

Editorial

Monday, June 4, 2018

Towards the brighter side of Technology

With the increase in reach and dependence on information technology in the present world, detailed descriptions and knowledge on any subject matter can be had at the touch of a button. The virtual world has shrunk to such an extent that anyone can receive and relay information on someone or something as it happens, anywhere in the world. This has led to an unexpected broadening of one's views and opinions of other people, places, religions, beliefs and customs. A more tolerant temperament is the result of the ever shrinking virtual world today.

The world as we know now is ever evolving and changing, and it is upto us to adapt and make the best of it. But just as everything that is continually changing, there emerges a breed of hardliners who are insisting on carrying on with the traditional way of life, and even thinking. While the concept of preservation of culture and tradition for posterity and more importantly, for the preservation of one's own identity and those of the community is without doubt, a vital part of our responsibilities to the future generation, yet the insistence on keeping up and following the traditional way of thinking, to restrain ourselves to the set dogmas and beliefs is nothing short of denying ourselves the freedom to grow - spiritually and intellectually, to think and use our rationality and to pursue our dreams. It is basically denying ourselves the freedom to life as we see fit, so long as our beliefs and practices does not infringe on that of others.

Change is inevitable, and the sooner we accept and embrace it, the better will we be prepared to face the future, uncertain and unpredictable as it will be. Resisting change and attempting to cling on to the old ways of thinking which at one point of time would have served its purpose or even prove vital for survival would prove futile and even regressive. Our way of life changes with the changing times. What was once a necessity, like the caste system which was vital for preservation of communities and races, becoming more rigid to keep the increasing intruders and invaders from mingling and diluting a particular race, has now become a major roadblock in the effort to integrate the nation which is intrinsic to its progress.

The time to walk the line without questioning the rationale behind the diktat is well and truly past. It is time to develop and encourage a scientific temperament which questions and provides a reason for the things we do and think. Tolerance and understanding other's point of view, while, at the same time, retaining the liberty to follow and practice one's beliefs and principles will pave the way for a more inclusive society bound by trust and understanding. How one lead one's life should not be a subject of discussion, it should rather be an accepted personal judgment that needs to be respected. There are more important and pertinent things to occupy our minds and collective concerns in these volatile times. Progress is not made by adjusting the changes to suit our needs and beliefs. It is through accepting facts and adjusting ourselves to the best we possibly can to these changes that we can prepare for a better future - our true gift to mankind.

DELUSION IN SELF – THE CAUSE OF WORRY

By Thangjam Yumjao Meitei

Of all adverse mental stress, one of the most unhealthy and dangerous is prolonged worry. Why do people worry? In the ultimate analysis, there is one answer. People worry because of the concept "me" and "mine" or what is known in Buddhism as "Delusion in Self". Never all animals lower than human beings are motivated by instinct. This is not so with man or woman, who has superior thinking power as well as intuition. With rational intellect, he or she creates the idea of a permanent ego for self-preservation. **Buddhism, is unique in the history of human thought in that it points out the Self-or-Self idea is merely a concept, with no correspondence to reality.** From this belief of self, person develops wrong ideas of 'me' and 'mine' together with all cravings, selfish desires, conceit, pride and other unwholesome thoughts. This concept of 'self', is the main source of all problems, ranging from personal conflicts to wars amongst nations. From this idea of 'self', man or woman believes in the false notion of the permanent body which must be satisfied and at times goes to

extremes in satisfying the craving body. The fear of not having his or her needs and desires met to his or her full satisfaction brings him or her worry and anxiety. Hence, worry is nothing more than a negative state of mind arising out of attachment to worldly pleasures. The stronger the attachment is to a thing, the grater the fear of losing it. The moment one's particular need is satisfied a person starts longing for another. In a similar way, one becomes afraid of getting or coming into contact with something considered undesirable. This attachment to pleasant feelings and dislike for the unpleasant ones gives rise to worry. Sometimes when taken to extremes, fear may arise because of attachment or association with specific objects or situations which are harmless in themselves. Such cases are known as phobias like fear of darkness, fear of enclosed spaces, fear of open spaces, fear of heights, fear of animals, fear of devils and ghosts, fear of thieves, fear of enemies, fear of charms, and illusory fears of being attacked or killed by someone lurking in the background. **(Contd. on Page 3)**

Our Common Crisis: What are We to Do? (Part-1)

BY- NIKETU IRALU

With June 10, 2018 just 5 days to go Imphal Times is reproducing the series of lectures delivered by different eminent personalities on the Arambam Somorendra Memorial Lecture on the day every year organised by the Arambam Somorendra Memorial Trust .

"Nothing in life is to be feared. It is only to be understood" – Marie Curie

Arambam Lokendra and I were together in Madras Christian College, Tambaram, way back in the last century, almost in the first half of it! So when he phoned me a few months back I was so happy we were picking up the threads again. He invited me to give this lecture as part of the series in memory of his brother, Arambam Somorendra. I told him he was giving me an assignment I am not qualified enough to handle, but I was accepting the invitation because I regarded neighbours reaching out to one another to be more important than anything else. So with deepest appreciation I am standing before this distinguished gathering in Imphal today believing we share the same perception. Needless to say I feel highly honoured to be given the privilege to be associated with the lecture series that seeks to pay homage to the enduring memory of a rare son of Manipur who was a patriot, a poet, a thinker and a writer who passionately loved his people and fought for what he believed to be important and right for them and himself. I was very grateful that Lokendra said I could invite others also to come with me. So taking advantage of the kind offer I urged some of my close colleagues, youth leaders and relations to consider coming to this occasion, not to listen to my talk, but to meet, listen to, and get to know you, our neighbours. On behalf of all of us who have come from Kohima I do want to thank you most sincerely for giving us this opportunity. I should add here that we have come keenly conscious of the well-known caution that love is blind but neighbours are not, and we do not see ourselves as others see us! The Arambam Somorendra Trust has made possible this coming together. If we will thus learn to listen and think together, we may find the way to evolve the wider common stability we now need for this region. If our commonsense and wisdom will not do it because it is still tied to the comfort zones of the

past, although they are no longer comfortable, our dire needs are compelling us to develop mutual good will, compassion and understanding to nurture the future we must bring about together. What I will say today will not be adequate to do justice to this occasion. I propose therefore that before I go further, we observe a moment of shared silence to try and discern the potential of this occasion. In addition let us also think of all who have died in Manipur and Nagaland over the past decades in the upheavals of our desperate struggles for our aspirations. For if we will learn to shed tears for one another we will shed less blood of one another. I would like to start by describing the wider setting of which we are a part. I think it gives a helpful perspective to what we will be discussing this afternoon. We are on the edge of the infamous and dreaded Golden Triangle of Burma, Thailand and Laos, one of the two main sources of heroin in the world. But we are on the edge of another triangle that is even more extraordinary which we need to become aware of. If we connect Kolkata, Lhasa and Rangoon with three straight lines, we discover this other triangle! The Lhasa – Rangoon line cuts across where we are. No name has been given to this triangle yet. But one of these days it is going to get one because 7 Nobel Prize winners have come from within this triangle. 4 of them are for Peace: Mother Teresa of Kolkata, the Dalai Lama of Lhasa, Aung San Suu Kyi of Rangoon, and Mohamed Yunus of Dhaka. The other three are CV Raman for Physics, Rabindranath Tagore for Literature and Amartya Sen for Economics! I shall leave it to you decide what the thinking, values and achievements of these great men and women from our part of Asia should mean to us as we search for ways to solve our problems. I personally think we are very fortunate indeed to share with them the mental and moral environment they have created for our part of the

Continent and the world by their steadfast loyalty to their values. The theme suggested to me for this talk was "(my) concerns about the strategic challenges facing the Naga polity today and the foreseeable future", and "the Naga people's response", whether it is "adequate or otherwise." As these are issues I do try to understand I welcomed the suggestion. I realize to say something adequate on this occasion, I should be a highly qualified professor of history, who is knowledgeable also in a host of other subjects! Alas, I am nothing of the sort by any shot. Therefore, I regret that a scholarly paper of the kind you are right to expect from such a lecture is not what you will be getting from me today. So bear with me, and let us see where this discussion may take us? After reflecting on the points suggested to me and the society we have produced I decided to call my talk "Our Common Crisis: What Are We to Do?" After seeing the title some perhaps have felt that for me to say we have a common crisis is presumptuous and unjustified. Some may feel I am too naive and out of touch with reality to think that anything can be done about our crisis and problems. When we have the time for interaction at the end of my talk, I hope what you feel will be expressed and discussed. I have tried to understand what "the strategic challenges facing the Naga Polity today and the foreseeable future" means. I take it to be referring to the struggle by the Nagas from about 70 years ago till today. It represents their decision to construct their history on their consciousness of themselves and known facts of their roots, rather than on what others thought they should be or not be, and their struggle to get India and the world to recognize that position. Trying to understand the struggle of the Dalits in modern India, James Massey writes, "...only historical roots can provide the clue to the lost identity of the Dalits". ("A Concise History of the Dalits"). The same perception has, I believe, operated with the Nagas also. It was an instinctive

struggle to get the foundation right first. This has I think resulted in the foundation becoming permanently set and rigid, tending to paralyze the future. The sub-title of author Namthiubuiyang Pamei's last book on the Naga struggle ("Naga Crucible") is - "A movement in search of its people". This seems to apply describe what this crisis is at this stage. This happens in all human struggles. What we need to do is to find the way out by understanding it together first instead of blaming one another, or denying there is any crisis at all. What does this "consciousness of ourselves", from which the Naga struggle germinated, mean? I shall try to explain how I see it. Rajagopalachari, the first Indian to be Governor General of India and the last man to hold the post, came to Shillong in 1947. Two Nagas went to see him, Pfurhitsu Terhuja and A.Z. Phizo. They joined the line-up of representatives of tribes and communities from the region outside the Raj Bhavan to see Rajaji. The Secretary to the Governor announced that each group was allotted only a few minutes. Pfurhitsu was resplendent in the full regalia of a village elder, complete with thick ivory arm bands and his striking shawls draped over his shoulder. He stood ramrod straight looking into the distance. When their turn came Pfurhitsu started to speak with Phizo translating his words. Looking straight into Rajaji's eyes he conveyed the position of his people to the visiting leader. Turning to the translator Rajaji asked "Who is he?" Before Phizo could translate it, Pfurhitsu replied loudly with deliberate emphasis, "I am a man!" He had learned some English when he was a Dobashty attached to the British Deputy Commissioner in Kohima. The Secretary butted in to say their time was up. Rajaji sharply told him not to disturb saying "Don't you see I want to listen to this man?" The rest of the queue waited and Pfurhitsu completed what he had come to say. Phizo said later Pfurhitsu did what no one else could have done by being fearlessly himself.

Eating eggs everyday may reduce the rate of cardiovascular disease

Story Source: Science Direct

People who consume an egg a day could significantly reduce their risk of cardiovascular diseases compared with eating no eggs, suggests a study carried out in China, published in the journal *Heart*. Cardiovascular disease (CVD) is the leading cause of death and disability worldwide, including China, mostly due to ischaemic heart disease and stroke (including both haemorrhagic and ischaemic stroke). Unlike ischaemic heart disease, which is the leading cause of premature death in most Western countries, stroke is the most responsible cause in China, followed by heart disease. Although ischaemic stroke accounted for the majority of strokes, the proportion of haemorrhagic stroke in China is still higher than that in high income countries. Eggs are a prominent source of dietary cholesterol, but they also contain high-quality protein, many vitamins and bioactive components such as phospholipids and carotenoids. Previous studies looking at associations between eating eggs and impact on health have been inconsistent, and most of them found insignificant associations



between egg consumption and coronary heart disease or stroke. Therefore, a team of researchers from China and the UK led by Professor Liming Li and Dr Canqing Yu from the School of Public Health, Peking University Health Science Center, set out to examine the associations between egg consumption and cardiovascular disease, ischaemic heart disease, major coronary events, haemorrhagic stroke and ischaemic stroke. They used data from the China Kadoorie Biobank (CKB) study, an ongoing prospective study of around half a million (512,891) adults aged 30 to 79 from 10 different geographical areas in China. The participants were recruited

between 2004-2008 and were asked about the frequency of their egg consumption. They were followed up to determine their morbidity and mortality. For the new study, the researchers focused on 416,213 participants who were free of prior cancer, cardiovascular disease (CVD) and diabetes. From that group at a median follow-up of 8.9 years, a total of 83,977 cases of CVD and 9,985 CVD deaths were documented, as well as 5,103 major coronary events. At the start of the study period, 13.1% of participants reported daily consumption (usual amount 0.76 egg/day) and 9.1% reported never or very rare consumption (usual

amount 0.29 egg/day) of eggs. Analysis of the results showed that compared with people not consuming eggs, daily egg consumption was associated with a lower risk of CVD overall. In particular, daily egg consumers (up to one egg/day) had a 26% lower risk of haemorrhagic stroke — the type of stroke with a higher prevalence rate in China than in high-income countries — a 28% lower risk of haemorrhagic stroke death and an 18% lower risk of CVD death. In addition, there was a 12% reduction in risk of ischaemic heart disease observed for people consuming eggs daily (estimated amount 5.32 eggs/week), when compared with the 'never/rarely' consumption category (2.03 eggs/week). This was an observational study, so no firm conclusions can be drawn about cause and effect, but the authors said their study had a large sample size and took into account established and potential risk factors for CVD. The authors concluded: "The present study finds that there is an association between moderate level of egg consumption (up to 1 egg/day) and a lower cardiac event rate. "Our findings contribute scientific evidence to the dietary guidelines with regard to egg consumption for the healthy Chinese adult."

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