

Editorial

Tuesday, October 1, 2019

Demise of a dream

Once again the people of the state particularly the Meitei observed the birth anniversary of Hijam Irabot, who had renounced all the worldly pleasure and spent the later part of his life fighting for justice of the common and the downtrodden people. It was with the sheer unstinting effort of this leader that the thin bondage between the Hill people and the plain people was strengthened. The virtue of patriotism among each Manipuri was first embedded by this leader.

Years have gone and some among the people still continue to follow the path once paved by this leader but majority of the people had forgotten what Hijam Irabot really wanted to see in the Manipur of today. The kind of tribute being paid to the pioneer leader today on the occasion of his birth anniversary is worth every effort, but seemed to have lost the essence of keeping his dreams and ideologies alive to each one of us. The bondage once tied by this leader is on fire and is on the verge of snapping off even while the blame game continues and nobody really cares to look back and reflect on what went wrong in the last few decades.

Is it the price of the merger of this erstwhile kingdom to the Union of India? Or is it the selfishness of the self proclaimed leaders who ruled the state after the merger of the erstwhile kingdom to the Indian Union?

Seventy years of democracy and till today there is no proper road connectivity with almost all the important places of the state. It takes the whole day on a good day, and longer most of the times, if someone from the capital town of Manipur tried to reach Singhat or Tamei or Jessami. There are still many tribal people who never know that there is a place called Imphal which is the capital town of the state. Many in the interior parts of the state had to spend the whole day fetching a bucket of water to drink or collecting firewood to cook for their family. These people really have no time to think about the future of this 'once upon a time' nation state while struggling to survive each dawn day.

The Government of India introduced a lot of beneficiary programme to improve the life of the common people living in the interior and inaccessible parts of the state particularly the tribal people. The absence of proper connectivity with these interior villages has built a communication gap. And not to be surprised, these benefits provided by the government for these disadvantaged people are being pocketed by few vested interested people. They hold the stomach of the poor people and played with any games they desire for their own narrow interests.

When there was enough time to check the missing link the rulers were busy building their houses and amassing wealth for themselves and their descendants. And now things seem to be going out of hand.

For Hijam Irabot who renounced worldly pleasures for the cause of the poor and down trodden, he certainly would have been crying in heaven or tossing in his grave, as the case may be, if only he can see the present state of affairs of the state we have come to be identified as Manipur.

Why Manipur does not forget Merger Agreement

By - Sh Ajit

Manipur is now at a wrong cross-road of history and geography. The people of Manipur faces many thousand problems brought by India's classification of population such as Hindu and Muslim, Castes, Caste-Tribe as well as deliberate negligence of development in its broadest sense. Manipur, everyone knows, has high number of educated unemployment and education was what she could do during the days of Part C or territorial council days. Though we could not plan anything during the first Five-Year Plans, with limited resources, Manipur gave high priority to education and hence, Manipur was not wiped out in those days. The State also see many political turmoil since her first day of marriage with India as being modern Rukamani (following N Biren's analogy). The political turmoil was around two undercurrents: brighter Manipur within Indian framework and a new independent Manipur. The merger of Manipur and its aftermath gave a strong sense of Great Betrayal in the collective mind

of those who wanted to merger Manipur with India. There were three kinds of politicians or intellectuals in the Pro-merger Camp in late 1940s. A section of Congress wanted Manipur to merger after the formation of Purvachal consisting of Manipur, Cachar District of Assam and Tripura. Another section of Congress wanted to merge Manipur as a State in India. Socialist Party shouted to merge Manipur as a District in Assam. The members of all the three thought merger of Manipur would bring a new social and political life under the Democratic Republic of India. However, 15 October 1949 did not bring anything what they had thought of; rather they felt that they had been betrayed. On other hand, there was a section of population who did not want to merger Manipur. Their dream was to emancipate Manipur from colonial and feudal systems in order to build a new Manipur. These days were days of interaction and counter-reaction of various ideas - ranging from liberal democracy to communism. There were many slogans,

agitations of different sizes and colours. The 15 October gave a big full stop to these interactions of ideas in the collective mind of the people. The healthy growth of an Idea of New Manipur had a great fall. To them, 15 October was transfer of power from British colonialism to Indian colonialism and hence, they also felt the act of merger was a great betrayal to the people of Manipur. The subsequent days of Manipur is witnessing two streams of political actions: make Manipur bright in Indian framework and a New Manipur lies outside India. The first stream took the course of non-violent movement (with limited violence) for Statehood, establishment of university, medical college, inclusion of Manipuri language in the VIII Schedule to Indian Constitution etc. The second stream gained momentum from Anti-Merger agitations to full armed struggle to free Manipur from colonial yoke. In between two great streams of political action, there were agitations against Repeal of AFSPA etc. and many others. The Agreement was signed in 1949

by King of Manipur and representatives of Indian Union. The then King was Constitutional Head; the Agreement was never discussed in the then Assembly of Manipur. Many legal and political examinations are still going on in the collective mind. To some, Merger means extension of Instrument of Accession, already signed in 1947 and hence, no meaning to discuss it. To many, the entire process of becoming Indian was a game plan of Indian Republic. However, one can say, Merger Agreement is still a living debate in the collective mind. Many Princely States forgot the act of signing the Agreements. Why do not Manipur forget it? The simple reason may be different nature of Princely State and India did not consider unique position of Manipur in history and British colonial days. Manipur never resolve her own conflict between the two streams. Merger Agreement, one may accept or not, is a vital issue in resolving the conflict. The 15 October 1949 was not an end of history, but birth of a sharp conflict between the two streams in Manipur.

Leap of faith on the wings of 'Prayer'

By - Dr Aniruddha Babar

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"The function of prayer is not to influence God, but rather to change the nature of the one who prays."
- Soren Aabye Kierkegaard

The power or strength of a prayer must be examined, lest its practice becomes worse than useless. Blind faith is better avoided, and egotistical prayers can only lead people into self-defeat. Prayer is an invocation or act that seeks to activate a rapport with an object of worship, typically a deity, through deliberate communication. In the narrow sense, the term refers to an act of supplication or intercession directed towards a deity, or a deified ancestor. More generally, prayer can also have the purpose of thanksgiving or praise, and in comparative religion is closely associated with more abstract forms of meditation and with charms or spells. Today, most major religions involve prayer in one way or another; some ritualize the act, requiring a strict sequence of actions or placing a restriction on who is permitted to pray, while others teach that prayer may be practised spontaneously by anyone at any time. How many people today truly know what prayer is, how to pray, and to whom, and for what? Some people regard prayer as a bargaining process in which they seek to obtain certain favours in exchange for their good behaviour at some future time. The "Catholic" Church employed a similar strategy during the Middle Ages: selling forgiveness of sins. For a fee, bereaved relatives could get their deceased loved ones out of Purgatory. The living could also offset their own future sins in return for a fee—a sort of a spiritual insurance policy. Similar tactics has also been employed by Hindu Temples when the priest would be required to perform Pujas and rituals at the instance of devotees and in exchange of those devotees are required to offer 'good' offerings to the deities. More than 2,000 years ago, the Greek philosopher, Socrates said: "Our prayers should be for blessings on all, in general, for the Gods know best what is good for us." He also said: "I pray Thee, O God, that I may be beautiful within." Now that is a truly wise prayer we may all utter at all times with the greatest benefit to ourselves and others. However, the question arises as to whether 'prayer' has a real, scientifically measurable effect on

our world? Or is this all an imagination, a wishful thinking and shouting out into the dark abyss of a cold, indifferent, mysterious universe or is someone or something actually listening and responding? These are questions nearly as old as human species, which have consumed theologians, philosophers, thinkers, scientists, doctors, and psychologists alike since time immemorial, and yet we still are searching in the dark for answers. There have been documented cases in the history of medical science where prayers actually worked. There have been studies pointing at a benefit of prayer, such as a study in The American Journal of Public Health which followed 5,000 people in California for 5 years and seemed to show that those who prayed regularly were 36% less likely to die than those who didn't, another one published in the U.S. Journal of Gerontology that suggested atheists had an increased death rate, and research by The American Society of Hypertension, which apparently showed overall lower blood pressure for those who prayed regularly. A study conducted by San Francisco General Hospital examined the effects of prayers sent by strangers to 393 cardiac patients, and concluded that those who were prayed for showed fewer complications and better overall health, as well as quicker recovery times and earlier release from hospitals. Another study comes from 1998, and involved a rigorous, double blind study of 40 patients with severe, advanced cases of AIDS. Each patient randomly either received prayers from strangers or did not, and nobody knew who might be praying for them. After 6 months it was found that the group that had received the prayers displayed better overall health, fewer doctor visits, and decreased cases of further health complications than the group who had not been prayed for. However, there have been studies which has shown no 'significant' results of prayers for e.g. double blind study conducted by Mayo Clinic in 2001, study conducted by the scientists of Duke University in 2005 known as "Monitoring and Actualisation of Noetic Teachings II" and also a study conducted in 2006 which is now well known as "The Study of Therapeutic Effects of

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Intercessory Prayers". However, the success stories cannot be ignored. Now the question is, whether to expand our understanding about the prayer is it necessary to amend the definition given beforehand in the beginning of this write up? Will this be helpful in understanding the functioning of the prayer? Let us try and see. As we know that Prayer is often connected with the God and the God is connected with the Religion which is further connected with the FAITH. Moreover, we know the religion, we know the Godhead, Prophets too, but none of us have any idea about the nature of "GOD" and therefore, GOD may be considered as a 'Hypothesis' for the proof (or conclusion) of which 'Faith' is an essential element, therefore FAITH is an act of holding the Hypothesis to be true and therefore this truth becomes our very own, absolutely personal truth. In this context, it may be said that the prayer connects our mind with the help of the 'prayer-words' (that amalgamates tonal vibrations and emotions) as a 'bridge', to connect to the truth of Hypothesis which; whether we accept or reject connected with the core of the 'infinity' of 'Creation'. Hence, basically we connect our whole living existence with the existence of Creation by way of prayer and that core of the infinite-living creation or source of everything may be understood as God. Words used in Prayers are not ordinary words. They are special words that create special 'vibrations' which are charged and accelerated by the 'energy' of emotions resulted out of thoughts produced by the mind. Let us take an example of The Book of Psalms. Most individual psalms involve the praise of God-for his power and beneficence, for his creation of the world. The psalms envision a world in which everyone and everything

will praise God, and God in turn will hear their prayers and respond. Worst of all is when God "hides his face" and refuses to respond, because this puts in question the efficacy of prayer which is the underlying assumption of the Book of Psalms. If we study The Book of Psalms in depth, it reveals us the need to pray 'properly' which may be interpreted as a need to connect our consciousness with that of the God. When prayers are released 'properly' from us they transformed into the waves and set themselves into the right 'frequencies' and reaches to the almighty provided the mind is fully cultivated/programmed for this type of extraneous "communication". Therefore, cultivation of mind with the help of the light of the 'true wisdom of Jesus is a necessary condition that needs to be fulfilled in order to pray more effectively. Real prayer is the gateway to abundance glory and kindness of almighty. However, Prayer is not just an utterance of some given words. More than words it is the 'tides' of emotions upon which ship of prayer floats in the vast ocean of thoughts is important. Jesus said, the 'Kingdom of God is within us' that simply mean that each one of us has inherited the godly nature from our Creation-God/Creator. Therefore, it is necessary to 'activate' that godly essence if we truly desire to reach to the 'Creation-God' by prayer and therefore, as the flower opens its eye to the light of dawn, so should man open his heart to God, that His rays may strengthen the flowering, and the fruit of attainment be his. Blind mind contaminated with the fog of ignorance cannot reach to the almighty, but a man who lit a lamp of wisdom 'within' can access the infinite plain of ultimate reality of God-where prayers are truly answered. (The writer can be reached at E-Mail: aniruddha.v.babar@gmail.com)

IN THE COURT OF SPECIAL JUDGE (ND&PS) (FTC), MANIPUR AT CHEIRAP COURT COMPLEX

ANNEXTURE-1

Schedule VIII, Form No. 100
High Court Criminal Process No. 4

CASE NO. :- SPECIAL TRIAL NO. 47 OF 2019
FIR No. 04(01)2001 NAB-PS
U/S 18 ND&PS Act.

PROCLAMATION REQUIRING THE APPEARANCE OF THE ACCUSED (Section 82 of the Code of Criminal Procedure)

1) Name, Description and address of the accused / witness :

Mr. Seikhohal Haokip (29 years), S/o. Tongsei Haokip of Hita Heingzawl Village, CCPur District. A/P Haokip Veng.

Whereas a complaint has been made before me that Mr. Seikhohal Haokip has committed the offence punishable Under Section 18 ND&PS Act (FIR No. 04(01)2001 NAB-PS) and it has been returned to a Warrant of arrest thereupon stating that Mr. Seikhohal Haokip cannot be found, and whereas it has been shown to my satisfaction that the said Mr. Seikhohal Haokip has absconded to avoid the execution of the said warrant. Police station is hereby made that the said Mr. Seikhohal Haokip is required to appear before this Court to answer the said complaint on the 4th Oct. 2019.

2) Name of the accused/witness:
Mr. Seikhohal Haokip

3) Place : Imphal
Dated this 09th September, 2019

Sd/-
S. Tara Devi
Special Judge (ND&PS) (FTC)
Manipur

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