

POEMS

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Gossiping

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Afraid! 'm afraid of false, speeding too fast;
Wide and louder; incorrect and untrue;
Engaging everyone's ear and untruth stories;
Spreading wildly and vividly; picturing and coloring;
I doubt that we all do, simply fascinating one or the other;
'Faster' it goes word to word when it's not true;
'Alive' much when it's not originated, worried and panic;
Bomb! Bomb! We'll run and we'll shouts,
'Here and there' at the 'khwai keithel' at 'lamlong keithel'
All alive and all fear believes: hurried and alarming;
Frightening and nervously; overacting and scaring;
Agitating and fearing; words all grow 'gossiping';
It's a false play: murmuring and talking;
Oh! My hearts faster and I did run hustled.

Teach me a good lesson, if you could;
I wonder 'how' and 'why', you keep on engaging;
'She's fat', 'she's round', 'she's big'
Truth! I never ever knew how correct you tell;
Faster the better 'you' prompt ear by ear;
Tales after tales; dirt by dirt, chatting and talking;
Tea after Tea: "kwa after kwa", chewing and chewing;
'Spitting and munching', eating and drinking;
Ah! Interesting reacting, ruling's not bad;
'Government and politics'; 'candidates and parties';
Subjects by Topics, themes and issues;
Matter and points, questions and arguments;
Discussion and key notes, concern and concepts;
Never the easy debate; never the soft conversation;
I fear you 'gossip', Can't judge any analysis.

Make us safer; make us proud, all hail;
All Tiny 'words' make a ruler; all a mirage;
'Vote you, vote you not', 'vote him, vote him not';
Opposing and comforting; contesting and challenging'
All's rupee, all's dirty hands; pockets and guns;
Shawls and blankets; feasting and drugging;
Questions and supporting; accepting and campaign;
She's too bold and she's too illiterate;
Arguing and denying; she's all corrupting;
Wow! I say promises are dishonesty;
Fraud and misconduct; criminal and bribery;
Lies and gossips, I agree upon you falsifications;
I laugh upon thee; and I hearsay reports and rumor;
Circulating and publicizing; announcing and describing;
Criticizing and broadcasting; accusing and defending;
She's drunk, she's lazy; she's tom and she's solicit;
Gossip and whisper, Oh! Your gossip ruins 'me'.

Trade and Commerce of Kangleipak

By- Dr. Mangangcha Thoudam Laiba

The history of trade and commerce in Kangleipak is quite interesting. The international trade had reached Kangleipak from the 1st century AD. But, the actual form of international trade was started by the British after 1758, previously, the bulk of trade was not heavy due to its remoteness. Only land routes with difficult terrain were used to operate the trade with other countries. The trade relation between Manipur (Kangleipak) and British India, was started by the British with their policies of colonization and trade extension towards Burma and China. The trade relation between Manipur and British India existed since 1891, before Manipur was conquered by British Government and continued even after Anglo-Manipuri War of 1891 - up to the year about 1940 before Independence. As the British Government not only tried to colonize the state but also tried to expand their trade and commerce, has 'dual policy'. Thus, the opening of trade relation with

British India, had resulted a serious socio-economic problem in Manipur. Heavy out flow of resources from Manipur were also generated along the opening of trade and commerce. Moreover, the unique geographical position and its Cultural superiority of Manipur has always attracted traders, preachers, invaders and scholars. Some kings of Manipur have established the trade and matrimonial relationship with the neighbouring states. Many historians have also recorded its trade relations with the countries like Burma, Assam, Shan State, China, India, Arab and Greek World. According to Greek historian (Author of Periplus of the Erythraean Sea), "Gold, Silk and Tejpai Mana (malaba thrum) were exported from Kangleipak (Manipur) to the Greek world in the first Century AD. The trade and commerce between Kangleipak and other countries of the world like Greek in the first century AD was found in some books like "Manipur past and present (Vol. 1)" edited by Dr.

Naorem Sanajaoba, published by K.M. Mittal, Mital publications, Delhi -110035 (India) 1988. The Travel and Trade in the Indian Ocean of a Greek Merchant (AD 80) had referred to the trade activities of the ancient Manipur along with other parts of North Eastern India. Thus, the 1837-44, was in a bad shape and peddles. Horses, Bullock Carts etc, were used as a means of Transportation. But this road was improved before 1700, AD, in a worst condition. Recently, this road was improved to some extent and regarded as second life line " of the State. Here, one point should be noted that the hill and mountain at the south-western parts of Kangleipak are smaller than that of North-eastern parts of Kangleipak, but the difficult terrains are found in the south-western parts of Kangleipak. So, formerly Kangleipak had some good link with Burma, Shan, South-Eastern China etc, than that of Assam, Tripura, Bangladesh etc. Some of the narrow passages

through mountain of north-eastern region like Mishmi pass, Paktai pass, Tuzugap etc, are worth mentioning. Out of this, Tuzugap, which connected the plain of Chindwin river in Upper Burma (Myanmar) with the Manipur Valley is more remarkable. Not only KWA (GWAI) (Barak/Surma) river but also other east flowing rivers like "Yu-River", which flow through Kabow valley etc, are also playing an important role in transport and communications system of Kangleipak. Moreover, the slopes of the eastern hills and mountains of Manipur are not steep. At an earlier period, the Lohitya (Brahmaputra) of Assam was flowing through the Cachar hills in to the present Surma Valley but warping across its Channel forced it to flow round the Garo hills and captured the course of the Jamuna, the Ganga joined it near Goalundo in the Bangladesh. Here, mentioned can be made of Nathula pass, the Silk route of Sikkim. to be continue.

Unconscious Development

By- JN Lai

When arrows become missiles, drum signals grow into internet, and horses are being taken over even by the flying cars, the interpretation of "Development" remains a crucial deal. Recently in Manipur too, there has been a noise about Development and Look/Act East Policy.

To understand Development rationally, first, I would like to pop up a small fact that - very surprisingly Korean summer hit 41°C this time, and over the last few years, more air-conditions have been installed to exhale more heat into the outdoor air. In fact, people don't like to connect the things - the steaming heat, environment pollution and their causes we trigger.

In order to move market economy active and go consumerism alive, the world emitted 37 billion tons of CO2 in 2017 (CarbonBrief), and the extraction of natural resources increased from 22 billion tons in 1970 to 70 billion tons in 2010 (Reuters).

The wave of the consumerism in the battle of the market economy is proved that exhaustion of the resources is leaving an uncertain future to our offspring. Consequently, global solid waste generation is on pace to increase 70% by 2025, rising from 3.5 million tons in 2010 to more than 6 million tons per day in 2025 making unclean the mother earth. The global cost of dealing with all that trash is rising too: from \$205 billion a year in 2010 to \$375 billion by 2025, with the sharpest cost increases in developing countries (World Bank).

In the operation of the liberalization, privatization, and globalization, the sweeping majority of us are disable to escape from the profit making forces controlled by a

minority of extremely rich people. Very shockingly, how come in such developed nations that about 2.5 million homeless children out of about 3.5 million homeless people have surfaced in the USA landscape (AIR and NCH) and more than 1.5 million Brits are living in destitution in which 365,000 of them are children (Mirror). About 125,000 people in Australia, 150,000 in France and 5 million in Russia encounter homelessness. Habitat for Humanity estimated in 2015 that 1.6 billion people around the world lived in "inadequate shelter".

In the fourth industrial revolution wave, we look losing grips of hope, and confusing ourselves what the happiness is. A whole bunch of products and gadgets are nothing but becoming very momentary pinch of glee. It can be pertinent that, in my part of the world, we did not have all these toys and games. Even we could not afford a real football; so, Nobaab/pomelo gave us full joy of soccer play.

Consumerism makes us go shopping for the items we don't need actually. The becoming is, do it with the money we don't have - the credit culture. We buy even we won't use once or weeks later. Soon, we feel bad then buy more to keep aside our boredom a while.

As far as development is concerned, degeneration of our commonsense is unfolded indicating a failed impact of education we have absorbed.

Nonsense lot is everywhere. Environment activists enjoy conferences in Bangkok hotel rooms. They wear jackets and jumpers to turn up the air-condition machines though shorts and T-shirts serve perfect in such hot Thai city. They always depend on the electric

consumed devices and gadgets. Entertain microphones and speakers whereas human voice is loud enough for the purposes. Their eyes are accustomed to dim bright power point projectors' light. Now and again they compromise the plastic bottles and containers for food and drinks. We do not walk where we can - simply saying, "Don't have time." We always want to drive cars to buy McDonald's and KFC food. Step on the escalators and get in the elevators to move up and to go down in the buildings. Then, need to work out and have time too to make lose our weights and keep shapes. Drive cars again to go to the digitized gyms to do exercise.

Should we not ignore this good awareness that - cars, elevators, gyms consume energy, and this energy comes from hydrocarbon, coal and nuclear. Natural environment has been deteriorated so badly in the process of producing energy and making profit for few only in running market economy. Why is it not an absolute absurdity to show that we are too lazy to move our hands and legs? Is it sick of our modern mentality always to use electronic buttons instead?

In the meantime, the opinion from the third world countries reacts that - "Why should we sacrifice our due portions of comforts and convenience by contemplating others' costs? At least, for some time we have to buy cars, use fossil fuel and live in modern/western lifestyle. Europe, America, Japan, other rich countries have to adjust now and pay for it for environmental deterioration and global warming. Even though, at the cost of their past excessive consumerism we are joining the suicidal adventure."

Electric cars are beginning to disguise as eco-friendly engines for they are not consuming fossil fuel anymore. Where from is that clean energy, anyway? Electricity! Burning coal, nuclear power plants, hydro-dams and fossil fuel and others.

Of late, the solar panels are to spread all over to color the earth clumsy and darken surface. Interesting! The Japanese digitized toilets and Fukushima tragedy, never be able to connect the two stories one another.

The auto-drive vehicles, hands-free machines and robots are to multiply ever more, yet the unemployment hiccups are getting frequented for humans. Whenever, new products are made, they are also made out of natural resource inputs, extracting from the mother earth, in the manufacturing process, they consume energy, give out carbon and other pollutants.

My proposition is that Development is misunderstood. It is because of human mentality of economic-socio-political ideologies in terms of Market Economy, Capitalism, Profit and Greed. Therefore, we are suffering from Consumerism, Environmental Degradation, Inequality, Unemployment, and other socio-psychosomatic challenges.

Thus my advocacy is that there found a great necessity of a symphony to voice for a change in the development paradigm. Hence, a realization is of indocrination of a better understanding of Development at all the level of formal education and in all the spheres of public awareness; policy changes and implementation at the national, regional and international domains by addressing the root causes.

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By Sri Mata Amritanandamayi Devi (Amma)

The Limits of Wealth

Children, everyone knows about the widespread corruption and injustice prevalent in today's society. We are updated almost daily regarding this never-ending story via the news. Sadly, many of us are enslaved to the illusion that wealth and position are the greatest things in life and that, through them, we will have happiness and peace. Never forget that wealth and position are transient by nature. Moreover, nothing gained through adharma can possibly last long. Some say

knowledge and wealth can never coexist. While this may or may not be true, it is certainly true that peace and wealth gained through adharma can never exist side by side. Of course, many things can be accomplished through wealth, but we should never forget that certain things cannot. Wealth can help us to build a beautiful house, but it can never create an atmosphere of unity, love and happiness. Wealth may draw us friends, but it cannot make them

sincere. Wealth can provide us with posh air-conditioned bedrooms, but it cannot give us peaceful sleep. Wealth can buy us rich and tasty meals, but it cannot buy us health. Wealth can equip us with armed bodyguards, but it can neither extend our lifespan nor free us from fear and insecurity. Tragically, under the false impression that wealth will make them happier, many people, in their haste to earn, lose their peace, happiness and loving family atmosphere. Amma has heard a story: Once, there lived an umbrella-maker. He did his work with joy, chanting divine names and discussing spiritual topics with his customers. He was very content with what he earned, and everyone who came in contact with him liked him immensely. He earned enough to live a

modest life. One day, the local landlord bought an umbrella from him. Pleased with the umbrella-maker's demeanour, his reasonable prices and the quality of his product, the landlord rewarded him with 99 gold coins. Immediately, the umbrella-maker's behaviour began to change. His mind no longer remained on his work, but on "How can I keep my coins safe? Will thieves break in to my home and steal them?" He became distrustful of his own wife and children. Furthermore, he began striving with all his might, pinching every paisa, to earn enough money to make his 99 gold coins become an even 100. As his desire and selfishness grew, so did his unhappiness and restlessness. He vented his impatience and anger on his customers. Soon his customers

dwindled and his profits fell. One by one, he had to sell his gold coins to make ends meet. Eventually, when they were all gone, he had no means to sustain himself and his family. In the end—the umbrella-maker who was originally living a peaceful and content life—had nothing but discontentment. This point of this story is not that wealth is a sin or that one should not strive to earn wealth. There is nothing wrong in fulfilling our needs or enjoying basic entertainments with the money we earn through dharmic means. However, we need to learn to discriminate between what is a need and what is a luxury. Children, earn to live; don't live to earn. Most importantly, in our search for

comfort and convenience, we should never forget the overwhelming majority of people, who do not have anything. Even if we help such people just a little bit, the contentment we will earn will be very big. In this way, wealth can become a means to help others, foster goodwill and bring us peace and happiness. If we place all the comfort and luxury that money can buy on one tray of a balance and the contentment we get from selfless service and sacrifice on the other, the second will definitely outweigh the first. We should understand the uses of wealth as well as its limitations. Wealth is like fire; it can be used to both create as well as destroy. The choice of what we use it for lies in our hands. (Courtesy: The Speaking Tree)

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