

Editorial

Wednesday, October 3, 2018

Traffic regulation still a Flop show

Driving or walking, it does make differences one suffers equally if it is in the street of Imphal. The comforts expected from driving a car is now a distant dream with traffic managers in the state had failed to prove their efficiency. The construction of Bir Tikendrajit Fly over and the widening of the roads seem to have no use with the authority failing to manage the situation. We do not simply blame the authority, the people too have responsibility. But it is the paid government authorities who are assigned for the job to make the traffic flow smoothly.

The state of Manipur has been witnessing a phenomenal increase in the amount of vehicles-but no wonder whether it is an indication of the rising social status of the public or improving economic conditions in the state. This is being stated cars cost over 50 lakhs are seen driving when the street which would take only few lakhs could not be repaired.

While these factors are a welcome sign, the fact remains that the concerned authorities have failed to keep pace with the times and the changing social scenario in the state resulting in heavy traffic jams and delays which needs to be addressed immediately. The short term policies and systems being implemented from time to time in an attempt to ease the congestions and traffic jams have not been able to alleviate the problem in any way, on the contrary these ad-hoc measures have managed to confuse the public and compound the problem the authorities have been trying to solve. The formation of Traffic regulation and parking committee has not been of much help, and one can only wonder if they are functioning at all. Queries put up to the concerned departments have only resulted in more bewildering responses- a classic example of the effectiveness of passing the buck around that has been at work in all government set ups. While formulation of policies and systems to control and regulate traffic may be a beginning in the right direction, the fact remains that the increasing number of vehicles need additional space to accommodate them and juggling acts of the traffic system by the experts, however efficient and experienced they may be, will not bear fruit. Construction of additional parking spaces at strategic locations, bypasses and flyovers, and most importantly providing subways at important and crowded junctions will go a long way in reducing these problems. Construction of public utilities does not automatically guarantee improvement- their proper usage is as important- an obvious example being the use of footpaths by the vendors and shopkeepers to stock and ply their goods forcing the pedestrians to walk on the road. The need to streamline and re-orient the traffic police personnels is also being felt by the public.

Turning a blind eye to the irregularities being committed by the drivers of various public and commercial transport vehicles in consideration for a "quick handshake" has been well documented- despite the dangers and inconveniences such greedy acts causes. The present government ministers and high ranking officials may not be feeling the burden such traffic jams causes as they seem to have a prerogative of the right of use of the road over the common public but unless some concrete steps are taken up very soon, the only option that would be available to them would be to use their feet with their retinue of escorts and assistants wading through the impossible traffic- surely a distracting relief for the stranded common public on the road.

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Speech delivered by Atif Anik, President National Committee Revolutionary Student-Youth Movement/Bangladesh at THAU ground, Imphal

Comrades, co-worker and struggling people of Manipur, Red salute and Revolutionary greetings on the behalf of Peoples Of Bangladesh. Thank you for giving me this opportunity to speak before you on the 122th birthday of Comrade Hijam Irbat.

I've come to Manipur on the invitation of the Students' Union of Manipur to commemorate the birthday of Hijam Irbat. General Secretary of SSUM, comrade Bushan invited our Organisation, Revolutionary Student-Youth Movement through facebook. Our National Committee accepted that invitation and sent me here. So, first, I want to thank the friends of the Socialist Students' Union who have given us the opportunity to declare our Solidarity with the people of Manipur.

Today, it is the 122th birthday of comrade Hijam Irbat. Last 26 September was the 67th anniversary of his death. But still, today, Manipur has not been able to reach the envisioned destination of Hijam Irbat!

Friends in struggle, Comrade Hijam Irbat dreamed of a classless Society. He dreamed of a sovereign Democratic Manipur. Until the end of his life he fought the fight. And because of that he didn't have much time to fight against his physical conditions. After becoming infected with Typhoid, he left the world. Actually, this is the meaning of revolutionary life. Shouldn't we be like him? How much we followed him? We have to reflect on this again.

We, the Bangladeshi People feel proud because in the time of the anti-British movement, comrade Irbat was Bangladesh's Sylhet jail for likely two years. From this time, major ideological changes happened in his life. Sitting in Sylhet jail, he was educated to be a communist. Bangladesh comrades have many things to learn from Comrade Hijam Irbat. We want to learn from his Revolutionary life. Comrades, Manipuri people have a long-enduring revolutionary history. Though in the whole of South Asia Manipur is a small area, its fertile stirring soil has taken hold as a struggling region to the world. From the start of the anti-British movement to now, Manipuri People have been fighting continuously for their rights. Friends in struggle, When we study history of Manipur, we notice that Manipur's fighting women play a vital role in the revolutionary struggle of Manipur. In the struggle for social change the woman of Manipur are an example to follow.

We heard about Irom Sharmila Chanu. We were on the side of her long fair fight. Her long self sacrificing struggle couldn't win in the end. But Manipur's People should learn from her struggle. To the exploiter ruling class, People's lives are worthless. So, fasting will not give any solutions. For Revolutionary changes, Manipur needs Marxist politics of revolutionary violence. That politics is obviously different than the Revisionist CPM-CPI. Till date, thousands of people and revolutionary warriors have sacrificed their lives in the fight for Manipur. But many of them died in the nationalist struggle. Comrade Hijam Irbat said that fighting against other nationalities cannot be fought for the benefit of just their own people. Therefore, the ethnic fight is subjected to class struggle. Independent national development is possible only in socialist society. Freedom for nationalities is therefore part of the struggle for establishing socialism-communism. Hopefully, the oppressed people of different ethnicities of Manipur will understand this well.

We believe that the fight of Manipur and ours is one and the same. We have to fight together against a common enemy in South Asia. In the revolutionary battle of South Asia, we should fight shoulder by shoulder. We, on behalf of the people of Bangladesh would like to call on you.

We believe that in the revolutionary struggle in South Asia, democratic development of the whole South Asian people will be possible. Within that revolutionary struggle, hundreds of ethnic groups will be able to enjoy their independent autonomous development. We have to fight together against the exploiter ruling class of South Asia.

Finally, I want to say something to the youth of Manipur. Protecting the motherland is a very important issue. You are responsible for protecting the soil of Manipur till your last breath. You are the rising sun of eight or nine o'clock in the morning. Your participation in the leadership of Manipur's working class and peasants will accelerate the struggle

of Manipur. Friends in struggle, The people of Bangladesh are not in a good situation. Fascism has been established there. All means of expression of people are being stopped. Anti-people Article 57 and Digital Security Act are produced to stop the people's voice. The farmer does not get the cost of his produced crops, the worker does not get minimum wages for his living. There is no good environment for the education of the children. The riches going more rich, and the poor are more poor. There are also thousands of revolutionaries killed in the name of crossfire, a term used by the state and police to verify the extra judicial killings. In the name of anti-drug campaign, people have been killed arbitrarily. The common people of Bangladesh are also in a bad situation.

The oppressed people of Bangladesh and the oppressed people of Manipur are friends of each other. We call upon you to stand for the sake of our struggle. We believe that there is no country for workers and oppressed class. Therefore, the struggle of the whole world's working class is one and identical.

"Your fight is our fight. Your struggle is our struggle. Your victories are our victories. Your defeats are our defeats. Even though we are from different countries and different nations, we are earn with the same ideology, strategy and aim's."

Yowlona Yaifare Long Live Revolution .

THE BUDDHA WAS NEITHER GOD NOR AN INCARNATION OF GOD

By Thangjam Sanjoo Singh

One of the noteworthy characteristics that distinguish the Buddha from all other religious teachers is that he was a human being with no connection whatsoever with a God or any other 'Supernatural' Being. He was neither God nor an incarnation of God, nor any mythological figure. He was a man, but a super-man, an extraordinary man. He was beyond the human state inwardly though living the life of a human being outwardly. Just as he is for this reason called a unique being, man par excellence. Through personal experience the Buddha understood the supremacy of man and the concept of a 'supernatural' being who rules over the destinies of beings below, he found to be a mere illusion. The Buddha never claimed to be a savior who tried to save 'souls' by means of a revealed religion. Through his own perseverance and understanding he proved that infinite possibilities are latent in man and that it must be man's endeavor to develop and unfold these possibilities. He proved by his own experience that enlightenment and deliverance lie absolutely and entirely in man's hand. Being an exponent of the strenuous life by precept and example, the Buddha encouraged his disciples to cultivate self-reliance, thus: 'You are your own refuge, who else could refuge be?'

It was the Buddha who for the first time in the world's history taught that deliverance could be attained independently of an external agency that deliverance from suffering must be wrought and fashioned by each one for himself/herself upon the anvil of his/her own actions. The Buddha warns his disciples against shifting the burden to an external agency, a savior, a God or

Brahma, directs them to the ways of discrimination and research and urges them to get busy with the real task of developing their inner forces and qualities. He says: 'I have directed you towards deliverance. The Dhamma, the Truth, is to be self-realized. Buddhist monks are not priests who perform rites of sacrifice. They do not administer sacraments and pronounce absolution. An ideal Buddhist monk cannot and does not stand as an intermediary between men and 'supernatural' powers; for Buddhism teaches that each individual is solely responsible for his own liberation. Hence there is no need to win the favor of a mediating priests. 'You yourselves should strive on; the Tathagatas only show the path. The path is the same Ancient Path trodden and pointed out by the Enlightened Ones of all ages. It is the Noble Eightfold Path leading to enlightenment and highest security. Another distinguishing characteristic is that the Buddha never preserved his supreme knowledge for himself alone. To the Buddha such a wish is utterly inconceivable. Perfect enlightenment, the discovery and realization of the Four Noble Truths (Buddhahood), is not the prerogative of a single being chosen by Divine Providence; nor is it a unique and unrepeatable event in human history. It is an achievement open to anyone who earnestly strives for perfect purity and true wisdom and with inflexible will cultivate the Noble Eightfold Path.

The Buddha, however, also made clear to his disciples the difference between a fully Enlightened One and the Arahats, the Accomplished Saints: 'The Tathagata, O disciples, while being an Arahata, is fully



Enlightened. It is he who proclaims a path not proclaimed before, he is the knower of a path, who understands a path, who is skilled in a path. And now his disciples are way-farers who follow in his footsteps. That, disciples, is the distinction, the specific feature which distinguishes the Tathagata, who being an Arahata, is Fully Enlightened from the disciple who is freed by insight. When communicating the Dhamma to his disciples, the Buddha made no distinction whatsoever amongst them; for there were no specific chosen favorite disciples. Amongst his adherents all those who were Arahats, who were passion-free, and had shed the fetters binding them to renewed existence had equally perfected themselves in purity. But there were some outstanding ones who were skilled in different branches of knowledge and practice, and because of their mental endowments gained positions of distinction but special favors were never granted to

anyone by the Master. There is not even an indication that the Master entrusted the dispensation to any particular disciple before he passed away; not even to his two chief disciples, Sariputta and MahaMoggallana. He did not appoint anyone as his successor. In this connection, it is interesting to note that the Buddha made clear to his disciples, before he passed away that he never thought of controlling the Order. Addressing the monks round the death-bed the Master said: 'The doctrine and the discipline which I have set forth and laid down for you let them after I am gone be the teacher to you.' Even during his life time it was the Dhamma-vinaya that controlled and guided the monks. He was no potentate. The Buddha's Ancient Path, the Eightfold Path, is the teaching for free men.

The writer is a lay Buddhist and a Vocalist of a Rock Band called 'No Name'.