

Master Your Thoughts

By - P Raymond Stewart

What do you want in life? And who do you suppose is giving or not giving it to you? More than anything, don't we want to be free of "need" — mental, emotional, physical, spiritual? When we are not needy, we are free to fully partake in the joy of life; we are more easily able to completely present and respond according to the need of the moment. If you knew you already had everything, would you not act differently than you do now? Would you worry about tomorrow? Would you still be afraid to trust your brother? Who could be an enemy? If you accept that God is omnipresent and therefore you are one with God simply because you exist; if you accept that God is the omnipresent creative force of the universe, and being one with God you share this same creative power, does this not mean that you already have everything because you are everything?

Know Your God Self

If you accept your God Self, you will realise that you have no real needs. With free will that is exercised at the time of creation, you can choose at any time what you want to experience. Is this not how God lives? Have we forgotten how to truly live because we have forgotten how God lives? Yes. Forgetfulness set in with early childhood conditioning, and so now we need to relearn, to remember how to live as our God Self. The world tells us that external factors dictate our lives: what we have and cannot have what we do and cannot do, whether we live or die. The world tells us we are tragically limited, can't take care of ourselves, and need to protect ourselves from others who want what we have. The world believes in our separation, not in our oneness. If we are each Creator, how do we actually create? In truth, to live is to create. There is never a time when we are not creating. The energetic blue-print of every thought, emotion, action, and breath we emit returns to us in kind. What if we lived this awareness each moment? Would we not be empowered? Would we not carefully choose our thoughts, feelings, and actions, ensuring that what we are creating is our conscious will to create?

Creative Nature

Most of us are unconscious of our creative nature and therefore create unconsciously. When we create unconsciously, most of what we create is repetitive. It comes from our conditioned past and is, therefore, not the most appropriate for the fresh new immediate moment. To create consciously requires that you focus your creative power. You can never become more powerful than you already are. You can only become more focused. This is why thinking is so important. Thoughts form the lens through which creative energy passes and is transformed. Thoughts colour, guide, divert, shape, organize the formless creative energy ever flowing from our being. Thoughts also evoke our feelings which further energize them. This is why it is so important to be master of your thoughts. As you think, so will you experience. Living As God, Yogi Impressions.

Courtesy: The Speaking Tree

More News

Assam Rifles conducts medical camp

IT News
Imphal, Feb 21: More than 700 people benefited from the free medical camp organized by 12 BIHAR of HQ 9 Sector AR under aegis of HQ IGAR (South). The camp targeted residents of MayangImphal area of Imphal West District in Manipur with an aim to create better understanding about modern life style diseases and fitness. The free medical camp initiative, held at Government High School at Choubung Company in Imphal West District of Manipur featured doctor and medical staff from 12 Bihar Regiment alongwith dentists and other healthcare professionals from Public Health Centre, MayangImphal.

Visitors were examined by general physicians, internal medicine specialists, dentists and a team of paramedics for heart diseases, blood pressure, body mass index, cholesterol, diabetes, dental problems and obesity among others. Specialist doctors also offered one on one consultations and nutritional and dietary counselling to the visitors. The Commanding Officer, 12 BIHAR emphasised to the gathering consisting of low-wage earning workers, as well as families to learn more about various diseases such as hypertension, diabetes etc and about effective ways to combat the disease. Information booklets and tips on health care were also distributed



during the camp. The health camp initiative is yet another example of Assam Rifles' endeavor to play an active and meaningful role in the community, thereby creating a tremendous impact on the lives of the Manipuris. A special health screening for youth aspirants for joining Army was also carried out. The effort was highly appreciated by the Counsel of Charai and Choubung Company, Mr K Rohindro (Social Worker MayangImphal), villagers and other personalities present during the event.

Assam Rifles distributes sports fixtures provides drinking water

IT News
Imphal, Feb 21: 12 BIHAR of HQ 9 Sector AR under the aegis of HQ IGAR(S) showed their unique gesture by providing sports items to Snehabhawan Orphanage located at Tiddim Road in Imphal West District of Manipur to strengthen Civil-Military bonding. The event was graced by the Tulihal Post Commander of 12 BIHAR Regiment, who distributed sports items to the students of the Snehabhawan Orphanage. The drive was initiated for promoting sports and games in the region leading to youth development and career enhancement. The event commenced with a welcome song sung by the students of the orphanage. A small lecture was then organized wherein the students were motivated to channelize their energy in the right direction for the prosperity of the region. While interacting with the students the Company Commander assured the students and staff of

SnehaBhawan that Army would continue to strive for the welfare of the students and it would always endeavor to extend help and assistance. The authorities of Snehabhawan sincerely appreciated the efforts of the Army in all aspects of day to day life. On the other hand 20 Assam Rifles of HQ 26 Sector Assam Rifles under aegis of HQ IGAR (S) provided purified drinking water to St Joseph's High School, ChandelDist on 19 Feb 2016. This committed efforts of the Assam Rifles will go a long way in strengthening the security force, local populace bonding. The School was suffering due to lack of drinking water facilities since the last one month. Sensing the requirement, 20 Assam Rifles swung into action and provided drinking water to the school and villagers. School authority, civil administration and parents of students expressed their gratitude to the Assam Rifles for providing purified water to the school.

Regional President, AWWA visits Manipur

IT News
Imphal, Feb 21: Mrs NeerupmaBakshi, Regional President, Army Wives Welfare Association, Eastern Command arrived on a two days visit to Manipur on 20 Feb 2016 and interacted with families of serving soldiers of the Army and Assam Rifles at Mantripukhuri, Leimakhong, Kakching and Churachandpur. The Regional President, AWWA also met with and felicitated Widows and Veer Naris during her visit. The Regional President, AWWA accompanied by Mrs LaxmiSreenivas, Regional President, Assam Rifles Wives Welfare Association, Manipur visited Carmel Jyoti Children's Home and Missionaries of Charity Home in Imphal on 20 February 2016. Carmel Jyoti Children's Home was established in 2005 to provide long term residential care to the most deprived children orphaned due to or infected with HIV/AIDS. Presently 62 children are being looked after with continuous support from IGAR(S). The Missionaries of Charity Home established in 2002 for the sick and destitute abandoned on the streets has saved more than 800 persons suffering from different ailments and 386 babies who were orphaned at birth. Assam Rifles has also been helping the residents of the home and has extended help in the form of Solar Lights and provision of basic day to day utility items. Mrs Neerupma presented various gifts and utility items for the wards and children of the Institutions. While interacting with the staff and the residents, she appreciated both these charities for their efforts and commitment in pursuit of a noble cause.

Army captain, 2 CRPF personnel, 1 civilian killed in encounter

Srinagar, Feb 21: An Army captain, 2 CRPF personnel and a civilian have been killed in an encounter between militants and security forces at a government institute in Pampore in south Kashmir's Pulwama district. The attackers had taken refuge inside the Institute complex yesterday afternoon after attacking the security personnel. All the people, including employees and students trapped inside the campus, were evacuated safely by security forces. Sources said, militants did not take any hostages. The area remained besieged throughout the night and the intermittent firing was going on, when reports last came in.

Mob Justice: A Lacuna in the Social Movement

By : Mamta Lukram, Ph.D Scholar, Centre for Manipur Studies, Manipur University

The immediate question arises out of the mob justice is the sense of justice, that how far is the act justifiable? Who are the criminals and who are the victims? Who justifies it? The mob itself is a very temporary irrational type of gathering, without any proper coordination and understanding. The logic of means and ends of an action cannot be justified by swarming up in few moments. An action in order to be justifiable needed a proper coordination of the means and the ends to be employed before steps are taken up. Mob from the sociological point of view is a sort of gathering of people who get into involved in a sudden upheavals or upsurges. It probably seems to have more negative impacts rather than the positive ones. Contextualising the situation in Manipur society especially, mob justice is the dichotomy of the solidarity which instigates a sense of fear psychosis to the whole of the family members of the culprits rather than bears the heat of social

justice by the culprits themselves alone. Dismantling houses, ravaging properties and destroying the belongings of the culprits are the major ways of punishing the culprits through mob justice. It is an exemplary type of repressive punishment to the culprits so that the other members in the society could learn a lesson. It warns other members of the society to forbid replicating the same act or other heinous crimes. Once a policeman remarked, "a mob has no heads, we were being taught like that in our training." The intrinsic meaning being very clear, people in a mob are irrational. This perspective may probably be the immediate cause for the time and again act of brutality of the state forces over the people who got involved in mobs or other types of sudden upsurges. Whenever there are social collectives or solidarity in movements, they might have interpreted it from the mob angle and so usually discharged with aggressive

acts to subdue them. The traditional methods employed in controlling are arresting the trouble makers, using tear gas, lathi charge, deploying more military personnel creating an atmosphere of militarization etc. In a turbulent society like Manipur, sudden upheavals becomes very common and so mob control mechanisms also needed to become more strategic rather chaotic or inhuman. **Crime and Punishment** Crime in the simplest term is an anti-social element. A criminal is one who is known to have committed an anti-social act of crime. Consequently, who bear the blow of the crimes, are considered as victims. He/she is the one who is unfortunately associated with a crime or an undesired consequence, the outcome of which people treated him as the injured or the hurt one. Margery Fry, Priestly and Philip Priestly were the pioneers who advocated that crime simply ought not to be viewed as "violation of legal order" but as a violation of the rights of the individual victims. Generally victims are perceived as the weak in relation to the offender and blameless for what happen. Influenced by the modus operandi of an "ideal victim", the social attitude over these two distinct categories as per se, is the binary opposites. People have an aggressive attitude towards the offender and a sympathetic view towards the victims. Traditional societies are governed by strict social mores and sanctions. Customary laws provide ways of sanctioning against the anti-social acts. They stigmatised the culprits as an exemplary phenomena. Traditional ways of punishing culprits may be far from legal approval. And at some point of time such customary laws overreach and turn out to be destructive and disapproving. "Mob Justice" is a prominent traditional way of settling crimes and a violent way of punishing offenders. It justifies an anti-social act through another heinous act. It implies approval of the Hamurabi's code "an eye for an eye, a tooth for a tooth." Criminals are punished through another criminal act. Mob justice doesn't take into account the innocent dear and near ones of the accused. The dire consequence of the crime committed is made to bear by the whole family members of the culprit including the aged, women and children. When houses and belongings are burnt, dismantled, ravaged, ex-communicated or made to banished from the society,

the fear psychosis that gripped the rest of the family member's minds and has an intense negative impact. Children, in particular are traumatised. In the sole attempt to stabilise a criminal act, the whole family members, except for the culprit, again become victims of the trauma. The fear psychosis inflicted by such irrational act is really criminalising. Thus mob justice is rather a victimising act rather than sympathetic towards the victims. **Examples of Mob Justice** The last two months of August and September 2015, there has been tremendous agitations going on in the valley districts of Manipur in plea with the demand of implementation of ILPS (Inner Line Permit System) in the state. Unprecedented disturbances caused due to prolonged situation of sudden road blockades, protests, rallies, burning piles of tyres, demonstrations and the consequent deployment of the traditional method of mob control mechanisms by the state actors. The psyche of the public become overtly sensitised that they readily swing into violence like demonstrations, or even if not in straight fights, the heavy exchange of slingshots by the youths with the rubber bullets and tear gas shells from the military personnels become visibly and insanely high. Youths involved in such destructive acts whole day long, for many weeks became disarray that in sensitive zones fights broke out among themselves. Here is a short story of a traumatised child in the mob justice out of personal experience. During the agitating months, some youths indulged in fights, for which the mob labelled them as traitors and were deemed to be punished by the mob with their 'style of punishing' -dismantling houses, ravaging and thrashing (which is equivalent to the primitive term 'flogging') whoever resisted. The mob snatched and the fury spread like wildfire. Family members of the culprits started running for life, seeking refuge in neighbours. Children were traumatised and started crying out of fear. We run out for any possible help, there I was made to experience an unforgettable shock of life. A boy, a son of the culprit (as the mob labelled so) was seen bitterly crying in a corner, trying hard to subdue his own voice. I started convincing, hoping he felt safer. At that moment he uttered a few words in voice so broke up.... "Mamayai, (a formal way of addressing to the second aunt of a family who has many aunts), eikhoi papado

meena hakhramiye (meaning, my father will be lynched),..... (still breaking down and in a shaking voice), eikhoi yundo mei tharanaye, ei yam kajeje.... (meaning, our house will be ravaged, I am very afraid), Tears rolled down the cheeks of the kid and I stood amsed in the scene, failing to give myself a satisfactory answer to what "justice" means. The only answer I can give that child was, just a sentence which the boy felt, as a pack of lies "mamayai lehrisdi, ichagi" (meaning, mamayai is here for you, my son). The source from where they derived the authority to grant punishment is doubtful. If the strength of solidarity be sublimated that way, then it will be a lacuna in social movement which will degenerate the essence. There have been numerous cases of mob justice turned out ugly. Some such examples are on 16th April 2015, a husband who has been driven out of the locality on charge of killing his own wife, found her cremated wife living a new life with a new partner. Laishram Chaoba, from Thoubal reported a missing report of his wife Naobi on August 22, 2011. Three days later, a death body of a young girl was found floated in the Ithai Barrage. Assuming the death body as Naobi's, the family members of the girl, relatives and a JAC forcibly cremated the body in the husband's courtyard. He along with his father were convicted of murder. Their house were dismantled and burnt by the mob. They lead a miserable life taking refuge at a relative's place. Surprisingly, after 4 years, the husband found out the cremated wife living a new life with another partner at Nongdam Tangkhul Village at Ukhrul district. Be it coincidence or fate, the question now arises is Laishram Chaoba, the first husband set forth before the mob justice dealers is the identity of the woman cremated at his courtyard and the price of the mob justice at which he lost his house.

Lynching mob strikes again: man killed for 'stealing' calf in Manipur: an another ugly face of mob justice where a school Headmaster was lynched by mob on 4th November 2015, when he was seen near a missing calf from a shed. This was a case which propagated foul smell in the act of labelling a headmaster as a thief and a case which meted with state wide shutdown. Moral policing is another way of forcibly dealing justice by the mob. 'Keina Katpa' is a traditional way of dealing with sex scandals. Whoever convicted of having illicit relations and get caught were prone

face the fate. Sometimes many people seems intimate in relationship and except for the siblings, society interpreted it as illicit. As a lesson, they would be made to 'keina katpa' (keina means 'bride', katpa means 'offering', altogether offering of bride). In case of youths, their personal lives are put under a social radar and whenever they seems to exhibit intimacy with an opposite counterpart, they will be caught and made to indulge the act. Parents in many cases have shown strong resentments in such acts. The resentment may not be simply, because their kids got married early or immature. But the main reason behind everyone trying running away from such facts is that 'keina katpa' in usual sense does not possess a positive meaning, it implies a way of labelling for being lustful, incestuous or loose moral. The sense of stigma associated with such acts is very high. The shame to be bear by the family is disgusting. Many times, young girls who unfortunately fall prey of such acts try committing suicide out of shame and stigma. Who are we that would blindly justify the relationships in someone's personal life? It is a derogatory act and we should respect privacy of someone else's life. **Conclusion** In today's world, people are looking into more restitutive laws as inhuman. The change from the traditional organic society to the modern mechanical society is marked by the change in the law enforcement system in the society. The more society advances towards modernisation, the more restitutive it becomes in penalising the criminals. The repressiveness in penalising marks the primitiveness of the society. Mob justice being a short span and disorganised one fails to accommodate the diverse views and interest. It has a low level of tolerance also. In fact, it itself can be perceived as an act which originates out of disorder evolving from within a vicious circle of disorders. What are the acts which the mob justice perceives as breaking of order? And can the act of mob justice restore order or was the order ever broken? Who is the victim and who is the culprit and how the order is maintained need a thorough understanding by the mob justice. My plain intention is not to justify the mob justice as right or wrong, but let's observe whether it is justifiable. If I say something that sounds ugly, someday I may fall prey of the same act. But I would set forth that this act is a serious impediment in the social movement whereby the system itself falls within the anarchy.

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