

CURTAINS DOWN

With the State Investigation Agency (SIA) of Jammu and Kashmir Police filing its first charge-sheet against nine people including Hurriyat Conference leader and chairman of Salvation Movement Zaffar Akbar Bhat in 'selling' of MBBS seats in Pakistan to Kashmiri students, the curtains are supposed to have been downed in this methodology also which was reportedly promoting terrorism in the UT of J&K. Going by reports citing SIA's probe, the modus operandi was highly sophisticated and hard to unearth. The JKP surely deserves kudos for the achievement in this case as it is likely that the entire gamut will come to an end after this case reaches its logical conclusion with conviction of accused persons. This really is a big catch for the J&K police as it involved a lot of efforts to unearth the nexus between accused persons and some educational consultancies. It has been alleged that the money collected from the parents of the aspiring or potential students was used, at least partly, to support and fund terror network and separatism. This was not enough as the people involved in the racket ensured that the seats to professional colleges in Pakistan and elsewhere should go to those students who are close family members or relatives of slain terrorists. The aforesaid investigating agency has done a commendable job in unraveling the modus operandi in the aforesaid case as otherwise it was next to impossible to caught hold of culprits involved in this horrendous crime which watered the terrorism in the Valley in a covertly manner. Reportedly, evidence has also came on record to show that money had been put into channels that ended up in supporting programmes and projects pertaining to terrorism. This was fueling the terrorism in the UT of J&K in a big way and now with the efforts of SIA, things have come to fore and there is every likelihood that the illegal flow of money will be stopped and the terrorism through such channels will come to an end endlessly. It is anybody's guess in India that Pakistan is trying to keep the pot boiling and tends to radicalize the impressionable minds in the veil of technical education therefore this step by the SIA will go a long way in ending the scourge of terrorism from soil of J&K.

OFF 'D' CUFF Protest Profitably

The intention of the heart has more power and potency than the protests and lawsuits that happen on the streets, writes KAM-LESH PATEL

It is believed that in ancient times, gods and not kings ruled the world. Prayer was the means to request, protest, and communicate all needs. It was heart-to-heart. One prayed silently and earnestly, and this resulted in blessings. Heart was the centre of communication.

Now is the time of the mind. Having distanced from the heart, we have forgotten how to pray. The mind deals with logic and reason, so petitions once uttered in silence now take the route of the letter. So we lodge petitions, air our grievances, and have found many ways of seeking fulfilment. These don't work so effectively, as man now uses more of the mind than the heart. The nature of the mind is not to listen, it is to say and do.

When dissatisfaction increases, the natural response is violence. The answer to the rule of the night is the strength of numbers. Hence, we protest, not alone standing silently but gather in vast numbers on the street. It is alright. A revolution may take birth in a living room with one or a handful of people, but it succeeds by the strength in numbers. The means, though, is one of silence and prayers.

Strength in numbers is enhanced through poise. Imagine a big gathering of people wearing signs of protest, silently standing in front of the offices of the kings of our times and offering prayer for resolution. Agitation is like fire. It gives expression to anger and separates us, whereas prayer is like water. It calms and brings us together. We need to breathe air into only one of them to succeed.

During the Independence struggle, great leaders worked hard for us, but the silent work of saints such as Swami Vivekananda, Shri Ram Chandra of Shahjahanpur, affectionately called Babuji, and other spiritual giants propelled and catalysed this ardent process. Their power of intention, spiritual fuel, and faith improved the awareness

and consciousness of the leaders. Perhaps that is why our Independence Movement was successful sooner than those in the rest of colonial Asia and Africa. And the protests were largely peaceful, moderate, and came from an altruistic space — from the heart. When that happens, the benefits of such protests go beyond just peace and calm, they extend to the future generations and help to promote the evolution of humanity. We see that the future belongs to the manifestation of the intention of the heart.

Heart's Intention
The power of intention or, as Babuji would say, sankalp, has much more potency than protests and lawsuits that happen on the streets. If we were to look at all the challenges in the world, how many would we protest against? How many would be heard? How many would find solutions and how many of those solutions would be executed effectively? All these questions lead us back to the heart; they lead us back to the power of intention, wisdom, and positivity of a prayer to be manifested as solutions. If all of us lead a life of altruism, then there would be no need for protests. If such a life of altruism is required, then peace needs to be birthed in the heart.

Babuji said, "It is, therefore, essential to find out means for developing within every individual a state of peace and contentment. Thus, all that we have to do for the attainment of world peace is to mould the mental tendencies of the people individually. That means proper regulation of the mind so as to introduce into it a state of moderation. That's the only way to bring peace into the world. It is, therefore, essential for all of us to develop peace of mind within. But that being exclusively the scope of spirituality, one must resort to spiritual means for the purpose."

With such a spiritual purpose in everyone's heart, where is the need for protest? Where is the question of right and wrong intentions? If life and our hearts were expressed in such natural ways, there would be no protests.

Kamlesh Patel

■ R K SINHA

When coronavirus pandemic almost seemed to have been defeated and its havoc weakened, there was a sudden outbreak of a new variant that started spreading like wildfire. Its effects across the world, including India, have been devastating. With cases rapidly increasing, this variant has clutched 19 states so far. That is a dreadful situation. The situation is only getting graver with each passing moment as people from small cities and metropolitans have blatantly refused to follow the rules of wearing masks and social distancing. In markets, parks, restaurants, weddings, things have normalized to the status quo as they were in the Pre-COVID period. Will the country have no option but to go on complete lockdown again? That remains to be seen. At present, several states have imposed night curfews. Night curfew has also been implemented in the national capital Delhi. The Omicron variant has recorded a total of about 79 cases in Delhi. Omicron has also penetrated the states of Rajasthan, Maharashtra, Telangana, Karnataka, some North-Eastern states, and more. How will we compete with this behemoth challenge? The All India Institute of Medical Sciences (AIIMS) director, Dr. Randeep Guleria, believes that the existing vaccines are effective against the disease. There is also a ray of hope in the form that it seems to be a minor disease, and as far as the vaccine is concerned, we should be safe by getting ourselves vaccinated timely. Of course, the next

few weeks are going to be crucial. By then, the gravity of the situation would be clearer as to what extent the Omicron variant could be deadly. However, people who do not get vaccinated are at 100 percent risk. Existing vaccines will go a long way in reducing infection because if one has been vaccinated or has been infected before, they'll only spread about a third of the infection, while people who aren't vaccinated will probably spread 100 percent of the infection. For the time being, everyone must understand that the COVID-19 global pandemic is not over yet.

Now people should get immediately vaccinated. Those who still have not been able to get them for some reason or are not getting them on purpose should prioritize this. A few days ago, a corona warrior from the Municipal Health Center of the capital city of New Delhi said that after the news of the outbreak of Omicron, the number of people getting vaccinated at his Daryaganj center has started increasing rapidly. However, until its effects weren't revealed, people began to believe that they are no longer faced the threats of the Coronavirus. This mindset is extremely dangerous. It is beyond understanding to comprehend the real reason behind the reluctance of some people to avoid vaccinations. For the likes of them, our country witnessed the catastrophe caused by COVID-19 in the turbulent times of last April and May. Millions of people became victims of the Coronavirus. We must learn from our past mistakes and understand that the only way to save lives is to get everyone

Bhola Prasad Singh-A leader of masses

■ ER PRABHAT KISHORE

Whenever the wave of philosophy of socialism emerges in Bihar and there is talk of real welfare of destitute & marginalized sections of the society, then the name of renowned socialist icon Bhola Prasad Singh gets auto-wired. Bhola Babu, who left his indelible mark in the politics of the state and the country for almost 60 years, was born on 1st January 1932 in a traditional peasant Kurni family at Kali Mandir Chauhatta (Patna City) on the holy land of Pataliputra. A Shilving was established in the room where he was born, due to which the family members named him 'Bhola'. In 1952, he joined the 'Bar' and in January 1956 was enrolled as an advocate in the Patna High Court. In 1955, Ram Manohar Lohia broke away from the Praja Socialist Party (PSP) to form the Socialist Party and started Satyagraha for the first time in independent India against the misrule of the Congress government. Bhola Babu became a member of this party and he was entrusted with the responsibility of planning and organizing the movement throughout Bihar. During the Satyagraha, he was arrested under the National Security Act and kept in Hazaribagh Jail along with Dr Lohia. He was again arrested in 1968 in connection with the movement. He assumed the responsibility of the party as secretary and treasurer of the Samyukt Socialist Party (SSP). In 1962, at the young age of only 30, Bhola Babu was elected to the Bihar Legislative Council for the first time as Socialist Party candidate by defeating the Congress candidate. In 1967, he was made deputy leader of the SSP Legislature Unit and leader in the Legislative Council. Between 1965 to 1972, the socialists in Bihar were divided in two groups, a big faction was led by Bhola Prasad Singh and a small faction by Ramanand Tiwari. Karpuri Thakur was not identified with either side at that time. Bhola Babu was instrumental for alliance of Socialists, Jan Sangh, Swatantra Party and Congress (O), whereas Tiwari was in favour of alliance of Socialists and Congress (R). In 1967, Bhola Babu played a decisive role in the formation of the first non-Congress government in Bihar by bringing parties with radical ideologies on one platform. Mahanaya Prasad Sinha of Jan Kranti Dal despite having only 24 MLAs became CM, whereas Samyukt Socialist Party had 68 MLAs. Bhola Babu was made cabinet minister of local administration, monitoring, housing and tourism departments. While being a minister in the monitoring department, he constituted enquiry commission against the outgoing Chief Minister of the former Congress cabinet, Krishna Vallabh Sahai, and former heavyweight ministers Mahesh Prasad Sinha, Satyendra Narayan Sinha, Ram Lakhan Singh Yadav, Raghvendra Narayan Singh and Ambika Sharan Singh, for the investigation of corruption. The formation of enquiry commission under the chairmanship of T L Venkatramlyer not only created an earthquake in the politics of the state, but also in the country. In 1968, Bhola Babu was elected for the second time to the Legislative Council as a candidate of Samyukt Socialist Party from the Legislative Assembly constituency. In 1970, he again formed coalition of non-Congress Parties and Karpuri Thakur of his Party became the Chief Minister; in which he was inducted as the Minister of Planning and Anti-Corruption Department. He reorganized the Anti-Corruption Department as the 'Vigilance Department' with the aim of further sharpening it. He constituted a commission under the leadership of Justice Dutta against the then Union Minister Lalit Narayan Mishra and other representatives of Bharat Sevak Samaj for large-scale irregularities in the Koshi dam. Bhola Babu laid the foundation of socialism in the Bihar. In the sixties and seventies, he was known as a fierce Angry Young Man in Bihar and Indian politics. 'Radical Politics in South Asia' edited by Paul R. Brass and others published by MIT Press, Cambridge, Massachusetts and London in the year 1973 describes "Bhola Prasad Singh represents the more flamboyant style of political leadership in the SSP (Samyukt Socialist Party), associated in the past with Dr Lohia and also with Raj Narain of Uttar Pradesh. Like both these men, Bhola Prasad Singh has been inclined to

make frequent public statements of a dramatic sort, hurling charges of corruption against Congressmen, of lying against Communists, of engaging in a hoax against Sarvodaya workers, and of lack of militancy against PSP (Praja Socialist Party) men. His statements, because of their dramatic character, are frequently quoted in the Patna press. These positions, particularly, placed him in the role of chief spokesman, if not leader, of a bloc of SSP legislator who were discontented with the leadership of the former PSP cadres." In 1971, seat of the Bakhtiyarpur Legislative Assembly became vacant after Dharamvir Singh was elected MP from Barh Lok Sabha constituency. In the by-election held on that seat Bhola Babu was elected to this Legislative Assembly for the first time as a candidate of the Samyukt Socialist Party, defeating the Congress candidate and resigned from the Legislative Council seat in 1972. In 1972, he became the deputy leader of the SSP in the Legislative Assembly. In 1974, during the first round of the Sampurna Kranti movement, he had a difference of opinion with Jayaprakash Narayan on the outline of the movement. As a result, after coming out of jail, he broke away from the movement and founded the Socialist Party of India and became its national president. The party was recognized by the Election Commission in eight states namely Kerala, Maharashtra, Rajasthan, Uttar Pradesh, Delhi, Haryana, Bihar and West Bengal. In 1977, despite the Janata Party wave, Bhola Babu defeated Nitish Kumar, the Janata Party's candidate from Harnaut assembly constituency, and his party got two seats in the Bihar Legislative Assembly. In 1980, he contested from Hilsa assembly constituency in place of Harnaut, but was defeated by about 2000 votes. In 1980, he contested from Ranchi Lok Sabha constituency, but could not succeed. In 1986, he joined the Congress Party and in 1988 he was made the chairman of Bihar State Textbook Corporation. In 1990, he contested from Harnaut assembly constituency as a candidate of Janata Dal, but was defeated by an independent candidate Brijnandan Yadav due to the spread of ethnic votes. In 1995, he was made the candidate of the newly formed Samata Party led by George Fernandes from the Danapur assembly constituency, but lost to the then Chief Minister Lalu Prasad in this Yadav-dominated seat. In 1998, he was nominated by the Governor for Bihar Legislative Council & became its member for the third time. In 2007, he was nominated as the senior vice-president of the Bihar Nagarik Parishad. He was the chairman, convener and member of various party organizations including several government commissions & committees. Not only in politics, but also in the social sector, Bhola Babu discharged his responsibility vigorously. In 1962, together with the Members of Parliament Ram Shekhar Singh and Rajendra Singh organized a huge meeting in Patna against the Chinese invasion, in which outgoing President Dr. Rajendra Prasad and Field Marshal K.M. Cariappa also participated. In 1961, with the help of Swami Dayanand Saraswati, he organized the 'Jati Tdo Conference', which was also addressed by Ram Manohar Lohia and Jaya Prakash Narayan. In the year 1963, he formed 'Mulvasi Moreha' for the benefit of Kurni society and tribals in Ranchi region, which later on proved helpful in the rise of 'Jharkhand Mukti Moreha'. He played an important role in uniting the weaker and deprived sections of the society by organizing 'Kurni Sammelan' and 'Backward Class Conference' in Patna in 1971, in which Sardar Patel's son Dahya Bhai Patel and daughter Mani Bahen Patel's participation was significant. He connected the backward area of Harnaut under Nalanda district with the main stream of higher education by establishing Gurusahai Devsharan Memorial College. He also published a weekly magazine named 'Shambook', dedicated to the weaker sections of the society. Bhola Babu was popularly known as 'Little Lohia', because of being enamored with Dr. Lohia's thoughts and being his favorite. This great politician, full of lifelong socialist ideology, said goodbye to the world on October 9, 2017 and merged with the Panchatattva.

(The author is a Technocrat & Educationist).

responsible for chemical leakages, disruption of ecosystems, etc.

I request the Government of India to either switch to glass bottles or implement strategies to reuse plastic bottles. To ensure that it is effective, people should be given an incentive to return plastic bottles to retailers. Companies should be encouraged to reuse bottles by thoroughly sterilizing them. Also, companies should be told to collect non-usable or damaged plastic bottles that can be converted and used to manufacture other items. Given the deteriorating environmental conditions, the use of plastic bottles must be drastically reduced.

Mool Raj.

Provide justice to vocational teachers

Dear Editor,

A large section of activists, associations, teachers/trainers are expressing concern over neglect of vocational teachers in India. The stress for vocational education was envisaged even in the NEP of 1986. However, the new policy takes it to whole another level by introducing it in grade six itself. This ignores the importance of ensuring basic mainstream education for all students at least until class 10. But, in meantime

situation is serious, there should be no shortage in the arrangement of oxygen cylinders and beds in hospitals for patients. The whole country bore witness when all our health services proved to be clumsy, inadequate, and weak. Several patients and their families were roaming around with money in their pockets and could not find the help needed. Let me say that during the COVID crisis many private hospitals very shamelessly looted needy and desperate people. They sold their conscience at a penny's worth. The government should under no circumstance spare such rascals who are the enemies of humanity. They should be given proper punishment. Is making money the only goal of these private hospitals? It is common knowledge that in some of the metropolitan cities of the country, money was/is taken from corona patients at the rate of Rs.12,000 to Rs.15,000 per day. Are these hospitals miraculously transformed into five-star hotels? Will anyone put a stop to their arbitrariness? The regulations surrounding this should be tightened. The bigger picture is that in the coming time, the enthusiasm for assembly elections will increase rapidly in some states of the country. There will also be rallies and large-scale gatherings. Governments and common citizens have to take their steps very wisely. Only then will we be saved from the impending doom that lies in wait in the form of the Omicron variant.

(The writer is a Senior Editor, Columnist and former MP).

Assumption vs Intuition



■ MOHANJI

Assumption:

Assumption has a root, which is probability. Based on probability, we assume. But intuition is more a connection to a state where you may not see it, but you realize it as a possibility. One is a probability; this is a possibility.

Intuition:

Intuition is usually coming from two different major things. One is probably the possibility of a truth that you perceive. Like for example, yesterday, today, tomorrow, this is how we live; last year, this year, next year - that means time is linear time; time is travelling like past, present, future. But imagine a moment where you are absolutely at one point, where the past, the present, and the future are visible. This is possible in vertical time, not horizontal time.

Vertical time:

In vertical time, you're watching; you're seeing everything at the same time; what happened, what'll happen - it's all in one time. In that mode, you are able to understand what'll happen in the future. And that connection that is possible, it's definitely possible. Vertical time and horizontal time exist simultaneously together. But mostly we are so busy with the horizontal time - yesterday, today, tomorrow, one o'clock, two o'clock, three o'clock, we forget vertical time. We're a state of being in vertical time, but that we don't remember - deep sleep. In a deep sleep, you're not worried about time; you're beyond time. But it's a true thought; it's a reality. Three and a half hours, we sleep deeply. Vertical time is there; horizontal time is there. At one point, when you experience vertical time - a still time, at that time, intuition can be very strong. That's a meditative state. For example, you're connecting to your spine consciously. If you consciously connect to your spine and start only feeling your spine for a few seconds to a few minutes to a few hours, you'll start seeing yourself detaching from the world outside.

Changing reality:

The world is happening outside as normal, but you are slowly different from the world or separate from the world. When you're in that mode, your reality changes; it starts changing. You'll start observing the whole drama that's happening, but you're not that drama. Of course, you're witnessing, you're watching, you're there, but you feel you're slightly out of it, away from it. In that mode, you'll see your intuitive level starts rising because when you're involved deeply, you don't feel anything because it's like a river flowing. You're flowing with time. Here you've stopped; time has not stopped; time is still flowing, but you've kind of stopped, and you're witnessing. In that mode, you'll start developing more and more intuitive powers; this is one aspect. Assumption is based on a particular probability; intuition is based on a possibility. But intuition can be really sharpened by observing, witnessing. Assumptions are usually based on what you know, what you've experienced, your memory, or probably just a probability. For more information please visit www.mohanji.org.

Vocational education programme was started by Govt as the pilot project under RMSA and now new name Samagra after merging SSA & RMSA and thousands of youth was hired in different States, such as J&K, Haryana, Assam, Delhi, Himachal Pradesh, Odisha, MP and many more as quality teachers in High and Higher secondary schools of India.

After delivering successful services in schools this vocationalization program has become a permanent part of education.

Now question arises here about the future of teachers who are giving their services.

When Govt is focused on vocationalisation in schools permanently, but why there is no focus on vocational teachers from 6 years? We are neglected in salary hikes, increments, job policy, service byelaws, equal pay for equal work, etc. Haryana Govt has laid full-stop on 2094 vocational teachers by framing job policy for them but what about other vocational teachers in India? Teachers teach justice, but what when we are under injustice in country? In 'Awaam Ki Awaaz', LG J&K announced for framing job policy but that remained in media only. On New Year, can Vocational Teachers expect a reward from Government?

Rajesh Thakur.