

PREMS

City Bazaar

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Morning's so lazy dull and dirty and stinking;
Boring and calm and composing and collecting;
Yawning and scratching; relaxing and unburdening;
Unwary and thoughtless; careless and unwatchful;
Less Driving and empty and all seeing cautious;
Poise and pacific; bright and sunny and cloudless;
One Five and ten fifty and hundreds;
Coming and gathering; loading and parceling;
Peep peep and peep; teett teett and teett teett;
"Dawn" the best; selling's fresh and plenty;
Oh! It's early, 'I'm the early riser' she thinks
'Let my vegetables sell' quickly and hurriedly
As she sells and calls and calls; she isn't tired;
She sells and she moves; she talks and she blames;
She sings and she relaxed; she loves and she's done.

Busy as buzzing bees, swamping over in and out;
Busy as I walked through, consuming and burying;
Indulging and besieging, flooding people again and over again;
Walking and talking; running and tension;
Shouting and laughing and yelling and calling;
Screaming and hurrying and shrieking and boring;
Murmuring and smiling; breathing and sighing;
Battling and muttering; whispering and complaining;
Driving and sitting and whirling and controlling;
Sweating and heavy; thirsty and hungry and empty;
Dealing and buying; regulating and supervising;
Driving and honking peep peep peep and peep;
Coordinating and operating and Beating and charging;
Working and performing and directing kak kaka kak and kak;
Rickshaw rickshaw and Rickshaw Rickshaw;
Auto Auto and Auto auto.

Brighter the day, it's thirsty and sunny;
Busy and conducting; unknown to unknown;
Stranger to stranger; pulling and loading;
Selling and selling and bargaining and leaving;
Trading and exchanging; trafficking and promoting;
Marketing and advertising; pimping and procuring;
Strolling and dashing; styling and sporting;
Darting and smartly; trimming and well-dress;
Bitching and winning; dressy and flattering;
Crossing and criss-crossing; hither and thither;
Colliding and facing; touching and moving;
Eating and drinking; tired and weary and thirsty;
'Come' and 'buy these' 'I want to go home'
Echoes by echoes, ah! Those waving hands;
Those hands 'rocking the cradles' by their laps;
Alas! I fear to notice those, with hundreds
Spotting dreams and discerning desires to life;
A city a bazaar, a grouse and a precious prize
A perfect blend to practicing a home to life

NIA findings reaffirms that "Love Jihad" was a manufactured myth: Popular Front

IT News
Imphal, Oct.21,

General Secretary of the Popular Front of India, M Muhammed Ali Jinnah in a statement said that the NIA findings regarding the non-existence of "Love Jihad" is a triumph for truth and a big blow to the forces that survive on falsehood. After investigating the 11 cases of inter-faith marriage the NIA could not find any evidence of the planned conspiracy of forceful conversion which was hyped by the media and fascist forces as love jihad. "It is to be remembered that Kerala and Karnataka police had earlier found such allegations as baseless. NIA's latest findings reaffirm the fact that the 'Love

Jihad' myth was a clever vicious campaign with dire and far-reaching consequences, launched by right wing Hindutva forces to create religious polarization in the society. Some sections of the media are also responsible to create the hype about love jihad and defame the Muslim community and organizations. It was also an attempt to curb the rights of an individual guaranteed by the constitution of the country," the statement said. It further stated that Hadiya was one of the victims of the campaign. It was the unique and relentless struggle for justice put up by Muslim organizations and Human Rights groups and activists that helped Hadiya get justice and freedom.

"Though NIA has brought out the truth, it must be pointed out that the way the agency dealt with the case has caused a severe damage and disrepute to the individuals and the groups who stood for Hadiya fundamental rights as well as Muslim community at large. After the examination of 11 cases of conversion to Islam, NIA now admits that there is no conclusive evidence for Love Jihad and coerced conversion but unfortunately the arguments of NIA advocate in the Supreme Court were quite contrary. NIA's stand often fell in line with that of propaganda of the right wing forces and Hadiya's father Ashokan. It is undeniable fact that NIA's intervention in the case delayed justice to Hadiya. The

lack of transparency and the 'sealed cover' reports submitted by the agency in the court created mystery around the case, which catered to vicious vilification campaign against Muslim community. "Now that NIA has found the truth, we hope that it prompts the agency for serious soul-searching so that it stands are not misused by fanatic forces for their divisive campaigns. In the light of these findings, we call upon the media, administration and the people of the country to be cautious of such malicious propaganda in future which aims to polarize the country and creates enmity between communities for the political benefits of the communal forces", the statement said.

Manipur sets to host the first ever North East Olympic Games

IT News
Imphal, Oct.21,

Manipur is all set to host the first ever North East Olympic Games at the Khuman Lampak sports complex in Imphal from October 24 to 28. Altogether around 2000 sports persons from eight north eastern states will take part in the upcoming games wherein the athletes will compete in twelve different sports disciplines. The disciplines are archery, athletics, badminton, boxing, football, judo, karate, shooting, table tennis, taekwondo, weightlifting and wshu. All the sports persons and participants in the game will be staying at the youth hostels, national sports university hostels and others inside the Khuman Lampak sports complex in Imphal. In view of the development, Manipur Olympic Association (MOA) headed by its president Th Radheshyam Singh who is the schools education minister in the BJP

led coalition government in Manipur led MOA officials in association with the Youth affairs and sports department and Manipur police conducted a social service camp at the Khuman Lampak sports complex which is the venue of the Games on Saturday. Around 600 sports persons including players from Sports authority of India, police personnel under training in Manipur police training centre at Pangei near Imphal, members of MOA and others participated in the day's social service. However the proposed Press Conference to be addressed by MOA President Radheshyam Singh along with the technical officials of the first NE Olympic Games, 2018 at the office of MOA at Khuman Lampak, Imphal has been postponed tomorrow (October 21). Meanwhile Manipur Judo Association has announced players for Manipur Judo team who will take part in the Games to be held at Imphal for the first time.

Old Age Pension Distributed



IT News
Thoubal, Oct.21,

Old Age Pensions sponsored by P Bihari Charitable Foundation, PBCF Wangjing was distributed to aged persons of Wangjing-Tentha AC at Wangjing Wangkhei Community hall on Saturday. The pension exclusively for the constituency sponsored by the PBCF was established in 2013 and is awarded every 6 months to individuals above 68 years of age who have not availed State sponsored old age pension. The pension carries a sum of Rs

1,200 (for 6 months). The foundation awarded the pension to a total of 891 aged persons. Those absent at the pension distribution ceremony today will be given the pension later at their respective homes, MLA Brojen said. The event was attended by MLA Paonam Brojen, Vice president of Wangjing Tentha Kendra Development Committee L. Brajeshwor Singh, S.Kesho, General Secretary of Committee W. Jugindro and Member of Wangjing Tentha Kendra Development Committee H. Biren Singh.

AN OVERVIEW OF THE BUDDHA'S TEACHINGS ON KAMMA (KARMA)

Thangjam Sanjoo Singh

What is 'Kamma' and what does it have to do with Awakening? Well, as a word, 'Kamma' is the Pali language version of the Sanskrit term 'Karma' which has split into colloquial English as meaning something like a person's fate or destiny. Taken in this way, the notion can support a passive acceptance of circumstances: if something goes wrong, one can say "it was my Kamma" meaning that it had to happen. Where the idea really goes astray is when it is used to condone actions, as in "it's my kamma to be a thief". If kamma meant this, it would rob us of responsibility for our lives. Furthermore, there would be no way in which we could guide ourselves out of our circumstances or past history; which is what Awakening is about. However, 'kamma' in the way the Buddha taught, it means skillful or unskillful action – something that we do now, it is the active aspect of a cause and effect process known as *kamma-vipaka*, in which *vipaka* or 'old kamma' means the effect, the result of previous actions. And, for the most part, we bound up with the

results of our action. However, as 'action,' kamma supports choice. We can choose what actions we undertake. Cause and effect governs the activities of volcanoes, plants and planetary systems, but karma relates specifically to beings who can exercise choice over what they cause – which means you and me. Also, not everything that we experience is because of past kamma (other than that of being born). So if you are sick or caught up in an earthquake, it is not necessarily because of you did bad things in a previous life. Instead, kamma means centers on your current intention or 'violation'. The teachings of kamma therefore encourage a sense of responsibility for action; the responsibility to give attention to the many conscious and half-conscious choices we make in terms of what we do. What this means is that in this present moment we do have a choice as to how the future pans out: whether we will feel joyful and at ease with ourselves, or anxious and depressed depends on our actions now. And similarly, through our actions now, we can be liberated from the past, present and

future. That is what Awakening to kamma brings about. **BODILY, VERBAL AND MENTAL KAMMA** 'Kamma means 'action' in more than physical sense; it also includes verbal action – whether we insult and yell at people, or say truthful and reliable things and that includes the 'internal speech' of thinking! But actually the kamma of our emotive responses – 'mental' (or heart) kamma – is the strongest. Responses – and the inclinations that they are based upon – govern the actions of body and speech and also engender results in the domain of emotions, attitudes, and mind states. Similarly, we do only things physically or verbally because of convictions, assumptions, interpretation and attitudes – mind. By itself, the body does neither good nor evil; these ethical qualities are rooted in the mind that initiates the physical deed. It is the same with speech and thought: language is neutral – it is the kindness or malice of the mind using the language and concepts that brings fortunate or unfortunate results. Considering kamma in this light motivates us to clear the mind of ill-will or greed because these lead to verbal and physical actions that leave an unpleasant tone: they engender harshness and grasping and demanding – and later on worry, regret, and doubt. On the other hand,

actions and thoughts based on compassion give the mind clarity and warmth. Hence the teachings on cause and effect: they associated with any action. As our actions bring conflict or harmony into the context within which we live, taking hold of kamma allows us to have a positive effect on the world around us. Understanding kamma then also offer us the significant realization that our own well-being is not separate from how we act towards others. **THE DYNAMICS OF KAMMA** The law of kamma is that an effect or result cause is inevitable from an active cause. If I curse and abuse someone today, the effect of that is that they get hurt – and that means that they are probably going to be unpleasant towards me in the future. It is also likely that that action will have immediate effects in my own mind: agitation and remorse. Or, it may be that I get accustomed to acting in that way: so I continue to act abusively, develop and insensitive mind and lose friends. So effects accrue both in terms of state of mind (offence and remorse) and also behavioral structures (a pattern or program of being loud-mouthed or self-centered) the really problematic stuff is the ongoing programs, formations, or, in Buddhist language, *sankhara*. These behavior patterns become

part of our identity, and because we don't see past our own ingrained habits, these patterns and programs sustain the rolling-on, or *samsara*, of cause and effect. It is important then if we want to get free, to get a hold on how we are operating. And it is possible, because the *kamma-vipaka* process forms feedback loops of mental feelings of stress or agitation or ease that we can contemplate and consider. Moreover we can respond in different ways to the results of our actions – so each effect does not inevitably endanger a corresponding cause. Here is the choice: I can pause, come out of the mind-state of irritation or recklessness, and give it due consideration and try to do better in the future. That is the first step towards liberation. The teaching on kamma is most readily accessible in the context of external behavior. The Buddha saw that clarity in regard to behavior offers a pragmatic way in which suffering and stress can be avoided, and peace, trust and clarity generated. Hence in spoke of dark kamma – actions such as murder, theft, falsehood and sexual abuse that lead to bad results, and bright kamma and dark kamma – actions which have some good intentions in them, but are carried out unskillfully. An example of this would be having the aim to protect and care for one's

family but carrying that out in a way which abuses one's neighbor. Kamma is also dynamic – we act according to input and as we receive the feedback of agreeable or disagreeable results, that moderates our further actions. However as some feedbacks doesn't occur immediately, and may even take years to occur, aspects of the feedback loop are chaotic. This means that our rate of learning doesn't necessary keep up with the rate at which we can commit further action. We were blithely polluting the atmosphere for decades before it became clear what was going on; by which time other actions had taken place – establishing industries and lifestyles depending on unsustainable resources – that make it difficult to bring it about change. This point is significant: it encourages us to put effort into clarifying awareness of the mind and its impulses. We need to investigate our minds and mental programs more thoroughly and more often. Then it is possible to interrupt the feedback loop with input that arrests or moderates our impulses. This input is the kamma that leads to the end of kamma, and it is the hinge-point of the Buddha's teachings. In it is deepest fulfillment it can lead not just to changes in behavior but to complete liberation. The writer is lay a Buddhist

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