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HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin

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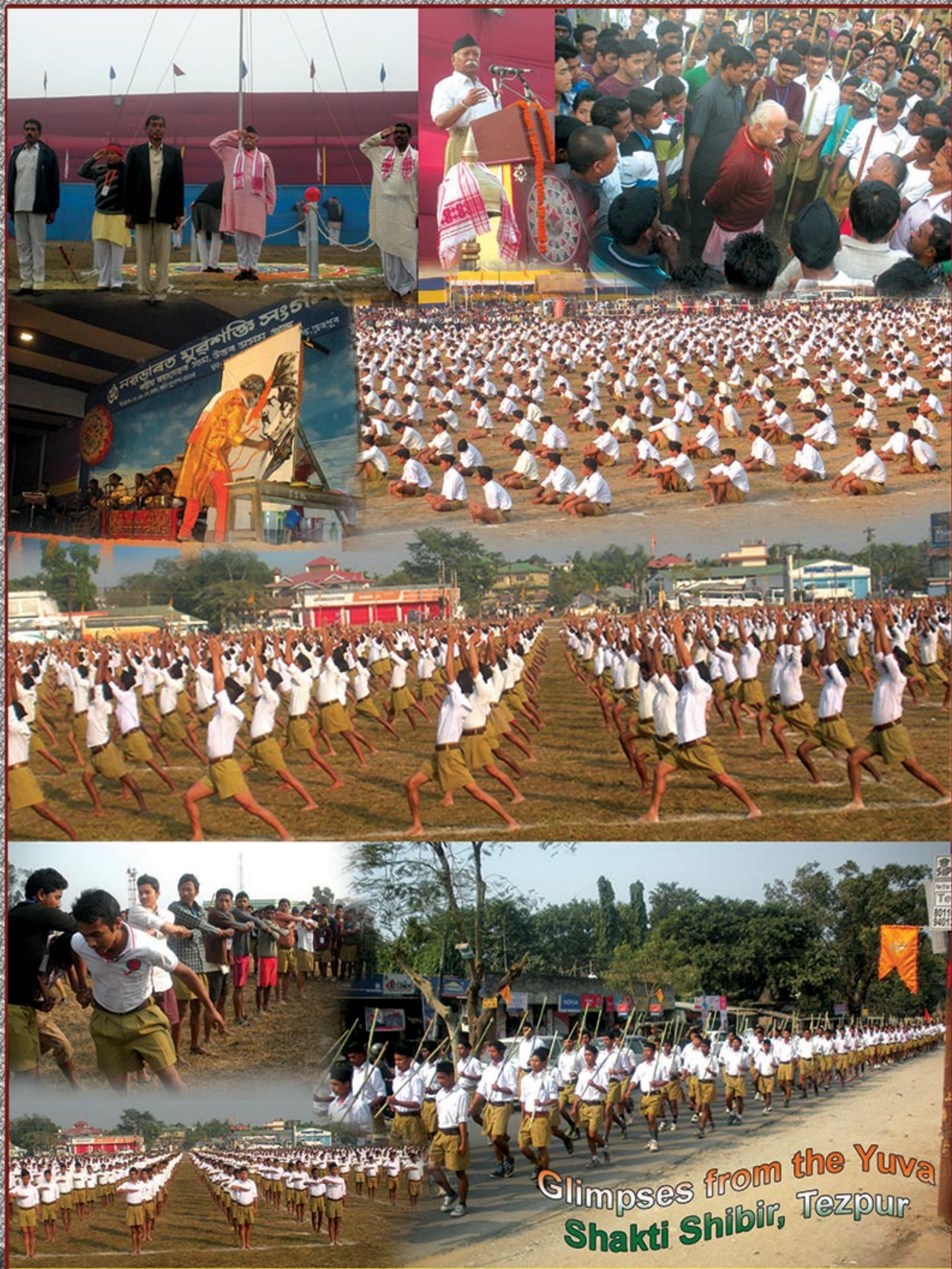
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Yuva Shakti Shibir
held at Tezpur



"Mahila Sammelan" (Women Conference) on 31st January, 1st & 2nd February 2014 at Gumin Kiin, Aalo, Arunachal Pradesh





The Prestigious Vivekananda Kendra Institute of Culture (VKIC) Sanmaan 2014 was bestowed on Sri Birkha Bahadur Subba (Muringla) at a function held at the W.M. Auditorium in the VKIC, Guwahati on January 31, 2014 in the presence of an august gathering.



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Ice Age Lion Man is World's Earliest Figurative Sculpture

Work carved from mammoth ivory has been redated and 1,000 new fragments discovered—but it won't make it to British Museum show

- Martin Bailey

The star exhibit initially promised for the British Museum's "Ice Age Art" show will not be coming—but for a good reason. New pieces of Ulm's Lion Man sculpture have been discovered and it has been found to be much older than originally thought, at around 40,000 years. This makes it the world's earliest figurative sculpture. At the London exhibition, which opens on 7 February, a replica from the Ulm Museum will instead go on display.

The story of the discovery of the Lion Man goes back to August 1939, when fragments of mammoth ivory were excavated at the back of the Stadel Cave in the Swabian Alps, south-west Germany. This was a few days before the outbreak of the Second World War. When it was eventually reassembled in 1970, it was regarded as a standing bear or big cat, but with human characteristics.

The ivory from which the figure had been carved had broken into myriad fragments. When first reconstructed, around 200 pieces were incorporated into the 30cm-tall sculpture, with about 30% of its volume missing.

Further fragments were later found among the previously excavated material and these were added to the figure in 1989. At this point, the sculpture was recognised as representing a lion. Most specialists have regarded it as male, although paleontologist Elisabeth Schmid controversially argued that it was female, suggesting that early society might have been matriarchal.

The latest news is that almost 1,000 further fragments of the statue have been found, following recent

excavations in the Stadel Cave by Claus-Joachim Kind. Most of these are minute, but a few are several centimetres long. Some of the larger pieces are now being reintegrated into the figure.

Conservators have removed the 20th-century glue and filler from the 1989 reconstruction, and are now painstakingly reassembling the Lion Man, using computer-imaging techniques. "It is an enormous 3D puzzle", says the British Museum curator Jill Cook.



The new reconstruction will give a much better idea of the original. In particular, the back of the neck will be more accurate, the right arm will be more complete and the figure will be a few centimetres taller.

Even more exciting than the discovery of new pieces, the sculpture's age has been refined using radio-carbon dating of other bones found in the strata. This reveals a date of 40,000 years ago, while until recently it was thought to be 32,000 years old. Once reconstruction is completed, several tiny, unused fragments of the mammoth ivory are likely to be carbon dated, and this is expected to confirm the result.

This revised dating pushes the Lion Man right back to the oldest sculptures, which have been found in two other caves in the Swabian Alps. These rare finds are dated at 35,000

to 40,000 years, but the Lion Man is by far the largest and most complex piece. A few carved items have been found in other regions which are slightly older, but these have simple patterns, not figuration.

What was striking about the sculptor of the Lion Man is that he or she had a mind capable of imagination rather than simply representing real forms. As Cook says, it is "not necessary to have a brain with a complex pre-frontal cortex to form the mental image of a human or a lion—but it is to make the figure of a lion-man". The Ulm sculpture therefore sheds further light on the evolution of homo sapiens.

Conservators experimented by making a replica of Lion Man, calculating that it would take a highly skilled carver at least 400 hours using flint tools (two months' work in daylight). This means that the carver would have had to be looked after by hunter-gatherers, which presupposes a degree of social organisation. There is an ongoing debate on what the Lion Man represents, and whether it is linked to shamanism and the spirit world.

Initially, it was hoped that the original of the Lion Man would be presented at the British Museum's exhibition, but this has not proved possible because conservators need further time to get the figure reconstructed as accurately as possible. The Ulm Museum now plans to unveil it in November.

"Ice Age Art: Arrival of the Modern Mind", British Museum, London, 7 February-26 May and "The Return of the Lion Man: History, Myth, Magic", 16 November-9 June 2014, Ulmer Museum, Ulm.

(<http://www.theartnewspaper.com/articles/Ice-Age-iLion-Mani-is-worlds-earliest-figurative-sculpture/28595>)

Yuva Shakti Shibir held at Tezpur

- Mohan Bhagat

Distinguished guest of today's programme respected Dr. Choudhuryji, honourable Prant Sanghchalakji, The President, working President and General Secretary of the organizing committee, all senior workers of sangh present here, all good citizens, mothers and sisters and my beloved swayamsevak brothers.

This Yuva shakti shibir that has been organised here as the concluding function of 150th birth anniversary of Swami Vivekananda has been glorified by three auspicious occasions at this holy land of Jyotiprasad Agarwala. The camp commenced on the very next day of the birth day of swami Vivekananda as per lunar calendar and co-incidentally the birth day of Netaji Subhash Chandra Bose also. And it is also the 150th birth anniversary of Rasaraj Lakshminath Bezbarua, the great son of Assam who was a renowned poet and writer, who made every Assamese person one with this nature and its beauty through his literary works. The day Yuva shakti shibir is being concluded is republic Day of our great nation. These three days of special significance are interconnected coincidentally. Question may be sprout in your mind how sangh is emotionally connected to this.

It is true that major programmes in connection with 150th birth anniversary of Swami Vivekananda have been organised by committee that has been formed comprising prominent personalities of our country. Many organisations extended their support to the smooth functioning of the programme. But many more other organisations have organised programmes though they were not formally the part of celebration committee. Mega programmes were held at various parts of our nation. The efforts of Rashtriya Swayamsevak Sangh also contributed to the

success of the programmes. But Rashtriya Swayamsevak Sangh's role is significant not just that it has joined hands to fulfillment of the programmes of yearlong celebrations, but the very objective of Rashtriya Swayamsevak Sangh itself has a deep concern to the three auspicious occasions came across during the camp.

When you look at the works of Swamiji we can very well assume that Swamiji started giving his messages from Chicago speeches onwards. He had two messages; one for the world and the other for Bharatvarsh. He proclaimed to the entire world to 'give up contraction, give up all egos'.

World cannot proceed basing upon the anger, reactions and rejections. If these things are taken as the basis then the world would be pushed towards destruction. Please stop proceeding towards destruction. Look a bit inwardly and think. The world cannot progress basing just upon materialistic ideologies. When you explore the origin of this materialistic world you would find spirituality at the root. Therefore, we have to think about the material prosperity basing upon spirituality. Don't run after materialism.

And he alerted the people of Bharat with the message "the destiny, the nature and the Almighty God have entrusted this divine work to us to bring back the entire world towards this direction. The nation has to stand up and face this challenge. And we must get ourselves fit for this divine work. The all lot of problems we face in the world today are arisen out of the life style we have adopted by following the hollowness of materialistic philosophy. There are a lot of amenities for our enjoyments, but only to increase our sorrows and unrest. If developments take place they cause threat to the ecology. There are fights going on between environmentalists and

developmentalists. The religions should help the man to become pious, but religions become causes of violence. History is the testimony to this and there are fighting still going on. Man is a rational animal and far ahead of other animals. The nature has given man the boon to achieve Godliness. Had the humanity developed towards it the world would have been a paradise. But we see the developed man becomes selfish in nature. He develops himself and acquires all the amenities of enjoyments. But he has no peace; no tranquility.

The world is encircled by these problems and it is almost on the verge of destruction. Now the world is looking towards us for a solution with a lot of expectations, after experimenting all philosophies prevailed in the universe for more than 2000years. The answer to these problems is available in the ancient culture and wisdom of Bharatvarsh. World is longing to see that Bharat is rising with its ancient culture and motivating its new generation basing upon this philosophy so that the entire universe can follow the path shown by it. Keep up the same values. It will not work if we distorted the values. Values can be expressed according to time, place and situation. Values should be the same. Like the tree holds strongly the soil under its roots. It never loses its grip over it. The wind blows, cyclone comes, flood water tries to uproot it and flows ahead. The tree stands as it is, so long as the roots don't allow the soil under them to be flown. But there is a chance for its trunk and branches to be broken. The parts of tree above the surface maintain their elasticity. Its trunk, its branches, its fruits and its flowers everything maintain the flexibility so that it can survive from the way the wind blows and from the flow of flood water. And at last it returns to its

original place. Therefore the tree is neither fallen nor uprooted, but stands still at the place. The tree gives shadows and shelter to those who approach it even though it had to undergo a struggle for its survival against the adversities. It gives fruits and beautiful flowers. If its trunk were not flexible it would have been broken and if its roots had lost its grip over the soil it would have been fallen.

Swamiji has put this duty in front of the people of Bharat. He expressed his words with utmost clarity. He places them from the core of his heart. Not that he had simply placed it but he had lived upon it for his entire life. He made all efforts to achieve it. This is the reason why his thoughts are inspiring us even today though they are lying just as mortal letters. His life was supported with his perseverance, celibacy, and his understandings about the then Bharat in true perspectives. All we knew that this was the need of the hour. The celebration of 150th birth anniversary has propagated his messages extensively that all learned and knowledgeable persons have understood his thoughts. They now have some literatures to know everything. But if we are satisfied with this, it is not enough. It gives us a temporary satisfaction. Man has to be satisfied forever. Somebody once asked Shri Ramakrishna Dev, the Guru of Swami Vivekananda. The Ganges makes everyone pure. It has been flowing from time immemorial. Almost all people of India might have, so far, bathed in it. But why then we experience all lot of evil practices, poverty, ignorance and vices in India. Ramakrishna Dev answered with a smile that the demons of these evils, desires and vices get into the skull of the man and encircle his brain and influence his deeds. The moment when he approaches the Ganges for a holy dip all these evils spirits see the water from far get out of the body and take shelter on the nearby trees and plants. They know the man will return after the holy dip. The man goes

and takes a holy dip and feels himself pure and become happy. But when he returns on the same way all these evil spirits get back again into his body and hold their control over his brain. The bathing in the Ganges purified him because he sank into the water. But he could not carry the purity of the water into his heart. Had he carried the holy water into his heart he would have become pure not only in this world but in the worlds to come after this life.

Our nation belongs to the people who love festivals. Therefore, the celebrations were very much enthusiastic. It is quite natural. These festivals are like the river Ganga. We have to take part in the programme and to carry objectives of the programme into our hearts. We have to absorb the holy water drops into our intellect. This is not possible only by one dip into the water, but it has to be done with a spirit of devotion with continuity. Swamiji was expecting this kind of devotion from our society. Therefore he used to say this in three or four occasions in his last part of life. He expressed his concept of establishing a school at the centre part of the nation where the students of outstanding caliber from different provinces would obtain education. Not the English education for the sake of belly but the education that motivates the children till their last breath to serve every sons of our country with devotion and to eradicate the selfishness. This educated youth would go to their respective provinces and open such schools at the centre of the province so that the children from remote villages can also afford the same education. They then would return to their native villages after acquiring this education. The youth with purity in character and dedication towards nation would make best use of their abilities for the development of the nation as a whole so that the sun of fortune of our country would once again rise up in the horizon and would remain there for a longer period. But unfortunately, Swamiji did not get

enough time to accomplish this aspiration.

But many great men of our country with selfless image and honesty and with their vast experience felt that the nation should proceed upon the path shown by Swamiji. They all had the same understanding so far as the vision of Swamiji is concerned even though these great men thought in different way and their life missions were different. The 'essence' of their thoughts, their selfless service, honesty, dedication and the experiences gained by them doing service activities was the same. That to make the common man of this country 'fearless'; he should feel self respected; that he should deal with the entire world with a spirit of love and affection; that he may be strong; that he must be with purity in heart. He must give up all selfishness; all differences and must be committed to extend support to the ailing people of the world. If the common man of Bharat stands up with this spirit the sun of fortune would once again rise up on the horizon and would gain the strength to enlighten the entire world. This was the conclusion of the thought of all those great men. This vision is heard time and again. But whether there is anyone ready to bring this vision into action. Had the man kept alive this vision in every moment, deforestation would not have been taken place. There would be no worry of ecological imbalance. We would have taken the route of development keeping the environment intact.

We have already trodden a long distance following the materialistic thoughts that do not care about others but about our own self. They do not realize the fact that the life of everyone in this world is connected to each other and all can either progress together or perish together. Those who segregated the world into pieces and followed the path of their own development failed to adjust the very existence of the nature. The thought must be from the root. The idea of doing the right thing would arise in our

intellect only when we experience and proceed with the true affection the great poet Lakshminath Bezbarua had expressed through his literary works towards this nature. The entire nation should keep this kind of devotion. The first factor in devotion is love. Love towards its people; its water; its forest; its land; its wild life. Experiencing oneness with everything, constantly. Everyone should be capable of doing this. We have to bring this sensitiveness into our mind. Man can do this. If he sincerely tries, It can be achieved. Be fearless! How can we be fearless? We should practice to be totally balanced even when there are grave adversities. Then the man becomes fearless. This animal like tendencies 'Ahar Nidra Bhay Maithunam Cha', selfishness and fear are the nature of animals. Man also is an animal as per biological concept, but a distinct animal. What is his distinction that raises him above the animals?

Efforts are required for upward movements. It is easy to go down ward. It is quite natural to move down. If you slip from the top you would naturally come down to the base. It is being said that the Ganga originated from the "kamandalu" of Lord Brahma, but it did not stop at the feet of lord Vishnu. The 'jata' of Shiva could also not stop it. The deep jungles of Himalaya could not stop it. The great northern plain of Uttar Pradesh could not stop it. At the end it went down to 'paataal' and then stopped. Like water, human mind is also unstable; moves downward. It has to be stopped from falling. It has to be raised upward. We have to keep great mission in front of it. What mission do we set up in front of our youth? Where do they get their life mission? Firstly, they get it from the cultured family atmosphere. Secondly, through media of education and thirdly, from the social surroundings of where they live. When we look at all the above three systems, would you think that a great mission is being set up in front of the youth? Parents at home pressurize

them towards their career. All the values of education have been collapsed after commercialisation of education. They are being told to learn for earnings. Learn those things which are necessary to be competent. One, who qualifies first, wins the race. The one who deserves to be first is the winner. Struggle for existence and survival of the fittest. Flourish yourself and utilize the world for your prosperity. Acquire everything that is supportive to your own development. Keep aside what are useless. If the parents are at their old age and not helpful for your growth give up them. We are being compelled to import this secular education from abroad that has failed to produce desired results and brought doom to the west.

Swami Vivekananda told us to dedicate the entire life to achieve a great objective. Hold a distinct objective; accept a distinct vision and sacrifice everything in the life to accomplish the same. When that vision is accomplished it would be a great service to the humanity and in the process your life also would fetch the new heights. What extend the man can progress? "*Ahaar nidra Bhay maithunam cha*" are these sufficient? If these are to be achieved nothing is essential. Animals quite naturally satisfy their wants. Man has got wisdom and thought by which he should have been able to push the whole existence towards progress. He is expected to be so. Worship the life of human being. Swamiji said it and this is his very message. *O' Umanath, O' Gourinath, O' Mother please make me a human being!* This humanity, its values and its culture are known today as '*Hindutwa*'. When our ancestors consolidated these values with their experience; when generation to generation the culture had manifested in our social life; when the whole society had adopted and accepted this way of living; when these values had influenced even rest of the world, then nobody felt the necessity of a separate nomenclature to this. But there were some confused people

who rejected 'Adwaita' (Monotheism) and followed the path of '*Dwaita*' (Dualism). At last they found themselves lost in the darkness of materialism. They found it necessary to name the others to keep their distinction and they called us 'Hindus'. But that very name became our identity though it was given by others. Our names were also given by somebody. Nobody asked us about our choice. The time when our names were given, we were not in a position to even think of it. Somebody put my name and it got stuck to me. Now we give our introduction by it.

Hindu is the name of people of Bharat. The Hindu thought accepts the whole lot of diversities. They are not just tolerant. Tolerant is he who tolerates the others. Not tolerance mere but tolerance due to acceptance. We accept that all forms of worship reach the same destination. Not by just words but by our practices and deeds. Parsis and Jews who had been tortured mercilessly in the world, due to their sects and religion, were given refuge and shelter in Bharat after experiencing rejection in their prolonged journey in rest of the world. They make its mention till today with gratitude. This is the nature of Bharatvarsh. Since unity in diversity is a cultural value of Bharatvarsh, the truth has been identified here. These diversities are the manifestation of the truth. Therefore, there are no conflicts but to proceed ahead together. Experiencing the oneness in this diversity is the greatest goal of life. Realising the spirit, the divinity and the godliness is the extreme goal of humanity. Lead a life of dedication and righteousness and earn whatever is essential with both the hands and distribute them with thousand hands. And develop others also basing upon our own development. If anything found short in the development of others, be ready to sacrifice everything at the cost of your own development. Our ancestors had taken the responsibility to teach this

life style. Being the most ancient elders, it is our duty to teach the art of living to entire human beings on the earth. This is the God given responsibility to us. We have to get ready for it. Not just by an oath taking. We have to get ourselves qualified to this divine work.

We feel everything good when we attend the programmes. When we move away from the shores of the Ganga, wouldn't the change in the atmosphere and the selfishness grab our brain? We have to work out the ways and means to free ourselves from their clutches. Rashtriya Swayamsevak Sangh is the solution., Rashtriya Swayamsevak Sangh is connected to all these significances only because of this. It is not that we salute our national flag on 26th January in our shibir only to keep solidarity with the others. We do it with a conviction. This Republic has to accomplish a mission; it has its own goal. The unity and development of the whole world and its creature are our goals. One and all have to achieve a coordinated development. The 'dharma' controls it, dharma maintains its discipline. Dharma does not mean the way of worship. Dharma holds the society together. Dharma means eternal laws which help us to gain "Abhyuday" means the materialistic glory of this world and "Nishreyas" means the happiness of the other world after death. The manifestation of this Dharma according to place, time and situation is called 'Yugadharma'. We have to mould our life accordingly with tremendous perseverance to give this education to whole world. Rashtriya Swayamsevak Sangh does this work. The swayamsevaks of Sangh do this work. This is the only work being done by Sangh; nothing else. Swayamsevaks do rest of the activities. They do it because they got the motivation to do so.

More than 1, 30,000 big and small projects are being run in the country. Swami Vivekananda had said to look God Himself in all creatures and get

the experience of worshiping Shiva by providing service to all creatures. Swayasevaks make all out efforts directly by even spending their own earnings. They run more than 1, 30, 000 projects without taking single rupee from government. They do it in the far-flung forest areas; in the remote villages; in the slum areas in the cities to strengthen the needy by these service projects and keep them out of scarcity. We don't make them dependent to our service activities. The work of Rashtriya Swayamsevak Sangh is to give the "Dharma" to strengthen these universal welfare activities. We, therefore, say that the entire Hindu society should be organised.

Fortunately, this Hindutwa has become the identity of Bharat. Hindu society is responsible for the fate of Bharat. Who will be questioned if anything happens to Bharat? Hindus are bound to answer. Fortunately this Hindutwa respects all diversities. Many languages; many gods and goddesses; many appearances; many sects and religions; and in these days, many political parties, all go together. Not just recently but from the very beginning onwards. There is a verse in Atharva ved, "*Mata bhoomi Putroham Prithivyam*" this land is my mother and I am the son of this land. The identity has been defined. This land bears the people who speak many languages, who believe in many religions, who follow many spiritual leaders who hold the society together. There were no conflicts. We had learnt to live enjoying these diversities. Hindutwa is the only philosophy that accepts and establishes all such diversities and helps to advance them together ahead. Others believe in 'no unity without uniformity'. Fortunately this broadness is there in Hindutwa and Hindu society. Awakening of the Hindu society with its all specialty will change the fate of the country within no time. There is no mantra other than the word Hindu that could unite the people. You can alert a small group in the name of language, province,

food system, dress code and basing upon political ideologies. But if you want to wake up whole nation together, this is the only thread that connects all. Hindu is the only society that possesses the spirit of unity in diversity, in the world.

Rashtriya Swayamsevak Sangh has been imparting this Hindu philosophy into the life of every Swayamsevak. Rashtriya Swayamsevak Sangh is known for this. This is now the need of the hour. We have already gone through a lot of lectures, lot of books, lot of biographies of great men, stories of two great incarnations of Lord Vishnu. Why we are then at this pathetic condition? These are all only supportive. If common man does not raise himself up, does not acquire virtues in him, does not dedicate himself to noble cause, does not take others into confidence, then the nation cannot achieve the desired glory. Look at the history of 2000 years. All efforts applied in different parts of the nation went in vain in the absence of this. It has been proven successful when we make our efforts keeping this spirit alive even in our small ventures. We have seen this "essence" in the speeches of those great men who worked honestly and selflessly. You will find only Rashtriya Swayamsevak sangh that is trying to impart this essence into every Swayamsevak. This is the work of Rashtriya Swayamsevak Sangh.

We have done a lot of intellectual discourses and physical exercises in the Shibir. We have kept our body fit to confront any hardship. We made our mind broad to accommodate others. When you look at our programme you find it very easy. Raise your hand up and down. Clapping and spreading the hands hither and thither. What is special in them? A child can also do them. But two children cannot do them together easily. Even most learned people cannot bring five men together and perform. They must be showing five different postures. Everyone knows how to raise hands

up and down and clap the hands. Mind should be brought in tune to do this with others jointly. Minds join together. The chorus is sung together in harmonized voices. Art of organization is learnt here. Great goals can be achieved basing upon this. "*Param Vaibhavam netum etat swarashtram*". No haste for doing it alone. We also say "*vijetri cha Na sanhata karya Shakti*". Swayamsevaks sing it with true spirit. We never say simply that we will bring new light in to this world. We never say "R.S.S Zindabad" Swami Vivekananda used to say, "Everyman in this country should become like Guru Gobindsingh". He had sacrificed everything at the altar of the nation during the struggle against the Mughals. He sacrificed his four sons. Society did not give any credit to his sacrifice. He had been abused and neglected by the society. Yet he controlled his mind from cursing it. He had to wander around and around and at last took his last breath in the southern part of the country.

We want workers of this mental makeup. We will not get anything in return. Our photos would not be published in the media. No programme of reception would be arranged. No expectation of name, fame and post. There is nothing else but "to give". "*Tera vaibhav Amar Rahe maa ham din char rahe na rahe*". We mould the man with this character. When people with such character get into different sections of the society, they establish good projects at the cost of their life. Our organization has been working for last 88 years since its inception. A few areas might have, perhaps, left out, where our swayamsevaks have not reached so far. The society had a very good experience from our swayamsevaks, wherever they went. The swayamsevaks have been centre of attraction of the entire society because of their selfless services. They Demand nothing from the society; gives everything to the society. Not an iota of ego in it. "*Vijetri cha na sanhata Karya shakti*". Let us all do jointly. It is quite natural that

sometimes you become alone at the work. But still we give credit to the whole society. This is the prayer of Sangh. Please hear it again. You cannot see the name of Rashtriya Swayamsevak Sangh in the prayer. Swayamsevaks wrote this prayer. They could have put the name of Sangh when it was composed. Every day we could have sung the name of sangh. It would have been a better advertisement when it was sung in the public programmes. We didn't want it to be done so.

We have defined our identity in the prayer. "*Vayam Hindurashtrang bhoota*:" that we are part and parcel of the Hindurashtra. We have not given our introduction as RSS men. We never intended to glorify the name of Sangh. It is just a bye-product that the name of Sangh is getting popular. We desire that the entire society may be influenced by thoughts of Sangh. Entire society should get the credit of this national renaissance. The upliftment of the society is not achieved merely by the leaders and great men. We have to be one with our ideology. We have to set ourselves as the example. Swayamsevaks have to become role model. They are being given the education and the trainings to present themselves as model in front of the society. We have to put our vision into action.

The change is not occurred since somebody has just envisioned it. If you do not adopt the vision and not transform your life accordingly and not applying it in your own family, street and village, then the desired change is not going to be taken place. The process of change does not come from top to bottom. The change which is imposed from top to bottom is revolution. Its result will be zero. "*Sankranti*" is the change which takes place inward to out. It brings changes in the entire creation. That is known as "evolution". The right form of transformation. Shakhas of Rashtriya Swayamsevak Sangh are working to bring this evolution around. Sangh does not do anything else.

There are many problems, many

crises in the society. Society will be able to confront all problems if it is brought up as per the evolution process. The challenges could not exist in such society. Problems sometimes do dare us. They dare those who are afraid of them. You all know the story of Swami Vivekananda and the monkey in the lane of Varanasi. He got the mantra, "face the brute". Problems would vanish if you dare to stand against them. We have been facing the crisis for last 1000 years. We had confronted the crisis of ecological imbalance. But we were successful in re-establishing it. A lot of hardship has been suffered by our people because of the extinction of the River Saraswati. We could bring back the greenery of that region by exploring Sarswati River once again. We brought it to the surface and allow it to flow at a distance of 40 kms.

We faced the foreign attack twice. The frontier of our nation was extended up to Kabul. The invaders had to face the fierce battle for more than 50years to enter into our territory. They had taken 275 years to reach up to the river Sindhu. Muslims ruled 500 years in Bharat. But Bharat still remains as Hindustan. Hindus are still in majority. The life style of the Hindus lived in ancient Bharat is still being followed by many. The sunset of the empire British where sun never sets, had begun by the strong protest of poor and half naked men of this country by following revolutionary methods of carrying pistols and common men by using handlooms. The ultimate result was that the world conquering British Empire was forced to leave this country though it is divided. Still they are trying to disintegrate our country indirectly. But these attempts could not gain enough ground to confront the nationalist forces. We see bad dreams since we are in slumber. Wake up; we have to face the brute. When we wake up the dreams also vanish. There is nobody who could fight against us. Nobody would like to fight against us. World today need our support. We have to qualify

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Me-Dam-Me-Fi: a Symbol of Unity

- Dr Jogram Hatibaruah

Me-Dam-Me-Fi is one of the important religious festivals of the Tai Ahoms which dates back to several centuries. This festival is believed to be celebrated in this part of the country ever since Chao-Lung-Suo-Ka-Fa established his Ahom kingdom in the early part of 13th century in Assam (the then Kamrup or Pragjyotishpur).

The Tai people are believed to have spread over different regions of the South East Asia like South West China, Burma, Thailand, Myanmar, Laos, North West Vietnam, Assam, Aruna-chal Pradesh, Manipur, etc.

Though the Tai people lived together with a sense of belonging in and around the same region in the remote past, for historical reasons, at different points of time, they disintegrated and started to live in separate regions. In course of time, due to compelling circumstances of their habitat coupled with inhospitable surroundings, they came under the influence of the religion of the place where they finally settled. For instance, those who migrated to the Brahmaputra valley adopted Hindu religion while their counterparts in Thailand, Myanmar, China, etc continued to follow their local region, namely Buddhism, Taoism, Confucianism respectively.

According to historians, the Tai Prince Chaulung Suo-Ka-Fa, a direct descendant of Devaraj Indra (Lengdon) coming from Maulung in Shan State of Upper Myanmar crossed the Patkai Range and took shelter in Naga hills (now Nagaland). Though initially, the Naga people welcomed the Tai Prince with honour and respect and gave shelter to him but this cordial relationship proved to be short-lived. Later the Naga people appeared to be hostile to him. His soldiers quite often had conflicts with the Naga people and Suo-Ka-Fa did not feel it safe to sojourn in Nagaland. So he came down from the Naga hills and reached

the Brahmaputra valley's lush green and beautiful landscape with open fields full of golden paddy crops.

He was visibly amazed at the enchanting beauty of the landscape and spontaneously flowed the words from his lips 'Mung-Dun-Sun-Kham' meaning a land full of gardens of gold. He established his capital kingdom at Charaideo (in Sivasagar district) on December 2, 1228 AD. This will go down in the annals of Assam history as the red letter day.

The Tai prince faced many hurdles from the neighbouring tribes, and fought many battles mainly with the Naga people but with his political ingenuity and chivalry, he was able to subjugate them. It is said that when Suo-Ka-Fa entered the Brahmaputra valley, he brought with him only a handful of women. He made friendship with other ethnic groups like Moran, Muttock, Kachari and Borahi and encouraged his followers to intermarry with the women of these tribes, firstly with the intention of gaining their confidence primarily, and secondly, for the sake of proliferation of their progeny. Thus he was able to win their sympathy and goodwill, which is sine qua non for the successful administration of his kingdom. The Ahom kings were not orthodox but were liberal in the matter of religious beliefs. This is borne out by the fact that they embraced the Hindu religion for the greater interest of the State.

The Assam history is replete with the unique distinction of the Ahom rule over Assam for nearly six hundred years (1228-1826 AD), an uninterrupted rule by a single dynasty until the Treaty of Yandabo between the British and the Burmese (February 24, 1826) transferring power to the hands of the British.

Chau-lung-Suo-Ka-Fa, a great visionary and humanist established a peaceful kingdom (now Assam) barring the present day turmoil in the North East.

Like traditional festivals of other ethnic tribes, the Tai Ahoms celebrated their religious festival 'Me-Dam-Me-Fi' with pomp and grandeur on January 31, every year. It is believed that Suo-Ka-Fa performed this traditional festival in honour of the forefathers for the first time at Tipam in this part of the land way back in 1228 AD. This festival is celebrated in the upper Assam districts viz. Jorhat, Sivasagar, Dibrugarh, Tinsukia, North Lakhimpur, Dhemaji, etc which have concentration of Ahom population besides the capital city of Guwahati. In Tai language, Me-Dam-Me-Fi means offer of puja and prayer in memory of their forefathers. 'Me' signifies paying tributes, 'Dam' signifies forefathers, and 'Fe' signifies gods and goddesses. In short, it is a tribute in honour of the souls of their forefathers. According to their religious faith the Tai Ahoms do not believe in the concept of 'rebirth' after the death of a person. When a person dies, he or she becomes a 'Fi', a god or goddess on the basis of sex, male or female. These 'Fi's are quite distinct from ghar devata (house spirit), jol devata (water spirit), batar devata (road spirit), habir devata (forest spirit), gach devata (tree spirit) etc. The Tai Ahoms believe that the 'dead' in the other world live in peace and harmony in conformity with their past social status. Following this belief, the maidams (burial monuments) of the Ahom kings were built, big or small in size according to their status and age. The maidams of Ahom kings built at the foothills of Charaideo bear an eloquent testimony to this system.

For performance of Me-Dam-Me-Fi Puja, eight cornered pandal is constructed and Puja is performed on raised platform about one and half feet from the ground supported by bamboo props. The materials required for the Puja comprise of one or twopair of hen,

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The Dalai Lama: Human Face of World Peace

- Navamalati Neog Chakraborty

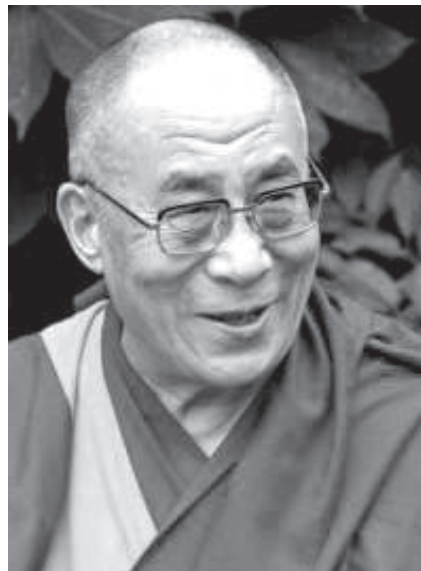
The name Tenzin Gyatso stands as a significant name to reckon with for human right and world peace. It is the name of the Dalai Lama a person who believes that the entire world should stand up as one community as they need each other to be the whole face of the Almighty's creation. The question of human rights that faces the 21st Century is indeed a major problem confronting us today. The scientifically-developed people of the globe have advanced no doubt but they stand lopsided - some too rich, others too poor, some too dominating, others subdued and suffering, out in the cold. There are environmental issues, overpopulation and poverty, diseases, dwindling of natural resources, extreme price rise, etc. All these face people squarely and a greater percentage of the population is at a loss. The 78-year-old Dalai Lama has not lost hope, as his steps are ever onward. His belief is that all these challenges and issues which man face can be unitedly faced by mankind when they realize their responsibility castaway selfish leanings and embrace each other as fellow brothers.

It sounds as a tall order, but it is not all that difficult. This is because if nations are divided today, it is only because of the man-made barriers. Hope and expectations can spread wings and human rights can be balanced, so that the political and economic disparity can be erased. The blame-game do not really work and man need to look into his inner self to find the right answer.

Tenzin Gyatso, the 14th Dalai Lama of Tibet, is indeed a soul with undying love and compassion for mankind. His 'kundua' or eminence is felt when one listens to his discourses. As a religious leader commanding solely by his inner quest and beliefs, he speaks meaningfully, logically and unwaveringly with a rare consistency. He is ancient by virtue

of his age but modern by virtue of the fact that he has moved with time and is more modern than the moderns put together. His inner shine and radiance lies in his heart as a constant factor. What the world needs in these modern times is peace and spiritual content. Its need is real, true and eternal. He seeks Tibetan freedom in particular, but he is also concerned about the general needs of the mankind all over the globe.

A Bodhisattva, who sought not Nirvana for himself or the world, but



had a strong ache to come forward and help others in need, he is indeed the physical reincarnation of the 13th Dalai Lama, of Lord Buddha, the Buddha of Compassion. As the two-year-old Lhamso Dondrub, he was destined to be the comfort of men and a spiritual heir of his predecessor. His large ears, long eyes and the conch-shell birthmark on the hand were all like the traditional marks of the reincarnated Dalai Lamas of earlier times. When the state oracles too had confirmed that the two-year-old boy was the reincarnation of the 13th Dalai Lama, he was brought to Lhasa and after a couple of weeks, he was duly ordained as a Buddhist monk. He was then given the new name, Jetsun

Jamphel Ngawang Losang Yeshe Tenzin Gyatso. With time, he gradually became what his name significantly means, Most Venerable, Elegant, Glorious, Eloquent, Intelligent, Defender of The Faith, Ocean of Wisdom.'

It was only after he was officially enthroned as the 14th Dalai Lama that February 22, 1940, the rigour of his exhaustive studies began. It dwelt on Tibetan art and culture, Sanskrit, medicine, Buddhist philosophy poetry, music and drama, astrology composition and phrasing and synonyms. His studies were virtually an important part for him as the Dalai Lama. Hence, the government remained in the hands of the regents. In November 1950, with honour and full-fledged authority the 16-year-old Tenzin Gyatso took over as the Dalai Lama. Matters, however were grim as the People's Republic of China after World War II made it clear that the Communist regime were to siege Tibet. It was well expected that on September 9, 1951, the Chinese troops marched into Lhasa. The young Dalai Lama tried to negotiate with the Chinese, and even accepted an invitation to talk at Beijing, but it did not help. In the meantime, the young Dalai Lama's studies were continuing and he studied at the universities of Sera, Drepung and Ganden and in 1959, he received his doctorate in Philosophy.

But events turned to such a pitch that what turned to be India's gain, became China's loss. The local Chinese General demanded that the Dalai Lama be present at a theatrical performance in the Chinese Military Compound at Lhasa, all alone. This was followed by reports that the Dalai Lama was kidnapped. The Dalai Lama was sad; how he could accept the violence that followed when Tibetans protested and the Chinese troops opened mortar firing outside the Norbulingka Palace, where the Dalai

Lama lived. He was extremely sad, but resolved that he shall have to leave. He removed his monk's robe, wore a soldier's outfit, removed his spectacles and quietly walked away. He took to the Himalayas and headed for Dharamshala in India. At the Kangra district of the Indian State at Dharamshala, 'Little Lhasa' was born. The Tibetans, now hardened to their bone marrow with determination and the blessings of the Lama, became a self-sustaining community of people, grateful to their Indian host, who have however welcomed them warmly and wholeheartedly.

The Dalai Lama's efforts to democratize the Tibetans and gain international support made him draft in 1913 a Constitution for a Free Tibet. Categorically he arranged for an executive, a legislative and a judicial body to carry out reforms. The 10th Assembly was dissolved in 1990 and the 11th Assembly with a 'one person, one vote' system was carried out and 46 members were chosen. Of them, ten were from Amdo, Kham and U-Tsang; two from the four schools of Tibetan Buddhism

(Nyingma, Sakya, Kagyu and Gelukpa) and Bon; three members nominated by the Dalai Lama himself. And a display of the Dalai Lama's sentiments was felt in his having three members outside the customary provinces of Tibet. He also revealed his unique resolve in 1992 to live as a private citizen once Tibet regained her independence and the land stand tall and supreme with freedom of speech, belief and movement, as a free and democratic state.

The Dalai Lama sought for international help for Tibet with a Five Point Peace Plan at the United States Congress, Human Rights Caucus on September 21, 1987 with five basic components that rested on peace for Tibet: abandoning China's population and transfer policy; respecting the Tibetans fundamental human rights and democratic freedom; protecting and restoring Tibet's natural environment and stopping China's use of Tibet for the production of nuclear weapons and dumping of waste; and lastly, negotiating in full earnest on the future of Tibet and the good relation between Tibet and China.

Relentless in his determination and his heart eager to be back in 'his homeland', he stood tip in the European Parliament at Strasbourg on June 15, 1988 to negotiate on the future status of Tibet. Again at Yale University in October, 1991, he sought with his heart's eagerness and desire to see his homeland. Two months later, he expressed his desire to meet the Chinese Prime Minister, Li Peng, when he visited India. It was agonizing for him, when China turned down both his wishes. He then decided that, let be it, it will be China who will take the initiative next to open a dialogue.

His emphasis on true love, compassion and equanimity rests on man's search for the ultimate truth that shall clear our mind of impure thoughts and erase from our hearts the sense of discrimination. We do not need to wear branded designer's garments to prove our worth, for what we really need is to change is our mindset and not our appearance. Men on earth are all equal, but they must strive to be compassionate and non-violent, that the world has less of suffering. *(The Assam Tribune-1.02.2014)*

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Yuva Shakti Shibir...

ourselves to bring fortune to the nation; to fulfill the aspirations of the world and to bring happiness, peace and prosperity in our life. This attempt is done only in Sangh.

I appeal to all of you, in this concluding function of Yuva Shakti Shibir, not to be just spectators. It is not enough to become just a well-wisher of Sangh. It will not serve the purpose of the nation. It is true that everything is going on well only because of your love, affection and sympathy. But it is not sufficient. Our nation should go ahead smoothly for which the involvement of everyone into this mission is inevitable. I am inviting you all for this "sadhana". I request our mothers and sisters to join the shakhas run by Rashtra Sevika Samiti. I invite all the gentlemen to attend Sangh shakha. Whole youth should take part in shakha activities. We have to lead our life like human beings. Ours should be a wealthy and stable life. Ours should be a fearless life. The life that contributes to the nation; that extends helps to the needy. The Hindu life which is destined to change the world. That shows the path of happiness. Therefore, the dream of Swamiji has been sung in the poems of Lakshminath Bezbarua. Lastly, I conclude my speech with this appeal, "let us all associate ourselves to the activities of Sangh as a worker". *(This was the Speech of invited speaker - Mohan Bhagawat in the concluding session of Yuba Shakti Shibir held at Tezpur on February 26, 2014)*

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Me-Dam-Me-Fi: a Symbol of Unity

gram, mung, banana, coconut, eggs of duck and hen, honey and rice beer, etc. The required number of earthen lamps are also lighted. The Puja is performed by a minimum of three Mulungs (priests) with chanting of Tai mantras invoking blessing from their forefathers for overall welfare of the people and the State. Puja prasad is distributed followed by a community feast with the participation of all communities. In the afternoon, a general meeting is held in each Puja Mandap chaired by an important dignitary like, Minister, MLA or other literary figure. Guest speakers are also invited for discourse on topics related to the function. Musical programmes are also held in the evening.

(The Assam Tribune 31.01.2014)

Women Movements in India

- Priyanku Narayan Baruah

Recent years mark a landmark in terms of legal progress for Indian women- the Dowry Prohibition Act has completed 50 years, the indecent Representation of Women (prohibition) Act of 1986 has completed 25 years, the amendment to the PNDT (Pre-natal Diagnostic Techniques Regulation) Act was 10 years ago, and the Marriage Laws Amendment Act was also, likewise, put in place a decade ago, in 2001. A daughter now has equal rights to a share in her father's property, along with her brothers, a Christian woman no longer has to prove adultery in order to claim divorce, and the Guardianship Act has also been challenged to ensure that mothers can also be legal guardians. On paper, then, the progress is undoubtedly significant. But do all these translate into social changes, in terms of practical realities? It is observed that women from oppressed castes and minorities are especially vulnerable to targeted casteist and communal violence. A large number of cases of women being paraded naked and sexual violence on dalit and adivasi women take place daily, and very few are punished.

It is, then, a mixed bag that we see today, six decades after gender equality got written into the Constitution - some impressive progress, some lingering manifestations of social traditions that treat the female as a second class citizen, traditions that will take several generations to change.

By the 1960s it was clear that many of the promises of Independence were still unfulfilled. It was thus that the 1960s and 1970s saw a spate of movements in which women took part: campaigns against rising prices, movements for land rights, peasant movements, Women from different parts of the country came together to form groups both inside and outside political parties.

Everywhere, in the different movements that were sweeping the country women participated in large numbers. Everywhere, their participation resulted in transforming the movements from within.

In recent years, the euphoria of the 1970s and early 1980s, symbolised by street-level protests, campaigns in which groups mobilised at a national level, the sense of a commonality of experience cutting across class, caste, region and religion — all this seems to have gone, replaced by a more considered and complex response to issues. In many parts of India, women are no longer to be seen out on the streets protesting about this or that form of injustice. This apparent lack of a visible movement has led to the accusation that

Other whipping sticks have been brought out: little has happened to improve women's lives, so how can the movement be called successful? Activists within the movement are urban, Western, and middle class, so the movement was considered an alien thing, a Western product. It has little to do with the lives of thousands of poor, rural, underprivileged women all over India.

These allegations make the classic mistake: they judge a complex reality by that part of it that is most visible. Because urban, middle-class women are visible and articulate, therefore they must be the only participants in the women's movement.

The reality is somewhat different. While the participation of urban, middle class women is undeniable, it is not they who make up the backbone of the movement, or of the many, different campaigns that are generally seen as comprising the movement. The anti-alcohol agitation in Andhra Pradesh and similar campaigns in other parts of India were started and sustained by poor, low-caste, often working-class women.

The movement to protect the environment was begun by poor women in a village called Reni in the northern hill regions of India, and only after that did it spread to other parts of the country. There are any numbers of such examples.

One of the biggest challenges women have had to face in recent years is the growing influence of the religious right in India. Right-wing groups have built much of their support on the involvement of women: offering to help them with domestic problems, enabling them to enter the public space in a limited way, and all the while ensuring that the overall ideology within which they operate remains firmly patriarchal. For activists too, this has posed major problems. It has forced them to confront the fact that they cannot assume a solidarity as women that cuts across class, religion, caste, ethnic difference. And yet, they must hold fast to such an assumption if they are to work with women: for how, as an activist, do you deal with a woman who takes part in a violent right wing demonstration one day, and comes to you for help as a victim of domestic violence the next? Another problem is that to crush people's movements— against corporate land grab, against eviction, for self-determination—the state unleashes a virtual war on people. Women are at the forefront of the movements — and also bear the worst brunt of the repression. This has been seen in Kashmir and the North East, as well as in struggles against corporate land grab, and in the anti-nuclear struggles at Jaitapur and Koodankulam. Women have also, as a result, been at the forefront of the struggles challenging state repression. Demanding repeal of the draconian AFSPA, from Sharniila has been on fast for the past 11 years.

Perhaps the most significant

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Violence against Women

The recent two-day State level public hearing on incidents of violence against women has brought to the fore the distressing fact that the women in Assam are not secure and there has been a spurt in cases of abuse and sexual violence against them. The public hearing conducted by Women in Governance (WingG-India) in Guwahati has on gang rape, molestation, voyeurism, acid attack, marital rape, sexual assault and state-induced sexual violence covering Cachar, Kamrup, Kokrajhar, Chirang, Tinsukia, Jorhat, Nagaon, Dibrugarh, Mangaldai and Dima Hasao. The hearing brought out shocking revelations on the ignorance and incompetence of the concerned

authorities to check the growing incidence of crime against women. The findings of the hearing should act as a wake-up call for the Child Welfare Committee, State Commission for Protection of Child Rights, Assam State Commission for Women, Scheduled Tribe Commission to improve their functioning. The findings of the hearing has brought out of the closet the abysmal ignorance of a section of judicial magistrates and session judges about the procedures to be followed while dealing with such cases in the backdrop of the recent developments in the legal sphere. It is a hard fact that most of the women have no idea regarding the support services for helping a women during a

crisis situation. It then raises a question regarding the relevance of the existing facilities meant for helping women instead of treating the finding of the hearing as just one of the number of studies conducted from time to time by various organisations, the authorities should take the corrective steps ensuring safety and security of women.

Though crime knows no gender, crime against women in this part of the country was once almost unthinkable. The women folk of the region are held in high esteem and respected unlike in the rest of the country. But now the records depict an entirely different picture.

(The Sentinel 12.01.2014)

Vedic Education should Get Priority

"Vedic education is the root of our education system and so we cannot forget it," said Bireshwar Bhattacharjee, a post graduate teacher, Commerce, Maharishi Vidya Mandir, Silchar, while speaking at a function organized in school premises recently to celebrate 'Gyan Yug Divas'. 'Gyan Yug Divas' is celebrated in commemoration with the birthday of Maharishi Mahesh Yogi.

Bhattacharjee pointed out that both Swami Vivekananda and Maharishi Mahesh Yogi laid stress on the importance of vedic education and spread their messages all over the western countries. "It is very distressing that vedic education system is not getting priority in India while West still has some vedic institutes which are running successfully," he added.

Underscoring the importance of value-based education said that in order to curb the social degradation in the country, he said that the students should be imparted value based and moral education. He exhorted the young students to imbibe the teachings preached by Maharishi Mahesh Yogi to become a good human being in its truest sense.

He at the same time stressed on the importance of meditation, which according to him helps in nurturing the inner talents of an individual.

In her address, Samita Dutta, principal of the Maharishi Vidya Mandir, Silchar, advised the students not to run after money rather they should try to become good human beings. She said that today country needs good citizens. According to her, getting good marks is not very important than having a good moral character. "In the present materialistic society, the students have to be given moral education so that they could become a human being in its truest sense," she added.

Expressing her happiness on the academic performances of the students, she said that the students of her school not only excel in studies but also "are more cultured and disciplined" in comparison to the students of other schools. The students of the school have been performing extremely well in the class X and XII examinations over the years, which has brought laurels for the institution, she added.

On the day, the celebration began with chanting of vedic mantra by the

students of the school followed by Guru Puja, offering floral tributes at the photograph of Maharishi, who introduced the transcendental meditation technique, a particular form of mantra meditation. Bijoy Krishna Nath, chairman of Sankha group of publications, graced the occasion as the chief guest while Ashim Dutta, a senior journalist was present as the guest of honour.

On this occasion, a cultural programme was also held. Two students of the school— Trishakti Chakraborty and Deepasmita Sen— played violin with professional touch. They performed under the guidance of Sushmita Sen, a teacher of the school. Later, a Bengali band of the students of the school enlivened the function with its performance.

To commemorate the 151st birth anniversary of Swami Vivekananda and also the birthday of Maharishi Mahesh Yogi, an art gallery was also set up in the premises of the institution on the day. Bhaskar Bijoy Gupta, a renowned artist and a teacher of the school, guided the students in making the art gallery.

(The Sentinel 18.01.2014)

Chief Minister Tarun Gogoi on Ethnic Languages

It is heartening to note the State government's resolve work for the development of the languages and literatures of all the ethnic groups. Chief Minister Tarun Gogoi made the governments stand clear on promoting the literature and culture of all the ethnic groups of the State in the open session of the Bodo Sahitya Sabha on Friday. It is no denying the fact the without proper development of the language, it is almost impossible to promote literature and culture. Language holds the key in preserving, developing and promoting the literature of all the ethnic 'groups of the State. But the irony is that the languages and literature of the State has not received the recognition which is due in spite of having all the potential. Unless the new generation is taught their mother tongue while in school, it becomes almost impossible to develop and promote it. In spite of

the government assurance, what of late has become a cause of grave concern is the fact that a good number of schools are ignoring the teaching of the local language. The Central Education Policy makes it mandatory for schools to have provisions of teaching the mother tongue if there are at least 20 per cent students speaking in that particular language. But this provision of the Central Education Policy is being blatantly flouted in the State.

The importance of learning one's mother tongue needs no exaggeration. The schools just can't shrink the responsibility of teaching the language of the region to which of the majority of the students belongs to. The government move to extend the facilities for teaching in Bodo medium to class XII is a welcome initiative in this direction. While the schools affiliated to SEBA, teach

Assamese, a significant section of schools under CBSE are ignoring the local language. The issue has assumed a serious dimension as the number of schools affiliated under CBSE has gone up significantly in the recent years. The trend in most of these schools be it the Kendriya Vidyalayas or the private educational institutions, is that they are giving preference to Hindi ignoring the local language. Learning Hindi, the national language is justified, but it does not mean that the local language should be ignored. If this trend continues it does not augur well for the local language kin turn will ensure that many of the students of the State won't be able either to read or write their own mother tongue. The government should initiate appropriate steps in this regard before it is too late.

(The Assam Tribune- 26.01.2014)

Tribute to Mahatma Gandhi: 108 songs on Bapu in 14 languages

New Delhi, January 30, 2014: A new music album comprising 108 songs dedicated to Mahatma Gandhi penned by poets from across the country in 14 languages including Kashmiri, Sindhi and Urdu has been launched.

The album is part of a two-decade-old project "*Bapu Geetika: Songs for the Mahatma*" conceived by retired government officer Kalpana Palkhiwala.

"Out of the compendium of 108 poems set to tune, a few have been penned during the lifetime of Gandhi and the rest were written in tribute after his death," Kalpana told PTI.

The poems have been penned by literary greats such as Rabindranath Tagore, Subhadra Kumari Chauhan, Maithilisharan Gupt, Subramanya Bharathi, Amrita Pritam, Ramdhari Singh Dinkar, Umashankar Joshi, Sumitranandan Pant, Rayaprolu Subba Rao and Nattu Gopal Narhar.

Kalpana says she yearned to hear something apart from the same set

of songs being played year after year on October 2 and January 30 on radio and television. She also managed to get her hands on a copy of book "Gandhi-Shatadal" containing 101 poems and thus began her project.

Seven composers working in 14 languages set to tune the 108 poems in the almost 15 hour long album.

Over 60 musicians have worked on the project, says Kalpana. "Our youngest singer was 14 years old when we began work and the oldest singer is 75 years old. We have used instruments like harmonium, tabla and manjira and other traditional instruments from different parts of the country for the songs," says Kalpana.

Veteran composer Umashankar Chandola is the chief composer of the album.

"Chandola has worked in Bollywood and for the NSD and the Films Division. He has incidentally given the first ad jingle 'Chehre ki sundarta ko nikharta Hamam...' on radio and has been our chief guide,"

says Kalpana.

She says they used Hindustani classical, Carnatic, and folk styles like baul, lavli as well as traditional Punjabi and Kashmiri tunes for the songs.

The 62-year-old brain behind the project had worked for the All India Radio as a news reader and was deputy director in the ministry of information and broadcasting.

"Gandhiji used to love songs and so I thought it would be best to put the poems into songs," says Kalpana who plans to take the album to schools and colleges and organise concerts there.

"My primary target is children, then the youth and then the general public. When we are forgetting the message of Gandhiji, I thought this should be brought forward through children and youth. Because if one student out of 100 believes in this and turns into a small Gandhi and brings some impact

(Contd. to Page 24)

Learn from India on Polio: Pakistani Daily

Islamabad, January 16, 2014: A newspaper on Thursday said lessons should be learnt from India if Pakistan wants to eradicate polio.

In an editorial, The Nation saluted the efforts undertaken by both official and non-official agencies in India to overcome the polio virus.

"After three years of resounding success involving only one case of polio, India recently established itself as the world's most recent country to have eradicated the crippling polio virus," it said.

"The success was the result of a large base of vaccinators, public charities, UN agencies along with the help of private donors and the central government.

"The vaccinators - an army of around two million - receive robust support from religious and community leaders, and reach slums, train stations as well as other remote

parts of the country to provide shots to children."

The daily said although Pakistan faced "a different and convoluted set of problems", yet "we could learn an important lesson from India".

"We do, after all, have an extremist virus that views inoculation campaigners as spies," it said.

"For starters, we need our government to solidify more serious and sincere efforts into training and increasing vaccinators."

"With the scanty number we have at this moment and considering our gargantuan population, the ratio falls too low and the risks to these brave few are many."

"Secondly, our community leaders along with religious figures should feel morally obligated to eliminate the paranoia surrounding polio programmes."

In a clear reference to the 2011

killing of Osama bin Laden, the editorial said: "Yes, a vaccination programme was faked once but that does not constitute as the norm but a deeply unfortunate exception."

A Pakistani doctor carried out a fake vaccination programme in Abbottabad where bin Laden lived apparently at the suggestion of the American CIA. The doctor is now jailed in Pakistan.

The Nation said Pakistan was the only polio-endemic country that had seen an increasing number of polio cases - from 58 in 2012 to 83 in 2013.

"Polio is not a health issue in Pakistan; it is, much to the helplessness of people, a politicised quagmire."

"Without dedicated input from our politicians and leaders, this will not go anywhere, and our children will suffer the most."

(The Sentinel 17.01.2014)

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ISRO Successfully Launches Indigenous Cryogenic Engine-Powered GSLV-D5

- Arun Ram

SRIHARIKOTA, Jan.05, 2014: Indian Space Research Organisation (Isro) on Sunday successfully launched GSLV-D5 rocket, which is powered by an indigenous cryogenic engine, from the Satish Dhawan Space Centre in Sriharikota.

Seventeen minutes after liftoff at 4.18pm, the rocket successfully injected GSAT-14 communication satellite into geosynchronous transfer orbit.

Isro chairman K Radhakrishnan declared the mission a success. He said, "This shows the maturity of the team. We dedicate the proud moment for the country."

"The launch has been so precise that the satellite was put just 40 metres within the 179km perigee and

only 50km of the 36,000km apogee," mission director K Sivan said.

Isro achieved the feat after two failures earlier. While India has mastered the PSLV range of rockets with a string of 25 consecutive successes, GSLV, which can carry heavier payloads including humans to space, has remained a challenge.

In April 2010, Isro tested its first indigenous cryogenic engine, but it failed a little less than a second after the cryogenic stage ignited. A refurbished GSLV-D5 was to be launched in August 2013, but a leak in the liquid fuel tank forced the mission to be aborted two hours before the rocket was to lift off.

India had got seven cryogenic engines from Russia, and Isro has

used six of them. With no affordable supply coming from abroad, India felt the necessity to develop its own cryogenic engine, which uses liquid hydrogen as fuel and liquid oxygen and oxidizer.

Cryogenics, the science of extremely low temperatures, has posed a challenge to rocket scientists across the world.

With the launch of GSLV-D5, India is joining countries like the US, Russia, Japan, France and China which have successfully developed their own cryogenic engines.

(http://articles.timesofindia.indiatimes.com/2014-01-05/india/45881908_1_cryogenic-stage-isro-chairman-k-radhakrishnan-gslv-d5)

Yoga a Boon for Breast Cancer Survivors

New York, January 28, 2014 : Breast cancer survivors, if they practise yoga for as little as three months, may significantly reduce fatigue and inflammation, shows research.

"Modest yoga practise over a period of several months could have substantial benefits for breast cancer survivors," claimed Janice Kiecolt-Glaser, professor of psychiatry and psychology at Ohio State University in the US.

"The results could easily generalise to other groups of people who have issues with fatigue and inflammation," added Kiecolt-Glaser.

To reach this conclusion, researchers asked 200 participants to practise yoga in small groups twice a week for 12 weeks.

Women in the control group were instructed to perform normal routines and not to do yoga.

Results showed that on average, fatigue was 57 percent lower in women who had practiced yoga compared to the non-yoga group, and their inflammation was reduced by up



to 20 percent. "The participants had completed all breast cancer treatments before the start of the study," said the study published in the Journal of Clinical Oncology.

The more the women in the study practised yoga, the better their results.

"Though many studies have suggested that yoga has numerous

benefits, this is the largest known randomised controlled trial that includes biological measures," Kiecolt-Glaser said.

Chronic inflammation is linked to numerous health problems, including

coronary heart disease, type 2 diabetes, arthritis and alzheimer's disease.

A secondary analysis showed that more frequent yoga practise produced larger changes in fatigue, vitality and depressive symptoms as well as between an average 4 to 6 percent reduction in two of the three pro-inflammatory cytokines.

The yoga group also reported significantly improved sleep compared to the control group.

"Yoga has many parts to it - meditation, breathing, stretching and strengthening. We think the breathing and meditation components were really important in terms of some of the changes we were seeing," Kiecolt-Glaser stressed.

Reducing fatigue enables women to engage in other activities over time. So yoga may have offered a variety of benefits in addition to the yoga exercises themselves, added the study.

(http://www.business-standard.com/article/news-ians/yoga-a-boon-for-breast-cancer-survivors-114012800192_1.html)

US Returns Three 'Most Wanted' Stolen Antiquities to India



The male deity black sandstone sculpture depicting a Bodhisattva is believed to date back to the 11th or early 12th century from either Bihar or Bengal.



The 600 pound sandstone sculpture stolen from the Gadgach Temple in Atru, Rajasthan, is believed to date back to the 11th or early 12th century, from the Chandela Period.



The 350-pound sandstone sculpture dates back to the 11th or 12th century and was listed as No. 6 on INTERPOL's top 10 most wanted works of art.

January 15, 2014 : India and the US turned to the gods to ease tensions after their month long diplomatic spat when the US returned three recovered, 'most wanted' stolen antiquities valued at over \$1.5 million to India.

The objects, including a 350-pound sandstone sculpture stolen from an Indian temple in 2009 and listed as one of INTERPOL's top 10 most wanted stolen works of art, were returned at an event Tuesday at the Indian consulate to consul general Dnyaneshwar M. Mulay.

Devayani Khobragade, who worked as Mulay's deputy at the time of her December 12 arrest and strip search on charges of visa fraud and underpaying her nanny, returned home last week after India declined to waive her immunity despite her indictment by a New York grand jury.

Immigration and Customs Enforcement's (ICE) Homeland Security Investigations (HSI) Executive Associate Director James A. Dinkins presented the artefacts to Mulay, alongside INTERPOL Washington Director Shawn Bray.

"The excellent international cooperation between the United States and India led to the recovery and return of these priceless antiquities," said Dinkins. "The pilfering of a nation's cultural patrimony cannot and will not be tolerated."

"Prevention of illegal trade in

antiquities has emerged as an important area of cooperation between India and the United States as can be seen from this recent recovery of stolen Indian antiquities," said Mulay.

"The successful investigations and repatriation of these cultural artefacts underscores the importance of growing institutional partnership, which is of great significance to both countries."

Two of the three artefacts returned to India were reported in 2009 by the Archaeological Survey of India (ASI), who notified the Indian Consulate about two sandstone sculptures stolen from the Gadgach Temple in Atru, Rajasthan, ICE said.

The 350-pound "Vishnu and Lakshmi" sandstone sculpture dates back to the 11th or 12th century and was listed as No. 6 on INTERPOL's top 10 most wanted works of art.

Also stolen from the temple and repatriated during the January 14 ceremony was the 600-pound "Vishnu and Parvati" sandstone sculpture, dating to the same period.

The third artefact is a male deity black sandstone sculpture, depicting a Bodhisattva, a popular subject in Buddhist art, and is believed to date back to the 11th or early 12th century from either Bihar or Bengal.

The investigation that led to this repatriation began April 13, 2010, when HSI New York special agents

received information that the Indian sandstone sculptures recently looted from India were being offered for sale in the US.

HSI special agents discovered that the "Vishnu and Lakshmi" was transported from India to Hong Kong. From there, it was sold to a dealer in Thailand, and then resold to a buyer in London.

The London buyer shipped the sculpture to New York City for an exhibition in March 2010. On April 15, 2010, HSI special agents recovered the piece while it was being shipped back to London.

On July 12, 2010, as a direct result of the "Vishnu and Lakshmi" seizure, a sister piece, the "Vishnu and Parvati," was seized. It was transported to Hong Kong, sold to a buyer in New York and then sold and shipped to a buyer in Basel, Switzerland.

On July 7, 2011, the Indian black stone Bodhisattva figure was discovered being smuggled into the United States at Newark Airport by US Customs and Border Protection officers.

HSI special agents seized it after discovering that its accompanying paperwork declared Great Britain as a false country of origin. In addition, the item was grossly undervalued.

(<http://www.newindianexpress.com/nation/US>Returns-Three-Most-Wanted-Stolen-Antiquities-to-India/2014/01/15/article2000756.ece#.UvIA385dwl4>)

Child Abuse in Church Run Institutions

The Historical Institutional Abuse Inquiry (HIA) is examining allegations of child abuse in children's homes and other residential institutions in Northern Ireland from 1922 to 1995. The HIA inquiry was formally set up in May 2012 and is chaired by retired judge Sir Anthony Hart. The HIA inquiry is due to complete its hearings by June 2015 and deliver its final report to the Northern Ireland Executive in January 2016. It is the biggest child abuse public inquiry ever held in the UK, having been contacted by more than 400 people who said they were abused in childhood. The panel consists of the chairman and two other government-appointed inquiry members who will then produce a final report.

HIA's aim is to establish if there were "systemic failings by institutions or the state in their duties towards those children in their care. It will also determine if victims should receive an apology and compensation. So far, the inquiry is investigating 13 residential institutions in Northern Ireland, but this number may be extended during the course of the public hearings. The institutions under examination are a mixture of children's homes and training schools run by the state, by voluntary organisations and by the Catholic Church. Catholic Church-run homes:

- St Joseph's Home, Termonbacca, Londonderry
- Nazareth House Children's Home, Derry
- Nazareth House Children's Home, Belfast
- Nazareth Lodge Children's Home, Belfast

• De La Salle Boys' Home, Kircubbin, County Down

Vatican child abuse scandal

This is the first time the Holy See is defending itself in public over its sex abuse record. The Vatican is facing tough questions from UN investigators in Geneva on the sexual abuse of thousands of children by Roman Catholic clergy. Pope Francis has said that dealing with abuse is vital for the Church's credibility, but the Church has been criticised over its inadequate response to some of the allegations.

When did the sex abuse scandals in the Church first come to light?

The sexual abuse of children was rarely discussed in public before the 1970s, and it was not until the 1980s that the first cases of molestation by priests came to light, in the United States and Canada. In the 1990s, revelations began of widespread abuse in Ireland. In the new century, more cases of abuse have been revealed in more than a dozen countries around the world. A fresh scandal erupted in March 2010 when it emerged the head of the Irish Catholic Church, Cardinal Sean Brady, was present at meetings in 1975 where children signed vows of silence over complaints against a pedophile priest, Fr Brendan Smyth. This prompted Pope Benedict XVI to apologise to Irish victims.

In Mexico, the founder of the Legion of Christ order, Marcial Maciel, long admired by Pope John Paul II, was disciplined by the Vatican in 2006 over the abuse of boys and young men over a period of 30 years. The

bishop of the Belgian city of Bruges, Roger Vangheluwe, resigned in 2010 after admitting that he had sexually abused a boy for years.

What do the victims say?

Many campaigners feel the Vatican has been dragging its feet. Victims' groups have responded to almost every move by the Vatican with scepticism. But they have welcomed the UN hearing in Geneva. Ms. Barbara Blaine, the president of SNAP (Survivors Network of those Abused by Priests), expressed the hope that the hearing would mean that the "truth will be exposed" and Pope Francis would "take action that will actually protect children". She said that the new Pope would be judged on his actions - specifically whether he was prepared to make it compulsory to turn evidence over to the police and whether he would punish any bishop who covered up abuse by a priest.

Shame of the Church'

Vatican spokesman Federico Lombardi initially said the SNAP report had been based on a mistaken reading of data. But he later retracted his statement, confirming to the BBC that the story was correct. The latest statistics reveal the number of priests defrocked in 2011 and 2012 was more than double the 171 priests removed in 2008 and 2009, when the Vatican first provided figures. The Vatican also sent another 400 cases to either be tried by a Church tribunal or to be dealt with administratively, SNAP reports.

(<http://www.bbc.co.uk/news/uk-northern-ireland-25637486>)

Mysterious Pregnancy Occurs Only in Churches

A nun who gave birth to a baby boy in the central Italian city of Rieti, said she had no idea that she was pregnant, as reported by a local media. The 31-year-old was rushed to hospital with abdominal pains, which she thought were stomach cramps. The young mother, who is originally from El Salvador, reportedly

Nun who gave birth in Italy 'unaware of pregnancy'

named her newborn Francis after the current Pope.

The mayor of Rieti, Simone Petrangeli has appealed to the public and media to respect the woman's privacy. The news has drawn international attention to the small city

of 47,700 inhabitants. The nun called the ambulance on Wednesday morning. A few hours later she gave birth to a healthy baby boy. "I did not know I was pregnant. I only felt a stomach pain," she was quoted as saying by the Ansa news agency.

(<http://www.bbc.co.uk/news/world-europe-25787757>)

Mahila Sammelan Held at Aalo, Arunachal Pradesh

31st January, 1st & 2nd February 2014: Arunachal Vikas Parishad (AVP) organized a "Mahila Sammelan" (Women Conference) on 31st January, 1st and 2nd February 2014 at Gumin Kiin, Donyi Polo Dere Campus, Aalo.

About 415 women participants from more than 100 villages of 35 circles, of West Siang, East Siang, Upper Siang, Dhemaaji, and Upper Subansiri attended the three days conference.

Conference was inaugurated on 1st February 2014 with lighting of lamp by Sh. Tomi Doke, DDSE, Aalo as Chief Guest and Smt. Gumter Ete Deka, First Lady Police of the state as Guest of honour and Kumari Tine Mena, First Everester of North East from Roing, Arunachal Pradesh. Members of Donyi Polo Trust Committee Aalo presented a devotional song. Smt. Kari Basar, Secretary, Organising Committee gave welcome address.

Kumari Tine Mena, in her speech, narrated some interesting incidents of her childhood; her hobbies like fishing, hunting, cycling etc. she recollected the memories that her father treated her as a boy and encouraged always in challenging tasks. She described the common mentality of Arunachalee girls, that they get seduced by materialistic life and early marriage proposals; they have to think deeply over this trend and shape their own future in proper direction. She shared her thrilling experiences of Mission Mount Everest; many of the relatives were discouraging her saying that there are many mountains near Roing to climb, no need to go to Mount Everest, this is not expected by a girl. But Tine was determined and collected the needed amount by donations, prepared herself with the blessings of Mother and Father and started to climb. She narrated the experiences in a humorous way, how the frozen atmosphere, stiff peaks,

dead bodies of some previous climbers, negligence about oxygen cylinders were the challenges and she overcome them successfully and at last achieved the goal.

While addressing as Guest of Honour Smt. Gumter Ete Deka said that woman's role is very crucial in a family, she has to play the role of daughter, wife, sister and mother in her life. Today's woman is going ahead in social, administrative and economical fields also. Full time women workers of AVP presented a patriotic song in the function.

As Chief Guest Sh. Tomi Ete spoke on the occasion, saying that Women are leading every walk of life and proved that they are also capable and have the caliber to lead in various aspects. Their contribution in maintaining the traditions and culture of the society is unmatched. He appealed the society not to hike the prices of local dresses too much, as everyone could not afford it.

Yoga, Prayer song and patriotic song practice, Social service, games, cultural programmes, group song and dance competitions were the main features of the camp. Drama competition on social and national issues and colourful procession in traditional attire in Aalo town were the remarkable events of the programme.

Dr. Sh. L. Lollen, Medical Superintendent, District Hospital, Aalo described in detail through power point presentation about the types, reasons, bad effects and solutions of Drug addiction.

Dr. Smt. Ila Chundawat, PhD, explained the greater aspects of women health care, family planning and child development etc. All the participants were satisfied on getting some new informations regarding the subject.

Smt. Mama Tang Ete, Junior Advocate Guwahti High Court, Naharlagun Bench spoke on the legal provisions for women and procedures

to avail them. In her lecture she narrated some of the cases of divorces, atrocities, rapes and their verdicts before the audience.

Smt. Madhavi Joshi, All India Mahila Pramukh Vanvasi Kalyan Ashram projected the history of Kalyan Ashram and its relevance in North East region. She cited some examples from Jhalod (Rajasthan), Bastar (Chhatisgarh), that how women workers of Kalyan Ashram brought changes in the area like eradication of T.B; solution on drinking water problem. She also appealed to protect, preserve and promote one's Indigenous faith and rise as social leaders in local area.

Sh. Ramesh Babu, Shraddhaa Jaagaran Pramukh, Kalyan Ashram North East, also spoke in a session saying that all the power lies within you, there is a need to materialize it in noble cause of our age old glorious faith and culture and it is due to our good deeds in previous life that we have been chosen for this divine work. He further cited some success stories of North East.

Sh. Sandeep Kavishwar, State Organising Secretary of AVP, defined the role of women in social changes and eradication of social evils by giving some examples of changes brought by the women of Arunachal Pradesh.

Sh. Tumge Loya, EAC, Town Magistrate Aalo and Smt. Rangnya Tato, Chairperson Women Handloom Co operatives, Aalo graced the Valedictory function as Chief Guest and Guest of Honour respectively. Sh. T. Loya said it is a very good start for the women society of Arunachal Pradesh to organise women conference through AVP. We often speak about women's right. In many cases it is taken to judiciary eventhough the judgement was declared in favour of the complainant. Ultimately, it is a great defeat of husband, wife and the children

together. This is a land of Savitri who brought back her husband from the hands of Yamraj(god of Death), this is the place where Seeta's renunciation of royal pleasures for the greater interest of society has become an ideal for all; where mother Jijabai taught her son how to fight with anti national elements by sacrificing everything for the welfare of nation. He called the 'Mahila Sammelan' is 'rising day' of Arunachalee Women. He also alerted the people of Arunachal on increasing dependency on the housemaids for the domestic works. It is breaking the bond of love and affection in family as regular food is prepared and served by these servants. He said mother of the huse should do this work to maintain the bond with love and affection. Loya also criticised on the rampant issuing of trading licences for wine shop in Arunachal Pradesh. He appealed everyone to maintain time culture. He said that once Nepolean appealed "Give me good mothers; I will give you good Nation". We must remember our soldiers every day, who are the sentinel of our borders, guarding more than four thousand k.ms boundary of our great nation.

Smt. Tato said that it is our birth right to protect and preserve our own faith and culture. She also appealed to realize our spiritual goal.

Camp Report by Kumari Osi Bayor, Zonal Women In charge of AVP, Prize distribution, group song, dances were also the part of the function.

Smt. Jumken Ete, President Organising Committee of Mahila Sammelan expressed her views regarding AVP and Women wing saying that AVP has shown us the right path; we have to make it brighter through our efforts. She appealed the delegates to inculcate good qualities and to contribute more in this divine work.

Sh. Moji Bagra, President Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP), W/ Siang district also shared his views; he said that greatness of women lies in her dedication and sacrifice for the family and society. Some ideals like Sarda Maa(Life Partner of Ramkrishna Paramhansa), Rani Maa Gaidinlue (Freedom fighter of Ngaland) are the great source of inspiration for all of us. Dwelling on the definition of Faith and Culture, he said that these are the two sides of the same coin,

one can not separate it. Our identity will be protected only, when we will protect our faith and culture. AVP has done a lot for the people of Arunachal Pradesh; it is protecting the very fabric of our faith and unity.

Sh. Domo Ado, Secretary Donyi Polo Trust Committee Aalo, expressed his words in favour of the weekly gathering of the people selflessly and dedicatedly. Sh. Kenli Ete also shared his opinion in the function.

Smt. Hoksum Orhi, Secretary Women welfare society gave welcome address and Smt. Marbom Bagra, President Women Welfare Society, Aalo gave vote of thanks.

Sh. Gomar Angu, President AVP, W/Siang, Sh. Lee Sora, Secretary AVP, W/Siang, Sh. Geba Ango, Kumari Omem Bayor, District organizing secy. AVP and many other workers worked hard for the success of the camp. District administration, Police department, Mopin Celebration Committee, PHED, 5th Grenade Division of Army, Bazar committee and many well wishers contributed at maximum for the smooth running of the conference.

Dimasa Bihu Celebrated at Dima Hasao

HAFLONG, January 28: Busu Dima, the major festival of Dimasas residing in the North East part of India and mainly in Dima Hasao district of Assam, began on Monday and will continue for one week. Busu Dima festival, also known as the post-harvest festival of the Dimasas, was celebrated in every Dimasa inhabitant's towns and villages of the hill district.

Among the festivals of the Dimasas, Busu is the gayest and the most important community festival. The festival is usually celebrated in the month of January, when all sort or works of the jhum cultivation are completed. Thus the Busu is an occasion for relaxation from hard toils. Thus it is termed as harvesting festival or a festival of rejoicing and

merry making. Hence, the participation in this celebration is not restricted to any one. The festival may be celebration at an agreed time according to the convenience of the village people. But since 1994 as per the decision of Dimasa community of Dima Hasao, the Autonomous Council of Dima Hasao had officially declared January 27 as Busu festival day.

Busu Dima – 'Busu' means Bihu, while 'Dima' means Dimasa tribe. The festivity is the integral part of society and culture of the Dimasas. The festival are divided into three categories– *Busu Jidap*: When the Busu is celebrated for three days, it is called Jidap, *Surem Baino*: If it is observed for five days, it is called Surem Baino, *Hangseu Manaoba*: When it is observed for seven days it

is called Hangseu Manaoba.

Large numbers of Dimasa people in Haflong celebrated their joyous festival with song and dance. Many young boys and girls were also seen in their traditional dress dancing 'Baidima' - as the Dimasas dance forms are known - is a complex art as they depend on instrumental music. The khram (drum) follows the rhythm of the muri (fife). The whole night is passed in dancing and merry making.

Busu Dima will be centrally organized at NL Daulagupu Sports Complex ground Haflong on January 31 and February 1, where people from all parts of the district are expected to participate. Bollywood actor Victor Banerjee is also expected to attend the function as Chief Guest.

(The Sentinel 29.01.2014)

NE India Tiwa Cultural Fest Gets Under Way

JAGIROAD, Feb 1- Jagiroad is gripped by a festive atmosphere as thousands of people have flocked to the small town to attend the NE India Tiwa Cultural Festival which began on Thursday.

The second day of the cultural festival started on Friday with the inauguration of a colourful cultural procession by Bhupen Khollar, former president of the All Tiwa Students' Union. Over 3,000 people participated in the procession, which included several folk dance groups in traditional attire.

A symposium on 'Tiwa folk cultural and tribal cultural diversity' was held in which Lalsing Madar, president of Tiwa Sahitya Sabha, Dr Anil Boro, Professor, Department of Folklore, Gauhati University, Dr Upen Rabha Hakasam, HoD, Department of Assamese, Gauhati University, Lakhi Panging, former President, Mising Sahitya Sabha attended as moderator, key discussant and discussants respectively. The speakers appealed to the people to protect the Tiwa language and folk

culture in the State. Earlier, Dr Hakasam released a trilingual book named, *Othe Chatde Othe Shong-e Hormang (Swajatir Swadesor Swapna)* written by Ajit Kumar Rai.

D Uphing Maslai, EM, Karbi Anglong Autonomous Council inaugurated the Tiwa folk festival named 'Sagrafuja' popularly called Basanta Utsav in which Prasanta Rajguru, executive editor of Amar Asom and Rituraj Konwar, senior photo-journalist attended as chief guest and guest of honour respectively. The participants called upon the people to conserve the ancient folk festivals systematically in Assam. They further appealed to the organisers to continue the NE Tiwa cultural festival every year.

The four-day NE India Tiwa Cultural Festival got under way on January 30 at 'Sograsal', the venue of the festival situated at the Sunaikuchi Hills near Jagiroad in Morigaon district amidst a festive atmosphere. Gobha Deo-raja Deepsing started the programme with the inauguration of the venue in the presence of 1000 artistes participating

from Karbi Anglong, Nagaon, Morigaon, Kamrup and some from outside the State like Meghalaya.

Tulsi Bordoloi, President, organising committee hoisted the festival flag while Narayan Kumar Radukakati opened a temporary guest house at the venue. Chidam Dewri, Working President inaugurated a *Samadi* (Deka-Chang) while, Deba Bordoloi, member of TAC opened the *Na'bar* (Tiwa's Borghar). Dr Puniram Pator, vice president inaugurated a Tiwa food fair while Rajat Ganguly, Sangeet Academi Award winner of Delhi inaugurated an exhibition.

Ramakanta Dewri, CEM of TAC inaugurated a Tiwa folk festival named *Wanchua Miswa*. Dr Harekrishna Devasarma, principal of Morigaon College along with the Principal of Jagiroad College Dr Bhoben Chandra Neog released the souvenir of NE Tiwa Festival-*Sograsal* edited by Ranjit Bordoloi.

(<http://www.assamtribune.com/scripts/detailsnew.asp?id=feb0214/state07>)

Tsungkam Neo Festival Celebrated

TUENSANG, January 16: Tsungkam Neo, the premier festival of Yimchungü tribe was celebrated at Shamator public ground with R Tohanba, Parliamentary Secretary CAWD, government of Nagaland as chief guest on Thursday. Tohanba said Tsungkam neo festival is the most important festival of Yimchungus and that Tsungkam Neo advocates friendship making, inviting guests, merry making, engagement of all social relation, forgiving one's enemy, peace, love, unity, etc among the people.

"Today we (Naga) as a whole are recognised all over the earth because of our distinct traditional and cultural

practices. And even the map of Nagaland becomes one of the hot spot for tourist in today's world because of our richness in traditional and culture practice. Under the leadership of Neiphiu Rio, the Nagas have tremendously encouraged the importance of traditional and cultural values by organizing State road show, Hornbill festival and giving opportunity to all tribes of the State an equal importance to uphold the traditional and cultural values", the chief guest said. He also urged and requested the people to uphold the value of simplicity, truth, bravery, hard-working, respect which we have inherit from our fathers which is equally important in our present society".

Earlier the programme was chaired by Yankiuba, President Thuneo (TOCST), invocation by, Rev Z Thsankiu, executive secretary (YBBA), welcome address by Kejingkhum, Joint Secretary (TOCST), Tsungkam Neo special number by GB's of Shamator, significance of festival by Shophu Khupong, short speeches by Yanpvuthung Kikon, ADC Shamator, Tokiu YTC, Treasurer Shamator, vote of thanks by Kiuji, treasurer (TOCST) and benediction by Father Kukdo Shamator Parish and followed by festival bamboo climbing and traditional dances.

(The Sentinel 17.01.2014)

VKIC Samman 2014 Conferred to Birkha Bahadur Subba



On the VKIC Foundation Day, 31 January, 2014, the Prestigious Vivekananda Kendra Institute of Culture (VKIC) Sanmaan 2014 was bestowed on Sri Birkha Bahadur Subba (Muringla) at a function held at the W.M. Auditorium in the VKIC premises on January 31 2014 in the presence of an august gathering. He was conferred the VKIC sanmaan this year for his contribution towards the rejuvenation of the Limbu cultural life, which has been under threat from various forces. In his long and illustrious career, Subba succeeded in building a better understanding about the indigenous faith and culture of the Limbu community. He was among the pioneers to ensure that formal temples dedicated to *Tageraaningvaaphuma* and *Yummamaang* were established.

The Vice Chancellor of Gauhati University Dr. Mridul Hazarika gave away the award that comprised a Cheleng Chadar, citation, a plaque and a set of VKIC publications along with a cash component of Rs 25,000/- [Twenty Five thousand only]

In his acceptance speech, BB Subba, expressed his gratitude to the VKIC and spoke about his work to preserve and promote the cultural heritage of the Limbu community, a group of people rich in tradition and faith. He said that inspired by his father he has been doing his best to serve society selflessly. Hence he was touched to receive the Sanmaan. Sustaining Dharma requires multi-level interventions, hence he has focused on language, folk songs and devotional music through which the

masses could be reached. Programmes such as this increases the confidence of the people that selfless work bears fruits, he said.

In another highlight of the programme, senior scientist and former Vice Chancellor, Assam Agricultural University, Jorhat, Prof D.N Borthakur handed over a collection of his valuable books to the Suresh Chandra Rajkhowa Memorial Reference Section of the VKIC library. He said he had observed the rich collection of books at the VKIC and felt his precious collection would be put to purposeful use here.

Two publications: *VKIC – Its Vision* by Mananeeya Sri P. Parameswaranji with its translation in Assamese and VKIC's half-yearly journal *Quest*, with the focal theme Swami Vivekananda and His Message – Relevance for Northeast India were released by Dr. Mridul Hazarika in the function. Chief Guest of the programme Dr. Mridul Hazarika, emphasized the message of Swami Vivekananda who valued Indian. He said we have forgotten our values while keeping pace with our modern life. Commenting on the prevailing insensitivity in the society due to various global factors, he suggested that inculcation of values of Swami Vivekananda should start with children. The values of Swami Vivekananda are pragmatic in nature. Inculcation of values should be faster than erosion of values. It could be done through a platform like the VKIC, he said.

The Guest of Honour, Mananeeya A. Balakrishnanji, Vice President, Vivekananda Rock Memorial and Vivekananda Kendra, Kanyakumari, reflected on the work of the VKIC and said that it was doing a wonderful task. He was appreciative of the quality of the Journal, *Quest*. In his speech he mentioned about the publication of VKIC, Aspects of Land Policy in Assam: Continuity and Change through which the message

goes to the common people that Culture and Land goes together.

He appealed to all the culture centres of north-east India to be associated with VKIC to form a greater platform for studying the culture commonalities.

Chairman VKIC, Dipok Kr Barthakur, earlier greeted the gathering and delivered the welcome address. He mentioned about the birth centenary of Eknathji Ranade to be celebrated in 2014-15. It was his vision to establish a centre to study the culture of Northeast of India.

The programme was rounded off by a scintillating performance by artistes of the Progressive Artiste Laboratory (PAL) from Imphal, Manipur. The group performed *Nat Sankirtan and Vasanta Raas* showcasing the rich dance heritage of Manipur.

Nat Sankirtan a form of Yagya is a sublime religious art form of singing and dancing in the praise of the Lord accompanied by the playing of *Pung* (Percussion instrument), *Conches* and *Kartal* (Cymbal). Traditionally, Raas performance is preceded by Nat Sankirtan which is akin to Purvaranga of Natyashastra. Its performance is considered the highest form of worship by the Vaishnavite Meiteis of Manipur.

It has been recently listed as an intangible cultural Heritage of Humanity by the Inter-governmental Committee under UNESCO.

Vasanta Raas usually performed on the full moon night of Vasanta Ritu (April-May), depicted besides the *aber-khel*, the ultimate surrender of Lord Krishna to Radha's immense love finally culminating in the union of the two or the *Jugol roop*.

When the performance concluded with Aarti to the Jugol roop, the audience stood up in reverence and gave a standing ovation to the artistes. Prof. AC Bhagabati, Member, Research Advisory Council of VKIC, felicitated the artistes.

(Contd. from Page 13)

Women Movements...

development for women in the last few decades has been the introduction of 33% reservation for women in local, village-level elections. In the early days, when this move was introduced, there was considerable scepticism. How will women cope? Are they equipped to be leaders? Will this mean any real change, or will it merely mean that the men will take a backseat and use the women as a front to implement what they want? While all these problems still remain, in a greater or lesser degree, what is also true is that more and more women have shown that once they have power, they are able to use it, to the benefit of society in general and women in particular.

The women's movement in India today is a rich and vibrant movement, which has spread to various parts of the country. It is often said that there is no one single cohesive movement in the country but a number of fragmented campaigns. Activists see this as one of the strengths of the movement which takes different forms in different parts. While the movement may be scattered all over India, they feel it is nonetheless a strong and plural force. The women's groups have had an impact on a wide range of activities.

(The Assam Tribune 02.01.2014)

(Contd. from Page 15)

Tribute to Mahatma Gandhi: 108 songs...

on society for betterment, then my goal would be achieved," she says.

Getting sponsors to fund her project has been difficult, says Kalpana.

"This has been a labour of love for me and I have put in my own money. The next step is finding corporate or other sponsors so that the project can gain ground. It is very difficult to get the funding to continue," she says.

(<http://www.ndtv.com/article/india/tribute-to-mahatma-gandhi-108-songs-on-bapu-in-14-languages-477286>)

Chinese Demand Behind Spurt in Rhino Poaching

- Robin Dutta Choudhury



GUWAHATI, Jan 8 – Use of animal parts including rhino horn in traditional Chinese medicine increased the demand for the same and the poachers and even some militant groups are taking advantage of it to earn huge amounts of money. Despite a series of steps taken by the Forest Department, the killing of rhinos could not be stopped and the Central Bureau of Investigation (CBI) has already started investigation into the incidents of poaching.

According to Government records alone, around 170 rhinos were killed in Assam since 2001 and of those, 41 were killed in the year 2013 alone, while during the same time, more than a thousand rhinos died natural death. Most of the rhinos were killed in the Kaziranga National Park, but a few also fell prey to the bullets of the

poachers in Manas National Park, Pabitora Wild Life Sanctuary and Orang.

Sources in the CBI told The Assam Tribune that a few cases of rhino killings in Kaziranga were registered in a Delhi branch of the CBI, while, three more cases have recently been registered in the Kolkata office of the Bureau.

Meanwhile, security sources said that involvement of militants in poaching of rhinos has been confirmed. Sources said that there was definite proof of involvement of militants from Karbi Anglong in poaching in Kaziranga and according to intercepts received by the security agencies, one particular militant leader himself sold eight rhino horns to the clandestine dealers based in Dimapur. The intercepts also proved that as kidnappings to earn money was becoming dangerous, the militants started looking for easier ways of earning money and poaching of rhinos was one of the ways found by them, while, the soaring demand and prices also resulted in increasing

interest among the militant groups.

Sources said that the horns of the rhinos were handed over to clandestine dealers in Dimapur and each horn fetched at least Rs 20 lakh. The clandestine arms dealers were also involved in dealing in rhino horns and according to information available with the security agencies, the horns were transported to Myanmar, from where those were sent to China. Interestingly, the routes used to bring in weapons from Myanmar are used to send out rhino horns.

Meanwhile, there has been world wide concern over the use of animal parts in traditional Chinese medicines and according to a report of the Animal Rights Action Group, parts of as many as 36 animals including those of endangered animals are used in traditional Chinese medicines. The most commonly used animal parts include rhino horns and tiger. The report further said that the poaching also increased natural deaths of rhinos as because of poaching, a number of young rhinos were orphaned and they are too young to fend for themselves.

Stephen Hawking's New Black Hole Theory

- Samir Kamerkar

ON 24th January 2014, famed astrophysicist Stephen Hawking has shaken up the popular science world with his new study about the basic nature of black holes. This has provoked another debate in theoretical physics. The debate is theoretical in nature and involves lot of theoretical language which tough for common understanding. However the debate relates to basic curiosity whether world will end or not? Hence we have invited a guest article that has tried to simplify the topic for common understanding. We will continue to keep update on this debate.

On January 22nd, Stephen Hawking submitted a paper, "Information Preservation and Weather Forecasting for Black Holes", further explaining the admitted mistake he made in his black hole theory, back when he proposed it in 1974.

Timeline Summary:

1916: Theoretical physicists derived from Einstein's General Theory of Relativity that extremely dense entities exist in the universe with such massive gravitational force that nothing, not even light can escape them. These were called 'Black Holes'. The imaginary yet absolute boundary around a black hole, beyond which nothing could escape from its gravitational pull, was called 'event horizon'.

1974: Stephen Hawking argued that in scenarios like Black Holes, seemingly contradictory theories of Physics, the General Theory of Relativity and Quantum Mechanics, apply together. He submitted that applying quantum mechanics, it could be proved that Black Holes emitted only a tiny amount of 'Hawking Radiation', but no other matter or energy could escape from it once it crossed the event horizon.

2004: On July 22nd, 2004 Hawking first conceded that energy can escape the event horizon of the black hole.

Hence the earlier theory that the mass and energy, once it crossed the event horizon of a black hole can never be recovered into our universe was a 'mistake'.

2014: Now, on January 22nd 2014, Hawking has published a paper suggesting that the event horizons defined as the definite boundary of a black hole do not exist. Instead he proposes that there is only apparent horizon, a more flexible boundary that can change or fluctuate. As a result any mass or energy entering the black hole will at some point escape it back into the universe, although in a form unrecognizable from its previous state.

Details:

The classical theory of black holes stated that a black hole would last for ever, trapping inside the matter energy it has swallowed. The 1974 Hawking research that applied Quantum theory to black holes created a paradox / contradiction. Hawking stated that tiny amounts of radiation leaked from black hole at a steady rate. This slow but sure loss reduced the mass of the black hole and eventually made it evaporate altogether. As a result the matter energy trapped inside the black hole vanished from the universe. This contradicted one of the basic theories of Quantum Physics that the matter and energy can never be destroyed completely, only change forms. Derived from the above assertion, one could state that the universe as we know it will disappear one day and may or may not reappear space time. Many other scientists continued to argue otherwise or provide alternate explanations to the paradox, yet Hawking continued to stand by it, arguing that the intense gravitational field inside the black hole made laws of quantum physics not applicable.

Then in 2004, Hawking conceded that he made a mistake about black holes destroying all the matter energy trapped inside them. He proposed that matter energy can leak through

the event horizon, although in an unrecognisable form, eventually returning all the matter energy back to the universe. He said, "If you jump into a black hole, your mass energy will be returned to our Universe, but in a mangled form, which contains information about what you were like, but in an unrecognisable state." This still continued to produce more argument within the scientific community as it contradicted with the concept of event horizon. The existence of an event horizon and leakage of information only increased the complexity of the original paradox.

Now in this latest paper, Hawking is proposing to resolve this paradox by letting go of the concept of event horizon and suggesting that black holes instead have apparent horizons. Apparent horizons are more flexible boundaries that have the potential to let some mass energy, especially light, escape from it. He further suggests that the form of matter energy that escapes will be so chaotic that it will be almost impossible to interpret, but definite enough that you can be sure that it is not completely destroyed. It will not be possible to predict which part of the incoming matter energy will escape, but it will be possible to confirm that some matter energy is escaping when the apparent horizon fluctuates. Hawking compares this to predicting weather on Earth by saying "One can't predict the weather more than a few days in advance."

In short, instead of being the annihilating total destroyers that they were thought to be, black holes are now considered to be these chaotic unpredictable recyclers, where you can not predict whether your bottles of water (matter energy sucked into the black hole) will come out (the matter energy that is escaping) as plastic bags or thermocol packing peanuts or just a mangled ball of plastic wire.

Tribal Society Needs to be Alerted Against Conversion: *Bhaiyaji Joshi*

Mumbai, January 27: Sounding a caution about conversion of innocent tribals to alien religions, Rashtriya Swayamsevak Sangh (RSS) Sarkaryawah Suresh Bhayyaji Joshi said that anti-national elements were systematically converting members of tribal communities with undue intention of creating rift between them and rest of society. Therefore, our tribal brothers need to be alerted against this threat, he said.

Bhayyaji Joshi was speaking in centenary celebrations of Balasaheb Deshpande, founder of Vanvasi Kalyan Ashram on Sunday. He said that some anti-national elements with the aim to damage integrity of Bharat, not only converting the tribals but changing their culture and values. We need to alert our tribals against this threat to our national integrity, he said.

On the occasion of centenary of founder of Vanvasi Kalyan Ashram, Balasaheb Deshpande, All India Vanvasi Kalyan Ashram (Maharashtra), Mumbai unit had organised event "Tu mei ek Rakt, ek Man, ek Rashtira" (You and me one blood, one mind, one nation). Bhayyaji Joshi was a chief guest of the event.

Speaking exclusively to News

Bharati, Bhayyaji Joshi said, "Anti-Bharat elements are systematically carrying out conversion of tribals. However, Vanvasi Kalyan Ashram is not allowing them to succeed in their ulterior motives. It is the result of efforts of Vanvasi Kalyan Ashram that these forces have not succeeded to brainwash tribals."

He said, "These forces are spreading the wrong message among tribals that they do not have any religion. By spreading this misconception among tribal community, these forces want to impose their culture and religious beliefs on tribals. I want to make it clear that every citizen residing in Bharat has his own religion. Therefore, he need not to accept outsider's religious beliefs".

Bhayyaji Joshi said that efforts are being made to cut tribal community from Hindu culture. There is urgent need to create awareness among tribals. Vanvasi Kalyan Ashram is doing a great job of awakening self respect among tribals.

He said, "Vanvasi Kalyan Ashram has started an initiative named "*Hit Raksha*" (Defending the interests) to bring back those who fell victims to

religious conversions. Due to this initiative there is growing awareness against conversion threat."

Bhayyaji Joshi said that real Bharat resides in tribal areas. We need to create bridge between tribals and rest of Bharat.

Jagdeoramji Oraon, President of All India Vanvasi Kalyan Ashram said that whenever our nation faced external threats our tribal brothers fought against such threats and saved our nation. Tribal community is a strong link of our nation. Vanvasi Kalyan Ashram was founded with the aim to make this link stronger and incorporate them in nation building.

Retired IPS officer Madhukarrao Gavit, well known pediatrician Dr Pawan Surekha, Provincial president Laxmanrao Topale, Mumbai Metropolitan president Shree Ram Bapat and province executive members Thamatai Pawar were among the dignitaries in the event.

Tribals entertained the audience with their traditional dances and art in the event.

(<http://en.news.bharati.com/Encyc/2014/1/27/Tribal-society-needs-to-be-alerted-against-conversion-Bhaiyaji-Joshi.aspx?NB=&lang=14&m1=&m2=&p1=&p2=&p3=&p4=>)

1138.44 km India–Bangladesh Border Prone to Infiltration

NEW DELHI, January 25: The 1138.44 Km area along the India–Bangladesh border is still vulnerable as far as influx across the border is concerned. Even as the Union Home Ministry has completed fencing of 2787.35 km porous Indo–Bangla in Phase–I and Phase–II, an area of 1138.44 Km area still remains to be fenced.

Sources in the Home Ministry said that the remaining work would be completed by the end March this year.

India share 4096 km border with Bangladesh.

Interestingly, fencing of the porous border has witnessed the maximum

success along the Assam sector. In the first phase 149.29 km has been completed out of the sanctioned area of 152.31 km. In the second phase fencing of 74.94 km has been completed from the sanctioned area of 76.71.

Reports in the home ministry said that the balance portion of Phase–I fencing is "non–feasible".

"In some areas, both the countries could not come to a conclusion, which has left that portion from being fenced," said a senior government official.

Fencing along four other States of the India–Bangladesh border also witnessed a considerable success.

But a major portion of fencing in the second phase is still pending.

Out of the total 2502.22 km long area that has been sanctioned for fencing in the second phase, 569.22 km is yet to be fenced.

Interestingly, the Centre has sanctioned 2840.90 km of the floodlighting works along the Indo–Bangladesh border and so far, works to the extent of 1588.75 Kms have been completed.

With the continuation of the ongoing fencing and floodlighting work it is anticipated that the problem of influx from across the border will certainly come to an end. (*The Sentinel* 26.01.14)