

# manthan

MONTHLY JOURNAL OF DEENDAYAL RESEARCH INSTITUTE, NEW DELHI

निर्मलचन्द्रमत्तनिरितः (श्रीमद्भागवत 8-6-23) Churn on diligently

Vol. IX

No. 2

FEBRUARY, 1988

## Contents

|  |    |
|--|----|
| meditation : Cure for<br>Heart Trouble   | 8  |
| of Mysticism in Urdu Poetry<br>— <i>Saiya Pal Bedar</i>  | 9  |
| and Imitation of the West<br>our Water Policy<br>rites Disaster<br>— <i>Sailendra Nath Ghosh</i> | 19 |
| edas were first written down<br>Maheshwari Script<br>— <i>L.S. Wakankar, 'Lipikar'</i>           | 32 |
| World Round-Up   | 37 |

## MANTHAN' Monthly

Deendayal Research Institute  
E, Swami Ramtirath Nagar,  
Jhansi Road,  
New Delhi-110055

Chairman :

ANNA DESHMUKH

Editor :

R. MALKANI

## Subscription :

|               |                  |
|---------------|------------------|
| Life          | : Rs. 1,000      |
| Annual        | : Rs. 60         |
| Single Copy   | : Rs. 5          |
| Foreign (Air) | : £ 15 or \$ 25. |

Dear Reader :

Namaskar!

Last month we brought you a special issue on Sufi influences on Hindi, Sindhi, Punjabi and Bengali poetry. This time we bring you a piece on Sufi influence on Urdu poetry.

Dr. Wakankar, well-known Lipikar, writes about the script in which Vedas were originally transcribed. Interestingly enough, this was Maheshwari, and not Brahmi.

And then there is S.N. Ghosh's definitive piece on the dangers of our Water Policy, which is a blind imitation of the West.

On Feb. 13-14 we in the DRI held a Seminar on 'The October Revolution : Its Impact on World Civilization'—to mark the seventy years of the Russian Revolution. Participants included representatives of BJP and CPI and distinguished Professors of JNU etc. Shri Namboodiripad, General Secretary of CPI (M), could not attend due to more pressing engagements, but he contributed two Papers. Our next issue will be a special number. It will bring you the ten papers and the proceedings of this important Seminar.

Brotherly yours

'M'

## Meditation : Cure for Heart Trouble



*Dr. Larry Dossey and his wife Barbara with Nanaji at the DRI.*

On Jan. 28 Dr. Larry Dossey and his wife, Barbara, visited the DRI and spoke on 'Holistic Medicine & Nursing'.

Dr. Dossey is a specialist in Internal Medicine. His recent books 'Space, Time and Medicine', 'Beyond Illness' and 'Mind Beyond Body' have created quite a stir in medical circles in the USA. Barbara Dossey is a specialist in holistic nursing.

Dr. Dossey said that heart trouble was the biggest killer in USA. The reason was not only fatty foods but boring work. A large number of hearts failed on Mon-

day, around 9 A.M.—the starting time of the next boring week!

He said that job satisfaction and general cheerfulness were the two biggest protections against heart attack.

He said that calm medication for 15 minutes a day brought down cholesterol levels by 30%; but many Americans rejected meditation, thinking it to be a "cult".

He said patients with somebody to love—even a pet animal—recovered much faster than others.

**T**HERE  
among  
of the wor  
plified for  
for 'purita  
'Sava', w  
hair, and  
Still othe  
originated  
named 'S  
Abdul Ha  
days of P  
devotees  
platform  
Prophet's  
is the wo  
Arabic, th  
Some sch  
'front-line  
means 'I  
believes t  
'Sophy'  
Seraj bel  
called so  
to wear

Simil  
the origin  
its histo  
Greece, a  
and som  
trace the  
that Sufi  
of Islami  
much th  
contact  
essential  
deviated  
These p  
mysticis  
ents of  
tianity,

## Sufi Mysticism and Urdu Poetry

Satya Pal Bedar

SHYAM LAL COLLEGE, DELHI

**T**HERE is lot of difference of opinion amongst scholars about the origin of the word 'Sufi'. Some regard it a simplified form of the Arabic word 'Safavi', for 'puritan'. Others trace it to the word 'Savaf', which means one having long hair, and early Sufis did keep long hair. Still others claim that these people originated from Koh-e-Safa (a mountain named 'Safa'). According to Maulana Abdul Halim of Lucknow, "During the days of Prophet Mohammed, some poor devotees of God were camping on a platform inside the complex of the Prophet's own mosque. And as 'Safah' is the word for such a platform in Arabic, these persons were called 'Sufi'. Some scholars explain that 'Sufis' means 'front-line persons' because 'Safah' means 'Line'. Prof. Khaliq Ahmed believes the word to be derived from 'Sophy' (Greek for wisdom). Sheikh Seraj believes that Sufis began to be called so, because the mendicants used to wear woollen clothes of Soof wool.

Similarly, there is no unanimity about the origin of the Sufi sect. Some trace its history from Arabia, others from Greece, and not a few from Fars (Persia) and some even from India. Those who trace them to Arabia, are of the opinion that Sufism has been an integral part of Islamic community. They regret very much that because of their very intimate contact with non-Muslim countries, this essentially vital section of Muslims has deviated a lot from its original moorings. These people went astray from the mysticism of Islam to adopt many tenets of Platonic philosophy, Christianity, Zoroastrianism, Buddhism,

Jainism and most of all from Vedantism. 'Wahadah-ul-Wajood' is really a metamorphosis of 'Advait' philosophy. This open-mindedness of the Sufis is an eyesore to the 'faithful'. Many historians, uninfluenced by Arabic fundamentalism, hold that Sufism was actually a revolt against the orthodoxy of Mullahs, just as Vaishnavism was a revolt against the ritualism of Vedic priests. There is even a section of scholars who hold that Sufism had developed and flourished in Arabia long before the birth of Islam, so much so that Hazrat Mohammed was called a 'Sufi' also, along with Paigamber (Prophet).

But the devotion-ritual (Namaz etc.) of Mohammed, has been entirely different from the recitals of Sufis. Music found no place in the former, whereas Sufis had their *Hall* (ecstasy), with the music of Kawalis or Masnavis. In that respect, the Islamic mode of devotion is entirely different from Sufis' mystic devotion.

Moses and Mohammed, put some curbs on sex, although in practice their followers threw away all the inhibitions to the winds regarding wine and woman; their 'Behisht', or paradise, abounds in the best and most, of both. Both propagated a life of action and love. The Sufis, on the other hand, aimed at achieving Ishq-e-Haquiqli (divine love) through Ishq-e-majazi (worldly love). Under the influence of non-Muslims, Sufis adopted the worship of tomb and Pir. Through Sufis, the old ritual of kissing the idols also was in a way adopted by Islam as "Sang-e-Aswad Ko Bosa", kissing the sacred stone of Kaaba.

## *An Urdu poet writing only about Sufism is a very rare phenomenon*

Sufism entered India in the 12th century. Aeen-e-Akbari mentions fourteen schools of Sufis. They claimed to be trying to harmonise and synthesise Hindu and Muslim religions and to create an atmosphere of toleration and cooperation amongst the masses. Of these fourteen, four sects—Qadri, Suhrawardy, Chishti and Nakshbandi—were quite broad-based. Khwaja Muinuddin Chishti of Ajmer, Khwaja Nizamuddin Aulia and Amir Khusrav of Delhi, have been famous exponents of Sufism.

Actually, Sufism had been influenced a lot by Indian philosophy in Iran, even before its entry into this country. The "Adwait" philosophy of Shankaracharya had permeated its thinking. Sufi saints had to pay a heavy price for this freedom of thought and expression. Mansoor was hanged because he had the courage to pronounce 'An'al Haq' ('I am God', that is 'Aham Brahmasmi'). Some were skinned alive. In India, they found a blissful freedom of which an Urdu poet wrote :

*Kahan aisee azadiyan hain muyassar,  
'Anal-Huq' kaho our mau na pao ?*

(Where else can you find such freedom, that you can proclaim 'Anal-Huq', and not get executed?)

A happy coincidence was that Hindu Nirguna saints also undertook a drive for the synthesis of Hindu and Muslim thought in a big way. Actually the Hindu saints emphasized the philosophic unity of the two religions whereas the Sufi-saints paved the way for cultural synthesis. We can find many points of

confluence or similarity, e.g. predominance of Love and Devotion, respect for the Guru or Pir, faith in the Nirguna opposition to casteism and communalism, rejection of idolatry.

Urdu poetry does not give expression to Sufi postulates in the same way as is done in Hindi by Sufi poets like Mulla Daud, Jayasi, Kutuban, Manjhan, Noor Mohammed, Usman and others. These saints through their Premakhyan (Divine Love Stories) reflected the supernatural Love of the Divine or showed the transition of Ishq-Majazi to Ishq-Haqui. Urdu poetry has no such tradition. There have been many 'Masnavis', long narrative poems, but they never aimed at propagating Sufi principles. Urdu poetry abounds mainly in short poems and ghazals. There have been no dedicated Sufi poets in Urdu of the type and calibre of Muslim Hindi poets like Mulla Daood, Jayasi, Kutuban and Manjhan. Even a Sufi poet recognised in Urdu literature is invariably also something else than a 'Sufi'; it is rare to find any poet in Urdu, writing on Sufism, and on Sufism alone.

All the same 'Tassawuf' or 'Irfan' (philosophical thought) has a very high place in Urdu literature. No poet is elevated to a place of eminence without being dedicated to Sufi thinking. The recital of Sufi poems is highly appreciated and praised in Mushairas. Sufi ghazals have popularized the subtleties of philosophy.

According to Sufi philosophy, it is only rational to be devoted to the

Formless Supreme Power, the one and only God. He is All-Powerful, All-Pervading, All-Enveloping, Creator, Preserver, the Divine, the Beautiful. Man can never be equal to Him; he cannot even be merged in Him. There is always a difference in the status of the Supreme Lord (Khuda) and the servant (Banda). Man's limited intellect can never grasp the 'Limitless'. Akbar Allahabadi has said :

*Zehan mein jo ghir gaya, La-intiha  
kyonkar hua?*

*Jo samajh me aa gaya phir, woh  
Khuda kyonkar hua?*

(One who is confined by the intellect, how can he be the 'Limitless'? What is comprehensible, how can it be self-born?)

*Khuda ke' bab mein, yehi gaur kya hai;*

*Khuda kya hai? Khuda hai aur kya hai?*

(In the chapter on Khuda, why this discussion about what is Khuda? Well, He is Khuda and that is all).

Wali Mohammed 'Nazir' says in his long poem dealing with the mystery of the Supreme Power :

*Pare bhatakte hain lakhon dana*

*Karoron pandit hazaron siyane*

*Jo khoob dekha to yar aakhir*

*Khuda kee baten Khuda hee jane;*

(Thousands and lacs and crores of scholars, savants and wise men range far and wide, but they all come to the conclusion that only God can comprehend God.)

Josh Malihabadi ridicules the escapist tendency to run away from the world created by God:

*Hairan hoon main nihayat*

*Aakhir yeh bhed kya hai ?*

*Kis dost-e-gumshuda ko*

*Jangal mein dhundhata hai?*

*Kis neend mein hai bande*

*Under tere Khuda hai;*

(I am very much baffled; I do not know what this mystery is about: which long lost loved friend art thou searching for in the woods? In what deep sleep are you? God is within you!)

Islam basically propounds 'Dasya-Bhakti' (the devotion of servant or Sevak to Master). Distance has to be maintained between 'Banda' (servant or devotee) and Khuda, Master. The 'Banda' should surrender himself to the Master for life and be afraid of Him. But Sufi philosophy recognises the relationship of infatuation between Life-Partners (Dampatya Bhava). In this particular form of Bhakti, the devotee regards himself as the 'Aashiq' (Lover) and the Supreme Soul as the Maashooq (Beloved).

The Bharatiya tradition of Ram Bhakti is Dasya Bhakti, e.g. Hanuman and Sha-

*Man cannot comprehend God;  
only God can comprehend God*

## There is Dasya-Bahva, Sakhya Bhava and Dampatya Bhava

bari are devoted servants of Ram, who is Master. Krishna Bhakti is mostly of Sakhya Bhava—the attitude of a friend, e.g. Sudama and Arjuna. It may even be Vatsalya Bhava—parental love, e.g. that of Nand, Yashoda, Devaki, Soordas. Nirguna Bhakti has Dampatya Bhava (infatuation of life-partners) towards the Formless and Abstract Supreme Power—e.g. that of Kabir and Guru Nanak. But the basic difference of this type of devotion from the Sufi or Urdu traditional Ishq is that in the former the devotee (Sadhak) imagines himself, or herself as in the case of Meera, to be the 'beloved' and the Lord, to be the 'Husband'.

Urdu poetry, following the Sufis, regards the Supreme Power as Maashooq, Beloved. But the interesting difference is that whereas in the Sufi Poetry of Hindi Premakhyan, that Supreme Beauty is represented by the heroine e.g. Padmavati and Mrigawati, Urdu poets refer to Him in masculine form. For example :

*Voh agar parda utha kar samne a jayega  
Phir bhee kya un dekhane walon se  
dekha jayega?*

(Even if He reveals himself, would the viewer be able to see Him?)

*Tum mere pass hote ho goya  
job koi doosra nahin hota !*

(When there is nobody with me, you are always with me.)

*Mera zikr un se jo aa gaya ki jahan me  
ek hai bavafa,*

*To kaha main nahin jaanta mera door  
hi se salaam hai,*

—Daagh

(When my name was mentioned to Him that there is one who is faithful, he remarked that he did not know, but he saluted me from a distance).

*Poochhate hain voh ki Ghalib kaun hai?  
Koi batlao ki ham batlayen kya !*

(He asks, who is Ghalib ? Let somebody tell me, what I should tell him.)

It should be borne in mind that Love in Urdu poetry is predominantly sensual. The ghazals (literally, 'a dialogue between a youth and a damsel') are sometimes suggestive of Tasavvuf (Divine Love). But it is a form full of variety and often deals with a number of subjects which may also include Sufi thoughts.

Urdu poetry deals with the futility of the World, with Truth, Honesty, Non-violence, Love, Sympathy, Fellow-feeling, Humanism. Sufis have ridiculed religious heads like 'Shaikhs'. Shaitaan (the Devil) is, like Maya, the great conspirator and tempter. They have exhorted the 'seeker' to understand his role and conquer him. The Sufis have preached equality and respect for all religions. They have avoided religious controversies. Sentimentalism is their distinguishing trait—the description of the pangs of separation from the Divine Beloved is full of rare pathos. Wine, the symbol of ecstasy of Love Divine, permeates Sufi poetry. Urdu

poets exuberantly borrow from the romantic mystic Persian poetry of Hafiz, Khayyam, Urfi, Saadi and Rumi. The imagery of Chaman (garden), Gul (flower) Bulbul (nightingale), Jaam-e-mina (the cup of wine) Paimana (measure), Maikhana (the Bar) is profusely used along with the Sufi concepts of spirituality, self-surrender, meditation, Quest Eternal, etc. Wherever the latter environment abounds, their poetry attains great heights.

Here are some examples of Ghalib's Sufistic poetry :

*Phir dekhiye andaz-e-gul af shani-e-guftar  
Rakh de koi-paimana-o-saghar mere aage !*

(Place a cup and a jar of wine before me, and then listen and see how I describe the Love of the Rose, the Soul and the Divine.)

*Ishrat-e-katra hai dariya me fana ho  
jaana,  
Dard ka had se guzarna hai dawa ho  
jana.*

(It is bliss for the drop to get merged in the Great River; when pain reaches the climax, it becomes the medicine.)

*Yeh masail-e-tesawwur, yeh tera bayan  
Ghalib,  
Tujhe ham Wali samajhte, jo na vaada-  
khar hota.*

For your exposition of these problems of philosophy, O Ghalib, you would

have been recognised as a Prophet, had you not been a devotee of Love.)

Meer Taqi Mir says :

*Ishq hee Ishq hai jahan dekho  
Sare Alam mein bhar raha Ishq.*

(There is Love, and nothing but Love everywhere—the whole universe is filled with Love.)

*Waiz-e-Nakas ki baton par koi jata hai  
Meer,  
Ao maikhane chalen, tum kis ki  
baaton par gaye ?*

(Some people might be following the talk of the preacher. O, leave that all, man, and follow me to the Bar.)

*Ham na kahte the ke mat dairo-haram  
ki rah chal,  
Ab yeh dawa hashra tak Sehikh-o-  
Brahman mein raha.*

(I had been telling you not to be drawn towards this path on knowledge. Now, the Sheikh and the Brahmin will go on staking their claims to the revelation till Doom's day.)

Asghar Gondavee writes :

*Na mein deewana hoon Asghar, na  
mujh ko jauk-e-uryani,  
Koi kheenche liye jaata hai khud  
jeb-o-gareebhan ko.*

(I am neither mad, nor am I fond of the Supreme : somebody is pulling me by the collar and the neck.)

*There is Love here, there, every where  
the whole universe is filled with Love*

## Early Iqbal was a great Sufi and nationalise poet

*Tere ik tabassum ka yeh khair-e-  
mukdam  
Bahar aa gai muskarane se pahle*

(Religion does not teach us enmity,  
we are 'Hindi', and Hindostan is our  
Motherland.)

(One glance of yours has created this  
magic; the Spring arrived before you  
smiled.)

*Hai ek hee jalwa jo idhar bhi hai udhar  
bhi,  
Aina bhi hairain hai, aina-Nigar bhee.*

(The same view is here as well as  
there—the Mirror is as amazed as the  
Maker of the Mirror.)

The controversial Iqbal has also writ-  
ten some Sufi poetry :

*Nigahe shouq mayassar naheen agar  
tujhko;  
Tera vafood hai kalb-o-jigar ki  
rusvai.*

(If you do not possess the attitude of  
devotion, then your existence is at  
variance, with the Head and the Heart.)

*Tere seene me to nadan bahar-e-be-  
payan rahen  
Aur tu qatre kee khatir shaki au nalan  
rahe.*

(In your heart should extend an  
infinite ocean of love—and you should  
be solicitous for the welfare of every  
particle.)

*Mazhab naheen sikhata aapas mein  
bair rakhna  
Hindi hain ham vatan hai Hindostan  
hamara.*

*Kafir hai jo shamsher par rakhata hai  
bharosa,  
Momin hai to betegh larata hai  
Sipahce.*

(One who believes in the sword is an  
infidel; the faithful soldier fights without  
the sword.)

*Havas ne kar diya hai tukre tukre  
insan ko  
Akhwat ka bayan ho ja, Muhabbat ki  
zaban ho ja.*

(Lust has divided man into fragments.  
Be you an expression of Him; give tongue  
to Love.)

*Aql aiyaar hai, sau bhes bana leti hai  
Ishq bichara na to mulla hai, na jahid,  
na hakim.*

(Intellect is very cunning; it can  
masquerade in hundreds of forms; poor  
Love is neither a Mulla nor crusader, not  
even a Hakim.)

*Patthar ki moorton men samjha hai too  
Khuda hai  
Khak-e-vatan ka \* mujhako har zarra  
devata hai.*

(The idols of stone revealed that thou  
art God; every particle of earth of my  
Motherland is a god.)

Dr. Iqbal can be regarded as a repre-  
sentative of modern Urdu philosopher-

poets. His early poetry is full of patriotism, progressivism and Sufism. But after the British had made him a Sir Saheb, and made Bhopal pay him a monthly honorarium of Rs. 500, he was a changed man. His "Saare jahan se achchha Hindustan hamara" became :

*Cheer-o-Arab hamara, Hindositan  
hamara,  
Muslim hain ham vatan hai, sara jahan  
hamara*

(China and Arabia are ours, India is ours; We are Muslims, and the whole world is ours.)

While many other Urdu poets also took Iqbal's new path, some stood steadfastly for nationalism, liberalism, and humanism. Akbar Allahabadi made fun of Iqbal's new Pan-Islamism and said :

*Kalij mein ho chuka jab yeh imtihan  
hamara  
Seekha zuban ne Kahna Hindostan  
hamara,  
Raqbe ko kam samajh kar, Akbar, ye  
bol utthe,  
Hindustan kaisa, sara jahan hamara !  
Lekin ye sab galat hai, kahna yahi hai  
lazim,  
Kuchh bhi nahin hamara, vaham-e-  
guman hamara."*

(When just out of college, we say 'Hindustan Hamara'; but thinking this area to be limited, we overlook Hindustan and talk of the world; fact is that neither the world nor Hindustan is

ours—all we have is prejudice and superstition.)

Another poet gave a brief but fitting rejoinder to Iqbal :

*"Sara jahan tumhara, Hindustan  
hamara."*

(You keep the world; we are happy enough with Hindustan.)

The great litterateur and poet, Firaq Gorakhpuri, regards this as an interplay of two very powerful contending forces leading to what we may even term as a 'split-personality' not only in Iqbal but also in many other Urdu poets—sometimes talking of Universal Love and at other times, under the influence of fanatical propaganda, abusing poetry for rank communalism. "Iqbal is brilliant, but his poetry is not an overflow of blissful nectar or innocent tears, which we find in Valmiki, Kalidas, Tulsidas or Soordas, and the saint-poets and fakirs of the land. They sometimes pronounce intellectual slogans of world-brotherhood or heavenly bliss—but even their spiritualism is merely an intellectual exercise, a passionate dance of beautiful expressions—which fails to become the magic of the simple words of the saint-poets. Iqbal met the pathetic tragedy of falling from the precipice of Humanity to get entangled in the thorny bushes of communalism. What Iqbal could not recollect was that Plato and Pythagoras drank the cow's milk of Vedas and still retained their individuality. When Iqbal grew, he found Hindu civilization and

*The Decline and fall of Iqbal  
after he became a Sir Saheb*

## There are other and better Urdu Poets, Whom Government should remember

culture dominating not only Hindustan but also influencing the entire world. He found himself enveloped by it and by the overwhelming population of Hindus, and he started regarding himself an orphan." (Firaq : Iqbal ke Dakhil Muharaqt.)

'Sahil' Azimabadi wrote a letter to Dr. Tarachand Rastogi on Aug. 7, 1976: "Both Iqbal and Tagore were revivalists. Tagore rationalised his outlook, just as Gandhiji did his Dharma. But Iqbal did not. He has nothing for a muslim—a muslim who is not the type which his crude concept visualises. This is not so with Tagore. In spite of his pre-determined Adwait, Tagore emphasizes humanism. One reason was that he was a Brahmo-samajist. Had he been crude, he would also have become a prototype of Iqbal."

This somewhat detailed observation about Iqbal is relevant because in the modern Urdu literary world, Iqbal is being presented, what he very early ceased to be, namely, a protector, supporter, even a regenerator of Sufi principles. His poetry, which smacks of incorrigible Islamic fundamentalism, at least after he was knighted, is being studied and interpreted in terms of humanism and international harmony even today on the research money of secular India. Actually no such consideration is due to a man who preached separatism and war and called for the conversion of all Hindustan to Islam!

*Hind ke dahair-nashinon ko Musalman  
kar de*

(Convert these ancient residents of  
Hindustan into Muslim!)

And again

*Aa tujhko bataoon main; taqdir-e-umam  
kya hai*

*Shamsir-o-sanam awwal, aur chang-o-  
rabab akhir.*

(Come, I will tell you how Destiny is made; it is the sword and the Might first, and Peace and Mercy at the end.)

This same Iqbal was once a national poet of great force and greater promise. His poems entitled 'Himalaya', 'Maryada Purushottam Ram', 'Swami Ramtirtha', 'Guru Nanak Dev', 'Hindustani Bachchon ka Geet', 'Tasweer-e-dard', 'Man our Tan' (Mind and Body), 'Naya Shivala' 'Ek Aarzoo', 'Ganga Se Faryad', 'Hindustan Hamara' etc. are full of love, zeal and spontaneity. Even the 'Gayatri' mantra was translated and elucidated by him superbly in his 'Aftab' (The Sun). But after he was bought over by the British, Iqbal put himself in reverse gear.

Unfortunately that divisive mentality, and that fanaticism, has divided Muslims into three, and can only fragment them still further. Indeed, a couplet of the early Iqbal can be dedicated to the latter Iqbal:

*Tumharee tahzeeb apne khanzar se aap  
hi khud-kushi karegi*

*Jo shaakh-e-nazuk pe aashiyana banega  
na payedar hoga.*

February,

(Your  
the dagge  
that you  
is bound

It is a  
has prod  
who are  
to sup  
concord  
problems  
Sufi curre  
soul of th  
'Bhartiya  
confluenc  
all rever  
nishads a  
verse—fo  
Trilokich  
(written  
by Allar  
writer of

February, 1988

17

(Your cult will commit a suicide with the dagger you have forged. The nest that you have built on this tender branch, is bound to be transitory.)

It is a matter of satisfaction that India has produced many brilliant Urdu poets who are expressing themselves forcefully to support Patriotism, Hindu-Muslim concord and humanist approach to all problems. There is a new thaw, and the Sufi current is swelling once again. The soul of this new poetry is unadulterated 'Bhartiyata'; and it presents the sacred confluence of Ganga and Jamuna with all reverence. Even the Vedas and Upanishads are being translated into Urdu verse—for example 'Gayatri' by Munshi Trilokichand 'Maharoom', 'Aryaabhinay' (written by Swamy Dayanand Saraswati) by Allama Munawar 'Luknavi'. The writer of this article has also translated

200 Vedic mantras in Urdu (and Hindi). These have been listened to with great attention and joy even by predominantly muslim audiences. I would close the subject with an Urdu-translation of Athrva-Veda Mantra 'Om Yajjagrate.....tanme man Shiv sankalpamastu' :

"Jiska hai pa-e-mukaddas halka-e-rooye-zamin,  
Batna-e-pur asrar jisa bekaram arshee-bareen  
Kainat-e-noor paikar jiski tabinda zabin,  
Voh muheet-e-kul jise kahate hain rabban-ul-aalami  
Zarre-zarre men nihan hai jo basad husn-e-nizam,  
Assalam us zul, zalal-o-zulminan ko, assalam,"

(God is great; He fills the universe we bow to Him.)

### The Persian Sufi Says . . . .

Rab ras Rab shud, tamam Rab ra Rab nist;  
Har ja Khurshed ast, an-ja shab nist.  
Sufi shud nist, nist ra mazhab nist;  
Ba Yar rasidah digar matlab nist.

(Who findeth God becometh wholly God;  
And unto God there is no other God.  
Where the Sun shines, can there be any night?  
The 'Knower' is 'non-est' his lower self  
Of low desires, has been effaced now;  
To such 'non-est' Religion is 'non-est.'  
He who hath found the Loved One, hath no more  
Craving or need for any Object left.)

# WATER POLICY MUDDLE

## Blind Imitation of the West Invites Disasters

—Sailendra Nath Ghosh

The year just past witnessed the century's worst drought in about three-fourths of the country along with flood ravages in East India and three cyclones in one month affecting Andhra Pradesh. The states badly hit by drought included Rajasthan, Gujarat, Karnataka, Madhya Pradesh, Andhra Pradesh, Maharashtra, Punjab, Haryana—and even Kerala which used to have rainfall for 9-10 months in a year. This was the third successive year of drought in west Rajasthan : the fourth successive year in Karnataka which also meant its twelfth drought in the last 20 years; the third successive year in Andhra Pradesh which also meant its eleventh in the last fifteen years. Even in Kerala, which is associated in the public mind with expansive greenery and is endowed with forty four rivers and hundreds of lakes, the river beds were parched, the coconut and plantation trees withered and paddy stocks drooped. Countless numbers of cattle perished for want of fodder in Rajasthan, Gujarat, Madhya Pradesh and Karnataka. The poor sold their land and cattle to save themselves. At the other end of the monsoon spectrum, the state of Assam, West Bengal and Bihar reeled under heavy floods. And Andhra Pradesh's devastation by three cyclones in a row during November was all the more unbearable, coming as it did after Godavari's worst flood in 1986.

Although droughts and floods are contrary phenomena, many of their results are common—famine of drinking water; destruction of crops by desiccation or submergence; epidemics; starvation.

This makes water policy a key issue for survival.

### II—The Questions Facing Water Policy

The crucial questions concerning water and food production policy are as follows. How to meet, in future, the challenges of successive years of droughts or of heavy rainfall? How can the challenges of drought alternating with deluge in the same area be met? Now that the unseasonality of rains is growing in many areas, the possibilities of our facing droughts in the kharif season and downpour in the later period, are also growing. How can we develop a resilience to these situations?

Incidentally, one school of western meteorologists firmly believes that the planetary system of integrated wind and rainfall has been changing, which means that global climate has been changing, drastically. More than fifteen years ago, this school had predicted a semi-permanent trend of aridity from Central America, through the Middle-East, up to India. It forecast that a southward push by the descending dry air would be forcing the moisture-laden monsoon winds to drop their moisture either into the sea or in regions with already heavy rainfall. Persistent droughts from the Sahel region of Africa to large parts of India and successive years of deluge in the traditionally high monsoon rain areas of South Asia may appear to corroborate this trend. Even if we do not lend credence to this theory of a semi-permanent trend, the questions raised above will remain important.

## Both drought and flood bring drinking water famine, epidemics and starvation

The detailed questions arising out of the broad questions raised above would be as follows :

What would be the best ways of conserving water in a humid tropical condition? What are the differences between the temperate and the humid tropical conditions in their rainfall and natural storage patterns? Why does Cherapunji, which receives 12000 millimetre rainfall, suffer from water famine, in the post-monsoon season? Why have the springs in the hills been drying up? Why are the incidences of floods increasing *pari passu* the higher incidences of water scarcity in almost all of India's humid tropical zones?

Why do we find the water table in many areas rising high to be dangerously close to the crop root zones? And why is the water table in many areas falling far too low? Why this widespread disequilibrium through one or the other type of imbalance?

What are the most effective ways of flood control? Why has the flood-prone area in India increased from 20 million hectares in 1971 to 40 million hectares in 1980 and to about 60 million hectares in 1986? How effective have the big dams been in controlling floods in the flood-prone zones? How important is the role of highland catchments in controlling floods and replenishing groundwater? Have the agricultural plains, too, become sources of greater run-off of rainwater? How do the present rates of groundwater recharge from these plains compare with their past rates? (Undoubtedly their rates will vary

from zone to zone. But is there a uniform trend of less recharge and more run-off of the rainwater received directly by the plains?) If the plains' capacity as the medium of groundwater recharge has decreased, what has led to the deterioration of their soils?

For flood control, how important is it to maintain the natural drainage channels? Should we re-locate the settlements which have come up on the flood-plains, to avoid the disaster of annual flooding and destruction and thereby avoid incurring the liabilities of mounting disaster relief? (In 1985-86 the demands for financial assistance for drought and flood relief added upto Rs. 8000 crores. In 1986-87, the amount must have been higher.)

Between the two choices—raising the embankment and desilting the river channel—what is more desirable? (Should we go on raising the heights of the river banks, without caring that the river bed may rise higher than the levels of the fields adjoining the banks? Does this not invite the risk of engulfing a much larger area in the event of a breach in the bank?)

What are the most effective means of harvesting water in arid and semi-arid zones?

What priority do we need to give to drinking water? Although groundwater has been traditionally regarded as the safest source of drinking water, has there been any threat in recent times to this safe source, either from pollutants or from the

receding water level? Otherwise, how would one explain the number of "problem villages", estimated at only 90,000 during the Sixth Plan, going up to as high as 2.27 lakhs at the beginning of the Seventh Plan (out of a total of India's 5.72 lakh villages)?

How important is the maintenance of the health of the estuaries for overall biological productivity, on which depends our prosperity and welfare? What has been the state of our estuaries in the context of our big dams, industrial effluents, and agro-chemical washings?

How to keep pollutants out of the river and the groundwater? Even if the drinking water for humans and cattle constituted no more than two per cent of the total requirement of water for domestic, agricultural and industrial purposes, should not the quality requirement of drinking water impose its discipline on the irrigated farming technology and industrial technology whose pollution potential is great? If this is evaded, is there any means of keeping the groundwater used for drinking purpose immune from these pollutants? Or can we afford to place our villages on long-distance, piped supply of treated water, as in the countries of the sparsely populated industrial west—and remain relatively free to use the polluting chemicals in agriculture? Do we expect our masses to depend on "processed water" (beer, aerated water etc.) as substitutes for plain drinking water, as the Western people do—and console ourselves that some of the pollutants may be getting purged during the processing?

Since the water consumption per head in towns and cities is about ten times more than in the villages—and since the former's pollution potential through sewerage etc. is also greater—can we minimise the pollution as well as depletion of the river without containing urban growth?

How effective has been the trunk-canal irrigation for improving agricultural productivity? How does minor irrigation<sup>1</sup> compare with large canal irrigation in terms of appropriateness in both quantity and time of supply, and in productivity and cost?

How valid is the assumption that dry-land farming and husbandry is inferior to irrigated farming in the context of the total food package and overall nutrition? (In this calculation, pulses and milk have necessarily to be included).

What steps would be suitable to prevent overdrawal of groundwater? In the context of widespread complaints about over-exploitation of groundwater by people who can afford to regularly deepen their wells and thereby create water scarcity for the poorer farmers, is it not necessary to impose restrictions regarding the kind of tubewells and pumpsets on the farms?

What exactly is the content of the supposedly new policy of "conjunctive use of surface and subsurface water" which is being paraded as the panacea? (The

1. The category "minor irrigation" includes only those facilities which have a cultural command area of less than 2000 hectares.

*Government has not addressed itself  
to the basic questions concerning water*

## *After polluting groundwater, would we place villages on long-distance, piped supply of water?*

seventh Plan document's description seems to be an assemblage of confused jargons.)

Intrusions of salt water in the coastal areas of Saurashtra and Tamil Nadu following the vacuum caused by excessive drawal from sweetwater aquifers are well-known. Intrusions of salt water inland, consequent on depletion of river flows near the deltaic zones of dammed rivers, have been occurring in many countries. What safeguards do we propose against more of salt intrusions in our coastal areas? And what are the correctives for the areas already affected?

Do we contemplate the re-use of waste water (as they do in other countries and in our own arid areas—re-using gray water for washing and black water for toilet flushing) as a general practice in all urban areas?

What exactly is the scope of desalination of water—on what scale, by which method, and for use in which areas?

### III—Emptiness of the 'New Water Policy'

The so-called 'new water policy' enunciated by the Government of India does not address itself to the questions raised above, for these would have made impossible any superficial statement in the name of policy. The only substantive statement this policy has made is (i) to accord drinking water requirement the highest priority (which is the minimum condition to retain a claim to sanity); (ii) to declare that water is a

national resource and that the non-basin states, too, have an interest in the inter-state rivers; and (iii) to say that henceforth, river resource planning will be for hydrological units (such as 'a drainage basin as a whole' or a sub-basin), not on the basis of state-wise territorial jurisdiction. It even claims that by avoiding inter-state disputes and by planning with a national perspective, at least 180 million acre feet more of water will be utilised!<sup>2</sup>

Supposing that this assumption or calculation was correct, where does it look for holding this amount of additional water? By massive impoundments on the surface? Or by injecting underground, through engineering devices? Or by a combination of both?

What are the consequences of either type of approach? Is there no better—and no natural—way to harness more water? The policy statement does not at all face these questions. Nor does it face the specifics, such as the phenomenon of annual flooding of the Brahmaputra Valley. It is, therefore, a pale shadow of a water policy.

In fact, by becoming a convert to the USA's recent fad for inter-basin transfer,

2 "According to best available information, the run-off in our rivers is today of the order of 180 mhm (million hectare metre) of which only 20 mhm are stored in surface reservoirs and tanks and around 160 mhm flow into the sea, mostly during the rainy season" (Ref. B.B. Vohra, Keynote Address on 10-2-1986 delivered at the Seminar on Conjective Use of Surface and Ground Water Resources in India).

it has possibly opened the door to a highly expensive, yet ecologically disastrous, course of action. It has tended to ignore that the water of each river has a distinctive biological and chemical property. It is determined by the specifics of mineral and other nutrients in the respective drainage basins. This, in turn, decides the type of flora and fauna that the particular river water harbours. Inter-basin transfer of water may, therefore, lead to the collapse of many species of plants and animals.

Moreover, national water grid is far more difficult than a national power grid. A river, which has surplus water in a particular year, may be deficit the next year on account of deficient rainfall in its catchments. If their river beds are on different levels, will it be possible to interlink two rivers in a *two-way flow manner*? While the water from the river in the higher level can easily flow by gravity to the terrain below, how will the former get the supply in its time of need?

There is yet more basic objection to this scheme. It overlooks the potential to augment water supply by ecological restoration of the numerous micro-watersheds within each basin. In seeking a grandiose engineering solution to local water shortage, it diverts attention from this all-important task.

#### IV—Confused Thinking Over “Conjunctive Use”

Water policy planners have been recently using a stock phrase “conjunctive

use of surface and groundwater resources” with gusto which makes the listener feel as if a miracle solution has been found. “Conjunctive use is the coordinated operation of surface water and ground water”. Undoubtedly, it means (i) taking count of water availabilities in a given area from all sources, (ii) considering which water could be put to which use in what amount, (iii) assessing the various impacts of these uses on the water quality and on the environment etc. But these factors are so tangled that one can take any decision and justify it on the basis of variable understanding of the context. The guidelines for operationalising the concept would, therefore, indicate the real trend.

The key paper presented in the Seminar on conjunctive use in New Delhi in February, 1986, had this to say:

“Operation of both surface and ground water reservoirs provides for larger storage and hence greater water conservation. Greater utilisation of ground water leads to smaller surface distribution system. Since the pumping well would act as a *vertical drainage* and would aid in controlling the water table, a basin where conjunctive use is practised would require a small drainage system. In conjunctive use planning, canal lining can be reduced as seepage from canals provides recharge to ground water. Release of stored surface water for *artificial recharge* provides greater flood control reservation. Conjunctive use leads to

*The imperative need is to recharge  
groundwater by natural means*

## *Drinking water from tubewells often contains nitrates and sulphides*

lesser evapotranspiration loss because of greater underground storage with lower ground water table position."

In plain words, it means (i) construction of surface and underground storage structures (ii) pumping out groundwater for use, and (iii) injection of surface water for artificial recharge of the groundwater. Justification is sought to be made out on the ground that water injection means vertical drainage and that separate drainage system would not, therefore, be necessary and the cost of lining canals, too, can be saved. How the possibilities of ground water contamination can be avoided in such operations is not explained.<sup>3</sup>

This may turn out to be another grandiose engineering "solution" involving huge expenditure, bypassing the inexpensive natural solution of recharging aquifers through tree-roots. Even in the hard rock areas in peninsular India—where the potential for large aquifers is rated as very limited except in their alluvial, inland valley, and crystalline limestone areas—there are people's inexpensive solutions. (Vide section VII below.) Therefore, the talk about "conjunctive use" without a clear enunciation of recharge policy through natural means and/or the least expensive but effective man-made devices is not helpful.)

Since neither 'new water policy' nor the verbiage of 'conjunctive use' is substantial, we have to return to the questions raised earlier. Since it is not possible to attempt the answers to all these questions in course of one article, a few principles which are of key importance to evolving a *new approach* are set out below. A correct policy for water is inseparable from a sound land use and forest policy.

### **V—Basic Principles for a New Water Policy**

*First*, drinking water, for both humans and cattle, in quality and quantity, has to be our highest concern. Even though the Government's water policy gives primacy to drinking water, the emphasis on its quality is lacking. There is as yet little awareness that water contaminated by nitrate or pesticide residues or industrial chemicals does not deserve to be called drinking water. Shri Ramanand Yadav, Union Minister of State for Rural Development, several months back, aptly pointed out that the so-called drinking water often contains nitrate<sup>4</sup> and sulphides. If the 'modern' agricultural technology—with its heavy reliance on chemical fertilisers and pesticides—persists, drinking water, in coming years, will be increasingly laden with poisonous substances. Even this horrendous possibility is tacitly accepted by many as unavoidable on the plea that these 'polluting agro-chemicals

3. A non-controversial kind of conjunctive use is the blending, in arid and semi-arid zones, of brackish ground water with sweet surface water, for irrigation.

4. Water containing more than 100 ppm (parts per million) of nitrates has a bitter taste and is likely to cause physiological distress. Water containing more than 45 ppm has been reported to have caused methanoglobinemia in infants.

would have to be used if the population is to be fed'. That this is false logic dished out by the pedlars of fragmented science needs to be grasped. That biofertiliser, crop rotation, agroforestry, mixed husbandry practices—coupled with family-level farming rooted in the security of land tenure—can produce even a larger food package is now a fact of experience. Whoever has done holistic farming—that is, cereals including coarse grains, legumes, fodder, fish farming/animal husbandry—as opposed to one or two specific crop cultivation for commercial purposes, will attest to this. The food crops grown organically are also more nutritious while the crops grown with nitrogenous fertilisers are unbalanced in amino acids: hence their protein content is not easily assimilable. What is good for health-giving crops is also good for health-giving water.

Since our scientific and technological establishments refuse to accept any experience from native origin, a report from the *Christian Science Monitor* reproduced by the *Hindu* of September 3, 1987) would be of interest. It states: "A growing number of mainstream farmers (in the U.S.) have begun to question the farming techniques they adopted in recent decades.... In addition, there is a growing recognition among farmers that agricultural pesticides can contaminate groundwater and cause health problems."

Our scientists need to know (i) that the effects of these agro-chemicals are far

5 In the USA, organic farming is a popular movement. Many are prepared to pay a much larger price for organically grown foods.

more destructive in the tropics<sup>6</sup> than in the temperate climates; and (ii) that bioaccumulation of pesticide residues in the bodies of tropical animals, including humans, is much higher than in their counterparts in temperate countries.

Secondly, recognition of the fundamental fact that forests are primarily the producers of water<sup>7</sup> and, only secondarily, of wood, needs to be the cornerstone of our policy. It is the high-hilltop forests which intercept and condense the floating water vapour to cause precipitation; and it is the forest which can absorb rain-water and channel it through their root systems to the aquifers underlying the plains for safe storage in evaporation-free condition. It is this storage in evaporation-free condition which is most needed in the humid tropics.

Again, it is the density and biodiversity of forests in highland catchments which are crucial to the solution of the water shortage problem. Dense forests can capture even 97-99 per cent of rainwater and minimise the run-off. Instead of building giant storage reservoirs in surface systems at huge costs, priority needs to be given to Nature's inexpensive, yet far more efficient, means to store water in the subsurface—that is, to the maximisation of recharge of aquifers through forest systems. Groundwater has recently been receiving attention but the natural mechanism of

6 In the tropics, blue green algae, termites, earthworms have a much larger beneficial role. They all get killed by chemicals fertiliser.

7 In arid and semi-arid zones, however, exotic species of trees can cause depletion of even the available moisture through evapotranspiration.

*In temperate regions, large surface storage  
may be needed; not in the tropics*

## Mangroves are Nature's protection against coastal erosion and cyclonic fury

recharging the aquifers is still neglected. Forests are the agents for both inducing precipitation and recharging the aquifers. If mankind has any means to influence precipitation, it is through the hill-top forests.

Apart from the reforestation of the upper catchments, both banks of each river should be tree-lined all along. This would also induce lateral flows of subterranean water from the adjoining areas into the river when the latter's water level drops below a certain mark. This would conform to Nature's way of keeping balance between surface and subsurface water and safeguard the interest of downstream regions. *It is only in those areas of the world where there is appreciable rainfall in winter—when the leaves are off the deciduous trees and much of the vegetation is denuded and hence the forests' capacity to capture rainwater is drastically reduced—that there can be a genuine need for surface storage reservoirs to minimise the run-off.* India and other tropical countries are not in that category.

Thirdly, the basic principle needs to be accepted that while irrigation is often necessary and important, irrigation in excess of the very frugal and irrigation without drainage are both harmful. Over-irrigation builds up salinity and destroys soil fertility. Irrigations in arid and semi-arid condition quickly destroys soil fertility by accelerating salinizations.<sup>8</sup>

8. Quick evaporation of the water leaves the deposits of salt on the ground. Build-up of the salts without scope of flushing it out with sweet water causes quick infertility.

FAO statistics, a few years back, reported that 50 per cent of the world's irrigated land has become infertile. Professor Viktor Kovda, well-known Soviet soil scientist, estimates that 60-80 per cent of the world's irrigated lands have become saline: 'Trouble is biggest where irrigation is biggest'.

Fourthly, it needs to be grasped that re-locations of settlements away from natural drainage channels are absolutely essential for controlling floods. Undoubtedly, relocations of whole settlements are frightfully expensive but the cost of not doing this is even more expensive. To put it differently, it is much cheaper to re-locate these settlements than incur massive relief expenditure annually. The annual flooding of Brahmaputra Valley is one glaring example. There are many old people in this valley who never saw floods before 1950. It was only after the massive influx of people from Bangladesh and their settlement in areas adjacent to river banks—which had been natural depressions and used to hold the outflows from the river—that the floods started. (Of course, there were other reasons—among them, deforestation and the great earthquakes of 1950 which brought extensive topographical changes including raised river beds.) Without reforestation and settlement relocation, no Dihang or Subansiri dams will be able to contain the floods.

Fifthly, We have to realise that by destroying the mangroves which once dotted our coasts, we have made ourselves vulnerable to the fury of the cyclones.

Only by regenerate some relief action to the inla

VI-Wa  
Arid and S

In ari  
include  
housetop  
installati  
ction of  
directing  
rock wall  
depressio  
techniqu  
floating  
yield p  
thousand  
good ex  
zones of  
ing of N  
In all  
people's  
my of v  
contin

For  
Jodhpur  
quantit  
found  
layers

9. T  
shining  
on woo  
metal f  
by emis  
metal  
moistur  
with th  
the dit

Only by helping Nature's process to regenerate these mangroves we could find some relief. Mangroves are Nature's protection to the coasts against erosion and to the inland areas against cyclonic fury.

#### VI-Water Harvesting and Farming in Arid and Semi-Arid Regions.

In arid zones, traditional techniques include (i) collection of run-off at the housetops by hard coating of roofs and installation of pucca cisterns; (ii) collection of rainwater from hillslopes by directing run-offs to farms; (iii) creation of rock walls and digging of ponds in small depressions to retain water. The 'dewpoint technique, which makes the water vapour floating in the nightly desert air yield potable water in hundreds of thousands of ditches in Israel is a very good example of harvesting water in arid zones on the basis of a deep understanding of Nature's energy exchange principle.<sup>9</sup> In all arid and semi-arid zones, the people's traditions exercise utmost economy of water. These traditions must be continued.

Fortunately, in our arid areas like Jodhpur, Barmar, Jaisalmer substantial quantities of groundwater have been found and newer reservoirs at yet deeper layers have been located at Jhunjhunu,

9. The technique is rather simple. A semi-shining metal, which is a good conductor, rests on wooden stands which serve to insulate the metal from the earth. At night, when the sands, by emitting heat into space, become cool, the metal becomes cooler than the desert air. The moisture-laden air reaches saturation in contact with the metal and condenses into water to fill the ditch dug at the foot of the stand.

Sikar, Nagaur at depths of 350-800 feet; and the strange but very welcome discovery is that these deep aquifers are receiving fresh supplies by natural means, even in this desert-like condition.

What is most important in the arid and semi-arid zones is to remain above the craze for irrigation, steadfast in the conviction (i) that dry crops are generally superior in nutritive values and (ii) that crops like sorghum, pulses, fruits, and fodder for milk production can bring about a high degree of food security.

Nearly two-thirds of India are underlain by hard rocks of various types and their groundwater potential is relatively low. Most parts of Orissa, Maharashtra, Karnataka, Andhra Pradesh, Madhya Pradesh, Tamil Nadu and Kerala come under these hard rock zones. These are at the same time moist zones<sup>10</sup> receiving 30-50 inches rainfall per year on an average. What should, then, be the best ways of harvesting water in these areas?

#### VII-Water Harvesting in South and Central India

Some people have developed a notion that in these areas, the scope of groundwater accumulation is very little; that the role of trees in channelling rainwater to the underground is very limited despite substantial rainfall; and hence the need for surface storage is very great. The notion is faulted on several grounds.

10. Some parts of South U.P. and South Bihar also come under hard rock areas of the moist zones. In the arid and semi-arid zones, some parts of Rajasthan and Gujarat are under hard rock areas.

*Food security in arid zones lies in dryland farming, not in irrigation*

## Millions of percolation tanks are needed in hard-rock areas in humid zones

Hard rocks, too, develop some porosity on account of weathering and get fractured/jointed/sheared at places (during tectonic activity) to become receptacles of groundwater. "Weathered hard-rock" aquifers in the *granites* of parts of Rayalseema and Telengana, and the Cuddapa basin's aquifers in limestones and dolomites are among the examples available. Although the aquifers in the hard rocks have generally been found at shallow depths, quite a few have been found not only at depths beyond 200 metres but also extending over long distances. Besides, the groundwater potential in hard rocks remains to be explored for the most part.

*In any case there is vast scope for accumulation of ground water under "water table conditions."* Trees have, therefore, a large role to play in the capture and storage of rainwater in all hard rock areas in our moist zones. Rather, the importance of groundwater storage devices like percolation tanks, precolation canals is greater in the hard rock areas.

When we discuss the groundwater potential of South India, we have also to include the coastal *sedimentaries* of sandstones and shales which are good receptacles of groundwater. Besides, there are the *alluvia* in the southern States confined to the courses of major rivers and along the east and the west coast.

In central India, the Narmada and Tapi basins have substantial groundwater reserves. In these basins, groundwater occurs under both water table and confined conditions. In Narmada basin, the depth to water table varies between 3 and 20 metres bgl (below ground level). In

Tapi basin, it varies between 2 and 25 metres bgl and is, therefore, easily available.

An idea of the substantial groundwater resource in these regions can be had from the following figures published by a former Chief Hydrogeologist of the Central Government Board. The utilisable groundwater resource per year is 5.95 mhm (million hectare metre) in Madhya Pradesh; 3.66 mhm in Andhra Pradesh; 3.45 mhm in Maharashtra; 1.30 mhm in Karnataka; 169 mhm in Tamil Nadu; 0.69 mhm in Kerala.<sup>11</sup> (Vide Shri B.K. Baweja's paper in *Groundwater News*, Nov.—December 1985)

These estimates of yearly utilisation of groundwater are also rough estimates of their annual recharging potential. Nearer the equator, the storage should be in the subsurface, in evaporation-free condition. Percolation tanks are the best among the human mechanisms for recharging groundwater in hard rock areas. These are useful both in the medium and scanty-rainfall zones.<sup>12</sup> In suitable cases, percolation canals, small headwater reservoirs, check dams, diversion canals, irrigation tanks and even subsurface dykes can be constructed. These answer the needs of South and Central India and come under minor irrigation-cum-drinking water husbanding measures.

11. Even in Rajasthan and Gujarat, which are outside the moist zones, the utilisable groundwater resources per year are 1.83 mhm and 2.03 mhm respectively.

12. For this reason, there is ample scope for percolation tanks in the low-rainfall areas of Gujarat.

In Madhya Pradesh, Andhra Pradesh, Karnataka and parts of Tamil Nadu, there are thousands of percolation tanks and there is scope for hundreds of thousands of such tanks in these states as well as in Orissa. If each elevation is regarded as a micro-catchment and afforested, the tank at the bottom can store water; and with the traditional technique of inducing percolation, it can effectively face the challenge of droughts.

#### VIII-Evil Effects of Big Dams and Major Irrigation

We have earlier discussed that in countries receiving rains in winter, there may be a case for large surface reservoirs. In the tropics, big dams become increasingly counterproductive. Their only benefit is generation of large amounts of cheap electricity, mainly for industrial houses and the elite in urban centres.

Yet, the craze for big dams has become so strong that we have tended to forget the basic functions of a river and do not feel shocked if these very functions are sought to be sacrificed at the altar of "major irrigation" and power.

The basic functions of a river are: (i) to supply drinking water to people, animals and plants, and (ii) to maintain the sub-soil water level and the hydrologic cycle. Drainage comes under the latter category. Flushing out the toxins from the habitats of animals and plants is also a very important function, for which the maintenance of the river's self-purifying capacity is essential. Conversion of a river into a series of still-water lakes by a number of dams is to rob the river of its self-purifying capacity. It is, in fact, killing the river.

Major irrigation, particularly the big dam-connected large-canal irrigation is mostly flush irrigation—hence it leads to waterlogging and soil salinity. Being a centralised delivery system, if fails to supply not merely the exact quantity of fieldwise crops' requirements but also at the right time. Under major irrigation, the farmers will always have a propensity to impound excess water in their fields for they do not know when the next supply will come.<sup>13</sup> As against this, minor irrigation, which is entirely under the control of the farmer, can supply the exact quantity required and at the right time. (Minor irrigation includes tube-wells, dugwells, irrigation from tanks and small canals.) This is why minor irrigation, coupled with family-size farming, which makes it possible to give utmost care, has been found to be twice as much productive.

Major irrigation is exorbitantly expensive. The cost of creating fresh potential under major irrigation was estimated at Rs. 27000 per hectare during the Sixth Plan. Shri B.B. Vohra estimates that "if the costs of command area development and drainage are taken into account, the

13 Many supporters of major irrigation fail to see its inherent defects. They tend to blame the operational authorities. They feel that correct timing and correct quantity of supply could be ensured if the authorities had been more efficient. This overlooks the fact that there are many imponderables in the demands for power. This is bound to affect irrigation water supply schedules. Moreover, there cannot be automatic stoppage of water when a field's genuine requirement has been supplied. This will require installation of valves for automatic opening and closing in response to the needs, as in USA. These are ways to making agriculture high-cost.

*Reducing a river to a series of still-water lakes is to kill the river*

## Minor irrigation is immensely cheaper and much more productive

cost of creating 'utilisable' irrigation potential in one hectare of land will, on an average, be found to be well above Rs. 40,000 per hectare." Some other experts say that the cost of reclaiming the land after it is waterlogged and saline should also be taken into account. In that case, the total cost will come to Rs. 60,000 per hectare. As against this, minor irrigation is immensely cheaper, quicker and more productive. It does not also create any problem of submergence of forest or of good arable land. Underground water does not cause any evaporation or seepage losses. Groundwater or tank water cannot be cornered easily by the rich.

It must also be recognised that big dam constructions are inimical to highland catchment environment. In calculating the environmental costs of big dams, only the loss of forest lands and arable lands that are submerged are included. What are left out of account are (i) the felling of additional forests, which becomes inevitable to meet the hut construction and fuelwood requirements of several thousand workers with their families, for 10-12 years<sup>14</sup> add (ii) the subsequent felling of trees which becomes accessible to motorable roads built by the dam construction authorities. Howsoever protected the dam site, the fellers of trees have always found access to the upland forests, after destroying the forests downhill.

14. The forests targeted for submergence would be far from sufficient to meet these twin needs.

Moreover, big dams lead to numerous types of imbalances and adverse consequences. By causing the erosion of upland catchments, they do great harm. By impounding the maximum of upland silt in the reservoir, they deprive the downstream region of the fertilising silt and also burden them with loads of salts and pollutants, thereby affecting the quality of their drinking water and the fertility of their soils. They slow down the downstream flow and lead to river bed sedimentation. Salt water intrusion into the delta ensues when the freshwater flow weakens in the river's lower reaches.

The riverine and estuarine fish population and other forms of life get decimated whenever a series of dams have been constructed. The growth of lake-type fish in the dammed reservoirs is no compensation for the much greater loss of the riverine and estuarine life in both quantity and diversity. Besides, big dams in high-rainfall areas, instead of being flood controllers tend to become promoters of more devastating floods. Mayurakshi, the D V C dams, the Kangsabati project have all caused heavier floods.<sup>15</sup>

Big dams often distort the cropping pattern to the disadvantage of the poor. They also breed conflicts between the upstream regions (as between Punjab and

15 This is because there are contrary pulls between flood control and power requirements. Flood control requires the reservoir to be as empty as possible. Power generation requires a high head. Often the demand of the latter prevails. Hence when there is a sudden deluge, the dam authority releases more water to prevent the dam burst. As a result, there is heavier flood.

Harya  
land s  
climat  
es: th  
for th  
trigge  
great  
enemy  
less li  
tribals  
of the  
their  
cultur  
manki

Th  
been  
of big  
Rio C  
into g  
to kn  
by th  
water  
daily  
shorel  
stream  
famin  
water  
remain  
now  
desali  
grievan  
water  
Valley  
Amer  
Where  
Narm

H  
ing r  
ruino  
irriga  
of gro

## Big dams ruin upland catchments, downstream regions and estuaries and breed conflicts

Haryana and Rajasthan now). Vast inland still-water lakes in humid tropical climates create serious waterborne diseases: this alone should be sufficient reason for their rejection. At times, big dams trigger earthquakes. They are always great security risks: their sabotage by enemy agents can lead to loss of countless lives. Above all, such dams turn the tribals (who are always the major portion of the oustees) into beggars and destroy their culture. Interestingly, it is the only culture with a conservation ethic, which mankind must imitate to survive.

The enthusiasts for big dams have been beguiled by the early success stories of big dams in the USA's Colorado and Rio Grande rivers in 'turning desert sands into garden oasis'. They have not cared to know the later-day disasters caused by these dams to the USA's farmlands, water resources and public health. The daily collapse of Colorado's deltaic shorelines into the gulf and the downstream country's—namely, Mexico's—famine of both drinking and irrigation water on account of Colorado's dams remain little advertised. The USA is now having to set up a one-billion dollar desalination plant to redress Mexico's grievance. Moreover, much of the saline water from the farms of the Imperial Valley is being channelled via the All-American canal into the Salton Sea. Where would we find a Salton Sea in Narmada's basin or its adjoining areas?

Hence the present policy of pre-empting resources on the less productive, often ruinous and socially inequitable "major irrigation" must be reversed. The primacy of groundwater recharge by natural means

(through afforestation) must be restored. The pity is that groundwater irrigation is often painted as highly energy consumptive; and at the same time, the development of single-crystal solar photovoltaic cells, which could have eased the problem by their high energy conversion efficiency, have been impeded by official measures. It looks as if some forces are working to build up a case for high dams by disabling everything else. The efficient traditional minor irrigation systems like *mote*, *mashuk*, *dihenkul*, Persian wheel are underrated possibly for the same purpose.

In 1987 we saw that 50-70 per cent of the traditional varieties of crops survived the drought while the survival rate for the irrigation-dependent, high-yielding/short-duration varieties was only 35-50 per cent. In view of the increasing incidence of droughts, more importance needs to be given to dryland farming and propagation of the high-yielding among the indigenous varieties of crops, with better agricultural practices. And it must be noted that the best way to reduce the wasteful run-off is to afforest the catchment area and to enhance the arable lands' water holding capacity by improving their organic matter content. This organic matter has been getting impoverished by chemicalised farming.

The question of water development is linked with the question of land use, forest development, energy generation and use, fulfilment of food and shelter requirements for all strata of society and the agro-technological-cum-cultural patterns that conform to these requirements. These can all be reconciled by a deeper understanding of Nature's processes, and an ethical approach to life. □

# Vedas first written in Maheshwari and not in Brahmi Script

By : L.S. Wakankar, 'Lipikar'

Technical Director, Institute of Typographical Research,  
64 Budhwar Chowk, Laxmi Road Pune-411002.

COMPARATIVE in-depth study of different alphabets of the world has revealed interesting facts. Hans H. Wellish (Maryland, U.S.A. 1979), without noting Devanagari system which is both Alpha-Betic and Akshara-syllabic at the same time, gives the typology as follows :

| 1.1.1 Graphemic<br>orthographies<br>(subordinated to<br>tradition) | PHONOLOGICAL  |                          | Non-PHONOLOGICAL<br>(Morphemic) |
|--|---|--------------------------|---------------------------------|
|  | <i>Alphabetic</i>   | <i>Syllabic</i>          |                                 |
|  | English<br>Russian<br>Arabic<br>Hebrew<br>Greek   | Amharic<br>Japanese-kana |                                 |
|  |   |                          | Chinese<br>Japanese Kanji       |
| 1.1.2 Stenographies for<br>spoken languages                        | Gregg, Pitman, Gabelsberger, etc.   |                          |                                 |
| 1.1.3 Cryptographics<br>object : SECRECY                           | Vigenere, Cipher, Playfair cipher, Code systems   |                          |                                 |
| 1.1.4 Paedogaphics for<br>teaching language                        | Transcription schemes (as in dissimilar languages).   |                          |                                 |
| 1.1.5 Technographies   | Translation schemes (without regard to pronunciation),<br>Road-signs, Drafting symbols, International Phonetic<br>Alphabet (not codified in Dictionaries 1.1.6 below) |                          |                                 |
| 1.1.6 Machinographies  | Morse codes, Telegraphic keys, computer print-out<br>devices (dot-matrix or daisywheels)  |                          |                                 |

Indus Valley signary is stylised pictographic which could be the identity tokens of the Pani trading people and as no constructed long sentences have been discovered so far, it is very unscientific to put Aryan or Dravidian language-interpretation on them. Much damage has been done to the decipherment by the excessive involvement in the Aryan-Dravidian controversy at the cost of scientific archaeology. The seed of Aryan

immigration was sown by Edward Thomas on 9th April 1866 in a closed door meeting of the Royal Asiatic Society London, with Rt. Honourable Viscount Strangford in the Chair (See J.R.A.S., New Series V, p. 420 F). The mountain of the motivated 'Aryan immigration' tell-tale story from the mole of linguistic speculations of Max Mueller and his followers, has divided students of history into insolvable chronological and inter-

pretative problems. The great scholars extraordinary, Max Mueller and Georg Buehler, had hardly any time to study traditional Sanskrit grammatic texts, and yet they had the audacity to proclaim that "I maintain that there is not a single word in Panini's terminology which presupposes the existence of writing" (*History of Ancient Sanskrit Literature* by M.M. p.262); "the terminus a quo, about B.C. 800, may be considered as the actual date of the introduction of the Semitic alphabet into India"

Buehler, however, continued cautiously: "This estimate is, however, merely a provisional one, which may be modified by the discovery of new epigraphic documents in India or in the Semitic countries" (*Indian Palaography*) Eng. Tr. in *Indian Antiquary* Append. 1904, p. 17).

Dr. David Diringer's sole objective was to establish that "only the Syro-Palestinian Semites produced a genius who created the alphabetic writing from which have descended all past and present alphabets. Thus the Brahmi (the great Mother script of India), the Korean alphabet, the Mongolian scripts are derived from the same source as the Greek, the Latin (Roman), the Runic, the Hebrew, the Arabic, the Russian alphabets, although it is practically impossible for a layman to see a real resemblance between them" (*The Alphabet*, Jan. 1953, p. 217).

In my 60 years of epigraphic study which began at Dhar in 1927, I had taken

to comparative study of ancient and existing scripts of the world in which, from a epigraphist Grammarian A.B. Walawalkar, I learnt the design-concept of the phonographic Maheshwari Aphorisms which Panini had made use of as the key to his ingenious brevity of sootras in his *Ashtadhyayi* in 1949; later I discovered physical proofs of the Vedic Maheshwari Script in a biscriptal Babylonian tablet in the British Museum and the Djokha Clay seal in Musée Louvre Paris in 1962, and textual evidence of allusions to writing, from the root *Taksha*=to *incise*, in many passages from the Rig Veda in 1985, which are published in detail in *CALTIS-85 Annual* (Pune, 1985).

**Brahmi—not the mother script of Indic writing**

*Brahmi* letters were not more than 46 as found in thousands of inscriptions. Quoting Weber (*Indische Studien*, vol. XVI, p. 281 F), Georg Buehler wrote: "The *Samavayanga* includes a detailed abstract of the lost *Drishtivada*, the twelfth of the Jain Angas, and asserts that according to this work, the *Bambhi Livi* or *Brahma* alphabet consisted of 46 *mauyakkhara* (*Matrikakshar*) or radical signs (*On the origin of the Indian Brahma Alphabet*, Chowkhamba Series, Ed, 1963, p. 27, 28). Brahmi was never sufficient as an alphabet for writing Sanskrit texts, but a misunderstanding about it was current for a long time. Even Pandit Gaurishankar H. Ojha who elaborated the 63 (in *Yajurveda*) and the 64 (in *Rig Veda*) phonetic symbols of Vedic

## *Physical proofs of Vedic Maheshwari Script in bi-Scriptal Babylonian tablet*

## Ancient Hindus had very curious names—apparently nick-names

writing from *Rigvedic Shiksha Text* in the 5th Chapter of his *Indian Palaeography* (Prachina Bharatiya Lipimala, 1918) did not grasp the name "SHAMBHU MATA" and its meaning from where he quoted, namely the sentence :—

त्रिषष्टिः चतुः षष्टिर्वा वल्गुः शंभु मते मताः ।  
प्राकृते संस्कृतेष्वपि स्वयं प्रोक्ता स्वयंभुवाः ॥

It will not be out of place here to correct one misunderstanding on the part of Georg Buehler—"The Buddhist tradition derives the term *Kharosthi* from the name of its inventor who is said to have been called *Kharostha* "Ass-lip". I am ready to accept this as true and historical, because the ancient Hindus have very curious names—apparently nicknames" (Brahma Alphabet, p. 113, 114). To be factual: *Kharostha* is derivative of *Zarathrustha* whose teachings pervaded in the region in which the script *Kharosthi* was in use. The uniform letter-style of Ashokan inscriptions scattered over large territories suggests its supervision by a special officer; he has inscribed his signature in *Kharosthi* script on *Brahmagiri Minor* RE. No. 2 and also mentioned himself in Brahmi letters 'चपडेन करितं लिपिकरितं'. It is very likely that he might have come in contact with Prince Ashok who had studied at the university of Taxila (Takshasheela-NWFP). It could be hybrid created from *Kharosthi* and earlier Vedic Maheshwari. Students of epigraphy will note with interest that Brahmi prevailed in India only till the early Buddhism lived in the continent, but as it waned after changing into Mahayan idolatry, the side-tracked Vedic Mahesh-

wari was revived again in Shunga, Kanva, Shatvahana, Gupta ages. Naming of scripts in texts came later when Maheshwari phonology was to be distinguished from Brahmi. Amara Kosha names it a Bharti with Brahmi (the words '*Brahmi-tu-Bharati*' point to writing systems); further '*Gira-Vak-Vani-Saraswati*' to the 'language'—ब्राह्मी तु भारती, भाषा-गिरि-वाक्-वाणी-सरस्वती । अमर, १.५.१. *Mahehari* is mentioned in *Lalitavistara*, biography of Buddha. Jain *Bhagawati Sutra* and Panna-Vanna Sutra give first place to Brahmi, in relation to other scripts. Padma-Purana calls the Sanskrit writing system as Devalipi, as well, as Bharati :

यजुर्वेदी विशेषेण पूजयेत्पुस्तकं सुधीः ।  
श्रीतालपत्रं लिखितं देव लिप्यन्वितं शुभम् ॥ ४४ ॥  
एवमन्यामि सर्वाणि ग्रन्थरथाह भारती-लिप्याऽनयेन  
लिखितं पुराणं तु प्रशस्यते ॥ ५० ॥

### Sanskrit Grammatic tradition

As is everywhere in the world, Indians also give some names again and again to men and women, after the names of Gods, which creates some confusion in historic identification, but context helps to isolate one from the other classes; in grammatic contexts it is improper to confuse gods from grammarians like Maheshwara, Brihaspati, Indra, and so on. The grammatic tradition mentions 4 outstanding grammarians as Maheshwara, Brihaspati, Indra and Panini; the first three were superseded due to the brevity of Panini; Maheshwara's was vast like an ocean, that by Brihaspati was condensed to half-pitchers size, that by Indra to

one-hundredth size and by Panini to like a drop falling from grass tip.

Dr. Hari Ramachandra Divekar, student of Prof. Sylvan Levi, established the sequence of Rigvedic Hymns (*Rigveda Sookta Vikas*, Motilal 1970), which were collected for the last time by Vyasa and its 4 divisions were given for preservation to 4 schools under different Rishis after hurriedly sorting them into Rig (prayers), to Pailla, Yajur (sacrificial), to Vaishampayana, Sama (Musical) to Jalmoni and Atharva (popular mundane subjects) to Sumantu. It is not correct to assume one as older or later than another. Grammarians Maheshwara and Brihaspati were of this period, and Indra was the disciple of Brihaspati, according to Patanjali's *Mahabhashya*. The first scribe, who designed the Vedic Maheshwari Phonography was Brahmanaspati who created the 'crescental letters' by *bi-secting a circle* and assigning the crescents to the first group of sounds 'Guttural' and the last sevescent to group of sounds 'Labials' according to Maheshwara's sootra 'Ka Pa (ya)'; *Tri-secting a circle* the resultant 3 crescents were assigned to 'Palatal', 'Lingual' and 'Dental, groups, according to Maheshwara's sootra 'Ca T'a Ta (va)'.

*Post-Mahabharata* : According to Dr. Burnell Sanskrit Grammars called Pratisakhyaas, and Prakrit Grammar called Katantra, were modelled on the treatment of 'words' by Aindra school. Taittiriya (dark) Yajurveda mentions the role of Indra Grammarian. Bopadeva gives first place to grammarian Indra amongst the

Shabdikas (word-scientists): इन्द्रश्चक्राकृतेन पिशली शकटायनः जैनेन्द्र धर्मर पाणिनयः जयति स्रष्टादि शब्दिकाः । South Indian grammatic tradition believes that Agastyan Grammar was washed away in the deluge after the Second Sangam period and Grammarian Tolakappiar, who was well-versed in Aindram, wrote his Grammar of Tamil, preserving the Aindra school. Tolkappai-an is pre-Paninian according to Dr. Illakkuvanar.

Panini authored '*Rig Veda Shiksha*' and his '*Ashtadhyayi*' grammar; Weber in his *History of Sanskrit Grammar* (p. 216) wrote : "We at once pass into the magnificent edifice which bears the name of Panini as its architect, and which justly commands the wonder and admiration of every one who enters it. Panini's grammar is distinguished above all similar works of other countries, partly by its thoroughly exhaustive investigation of the 'roots' of the language and the formation of words, partly by its sharp precision of expression, and which, by the very fact of its sufficing all the phenomena which the language presents, bespeaks at once of the marvellous ingenuity of its inventor, and his profound penetration of the entire material of the language."

The inspiration to Panini came from Maheshwara Grammarian as is narrated by Huen Tsang in his *Travels*, who must have got the story from Chapter XIV of *Bhavishya Purana*, pratisarga parva, as under—

*According to Hieun Tsiang also,  
Panini's inspiration came from Maheshwar*

## Panini summarised the ocean of Maheshwari's Grammar into a drop

सामनस्य सुतः श्रेष्ठः पाणिनिर्नाम विश्रुतः ।  
काण्डभूतिप्रशिष्यैश्च शास्त्रज्ञैः स पराजितः ॥

३१, २ ॥

वज्रितः पाणिनिस्तत्र गतस्तीर्थान्तरं प्रति ।  
स्नात्वा सर्वाणि तीर्थानि संतप्य पितृदेवताः ॥

३१, ३ ॥

केदार मुदकं पीत्वा शिवध्यानपरोऽभवत् ।  
पण्यंश्च सप्तदिवसात् जलभक्षस्ततोऽभवत् ॥

३१, ४ ॥

ततो दशदिशांते स बायुमक्षे दशाहनि ।  
अष्टाविंशे दशे रुद्रो 'वरं ब्रूहि' वचोऽब्रवीत् ॥

३१, ५ ॥

इति श्रुत्वा महादेवः सूत्राणि प्रबो मुदा ।  
सर्वं वर्णं मयान्येव 'अ इ उ ए'—आदि शुभानि वै ॥

३१, १० ॥

इत्युक्तवातदमे रुद्रः, पाणिनि स्वग्रहं ययो ।  
सूत्रपाठं धातुपाठं गणपाठं तथैव च ॥ ३१, १३ ॥

लिमसूत्रं तथा कृत्वा परनिर्वाणं माण्डुयात् ॥  
३१, १४ ॥ भविष्यपुराण

In his commentry on *Chandi*, Gopal Chakravarti wrote that Panini revived the Grammar which resided in Maheshwara but was vast like an ocean and made it to contain in a depression as made by the hoofs of a cow; the ode sung by disciples in praise of Panini speaks very clearly that 'He made his Grammar according to the ancient interpretation of letter order which come from Maheshwara. This is why the Vedic writing system could be named as 'Maheshwari' phonography.

Before long, leaves like palm-leaf

were used and perhaps clay tablets and clay bricks were used as material for incising and then they were fired in open hearths for preservation. Yajurveda describes writing on bricks which were arranged into sacrificial altars (Yajnakundas) and *Ganesha-Keelaka* mentions how writing with stylus was taught by Ganesha to Prajapatis who made bricks and sacrificial pots and he designed the letters after the compositions given by Shiva in earlier (prokta) times : इदं गणेश कीलकं कथितं ते प्रजापते शिवप्रोक्तं तुमंशाणाम् उत्कीर्तनकरं परम् ॥

The first Ganapati, Brahmanapati is mentioned in Rigveda at many places, e.g. I, 4. 18, II. 23-26; IV. 30; VIII. 81; X. 155, etc. but the Ode II. 23 is very well-known as गणानां त्वा गण्यसि हवामहे, कवि कवीणाम् उपमश्वस्तमं ज्येष्ठराजं ब्रह्मणा ब्रह्मस्पत आनश्रुष्वं नृत्तिभिः सीयसादनम् ॥ The Second Ganapati, GANESHA, added to the earlier crescented designs one Vertibar, in order to represent the inherent Vowel 'A'; it is referred to as 'A-karo madhyam roopam' in Ganapati-Atharva-Sheersham, and as 'Aksharanam A-karosmi' in Bhagawadgita, X. 23 (अक्षरालम् अकारोऽस्मि). The Third Ganapati was a historic person, King Ganendra Nag of Padmavavi (modern Pawaya, M.P.) who added the top-line (Shiro-Rekha) as a non-phonetic element and its gap indicates the word-end, and this innovation was made popular at Benaras, the 'city of Gods', Deva Nagar, and this headline became the outstanding characteristic of Devanagari for all time to come ( सर्वजिरे सिरोरेखा भव क्रू, प्रखर्च जिना, Padma Puran, Patal Khand 100.48).

□

lets and  
erial for  
in open  
ajurveda  
ch were  
(Yajna-  
entions  
ght by  
e bricks  
med the  
given  
times :  
सिवप्रोक्तं

anspati  
places,  
III. 81;  
very  
हुवागहे,  
ब्रह्मणा  
गदानम् ॥  
added  
as one  
the in-  
to as  
anapati-  
aranam  
X. 23  
Gana-  
King  
modern  
top-line  
element  
d, and  
alar at  
Nagar,  
standing  
for all  
भव का,  
Khand

## World Round-Up

### Russian Youth Disenchanted With Communist League

Komsomol is the youth wing of the Soviet Communist Party. Any young man or woman who aspires to be something in life—scholar, scientist, officer, manager—joins Komsomol in his or her teens, and later joins the Soviet Communist Party. But today even Dima the 14-year son of Komsomol Chief Viktor Mironenko, is hesitating to join it!

"I tried to talk with him twice about this subject, but he hasn't given me an answer," said Mr. Mironenko, with a trace of exasperation. "He evades the answer. He says, 'I have to think about it.'"

In growing numbers, Soviet young people are rejecting Komsomol as stuffy and doctrinaire, and some of them are trying to organize their own, independent forms of political activity.

Mr. Mironenko, 34, is the youngest man to head the Communist organization in nearly a quarter of a century.

He oversees an organisation of 100,000 paid staff with a budget he estimates as "several hundred million" roubles.

Since his arrival in Moscow, Mr. Mironenko has begun to shift Komsomol's emphasis from tedious meetings and pointless civic projects to such matters as improving scientific and professional training, construction of youth housing complexes, and improving treatment of veterans. But the criticism has not abated. Many young people still joke about Komsomol activists, calling them "troikas," slang for three-piece suits.

More recently, Komsomol has faced unexpected competition from independent organizations, including a nationwide network of veterans of the war in Afghanistan, environmental groups, and political clubs of various stripes.

Mironenko disclosed to the New York Times' Bill Keller, that Komsomol membership has declined by nearly four million, to about 38 million, since 1985, and that the number of 14- and 15-year-olds who join, has dropped by one fourth. He said that reflects "a certain loss of authority," but it also results from a deliberate decision to ease the pressure on teen-agers to join.

He said he agrees with Soviet analysts who believe that a growing number of Soviet young people are drifting toward religion, but he said he sees no reason to change policy banning those who believe in God from Komsomol. Atheist education is one of the primary tasks of the youth organization.

Komsomol—whose full formal title is the All-Union Leninist Communist Union of Youth—is open to young people 14 to 30, and while membership is not mandatory, it has long been considered important for admission to good universities and for some careers, such as teaching, the law, the military officer ranks or journalism.

### U.S. University students who don't know Pacific Ocean

We in India often marvel at the ignorance of our youngsters. But it would seem many of them are in good company—that of American youth!

In a survey at the University of Miami, 30 per cent of the students could not locate the Pacific Ocean on a world map !

A recent survey of 5,000 high school seniors in eight major cities revealed that 25 per cent of the students in Dallas could not name the country that borders the United States on the south; 50 per cent of those in Hartford, Connecticut, were unable to name three countries in Africa; 45 per cent of those in Baltimore could not shade in the area representing the United States on a map.

A New York Times survey in 1950 revealed that 84 per cent of the respondents knew that Manila was the capital of the Philippines; by 1984, this figure had dropped to 27 per cent !

The president of the National Geographic Society, Gilbert Grosvenor, recently said : "American kids are in the forefront of protesting South African government politics. My problem is that they don't know where South Africa is and they don't know anything about South Africa."

Amazed by the degree of geographical illiteracy, the US Congress has decided to organise a "National Geography Awareness Week."

### "Bhasha Ko Pyar Karo" —Say the Malaysians

"*Cintailah Bahasa Kita*" (Bhasha Ki Chinta Karo) that is 'Love Your Language' is the poster painted all over Kuala Lumpur, capital of Malaysia.

The advertisement has become necessary because the Malay language is declining all over South-East Asia.

Throughout Southeast Asia, more than 200 million people speak Malay. The concern in government and academic circles in Malaysia about a decline in Malay language standards also is evident in Indonesia and Singapore.

Reacting to criticism from Indonesian language specialists, 'The Jakarta Post' commented in an editorial in October that the quality of Bahasa Indonesia, the version of Malay spoken in Indonesia, "as it is used on public occasions, is deteriorating and the language is losing its capability for precision."

Malay is the national language of Brunei, Indonesia, Malaysia and Singapore. It is also widely spoken in southern Thailand and forms the basis of Philipino, the national language of the Philippines.

In the view of many experts, however, the vitality of the language has suffered because of competition from English, Chinese and other languages.

In Singapore, although Malay is the national language, there are four official languages : English, Malay, Mandarin and Tamil.

English also has been promoted, analysts said, as a neutral communication link between Chinese, Indians and Malays who make up most of the population.

In Indonesia, a former Dutch colony, the spread of Malay has played a crucial role in unifying the diverse population of 170 million scattered over a vast archipelago.

## **Iraq: From Gift Cars to artificial limbs**

Iraq-Iran's 7-year war has cost both countries dearly. The Iraqi army is much better armed, but Iran has three times the population of Iraq!

According to a Western diplomat, 150,000 Iraqi have been killed, 500,000 wounded, and 70,000 captured, in what has become among the longest-running conflicts in the history of modern warfare.

Among the many huge posters and banners depicting Iraqi boss Saddam, there is one just south of the ancient site of Babylon, that shows King Nebuchadnezzar offering tribute to Saddam, and promising to fight on his side!

The families of the fallen sometimes receive automobiles from the government—or loans or money held in trust for the fatherless children. Air force pilots get their cars while still alive, as a reward for pursuing the long-range air war against Iran-bound shipping.

According to a Western military expert, those so badly wounded as to shock the unscathed, are kept from public view, in hospital prisons, to shield civilians and soldiers from the gruesome realities of the war. Iraq is said to be one of the world's major importers of artificial limbs.

Iraq is encouraging population growth in a big way. An Iraqi official said that newly-weds receive long-term government loans equivalent to \$ 12,000 at the official rate of exchange. With each new child the principal of the loan is reduced by the equivalent of \$3,000. A fifth child earns a

government grant equivalent to \$900 a year.

## **South Korea Wooing Communist Countries**

For years, South Korea fought Communist North Korea, which was backed by China, Russia and other Communist countries. But today South Korea is ardently wooing Communist countries. One reason, of course, is the Olympics, which are going to be held in Seoul, South Korea, in September 1988. But there is another reason: South Korean economy is so strong, that it has made a big impact in Arab lands and USA. And now it wants a share in the Communist market also. Already Seoul is encouraging tourists from Russia and China. And it has opened Trade Promotion Agencies in East European countries.

Of course, as a hang-over of the war with Communist North Korea, the books of even Karl Marx cannot be sold in South Korea!

## **'Japan is like jellyfish'—Says Prof. Nakane**

"Japan is like a jellyfish," said Professor Chie Nakane. "It has no bone but an integral internal order."

Nakane is the woman who revealed to the world the truth about Japan in her 1970 study, "Japanese Society," written in English and translated into Arabic, Chinese, French, German, Indonesian, Korean and Thai. Published originally by Weidenfeld and Nicolson, London, and now in Penguin Books, the book presents a structural analysis of the country based

on the idea that it is organized vertically in a series of links from guiding superiors to obedient subordinates, a relationship much like that of parents and children, which is Nakane's central image.

Other conclusions in "Japanese Society" that Nakane believes are still valid, are that the emphasis on the institution one works for blurs class distinctions, since personal relations with the group are more important than family background; that family kinship is less strong than group relations, and less important than in England and America, and that graduation from a high-ranking university provides "direct access to the royal road."

Born in Tokyo on Nov. 30, 1926, and except for a period in China, brought up in Tokyo, Nakane's primary work has been studies of the cultures of India, China and Tibet, where she continues to do field-work.

She explained the method behind her recent prize-winning research: "I divided Asia into two blocks, including those countries with social principles like China and India, and those without, like Japan and Southeast Asia. Japan and Southeast Asian societies tend not to have philosophies like China's Confucian ethic, or India's caste system. Here people act according to circumstances, depending on the situation, rather than on the principle. Tibet, my speciality since student days, is a mixture of the two types."

Her publications include several books in Japanese and three in English. "Japanese Society," "Kinship and Economic Organisation in Rural Japan" and "Garo and Khasi: A Comparative Study in Matrilineal Systems".

It is no surprise that the adventurous Nakane is today an outspoken critic of Japan's "exclusionism," its historical reluctance to become internationalized. In November last, before the Women's International Symposium, a gathering of more than 200 women held outside Tokyo, Nakane gave the keynote speech on Japanese insularity. To delegates from Africa, China, Europe, India, Japan and the United States, she spoke bluntly of Japan's "closedness", citing four recent examples: the lack of acceptance of the boat people, the shunning of returning "war orphans" (those now middle-aged children who were left in China 43 years ago when their parents fled before the Russians), the ill treatment by classmates of "returnee" children who re-enter Japan's school system after living abroad, and the resistance of Japanese business toward American efforts to bid on the proposed Kansai International Airport.

"The word 'internationalization' is a buzzword heard only in Japan," Nakane said. "Other countries don't talk about it. Because it is closed, they shout 'Internationalization!' and those who shout the loudest, speak only Japanese. In Japan the basis of the culture is that people are all the same. Japanese don't accept differences as normal, as India and the United States do. Only Japanese think their culture is difficult to understand. It is not."

### Moscow Disgraces Brezhnev

Where a monument to Brezhnev once stood, there is now an uneven sidewalk, covered with a dusting of snow and frozen dirt. The large black Cyrillic letters that spelled out his name on a nearby metal and concrete bill-board, have been erased.

The changes were made in the middle of one January night, when workers uprooted the monument, removed the block letters and then carted them away to the political oblivion where many figures from Soviet history rest.

The dismantling of Brezhnev Square on Jan. 6, and the renaming of the surrounding neighbourhood of low-rise apartment buildings from Brezhnev to Cheryomushki district, came the day the former leader's name was dropped from a city east of Moscow and an intersection in Leningrad.

There is an inexorable quality about these falls from grace, and Gorbachev, for all his talk of change, has not foresaken this particular Russian rite.

A year ago the government announced that Mr. Brezhnev's son-in-law, Yuri M. Churbanov, had been arrested and was under investigation for corruption and taking bribes when he served as first deputy minister of the interior. Late last month, Tass reported that Mr. Churbanov would soon go on trial for taking bribes amounting to more than 650,000 roubles, or about \$ 1.1 million.

### China's Most Prominent Dissident Intellectual

China's most prominent dissident intellectual, breaking a party-imposed silence, has assailed harsh political controls on university students and teachers and derided suggestions that conditions for intellectuals in China have improved in recent months.

The dissident, Fang Lizhi, who is one of China's most distinguished astrophysi-

cists, was dismissed as vice-president of the University of Science and Technology in Hefei last year after a nationwide tide of pro-democracy student demonstrations that began at his school. Communist Party leaders, including the country's senior leader, Deng Xiaoping, accused Mr. Fang of instigating the protests. While in Rome, he gave an interview to the West German magazine *Der Spiegel* in which he suggested that Marxism had reached the end of its useful life in China.

Fang said "any time students want to ask famous people to lecture, they must first get permission from the party secretary. For example, last year students at Beijing University asked me to talk about supernova. Every time they asked, it was denied."

"Even more importantly," he added, "students must first pass an exam on politics. For example, before I can accept someone as graduate student in physics, they first must take a test on politics. If they fail they cannot become graduate students."

"There also is a new policy on study abroad. The government wants to reduce the number of students abroad. On the surface they say they to do this because not many are coming back. In fact, they are afraid of what they have learned, of what they will say."

### And now US-USSR Humour

Since the thaw in U.S.-Soviet relations began, there have been cultural exchanges of art, music and dance. Now comes laughter.

"Look forward to a new breakdown in communications between our two countries," said the humorist Art Buchwald, one of five Americans on a team intended to make the Russians laugh.

Speaking of the exchange of humorists, Mr. Buchwald said: "It's the second part of Glasnost. The first part was Gorbachev's visit here. This is the second part."

The trip is being organized by the Workshop Library on World Humor, which is based in Washington and studies the art of being funny. "Humor is not a frivolous pursuit," said Barbara Cummings, speaking for her husband, Herb,

the president and founder of the sponsoring organization.

Mr. Boren, one of the U.S. delegates, seems to have adopted that philosophy. In his book, he offers these suggestions, which seem to have been adopted by both Soviet bureaucrats and American business executives:

\*When in charge, ponder.

\*When in trouble, delegate.

\*When in doubt, mumble.

Mr. Buchwald was asked if he was expecting any difficulties during the exchange. "The only thing I've demanded is that I don't have to share a room with another American humorist," he said. "They tell jokes all night."

---

*Deendayal Research Institute  
invites you to become a  
Life Member  
of  
DRI  
on payment of Rs. 1,000 only*

7E, Swami Ramtirth Nagar,  
Rani Jhansi Road,  
NEW DELHI-55

---