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# HERITAGE EXPLORER

LET KNOWLEDGE COME FROM ALL THE SIDES

*A Monthly News Bulletin*

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Uttar Banga

7th Akhil Bharatiya Vanvasi  
Krida Mahotsav, Ranchi



1749-1832

Greatest poet, dramatist, philosopher of Germany, often regarded as the Father of German literature, whose works later inspired Iqbal, Lamarck, Darwin, Hegel, Schelling, Schopenhauer, Carlyle, Kierkegaard, Nietzsche and Nikola Tesla.

### Johann Wolfgang von Goethe

When first-time I came upon this inexhaustible work,

**SAKUNTALA** — it aroused such enthusiasm in me and so held me that I could not stop studying it. I even felt impelled to make the impossible attempt to bring it in some form to the German stage.

These efforts were fruitless but they made me so thoroughly acquainted with this most valuable work, it represented such an epoch in my life, **I so absorbed it, that for thirty years I did not look at either the English or the German version.** It is only now that I understand the enormous impression that work made on me at an earlier age.

Source: *Letters from Goethe, Johann Wolfgang von Goethe*

Wouldst thou the young years blossoms and the fruits of its decline,

And all by which the soul is charmed, enraptured, feasted, fed,

Wouldst thou the earth and Heaven itself in one sole name combine?  
**I name thee, O Sakuntala And all at once is said.**

Source: *The One-and-Thousand Mystery*; by Sutapas Bhattacharyya

'Sakuntala' is Sanskrit drama by Kalidas which was translated into English by Sir William Jones and again into German by George Forster



1875-1961

World famous Swiss psychiatrist, an influential thinker and the founder of analytical psychology – often known as *Jungian psychology*.

### Carl Jung

**No system of thought or body control is more widely known today than Yoga.** When a religious method recommends itself as 'scientific', it can be certain of its public in the West. Yoga fulfills this expectation. Quite apart from the charm of the new and the fascination of the half-understood, there is good cause for Yoga to have many adherents. It offers the possibility of controllable experience and thus satisfies the scientific need for 'facts'; and, besides this, by reason of its breadth and depth, its venerable age, **its doctrine and method which include every phase of life, it promises undreamed of possibilities.**

Source: *Let's regain our lost soul* - by Nani A Palkhivala

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## Words and Thoughts

For over more than a decade, whenever an election is in the offing the Leaders of different political parties burn midnight oil to find faults with the opponents. This is perhaps excusable to a certain extent but the language used to express their mind is sometimes so abusive and dirty that these does not deserve to be granted any print space. In our cultural heritage it is well acknowledged that spoken words, thrown arrows once released cannot be brought back. It is also said that good word emanates good vibes and bad word boomerangs and it acts back and hurts the user.

Politics and literature are two distinctly different fields and the meanings behind coinage of words used by the practitioners of politics are never same as that of the litterateurs. In the recent past one central minister commented during a parliamentary debate that if a dog dies, it is not necessary that the P.M. of the country should rush to its rescue and relief. The Opposition members, instead of going by the spirit of the sentence made it an issue and declared a no hold barred war against the ruling party and its Minister and even demanded his resignation. This eventually stalled all the scheduled proceedings and related activities of the Parliament. The minister used a literary form of expression and he never intended to brand a commoner as a dog. But who cares about the spirit. An advantage offered by the usage of a wrong word or a slip of tongue on the part of the ruling party member should not be allowed to be missed. The ruckus that followed the protests, caused the country to suffer, as Parliament could not function and transact any business intended to be for the benefit of the country. The offhand usage of an unpalatable word by a member of the ruling party invited unnecessary embarrassment to the party as well as its top leaders. Similarly, a few months back the speaker of Assam Assembly on being highly disturbed by the unruly behavior of a group of legislators remarked using an ornamental Assamese vocabulary, "one should not shout like crows". All in the opposition deliberately fixated on the word "crows" ignoring the spirit behind it. What happened afterwards are known to all and does not need to be elaborated. The utter disregard and the indifference to the appeals of the Speaker shown by that group belonging to the opposition benches upon the word was nothing but unfortunate. In the last leg of the Chinese aggression of 1962, when the Chinese overran the NEFA and a part of the state of Assam was about to fall to the Chinese, the then Prime Minister of India bade farewell to the people of Assam in a haste and declared over the All India Radio that "My heart goes with the people of Assam". At that tragic moment the PM should not have been so poetic. Till today this utterance of the Prime Minister invariably resonates whenever Chinese aggression is mentioned or discussed. It is worthy of mention here that the people of Assam and the then NEFA went by the spirit of the statement and did not attach undue importance to the words used by the P.M. Perhaps this is so far the only case where people, although in great distress, accepted a statement in its intended spirit and did not go for the literal meaning of the words. Politicians of all hues may emulate this wisdom shown by the people of Assam and NEFA and refrain from causing irreparable harm to the country and its people by disrupting the parliament by unparliamentary means.

Another recent incident of same variety comes to mind. A Cabinet Minister of Assam (Now relieved of the charge) made a very indecent and derogatory remark against a lady minister of the Union Cabinet just hours before her scheduled arrival in the state. This naturally invited vehement protests from different quarters leading to police action. However, the most ironic part of the event is that the concerned Humble (?) M.L.A did not consider it necessary to withdraw his unparliamentary statement or beg an apology from the Hon'ble Union Cabinet Minister concerned and the people of the state. His remark demeaned the prestige of the people of Assam and insulted the womenfolk of the country. The words, intent and the spirit of the remark of the ex-Minister is too ugly to be reproduced here since the journal is meant for the civilized society. The Hon'ble ex-minister must be either oblivious or ignorant about our cultural heritage which worships women in different forms. The Slokas in our scriptures proclaim that 'where a women is worshipped the God definitely visits that place.

The practitioners of politics must be careful in uttering words while delivering their political sermons and give due weightage to the meaning and the spirit it carries in such cases. Words and the spirit should go hand in hand instead of following each other in isolation. Above all, "Vak Sanyama", that is control over one's speech, is always rewarding.

*Editor*

## High Time for 'Safe in India' for Women

- N. Hamsa & Divashri Mathur

Since 2012, December has become synonymous with an array of activities around women's safety. We, however need to look beyond the month. A while ago, when Prime minister Narendra Modi launched the ambitious 'Make in India' and 'Skill India' campaigns, one could not help but wonder when we would witness a much needed 'Safe in India' mission.

### **Social Norms and Orthodox Attitudes are cited as Reasons for Poor Female Workforce Participation Rate:**

Statistics put the female workforce participation rate at 27 percent. The government has emphasised the need for increasing women's participation in the workforce in its various strategies. Social norms and orthodox attitudes are often cited for these poor figures, but one rarely acknowledges the fact that women in India do not feel secure enough to participate freely in any sphere - social, political or economic.

Cases such as the rape of the physiotherapy intern, the photo journalist in Mumbai or the BPO worker in an Uber cab in Delhi lead to sporadic rhetoric about women's safety and then die a gradual death. What remains constant after the media hue and cry has subsided is a feeling of fear among women and the backlash they face when they raise their voice for their rights. A single instance of violence against one woman

in India crushes the dreams of several girls who want to study, work, play and enjoy the freedom that our constitution guarantees them.

### **Contrary to Raised by Many About the Streets Being Unsafe for Women, A Majority of the Violence Happens Within the Four Walls of Home:**

Also, contrary to the alarm raised by many about the streets being unsafe for women, a majority of the violence happens within the four walls of the home. *According to data from 2013, in 97 percent of rape cases, the accused was known to the victim.*

A number of initiatives have been taken to stem the tide of violence both in the public and in domestic spheres. At present the Dowry Prohibition Act, the Protection of Women from Domestic Violence Act, the Criminal Law (Amendment) Act and the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act and fast track courts are the foremost legal initiatives.

### **Effective Use of Technology Can Go A Long Way in Providing Aid to Women:**

However, besides legal remedies, which are often ineffective due to the complicated, lengthy and expensive procedures, technology can go a long way in

providing aid to women, if used effectively and as a supplement to other measures.

Women's helplines and safety apps are two resources which have been launched in recent times and possess the potential to make a large-scale impact.

In India, several phone numbers are dedicated as women's helplines. Some of these numbers such as '181' are run by the Delhi government and were specially set up within the Chief Minister's Secretariat. Other numbers such as '100' and '1091' are under the direct control of the police control room and yet others such as '103' are run or supported by civil society organizations.

Currently, the various private and public helplines in India are divided by the nature of support sought - police, fire services, ambulance, legal aid or counselling - and by geography (city and state).

Some critics have pointed out that having multiple women helpline numbers across the country is a limitation to gender justice due to a lack of Standard Operating Procedures. Also, in stead of one single helpline like 911 as in the United States awareness regarding helplines is low and often confusing for women.

To address this concern, the central government has launched a scheme to

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## Climate Change Accord Could Make India a World Leader

**Paris:** The successful conclusion of the Climate Change Summit here will offer India an opportunity to position itself as the leader of the developing world. If, however, India does not agree with the rest of the world to consider the outcome to be worthwhile, the possibility of a global deal will quickly collapse.

This was observed at a conference here on the sidelines of COP 21 on Monday evening.

Three NGOs based in Brussels - South Asia Democratic Forum (SADF), Europe India Chamber of Commerce (EICC), and Eurochambres - brought together in the French capital thinkers and policy-makers for the one-day meeting entitled "Reinventing Rio".

Paul Casaca, executive director of SADF, said the objective of the meeting was to lobby for increased EU-India cooperation and collaboration on a financial, environment and technological level.

"As we are witnessing the 21st Conference of the Parties to the United Nations Framework Convention on Climate Change in Paris, we think it is necessary to take this opportunity to assess the strategy intended to guide us

through this process and come up with the adjustments that are necessary," he said.

In particular, the debate addressed a more energy-efficient form of industrialisation and urbanisation and consequently promote renewable energies and green technologies therein.

A speaker said as the energy needs of India continued to grow,



it was important that India invested in efficient energy infrastructure in ways that minimised environmental impacts.

Technological and business innovation, scientific cooperation, research, development and deployment of environmentally-friendly technologies and products, open trade, and sound regulatory frameworks were needed to deliver solutions for sustainable growth, said Dr. Rajendra Shende, Chairman of TERRE Policy Centre and former

Director at the UN Environment Programme.

"India needs to see that historic emitters are going to make large contributions and see that they can still continue to emit on the track that they are on in order to sign the agreement," he said.

Another speaker said India needed financing support, not money per se, but cheaper financing. One reason India's

renewable energy (RE) appeared more expensive than of some other countries is the high cost of capital. Funding for RE projects in the EU was often at half the rate.

It was observed that India was not opposed to signing a legally binding agreement for all countries, but it would only consider the agreement if differential responsibilities played a strong role in the text.

The conclusions and recommendations of the meeting would be highlighted in the COP21 Conference through various channels, noted Sunil Prasad, Secretary General of the Europe India Chamber of Commerce.

*([http://zeenews.india.com/news/economy/news/climate-change-accord-could-make-india-a-world-leader\\_1832172.html](http://zeenews.india.com/news/economy/news/climate-change-accord-could-make-india-a-world-leader_1832172.html) 8, 2015)*

## Central Files on Netaji

The Centre's act of declassifying secret files on Netaji Subhas Chandra Bose may not help in unravelling the mystery surrounding his disappearance, noted journalist and author Kingshuk Nag has said. *"Prime Minister Narendra Modi has just promised, he is yet to act on that. Even if all the central government files are declassified, I am not sure, if they will have all the answers that people are seeking to know about Netaji,"* Nag told IANS during the launch of his book 'Netaji: Living Dangerously' on recently.

**"I doubt if the files will have all the information, because some of the important files may be missing, may be doctored long before Modi became the Prime minister,"** said the Prem Bhatia Memorial Award winner.

Following a meeting with a host of Netaji descendants and historians, Modi in October announced that the Centre will declassify files related to Bose from January 23 - his birth anniversary.

The Prime Minister also assured he would request foreign governments, including Russia, to declassify files related to Netaji available with them.

Nag, who in his book has dealt about the various theories surrounding Netaji's disappearance following an alleged air crash in Formosa (now Taiwan) on August 18, 1945, claims the answer to

Bose's disappearance lie hidden in secret files with the Russian, British and the Japanese governments.

"The Indian government files may mostly carry certain passing references about Netaji. The real mystery behind his disappearance may be revealed only if the files with the Russian, British and Japanese governments are declassified," Nag said.

Eminent historian Hari Vasudevan opined that the Modi government ought to have sought the services of experts for the process of declassification of over 120 files said to be with the various central departments, including the Prime Minister's Office.

"We don't know what files will be classified so it is difficult to say whether they will be able to answer the questions that we all have been seeking. "But, I don't think it is adequate that files are just randomly declassified without allowing experts, or historians to ask questions," Vasudevan told IANS.

**"It's essential that people who are interested in the matter, people who have expertise are involved, so that they may pose questions and seek answers to judge the relevance of a document being declassified,"** added the specialist in Russian and European history at Calcutta University.

Netaji's niece Chitra Ghosh, however, exuded confidence that the files would bring out

much-needed answers to the one of the most intriguing mysteries in the country.

Trinamool Congress leader Derek O'Brien, who unveiled the book, compared it with Meghna Gulzar-directed movie "Talvar" which uses the 'Rashomon effect' to deal with the various theories surrounding the sensational Aarushi Talwar double murder case.

"Much like the movie "Talwar" which deals with multiple theories about an incident, Kingshuk's book too deals with different theories with the author smartly pushing in his own theories which he thinks are probable.

O'Brien also welcomed the Centre's declassification move.

"Mamata Banerjee took a historic decision by declassifying the files and after that the Centre followed suit. It is a good step, we want the truth, the country must know what really happened to Netaji," he said.

Giving a riveting account in his bid to answer the various questions surrounding the disappearance of Netaji, Nag in his book has rejected the Taiwan plane crash theory and pointed to the possibility that 'Gumnami Baba', an ascetic living in Uttar Pradesh's Faizabad, was Bose in disguise.

*(<http://www.newindianexpress.com/nation/Central-Files-on-Netaji-May-Not-Unravel-His-Disappearance/2015/11/18/article3134552.ece>)*

## Plea to Declare Ruzazho Where Netaji Visited, as 'National Heritage Village'

Dimapur, 22 Dec. 2015: On behalf of Ruzazho village, which hosted Netaji Subhas Chandra Bose in May 1944, **Netaji Subhash Chandra Bose Memorial Development Society (NSCBDS) Nagaland**, has appealed to Prime Minister Narendra Modi to consider the proposal of the Government of Nagaland for declaring Ruzazho village in Phek district as a 'National Heritage village' at the Netaji Subhash Chandra Bose birth anniversary on January 23 at Kolkata.

According to chairman of the NSCBDS, Er.Vekho Swuro, Netaji after a brief fight, went to Ruzazho village from Burma. At Ruzazho, Netaji held his first public meeting where he appointed Poswuyi Swuro as Dobashi besides eight Gaon Buras to administer Ruzazho. *Er.Vekho said Netaji promised empowerment, employment and development as rights to the villagers, after achieving sovereignty from the British.* Further, he said Netaji also displayed weapons with

which he was going to fight the Britishers for India's cause.

At Netaji's plea for food and other assistance, Ruzazho contributed food items and scouts for guiding INA at different places. After a week at Ruzazho, Swuro said Netaji led the Azad Hind Fauz towards Kohima via Suthozu, Yoruba, Chozuba, Chesezu, Thenyizu and Chakhabama, with plans to march to Red Fort, Delhi.

Swuro said Poswuyi discharged his first duty as area Dobashi and guided INA to Dzulha village to Satakha. On the way, he said one INA associate from the Sema community was shot by the British and died on the spot and the body buried at Dzulha and that the grave remains at the village.

In recognition of the contribution of Ruzazho village, NSCBDS has appealed to the Prime Minister to declare the village as a 'National Heritage Village' so that all citizens from India and abroad could pay their respects to the brave sacrifices

made for the country and to commemorate the "immeasurable passion they had" to earn sovereignty from British colonialism.

NSCBDS said reviving the struggle and glory and to cherish the chivalry of INA and walk the path which Netaji led would be a significant attempt on national unity and integration and also to raise interest of Indians to relive the passion and sacrifice that the INA had walked. Swuro further said that visitors going to Ruzazho would also experience the hospitality given by the forefathers of the village to Netaji in difficult times. He also said the village would also create awareness among old and young in India that the nation comprised of not only Dravidians or Aryans but also Mongloid who equally contributed and could be credited with freeing India from the clutches of British colonials.

(<http://www.nagalandpost.com/channelnews/state/StateNews.aspx?news=TKVXUzEwMDA5MTM0MA%3D%3D>)

## 'Night Milk' May Be An Effective Sleep Aid: Study

London, Dec 16, 2015: Milk collected from cows at night contains high amounts of tryptophan and melatonin, supplements proven to aid sleep and reduce anxiety, a new study has claimed.

The findings suggest that night milk might be an effective natural sleep aid for managing sleep-related disturbances and a promising alternative for the treatment of anxiety disorders.

Melatonin is a naturally occurring hormone which helps regulate the sleep and wake cycle, and tryptophan can be converted to serotonin and melatonin.

Researchers from Sahmyook University in Seoul, South Korea tested

the effects on mice of milk collected at night. The animals were given either night milk, day milk, water or diazepam, and then put on a rotating cylinder for 20 minutes.

The drowsier mice had a harder time staying on the cylinder, while the more alert ones fared better, 'The Telegraph' reported.

Researchers found that the mice given night milk fell off the cylinder more than twice as often as those given day milk or water - and an hour after consuming the night milk, they were significantly less active than those given day milk.

"Milk has long been known and used

to promote sleep," the researchers said.

"The sleep-promoting effect of milk has been attributed to its psychological associations (ie, the memory of a mother giving milk at bedtime) and its rich store of sleep-promoting components.

The researchers said that the findings demonstrated that night milk is capable of producing sedative, anxiolytic, and sleep-promoting effects, comparable to those produced by the benzodiazepine and diazepam.

The research were published in the Journal of Medicinal Food.

(<http://www.deccanherald.com/content/517830/night-milk-may-effective-sleep.html>)



## China or India: Difficult Choice for New Myanmar Government

- Amitava Mukherjee

Even as the Aung San Suu Kyi-led National League for Democracy (NLD) is expected to form a new government in Myanmar, China has lost no time in diagnosing the import of the party's victory and is all set to recalibrate its policy towards the country to steal a march over India towards gaining a deeper strategic depth in this ASEAN nation.

### **China Expects Myanmar to Continue its Friendly Relation with Beijing:**

China's standpoint became clear when Chinese Foreign Minister Wang Yi said in the middle of November that his country expects Myanmar to continue its friendly relations with Beijing although a new dispensation is set to emerge in Naypyidaw.

China has reasons to feel uncomfortable as Suu Kyi has close personal bonds with India. General Aung San, her father and the legendary Burmese liberation hero, enjoyed close personal relationship with the Indian political leadership. Suu Kyi herself spent a good amount of her life in Delhi. She studied first in the Jesus and Mary Convent and then in Lady Shri Ram college.

Because of this fact, China had extended her a warm reception in Beijing in June when President Xi Jinping had met her, breaking protocol.

The ground reality is that China is way ahead of India in matters of strategic depth in Myanmar. In

a classic example of establishing relationships with the Indian Ocean littoral states, China has recently constructed two pipelines originating at Kyaukpyu in Myanmar and terminating in Kunming for transporting oil and gas. The purpose is to lessen reliance on the route passing through the Malacca Strait.

Given Myanmar's strategic importance in South Asia, China has been constantly increasing its economic footprint in the country. Last year China's cumulative foreign direct investment in Myanmar stood at \$14 billion. Bilateral trade reached \$6 billion in 2013 while the corresponding figure for India-Myanmar trade was around \$2 billion.

### **While China Acts, India Deliberate and Dithers:**

Most probably, any government led by Suu Kyi will try to maintain a balance in its relations with the two Asian giants. But the task for her will be difficult because while China acts, India deliberates and dithers. A tell-tale example of this is the Kaladan Multi-modal Transport Project which envisages connectivity between the Indian ports in the east and Myanmar's Sittwe port - along with river and road connectivity with Mizoram. The project was scheduled to be completed in 2013, but is delayed due to slow river engineering works.

In spite of delays in some India-sponsored projects hints that the race for leverage over Myanmar is going to be intense and interesting. New Delhi has

worked out high speed data links in 32 cities of Myanmar and several Indian companies like ESSAR, GAIL and ONGC Videsh Ltd. have invested in the country's energy sector. Most importantly, India has extended duty-free tariff preference to Myanmar.

It is true that compared to China, India's trade with Myanmar has been showing a tardy trend. But from a paltry \$12.4 million in 1981 to a little more than \$2 billion in 2013 is certainly not bad progress.

Moreover, the balance of trade is in favour of Myanmar by 4:1. It mostly exports to India primary agricultural products like beans, pulses and forest products while India sends pharmaceutical products, steel and iron goods, electrical machinery, mineral oil, and rubber products, among others.

**But India's concern should lie in the development and utilization of the huge energy reserves that Myanmar possesses.** The country has the world's biggest gas reserves - estimated to be more than 90 trillion cubic feet. Myanmar has apportioned the job of exploration and development of oil and gas fields to companies of various countries like the China National Petroleum Corporation (CNPC), Daewoo (South Korea), Itera (Russia), ONGC Videsh and GAIL (India), among others. In the same vein, *Myanmar chose China, instead of India, for supplying 6.5 trillion cubic feet of*

**Contd. to Page 19**

## Long Live Pen and Paper

- Dr Ratan Bhattacharjee

### **Pen is mightier than he sword - Edward G. Bulwer-Lytton**

In our paper free era, pen is becoming redundant. Bygone is the day when we can stick to the famous words of Edward G. Bulwer-Lytton, 'Pen is mightier than the sword'. Everyone knows and feels that 'pen and paper' bond is a priceless one. You feel naturally creative when you write with a pen. Of course, the pen in the quotation means same thing more than the object "pen".

Life in this digital age has changed. Handwriting is just despised. In office handwritten applications are not given much importance in spite of its authenticity. This way handwriting should not be discouraged. It makes a writer more creative and innovative. Digital typing destroys handwriting and the pen is now seem to be only used as a costly gift or a memento.

Imagine that day when suddenly all computers crashed all over the world and only paper and pen come to the rescue. For all the power of video and film, we cannot give up our pen. Those who have not got the opportunity to write with pen or whose birthday goes without a pen set are really unfortunate. Alas! Life is too dull for them.

Writers are really wonderful with their pen in their hand. The proverb 'pen is mightier than the sword' still lingers on. Pen is mightier and this is to be understood even by those who kill people for having their beliefs and

faiths in certain ideals. With a pen you may create, but with a sword you simply destroy.

### **Pens are dead. Paper is dead. Handwriting is relic.**

In an Article published on the October 13th, 2015 issue of the Guardian, titled as Pens are dead. Paper is dead. Handwriting is a relic, John Golby, explaining the thrill of writing says, "*Instead, overwhelmed by the myriad options available to me, I decided to just write.*" This is an instrument of discovery rather than just a recording implement. If you write a letter of resignation or something with an agenda, you're simply using a pen to record what you have thought out.

*A pen is still chosen by someone to create and to mould the earth anew.* A pen reminds me of all the beautiful constructions, architectural or artistic. Even Nature has its pen. Dryden once wrote about Shakespeare that "Nature wrote his dramas with his pen." An artist cannot forget his pen. It gives him identity. When a soldier flees away, he takes his rifle, but a writer flees with his pen. That gives him courage. Jackson Pollock once wrote : "When I say artist I mean the man who is building things - creating, moulding the earth - whether it be the plains of the west - or the iron ore of Penn. It's all a big game of construction - some with a brush - some with a shovel - some choose a pen".

Typing on the keyboard is so fast that people hardly go for pen and paper. Only our students in

schools and colleges are still expected to write with a pen. We never think how bored they actually feel and the dullness associated with it. . We have less time now a days for writing with pen. At one time handwriting was a matter of pride for many. Now, all those euphoria are over. On our birthday very few bring the pen set as a gift. Who wants a pen – surely no child!

Malala Yousafzai wrote, "Let us remember, one book, one pen, one child, and one teacher can change the world". When you die, others who think they know you; will concoct things about you. Better take a pen and write it yourself. Autobiography is bad but biography is worse. The pen is mightier than the sword if the sword is very short and the pen is very sharp. Nations and people are deprived of their freedom and the great Iron Curtain dropped around nations can be written off by the stroke of a pen.

I may include one poem that I composed on a golden Parker pen that one of my friends gifted to me. I reproduce the poem 'The Golden Parker Pen bears my Name' for the readers here for them to recall a pen given to them by someone dear and near:

*Real friends remain, others are gone*

*The golden Parker pen had the purity of stone*

*The golden pen bears my name in gold*

*It makes me forget that memories are old*

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## 'The Man Who Knew Infinity'

- Syed Mahmoud Nawaz

The 46th IFFI opened with the film 'The Man Who Knew Infinity', which is directed by Matthew Brown and is produced by Edward Pressman of the Pressman Films, Joe Thomas and others. The film which took almost ten years to make and had a budget of around 10 million dollars is based on a book by the same name written by Robert Kanigel on the life and times of Ramanujan. 'My aunt presented me Robert's book and I was fascinated by the depth with which Indian Mathematics Genius Ramanujan pursued his dream- his journey was so inspiring that I decided to make this film' said Matthew Brown, the director. He added, 'I found the personal relationships that Ramanujan had, to be amazing and I loved the idea that for the man, his mathematics was infused spirituality, at the same time I don't mean to equate it with some far off mystic way that some westerners might perceive it to be'.

**In spite of having no formal training, Srinivasa Ramanujan proved to the world that he very well understood the nuances of the complexity of mathematics:**

He went on to become a Fellow of the Royal Society (FRS). Though he lived for only 32 years in this world, Ramanujan left an indelible mark on the world of mathematics. The genius compiled nearly-4000 identities and equations. He was invited to the University of Cambridge by Professor G.H. Hardy after he saw the samples of his theorems. When Ramanujan was picked by prof. Hardy, he was a clerk in Madras Port with a salary of Rs. 20 per month. Hardy became his

mentor and was instrumental in bringing his brilliance to the fore and in revealing his genius to the world. This was not easy for Hardy as he had to really work hard in convincing others about Ramanujan and convincing Ramanujan about the importance of coherent proofs to go along with his mathematical results. When asked what his greatest contribution to mathematics was, Hardy replied that it was the discovery of Ramanujan.



After staying in Cambridge, Ramanujan came back to India to be with his family but could only survive for around a year. Around 100 pages of notes from his last year made their way to England later and were added to the Ramanujan archives at the Wren Library at Trinity College, Cambridge. Today physicists and mathematicians are making use of them in their research on string theory, black holes and quantum gravity.

Robert Kanigel once said, "*The Man Who Knew Infinity is not only about mathematics; it's about the powerful bond between Ramanujan and Hardy and how it*

*shaped their lives*". The director of the film Matthew Brown who himself is a writer said that he had no reservations about Kanigel's book. In fact he praised Kanigel for being very supportive to the film project. "Robert opened up all his research for me and we became instant friends" added Brown.

In the film the character of Ramanujan is played by the young and talented Dev Patel and that of his wife Janaki by the graceful Devika Bhise. The famous actor Jeremy Irons plays the role of Professor GH Hardy. Others in the cast include Kevin McNally, Arundhati Nag, Dhritman Chatterji, Shazad Latif, Anthony Calf, Roger Narayan, Jeremy Northman, Stephen Fry, Toby Jones and others.

Inputs from expert mathematicians also added authenticity to the whole project. Swati Bhise, a leading Bharatanatyam dancer, who is well acquainted with the Iyengar culture, also used all her talent in contributing creatively towards the making of the film apart from being one of its executive producers.

Films like 'The Man Who Knew Infinity' make us cherish our legacy and remember the contributions made by great people like Ramanujan who in spite of facing difficult times in their lives never allowed the environment to stop them from achieving great heights and from showing light to the world. The work of Srinivasa Ramanujan will always keep inspiring people all across the world.

(The Sentinel 22-11-15)

## North East India: It's Tribal Culture and Western Colonialism

### North East India and The Thwack of Western Colonialism:

The Tribes of North East India were termed as 'primitive', 'savages', 'uncivilized', 'God-less' by the British. Due to the influence of Western thought, since the advent of British rule, we Indians who belong to 'Eastern Culture' have begun to see ourselves through the 'Western Lens'. The British generally labelled Indians as uncivilized people or rather barbarians, like the way they tagged all non-white races. Even now, in the media, tribes are tagged as 'primitive', 'pre-modern', 'untouched by any version of civilization whatsoever' etc.

### **"No Society Is wholly Good Or Wholly Bad..." Said Swami Vivekananda**

Swami Vivekananda said "No society is wholly good or wholly bad. No culture is *wholly good or wholly bad. Do not judge a society by the standard of your culture, but judge a society by the standards of their own culture*"

So, what does the word Tribal mean? As per a dictionary that I read a few years ago, it means 'A person who belongs to a close knit community, where the whole community is considered as one single family. Every person of the community lives and even dies if required, for the welfare of the Tribe'.

As per Indic philosophy, civilization isn't measured in terms of skyscrapers, expressways, bullet trains, its M.N.Cs or by the level of opulence

that exists in it. A society in which the majority of people are truthful, honest, kind and compassionate is a civilized society. Swami Vivekananda said, 'Education has yet to be in the world and civilization- civilization has begun nowhere yet.'

### **The Culture of India's North East Region was Truthfulness, Honesty, Non-stealing, Humanism and Egalitarianism...**

I happened to read an almost 800 page book on the Tribes of Arunachal Pradesh. This book was written in the 1910's by a Bengali gentleman who was employed as a clerk in the British administration in Changlang district. He had written that these tribes of N. E India, who were untouched by 'modern civilization', were most innocent people. Their culture was Truthfulness, Honesty, Non-stealing, Humanism, and Egalitarianism.

These people never told lies because they did not have any idea as to what telling a lie is! Nobody in their society had lain for thousands of years. All of them were honest; the concept of dishonesty did not exist. There was never any theft, houses had no doors! They were humanists; they had no concept of enmity based on race, religion, culture, language, etc. All were seen as fellow human beings. It was an egalitarian society, with no concept of high and low, rich and poor. They had absolutely no need for money.

Nature provided them with everything in abundance- food,

shelter, and clothing. They obtained everything from their surroundings and were self sufficient societies. The only item that they were short of being salt, which they obtained by barter trade with the people of the plains. It was a self sufficient, self-regulating, self-governing, self-reliant society. They worshiped and respected God immanent in creation and lived in perfect harmony with nature.

### **Literacy does not necessarily mean education.**

Most of the North East people were illiterate, but not uneducated. They were well educated in life-skills/livelihood-skills. There was no concept of unemployment! Every person was gainfully self – employed.

The indigenous tribal societies of North East India had attained a state of equilibrium- within their society, with other surrounding tribes/ communities and with nature. Their lives were Eco-friendly, and self-sustaining; Organic Farming was practiced. Their houses were Eco-friendly, temperature regulated & also earthquake proof! They lived in Joint Families – the much talked about Strength of Indian Culture.

### **"Self-sufficient villages"; Self-sufficient for everything, including own defense!" This was the India of Gandhiji's Dreams.**

Gandhi ji has mentioned in the book 'India of My Dreams' about 'Self-Sufficient villages'; Self-sufficient for everything including own defense! He wrote this

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## Nagaland: Light at the End of the Tunnel?

### **The Nagas has Reached a Very important Juncture of History, where they should take a decision for the sake of their future - Isak Chishi Swu**

In a public message released on September 30, 2015 Late evening, Isak Chishi Swu, chairman of the National Socialist Council of Nagaland (IM) called on the Naga people to come together to chart out their common future. He said that the Nagas had reached a very important juncture of history when they should take a decision for the sale of their future.

*The historical forces and change of time, he said, favour correction of the 'mistakes' committed on the Nagas, as also by the Nagas.* Coming as it does, soon after he signed a memorandum of understanding with the Central Government, this message carries more than usual significance. Obviously, Isak's message has a reference to that 'accord', the contents of which have not, however, come to the public domain as yet. There were reports that a section of the Naga people had some reservations about the MoU. And the NSCN Khaplang faction was not a party to it. Therefore, the message reads like an appeal to all of them. One only hopes that the Khaplang group and the others would positively respond to it.

In this context, it may be relevant as also interesting to draw a comparison between the insurgency in Mizoram and that in Nagaland and discuss, in some details, the possibility of the historic Mizo Accord impacting the peace process in Nagaland. The Mizo

Accord is historic because (a) it was instrumental in bringing back a large, determined and dedicated group of insurgents into the country's democratic system which it fought against for nearly two decades; (b) it has been successful and stood the test of time - all the other accords that preceded or followed it having failed; and (c) it marked the beginning, in real terms, of a solid democratic relationship between the once 'Excluded Areas' with the larger Indian polity, a relation that has been accepted as legitimate and desirable by the entire community.

### **Can the 30-year-old Mizo Accord have some impact on or influence the course of the 70-year-old insurgency in Nagaland and help the nation take a step towards its settlement?**

Admittedly, there are a lot of differences - some are fundamental - between the Mizo movement and that of the Nagas. Historically, both the Mizos and the Nagas have looked at mainland India with some reservations and a question mark. Geographical remoteness apart, these areas having been classified as 'Excluded Areas', remained out of the normal administrative arrangement and, to that extent, secluded. There was, however, qualitative difference between the two States in regard to their emotional relationship with the mainland.

The Mizo leadership, it may be mentioned, did not respond positively to the call of the Naga leaders for a joint struggle for independence on the eve of India's Independence. For the Nagas, the idea of living separately was evident

as long back as in the late 20s - the Naga Club in 1929 wanted the British Government to keep Nagaland out of any pan-Indian constitutional framework. The Naga National Council, born in 1946, advocated full independence. In 1947, Angami Zapu Phizo, who became the most powerful leader in the NNC, rejected India's authority over the Nagas and announced the formation of independent Nagaland on August 14, 1947. In 1956 Phizo announced the formation of a separate independent government. The Nagas not only boycotted the first general elections held in 1951-52 but did not accept fully the Autonomous District Council concept as recommended by the Bordoloi Sub-committee.

That was, however, not the case with the Mizos. They did participate in the first general elections and also gave the Autonomous District Council concept a 'fair trial'. In Mizoram, insurgency really began in 1966 although the spark to ignite it was there about eight years earlier (1958-59) in the aftermath of Mautam (famine caused by widespread flowering of bamboo) and the insensitive handling of the calamity by the State Government of the day. By end-1965, the Mizo National Front, formed in 1962, declared the formation of a parallel, independent government. And the insurgent movement began. Moreover, insurgency in Mizoram was relatively short-lived. Beginning in 1965, reached the peak in 1966 and began its downslide from 1971. Between 1975 and 1977, a number of leaders and volunteers had surrendered. Finally, the peace accord was signed on June 30,

**Contd. to Page 25**

## Repatriation Uncertain, No Revision of Electoral Rolls in Tripura Refugee Camps

- Sujit Chakraborty

Agartala/Aizawl December 1, 2015: With the repatriation of 31,300 tribal refugees to Mizoram uncertain, there has been no revision of electoral rolls in the seven camps they are sheltered in Agartala for the last 18 years - with one official even attributing the limbo to road blockages by protesters.

The Election Commission (EC) recently asked almost all states in the country, including Mizoram, to undertake a special summary revision of photo electoral rolls with January 1, 2016, as the qualifying date.

As part of the exercise, the EC asked the Mizoram election department to also do so in the seven refugee camps as the migrants are inhabitants of Mizoram.

According to officials, this sparked protests by youth organisations in Mizoram.

The Young Mizo Association (YMA) and the Mizo Students Federation (MSF), the two most powerful youth bodies in Mizoram, declared their strong objection to the poll panel's move.

Around 31,300 Reang tribals, who locally call themselves "Bru", have been living in seven makeshift camps in northern Tripura since October 1997 after they fled neighbouring Mizoram following ethnic troubles after the killing of a Mizo forest officer.

"Mizoram officials informed us that they would visit the refugee camps from October 25 to conduct the revision of electoral rolls. But

they did not turn up and no fresh schedule has been communicated to us yet," sub-divisional magistrate Nantu Ranjan Das of northern Tripura's Kanchanpur told IANS.

"We have always been ready to provide logistical support to Mizoram officials either to repatriate the refugees or to revise the electoral rolls," he said, adding that the refugees' leaders were in a dilemma over returning to their homes in Mizoram.

An election department official in Mizoram said that the staff in western Mizoram's Mamit district could not leave for Tripura due to recent road blockades by NGOs and local political parties.

"We did not ask the police to use force to disperse the mob as the agitators comprised aged men and women and children. If police use force, the situation might turn ugly and create it more problematic," Mamit district Deputy Commissioner Lalbiaksangi said.

"We would definitely try to follow the schedule of the Election Commission to conduct the revision of electoral rolls in the refugee camps," Lalbiaksangi added.

The NGOs, local political parties and youth bodies held that the refugees in the Tripura camps had refused to return to Mizoram despite repeated appeals by Mizo civil society groups and also many attempts by the state and central governments.

As directed by the Supreme Court, the home ministry held several meetings in New Delhi with

the officials of Mizoram and Tripura and leaders of the Mizoram Bru Displaced People's Forum (MBDPF), the lone organisation of the refugees, to resolve the imbroglio.

Union Home Minister Rajnath Singh, accompanied by his deputy, Kiren Rijju, and senior officials had visited refugees camps earlier this year to persuade the refugees to return to their homes.

Rajnath Singh also met Tripura Chief Minister Manik Sarkar and discussed the issue. Mizoram Chief Minister Lal Thanhawla was supposed to attend the meeting in Agartala but he did not turn up, citing urgent work in the state.

MBDPF general secretary Bruno Msha said the Mizoram government was yet to accept their eight-point demands in writing. These include Rs.200,000 for each tribal family as financial support, free rations for four years, contiguous resettlement of the returnees and adequate security.

"We have also demanded land titles for the tribal families who are to be allotted plots to build houses and financial aid to purchase about 2.5 acres of farmland for each family," Msha told IANS.

"The experience of a few hundred refugees is very bad after their return to their villages in western Mizoram from Tripura a few years back as the Mizoram government did not fulfill its commitments."

([http://www.business-standard.com/article/news-ians/repatriation-uncertain-no-revision-of-electoral-rolls-in-tripura-refugee-camps-115120100294\\_1.html](http://www.business-standard.com/article/news-ians/repatriation-uncertain-no-revision-of-electoral-rolls-in-tripura-refugee-camps-115120100294_1.html))

## Manipuri Dance Enthralls Mandalay National Theatre

IMPHAL, Dec 26: Manipuri dance contingent enthralled a large crowd at the National Theatre of Mandalay on December 24.

An India Cultural Evening was organised under the aegis of Indian Consulate office Mandalay, Myanmar.

Dr Win Hlaing, Minister of Social welfare, U Kyaw San, Minister of Transport and Dr Nandakumar Consulate of India to Myanmar were on the dais. Many diplomatic luminaries including the Chinese Consulate General were present in the evening. The show was coordinated by RK Shivachandra President, Indo-Myanmar Fraternal Alliance from the Indian side.

The Manipuris in Mandalay scattered all around the Myanmar cultural capital thronged the National Theatre and made the evening worth a name.

The Manipuri dances were represented by renowned dance group of Manipur, Lianda Folk and Classical Academy and Manju Elangbam, a dance exponent, who brought laurels to Manipur on several occasions also performed certain dance forms on the stage.

The crowd who were mostly young filled the hall with a thunderous clap with each movement and performances of Dasa Avatar that featured different 10 incarnations of God including Lord Buddha.

Artistes from Balli also took

part in the cultural evening and featured 'Ramayana Play' which is considered as the most spectacular show in Bali and rest of South East Asia.

The performance of Manipuris was meant more than a dance show as Mandalay and rest of Myanmar are looking up to act as a major key player in the Asian economic map rather than



remaining a backwater in the last 50 years under Junta Military regime.

Myanmar and India that share a cultural heritage and embrace the same root of religion have many things to speak when it comes to a concept of working hand in hand.

"The Manipuri dance performance speaks volumes of close relationships between the two Nations. Moreover the attire of Thougal Jagoi that is very much akin to the other South East Asian countries, and Mongoloid feature of the Manipuris posed a riddle about what we can achieve if all these people clique together at a time", conveyed a press release

issued by Indo-Myanmar Fraternal Alliance.

Apart from the Cultural Evening of India, the dance troupe also staged certain performances at different Manipuri localities in Mandalay. The most eventful and heart rendering moment was the performance at Gundicha Mandav of Bamon Khunjao of Mandalay. Bhrmchari Mayum Rupabati Devi, a Manipuri lecturer in Mandalay University said, "This is the first ever Rasa Dance displayed in this particular Mandap".

'Chali Saaba' the age old traditional dance performed in every Mandap in the bygone days in Manipur was recollected and the artistes of Manipur and Manipuris of Mandalay performed the dance form (Chali) together in unison.

The dance troupe also participated in 78th International Vyasa Puja Celebration of His Holiness Bhaktisvarupa Damodar Swamy Srila Sripada and 6th anniversary of Srimad Bhagavat Gita Jayante Mahotsava that was held at Ambika temple.

Devotees from all over the globe participated in the anniversary with deep reverence.

It may be recalled that a big Manipur contingent comprising of 56 members led by RK Shivachandra, president Indo-Myanmar Fraternal Alliance left Imphal ISKCON complex on December 14 last.

*(<http://www.thesangaexpress.com/page/items/61273/manipuri-dance-enthral-mandalay-national-theatre>)*

## Vigil Along India-Myanmar Border to be Tightened

Concerned at the incidence of trans-border illegal activities, a top army General has urged tightening of vigil along Mizoram's border with Myanmar, an official said here on Monday.

Lt Gen Abhay Krishna, General Officer Commanding (GOC) of 3 corps, issued the directive to the para-military Assam Rifles guarding the India-Myanmar border, the official said. Gen Krishna assumed charge of his new command recently.

"General Abhay Krishna during his two-day visit to Mizoram met senior Assam Rifles officials and discussed about the strengthening of security along the India-Myanmar border along Mizoram," a Mizoram home department official said.

"Gen Krishna gave strategic instructions to the para-military officials and troopers to check

trans-border illegal activities," the official added.

Mizoram, which shares a 510-km border with Myanmar and a 318-km frontier with Bangladesh, has become a corridor for arms and drugs smuggling. Assam Rifles troopers guard the Myanmar border while the Border Security Force (BSF) are posted along the Bangladesh frontiers.

Assam Rifles troopers are posted along the 1,643-km India-Myanmar border abutting Arunachal Pradesh (520 km), Manipur (398 km), Nagaland (215 km) and Mizoram (510 km).

The official said Gen Krishna spelt out the concerns of the armed forces towards trans-border illegal activities in the northeast and stressed the need for establishment of peace in the region in tune with the 'Act East' Policy of the central government.

Gen Krishna, who was accompanied by Brigadier M.V. Suchindra Kumar, also met Mizoram Governor Lt Gen Nirbhay Sharma (retd) in Raj Bhavan here and discussed the security situation in Mizoram.

Gen Krishna assumed command of 3 Corps in Rangapahar in Nagaland recently. The corps, also known as Spear Corps, plays a major role in counter-insurgency operations in the Indian Army's Eastern Command.

The 3 Corps is the largest field formation of the army and comprises troops deployed in Nagaland, Manipur, Mizoram and parts of Arunachal Pradesh and Assam.

([http://www.business-standard.com/article/news-ians/vigil-along-india-myanmar-border-to-be-tightened-115113000452\\_1.html](http://www.business-standard.com/article/news-ians/vigil-along-india-myanmar-border-to-be-tightened-115113000452_1.html), 2015)

## Assamese Prose Version of the Mahabharata Released

GUWAHATI, Nov 30 - Former Asam Sahitya Sabha president and eminent folklorist Dr Birendranath Dutta yesterday apprised a mixed gathering of scholars, writers, book lovers and students in the Vivekananda Kendra Institute of Culture auditorium here that an effort to bring out an Assamese version of the Mahabharata was made in the early 1960s by the Gauhati University. But it did not succeed.

Dr. Dutta was releasing the Assamese prose version of the Mahabharata, titled *Sampoorna Asamiya Gadya Mahabharat*, rendered into Assamese from the



Sanskrit original by Col (Dr) DM Bujarbarua,

However, the scholar said as a positive development, one person came out with the zeal to accomplish this Herculean task single-handedly. And, after about ten years of dedicated and

arduous efforts, this man could attain success, bringing hopes to the people.

Significantly, the person who accomplished this success, is a physician by profession, which has the potential to become an example for the budding writers, said the former president of the Asam Sahitya Sabha.

The epic translated and published by Col Bujarbarua, has ten volumes and altogether it has about 5,300 pages. It is priced at Rs 5,550 and will shortly be available in the market.

(<http://www.assamtribune.com/scripts/detailsnew.asp?id=dec0115/city056>)



## Overall, Indians are Religiously Tolerant, says Dalai Lama

Bengaluru, December 7 : Amid a raging debate over intolerance, Tibetan spiritual head the Dalai Lama today said overall Indians are religiously tolerant, but there are some politicians and some sections of the media who create sensationalism out of “small things”.

“Ninety nine per cent of Indians still are religiously tolerant and one per cent it is possible to have intolerant people. I believe that. Some politicians may express different things, but that is their individual expression,” the Dalai Lama said.

“Some people in the media, too, create small things into

sensationalism,” said the Dalai Lama, on a three-day visit to Bengaluru. The Tibetan spiritual leader said a lot of problems were highlighted in newspapers but they were not that serious.

“In India, I feel when we look at the newspapers, there are a lot of problems, but besides that nothing serious - Totalitarian regimes’ newspaper is smooth, but underneath a lot of problems,” he said.

The Dalai Lama lamented on writers not returning awards during the Emergency and the 1984 anti-Sikh riots. The Dalai Lama said US President Barack Obama had mentioned Modi as a

straightforward and a visionary leader and his visits to different countries has improved India’s image and it is on the path of becoming an economic power.

“President Obama expressed Modi as brother, truthful, straightforward leader with a vision. During his visits to different countries, the image of India and also the economy, I do not know the details, but if you see his own sort of speeches, India’s economy is very rapidly increasing and India is on the path of becoming more powerful,” he said.

*(<http://www.tribuneindia.com/news/nation/overall-indians-religiously-tolerant-says-dalai-lama/168095.html>)*

## Arnab Goswami wins IMPACT Person of the Year, 2015 Award

Dec 15, 2015: Arnab Goswami, President-News & Editor-in-Chief, Times Now and ET Now, today won the IMPACT Person of the Year, 2015 Award (IPOY), instituted by the exchange4media Group to recognize excellence in the Advertising, Media and Marketing domain. Goswami was given the award for revolutionizing news presentation and production on television, driving it to altogether new heights with his single-minded passion and taking Brand Times Now to consistent leadership position.

Union Minister of Communications and Information Technology Ravi Shankar Prasad, was the Chief Guest at the glittering award ceremony, and handed over the trophy and citation to Goswami.

On winning the IPOY

Award, Goswami said, “I am absolutely delighted. It is a very



big honour to receive this award. This media industry has given me so much recognition, love and affection over the last 19 years that I have been in the industry. I’d like to accept this award on

behalf of the very hardworking, passionate journalists, producers and content creators who have worked with me to make Times Now India’s No.1 channel of choice for the last 10 years. It’s been an amazing journey with ups and downs and I want to thank each one of you for your patience with me. I want to thank all of you from the media industry and my friends in the industry for standing by me over the last eight to 10 years that we built this brand because without your support, whatever we have achieved would not be possible and without your support, whatever I seek to do in the world of television and digital news media in the future would not be possible. Thank you very much for this.”

*([http://www.exchange4media.com/tv/arnab-goswami-wins-impact-person-of-the-year-2015-award\\_62692.html](http://www.exchange4media.com/tv/arnab-goswami-wins-impact-person-of-the-year-2015-award_62692.html))*

## Inauguration of the 7<sup>th</sup> Akhil Bharatiya Vanvasi Krida Mahotsav

- Team Heritage

Ranchi, Dec.27, 2015: Laughter and thrill could be witnessed in and around the atmosphere that surrounded the inauguration of Akhil Bharatiya Vanvasi Krida Mahotsav. The Chief Minister of Jharkhand, Raghubar Das inaugurated the sporting event held at Marang Gomke Jaipal Singh Munda Mega Sports Complex, Hotwar in Ranchi, Jharkhand.

The all-India tribal sports event is being held in the state for the second time after 2000. This time, 3,249 participants from 27 states and Union Territories are taking part in the five-day event.

While inaugurating the event, Chief Minister Raghubar Das announced that Olympic medal winners from the state will become *Crorepatis* twice over. While Olympic medalists will get cash award from the state government up to Rs 2 Crore each and government jobs, medal winners in national and international games will get jobs straightway. Two per cent of government jobs will be reserved for sportspersons, Das added. He also said the Hotwar stadium complex was being developed as a sports university and a sports academy by the state jointly with Coal India.

The CM has directed Deputy Commissioner Manoj Kumar and SSP Prabhat Kumar, Senior

Superintendent of Police (SSP) to ensure safety and better traffic management of the 3,200 tribal players in the city during their stay that has been organised by the Akhil Bharatiya Vanvasi Kalyan Ashram. He also asked for regular patrolling on the route from the railway station to the sports complex here till December 31.

DC informed the CM Thursday that there are several buses arranged only for the players' convenience for traveling during their stay.



Dr HP Narayan, Vanvasi Kalyan Kendra member, said that the city-based Yuva Rangmanch will stage 'Ulgulan Ka Aant Nahi', a play written and directed by renowned theatre artist Ajay Malkani on the inaugural day. "This play will depict the contribution of tribal leaders in the freedom movement and will be performed by about 20 actors who will be playing the roles of tribal leaders such as Sidhu and Kanhu Murmu, Tilka Manjhi and others but Birsa Munda will be the main

focus as he was the one who had led the mutiny against the British over a century ago," said Dr Narayan.

Dr Narayan also said that the event will witness a number of cultural programmes such as song, dance and drama by the various team players from different States. "The players will compete in traditional sports such as Kabbadi, Kho-Kho, Race, High Jump, Long Jump, and Archery. These 3,200 players have been short listed after crossing various levels at the Khel Prakalp from the

small villages of the representing States. There have been special arrangements made for their food accommodation at the dormitories in the sports complex itself, including separate boarding arrangements for the 800 women participants. The CM has already assured of the special arrangements for their safety and well-being here in the city," added Dr Narayan.

Moreover, Jual Oram, the Union Minister for Tribal Welfare will be the Chief Guest for the festival and R.S.S functionary Bhaiyaji Joshi will be the key speaker. Anshu Jamsenpa, from Arunachal Pradesh who has climbed the Mt. Everest twice and Kavita Rout from Maharashtra who has an international record in 1000 meter race will also be attending the festival to encourage and inspire the youth participants here.

## Protect tribal belts & blocks: Prodyut Bora

GUWAHATI, Nov 24: .....Prodyut Bora said that it does not need one more round of violence for the government to realize that this is a problem that cannot be wished away by putting one's head in the sand, like the proverbial ostrich.

Bora said: "There has been a huge loss of life and property due to violence between various communities in the past decades. In October 1993, an estimated 50 people were killed in clashes between Bodos and immigrant Muslims in Bongaigaon district. Nearly, 5,000 Muslims are still in relief camps in Kokrajhar and Bongaigaon districts. Violence between Bodos and Muslims in BARPETA district in July 1994 led to an estimated 100 deaths, many of the victims were displaced people taking shelter in a relief camp at Bansbari. In May 1996, over 200 people were killed and over two lakh people were displaced in widespread clashes between Bodos and Santhals in Kokrajhar and Bongaigaon districts. Over 50 people were estimated to be killed in a series

of clashes between Bodos and Santhals between May and September 1998. Between August and October 2008, an estimated 70 people were killed in clashes between Muslims and Bodos in Udalguri and Darrang. Over 100,000 people were rendered homeless from the two communities. In July 2012, in riots between Bodos and immigrant Muslims, 77 people had died and over 400,000 people took shelter in 270 relief camps after being displaced from almost 400 villages."

According to Bora, while many organizations try to give a communal colour to these clashes, the main reason remains land. "This is because land is the only asset a poor tribal person has. Therefore, whenever he is deprived of his land, whether willingly or unwillingly, his entire life is destabilized," he said, and added citing a report published by the Government of Assam's Institute of Research for Tribal and Scheduled Castes (AIRTSC): "Alienation of tribal land, like in the other states of India where tribal

population constitutes a significant percentage, is one of the major problems being faced by the tribal communities of Assam. And it has been continuing from pre-independence days till today."

"Altogether 11 tribal belts and 24 blocks were created in Assam till 1964, comprising 3,112 villages, covering an area of 1,18,25,842 bighas. In 1969, the Government deconstituted an area of 1,29,202 bighas under the South Kamrup (Guwahati) tribal belt to build the capital city of Dispur. In 1977, additionally 3 belts and 7 blocks comprising 7,20,715 bighas were notified," Bora said, and added: "Currently there are 14 belts and 31 blocks, comprising an area of 1,24,47,355 bighas or 16,59,647 hectares."

Bora said that the State Government has not been able to protect these tribal belts and blocks from encroachments...

([http://sentinelassam.com.bh-in-7.webhostbox.net/ghy\\_city/story.php?sec=1&subsec=0&id=248516&dtP=2015-11-25&ppr=1#.VnfXUrZ94sY25.11.15](http://sentinelassam.com.bh-in-7.webhostbox.net/ghy_city/story.php?sec=1&subsec=0&id=248516&dtP=2015-11-25&ppr=1#.VnfXUrZ94sY25.11.15))

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## China or India...

*natural gas for 30 years beginning from 2005.*

India is desperately trying to catch up. The UPA-2 government (2009-14) extended a new \$500 million credit line in addition to an existing \$300 million line. The same government had targetted bilateral trade of \$3.5 billion in 2015. Whether the target has been met remains an open question.

The two sides are now also showing interest in military cooperation. During his visit to India in June, Senior General Min Aung Hlaing, the commander-in-chief of the Myanmar army, had shown keen interest in purchasing offshore patrol vessels.

There are 400,000 people of Indian origin living in Myanmar. There are also Chinese-origin

people, particularly in the northern parts. Both China and India have very high security interests and a tug-of-war is inevitable. It is to be seen how the new government in Myanmar tackles this - because it is a hard choice to make.

([http://articles.economictimes.indiatimes.com/2015-12-01/news/68688566\\_1\\_new-myanmar-government-kyaukpyu-kaladan-multi-modal-transport-project](http://articles.economictimes.indiatimes.com/2015-12-01/news/68688566_1_new-myanmar-government-kyaukpyu-kaladan-multi-modal-transport-project) 1, 2015)

## Sahitya Akademi awards to Kula Saikia, Brajen Brahma

NEW DELHI, Dec 17 - Additional Director of Assam Police Kula Saikia has been honoured with this year's Sahitya Akademi Award for his short-story collection *Akashar Chhabi Aru Anyanya Galpa*, while Brajendra Kr Brahma has won the Sahitya Akademi Award for his poetry *Baidi Dengkhw Baidi Gab*.

In all, six books each of short-stories and poetry, four novels, two books each of essays, criticism and plays, and one of memoirs have won the Sahitya Akademi Award this year. The Award in Bengali will be announced later, it was declared here today.

The jury that selected Kula Saikia's works included Gangapada Choudhury, Nirupama Borgohain and Dr Namita Deka, while Brahma's book was selected by a jury comprising Gobinda Narzary, Dr Indira Boro and Mihir Kr Brahma.

The books were selected on the basis of recommendation by a jury of three members in the concerned language in accordance with the procedure. According to the

procedure, the executive board declared the awards on the basis of unanimous selection made by the jurors or selection made on the basis of majority vote.

Well-known as a short-story writer, Kula Saikia has got 12 short-story collections published to his credit. In the year 2000, he was honoured with the prestigious *Katha Award*. He is a regular contributor to the vernacular and English dailies and journals on special themes and current issues, ranging from economic development, brand management, energy planning to literary criticism and public diplomacy.

His write-ups have appeared in The Assam Tribune. He was one of the editors of the publication *Assam: Beyond 2000* – a vision document for growth and development of the State. He has also played an important role in the publication of Assam Police: Through the Years as a member of the three-member editorial board.

Brajendra Kumar Brahma, former president of the Bodo

Sahitya Sabha (BSS), had earlier bagged the *Tagore Literary Award*, 2009, of the Sahitya Akademi for his book *Raithai Mala*, a collection of poems, which was published in 2006.

A winner of three awards till date, Brahma was born on June 1, 1943. He passed his matriculation in 1959 from Sakti Ashram Vocational High School, BA in 1968 from St Edmund's College, Shillong, and BT in 1977 from Goalpara Government BT College.

He has been associated with the Bodo Sahitya Sabha since long. He served as its joint secretary during 1986-89 and 1990-92. During 1986-88, he was the vice-president of the Bodo Writers' Academy, then an adviser of the same, and subsequently the president of the BSS during 2002-04 and 2005-07. He was also the chief editor of *Gwdan Giyan*, a monthly GK in Bodo, and the chief editor of *Somni Agan*, a monthly magazine of Bodo poetry.

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

## German State Raids, Shuts Mosque for 'Backing IS'

BERLIN DEC 18, 2015 : German authorities on Thursday raided, shuttered and banned a Muslim association and mosque they accused of supporting the militant Islamic State group in Syria and Iraq.

Police in the southwestern city of Stuttgart searched the site and delivered a notice that the centre had been disbanded and its property confiscated, said the interior minister of Baden-

Wuerttemberg state, Reinhold Gall.

"We do not tolerate associations that advocate the use of violence to promote religious concerns and collect donations for terrorist groups," said Gall, without reporting any arrests.

He charged that radical preachers and fundamentalist Islamists, mainly from western Balkan states, had frequented the Islamic Educational and Cultural Centre Mesdschid Sahabe.

Of about 50 people who had travelled to Syria from Baden-Wuerttemberg to join the fighting, at least 10 had been visitors of the mosque, and three of them had since died, he said.

The centre had previously been raided in March, when police confiscated computers, data storage devices, smartphones and documents as evidence, said the minister in a statement.

(<http://www.dawn.com/news/1227036>)

## The Role of Educated Women

**A meeting called by the Women cell of the Vanavasi Kalyan Ashram was held at Machkhowa I.T.A centre on the 11<sup>th</sup> of Nov. 2015.**

Smt Krishna Sarma who is an Advocate of the Guwahati High Court presided over the meeting. Smt. Madhavi Joshi, Head of Women Cell of Akhil Bharatiya Vanvasi Kalyan Ashram graced the meeting as Chief Guest. Dr. Manju Devi, Head of the Assamese Department of Cotton College and Dr. Sunita Changkakati, Executive Director of Assam Rural Development Centre were the Guests of Honor. Dr. Ritu Thousen, Lecturer of the History Department of Cotton College; Smt. Jotshna Pegu, Accountant of Assam Panchayat Rural Development, and Smt Tarali Das Kalita, Market Analyst were the designated speakers.

The meeting started with *Bharat Mata Vandana* at its onset. While presenting the goal of the meeting, Smt. Bina Mili said that even in today's fast moving and mechanized world, a majority of people from distant villages are forced to live a rudimentary level of existence, owing to the lack of education. The focus of the meeting of the meeting, as stated by Smt. Bina Mili, was to discuss on the probable ways to bestow light upon the lives of these people.

This was followed by a speech from Dr. Ritu Thousen, in which she said that Society and Family both are the reasons behind poor literacy amongst women in the distant villages of Assam. Women, in far off villages have to

bear the social stigma, which generally accompanies womanhood as a rule. Furthermore, due to household responsibilities, womenfolk are left with no time to devote on their personal cause.

The role of educated women, as stated by Dr. Thousen is pivotal for an all-inclusive growth of the Nation. While speaking on the context, she said that in the 20<sup>th</sup> century, women like Smt. Chandraprabha Saikiani upped the ante for women education in the region.

In the words of Jotshna Pegu, a robust health care system is important for true progress of society. Due to lack of proper diet, people from distant villages could be seen to have compromised on their health. Child mortality rate is high in those areas due to lack of proper medical treatment. This poses as serious threat to lives of both the mother and child. The role of educated women is instrumental in covering these grey areas. Therefore, educated women should work towards removing such obstacles from the society for true progress of the society.

According to Tarali Das Kalita, women contribute towards 50 % of the work, yet due to 'gender slavery', they are usually deprived of all rights of possession whatsoever.

From among the audience, Dr. Bidyarthi Das, in her speech, stressed on the right ways to educate the girls from such regions. According to her, it is the family's imperative to remove the

physical and mental amalgams posed before a girl. It is also the family's responsibility to stand by the girl, which would ensure that social stigmas are kept at bay.

Smt. Nirupama Haje spoke about Kalyan Ashram Karyakartas of bygone years. Speaking about their work, she based her speech on the ways to improve women education. She envisioned for a policy to meet this issue.

Dr. Manasi Sarma stated that educated women should make a committed attempt to develop progressive mindset among rural women.

Smt. Manju Devi Pegu, in her speech, stated that Amalprava Das was the path setter for women education in the state. Universal Poet Rabindra Nath Tagore said that, 'women symbolizes a Nation's progress', progress of Womanhood in itself is the progress of rural areas.

Rays of hope were evident in Nirupama Haje's speech. She said that there is a world of possibilities inside each and every woman. In advent of the light of progress, women are sure to display their inherent brilliance.

Smt. Madhavi Joshi started her speech by saluting Bharat Mata, the mother of all Indians. She started as a Karyakarta of Kalyan Ashram in 1971. In that year, another woman Karyakarta named Nirupama Haje associated herself with Kalyan Ashram. While speaking the work done by Kalyan Ashram in the district of Udalguri, Smt. Joshi stated that, right from academic

**Contd. to Page 22**

## Hearty charity of Facebook's Zuckerberg

- Salil Gewali, Shillong

Some people are immensely rich but filthy poor in generosity while very few are truly rich and largehearted. They can liberally loosen their purse string to exercise their benevolence. They can prove what they are — true human beings who feel for humanity. Others chase after the riches but miss the basic rhythms of life — too tempted to be deviated from the righteous path. Yes, the inner peace and harmony merrily elude them. They are utterly poor souls!

Well, two exciting news has just broken. It must have lifted the heart and soul of countless people. It's an announcement of an act of philanthropy by none other than Mark Zuckerberg, the founder of Facebook. Being sensible he chose the most joyful occasion — the birth of his beloved daughter Max, to make public a ground-breaking announcement of donating 99% of his total share of wealth towards charity. Of course, it needs tremendous courage and inner awakening to take such a decision. Mark wants that the next generation should not

face the menace of poverty and the worry of ill-health as we have now. He believes that man's inner potentialities must not be shrunken by other external shortcomings and the lack of education. He wishes that all be equally empowered to express themselves in every possible manner. Very understandably,



Mark knows how to control the money and how best to use it instead of being controlled, or even consumed by it.

He perhaps does not want to cling to that which will never make him a good human being. Yes, what is quite clear is that Zuckerberg owns the wealth but it did not own him. That is truly admirable and inspiring for the world to know. It's an example worth emulating by other tycoons

as well so that they can at least stop losing their sleep guarding their stacks of dollars. Some philosopher has rightly said that tones of money of a tycoon are far less meaningful than the golden mountain or the beauty of streams in a green landscape that never fail to make every one joyful and merry. The open scenery, a pleasant feast for the eyes, soothes the pangs of everyone's heart while the huge piles of dollars make the owner's greed more concrete and the mind more confused and heart less cheerful. Not even .001% of the total wealth has any lucky magnate ever used personally in his life time. Is it not a huge paradox?

What an inevitable truth that when we die we cannot take along even the dust that whole lot of money gathers over the years. But, we lose ourselves in the wilderness of greed which only strips us of other good qualities.

Envy and arrogance litter our minds, anger and angst make us whined! This is the malady of the treasured coins!!

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## The Role of Educated Women

education and development of character to economic independence; the Kalyan Ashram is committed to provide all-round education to women.

In her speech, Smt. Sunita Chakravarty said that she met with women from far flung villages of BTAD which is prone to gunfire and other sorts of violence, and worked for their all inclusive development. Educated women

can strive to eradicate social evils like alcoholism, gambling, dowry system and child marriage.

In her concluding speech, President Smt. Krishna Sarma stated that in each and every case, gone wrong, it is usually the women who are accused, while Men go free. So, women should shed away their weakness and stand up for their right. Educated women should consider the

illiterate, simpleton rural women as their sisters and work for their progress on all fronts. The hope of a progressive society and a developed nation would otherwise indeed be dim.

Marking conclusion of the meeting, the National Anthem of India was sung. Smt. Sunita Ladia extended her gratitude to all of those who attended the meeting, bringing it to an end.

## Tingkao Ragwang Kalum Kai House of Worship Inaugurated

KU. Padma Kamei

Inauguration of a House of Worship was held at Charungkhon village in Manipur's C.C.pur District on Sunday 13<sup>th</sup> Dec. 2015. Present in the inauguration ceremony were Shri Meishonglung Pamei, President, Tingkao Ragwang Chapriak Phomwas as the Chief Guest. Shri Suryanarayan Suruji, Joint Organising Secretary Janajati Faith and Culture Protection Forum, North East India as Guest of Honour and Shri Lingamlung Daimei, Vice President Tingkao Ragwang Chapriak Phom (TRCP) as President respectively. More than 200 peoples from different villages, communities participated in the ceremony

In that function Shri Meishonglung Pamei spoke the significance of Tingkao Ragwang Chapriak Phom AMN. Shri Suryanarayan Suruji, in the name of Tingkao Ragwang-the almighty god, dedicates the Kalum Kai for the devotees of Tingkao Ragwang

of Charungkhon village. He prayed that the House of Worship would bring peace and prosperity for the populace.

More than 24 Kalumkais have been established so far after the inception of TRC. Apart from the TRC, various other indigenous faith organizations like the Heraka Association in Nagaland, Indigenous Faith of Nishis, Adis and Apatanis of Arunachal Pradesh, Seng Khasi of Khasis in Meghalaya, Jamatia of Tripura, Nunna Lal Shakhuva of Mizoram are working relentlessly in various states of the Northeast.

Shri Meishonglung, in his speech, stated that, "the situation in North-East demands that these communities come together under one common platform so that they can be strengthened and united for the protection of their own religious philosophies and practices".

Keeping that in view, the Janajati Faith and Cultural Protection Forum was formed on 2<sup>nd</sup> April 2000. The Forum strives for codification of customary laws, documentation of religious philosophy and practices etc. Shri Meishonglung further stated that apart from religious practices there should be programs to educate, awaken and inspire the younger generation to be proud of



their religion. Programs such as youth spiritual camps, folklore and folk tale competitions should be held. Youths should be encouraged to collect data's and information from the elders. He said that the Youth Research Wings are working on this by organizing TRC seminars, symposiums, and philosophical debates. He hoped that, being inspired by TRC, all the villagers will come forward to establish Place of Worship in every village at the earliest. The Chief Guest concluded his speech by praying Tingkao Ragwang to shower his blessings on everyone.

Other dignitaries who gave their speeches on the occasion were Shri Chaoba Kamsom, Shri Lanbilung Gonmei Ex-Secy (TRCP/AMN) and Shri Lingamlung Daimei.

Cultural dance, folk song, devotional songs were performed. Next in the offering was a community fest offered by the village community. The exemplary cultural and emotional integration of the state of Manipur was evident in the ceremony.



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## High Time for 'Safe in India' for Women

universalize these helplines by releasing a single all India helpline.

**The scheme for 'Universalisation of Women Helpline' was approved by the government of India on February 19 for implementation through States/UTs with effect from April: (2015).**

This Scheme envisages 24-hour emergency and non-emergency response to all women affected by violence in both public and private spheres, including in the family, community, and workplace.

The idea is to unite all the helplines for women under a single number - 181. In addition to helplines, several safety applications available online provide emergency support to women with smartphones and internet connectivity.

However, when compared, apps which conduct safety audits are more comprehensive

and also go beyond providing emergency support. *Perhaps the biggest advantage that auditing tools offer is the potential to include the community in the process of auditing. The safety audit is a simple methodology of delineating exactly what factors make a particular public space feel more or less safe.*

The tools, when used by citizens can gather information about safety in their localities which can then be used by public authorities for better planning and governance. What this technology offers beyond large-scale information for helping stakeholders to plan safer localities is a chance to bring about an attitudinal shift in the community living together.

**For women to feel safe and accepted, a shift needs to be perceptible in society:**

Women need to feel accepted for coming out of their homes, working, walking around at night

and in general enjoying the same rights and freedom that men take for granted.

Combined with legal and technical measures, measures to bring about progressive thinking can go a long way to contribute to public spaces and homes that make our girls feel secure, welcome and valued. However, a lot will depend on what we prioritise as a nation and perhaps it's time to put "safe in India" before other campaigns, because a nation where half the population is discriminated against can never fully grow and reap its potential.

(In arrangement with IPE Global, an international development consulting group where N. Hamsa is Policy Leader and Divashri Mathur, Senior Research Associate, Policy Team (Women & Girls). The views expressed are those of the authors. The author can be reached at [nhamsa@ipeglobal.com](mailto:nhamsa@ipeglobal.com))

(The Sentinel 04.12.2015)

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## North East India: It's Tribal Culture and Western Colonialism

because he had a deep understanding of Indian civilization and culture. All villages used to be self-sufficient self-governing 'Republics'. This is what Alexander encountered when he tried to invade Indian landmass. Even Fa-Hien, Hiuen-Tsang, Megasthenes and Herodotus, who visited India have mentioned this in their writings. But these inherent strengths weakened and vanished with repeated invasions and resultant turmoil. Later most of these positive characteristics survived only in North East India, which too has eroded in the last 20-100 yrs due to the effect of Western Civilization & thought.

It is the so called 'Modern Civilization' which has disturbed this state of equilibrium and created chaos. Chaos and turmoil all over the world, leading to religious terrorism, wars, conflicts, global warming, climate change etc.

*We, the western 'educated' people need to learn from the 'wisdom' of these wise tribal people, if we have to save the world from devastation.*

(<http://thehummingbox.net/2015/12/09/northeast-india-its-tribal-culture-and-western-colonialism/>)



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## Nagaland: Light at the End of the Tunnel?

1986. A lasting solution to the problem was achieved and peace returned to the State.

The two movements also differ in other details. In Mizoram, it was solidly united outfit, i.e., Mizo National Front had a unified single-man command which led the movement. The Centre knew who to negotiate with. But the NSCN, which spearheaded the separatist movement in the State, was a fragmented body with multiple command centres. To that extent, a negotiated settlement acceptable to the different factions was hard to achieve. Then gain, there was relatively larger support for democracy and a sense of 'Indianness' in the Mizo society as compared to Nagaland. Also the civil society including the Church organization, which wields great influence, and the Young Mizo Association, which works as a social watchdog with tremendous clout, played a more proactive role in support of peace, than its counterpart in Nagaland. That had gone a long way in achieving a breakthrough.

The Mizo agitation did not, by

and large, go beyond the State's boundary. There was no demand for unification of the Mizo-inhabited areas outside the State. But unification of the Naga-inhabited areas in the neighbouring States to create 'Greater Nagalim' has been a core issue of the Naga movement. This presents itself as a big hurdle in reaching a peaceful settlement because the neighbouring State concerned have been stoutly rejecting such a demand.

It would thus appear that a peaceful settlement of the Naga imbroglio will not be an easy task. Notwithstanding the differences between the two insurgent movements and the different ground situations, one believes that the Mizo Accord may influence the course of the similar movement in Nagaland. As one associated with, the Mizo peace process towards its conducting years, I see some commonalities between the two. Weeks before the signing of the Mizo Accord, the MNF supremo Laldenga in a statement had called upon the Mizo people to participate in a joint endeavour to build Mizoram as a peaceful and

prosperous 'part of India'. There is a faint echo of these sentiments in Isak's message. Two battle-fatigued generals, as it were, realizing the futility of 'war' and listening to the call of time to restore peace! Then, just a few days before he stepped down as the Chief Minister 'to bring about reconciliation and for national unity', Lal Thanhawla, the man who demonstrated rare statesmanship and made the unique political sacrifice in the interest of peace, said in a statement: "The path of peace is long and hard. The process is indeed a test of patience and perseverance. Peace demands great sacrifice. The efforts that went onto make it (the peace accord) may perhaps show others the path to peace." As in Mizoram, in Nagaland too both the parties involved in the problem have demonstrated sustained patience and perseverance. It is hoped that the powers that be in Nagaland would also be prepared to make the 'sacrifice'. If it does, the efforts behind the peace process in Mizoram would, as wished by Lal Thanhawla, show the Nagas the path to peace sooner than later.

(The Assam Tribune 4-12-15)

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## Long Live Pen and Paper

*Gone are sweet moments all  
with the wind*

*Those who are real, only they  
will remain*

*Others who came to my life for  
a purpose*

*They left for far off lands giving  
me pain*

*I am in a lagoon of restless  
gloom*

*Louder was the murmurs of  
ceaseless wind*

*Some moments I fell in an  
abyss*

*When I feel I am ruined.*

*Salt was in my head, salt was  
in my eyes*

*The golden Parker pen heard  
my cries*

*I had no dreams, only some  
space was there*

*When all had left me, none was  
there to care.*

*Life is often a sandy wind*

*When all is blown and ruined.  
Great solitude in deeper heart  
reigns*

*But no rains needed now to  
wash my pains.*

*Long live Pen and Paper.*

*(Dr Ratan Bhattacharjee is  
Associate Professor and Head  
Post Graduate Dept of English,  
Dum Dum Motijheel College,  
Kolkata) (The Sentinel 13.12.2015)*

## The Tale of Two Fishes and a Frog

Two large fishes, Sahasrabuddhi and Satabuddhi lived in a big pond, and were close friends with a frog called Ekabuddhi. They



spent a lot of time together on the bank of the pond.

One evening, as they were assembled on the bank of the pond, they saw a few fishermen approaching. They had nets and big baskets with them, which were full of fishes that they had caught.

While passing by the pond, they noticed that the pond was full of fishes. One of them said to the others, "Let us come here



tomorrow morning. This pond is not very deep, and is full of fishes. We have never caught fishes in this pond."

They agreed to return the very next morning, and continued their journey homewards.

The frog was depressed on hearing the fishermen and said, "O Friends, we should decide what to do, whether to run or hide. These fishermen will return tomorrow morning!"

The fishes however did not care much. The first fish said, "O Friend, It is just mere talks of few passing fishermen. Don't worry, for they will not come. And, even if they do, I know innumerable tricky water movements. I shall save myself and my family with ease."



The second fish joined, "I am as talented in tricky water movements as you! I will be able to save myself and my family too. I support your stand, for I will not abandon the home of our ancestors for the sake of some mere talk of few passing fishermen."

But the frog was not convinced, he said, "My friends, my only talent is that I can foresee danger. You may stay, but I will leave with my family to some other pond before morning."

The very next morning, the fishermen came and cast their



nets all over the pond. They had a big haul, and caught many fishes, frogs, tortoises and crabs.

Sahasrabuddhi and Satabuddhi tried hard to escape, but none of their tricks worked. They were caught, and when the fishermen dragged their net on the bank of the pond they were already dead.

Being the largest of the fishes the fishermen caught, they proudly displayed Sahasrabuddhi and Satabuddhi, and carried them separately as they started homewards.

Meanwhile, the frog, Ekabuddhi, had already found a well for shelter. Being worried and anxious, he came to the surface. But as he saw the fishermen departing with his friends, he became sad.

He told his wife, "They were very talented, but lacked the only talent that was most important. As for me, I may have only one talent, but I swim happily with my family!"

### The wise indeed say:

*At the first hint of danger, act quickly to save yourself.*

## Meeting on the Role of Women at ITA, Guwahati



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