

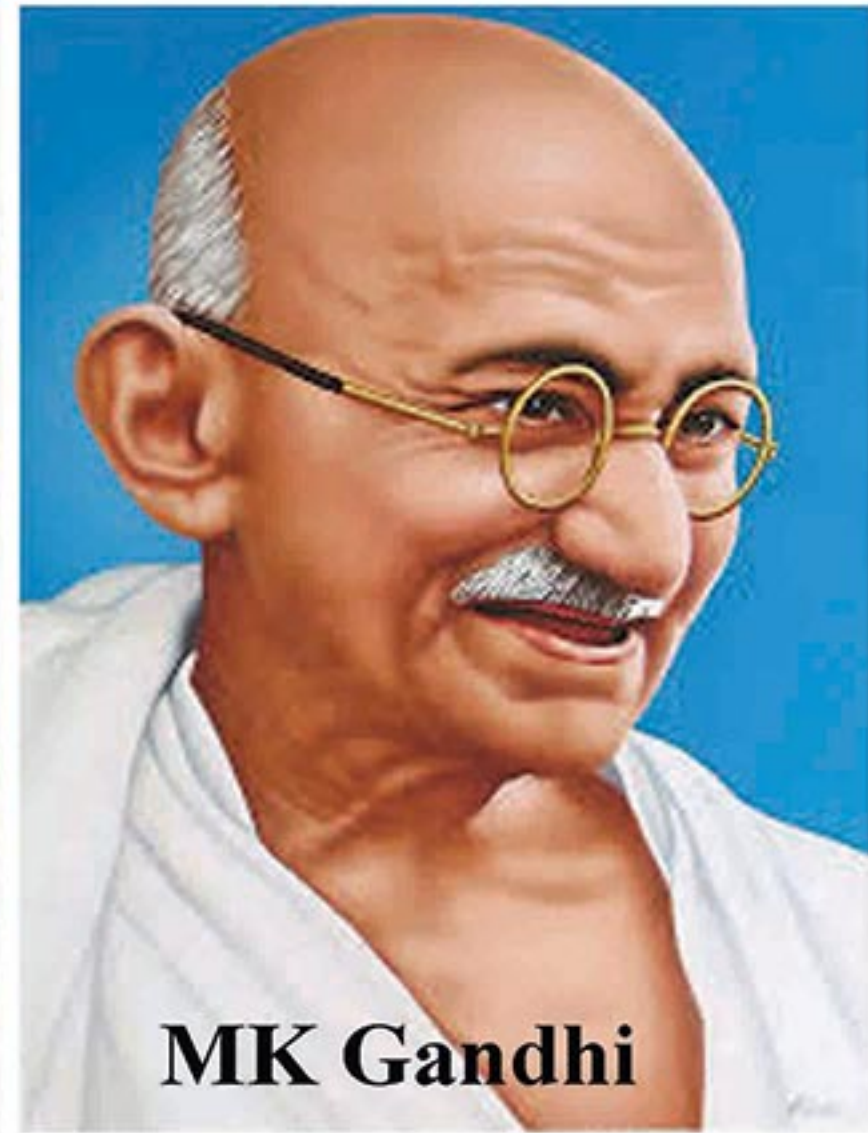


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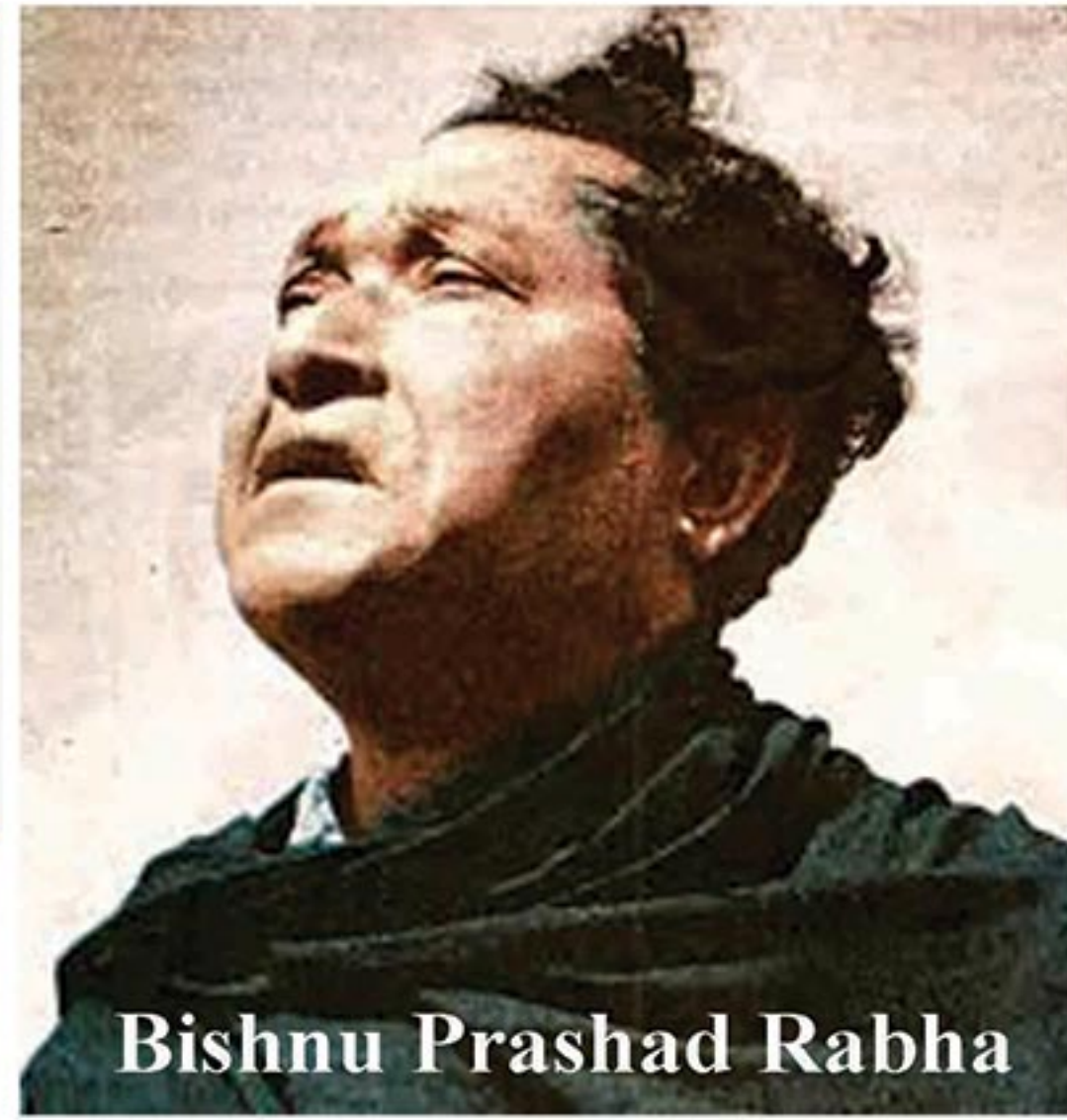
OCTOBER 2013

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MK Gandhi



Bishnu Prashad Rabha



Haipou Jadonang

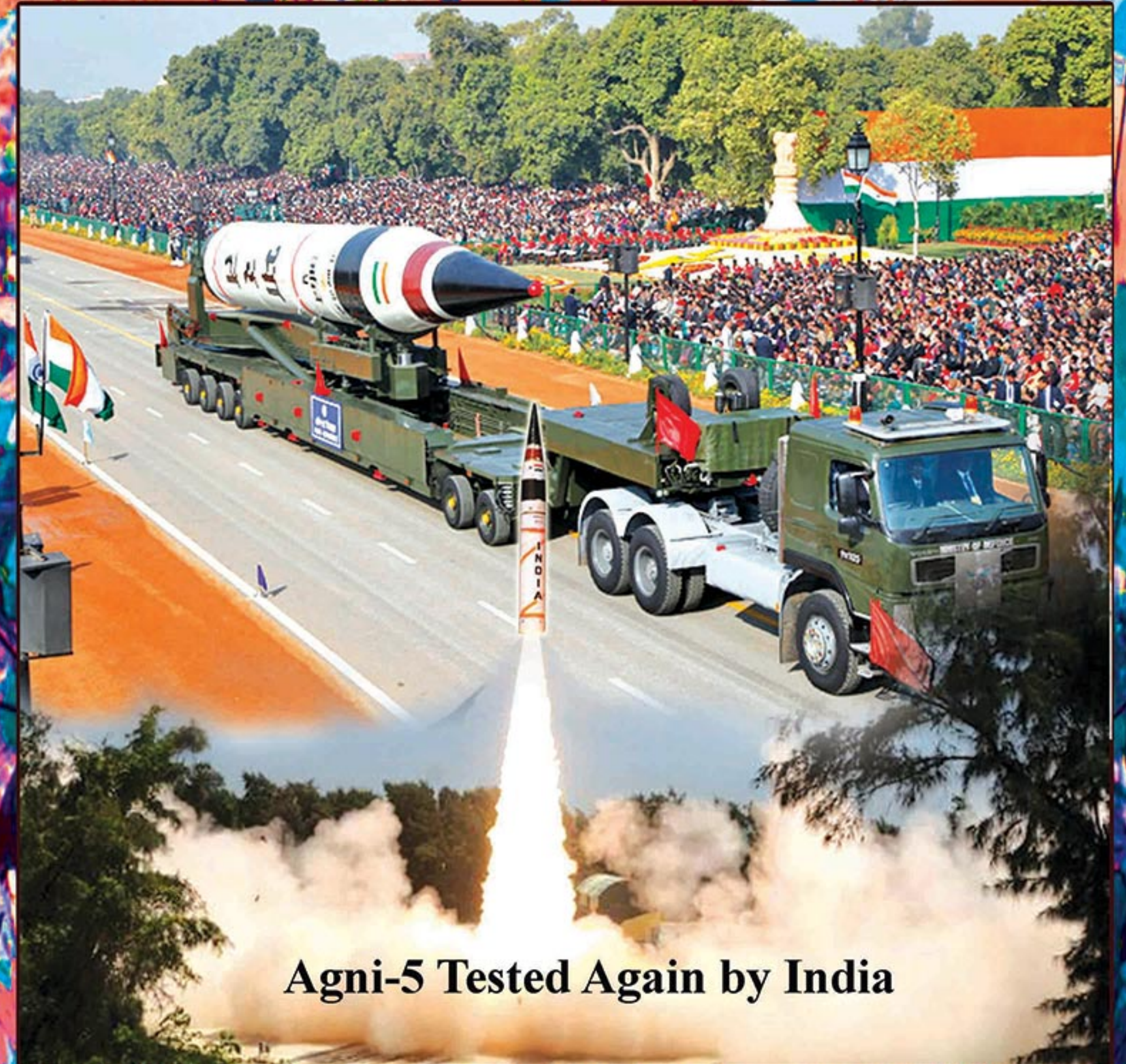


Guru Nanak

HERITAGE Explorer

LET KNOWLEDGE COME FROM ALL THE SIDES

A Monthly News Bulletin



Agni-5 Tested Again by India

Heritage Explorer

A Monthly News Bulletin

Vol. XII. No.10, OCTOBER 2013

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Haipou Jadonang A Freedom Fighter and Social Reformer in Naga Society

Tasile N. Zeliang
Jalukie-B, Nagaland

Haipou Jadonang belongs to Zeliangrong tribe from princely state of Manipur. He started a freedom Movement to wipe out the British rule from Naga inhabited areas in Manipur. He simultaneously started the Zeliangrong Heraka Movement in order to protect and preserve the Zeliangrong eternal religion and eternal culture from the influence of the western culture and religion.

Haipou Jadonang, though academically uneducated, could foresee the fact. He gave equal importance to advancement and improvement by sanatan dharm and sanatan sanskriti (eternal religion and eternal culture) of Zeliangrong Nagas at par with battle against the colonial rulers who were advancing towards Zeliangrong areas. The Zeliangrong Nagas are believed to be one of the oldest human races on the earth from the very beginning of Satya Yug the first era. During this era they live in mountain cave known as *Ramtingkabin* and they gradually moved to Marenrendi to Makhuilongdi. There were many great personalities such as **Amang, Herakangdinpeu, Gairiam-mang, Nammutun**, etc. in Zeliangrong community who protected their subjects from the invasion of alien rulers and worked for the development of their subjects.

Haipou Jadonang: In the lineage of such great personalities, Haipou Jadonang came to this Word (Kali Yug) as the savior of Humanity. He was an inborn saint, a warrior, a social reformer and an able leader and ruler. His spiritual power, divine virtues and bravery revealed in later period of his short life of 26 years.

The Childhood: Jadonang was born in Kambiron village (1905) in Tamenglong district of Manipur (eastern side of Nbiuki or Barak river) His father (Thiudai) died during his childhood so he was

brought up by his mother, Chunlungliu. Jadonang was of rare spiritual power and used to go in trances for days together. When his worried mother asked about his trance, He replied: "I was with *Tingkao Raguang* (God) who enlightened me with divine knowledge and blessed me with many spiritual powers. But your sound and shout awakened me in half way." People regarded him as *Mhu*, the Priest. He was not only a medicinal man but also a dream interpreter and a medium between man and God.

Pilgrimages: As directed by God Bishnu, Jadonang paid frequent visit to holy places. His visit to Bhuvan Cave was a significant step towards the discovery and restoration of this unknown cave to its original role as the abode of God Bishnu, the dispenser of mankind. He also visited Zailad lake with thousand followers to a distant places as far as Binakandi in Cachar. Jadonang said: "I went to Zailad to worship God in order to obtain prosperity. Tingkao Raguang took me there first in my dream and I went there in reality."

The Reformation: Jadonang set out to introduce reform in religious beliefs and customs when the temples had become the entire religious and socio-cultural activities. He revived the God of Bishnu by introducing the images of God Bishnu in religious system. His mystic personality and supernatural power gathered around him all influential villagers from Imphal valley to Cachar plains; from Naga Hills to Pungsang Chingmei of Churachandpur district. Many followers started calling him 'Ra' or 'Raguang'. He was also described as "Messiah deliverer". He abolished several irrelevant practices and prescribed a set of new ones. He introduced new style of physical parade. His tryst with Lord Bishnu at

the caves at Bhuvan was the apex of his career. He was now greatly assisted by a young girl, Gaidinliu who destined to play a more tumultuous role in the Zeliangrong history. He went to Bhuvan Cave in January 1931. Bishnu had given introductions and tenet of the new religion. The sheer of Kambiron had become the harbinger of a new reformed religion.

The religious activities of Jadonang were not viewed with favors by a section of alliance religions, some of them were in government service. The neither Government of Manipur nor SDO of Tamenglong could take any action against Jadonang. The strategy of Jadonang for the achievement of the political goal was a Messianic prophecy for the coming or the kingdom blessed by God; train up of youth for military and armed struggle, in the religious physical acts in dance, music and martial arts, collection of tribute in the form of Mithun (Buichang) from the villages, collection of arms both traditional spear, dao and guns, offering of which was the expression of support and loyalty to Jadonang and his freedom movements. He also collected the traditional magical sword- "*khaongchai bang*" with immense power of destruction of the enemy. He also prayed God Bishnu for granting of the kingdom on which he wanted to preside.

Jadonang gave training to the youth, boys and girls, most of who were of his own age group. They were enjoined to devote to the cause of kingdom promised by God. His jawans were called *Riphen*-soldiers. The number of Riphen even reached up to 500. The girls were trained under the supervision of Gaidinliu. Jadonang's slogan "Makammei will become king" was very inspiring.

(Contd. to Page 18)

Guru Nanak Dev A Great Saint And Social Reformer

[Death Anniversary - 29th September 2013]

- Rajesh Pathak
M-9826337011

The Bhakti Movement [cult of devotion] launched in the medieval period in India gave so many greatest of saints one after another. Considered to be spanned from 1318 A.D. to 1643 A.D., this *Bhakti kala* [period] gave one such saint, Guru Nanak Dev, the founder of Sikhism. He expounded Sikh-philosophy by adopting the best of noble doctrines of Hindu Dharma. Therefore, the evils like untouchability, parda pratha [practice of keeping women under the veil] and dogmatic restrictions over the consumption of food have no place in the Sikh-philosophy. Guru Nanak Dev held idol-worship as an aberration from the true Dharma. However, he believed in the existence of God and esteemed 'Harinama' as a basic *mantra* [hymn]. [Guru Granth Sahib P-1040]

Shri Guru Granth Sahib, the scripture of Sikhism, begins with Oum preceded by 'One' [ੴ], preaching that God is one. According to Nanak- "Omkar is the one who created mountain, Time and Vedas, One who grants Moksha [enlightenment] and sustains the man to life". He further reveals that God is the absolute divine bliss, Who is beyond all description. If ink is made of sea, pen is made of trees and of hundreds of tongues is made the mouth to describe God, indescribable He would be even then. Referring to Brahma, Vishnu and Mahesh, he says that a mother gives birth to three great disciples- One is the Creator of universe; another it's Preserver and third is its Destroyer. [Guru Granth Sahib- P-07]

By the virtue of his divine insight Guru Nanak realized the ultimate truth that God is basically formless, without attributes and all- pervading. Yet, for the well-being of humanity and whole universe, He incarnates attributive form time and again. He preached that Maya [illusion] and five defects [attachment, malice, ego, lust and

anger] are the most inveterate impediments in the path of spiritual salvation. To overcome these impediments one must observe 'Righteousness' and undergo 'Namjapa' [chanting the name of chosen deity] under the guidance of a right guru [spiritual master].

Guru Nanak Dev had a deep faith on Vedas. Regarding Vedas as very fountainhead of divine-wisdom, he says "As with the illumination of a lamp the darkness disappears, so with the knowledge of Vedas the mazes of the mind get to be dispelled. When sun rises, moon hides. Likewise, when divine wisdom dawns upon an individual his ignorance departs." [Guru Granth Sahib-P-1240]

And as for Yoga, his insight into its subtle aspect was remarkably logical and down to earth. The terms like 'Sushmna' and 'Anahatnaada' of Yoga-Science could be seen in his literary works. He knew that the path of 'Hathayoga' [severe austerity] is not meant for the common people or family-man, so he preached the 'Sahaj-Yoga' for them. He believed not in inflicting punishment to the body or deliberately suffering pain in order to attain moksha. But, "He only is a true ascetic who is engrossed in 'Harinama' or God"- was his creed [Guru Granth Sahib-P1283, 1332]. So also, he was strongly opposed to the begging, regardless of condition under which it would suppose to be practised. Not only he, but all the other later Sikh Gurus laid great emphasis on the significance of physical- labor and held it on high esteem. It is because of this no Sikh is found to be a beggar.

As revolutionary were his thoughts, so was his life. That what one preaches people follows more than what he [preacher] emulates in his own life. Guru Nanak Dev knew it well. And such moments occurred in

his life were opportunities to be used by him. To give the one instance: when he entered the last phase of his life, he began his quest for his successor. For which he took the tests of his disciples and sons several times. Among the disciples was Lahinaji, who always emerged successful in the tests. Therefore, giving precedence to him over his own eldest son Shri Chandji, he decided to consecrate him as the next Guru of Sikhism. Twenty days before his death, after having elevated him [Lahinaji] to his seat, he ritually placed 5 paisa coin and coconut before him and, after taking round of him, lay bodily on the ground to pay salutation to him. Then, he took the rosary out of his neck and garlanded new Guru with it. Bhai Buddaji, an associate of Nanak Dev, marked a tilak [sacred-mark] on his forehead. Lastly, fulfilling the last rite of the ceremony, Nanakji uttered to Lahinaji- "You are Angad born of my body." The ceremony so adopted for the consecration of the *Gurupad* [seat of master] was in accordance to that one followed in Hindu practice. Not only this, but all the later Gurus used to be elevated to the seat of Guru by following the same ritual of consecration.

Shri Guru Nanak Dev, thus, showed through his own example that the criterion of achieving *Gurupad* is not one to be a *Guruputra* [master's son] but one to be possessing required ability. Unmarried and detached, Shri Chandji was free from worldly bondage, yet, instead of him, Guru Nanak offered the *Gurupad* to Angadji [Lahinaji], who was married but possessed all the virtues required to be the Guru.

Actually, to preach what is true human-religion to people then deluded with the dogmatic rituals and segregated into the myriads of religious creeds that Guru Nanak Dev took the incarnation on the earth.

Gandhi's Doctrine in Wider Perspective

-Rajesh Pathak
M-9826337011

Godhara (Gujrat) is one of the places that have been the hotbed of activities of Jehadists since as long as pre-independence days. This led to the recurring of the incidents of communal strife there time and again, making the lives of common people miserable. One such incident occurred in 1920, which is linked with Mahatma Gandhi and throws light on the wider perspective of his doctrine of Ahimsa [non-violence]. What happened that, taking the advantage of docile attitude of local Hindus, Jehadist bullies indulged in harassing their women. So much so that at one point of time all the limits of brazenness it crossed. Lastly, unable to bear affronts to their women folk anymore, they formed a delegation and approached Gandhiji to tell their woes. After hearing them how Gandhiji responded is notable. Instead of preaching them Ahimsa, he exhorted them to fight back. According to him, "The 1400 years of imperialist expansion has made fighters of the

Musalmans. They are, therefore, aggressive. Bullying is the natural excrescence of an aggressive spirit." [Young India, 19.6.1924].

Thus, contrary to what has been popularly believed and, more so, preached by the particular political class boasting themselves to be the secularists, Gandhi's outlook regarding Ahimsa was not all that mute tolerance against injustice or, for that matter, the complete abstention from the use of power, no matter what kind of circumstances and forces are there to cope with. And, rightly so, he made it crystal clear on the various occasions.

When in 1942 all the measures of containing the menace of dacoits in Sindh and Gujrat came a cropper and it assumed dangerous dimension, Gandhi called upon people to arm themselves and raise the self-defense forces. So also, when it came to defend Kashmir from Pakistan-sponsored raiders, he inspired the Indian troops and other defenders to hound them [raiders] out of the valley

rather than submit.

So also, Gandhi's Ahimsa was not the meek submission to injustice, his outlook to secularism was not myopic either. What were his views regarding very existence of Christian missionaries in India are eye-opener. He said, "The way the Christian missionaries are indulged in their activities of religious conversion these days, they will be given no chance of doing so in free India. They are inflicting harm to entire India. This is a tragedy for the mankind to have the thing like missionary preaching. So long as you missionary people consider non-Christians and Indians as the people lost in the darkness of ignorance, there will be no place for you in free India." [Mahatma Gandhi-Christian Missions, There Place in India, page 151 and 220].

Thus, shedding the exclusivist misleading dogma regarding Gandhi's ideology, what is needed is to understand it [Gandhi's ideology] in wider perspective.

Celebrating The 82nd Martyrdom Anniversary of HAIPOU JADONANG (1905- 1931)



Heraka Vidya Bharati school Jalukie 'B' celebrated the 82nd martyrdom anniversary of Haipou Jadonang at the school premise.

The program was graced by Golmei Dicoy Rongmei, Secretary, Janjati Shiksha Samiti, Nagaland. All the members of the school,

parents and managing board turn out to attend the program. The program started with the invocation prayer. Students participated in folk songs and cultural dance competition. Student also displayed fancy dress of the great Indian personalities like Rani Gaidinliu, Haipou Jadonang, Rani Laxmibai, Bhagat shing, Dr.T Ao, Swami Vivekananda, Pritilata and the Khonoma Warriors etc.

Speech on Haipou Jadonang struggle against the British was delivered by Werihabo Nring of class VIII. Exortation Speech was given by Pradhanacharya Tasile N Zeliang.



She encouraged the children to be inspired with the scarifices of various freedom fighters. She also encouraged them to follow the footpath of Haipou Jadonang in order to preserve protect and promote our culture and identity. The program ended with the benedictory prayer.

Hindus and the Future of India

Hindus of India unite, you have nothing to lose but your fears

- MV Kamath

What the Muslims of Kishtwar in Jammu have clearly conveyed is that they are unwilling to live and work with Hindus come what may and are willing to take any action – including heartless violence – to drive the Hindus from Jammu. It is time after sixty odd years and three wars in 1947, 1965 and 1971, to take note of it.

The media has been reticent in describing the events in Kishtwar, lest they are accused of encouraging more inter-communal violence. What happened was this: After saying *Eid* prayers, Muslims goons took out a procession, carrying Pakistani flags and chanting *azadi* through a predominantly Hindu-majority street. In the ensuing violence the Hindus suffered heavy losses. Many of their homes and business establishments were vandalised, vehicles burnt – and all this without any provocation but with intentions deliberate and pre-planned. Actually Hindu homes had been targeted several days earlier.

What is to be done? Delhi has said that it will not permit a repetition of the large-scale migration of Kashmir Pundits which took place in the 1990s. Around 3.5 lakh Hindus then had to flee Kashmir with Delhi looking the other way. What needs to be done immediately is to set them up in the Vale, their true ancestral home, in newly-built and well-furnished homes. To protect them, about 90,000 paramilitary forces have to be deployed and the message must go that attacks on Hindus will not henceforth be tolerated and even a single attack will invite the harshest response.

Secularists have singularly failed. Secularism has become a symbol of cowardice. Where were the secularists when Muslim goons were attacking Hindus in Kishtwar? Obviously they were living in fear. In the border districts of Rajouri and

Poonch, Muslims have a majority, 60 per cent in the former and 91 per cent in the latter, which makes it easy for Pakistani jihadis to enter Kashmir easily. Importantly, it is time for Presidential rule to be established in the entire State, which furthermore, must be divided into three parts: Jammu, the Vale and Ladakh. Ladakhis are, as it is, fed up with an attack on their way of life and have begun to demand a separate State, that request must be met without further ado. All these years, we have recklessly adhered to secularism and now it is time to question its relevance against the larger scheme of things to face Islamic fundamentalism. The lesson Kishtwar has given is that such things as secularism, courtesy, decency, do not pay. Those Muslims who want to fight for Pakistan – that is exactly what they did in 1947 – must be given a choice: stick to India, or leave it. The tragedy is that the young and an openly ineffective Chief Minister, Omar Abdullah has failed miserably. Both he and his father have shown themselves to be two-tongued.

The question that we must be engaging our minds is in what way aggressive Islam can be contained. In the first place, the very concept of Muslims being a 'minority' must be totally given up. In the second place, a way must be found to warn Pakistan that there are limits that it cannot cross without paying heavily for it. It must be convinced that if it tries to hurt India, India can also be an active player in the game – and this must be proved in action, not just in words. A cowardly government in power in Delhi is incapable of undertaking this. In the third place, a strong nationalist movement must be set up beyond politics to send a message to Muslims that it is not in their larger interest to play communal politics. Unfortunately we have only ourselves to blame.

Parties function on communal and caste line with Muslims cheerfully attempting to play one party against another.

Finally there has to be a promotion of Hindu resurgence in all fields of human activity as never before in the history of India which should convince not just Muslims but countries abroad, especially the United States and China that they can't take India lightly, that Hinduism is a force to be reckoned with.

Enemies of India – among them largely Hindu 'secularists' – have all these years sought to marginalise Hinduism. This has to be reversed with a great deal of pride and a greater sense of urgency. This does not mean that we should not hold talks with Pakistani and Muslim jihadi leaders. It is imperative that such talks are held so that they become aware that there is going to be a greater force ready and willing to take them on, so, beware.

As a former Chief Justice of the Supreme Court PB Gajendragadkar once said, "*he who excuses himself, accuses himself*" or, to re-write Marx in a different context: "Hindus of India unite, you have nothing to lose but your fears". There is nothing communal in Hindus asserting themselves. Hinduism is not just a religion: it is an entire civilisation, a fact that they tend to forget, thanks first to Mughal and later to British interference. Condemned for some of its shortcomings, Hindus have for centuries gone into their shell and it is time they woke-up. We need a new kind of leadership that is 'Indian' in every way to make the country independent in science, technology and all faces of progress. We were once that way and we can be one tomorrow. Wake-up, Hindus.

(Courtesy: Organiser 10.09.2013)

Hindutva: A Noble Concept

- MV Kamath

The biggest joke in politics in recent times is the claim that Nitish Kumar is a secularist'. What, for goodness' sake, is being secular? In recent months it has become fashionable for Muslims to wear a white skull cap to let all others know that, they are Muslims first and foremost. Is that being secular? Secularism does not mean condoning Muslim communalism. Narendra Modi rightly refused to accept such a skull cap when it was offered to him. He was being intensely secular. If Congress leaders think wearing a skull cap is not communal, then why don't they all wear skull caps to prove their secularism? By determinedly wearing a skull cap to mollify Muslims, Nitish Kumar was only accepting Muslim which is a crying shame and an insult to Ram Manohar Lohia. Then there is the attempt to vulgarize Hinduism and Hindutva. The attempt is deliberate. Hindutva means "the essence of Hinduism". What is that 'essence'? For one thing, a Hindu has the widest freedom to think for himself. He can be a dwaitist, advaitist, vishistadvaitist and even a nihilist. Hindus have that right to be intellectually free. Hindus do not attempt to convert anybody to their all embracing faith as Islamists do and so do Christian missionaries. How many Hindu Kingdoms have ever in the past destroyed one single mosque? For that matter, how many churches have they destroyed? Contrarywise, the history of India has a record of Islamic rulers destroying temples in scores and the record of Christian missionaries in Goa is no better. The word Hindutva was first coined by Vinayak Damodar Savarkar in his 1923 pamphlet advocating nationalist. Aren't Hindus permitted to be proud of their religion which is purely of local origin? According to Veer Savarkar, Hindutva is an inclusive term of everything indict. As he once defined it: "Hindutva is not a word but

a history. Not only the spiritual or religious history of our people as at times it is mistaken to be, but a history in full Hindutva embraces all the departments of thought and activity..." Golwalkar held that India's diversity in terms of customs, traditions and ways of worship was its uniqueness and that this diversity was not without the strong underlying cultural basis which was essentially native. He believed that the Hindu natives with all their diversity shared among other things "the values" and "the same aspirations" which formed a strong cultural and civilizational basis for a nation". The term Hindutva is "a cultural and civilizational concept and NOT a political or religious dogma" In a judgment delivered in 1995, the Supreme Court of India ruled that "ordinarily Hindutva is understood as a way of life or a state of mind and is NOT to be equated with, or understood as, religious fundamentalism". Further it said: "It is a fallacy and an error of law to proceed on the assumption that the use of words Hindutva or Hinduism depicts an attitude hostile to all persons practising any religion other than the Hindu religion. It may well be that these words are used to criticize the policy of any political party as discriminatory or intolerant". It is fashionable among Hindu pseudo secularists to paint Hindutva in a derogatory way and then accuse the BJP and these days Narendra Modi of practicing it. The worst enemies of Hinduism and Hindutva are not non-Hindus but a segment of Hindus who take especial pride in damning Hinduism to win praise from non-Hindus. Today 'secularism' means running Hinduism and Hindutva down in all possible ways and at all available times. Vicious "secularists" compare Hindutva with fascism which makes them feel intellectually superior. In Pakistan Hindus are either treated as second class citizens or

are driven out of the country. In India we treat Muslims as equals and go out of the way to give them as many benefits as possible. Does anybody know that Muslims own marginally more land than Hindus in Rajasthan and Gujarat? Contrary to common perception literacy levels of Muslims are better than that of Hindus in seven Indian states. Have they been deprived of land? In Kashmir in the 1990s, 3, 50,000 Hindus were forced out by Muslim militants; their homes were burnt, their shops looted, their women raped. In India, if a Hindu is proud of his own religion, he is either damned as a communalist or dismissed as a fascist. One would like to know in which other country in the entire world is the Prime Minister and Army Commander in chief, a member of a 'minority' community, the Vice President and the External Affairs Minister both Muslims and even more so the head of a leading political party the so called High Command a Roman Catholic of foreign origin? Has there been any protest from Hindus? In his book Hinduism and the Clash of Civilizations, an American scholar, David Frawley, writes: "*A defeatist tendency exists in the psyche of modern Indians perhaps unparalleled in any other country. The main effort of its cultural leaders appears to be to pull the country down. The elite of India suffers from a fundamental alienation from the traditions and culture of the land. There is probably no other country in the world where it has become a national pastime among its educated class to denigrate its own culture. There is probably no other country where the majority religion however enlightened, mystical or spiritual is ridiculed, while minority religions, howsoever fundamentalist or even militant, are doted on.*" The book has to be read to be believed. Hindutva is smoking to be praised and intensely

(Contd. to Page 18)

US Varsity to Launch Encyclopaedia of Hinduism

Washington, Aug 26: An 11-volume Encyclopaedia of Hinduism, outlining the beliefs and traditions of one of the world's major religions, is set to be unveiled at a conference of Indian scholars at the University of South Carolina (USC) Monday. Culmination of a 25-year academic effort, the definitive guide is conceived, compiled and produced by the India Heritage Research Foundation and published by Mandala Publishing, according to the University. Encompassing more than 7,000 articles, the encyclopaedia also covers Indian history, civilisation, language and philosophy; architecture, art, music and dance; medicine, sciences and social institutions; and religion, spirituality and the role of Hindu women. Additionally, more than 1,000 colour illustrations and photographs bring the Hindu traditions and culture alive for readers. "It has been an ambitious undertaking," said French Hal French,

a USC distinguished professor emeritus of religions and associate editor of the encyclopedia. "The Encyclopaedia of Hinduism is a milestone in research for this culture and religion, reflecting the very best in India and Western scholarship." French was among nearly 1,000 scholars from India, the United States and Europe who wrote, edited and compiled the encyclopaedia, which provides the first standardised and objective presentation of the panorama that is Indian culture. Monday's (26.08.2013) event marks the launch of the international edition of the encyclopaedia. Dalai Lama launched its Indian edition in April 2010 in Rishikesh, India. The daylong launch conference will feature some of most prominent Indian scholars, who will discuss the significance of the encyclopaedia and the richness and diversity of Indian culture that binds more than one billion people worldwide. Among the speakers will

be Indian social activist Anna Hazare and Swami Chidanand Saraswatiji, president of Parmarth Niketan Ashram in India and founder of the India Heritage Research Foundation. Sadhvi Bhagawati Saraswati, president of Divine Shakti Foundation and managing editor of the encyclopedia, said the conference, like the encyclopaedia, aims to deepen a conversation among cultures as part of India's quest for spiritual unity. At Monday's launch event, the University will announce another India project called "CarollIndia", a celebration of India through a series of fall and spring events. Led by the College of Arts and Sciences' Walker Institute, CarollIndia aims at elevating campus and community understanding of India's growing importance as the world's largest democracy and a rising global economy, the university said.

(Source: IANS News)

India Tests Agni-5 Missile with Range as far as Beijing



Bhubaneswar: India successfully test-fired for a second time a nuclear-capable missile Agni-5 on Sunday that can reach Beijing and much of Europe, bringing a step closer production of a weapon designed to strengthen its nuclear deterrent.

"The test was successful," said Ravi Kumar Gupta, spokesman for the Defence Research and Development Organisation (DRDO). "It hit the target in a predefined trajectory. It met all the mission objectives."

A video distributed by the DRDO showed the Agni-5 rocket blasting off from a forest clearing on an island off the east coast of Orissa.

India is trying to keep up with China's growing military strength and wants to have a viable deterrent against its larger nuclear-armed neighbour.

The two countries have generally warm relations, but they fought a brief Himalayan war in 1962 and a build up of conventional defences along their disputed border is a source of tension.

The Agni-5 is the most advanced version of the indigenously built Agni, or Fire, series, part of a programme that started in the 1960s. Earlier versions could reach old rival Pakistan and western China.

Nuclear-armed Pakistan is increasing its arsenal of nuclear warheads and developing short-range,

tactical nuclear weapons, raising concern about an escalating South Asian arms race, the International Institute for Strategic Studies said on Thursday.

The think-tank said in a report the race with Pakistan was increasing the risk of a nuclear exchange during a conventional conflict, perhaps sparked by an act of terrorism.

The Agni-5 missile was first tested in April 2012. It is mostly domestically built and has a range of about 5,000 km (3,100 miles). Only the UN Security Council permanent members—China, France, Russia the US and Britain—along with Israel, are believed to have such long-range weapons.

Gupta said India was now ready to start a process of production and subsequent induction of the missile.

(<http://www.livemint.com>)

China's Repeated Intrusion –A Grave Concern for Bharat

Rudrapur, 2nd Sept 2013: It is a matter of deep concern for every Indian citizen particularly the people living in the states bordering China about the constant claim and intrusions it makes over the Indian territories in J&K, Himachal Pradesh, Sikkim, Arunachal Pradesh, Uttarakhand and Bhutan, though, politically a sovereign State, but the only neighboring country that enjoys friendly relations with India. Media reports of the recent episode of attempting intrusion by Myanmar are shocking and eye-opener which suggests how the small countries are also daring to target Indian Territory. The latest violation committed in Chaglagam Circle of Anjaw district in Arunachal Pradesh by China after passing just four months of People's Liberation Army (PLA) troops' intrusion into Indian territory in Ladakh's Deshpang plains. A contingent of Peoples Liberation Army (PLA) of China intruded into the Indian Territory on August 11, 2013. Intrusion was detected on August 13, 2013 and Indian troop asked them to go back. The Chinese soldiers left the area on August 16, 2013 as reported by local people. Though the Defence Ministry down played the matter in front of the media, Army sources, however, privately confirmed that a "long range Chinese patrol" comprising around 200 soldiers had crossed the line of Actual control (LAC) and camped 20-30 km inside Indian Territory for at least 3 days. Karya Karini Mandal (KKM) of the Akhil Bharatiya Vanvasi Kalyan Ashram (ABVKA) strongly expresses concern over the matter and demands the government of India to fulfill its most pious and constitutional duty to safeguard the National security as well as territorial integrity of the country and to create a congenial atmosphere, on the Hymalayan ranges which is mostly inhabited by the people belonging to Scheduled Tribe groups among whom

ABVKA works, to overcome the fear psychosis.

Arunachal Vikas Parishad working in Arunachal Pradesh, a social organization affiliated to ABVKA had submitted a report in May 2010 to the then Governor of Arunachal Pradesh Retd. General J.J. Singh after conducting a "Seemaanta Darshan Yaatra" to the borders visiting 78 villages of the 9 Administrative Circles of 6 districts in Feb 2010. The team visited in Chaglagam circle was informed by the villagers about the frequent intrusions by the Chinese Army in to Indian Territory. The Delegation of Arunachal Vikas Parishad visited the governor and brought the matter into his notice along with other details of the poor PDS and other public amenities available in the border areas.

It is noteworthy that there were no Army camps on the borders. Indo Tibet Border Police (ITBP) camps are set up in Chaglagam and Goiliang. Only 25-30 ITBP personnel are posted in these out posts. These outposts are 60 to 100 km away from the LAC. ITBP persons make the surveillance of the border once in two months. It takes 15 days to complete a round. Every day after 12 kms of walk the team reaches a night camp. After 6 days of walk it reaches to LAC. There are 6 unmanned check posts in the region which are supposed to be guarded by ITBP. This time the Chinese Army has intruded up to the fourth camp (Plamplam Check post-2nd when enters from LAC), means approximately 35 kms in the Indian Territory. In several places ITBP camps are set up in civilian inhabited areas. It was also found that there are some Mishmi tribal villages towards LAC beyond the ITBP out post. Infrastructure development could have been made up to the fourth outpost where the Chinese Army has intruded into and camped for three days. People living in the border area still

keep the memories of our Army's withdrawal when China attacked in 1962. Present strength of only 25-30 ITBP men on the frontiers can not make a sense of security, confidence and morale of the local people and they are worried about their safety in the border. Though Intrusion in these areas is a regular practice, it has attracted media coverage first time owing to people's access to the media world.

It is learnt that China has objected to increased military activities and ramping up of infrastructure on the Indian side of LAC. Establishments of observation posts, bunkers and surveillance equipments in Ladakh sector by Indian side have caused unease among PLA. Shri Syed Akbaruddin, Spokesman of Ministry of External Affairs (MEA) termed this intrusion incident as a non event and said, "we don't focus on non events in diplomatic practice".

Common people are least concerned with the diplomatic statements of the MEA but for KKM of ABVKA and the common people of border area are definitely concerned for the security and territorial integrity and equally for the morale of the security personnel posted on and the people living in the border villages.

Considering all these things, KKM of the ABVKA demands the Government of India and all the concerned state Governments:

Infrastructure development of the border area at a fast pace,

Increase numbers of surveillance and observation posts all along the LAC bordering China, these posts must be nearer to LAC – beyond the civilian inhabited areas,

Emphasize and increase SSB, NCC and Civil Defence type activities in the border area,

Regular and constant inter action with the civilians by the security forces for better understanding and to boost

(Contd. to Page 18)

Series of Rapes Behind Muzaffarnagar Riots?

September 9th, 2013: Is a series of rape incidents and support of politicians to the accused a reason behind communal riots happening in Muzaffarnagar?

If you go through recent incidents happened in the town, such a question definitely arises. Before concluding that an eve-teasing or a youtube video caused the violence, we need to go back to these incidents happened in last one year.

Here is a list of such incidents reported.

Dec 21 2012: Muzaffarnagar panchayat offers rape victim Rs 1.5 lakh to keep quiet (Source)

Dec 24 2012: Minor girl gang-raped by three youths in Muzaffarnagar (Source)

Dec 29, 2012: Girl, school teacher sexually assaulted (Source)

Dec 30, 2012: Two women injured in acid attack in Muzaffarnagar (Source)

Feb 18, 2013: Woman gang-raped by four men, filmed in Muzaffarnagar (Source)

Apr 3, 2013 Acid attack on three teachers, student in Muzaffarnagar in UP (Source)

June 03, 2013: Minor girl raped in Muzaffarnagar (Source)

July 8, 2013: Man shot dead for demanding arrest of gangrape accused (Source)

July 29 2013: Woman forcibly married and gang-raped as 'honour' punishment after her brother eloped with a village girl (Source)

Aug 24, 2013: Class IX student raped by youth in Muzaffarnagar (Source)

Aug 23 2012: Schoolgirl gangraped by 5 youths in Muzaffarnagar (Source)

Aug 30, 2013: Muslim cleric arrested for abducting 11-year-old girl (Source)

August 27, 2013: In Kawal village, an eve-teasing incident led to clash,

burning bikes and the murders of three youths.

Aug 28, 2013: A mob returning from the cremation ground indulges in arson.

Aug 29, 2013: Stoning between both sides. Women devotees molested near a place of worship.

Aug 30, 2013: Huge mob assembles at a mosque in Shaheed Chowk after Friday prayers.

Aug 31, 2013: Nearly 40,000 people assemble at Nangla Mandoud Panchayat. Mob attacks a family going in a car on Khatima road, sets fire to their car.

Sept 1, 2013: Police files FIRs against leaders who had spoken at meetings in Shahid Chowk and Nangla Mandoud. Affected family in Malikpura threatens self-immolation.

Sept 2, 2013: Walls of places of atemple broken in Sanjhak and Titavi. BJP calls Muzaffarnagar bandh.

Sept 3, 2013: Case filed for circulating fake video of Kawal incident. Violence in Shamli town.

Sept 4, 2013: Sporadic violence in Muzaffarnagar.

Sept 5, 2013: Mahabandh call given across Muzaffarnagar district. The Khap panchayat then announced to organize a 'Bahu Beti Samaan Bachaoi Mahapanchyat' on September 7, at Nagla Mandaur.

Sept 7, 2013: The panchayat was organized by the Jat community at Nagla Mandaur, 20 km from Muzaffarnagar city, where over 1.2 lakh people participated. People going to panchayat attacked.

Firing in Muzaffarnagar town as stoning, arson go unabated. Army called in and town put under indefinite curfew. 21 killed, more than a score injured in violence.

(<http://indiawires.com/?p=25917>)

1,500 Bangladeshi Tribals Seek Refuge in India

Agartala, Aug 4, 2013: Over 1,500 tribals in Bangladesh fled to the Indian border along Tripura seeking refuge after ethnic strife broke out with non-tribal Muslims, officials said here on Sunday.

"Over 1,500 men, women and children of Chakma and Tripuri tribes have taken shelter in the India-Bangladesh border village at Karbook after fleeing from five villages in Khagrachari district," Border Security Force (BSF) deputy inspector general Bhaskar Rawat told IANS.

"The tribals entered Indian territory on Saturday evening after ethnic troubles in Bangladesh. They were stopped at the border by the BSF. We are providing them food and other assistance."

The tribals, mostly Buddhists and Hindus, fled the Chittagong Hill Tracts after clashes over the reported abduction of a local leader of the Bangladesh Nationalist Party (BNP), the main opposition in Bangladesh led by former prime minister Khaleda Zia.

An official of the Tripura home department said the state government has informed the home ministry about the development.

"At least one tribal villager was killed, four tribals were seriously injured and about 500 tribal houses were burnt to ashes," Delhi-based rights group, Asian Centre for Human Rights (ACHR) director Suhas Chakma said in a press release.

Additional troopers of the BSF have been deployed along the India-Bangladesh border to deal with the situation.

"The villagers have been insisting that officials of the Bangladesh government and BGB (Border Guard Bangladesh) should talk to them," Rawat said.

In 1986, over 74,000 tribals - mostly Buddhist Chakmas - took

(Contd. to Page 11)

India's Ability to be Multi-lingual has Kept Us Together

New Delhi, September 12: What with 900 languages alive and kicking, possibly the most for any country in the world, it is this multi-lingual ability that has kept the Indian fabric together, says GN Devy, the man whose monumental People's Linguistic Survey of India (PLSI), a 13-year effort with the help of 3,000 volunteers, showed up the country with its "many complexities".

In the light of the present research and documentation, "I can say that India is the only country to have 900 languages," he said.

Devy is now determined to work with the network put in place for documenting the Indian languages and doing his bit to save languages that are dying because they have no written history.

IANIS interviewed the 63-year-old Devy, who is also the founder of the Vadodara-based Bhasha Research and Publication Centre.

Excerpts:

Q: The PLSI report is an expansive gamut of information. How did the idea germinate? How many people have been associated with the project?

A: India has many complexities and because of that it took us 13 years to formulate a common framework. In 2010, only after I was confident that we can carry forward the idea to the next level that we decided to conduct the survey. Therefore, it took us about four years when we worked closely with people of the communities and trained them through several workshops. About 3,000 people, from farmers to a vice-chancellor, helped us. And now with this network in place, the work will continue.

Q: In the 50 volumes on Indian languages, 780 languages have been documented. From the data could you identify the languages that suffered major losses?

A: The coastal communities that migrated to the cities with the loss of

their occupation suffered major losses. Then, the nomadic or de-notified communities also suffered. For generations they were stigmatised by the Criminal Tribes Act of 1871. Now they don't feel comfortable in disclosing their cultural and caste identities because the stigma still haunts them. So, they don't speak their language in presence of other people.

Q: Despite being a country with 900 languages, what keeps us together? Is there any other nation with a similar linguistic history?

A: Our ability to be multi-linguistic has kept us together. Hindi and English act as the binding languages in our country even as we use our own languages. Though it is believed that Papua New Guinea in the Pacific Ocean has around 1,100 languages, there is no clear survey on that front. The numbers don't match to the population there. Considering that anomaly, I can say that India is the only country with 900 languages.

Q: A large number of languages have been clubbed together under 'All Others' title. Is this because they had no scripts?

A: The large number of languages clubbed together under the title "All Others" were given that description not because they had no scripts. The fact is that as against the 1961 Census Report on Mother Tongues which had announced a list of 1,652 'Mother Tongues', the 1971 Census offered a list of only 109 'Mother Tongues'. Of these 109, the first 108 were names of 'Mother Tongues' and the last item was "All Others". The impression one may get by comparing the two figures — 1,652 and 108 separated by a short period of 10 years — is that over 1,545 'Mother Tongues' simply vanished in that duration. However, that was not the case. The reason for this strange and shocking reduction in the number was that the government decided in relation to the 1971 Census to

announce the names of only those languages that are spoken by over 10,000 persons.

The cut-off figure of 10,000 speakers for a language to be recognised as 'language' is completely unscientific. For instance, a great language like Sanskrit does not have at present 10,000 or more speakers, but that does not diminish its status as a language.

Q: The volume on 'The Indian Sign Languages' was recently released in the capital and with that you have provided a platform to the "ignored" sign languages. How did this idea come about?

A: Language makes us human. Language has to be part of the rights of a citizen. So, if there are people in the country who use sign language, then it's their right to have their language described and included in the survey. So, we had to create a volume on sign language.

Q: Can you elaborate about your team?

A: It is a small team of four-and-a-half people in Bhasha. They had joined us 20 years back as interns and are with us today with little monetary concern. Even, my wife, Surekha, has been a great force at the centre of it. We work from a rented house in Vadodara.

Q: Is it too much of a responsibility to manage this social drive of raising awareness about Indian languages and its existence?

A: When somebody runs in a marathon, in the moment of running the person is not aware of the responsibility but more of how much the feet ache and how much distance is left. I have a sense of responsibility, but I am not bogged down by that sense. I am excited that there is a long path ahead of me as I have trained myself as a long distance runner.

(Courtesy: The Sentinel 13.09.2013)

9 Lakh Hindus Vanish from Bangladesh

- Kalyan Barooah

New Delhi, Aug 28 – In what should be an eye-opener for India, over 9 lakh Bangladeshi Hindus have vanished from the country during the past decade. This has been reported officially by the Bangladesh Statistical Bureau (BSB) and the National Population Research and Training Institute (NPRTI) of the neighbouring country.

Widely reported in the Bangladeshi media, the issue was raised by speakers at a discussion on Role of Media in Strengthening Relations between Bangladesh and India on August 17 in Dhaka organised as part of the Track-II initiative. This correspondent had taken part in the discussion.

According to the two reputed institutions of Bangladesh, the findings are alarming because these were based on the census reports of Bangladesh of 2001 and 2011. It was reported that despite a rise in the Hindu population, their percentage had gone down.

Currently, Hindus account for 8.5 per cent of the total population of the country. However, in the 2001 census, the Hindu population of Bangladesh was 9.2 per cent. The Muslim population was 89.7 per cent in 2001, but increased to 90.4 per cent.

The two census reports identified 15 districts in the country where the Hindu population has decreased alarmingly. The institutions were quoted by the speakers as having claimed that the 'missing population have not shifted anywhere in the country'.

A noted human rights activist, who declined to be quoted, told this newspaper that the 9 lakh missing population has migrated to neighbouring India. At a closed-door session, he expressed the apprehension that if the BNP, backed by the fundamentalist Islamic forces returns to power, then the rate of illegal migration from Bangladesh

would increase manifold. "Already the houses and farms of those who have fled the country have been looted and taken over," he said.

If the minority community flees, then the Enemy Property Act comes into play and mischievous elements take full advantage of the situation, he said.

In Gopalganj city, even senior functionaries of various political parties forcibly occupied the houses and lands of Hindus, the media have reported in the country.

According to the 2001 census report, the Hindu population was 1.16 crore, as the rate of growth of the Hindu population during the previous 10 years was 1.37 per cent. Going by the rate of growth, the Hindu population of Bangladesh should have been over 1.22 crore, which is 9 lakh less than the expected population, according to a study conducted by BSB.

It cited the case of Borishal Division. The Hindu population in six districts of that division namely, Borishal, Bhola, Jhalkathi, Perojpur, Patuakhali and Barguwa, the Hindu population did not show any increase. In the 2001 census, the Hindu population was estimated at 8.16 lakh, but in the 2011 census, the population went down to 7.62 lakh. Khulna Division also reported the same pattern.

In Dhaka Division, three districts of Madaripur, Gopalganj and Kishoreganj showed no increase in the Hindu population.

The BSB study has shown that since independence of the country, the Hindu population in Bangladesh has continuously declined, while the population of other minority groups like Buddhists and Christians has remained the same.

According to the census figures, the Muslim population in 1974 was 85.4 per cent, while the Hindus accounted for 13.5 per cent. In 2011,

the Muslim population was 90.4 per cent, while the Hindu population declined to 8.5 per cent.

Prof Anisujjaman was quoted as having said that absence of security and evil designs of miscreants had led to the situation.

A senior Awami League leader said that cordial relations between India and Bangladesh have been hurt because of the communal tensions. The Jamat-e-Islami is responsible for the planned attacks and regular incidents, he said.

A veteran journalist and keen observer of Indo-Bangladesh relations commented that the Enemy Property Act has acted as a pressure on the Hindu population for long. Besides, demands to declare Islam as the national religion of Bangladesh have further scared the Hindu population, leaving them with little option but to flee to neighbouring India.

(Courtesy: The Assam Tribune 29.08.2013)

(Contd. from Page 9)

1,500 Bangladeshi Tribals Seek...

shelter in southern Tripura following violent attacks on thousands of tribals by non-tribals.

Demanding a sovereign status for tribals in Chittagong, separatist outfit Shanti Bahini had waged a guerrilla warfare against the Bangladesh government.

All the 74,000 refugees had returned to their homes in 1997-98 after the Bangladesh government signed a peace agreement with Shanti Bahini.

Tripura shares a 856-km border with Bangladesh, which is porous because it extends over mountains that are densely forested. Most parts of the border have been fenced.

(<http://articles.timesofindia.indiatimes.com>)

India 4 Times Wealthier Than Europe in Terms of Languages

New Delhi, September 2: India is four times richer than Europe in terms of language, with Indians able to express themselves in over 850 languages as compared to Europeans who can speak only about 250 languages, according to findings of the People's Linguistic Survey of India (PLSI).

"England has not more than four or five languages of its own at the most. Out of those only two - English and Welsh - are doing well. Meanwhile a state like Assam which is more or less the size of England has a good 52 languages," says Ganesh Devy a noted linguist and chairman of PLSI.

Devy, draws a contrast with Paris headquartered UNESCO, an organisation that seeks to promote many languages, which allows but five languages in its deliberations.

"On the other hand Indian courts and offices allow use of 22 languages," says the linguist who recently completed an ambitious survey in the country, which identified 860 Indian languages.

"In India we have several hundred living languages. It could be more than 850, out of which we were able to study 780 languages. And if the benchmark is the 1961 census we have lost 250 languages in last 50 years," he says in the survey carried after over 100 years after George Abraham Grierson under British Raj undertook such an exercise in the country.

The survey was spearheaded by Vadodara-based Bhasha Research and Publication Centre, which has already released "Maharashtratil Bhasha" (Languages of Maharashtra). 49 more such volumes are scheduled to be released here on September 5.

Columnist Arun Jakhde, who published the Maharashtra volume of the survey, says the survey celebrates the diversity of the country and is not a lament on the lost languages.

"For me, 60 languages which we surveyed in Maharashtra are 60 different sounds (dhwani) through which my state should be identified," he says.

Pointing out that for about the first 65,000 years of the history of human languages, all languages in world remained non-written and non-scripted.

Jakhde points out that Grierson in his "Linguistic Survey of India" had used the term dialect quite generously.

"He classified nearly three out of every four speech varieties that he examined as dialects," says Jakhde.

The survey, which began in 2010, has compiled a total of 50 volumes and 68 books that document various languages in the country, including sign languages used by transgenders and even thieves.

A professor of English literature at the Maharaja Sayajirao University of Vadodara Devi, Devy quit his job and founded in 1996 the Bhasha Trust which works for empowerment of Tribal communities of India and protection of human rights of Denotified and Nomadic tribes.

(<http://newsbharati.com>)

A Warrior Who Challenged the Missionaries

- Anil Dwivedi

26.09.2013: "I am the chieftain of this small princely state but this person is the king of democracy because the people elect him as their representative." A king of Rajasthan had introduced Dilip Singh Judeo to his foreign friends some time ago. Now, this 'King of Democracy' is no more.

Dilip Singh Judeo was facing difficult days since some time. His son Shatrunjay Pratap Singh died untimely and his mother too left for heavenly abode leaving him alone to fight with the adverse time. Now his passing away has created a void. Judeo would be remembered forever as a pioneer of making Chhattisgarh a BJP stronghold. Donning army uniform, upholding the Hindutva flag and fighting tooth and nail with the evil

designs of the Christian Missionaries, Dilip Singh Judeo and his family had placed everything at stake for the sake of BJP and its earlier avatar the Bharatiya Jan Sangh. Their third generation is still following this legacy of their forefathers.

Jashpur area has the oldest church of Asia meaning that the Christianity has dug its roots so deep in this Bastar region of the state. But Dilip Singh Judeo, since his early youth, had become a tough challenge for them. He played a monumental role in bringing back lakhs of Vanvasis to the Hindu fold from Christianity. His act of washing their feet proved his deep respect and love for his 'own' people and for Hindutva.

This royal scion of Jashpur lived

like a king, fought like a king and departed from this earth like a king. He contested his very first election against Arjun Singh. He was dead against Ajit Jogi and his policies. But he never nursed enmity with his political rivals. This quality of Judeo earned him lots of goodwill from all political hues. He remained in his Rakabganj Road house in Delhi that was allotted him during the NDA rule even at a time when houses occupied by other BJP MPs were forcibly vacated during the UPA rule. He fought like a 'lion' for his principles and party. For him the party was supreme.

The Heritage Explorer pays its humble respect in memory of the departed soul.

Neglect and Negligence Proving Costly to the Nation - Mohan Bhagwat

Dipak Kumar Barthakur Felicited with Karmayogi Award

Sri Dipak Kumar Barthakur, a successful businessman and an out and out social activist of Guwahati was felicitated and honoured by an award recently in New Delhi. The RSS chief was the Chief Guest in the function.



"The neglect of certain areas or the people of our society has proved very costly to the entire nation. It also contributed hugely in making the nation weak. The feeling of alienation that has developed in the hearts of some people of north eastern areas is one example of it. Such a feeling can only be rectified by our own efforts. We should change our thinking towards these people," said RSS Sarsanghachalak Shri

Mohan Bhagwat. He was addressing a select gathering in New Delhi on September 1 after felicitating Sri Dipak Kr. Barthakur of Assam with Swami Vivekananda Smriti Karmayogi Award.

The award, which consists of a memento and a cheque of Rs one lakh, was presented by My Home India, a forum established to connect the people of north-east with the rest of the country. Retired IPS Shri Prakash Singh and convener of My Home India Shri Sunil Deodhar were also present on the occasion. Noted businessman of Delhi Shri Sajjan Kumar Garg presided over the function. Senior journalist Shri KG Suresh introduced Shri Dipak Kr. Barthakur and his outstanding work.

The Sarsanghachalak said some insensitive decisions towards those areas by the policymakers and the politicians too have led to the current problems in the region. Therefore, it is our collective responsibility to rectify those mistakes and also to remove the mental blocks that have been stimulating us to widen the gap

between our own people.

Shri Prakash Singh said not only the Government of India but also the rest of the society has neglected north-east, though the region has cultural relations with rest of the country for centuries. This is the reason that the mischievous activities of missionaries and false propaganda could create a divide between us.

Accepting the Award Shri Dipak Kr. Barthakur said terrorist and separatist organisations have started attracting the youth of the region due to the problems in the region. Even today these organisations are terrorising the area under the guise of religion. Inspired by Shri Eknath Ranade, Shri Barthakur has been working in the area through about 34 different nationalist organisations and has managed to stand firmly against all anti-national elements.

Founder of My Home India, Sunil Deodhar brought forward the point that people from North East India would like people from rest of the country to understand them. (15.09.2013)

US Cracks Down on Ayurvedic, Homeopathic Diabetes Remedies

Washington, July 26, 2013: The US Food and Drug administration is cracking down on the sale of alternative remedies, including ayurvedic and homeopathic products and dietary supplements, for the treatment of diabetes. The agency has issued letters warning 15 companies including some that procure alternative diabetes remedies from India, that the sale of their illegally marketed diabetes products violates federal law.

Foreign and domestic companies whose products claiming to mitigate, treat, cure or prevent diabetes and related complications, were sold online and in retail stores have been asked to tell FDA within 15 days how they will correct the violations.

The FDA has also advised

consumers not to use these or similar products because they may contain harmful ingredients or may be otherwise unsafe, or may improperly be marketed as over-the-counter products when they should be marketed as prescription products.

Many of the illegally sold products include claims such as "prevents and treats diabetes," and "can replace medicine in the treatment of diabetes," FDA said.

These illegally sold products, according to FDA, include dietary supplements and ayurvedic products described as "medicine of the healing arts that originated in India" with claims to treat, cure, and/or prevent diabetes.

Medications cited in the ban order included unapproved versions of

metformin and Januvia, which is procured from India and sold online in the US, and Diexi, manufactured by Amrutam LifeCare of Surat.

Amrutam was also cited for claims with regards to supplements such as Zoom (for erectile dysfunction), Arexi (for arthritis) Allexi (for allergy), Cholexi (for cholesterol control), and Obexi (for obesity).

The FDA acknowledged that it's not aware of any reports of injury or illness associated with the illegally sold products, but said it's taking action to protect the public health from potential harm.

"Diabetes is a serious chronic condition that should be properly managed using safe and effective FDA-approved treatments," said FDA Commissioner Margaret A. Hamburg, in a media release. (Source: IANS)

Two Israelis get Scholarship for Promoting Indian Art, Culture

TEL AVIV Aug 29, 2013: A disciple of flute maestro Hariprasad Chaurasia and an Odissi dancer have become the first Israeli recipients of a scholarship for the promotion of Indian art and culture in the Jewish state.

Ran Cohen, a disciple of Hariprasad Chaurasia and Odissi dancer Yuval Cohen, who learnt the classical dance from Gandharva Mahavidyalaya in New Delhi, have been awarded the NaanDan Jain scholarships, carrying Rs 1,00,000 for each.

The two annual scholarships for Israeli nationals, who have studied or practiced any Indian art forms and wish to renew and enhance their learning through short courses at institutions in India, or wishing to

study with an Indian teacher (Guru), is being sponsored by a fully owned Indian company in Israel, NaanDan Jain Irrigation, specialising in providing innovative agricultural solutions worldwide.

Ran, an exponent of Bansuri, started his career in Indian classical music in 1997 and performed flute with Chaurasia in Jerusalem during one of the cultural fests.

Yuval started his dancing career at the Jerusalem Academy of Dance and continued his studies at Bat-Dor studios.

He began his studies of Odissi in 2000 at the Gandharva Mahavidyalaya and was awarded Sangeet Visharad.

Both the awardees are active in promoting Indian classical art in Israel

through performing, teaching and conducting workshops on dance and music in Israel.

The Indian mission in Israel has recently adopted a new policy of using Israeli artists to perform Indian music and dance to Israeli audiences in efforts to promote Indian art forms in the country.

Natyavedika and Raaga Vedika, a series of lecture demonstrations, are some of the unique initiatives recently started by the Indian embassy here to give an opportunity to Israeli musicians to demonstrate the rhythm and melody of Indian classical music in Israel.

(<http://articles.timesofindia.indiatimes.com>)

Maoists' Plan to Expand Bases Causes Concern

- Dr. Rabin Dutta Choudhury



Guwahati, Aug 25 : With movements for separate states in Assam and West Bengal

gaining ground, the Maoist rebels have hatched a plan to fish in troubled waters to expand their bases in these areas, which has become a major cause of concern for the security agencies.

Highly placed sources in the Ministry of Home Affairs (MHA) told The Assam Tribune that recently the Maoists supported the United Progressive Alliance's (UPA) decision to create a separate state of Telangana and said that though the decision was taken by the 'ruling class', it should be supported. At the same time, the central committee of the Maoists has decided to support other separate state movements including the movements for creation

of Gorkhaland and Bodoland.

The security agencies have viewed the decision of the Maoists to support separate state movements as a move to expand their bases in those areas and the police forces of the respective states and other security agencies have been asked to remain alert to thwart such moves of the Maoist rebels.

Meanwhile, on the activities of the Maoist rebels in the North East, sources said that senior Maoist leader Prasant Bose is still in charge of the activities of the Maoists in the entire eastern region and Aditya Bora, who managed to jump bail following his arrest a few years back, is heading the activities of the rebels in Assam. However, Aditya has not yet been included in the central committee of the Maoists.

Sources said that according to an assessment of the security agencies, the total number of trained cadres of the Maoists in Assam would be more than 30 and majority of them were

trained in Jharkhand, while a few were trained in areas bordering Arunachal Pradesh. However, the activities of the trained cadres of the Maoists are very limited as of now.

MHA sources revealed that at present, the senior Maoist leaders are more pre-occupied with expanding and strengthening bases in other parts of the eastern region. In recent times, the Maoists received severe setbacks in strongholds like Jharkhand, Odisha, Bihar and parts of West Bengal. The senior Maoist leaders are now more concerned about regaining their lost foothold in those states and they have little time to concentrate on expanding bases in the North East.

However, efforts are still on by the Maoists to establish roots in the tea garden areas and among other downtrodden sections of the society. But there has been no record of visit of any central committee leader to Assam in the recent past, sources added.

(Courtesy: The Assam Tribune 29.08.2013)

Myanmar Army Erecting Camp in Manipur Territory, Allege Officials

- Iboyaima Laithangbam



(Left) Trees have been cut down for the construction of a camp by the Myanmar Army at Holenphai village in Manipur; (right) a Myanmar Army officer talks to Indian officials near Moreh - the border town of Manipur.

The Manipur government has taken a serious view of the Myanmar Army preparations to construct a temporary Army camp at Holenphai village, located 3 km from the police station at Moreh — the border town of Manipur. The State government is in contact with the Centre regarding the development, according to official sources.

Attempts to defuse the crisis by dissuading the Myanmar Army officers from suspending the work till a final settlement is brought about were not fruitful as the officers said that they cannot do anything against

the orders from their higher officials.

Meanwhile, several voluntary organisations and political parties in Manipur have been demanding the suspension of the work by Myanmar Army personnel to erect a border fence as large chunks of the State's land will be lost. Once the fence is erected, almost half of the 14 tribal villages in Chandel district will go to Myanmar. In the case of Choro in Ukhrul district, the entire village will be on the Myanmar side of the fence. These political parties and NGOs have been threatening massive agitations to protect

Manipur's land.

Earlier, on the basis of complaints from Myanmar, erection of the 10 km-long border fence at Moreh had been suspended; Myanmar had said that its land had been encroached upon. The construction of the Integrated Check Post office was also suspended on similar ground.

The Myanmar Army had started cutting trees at Holenphai village for the construction of the temporary Army base-camp, following which the village chief informed the district officials about the development. Robert Khetrimayum, Additional Collector of Moreh, accompanied by sub-divisional police officer H. Balram and Moreh police commando unit office-in-charge Sadananda visited the village on Thursday.

The official team found the Myanmar Army cutting trees in the village. The Additional Collector told the commanding officer of 87 Light infantry of the Myanmar Army to suspend the work till a settlement is

(Contd. to Page 18)

Issue Gazette Notification for Updating NRC by October 18: SC

New Delhi, August 23: In a significant development, the Supreme Court (SC) on Friday asked Dispur and New Delhi to issue the gazette notification for updating the National Register of Citizens (NRC) by October 18. The apex court has also asked both the State and Central governments to finalise the financial expenditure required for the entire process on the same date.

"The Supreme Court issued instruction to the Assam and Central governments to issue gazette notification by October 18, which is also the next date of hearing in the case," said Assam Public Works (APW) president Abhijit Sarma.

On August 2, a two-bench apex

court judge of Justice HL Gokhale and Justice Ranjan Gogoi, while hearing the response of the Assam government and the Centre on the process of NRC update in the State, had said that the time for NRC update, as required by both the sides (3 years and 2 months) is too long.

"Even today when Assam government and Centre asked for 8 to 10 months time for development of software and selection of vendors for data entry for NRC update, the court refused to give so much time. The court has asked both the sides to start the first stage of NRC update work i.e. gazette notification for updating NRC and second, the financial expenditure by October 18," said Sarma.

Welcoming the direction given by the apex court, the All Assam Students' Union (AASU) said that they are happy with the development. "Both the State government and Centre had agreed to update the NRC on the basis of what was finalised with the AASU," said AASU advisor Samujjal Bhattacharya.

Meanwhile, several organisations including the All Assam Minority Students' Union (AAMSU), the Jamiat Ulema-e-Hind (JUeH) and the Citizens' Rights Forum (CRF) have filed a petition in the Supreme Court over the NRC case.

The apex court is also learnt to have admitted their petition.

(Courtesy: The Sentinel 24.08.2013)

STRENGTH OF CHARACTER

Swet Morden has mentioned an incident which pays great stress on strength of character.

A barefooted boy dressed in rags stepped forward and requested a passerby, "Sir! Please buy a few match-boxes.

The gentleman said, "No, lad. I do not want matches."

"Please buy, sir. They cost only a paisa each.' With this plea the boy stared at the gentleman's face. Still the gentleman said, "I do not need them."

"Then buy two boxes a paisa."

The gentleman bought a match box just to avoid the boy. But when he could not find a paisa in his pockets he returned the box saying, "I will buy tomorrow." The boy pleaded humbly, "Please purchase now alone, Sir. I will get the rupee changed."

The gentleman gave the boy a rupee. He waited there standing for sometime but the boy did not turn up. Then he decided that he would never get the change. So after waiting for some more time he went his way.

In the evening the servant informed the gentleman that a boy wanted to meet him. With curiosity he called the boy in. Looking at the boy the gentleman surmised that he was the brother of the vendor-boy he had met that morning. Only this boy was dressed in tatters. He was a bag of bones but his face was glowing. After standing silently for sometime he said, "Are you the gentleman who purchased a box of matches from my brother?"

"Yes,"

"Please accept the change, Sir. He could not come personally, he is very ill. He was struck down by a carnage and he came under it. His cap, box and your change are all lost. Both his legs are broken. His condition is very serious.

The doctor is not hopeful of saving him. Some-how he has managed to send the change to you."

Then the boy started weeping. The gentleman's heart melted. He went to see the boy at his house.

When he went there he found that the orphan boy lived with an old drunkard. He was lying on dried grass. He recognised the gentleman at once and said, "I had changed the rupee and was returning when I was struck down by the horse. Both my legs are broken." Then the boy started groaning with pain.

He said to his brother, "My dear brother! I am about to die. I do not know who will look after you. Alas, what will you do when I am no more?" With these words he embraced his younger brother. Tears were streaming down his face. The whole atmosphere became gloomy.

The gentleman took the boy's hand in his own and said, "Son! Do not worry. I will take care of your brother."

The boy understood this. He had grown very weak. Gathering all his strength he looked at this benefactor gratefully and then breathed his last.

There is no doubt that this incident is an epoch-making one in the history of mankind. The present day world is a commercial one and money reigns supreme here. But still a writer or a scholar is respected more than billionaires. Most of the times money misguides us. In the monetary world the success of an individual means misery and ruination of thousands. Though there are persons who do not tread the path of evil even after becoming rich, it is only due to their strength of character. Whether rich or poor every person has a right to character. The society expects all to have good character. But the rich in their pride lose their character and the poor are forced to do anything due to their poverty. Thus money proves to

be a curse to mankind. Not only does a person thrive by improving his character but he can play an important role in improving others.

The world is in dire need of people who refuse to sell themselves for money, whose soul, like the compass, is always directed towards the Pole Star which continues to do its duty even after falling from the heavens, who do not hesitate to dare the demons to utter the truth, who never shirk before impediments, who without blowing their own trumpets silently and courageously discharge their duties, who never hide their emotions and who are never afraid to tell the truth.

There is one special quality in the character of the great. They are as hard as steel. Tempests rage, heavy rains lash, hail stones whip from all sides but they are resolute.

Lincoln who became President of America was a Lawyer. He never accepted false cases. Once a lady paid him two hundred dollars as fee for her case. After studying the case Lincoln said, "Your case won't hold. Please take back your money."

The lady replied, "But you have studied the case. This is the fee."

Lincoln said, "No, this is not correct. I cannot charge you for doing my duty."

There is something better in the life of a human being than his business and money. That is character. If at all there is any power in this world, which cannot but influence a man's life for the better, it is character. A person may not be educated, he may not be capable, he may not be rich, he may not hold any position in society but if he has strength of character, he will leave his imprint on the sands of time.

(Courtesy: Moral Fables)

The Life and Works of Srimot Kalicharan Brahma

- Dr. Kameswar Brahma

Birth : Gurudev Srimot Kalicharan Brahma was born in 1862 A.D. on 5th Baisakh at Kajigaon village, under the Sub-division of Dhubri of the erstwhile Goalpara District. Late Kaula Ram Mech was his father and late Randini was his mother. He had one brother and two sisters. His father was a very rich man who possessed two hundred and fifty bighas of land, two elephants, a good number of servants, a big herd of cattle and one gun. He was very gentle and shrewd and influential social leader as well as a great timber merchant of his time.

Education : As there was no Primary School at the village Kajigaon, his father engaged one Bir Narayan Boro as a private teacher for Kalicharan. He then studied at Tipkai Primary School. His memory power was very sharp. Due to his politeness, gentility and regularity in study he was loved by his teacher very much. He was then admitted at Puthimari M.E. School. He read up to class IV. After the death of his father he could not study more. He could read and write both Bengali and Hindi well. He read both the Ramayana and the Mahabharata written in Hindi thoroughly.

Marriage : Kalicharan married one lady Khamshri by name at the age of 16 and got two daughters by her. As he had no son at all Kalicharan married another lady, Upasi by name and got three sons and two daughters by her.

Religious Life : During his childhood Kalicharan observed that his parents worshipped as many as 26 (twenty six) number of deities (*mwdai* in Bodo) centering the God-in-chief *Bwrai Bathou Maharaja*. After the death of his father, Kalicharan followed the profession of his father. He dealt in timbers.

In 1903 A.D. Kalicharan suddenly obtained a copy of the book. SARNITYA KRIYA (a book of rite and ritual of Brahma Dharma) from a coworker Charan Mandal (Brahma) at the Chilai Sales Centre. (Bikribada).

The book was written in Hindi. He went through the book attentively and it could draw the attention of Kalicharan. Charan Mandal obtained the book from Calcutta (now Kolkata), while he was at the house of Suren Karta, the land lord of Bagribari, Kalicharan discussed with his co-workers and came to



conclusion that the teachings of Brahma Dharma would be highly appropriate for the Bodo people. He was determined that the present religion of the Bodos should be replaced by the Brahma Dharma immediately. He resolved to meet the author of the book Sarnitya Kriya, Sibnarayan Param Hansa Swami who then resided at Calcutta. Suddenly one opportunity appeared before Kalicharan. Sibnarayan Param Hansa Swami was on religious tour to Assam. On the way to Calcutta Param Hansa visited the royal palace of Bagribari as well as the Mahamaya Dham of Bagribari. Kalicharan went to the royal palace of Bagribari and met Param Hansa with the help of land lady of Bagribari Jnyanada Sundari. After discussion for a long time Param Hansa expressed satisfaction on the vast knowledge of Kalicharan on religion and invited him to Calcutta for further discussion.

Gurudev Kalicharan went to

Calcutta in 1905. He was accompanied by Jamandar Mach, Maniram Mech and Charan Mandal. They met Swamiji and discussed about Brahma Dharma. A brief text of discussion between Kalicharan and Swamiji is given here as below.

Kalicharan :- It is mentioned in the Hindu Sastras, there are as many as thirty three crore numbers of gods. What is your opinion about this?

Param Hansa :- The mention of thirty three crore numbers of gods is only imagination; the real god is one. He is omnipresent, He is Param Brahma, Paramatma, master of all and father and mother of all, He is the light, there is no necessity of worshipping other gods if He is worshipped.

Kalicharan :- What is your opinion about the mention of the ten incarnation (Dashavatar) in the Holy books?

Param Hansa :- Ten incarnation or twenty two incarnation is nothing but imaginary idea of the people. In each age the human being acquires special qualification. In some particular matter and the people call it incarnation. The people in general have gained benefit from those persons having special qualification; ten or twenty two incarnation is meaningless, it may rather be count less number of incarnation. People should perform their respective earthly and spiritual duties.

Kalicharan :- You have said that the God is visible and invisible, both; He cannot be felt. He is not visible. Then what is the visible form of the God?

Param Hansa :- It is mentioned in the book Sarnitya Kriya, in page 78; thus- "*Pratyakshya devota Surya Juga sakshu, Dibakarah, tasmada-pyadhika Kesiddevota nasti Sarvati, tasmadlam jagajjatam Layang jasyati atrasa.*"

Here it is said, "Surya narayan (Divakara) is in the form of the eye of

(Contd. to Page 19)

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Haipou Jadonang: A Freedom Fighter...

Imprisonment: Jadonang was aware of freedom movement of Indian National Congress under Mahatma Gandhi. Jadonang called Mahatma Gandhi as Apou Gandhi though no action could be taken against Jadonang for his religious and social activities, even then SDO Tamenglong issued a warrant of arrest against Jadonang and he was arrested through deception. He was sentenced to rigorous imprisonment for seven days on the charge of proclaiming himself as the king and for declaring the impending end of British Raj.

Execution of Jadonang: Saturday 29th August 1931 6:00am on the fake charge of murdering four Manipuri betel traders, the political agent Higgins awarded him the capital punishment. A large crowd of people, both Nagas and Manipuris, gathered to witness the public hanging of Jadonang behind Imphal jail on east of Nambal river on 29th August 1931 at 6:00am.

(Contd. from Page 6)

Hindutva: A Noble Concept

proud of. But what can one expect from Macaulay's children? Frawley speaks about "the elite of India" which indulges in damning Hindutva. It is not the "elite" but a segment of professional Hindu haters (the Hi-Ha's) that have access to the media who are the country's worst enemies and are the country's 'intellectual cum' despoilers of a great noble religion and tradition. That this has been recognized by, of all people, a Pakistani intellectual, Tarek Fatah who has been quoted as saying in Bharatiya Pragna (June 2013): "As a Muslim I found it fascinating that this (India) is the only place in the world where Muslims exert influence without fear". Way back in 1947, the word 'secular' had a special meaning which everybody honored. Today it means toadying up so called 'minorities' to capture the power-structure. Ask Nitish Kumar. Ask the Congress Party whose spokespersons indulge in vulgar abuse breaking all culture norms and whose High Command indulge in low standard in resorting to political debate. We live in a sick country where self denigration is a preferred standard.

(Courtesy: *The Sentinel* 10.08.2013)

(Contd. from Page 8)

China's Repeated Intrusion –A Grave ...

morale of the citizens of the border areas,

Improve and strengthen ITBP and BSF strength in all respects,

Improve the presence and strength of regular Army at the border areas all along the Chinese border in particular,

Raising of Arunachal Scouts Regiment at par with the Ladakh Scouts to cope up with the situation,

Constitution of Border Village Security Committees in the border areas for active involvement of the local people in the national cause,

Commissioning of Chinese Study/Language Centers across the country, specially in the border area states to understand Chinese designs in a better and systematic way,

Use of the Border Area Development Funds more piously,

Sensitization of the Civil Administration of the border areas for better and responsible governance.

Substantially increase the defence budget to meet the challenge and

Effective and uninterrupted PDS supply and ensuring the availability of other essential goods to the people living in the border areas under the Border Area Development Schemes.

KKM also appeals to the people of the border areas not to panic of the situation and the negative impact of the media reports. Whole nation is concerned with the situation and they are not alone in this regard. More over, 1962 has passed; our security forces are quite capable and ready for the befitting reply. We have to create an environment where the political leaders will be encouraged to take appropriate steps required in the situation.

(Contd. from Page 15)

Myanmar Army Erecting Camp in Manipur...

brought about. However, the commanding officer was not happy that the Indian officials had come inside the "territory" of Myanmar. He told the Indian officials that he cannot do anything unless his higher officials gave him orders.

He also told the Indian officials that according to a map of the Britishers, this area is well within Myanmar.

(<http://www.thehindu.com> 23.08.2013)

The Life and Works of Srimot Kalicharan...

the Universe, and He is the visible God. Except him, there is none to be regarded as the most powerful God. From him the Universe is created and it will be mingled with him."

If He is worshipped regularly one will gain knowledge of His invisible form (Brahma) and would be benefited.

As advised by Sibnarayan Swami Kalicharan studied the religious books like *Param kalyan Geeta*, *Amrit Sagar*, *Puma Sadhana*, etc. staying closely for three months with Param Hansa Swami and learned well about the new religion Brahma Dharma.

Preaching of Brahma Oharma

- In 1906 AD. Kalicharan Brahma performed a general Yajnahuti at the village Banyaguri under the priestship of late Phani Bhusan Chatterjee of Calcutta. Thousands of Bodo people attended the *Yajnahuti*, which lasted for seven days and nights, in 1907 AD. He performed another Yajnahuti at the Rajbhamara Barkella hill near Barshijhara village. He was the preist (Purohit) of that Yajna. His coworkers were late Mama Ram Brahma of Barshijhara village, late Sani Ram Brahma of Harjhara village and Daya Ram Brahma. Thus from the year of 1906 and onward Kalicharan Brahma performed Yajnahuits at different places and on different occasions. He toured all over the state of Assam and advised the Bodo people to avoid Bathou Dharma and assume Brahma Dharma.

In 1912 A.D. a great Yajnahuti was performed at the Jnanada Pukhuri, near Tipkai, under the district of Dhubri on the occasion of Mahalaya. The land lady of Bagribari Rani Jnanada Sundari contributed a lot on that occasion. In 1914 A.D.

Kalicharan visited South Goalpara where he preached with the help of junior Kalicharan Brahma, and Narapati Basumatari of Goalpara. In 1915 AD, he went to Dibrugarh and preached Brahma Dharma at Khowang with the help of late Jadab Khakhlari, junior Kalicharan and late Jadunath Khakhlari. He entrusted late Haribilash

Agarwalla of Tezpur to translate the book *Samitya Kriya* into Assamese and publish the same. He visited Nagaon, Darrang and Kamrup districts several times and preached Brahma Dharma. In 1917 he went to West Bengal and preached Brahma Dharma there specially at the area of Satali, Salkumar Gaburpara, etc. and he was able to stop many Bodo villagers from being converted to Christianity.

Social Reforms :-

1. In 1912 A.D. he established an M.E. School at Tipkai where the weaving and also opened, later on at Sapatgram.

2. In 1913 A.D. Kalicharan founded a Brahma Company at Dhubri to encourage the Bodo traders in business.

3. In 1916 A.D. Kalicharan submitted a memorandum to the Education Commissioner through the Deputy Commissioner Mr. A.J. Lainy to upgrade the ME. School at Tipkai and to introduce Assamese language at the school.

4. In 1920 Kalicharan adopted a resolution at the meeting of the Brahma Company to support the non-violence movement led by M.K. Gandhi.

5. In 1921 A.D. he submitted memorandum to the Zaminders (Land Lords) of Bagribari and Rupshi and also to the Deputy Commissioner of Goalpara to minimise the taxes on the trade of timbers.

6. In 1921 AD. he united the Bodo people and took a bold step to reform the social systems of the Bodos and adopted resolutions at the first session of the Boro Maha Sanmilan held at Bhaoraguri.

In the 2nd Boro Maha Sanmilan at Rangia in 1925 Kalicharan Brahma adopted the following resolutions unanimously for the welfare of the Bodo Society.

1. It was resolved to avoid *Jau* (rice-beer), the curse for the Bodo people.

2. It was resolved to stop pig keeping or rearing.

3. It was resolved to stop marketing and Puja enjoying by Bodo girls and Bodo women.

4. It was resolved to stop the forceful marriage and stealing of the girls (marriageable) in the society.

5. In 1929 A.D. Gurudev submitted another memorandum to the Deputy Commissioner at the 3rd Boro Maha Sanmilan held at Raumari, demanding Goalpara district to be retained with Assam.

6. In 1929 A.D. Kalicharan submitted a memorandum to the Simon Commission at Shillong for removing grievances of the Bodo people as well as for the formation of the Tribal League.

In 1932 A.D. he revolted against the oppression of the Zaminders on the Bodo people. In 1934 AD. the 4th Boro Maha Sanmilan was held at Kajigaon village where he prepared a *Boro Panduhpi* (Rules of the Bodo Society) and which was accepted by all the Bodo people,

Gurudev Kalicharan and Mahatma Gandhi:-

In 1921 AD. Kallcharari took the opportunity to meet M.K. Gandhi at Rupshi, the capital of the then Rupshi Estate. He apprised M.K. Gandhi of the deplorable condition of the Bodos and discussed the ways and means of reformation of the neglected class of people. Gurudev Kalicharan got more encouragement after meeting M.K. Gandhi. He was regarded as the Mech Gandhi by the local non Bodo people.

DEATH:- Gurudev Kalicharan died in 1938 AD. On 25th Baisakh, at the age of 76.

Thus Kalicharan Brahma initiated works for social, economic, educational and spiritual upliftment of the Bodo people in the geographical framework of Assam. The Bodo people will asways remember with the reference of Gurudev Kalicharan Brahma.

True Fight Against Sexual Offence

-Rajesh Pathak

First feeding an individual with the wine, and upon that expecting him not to lose his sense— then, not to say, such expectation one can make only when goes out of order his own sense. Wine entered in the stomach will leave its effect on the mind, and sense has to desert him, regardless of what one expects and what not. This is very natural. And by ignoring this law of nature we likewise think we could control the incidents of rape, which is on the verge of taking the form of epidemic. Unconcerned to the social decency, the obscenely objectionable materials are being made as much common these days in T.V., movies, newspapers and magazine as other news and materials are. And, above this, capable enough of leaving all the

restraints on the mind ineffective and easily assessable at one click is the host of erotic materials on the porn-sites available on the internet being operative on the computer, and mobile handset too. Having come across such things where one can't put leash on his raging sexual urge, then sexual offence born out as consequence to this can't be put to check with aid of law alone, as well. This is not a matter as such of a habitual criminal on whom police may keep its vigil before hand. Here when and where even a simple-looking man would grow rabidly stimulated and set upon indulging in such heinous act nothing could be said. In most of the cases, therefore, one common thing comes to notice is that culprit has been

visiting the porn sites before acting upon the crime.

Those coming on the street in the protest against the incidents of rapes would do well to show their anger against these mediums of information and entertainment fanning unbridled sexuality, and build an atmosphere in favor of putting leash on them. So that something worthwhile in the direction of the solution to the problem may come out. Or else we will keep criticizing the govt. and law enforcing agencies, while sexual desire would keep growing unbridled. And, as also, immoral sexual indulgence would keep going on unabashedly and incidents of rapes would go unchecked and become as before the news of every other day.

China in the Mahabharata

The Sanskrit epic Mahabharata contains certain references to China, referring to its people as the Chinas tribe.

China is mentioned as one among the northern kingdoms: Mahabharata, Book 6, chapter 9 (MBh.6.9) mentions like this:- Among the tribes of the north are the *Mlecchas*, and the *Kruras*, the *Yavanas*, the *Chinas*, the *Kamvojas*, the *Darunas*, and many *Mleccha* tribes; the *Sukritvahas*, the *Kulatthas*, the *Hunas*, and the *Parasikas*; the *Ramanas*, and the *Dasamalikas*. *Chinas* were mentioned along with *Chivukas* and *Pulindas* and *Khasas*, *Hunas*, *Pahlavas*, *Sakas*, *Yavanas*, *Savaras*, *Paundras*, *Kiratas*, *Kanchis*, *Dravidas*, *Sinhalas* and *Keralas*. All these tribes were described as *Mlechha* tribes. Here they were described as the protectors of sage Vasistha and his cow against the attack of king Viswamitra. (1,177)

Pahlavas and the *Daradas* and the various tribes of the *Kiratas* and *Yavanas* and *Sakas* and the

Harahunas and *Chinas* and *Tukharas* and the *Sindhavas* and the *Jagudas* and the *Ramathas* and the *Mundas* and the inhabitants of the kingdom of women (*Pramila Rajya*) and the *Tanganas* and the *Kekayas* and the *Malavas* and the inhabitants of Kasmira were mentioned at (3,51) as bringing tribute to Pandava king Yudhisthira.

The *Yavanas*, the *Kiratas*, the *Gandharvas*, the *Chinas*, the *Savaras*, the *Barbaras*, the *Sakas*, the *Tusharas*, the *Kankas*, the *Pathavas*, the *Andhras*, the *Madrakas*, the *Paundras*, the *Pulindas*, the *Ramathas*, the *Kamvojas* were mentioned together as tribes beyond the kingdoms of Aryavarta. The Aryavarta kings had doubts on dealing with them. (12,64)

China is mentioned in the travel-descriptions of the Pandavas. The passage below, describes these Chinas, to be located somewhere in the high Himalayas: Mahabharata book 3, chapter 176 (MBh 3.176):- Leaving the place called Badari

(Badrinath in Uttarakhand) and crossing the difficult Himalayan regions, and leaving behind them, the countries of China, Tukhara, Darada and all the climes of Kulinda, rich in heaps of jewels, those warlike men viz the Pandavas, reached the capital of *Suvahu*, the king of *Pulindas* (*Kiratas*).

Bhima mentions a China king Dhautamulaka, who caused the destruction of his own race (5,74). The name "Dhautamulaka" translates to "clean root", and might be a reference to the last Xia emperor Jie, whose name means "clean" in Chinese.

Deer skins from China is mentioned at (5,86). King Dhritarashtra, wanted to give as present, a thousand deer-skins from China, to Vasudeva Krishna:- I will give him a thousand deer-skins brought from China and other things of the kind that may be worthy of his praise. During the Han Dynasty, deer skins were used to make token money notes representing 400,000 coins.

(http://en.wikipedia.org/wiki/China_in_the_Mahabharata)

समन्वय के प्रतिक विष्णु प्रसाद राभा

-उमेश खंडेलिया, धेमाजी

डा. भूपेन हाजरिका ने कभी कहा था -विष्णु प्रसाद राभा कोई ठेकेदार नहीं, मंत्री नहीं, सत्राधिकार भी नहीं, नास्तिक है ऐसा भी नहीं, सच्चे महापुरुष स्वरूप परंतु मांस-मछली खाते हैं। २५०० बीघा भूमि के स्वामी जमीनदार होते हुए भी पूंजीपति जैसा कुछ नहीं। पीले वस्त्र नहीं पहनते परंतु संन्यासी, किसी विश्वविद्यालय के नियमित शोधकर्ता न होते हुए भी सर्वमान्य शोधकर्ता, इतिहासज्ञाता, नृत्यविद, विद्रोही परंतु रोमांटिक भी, जात-पात नहीं मानते, परंतु निर्धन व धनवान जातिवाद के सटीक ज्ञाता। पूंजीपति व अभावग्रस्त के भेदभाव को हृदयंगम कर स्वयं एक प्रतिष्ठित जमीनदार होते हुए भी 'राभा' ने सदैव पूंजीवाद का विरोध करके दिन दुखियों का साथ दिया। राष्ट्र की स्वयं एक महान हस्ती भूपेन हाजरिका द्वारा कलागुरु विष्णु प्रसाद राभा के संदर्भ में व्यक्त यह भावना 'कलागुरु' के व्यक्तित्व की महानता को दर्शाने के लिए कतई काफी नहीं है।

प्रवेशिका परीक्षा में तेजपुर के सरकारी हाईस्कूल से जिले भर में प्रथम स्थान से उत्तीर्ण होने के बाद विष्णु प्रसाद ने कलकत्ता के प्रतिष्ठित सेंटपाल महाविद्यालय में दाखिला लिया और १९२८ में प्रथम श्रेणी से आईएससी की परीक्षा पास की। रिपन महाविद्यालय और बाद में विक्टोरिया कॉलेज से पदार्थ विज्ञान में मेजर के साथ विज्ञान स्नातक की डिग्री हासिल की। इतने शानदार शैक्षणिक कैरियर तथा पुरखों से चली आ रही जमींदारी को ठुकराते हुए विष्णु राभा ने स्वयं को भारत की सेवा में अर्पित कर दिया। कवि, गायक, नाट्यकार, नृत्य, चित्रकारिता, सिनेमा अर्थात् कला संस्कृति का ऐसा कोई क्षेत्र नहीं रहा जिसमें

विष्णु की कुशलता की छाप न रही हो।

अपने संक्षिप्त जीवन काल में उन्होंने असमिया समाज के लिए बहुत कुछ किया। अपनी विशिष्ट कार्यशैली से असमिया जनजीवन को एक नई सोच दी। कभी-कभी ऐसा आभास होता है कि उनकी प्रतिभा और विचारों का आज भी सटीक मूल्यांकन नहीं हो पाया है। उन्होंने जो किया उसकी चर्चा असमिया साहित्य में निरंतर होती रहती है। परंतु वे क्या कर सकते थे इस पर गहन मंथन होना आज भी मानो बाकी है। हमारे ज्ञात-अज्ञात बहुत से काम अपनी योग्यता से उन्होंने किए हैं, जिनकी संपूर्ण जानकारी और यथोचित मूल्यांकन करने की जिम्मेवारी भी साहित्यकार-पाठक की ही है। उनके द्वारा किए गए कार्यों का लेखा-जोखा संग्रह करना कठिन परंतु समयोचित प्रयास साबित हो सकता है।

विष्णु राभा के विचार व कार्य प्रणाली को समझने के लिए उनके यायावरी जीवन के सहयोगी जिनके साथ और जिनके लिए उन्होंने अपने स्वर्णिम जीवन का अधिकतम समय व्यतित किया-किसान श्रमिक सताए हुए तथा वंचित वर्ग के लोगों के बीच दूढ़ने पर आज भी बहुत कुछ नया पाया जा सकता है। कृषि प्रधान असम के अधिकांश लोग कृषिकर्म से ही जड़ित हैं जो जंगल, पहाड़ और नदियों को आधार बनाकर जीवन का संग्राम लड़ते हैं। प्रकृति निर्भर किसान श्रमिकों के जीवन को यथासंभव सुखमय बनाने के पवित्र उद्देश्य से हृदय में उनके लिए आकंठ स्नेह और उनके दुखों से व्यथित मन के साथ राभा ने भी वैसा ही जीवन अपनाया। अतः उनके उद्देश्य और कर्म प्रतिज्ञा की सच्ची जानकारी इन्हीं जंगल कंदराओं के प्रकृति निर्भर सरल

हृदय के लोगों से ही प्राप्त हो सकती है।

पिछले कुछ वर्षों से न केवल राज्य सरकार वरन छात्र, समाजसेवी, साहित्य-सभा आदि सभी संगठनों द्वारा राभा दिवस आयोजन की होड़ सी लगी है। एक विप्लवी संगठन के कतिपय आत्म समर्पणकारी व वार्ता समर्थक भी इस बार विष्णु राभा दिवस का आयोजन कर रहे हैं। सतही तौर पर देखा जाए तो यह एक बहुत ही अच्छी सराहनीय व अनुकरणीय पहल है। समन्वय के प्रतीक जन-गण के शिल्पी विष्णु राभा के पुण्य दिवस पर उनके विचार, कार्य प्रणाली व आदर्शों पर चिंतन चर्चा करके स्वयं में भी उसी पथ पर चलने की प्रेरणा जगाने के प्रयास से बढ़कर असम के लिए दूसरा और कोई शुभ लक्षण हो ही नहीं सकता। परंतु प्रबुद्ध समाज के एक वर्ग का यह भी मानना है कि राभा की आभा का विस्तार करने के बजाए ऐसे कतिपय नुकसानदेह ही साबित हो रहे हैं।

देश की आबादी के एक वृहद वर्ग को राभा के आदर्श व विचारों पर आज भी गहरी आस्था है। उनके विचारों से प्रभावित होने वालों की संख्या किसी भी दल संगठनों के लिए बहुत ही लोभनीय है। 'राभा' को अपना सर्वस्व व सच्चे पथ प्रदर्शक मानने वालों का सहयोग या समर्थन हासिल करने का प्रयास भी एक कारण हो सकता है राभा उत्सवों का। वृहत्तर असम, असमिया समाज व इंद्रधनुषी असमिया संस्कृति के सामग्रिक विकास व स्थायित्व कल्पना के विपरीत राभा के वास्तविक आदर्श व विचारों को दरकिनार करते हुए परस्पर जाति, द्वेष, भाषा विद्वेष, सांप्रदायिक भेद व अलगाववादी विचारधारा फलने बढ़ने लगी है। अदूरदर्शी,

भ्रष्टाचारिता, विभेद नीति के कारण जनगोष्ठियां अपने-अपने अस्तित्व और गोष्ठीगत स्वार्थ की पूर्ति हेतु आंदोलन रूपी प्रयास करने लगी है। गोष्ठीगत स्तर की यही विचारधारा न केवल असमिया समाज वरन राष्ट्रीय एकता के लिए भी चुनौती बन खड़ी हो गई है। कला गुरु विष्णु राभा ऐसी नीति के प्रबल विरोधी थे। उन्होंने जातीय समन्वय की स्थापना में ही अपना सर्वस्व न्यौछावर कर दिया था।

विष्णु प्रसाद राभा ने कहा था- एक जाति का दूसरी जाति के साथ समन्वय स्थापित होने के लिए अपने स्वयं के धर्म, परंपरा और संस्कृति के गहन अध्ययन के साथ-साथ दोनों पक्षों का एक दूसरे की जातीय सांस्कृतिक परंपरा की पूर्ण जानकारी अति आवश्यक है। उन्होंने यह भी कहा था परस्परिय ज्ञान का अभाव रहते हुए समन्वय कदापि विशुद्ध नहीं हो सकता। राभा द्वारा सृजित लेख, कविता, गीत आदि में ऐसी ही

भावना झलकती है। प्राथमिक स्तर से विश्वविद्यालय तक के पाठ्यक्रम में उनकी रचनाओं को भी समाहित करके सरकार या पाठ्य-पुस्तक प्रणयन एजेंसियां एक वैचारिक आंदोलन को मजबूत नींव की स्थापना का प्रयास कर सकती है। इसी भांति स्वयंसेवी संगठन भी ईमानदारी के साथ विष्णु राभा के आदर्श व विचारों की उचित व्याख्या सहित प्रचार करने की व्यवस्था कर सकते हैं। (दैनिक पूर्वोदय- 15.6.13)

हिंदी भारत को जोड़ने वाली शक्ति : प्रणब

नयी दिल्ली, १४ सितंबर - राष्ट्रपति प्रणब मुखर्जी ने हिंदी को देश को जोड़ने वाली शक्ति बताया तथा हिंदी एवं अन्य क्षेत्रीय भाषाओं के विकास के लिए और कदम उठाए जाने की वकालत की। हिंदी दिवस के अवसर पर एक कार्यक्रम में मुखर्जी ने आशा जतायी कि राजभाषा पुरस्कार हिंदी के अधिकतम संभावित उपयोग के लिए जरूरी प्रोत्साहन देंगे। हिंदी के उपयोग में उल्लेखनीय उपलब्धि को लेकर विभिन्न मंत्रालयों, विभागों, सार्वजनिक उपक्रमों, राष्ट्रीयकृत बैंकों आदि को राजभाषा पुरस्कार प्रदान करते हुए उन्होंने कहा कि हिंदी आम आदमी की भाषा के रूप में राष्ट्र में जोड़ने वाली शक्ति है। राष्ट्रपति ने कहा कि हिंदी सरकारी योजनाओं का लाभ आम आदमी तक पहुंचाने में काफी मददगार रही है। उन्होंने कहा कि हमें हिंदी एवं स्थानीय भाषाओं के विकास को बढ़ावा देना चाहिए। तकनीकी विषयों पर पुस्तकें हिंदी एवं अन्य भारतीय भाषाओं में उपलब्ध होनी चाहिए। उन्होंने कहा कि इंटरनेट पर भी हिंदी एवं अन्य भारतीय भाषाओं के उपयोग को बढ़ावा देने के लिए संयुक्त प्रयास होना चाहिए। (पूर्वोदय - १५-९-२०१३)

गधा तो भाई गधा ही ठहरा

एक बंदा था जिसके पास दो पालतू जानवर थे, एक भोला-भाला सा गधा और एक छोटा सा कुत्ता। मालिक को कुत्ते जी बड़े प्यारे थे और वो उनसे खूब लाड़ लड़ाया करते थे। रोज जब मालिक काम से लौटता था कुत्ता दौड़कर उसके पास जाता, उसके आस पास दुम हिलाता दौड़ता, उसके गोद में चढ़ जाता और उसका हाथ और मुख चाटता। कुत्ते का यह लाड़ लड़ाना गधा बड़े ध्यान से निहारता रहता था। हालांकि गधे को भी अच्छा खाना दिया जाता था और वह काम भी बहुत करता था लेकिन अफसोस, मालिक उसकी तरफ देखता भी नहीं था।

कुत्ते और मालिक का एक-दूसरे के साथ व्यवहार देखने के बाद गधा कुत्ते से

जलन रखने लगा। बुद्धू गधे की खोपड़ी में एक ही बात समा गई कि मालिक का प्यार पाने के लिए उसे कुत्ते की ही तरह व्यवहार करना होगा। तो एक दिन गधे महाशय अपने अस्तबल से निकल पड़े और घर के अंदर घुस गए। मालिक को टेबल पर बैठकर खाना खाते देख, गधे साहब को जोश आ गया और आव देखा न ताव अजीब सी तेज आवाज निकालते हुए उसने दुलत्तियां झाड़ीं और टेबल की तरफ लड़ियाता हुआ भागा। इससे पूरी टेबल तहस-नहस हो गई। इसके बाद उसने अपने आगे के दोनों पैर अपने मालिक के घुटनों पर रखे, जैसा कि उसने कुत्ते को करते हुए देखा था और मालिक का चेहरा चाटने के लिए अपनी जबान बाहर निकालने

लगा लेकिन उसका शरीर भारी था। इस वजह से मालिक जिस कुर्सी पर बैठा था उसका संतुलन गड़बड़ा गया और मालिक और गधा दोनों जमीन पर गिर पड़े, टूटी प्लेटों और तहस-नहस खाने के ढेर पर धड़ाम-धुड़ूम हो गए। मालिक मदद-मदद चिल्लाने लगा। आवाज सुनकर सारे नौकर दौड़े आए। उन्होंने तुरंत गधे को पकड़कर खींचा और उसकी मरम्मत करते हुए ले जाकर अस्तबल में बांध दिया। पिटा-पिटाया गधा अस्तबल में लस्ता पड़ा अपनी मूर्खता पर पछता रहा था जिसके कारण उसकी खूब धुलाई हो गई।

इसलिए ही कहा जाता है कि - 'किसी का फेवर पाने के लिए अपने स्वभाव और चरित्र के खिलाफ कभी भी व्यवहार मत करो।'

देश को मिला पहला रक्षा उपग्रह

बेंगलुरु, ३० अगस्त - भारत के पहला रक्षा उपग्रह जीसैट-७ को शुक्रवार को फ्रेंच गुयाना के कोरू प्रक्षेपण स्थल से सफलतापूर्वक प्रक्षेपित कर दिया गया। इसे यूरोपीय अंतरिक्ष एजेंसी एरियनस्पेस के एरियन-५ राकेट के जरिए छोड़ा गया। इससे देश को समुद्री सुरक्षा के क्षेत्र में काफी मजबूती मिलेगी।

भारतीय नौसेना देश में निर्मित इस मल्टीबैंड संचार उपग्रह का इस्तेमाल करेगी, जिसका सितंबर के अंत तक परिचालन शुरू हो जाने की उम्मीद है। जीसैट-७ उपग्रह पर १८५ करोड़ रुपये लागत आई है। इसे लांच करने में करीब ४७० करोड़ रुपया खर्च हुए हैं। यह देश का पहला उपग्रह है जो रक्षा क्षेत्र के लिए समर्पित है। उपग्रह के प्रक्षेपण की प्रक्रिया आज तड़के २ बजे शुरू हुई जो ५० मिनट तक चली। दूरदर्शन ने प्रक्षेपण का सीधा प्रसारण किया। करीब ३४ मिनट उड़ान के बाद इसे २४९ किलोमीटर पेरिजी (कक्षा में धरती का सबसे करीबी बिन्दु) के और ३५९२९ किलोमीटर अपोजी (कक्षा में धरती का सबसे दूरतम बिन्दु) के जीओसिंक्रोनस ट्रांसफर आर्बिट में भेज

दिया गया। दो हजार पचास किलोग्राम वजनी इस उपग्रह से नौसेना को अपनी गोपनीयता बनाए रखने में मदद मिलेगी। नौसेना पूरे हिंद महासागर में अपने विभिन्न अंगों से सुरक्षित संचार आसानी से कर सकेगी।

३१ अगस्त से ४ सितंबर तक भारतीय अंतरिक्ष अनुसंधान संगठन (इसरो) उपग्रह को भूमध्य रेखा के ३६००० किलोमीटर ऊपर जीओस्टेशनरी आर्बिट में पहुंचाने का लिए इसे कक्षा में ऊपर उसने के तीन अभियान चलाएगा। यह तकनीक अब तक केवल अमरीका, फ्रांस, ब्रिटेन और चीन के पास थी। अब भारत भी इस ग्रुप में शामिल हो गया है। इसे भारत में विकसित तकनीक से बनाया गया है।

एक वरिष्ठ अंतरिक्ष वैज्ञानिक के अनुसार जहां तक अंतरिक्ष आधारित संचार की बात है तो अब तक नौसेना के पास कई तरह की सीमाएं थी। महसूस किया गया कि नौसेना के खास इस्तेमाल के लिए एक एकीकृत मंच की बेहद आवश्यकता है। इससे पूर्व जहाजों में उपग्रह संचार वैश्विक मोबाइल उपग्रह संचार सेवा प्रदाता इनमैरसैट के जरिए होता था। अत्याधुनिक उपग्रह में यूएचएफ, एस, सी और क्यू

बैंड्स में संचालित होने वाले उपकरण लगे हैं। इसका प्रक्षेपण भार २६२५ किलोग्राम था और यह एंटीना सहित कुछ नई प्रौद्योगिकियों के साथ इसरो की २५०० किलोग्राम की उपग्रह बस पर आधारित है। इसरो जीसैट-७ जैसे भारी उपग्रहों का प्रक्षेपण नहीं कर सकता, क्योंकि देश में विकसित क्रायोजेनिक चरण के साथ इसके जीएसएलवी राकेट पर अब भी काम चल रहा है और इसके संचालन की घोषणा किए जाने से पहले इसकी सफल उड़ानों की आवश्यकता है। एरियन ५ ने जीसैट-७ के अतिरिक्त एक दूसरे उपग्रह यूटेलसैट २५ बी (ईएसहेल १) उड़ान के २७ मिनट बाद एरियन ५ से अलग हो गया।

करीब ३४ मिनट की उड़ान के बाद निचला यात्री जीसैट-७ कक्षा में चला गया। इसके साथ मिशन पूरा हुआ। फ्रांस में भारत के राजदूत अरुण सिंह और बेंगलुरु स्थिति इसरो उपग्रह केन्द्र के निर्देशक एसके शिवकुमार उन लोगों में शामिल थे और इस लम्हे के साक्षी बने। सिंह ने कहा कि प्रक्षेपण भारत और फ्रांस के बीच रणनीतिक भागीदारी का प्रतिबिंब भी है।

(पूर्वोदय - ३१-८-२०१३)

जन्म-मृत्यु प्रमाण पत्र में राष्ट्रीयता का कालम शामिल हो : अदालत

मुम्बई, ९ अगस्त - बंबई उच्च न्यायालय ने केंद्र सरकार को इस बात पर विचार करने की सलाह दी कि क्या जन्म-मृत्यु प्रमाण पत्र में राष्ट्रीयता का कालम फिर से शामिल करना सम्भव हो सकता है, लेकिन स्पष्ट किया कि इसे सबूत के रूप में इस्तेमाल नहीं किया जा सकता। मुख्य न्यायाधीश मोहित शाह और न्यायमूर्ति एमएस संकलेचा की खंडपीठ ने एक जनहित याचिका पर सुनवाई करते हुए यह परामर्श

दिया है। याचिका में जन्म-मृत्यु प्रमाण पत्र से राष्ट्रीयता का कालम हटाए जाने को चुनौती दी गई थी। मुख्य न्यायाधीश शाह ने कल कहा, 'यद्यपि यह (प्रमाण पत्र) सबूत के अंतिम दस्तावेज के रूप में इस्तेमाल नहीं किया जा सकता, फिर भी आप (सरकार) राष्ट्रीयता का कालम रख सकते हैं जैसा कि आवेदक ने कहा है।' अदालत तब नाराज नजर आई उसे सूचित किया गया कि केंद्र सरकार को अभी संबंधित विभाग से निर्देश

लेने हैं। केंद्र सरकार के वकिल अद्वैत सेठना ने सूचित किया कि महापंजीयक (जनगणना संचालन) निर्देश लेने के लिए संबंधित विभाग होगा। सामाजिक कार्यकर्ता शाहजीराव थोराट ने उच्च न्यायालय में याचिका दायर कर २० अप्रैल २००० को सरकार द्वारा पारित उस आदेश को चुनौती दी जिसमें जन्म एवं मृत्यु प्रमाण पत्र से राष्ट्रीयता का कालम हटा दिया गया था।

(पूर्वोदय - १०-८-२०१३)

नलबाड़ी के बरकुरिहा से निकली उम्मीद की एक और उषा एथलीट निवेदिता क्वालालमपुर रवाना

गुवाहाटी, १५ सितंबर - कीचड़ में ही कमल खिलता है। इस बात को दिखाया है गरीब घर की एक ऐसी बेटी ने जिसके घर में मेहमानों को बिठाने के लिए एक कुर्सी तक नहीं है। लेकिन अपने प्रतिभा के बल पर इस बेटी ने ऐसे कर दिखाया है जिसने न सिर्फ राज्यवासियों का बल्कि देश का नाम रोशन किया है। विगत कई दिनों से पुणे में अभ्यासरत असम की यह होनहार बेटी रविवार को दिल्ली से क्वालालमपुर के लिए रवाना हुई जहां अगले १७ से २४ सितंबर तक आयोजित होने वाली एशियाई स्कूल एथलेटिक्स प्रतिस्पर्धा में भाग लेगी। भारतीय एथलेटिक्स फेडरेशन को असम की इस एथलीट से काफी उम्मीदें हैं।

हम यहां बात कर रहे हैं नलबाड़ी जिले के बरकुरिहा निवासी फुटपाथ पर सब्जी बेचने वाले हरिहर बर्मन और कल्पना बर्मन की बड़ी बेटी निवेदिता की, जिसने अब तक देश के विभिन्न सब-जूनियर और जूनियर सहित राष्ट्रीय एथलेटिक्स में स्वर्ण, रजत

और कांस्य पदक झटके हैं। निवेदिता के पिता सब्जी बेचकर चार सदस्यों का परिवार किसी तरह चला रहे हैं। नलबाड़ी स्थित गार्डन खेल मैदान के ऊबड़-खाबड़ मैदान पर दौड़ने का अभ्यास कर निवेदिता ने खुद को ऐसे मुकाम पर पहुंचाया है, जहाँ कम लोग ही पहुंच पाते हैं। बचपन से न तो इस बच्ची को पहनने के लिए ढंग के कपड़े मिले और न ही खाना। उसके प्रारंभिक कोच नलबाड़ी के ही रमेन दत्त जो खुद उस मुकाम तक नहीं पहुंच पाए लेकिन निवेदिता को वहां तक पहुंचाने का बीड़ा उठाया। कहावत है कि जहां चाह वहां राह। दोनों की चाहत और मेहनत रंग लाई। रमेन दत्त के दिखाए मार्ग पर वह चल पड़ी। पहले जिला, फिर राज्य, देश और अब विदेश की जमीन पर वह दौड़ती नजर आएगी। क्वालालमपुर में वह १०० और २०० मीटर के अलवा चार गुणा सौ मीटर रिले में दौड़ेगी। निवेदिता १२.३२ सेकंड में १०० मीटर और २६.०६ सेकंड में २०० मीटर की दौड़ पुरा कर लेती

है। राज्य खेल निदेशालय सहित असम एमेचर एथलेटिक संघ और खासकर खेल एवं युवा कल्याण मंत्री के सहयोग के कारण ही निवेदिता इस अंतराष्ट्रीय स्पर्धा में भाग लेने में सक्षम हुई है। लेकिन दुखद बात यह है कि हाल ही में अपने घर आई निवेदिता का हालचाल पूछने के लिए किसी को फुर्सत नहीं है। सिर्फ नलबाड़ी बालिका विद्यालय, जहां वह पढ़ती है, के शिक्षक तथा विद्यार्थियों ने उसकी सफलता के लिए उसे आशीर्वाद दिया है। इस गरीब घर की बेटी की एक दास्तां सुनें तो आप भी सोचने पर मजबूर हो जाएंगे कि आखिर कीचड़ में कमल खिलने की बात सोलह आता सच है। एक दिन निवेदिता के कोच रमेन दत्त उसके घर गए थे। बैठने के लिए एक कुर्सी भी उसके घर में नहीं थी तो उन्हें बिस्तर पर ही बैठने दिया गया। लेकिन उनके बैठते ही लकड़ी से बना वह बिस्तर भी टूट गया। परिवार की गरीबी के चलते निवेदिता अपने घर में किसी को बुलाना तक नहीं चाहती।

(पूर्वोदय - १६-९-२०१३)

माओवादियों के निशाने पर अब चाय बागान-३ चाय बागान में माओवाद फर्क किसे पड़ता है ?

प्रेरणा भारती द्वारा चलाया गए बहस से पता चलता है कि किसी को भी इस बात की कोई खास चिंता नहीं है। सरकार अर्थात् नेतागण उन्हें तो माओवाद फैसने में फायदा ही नजर आता है। वे माओवादियों का प्रयोग करेंगे चुनाव जीतने के लिए। प्रशासन अर्थात् नौकरशाह, उन्हें तो नेताओं की जी हजुरी करने से ही फुर्सत नहीं वे इस विषय पर चिन्ता क्यों करें? उनकी मनचाही नियुक्ति हो जाएगी। बागान प्रबंधन थोड़ा बहुत चिंतित है, लेकिन उन्हें लगता है कि वे तो अपना कार्यकाल पूरा कर लेंगे। माओवादी फैलने में समय लगता है। बागान मालिक वर्ग को केवल मुनाफे से मतलब है, भविष्य में क्या होगा, देखा जाएगा! जब

उल्फा और एनएससीएन से सेटिंग हो गयी तो माओवादियों से भी हो जाएगी। युनियन को कोई फर्क नहीं पड़ता, उनको अपना राजनैतिक वर्चस्व बनाए रखना है ताकि सरकार और प्रबंधन के साथ मोलभाव करते रहे। जो असली प्रभावित होने वाला वर्ग है श्रमिक समाज, उसे समझाए कौन? क्योंकि उसे तो लग रहा है कि शोषण से मुक्ति का अब यही रास्ता है, यही समाधान है।

श्रमिक समाज का जो शिक्षित तबका है, विकसित है। जीवन में प्रतिष्ठित और समर्थ है अर्थात् बुद्धिजीवी वर्ग उसकी उदासीनता दुर्भाग्यजनक है। चाय बागान का प्रबुद्ध समाज इस बारे में पूर्णतया निष्क्रिय है, जैसे उनको

कोई फर्क नहीं पड़ता। जबकि सबसे ज्यादा प्रभावित यही मध्यमवर्ग के लोग होंगे। बड़े लोग अपनी सुरक्षा व्यवस्था कर लेंगे। ये कहाँ जायेंगे, कभी सोचा है क्या? माओवादियों का पहला शिकार चाय बागान के भीतर और आसपास के मध्यम वर्ग के लोग होंगे जो नौकरी-चाकरी और व्यापार में हैं। इनकी शान्ति पहले जाएगी, फिर मैनेजमेन्ट, फिर प्रशासन, फिर सरकार - इस प्रकार क्रमशः दायरा बढ़ता जाएगा।

इसलिए श्रमिक समाज के बुद्धिजीवी अगर इस बारे में सचेत नहीं हुए तो आने वाला कल उन्हें माफ नहीं करेगा। 'उठ जाग मुसाफिर भोर भयी, अब रैन कहाँ जो सोवत है...'।'

(प्रेरणा भारती - ७-८-२०१३)



Tree Plantation by Janajati Vikas Samiti in Nagaland



Warm Wishes on the occasion of the Forthcoming Durga Puja

Dear Readers,

We would like to have comments from Esteemed Readers on articles being publishing in our *Heritage Explorer*. It is to share ideas with all others and to give a direction to this publication.

With Regards
Amarendra Brahma, Editor

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