremated five thousand years ago. So, not a single person in this Parliament is ready to listen to his

sermons let alone the establishment of supremacy of Hinduism. It is now everybody's knowledge that how the people of America and Europe had become mad after Swamiji when he finished his speeches at the Parliament.

A pertinent question, in this connection, was put forward at that time: Why America put up such a huge and gorgeous show on earth? What was the motive? Definitely, they were not in a mood to provide Swamiji a stage to outwit everybody and come out with flying colours. The answer was also available at that time. America wanted to attain the position of supremacy as a world power over the other world powers. The sense of America's pre-eminent position as a World Power, born of the tremendous progress made by the nation in science and technology and the phenomenal increase of national wealth, induced Americans to think of a befitting celebration. There was another background for such a grand celebration.

The first of the kind was the great exhibition held in Hyde Park, London in 1851 in celebration of Queen Victoria's twenty-fifth regional year (the Silver Jubilee) which was visited over by six million people. In those days France was also considered to be one of the great powers of the world. After the British show at Hyde Park, London in 1851, France was planning to organise one such grand exhibition. By the time building of the Eiffel Tower was already planned and the authority of France was toying with the idea that they would put up such a huge exhibition so that people of the world would know that France was not lagging behind. The Paris Exhibition of 1889 which was visited over by 32 million people and cost over 144 million francs vastly outdid the British show—the Eiffel Tower, the tallest structure in the world, being here first opened to public view on the occasion.

The Columbian Exposition and World's Fair, intended by the richest nation on earth to surpass anything of the kind ever seen on any land in the history of the world, did so in every sense—not only in the one in which its organisers had conceived it in a sense that they had not and perhaps never could have conceived. They decided to have twenty congresses embracing such things as woman's progress, the public press, medicine and surgery, temperance, commerce and finance, music, government and law reform, economic science, Sunday rest—and also religion.

Once religion was admitted, Mr. Bonney had a brain wave; he conceived of a World's Parliament of Religions, in which the representatives' of the principal religions of the world might be brought together. But there was an ill motive behind it which was equally shameful. And this was exposed by the Baltimore Sun of October 11, 1894 ran an article which was headlined: "The Christian Religion—President Bonney says that The Parliament of Religions Will Make it Supreme". It may be mentioned here that Mr. Bonney, whom Swamiji admired so much, seems to have later regretted his dream of religious fraternity.

However lofty may have been President Bonney's own view of the purpose of the Parliament, many of the organisers intended it to be (to use Swamiji's words) "a heathen show", and confidently expected that it would end in the triumphant recognition of Christianity as the best religion of the world—The highest that he could rise as a broad-minded Christian is contained in the following words that he wrote on the subject. "Though light has no fellowship with darkness, light does have fellowship with twilight. God has not left himself without witness, and those who have the full light of the Cross should bear brotherly hearts toward all who grope in a dimmer illumination".

Some Christian clericals went further and refused to participate in the Parliament on one plea or another. The Baptists and the Christian Endeavour Society boycotted it and every other concern of the World's Fair, on the ground that the Fair was being kept open on Sundays in flagrant violation of the rules of the Sabbath. Russia refused to send a representative, though Prince Volkonsky who, by the way, later became a great admirer of Swamiji, unofficially represented the Russian Orthodox Church.

The Anglican Church rejected the invitation to send a delegate and the Archbishop of Canterbury left Dr. Barrows in no doubt as to the real reason of the decision. "The difficulties which I myself feel", wrote he, "are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other included members and the purity of their position and claims".

It may be mentioned, however, that

in spite of the Archbishop's 'denunciation' of the Parliament, Dr Alfred W Momerie of London, who was a well-known worker amongst the poor of London, and as Swamiji described him, was "a very sweet man", attended the Parliament.

The murmuring protestation of his faith in the forthcoming triumph of truth (Christianity) that was uttered by Dr Barrows may have wounded in the ears of those who attended the Parliament as a gentle coo as compared with the roar that the Archbishop rent the air with and the growls that followed from the ministers at Hongkong and elsewhere. (The Hongkong clergyman accused Dr Barrows of "planning treason against Christ" and thereby jeopardising his soul.)

One may even find a sort of a defence for the line Dr Barrows took up on the eve of the Parliament: he had taken upon his shoulders a heavy and as it seemed, a hazardous job and he had to please many people if he wanted successfully to see it through. Swami Vivekananda praised him highly: "It was the great courage,

untiring industry, unruffled patience and never failing courtesy of Dr Barrows that made the Parliament a grand success".

But even if it was a mask that he was putting on before and during the Parliament days, it completely fell off afterwards. All the fame that he had earned for successfully piloting the Parliament was lost, so far as India was concerned, when, in 1897, he came to preach his faith in India. Swami Vivekananda, who had returned to India only a few days earlier, did everything to smooth his path and wrote a letter containing a warm encomium (as quoted above) which was published in the Indian Mirror. But he preached "the most bigoted Christianity, with the result that nobody listened to him" (Swamiji's letter to Mary Hale dated 28 April 1897).

Returning to America, a very disappointed and angry man, Dr Barrows made some wild accusations against Swamiji.

(This article is based on the facts provided in "A Comprehensive Biography of Swami Vivekananda" written by Shailendranath Dhar. This is a Vivekananda Kendra Publication.)

'Ethnic cleansing of Bangla Hindus is on'

Tirupati, 21 Feb 2012: US-based human rights activist Richard Benkin, who has been tirelessly fighting for the cause of Bangladeshi Hindus, urged all humans across the globe to 'recognise' the silent ethnic cleansing of Hindus going on unchecked in Bangladesh and raise their voice against atrocities on the Hindus there.

Speaking on 'Ethnic Cleansing of Hindus in Bangladesh' jointly organised by Madabhushi Institute of Public Affairs (MAIPA) and Bhavan's Kendra, here on Monday, Benkin expressed deep anguish over international community, human rights organisations, people and government of India keeping quiet on the ordeal of Hindus in Bangladesh, which he said was emboldening radical Islamic elements.

These elements continued their crimes against Hindus terrorised them

forced them to flee from the country.

Stating that Hindus who were one third of East Pakistan's population, at time of partition of India in 1947 had dwindled to nine percent in 1971 when Bangladesh was created and further down to 7 percent now. He stressed on exposing Bangladesh government's complicity abetting crimes against Hindus, forcing them flee the country or covert to Islam.

Citing that Jews in United States in one voice had raised alarm on atrocities on Jews in Communist Russia in 1971, he wanted firstly the citizens of India to be made fully aware of silent ethnic cleansing of hindus in Bangladesh, raise their voice louder and louder, start a movement here to build up a strong public opinion to halt what he called "government tolerated murder, rape, abduction and forced conversion of

Hindus to Islam in Bangladesh.

Later answering a question, he said that the UNO could do anything to save the hindus and added that it is the Indian government which has to act fast to stop atrocities on Hindus.

In this connection, he said that Australian government had promptly acted on attacks against Indian students, there, which saw attacks come down and accused Bangladesh government of totally supporting radical elements to continue their crimes against Hindus.

On the occasion, MAIPA chairman and former speaker, Agarala Eswara Reddy spoke and released the book 'English Blues' brought out by The New Indian Express.

(<http://expressbuzz.com/states/andhrapradesh/ethnic-cleansing-of-bangla-hindus-is-on/365547.html>)

शंकरदेव असम ही नहीं, पूरे विश्व के संत

जोहराट : असम के भक्तिकालीन संत श्रीमंत शंकरदेव सिर्फ असम ही नहीं, बल्कि वे संपूर्ण भारत और विश्व के संत थे। यह बात आज यहां से तीस किलोमीटर दूर आउनीआटी सत्र की कलियापानी शाखा में आयोजित एक विशेष कार्यक्रम में श्रीमंत शंकरदेव गवेषणा पुरस्कार ग्रहण करते हुए हिंदी के जाने-माने लेखक सांवरमल सांगानेरिया ने कही। उन्होंने असम की विभिन्न वैष्णव संस्थाओं से आग्रह किया कि वे शंकरदेव की रचनाओं को विभिन्न भारतीय भाषाओं में अनुवाद के लिए लोगों को प्रेरित करें। उन्होंने साथ ही शंकरदेव की रचनाओं को देवनागरी लिपि में लिप्यांतरित करने की आवश्यकता पर बल दिया। गत २००५ से हर वर्ष असम के भक्तिकालीन संत शंकरदेव के जीवन, दर्शन और उनकी रचनाओं पर शोधपूर्ण लेखन के लिए माजुली के आउनीआटी सत्र द्वारा यह पुरस्कार दिया

जाता है। पुरस्कार में बारह हजार रुपए की राशि, एक सेलेंग चादर, एक मानपत्र और एक पखी शामिल हैं। वर्ष २०११ के लिए यह पुरस्कार श्री सांगानेरिया को देते हुए सत्र के सत्राधिकार पीतांबर देव गोस्वामी ने कहा कि श्रीमंत शंकरदेव के आदर्शों के प्रचार की आज के युग में ज्यादा आवश्यकता है। श्री सांगानेरिया को यह पुरस्कार उनकी पुस्तक 'लोहित के मानसपुत्र शंकरदेव' के लिए दिया गया है।

श्री सांगानेरिया ने पुरस्कार प्राप्त करने के बाद अपनी लेखन प्रक्रिया के अनुभवों को वहां उपस्थित लोगों के साथ बांटा। उन्होंने बताया कि किस तरह पुस्तक लेखन के दौरान उन्होंने माजुली, उत्तर बंगाल के मधुपुर सत्र आदि की यात्रा की। श्री सांगानेरियाजी इससे पहले चार और भी पुस्तकें लिख चुके हैं, जिनमें तीन पूर्वोत्तर पर आधारित हैं।

पूर्वोदय: २७.३.२०१२

नई दिल्ली में मुक्त कराई गई २१ लड़कियाँ

देश की राजधानी नई दिल्ली में फिर गरीब असमीया लड़कियों को देह व्यापार के धंधे में झोंकने वाले गिरोह का भंडाफोड़ हुआ है। पुलिस ने २१ ऐसी युवतियों को मुक्त कराने के अलावा उन्हें बहला-फुसला कर ले जाने वाले चार लोगों को गिरफ्तार किया है। राज्य के निचले असम तथा सीमा से लगे दुर-दराज के गांवों की गरीब युवतियों को नौकरी दिलाने का बहाना बना कर नई दिल्ली, मुंबई और हरियाणा-पंजाब के विभिन्न शहरों में ले जाने का सिलसिला लंबे समय से जारी है। आम तौर से ऐसी बेसहारा लड़कियों को इन जगहों पर देह व्यापार के धंधे में झोंक दिया जाता है।

असम पुलिस को ऐसे ही एक गिरोह के बारे में मुखबिर से पता चला था। उसके बाद यहां से पुलिस का एक दल नई दिल्ली गया। वहां दिल्ली पुलिस के सहयोग से उक्त युवतियों को मुक्त कराने में कामयाबी हासिल हुई।

मुक्त लड़कियों से पुलिस को पता चला है कि उन्हें दिल्ली में काम दिलाने के बहाने लाया गया था। पहले उन्हें घरों में काम करने वाली के रूप में काम दिलाया गया। बाद में उनको गलत धंधे में जाने के लिए मजबूर किया गया। इधर इस सिलसिले में पकड़े गए लोगों से पूछताछ जारी है। पुलिस ने इस काम में किसी बड़े गिरोह के शामिल होने की आशंका जताई।

पूर्वोदय: १४.३.१२

पांच सौ रुपए दो-घुसपैठ करो

जी हां, ऐसे हो रही है सामरिक दृष्टि से अत्यंत संवेदनशील देश की सीमा की सुरक्षा! जहां बेशुमार जांबाजों ने हंसते-हंसते जान दे दी। अन्य रण बांकुरे घर-परिवार का मोह त्याग रात-दिन निगेहबानी में लगे हैं। चंद दलाल महज ५०० रुपए में बांग्लादेश से किसी को भी अपनी सीमा में सुरक्षित पहुंचाने को तैयार बैठे हैं। पकड़े गए नौ ऐसे बांग्लादेशियों ने यह खुलासा किया है।

वस्तुतः लंबे अरसे से बांग्लादेश के रास्ते पूर्वोत्तर में घुसपैठ करने वाले, देश के अन्य भागों में गुवाहाटी होकर जाते हैं। यह एक तरह से अवैध घुसपैठियों का ट्रांझि प्वाइंट बना हुआ है। ९ मार्च की रात गुवाहाटी रेलवे स्टेशन में यह साबित हो गया।

सियालदह जाने वाली कंचनजंघा एक्सप्रेस में जीआरपी के जवान नियमित जांच पर थे।

तभी उन्हें नौ लोगों के एक समुह पर संदेह हुआ। पूछताछ में वे पकड़ में आ गए। मालुम हुआ कि सभी बांग्लादेशी नागरिक हैं और अवैध रूप से सीमा पार करके आए हैं।

प्रारंभिक जानकारी के मुताबिक वे सब त्रिपुरा सीमा पर कोमिला गेट से ५ मार्च को तड़के एक दलाल के माध्यम से घुसे थे। उस समय वहां पहरा नहीं था। दलाल ने इनसे पांच-पांच सौ रुपए सीमा पार कराने के लिये थे।

सीमा पार करने के बाद ये सब सड़क मार्ग से ७ मार्च को त्रिपुरा के धर्मनगर पहुंचे। ८ मार्च को लामडिंग पैसिंजर से रावाना हो ९ मार्च को गुवाहाटी पहुंचे। कंचनजंघा से रास्ते में कही उतर कर किसी अन्य ट्रेन से अलीगढ़ जाने वाले थे। इनके मुताबिक एक और एजेंट ने इन्हें वहां काम दिलाने की बात कही थी। बांग्लादेश से सीमा पार कर सुदूर त्रिपुरा से दो

हजार किलोमीटर से भी ज्यादा का फासला तय कर उत्तर प्रदेश के अलीगढ़ तक जाने के पीछे असल मकसद क्या है, अभी पता नहीं चला। पकड़े गए नौ बांग्लादेशियों में दो महिलाएं और दो बच्चे भी शामिल हैं। घटना से सुरक्षा एजेंसियों के कान खड़े हो गए हैं।

फिलहाल सभी को जीआरपी की सीमा शाखा के हवाले कर दिया गया है। उनके पास से बांग्लादेश के परिचय पत्र आदि बरामद हुए हैं।

पकड़े गए बांग्लादेशियों के नाम हैं - अरीफुल हकीम (२६), मो. अब्दुल मलिन (३०), मोह.सईद (२६), मो. अब्दुल्ला (१८), मो. सलीम (२९), महमूदा बेगम (२१), मुशदिका (४) और नूर कालिमा (ढाई वर्ष)।

पूर्वोदय: ११.३.२०१२

‘स्वामी विवेकानन्द और कार्ल मार्क्स’ – दो व्यक्तित्व-दो विचार, एक विश्वव्यापी-दुसरा कालबाह्य

डा. सतीश चन्द्र मित्तल

स्वामी विवेकानन्द तथा कार्ल मार्क्स १९ वीं सदी के महान परिवर्तनकारी व्यक्तित्व थे। जहाँ कार्ल मार्क्स (१८१८-१८८३) ने पाश्चात्य जगत में भौतिकवाद को एक नवीन दिशा दी वहीं स्वामी विवेकानन्द (१८६३-१९०२) ने भारतीय दर्शन व अध्यात्मिकता के संदेश से विश्व को झकझोर दिया।

पारिवारिक परिवेश में समानता

दोनों के प्रारम्भिक जीवन में कुछ साम्य दृष्टिगोचर होता है। दोनों १९ वीं शताब्दी में जन्मे थे। दोनों के पिता जाने-माने कानूनविद् थे। दोनों के पिताओं ने उन्हें अपने-अपने ढंग से जीवन दृष्टि दी। दोनों गहन अध्ययनशील थे तथा इतिहास व दर्शन में गहरी रुचि रखते थे। दोनों ने गरीबी का प्रत्यक्ष अनुभव किया तथा जीवन में उससे जुझे थे। मार्क्स ने पहले १७ वर्ष रोमन लोगों द्वारा निर्मित त्रियेर नगर में बिताए, जहाँ ऊंची-ऊंची अट्टालिकाओं के साथ वहाँ की मलिन बस्तियों को देखा था। वहीं स्वामी विवेकानन्द ने १८९०-१८९३ तक परिव्राजक के रूप में भारत में सर्वत्र घूमकर भारत की गरीबी के दर्शन किए तथा उसकी अनुभूती की थी।

मार्क्स के पिता समृद्धशाली, ऐश्वर्यपूर्ण जीवन जीने के आदी तथा प्रभावशाली वकील थे। लौकिक प्रतिष्ठा तथा व्यवसाय को ध्यान में रखते हुए उन्होंने यहूदी धर्म को छोड़कर ईसाइयत को अपनाया था। उन्होंने कार्ल मार्क्स को एक सफल वकील बनाने तथा भौतिक समृद्धि की ओर आकृष्ट करने का प्रयत्न किया। मार्क्स ने क्रमशः बोन, बर्लिन व जेना विश्वविद्यालयों में पढ़कर दर्शन शास्त्र में डाक्टरेट की उपाधि प्राप्त की। वे शिक्षक बनना चाहते थे पर बने एक पत्रकार तथा लेखक। एक जर्मन अतिवादी उद्योगपति के पत्रि फ्रेडरिक एंजिल (१८२०-१८९५) से १८४४ में उनकी भेंट उनके जीवन को मोड़ देने में अत्यंत महत्वपूर्ण रही। उसने मार्क्स की धन तथा विचारों से सहायता की। मार्क्स उसे ‘वास्तविक विश्वकोष’ मानते थे। बाद में दोनों ने मिलकर नए वैचारिक सिद्धांतों का प्रतिपादन किया।

स्वामी विवेकानन्द एक समृद्धशाली वकील विश्वनाथ दत्त के पुत्र थे जिन्होंने अपने पुत्र नरेन या नरेन्द्र को तर्क तथा बुद्धि से विकसित किया तथा मां भुवनेश्वरी देवी ने इतिहास और पौराणिक प्रसंगों को सुनाकर भावुक बनाया था। उन्होंने पाश्चात्य तथा भारतीय दर्शन तथा इतिहास का गंभीर अध्ययन किया था तथा उनकी रुचि दर्शन में थी। रोमा रोलां के शब्दों में, ‘विवेकानन्द कभी भी द्वितीय नहीं बल्कि सर्वदा अद्वितीय थे।’ उनके कॉलेज के प्राचार्य हेस्टी के मत में, ‘जर्मनी व इंग्लैण्ड के विश्वविद्यालयों में उन जैसा कोई प्रतिभाशाली विद्यार्थी न था।’ नवम्बर, १८८९ में उनकी स्वामी रामकृष्ण परमहंस से प्रथम भेंट एक आश्चर्यजनक प्रसंग था जिसने दुनिया के एक बड़े नास्तिक को विश्व का सबसे बड़ा आस्तिक बना दिया। सितम्बर १८९३ के शिकागो विश्व सम्मेलन में वे विश्व के महानतम पुरुष बन गए।

विचारों में मौलिक अन्तर

जहाँ कार्ल मार्क्स ने इंग्लैण्ड आदि देशों की औद्योगिक क्रांति तथा फ्रांस की विभिन्न क्रांतियों तथा पाश्चात्य दार्शनिकों का गंभीर अध्ययन किया था, वहीं स्वामी विवेकानन्द ने पाश्चात्य दर्शन के साथ भारतीय वेदों से लेकर वर्तमान तक के सभी भारतीय दर्शन ग्रंथों तथा शास्त्रों का विस्तृत अध्ययन, चिंतन, मनन किया था। दोनों ने जर्मन के विख्यात दार्शनिक हीगेल को भी पढ़ा था परन्तु दोनों के निष्कर्ष एक-दूसरे से भिन्न ही नहीं बल्कि विपरीत थे। प्रसिद्ध जर्मन दार्शनिक हीगेल, जो भारतीय जीवन दर्शन से अत्यंत प्रभावित थे तथा जिन्होंने भारत को ‘मनोकामना पूर्ण करने की भूमि’ कहा था, ने द्वन्द्वात्मक सिद्धांत का विवेचन किया तथा इसे सोचने की प्रक्रिया बताया। निष्कर्ष तक पहुंचने के लिए उन्होंने सततवाद, प्रतिवाद तथा संवाद का सहारा लिया।

कार्ल मार्क्स ने हीगेल को कल्पनाविद्वादी कहा और आर्थिक तत्व को ही निर्णय का मापदण्ड माना। मार्क्स ने विश्व में परिवर्तन का रहस्य उत्पादन के साधनों में ढूँढा तथा इसी आधार पर विश्व के इतिहास की मनमाने ढंग से भौतिकवादी

व्याख्या की। इसी आधार पर मार्क्स ने तत्कालीन पूंजीवाद का विनाश तथा सर्वहारा के अधिनायकवाद की वकालत की। स्वामी विवेकानन्द ने वेदों, उपनिषदों आदि के गहन अध्ययन के आधार पर हीगेल के चिन्तन को सत्य के निकट पाया तथा विचारों की महत्ता को स्वीकार किया। उन्होंने जीवन में आध्यात्मिकता को ‘राष्ट्र का मेरुदण्ड’ तथा ‘मानवता की माता’ कहा। भारतीय दर्शन के अनुकूल आर्थिक तत्व को धर्म, अर्थ, काम और मोक्ष का केवल एक भाग ही माना।

वर्ग संघर्ष या एकत्व

कार्ल मार्क्स ने जीवन में भौतिक पक्ष को सर्वोच्चता दी जबकि स्वामी विवेकानन्द ने ‘आत्म ज्ञान’ को जीवन की सर्वोच्च उपलब्धि बताया। स्वाभाविक रूप से कार्ल मार्क्स ने अतीत तथा वर्तमान में चहुँओर आर्थिक संघर्ष पाया। उन्होंने समाज को दो भागों में बांटा, एक-जिनके पास सम्पत्ति है तथा दुसरा-जो धनहीन हैं। इन दोनों में मार्क्स को सतत वर्ग संघर्ष दिखा है। मार्क्स ने विश्व के समस्त समाजों के इतिहास को वर्ग संघर्ष का इतिहास कहा। वस्तुतः मार्क्स का यह विश्लेषण भ्रामक, तथ्यहीन, अव्यावहारिक तथा दोषपूर्ण था।

स्वामी विवेकानन्द ने वर्ग भेद को पूर्णतः अस्वीकार किया। उन्होंने न केवल मानव के अस्तित्व में एकता के दर्शन किए बल्कि पशु-पक्षी, पेड़-पौधों, यहां तक कि चर-अचर सभी में एकत्व की बात कही। उन्होंने एकत्व उच्चतम देवताओं से लेकर निम्नतम व्यक्तियों में देखा। इसलिए उन्होंने अपने भाषणों में वीरता तथा साहस का भाव जगाते हुए भारतीयता तथा उसमें एकत्व के भाव को जगाते हुए कहा, ‘गर्व से बोलो मैं भारतवासी, प्रत्येक भारतवासी मेरा भाई है। तुम चिल्लाकर कहो, अज्ञानी भारतवासी, ब्राह्मण भारतवासी, दरिद्र भारतवासी मेरा भाई है।’ उन्होंने किसी भी भेद को स्वीकार नहीं किया बल्कि व्यक्ति की सेवा को ईश्वर की पूजा कहा। उल्लेखनीय है कि जिन-जिन देशों में मार्क्सवाद का प्रयोग हुआ, वहां वर्ग संघर्ष तो समाप्त नहीं हुआ बल्कि एक नया वर्ग

‘कम्युनिस्ट राजनीतिक नौकरशाह’ खड़ा हो गया।

धर्म का स्वरूप

कार्ल मार्क्स ने तत्कालीन जर्मन विद्वान फ्यूरबैच (१८०४-१८७२) की भांति माना कि परमात्मा मनुष्य को नहीं बनाता बल्कि मनुष्य ने परमात्मा को बनाया। इसी आधार पर वे धर्म को ‘अफीम की पुड़िया’ ‘भावहीन विचार’ आदि कहते थे। इसके विपरीत स्वामी विवेकानन्द ने धर्म को ‘राष्ट्रीय आत्मा’ कहा है। धर्म को ‘राष्ट्र का प्राण’ भी कहा। उन्होंने यह स्पष्ट किया कि भारत में प्रत्येक वस्तु धर्म के माध्यम से जानी जाती है। धर्म भारत के राष्ट्रीय में उन्होंने हिन्दु धर्म को विश्व का सर्वश्रेष्ठ धर्म बताया। धर्म तथा ज्ञान को एक-दूसरे का पूरक बतलाते हुए इसे ‘चेतना का विज्ञान’ कहा। उन्होंने बतलाया कि हिन्दु को राजनीति भी धर्म की भाषा में समझायी जा सकती है। पर साथ ही कट्टरपंथी न बन तथा अनुभव के आधार पर आंकने को कहा। उन्होंने सही अर्थों में हिन्दुत्व को मानव धर्म बतलाया।

राष्ट्रवाद का प्रश्न

मार्क्स के चिन्तन में ऐसे वर्गहीन, राज्यविहीन, धर्मविहीन समाज की कल्पना है जिसमें न कोई राज्य है, न सरकार, न प्रजातंत्र, न ही कोई राष्ट्र का विचार। यदि कोई विचार है भी, तो वह नकारात्मक तथा ध्वंसात्मक है। वस्तुतः यही नकारात्मक चिन्तन विभिन्न देशों में राष्ट्रवादी शक्तियों द्वारा मार्क्सवाद के पतन का कारण बना। स्वामी विवेकानन्द राष्ट्रीयता के पोषक ही नहीं बल्कि मार्गदर्शक भी थे। उन्होंने विश्व के राष्ट्रों का उत्थान और पतन का विश्लेषण करते हुए प्रश्न किया कि युनान, रोम, स्पेन, मंगोल आदि आक्रमणकारी राष्ट्र अब कहाँ हैं? उन्होंने भारत को विश्व का प्राचीनतम राष्ट्र तथा अमरीका को ‘बच्चा राष्ट्र’ कहा। उन्होंने आत्मविश्वास के साथ वर्तमान राष्ट्रों के बारे में सिंह गर्जना करते हुए कहा, ‘इन मुट्ठीभर राष्ट्रों में से एक भी तो दो शताब्दियों तक जीवित नहीं रह सकता। किन्तु हमारी जाति की संस्थाएं युगों-युगों की कसौटी पर खरी उतरी हैं।’ उन्होंने भारत को विश्व का सर्वाधिक नैतिक परायण राष्ट्र माना है, क्योंकि यह आध्यात्मिकता पर टिका है। उन्होंने पुनः कहा ‘मेरा विश्वास है कि भारतीय राष्ट्र समस्त राष्ट्रों में अत्याधिक

सदाचारी और धार्मिक राष्ट्र है। किसी दूसरे राष्ट्र की तुलना हिन्दुओं के राष्ट्र से करना निंदा के समान पातक होगा।’

परिवार की संरचना

कार्ल मार्क्स तथा उसके मित्र फ्रेडरिका एंजिक ने परिवार के सम्बंध में अपनी पहली सम्मिलित पुस्तक ‘होली फैमिली’ (१८४४) लिखी। वस्तुतः पुस्तक में शीर्षक के विपरीत परिवार व्यवस्था की अपवित्रता का ही वर्णन किया गया है। परिवार का चित्रण भैतिकतावादी



दृष्टिकोण से किया गया है। परिवार में किसी से भी यौन सम्बंध को स्वाभाविक बताया गया है। उनके अनुसार, ‘आधुनिक एकनिष्ठ विवाह व परिवार नारी की खुली या छिपी हुई घरेलु दासता पर आधारित है...परिवार में पति पूंजीपति होता है, पत्नी सर्वहारा की स्थिति में होती है।’ उनका विचार है कि सामाजिक क्रांति से वर्तमान दौर में व्यक्तिगत परिवार निश्चित रूप से लुप्त हो जाएगा और बच्चे (वैध हों या अवैध) राज्य की देख-रेख में रहेंगे। इसके विपरीत स्वामी विवेकानन्द भारतीय समाज का आधार नारी की प्रतिष्ठा तथा परिवार को सर्वोच्च संस्कार-स्थली मानते थे। उन्होंने अपने अनेक भाषणों में भारत में स्त्री जीवन का आरम्भ और अंत मातृत्व में बतलाया। उन्होंने महिला की अवस्था को राष्ट्र की प्रगति का थर्मामीटर, संस्कृति का संरक्षक तथा सांस्कृतिक उन्नति व आध्यात्मिकता का एक सच्चा पैमाना बतलाया।

सफलता का मार्ग

कार्ल मार्क्स ने उद्देश्य की पूर्ति के लिए हिंसा, क्रांति या जैसे भी सम्भव हो, प्राप्त करना बतलाया। इसमें नैतिकता, स्वतंत्रता तथा

वैधता को कोई स्थान नहीं है। उद्देश्य की पूर्ति के जबरदस्ती एकत्रीकरण, विलीनीकरण अपने सोवियत संघ तथा चीन के प्रसंग में सोवियतीकरण या चीनीकरण में वे जरा भी नहीं हिचके। स्वामी विवेकानन्द ने उपरोक्त मार्ग को सर्वथा अस्वीकार्य बताया है। व्यवहारिक रूप से मार्क्स की सभी भविष्यवाणियाँ भी गलत साबित हुईं। आखिर में प्रश्न है कि कार्ल मार्क्स के निधन को लगभग १३० वर्ष हो गए परन्तु भयंकर हिंसा, नरसंहार, १० करोड़ व्यक्तियों की हत्या, अमानुषिक यातनाओं के पश्चात विश्व के किसी भी देश में वर्गहीन, राज्यविहीन, धर्मविहीन समाज की रचना न हुई। मार्क्सवाद ने ही दिया रूप में क्रूर तथा अत्याचारी अधिनायकवादी लेनिन, स्टालिन, ब्रेझ्नेव, चीन में हत्यारे माओत्से तुंग व दैंग, पोलैंड में जार चेकोस्लोवाकिया में गुस्तावो हुसाक, हंगरी में जनोस कादर, रोमानिया में पेट्रू ग्रोत्र, निकोलई चैसस्व्यू, पूर्व जर्मनी के एरिच हेनोकेर, उत्तरी कोरिया में किम इल सुंग तथा कम्पूचिया में पोल पोट आदि। इन सब देशों के इतिहास विश्व की डरावनी स्मृतियों का भाग बन गए हैं।

इसके विपरीत स्वामी विवेकानन्द ने अपने जीवन के कुल ३९ वर्षों में विश्व को मानव सेवा, विश्व बंधुत्व तथा शांति, स्वतंत्र चिन्तन का दिव्य संदेश दिया। उन्होंने भारत में धर्म तथा आध्यात्मिकता के आधार पर देश में धार्मिक तथा सामाजिक पुनर्जागरण किया। उन्होंने देश की भावी पीढ़ी में देशभक्ति, स्वाभिमान, आत्मविश्वास तथा आत्म गौरव गाया। उनसे प्रेरणा लेकर महर्षि अरविन्द, महात्मा गांधी, सुभाष चन्द्र बोस, रवीन्द्रनाथ टैगोर, श्री गुरुजी ने राष्ट्र का मार्ग प्रशस्त किया। आज भी रामकृष्ण मिशन, अद्वैत आश्रम तथा राष्ट्रीय स्वयंसेवक संघ उनके संदेश के अनुसार राष्ट्र में देशभक्ति को सुदृढ़ करने में लगे हैं। समय की मांग है कि स्वामी विवेकानन्द की १५० वीं वर्षगांठ पर राष्ट्र जागरण तथा राष्ट्र के पुनर्निर्माण में देश की युवा पीढ़ी भारतीय समाज की समस्त समस्याओं के निदान के लिए स्वामी विवेकानन्द की भावना में ‘रोल मॉडल’ तथा ‘लाइट हाउस’ बने।



हिंदुस्थान की आजादी का प्रतीक है मणिपुर

—डा. ओम प्रकाश

‘१४ अप्रैल १९४४ की संध्या में जब ‘आजाद हिंद फौज’ के बहादुर गुप के कर्नल शौकत अली मलिक ने मोयरंग में हिंदुस्थान का झंडा फहराया था तो उसी समय मणिपुर हमारी आजादी का प्रतीक बन गया था।’ ये शब्द हैं अखिल भारतीय पुर्व सैनिक सेवा परिषद के राष्ट्रीय मंत्री डा. ओमप्रकाश के, जो उन्होंने सेना से पिछले दिनों रिटायर हुए, मणिपुर के पुर्व सैनिकों के ‘सामाजिक सम्मान’ हेतु इंफाल की मारवाड़ी धर्मशाला में आयोजित समारोह में कहे। सैनिक परिषद के राष्ट्रीय मंत्री ने संपूर्ण मणिपुर के पुर्व सैनिकों को सैनिक परिषद से जोड़ने का आह्वान चलाया हुआ है जिसमें हवलदार हरवंशलाल भुटानी उनके साथ हैं। इसी सिलसिले में मणिपुर की पुर्व सैनिक सेवा परिषद द्वारा कल यह कार्यक्रम आयोजित किया गया था ताकि सामान्य समाज में आकर कोई भी सैनिक अपने आपको अकेला महसूस न करे और अपने सैनिकी चरित्र पर भी अडिग रहे।

डा. ओम प्रकाश ने प्रतिवर्ष १४ अप्रैल को मणिपुर के विष्णुपुर जनपद के मोयरंग में आयोजित किए जाने वाले ‘नेताजी सुभाष मोयरंग उत्सव’ को अधिक भव्य बनाने के लिए भी सैनिकों को प्रेरित करने की दृष्टि से बताया कि अंग्रेजों ने हिंदुस्थान केवल इसीलिए छोड़ा कि नेताजी सुभाष चंद्र बसु ने आजाद हिंद फौज के द्वारा अंग्रेजों की सेना में हिंदुस्थानी सैनिकों की अपनी राष्ट्रभक्ति में तब्दील कर दिया था। मोयरंग तो केवल एक बानगी था। आपने कहा कि नेताजी के आह्वान पर २६ हजार भारतीय सपूतों ने अपने प्राणों की जो आहुति भारत माता के चरणों में अर्पित की थी वह व्यर्थ नहीं गई और तीन वर्ष भी नहीं बीतने पाए कि अंग्रेजों को हिंदुस्थान छोड़ना पड़ा।

डा. ओम प्रकाश का कहना था कि जब २१ अक्टूबर, १९४३ को सिंगापुर के कैथे हॉल में नेताजी सुभाष चंद्र बसु को स्वतंत्र हिंदुस्थान के राष्ट्रपति के रूप में शपथ दिलाई गई तो उनका अपना पूरा मंत्रिमंडल था, ‘आजाद हिंद फौज’ नाम की उनकी भारतीय सेना थी जो हर

दृष्टि से प्रशिक्षित और सुसज्जित थी, आधे से अधिक विश्वने उन्हें मान्यता प्रदान कर दी थी और वह लगभग पूरी दुनिया के बादशाह ब्रिटेन से युद्ध करने को उतारू था और तत्काल किया भी, शीघ्र ही उनके डाक टिकट, मुद्रा आदि भी हो गई थी तो उन्हें देश का पहला राष्ट्रपति स्वीकारने में संकोच क्यों किया जा रहा है।

डा.ओमप्रकाश ने तमाम पुर्व सैनिकों का आह्वान किया कि नेताजी को मानव संसाधन प्रबंधन, आर्थिक प्रबंधन, राजनैतिक प्रबंधन, सैनिक प्रबंधन और सामाजिक संबंधों में महारत हासिल थी तो आप भी उन्हीं की अगली और उससे भी अगली पीढ़ी होने के नाते उनके मार्ग से अलग कैसे हो सकते हैं।

इस समारोह के आरंभ में राज्य सैनिक बोर्ड मणिपुर के सचिव कर्नल एच.शरत सिंह ने तमाम पुर्व सैनिकों का स्वागत किया और अनुशासन के महत्व पर प्रकाश डाला।

मानव अधिकार आयोग, मणिपुर के सदस्य कर्नल आरके राजेंद्र सिंह ने अपने अध्यक्षीय उद्बोधन में आजादी की लड़ाई में मणिपुर के योगदान पर विस्तार से प्रकाश डालते हुए नेताजी के आदर्शों पर चलने से प्रतिबद्ध पुर्व सैनिक सेवा परिषद सेवा में सम्मिलित होकर अधिक से अधिक योगदान करने का आह्वान करते हुए भारतीय सेना में एक मणिपुर रेजिमेंट की महती आवश्यकता पर भी बल दिया।

‘सैनिक सामाजिक सम्मान समारोह’ को पुर्व सैनिक सेवा परिषद, मणिपुर के मंत्री नायक इबोतोम्बी सिंह, कैप्टेन पीके सिंह, कैप्टेन एसवाई सिंह, एएन सिंह, सार्जेंट हरीदास आदि ने भी संबोधित किया।

सैनिक परिषद, राजस्थान के मंत्री हवलदार एचएल भुटानी ने सभी सैनिकों में सैनिक परिषद की सदस्यता ग्रहण करने तथा १४ अप्रैल को अधिक से अधिक संख्यामें मणिपुर पहुंचने का अनुरोध किया।

नेताजी आजाद हिंद फौज स्मारक न्यास की मणिपुर शाखा के संयोजक सत्यप्रकाश व्होरा ने इस समारोह को सफल बनाने में योगदान देने के लिए सभी उपस्थित जनों के प्रति आभार

प्रकट किया और १३ अप्रैल की संध्या में धर्मशाला में ही आयोजित स्वागत कार्यक्रम में आमंत्रित भी किया।

ज्ञातव्य है कि अखिल भारतीय पुर्व सैनिक सेवा परिषद और नेताजी आजाद हिंद फौज स्मारक न्यास द्वारा प्रतिवर्ष १४ अप्रैल के दिन मोयरंग आने के लिए लोगों को निरंतर प्रेरित-प्रोत्साहित किया जाता है। इस वर्ष वियानी गर्ल्स कॉलेज की पचास से अधिक छात्राएं इस उत्सव में भाग लेने के लिए विशेष रूप से आ रहीं हैं। कोहिमा में राज्य सैनिक बोर्ड, नगालैंड की ओर से इनका विशेष रूप से स्वागत किया जाएगा। (पूर्वोदय: २१.३.२०१२)

कम सक्षम होती हैं छोटे कपड़े पहनने वाली लड़कियां

एक नए शोध में दावा किया गया है कि ज्यादा छोटे और सेक्सी कपड़े पहनने वाली किशोरियां पांरपरिक कपड़े पहनने वाली किशोरियों के मुकाबले कम सक्षम होती हैं। इससे पहले एक अन्य शोध में दावा किया गया था कि शरीर दिखाने वाले कपड़े पहनने वाली वयस्क महिलाएं सामान्य कपड़े पहनने वाली महिलाओं की तुलना में कम सक्षम होती हैं।



‘लाइव साइंस’ में प्रकाशित खबर के मुताबिक, ओहियो के ‘केनयोन कालेज’ की एक टीम ने पाया है कि छोटे, सेक्सी, ग्राफिटी वाले, चुस्त और उतेजक तथा ज्यादा शरीर दिखाने वाले कपड़े पहनने वाली किशोरियां कम सक्षम मानी जाती हैं जबकि सामान्य कपड़े पहनने वाली किशोरियां ज्यादा सक्षम मानी जाती हैं।

केनयोन की मनोविज्ञान विशेषज्ञ सारा मुर्नेन के इस शोध के परिणाम ‘सेक्स रोल्ल्स’ जर्नल में प्रकाशित हुए हैं। पूर्वोदय-२८.३.२०१२

विदेश से एनजीओ को मिलते हैं सालाना १०,००० करोड़

ऐसे समय में जब भारत में विरोध प्रदर्शनों को बढ़ावा देने के लिए कुछ एनजीओ को कथित तौर पर विदेशी धन मिलने की निगरानी हो रही है, सरकार के रिकार्ड से पता चलता है कि करीब २२,००० स्वयंसेवी समूहों को समाज सेवा के लिए वर्ष २००९-१० के दौरान विदेशों से १०,००० करोड़ रुपये की सहायता खासकर अमरीका, ब्रिटेन, जर्मनी, इटली और नीदरलैंड जैसे देशों से मिली।

यह रिपोर्ट प्रधानमंत्री मनमोहन सिंह के इस बयान के बाद आई है कि तमिलनाडु में कुडनकुलम परमाणु संयंत्र के लिए विरोध प्रदर्शन को भड़काने में एनजीओ को विदेशी धन मिला है। गृह मंत्रालय की ओर से तैयार इस रिपोर्ट की १२ जनवरी को केंद्रीय गृह सचिव आरके सिंह की ओर से जांच की गई। गृह मंत्रालय ने कथित तौर पर कोष का दुरुपयोग करने के आरोप में १२ एनजीओ को निगरानी के दायरे में रखा है वहीं चार अन्य के खिलाफ मामला दर्ज किया गया।

रिपोर्ट के मुताबिक, २१५०८ समूहों के कुल

१०३३७.५० करोड़ रुपया विदेशी मदद मिलने की जानकारी है। राज्य और केंद्र शासित प्रदेशों के बीच सबसे ज्यादा विदेशी सहायता दिल्ली (१८१५.१९ करोड़ रुपये) को इसके बाद तमिलनाडु (१६६३.३१ करोड़ रुपये) और आंध्र प्रदेश (१३२४.८७ करोड़ रुपये) को मिली। जिन जिलों को सबसे ज्यादा विदेशी मदद प्राप्त हुई, उसमें चेन्नई (८७१.६० करोड़ रुपये) और इसके बाद बंगलुरु (७०२.४३ करोड़ रुपये) और मुंबई (६०६.६३ करोड़ रुपये) शामिल हैं। पिछले तीन साल २००७-०८ से २००९-१० के आंकड़ों के विश्लेषण से पता चलता है कि सबसे ज्यादा अनुदान अमरीका से प्राप्त हुआ। सबसे ज्यादा विदेशी अनुदान तमिलनाडु के वर्ल्ड विजन इंडिया (२००९-१० में २०८.९४ करोड़) को मिला। रुरल डेवलपमेंट ट्रस्ट, अनंतपुर, आंध्र प्रदेश को १५१.३१ करोड़, तमिलनाडु के सेवासुब्रमण्य नाडर एडुकेशनल चैरिटेबल ट्रस्ट को २००९-१० के दौरान ९४.२८ करोड़ रुपये की विदेशी सहायता प्राप्त हुई। रिपोर्ट के मुताबिक

विदेशी अनुदान की सबसे ज्यादा राशि कार्यालयीन खर्च (१४८२.५८ करोड़) पर खर्च की गई, जबकि ग्रामीण विकास के लिए ९४४.१३ करोड़ रुपये और बच्चों के कल्याण के लिए ७४२.४२ करोड़ राशि खर्च की गई।

विदेशी अनुदान देने वालों में सबसे ऊपर गोस्पेल फोर एशिया इंक (२३२.७१ करोड़ रुपये), इसके बाद फंडाकिओन विसेंटे फेरेर, बर्सिलोना, स्पेन (२२८.६० करोड़ रुपये) और अमरीका का वर्ल्ड विजन ग्लोबल सेंटर (१९७.६२ करोड़ रुपये) है। रिपोर्ट के अनुसार विदेशी अनुदानों में जहां बढ़ोतरी हो रही है, वहीं बड़ी संख्या में पंजीकृत संगठनों ने सालाना रिटर्न जमा नहीं कराया है। हालांकि, देश में एनजीओ की संख्या और उनके अभियान में खर्च होने वाली राशि के बारे में कोई केंद्रीकृत डाटाबेस नहीं है लेकिन गैर सरकारी आंकड़ों से पता चलता है कि सोसाइटी रजिस्ट्रेशन एक्ट, ट्रस्ट एक्ट आदि के तहत २० लाख से ज्यादा एनजीओ पंजीकृत हैं। (पूर्वोदय- १२.३.२०१२)

विश्व की आश्चर्यजनक प्रतिकृतियों की सूची में 'भारत के अंकोरवाट मंदिर' को पहला स्थान

कंबोडिया के विश्वप्रसिद्ध अंकोरवाट मंदिर की भारत में बनने जा रही प्रतिकृति को अमरीका की प्रतिष्ठित पत्रिका टाइम ने दुनिया की पांच सबसे आश्चर्यजनक प्रतिकृतियों की सूची में पहला स्थान दिया है। टाइम ने भारत के इस अंकोरवाट मंदिर के बारे में लिखा, 'यूनेस्को के विश्व धरोहरों में शुमार कंबोडिया के अंकोरवाट मंदिर की एक प्रतिकृति का निर्माण शीघ्र ही भारत के बिहार राज्य में पवित्र गंगा नदी के किनारे होने जा रहा है।'

टाइम ने गार्डियन समाचार पत्र के हवाले से कहा, 'एक भारतीय मंदिर ट्रस्ट १२ वीं सदी के इस मंदिर के तर्ज पर करीब ४० एकड़ भूमि पर भारत का अंकोरवाट मंदिर बनाएगा। इसके निर्माण पर उसने अगले १० साल में दो करोड़ डालर (लगभग १०० करोड़ रुपये) खर्च करने की योजना बनाई है।'

पत्रिका ने कहा कि २२२ फीट की यह प्रतिकृति दुनिया में सबसे ऊंचा हिंदु मंदिर हो

सकता है। भारत के अंकोरवाट मंदिर का नाम 'विराट अंकोरवाट राम मंदिर' होगा। इसे विष्णु की बजाय राम को समर्पित किया जाएगा। ऐसी किंवदंती है कि राम इस जगह पर आए थे।

इस पूरी परियोजना को देख रहे किशोर कुणाल ने गार्डियन अखबार को बताया कि जो लोग कंबोडिया में जाकर अंकोरवाट मंदिर को नहीं देख पाते हैं, वे यहीं पर असली मंदिर की भव्यता और वैभव को देख सकेंगे। टाइम ने तीसरे स्थान इटली पर 'पीसा की झुकी मीनार' की तर्ज पर अमरीका के शिकागो शहर के नील कस्बे में बनाई जा रही प्रतिकृति को रखा है जिसका नाम 'नील की झुकी मीनार' रखा गया है। 'नील की झुकी मीनार' ऊंचाई के मामले में 'पीसा की झुकी मीनार' की आधी ही होगी। भारत के आगरा शहर में बने विश्वप्रसिद्ध ताजमहल की तर्ज पर बांग्लादेश में बन रहे 'ताजमहल' को सूची में चौथा स्थान मिला है। रिपोर्ट के मुताबिक बांग्लादेश के फिल्मकार

अहसानुल्लाह मोनी १७ वीं सदी में बनी इस आश्चर्यजनक इमारत की प्रतिकृति बनाने के लिए ५ करोड़ ८० लाख डालर खर्च कर रहे हैं।

टाइम के मुताबिक मोनी ने बांग्लादेश के ताजमहल को असली की तरह ही आकर्षक बनाने के लिए वास्तुकारों को भारत भेजा और बेल्जियम से हीरे मंगवाए हैं। गौरतलब है कि आगरा के ताजमहल को बनाने में लगभग २० साल लगे और २० हजार मजदूरों ने दिन-रात काम किया।

विश्व के आश्चर्यजनक प्रतिकृतियों की इस सूची में चीन की 'वन स्टाप वंडर शाप' पांचवें पायदान पर है। चीन के दक्षिणी प्रांत गुआंगडॉंग के शेनझेन में ११८ एकड़ में बनाए गए वर्ल्ड थीम पार्क में पर्यटक दुनियाभर की नामचीन जगहों के दर्शन कर सकते हैं और विश्वप्रसिद्ध नियाग्रा फॉल्स, मिस के पिरामिड और ३५४ फुट उंचे एफिल टावर की प्रतिकृति खरीद सकते हैं। (पूर्वोदय: १६.३.२०१२)

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

Still 'Minorities'?

The Tarun Gogoi government of Assam has a grandiose plan for the minorities (read "Muslims", as in the well-perpetuated pseudo-secular discourse of this country, one mostly means "Muslims" by "minorities" who must be wooed to win elections) of the State, who today constitute over 30 per cent of its population. So what is the plan? A university on the lines of Aligarh Muslim University and Jamia Millia Islamia. The Gogoi government has already sent a proposal to the Centre for setting up a "minorities" university in the State. According to State Education Minister Himanta Biswa Sarma, institutions like Aligarh and Jamia have "set up standards of excellence in education" and "we need to emulate them".

First thing first. In a secular democracy, the very notion of a university, or any other educational institution, funded by the state but enjoying minority (based on religion) status is a huge aberration — it militates against the tenet of secularism (though our self-styled secularists will not agree). Why, in a secular state, should there exist any educational institutions on the lines of religion? Is it, in a secular state, not perverse — though it might be "politically correct" to consolidate vote banks — to talk of majority and minorities on the basis of religion and then to announce schemes for them on that basis again to merely cater to political needs at the cost of their real empowerment? Secondly, in Assam, the situation is quite different. While the indigenous Muslims (or "Assamese Muslims" as they are called) of the State happen to be one of most educated and enlightened communities in the whole of the country and are doing well sans any minority-status educational institutions (in fact the Assamese Muslims do not want anyone to call them a minority community), it is the Muslims of the erstwhile East Bengal/ East Pakistan descent, along with illegal Bangladeshis who so easily metamorphose into Indian "minority" citizens in this land, that the vote-bank-crazy Congress seems to have in mind here. Migrant Muslims in the State, provided they are genuine Indian citizens, deserve the right kind of empowerment schemes as are available to all disadvantaged groups regardless of their religion, but how can a minority-status institution come to the aid of those Muslims in the absence of real empowerment plans for them, without the ruling party having to prioritize vote-bank politics over development in the real sense of the term? Go in for scholarship schemes for the children of such Muslims, build schools and colleges in such Muslim-dominated areas (but these must be accessible to both Muslims and other religious groups equally), effect the best possible healthcare facilities there, and thus put in place a 21st-century development paradigm. But the Congress remains content with being trapped in the "minorities" quagmire of politics.

Contd. to Page 02

Tibetan Woman, Student Set Selves on Fire

- ALEXA OLESEN

BEIJING (AP) Mar 5, 2012 — A young mother and a student have set themselves on fire in the latest such protest against Chinese rule in Tibetan areas, a U.S. broadcaster said Monday.

U.S. government-backed Radio Free Asia said the 32-year-old mother and the female student died after separately immolating in different provinces over the weekend.

More than 20 Tibetans have set themselves on fire in the last year to protest what they say are harsh Chinese policies that do not allow them to freely practice their religion.

The reported deaths came on the eve of the opening of China's annual legislative session, a time when security is tightened across the country. March is also a sensitive time for Tibet, marking several anniversaries, including that of the unsuccessful revolt against China that caused Tibetan spiritual leader the Dalai Lama to flee in 1959, and deadly anti-government riots that rocked the Tibetan capital Lhasa in 2008.

The student set herself ablaze Saturday at a vegetable market in Gansu province's Maqu county and died at the scene, the report said, without giving the girl's name or age.

Chinese market vendors threw stones at the girl's burning body, the broadcaster said, citing an unidentified Tibetan exile with connections to the community in Maqu. It didn't say why they attacked her. Calls to local Maqu schools rang unanswered.

The London-based group Free Tibet said Monday the student was Tsering Kyi, 20. She had been in her hometown just days before she set herself on fire, it said.

The group quotes her as saying during her visit home that Tibetans were burning themselves in Aba, a town under lockdown by Chinese authorities, and other areas. "We should do something for Tibet — life is meaningless if we don't do something for Tibet," the group said in a press release, though it did not cite a source for the remark.

After setting herself alight at the market, the student raised her hand above her head in a fist several times, Free Tibet said.

On Sunday, a woman identified only as Rinchen set herself on fire in front of a police station by the main gate to the Kirti Monastery in Aba prefecture in Sichuan province. Radio Free Asia said she was a mother of three young children. Free Tibet said Rinchen had four children.

Radio Free Asia reported that Rinchen called for the Dalai Lama to return to Tibet and freedom for Tibet as she set herself alight, quoting an exiled Tibetan monk in India, Kanyak Tsering.

Tibetan areas are mostly off-limits to foreign media and it was not possible to immediately confirm the claims.

A woman who answered the phone at the local Communist Party propaganda office in Aba declined to comment or give her name and referred calls to provincial authorities, who could not immediately be reached. A police official in Maqu said she was unaware of the report involving the student and hung up.

Free Tibet director Stephanie Brigden said Rinchen's self-immolation was the result of repression and attempts to assimilate Tibetans into Han Chinese culture.

"Tibetans are living under de facto martial law. China's response to protests — which are increasingly widespread — has been to intensify repression and surveillance, pushing Tibet deeper into crisis," she said in a statement.

China says it treats minority groups such as Tibetans fairly, and pours tens of billions of dollars into improving living conditions in their areas. The government has also accused the Dalai Lama and overseas Tibetans of being behind the protests and self-immolations.

(<http://newsinfo.inquirer.net/156453/tibetan-woman-student-set-selves-on-fire%E2%80%9494report>)