



manthan

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NANAJI ANSWERS SOME QUESTIONS

FOURTEEN HISTORIC ARCHAEOLOGICAL

FINDINGS ABOUT SARASWATI RIVER

SOME NOVEL EXPERIENCES

OF A NEW SOCIAL WORKER

TREMENDOUS TRIFLES

INDIAN PHILOSOPHY OF EDUCATION

manthan

MONTHLY JOURNAL OF DEENDAYAL RESEARCH INSTITUTE, NEW DELHI

निर्वन्धमसतन्द्रिता: (श्रीमद्भागवत 8-6-23) Churn on diligently

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Dear Reader :

Namaste ! And our spring-time greetings to you !

We hope you got the February issue of 'Manthan'—and enjoyed reading it. Our friend Shri Shivaram of Madras, however, did not quite enjoy reading the proceedings of the 'National Intellectual Meet'. He is surprised that a participant should have said : "Today the position is that even all RSS men don't see the Sikh issue in the same light." He is even more surprised that the editor should not have cut out that line.

The editor, in turn, of course, is surprised that any reader should be afraid to face facts.

'Manthan' is, literally, a Churning—of thought. All honest expression of thought must be not only accepted but welcomed. All those who are shaken by whatever is not conventional wisdom, need to ponder over Voltaire's words of abiding wisdom : "I disapprove of what you say, but I will defend to the death your right to say it."

This month again we bring you a feast of thought. Dr. Verma has done an excellent piece, "Indian Philosophy of Education". A distinguished education-

ist, we understand he was not confirmed as Vice-Chancellor Gorakhpur University only because he was a sympathiser of Vishwa Hindu Parishad. Incidentally, he is the younger brother of the famous Hindi poetess, Mahadevi Verma.

Right now the country has launched on a New Education Policy. But does the NEP have any philosophy? Any soul? Or does it just begin with financial allocations—and end with computers? As, for example, Shri N.A. Palkhivala told IIT Kanpur the other day, in leaving Sanskrit out of its scheme of things, NEP weakened the founts of Indian culture.

Last month our ambassador in Pakistan, Shri S.K. Singh, addressed the Pakistan, Institute of Foreign Affairs in Karachi. The brief Press report made such good reading that we asked for the full text. Here we reproduce much of it. The main point Mr. Singh makes is that foreign military presence in Pakistan amounts to continuation of imperialism in part of the Hindustan Peninsula. People in India and Pakistan have to see this inwardness of the situation, to get over their problems.

The Vedas sing more eloquently of Saraswati than of Sindhu and Ganga combined. But where is Saraswati? When did it disappear? And why? These questions have long tickled the thought of historians, geographers and geologists.

Some time back Baba Saheb Apte Smarak Samiti—named after that veteran RSS leader, and devoted to historic research—organised a physical survey of the entire course believed to have been followed by Saraswati. The leader of this multi-disciplinary team was Shri Haribhau Wakankar, noted archaeologist. Here he gives an account of what the

team saw—and a scholarly interpretation of the data. Last month he also addressed a meeting in the DRI on the subject. He showed how western historians had been more imperial than scholarly in their writings on India. The excellent map has been done by Dr. R.L. Patni of DRI.

And then there is a piece on the political thought of Kalidas. Too many of us seem to think that politics in India began in 1885. Actually 'Politics' is as old as Polis (Greek for 'city') in the west. And in India Rajniti is as old as Rajas—and Rajas are as old, shall we say, as the hills!

What Kalidasa has to say about good governance, has a singularly modern ring. Rulers of today could also profit by the wisdom of Kalidasa, the greatest poet of India. For, as Shelley put it in his 'Defence of Poetry': "Poets are the unacknowledged legislators of the world."

As per our decision to carry at least one account of social service/constructive project, we publish this week the experiences of Bhuvan Chandra Joshi. Here is a young man, to whom nobody would talk when he first went to his field of work, but who is today acutely missed, every time he has to go away even for a day or two. His experience and efforts will be read with much interest.

Nanaji has taken time out of his busy schedule to answer questions that are repeatedly posed to him.

And as for 'Tremendous Trifles' we would like to say only this: please send us your comments and suggestions! Okay?

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Social Work & Political Work; Separate but Supplementary— Nanaji Answers some Questions

Q. It is good that you have now put yourself heart and soul into socio-economic reconstruction work. But, was it necessary to cut yourself off entirely from politics?

A. The present nature of politics is such that if one gets involved into it, no time is left for anything else. Moreover, if one is in active party-politics, even social service is viewed as party-inspired. As a result, it is not possible to secure the cooperation of people of different shades of opinion in the social reconstruction work when, for such a work to be successful, it is essential to seek and secure the cooperation of all. That is why, for the success of this essential but much neglected work, it is good to be completely aloof from party politics.

Q. But is it proper to neglect politics?

A. I do not suggest that politics should be tabooed or abhorred. My own, or anybody else's, abstinence from politics does not lead to neglect of politics. During the Freedom Struggle, we came across many effective social workers all over the country. But since Independence the tribe of social workers has almost become extinct; everybody is engaged in politics. This has led to a disastrous result. An impression has been created that even social reconstruction would be, and could be, effected only by government. Dependence on the government for everything has become embedded in the psyche of the people. People's Power and, particularly, Youth Power, can do a lot for social and national reconstruction; but this vision has disappeared altogether. Constructive outlook has been blurred

away, and blotted out, in practical life. People's Power is not being harnessed for national or social reconstruction. Mobilising mass support for social reconstruction or national revival is not of any less importance than politics; but this is being wholly neglected.

Let us look at the experience of forty years of Independence. Government has passed some very good laws for social change. The administration has been given all the necessary powers for implementing these laws. Even then not much benefit has accrued to the people. Ours is a very ancient society. It has seen many vicissitudes. It is important to bring about timely changes for its health and strength. It is impossible to do all this without creating a social consciousness and fostering a positive attitude in the country. This task cannot be performed by the government. It can be done only at the social level. We cannot do without social consciousness at every level—in every family, in every individual. The success of politics is also dependent on that. Actually politics and social work are two wheels of the chariot of national life. Neither one is of more or of less importance. Both should be continuously at work to supplement each other and share responsibility. Only through such coordination can both activities become purposeful for national progress.

Q. Can all the people ever be active in national uplift work?

A. There are exceptions to every rule. But until and unless we activate the

Yours
'M'.

Economic reconstruction has also got to be done at the social level

mass of the people, all talk of democracy and socialism is idle fancy. In that situation, democracy will degenerate into election tactics. And that is what is actually happening. In these circumstances, the game of power would continue between a few people; others will be helpless victims and witnesses of a life of compulsions and deprivation. Is that not the experience of the last forty years? If we mean to live a life of true democracy, we shall have to find a way of involving all citizens in the task of national reconstruction. This work can be done only at the social level.

Q. *Can economic reconstruction also be done at the social level?*

A. The answer is an emphatic "Yes". We have to view national life in its entirety, not piece-meal. Human life is integrated in body, mind, intelligence and soul or spirit. In the same way, the nation is also integrated. It, too, has four elements—social, economic, political and cultural. In national life, all these four aspects, in spite of their being separate, are inter-dependent and inter-related. They supplement one another into a meaningful national life. We have to implement the reconstruction activity, keeping in view the development of all these four aspects.

Every citizen should be self-reliant and self-respecting, and dedicated to the cause of the nation; otherwise national life will remain weak. In self-reliance, the economic factor is very important. Economic freedom means that every

citizen should be independent economically. That is why economic reconstruction has to be carried on at the social level also. Here democracy and decentralisation unite and produce the happy individual in a happy family in a healthy society.

Q. *How can the cultural aspect of development, supplement the social, economic and political aspects? We have so many cultures in our country. If all of them start interfering in the social, economic and political life, we would only be inviting chaos.*

A. Your question is very pertinent. It is necessary to understand it thoroughly. It has become a tradition to call cultures by different names. But, in fact, all human culture is one; culture endows a man with humanity, *Insaniyat*. Religions may, and do, differ. They are various paths to the divine. Even wife and husband may have different religious faiths. Normally, that should not make any difference to their mutual happy relations. The behaviour of a person should not be detrimental to another person. A system of such codes of conduct may be called 'culture'. Mathew Arnold defined culture as "sweetness and light". This is common to all human beings. Humanity lives and grows only by this.

Man has been endowed with two tendencies; *Vaasana* (feeling for oneself) and *Samavedana* (feeling for others). The two emotions begin to work on man as soon as life begins. *Vaasana* tends to make a person strive for the satisfaction of physi-

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cal and material appetites. *Samavedana* makes a person conscious of the pleasure and pain of others and an urge to control one's *Vaasana* accordingly. The system of making man sympathetic to all by controlling his own '*Vaasana*', is culture. This is a cultural work. Without this culture, social, economic and political systems cannot work properly. Otherwise, the rule of the jungle, that is 'might is right', will prevail.

Identifying culture with one particular religion is inhuman and unsocial. Culture is one and the same for entire humanity. It

is equally essential for the life of each and every society. We cannot even imagine the existence of civilised society without this human culture. This is what may also be called a Universal Morality. Without it, no society can survive or grow.

This work is difficult but, much more than that, it is most important, indeed imperative. It is the crying need of the times. That is why DRI is seeking the cooperation of all like-minded institutions and individuals in this task.

□

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Tremendous Trifles

K. R. M.

Ancient man worshipped Nature. Modern man tries to 'conquer' nature. In the process he only succeeds in polluting the environment and poisoning himself.

Modern man has belatedly woken up to the importance of environment and the primacy of ecology. He is trying to clean up the soil, the water, the air. But he continues to dirty up his own inside! When will he wake up to his own internal ecology?

Too many of us eat too much too fast. If we only chewed our food properly, we could derive more nutrition from less intake of food. Incidentally, that could even solve the problem of food shortage.

There are vegetables that are best taken raw. But some of us even cook our fruits!

Our food is generally over-cooked, over-oiled and over-spiced.

We take tinned foods, only because they are nicely flavoured, nicely coloured and nicely packaged. Actually it is dead food, with little or no nutritive value left in them. Many hoteliers do not take their own hotel food; they know how very rotten it is.

Hand-baked bread is better than mass-produced bread; brown bread is better than white bread. But most of us mechanically go in for the latter. And much of the brown bread available, has been browned artificially.

Gandhiji denounced white sugar as "white poison"; he recommended

'shakkar'. He also advised against polished rice; a more appropriate description for it would be 'ruined rice'. But we go in for the latter because it "looks" better. Is food to be taken for its look? Should not an unhealthy thing look ugly to a healthy man?

'Chapatis' made of fermented dough are softer and richer. Sprouted grains are a treasure-house of vitamins. These things require only a little labour of love. Why should it be beyond anybody? The westernised Indian laps up corn flakes which look fashionable, but have little nutritive value and cost much money; but he thinks good old "daliya" *infra dig*. How are we to re-educate these ill-educated people?

Today the world knows that breastfeeding is best for both, mother and child. And yet colourful advertising hooks many "mod" families to tinned baby food. This is an unmitigated disaster. Dry mothers could engage a 'wet nurse', as before. But they don't; it's not fashionable!

Water is, if anything, even more important than food. We can live without food for weeks; we can't live without water for many days!

But potable water is not available in lakhs of villages. And city people get heavily chlorinated water, which can cause cancer!

We gulp glass-fulls of water, as if our inside is a bottomless hole. Water, slowly sipped, would take in saliva, which would help in the digestion of food. This is also the logic of 'charnamrit', holy water, which is to be taken

in three sips. The Bengalis are right : water should be "eaten" (jal khaabo) and not "drunk" or poured.

Everybody says tea and coffee are bad. But almost everybody takes these drinks. What is to be done? Can we develop healthy Indian hot and cold drinks? Can the latter be bottled?

Most people denounce alcohol. And yet many people imbibe it. Can the hard western liquors, with their heavy alcoholic content, be replaced by old Indian wines (*Asawas*) made of saunf, kesar, badaam, khajoor, grapes, roses etc., which combined lot of health with a bit of kick?

We come across tinned fruit juices which don't have any real fruit juice in them; they are just a cocktail of some cheap vegetables, colours and flavours. Why can't they be banned as misrepresenting the facts—and cheating the consumers?

So-called food preservatives are, in fact, so many food-destroyers. Real juice or cane juice are ideal. And at least cane juice is not more expensive than an equal quantity of tea!

Is it healthy to be drinking sherbet or coke or tea between meals, since sugar and/or milk content keeps the digestive system continually taxed? What is wrong with a glass of cool water—preferably cooled in a *matka*, pitcher—with a tulsi leaf in it, offered to visitors?

Indians are known the world over for

their soft hair and strong teeth. But the way things are going, these may soon be things of the past. The tooth-brush has replaced the *dantan*; the soap has replaced *multani mitti* and *Dahi*. Shampoos, lotions and sprays have invaded the bath-rooms. They look good; they smell good; the containers look cute. But they are all chemical assaults on our poor skin. We know of soap and perfume makers who *don't* use their own products; they know that these things are useless, when they are not positively injurious.

Toilet paper is chemicalised. If you use it often enough, it will hurt your bottom.

Detergents are being used to wash clothes. They hurt the washerman's hands; and they poison the wash water that passes into the drainage system. Flit and DDT are regular poisons; they kill not only insects: cumulatively, they kill man too!

Plastic goods are chemical products. They are believed to cause cancer, howsoever minutely.

Many food packages announce the uses of "approved colours". No colours, as additives, are safe. And blue and green food colours are known to be cancer causing.

Even 5-star hotels serve you rice plates "beautified" with "silver lead". Actually what looks good old silver leaf, is only the bad new aluminium lead which, too, can cause cancer.

The havoc that tinned goods and cold storages play with our health

What kills a mouse or a mosquito, also kills something in man !

Even those who are aware of these facts, overlook them because each of these things, by itself, is not lethal. However, over a period of time, their cumulative effect can be fatal. What kills a mouse, also kills a little bit in man.

The good old cotton is out; its place has been taken over by synthetic fibres. The latter look nice; they don't need to be washed/pressed often. But what havoc terylene clothes and socks are playing with our skin? We will know only some generations hence. And then it may be too late!

Only a few years back almost everybody in Delhi slept out in the open in summer. Today almost everybody who can afford it, sleeps inside, in an air-conditioned room. Has anybody computed the national cost of such air-conditioning, when even agriculture and industry are starved of power? Is the continuous buzz of the air-conditioner, good for sound sleep? When we are asleep, the metabolic process slows down and the body temperature falls a bit. Is the cooling of the room well below body temperature, good for health?

The cold storage is supposed to be one of the boons of modern life. It preserves fruits and vegetables; it makes many of them available round the year.

However, several questions arise : Does not prolonged storage detract from the nutritive value of a food article? Does not an out-of-season item taste less good?

Is this loss of taste not a measure of its loss of vitamins? Does not artificial ripening of fruits affect their quality?

Before the cold storages were born, in-season products used to sell cheap; and they used to taste great. Now they are available throughout the year—but prices never really come down; and the old flavour is gone. The worst sufferers of this situation are the poor, who can't afford fruits and vegetables even at the peak of the season.

All these matters are tremendous trifles that need to be examined. Maybe you do not agree with all the above points. Maybe, also, you have a lot more to say on these and related subjects.

It may not be possible to carry the people on some of these things. Maybe we will need to compromise. When Gandhiji first entered public life, he equally denounced both, drinking and smoking. But he soon found that the feeling against smoking was not a fraction as strong as that against drink. He, therefore, quietly dropped his campaign against smoking. But we should know the full facts about all matters concerning man's own internal ecology. We should be clear in our own mind as to what constitutes holistic (that is what is 'whole', natural and healthy) living.

This small note has been penned only to set this ball rolling—and to see how far it can go.

Indian Philosophy of Education

Dr. M. VARMA,

Retd. Professor of Education

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THERE IS A JOKE about an old lady asking a young doctor to check her up for her general condition. Said the young medico: "Oh, no, ma'am, I am a specialist." "Are you a lungs man then?" asked the lady. The reply was in the negative. "An ENT man?" persisted the lady. "I specialise in the diseases of the nose, ma'am," said the doctor. "In which case," asked the exasperated lady, "which nostril do you specialise in?"

We may laugh at this but it is no laughing matter. It is the old familiar complaint about our coming increasingly to know more and more about the less and less, a narrowing of the vision with a compensatory focal magnification of a minor segment of the field. I think it was Aesop who had a story about the star-gazing astronomer who did not see the well right ahead of him and fell in. This simply is a loss of perspective, of the inability to see the wood for the trees. It is also illustrative of a loss of philosophy which provides us with the vision to see things in their correct perspective. And without vision, it has been said, the people perish. The world is today on the brink of nuclear disaster for want of a viable philosophy, a proper perspective. We live in a world of galloping technology.

Some thoughtful people are conscious of the disaster such a blind, narrow tendency portends. I met a junior executive in a technical department in Washington who, *inter alia*, said rather cynically that they were all crazy about efficiency "but did not know what they had to be efficient for." And the "Man of the Year Award for 1982" had gone

to a computer! In industry our labour force is threatened by the spectre of automation. The *Jinn*, the fisherman unbottled in the Arabian Nights story, reincarnated itself as the Frankenstein of Mary Shelley and has assumed multitudinous forms today as miracles of technology. It is a symptom of the malaise of our times that we have a Prime Minister who seems to believe that salvation of humanity lies in technological growth. Obviously there is an error of emphasis here, and a want of vision which balances the perennial against the contingent.

In 1984 winter an International seminar on "Contemporary Trends in Philosophy" was held at the Calcutta University, at which the then Governor in his inaugural address remarked that modern science and technology have failed to provide answers to problems they were expected to solve, and that our minds were filled with a sense of despair—the Messiah of Technology had till then not hovered in view on our political horizon. Calm, contemplative philosophy is expected to dispel this despair. But then the topic of the seminar mentions "Trends" suggesting that there exist several contending schools of thought. This is indeed very true; there are as many "philosophies" as there are philosophers, though customarily they are herded into a few groups under generic names such as Idealists, Empiricists, Pragmatists, Existentialists and so on. In fact each thinker has a distinct "theory of life" of his own which he calls his philosophy. It seems that human divergence and conflict are pre-ordained. In the old Sanskrit saying "Ekam sat vipra bahudha

*"Man is like a miracle,
in a miracle set"*—Masefield

vadanti". Truth is silenced in the clamour of many pundits.

It seems that scientists have a better chance of coming to an agreement on account of the requirement of experimental verification and replication although here also, when "theories" are floated which depend on casual inferences from observed data, a sort of kite flying is resorted to and differences arise. But in philosophy which deals with metaphysics, individualism runs riot because according to the western tradition philosophy provides a "theory" of the observed phenomena of life, including the person himself, and many logically self-consistent "systems" are possible, each providing an intellectual and equally plausible explanation of the observed facts of life. According to this tradition commencing with Plato, philosophy is essentially an intellectual exercise; it is, as Bertrand Russell said, "An attempt to conceive the world as a whole by means of thought." This is like offering people an amorphous figure (such as the Rorschach ink-blot) and asking them to say what they see there, and getting varied responses. No question of experiential verification is involved. We shall revert to this limitation later.

Among the rich fauna of the earth the human being has been provided with the longest period of immaturity and dependence. This is biologically a disadvantage but in fact a matter for rejoicing. Ask any educationist. As civilization has advanced, this period of immaturity and dependence has lengthened.

Every human society from the most primitive to the most advanced "prepares" its young ones for life. This process of preparation for life is called education. On account of technological advance life has become too complex, now that the human child needs in an advanced society a long period of incubation to fit into his/her social environment. Education is the servant of society, although it can, given the freedom, gradually transform its mistress by modifying the behaviour of its future citizens. But normally the school is forced to fall in line with the demands of the social environment, and provide skills and knowledge which will make the scholars viable units in a competitive community. What philosophy can underlie such an education? Obviously all its manifold motivations are derived from the norms of the society wherein the school is placed. Thus generally the philosophy which is reflected in any system of education is the philosophy which dominates the parent society.

If you ask a man in the street (carefully avoiding all professors) what his "philosophy" of life was, he would be merely puzzled and regard you as slightly mad. And yet said G.K. Chesterton: "It is more important to know the philosophy of our land than about her cooking." And writing of Shakespeare, Sir Walter Raleigh wrote, "No man can walk forth save upon his own shadow." Similarly no man (or woman) can engage in any activity without some conception of what life means to him or her and some notion of right and wrong which are essentially matters of philosophy.

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the street (care-ers) what his he would be you as slightly Chesterton: how the phin-an about her Shakespeare, No man can own shadow.") can engage e conception or her and wrong which philosophy.

Every man lives in the light of a set of working notions about the world and his place in it, howsoever crudely derived. As human beings we are afflicted with what has been called "the disease of thought" and cannot live simply and happily by our instincts as all other animals do. The peculiar predicament of humanity is that each one of us is a complete microcosm embedded within the macrocosm of the universe, in the words of Masfield, "Like a miracle, in a miracle set." The biological and social demands of our life are so pressing and powerful that serious philosophical questionings are pushed into the background, and we make do with a ready-made set of beliefs.

Algar Thorold in his "Six Masters in Disillusion" held that mankind is swayed by two master instincts, viz. the instinct for living and that of curiosity, which are perpetually in rivalry; to the extent you live a full life within your limited environment you will be prevented from succumbing to the Hamlet mood of asking fundamental questions. Gautama Buddha cut the Gordian knot by telling an inquisitive disciple that he was concerned with removal of worldly suffering and not the why and wherefore of it. The Logical Positivist puts such questions out of bounds by condemning them as simply unanswerable in his terms of physical verification. The scientific temper has invaded even the inward field of psychology and though the mind of creatures is inherently unobservable and immeasurable, Behaviourists and Psychometricians have come for-

ward with a formidable set of techniques to objectively assess what goes on in our minds. There are Lie-detectors for measuring physiological changes which expose the liar.

In 1953, I was with the Late Prof. L.L. Thurstone, one of the founders of the Psychometric movement in psychology, and was, with Prof. Gosta Ekman of Sweden, asked as a visitor to address an informal meeting of his staff. I then appealed that scientists should keep an open mind about the entire data of life including the metaphysical. Naturally they thought I was referring to typically Indian abracadabra about psychic phenomena, proofs of rebirth or at best the much touted phenomena of ESP (Extrasensory Perception). Actually I was asking for the ultimate questions raised by philosophy to be taken seriously by high-calibre academics. But in the western societies the Cerebrotonic ectomorph type (the Indian "Satvik" personality) is at a disadvantage in the race for life which is dominated by the Vital Instinct of Algar Thorold's polarity. As a result, the technological advance (euphemistically called "conquest of nature") has been enormous. Exploration of space has been matched by that of the inside of the atom. Strangely enough this latter pursuit in nuclear physics has led to the absurd conclusion, as E. Schrodinger has fully demonstrated, that matter simply does not exist *per se*, that the atom has a shape but no substance. We are here back to the good old Adi Shankar and his Maya, "which is, and is not, and, so, undecipherable in human words" (*Sadasad*)

Maya is, and is not, and so is undecipherable in human words

Organised religion, said Krishnamurti, is the devil's workshop

and *anirvachaniya*.) Obviously the method of physical science gains upon the ultimate Truth piecemeal which in the end eludes it. This is due to the inadequacy of the human speech derived from merely sense data to express metaphysical reality, which is why mystics who have experienced the Truth lapse into gibberish while describing their experience *vide* the Indian Saint Kabir.

Philosophy faces the ultimate questions but, as we saw, comes up with a variety of equally plausible theoretic constructs. These "theories" of life have no experiential verification. For this we are referred to religion with the warning that it is, by its very nature antithetical to philosophy. In the western tradition philosophy has always been divorced from religion. It is essentially an intellectual exercise, whereas religion was mainly a matter of blind superstition and prescribed practices. According to the Indian tradition religion has always been associated with an underlying theory of life and has been the laboratory of philosophy. In view of the contradictions in philosophy our hopes would rest on religion which would give us a unified view of life and its inscrutable mystery. To our despair we find that even in the realm of faith bickerings only multiply and become more corrosive. Wars have *not* been fought on account of differences in scientific theory or philosophy; but religion has been responsible for repeated bloodshed and pogroms all over the world.

The rigid and monomaniacal creeds of Semitic origin have been specially

prone to such behaviour which negates the very essence of the truly religious spirit. The aphorism "*Ekam Sat vipra bahudha vadanti*" seems to apply with greater force here. This is because religion is, for most adherents, a matter of external observances. It prescribes a blind acceptance of a dogma and consequent "Do's" and "Don't's". These externalia occupy the stage and the followers have to take them on trust. Even the study of scriptures and repetition of "Mantram" are formal exercises. Differences among these produce fracas because the shadow is taken for the substance. Rival claims as to the path, clash, and great passions are aroused, while the spirit languishes and the quest is forgotten in the *melee*.

It is at the mystical level, as Aldous Huxley and B.S. Sanyal point out, that a unity of vision is achieved and the mystery unveiled. The mystics all over the world have no differences though they may have followed different paths to attainment. In this scheme religion is merely the means to a common end. In my book on "The Philosophy of Indian Education" I have quoted R. Ulich as saying: "...the school fails unless it sets the perennial against the contingent." Our hopes rested on religion but to our dismay we find that even religion fails to provide the perennial, without which life cannot be endowed with "meaning". The late sage J. Krishnamurti long ago, while dissolving "The Order of the Star of the East" at Adyar,—which Mrs. Annie Besant had 'organised' for an international community of theosophists to anoint him as

which negates truly religious Ekam Sat vipra to apply with is because a matter of It prescribes a gma and con-Dont's". These tage and the them on trust. es and repeti-tional exercises. produce fracas taken for the to the path, are aroused, and the quest

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the Messiah—began his address with the story of the Devil and his friend walking down a road, and the former picking up something and putting it in his pocket. His friend asked what it was and the Devil said, "Oh, that is a piece of truth." Surprised, the friend asked, "And how does your business flourish with pieces of truth sticking in your pocket?" And the Prince of Darkness remarked: "But I am going to organise it!"

Religions fail in their quest because in course of time they get 'organised' (some religions such as Christianity are very proud of this), under which dispensation professionals, miscalled priests and missionaries, take over the externalia, the Karmakanda, the ritual and the confraternity, the Millat, and effectively, if not kill, silence the spirit. Most fixed religions have ossified and died this natural death. We, therefore, plump for a secular system of education and then bewail the fact that it fails to give a moral tone to the conduct of the scholars. The current urge is to impart to the young, technical expertise and make him a useful member of a technically developed society which would dispense with the need for a deeper understanding of life and one's obligations under a sense of what Kant called "the Categorical Imperative".

Neither what Karl Popper calls "doxa" nor technical and utilitarian expertise, is capable of fostering a moral sense of universal validity in the young educands; for the latter is barren for such inner growth and the former inherently fractious, and mutually antithetical.

The word "orthodoxy" is etymologically self-righteous and condemnatory of all others. Humanism, according to which "Man is the measure of all things", provides morality as "the best policy" which has weak roots apart from the fact that it destroys the true perspective of man's place in the macrocosm. Pragmatism which dominated American thought for a long time made the mistake of placing the cart before the horse by putting thought at the service of action before the action has been decided upon. A certain research scholar under my guidance proposed among areas of human adjustment a section on "Cosmic adjustment" which the external examiners took exception to because no one in the west had till then even mentioned it, leave apart actually providing a measure for it. Yet such an adjustment underlies all philosophy and consequently all education. It endows education with a perspective, a sense of direction, a system of values, in short a philosophy without which we cannot begin our work in education. And we have seen that philosophy is a matter of temperament. Hence there are complaints that education can be used for indoctrination—political, religious or philosophic. Where do we then go from here? We cannot begin to teach the child without giving him, howsoever indirectly or covertly, what our view of the universe and man's place in it is, and in doing this we create the potentiality for conflict which threatens to blow up the whole world, for "wars begin in the minds of men".

If we want peace on earth and good-

Mystics follow different paths but reach the same goal; they alone can unite mankind.

*The human infant is born an animal
but can grow into a god*

will among men, and to avoid contradictions of mere theory, we must return to the mystics. This is a tall order for education. I am not suggesting opening Yoga classes or Transcendental Meditation. Firstly the mischief of "doxa", inculcated at home and in social settings, is to be undone by education. In a sense a wise philosophy is both the foundation and coping-stone of a complete education. It lays down the ground-work for beginning it anywhere on earth with local differences of instrumentalities, such as medium and method. At the earliest a child must learn the vastness of the theatre of his activities and know of the endless varieties of response possible for us to the pressure of the cosmic mystery which envelopes us. This should be a lesson in humility, realisation of man's finitude under the shadow of the Infinite. Also an Existential realisation that while existence is given to each one of us, each has the freedom to evolve his own "essence". This implies individual fulfilment with mutual tolerance, which E.M. Forster calls the "king-pin" among virtues. The human infant is born an animal but can grow into a god (for, said the late Dr. Radhakrishnan, "We are postponedly divine") if the pressures of environment do not condition him to wrong responses. The seed of goodness is in him and given the right environment it will sprout and put forth the right fruit. In a correct semantic interpretation the educated are the "Dwij", the twice-born, first in the physical form and then, by education, in the form of an enlightened mind.

The trouble is that we not only

impose on the child our preferences but also imprint on his inchoate mind our prejudices and pet phobias which are basically untenable and derived from our own defective education and upbringing. Hence the teeth of the younger generation will be set on edge for our having eaten of the sour fruit. Let us not pass on our negations. Voltaire wrote to Vauvenargue in a letter: "It is the privilege of a man like you to have preferences but no exclusions." It was Wordsworth in his "Intimations of Immortality" who wrote, "Heaven lies about us in our infancy." This beautiful raw material of humanity should not be allowed to be warped by exclusive shibboleths and intemperate self-righteous fixations. Right education should correct such tendencies and cancel their evil effect. Aldous Huxley in his "Perennial Philosophy" lists humility as one of the prime requisites of such a liberal outlook. Humility of ignorance in the young scholar is an obvious desideratum; but more important than that is the essential humility of the spirit in the face of the stupendous universe into which fate has cast us. An Omar Khayyamian reaction will not do.

"The impulse from the vernal wood" is magnified a thousand-fold by the unfathomable empyrean with its millions of flaming suns. If the child is induced to look at the panorama of life with spontaneous wonder and awe, some of the mischief of rigid formulations of the "doxa" of the fixed creeds will be undone. If the miracles of human technology fill us with admiration we should not fail to

be amazed at the mystery of sunlight. Unfortunately the rural child takes the largesse of Nature for granted and only longs for the neon-jungle of the big cities; and the city child visits the open countryside for a mere change of scene without being made to feel the impact of this "elan vital" that is the life-blood of the entire universe, this multiform, inexhaustible powerhouse of the play of energy derived from some undefinable source. Humility and awe in the face of this spectacle should fill the child with reverence, for which reason R.R. Rusk regards the sense of the holy as one of the necessary categories of human experience.

The inducement and fostering of such an attitude allied to a consequent arousal of the curiosity instinct to trace these forces of life to an origin is the groundwork that a wise philosophy should lay for our early education. The curiosity is not about what makes things tick (which is what the current craze for technology is all about), nor about how things happen in nature so that we may exploit the knowledge for our own benefit, but about their ultimate source, for unfortunately religion supplies ready-made and absurd package answers which produce closed minds unable to recognise the obvious truth when they see it. This is a crippling of the child's personality at its most sensitive and formative stage.

Today the greatest danger to education is from political forces which invade all avenues of life. To gain the upper hand against rivals, they promote secta-

rian ordering of education by minority groups which seek adroitly to fill the inchoate mind of the pupil with prejudice and a disinclination to face the truth. This deprivation of the questing spirit is the greatest loss a child can suffer in education, the highest from of which is of course the mystic vision of the Truth in its universal entirety free of all mere verbal cantankerousness and controversy. A purely secular education is, what D.H. Lawrence called, "a circus education", unfit for mankind. And a religious education in denominational setting is worse, and an education in prejudice, unless its basic tenet is what the Hindus call "Sarva dharma sam bhava". A merely technical and technological education will produce good automatons and robots devoid of all essential human attributes. The coping-stone of all education of any kind must provide for a vision of life which includes the entire universe as the backdrop of man's activity, simple and general or highly specialised like a doctor's, an engineer's or a physicist's. If my landlady's view of life (which is her philosophy of it) determines her cooking, how much more important would be the philosophy of a doctor or an engineer to their work, which is carried on under its benign auspices? To concentrate on one nostril to the exclusion of the whole person is no worse than forgetting that one is a medical expert with a moral responsibility attached to ones work. It is the consciousness of the mystery of the universe and the flowering of multitudinous life in it that induces ultimately the necessary sense of reverence and responsibility. By such a consciousness

*A purely secular education is
"a circus education"—D.H. Lawrence*

the egotistic impulses which are the source of all evil in life are also contained, if not abolished, and promote that sense of unity of life which is the finest fruit of all good education. This sense of unity of life is the surest foundation for all morality. Under its influence honesty is not "the best policy" but the best principle, without which man is only an intelligent animal. The touchstone of this primal and primary sense of unity of life is a matter of personal realization through a right education rather than the blind acceptance of a fixed dogma. Such education anoints one as the chosen of the Lord for, as the Gita says: *Na hi*

gyanena pavitra mihi vidyate" (verily there is no purifier in this world like wisdom. A. Besant tr.) This is the essence of all good education, which no official plan for education has yet ever even understood, leave apart providing.

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Soap and education are not as sudden as a massacre, but they are more deadly in the long run.

—Mark Twain

To make your children *capable of honesty*, is the beginning of education.

—Ruskin

I will point ye out the right path of a virtuous and noble Education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming. I call therefore a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war.

—Milton

Human history becomes more and more a race between education and catastrophe.

—H.G. Wells

Upon the education of the people of this country the fate of this country depends.

—Disraeli

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Some Novel Experiences of a New Social Worker

Bhuvan Chandra Joshi
Samaj-Shilpi, Nai Basti, Balrampur (U. P.)



BHUVAN

IN MAY-JUNE 1985, when I was busy preparing for my M.A. (Anthropology) from Lucknow University, my elder brother, Dr. Prem Chand Joshi, who was at that time holding the post of Personnel Officer in the U.P. Electricity Undertaking, came across a Public Notice by Shri Nanaji Deshmukh for 'Samaj Shilpis' for Rural Reconstruction. Presumably, he wrote to the headquarters of the Deendayal Research Institute at Delhi and procured the necessary application form along with the rules and regulations of the scheme. As Bhai Sahib thought me suitable for this work, he apprised me of this unusual advertisement.

Bhai Sahib pressed me and persuaded me to fill up the form. He argued about the valuable opportunity I would get for social service, and the great satisfaction he would get about one of the five brothers doing some selfless work for national regeneration. My three elder brothers are in Government service and the youngest one is studying for B. Com. Our father is a retired military man.

I had planned to go in for research,

and also to take some job, after my M.A. For this reason, I had competed in some of the departmental examinations, from some of which I had even received appointment letters. But in view of my brother's intense desire, I cancelled all my plans because, in my family, the tradition to follow the wishes of the elders has been strictly maintained. And so I sent in my application. This was followed by an interview at Lucknow, where I repeated the above circumstances. In spite of that I was selected. That is how I came to join the month-long, trainees camp at Jaiprabhagram, Gonda, in Jan.-Feb., 1986. This camp was attended by a dozen Samaj Shilpis.

Within the first few days of the training camp, I began to feel a certain metamorphosis creeping in on my psyche, because of the inspiring talks of Shri Nanaji and other scholars and social workers. I was influenced even more by learning of the sacrifices and struggles for the welfare of society. This led me to the determination that, come what may, I would dedicate at least a few years of my life to this selfless social work. At the end of the valedictory function, I was appointed



Children and grown-ups of Nai Basti and visitors from Nai Basti.....

to work in Balrampur town. Here I had to identify the required developmental work in the backward localities, and carry on a survey before actually initiating the work.

I arrived at Balrampur on March 1 and started investigating the backward localities of the town with the help of some local contacts. After that I paid a few visits to each one of the localities identified as backward. At last I selected one of the biggest, called 'Nai Basti' or 'Balmiki Basti' for starting my work.

The locality selected by me is inhabited by scavengers. It is situated along the railway line on the western outskirts of the town. There are about 80 houses, some *pucca*, some *kutchha*, with a total population of about 450.

When I first embarked upon my plan of work in this locality, the people looked at me with suspicion. Nobody talked to me directly, so that even after going there for full three days, I could make no headway. Naturally I felt disappointed. I began to think that probably my plan would not take any root here. One day, when I was chatting with some boys collected there, a person who saw us from his *foof-roo*, came down in great fury and began to chide the children sitting in front of me, asking them angrily why they should converse with a stranger, about whom nothing was known. The scared children took to their heels. The man then went away as angry as he had come.

Next day, I was lucky enough to meet an old man. I hailed him and introduced



.....With (L. to R.) Lakshmanrao Bhide of RSS and Nana Deshmukh and Rama Shankar Upadhyaya of DRI.

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myself. When I explained to him my mission in some detail, he confided that a 'Sadhu' had come to their village before me. He used to visit daily and beg for something or the other. One day a resident discovered that he was a perverted criminal, trying to establish a field for his immoral activities. After that he was refused entry into that locality. It was because of that incident that whenever any outsider arrived in the mohalla, people viewed him with suspicion. They would not talk to him, or allow him to settle down there.

When I mentioned my association with "Deendayal Research Institute", this gentleman did not understand anything. But when I mentioned Nanaji's name, he burst out : "Oh ! So you

are Nanaji's man ! you have come from the place where once Rashtapatiji also had visited." On hearing my reply in the affirmative, he took his seat on the ground and he would not sit with me on the charpal, even after my repeated requests. He now took great deal of interest in my talk and asked me in what manner I would work for the welfare of those people. I told him that, with their cooperation, I would take up programmes like Bal Vikas, adult education, cultural activities etc. in order to make this locality a model for others. He was very happy to know this and he related my aims and objectives to a few other people. Thus, after 8-10 days' daily visit, I began to have some credibility among the people.

Having earned their confidence, I

ough to meet
 and introduced

I collected the children, played with them, sang songs, repaired the local temple

started my survey work, because such were the instructions of the D.R.I., and I also felt that survey was necessary for such a work. When I began asking them questions according to the questionnaire already prepared by me, people became apprehensive as to why I was taking down all those details. I explained to them that it was only after I had ascertained the number of students of school-going age who do not attend any school, that I would be able to start a project like 'Bal Vikas' Prakalpa properly. The people understood and they now gave me full cooperation in the survey work.

This survey revealed that Nai Basti had 40 families with a population of 450—102 adult males, 94 adult women and 254 children. Out of the 102 adult males, only 28 were literate—9 Primary, 5 Junior Secondary, 7 Higher secondary, 4 Intermediate, 2 Graduates and 1, a technician. Of the 94 adult females, only 17 were literate—7 Primary, 4 Junior Secondary, 2 Higher Secondary and 2 intermediate.

This survey also revealed that 35 boys and 52 girls in the school-going age of 5-14 did not attend any school.

Nai Basti had only 21 cows, goats and fowl. And it had only one public place—a dilapidated temple.

Even during the survey work, many persons became friendly with me, because almost the entire day was spent with them.

The survey being over, I started the

second phase, viz, collecting the children near the temple on the outskirts of the locality. As the entire enclosure was full of refuse and filth, interspersed with wild grass and weeds, I took up Shram Daan as the very first programme. On seeing me and the children busy cleaning the place, adult residents also came to our help voluntarily; in no time, the entire place became neat and clean.

I now began calling all the children regularly at fixed hours to the temple ground. Songs, Bhajans, stories and games were our programme. Regular attendance began to rise rapidly. After 8-10 days, parents began to notice a very visible change in their children. They came to see me, called me 'Master Sahib' and said that a great change was coming over the young people because of my work in the locality. The children now touched the feet of the elders in the morning. First day, when the elders overlooked their gesture, the children insisted on blessings, adding that, otherwise, Master Sahib would not tell them the stories of the day. They said: "When you came here, during the first few days we committed a great sin. We insulted you in many ways. Kindly pardon us." This is how they opened out their hearts to me.

When I came in contact with the people of the locality through the children, I fixed a meeting of all the residents. They all turned up; they were so pleased and curious. I gave my introduction publicly, and explained in short the outline of the project I had in mind. We also formed a committee of eleven

(Continued on page 39)

Manthan

Where is the Saraswati River ? Fourteen Historic Findings of Archaeological Survey

Dr. V. S. Wakankar, Bharatiya Kala Bhavan, Ujjain-456001 (M. P.)

VEDIC SARASWATI Shodha Abhiyan (Research Exploration) was recently organised by Baba Saheb Apte Smarak Samiti with a view to putting the historic record straight. The misconception that Vedic Aryans came from Central Asia and entered and occupied Punjab and then spread over the whole Peninsula, has been so hammered into the Indian mind that even four decades after Independence, the inferiority complex of the Indian Governmental educational system sticks to our thinking. It has poisoned the mind of the younger generation that Aryans were victorious invaders, and Dravidians, the losers. This has affected all our national thinking. This N.C.E.R.T school of thought, bent on destroying our glorious historical tradition under the garb of secularism and progressivism, continues to close its eyes to the continuing findings of excavations and explorations. To change all this drastically, it was necessary to organise an all-out effort to put the reality before the world. And so a multi-disciplinary group was assembled to carry out the survey of Saraswati river basin, where the Vedic society not only evolved and developed a civilization of a very high order, but which, under pressure of ecological conditions, migrated to different parts of the world, and spread the gospel of 'Vasudhaiva Kutumbakam', blossoming into the Indo-European, Indo-Chinese and even the American Maya cultures. This expansion can now be proved and established because of Vedic deities mentioned in Hittite inscription of Turkey, the Vedic deities of Graeco-Roman and Micenean cultures,

the Sanskrit words of Russo-European languages, the Buddhist traditions of China, Korea and Japan, and the Hindu traditions of Kambodia, Malaysia, Indonesia and Northern territories of Australian continent and some of the Pacific Islands of New Zealand, Easter Islands and Peruvian highlands.

Manu was the first man to say that the human race emerged first in Madhyadesh, the region between Ganga and Saraswati, and that it then spread all over the world. Recent discoveries of Hominid fossils in Shivaliks of Ramapithecus have now proved that this hominid branch is the preceding line of Cunanthropus Australopithecus and other early Homo Erectus branches of human lines. And we know that this Hominidae Ramapithecus was in existence in Lower Saraswati or Shivalik region of Lower Himalayas over one crore years ago.

Scholars are emphatic that Australopithecus are certainly members of genus Homo-Sapient, and Ramapithecus is a Hominid. The family Hominidae, according to Grey (1825), includes genus Ramapithecus (Lewis 1934) and Brahma-pithecus (Lewis 1934). He further gives a chart (Page 174) wherein Ramapithecus is shown as ancestor of Homo Africanus, Homo Sapient, Australopithecus Africanus, Australopithecus Robustus developing into Homo Erectus and Homo Sapient.

The recent finding of Homo Erectus Narmadiya from Narmada and Homo Sapient Bhimbethian puts a new branch of

Aryan invasion theory is imperial myth, exploded by archaeological excavations

evolutionary human being from Ramapithecus in lower Himalaya to Homo erectus Narmadiya and Homo Sapien Bhimbetkian. Thus the upper Saraswati region forms the nucleus of human evolution.

The immediate follower of Ramapithecus is Homo Erectus who manufactured pebble tools in the region of Soan, but now we know from Bhimbetkian excavation III F-24, TR I and II that Bhimbetkian pebble tools near Bhopal preceded Soan tools in Shivalik and if a concentrated effort is made in Narmada region it is quite possible that the gapping fossils can be found in the early pleistocene deposits of Narmada Aluvium.

This Homo Sapien during the drier periods of Upper Palaeolithic period, must have moved to Saraswati and other perennial water channels and established the Mesolithic and early Neolithic settlements in those regions which have been covered over by the heavy silt deposits of these rivers. One day these can be located to fill up the cultural gaps.

The concentration of Pre-Harappan sites in the Districts of Karnal, Jind, Sonapat, Rohtak, Bhiwani, Mahendragarh, Gurgaon, Hissar, Kapurthala, Ropar, Sangrur, Ludhiana, Faridkot, Ferozpur, Bhatinda and Hanumangarh leaves one in no doubt that some pre-Harappan agricultural settlements must have occupied these areas and there is no evidence that these cultural elements which form the core of pre-Harappan

culture, have migrated from regions outside the territories of India.

The Vedic texts and the vast literature of that period is in complete silence about any home outside India, and the Central Asian prairies, having a hostile ecology for the development of any settled agricultural community, is the least possible home for a community like the Aryans who had developed a rich agricultural economy from the very early times of their epic composition.

The massacre theory about destruction of Mohen-jo-Daro, which was so vehemently propagated by Wheeler, Pigot and other imperialist archaeologists has no archaeological evidence. It was propounded to disrupt Indian cultural unity, by scholars who had hardly any knowledge of Sanskrit and hardly ever gone through the Vedic text. Posshel and Dales have refuted their theory on the basis of their study and findings in the Indus region itself. There is not a bit of evidence of any attack or destruction in Mohen-jo-Daro and Harappa. Dales has strongly refuted the invasion theory. He says we cannot even establish a definite correlation between the end of Indus civilization and the Aryan invasion. But even if we could, what is the material evidence to substantiate the supposed invasion and massacre? Where are the burnt fortresses? The arrow heads, weapons, smashed chariots? At the extensive excavations of the largest Harappan sites, there is not a single bit of evidence of conquest and destruction on the supposed scale of Aryan invaders.

Thus it is clear that the British imperial designs in the realm of history are disproved by archaeological evidence itself.

Archaeological surveys have proved the following important points :

(1) The Harappan and pre-Harappan civilization developed along Saraswati and hence instead of calling it Indus-Harappan, it should be called as the Vedic Sindhu-Saraswati culture.

(2) Most of the Rishi Ashrams traditionally known to us through Mahabharat, were lined along Saraswati and the antiquity of these connected sites goes back to Harappan and pre-Harappan periods.

- (3) Shatachidra Kumbi (perforated pottery jar) is connected with the Vedic ritual to worship Vedic deity Suniwali and Vedic god Rudra. They are found at all sites along the Saraswati.
- (4) Fire altars of Yajnya Kundas have been found at Kalibangan, Harappa, Mohening-jo-Daro, Lothal, Surkotada and other Harappan sites, indicate close association with Vedic ritualism.
- (5) Horse remains in the form of bones and terra cotta, have been found from ancient mounds on the banks of Saraswati.

(6) These urban remains belong to

Mahabharat and pre-Mahabharat times.

- (7) They are mostly post-Vedic and may be even of Upanishadic period.
- (8) Mahabharat war was fought on the banks of the Saraswati.
- (9) The enormous Saraswati river (described both as Naditama and Ambitama that is very wide and very deep) can be traced over its full course as referred to in Mahabharat.
- (10) Vedic culture started with mesolithic settlements with hunting-gathering economy, which further developed into rural agricultural communities of Vedic times.
- (11) These rural settlements, because of fertile soil and irrigation channels, developed into the urban centres of the Harappan period.
- (12) There was a narrow sea right upto Bikaner, which disappeared in Vedic times (about Rama's period).
- (13) The site of Harappa is connected with the battle of ten kings and the Vedic clan of Chayamanas was ruling during Harappan times.
- (14) The very first agricultural activity to grow barley, started in the Vedic Saraswati region ; the Kalibangan (Bikaner) pre-Harappan cultivated fields prove that.

Madhav Videtha was living along Saraswati and he moved towards East upto Sadanira, Bihar. The first fire was igni-

Mahabharat war of 5000 years ago and Vedas of 10,000 years ago, both on Saraswati Banks



Dr. Wakankar was felicitated in New Delhi on Feb. 21. Here he is seen being garlanded by Shri Ashok Singhal, Organising Secretary, Vishwa Hindu Parishad.

ted in the Saraswati area (Shatapath Brahman 1-4-10).

Vishwamitra crossed Sindhu etc. (Ric 3. 33-5) in carts and chariots along with Bharatas (Ric 3. 33-10). They had gone from east to west. These outside conquests were made during the reign of King Sudas.

Muir in his original Sanskrit texts, Vol. 2, says that the order of mentioning Brahmavarta, Kurukshetra, Matsya, Panchal, Saurashtra and Brahmarshee country clearly shows their movement from east to west. Vedic Aryans always referred to Saraswati as their very own river.

There is a clear reference in the Kulluk commentary or Manusmriti, that Aryans were born here, they will be re-born here. Verse 17, chapter II of Manusmriti says : " The (country) which is between the divine rivers Saraswati and Drsadvati, that land, fixed by the gods (the wise) is Brahmavarta."

The Zend Avesta refers to a pious river Harhveti which is obviously a

corrupt form of Saraswati. Because of differences in religious matters, some people left India and moved west towards Iran. This separation has been commented upon in the Rigveda. They felt the agony of separation but did not try to unite (Ric. 3-5. 3-24.).

Aitreya Brahmana also makes an interesting narration of the subject. It says: "The Devas (gods) started performing Yajnya and when they were performing the fire ritual, the Asuras created obstacles and attacked them. The Devas became alert and they erected a wall round it to protect the Yajnya place. The wall was like a fire. When the Asuras saw the glittering wall, they did not dare to attack it, and fled." This reminds me of the Harappan citadel around the Kalibangan fire-places. The citadel, when newly built, must have looked like fire because of newly baked red bricks. The Harappans built citadels to defend their settlements against the attacks of Iranians, the followers of Zarathushtra or A-hurmazda, and the references to Ayajwans (those who don't

perform Yajnya are for these n Asuras (Ahu-

Thus it is specific to say that from any other India. The cradle of civilization Fertile Crescent (Iraq) and Mesopotamia from Rigveda. The gettable during the Bharat stories. The tribal centres seems the Vedic about 20,000 years ascribed by

From the Central India that the Vedic tortoise and the Mesolithic rooted in the Vedic period beginning 10,000 years reference the Palaeolithic Palaolithic Central India climate was the ice age story of the river and as a great Mesolithic saw the storms of the the frozen and the god, who slow motion. The story to in the from the

perform Yajnya) i.e. non-worshippers, are for these newly separated groups of Asuras (Ahuras, Assyrians in Iran.)

Thus it is unhistorical and unscientific to say that Vedic Aryans migrated from any other region to this part of India. The Saraswati region was the cradle of civilization, far ante-dating the Fertile Crescent states of Mesopotamia (Iraq) and Egypt. Historical evidences from Rigveda had become old and forgettable during the compilation of Mahabharat stories. The place-names of the tribal centres were out of memory and it seems the Vedic period was much older—about 20,000 years than what has been ascribed by Tilak, Jacob and Max Muller.

From the Mesolithic paintings of Central Indian Vindhyan hills, we know that the Vishnu incarnations of fish, tortoise and boar were very popular in the Mesolithic period and these are well rooted in such great antiquity that the Vedic period can now be safely put at the beginning of Holocene period, more than 10,000 years ago. There is one more Vedic reference which can be connected with the Palaeo-climatic phase of Upper Palaeolithic period. The peninsular and Central Indian Plateau witnessed a drier climate while in the Himalayan region the ice age had frozen the rivers. The story of Vratrasur who had frozen the river and barred their flow, is referred to as a great serpent, often painted in Mesolithic rock paintings. The Holocene saw the emergence of Monsoon thunderstorms which also resulted in releasing the frozen rivers in the form of glaciers, and that is referred to as Indra, the rain god, who let loose thunder-darts on the slow moving rivers in the form of a snake. The story of Vratrasur, so often referred to in Vedic texts, cannot be separated from the Vedic story by a long gap of

time, and hence I am inclined to put some of these Vedic stories to a great antiquity by the beginning of Holocene or end of Mesolithic period.

Saraswati had her ancient, most flow somewhere in south Central Rajasthan via Didwana, where tremendous silts were excavated by Dr. V.N. Mishra and his associates of Deccan College pune. Something happened, some tectonic disturbance in the Aravalis, which caused an upheaval, changing the course of Saraswati towards north. The upheaval of Himalayas also continued changing and reducing the water supply of Saraswati. Earlier it started from the highlands of Mana; the disturbances in Himalayas stopped its upper course and the main water supply was reduced, making it a tiny river. The waters that formerly flowed into the Saraswati, were now diverted to Sindhu and Yamuna.

The Yamuna, which once was her sister river, turned its flow towards south, to meet the mighty river Chambal. Later on the hilly streams supplying water to Saraswati, changed their course to meet Yamuna and thus Yamuna became mightier than Chambal, and then it became a tributary of Ganga.

The pre-Harappan settlements in upper Yamuna river show that it had its close relationship with Saraswati region and witnessed the decline of Harappan settlements as Saraswati lost her mighty water supply.

Thus Saraswati remained the nucleus of Vedic and post-Vedic society and it requires more concentrated study based on epic stories and Vedic mythologies. The second phase of our survey by the Baba saheb Apte Samarak Samiti, will be aimed at making such studies.

Saraswati was the Cradle of Vedic Civilization

On Feb. 26, Dr. Wakankar spoke on the subject of Saraswati River Civilization at the Deendayal Research Institute before a distinguished audience.

Shri Moropant Pingle, Convener of Baba Saheb Apte Smarak Samiti, presided on the occasion.

Here is the substance of his talk :

Under the auspices of Babasaheb Apte Smarak Samiti, a team of scholars surveyed the Saraswati Valley area last year. We covered a distance of 4000 km and could clearly see the course of the river from Adi Badri, near Jagadhri, to the neighbourhood of Somnath. Our findings will be published in book form.

The aerial NASA maps from USA indicate the course of the river because Calcium Carbonate, formed in all rivers, glistens distinctly in these detailed photographs. From Kurukshetra to Bikaner, these photographs show a river bed 6-8 km. wide. Today only some tanks and pools remain in parts of the old river-bed. And Bikaner town is built right on the old gravel bed of Saraswati.

The Saraswati had started shrinking even in the days of Mahabharat; the desert had started moving in. And the Kurukshetra battle had been fought on its receding banks. Many of the old settled sites today remain as mounds ('Tillas'). The Mahabharat battle took place 5000 years ago, and during this period the silt has raised the ground by at least 200 ft. We have, therefore, to dig that deep for any remains of that period. Actually digging so far has stop-

ped at the 'multani-mitti' layer, which is found only 20-30 feet below.

In Ayodhya, River Saryu is known to have shifted three miles in just 10 years. We have to dig real deep to get at ancient remains. This is a very slow process, because archaeologists don't use bull-dozers like builders; they dig one centimetre at a time—and a maximum of 5 cm. a day—to prevent any damage to these remains.

There are as many as 900 site-mounds in the Saraswati area. Tradition identifies Vishwamitra ka Tilla, Vashisht ka Tilla, etc. etc. These sites have been over-built again and again. There are potsherds of 1500 BC, artifacts of Pratihara period and even $1 \times 3 \times 5$ inch small bricks of Mughal period at these sites.

It would seem that the sea has receded over the ages. Saraswati used to meet a creek well above what is the seaboard now.

Along the lower Saraswati course, you find heaps of gypsum—which goes into the making of plaster of Paris—and which are found only near the sea. However, no fossils have been found here, except fish fossils in the multani mitti layer.

You find volcanic ash buried in sand-dunes. This is proof of volcanic eruption (s) which disturbed the crust of the earth and changed the course of rivers.

Luni River seems to have met Saraswati, even as Yamuna did. With the rise of Aravali range, all that chang-

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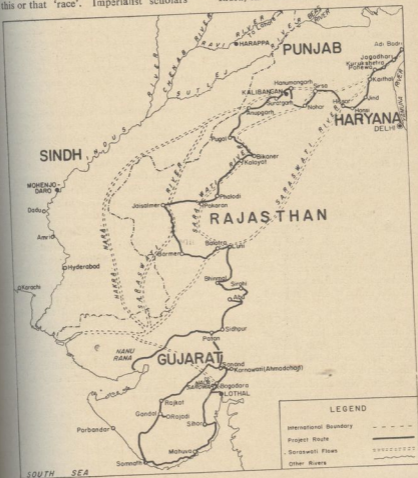
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ed. The Hakra of Sind (Ghaghra in Haryana) was also a tributary of Saraswati.

All this shows that Saraswati and Aryans—and Vedas—have all been there together since geological times. The Rig Veda mentions 'Arya' 36 times. Every time it means 'noble person' and not this or that 'race'. Imperialist scholars

like Marshall assumed Siva to be a non-Aryan, non-Vedic god. This is not true. The Yajur Veda itself refers to Rudra, i.e. Shiva, as Mahadeo, Triyambak, Neelakantha, Shankarayya, etc. Kalibangan, a Harappa site, has as many as seven Havan Kunds. All these sites also have the Satachitra [Kumbhi, the perforated earthen jar used in Pujas.

Indra, the Rain God, was also known



layer, which below.

Saryu is known to be 10 miles deep to get at the bottom. It is a very slow moving river. Geologists don't use dynamite; they dig one foot at a time and a maximum of 100 feet. This causes any damage to the site.

900 site-mounds have been identified. The Harappan civilization identifies the Saraswati as the Vishisht ka Tilla, which has been over-built over. There are potsherds of the Harappan period and bricks of Mughal period.

The sea has receded. The Saraswati used to be a river. What is the course of the river?

The Saraswati course, which goes from the Indus to the Arabian Sea—Paris—and then to the sea. There have been found many sites in the multani region.

Many sites are buried in sand. There is volcanic eruption. The crust of the earth is moving. The course of rivers is changing.

It is said that the Saraswati has met the Arabian Sea. With the sea level rising, all that changes.

as Purandar. Imperialist writers have interpreted this word to mean destroyers of cities (puras). The tragi-comedy of these "scholars" is that most of them know no Sanskrit. Actually 'Purandar' means destroyer of dark clouds, in other words, the Rain God, which is what Indra was.

The Vedic statement, '*Yah shambaram Parvateshu Kshiyantam*' has been interpreted by these people to mean dark non-Aryan mountain tribes, as destroyed by Aryans. Actually the reference is to the dark clouds hitting mountain ranges, and being transformed (destroyed) by thunderbolt, into rain-water.

It will thus be seen that all this western talk of 'Aryan invasions' etc. is so much imperialist talk, calculated to divide the Indian people. The word 'Dravida' itself is only 2300 years old. As Shri Guruji used to say: "If the Girijans and Vanavasis are 'Adi-vasis', then we are 'Anadivasis!'"

We have found here rice grains 7000 years old! Here was a civilization extending over 800 miles. Roads in those times being a rarity obviously transportation must have been by water. Saraswati with its several tributaries was the carrier of all this traffic of men and goods.

On the basis of Radio-Carbon tests, western scholars have put the age of Mahabharat at 3500 years ago. How could they do otherwise when Christian theology puts creation itself at only 4000 years ago? But all Indian records put it at 5000 years ago. In 1966 I was prepar-

ing to go to USA for a study of pre-Columbian art, when Shri Guruji told me that Radio Carbon dating seemed to be faulty. I was pleasantly surprised to find Shri Guruji's perception correct. One of the oldest trees still standing in USA was subjected to two tests for its age. The Tree-Dating Laboratory at Tuscon, Arizona, USA, showed that while there were 3500 yearly layers, radio carbon test showed its age as only 2800 years! The Director of this laboratory described R-C dating method as "bogus". Shri Guruji had proved right. Fact is that sun-flares and sun-spots make any accurate-dating by R-C method impossible.

How ridiculous western scholarship can be, is shown by yet another item. At all these ancient sites you find innumerable triangular shaped pottery slabs. The triangle is a well-known fertility symbol—Yoni-Ishtika—and, therefore, an object of worship. But these scholars think that these clay slabs were used to dry the private parts after urination!

The tragedy is that the half-baked and imperialistically inspired theories are being officially propagated by NCERT books, as if it were "the truth, the whole truth, and nothing but the truth". We have to change all this—and teach the true glorious history of this land.

Shri Moropant Pingle said that historians must take due note of local tradition and people's beliefs, because they were the raw material of history.

Rachna Prakalpa Camp at Nagpur : A Memorable Experience

A Camp of Rachna Prakalpa workers of Nagpur city, under the auspices of DRI, was held at Pondurang Bhawan, Dr. Hedgewar Smriti Grounds, Reshim Bagh, Nagpur, Feb 13-15. It was attended by over 50 workers of the project, a majority of them women.

The camp was inaugurated by Shri Nanaji Deshmukh on Feb. 13 by garlanding the portrait of Deendayal Upadhyaya. Shrimati Sumati Tai Suklikar, General Secretary of the Institute, welcomed the participants and guests and explained the importance of these camps for the expansion and improvement of our work.

Shri Narayan Rao Padgilwar presided.

Under the Nagpur Rachna Prakalpa, there are six Samskara and Prashikshan (Orientation & Training) Centres, one Mobile Dispensary and a savings scheme (Meri Bachat yojna). The workers gave a brief report of their activities.

On the morning of Feb. 14, after prayer, bath and breakfast, Nanaji explained Deendayalji's concept of Integral Humanism, involving all-round and integrated development of man and his environment. "An integrated social vision is necessary to harmonise the feeling of sympathy (Samvedansheelata) with the feeling of self (Vaasana). That is the only way to attain happiness with the fullest development of body, mind, intellect and soul. And that is also the only way to have a happy man in a happy family in a happy society."

This was followed by group discussions. Shri Nanaji Deshmukh, Shri K. R. Malkani, Smt. Sumati Bai, Shri Yadavrao

Deshmukh and Shri Mahesh Chandra met the various groups. It was reported that work was growing and improving. Apart from health, education, training and cultural programmes, in one slum, a hundred families had been helped to plant Guava trees. In many slums, children's birthdays were being celebrated. It was also pointed out that right *Sanskars* were essential for a happy family life. There were slum-dwellers with a monthly income of Rs. 2000, living in misery because of drink habit.

After lunch, Shri Yadav Rao Deshmukh evaluated briefly the three Gramodaya Prakalpa camps held in Gonda, Beed and Singhbhoom during the month of January. He made some valuable suggestions about the economic independence to be attained through practical experiments on grass-root level. He also gave an account of the experiment at Ralegaon Shindi.

In the evening, Nagpur Prant R. S. S. Bauddhik Pramukh, Shri Ravi Deshpande, gave an inspiring talk and told a rousing story. An artistic cultural programme was organised after dinner.

On 15th morning, after Pratah-smaran, there was a 'Shram Daan' programme of washing the Smriti Mandir, the Samadhis of Doctorji and Shri Guruji. After bath, the participants gathered at the feet of the memorial, sang the song, "Keshaw, tumhen Pranam!" Nanaji then garlanded the statue of Dr. Hedgewar and all the participants offered floral tribute at the Samadhis of Doctorji and Guruji.

In the first morning session on 15th, Shri K. R. Malkani, Vice-Chairman, DRI, addressed the campers. He said

that the Late Deendayal Ji was not a politician by nature; today his soul would be satisfied to see us strive through Seva Sanskaras, for the upliftment of our poor and neglected brethren. The social worker should not neglect self-study and self-development. He gave the example of a colleague who treated his servant very

Nanaji Deshmukh gave his valedictory speech. He inspired the workers for a life of dedication. He explained the 'Bal Jagat Yojana' and appealed to all to make it a ringing success. Those present included Dr. Ashtikar, Sanskrit Scholar, Lt. Gen. Mohini (Retd.), Mrs. Sheila Washadpande, educationist, Shri Mundle and Shri

DRI Blood Donation Camp



Thirty-nine young men and women donated 3,500 cc. of blood on Feb. 11, the Martyrdom Day of Deendayalji, at Parli-Bajinath, District Beed, Maharashtra. The Camp was held in the local Industrial Training Institute complex. Those participating in the Camp included Dr. Dube, Mrs. Dube. Dr. Rathor, Kumari Aruna Kulkarni and Mrs. Vani, Principal of the Institute.

much as a son—and another friend who observed his father's death anniversary by inviting a Harijan family—washing their feet, feeding them, honouring them. He said we must try to live our ideals in our own lives.

In the second session, Shri Mahesh Chandra gave a talk on the concept of Rachna Prakalpa. In the afternoon Shri

Padgilwar.

Shri Suresh Rao Ketkar, All India Sharirik Pramukh of R. S. S. drew attention to the sterling qualities of a social workers. Smt. Sumati Tai thanked all the participants, speakers and guests.

All in all it was a memorable experience. (M. C. S.)

Continued from page 28

for the purpose. But there were still some persons who viewed my activities with some suspicion. As soon as I had finished my address, a listener stood up and asked me what was my personal interest in that work. I gave a short reply which, probably, did not convince him.

After another 10-12 days, there was a meeting of the organising committee. It was decided that some constructive programmes should be taken in hand to make the locality 'Model'. The temple was the first item on the agenda. There was an outer structure but there was no cemented floor, nor was there any idol, except for a big boulder. There was no arrangement for daily puja or prayer. Stray dogs had made the temple their abode, and the whole environment was full of filth and foul smell. It was revealed at this meeting that some money had been entrusted to one Shri Mela Ram, but no construction work had been carried out because of internecine quarrels. I suggested that the money be handed over to the newly elected cashier of the committee. This was done. As a result, with public cooperation, the temple got a proper floor, stepping steps and a Shiva Linga.

One evening when our meeting was on, a few drunken yagabonds of the locality came and began to shout foul abuses. I kept quiet, because drinking is very common in 'Nai Basti.' But, next morning when I arrived at the temple-complex to teach the children, these very people came and begged of me to pardon them. I only advised them to give up

their evil habit, if not for their own sake at least for the sake of their children.

It has been decided that, turn by turn, a youngman would perform Pooja and Aarti in the temple after duly taking his bath. Every evening was marked for the school boys to sing Bhajans and do Aarti. Bhajans and Aarti were written out on charts and pasted on the temple walls, so that people may be able to actively participate in the congregational Kirtan. This programme has by now become a regular feature of the entire locality. On festival days, there is a special programme attended by all.

When this programme was well set, it was decided to start a small library. The question of accommodation came up. Some people did have some spare accommodation. But they did not relish the idea of giving it for the purpose. They smelt a rat in my proposal of acquiring a room. Thus we had to 'inaugurate' the library in a thatched cottage, with the daily 'Nev Bharat Times', some children's magazines like 'Parag' and 'Chanda Mama' and books like 'Panchtantra', etc. The residents cooperated in subscribing for the paper and the periodicals.

For about a month the library worked under that thatched roof. But it had become a centre of public activity and exchange of views. Some people must have felt the beneficent influence of the library. And so, one day, Shri Babu Lal approached me and offered a room in his house.

Since then the library is set up in Shri

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What will be their reaction when, one day, I bid them farewell?

Babu Lal's room. The newspapers and periodicals interest the adults but we have given greater emphasis to child-literature. There are now about 300 booklets, most of them published by Geeta Press, Gorakhpur, UP.

As an extension programme, we celebrated 15th August, 1986, as Independence Day. The Flag was ceremoniously hoisted, sports and games competitions were organised during the day and, in the evening, there was cultural programme and Prize distribution. The Chief Guest was an influential local resident, Shri Lalit Mohan Gupta, advocate. The participants in the matches included teams from Balrampur Degree College. These youths were very much impressed by the development work in this locality. They have since then presented many books for children to the library.

There was a new wave of enthusiasm in the residents after the Independence Day programme because they were actively involved in all the arrangements. Particularly the parents were extremely delighted to see their children present such beautiful items. They have now become very much attached to me, so much so that on one occasion when I went away to Jaiprabbhagam, to participate in some central DRI programme, they became restive and worried and started enquiring about me. They complained on my return about my absence without intimation to them. I now duly inform them whenever I have to go out. But sometimes I also feel worried about their

reaction when, one day, I will have to bid them farewell.

After 15th August celebrations, it has become customary for us to have every national and religious festival celebrated as a community programme, in which all the people participate.

Since then we have started a Health Centre and an Adult Education Centre. The Health Centre is stocked with only some common popular medicines like Dettol, Iodex, Amrit Dhara, Pachnol, Paudin Hara etc. The dispensing is done in a corner of the library-room itself.

At the Adult Education Centre, grown up people shy away from taking elementary lessons at this late age, and only four persons have mustered courage to profit by our Literacy Campaign. The youth of the locality are particularly enthusiastic about all these activities.

I have concentrated all my energies on developmental work at only this locality, because without some solid achievements in one place it is futile to extend the field. However, we do invite people from other localities some times to come and see our programmes. Gradually it is intended to extend this work to other backward localities of Balrampur. This Nai Basti is a laboratory of our Reconstruction experiment.

The enterprise is still in its infancy and nothing so far has been done amongst the women. Efforts are now being made in that directions. But one step is enough for me at a time. □

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Indo-Pakistan Relations in the last two years

S. K. Singh

Indian Ambassador in Pakistan in his Address to the Pakistan Institute of International Affairs, Karachi

INDIA HAS a population of approximately 750 million, an area of 3.25 million sq. km; GDP of approximately \$ 200 billion and according to the Institute of Strategic Studies, London, an army of 1.1 million, an Air force of 115,000 men, and a Navy of 50,000; India's per capita income is \$ 285; and a foreign trade portfolio of approximately \$ 23 billion. As for Pakistan, its population is around 97 million; area 0.8 million sq. km; GDP is \$ 35 billion; and Army of approximately half a million, a Navy of 16,000 people and an Air Force of approximately 19,000 people. Pakistan's per capita income is \$ 410; and a foreign trade portfolio of approximately \$ 8 billion.

In terms of the five thousand year recorded and documented history of the sub-continent, and of the world, the period the two of us have spent as independent nations is but a short one. The world media, including our own, have projected the two countries as having spent these last forty years bickering, arguing, skirmishing and fighting. While talking of bickering, arguing, skirmishing and fighting, one should also recall our common ethnic, linguistic, religious, cultural and historical memories. These are not of bickering and skirmishing but of living and loving together. Sufi-ism and Bhakti movement; the conscious and successful effort of building up a cohesive Hindu-Muslim society, the role, in this of scholars, poets, nobles and rulers, like Amir Khusro, Akbar, Birbal, Dara Shikoh, Man Singh of Jaipur, Kabir, Malik Mohammad Jayasi, Abdul Rahim Raskhan, Bahadar Shah Zafar, Mughal court

painters like Maula Ram and Hirsi; should not be overlooked. Shivaji is known as a Hindu warrior. It should be recalled that he worked also to protect Bijapur and Golkunda. Emperor Aurangzeb is known as a symbol of Islamic piety and puritanism of a somewhat bigoted genre, and people tend to forget that he also funded repairs of numerous Hindu temples and seats of learning.

Even today the stereotype of perception regarding us is that our two countries do not and cannot agree on anything, that we are constantly fighting, and arguing rather nastily. But those of us who have lived in several political and economic capitals of the world, places where multi-lateral organisations are located, can testify to the fact that Indians and Pakistanis do more than merely co-exist, they live, in these places, in great amity, even affection. This surprises a lot of foreigners who ask us and themselves; which is the true perception, of the great anger and animus of the Indians and Pakistanis against each other or of their affection and amiability, hospitality and cordiality with each other?

Perhaps the answer is: both are equally true, equally real. Perhaps both societies are schizophrenic to an extent, in their responses to each other. From this arises the question: Are we now at a point of our evolution for which it may be possible to build up a common and a larger vision of peace and togetherness. The answer for me is: Yes.

And here we should take note of

Three major break-throughs in our bilateral relations

how the regional and the global elements always tend to impinge upon the purely bilateral ones. The global elements have not during the last forty years, broadly speaking, favoured the starting of peace and amity in our part of the world. But now, we have commenced using the regional elements to assist in the building up of peace and amity in the bilateral aspect. This is an important aspect of our perception of the growth and potential of the SAARC. Our regional unity can be an antidote to the global vested interests which have militated to keep our hostility fueled.

Another basic and conceptual point that needs to be noted here is that right at the beginning of our existence as two separate sovereign nations, we followed two radically different concepts and models in the field of international relations. India became one of the founders of the Non-Aligned Movement. Pakistan signed the first Defence Treaty with the USA on 19th May, 1954; followed up by becoming a member of two Western sponsored multi-lateral Treaties, South East Asia Treaty Organisation on 8th Sept., 1954, and the Baghdad pact, later called CENTO, in early 1955. Thereafter, in quick succession several other, somewhat minor agreements were signed between Pakistan and USA., affecting almost every aspect of the institutional fabric of society. President Ayub Khan in his address to the US Congress in 1961 asserted that Pakistan was the only country in the Asian continent where US armed forces could land any moment for the defence of the "free world". It was dur-

ing his time that commentators took to describing Pakistan as "the most allied ally" of the USA. The 1959 US-Pakistan Defence Agreement continues to be valid even today.

Time went by, the situation changed. A variety of reasons lying broadly outside the parameters of the Indo-Pakistan relationship asserted themselves. The SEATO and CENTO came unstuck. They had to be dismantled, and Pakistan opted out of them. It was thereafter that Pakistan sought, and acquired in 1979, membership of the Non-aligned Movement. Thus, today both India and Pakistan are members of the Non-aligned Movement.

During the pre-Rajiv Gandhi, pre-President Zia and pre-Prime Minister Junejo years, there were three major break-throughs in our bilateral relations: one, the signing of the Indus-water Treaty in Karachi on 27rd September, 1960; two, the Swaran Singh-Sheikh Settlement of the Eastern Border and Western Border disputes in 1960-61, under which we built up the Ground Rules for our Border Security and other forces; and three, the Simla Agreement signed on 3rd July, 1972. At Simla the two countries declared their resolve to put an end to the conflict and confrontation that had hitherto marred their relations, and to work for the promotion of a friendly and harmonious relationship and the establishment of durable peace in the sub-continent.

The Simla Agreement helped also in solving the problems of 93,000 Pakistani

prisoners of war in Pakistan, detained in Bangladesh, negotiations for the Simla Agreement, thus paving the way for the return of control in Jammu and Kashmir. Thus through an entirely bilateral number of peaceful Second World War, the two of us have achieved good precedents.

In early government approach to neighbourhood relations, particularly in the area of security, followed.

The question is: what manner? In our country...

There is our policy. Some of the Punjab; a nuclear...

prisoners of war, 33,000 Bengalis detained in Pakistan and 260,000 Pakistanis detained in Bangladesh. In a series of negotiations which followed the Simla Agreement, these problems were solved, thus paving the way for Pakistan according recognition to Bangladesh. The Simla Agreement made it possible for the return of Pakistani territory to be effected and a new Line of Actual Control in Jammu and Kashmir to be drawn. Thus through quiet diplomacy, and on an entirely bilateral basis, our two countries were able to ensure that the largest number of prisoners of war, since the Second World War, were released, smoothly, gracefully and quietly. That the two of us neither sought nor received any outside assistance or counsel was a good precedent, a good augury.

In early 1985, in both countries new governments came into office. A fresh approach to foreign policies, specially neighbourhood policies was perceptible. A quickening pace of bilateral discussions, particularly at the highest level, followed.

The question you are bound to ask is: what issues were discussed, and which of them were settled, and in what manner? In other words, in which direction are all these meetings leading both our countries?

There are several major problems that our policy makers are grappling with. Some of these are: one, terrorism in the Punjab; two, apprehensions concerning a nuclear race in the sub-continent; and

three, the induction of the latest generation sophisticated arms and equipment into our region.

Some issues like terrorism are involved with broader geo-political perceptions of yesteryear. Some of these like illegal border crossings are involved with the evermore refined technology employed by smugglers and drug traffickers. When examined in depth, one has to recognise both the urgency of updating the sophistication of the law and order apparatus on both sides and the seriousness of the menace we are facing. In this, we have made a good beginning during the last Interior Secretaries meeting. We have agreed to revamp and re-structure totally the Ground Rules for the two Border Security Forces, including the possibility of prior exchange of information and intelligence between them. A bilateral group of senior officials and functionaries from diverse departments and branches of both Governments will henceforth tackle the problem of drug trafficking and smuggling in general. With good faith and goodwill on both sides, these two measures should bear results in the not too distant a future. Having participated in the Lahore meeting myself, I am hopeful and enthusiastic about what can be done by us together. Our Pakistani colleagues were forthright in re-assuring us that no assistance shall be available from their side to the terrorists in the Punjab. This, too, the developments of the next few months should demonstrate. Both countries seem to recognise the need for greater confidence in each other's goodwill and good inten-

*Wanted: a binding document, guaranteeing
Peace, Friendship and Cooperation*

American military presence in Pakistan, said Nehru, amounts to return of imperialism

tions. Both countries seem anxious to enter into a binding agreement, drafting a binding document, abjuring war for ever, and guaranteeing peace, friendship and cooperation for all time to come. Our two leaders announced in December 1986 that they had agreed not to attack each other's nuclear establishments or facilities. The work on drafting and negotiating the text of an agreement on this issue has been continuing. The two countries are mindful of the need for expanding people-to-people relationship as rapidly as possible. Easier conditions for travel to each other's country : abolition of systems like NOCs, police reporting, easier availability of visas, opening of new transport rail routes like Khokrapar-Munabao are all aspects of this one desire. We wish to expand our economic cooperation ; to open up trade, commerce, shipping, civil aviation, direct communication channels like telex, teleprinters, and direct dialing system of telephones, etc. The items I have just mentioned, provide an indicative or illustrative list, not an exhaustive one of all the issues and questions we are trying to tackle, solve, work upon.

On nuclear issue we have a long way to go to re-assure each other. The first step indeed is the agreement regarding non-attack of each other's nuclear facilities and installations. In settling these issues, we must clearly adopt an entirely bilateral approach, brooking no interference or advice from outside.

There is yet another problem that we must discuss and solve. It is the question

of the influx of the latest generation of sophisticated arms into Pakistan. Of course, one must recognise and appreciate that Pakistan as a sovereign country has to make its own assessment of its own security needs, and weapons requirements, and determine the sources from which it acquired these. It must also be recognised that this does affect India and the region. Each time new and ever-more sophisticated equipment is acquired by Pakistan, such a development results in a diversion of our resources from our developmental needs to the acquisition of matching equipment. Such is the spiral or race generated by requirements of security. Jawahar Lal Nehru had discussed this question in a speech to the Lok Sabha on February 22, 1954. He said then, that India's concern was not due to any ill-feeling against Pakistan, or any ill-feeling against America. He asserted that such steps add to the tensions and fears of the world, especially in Asia. He acknowledged that Pakistan as a free and sovereign country had every right to do what she pleases in this regard. But he did point out that our countries have freed themselves after hundreds of years; and that one of the symbols of freedom has been the withdrawal of foreign arms and foreign armed forces from our soil. Allowing the introduction of foreign arms, foreign armed forces, or advisers, or bases, or influences again into our region he saw as a reversal of the history of our countries of Asia. Influx of this military aid coming from the United States to Pakistan, he then saw as the return into our area of foreign influences from a very powerful country. It was

Nehru's conviction that the problems of Asia cannot be solved minus Asia or minus the views of the Asian countries. Thirty-three years after Nehru had articulated these misgivings, they are still there—unanswered, unanswerable.

There are certain issues inherent in building broad-based economic cooperation between India and Pakistan; reopening trade and commerce between us. On these, there were some agreed decisions taken last year. These deserve execution. As far as India is concerned our trade is open to Pakistani exports on an MFN basis. Under the Pakistan trade regime, until last year Indo-Pakistan trade was conducted only through public sector trading organisations. There were just 42 items which private sector in Pakistan could import from India but only through the intermediacy of the State Trading organisation. It is noteworthy that this put India into a list of three select countries, insofar as trade with Pakistan was concerned. The other two being Israel and South Africa. The Mahbub-ul-Haq-Vishwanath Pratap Singh Agreement of 10 January 1986 took India out of that unsavoury company. Private sector trade was now opened but again only in respect of those 42 items, exactly on the same basis as for other countries of the world. In India the Open General Licence (OGL) list consists of more than 4000 items, and it is open for any Exporter from Pakistan to take advantage of it. However, from India even today only 42 items can be imported by private trade into Pakistan.

The two Finance Ministers had agreed

that within one month of the signing of the Agreed Minutes of 10th January, Pakistan would send a high level committee of Secretaries to negotiate with their Indian counterparts the expansion of this list of 42 to something like 300 items. This has not so far happened but we are assured that the government of Pakistan has finalised it and that its own internal process in this regard has been completed, in respect of about 200 items. There are other aspects of the January 10 Agreement which remain to be implemented. Doubling up of trade through public sector organisations; establishment of at least one joint venture on either side within one year; establishment of a joint Business Council; the unlogging of channels of our communications so as to facilitate commercial exchanges; exchange of trade delegations, including Chambers of Commerce and Industry delegations etc.

All this remains to be done. It must be emphasised that all this was agreed upon, and it is a question now of showing the political will to implement agreed decisions.

The Rupees, annas and pies of profits accruing from trade between India and Pakistan are not the objective or the purpose.

Profit making is not an end or even an incentive for us. We are insisting on Economic Cooperation and Trade as we are convinced that no worthwhile people-to-people relationship can ever be built between two countries such as ours

*Private sector trade is confined to
just forty-two items!*

Each state should have a stake in the prosperity of the other

unless each has a stake in the other's prosperity and strength as a functioning, productive society; until we have a mutual dependence on each other's raw materials, as also finished goods, ancillaries, engineering items *et al.* I have no doubt that there are many in Pakistan who share this vision. And, therefore, I am more than ever convinced that this issue is bound to get resolved.

Two other issues, which have been under review and discussion, are the broader question of Kashmir and the narrower one of Siachen Glacier. On Siachen I do not propose to say anything just yet as it continues to be under discussion by our experts of the two Defence Ministries.

On the broader question of Kashmir, President Zia-ul-Haq had stated in Delhi on December 17, 1985 that the consideration of the Kashmir question between us must not be permitted to hold up progress on other issues. That this question must eventually be resolved in accordance with Simla Agreement. That it was an issue for settlement, and that it would be solved, Insha Allah, in due course. Just about a month later, on 18 January 1986, the Pakistan Muslim League Council, under the Chairmanship of Prime Minister Junejo, passed a Resolution insisting that the Kashmir issue must be resolved expeditiously, and that this should be done specifically under the terms of certain UN Resolutions. On an issue of this importance, the Indian policy-makers felt bewildered by the rapidity and suddenness with

which the President's policy pronouncement got erased. Also this happened on the very day the Indian Foreign Secretary arrived in Islamabad for important negotiations. One appreciates and recognises that sometimes domestic political considerations momentarily outweigh international policy requirements. However, all of us dealing with national and international affairs understand the Supreme need not to let the credibility of our own assertions get affected.

This brings me to my final point, a somewhat philosophical one. In the structuring of foreign policy, as in every-day life itself, one must always remember the line that exists separating reality from perception. It is an arrogant intellect that asserts that its own perception of reality has to be deemed complete and unexceptionable. Forgetting that the same reality is perceived by other individuals or groups differently can result in creating problems rather than solutions. In the field of international affairs one cannot afford to have too many inaccuracies or untenable perceptions. There are value systems, philosophical and ideological moulds, assumptions and presumptions which each one of us brings to bear on his or her own perception of the reality. If you view reality too subjectively, from your own special vantage-point, which sometimes can be a point of warpage, the perception itself gets askew. And the reality is entirely missed. During the post-Second World War years we have seen how the dichotomy of democracy versus international communism has tended to

How foreign interests are trying to divide India and Pakistan

cause havoc in many situations that have affected international peace. Nuri Syed Pasha of Iraq had asserted in 1952 that he was creating a bulwark in the Middle East against Communism. Within six years, that is in 1958, his structure had collapsed and so had the royal dynastic rule in Iraq. The dynastic Imperial authority in Iran which appeared to President Carter so secure, so permanent, just a few months prior to its disappearance, was swept away by forces more elemental, and more real than the perception of the power of the Shahinshah, by the Chancelleries of the West. The story of the Vietnam war, the overthrow of President Marcos in the Philippines, all these we have watched ourselves. I feel that our two countries need to build up a common perception of the problems of our region, to take a common view of the broader issues before the world: the issues of productivity of wealth, better distribution of national and international resources, racialism, Apartheid, disarmament, both nuclear and conventional. And in this broader framework of perceiving the reality around us, and within our own societies, we would discover that capacity for common hope and common faith which alone can help us climb out of prejudices, suspicions and hostility of a period that is dead and can never be revived.

Here I would like to leave one thought

with you. We have been hearing some pseudo-intellectuals from the West propounding some theories which may or may not be their objective perceptions. They tell us that India is the preponderant power in South Asia, while they spread in Pakistan that India is thirsting to establish its hegemony in this region. Separately their continuing advice to Pakistan has been to insist on parity with India in each area and every field of human activity or endeavour. Their perceptions, in our view, are totally divorced from reality, and mischievous. I leave it to you to judge the validity of their perceptions and the objective reality of our mutual situation for and by yourselves.

We have to seek strength together, because in separateness we have enfeebled ourselves. I am sure most of you recall the salutary thought expressed, by Louis Namier. He said that ideas and arguments, howsoever well-founded, cogently expressed, when stated by weak people are apt to be dismissed as mere quibbling. Arguments, howsoever foolish or irrational, when stated by those with power, acquire persuasiveness of their own. Let us be persuasive with the rest of the world together for, in our separateness, we have not been persuasive with the bulk of the international community.

□

Political thought of Kalidasa : Do's and Don'ts for Kings

Dr. Prayag Prasad Singh

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KALIDASA, the greatest Sanskrit writer, has expressed himself on political matters also. The great poet has dwelt upon the policies of kings in his works. In his detailed description of the ideal political life of the great king Atithi, Kalidasa attempts to present the heroes of the Raghuvamsa as the representatives of one or other concept of Indian polity. Whereas Dilipa and Rama stand for the ideals of righteousness and morality, king Atithi is devoted to polity, the political system.

What ways and means should be adopted by a king or administrator in order to strengthen his position? What are the six organs and the four means (Upayas) of polity? How should a king take advantage of the weaknesses of enemies? How should a king deal with his subjects? What is the place and significance of Intelligence and diplomacy in practical politics? All these questions have been posed, answered and illustrated in the Raghuvamsa, his epic on the great Raghuv dynasty.

Immediately on ascending the throne, a king, like a newly grown tree striking its roots deeper, should attempt to make a deeper place for himself day by day, in the hearts of the people aiming at providing a strong foundation for his rule. Thus, he should win the people's affection and inspire in their hearts love and respect for himself. This love gradually becomes invincible.

Itham janitragasu

*prakritishvanuvasaram.
Akshobhyah sa navopyaasid
dridhmool iva drumah.*

(Raghuvansh xvii 44)

Political success of a king largely depends on such plans for the welfare of the people as are shaped and executed after careful thought. These plans have to be kept confidential till they achieve the desired fruits.

Bhavyamukhyah

*Samarambhah
pratyavekshya niratyaya.
Grarbhashali sadharmanastasya gudham
vip-chire.*

(Raghu. xvii. 53)

A king should never take recourse to unrighteous methods, even if he has succeeded in gaining great and unchallenged power.

The political success of a king does not lie in suppressing or crushing the discontent of the people. It rather lies in not allowing such situations to prevail at all.

*Kamam prakriti vairagyam sadyah
shamayitum kshamah.
Kasya karyaah pratikarah sa
tannaivodpadayat.*

(Raghuvansha xvii. 55)

A king should not deviate from the

The king should beware of the pride of youth, wealth, looks

path of duty, impelled and attracted by the desire for power and pelf. He should assiduously maintain a balance between the three ends of life, e.g. *Dharma* or righteousness, *Artha* or wealth and power and *Kama* or the pleasurable pursuits. *Dharma* should never be ignored in the pursuit of wealth (*Artha*) and pleasures of senses (*Kama*). Nor should attachment to *Dharma* be allowed to go to such a length that *Artha* and *Kama* are reduced to insignificance. Likewise, *Artha* should not be cultivated at the expense of *Kama* or sensuous indulgence; nor should dalliance with pleasures lead to annihilation or sacrifice of wealth and power. A king should always beware of the evils resulting from the pride of youth, wealth or good looks.

*Na dharmamarthakamabhyam
babadhe na cha ten tau.
Nartham kamen Kamam va
sorithena sadrishastrishu.*

(*Raghu. xvii. 57*)

His dealings with the subjects should be so affectionate and hearty that every individual may feel to be the most loved and relied upon by the king.

Sukra Niti directs the king that he should be kind at heart, but stern in demeanour while administering punishments to the guilty among his subjects.

The best course of action prescribed for a king is the middle way : Just as the wind blowing with moderate speed bends the trees instead of uprooting them, like-

wise a king should inflict neither too harsh nor quite negligible punishments on those who deserve to be duly punished. Sukra-niti : I: 130-132.

*Na kharo na cha bhuyasa mriduh
paymanah prithiviruha miva.
Sa puraskrit madhyamkramo
namayamas nripananudharan.*

(*Raghu. viii 9*)

With regard to the friends of the king, the great poet feels that if they are weak, the king will be unable to do good to the people; and if, on the other hand, his friends are such as are living in affluence, they will tend to behave adversely. The king's friends, therefore, should be of moderate means.

*Hinanyanup kartrini
pravrdhani vikurvate.
Ten madhyam shakteeni
mimani sthapitanyatah.*

(*Raghu. xvii. 58*)

Sukra Niti rightly observes that kings have none as their friends, nor should they be taken to be friends of anybody.

Raja mitram ken drishtam shrutam va.

(*Shukra Niti IV. 98*)

A king should carefully and systematically evaluate his own military power as well as that of his enemies and should ascertain the right time, place and circumstances : if he then finds himself to

be more powerful than his enemies, he should set out to humble them on the battle-field; otherwise he should stay peacefully and wait.

*Paratmanoh parichchhedya
shaktyadinam baebalam.
Yeya vebhirdalshihashhet
paramadasta soanyatha.*
(Raghu. xvii, 59)

While checkmating the plans of the enemies, the king should be very vigilant to carry his programmes to successful completion. While attacking the weak points of his enemies, he should, with the utmost care, protect and conceal his own vulnerable points. Even after having come to know of the evil designs and hostile intentions of the enemy, he should not talk much. Nor should he utter such words as may overtly offend the enemy. He should constantly work to thwart the acts and moves of the enemy.

*Parkarmapahah soabhoodudyatah
sveshu karmasu.
Aavrinodatmanorandhran randhreshu
praharanripoon.*
(Raghu. xvii, 61)

The thoughts and feelings of a king should be confidential and they should be beyond the imagination of anybody else. They should be capable of being inferred only after their results become perceptible.

*Tasya samvritamanmasya
goodhakarengitasya cha.*

*Phalanumeyah prarambhah samskarah
praktana iva.*

(Raghu. I, 20)

A king should collect taxes from his subjects only with the object of their welfare. He should not be guided by any selfish desire.

(a) *Koshe nashrayaneyyatva miti
tasyarthasangrah.*

(Raghu. xvii, 60)

(b) *Prajanameva bhootyartham sa
tabhyo balingraheet.*

(Raghu. I-18)

In order to attain success in his political career, the king should take recourse to the four upayas, namely *Sama*, *Dama*, *Danda* and *Bheda*. He should be free from treacherous and cunning behaviour, and he should wage a war in conformity with righteous conduct.

*Itikramat prayunjano
rajniti chaturvidham.
Aateertheadprateeghatam sa
tasyah phal manashe.*

(Raghu. XVI, 68, 69)

On hearing praises of his noble and valiant deeds, the king should remain modest. Just as the sun dispels darkness, similarly the king should put an end to all the sinful deeds of his subjects.

*Duritamelarshanagenaghamstatatrarthe
nanundanstamah.*

*The king should not be rude
even to the enemy*

The king who disregards his counsellors, is a thief

*Praja svatanmayam chakre
shashvastasuye ivoditah.
(Raghu. xvii. 74)*

He should not disappoint the learned
persons who come to him for patronage.
Thus he should honour the scholars.

*Prajastadguruna nadyo nabhaseva
vivaridhitah.
Tasminstu bhooyaseem vridhim
nabhasey taa ivayayuh.*

(Raghu. xvii. 41)

He should incessantly work for the
prosperity and welfare of the people.

The king should first subdue the
internal enemies, since these are more
damaging and more formidable than
external ones.

*Pareshu sveshu cha kshiptairavigyata
parasparaih.
So apasapairjajagara yathakalam
swannapi.*

(Raghu. xvii. 51)

The king is always awake while ruling
the country.

A king should devotedly follow the
rules of conduct enjoined by the law
books and scriptures in his daily life. He
should every day meet his ministers and
discuss with them the problems of the
state. These deliberations should be kept
extremely confidential.

*Ratrindivavibhageshu yadadishitam
maheekshitam.*

*Tatsisheve nyogena sa
vikalpaparangmukhal.*

(Raghu. xvii. 52)

According to Sukra Niti, "a king who
does not pay heed to the counsels of the
ministers, is a thief in the garb of a king
and usurper of the prosperity of the
people" (Sukra Niti : II : 515-16)

He should get strong forts built on the
borders of the kingdom. In these forts,
powerful regiments of the army should be
stationed, armed and equipped to foil the
attack of the enemies.

*Durgani durgrahanyasanstasya
roddhurapi dwisnam.*

(Raghu. xvii. 52)

On the occasion of the imperial
Asvamedha yagna, the king had to resort
to such means as involved conceit and
intrigue, but this had the sanction of
scriptures.

*Parabhisandhanparam yadyapyasya
vicheshitam.
Jigeeshorashva medhaya dharmyameva
babhoova tat.*

(Raghu xvii. 76)

A king should faithfully follow scho-
lars who are well-versed in ethics and
laws, but he should never take counsel
with unrighteous political advisers.

*Nayavidbhirnavo ragyi
sadasachchopadarshitam.*

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This was the ancient ideal of national statesmanship

*Poorvaevabhavatpakshastashhinna
bhavaduttarsh.*

(Raghu. iv. 10)

A king having renounced the kingdom once, should not assume the power for the second time, just as a serpent does not put on its old coil.

*Na tusarapa iva tvacham punah
pratipede vyapavarjitam jriyam.*

(Raghu. viii. 13)

He should employ the Upayas, taking into consideration the proper time, since a timely employment of the Upayas can bear good fruit. A king should be sweet-tongued and should speak kind words, inspiring confidence in the subjects. While speaking to others he should bear a smiling countenance.

*Prasanna mukharaagam tam
smit poorvabhi bhashinam.
Moortimantammanyanta
vishwasmanu jeevinah.*

(Raghu. xvii. 31)

A ruler should assign various responsibilities to his servants and officers cleverly and cautiously, for this tends to bear desired fruit.

*Tatah paramabhiyakta saumanasya
nivediatih.*

*Yuyoja pakabhimukhai
bhrityanvigyapinaphalaih.*

(Raghu xvii. 40)

He should be a master of polity and, for the enemies, he should be unbearable, like the fire. In this way, he succeeds in preserving and maintaining the norms and objects of the scriptures.

*Anshe Hiranyaksha ripauh sa jaate
hiranyanabhe tanaye nayagyah.
Dwishamsahyah sutaram tarunam
Hiranyareta iv sani lo-bhoot.*

(Raghu. xviii. 25)

Thus a king going ahead in the right direction for the uplift and prosperity of the nation verily adorns the supreme post of a king.

*Evamudyanprabhavena Shastra
nirdishttavartmana.
Vrisheva devo devanam ragyam
raja babhoovasah.*

(Raghu. xvii. 77)

This is the national ideal and national outlook of statesmanship and administration which the universal poet Kalidasa has so finely delineated in his works. □

King Gharibnawaz & The Mira of Manipur

Dr. Jagmal Singh

THERE IS a belief about the origin of the universe in Manipur that, at the bidding of Adi Guru Shidba (Shiva), Lord Vishnu created the universe. Worship of Lord Vishnu was prevalent from ancient times in Manipur. There is also a reference in Mahabharata that during his 'Agyatvasa', *incognito* exile, Arjuna came to Manipur and married Princess Chitrangada, and that is how Babhrubhan was born. The kings of Manipur have proudly regarded themselves as descendants of Arjuna.

In the days of 'Nothinkho' in the 7th century, and on the basis of 'Fayenja Plates', facts are available that Vaishnav Bhakti was prevalent in the society of Manipur. Some popular names like *Lekhial* (Lakshmi Narayan), *Lokhondass* (Lakshman Dass) also confirm this view.

The reign of king Charai Rongba (1697-1706) saw the rise of Vaishnav Bhakti when the followers of Madhavacharya came to Manipur and preached Vaishnava Dharma. In 1706, king Charai Rongba put on Yagyopavit (the sacred thread), but he also continued the worship of ancient Mateji (Maitreyi) religion and Lai (Dev) Pooja. According to 'Baman Khungthoklone' (an ancient manuscript on Brahmin-migrations), Brahmins migrated into Manipur from Kamrup, Tripura, Bengal, Mathura and Orissa during the reign of this king. He built a Radhakrishna temple at Guru Aribam Laikaii, Brahampur, Imphal. The tradition of Kirtan which was established by him is prevalent to this day in the name of 'Bang desh' or 'Areba Pala'. These devotional songs

which start with the words 'Rama Krishna Govinda' were sung not only in the temple of Govinda but also in every village. Thus it will be seen that Krishna Bhakti was extensively prevalent during the reign of King Charai Rongba.

King Gharib Nawaz (1704-1748), son of king Charai Rongba, was a famous Vaishnav Bhakta of Manipur. He declared Gaudiya Vaishnavism as the state-religion of Manipur. He also installed an idol of Radha-Krishna. According to Mr. F. Bavers, the rules and regulations of Chaitanya sect became the basis of Manipur's religion in this age. The worship of Shakti was also prevalent in society. The influence of Krishna Bhakti was very deep on literature, culture and architecture. Between 1717 to 1737, many parts of Mahabharata and Ramayana were translated in Manipuri language. The use of Sanskrit vocabulary in the local language considerably increased. King Gharibnawaz himself translated 'Lakshmi Charit'.

The Gaudiya Vishnav Bhakti which sprouted during the reign of Maharaja Gharibnawaz, grew fast during the period of King Bhagya Chandra Jaisingh. He was a great Bhakta, known as Rajrishi. He too popularised Gaudiya Bhakti in the true democratic spirit. The total process of worship of Govinda was followed by the people with the king. And so Krishna Bhakti became extremely popular among the people of Manipur. After prolonged consideration, it was decided that Pooja anushthan (ceremony) should use only local products as offerings to the idol, according to the local geo-

economic conditions. Morning bath, meditation, worship and chanting, singing at evening prayers, an auspicious tilak mark on the forehead, ceremonial cleanliness, cremation after death and consigning the ashes to Ganga, all of these became important elements in the life of a Manipuri. Tulsi chaura and a temple in the yard of every house, a garland of Tulsi leaves round the neck of every man, and the melody of the songs of Krishna became identification marks of the people of Manipur.

Rasila and prayer songs were the beautiful gifts of Bhagya Chandra's reign. He even dedicated his daughter, Kumari Bimbavati Manjuri, to the worship of Krishna. She was a great devotee of Lord Krishna from her childhood and she was "married" to Lord Krishna. Bimbavati Manjuri is also known as 'Sijalairobi' (Devpriya) in Manipur. She is the Mira of Manipur.

There was a long chain of kings of Manipur, who further spread Vaishnav Bhakti. All of them were dedicated to the performance and propagation of Krishna Bhakti with full devotion. It is clear that the flow of Krishna Bhakti in the tradition of Manipur has continued uninterrupted for centuries. To this day, it is popular in every Manipuri home. The life of the people of Manipur is moulded by the love of Radha-Govinda.

In the opinion of scholars, Atyaguru Shidba and Devi Lamaren Sidhavi are modifications of Lord Shiva and Parvati. Worship of Parvati is also performed in

the form of Durga, Kali or Amba and Ngopoke Panthoibi Eralema, Sobon Leirama Panthoebi, Theobi, Hiyanthan Lai Rembi etc., all incarnations of Shiva-Parvati. Shidba and Lamnean are regarded as the primeval gods of Manipur who led the dance on the soil of Manipur with other gods and goddesses. This sort of dance is called the dance of 'laiharaoba', or the dance for the pleasure of gods. For lighting up the dance, innumerable jewels were brought by the Nagas. Therefore, this region came to be named as Manipur (Land of Jewels).

In his History of Manipur, R.K. Sanahal Singh writes that the followers of Nimbark sect also came to Manipur for the propagation of their principles. They were welcomed by the people of Manipur. According to Vijay Panchali, King Charai Rongba was also initiated in the Nimbark sect.

Around 1715, Manipur underwent a cultural Revolution, when Shankar Dev and, after him, Madhav Dev, spread the Bhakti movement of Vaishnava cult in the neighbouring state of Kamrup (Assam). There has also been the influence of Ramanandi sect in Manipur. According to 'Chaitharol Kumbaba' Goswami Shanti Dass with his pupils Bhagavan Dass and Narayan Dass came to Manipur between 1716 and 1728. King Gharibnawaz was initiated into this sect by Shanti Dass. According to 'Bhagya Chandra Charit', on Oct, 15, 1716, King Bhagya Chandra was initiated into the Gaudiya sect by Ramgopal Vairagi.

*Manipuris used only Swadeshi articles
in Radha-Krishna Puja*

It is clear that Vishnava Swami, Madhvacharya, Nimbark and the Shiva sects were very much prevalent in Manipur. There was also the worship of Adim Dev Sanamahim Pakhanba, Panthoelsi, with Hindu gods and goddesses. There were no religious conflicts in Manipur. Today the growth of Krishna Bhakti is struggling with the influence of foreign missionaries. In this situation, it is a matter of happiness that centres and

branches of ISKCON (International Society for Krishna Consciousness) have been established in Manipur and a Manipuri, Dr. T. H. Damodar Singh, is the leader of ISKCON movement in Manipur. He is known as Shri-la Bhakti Swarup Damodar Swami Maharaj Sripad all over the world. This new phase of Bhakti has started with a great boom since 1977. The entire Manipur state and adjoining areas are reverberating with Krishna Bhakti.

Lead, Kindly Light

Lead, Kindly Light !

Cardinal Newman's 'Lead, Kindly Light' was a favourite Prayer of Bapu. It could be an apt Prayer for every social worker. Here it is :

Lead, kindly Light, amid the encircling gloom

Lead Thou me on :

The night is dark and I am far from home,

Lead Thou me on.

Keep Thou my feet, I do not ask to see

The distant scene ; one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on ;

I loved to choose and see my path ; but now

Lead Thou me on.

I loved the garish day, and spite of fears,

Pride ruled my will : remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, O'er crag and torrent, till

The night is gone ;

And with the morn, those angel faces smile,

Which I have loved long since and lost awhile.

manthan

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