

Commercialisation of universities

by J.B. Goyal

UNIVERSITIES play an important role not only in the propagation and growth of knowledge but also in the preservation of our social and moral values. As such, academic norms can never be divorced from moral considerations. Seats of higher learning should, therefore, stand out as islands of excellence in the dreary sea of corruption and act as conscience-keepers of the nation.

Unfortunately, the universities in Haryana are suffering from a crisis of identity. The confusion over the financial and academic functions of a university has led to the perversion of academic norms and forms. The lure of money has tempted the universities of Haryana away from the straight path of academic virtue and involved them in the tricky terrain of commercialisation of education, turning education into a commodity to be sold at a high price and have thus polluted the whole academic fibre.

None can dispute the need for opening the portals of higher education through unconventional systems like distance education for those students who miss the opportunity of learning through the regular classroom teaching. But the laudable aim loses its shine when one discovers that it was being done for minting money. For instance, MDU, Rohtak, and Kurukshetra Universities collected crores of rupees by admitting an unusually large number of students in BEd course through department of distance education at an inflated fee of Rs 5000 or so. The thrust for more revenue led Kurukshetra University to take the highly controversial decision of starting

Murtaza killing

person. I know history and I feel there is more to this," Mrs Bhutto was quoted as saying.

She said her government had asked British experts to find out what really happened to her brother, Mir Murtaza Bhutto, who led his own faction of the People's Party.

Murtaza Bhutto (42), who was estranged from Benazir, was killed along with seven of his party-men in Karachi's affluent seaside Clifton district on September 20.

Benazir's move to call in foreign experts to probe the gunning down of her brother comes in the wake of reports by The News that a dramatic

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None can dispute the need for opening the portals of higher education through unconventional systems like distance education for those students who miss the opportunity of learning through the regular classroom teaching. But the laudable aim loses its shine when one discovers that it was being done for minting money. For instance, MDU, Rohtak, and Kurukshetra Universities collected crores of rupees by admitting an unusually large number of students in BEd course through department of distance education at an inflated fee of Rs 5000 or so. The thrust for more revenue led Kurukshetra University to take the highly controversial decision of starting BA/BCom courses in single sitting. These courses enable the students to pass the three-year BA/BCom exam of about 15 papers each in one go in a single examination. To be precise, about 22,000 and 14,000 students were admitted in BEd and BA one-sitting course, respectively, during last year in Kurukshetra University alone. In all, about 47,000 students were admitted in the distance education department. This has fetched the university a fabulous revenue of about Rs 20 crore during one year. As against this income the university has spent a negligible sum on these students by way of providing instructions and training and other academic facilities. One wonders how barely a dozen of teachers in humanities of the department distance education who have already been working there can cater to the needs of about 47,000 students of various disciplines, including a large number of post graduate courses. The highly unfavourable teacher-taught ratio and the big gap between income from and expenditure on these courses speaks volumes of the palpable commercial purpose behind these unsound academic exercises.

Consequently, the National Council for Teachers Education and the UGC have taken a very serious note of this rabid commercialisation of the teacher education programme of those universities and have restricted the admission to 500 students. The UGC is also learnt to have objected to the introduction of BA/BCom single-sitting course.

Obviously, this type of commercialisation of education has drawn flak because it tends to devalue merit and academic standards. Moreover, this commercial ethos has given rise to several types of financial and academic malpractices.

As a dangerous consequence of this commercialisation, the crores of rupees earned through distance education are being mindlessly mismanaged and are being spent on unproductive projects, large scale building activity and the personal comfort of top brass of the university.

The author is Emeritus Fellow, UGC.

THE TRIBUNE

Move for new varsity

The proposed Technology & Management University at Hisar will cost the state government crores of rupees. The universities already functioning in the state have been facing acute financial difficulties as adequate funds are not available from the government and the UGC. To tide over the financial crunch, the universities have resorted to "Commercialisation of higher education" by selling admissions to rich candidates at a high price as also by the enormous increase in the tuition fee, admission test / examination fee, etc.

One such "fund collecting venture" on a large scale is the controversial B.Ed course through the Distance Education Department. The two universities at Kurukshetra and Rohtak have been admitting more than 10,000 students every year on payment of Rs 5000 per candidate without providing adequate teaching and training to the students, which would immensely damage the future of school education too.

The standards of teaching and research have gone down considerably in both universities. More attention is, therefore, required to be paid to the needs of the existing universities instead of going in for a new one in haste, particularly when the grim flood situation is putting stupendous financial pressure on the state exchequer. For the time being, an institute of technology and management may be established at Hisar, which may be later developed into a university.

If at all the new university is a must, then an eminent technocrat should be appointed its Vice-Chancellor.

Kurukshetra

J. B. GOYAL
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10.6.96

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THE INDIAN EXPRESS CHANDIGARH

 Your Voice

Better close down GJU

■ Sir: Guru Jambheshwar University at Hisar was started in undue haste and its complexion was changed abruptly. What was initially envisaged as a technical and management university, became a multifaculty and affiliating university.

In fact, there was hardly any justification for opening a third general university in Haryana. The other two universities - MDU and Kurukshetra - have already been facing acute financial difficulties. In order to earn more revenue, these universities have resorted to even some unhealthy academic practices and indulged in large-scale commercialisation of education through distance education programmes, charging in some cases, heavy fees of about Rs 5000 per candidate. Standard and quality of education have been compromised for financial gains.

Now that the "National Council of Teachers Education" has put a ban on admission of more than 500 students in B.Ed BA/B.Com in one sitting, these universities will again be facing financial problems.

Further, the new government has announced prohibition and gambling through lottery is likely to be banned. These reformist measures will further cost the state exchequer several hundred crores of rupees. Under the circumstances, the state government cannot afford to feed so many universities, in the state.

It is, therefore, desirable that the new university at Hisar is closed down. It should be converted into a "state institute of technical education" and may be given the status of NDRI, Karnal. Such departments as are being run by other universities, may be closed down and others, which have some utility, may be transferred to other universities.

J. B. goyal
KURUKSHETRA.

BABA FARID MEMORIAL SOCIETY

INTERNATIONAL SEMINAR ON BABA SHEIKH FARID

November 16-17, 1973

India International Centre, New Delhi.

.SUFİ DĒRVESH BABA FARİD AND THE BHAKTI MOVEMENT

Dr. Jai Bhagwan Goyal,
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made a significant contribution in strengthening the ' Nirguna Bhakti Movement' in Northern India. Farid may be regarded as one of the earliest Sufi poets, who played a dominant role in shaping the ' Nirguna Bhakti tradition in Panjab.'

Although some Sufi Saints had come to India during the 8th Century too, the proper propagation of Sufism started with the arrival of the distinguished Sufi ' AL HUZVERI' at Lahore in the 12 Century. Farid was another famous Sufi saint of the 12th and 13th Centuries.

Initially, the advent and the development of Sufism took place within the framework of Islam, To begin with, the Sufis had faith in the Islamic Law, but as time passed, the Sufis became increasingly independent in their thinking and deviated from Islamic doctrine and also showed evidence of drifting away from the 'Islamic Law'. There was a school comprising of Sufis like Zuned and Alghazali who aimed at the reconciliation of the two sections. Farid also belonged to this set of ' Ba share' Sufis.

Farid was born in 1173 A.D. at Khetuwal (Multan). His father Sheikh Jamaludin Suleman descended from the royal family of Kabul, but Farid was a humble and contented faqir (Dervesh) living a life of ' poverty' and austerity. His mother Bibi Kursum came from the family of 'Hazarat Ali' and it was through her that Islamic tradition and law made a powerful impact upon Farid, But Farid was not a narrow-minded, bigoted muslim of the old stamp; His spiritual discipline was basically ' Love-Oriented' like that

of the Sufis. He received his religious instructions from a learned Sufi of his time 'Khawaja' qutbudin Bakhtiar Shah Kaki', who strengthened his belief.

Unlike Alghazali, Farid was not, in the proper sense of the word, philosophical. He was more of a mystic and in his mystical experience he appears to have been greatly influenced by the Indian spiritual discipline, particularly the Bhakti. In fact, his poetry come to us as a natural fusion of Islam, Sufism and Bhakti. He was primarily a 'Love- Oriented' Sufi, but we find in his poetical composition almost all the main elements of Bhakti. In his Punjabi virses he did not even make a mention of the 'Quran' the 'Prophet' and the 'Kalma' which any staunch Muslim would have done.

The Punjabi Sufi poets have generally represented God as the Lover and the devotee as the beloved; whereas in Hindi Sufi poets God is conceived as the beautiful beloved, While the devotee is her lover. Farid was the first Sufi poet of Punjabi language. He has portrayed God as husband-lover and himself as His beloved. All the Panjabi Sufi poets who came after him followed the same pattern. For the Sufis earthly love of man and woman paves the way for the higher relationship between man and God. Consequently, sometimes their descriptions take a sensuous form. Even a Hindi Sufi poet of eminence, Jyasi, portrays the consumation of the love between Padmavati and Ratansain, who represent, respectively, the Deity and the devotee in utterly physical terms, employing gross sensual imagery, which clearly shows that even at the stage of such

an experience of ecstasy and mystical union with the Divine, the poet has not risen above his physical nature and hence has fallen short of the sublime experience. In Farid we find a complete absence of such a sensuous tendency. In fact, Farid's mystical experience is completely detached from the physical and wordly allurements. The emphasis that Farid has laid on the illusory and transitory character of the human body and the vanity, mutability and the evenescent nature of the earthly world also endorses the theory that the ascetic element in Farid had become sufficiently pronounced. Describing the ultimate vain and of all the wordly beauty Farid has :

FARIDA JIN LOIN JAGU MOHIYA SE LOIN MAI DITHU
KAJAL REKH NE SEHDIYA SE PANKHI SUI BAHITHU (19)

"Look, the skull that held the eyes that were so delicate that they could not bear the weight of collyrium in them, has been turned into a nest for the birds to hatch their eggs in".

According to Farid all physical charm and beauty is useless if through it the love of the Lord is not cherished. Farid describes the futility of luxuries of the world thus :

"PASS DAMAME CHATU SIRI BHERI SARO RAD
JAYI SUTE JIRANI MAHI THIYE ATIMAGAD
FARIDA KOTHE MANDAP MARIYE USAREDE
--BHI GAYE
KURA SAUDA KARE GAYE GAURI AYE PAYE" (45-46)

("They who dwelt in the mansions yesterday and whose arrivals and departures were announced by the beat of drums, now lie unattended in the graves like orphans.")

The ultimate end of all human beings is Death. According to Farid the day of death for all is pre-determined. He believes,

the day a man is born, the day of his death is inscribed on his forehead. This writing cannot be effaced. The marriage with the God of death must come on the appointed day; entreaties are of no avail. The path by which the soul has to pass is subtler than the thickness of a hair."

Keeping in view Farid's description of the horrors of death and hell some critics maintain that Farid was a pessimist. But this conclusion does not seem to be correct. The Pessimist gives way to despair and frustration and, consequently, turns away from action. He may even think of suicide as a means of escape from his predicament, but Farid's reaction was quite different. He persistently counsels good and noble deeds and himself practised as he preached. He is an ascetic approach and not pessimism. Continuous pondering over the sinlessness and truthfulness; austerity and contentment; simplicity and renunciation. The gospel of ascetism and renunciation is complementary to the passion of Bhakti. According to the Sufis also 'Love of world and Love of God cannot dwell together at one place. Who states to contrary is a liar."

The goal of the Sufi mystic is to attain complete union (oneness) with the deity. This stage of mystical experience is missing in Farid. Of course, he has the urge to attain this felicity. We do find in him the stage of 'vasal', but the stages of 'Hal', 'Fanah' and 'vaka' are absent in his poetry. He does not also have that state of 'Analhaq' which was attained by the famous Sufi Hussain Bin Mansur.

Farid's passion for the Divine Lover has steadfastness,

purity and strength. Displaying his love for God Farid says:

" The love for the lover should brook no obstruction; what matters if you have only one garment, and the path that lead to him be muddy and even if it be raining heavily. Decide to go to meet thy beloved preceptor. Never allow any rift to be caused between you and Him on any account whatsoever. He glorifies silent suffering. The Pangs of separation and a restless yearning for meeting the lover are also there; but his love lacks the vehemence, wildness, franzy and ferocity of the other Sufi mystics of his class. Farid's love is extraordinarily clam, screne and gentle, which is very close to the love in Indian Bhakti tradition. Farid narrates the agony of his love :

"Make thy mind the bed and agony of separation the bad sheet. Thus should you live the painful life of agony; suffering for the beloved, telling your tale of woe to Him alone. Everybody has praised the agony of love, which is the greatest King who rules the lover...."

And then talking of the suffering in separation Farid says :

"In pining the separation for the Lord, all the blood in my body has dried up, not a drop can be discovered now. This is ever the condition of the lovers of God. Very lean and thin in body they are...."

These sentiments are in perfect conformity with the Indian Bhakti tradition.

The importance of the recitation of the ' Name of the Lord ' (Nam Samaran) is accepted equally in the Sufis and the Hindu Shashtras. The Sufi says :- " If ye seek the Lord, seek the Company

of the Name i.e. repeat it constantly and be sure union will be they lot, for there is not the least difference between the Lord and His Name." In 'Srimad Bhagvata' too we have it : "When in helpless condition, the Name even if once repeated or even heard redeems the man from all his sins." (XIII-12-46). Bhaktas like Kabir, Guru Nanak and Tulsid as all laid emphasis on efficacy of the ' Name of the Lord'.

Realisation of the greatness of God, Humility or meekness are the two Cordinal tenets of the Bhakti. In Farid we find not only humility and meekness, but also the other elements of Bhakti such as faith, reliance, self-reproach and surrender of the self. Farid commends the service of his master, the God, in the following words :

FARIDA SAHIB DI KAR CHAKRI

DIL DI LAHI BHA RAND

"(Do the service of the master and she of all your doubts)."

Both in Sufi mysticism and the Bhakti complete surrender to God is SINE QUA NON. The famous Sufi, Jami, states it beautifully--

"The Goal of my body and sould art thou alone,
O Lord! I live and die only for thy service,
O Lord! Wherever I go I seek^t thee."

In this very vein Farid writes, "Get up and offer thy prayers to the Lord, If thy head does not bow to Him, burn it in place of fuel."

Therefore, it willbe ~~is~~ appropriate to say that most of the elements of Bhakti are present in Farid's poetry. Alongwith the

love for God, Farid seems to have imbibed the essence of asceticism and knowledge (Jyan), inherent in Bhakti. As in Bhakti tradition, he stressed the need for eradication of age, of covetousness, of rapacity, of greed, of anger etc; and of acquiring truthfulness, contentment, spirit of service benevolence, humility and forgiveness. According to Farid it is only after acquiring these qualities and practising good deeds that one can achieve 'perfection of manhood.' ('Insanual Kamil' or 'Purnamanav') which has been given equal importance both by the Sufis and the Indian Bhaktas.

Farid saw the relevance and use of religion in the everyday life and actions of man and taught us the true and practical meaning of 'Dharma' and gave us an understanding of sublime living. Rising above all narrow and intolerent communal feelings, he commended and advocated the oneness of humanity and the need of well-doing. Thus by ennobling the human sentiments and awakening our spiritual consciousness, he made a distinct contribution to the progress of human thought.

One more important feature of Farid's poetry is his assimilation of the Indian environment. Probably, he is the first foreign muslim poet who has not only embodied the Indian customs and costumes, in his poetry, but has also derived his images and symbols from the Indian environment . This trend became more pronounced in the Hindi and Panjabi Sufi poets who came after him.

To conclude, I can say that the poetry of the Sufi Poet Farid is also the poetry of an ascetic and a Nirguna Bhakta. It is sweet and satisfying like ripe dates and honey. It contains the nector of Divine love and it is fragrant with the love for the mankind at large.

FOLKLORE OF HARYANA

SENTIMENTS and experiences of people find spontaneous expression in folklore. This is true of Haryana's folklore which is rooted in the soil. Haryana has a rich heritage of folklore in ballads, songs, folk-drama, tales, proverbs etc. The folklore portrays a realistic and lively picture of religious beliefs, social system, family relationships, economic conditions, cultural traditions of people.

The local heroic deeds and romantic tales are the themes of many ballads recited by bards on festive occasions in the villages. Many popular ballads are spun round historical and legendary heroes such as 'Alah-Udal', 'Jajmal and Patta', 'Nihal-de', 'Marvan', 'Heer-Ranjha', 'Padmavati', 'Guga', 'Rao Krishan Goyal', 'Chandravati' etc., 'Certain,

compositions draw substance from the Ramayana and the Mahabharata. 'Barah Masa' and 'Phag' are some other pet subjects.

Man's association with nature, his socio-cultural activities, and the rituals relating to birth, marriage, death, mundan etc. are the focus of many folk songs rendered in the local idiom. Ditties pertaining to Sawan, Phag, Teej and spinning wheel describe a special menuon. All these songs are musical, rhythmic and melodious. Most of them are Raga-oriented. The

rhythm, pace, nature, sensibility and the idiom of these songs are simply fascinating. The Haryanavis' inbuilt love for villages after classical Ragas such as 'Asavari', 'Dhanasri', 'Bilawal', 'Malkauns', 'Bhairavi', 'Vrindavan', 'Sarangpur', 'Jai Jai Vanti', 'Ram Kali' etc.

'Saang' (folk-drama) is a distinct and popular form of the folklore of Haryana. A study of the thought content and dramatic techniques of the folk-dramas, which are enacted in the open without any set stage,

can be particularly rewarding. The Saangees sit on a raised platform with their musical instruments. The actors play their part turn by turn and they are joined in by the musicians with their popular instruments of harmonium, sarangi, flute, dholak, jeel and nakkara depending on the need of the situation. There are no curtains and attire is simple. The female roles are played by young boys dressed as females and dialogues are generally rendered in verse. The gaps in the plot are enlivened by 'Varti'. These songs

find a peculiar parallel in the Elizabethan dramatics. The music and dance give them a special tinge and bring them closer to the 'Raso' poetic tradition.

The Saangees of Haryana include many distinguished names like Deer Chand, Hardeva Swami, Parbhu, Bhartu, Hukam Chand, Lakhmi Chand, Mange Ram, Sultan, Chander Dhanpal, Ram, Kishan, Rama Nand etc. Songs like 'Nal Damvanti', 'Savitri', 'Rup Basant', 'Harish Chand', 'Puran Bhagat',

Meera Bai, Seeta, Soami, Soathi, 'Shard', 'Lakshmi', 'Seth Tara Chand', 'Amar', 'Harjot Rai', 'Vohini', 'Dey', 'Narain', 'Teela', 'Chaman', 'Padmavati'. The 'Saang' plots are generally derived from history, mythology and tradition.

All the songs have a didactic value. Though love may be the central theme of some of the plays, relation to our own almost everywhere. They depict social conditions of the masses and the status of women in society. Effects are

these songs for the first time and at what place. The compositions have apparently passed on from generation to generation. They represent people's heartbeats, their hopes and sorrows.

It is a pity that this rich treasure is in the process of decay for want of proper patronage. What is required is a systematic collection, research and publication of the folklore. A study of the folk dialects could be equally rewarding from the linguistic point of view. Moreover, the establishment of an academy for this purpose can go a long way to preserve the rich folklore tradition of Haryana.

—J. B. Goyal

afont to give expression to the new social consciousness. The saangs are full of humour, wit and satire — the qualities the rural folks of Haryana are so well gifted with.

Entertainment is a major consideration of the bards, but they also play to people's religious impulses. Their compositions make an interesting study of human psychology.

It is difficult to establish the identity of these bards. No one knows who composed or sang

The Tribune
1 - Nov.

HARYANA - LAND OF HEROES

BY DR. JAI BHAGWAN GOYAL,
Reader, P.U. Post Graduate Regional Centre, Rohtak

The new State of Haryana will be formed on November 1. Democracy is an age-old tradition of this region. The Republics of Agroha and Rohtagi were in existence even at the time of Alexander. The 'Sarvakhap Panchayats' of Haryana were patterned on the democratic tradition, and that pattern is still discernible in the panchayats of Aggarwals and the Rastogi Rohtagi Banias.

Haryana is a Hindi speaking State. Khari Boli the present form of Hindi which enjoys the status of the national language, was born in the area comprising Kurukshetra and Panipat — the

central part of Haryana — from the Kaurvi Apbharansha by its contact with the hordes of invading Mohammadans, proceeding towards Delhi. The renowned work "Shivshambhu Kachitha," which is notable for the high sense of patriotism pervading it, was written by the well-known Hindi satirist Bal Mukand Gupta, who was a son of the soil of Haryana. The most venerable poetical Hindi work of the Sikhs, popularly known as 'Suraj Prakash' which is considered a veritable Encyclopaedia of Sikh history, religion and philosophy, was also written here under the patronage of Bhai Uday Singh, ruler of Kaithal, more than

a century ago.
bard, Bhai Sa:
Land Of Ho

Haryana has glorious hermitic times. The dushabharta, between good and evil, was fought on Kurukshetra, the humiliation of the oppressor, Lord Krishna, the famous warrior, for the sake of cowardice of righteousness, he would engage in a fight on earth, and if he were to win, he would go to heaven).

This gospel was written by the great poet, who cherished by the Haryana, and a frequent witness to the progressors.

During the attack of the hammadans, the attacked Indian force of two hundred men perpetrated a heroic deed on the Indian people, consisting of the 'Sardars' under the leadership of Bhai Uday Singh, who fought with the warrior 'hadev' on the famous Kurukshetra. The Indian heroism is depicted in the epic of Chandradatta. The soldiers of their army, the sword of the

A large section of Haryana during the India Company in 1857. Rao Bahadur and the Sardars were public enemies of the British rule. Their attitude of resistance was a major cause of the industrial backwardness and economic stagnation.

Soldiers' Bravery

In the Gallantry of Victoria medals from the independence of the traditions of the region. During the partition, the Jhansi was a witness in the region that they had their chests on them on the

In the Indian year, the soldiers from the graves in the annals of the area where the soldiers passed. The soil of the region and Panipat is the site of many famous

According to the Kurukshetra, the names are 'the flight' . . . not only but truly the Dharma.

Kurukshetra banks of the river have been the scenes of auspicious events here that were sung in the 'Saraswat' where Mahatma laid down the principles of social, economic and political

at national

place of ancient... forces of untruth... the annihilation and the... exhorted... to for... the war... victorious... the battle... swamy

been taught... greatly... people of... they always... alien ag-

they... of the Mo... Tamhurlin... a massive... of lakhs... atrocities... a mass of 80,000... brave women... Panchayat... of one... entity and... ar Har Ma... wrote a... history of... been record... rations of... end - Abdul... 70,000... were put to... le.

the people of... the East... rebellion of... Chief of Re... of Jna jar... for their... against... vindictive... is one of the... present... deplorable... Haryana.

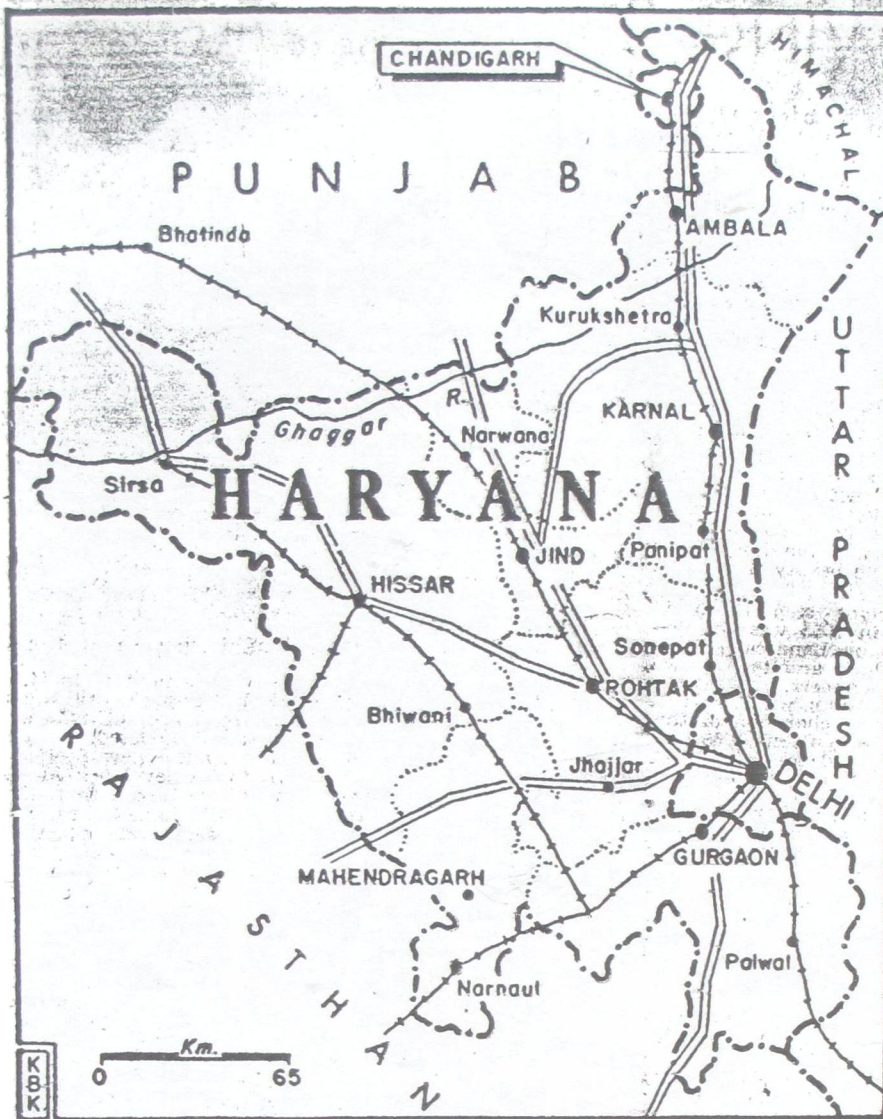
IONS

the number... won by... soldiers... and martial... of this... aggressive... from... steadfast... they boasted... wounds on... body could hit

in war of... the heroism... will be... gold in the... Haryana... which all... way to Delhi... Taraori... the brunt... ties.

Gita, "In... of righteous... warriors... Haryana... field; it... righteousness

ated on the... Saraswati... countless... Rishis... of the Vedas... the famous... of history... law-giver... the guidance... family life.



It was here that Lord Krishna delivered the immortal message of the Gita. In fact this area has been the pivot of Indian culture. Every tank here is sacred and the heavenly Saraswati, which is visualised as connecting all of them, by its sacred waters brings joy even to the Gods.

Seat Of Learning

Kurukshetra has combined in itself the multiple merit of being a theatre of war, the land of righteousness, and spirituality and a seat of learning. That explains the names given to this land of old as 'Brahmarishidesh' - or the land of wise and saintly people. People from all parts visited this area to learn wisdom - the Brahmanas, Sathaneswar (modern Thanesar), a great town during the time of Harsha, used to be the seat of a great university, which attracted students from all over India and abroad.

Haryana is the sacred land where the first Emperor of India, Bharata, performed the imperial rite of 'Ashvamedhyajna' (A horse sacrifice). It was here that the Nar-Narayan performed great yajnas (devotional sacrifices). The gods Indra and Varuna performed austerities and the great Rishi Jamadagni established his Ashram or retreat. To this day, on the occasion of the solar eclipse, lakhs of people from all over India come to seek spiritual merit and blessing at Kurukshetra. Kaithal, Pehwa, Kapalmochan and some other sacred places are also situated in this area. The

great Sikh poet Bhai Santokh Singh, while describing the sanctity of Kaithal, says:-

Every bank of a bathing spot removes the sorrow of the heart. They are full of pure water and are studded with beautiful steps. Saints and holy men meditate here on Gods. Even death dare not approach this sacred spot.

This place of supreme sanctity is the abode of the gods. All spots here are lovely and inspire the beholder with wisdom.

This area has also been the centre of the Jain, Buddhist, Shaiva and Shakta faiths. At Sugh, near Jaggadhri some recently excavated relics point to Lord Buddha having visited the place in person.

This area was also the home of Muslim Sufi saints, including Boo Ali Kalandar and Sheikh Cheli, Sadhaura and Panipat were the prominent centres of their missionary work.

The rich treasure of relics collected in the archaeological museum at Jhajjar, which have been excavated from various ancient sites of Haryana, are ample proof of the fact that Haryana has been the centre of Yodheya, Agroha and Kunionans Republics of a sect of Indo-Greek, Indo-Scythians and Indo-Parthian rulers.

Life Of People

The life of the people of Haryana is simple. The men are en-

terprising, honest and simple-hearted. The women are obedient and hard-working; they assist their menfolk even in the fields. They are true helpmates of the men. The people of Haryana have preserved the older religious and social tradition and customs of their area. All the traditional festivals are celebrated here with great enthusiasm and devotion. The popular folk-lore of this area reflects the beliefs and piety of the people. The culture and popular art of this area is expressed through mimes, folk dramas (sangs), shows, ballads and songs in which the people take great delight.

The soil is rich and fertile. The cultivators of Hissar, Sirsa and Rohtak in particular make the soil yield rich harvests. Mohinderagarh iron ore is another source of wealth. The cattle of Haryana are famous all over the country.

The rich culture, the democratic tradition, the courage and heroism of the people, soil wealth and the people's traditional wisdom are special features of this region. An old inscription at Sarval, near Delhi, dating from the 13th century, (translated into English states: "Let not its children forget that they have to rebuild this heaven."

The Tribune
1964

When Hindi Was Punjab's Literary Language

BY DR. JAI BHAGWAN GOYAL

Hindi was the principal literary language of Punjab from the 10th to the 19th century. Some people believe that Punjabi was the main language of this State during the medieval period. The cause of this confusion is that Punjabi language and the Gurmukhi script are considered to be so closely related that whatever was found written in Gurmukhi was declared to be an asset of Punjabi language. The latest researches have established that all that is written in Gurmukhi is not Punjabi and all that is written in Punjabi is not in Gurmukhi.

How gone through hundreds of books, published and unpublished, written from the 15th to the 18th century by Hindu and Sikh writers of Punjab, which are in Gurmukhi script but the language of all of them is Braj Bhasha Hindi and not Punjabi. It may also be interesting to note that during this period almost all the literature produced in Punjabi was written mainly by Muslim writers and the script used was Persian. The number of such writers when compared with Hindi writers is quite small. The State of Punjab produced during this period more than 100 Hindi poets some of whom composed poetry of a very high standard.

Origin Of Hindi

The origin of Hindi language is generally traced to the 10th or the 11th century. "Sandesh Rasak" by Adahman is one of the earliest works in which Hindi language seemed to be coming up. It was written in the 11th century and the author belonged to Punjab (Sudhu Purva Varti Pradesh). The verses of the Sidhas are regarded as very important from the point of view of the origin

and development of Hindi language. It is significant that some of these Sidhas such as Chaurangi Nath, Charpat Nath, Bala Nath and Jai Dev, composed and sang their verses in Punjab.

Chandar Bardai, who wrote "Prithvi Raj Raso" in the 12th century, is by common consent the first great Hindi epic writer and it goes to the credit of Punjab to have produced him. Even though there is no consensus of opinion about the birth-place of another great Hindi poet, Surdas who flourished in the 15th-16th century, some Hindi scholars strongly believe that Surdas was born at Sibi in Punjab. It is also a known fact that some other noted Hindi poets like Rahim, Kripa Ram and Hirdaya Ram belonged to Punjab.

It was during the period of Sikh Gurus that Hindi became the principal literary language of both Hindu and Sikh writers of Punjab. The Gurus' contributions towards this development were by no means small. The language of the "Gurbani" i.e. the "Adi Granth" is also Hindi, although the book is available in Gurmukhi script. Guru Gobind Singh, besides being a great lover and patron of Hindi poetry, was himself a great Hindi poet and his "Dasham Granth" can be placed amongst the best Hindi works. It is noteworthy that about 52 Hindi poets flourished under his patronage.

Guru's Love Of Poetry

From the accounts of Sikh writers it is gathered that the weight of the manuscripts written by these poets was nine mounds and these were given the name "Vidya Sagar", the ocean of knowledge. One of the court-poets of Guru Gobind Singh, namely Hans Ram, has

stated in his "Karan Parav" that the Guru gave him a reward of 50,000 Takkas. Such was the love and admiration of the 10th Guru for Hindi poetry.

The Gurus lighted the flame of freedom, spiritualism and sacrifice in hearts of Hindus and organized them in the form of the Khalsa to fight out the cultural, political and religious aggression of the "Turks". Their dynamic personality inspired the writers of the land and a good many literary works were written in Hindi and were based on the life and achievements of these great national heroes.

Hindi literature in Punjab grew with speed; a large number of Hindi authors wrote high class literature but remained unknown to the Hindi world because they wrote in Gurmukhi script. Bhai Gurdas, An Rai, Sarupdas Bhalla, Sukha Singh, Sant Rain, Santokh Singh, Gulab Singh, Gurdas Guni, Sant Das Chibber, Nihal, Raj Ram, Gian Singh and Jamel Singh are some of the eminent Hindi poets of that period.

The Kachi Bani, religious literature of the Nirrnalas, the U the Sain sect, Sewa Panth Y also written in Hindi. Late rulers of Sikh States also patroned Hindi literature and the presence of Hindi poets in Patiala, Nabha, Kapurthala and Jind has been established beyond doubt.

Numerous Books

Besides, a healthy 400-year old tradition of modern Hindi prose (Khari Boli) has traced in Punjab, although the history of Hindi prose in other speaking areas is not available more than 150 years or so. It is acknowledged by Acharya Chandar Sukla, the famous critic, in his "History of Hindi literature" that Ram Parsad Nani was the first mature prose writer, and he belonged to Patiala.

There is another factor which goes to prove the popularity of Hindi language in Punjab during this period. Hundreds of books of science, philosophy and poetics etc. were written in Hindi in this State. Similarly, the language of translation from original works of Sanskrit and Persian on various subjects is also Hindi, though the script is generally Gurmukhi. Not to speak of Sanskrit poetical and religious works like the Ramayana, the Mahabharata, the Bhagwat Prana, the Geeta, Vishnu Purana, Geet Govind, Adhyatma Ramayana, Atma Purana etc. which were rendered in Braj Bhasha, numerous other works on subjects like astronomy, astrology, medicine (Ayurvedic and Unani), Kama Shastra, music, prosody, tantric etc. from Sanskrit and Persian were also translated into Hindi. All these works are available in manuscript form in the Public Library at Patiala, the Sikh Reference Library at Amritsar, in the Languages Department, Patiala, of the Khalsa College, Amritsar, at Anandpur Sahib Gurdwara and in the National Library, Calcutta.

Hindi Text-Book

In the National Library, Calcutta, I came across a book entitled Hazuri Bagh, written by Hazur Hari and published by Mufide-Aam Press, Lahore, in 1891 A.D. which goes to prove that Hindi was being taught in schools and colleges of Punjab through the Gurmukhi script in the 19th century. The book itself is written in Gurmukhi script but its language is Hindi and it was meant for teaching in schools and colleges as a text book.

These facts clearly show how popular Hindi was in Punjab. The existence of such a rich store of Hindi manuscripts on varied subjects could not have been possible if Hindi had not been the main literary language of this State during these centuries. Actually there was no conflict between Hindi and

I established that Hindi was the literary language of Punjab - of Sikh writers from 17th to 19th Century. Though the script used was Gurmukhi.

This has not been contested till date, by any scholar

The fact is that Braj Bhasha (Hindi) was the literary medium of the whole of Northern India from the 17th to the 19th century. Even Gujarat, Maharashtra, and Bengal could not escape its forceful influence. Several works of Braj Bhasha have been found in Gujarati and Marathi scripts. Some have been found even in Telugu, Malayam and Assamese.

THE TRIBUNE

Financial crunch in varsities

THE resignation of Dr Upendra Baxi, Vice-Chancellor, Delhi University, has caused great commotion in educational circles and has highlighted the malaise in Indian universities.

Universities are entrusted with the sacred duty of producing talented young men and women of calibre and potentialities, who could provide befitting leadership in shaping the destiny of the country and the future of our new generations. Universities are the breeding grounds of knowledge, learning, research and finer human values best suited for the composite development of national character and ethos. It is in this context that no amount spent for this pious cause judiciously, is sufficient enough vis-a-vis other developmental projects. This is the most productive investment in terms of planning the future course of history of the country.

Having worked for three decades in the university and having visited about five dozen universities for academic assignments, I have found that most of the universities are really facing financial problems as is borne out by the fact that I had evaluated three Ph.D. theses of a university during the past two years, but the university could not reimburse the mailing expenditure incurred by me, leave alone the payment of a paltry remuneration of Rs 100 for each thesis, fixed by that university. What would be the standard of research under these conditions is anybody's guess.

But there is another side of the picture also. A university of about 35 years' standing and having a total teaching staff of about 350 teachers, is reported to have appointed 150 teachers in less than one year. The number of professors has doubled. It has gone up from 50 to 100. Besides, 100 clerks have been appointed on daily wages and 30 peons have been appointed over and above the sanctioned posts. Above all this a sum of about Rs 10 lakh was spent on the renovation, beautification, furnishing, airconditioning of the V.C.'s residence and maintenance of his car and telephone etc. during this one year period.

Under the given circumstances when the budget deficit increases in crores, efforts are made to establish some foundation and collect funds from teaching and non-teaching staff, old students, management of affiliating colleges and some other sources or by high entrance fees for various courses, steep rise in tuition fee or by giving away degrees in professional courses through correspondence

course at a very high price of Rs 5000 or so.

The UGC distributed handsome grants to universities for enhancements of pay-scales of teachers, faculty improvement programmes, new faculties, new teaching posts library books, laboratories, research projects and construction of faculty-buildings, hostels and houses etc. In this process the liabilities of the state governments also increased substantially in the form of matching grants or sharing the burden of additional expenditure. However, the ultimate gains were hardly assessed. Obviously, sudden withdrawal or curtailment of grants from the UGC and the government are bound to create chaos in the universities.

Editor's mail

The need of the hour, however, is that state governments in collaboration with the UGC should appoint expert committees to examine, assess and evaluate the expenditure incurred on various items/projects/appointments and determine their actual utility and requirements. University should not be beyond the scrutiny of the funding agencies under the cover of "university autonomy" and the principle of accountability should be enforced sternly.

Dr J.B. GOYAL

Kurukshetra

THE TRIBUNE

Trading in education

I WONDER, if any academician worth his salt would be enamoured by the high spirited disposition of Kurukshetra University Vice-Chancellor (October 6), that KU has collected a huge sum of Rs 4 crore from B.Ed courses introduced this year through Distant Education Department, which has boosted the economy of the university and has enabled it to undertake many construction projects.

In fact, it may be a very sad day in the annals of this university as one finds to his dismay that a "Commercial Counter" for professional degrees has been opened in the university which may tarnish its fair name.

It is distressing that needy unemployed youth are being lured to join this course and the whole fibre of education system might be polluted by this kind of "unfair trade practice". It is nothing short of "commercialisation of professional courses" by the "merchants of education".

Dr Upendra Baxi, the Delhi VC, was probably a less wise man, otherwise instead of resigning from his glamorous position because of financial crunch, he also could resort to a similar course and collect huge amounts. He was placed in a much better position as there are many more attractive and potential courses available there, which could be marketed easily and at a much higher price, because of carrying the label of prestigious University of Delhi. He, however, in his own wisdom did not compromise academics with economic gains.

If this concept of economic gains by providing professional education at a cost is stretched to its logical end, then one may even suggest that this could also be thrown open to multinationals and allow them a free hand in "educational trading" as well. This will save the exchequer hundreds of crores of rupees spent every year on over 150 universities and the quality of education provided by the multinational administrators might be much better than our own educational administrators, leaving aside our cultural values and national ethos, which education is supposed to cultivate.

The prospectus of KU B.Ed. course, consisting of 13 pages costs Rs 100 and the two-page admission form Rs 50. It is learnt that about 13000 prospectuses and forms have already been sold and more are being sold as the dates of admission have been extended and eligibility conditions relaxed twice to attract more candidates. Already about 10000 candidates are reported to have been admitted. Each candidate has to deposit admission fee of Rs 5000, an amount which is not very easy to pay

for unemployed candidates from poor section of society.

Candidates with at least 45% marks in degree exams are eligible for admission to regular B.Ed. course in colleges of this university, while there is no such condition for this course and candidates passing degree exam with just 33% marks can be admitted.

Now, it is anybody's guess, if the Distant Education Department of the University, known as Directorate of Correspondence Courses till now, would be able to cope with all the educational requirements of such a large number of students and provide them fruitful education and practical training to make them "capable teachers", particularly when there is not a single full-time teacher in this discipline in the department and other infrastructure is hardly available. Already the falling standards of school education in the state has been a matter of concern and the desperately low pass percentage at Senior Secondary and matric level is causing great anxiety. I am extremely worried about the future of our young students, under the given circumstances. I am also not sure whether this course is recognised by other state governments for appointment as trained teachers.

Further, admission to this course with such an exorbitant fee vis-a-vis fee charged for other courses by the same department and the fee charged for this very regular course in colleges goes against the decision of the Supreme Court in such cases, as the number of seats to be filled by higher fees in professional colleges is strictly limited therein.

Dr J.B. GOYAL
former Dean, Faculty of Arts
and Languages,
Kurukshetra University

Kurukshetra

THE TRIBUNE

Higher education

The proposal to constitute a high-level committee by the Haryana Government for exercising proper control over the functioning of state universities is a move in the right direction.

It has been noticed that in many cases established norms in promotions, appointments and admissions etc. are blatantly flouted in the universities and huge public funds are spent lavishly and whenever any government agency tries to apply some restraints, it is resisted by raising the bogey of "university autonomy". However, in a democratic system the Vice-Chancellor should be accountable for his acts of omission and commission like all heads of government and public offices. A university, after all is a public institution run by public funds. It is in this context that the institution of a high-power body to control the arbitrary and authoritative functioning of the V.C.s would be immensely fruitful. This body should have wide powers to investigate any matter relating to these universities and should be in a position to take appropriate action.

However, the move to retain the V.C.s of the three universities as members of the said committee would defeat the very purpose of setting up this committee. Such a move, far from creating checks and balances for the wayward V.C.s would further add to their powers, because such a move would also enable the V.C.s to escape the Chancellor's direct scrutiny in the high-power committee that functions at present under the Chancellor's own chairmanship, because the commit-

tee will have become redundant then.

In my view, the proposed body should have an independent stature of a commission or a board and should consist of the chairman and three other members who should be distinguished scholars and eminent educationists who are not in the active service of any of the three universities at the time of their nomination. If so desired one of them may be a senior retired IAS Officer.

This commission board may also be entrusted with the responsibility of selection of teaching posts of all the three universities, like the 'Public Service Commission', as is being done in several other states. The head of the department and the V.C. of the concerned university may also be members of the Selection Committee besides the subject experts. This way groupism prevailing in the universities would be curtailed, nepotism will be curbed and the selections would be fair, objective and judicious. Decisions on all policy matters can be taken by the commission in consultation with the V.C.s under the Chancellor's guidance.

J. B. GOYAL

Kurukshetra

THE TRIBUNE

Teaching is more than a job

I endorse Dr Amrik Singh's observations in his article "Teaching is more than a job" (May 21) that the dignity of the teacher and the Vice-Chancellor should not be undermined in any way because any dilution in their status might impair their image as the "role model to the students".

Dr Amrik Singh rightly says that it is the tragedy of higher education that "teachers either have ceased to play this role or are playing it inadequately". Here I would like to add that Vice-Chancellors have a greater responsibility to discharge because ideally they should be able to act as "role models" not only for the students but also for the entire academic community, including the teaching and non-teaching staff.

The worst tragedy that has befallen higher education, to my mind, is the fact that the august office of VC/PVC has been brought low and trivialised with the appointment of unduly ambitious persons, who do not have any academic vision or values. It is sad indeed that "men of straw", conspicuously deficient in ability, integrity and academic attainments and having no interest in research, manage to usurp the position of VC. Usually, such VCs indulge in gimmicks to remain in office. They resort to highly personalised administration, flouting all rules and norms, blatantly ignoring merit and adopting an utterly unacademic and unstable attitude.

They can hardly be expected to act as a "good role model" for students and teachers. On top of it all, if a political activist, known for frequently changing his affiliations with every change of the wind, or a person whose services were terminated for "creating chaos in a university or for lack of requisite ability in his subject, assumes the high office of VC,

he can only act as a one-man-demolition squad.

I think Dr Amrik Singh forgot to consider the point that vital damage to higher education was being done by such elements.

Kurukshetra

J.B. GOYAL

THE TRIBUNE, FRIDAY, SEPTEMBER 19, 1997

VCs ignore sane advice

WHILE inaugurating the North Zone Vice-Chancellors' Conference at Guru Jambheshwar University, Hisar, Mr Mahabir Prasad, Governor of Haryana, gave a call for "education based on ideals and values so as to produce citizens with a sense of discipline and honesty" (The Tribune, Sept 13). This is a very laudable call, and this is, indeed, the **ultimate** aim of higher education.

Mr Mahabir Prasad also **emphasised that** "commercialisation" of education **should be** checked.

It, however, appears from Press reports **that the** Vice-Chancellors who gathered there **have not** paid adequate attention to the sane advice of the Governor, who is also the Chancellor of the universities in Haryana. Instead, the 14 Vice-Chancellors deliberated mainly on maintaining their "unfettered autonomy", pleaded for more government funds and resolved to work for internal resource mobilisation through the creation of NRI and industrially-sponsored seats.

The fact is that such seats seldom go to genuine NRIs or industry-sponsored candidates. Any candidate who can afford to pay the high price is admitted irrespective of his merit.

Thus higher education is fast becoming **a** privilege of the rich. Will these students who buy admissions at a high price come to the expectations of the Governor? The same is the case with a very large number of courses, technical as well as professional, being offered through Distance Education Departments at a very high premium, without providing adequate knowledge and training in the subjects concerned.

J.B. GOEL,
UGC Emeritus Fellow

Kurukshetra

YOUR VOICE

Why blame bureaucrats?

THE Haryana Government has recently amended the Kurukshetra University and MD University Acts empowering itself in the matters of appointment of Registrars and Vice-Chancellors and the enactment of university statutes, which have invited criticism from certain quarters. But there are valid reasons that forced the Haryana Government to arm itself with such powers.

Keeping in view the public outcry against instances of gross mismanagement of universities, the government's concern for the overall health of the universities is justified. The government shouldn't let the university authorities use the concept of autonomy to cover up their own lapses and act in an autocratic manner. Flouting rules and regulations has become a common practice with some of the people occupying the Vice Chancellor's position and there is no accountability for their acts of omission.

When dark clouds of corruption, nepotism and authoritarianism threaten to disrupt the very functioning of a university, the government can actually ill afford to act as a silent spectator and let the universities go to the dogs. Moreover, the bills passed by the Haryana Assembly do not touch upon the academic freedom of the universities in matters of framing of courses, imparting of instructions, conduct of examinations and research programmes etc. Yes, the bills might put a check on the arbitrary financial and administrative powers of the vice-chancellors.

During my thirty-five years of service in the Kurukshetra University, I had an opportunity of being associated with the topmost decision-making bodies and working with different vice-chancellors drawn from the judiciary, military and civil service, besides from academics. It may not be correct to generalise but my experience has been that some of the academic vice-chancellors proved to be the worst offenders of norms and forms. On the other hand, officers from the IAS, like G V Gupta, M Kuttapan, H V Goswami, M K Miglani and K K Sharma, during their brief stints as vice-chancellors acted with decorum and dignity in conformity with rules and regulations of the University. Then why blame the bureaucrats.

— J.B. Goyal, Kurukshetra

Why blame bureaucrats?

I CONGRATULATE you on highlighting the various issues and ills afflicting the universities in Haryana. Your editorial "Varsities in shackles" (November 22) was also aimed at preserving the unique character and quality of the institution of higher learning. However, I am afraid your objections to Kurukshetra University and M.D. University, Rohtak Act Amendment Bill do not square with the actual functioning of universities in Haryana. I believe there are valid reasons that forced the Government of Haryana to arm itself with powers in the matter of appointment of Registrars and Vice-Chancellors and the enactment of University Statutes.

In view of the public outcry against instances of gross mismanagement of universities, the government's concern for the overall health of the universities is justified. The government cannot be supposed to let the university authorities use the concept of autonomy to cover up their own lapses and act in an autocratic manner. Flouting rules and regulations has become a common practice with some of the worthies occupying the Vice-Chancellor's position and there is no accountability for their acts of omission and commission. Mr Hardwari Lal in his article "Varsity autonomy: do we deserve it" (Dec 8) has also highlighted this malady.

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very functioning of the university, the government can ill afford to act as a silent spectator and let the universities go to the dogs.

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Dr J. B. GOYAL

Kurukshetra

Editor's mail

the Vice-Chancellors.

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It may be odd to generalise but my experience has been that some of the academic Vice-Chancellors proved to be the worst offenders of norms and forms. On the other hand, officers from the IAS like G.V. Gupta, M. Kuttapan, H.V. Goswami, M.K. Miglani and K.K. Sharma, during their brief stints as Vice-Chancellors acted with decorum and dignity in conformity with rules and regulations of the

MONDAY, FEBRUARY 5, 1996

THE TRIBUNE

Video-taping selections

THE historic judgement delivered by Mr Justice Jawahar Lal Gupta of the Punjab and Haryana High Court ordering the PPSC to video-tape the interviews is highly laudable and has come as a fresh air, in this polluted atmosphere, for meritorious candidates.

Of late, the confidence of the people has been shaken in the process of fair selections, and the credibility of the agencies entrusted with this task has eroded. Reports have it that "posts" have either a "price tag" or are filled by political push and pull. Video-recording of the interviews will provide some solace to the really deserving candidates, and the selectors will be forced to look beyond vested interests. In the process, the selectors' own capability and fairness will be on test and that may ultimately lead to the appointment of persons of integrity and high administrative and academic calibre as members of the Public Service Commission and other selection agencies.

I myself have acted as an expert in selection committees at a large number of universities and in state commissions, and on the basis of my long and varied experience, I can say with confidence that this procedure will go a long way towards eradicating nepotism and favouritism in selections, as the selector will have to be on the guard.

I would further plead that the state governments and the Chancellors of the universities in the region should ensure that the same procedure is followed everywhere. As for now, there is no set formulas and criteria for the selection of various categories of teachers in the universities and colleges. No marks are earmarked for the

academic record, teaching experience, research contributions, publications and other achievements. Selections are made solely on the basis of interviews and are, in most cases, predetermined.

Usually, only those experts are invited who are convenient.

J. B. GOYAL

Kurukshetra

YOUR VOICE

Know your priorities

THE Kurukshetra University has constructed a Community Centre, called the *Barat Ghar* at a cost of Rs 1.25 crore, while two youth hostels are being built at a cost of Rs 1.50 crore.

KU has a beautiful auditorium, together with a senate hall. A faculty house (conference hall) was also constructed recently at a cost of Rs 1 crore. These buildings are enough for arranging conferences, seminars, lectures etc. There is already a spacious youth hostel and a teacher's club, which can take care of holding various cultural and social functions.

Under the circumstances, it is not desirable to spend so much money on buildings that are hardly ever used, especially at a time, when the university maintains that it is facing an acute financial crunch. While our rural schools are deprived of even basic amenities, because of financial constraints, it is deplorable that huge amounts collected through distance education programmes, "paid seats" and increased tuition fee etc are put to use for buildings that would serve no purpose. It is high time that we get our priorities clear and spend money wisely.

—J.B. Goyal, Kurukshetra

Economic

(Wed, 6.10.1)

Varsity finances

Sir: The resignation of Dr Upendra Baxi, vice-chancellor Delhi University has caused great commotion in educational circles and has highlighted the malaise of Indian universities.

Universities are entrusted with the sacred duty of producing talented young men and women, who could provide befitting leadership in shaping the destiny of the country and the future of our new generations. Hence no amount spent for this pious cause judiciously, is sufficient enough vis-a-vis other developmental projects.

Having worked for three decades in a university and having visited about five dozen universities for academic assignments, I have found that most of the universities are really facing financial problems. as is born out by the fact that I had evaluated three Ph.D theses of a university during the past two years, but the university could not reimburse the mailing expenditure incurred by me, leave alone the payment of a paltry remuneration of Rs 100 for each theses, fixed by that university. What would the standard of research under these conditions be, is anybody's guess.

The UGC distributed handsome grants to universities for enhancements of pay scales of teachers, faculty improvement programmes, new facilities, new teaching posts, library books, laboratories, research projects and construction of faculty buildings, hostels and houses, etc. In this process the liabilities of state governments also increased substantially in the form of matching grants or sharing the burden of additional expenditure. However, the ultimate gains were hardly assessed. Obviously, sudden withdrawal or curtailment of grants from the

UGC and the government are bound to create chaos in the universities. The need of the hour, however, is for state governments in collaboration with the UGC to appoint expert committees to examine, assess and evaluate the expenditure incurred on various items/projects/appointments and determine their actual utility and requirements. Universities should not be beyond the scrutiny of funding agencies under the cover of university autonomy and the principle of accountability should be enforced sternly.

DR J B GOYAL

Kurukshetra, September 5

पंजाब केंद्र - 10.4.98

वायु प्रदूषण से भी भयंकर है सांस्कृतिक प्रदूषण

निःसंदेह वातावरण का प्रदूषण हमारे स्वास्थ्य के लिए खतरा बन गया है। इस प्रदूषण से मुक्ति पाने के लिए अनेक स्तरों पर प्रयास भी किए जा रहे हैं, किन्तु इस प्रदूषण से भी कहीं भयंकर है— सांस्कृतिक प्रदूषण, आचार-विचार, मन और मस्तिष्क का प्रदूषण; जो समस्त 'मानवता' के लिए संकट बनता जा रहा है। अफसोस तो यह है कि इसके निराकरण के लिए कोई कारगर प्रयत्न भी नहीं हो रहे हैं।

राजनीति में स्वार्थ और अपराधीकरण बढ़ रहा है, जिसके कारण बहुत से घोटाले हुए हैं। असमानता, असहिष्णुता एवं अविश्वास के कारण सामाजिक एवं पारिवारिक जीवन में दरारें पड़ रही हैं। हिंसा, दुराचार और दुष्कर्म बढ़ रहे हैं। नैतिक मूल्यों का ह्रास हो रहा है और आर्थिक अपराध बढ़ रहे हैं। हमारा राष्ट्रीय चरित्र गिर रहा है। वासनाएं मर्यादाओं का उल्लंघन कर वायुवेग से बढ़ती जा रही हैं। आग की लपटें सभ्यता और संस्कृति का दहन कर रही हैं। चारों ओर भय, अविश्वास, स्वार्थ, हिंसा, अनैतिकता तथा विद्वेष का वातावरण छाया हुआ है। भ्रष्टाचार, बलात्कार और हत्याएं बढ़ती जा रही हैं। आतंकवाद से मानवता संतप्त है। यह सब 'सांस्कृतिक प्रदूषण' का ही परिणाम है।

बहुत बार सांस्कृतिक कार्यक्रमों के नाम पर भी भौंडे प्रदर्शन होते हैं, जो लोगों की कलात्मक अभिरुचियों का परिष्कार करने की बजाय उन्हें भ्रष्ट करते हैं। हमारे यहां सभी ललित कलाओं का उद्देश्य 'रसानंद' प्रदान करना रहा है, जिसे 'ब्रह्मानंद' के समान कहा गया है परन्तु आज अधिकांश फिल्मों में टी.वी. सीरियलों व अन्य कार्यक्रमों में अनैतिक यौन संबंधों, अश्लील अंग प्रदर्शनों, कामोत्तेजक मुद्राओं के प्रदर्शन से उत्तेजना और विलासवृत्ति तथा हिंसा की प्रवृत्ति को प्रोत्साहन दिया जा रहा है। व्यावसायिकरण के नाम पर भी 'सांस्कृतिक प्रदूषण' बढ़ता जा रहा है। ऐसे सीरियलों को देख कर लगता है कि हमारे समाज में कोई पवित्र रिश्ता रह ही नहीं गया है।

ज्ञान, इच्छा व क्रिया शुद्ध हो तभी सच्चे सुख की प्राप्ति होती है और यह 'सांस्कृतिक प्रदूषण' के निराकरण से ही संभव है।

आज राजनीतिक, सामाजिक, नैतिक तथा आर्थिक सभी स्तरों पर इस 'सांस्कृतिक प्रदूषण' के विरुद्ध लड़ने की आवश्यकता है। शुरू से ही हमें विद्यार्थियों में ऐसे संस्कारों को बढ़ावा देना चाहिए कि वे आंतरिक व बाह्य सांस्कृतिक संकटों का सक्षमता से सामना कर सकें।

—डा. जय भगवान गौयल, कुरुक्षेत्र

दैनिक ट्रिब्यून

शुक्रवार, 24 सई, 1996

सत्रह मुखी संयुक्त मोर्चा

-जयभगवान गोयल, कुरुक्षेत्र
शुक्र है, तीसरे मोर्चे में रामकृष्ण हेगड़े जैसा एक महापुरुष तो ऐसा निकला, जिसने कांग्रेस के साथ तीसरे मोर्चे के गठबंधन को सिद्धांतहीन व अवसरवादी कहा है और राष्ट्रपति के प्रति उनके व्यवहार की कड़ी भर्त्सना की है।

स्वस्थ प्रजातांत्रिक परंपराओं में विश्वास रखने वाले सभी लोग इससे चिंतित हैं कि जो लोग कल तक सबसे आगे बढ़कर कांग्रेस के भ्रष्टाचार और नीतियों की कटु आलोचना करते थे; इन्हीं मुद्दों को लेकर संसद का अनेक बार बहिष्कार किया और इन्हीं मुद्दों पर कांग्रेस के विरुद्ध चुनाव लड़ा, वे ही अब कांग्रेस के साथ मिलकर सरकार बनाने के लिये लालायित हैं। चिंता का विषय यह है कि यदि सत्ता के मोह में विपरीत विचारधारा के दलों में इस प्रकार सिद्धांतहीन समझौते होने लगे, तो इस देश में प्रजातंत्र का भविष्य क्या है ?

समृद्ध और गौरवशाली परंपराओं के इस महान देश के वरिष्ठ नेताओं से, चाहे वे किसी भी राजनीतिक दल के हों, और खासतौर पर उनसे जो शासक बनने का दावा कर रहे हैं, यह अपेक्षा की जाती है कि वे सर्वोच्च सम्मान के पद पर आसीन राष्ट्रपति व प्रतिपक्ष के नेताओं से शिष्टता से व्यवहार करेंगे, उनमें भले ही कितना मतभेद हो। दुर्भाग्य से तीसरे मोर्चे के नेताओं ने अपने व्यवहार से इस मर्यादा को तिलांजलि दे दी है। उन्होंने यह भी नहीं सोचा कि उनके आचरण को देश-विदेश के करोड़ों लोग देख रहे हैं और इससे भारत की प्रतिष्ठा गिर रही है। अफसोस तो यह है कि हाथ से सत्ता फिसलते देखकर वे उन पर भी पत्थर फेंकने से नहीं चूके, जिनकी सहायता से राज सिंहासन पर बैठना चाहते हैं। 'टाइगर विल किल लोमड़ी' आंध्रप्रदेश के मुख्यमंत्री चंद्रबाबू नायडू की पीठ ठोककर लालुप्रसाद यादव को जी.टी.वी. पर यह कहते हुए देखकर बड़ा कष्ट हुआ। चिंता हुई कि अब बेचारी भेड़ सरीखी भोली-भाली दीन-हीन असहाय

जनता का क्या होगा ? लालु प्रसाद यादव यह भी कहते हैं कि 'देश को बचाने के लिये भाजपा को हटाना है।' अब उन्हें कैसे बताएं कि देश को खतरा भाजपा से नहीं, बल्कि शासन के संरक्षण में पलती निजी सेनाओं और उनकी हिंसा, गरीबी व भ्रष्टाचार से है, उस अव्यवस्था से है, जिसमें शांतिपूर्ण और निष्पक्ष चुनाव करवाने के लिये देरों सुरक्षा बलों की सहायता लेनी पड़ती है, उन अधिकारियों और नेताओं से है, जो भूखे पशुओं के चाँ का करोड़ों रुपया हड़प जाते हैं।

दैनिक त्रिबुन - 12.5.1994

गये।

'हरिजन' एवं गांधी

--डा. जयचमकन गोखले, पूर्व अध्यक्ष

हरियमम शिक्षण बोर्ड, कुल्क्षेत्र

कुछ समय से "दलित" वर्ग के लिए "हरिजन" शब्द का प्रयोग विवाद का विषय बना हुआ है। इस वर्ग का प्रतिनिधित्व करने वाले कुछ राजनैतिक दलों के नेताओं ने महात्मा गांधी द्वारा "हरिजन" शब्द के प्रयोग की कटु आलोचना की है। ऐसा प्रतीत होता है कि महात्मा गांधी को "हरिजन" शब्द के प्रयोग की प्रेरणा कबीर दास से मिली थी जिन्होंने "हरिजनों" को बड़ा आदर और सम्मान प्रदान किया है। उनका कथन है कि "भगवान से तुम भले ही प्रेम न करो, लेकिन "हरिजनों" से तुम्हें अवश्य प्रेम करना चाहिए, क्योंकि "हरि" तो तुम्हें सांसारिक वैभव ही प्रदान करेंगे, "हरिजन" तो तुम्हें भगवान से ही मिला देंगे।

हरि से तू जनि हेत कर,

हरिजन से कर हेतु।

हरि भवहीं देत है,

हरिजन हरिहिं देत ॥

कबीर ने "हरिजन" संज्ञा का प्रयोग कई स्थानों पर किया है। एक स्थान पर वे कहते हैं कि "हरि" के समान तो कोई हितकारी नहीं है और "हरिजन" से श्रेष्ठ दूसरी कोई "जाति" नहीं है।

हरिजी संवान को हितु

हरिजन सेइं न जाति ॥

एक अन्य पद में कबीरदास ने "हरिजनों" को "हंस" के समान कहा है, जिनके बोलने से पवित्र हरि नाम की वर्षा होती है।

हरिजन हंस दसा लिये डोलै

निर्मल नांव चवै जस बोलै।

कबीर ने उस लोगों की निन्दा की है जो संसारी लोगों का तो हित करते हैं और "हरिजनों" से

की आत्मा को झकझोरने का भरसक प्रयास किया, जो उनके साथ अपमानजनक व्यवहार करते थे।

उस युग में वैश्य परिवार में जन्मे व्यक्ति के लिए हरिजनों के साथ रहना और उनके सुख-दुख में सहभागी होना कम साहसपूर्ण नहीं था, खासतौर पर उन दिनों में जब "बहुजन समाज", "कांशीराम" और मायावती प्रभृति व्याप्त कहीं नहीं थे।

वस्तुतः, गांधी जी द्वारा प्रयुक्त "हरिजन" शब्द की आलोचना न्यायसंगत नहीं है। इसे हमें उसी भावना से ग्रहण करना चाहिए, जिस भावना से इसका प्रयोग उन्होंने किया है। पुलिस अधिकारी श्री चतुर्वेदी द्वारा अपने नाम के साथ "हरिजन" शब्द का प्रयोग करने पर बौखलाहट भी सर्वथा अनुचित एवं असंगत है।

विमुख रहते हैं। ऐसे लोगों को उन्होंने "बंजर भूमि" के समान कहा है, जिससे कुछ उत्पन्न नहीं होता।

हरिजन सेती रूसणा

संसारी सृ हेत।

ते नर कदे न नीपजे,

ज्यों कालर का खेत ॥

वस्तुतः कबीर तथा उनके समय के अन्य संतो का मनुष्य मात्र की एकता और समानता में दृढ़ विश्वास था। वे सामाजिक न्याय के पक्षधर थे और जातीय, वर्णगत अथवा धार्मिक सभी प्रकार के शोषण और दमन के विरुद्ध थे।

अपने विश्वासों और आचरण की दृष्टि से महात्मा गांधी कबीर के बहुत निकट थे। "हरिजन" शब्द उन्होंने उसी भावना में ग्रहण किया, जिसमें कबीर ने इसका प्रयोग किया था। अतः "हरिजन" शब्द किसी भी भांति निन्दनीय नहीं है। बल्कि यह पवित्रता का सूचक है, जबकि "दलित" शब्द में उनके प्रति "दया" का भाव निहित है। निःसन्देह, गांधी जी की कुछ प्राथमिकताएं थीं। उनके सामने सर्वप्रमुख उद्देश्य देश की स्वतंत्रता का था। तथापि उन्होंने उन लोगों का दर्द बड़ी तीव्रता से अनुभव किया था जिन्हें "अछूत" कहा जाता था, और उन्होंने उनमें जागृति उत्पन्न करने का और उन लोगों

Sirsa varsity: labour pains

The new university proposed to be established at Sirsa is indeed a good decision as far as the development of this educationally backward area is concerned. But looking at the state of affairs of the politics of populism in Haryana, the university may have to run into rough weather after the change of government as had happened in case of GJU after the tenure of Mr Bhajan Lal. There are basically two reasons for this. The critics have a point that the university is established at Sirsa because it is the hometown of the CM. Secondly, being named after Ch Devi Lal may arouse ire in the minds of some who, when time comes, would try to settle scores on this issue. And who will suffer? The university obviously!

In spite of all for and against arguments, the decision should be looked in the right spirit and be appreciated by politicians of all hues, without indulging into a hairsplitting exercise.

If the university withstands the speculated crisis, as did GJU, by evolving its ways and means, then it would definitely be a boon for this area and the state. The pioneers of this project should look into these aspects and give it an indomitable beginning.

Named after Ch Devi Lal, it must fulfil his dreams and, therefore, should have departments or independent research units on subjects like

rural development and rural research, agrarian and peasant movements, women's welfare, social work and extra-mural studies.

Chairs must be established for study and research on contributions of Ch Charan Singh and Sir Chhottu Ram. Such departments are urgently required in the changed socio-political environment because due to the post-1991 structural changes in the Indian economy, the jobs in the government sector have drastically reduced. Now the merchant has become powerful over the prince. The voluntary sectors have also grown in size and importance. Therefore, our education requires adapting to these changes. There is an urgent need for unconventional courses, which would get jobs to our students in corporate as well as the voluntary sectors.

No university in the state has these departments as independent units except social work in KUK. In MDU, there was an independent department of rural development but it was closed last year due to reasons unknown.

I agree with J.B. Goyal's views expressed in his letter (March 03) that members of the faculties of all universities may be adjusted accordingly on the basis of their aptitude, merit and achievements.

Dr D.P. SINGH MOR, Hisar

New university at Sirsa

The decision of the Haryana Government to establish a new university at Sirsa is a welcome step for the development of this educationally backward area. I don't think it will in any way impair the progress of any other university of the state, as some might profess.

The new university will not only provide better qualitative educational opportunities to the younger generation of the area, it will also be making considerable contribution to the overall socio-economic and cultural development of the region. After all, what was Kurukshetra, a small dingy town of 15,000 souls before the establishment of Kurukshetra University? It owes all its present administrative, cultural, intellectual and academic growth to Kurukshetra University. No doubt, the Sirsa region, now rich in agriculture and business, deserves a seat of higher learning.

I can recollect that when I joined Kurukshetra University in 1962 as a lecturer, there were a very few teachers in the university who belonged to Haryana. All heads of departments of English, Sanskrit, Hindi, Political Science, History, Economics, Physics, Chemistry, Maths, Law etc were from other states. It was because there was no university in Haryana before the establishment



EDITOR'S MAIL

of Kurukshetra University in 1956. Now the situation is quite different. Most of the teachers in universities of Haryana are products of its own universities. The universities of Haryana have produced a large number of administrators, scientists and technocrats in a few decades time. H.A.U. has brought in the Green Revolution.

I would, however, like to emphasise here that there should be proper planning and co-ordination as to which courses should be taught at the new university. In fact, a panel of experts should thoroughly go into the functioning of all universities of the state to make proper and best utilisation of available resources.

M.D.U., Rohtak, was initially established for the study of life sciences. But later, it was converted into a multi-faculty university. G.J.U. at Hisar was to be a technical university, but was later upgraded to be an affiliating university. This has led to unnecessary duplication and waste of resources.

Time has come when we should make each university a centre for specialised postgraduate studies and research in some specific disciplines and courses in order to make these universities get the best of students and best of teachers. If this is done, we will have the best products and there will be no wastage of resources in the form of seats lying vacant and staff being surplus.

Members of the faculties of all universities may be adjusted accordingly on the basis of their aptitude, merit and achievements.

J.B. GOYAL, New Delhi

6. 11. 2000

THE

TIMES OF INDIA

Historic Taint

This is with reference to Smita Gupta's news report "Saffron touch given to Aryan, Harappan link" (Oct 28).

The theories that "Aryan and Harappan people were the same" and that the "Aryan were indigenous Indians" are not new and far from being the invention of the saffron brigade, have been around for some time. In the early sixties, a historian and former professor of ancient history at the University of Kurukshetra, Prof Budh Prakash, published a comprehensive research paper on this subject.

After scientifically analysing the terracotta seals and figurines that had been excavated from Harappa

and other sites, he matched their descriptions to the descriptions in the Rig Veda which led him to draw the same conclusions.

Prof Prakash was close to both Pandit Nehru and Lal Bahadur Shastri and had no 'saffron' connections. The point is that research is a continuing process. Old theories are superseded by others when new discoveries are made. The early Harappan sites were excavated by foreign scholars who had limited resources and research material to fall back upon.

However, during the past few decades many archaeologists and historians have worked in this area and have come up with substantial and authentic evidence to further strengthen the theories proposed by Prof Prakash and others.

In fact, other Harappan sites have been discovered and excavated during the past century, right from Ropar in Punjab to Banawali in Haryana as also in Uttar Pradesh, Rajasthan and Madhya Pradesh which prove conclusively that the early Harappans had settled in many parts of the country.

In other countries people feel delighted if a historical discovery or theory aggrandises their nation's past. The British people are a good example. But in India we have not as yet learnt to appreciate our glorious heritage.

J B Goyal, ex-professor, Kurukshetra University

THE TRIBUNE, MONDAY, DECEMBER 17, 2001

Maneka's allegations

The controversy over the replacement of Mrs Maneka Gandhi by Mr Jagmohan as Minister for Culture has not received the attention it deserved. It is the prerogative of the Prime Minister to allocate portfolios and Mr Jagmohan is far more qualified to hold the charge of this ministry.

However, Mrs Maneka Gandhi has raised an important issue that should not be ignored. In an interview given to Rashmi Sehgal, she has made startling revelations about the misuse of huge public funds by the Indira Gandhi Centre for Arts, the Nehru Memorial Library, the Nehru Memorial Trust, the Lalit Kala Academy, the National

Galaxy of Modern Arts and the National Museum.

Based on the report of the National CGA, the IGCA alone has been charged with misappropriation of Rs 600 crore. Her disclosure that a monthly scholarship of Rs 7,500 has been paid to Harivanshrai Bachchan, the celebrated Hindi poet and father of Amitabh Bachchan, for the last seven years is shocking. It is well known that the senior Bachchan has for a long time been unable to undertake any assignment.

Mr Jagmohan will, hopefully, get these allegations investigated and take appropriate follow-up action. It is all the more desirable to uphold the dignity and honour of these institutes of great national importance and also the high dignitaries connected with them.

Prof J.B. GOYAL, New Delhi

UTI scam

Various manifestations and the fallout of the UTI scam are being widely debated. The Tarapore panel has held that huge funds were invested in junk bonds and in defaulting companies in the form of NCD. Decisions were taken violating UTI's own internal policy and SEBI guidelines. Thousands of crores were invested in equities of HFCL, Cyberspace Infosys etc in a dubious manner, incurring huge losses. Nobody will believe that the UTI top brass was so naive as not understand the implications of these investments. Obviously, they acted either because of their own vested interests or under pressure from above. In any case, it is the investors who suffered the most.

True, the Chairman of the UTI and a few others have been removed. But this alone would not meet the ends of justice. A large number of investors have suffered grossly due to their misdeeds.

It will be desirable that all their assets, including benami and in the name of their family members, should be thoroughly investigated by the CBI and confiscated if

found in excess of their legitimate earnings.

Dr J. B. GOYAL, New Delhi

THE ECONOMIC

ECONOMIC TIMES NEW DELHI
MONDAY 2 OCTOBER 2000

TIMES

ST. PETER'S DIARY

Young Ajay Goel is a budding oligarch. Like the Berezovskys of this country, Goel too made his initial fortune during the first heady days of "voucher privatization," doing the usual stuff of picking up food institutes at throwaway prices of \$250,000 and hiving them off later at several million. The 1998 crash did him in, but not for long. In a few months, he too decided to enter the media business in Russia, starting "The Russia Journal" a weekly, news analysis-led, free tabloid hitting the stands. Today, with over 10 editions he caters mainly to the expat business community who float through Moscow all the time. With the "blessings" of the likes of Yegor Gaidar, Anatoly Chubais and Boris Nemtsov, Goel is looking sharp. While absorbing the inevitable losses of the newspaper, Goel is now taking to the new economy in a big way. With a precised business model, he is starting a B-to-B Russia portal targetted at a million-strong international business community interested in Russia. For the content, he is busy tying up with the World Bank, UNDP and other reputed international institutes who regularly produce research and intelligence on Russia that few people ever pay for. Since Russia is not really clued into the information technology sector in a big way, Goel plans to be the pioneering spirit by entering into joint ventures with Indian IT giants to set up shop in Russia. He loves Pramod Mahajan who he believes is a "doer" and thinks the Indian embassy here is "doing a great job staying out of my way." This sprig from Gurgaon is no less enterprising than Kanwal Rekhi, the beauty is how he's got the system here taped. He "pays as much taxes as any other Russian", (which, by the way, if you're honest might add up to 105 per cent of your income) loves Vlad Putin and wants to do quality business in Russia. This is the new Indian entrepreneur, as opposed to the traditional businessman who have turned off the Russian consumer with poor quality goods and services.

THE enterprising spirit of the Bengali is rarely in evidence in Bengal. But step beyond the seven seas and he is a transformed creature. As is Dr Bose, a former medical doctor attached to the Indian embassy here. Along with practising medicine, he also decided to take advantage of the growing international taste for Indian cuisine. The Maharajah was born, an Indian restaurant doing brisk business in the heart of Moscow. Followed by another uninspiringly named China Garden for, you guessed it, Chinese food, the industrious doctor set foot into the other newly opened eastern European countries, dishing out Indian culinary skills. He lives in London, (where else?) and controls a growing restaurant business that should soon become the toast of Europe.

With the end of Communism, Russia has rediscovered religion in a big way. Seleznyov, the speaker of the Duma declares he's never hidden the fact that he had been baptised, though Vladimir Putin says he cannot remember. Churches now sprout with the same frequency and fervour as the bathroom-tile variety back in north India. But coming as they do on the ruins of the atheistic Communists, the new churches have their own novelty about them. Covered in the bright gold paint of traditional Russian architecture, the onion domes flashing audaciously in the sun, the nouveau churches are an amazing contrast to the unique architecture of St Vassily's Cathedral in Red Square. The boldest of the lot is the church of Christ the Saviour. An old church which Stalin had converted into a swimming pool, was rebuilt with new money in 1995 and the white and gold structure has quite transformed Moscow's skyline. Others have found uniqueness in other ways. A beautiful structure in St Petersburg was built by reformed alcoholics and bears the tag of "Bottle Church", while another in Moscow is best known as the "Telephone Church" — rebuilt from a post and telegraph office which was its only use during the Communist years, and nobody had the heart to destroy the rows of phone booths that greet the faithful. Russian media is quite taken with one of the most glaring discrepancies of the new era — the lack of a Russian national anthem.

Its what is apparently killing the nationalist fighting spirit of the athletes in Sydney, since they end up being the only country whose anthem can at best be hummed, but not sung. Boris Yeltsin was too busy keeping the country together to worry too much about national symbols, so the "patriotic song" written by Mikhail Glinka in the 19th century is the provisional song, but almost impossible to sing along, as its nearly tuneless and wordless. The popular Spartak soccer team has, according to reports, sent in a petition to Vladimir Putin to devise some words for the song. In what must be a major oversight, the new Russian flag, emblem (double-headed eagle) and the Glinka song, have never been ratified by parliament.

Hindi

GURU GOBIND SINGH

GURU SHOBHA (Senapati) edited by Dr. Jai Bhagwan Goyal. 109. Rs. 5.40.

JANGNAMA GURU GOBIND SINGH (Ani Rai) edited by Dr. Jai Bhagwan Goyal. Pp. 25. Rs. 2.

GURU GOBIND SINGH: Vichar Aur Chintan by Dr. Jai Bhagwan Goyal. Pp. 33. Rs. 2.40.

VIR KAVI DASHMESH by Dr. Jai Bhagwan Goyal. Pp. 22. Rs. 1.80.

(All published by Panjab University Publication Bureau, Chandigarh.)

Guru Gobind Singh, the Tenth Guru of the Sikhs, possessed a multi-faceted personality. He instilled new life in the moribund body of the nation. He was not only a visionary, thinker and reformist, but was a great poet as well. The Tenth Guru enriched Indian literature directly by his own contribution and indirectly by becoming a source of inspiration to other poets.

On the occasion of the third centenary of the great Guru, a large number of volumes were

The present four volumes, published by Panjab University, contain Senapati and of ancient poets, Dr. J.B. Goyal and two small books written by himself on the Guru's ideology.

'Guru Shobha', composed by Guru Gobind Singh's court poet, Senapati, is a narrative of thirty cantos. The heroic element is the dominant element of the work. It sketches various battles fought by the Guru after the establishment of the Khalsa Panth. The hero has been depicted as a symbol of national renaissance. The poet, however, avoids the kind of flattery often found among the court poets of those days and his work is therefore a document of historical importance.

In 'Jangnama Guru Gobind Singh', Ani Rai describes a battle between the Guru and the Commander of Aurangzeb's forces, Azim Khan. In 69 stanzas Ani Rai plays up the heroic element in a more forceful manner than Senapati. It must, however, be pointed out that the historical authenticity of certain incidents narrated in this work is not above doubt.

In his two small books, Dr. Goyal has analysed the various aspects of the Guru's ideology. In 'Guru Gobind Singh: Vichar Aur Chintan' he discussed the Guru's philosophical stand-points concerning God, soul, creation, Maya etc. Dr. Goyal's profound knowledge of Indian religious and his unbiassed approach make a scholarly work.

In 'Vir Kavi Dashmesh', the author has tried to enunciate the theory that Guru Gobind Singh was basically a saint and that circumstances left him no choice but to fight and inspire others to fight. Dr. Goyal concludes that 'Dasam Granth' is heroic poetry, its greatness unmatched except by Ram Kavya.

The books under review are valuable additions to the study of the Guru's life and literature.

— Y.G.

HIN

RICH LITERATURE

GURUMUKHI LIPI MEIN HINDI SAHITYA by Dr. Jai Bhagwan Goyal. Hindi Sahitya Sansar, Delhi. Pp. 404. Rs. 30.

Early historians of Hindi literature confined the scope of their works to the literature

produced in the Hindi-speaking States only. This made the readers think that no work of any importance was produced in the non-Hindi-speaking States. Now many valuable works written in Hindi by writers belonging to Bengal, Gujarat, Maharashtra, etc. have come to light, making it imperative that the history of Hindi literature be rewritten. It must be admitted, however, that this lapse on the part of the historians of Hindi literature was not deliberate. Composed in regional scripts, this literature was not accessible and sometimes not even known to scholars elsewhere.

Punjab perhaps has the largest number of valuable works in Hindi written in Gurmukhi script which are yet to be published. Among the notable writers who adopted Hindi, especially Braj Bhasha, for literary expression, were Guru Gobind Singh, Santokh Singh, Gwal, Ani Rai and Senapati. A perusal of Guru Gobind Singh's Dasam Granth leaves one in no doubt that he was not only a saint, warrior, thinker and leader of men but also a poet par excellence. Bhai Santokh Singh contributed a voluminous epic of 2,000 verses. These, as well as other available works, lead one to believe that Braj Bhasha had become the medium of literary expression in North India in mediaeval times. Dr. Goyal has rightly concluded that with these works, generally revolving round the sentiments of heroism and devotion, the theory that later mediaeval Hindi literature was dominated by love or eroticism will have to be reconsidered.

Some other scholars have also done valuable work in this direction. But it must be admitted that Dr. Goyal's contribution in this field is paramount. In the present volume he subjects the literary works of Guru Gobind Singh, Gwal, Ani Rai, Senapati, Saroop Dass, etc. to a critical appraisal. He also brings to light the contribution of these works to the development of literary and cultural life of Punjab and of the country.

Dr. Goyal has a scientific bent of mind and shows deep insight. His approach is unbiassed and scholarly. The future historians of Hindi literature are bound to take due notice of the works brought to light by Dr. Goyal and other scholars. These efforts will bring Punjab on the map of mediaeval Hindi literature and enrich Hindi literature as a whole.—Y.G.

Nine books selected
For Award
By Haryana Govt.

CHANDIGARH, March 30 — The Department of Language of the Haryana Government has selected the following nine books for award for the best literature produced in Haryana, and submitted for competition during 1969-70.

Literary Criticism by Dr. Jai Bhagwan Goel, Guru Partap Suraj (Hindi).

Mughal Badshahon Ki Kahani Unki Zabani — Biography by Ayodhya Prasad Goyal (Hindi).

Naaron Ke Andhe Shahar Men — Poetry by Shishu Rashmi (Hindi).

Kaamini Ka Liya Kala Gulab — Fiction by Mr. Swadesh Deepak (Hindi).

Aadhunik Bal Manovigyan by Dewindra Lal (Hindi).

Gulma — a book on science and technology by Satya Prakash Gautam (Hindi).

Dayanand Lehri — A book on Sanskrit literature by Vedanand Vedavagish.

Nasim-i-Bahar by A. C. Bahar (Urdu).

Karvan Khayalon Ke by Naubahar Sabar (Urdu).

THE TRIBUNE

30-8-83

Singh Sabha honours Hindi professor

From The Tribune Bureau

CHANDIGARH, Aug 29 — The Kendri Sri Guru Singh Sabha yesterday honoured Dr Jai Bhagwan Goyal, Professor in the Department of Hindi of Kurukshetra University.

According to a Press note issued by the Sabha here today, Mr Kirpal Singh, head priest of Akal Takht, presented a "saropa" and Rs 1100 to Dr Goyal at a function held at Gurdwara Bangla Sahib, Delhi, for his contribution to Sikh literature.

Dr Goyal has worked on Bhai Santokh Singh's "Gur Partap Suraj Granth".

Cash Prizes To Authors For Books On Guru Nanak

From Our Correspondent

PATIALA, March 30. — Six writers have been selected for the award of cash prizes of different value for outstanding books of Guru Nanak produced by them during 1969.

This was announced here yesterday by Mr. Mubarak Singh, Member Public Service Commission, Punjab, on behalf of Guru Nanak Mandal.

These prizes had been instituted by Mr. Daljit Singh Ahluwalia a business man of Delhi in memory of his father, Mr. Mohan Singh Ahluwalia, at the instance of Guru Nanak Mandal.

The names of books and their writers, selected for the award of these prizes are:

Guru Nanak—His personality and vision by Dr. Gurbachan Singh Talib, Rs. 5,100.

Guru Nanak in History by J. S. Grewal, Rs. 3,100.

Hymns of Guru Nanak by Khushwant Singh, Rs. 1,100.

Jivan Vritant Guru Nanak Dev

Ji (Punjabi) by Prof. Sahib Singh, Rs. 1,000.

Life of Guru Nanak Through Pictures by Mrs. Phulan Rani, Rs. 1,000.

Guru Nanak Dev Ji Par Hindi Ka Pratham Maha Kavya—Mukti Dutt by S. K. Bhatia, Rs. 1,000.

The revolutionary aspect of Guru Nanak's teachings was highlighted by Dr. J. B. Goel of Punjab University at a special function held here last evening under the auspices of Guru Nanak Mandal.

He contended, that Guru Nanak's teachings were very much relevant to the present-day social order marked by deep crisis of character.

Principal Satbir Singh dwelt on the sweetness of approach adopted by Guru Nanak to further the cause of humanism.

Guru Nanak, he said, stood for a cosmic anthem in place of national anthems.

Mr. Gurmukh Singh Musafir, a former Chief Minister of Punjab, in his presidential remarks stressed the need for propagating Guru Nanak's humanism.

Dr. Ujagar Singh, Prof. M. C. Sharma, Mr. S. S. Saroj and Mr. Dalip Singh, an artist, who had helped in the production of a book on Guru Nanak for children, were honoured and presented with sets of books on Guru Nanak.

Tribune - 12.5.1959



A view of Takhat Sri Kesgarh Sahib at Anandpur, where the Khalsa was baptised in 1699 A.D.

Govt.'s Bid To Spotlight Literary Heritage Of Anandpur Sahib

From Our Patiala Correspondent

In a bid to spotlight the literary heritage of Anandpur Sahib, the Punjab Government has invited nearly 700 writers, journalists and artists from all over Punjab, Haryana, Himachal and Delhi to a seminar at Patiala on March 27.

This unique gathering, first of its kind, will discuss the contributions made to Hindi and Punjabi literature by Anandpur Sahib. Discussions will follow the presentation of two special papers on the contribution of Anandpur Sahib to Hindi and Punjabi literature by Dr. Jai Bhagwan Goel of Kurukshetra University and Mr. Gurdit Singh, respectively.

ABODE OF PEACE

Situated in Rupar district Anandpur Sahib, meaning the abode

of peace, was the seat of Guru Gobind Singh's power and the birth place of the Khalsa.

Hindi and Punjabi literature in manuscript form, weighing about nine maunds, was produced at Anandpur Sahib by Guru Gobind Singh and by 52 learned poets and a good number of scholars working at the Guru's court.

Guru Gobind Singh had embarked upon literary pursuits at the age of nine, immediately after the martyrdom of his father in 1675. He remained undisturbed in these pursuits till the age of 23.

During this time a great deal of literature produced at Anandpur Sahib was based on stories of Indian heroes and heroines from the various Puranas as well as from the Ramayana and the Mahabharata.

The purpose was to infuse in the Guru's followers a new spirit of resistance to all injustice and tyranny.

IMPORTANT WORKS

As the time passed, poetry was recited and poets were honoured, classics were translated and read aloud in the Guru's court. Among the works produced by Guru himself are his Jap, Akal Usbat, Chandi Charitrs, Vars, Vichitra Natak, Shabad Hazara.

Much of this literature known as Vidya Sagar was lost in the river during the time of Guru's retreat from Anandpur Sahib. However, some of it was preserved in 1428-page Dasam Granth compiled by Bhai Mani Singh, a contemporary of Guru Gobind Singh.

LETTERS TO THE EDITOR TERCENTENARY

The Punjab Government is planning to celebrate the 300th birth anniversary of Guru Gobind Singh. Besides, being a brave warrior, a sagacious diplomat and a spiritual leader, the tenth Guru was a great lover and admirer of poetry. He himself was a proficient and talented writer, and patronised some 52 poets. His Dasham Granth is a very fine literary work. The poets patronised by him also composed high class poetry and translated the Mahabharata into Braj Bhasha. Some of them wrote epic poems depicting the heroic deeds of Guru Gobind Singh.

All these works are written in Gurmukhi, but the language is Braj (Hindi). Most of them are still unpublished and are lying in manuscript form in various libraries. The study of these extensive works would go a long way in fostering the emotional integration of Hindus and Sikhs, encourage heroism and infuse patriotism. It would, therefore, be appropriate to have these works transliterated into Devnagri and published at this occasion for the benefit of the larger Indian community.

JAI BHAGWAN GOYAL,
Kurukshetra University
Kurukshetra

HINDI POET

Regarding Mr. Jai Bhagwan Goyal's letter (May 30) pleading for a memorial to Bhai Santokh Singh, it can be said without hesitation that he ranks among the best few poets of Hindi literature. His saga of the battles of Guru Har Gobind and Guru Gobind Singh is an outstanding contribution to Hindi Heroic poetry in an age dominated by eroticism.

In my opinion the best way to celebrate his memory would be to publish all his works in Hindi—the original language of the poet. Dr. Goyal has already done a service to Hindi literature by publishing Bhai Santokh Singh's epic 'Guru Pratap Suraj' in an abridged form in Hindi, but the whole work should be published in Hindi, which cannot be done without Government aid. The Language Department of Haryana may also take up this work. The descendants of the poet are still living at Kaithal. A library with facilities of research on the poet's work should be a part of the memorial to this great poet of Haryana.

MADAN LAL VERMA
Kurukshetra

MEMORIAL TO

According to a report, the Haryana Government is going to constitute a committee to erect a memorial for the great Hindi poet Surdas at Sihl. This is a welcome move, though in the absence of any authentic evidence it is still a matter of controversy whether he really belonged to Haryana. Some scholars still hold the opinion that he was born at Runketa near Mathura. There is, however, another great poet who belonged to Haryana—and no doubt about it—who deserves a similar commemoration. He was Bhai Santokh Singh of Kaithal (1786-1846 A.D.) a poet of such excellence that Haryana can well be proud of him. He has to his credit about half a dozen works including a mighty epic 'Guru Pratap Suraj'. Besides, he rendered the whole Valmiki Ramayana in beautiful Hindi verse.

'Guru Pratap Suraj' based on the life of the Ten Sikh Gurus is a veritable Encyclopaedia of Sikh history, philosophy and religion. It is the most voluminous of all works in Hindi, containing about 52,000 verses. It vividly portrays the social, political, cultural and religious condition of the land during Mughal Rule, and is thus a work of national importance. The poet is a great exponent of Indian philosophy and culture and national integration. Bhai Santokh Singh wrote in Gurmukhi script, but his language is concise, refined Braj Bhasha.

There is a privately-sponsored Bhai Santokh Memorial Committee in Amritsar. (Bhai Vir Singh, the noted Punjabi writer, had established that the poet was born in Nurd near Tarn Taran). This committee has built a beautiful Rudwara at Nurd and has named the village after him—Bhai Santokh Singh. An affair is conducted there. The place of birth of the poet is still a controversial subject—there are no two opinions—the poet spent the most fruitful years of his life in Haryana, first at Buria near Jagadhri then at Kaithal where he was the poet-laureate of Raja Ude Singh. A Santokh Memorial Conference was held at Kaithal in 1964 under the chairmanship of Mr. Partap Singh Kairon, then Chief Minister of Punjab.

At this high time the Haryana Government took steps to honour Bhai Santokh Singh's memory. It will be all the better if it is a joint venture by the Haryana and Punjab Governments.

JAI BHAGWAN GOYAL,
President, Haryana Hindi
Sahitya Parishad

19 जूला 24 मी 17.7.196

गुरुमुखीमें हिन्दी साहित्य का विशाल भण्डार

संकटकालमें भाषाई विवाद निरर्थक

कुरुक्षेत्र (निस)। विश्वविद्यालय अनुदान आयोगके सहयोगसे कुरुक्षेत्र विश्वविद्यालयके हिन्दी विभागके तत्वावधानमें आयोजित "गुरुमुखी लिपिमें हिन्दी साहित्य" संगोष्ठीका उद्घाटन करते हुए कुरुक्षेत्र विश्वविद्यालयके उपकुलपति श्री द्रौपद्यन्त वर्माने राजभाषाके रूपमें हिन्दीके महत्वपर प्रकाश डालते हुए देशमें फैले भाषाई विवादकी तीव्र भत्सना की और कहा—आज जब हमारा राष्ट्र गम्भीर संकटकालमें गुजर रहा है, उस समय सबसे निरर्थक एवं लज्जाजनक विषय भाषा संबंधी विवाद है। भारतकी राजभाषाका स्थान केवल हिन्दी ही ले सकती है। यह सोचा भी नहीं जा सकता कि इसपर किसी विवाद या मतभेदकी गुंजाइश हो सकती है।

भारतीय महापुरुषोंने हम देशकी मूलभूत एकताको पहचानते हुए कभी भी भाषाई भेदभाषाकी कल्पना तक नहीं की और अपनी प्रतिभा द्वारा हिन्दी भाषा और साहित्यको समृद्ध एवं प्रतिष्ठा दी। मैं चाहता हूँ कि इस उदार भावनासे आज भी हिन्दी अपनी सहवर्ती भाषाओंका सहयोग पाकर आगे बढ़े।

इससे पूर्व विभिन्न प्रान्तासे आये सभी विद्वानोंका स्वागत करते हुए हिन्दीके सुप्रसिद्ध विद्वान एवं कुरुक्षेत्र विश्वविद्यालयके हिन्दी विभागाध्यक्ष आचार्य चिन्मयमोहन शर्माने कहा कि हमारा देश राजनीतिक दृष्टिसे विभिन्न राज्योंमें भले ही विभाजित रहा हो; परन्तु उसकी सांस्कृतिक एकता सदा अविभाजित रही है और उसका एक प्रमुख कारण यह है कि वह अपनी एक सम्पर्क भाषाका आश्रय लेता रहा है। अहिन्दी भाषा-भाषी भी हिन्दीमें रचना कर अपनेको गौरवान्वित अनुभव करते रहे हैं। यही कारण है कि देशकी विभिन्न भाषाओंकी लिपियोंमें हिन्दीकी रचनाएँ मिलती हैं। जब देशके सुदूर प्रान्तोंके कवि हिन्दीमें ख्यात हो रहे थे, तब हिन्दीके जन्मभूमि पंजाबमें हिन्दीकी उपेक्षा कैसे सम्भव थी। त्रहती शताब्दी के बाबा फरीदकी वाणीसे लेकर सिख गुरुओं और अनेक सन्त कवियों तकने गुरुमुखी लिपिमें हिन्दीकी उत्कृष्ट रचनाएँ कीं। पर पंजाबकी अनिश्चित स्थितियोंके कारण इस तरहका बहुतेरा सम्पन्न साहित्य या तो नष्ट हो चुका है या अनेक ग्रन्थगारोंमें छिपा है। उसे प्रकाशमें लानेके लिए अनेक प्रयत्न हुए हैं और हो रहे हैं। यह संगोष्ठी इसी कार्य का लम्बा-जोसा लेनेके लिए आयोजित की गयी है।

पंजाब सरकारके हिन्दी विभागके निदेशक डा. परमानन्दने अपने अध्यक्ष पदमें कहा कि हिन्दी अपने अत्यक्ष पदसे कहा कि हिन्दी मुख्यतः पंजाबकी भाषा रही है। यही उसका जन्म हुआ। यह पहले पंजाबमें

गसे मुसलमानोंकी बोली थी और उनके साथ ही यह दूसरे प्रदेशमें जाकर फैलती गयी।

समारोहके अन्तमें अतिथियोंको धन्यवाद देते हुए संगोष्ठीके मंत्री डा. जयभगवान गायलने आशा प्रकट की कि इस संगोष्ठीमें विचार-विमर्शके माध्यमसे अनेक महत्वपूर्ण तथ्य एवं शोध-निष्कर्ष सामने आयेगें जिनसे हिन्दी साहित्यके इतिहास चिन्तनका एक नयी दृष्टि एवं दिशा प्राप्त होगी।

गुरुमुखी में हिन्दी साहित्य

अनुसंधान करनेकी अपील

कुरुक्षेत्र (हर)। पंजाब साहित्य अकादमी के सदस्य डा. जयभगवान गायलने यह सोमवारको समाप्त भारतीय हिन्दी परिषदके 21वें अधिवेशनमें भाग ले रहे प्रतिनिधियोंसे गुरुमुखी लिपिमें लिखे हिन्दी साहित्यका अनुसंधान करनेकी अपील की।

उन्होंने कहा कि गुरुमुखी लिपिमें हिन्दी का भण्डार भरा पड़ा है। इससे हमें हिन्दी साहित्यके विषयमें नवीन जानकारी मिलनेकी आशा है। इस विषयमें उन्होंने हिन्दी-शोध संस्थाओंसे विशेष प्रयत्न करने का आग्रह किया।

Old Hindi Literature In Gurmukhi Script

From Our Correspondent

PATIALA, July 2.

HINDI and Punjabi literateurs of Punjab have initiated a joint campaign to bring to light the Hindi literature produced in Punjab in the Gurmukhi script.

This huge stock of literature in manuscript form has all along remained in oblivion. Votaries of Hindi ignored it because it was in Gurmukhi script and the votaries of Punjabi did not take much interest in it because the language of this literature was Hindi or Braj Bhasha.

These manuscripts run into thousands and they cover a large variety of subjects including religious renaissance, heroic poetry, Ayurveda, astrology and romance.

A very big contribution to this literature was made by Guru Gobind Singh and by the 52 men of letters patronised by him.

A great deal of this literature was also produced by nearly half a dozen princes of Patiala, Nabha and Kapurthala States as well as by writers employed in their courts.

The first ever joint meeting of top Hindi and Punjabi literateurs of Punjab will be held at Kurukshetra University campus from July 3 to July 6 to discuss this literature under the presidency of Dr. Permanand, Director, Hindi Department of the Punjab Government. Mr. D. C. Verma, Vice-Chancellor of the University, will inaugurate the meeting. As many as seven research papers dealing with this literature are scheduled to be read by Dr. Mahib Singh of Bombay, Dr. Harbhajan Singh of Delhi University, Dr. Manmohan Sehgal of Kurukshetra University, Dr. Om Praksh Shastri of Delhi, Dr. Jai Bhagwan Goel of Kurukshetra, Dr. Rattan Singh Jaggi of Punjabi University and Dr. Gobind Ram.

A book giving details of this Hindi literature in Gurmukhi script was produced by Mr. Sat Pal Gupta, Vice-President of Hindi Sahitya Sammelan, Punjab, in 1960 and a second book on this literature was written by Mr. Chandra Kant Bali of Delhi in 1964.

The aim of the present campaign is to publish all this literature for the benefit of the public and research scholars.

गुरुमुखी लिपि में रचित हिन्दी साहित्य : एक संगोष्ठी

पिछले दिनों कुरुक्षेत्र विश्वविद्यालयमें पंजाबमें रचित ब्रज एवं हिन्दीके ऐसे साहित्यपर अनुसन्धान करनेके लिए मार्ग प्रशस्त करनेके लिए एक संगोष्ठीका आयोजन किया गया, जो गुरुमुखी लिपिमें होनेके कारण हिन्दी विद्वानों के सामने न आ सका। इसी कारण हिन्दी साहित्यके इतिहास में इसका उल्लेख भी न हो सका। यह संगोष्ठी विश्वविद्यालय अनुदान आयोगकी आर्थिक सहायतासे सम्पन्न हुई, जिसमें पंजाब एवं दिल्लीके विद्वानोंने भाग लिया। गोष्ठीका उद्घाटन कुरुक्षेत्र विश्वविद्यालयके उपकुलपति श्री दीपचन्द वर्माने किया तथा समापति पदको सुशोभित करनेवाले थे हिन्दी विभाग पंजाबके निदेशक डॉ. परमानन्द।

इस संगोष्ठीमें पंजाबमें रचित गुरुमुखी लिपिमें लिपिबद्ध हिन्दी एवं ब्रजके साहित्यपर अनुसन्धानकर्त्ताओंने सात शोध पत्र पढ़े, जिनमें डॉ. महीपसिंहने 'दशम ग्रन्थका कृतित्व' श्री ओमप्रकाश भारद्वाज सहायक निदेशक, हिन्दी विभागने 'गुरु गोविन्द सिंह कृत रामायतारका मूल्यांकन' डॉ. मनमोहन सहगलने 'गुरु शोभा (सेनापति कृत) का समीक्षात्मक अध्ययन,' डॉ. ओमप्रकाश शास्त्रीने 'गुरुमुखी लिपिमें वीरकाव्य,' डॉ. जयभगवान गोयलने 'अकाल अस्तुति गुरु गोविन्द सिंहके आध्यात्मिक विचार एवं जीवन दृष्टि' डॉ. गोविन्द नाथ राजगुरु 'दाराकी हिन्दी रचना' एवं डॉ. रत्न सिंह जग्गीने 'जन्म साक्षी' के महत्वपूर्ण विषयोंपर शोध प्रबन्ध पढ़े, जिनमें गोष्ठीमें भाग लेनेवाले विद्वान आलोचकों ने विचार किया।

गोष्ठीमें डॉ. परमानन्दजीने अपने अध्यक्षीय अति-भाषणमें अत्यन्त विद्वतापूर्वक हिन्दी शब्दकी व्युत्पत्ति, अर्थ, उद्भव-क्षेत्र एवं विकासपर विभिन्न विद्वानोंके मतोंकी समीक्षा करते हुए अपने इस मतकी स्थापना की कि हिन्दी मुख्यतः पंजाबकी भाषा है। इस प्रदेशमें ही इसका जन्म हुआ तथा यहीं यह विकासको प्राप्त हुई।

श्री दीपचन्द वर्माने कहा कि हिन्दी ही भारतकी राज-भाषाका स्थान प्राप्त करनेके योग्य है। आपने देशमें फैले भाषाई विवादोंकी कड़े शब्दोंमें भर्त्सना करते हुए कहा कि भारतीय संस्कृति प्रारम्भसे ही सह अस्तित्वकी भावना से प्रेरित रही है, इसलिए इस उदार भावनासे आज भी हिन्दी अपनी सहवर्ती भाषाओंका सहयोग प्राप्त कर आगे बढ़े, इसीमें देशका गौरव है।

आचार्य विनयमोहन शर्माने अपने भाषणमें कहा कि जिस प्रकार देशकी विभिन्न लिपियां जैसे मलयालम, फारसी, तमिल, कन्नड, तेलुगू, गुजराती, असमिया आदिमें ब्रजभाषा हिन्दीकी रचनाएं मिलती हैं उसी प्रकार हिन्दीकी जन्मभूमि पंजाबमें भी हिन्दीकी उपेक्षा नहीं हुई है। तेरहवीं शताब्दी के बाबा फरीदकी वाणीसे लेकर सिख गुरुओं और अनेक सन्त कवियों तकने गुरुमुखी लिपिमें हिन्दीकी उत्कृष्ट रचनाएं की हैं। डॉ. सत्यदेव चौधरीने कहा कि इन रचनाओंका हिन्दी साहित्यमें उल्लेख किये बिना उसका इतिहास अधूरा रह जायेगा। पंजाब विश्वविद्यालय, चण्डीगढ़के पंजाबी विभागाध्यक्ष डॉ. एस. एस. कोहलीने बताया कि पंजाब विश्वविद्यालय में गुरुमुखी लिपिके जो हस्तलिखित ग्रन्थ पड़े हुए हैं, उनमें पचहत्तर प्रतिशत ब्रज एवं हिन्दीके हैं।

आचार्य हजारीप्रसाद द्विवेदीने अपने समापन भाषणमें कहा कि पंजाबको हिन्दीकी जन्मभूमि कहना उचित ही प्रतीत होता है क्योंकि यहां इस भाषामें प्रचुर मात्रामें उत्कृष्ट साहित्य रचना हुई है। बंगलामें संस्कृतकी सुन्दर कृतियां शान्तिनिकेतन आदिमें देखनेको मिलती हैं, जिससे यह स्पष्ट होता है, कि लिपिका कोई बन्धन कभी नहीं रहा। आपने इस साहित्यको संग्रह करने एवं इसपर अनुसन्धान करनेपर बल दिया।

Plea For Research On Hindi Literature In Gurmukhi

From Our Correspondent

PATIALA, Sept. 25 — A strong plea for research into Hindi literature produced in the Punjab in Gurmukhi script from 16th to 19th centuries, was made at a conference of Hindi writers held under the Presidentship of Miss Sarla Prashar, Minister of State, at the Central Library here yesterday.

This literature, stated to be of very high order, running into thousands of manuscripts and covering a large number of subjects including religious renaissance, heroic poetry, Ayurveda, astrology and romance, had all along been in oblivion.

Votaries of Hindi had ignored it because it was in Gurmukhi script and the Punjabi litterateurs did not evince any interest in it because it was in Braj Bhasa.

225 MANUSCRIPTS

The Punjab Government Languages Department has procured from different sources about 225 such manuscripts with 50,000 pages. The exhibition of these manuscripts was also declared open earlier yesterday by Mr. Khushal Behl, Deputy Minister, Punjab.

Dr. Jai Bhagwan Goel of Kurukshetra stressed the need for editing and disseminating all over India this literature which, he said, was a powerful projection of the cultural heritage of Punjab.

Dr. G. N. Rajguru of Punjab University said that research into some of these manuscripts had already won big acclaim both in national and international literary circles.

He referred to one of these manuscripts which contained a commentary on Ramcharitmanasa, another, which contained Tulsī literature in Gurmukhi script and still another which was considered to be the earliest work on philosophy in Hindi, a free translation of a famous Persian work.

He offered to hand over free-of-cost this manuscript on philosophy to the Punjab Government Languages Department.

Dr. Indra Nath Madan of Punjab University and Dr. Romesh Kuntal Megh of Guru Nanak University dwelt on problems of Hindi writers of Punjab, which according to them were mostly due to their drift from the mainstream of rural life in Punjab. Dr. Madan said that Hindi writers had not got proper moorings after the partition of Punjab in 1947. The absence of any Hindi literary magazine in Punjab had all along been a big handicap for Hindi writers, he said.

Miss Sarla Prashar in her Presidential remarks said that Hindi written by Punjabis could not escape the influence of Punjabi dialect. She stressed that Hindi literature produced here must reflect the Punjabi culture.

6278

Hathi asks people to live in harmony

From The Tribune Bureau

CLAXNDIGARH, Feb 5 — Mr Jaisukhlal Hathi, Governor of Punjab, today urged the people to rise above narrow considerations and live in harmony. Religions should not create differences among the people as they preached the same ideals.

Mr Hathi was speaking at the annual function of the Guru Gobind Singh Foundation at Guru Gobind Singh Bhavan. He also inaugurated a library at the Bhavan.

A real tribute to Guru Gobind Singh could only be the translation of his message into action, he added.

Mr T. N. Chaturvedi, Chief Commissioner, said the triumph of human spirit over matter could be properly understood if the people studied Guru Gobind Singh in the context of history.

Mr Jaibnagwan Goel Reader, Department of Hindi Kurukshetra University, said all Gurus gave equal status to all as they had faith in the basic human values. Guru Gobind Singh brought new courage and awakening among the people and stressed the need for freedom.

Dr Avtar Singh, Professor of Philosophy, Punjabi University, said Guru Gobind Singh signified the coming of realised self and participation through non-attachment in human world.

Mr Harnam Singh "Shan," Professor of Sikh Studies, Punjab University, spoke of the Guru's contribution to human history.

Mr Justice Gurdev Singh, Vice-President of the Foundation, also spoke.

Conditions Of Sanskrit Studies Deplored

KURUKSHETRA, 1st C. 28.—In his valedictory address to the 27th session of the Oriental Conference here today Kurukshetra University Vice-Chancellor S.K. Dutta complimented here today those scholars who read out papers at the conference. Dr. Dutta was sure that the conference would contribute to the progress in oriental studies.

Dr. A.N. Jani of M.S. University, Baroda lamented the present deplorable conditions of Sanskrit studies. Prof. Harnam Singh Shan, Head of the Department of Guru Nanak Sikh Studies, Punjab University, Chandigarh highlighted the contributions of Bhai Nand Lal to the Persian literature. He, however, lamented that Nand Lal's contributions had not so far been recognised.

Dr. J.B. Goyal of Kurukshetra University Regional Centre, Rohtak pointed out in his paper that hundreds of valuable literary manuscripts had been found in the Gurmukhi script, but the language did not find mention in the history of Hindi literature. He particularly mentioned the contribution of Bhai Santokh Singh who had composed an epic poem of 80,000 lines in 19th century at Kaithi.

कुरुक्षेत्र विश्वविद्यालय हिन्दी अनुसंधान कार्य आरम्भ

(निज संवाददाता द्वारा)

कुरुक्षेत्र १२ सितम्बर । हिन्दी अनुसंधान परिषद् कुरुक्षेत्र विद्वत्-विद्यालय हिन्दी अनुसंधान वत्सव समारोह पूर्वक सम्पन्न हुआ । हिन्दी के उद्भट प्राज्ञोचक एवं तपस्वी साहित्यकार डा० हजारि प्रसाद द्विवेदी ने उद्घाटन भाषण देते हुए कहा कि अनुसंधान कार्य को पवित्र कर्तव्य या धार्मिक अनुष्ठानमान के इस क्षेत्र में प्रवेश करना चाहिए । शोधकार्य करते हुए इस बात का सर्वाधिक महत्त्व देना चाहिए कि पूर्व पुरुषों की संचित ज्ञान राशि से पूरा-पूरा लाभ उठाते हुए भी जितन मौलिक और निर्णय स्वाधीन हो । कालिदास के व्याख्याता "मल्लिनाथ" की प्रतीक्षा का स्मरण दिनाते हुए आपने कहा कि शोधकर्ताओं को अनपेक्षित और आश्चर्य रहित कुछ भी नहीं कहना चाहिए ।

प्राचार्य द्विवेदी जी के भाषण से पूर्व परिषद् के निदेशक डा० जय भगवान गायल ने कहा कि इन बीस हिन्दी अनुसंधान का जो क "द्विवेदी" जी का योगदान है ।

SIKH RELIGIOUS BOOKS

I regret that Sardar Ganda Singh has tried to sidetrack the issue I raised in my letter. I had simply stated that Mr. Joshua Fazal-ul-din's thesis that all the old Sikh religious books had been written in Panjabi was contrary to facts, as they were written in Hindi, the script used having been Gurmukhi.

I wonder whether Sardar Ganda Singh regards the words "language" and "script" as synonymous in the manner Mr. Joshua Fazal-ul-Din seems to do. I maintain that Sikh Gurus and the Sikh poets of their time preached their message to humanity mostly through the medium of Hindi. Not to speak of the epics referred to in my previous letter, the language of "Japji Sahib", "Asa Di War" and "Sukhmani Sahib" can by no stretch of imagination be called Panjabi, although the script employed is Gurmukhi. I may mention here that these early writers of Punjab had such a deep liking for Hindi that they transliterated important works of Hindi poets like Keshav in the Gurmukhi script. Their own works are naturally influenced by the writings of poets like Surdas Tulsidas, Keshav and Bhushan.

As regards 'Suraj Prakash', I am aware of its exact name—"Guru Prataap Suraj Granth" by Santokh Singh. I had given the popular name by which this book is known.

I have no desire to cross swords with a scholar like Dr. Ganda Singh, but I submit in all humility that facts must be faced.

JAI BHAGWAN GOYAL

1484
Moga. 7/12/55

RELIGIOUS BOOKS

In a paper read by him at the recent Punjabi Conference in Chandigarh, Mr. Joshua Fazal-ul-Din stated that all the old Sikh religious books were written in the Punjabi language. It appears that Mr. Fazal-ul-Din has neither gone through old manuscripts nor studied many published works. The fact is that except some "war-ran" by Gurdas, almost all the old Sikh literature was written in chaste Braj Bhasha, although the script used in many cases was Gurmukhi. Some of these books are 'Guru Bilas', 'Mahima Prakash', 'Guru Nanak Prakash', and 'Guru Suraj Prakash'. The bulk of Adi Granth, Dasham Granth and Guru Granth Sahib was written in Braj Bhasha. In fact, even the Ramayana and the Mahabharata were translated by some Sikh poets into Braj, the script remaining Gurmukhi. The love and appreciation of these personalities for Hindi should form a useful background for the solution of the present language controversy in our State.

JAI BHAGWAN GOYAL,

Moga. 7/12/55

SIKH RELIGIOUS BOOKS

How I wish Mr. Jai Bhagwan Goyal had not tried to run down Mr. Joshua Fazal-ul-Din when his own knowledge of Panjabi and Sikh literature is so poor that he does not know even the correct names of the books mentioned by him. There is no book by the name of 'Gur Suraj Prakash'. Perhaps he means Bhai Santokh Singh's 'Guru-Pratap Suraj Granth', sometimes called 'Suraj Prakash' (not Gur Suraj Prakash). Mr. Goyal says that "the bulk of Adi Granth, Dasham Granth and Guru Granth Sahib was written in Braj Bhasha". Are the Adi Granth and Guru Granth Sahib two different works? By saying that the script used in "many" cases of "the old Sikh literature" was Gurmukhi, Mr. Goyal wishes to suggest that in some cases (may be a few) the script used was also Hindi (Devnagri). Nothing would give a bibliographer greater pleasure than to learn that there are anywhere some old manuscripts of the works mentioned by him, written in Devnagri script. However, up to the end of the nineteenth century none of these works had been published in Devnagri script. The Panjabi Department of Pepsu (now called the Language Department of Punjab) published in 1953 a comprehensive bibliography of Panjabi publications ('Panjabi Prakashan di Suchi'), covering 283 closely printed pages. A careful study of the publication will reveal that it has not been the practice of writers of Panjabi to use the Devnagri script. Out of thousands of Panjabi books, big and small, mentioned in the bibliography, there are hardly half a dozen insignificant pamphlets printed in Devnagri.

Mr. Goyal is undeniably correct that "even the Ramayana and the Mahabharata were translated by some Sikh poets into Braj, the script remaining Gurmukhi". Not only this. Almost all the Braj (Hindi) books written in Punjab, whether by Sikhs or Hindus, were written in Gurmukhi script. There are even Sanskrit works written in Gurmukhi script.

It is not correct to say that only the religious books of the Sikhs were written in Gurmukhi. There is hardly any secular subject on which Panjabi books in Gurmukhi script are not available. I would refer the inquisitive reader to the Bibliography of Panjabi Publications, particularly to pages 285-411, which contain a subject-index of the entries in the previous pages.

GANDA SINGH,

Patiala.

Sikh Scriptures

Sir.—The present-day scholars have a tendency to make statements without caring for what the facts are. An instance was provided at the recent Punjabi conference held at Chandigarh under the auspices of the Punjabi Sahitya Academy. In his paper, Dr. Joshua Fazal-din, former Deputy Minister of Pakistan, who is also a Punjabi scholar, said that all the old Sikh religious books were written in Punjabi. I do not know the motive behind this misleading statement. I am certain that it is 100 per cent. incorrect. It appears that Dr. Fazal-din has not cared to go through the old manuscripts and has not even studied the published works on which he has based his findings. I may point out that except some *waran* by Gurdas, almost all the old literature of the Sikh religion was written in chaste Braj Bhasha (Hindi), although, I concede, the script used was Gurmukhi.

I may name here a few such books, Guru Bilas, Mahima Prakash, Guru Nanak Prakash, Guru Suraj Prakash (some important epics relating to the life and teachings of the ten Gurus) and also the bulk of Adi Granth, Dasham Granth, even Guru Granth Sahib, were written in Braj Bhasha. The Sikh Gurus, who are supposed to be the bulwark of Hinduism, in these epics served humanity by expressing themselves through the medium of Hindi.—Yours etc.,

J. B. GOYAL
Chandigarh

GURU GOBIND SINGH

It was memorable to see more than 15,000 persons, from all walks of life, irrespective of faith and creed, including several hundred boys and girls from Kurukshetra University at a small place like Pipil, gathered to pay their homage and welcome to the sacred weapons of Guru Gobind Singh.

These weapons were used by the Great Guru against tyranny, oppression, injustice and falsehood. They are an embodiment of justice, truth, 'dharam', fearlessness, freedom and bravery. They remind us of the high spirit doctrines of the 10th Guru.

JAI BHAGWAN GOYAL
Kurukshetra

Guru Tegh Bahadur's Martyrdom Was For Entire Mankind: C.M.

From Our Correspondent

CHANDIGARH, Feb. 7. — The Chief Minister of Punjab, Giani Zail Singh, said here today the martyrdom of Guru Tegh Bahadur was not for the protection of a community or a religion but that it was against oppression and injustice and to protect the rights of innocent people.

Presiding over an all-India seminar on the conceptions of martyrdom in world history with special reference to the supreme sacrifice of Guru Tegh Bahadur, organised by the Guru Gobind Singh Foundation, Giani Zail Singh asked writers not to underestimate the martyrdom of Guru Tegh Bahadur by saying that it was the result of a clash of two religions.

The Chief Minister said that recent studies made on the life of the Guru showed that his martyrdom was for entire mankind.

He said the martyrdom of the Guru was unique. It symbolised a ceaseless struggle that had been going on since ancient times in our country between the forces of tolerance, truth, freedom of conscience and worship on the one hand and those of communal bigotry, intolerance and narrow-mindedness on the other. This supreme sacrifice was made so that every man might follow the way of life according to the dictates of his conscience without any fear.

Giani Zail Singh also asked writers and historians to study other aspects of the life and teachings of the Guru, who besides being a religious leader and great martyr, was a brave soldier, philosopher and a successful writer and poet.

NEW SPIRIT

Giani Zail Singh said the martyrdom of Guru Tegh Bahadur infused a new spirit among people to fight against tyranny, oppression and injustice. The Dharma of all human beings as pronounced by Guru Tegh Bahadur was one and that was the service of mankind.

Dr. J. B. Goyal of Kurukshetra University, who traced the history of sacrifice and martyrdom in Indian tradition, highlighted the unique sacrifice made by Guru Tegh Bahadur. He said the martyrdom of Guru Tegh Bahadur created a sense of fearlessness among his countrymen to fight against oppression, tyranny and bloodedness.

Dr. Mushirul Haq of Aligarh University said the dictates of the Mughal emperor were against the basic human values, and Guru Tegh Bahadur accepted the challenge to fight oppression. He said that martyrdom of the Guru caused the masses to unite to fight for freedom, justice and liberty.

Dr. Jasbir Singh Ahluwalia said that with the emergence of Sikhism there started in Indian history an era of martyrdom. The

Sikh conception of martyrdom was oriented towards total revolution in value pattern and challenged the rationale of the given social system.

A REVELATION

Dr. J. S. Grewal of Guru Nanak Dev University, Amritsar, said Guru Tegh Bahadur symbolized the spirit of sacrifice for an ideal. In his case the ideal was the freedom of the conscience not only for himself and his followers but also for all mankind. His martyrdom was merely an example. It was a revelation.

The ideal martyrs of Christianity, on the other hand, clung to their faith. Guru Tegh Bahadur was unique in human history to lay down his life not for his own faith but for the faith of others, Dr. Grewal added.

Dr. Harnam Singh Shan of Punjab University said the martyrdom of Guru Tegh Bahadur changed the course of history. His martyrdom was to protect the civilization, culture and religion of the country.

Earlier, welcoming the Chief Minister, Dr. Ahluwalia said he had given a new ideological direction to Sikh studies by presenting Guru Tegh Bahadur's sacrifice as an assertion of one's fundamental right to religious belief and practice.

Seminar On 'Conception Of Martyrdom'

From Our Correspondent

CHANDIGARH, Jan. 14. — The Guru Gobind Singh Foundation has decided to organise a two-day seminar on the "Conception of Martyrdom in World History" with special reference to the supreme sacrifice of Guru Tegh Bahadur here on February 7 and 8.

The General Secretary of the Foundation, Mr. Waryam Singh, told the reporters here this evening that the seminar was being organised as a part of tercentenary celebrations of the Martyrdom of Guru Tegh Bahadur by the Foundation. Prominent scholars and educationists including Dr. Mushir-ul-Haq of the Centre of West Asian Studies, Aligarh Muslim University; Dr. J. B. Goyal of Kurukshetra University; Giani Lal Singh, Chairman, Punjab Public Service Commission; Dr. J. S. Grewal of Guru Nanak Dev University; Dr. Jasbir Singh Ahluwalia and Dr. Harnam Singh Shan of Punjab University will present papers at the seminar.

The Punjab Chief Minister, Mr. Zail Singh, will preside over the seminar.

आधुनिकता बनाम अनास्थावाद

'धर्मयुग' के १३ और २० मार्चके अंकमें दिनकरजीका 'आधुनिकता और भारत धर्म' लेख पढ़ा। आधुनिकता एक प्रक्रिया है मूल्य नहीं। आज आधुनिकता वैज्ञानिक औद्योगीकरण और बौद्धिकतापर आधारित है, जिसे पाश्चात्य देन समझा जाता है। पर बौद्धिकता भारतमें पहले भी थी, अब भी है। पहले वह श्रद्धाश्रित थी, अब विज्ञानाश्रित होती जा रही है। विज्ञानकी पहुच स्थूल शरीर और भौतिक जगत तक है, सूक्ष्म शरीरके अस्तित्वमें उसे कोई विश्वास नहीं और न ही वह वहां तक पहुंच सकता है। उसकी सीमा पदार्थके रूप, रस, स्पर्श, गन्ध तक है, उससे परे चित्तकी गहराइयों और सूक्ष्मताओंसे उसका कोई वास्ता नहीं। वैज्ञानिक चमत्कारोंकी चकाचौंधसे अभिभूत कुछ लोग भारतमें भी पुरातनता बनाम वैष्णव-संस्कारमें अनास्थाको ही आधुनिकता का द्योतक मानने लगे हैं, परन्तु अभी भी कुछ ऐसे प्रश्न हैं, जिनका उत्तर विज्ञानके पास नहीं है। जन्म और मृत्यु ऐसे ही जटिल और रहस्यपूर्ण प्रश्न हैं। वैज्ञानिक 'लाइफ सेल' पैदा करनेमें लगा है, मगर उसमें उसे सफलता मिल सकेगी, कहना कठिन है। आये दिन जो ये पूर्वजन्मकी स्मृतियोंकी घटनाएं सामने आ रही हैं, उनका अनास्था के पास क्या समाधान है? कुछ वर्ष पूर्व अमरीकाके किसी विश्वविद्यालयके एक वैज्ञानिक भारतमें पूर्वजन्मकी स्मृतियोंसे सम्बन्धित सामग्री एकत्र करने आये थे, उन्हें कुछ अन्य देशोंसे भी ऐसी अनेक घटनाएं मिली थीं। २० मार्चके 'धर्मयुग' में राजुल के पूर्वजन्मकी जो कहानी छपी है, उसमें किसी प्रकारकी शंकाकी गुंजाइश नहीं। जब पूर्वजन्मकी ये घटनाएं सत्य हैं, तो परलोक भी सत्य है, और कर्मफल भी सत्य है। अनास्था इसी जन्म और इसी स्थूल जगतको सत्य मानकर चलती है और भोगवादको जन्म देती है। आस्था परलोकको मानकर चलती है और सेवा, त्याग, परोपकार, संयम, दया, आदि सद्वृत्तियोंको जन्म देती है। यह लोक-मंगलकारी भावना है। अस्तु, आधुनिकता वरेण्य है, परन्तु उसे भारतीय परिवेशमें ही स्वीकारा जा सकता है। विज्ञान शक्ति है, परन्तु उसे शीलका संस्पर्श चाहिए।

वस्तुतः इइके संसर्गसे श्रद्धा और मनु के पुत्र आधुनिक मानवका जो रूप संघटित होगा, वही आधुनिकताका सच्चा और स्थायी रूप हो सकता है।

● डॉ. जयभगवान गोयल
हिन्दी विभाग, कुर्भेत्र विश्वविद्यालय

LETTERS

BEST USE OF RURAL WEALTH

The Green Revolution, coupled with the fantastic increase in food-grain prices, has placed additional funds at the disposal of the peasantry. While this has enabled many to raise the standard of living and has mitigated the hardships of countless families, several new social and cultural problems are also creeping in. The easy money supply has increased the drinking habits of the peasants enormously. While the State Governments may be happy to earn crores of rupees as excise duty on the sale of liquor, the indiscriminate use of alcohol has created many hazardous problems.

With the increase in financial resources, each family in the village wants to give best education to its children. That is why the number of colleges has increased manifold during the last decade. New colleges have been opened even in remote villages with small-buildings and poor academic facilities. The result is that the standard of education has gone down substantially. Thousands of young boys from the villages are also drawn to nearby cities or towns to seek college education. And this migration has created many a social problem not only for the cities but also for the villages where these new collegians form a class by themselves. They bring in the city culture, modernity, politics and corruption etc. to the quiet living of the villages; and add to the alarming problem of educated unemployment. The educated village youth find themselves unsuited to the rural needs and are unable to find a place in the bureaucracy. And thus new dimensions are added to national problems.

Can't we mop up the increasing wealth of the countryside so as to utilize it to provide vocational and job-oriented training to the youth at their door-step? This would also solve several other social, economic, educational and cultural problems, if the rush to the city colleges is curtailed.

JAI BHAGWAN GOYAL

Rohtak

LETTERS TO THE EDITOR

Vol. 1, No. 95-9-58

SRINAGAR MUSEUM

The Jammu and Kashmir Government has done well by providing a fruitful study of Kashmiri art and culture in her museum at Srinagar. A walk by the sides of different collections there is virtually a walk through the pages of the ancient history of Kashmir culture. It provides ample scope for study by scholars of history, art, literature and religion. The efforts of the Government in this connection are commendable.

I have only one or two suggestions to make. First, the museum is not being well-maintained. There appears to be no proper arrangement for dusting articles and keeping them neat, clean and in order. Secondly, most of the sculptural images do not give us adequate historical information. The plates attached to the pedestals are lying almost blank. The interest of visitors would grow if the probable dates of these images alongwith names of places where they were found are noted on the plates. I hope that the State Archaeological Department will take necessary action in the matter.

JAI BHAGWAN GOYAL

Lecturer,

D. M. College,

Moga.

NANGAL OUSTEES

Holiday Homes

Every year a large number of teachers from different colleges of Punjab visit Kashmir during the summer vacation. There they have to stay in expensive and uncommo-dious hotels. The very purpose of enjoyment is defeated by the in-conveniences they have to face there. The Panjab University deserves praise for taking an initiative in opening of a holiday home for college teachers at Dalhousie. It will be much appreciated if the University authorities open a similar holiday home at Pahalgam also, the best health resort in Kashmir. There are holiday homes at Pahalgam for Railways and Postal Departments too. This step of the University will certainly add to the co-operative life of college teachers of Punjab, visiting Kashmir. This might encourage more teachers to avail themselves of their opportunity of visiting this 'paradise'. I don't think any college teacher will mind paying a little more to the University for that.

JAI BHAGWAN GOYAL

Lecturer,

D. M. College,

MOGA.

NEGLECTED TOWN

Chhachhrauli, situated at a distance of six miles from Jagadhri, was the capital of the erstwhile Kalsia State. Placed in a beautiful natural setting at the foot of the Himalayas, it has the vast and dense Kalesar forests near it. It was once a busy trade centre, catering for about 500 adjoining villages.

There are vast potentialities for its development as an industrial town, as most of the raw materials for the huge paper, sugar and wooden industries of Jabalpur come from there. It is a rich rice-producing area and is known for its mango-groves. The area is said to have an oil belt

which should be exploited by the Oil and Natural Gas Commission. The mango-crushing industry is a pressing need for the town to save mango-groves from being converted into fields.

Rohtak

J. B. GOYAL

Repression Cannot Destroy People's Urge For Freedom

—DR. G. L. BAKSHI

From Our Correspondent

CHANDIGARH, Jan. 9.—Dr. G. L. Bakshi, Director of Public Instruction Punjab, said here today that repression could not destroy a people's urge for freedom. The recent events in Bangla Desh and the parallel conditions that were prevalent in the 16th century Punjab proved it.

He was speaking at a seminar on "Religious Studies" organised by the Department of Guru Nanak Sikh Studies of Punjab University.

Speaking on "The Period of Sikh Consolidation — 1708-1772", Dr. Ganda Singh traced the rise of the idea of independence among the Sikhs as a result of the teachings of Guru Nanak. These were further catalysed by the succeeding Gurus till the assumption of the sword by Guru Gobind Singh against the repression of Mughal imperialism.

In his presidential remarks in the first session on the second day, Dr. Bhai Jodh Singh, former Vice-Chancellor of Punjab University, spoke on the life of Saif-ud-Din Farid. He said that Guru Nanak believed that religion was one whether the man was a Muslim, a Christian or a Hindu. Anybody who believed in the theory propounded by Guru Nanak was his disciple. Farid, he added, believed in that.

Speaking on "The Religious Scene in Northern India in the early Medieval Age", Dr. V. C. Pandey, Head of the Ancient Indian History, Culture and Archaeology Department of Punjab University, observed that the religious history of India from the 6th century to the 12th century revealed, inter-alia, a disturbing phenomenon of religious fissures. He expressed the view that religious animosity had entered the portals of politics and did incalculable harm to the nation. To prove his contention,

he quoted that the 'Caacharama' related to us that when Sindhu was invaded by the Arabs in 712 A.D., the latter were assisted by the Buddhists because of their hostility towards the Hindu ruler.

Dr. Pandey observed that Punjab had been in the vanguard of those early reformist movements. It appeared to have been a stronghold of the "Nacha cult". It enjoyed the distinction of having produced great social and religious reformers in G. Rakhnatha, Jalandharanatha and Chauranginatha.

Prof. A. C. Bonerjee, speaking on "The Sikh Religious Movement as a Liberating Influence", said that the liberating influence worked in three forms namely religion, society and politics. The religion was basic to social and political liberation.

Dr. Jai Bhagwan Goyal, Reader, Punjab University Regional Centre, Rohtak, in his paper on "The Epic Poem—Guru Nanak Epanash", said that the monumental work of Bhai Santokh Singh on the life of Guru Nanak showed how the gifted poet had succeeded in linking the biography of Guru Nanak to the social, cultural and religious setting of the era.

Prof. Abdul Majid Khan, in his paper on "The Impact of Western Thought and Science on the Religions of India", remarked that all the religious and social reform movements started in the 19th century and the national and critical approach to Hinduism and Islam could be traced to that far-reaching impact. The spirit of inquiry and analytical evaluation of ancient traditions and patterns of behaviour led to the complete mental overhauling of the educated classes and that in turn produced a tremendous awakening in this country.

Principal Harmander Singh, Dr. Jagjit Singh, John C. B. Webster, Dr. Christianud Pillal, Dr. Qamaruddin and Dr. D. N. Sinukia also took part in the seminar.

(6) दीनक ट्रिब्यून, रविवार, 19 मई, 1983

राष्ट्रीयता की पहचान 'धरती के मोह से'

चंडीगढ़, 18 मई। राष्ट्र एवं स्टेट या सरकार का एक करक नहीं देखा जाना चाहिये। यदि रोष स्टेट या सरकार के प्रति है तो इस राष्ट्र के विरुद्ध न समझा जाये।

ये शब्द आज यहां पंजाब विश्वविद्यालय परिसर में स्कूल आफ पंजाबी स्टडीज द्वारा 'पंजाबी साहित्य परम्परा' एवं 'राष्ट्रीय पहचान' विषय पर आयोजित गोष्ठी में पंजाबी आलोचक डा. अतरासिंह ने कहे। उन्होंने कहा कि राष्ट्रीयता की पहचान 'धरती के मोह' से होती है और यह मोह पूरे पंजाबी साहित्य में मौजूद है।

इसके पूर्व गोष्ठी का इन्वेंटन करते हुए पंजाबी गल्पकार कृ-

तारसिंह दुग्गल ने कहा कि पंजाबी साहित्यकारों ने कभी भी स्वयं को हिन्दुस्तान राष्ट्र से अलग करके नहीं देखा।

स्वागत भाषण में डा. कृतार सिंह सूरी ने कहा कि समूचित पंजाबी साहित्य मानववाद एवं देश प्रेम का मूलसमा है। कुरुक्षेत्र विश्वविद्यालय में हिन्दी विभाग के अध्यक्ष डा. जय भगवान गायल ने दूसरे सत्र के अपने अध्यक्षीय भाषण में कहा कि धार्मिक स्तर पर राष्ट्रीय पहचान हिन्दी एवं संस्कृत साहित्य में मिलती है परन्तु राजनीतिक स्तर पर राष्ट्रीय पहचान पंजाबी साहित्य की विलक्षणता है।

— अमालक सिंह

BALLADS OF JUBBAL

I read with keen interest an article headed "Ballads of Jubbal" in your issue of May 23.

The folklore of Himachal is no doubt very rich with its cultural, historical and literary content. The writer has, however, referred to only two ballads which are mainly based on imagination. Some of these ballads which are sung by groups of folk dancers in the 'Ras' have a close affinity with the 'Raso' or 'Rasak' poetic tradition of "Apbharansa" and Hindi literature.

I witnessed a lyrical adaptation of the story of the Ramayana on the occasion of Dewail in a beautiful open-air theatre attached to a newly-built temple in a village near Matiana, some 40 miles from Simla. The story was being recited by a group of dancers—young and old—round a fire and it was full of vigour and action. I was told there was a similar adaptation of the Mahabharata.

The folk songs of 'Kanaur' are well-known for their melody and spontaneous music. There is great need for preserving this valuable literary and cultural heritage.

JAI BHAGWAN GOYAL (Dr.)
Kurukshetra

PRESIDENT Vs PRIME MINISTER

I was surprised and shocked to read Mr Kuldip Nayar's comments on a few incidents in the article "President vs Prime Minister" (October 11). What has been said time and again has been repeated — this time by a journalist of the stature of Mr Kuldip Nayar.

I do not understand what is so embarrassing about a President opening courteously the door of a woman Prime Minister's car. Mr Kuldip Nayar would be surprised to know that Gianl Zail Singh got down from his car in a village in Madhya Pradesh to have a cup of tea with a poor farmer. He would say that it is highly irregular and against the protocol laid down for the President of India to sit on the cot of a farmer and drink tea with him.

In fact it goes to Gianl Zail Singh's credit that the position he now holds has not made him arrogant. He welcomes his friends (even strangers) with much warmth.

I would like to remind Mr Kuldip Nayar that Mrs Gandhi and her party were returned to power in several elections despite the fact that he (Mr Nayar) did not have a high opinion of her or the Congress (I). She is an outstanding leader in her own right and there is nothing wrong if the President goes down in a chivalrous

and generous way to the driveway to receive her. Every cultured and civilised Indian is expected to show courtesy to a lady.

And finally how would Mr Nayar react if the respect shown to a visitor like him by the President of Pakistan is considered as "an embarrassing act" by the media of Pakistan?

AJAY GOEL

Kurukshetra

Letters: President-elect

Sir.—The number of votes polled by Gianl Zail Singh in the presidential election clearly indicates that he is the most acceptable person to a large number of people in the country comprising different States, shades of opinion, castes, creeds and religions. On this occasion, I hail his victory with the following couplet of Guru Teg Bahadur:

Giani is one, says Nanak, who frightens none and is afraid of none.

This, I think, could be a befit-

ting tribute to Gianiji and could serve as an ideal motto to the highest office of this great country.

—Yours etc.,

(Dr) J. B. GOYAL

Kurukshetra University,
Kurukshetra.

Haryana Akademi

Sr. — Your issue of May 19 carried a news item that the Haryana Cabinet has decided to set up a Sahitya Akademi in the State by merging the State Language Department, except its statutory work, and the State Granth Akademi.

It is now two weeks what the Government took this decision but there has been no announcement as to who will be its members. The writers of Haryana have been struggling hard for the setting up of such an akademi for a pretty long time. It is therefore, hoped that this akademi will represent the various recognized literary associations of Hindi, Urdu, Punjabi and that all sections of Haryana writers will also be adequately represented.

An apprehension has been expressed in the news item that the appointment of a non-official director would be a ticklish issue

as he has to be a person of exceptional merit in the field of literature and administration. This apprehension is genuine. The Government should look for such a person and if need be, may even import one from some other State.

JAI BHAGWAN

KURUKSHETRA

Govt men 'dominate' Sahitya Academy

Express News Service
KURUKSHETRA, Feb 20.

Dr. Jai Bhagwan Goyal, member, Haryana Sahitya Academy, in a memorandum to the Chief Minister, Mr. Bhajan Lal, has demanded the reorganisation of the State Sahitya Academy which is dominated by Government officials and non-Haryanvis.

Dr. Goyal appealed to Mr. Bhajan Lal to raise the number of the Haryanvi writers on the academy. The President and the Vice-President of the academy should be eminent writers and not Government officials.

He pointed out that the academy's decision on the question of "bona fide Haryanvi writers" was changed enabling some non-Haryanvi writers to get benefits on the basis of fake Haryana domicile evidence.

He questioned the rationality of laying down M.A. English or Punjabi as the qualification for the post of the Director of the academy. He said an M.A. in Hindi or Sanskrit or a writer/scholar of Hindi should be the Director.

1.5.1968 21.2.81
Eye bank society

18 Crores For Regional Languages

From Our Staff Reporter

ROHTAK, Sept. 15.—The Union Minister of State for Education, Prof. Sher Singh, announced here yesterday that the Union Government had set up a revolving fund of Rs. 18 crores for the development of different regional languages in the country.

This, he hoped, would meet the acute shortage of books in regional languages and would make them better equipped for adoption as medium of instruction.

The Minister was inaugurating the Haryana Hindi Sahitya Parishad. Mr. M. L. Aggarwal, Principal of the local Vaish College presided over the meeting.

Prof. Sher Singh discounted apprehensions that the proposed Languages Bill would empower non-Hindi States to veto adoption of Hindi as link language. The Bill, he added, aimed at assuring non-Hindi States that they would be allowed to continue the use of English as link language if they so desired.

The people in the South, he said, were taking to Hindi gradually and those who were opposing it were "politically motivated". He advised the people in the North to study at least one South Indian language. This, he said, would bring the people living in different States closer to each other and would help in achieving emotional integration.

The Union Government, he said, was also considering whether a common script for all Indian languages could be evolved.

Haryana Hindi Sahitya Parishad's Demands

From Our Staff Reporter

ROHTAK, Dec. 5.—The Haryana Hindi Sahitya Parishad has decried the State Government's decision to slash down the strength of the State Language Department and has demanded reversal of this step. A resolution was adopted by the Executive Committee of the Parishad here today.

By another resolution the Parishad described as "arbitrary and unjust" the rule requiring teachers who graduate with Hindi as an elective subject to clear another subject before being appointed as such. It asked the Government to recognise Hindi as a teaching subject for the graduate teachers and to treat Hindi teachers on a par with others.

Tribune 7.12.68

Haryana Govt. urged to set up Sahitya Academy

From Our Staff Reporter

ROHTAK, December 6. — The Haryana Hindi Sahitya Parishad has criticised the State Education Department for failure to constitute Sahitya Academy and has urged the Government to take steps in that direction without further delay.

A resolution adopted by the Haryana Hindi Sahitya Parishad at its second annual conference held here on Wednesday also demanded the appointment of a consultative committee to guide the activities of the State Language Department and said literary organisations should be given due representation on it.

The conference demanded that writers, poets and journalists of

Haryana should be invited to participate in the various programmes of the Delhi Station on All-India Radio till a separate station was set up in the State.

The Parishad pleaded for making Hindi the official language of the Union Territory of Chandigarh as was the case with Delhi and Himachal.

The Parishad demanded that Hindi be made the medium of instruction at the University stage and that it be made a compulsory subject for under-graduates.

It welcomed State Government's language policy and said steps should be taken to educate the district officials in the use of Hindi. It offered its services to the Government in this regard.

A case for Hindi

From Narendra Nath

KARNAL, Sept 14 — A State-level meeting of Haryana writers and poets here yesterday demanded that Hindi should be introduced at every level of the administration. It asked the Government to encourage the growth of the dramatic art in the State.

Presiding over the meeting, Dr Ram Prakash, Pro-Vice-Chancellor of Kurukshetra University, criticised the "foisting of English on the people" and those who advocated its continuation. He said he would work for the introduction of Hindi for

teaching arts subjects in universities.

Dr J.B. Goyal, Head of the Hindi Department, Kurukshetra University, said Hindi should be given its due place.

The meeting made a critical appreciation of "Navrang", a collection of 12 dramas. "Sargam", a collection of 26 poems, was released on the occasion. Thirty Hindi poets recited their poems. They included Dr Narendra Mohan, Dr Prithviraj Kalia, Dr Jainath Nalan, Dr Roop Narain, Udaya Bhanu Hans and Khushiram Vashisht.

The meeting was organised by the Haryana Sahitya Akademi.

Demand For Hindi As Compulsory Subject Up To B.A.

From Our Staff Reporter

ROHTAK, May 31.—The Haryana Hindi Sahitya Parishad has demanded that Hindi should be made a compulsory subject up to the B.A. standard in all affiliated colleges of the State.

The demand was contained in a memorandum submitted by the Parishad to the Chief Minister, Mr. Bansil Lal, here yesterday.

It has also demanded that Hindi should be made the medium of all public service examinations in the State and urged the Chief Minister to press the Central Government to switch over to Hindi in the Union Territory of Chandigarh.

The memorandum regretted that despite official announcements the State Sahitya Academy had not so far been constituted. It urged the Government to set up the Academy without any further delay.

Switch-over To Hindi In Haryana Soon

From Our Staff Reporter

ROHTAK, Oct. 21.—The Haryana Government will soon make a formal announcement about complete switch-over to Hindi in the Administration within the next two years, according to the Deputy Minister for Education, Mr. Maha Singh.

The Minister told a deputation of the Haryana Hindi Sahitya Parishad, which called on him yesterday, that though there had been some differences of opinion about the period during which Hindi should replace English the dominant view in the Government was in favour of an early switch-over.

He assured the Parishad of Government assistance in conducting researches into Haryana literature.

The Government, he said, would also be prepared to add a few members to the committee constituted to recommend how the Central grant of Rs. 1 crore should be spent to develop Hindi in the State.

The delegation had drawn the Minister's attention to the fact that literary societies were not represented on the committee.

LANGUAGES BILL

OPPOSED

From Our Staff Reporter

ROHTAK, Dec. 9.—Several literary and students' organisations and political parties have opposed the Official Languages Bill and have demanded its immediate withdrawal.

A resolution adopted by the Executive Committee of the Haryana Hindi Sahitya Parishad here yesterday warned the Government that the Hindi-loving people of Haryana would not tolerate a secondary position for Hindi and would resist with all the force at their command the imposition of English.

The Parishad has congratulated those Hindi writers who have returned the Presidential awards as a protest against the Official Languages Bill and has appealed to the Hindi writers of Haryana and Punjab to do likewise.

The Vice-President of the State Vidyarthi Parishad, Dr. Jaibhagan Goyal, has in a Press statement asked the students to register their protest against the Bill in a dignified way and has appealed to them not to indulge in violence.

He has called upon the Parishad branches throughout the State to mobilise public opinion against the "black Bill".

The Haryana Samyukta Socialist Party has warned the Central Government that the Party would start a "Angrezi hatao" agitation in the State if the Government went ahead with the Bill.

The Working Committee of the Haryana Jan Sangh which met at Dadri today has also adopted a resolution criticising the Official Languages Bill.

The proposed Bill, it said, was undemocratic and would hamper the growth of Indian languages.

Chandigarh

I was surprised to go through the news item under the caption 'Language Bill Opposed' in your issue of December 10. It says that as vice-president of the State Vidyarthi Parishad, called upon the parishad branches throughout the State to mobilize public opinion against the 'black Bill'. I am sorry to say that the report is not based on facts.

When your correspondent asked for my personal reaction to the Language Bill, I said in an informal and friendly talk that the Bill, as it was, would give a dominant position to English for ever and, as such, it would be detrimental to the growth of Hindi and, therefore, it was against the spirit of the Constitution. At the same time I strongly disapproved of the agitation and violent demonstration by students, who destroyed public property and created insecurity in the public mind. No Press statement, as referred to above, was ever issued by me.

As regards vice-presidentship of the Vidyarthi Parishad I would like to say that I was merely informed by its president that I had been elected vice-president at the Hissar session where I was not even present. I informed the president immediately that I was not interested in the office. As such I have no locus standi as vice-president.

JAI BHAGWAN GOYAL
Rohtak

HARYANA

Sinha's let-
we appreciate
Hindi flourish
he should not
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the State. As far
Hindi Parishad
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Secretary,
B. GOYAL
President,
Sahitya Parishad

ROLE OF ENGLISH

I do not hold any brief for the English language but we cannot its pre-eminent position among the living languages in the world. "About 250 million people speak English and 3/4 of the world people understand it. 3/4 of the world's mail and 1/2 of the world's newspapers and over 1/4 of the world's radio stations and more than 1/2 of the world's scientific-technical periodicals use English as medium of expression." In our country English continues to be the link language among the literates of the North and South. The popularity of English can be judged from the fact that almost all our public schools with English as medium are always full though they charge very high fees. Our student community once campaigned against English, but they have now realized their mistake and are keen to learn it. Many eminent educationists have also opined that English is essential if academic standards are to be maintained. It is being realised that English is absolutely necessary for uniformity in university education in the country. Many of our leaders speak against English in public, but they are keen to have their children educated in English medium.

The Anglo-Indian community is as much Indian as any other community. They own English as their language. Besides, there are many westernized Indians who insist on their children speaking in English only. It was probably with all this in view that the late Master Tara Singh said, "English should be declared as a national language." English has served India well. Mahatmaji, Rajaji and other national leaders used English. If English is retained, the country will not be the loser.

The Prime Minister proposes to take up the question of language in Punjab. It will be better if the language issue, once for all, is settled in a rational manner for the entire country.

S. F. DEAN
Ex-Deputy Chairman,
Punjab Council
Ambala Cantonment

Haryana Language Dept. Criticised By Hindi Parishad

From Our Staff Reporter

ROHTAK, July 19. — Severely criticising the Haryana Government Language Department for its "most unsatisfactory" work, the Haryana Hindi Sahitya Parishad has called upon the State Government to reorganise and revitalise the Department if it were to deliver the goods.

In a resolution adopted at its meeting here yesterday the Parishad demanded that Hindi be made the medium of instruction even at the university level and that English should be made an elective subject as had been done in other Hindi-Speaking States.

It also demanded complete switchover to Hindi at all levels of administration and said that the Haryana Public Service Commission should conduct its examinations in Hindi.

The Parishad congratulated the Chief Minister, Mr. Birendra Singh for making an unequivocal declaration that Haryana was a unilingual State and assured him of all co-operation.

In another resolution the Parishad felt that examinees at the matriculation level should be declared successful if they fail in English only. This, the resolution said, had already been done in U.P., Bihar and Madhya Pradesh.

HINDI IN PUNJAB

Mr. Jai Bhagwan Goyal, President Haryana Hindi Sahitya Parishad, Rohtak, has in his letter (January 25) misrepresented the case of Hindi in Punjab and that of Punjabi in Haryana by saying that the Punjab Government has shown due respect to Hindi and that Punjabi be given its due place in Haryana. May I remind him that there is nearly 40 per cent Hindi-speaking minority in Punjab, whereas Punjabi-speaking people in Haryana do not exceed 5 per cent of the total population in the State.

The Punjab Government has not even set up a Hindi department for the development of the national language in the State. No Hindi writer has been nominated to the Government-sponsored literary Institute like Sahitya Academy whereas Urdu writers have been given this honour. Again, only Punjabi writers have been promised free plots and other amenities. No grant is given to any Hindi institution. There is practically no scope for the use of Hindi in the administration or as the medium of instruction in Government schools.

Punjab University has only published the works relating to Sikhism. What is needed is the evolution of a uniform criterion or giving the second position to a certain language in a State.

JAYA DEVI ARYA
Secretary,

Hindi Sahitya Samelan
Hissar

"PUNJABI DAY"

I congratulate the people of Punjab for celebrating Punjabi Day, which you have rightly described a "red-letter" day in the history of Punjab. I welcome the declaration for giving due status to Hindi. No language belongs to any particular religion, sect or caste. It is a vehicle of thought and it unites hearts. It is only when politics enters the arena of language as that of religion, that problems are created. This is happening in India today.

Hindi and Punjabi walked hand in hand in Punjab for several centuries — rather from their very inception. The Sikh Gurus patronised both the languages. Many noted Sikh poets, like Sukha Singh, Santokh Singh, Sahib Singh and Gulab Singh, composed high-class poetry in Hindi, in the Gurumukhi script right up to the 19th century. Many Hindus wrote in Punjabi. Muslim poets, like Farid, Bule Shah, Shah Hussain, Waris and Hasham, also contributed a lot to the richness of Punjabi. Whereas the Dhadis made it vigorous and forceful, its softness and sweetness can be attributed to the Sufi poets.

Thus mutual co-operation of all the communities living in Punjab contributed to the development of both Hindi and Punjabi. The present-day Hindi and Punjabi writers can further enrich these languages to enable them to discharge the new responsibility. Now that the Punjab Government has shown due respect to Hindi, there should be no ground to suspect the bonafides of the Punjabi-loving people of the State.

We are anxiously waiting for a similar red-letter day in the history of Haryana when we may rejoice and celebrate 'Hindi Day' with great enthusiasm and I wish it may be the auspicious occasion of Baisakhi.

I earnestly hope that the Hindi-speaking people of Haryana would reciprocate the gesture of Punjab. There are many persons living here whose mother tongue is Punjabi. We should see to it that they do not face any difficulty. It is heartening to note that the Punjab Government is giving incentives to writers by way of free plots and other financial assistance. A sum of Rs. 40 lakhs has been earmarked for a linguistic survey. I wish Haryana could do its bit for Hindi language and literature.

JAI BHAGWAN GOYAL,
President, Haryana Hindi
Sahitya Parishad

Rohtak

TEACHING OF ENGLISH-I

Prof. Abdul Majid Khan's plea to introduce the teaching of a foreign language (Dec. 10) from a very early stage may be a gesture of his love for it, but his thesis is not based on sound academic footing. Perhaps he has forgotten that before Independence, English was the sole language of administration and Britishers were interested only in producing a generation of English-knowing clerks. They were least interested in the educational, scientific and cultural uplift of Indians. The medium of instruction, as such, was also English.

Now, Hindi and the regional languages are taking the place of English in the administration and also as the medium of instructions in schools and colleges. So, there is no use teaching English from an early stage. The students are now required to achieve proficiency in the regional language and Hindi, and as such the teaching of these languages should be strengthened.

English has been accepted in our country as a media of higher education in science and technology and for that purpose the teaching of this language can be made optional and may be started even at a later stage i.e. 7th or 8th class. If a year's teaching leading to a certificate in Russian, German or French can enable a postgraduate student, an engineer or a doctor to secure a scholarship for higher studies in a country where that particular language is in use, then there is no reason why the teaching of English for a similar period should not be sufficient.

The anxiety of Prof. Majid to introduce the media of radio, gramophone and tape etc. for standardisation of English teaching is also out of context. With regional and climatic effects, phonetic changes occur in every language and the sounds and pronunciation are moulded accordingly.

(Dr.) JAI BHAGWAN GOYAL
Rohtak

LANGUAGE PARADOX

A recent news-item referred to the heavy rush for admissions to the M.A. (English) course in spite of the so-called popularity of regional languages. With the passage of time more and more students are attracted to English. This should be an eye-opener to our educationists and those who formulate language policies of the Centre and the States. While we profess that the regional languages are becoming popular, the fact remains that English is gaining more and more importance.

Students are made to study English because it is still a compulsory subject for degree classes in certain universities. It is an irony that in the States where Hindi or Punjabi or some other regional language is the official language, a graduate may not study these languages. Instead, he cannot avoid studying English. Another reason for the heavy rush for the English course is the service potentialities of this subject. If we have to make Hindi or any regional language the medium of instruction up to the post-graduate level, it should be made compulsory up to the degree classes.

JAI BHAGWAN GOYAL

Rohtak

ENGLISH AND HINDI

The manner in which Mrs. Norah Richards has advocated the cause of English and has ridiculed Hindi and "Hindi-Wallas" (Dec 25 & Jan. 13) is deplorable. Would she herself like to be called "Angrez Wallah" as her letters smack nothing but dislike Hindi and fanaticism for English. She has overlooked the fact that Hindi is spoken, understood and used by millions in this country, whereas English is understood hardly by two per cent people and even fewer persons can make use of it correctly. She is also mistaken in thinking that Hindi is fighting a losing battle. In fact the use of Hindi and other modern Indian languages is increasing speedily in administration as also in other spheres. If there is any stumbling block, it is the people who were brought up in the English bureaucratic tradi-

tions. It is strange that when the so-called Hindi-Wallas press for an immediate change-over to Hindi they are termed as fanatics and aggressive, and when they show magnanimity to accommodate the habit-ridden old "Angrez-Wallas" it is taken as a weakness of Hindi and capital is made out of it, claiming that Hindi is incapable of taking the place of English and that it is fighting a losing battle.

I agree with Mrs. Richards that English has been a boon to us, but only so far as it is a window on western knowledge. It becomes a curse when it suppresses our cultural and national heritage and aspirations. According to Mrs. Richards thesis, Russia, China, Japan, Germany and all other nations which are not dependent upon English must be the most cursed nations of the world.

(Dr.) JAI BHAGWAN GOYAL
President, Haryana Hindi
Sahitya Parishad

Rohtak

29.7.70

ENGLISH ON TOP

The separate statistics of college students studying English, Hindi and Punjabi, quoted from Punjab University result gazettes by Dr. Jai Bhagwan Goyal (July 28), bear clear testimony to the popularity that the English language commands amongst the student community. Yet he recommends—apparently on sentimental grounds that Hindi should be made a compulsory subject in place of English. The acceptance of such a suggestion, to my mind, would be against the nation's interests.

Dr. Goyal admits that English holds the top position despite the fact that Hindi and Punjabi have been declared as official languages and a working knowledge thereof is essential for securing a Government job, but at the same time seeks to replace English with Hindi overnight. Such unwarranted trends and efforts for the dislodgement of English serve no purpose and need to be nipped in the bud. Continuation of English as a compulsory subject of study, as a medium of instruction and examinations at college level, and also as the language of our offices, courts, universities and commercial concerns, is absolutely essential for all-India and foreign services as well as for the promotion of international communications and understanding.

It is time to make amends for whatever setback English has received at our hands. English is the favourite language of the entire growing generation of India.

BHOLA SINGH

Kharar

1.8.70

ENGLISH AND HINDI

Dr. J.B. Goyal (July 28) is right in advocating the cause of Hindi but one fails to understand why he should take umbrage at English remaining a compulsory subject at the college level. Had Hindi been really popular with the degree students, a majority of them would have taken it up in preference to other elective subjects. Besides, Hindi still cannot claim to be as rich and a popular language as English is so far as the communicative powers are concerned. No doubt the potentialities of Hindi are to be fully exploited and favourable circumstances are to be created for its advancement, but this should not be done through any disservice to English. A rational solution would be to follow the two-language formula by making both Hindi and English as compulsory subjects at the college level.

(Miss) VEENA KHANUJA

Rohtak

LETTERS TO

M. A. Results

Several letters have appeared in THE TRIBUNE about the unusual delay in the announcement of M.A. results this year. In some cases the results were declared after four or five months, resulting in great suspense and wastage of time for the candidates.

The number of candidates for M.A. examinations has gone very high, so much so that in History Part I as many as 900 candidates appeared this year. In other subjects like Economics, Political Science, English, Hindi etc. too the number was as high as 600. And with the spread of high education this number is bound to increase every year. It is however, impossible for a single examiner to scrutinise such a large number of scripts in time with efficiency and justice. This has also resulted in abnormal delay in the results and has further created dissatisfaction among the candidates and teachers due to unexpected results in certain cases.

This procedure requires immediate change, and I suggest that at least one more examiner (both external and internal) should be appointed. The external examiners may be instructed to send marked answer books in regular instalments to the internal examiners. This will definitely improve efficiency and control the delay in the announcement of results.

I may also point out that the Panjab University gives 5 marks of grace to M.A. candidates who may lose the higher division by this margin. In some other Universities eight marks of grace are given to such candidates. Since the procedure of M.A. Part I and II with eight papers has been introduced in this university also, eight marks of grace may be given to such candidates instead of five marks which are being given since the time when there used to be only one M.A. final examination with six papers.

JAI BHAGWAN GOYAL.

Lecturer.

D. M. College.

Moga.

EXAMINATION SHORT CUTS

Sir.—I agree with Mr C. L. Khanna that short cut notes and other such material are the main reason for students showing lukewarm interest in their class-work. They know in advance that all they need to learn is contained in "guides" and "notes," and they consider serious study and regular class-work tedious and profitless. When students know that they can get through their examinations without paying the least attention to class-work or without reading their text books, the moral influence and the intellectual discipline of schools is greatly undermined. In most cases teachers also become listless and think it unnecessary to go beyond the sketchy treatment given to subjects by guide writers. The worst harm these "guides" do is that some indolent teachers consider them a God-send and base their entire class-work on the lines of these shallow help books. All this tends to create a sickening atmosphere for the genuine student who has a real desire to gain knowledge and also for the genuine teacher who has got something to impart and wants to impart it. If these guides, which in most cases do nothing else but misguide, are legally banned, we would find not only that students pay greater attention to their class-work but also that the teacher would no longer feel cribbed and confined by the spurious oracles of short cuts to learning.—Yours, etc.,

Ambala.

J. B. GOYAL.

Jai Bhagwan Goyal
9.8.4. 57.

SHORT-CUTS

Apropos of Mr. C.L. Khanna's letter "Examination Short-Cuts" in 'The Tribune' of March 30, I support the views expressed therein. The spate of Made-Easies, Short-Cuts and cribbs, to my mind, is one of the main reasons why students show only lukewarm interest in their classwork. They know beforehand that all they want to learn is contained within the pages of a certain "Guide" and because of this conviction they devise various methods of relieving what they look upon as the tedium of profitless classwork. Obviously, when students know that they can get through without paying the least attention to classwork or without reading a single one of their text-books, the moral influence and the intellectual discipline of educational institutions is completely lost.

In most cases teachers also become listless and think it of no use to go beyond the sketchy treatment that is given to subjects by "Guide" writers. The worst harm that these help-books do is that some indolent teachers consider them a godsend for them and base their entire classwork on them. In this way they lose their prestige with the discerning among students. All this tends to create a sickening atmosphere for the genuine student who is imbued with the desire to learn something as also for the genuine teacher who has got something to impart and wants to impart it. If these Guides (which in most cases only misguide) are legally banned, we would find not only that students pay greater attention to their classwork (which incidentally would mean that they would have more respect for the teacher) but also that the teacher would no longer feel cribbed and confined by the spurious oracles of short-cuts to learning.

PROF. JAI BHAGWAN GOYAL,
M.L.N. College,
Yamunanagar.

Tribune 7.4.57

KUMARI RAMESH.

"WHO IS WHO"

I understand that the Sahitya Academy, Government of India is preparing an Indian Writers 'Who is Who'. This is a very laudable venture and should elicit admiration from all quarters, I, however, want to make one suggestion towards improving this informative book. The sponsors of 'Who is Who' are giving only bare facts about the biographical details and works of Indian writers. In my opinion this would hardly fulfil the purpose for which the book is being brought out. I would suggest that in addition to these details the main or the dominant features of a writer's work must also be included. Also it must be pointed out whether a particular artist is a poet, novelist, critic, dramatist or satirist. Further if a particular writer is a novelist it may be pointed out what type of fiction is his special forte. Similarly if he is an essayist the salient feature of his writings may also be pointed out. I think that if this suggestion is accepted the forthcoming 'Who is Who' would be a really useful and comprehensive publication.

JAI BHAGWAN GOYAL

Moga.

7/30/1572uTnlm

Bhagwan.

'WRITERS' WHO'S WHO'

Sir.—The Sahitya Academy is preparing an Indian Writers 'Who's Who'. This is a laudable venture. However, the sponsors of the project are giving only bare facts about the biographical details and works of the writers. This would hardly fulfil the purpose for which the book is being brought out. In addition to these details the main features of a writer's work must also be included. It must be pointed out whether a particular writer is a poet, novelist, critic, dramatist or satirist. Further, if a writer is a novelist it may be pointed out what type of fiction is his special forte, if an essayist the salient feature of his writings.—Yours, etc.

J. B. GOYAL

Moga.

J. Express 17-3-8

State domicile

Sir.—The sharp reaction of Mr Dalip Kumar published in the letters column (March 4) to a news item about 'Haryana Sahitya Academy' appearing in the paper on February 20 is intriguing.

I am afraid the news in question, in no way, suggested that persons born in Haryana and settled in other States or vice versa are not Haryanvis. In this matter, the Government of Haryana rules defining Haryana domicile are clear and I fully agree with them. What I had pointed out was that tailor-made modifications made to these rules to accommodate certain people from time to time are objectionable.

Further, Mr Kumar should not think that he is the only nationalist left, and a word about State domicile is anti-national. In this context, the analogy with Assam drawn by Mr Kumar is not only uncalled for but ill-conceived.

Talking of State domicile is no crime by any standards. All

State Governments are recognising concessions for their respective domiciles for admissions to professional colleges and services. It is no clash with nationalism, rather an aid to the healthy growth of a multi-dimensional nation like ours (since it encourages local talent and helps preserve regional traditions, culture, art, history etc). The creation of State language departments and State sahitya academies is a step to promote and patronise local talent. In fact, an eminent writer does not hanker after any awards from such institutions and cares little for State patronage. The genius in him will die the moment, he looks for these benefits.

JAI BHAGWAN GOYAL
KURUKSHETRA.

T.K. Bur : 1/12-69

NATIONAL BARD

"GURU PRATAP SURAJ" KE KAVYA-PAKSHA KA ADHYAYAN (A study of the poetics of "Guru Pratap Suraj") by Dr. J. B. Goel, Kurukshetra University, Pp. 313, price Rs. 16.

It is a pity that Bhai Santokh Singh (1787-1842), a bard as great as Chandbardsai in output and Tul-

siyas in outlook, should remain un-

studied by Hindi scholars even decades after reference to him was made in the pioneering history of Hindi belles-lettres, "Mishrabhandu Vinod".

It is more surprising that all references to him and his "Guru Pratap Suraj" are omitted in the later histories of Hindi literature.

Popularly known as "Suraj Prakash", Bhai Santokh Singh's tome is an epic planned on a grand scale. It describes in 51,829 ornate verses of exquisite finish the lives and teachings of the nine Gurus who followed the founder of Sikhism. It is a veritable encyclopaedia of Sikh history, philosophy and religion, and for that reason has been annotated by Bhai Vir Singh in 14 big volumes. On the strength of the scale and character of "Suraj Prakash", Bhai Santokh Singh deserves to be regarded as a great national poet and a powerful exponent of national integration.

"Suraj Prakash" or "Guru Pratap Suraj" is part of the vast body of Brajbhasha literature produced in Punjab under the influence of Sikhism during the 17th, 18th and 19th centuries. Composed largely by Sikh bards, this literature was mostly written in Gurmukhi script and has, for that reason, not attracted the attention of Hindi scholars and research students.

It was given to Dr. Goel to rediscover this literature for the Hindi world and to bring out its chief characteristics. Whereas most medieval poets of the avowedly Hindi areas, Dr. Goel tells us, limited themselves to themes of erotic love, family disputes and flattery of their patron princes, their contemporary bards in Punjab wrote on far loftier themes and on heroism of a high order. In craftsmanship and volume too, their work compares very favourably with that produced in Devanagari script elsewhere in North India. Dr. Goel rightly says that any evaluation of medieval Hindi literature must await a proper assessment of the Brajbhasha literature produced in the regional scripts of the country.

The main concern of Dr. Goel in the volume under review, however, seems to be a study of Bhai Santokh Singh's celebrated work from the angle of poetics. All the scholarship and erudition lavished by him on the study of 'chhandas' and 'alankaras' of "Guru Pratap Suraj" in the second (and the main) part of the book, is beyond the comprehension of the general reader to whom the introductory part (which, strictly speaking, is outside the scope of his thesis) constitutes a more rewarding study. Chapter 7 in particular is the most engrossing part of the book for him, providing as it does at some length, a literary appreciation of the great bard's 'magnum opus'.

It is fervently hoped that the trail blazoned by Dr. Goel will induce more research scholars to turn to Punjab's medieval Hindi literature and discover its little-known gems. —S.S.C.

HINDI

MONUMENTAL WORK

SANKSHIPTA GURU PRATAP SURAJ, edited by Dr. Jaibhagwan Goyal, Punjab University Publication Bureau, Chandigarh. Pp. 272, Rs. 25.

It is an anthology of stanzas culled from Guru Pratap Suraj, a monumental work of Bhai Santokh Singh, who wrote mostly under the patronage of Bhai Uday Singh of Kaithal during the first half of the 19th century A. D. Bhai Santokh Singh, no doubt, is an outstanding poet both in quality and quantity. Guru Nanak Prakash and Guru Pratap Suraj — his two major works — account between themselves for as many as 61,529 stanzas, a yield not easily excelled in the range of individual contribution to Hindi poetry. And then this huge monument of poetry has not only high poetic merit, but it also throws a flood of light on the socio-religious conditions of the period. Besides these two epics, the poet wrote a learned commentary

on the 'Japuji' under the caption 'Garab-ganjani' and also translated into Braj the famous Amar Kosh of Amar Singh and the Ramayana of Valmiki.

The present selection is a welcome endeavour to introduce to the Hindi world this talented author who has not received the attention due to him not for any lack of merit but solely for reasons of script. The compilation is divided into ten sections entitled Mangalacharan (the benedictory stanzas), Adhyatmic vichar (spiritual thoughts), Vinay bhavana (humility), Yuddha varnan (description of battles), Shringar varnan (delineation of love), etc.

The headings are only in a general way indicative of the contents therein and are far from exclusive. The stanzas in the different sections are not serially numbered nor is any index to them provided to facilitate reference. Brief explanations of a few important words in the foot note and a general introduction are, however, useful features.

A few palpable inaccuracies have also been noticed, such as that Shah Jehan ascended the throne in 1700 V.E. or that he built the 'Mayura-shasana'. But on the whole the author's attempt is praiseworthy. The University authorities have done well in sponsoring this work and thus helping to promote the cause of wider Hindu-Sikh understanding. It is excellently produced, though the price is rather high.

—S.D.B.

HONOURING A POET

It is heartening to note that the President, Giani Zail Singh, while speaking at the Hall Memorial function at Panipat last week urged the Haryana Government to "properly commemorate" another great poet of Haryana Bhai Santokh Singh, who was a writer of such eminence that any country could have been proud of him.

Besides rendering the whole Valmiki Ramayana in Hindi verse, he composed two monumental epic poems consisting of 60,000 stanzas.

Though based on the life and teachings of 10 Sikh Gurus, his epic poems, "Guru Pratap Suraj" and "Guru Nanak Prakash" are veritable encyclopaedias of Sikh history, philosophy, religion and culture. These works vividly portray the social, political, cultural and religious conditions of the land during Mughal rule.

In fact these epics are a rich treasure house of composite Indian thought, philosophy, mythology, social values and cultural wealth. These are infused with a high sense of spiritualism, morality, humanism and heroism.

Bhai Santokh Singh was a great exponent of Indian culture and national integration and his poetic compositions are of a very high literary quality. Therefore, the timely proposal made by the President is most appropriate and relevant.

Bhai Santokh Singh composed his poems in Braj Bhaasha, although the script used by him was Gurumukhi. Because of the script they were treated as Punjabi works, and thus remained unknown to the Hindi world.

I had the privilege of introducing this poet to Hindi readers. I chose his works as a subject for my Ph.D. thesis, which was published by Kurukshetra University in 1964. (Since then a few more theses have been written on Bhai Santokh Singh's life and works.)

At the suggestion of the late Sardar Partap Singh Kairon at the Bhai Santokh Singh memorial conference held at Kaithal in 1964 I edited an abridged edition of the poet's magna opus, which was published in Hindi by Panjab University, Chandigarh, and in Punjabi by Punjabi University, Patiala.

At my suggestion Punjab's Languages Department has published the great works of the poet in 10 volumes consisting of about 3,000 pages in Hindi with an exhaustive introduction of about 120 pages written by me.

A seminar was held at Jullundur some time ago exclusively on

these works. The "Encyclopedia of Sikhism" contains considerable material on this poet's creative aspects (which has also been contributed by me). Panjab, Punjabi, Guru Nanak Dev and Kurukshetra Universities have prescribed the study of this great poet's major works in the M.A. (Hindi) course. But, Haryana has yet to do its duty - to commemorate one of its finest poets.

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II



Bhai Santokh Singh

By Jai Bhagwan Goyal

It was not without reason that Giani Zail Singh, while speaking at the Hall Memorial function at Panipat, urged the Haryana Government to "properly commemorate" another great poet of Haryana - Bhai Santokh Singh, besides referring "Valmiki Ramayana" in Hindi verse. Bhai Santokh Singh composed two epic poems of 60,000 verses, more voluminous than any other known poetic work. Though based on the life and teachings of Sikh Gurus, his two poems, "Guru Pratap Suraj" and "Guru Nanak Prakash" are veritable encyclopaedias of Sikh history, philosophy, religion and culture, and vividly portray the social, political and religious conditions during Mughal rule. He was also a great exponent of Indian culture and national integration, and his poetic compositions are of literary quality.

In Haryana, the Haryana Government needs the President's call and takes every step to set up an academy for introducing the life of this poet. These studies will help in strengthening the grip of unity between Hindus and Sikhs and in building the social values, spiritualism and nationalism, which are a life-line of our times.

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ਜਾਂਚ ਕਰਨ ਦੀ ਆਗਿਆ ਦਿੱਤੀ।

ਜਯਭਗਵਾਨ ਗੋਯਲ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿੱਖਿ ਕਾਰਜਕਾਰਿਣੀ ਕੇ ਸਦਸਯ

ਕੁਰੂਕਸ਼ੇਤਰ, 16 ਅਪ੍ਰੈਲ (ਜਨਸਥਾ)। ਰਾਜਯਪਾਲ ਮਹਾਬੀਰ ਪ੍ਰਸਾਦ ਨੇ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੇ ਕੁਲਾਧਿਪਤਿ ਕੀ ਹੈਸਿਯਤ ਸੇ ਰਿਖਾਕਿਦ ਵ ਹਿੰਦੀ ਯੁਗਤ ਕੇ ਮੁਖੰਯ ਵਿਦਵਾਨ ਪ੍ਰੋ. ਜਯਭਗਵਾਨ ਗੋਯਲ ਕੋ ਵਿਖਵਿਦਯਾਲਯ ਕੀ ਕਾਰਜਕਾਰਿਣੀ ਸਮਿਤਿ ਕਾ ਸਦਸਯ ਮਨੋਨੀਤ ਕਿਯਾ ਹੈ। ਊਨੋਂ ਦੋ ਸਾਲ ਕੇ ਲਿਏ ਸਦਸਯ ਬਨਾਯਾ ਗਯਾ ਹੈ। ਯਹ ਯਾਨਕਾਦੋ ਏਕ ਸ਼ਕਯਤਾ ਨੇ ਯਹੋਂ ਦੀ।

ਪ੍ਰੋ. ਗੋਯਲ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੇ ਹਿੰਦੀ ਵਿਭਾਗ ਕੇ ਅਧਯਕ ਵ ਕਲਾ ਸੰਕਯਪ ਕੇ ਡੀਨ ਭੀ ਯਹ ਚੁਕੇ ਹੈ। ਕਰੀਬ ਤੀਸ ਕਿਸਾਨੋਂ ਵ 150 ਸ਼ੋਧ-ਪੱਤਰੋਂ ਕੇ ਲਿਖਕ ਗੋਯਲ ਈਸੇ ਪਹਲੇ ਹਰਿਯਾਣਾ ਵਿਦਯਾਲਯ ਸਿਕਸ਼ਾ ਬੋਰਡ ਕੇ ਅਧਯਕ ਭੀ ਯਹ ਚੁਕੇ ਹੈ।

ਊਨਕੇ ਅਲਾਵਾ ਦੋ ਊਰ ਸਦਸਯ ਵਿਖਵਿਦਯਾਲਯ ਕਾਰਜਕਾਰਿਣੀ ਸਮਿਤਿ ਕੇ ਲਿਏ ਰਾਜਯਪਾਲ ਨੇ ਮਨੋਨੀਤ ਕਿਏ ਹੈ। ਸੰਚਕੁਲਾ ਕੇ ਯਹੇ ਯਾਨੇ ਏਕ ਸੇਵਾਨਿਯੁਤ ਅਧਿਕਾਰੀ ਕੇ ਅਲਾਵਾ ਬਿਹਾਰ ਮੇਂ ਰੇਲਵੇ ਖਤੀ ਬੋਰਡ ਕੇ ਪੂਰਵ ਅਧਯਕ ਕੋ ਭੀ ਸਦਸਯ ਬਨਾਯਾ ਗਯਾ ਹੈ। ਸਦਸਯਤਾ ਗ੍ਰਹਣ ਕਰਨੇ ਕੇ ਛਾਦ ਸੇ ਵੇ ਭੀ ਦੋ ਸਾਲ ਕੇ ਲਿਏ ਵਿਖਵਿਦਯਾਲਯ ਕਾਰਜਕਾਰਿਣੀ ਕੇ ਸਦਸਯ ਯੋਗੇ।

ਹਰਿਯਾਣਾ ਸਾਹਿਤਯ ਪਰ ਪੁਸਤਕੋਂ ਰਾਜਯਪਾਲ ਕੋ ਖੇਂਟ

ਚੰਡੀਗੜ੍ਹ, 26 ਮਈ (ਟਿ੍ਯੂ)। ਹਿੰਦੀ ਭਾਸ਼ਾ ਏਵੰ ਸਾਹਿਤਯ ਕੇ ਵਿਦਵਾਨ ਏਵੰ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੇ ਪੂਰਵ ਵਿਭਾਗਾਧਯਕ (ਹਿੰਦੀ) ਡਾ. ਜਯਭਗਵਾਨ ਗੋਯਲ ਨੇ ਆਜ ਯਹਾਂ ਹਰਿਯਾਣਾ ਰਾਜਭਵਨ ਮੇਂ ਰਾਜਯਪਾਲ, ਮਹਾਬੀਰ ਪ੍ਰਸਾਦ ਕੋ 'ਹਰਿਯਾਣਾ ਕੀ ਸਾਹਿਤਯ ਸੰਪਦਾ' ਤਥਾ 'ਹਰਿਯਾਣਾਵੀ ਲੋਕ ਸਾਹਿਤਯ' ਨਾਮਕ ਦੋ ਪੁਸਤਕੋਂ ਖੇਂਟ ਕੀ।

ਡਾ. ਗੋਯਲ ਨੇ ਈਨ ਦੋਨੋਂ ਪੁਸਤਕੋਂ ਕਾ ਸੰਯਾਦਨ ਕਿਯਾ ਹੈ। ਊਨੋਂਨੇ ਅਪਨੀ ਪਹਲੀ ਪੁਸਤਕ ਮੇਂ ਯਾਨੇ-ਯਾਨੇ ਸਾਹਿਤਯਕਾਰੋਂ, ਜਿਨਹੋਂਨੇ ਹਰਿਯਾਣਾ ਮੇਂ ਹਿੰਦੀ, ਸੰਸਕ੍ਰੁਤ, ਪੰਜਾਬੀ ਏਵੰ ਊਰਦੂ ਭਾਸ਼ਾਊਂ ਕੇ ਸਾਹਿਤਯਿਕ ਈਤਿਹਾਸ ਏਵੰ ਵਿਕਾਸ ਕੇ ਵਿਭਿੰਨ ਪਹਲੂਊਂ ਪਰ ਪ੍ਰਕਾਸ਼ ਡਾਲਾ ਹੈ, ਕੇ ਸਾਤ ਬਿਦੁਸ਼ਾਪੂਰਨ ਏਵੰ ਅਨੁਸੰਯਾਨਾਤਮਕ ਨਿਬੰਧੋਂ ਕੋ ਸ਼ਾਮਿਲ ਕਿਯਾ ਹੈ।

ਵਿੱਖਿ, ਡਿਊਪੂਰ 27, ਮਈ, 77

ਜਯਭਗਵਾਨ ਗੋਯਲ ਸਦਸਯ ਮਨੋਨੀਤ

ਚੰਡੀਗੜ੍ਹ, 15 ਅਪ੍ਰੈਲ (ਟਿ੍ਯੂ)। ਰਾਜਯਪਾਲ ਮਹਾਬੀਰ ਪ੍ਰਸਾਦ ਨੇ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੇ ਕੁਲਾਧਿਪਤਿ ਕੀ ਹੈਸਿਯਤ ਸੇ ਹਿੰਦੀ ਕੇ ਵਿਦਵਾਨ ਡਾ. ਜਯਭਗਵਾਨ ਗੋਯਲ ਕੋ ਦੋ ਵਧੋਂ ਕੇ ਲਿਏ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੀ ਕਾਰਜਕਾਰਿਣੀ ਸਮਿਤਿ ਕਾ ਸਦਸਯ ਮਨੋਨੀਤ ਕਿਯਾ ਹੈ।

ਡਾ. ਗੋਯਲ ਵਿਖਵਿਦਯਾਲਯ ਅਨੁਦਾਨ ਆਯੋਗ ਕੇ ਏਮਰੇਟਸ ਫੈਲੋ ਔਰ ਕੁਰੂਕਸ਼ੇਤਰ ਵਿਖਵਿਦਯਾਲਯ ਕੇ ਹਿੰਦੀ ਵਿਭਾਗ ਮੇਂ ਪ੍ਰੋਫੈਸਰ ਏਵੰ ਅਧਯਕ ਤਥਾ ਕਲਾ ਸੰਕਾਯ ਕੇ ਡੀਨ ਰਹੇ ਹੈ। ਊਨਕੀ 30 ਪੁਸਤਕੋਂ ਤਥਾ 150 ਸ਼ੋਧ ਪੱਤਰ ਪ੍ਰਕਾਸ਼ਿਤ ਹੋ ਚੁਕੇ ਹੈ। ਵੇ ਹਰਿਯਾਣਾ ਵਿਦਯਾਲਯ ਸਿਕਸ਼ਾ ਬੋਰਡ ਕੇ ਅਧਯਕ ਭੀ ਰਹੇ ਹੈ। ਈਸ ਦੌਰਾਨ ਪ੍ਰਸ਼ਨ-ਪੱਤਰੋਂ ਕੀ ਲੀਕੇਜ਼ ਏਵੰ ਨਕਲ ਰੋਕਨੇ ਮੇਂ ਊਨਕੀ ਸੰਫਲਤਾਊਂ ਕੋ ਬਹੁਤ ਸਰਾਹਾ ਗਯਾ ਥਾ।

ਡਾ. ਜੇ. ਬੀ. ਗੋਇਲ ਪ੍ਰਬੰਧਕੀ ਪੀਸਦ ਦੇ ਮੈਂਬਰ ਬਣੇ

ਕੁਰੂਕਸ਼ੇਤਰ/ਪ.ਪ. ਸਿੰਘ ਜੀ ਦੇ ਦਰਬਾਰੀ ਕਵੀ ਭਾਈ ਸੰਤੋਖ ਸਿੰਘ ਹਰਿਆਣਾ ਦੇ ਗਵਰਨਰ ਸ੍ਰੀ ਉਪਰ ਅਧਿਐਨ ਕੀਤਾ ਹੈ।
ਮਹਾਂਬੀਰ ਪ੍ਰਸਾਦ ਵਲੋਂ ਕੁਰੂਕਸ਼ੇਤਰ ਬੋਰਡ ਆਫ ਸਕੂਲ ਐਜੂਕੇਸ਼ਨ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਚਾਂਸਲਰ ਹੋਣ ਦੇ ਨਾਤੇ ਹਰਿਆਣਾ ਦੇ ਚੇਅਰਮੈਨ ਵਜੋਂ ਉਨ੍ਹਾਂ ਨੇ ਬੋਰਡ ਪ੍ਰਸਿੱਧ ਵਿਦਿਆ ਸ਼ਾਸਤਰੀ ਅਤੇ ਵਿੱਖਿਆ ਦੇ ਕੰਮਾਂ ਦੀ ਧਾਰਾ ਨੂੰ ਸੇਧ ਦਿੱਤੀ, ਪ੍ਰਸ਼ਨ ਪੱਤਰਾਂ ਵਿਦਵਾਨ ਡਾ. ਜੇ. ਭਗਵਾਨ ਗੋਇਲ ਦੀ ਦੇ ਲੀਕ ਹੋਣ ਨੂੰ ਬਿਲਕੁਲ ਖਤਮ ਕਰ ਦਿਤਾ ਯੂਨੀਵਰਸਿਟੀ ਦੀ ਪ੍ਰਬੰਧਕੀ ਪੀਸਦ ਦੇ ਮੈਂਬਰ ਅਤੇ ਸਮੂਹਿਕ ਤੌਰ ਤੇ ਹੁੰਦੀ ਨਕਲ ਨੂੰ ਰੋਕਿਆ, ਵਜੋਂ ਨਿਯੁਕਤੀ ਕੀਤੀ ਗਈ ਹੈ। ਡਾ. ਗੋਇਲ ਜਿਸ ਦੀ ਭਾਰੀ ਸਲਾਘਾ ਕੀਤੀ ਗਈ ਸੀ।
ਯੂ. ਜੀ. ਸੀ. ਦੇ ਸਨਮਾਨਿਤ ਅਹੁਦੇਦਾਰ ਹਨ ਹਰਿਆਣਾ ਦੀ ਵਿਦਿਅਕ ਅਤੇ ਅਤੇ ਹਿੰਦੀ ਵਿਭਾਗ ਦੇ ਪ੍ਰੋਫੈਸਰ ਅਤੇ ਚੇਅਰਮੈਨ ਅਕਾਦਮਿਕ ਜਮਾਤ ਵਲੋਂ ਇਸ ਨਿਯੁਕਤੀ ਦਾ ਵਜੋਂ ਅਤੇ ਫੈਕਲਟੀ ਆਫ ਆਰਟਸ ਅਤੇ ਭਾਰੀ ਸਵਾਗਤ ਕੀਤਾ ਗਿਆ ਹੈ। ਅਦਾਰਾ ਲੈਂਗੁਏਜਿਜ ਦੇ ਡੀਨ ਵਜੋਂ ਸੇਵਾ ਮੁਕਤ ਹੋਏ ਫਤਿਹਨਾਮਾ ਵਲੋਂ ਇਸ ਨਿਯੁਕਤੀ ਤੇ ਡਾ. ਹਨ। ਉਨ੍ਹਾਂ ਨੇ 30 ਕਿਤਾਬਾਂ ਅਤੇ 150 ਖੋਜ ਗੋਇਲ ਨੂੰ ਵਧਾਈ।
ਪੱਤਰ ਜਾਰੀ ਕੀਤੇ ਹਨ। ਉਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਗੋਬਿੰਦ

16.4.77

A CRUSADING HERO

BY DR. JAI BHAGWAN GOYAL

In the mediaeval period India witnessed the rise of religio-cultural resistance to combat the injustice, tyranny and religious persecution of the Muslim rulers of the day. In Punjab this phenomena was given shape by the founder of the Sikh faith, Guru Nanak, and his successors. In essence, Sikhism is another form of the progressive

spirit of Indian idealism. Nevertheless, Sikhism has certain distinct features which separate it from other parallel movements, generally known as Bhakti. These other movements lack the elements of democracy, social equality, collective consciousness and the heroic spirit which are prominent features of Sikhism.

Even Guru Nanak, although his life was entirely that of a saint, has given expression to sentiments which arouse the human personality against injustice and oppression, which were such a prominent feature of the time. In the successors of Guru Nanak this consciousness and feeling continued to grow more and more powerful.

Khalsa Order

In the career of the sixth Guru, Har Gobind, this consciousness grew into open armed resistance to Mughal rulers. He wore two swords: one symbolising the saintly life and the other heroic power. He made a fusion, in other words, of spiritualism and heroism, for both of which there was basis in utterances of Guru Nanak. This synthesis ultimately took the form of the Khalsa order, which combined in itself the religious and heroic spirit.

Aurangzeb reversed the policy of tolerance and liberalism initiated by Akbar to one of religious persecution and bigotry. Hindus felt helpless before the powerful repression let loose by his policy. It is a recorded fact of history that there were large-scale, forcible conversions to Islam and destruction of Hindu places of worship etc. One culminating effect of the policy of repression was that the ninth Guru, Teg Bahadur, met martyrdom while arousing popular consciousness against it.

This event had far-reaching consequences in arousing Sikhs and Hindus of Punjab to organise themselves to protect their ancestral faith and honour. Guru Teg Bahadur's son, who later assumed the name of Guru Gobind Singh, realised the need for generating power for the protection of national honour and self-respect. With this aim in view he created an armed organisation called the Khalsa, which combined high moral ideals and spiritual fervour. In an eloquently written stanza, the Guru has praised the sword as the embodiment of force or Shakti:

"Thou art the subduer of countries, the destroyer of the armies of the wicked in the battlefield, thou greatly adorest the brave,

Thine armies infrangible, thy brightness refulgent

Thy radiance and splendour dazzle like the sun.

Thou bestowest happiness on the Good, thou terrifiest the evil, thou scatterest sinners, I seek thy protection.

Hail, Hail to the Creator of the world, the saviour of creation, my cherisher, hail to thee sword.

("Bachitra Natak")

Resort To Sword

He realised that without recourse to the sword it was impossible to protect righteousness and to put down aggressive evil in the world. The Guru conceived of the Eternal being also as cherisher of the good and the annihilator of the wicked. So imaginatively conceived, the sword, righteously used, is one of the manifestations of the Lord. He has worshipped the Lord under names of his own conception, expressive of His heroic qualities. He merged into the divine attributes and qualities, which are symbolised by the sword.

Noble Fighter

The life, personality and poetry of Guru Gobind Singh overflow with this spirit of noble heroism and dedication. The blessings which he has asked of the Lord in his rendering of the epic 'Chandi Charitra' is symbolic of the heroic passion. The noble words are:

"Grant me, O Lord this boon, may I never falter in doing noble deeds

May I fight the foe fearlessly and fight on to victory,

May I ever instruct my mind to meditate on your attributes In the end when the last hour approaches,

May I die fighting in the battlefield."

Another epic rendered or got rendered by him in Braj is 'Krishnaavtar'. In this composition also the prevailing motive is not Bhakti or devotion which is a feature of the Krishna cult but the passion for presenting Krishna in the heroic role. There too the Guru expresses his aim in poetising the Krishna legend as follows:—

"The tenth canto of the Bhagwat I have poetised with no other intent but to seek inspiration to wage war in the path of God."

The major portion of the compilation called 'Dasham Granth' which is attributed wholly or in part to Guru Gobind Singh is full of this very spirit of heroic dedication. In the autobiographical piece called 'Bachitra Natak', he has sought to inspire his followers by a narrative of his own heroic deeds. In the same way, in the long mythological composition called 'Chandis Avtar' and the 'Chandi Charitra', through the medium of mythological tales, by emphasising the heroic aspect of gods and

goddesses, he sought to arouse the same spirit.

Man Of Action

Such tales, whose overall significance in the original version of God have been given a new significance so as to become The Avatars or incarnations who were the heroes of the poems have been made to prominently as destroyers of demons.

In the version of the Krishna legend given in the 'Dasham Granth', even though the romantic element is present in fair proportion in keeping with the popular trend, the overriding emphasis on depiction of Krishna's personality as a man of action and of character of righteousness. Out of stanzas of this long composition over 1,000 are given to the narration of the battles fought by Krishna against evil doers. The narrations are full of inspiring poetry, detailed and lively. They build up the picture of Krishna as a noble and heroic warrior.

fearless, courageous and determined personality, as is here given to Krishna. Most probably this is the first and the only occasion in the whole range of Hindi Poetry when Krishna has been depicted in such a heroic light.

In these heroic compositions in the Dasham Granth, the characterisation of heroes, their determination, passion, their enthusiasms for battle and such other qualities is so powerful and the ideals of heroism presented is so lofty as to inspire weeklings and cowards to deeds of courage and bravery. This aim is referred to in the 'Chandi Charitra' in these lines:— "Even if a weak willed person were to listen to the tale He would rush into the thick of battle." In the 'Dasham Granth' the heroic ideal is expressed thus: "What does it matter if many of my comrades have fallen To heroic character is to fight to die to win.

(Krishnavtar) This version of 'Krishna Avtar' is a true embodiment of an ideal enunciated in the Gita.

In fact the 'Dasham Granth' as a whole is illustrative of attacks and counter-attacks of heroes, their bravery, courage, defiance and expression of heroic feeling.

Guru Gobind Singh's entire endeavour was to overthrow aggression and to establish justice. The drawing of the sword in his case was an act of last resort. In enunciating his ideal on this earth he says: "I have come into this world to establish righteousness and to overthrow wickedness."

His sole aim was to spread truth and righteousness. His whole life was given to the spread of truth and justice.

Historians have correctly emphasised his heroic role, but in the process have left out his role as a saint. Like all his predecessors in Guruship, Guru Gobind Singh was opposed to the hypocrisy and ceremonies of various religions and their emphasis on external or false rituals and their fall claims to sanctity, etc. Similarly, he opposed blind faith and dead traditions. He continued to preach the essence of Sikh spiritualism. In the compositions entitled 'Akal Ustat' (Praise of the immortal) Jaaj (recitation) 'Jyan Prabodh' (Instructions in spiritual knowledge) 'Sha-

bad Hazare' (Hymns) and a few others, this aspect comes uppermost.

Even in heroic epics, the Guru brings up this theme of true faith and God consciousness. In all these places he has denounced hollow rituals and preached veneration of holiness, the discarding of egoism and meditation. In the accounts of the 'Guru's life, like 'Gurbilas' and 'Gurpratap Suraj', composed more than a century ago, he clearly stated that even in the midst of war and siege of his stronghold of Anandpur, the Guru continued to impart to the congregation the daily spiritual instructions.

Crusading Hero

The Guru thought of taking to the sword only when he was not allowed his peaceful ministry as a spiritual guide and was attacked by hill chiefs who looked upon him as a rival and as a force for disruption of hereditary privileges. In the Zafarnama, which is the poetic form of a letter sent by the Guru to Aurangzeb, in Persian, he expressed this situation thus: "When all other means fail, it is justified to hold the sword."

This faith is in consonance with the ancient Indian ideal expressed in the Gita and by Goswami Ushidas in the Ramayana. Truth and righteousness were the main motivating forces behind the Guru's role as a warrior.

He was the standard-bearer of manly and showed by word and deed that he stood for all that was noble and had a broad vision. He is also one of the reformers of our ideal of secularism which consists in serving mankind without distinction of caste, creed, etc.

FOLKLORE OF HARYANA

SENTIMENTS and experiences of people find spontaneous expression in folklore. This is true of Haryana's folklore which is rooted in the soil. Haryana has a rich heritage of folklore in ballads, songs, folk-stories, tales, proverbs etc. The folklore portrays a realistic and lively picture of religious beliefs, social system, family relationships, economic conditions, cultural traditions of people.

The local heroic deeds and romantic tales are the themes of many ballads recited by bards on festive occasions in the villages. Many popular ballads are in round historical and legendary heroes such as 'Alakh-Udal', 'Jahnaal and Patka', 'Nihal-Marvan', 'Beer-Ranjha', 'Padma-val', 'Gurga', 'Kao', 'Krishan Gopal', 'Chandrayyati' etc., 'Certain

compositions draw substance from the Ramayana and the Mahabharata. 'Barah', 'Masai' and 'Phasi' are some other pet subjects.

Man's association with nature, his socio-cultural activities, and the rituals relating to birth, marriage, death, mundan etc. are the focus of many folk songs rendered in the local idiom. Ditties pertaining to Sawan, Phasi, Teji and spinning wheel describe a special mention. All these songs are musical, rhythmic and melodious. Most of them are Raga-oriented. The

rhythm, pace, nature, sensibility and the idiom of these songs are simply fascinating. The Haryanavis' inbuilt love for their love for naming their villages after classical Ragas such as 'Asavari', 'Dhanasri', 'Bilawal', 'Malkaus', 'Bhairavi', 'Vindavan', 'Sarangpur', 'Jai Vanti', 'Ram Kall' etc. 'Saang' (folk-drama) is a distinct and popular form of the folklore of Haryana. A study of the thought content and dramatic techniques of the folk-dramas, which are enacted in the open without any set stage,

can be particularly rewarding. The Saangees sit on a raised platform with their musical instruments. The actors play their part turn by turn and they are joined in by the musicians with their popular instruments of harmonium, sarangi, flute, dholak, taal and nakkara depending on the need of the situation. There are no curtains and attire is simple. The female roles are played by young boys, dressed as females and dialogues are generally rendered in verse. The gaps in the plot are enveloped by 'Varta'. These songs

find a peculiar parallel in the Elizabethan dramas. The music and dance give them a special tinge and bring them closer to the 'Raso' poetic tradition.

The Saangees of Haryana include many distinguished names like Deep Chand, Hardevan Swami, Parbhu, Bharlu, Hukam Chand, Lakmi Chand, Mangal Ram, Sulhan, Chander, Dhannal, Ram, Kishan, Rama Nand etc. Songs like 'Nal Damayanti', 'Savitri', 'Rup Basant', 'Hansh Chand', 'Puran Bagat'

'Meera Bai', 'Seela Sethani Sorath', 'Shahi', 'Lakshmana', 'Sebi Tara Chand', 'Anjana', 'Haidolai Rai', 'Moloi Devi', 'Nautanki', 'Leelo Chaman' and 'Padmavyati'. The 'Saang' plays are generally derived from history, mythology and tradition.

All the saangs have a didactic value. Though love may be the central theme of some of the plays, religious fervour obtains almost everywhere. They also depict social conditions of the masses and the status of women in society. Efforts are now

these songs for the first time and at what place. The compositions have apparently passed on from generation to generation. They represent people's heartbeats, their hopes and sorrows.

It is a pity that this rich treasure is in the process of decay for want of proper patronage. What is required is a systematic collection, research and publication of the folklore. A study of the folk dialects could be equally rewarding from the linguistic point of view. Moreover, the establishment of an academy for this purpose can go a long way to preserve the rich folklore tradition of Haryana.

—J. B. Gogoi

about to give expression to the new social consciousness. The saangs are full of humour, wit and satire — the qualities the rural folks of Haryana are so well gifted with.

Entertainment is a major consideration of the bards, but they also play to people's religious impulses. Their compositions make an interesting study of human psychology.

It is difficult to establish the identity of these bards. No one knows who composed or sang

When Hindi Was Punjab's Literary Language ...

BY DR. JAI BHAGWAN GOYAL

Hindi was the principal literary language of Punjab from the 10th to the 18th century. Some people believe that Punjabi was the main language of this State during the medieval period. The cause of this confusion is that Punjabi language and the Gurumukhi script are considered to be so closely related that whatever was found written in Gurumukhi was declared to be an asset of Punjabi language. The latest researches have established that all that is written in Gurumukhi is not Punjabi and all that is written in Punjabi is not in Gurumukhi.

I have seen through hundreds of books, published and unpublished, written from the 15th to the 19th century by Hindu and Sikh writers of Punjab, which are in Gurumukhi script but the language of all of them is Braj Bhasha Hindi and not Punjabi. It may also be interesting to note that during this period almost all the literature produced in Punjab was written mainly by Muslim writers and the script used was Persian. The number of such writers when compared with Hindi writers is quite small. The State of Punjab produced during this period more than 100 Hindi poets some of whom composed poetry of a very high standard.

Origin Of Hindi

The origin of Hindi language is generally traced to the 10th or the 11th century. "Sandesh Rasak" by Adahnan is one of the earliest works in which Hindi language seemed to be coming up. It was written in the 11th century and the author belonged to Punjab (Sindhu Purva Varti Pradesh). The verses of the Sidhas are regarded as very important from the point of view of the origin

and development of Hindi language. It is significant that some of these Sidhas such as Chaurangi Nath, Charpat Nath, Bala Nath and Jai Dev, composed and sang their verses in Punjab.

Chandar Bardai, who wrote "Prithvi Raj Raso" in the 12th century, is by common consent the first great Hindi epic writer and it goes to the credit of Punjab to have produced him. Even though there is no consensus of opinion about the birth-place of another great Hindi poet, Surdas who flourished in the 15th-16th century, some Hindi scholars strongly believe that Surdas was born at Sikh in Punjab. It is also a known fact that some other noted Hindi poets like Rahim, Kripa Ram and Hirdaya Ram belonged to Punjab.

It was during the period of Sikh Gurus that Hindi became the principal literary language of both Hindu and Sikh writers of Punjab. The Gurus' contributions towards this development were by no means small. The language of the 'Gurbani' i.e. the 'Adi Granth' is also Hindi, although the book is available in Gurumukhi script. Guru Gobind Singh, besides being a great lover and patron of Hindi poetry, was himself a great Hindi poet and his 'Dasham Granth' can be placed amongst the best Hindi works. It is noteworthy that about 52 Hindi poets flourished under his patronage.

Guru's Love Of Poetry

From the accounts of Sikh writers it is gathered that the weight of the manuscripts written by these poets was nine mounds and these were given the name 'Vidya Sasar', the ocean of knowledge. One of the court poets of Guru Gobind Singh, namely Hans Ram, has

stated in his 'Karan Parav' that the Guru gave him a reward of 50,000 Takkas. Such was the love and admiration of the 10th Guru for Hindi poetry.

The Gurus lighted the flame of freedom, spiritualism and sacrifice in hearts of Hindus and organized them in the form of the 'Khalsa' to fight out the cultural, political and religious aggression of the 'Turks'. Their dynamic personality inspired the writers of the land and a good many literary works were written in Hindi and were based on the life and achievements of these great national heroes.

Hindi literature in Punjab grew with speed; a large number of Hindi authors wrote high class literature but remained unknown to the Hindi world because they wrote in Gurumukhi script. Bhai Gurdas, An Rai, Sarupdas Bhalla, Sukha Singh, Sant Rain, Santokh Singh, Gulab Singh, Gurdas Guni, Sant Das Chibber, Nihal, Rai Ram, Gian Singh and Jamel Singh are some of the eminent Hindi poets of that period.

The Kachi Bani, religious literature of the Nirmalas, the U the Sain sect, Sewa Panth also written in Hindi. Late rulers of Sikh States also patronized Hindi literature and the presence of Hindi poets in Patiala, Nabha, Kapurthala and Jind has been established beyond doubt.

Numerous Books

Besides, a healthy 400-to-year old tradition of modern Hindi prose (Khari Boli) has been traced in Punjab, although the history of Hindi prose in other Hindi speaking areas is not available more than 150 years or so. It is acknowledged by Acharya Chandar Sukla, the famous Hindi critic, in his 'History of Hindi Literature' that Ram Parsad Manjani was the first mature Hindi prose writer, and he belonged to Patiala.

There is another factor which helps to prove the popularity of Hindi language in Punjab during this period. Hundreds of books of science, philosophy and poetics etc. were written in Hindi in this State. Similarly, the language of translation from original works of Sanskrit and Persian on various subjects is also Hindi, though the script is generally Gurumukhi. Not to speak of Sanskrit poetical and religious works like the Ramayana, the Mahabharata, the Bhagwat Prana, the Geeta, Vishnu Purana, Geet Govind, Adhyatma Ramayana, Atma Purana etc. which were rendered in Braj Bhasha, numerous other works on subjects like astronomy, astrology, medicine (Ayurvedic and Unani), Kama Shastra, music, prosody, tantric etc. from Sanskrit and Persian were also translated into Hindi. All these works are available in manuscript form in the Public Library at Patiala, the Sikh Reference Library at Amritsar, in the Languages Department, Patiala, of the Khalsa College, Amritsar, at Anandpur Sahib Gurdwara and in the National Library, Calcutta.

Hindi Text-Book

In the National Library, Calcutta, I came across a book entitled Hazuri Bagh, written by Hazur Hari and published by Mufide-Aam Press, Lahore, in 1891 A.D., which goes to prove that Hindi was being taught in schools and colleges of Punjab through the Gurumukhi script in the 19th century. The book itself is written in Gurumukhi script but its language is Hindi and it was meant for teaching in schools and colleges as a text book.

These facts clearly show how popular Hindi was in Punjab. The existence of such a rich store of Hindi manuscripts on varied subjects could not have been possible if Hindi had not been the main literary language of this State during these centuries. Actually there was no conflict between Hindi and Gurumukhi and Hindi was as dear to Sikhs as to Hindus.

The fact is that Braj Bhasha (Hindi) was the literary medium of the whole of Northern India from the 17th to the 18th century. Even Gujarat, Maharashtra and Bengal could not escape its forceful influence. Several works of Braj Bhasha have been found in Gujarati and Marathi scripts. Some have been found even in Telugu, Malayam and Assamese.

BHAI SANTOKH SINGH: EPIC HINDI POET

Tribune 28.2.1965

BY DR. JAI BHAGWAN GOYAL



SANTOKH SINGH

After having studied a large number of books, published and unpublished, in various libraries of the State, I have reached the definite conclusion that Hindi was the principal literary language of Hindu and Sikh writers of the Punjab from 17th to 19th centuries, although most of them wrote in the Gurmukhi script. Numerous manuscripts of treatises on subjects like astronomy, astrology, medicines, philosophy, music, poetics and literature etc. in Gurmukhi script bear witness to this. The Punjab produced not fewer than a hundred Hindi poets during this period and some of them were eminent. Bhai Santokh Singh was a poet of such excellence that Punjab can well be proud of him.

He was born in 1737 AD at Nurd, (Amritsar district) in a poor but religious-minded family. His father, S. Deva Singh, used to remain in the company of 'Nirmals'. His simple life and enlightened thoughts influenced the child Santokh Singh to a large extent.

Furthermore, Santokh Singh had the good fortune of having his education from a learned scholar, Giani Sant Singh, under whom he studied Sanskrit language and literature, poetics and philosophy, and practised composing poetry for about 15 years. After completing his studies he left for Buria and started his career as an independent litterateur.

Ambitious Epic

During his stay there for about 10 years, he composed an ambitious epic — 'Guru Nanak Prakash' based on the life and teachings of the great Saint 'Nanak', and translated the famous Sanskrit dictionary 'Amarkosh' (Namkosh). By this time he had attained such poetic excellence and repute that the Maharaja of Kaithal, Bhai Uday Singh, deemed it fit to call him to his court and honoured him by appointing him the court poet.

Being free of financial worries, the poet put himself wholeheartedly to his task. At the instance of his benevolent and religious-minded patron, he interpreted the 'Jap Ji' (Garab Ganjani) and translated the whole of the 'Valmiki Ramayana' into chaste and refined Braj Bhasha' verse.

Pleased with the poet's masterly rendering of these works, the Maharaja gave him a village in reward and thus encouraged him to start work upon another stupendous work.

By common consent, Bhai Santokh Singh's masterpiece is 'Guru Pratap Suraj'—an exhaustive semi-historical narrative poem embracing the life, achievements and message of the ten Sikh gurus and Banda Bahadur. This work he completed in 1843 A.D. and soon after that he breathed his last at Kaithal.

'Guru Pratap Suraj' is an outstanding piece of literature despite being the most voluminous of all works in Hindi, as it contains 51,820 verses. Apart from a

historical description of the lives and achievements of the Gurus, this great epic reproduces in a very vivid and authentic way the social, political, religious, cultural and economic condition of the Indian people during three centuries of Mughal rule. Such a description is generally missing in the otherwise popular and known Hindi works of the age.

Bhai Santokh Singh was however not writing merely a biographical narration. This epic bears an impact of a creative artist, his social consciousness, his spiritual outlook and patriotic feelings which permeate his work. He looked upon history from a purposeful angle. He regards the Gurus as incarnations of the 'Akal Purkh' for the purpose of eliminating 'Adharma' and establishing 'Dharma'.

High Values

For him the Gurus are the apostles of truth, embodiments of all virtues, champions of freedom and leaders of Indian renaissance. Through them, the poet has portrayed the salient features of Indian culture, its spiritual and ethical values. He points out the utility of these values for the welfare and uplift of humanity. He has very nicely and successfully elucidated the concept of the eternal Lord, universal brotherhood of mankind and victory of the spirit of the Pure. He firmly believes in the gospel of truth, the supreme truth, which prevails in this universe and in the capacity of a human being to rise to the greatest height by selfless service to humanity, restraint, Namjap, deflating one's ego and obedience to the command of the Lord.

He has elucidated and interpreted Sikh philosophy and has often quoted from the 'Adi Granth' to elaborate his point of view, but he cannot be called a shallow thinker, a fanatic writer or a bigoted follower. He regards Hindus and Sikhs as channels of the same stream and speaks of the Sikh Gurus as saviours of Hinduism. In his epic, he not only used mythological references from the Purana, as metaphors and similes, but also drew parallels between many mythological references and the incidents relating to the lives of the Gurus. He has shown a striking similarity between the Sikh Gurus and the Hindu Avatars like Rama and Krishna. A study of his works will help to create an atmosphere of mutual understanding and brotherhood between Hindus and Sikhs and will foster emotional and cultural integration.

There is a wonderful blending of Bhakti (devotion) and Shakti (Power) in this great epic. The poet describes fully the heroic deeds of the sixth and the tenth Gurus and those of Banda Bahadur, which throb with enthusiasm, courage, and patriotism. He brings to light the kindling conviction of the tenth Guru to use the sword against the enemy if all other means fail. He has stressed

the need for the assimilation of knowledge, the will to act. He is thus a great source of inspiration for the worldly and spiritual uplift of man.

New Vistas

Bhai Santokh Singh, no doubt, opens up new vistas in the literary trends of the age in an age dominated by erotic and ornate poetry, he turned to devotional and heroic poetry and achieved excellence in it.

Apart from this, Bhai Santokh Singh is second to none so far as flight of imagination, command over language and mastery of various metres are concerned. His avocations of nature — the seasons, mountains, forests, gardens, rivers, springs etc., are vivid and picturesque. The descriptions of fighting, battle-fields, hunting, marriages, festivals etc. are detailed and realistic; the expression of various feelings and emotions is penetrating. His similes are as fresh as the mountain breeze and are most appropriate and suggestive.

For instance, in the battlefield of Bhangani, when Kirpal Udasi challenges the Pathan Hyat Khan, the latter, in the words of the poet, turned back like a cobra whose tail has been trampled under the foot of a passer-by. There is abundant evidence of his poetic skill. We can hear in his verses the tinkling of anklets of dancing damsels, the rattling of sabres, the beating of drums and rumbling of guns.

Though Punjabi Sikh by birth and upbringing, he commanded mastery over Braj Bhasha like the most esteemed poets of this language such as Surdas and Bihari.

This work has, however, so far won limited recognition as it has been looked upon as a religious book rather than a literary piece of great merit. The obvious reason for its limited appreciation is that it is written in Gurmukhi script; as such, it remained a sealed book for Hindi scholars. There is a need to transliterate the work of Bhai Santokh Singh into the Devanagari script. Such an attempt will go a long way towards honouring this great poet. It will also meet the great need of Hindi lovers and will make Punjab a co-sharer in the great heritage of Hindi literature.

شب و شب خانہ آبادی پروفیسر نے بھلوان گوئل ایلم نے پستری سنٹارام گوئل
 مقام چندیکر گڑھ مورخہ ۱۲ فروری ۱۹۹۰ء

جے بھلوان سہرا

رت حُسیں۔ رات حُسیں اور حُسیں تر سہرا
 سات ساگر کے کئے ہونگے فرام موقی
 گو پھبن اپنی دکھاتا ہے نرالی۔ پھ
 ماتاجی کی ہیں ہوئیں آج مُرادیں پوری
 دیکھو کے زوشاہ کو فرماتے ہیں یہ منٹارام
 جے بی گوئیل ہے بنا آج اگر شہزادہ
 ہے دعا دیتی تھی دل سے بہن کو شلیا
 شانتی بہن کی خوشیوں کا ٹھکانہ کیا ہے
 دیدن آج بے کیا فرحت کشمیری لال
 ہیں مکن لال جی خوش بشار ہیں ام دیوی
 پشپا کے دل کی امنگوں کا ایں اور ضامن
 خوش رہیں حشر تلک۔ پشپا جے بی گوئیل
 اُن کو شاداب رکھے اشل گل تر سہرا

چاند سا دُولھا حُسیں۔ رُخ پہ منور سہرا
 تب کہیں جا کے بنا ہوگا یہ گز بھر سہرا
 حُسن میں ہو۔ کما دو لھے کا ہمسر سہرا
 رُخ پہ بیٹے کے جو دیکھا ہے معطر سہرا
 لاڈ لانا کلامرا بانڈھ کے سر پر سہرا
 اُس کا سہرا بھی پیا سہروں کا افسر سہرا
 ہو مبارک بنتیں سو بار برادر سہرا
 بن کے آیا ہے بہاروں کا پیامبر سہرا
 کتنے خوش ہوتے ہیں وہ دیکھ کے خوشتر سہرا
 خوشیوں کے لایا ہے بھر بھر کے جو ساغر سہرا
 س کے بل چل کے یہ آیا ہے موقر سہرا
 تیار کردہ:-
 پروفیسر کھضالذ کپور

(مادہ پیٹم میں لکھا)

پشپا کپور
 راجپور داس

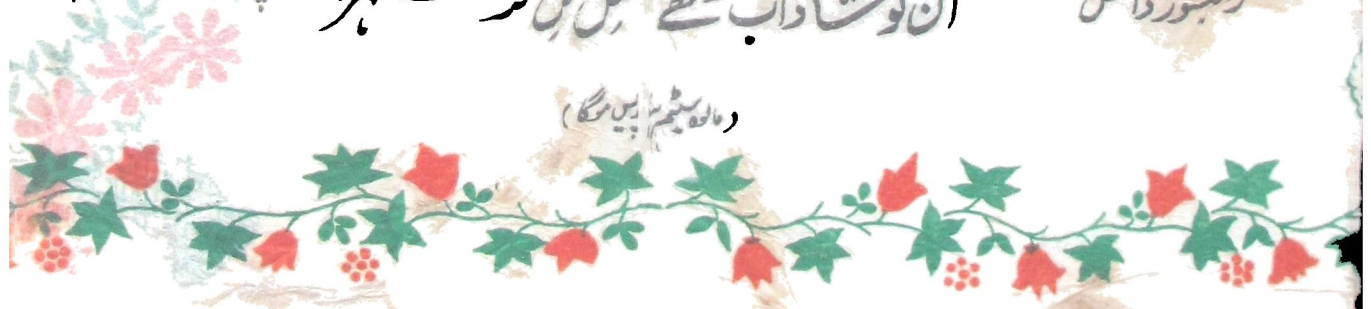
شب و شب خانہ آبادی پروفیسر نے بھکوان گوئیل ڈیم نے پتھری سنٹارام گوئیل
 بمقام چندیکر طاہر مورخہ ۱۲ فروری ۱۹۶۱ء

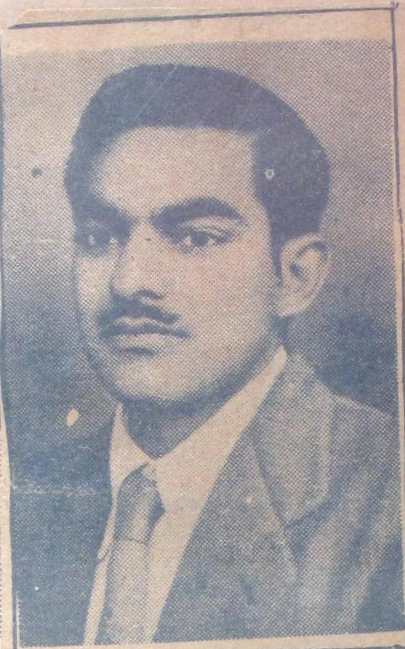
جے بھکوان

رت حُسیں رات حُسیں اور حُسیں تر سہرا
 سات ساگر کے کئے ہونگے فسرانم موقی
 گو پھبن اپنی دکھاتا ہے نرالی۔ بھ
 ماتا جی کی ہیں ہوئیں آج مُرادیں پوری
 دیکھ کے نر شاہ کو مرتے ہیں یہ سنٹارام
 جے بنی گوئیل ہے بنا آج اگر شب بڑا
 ہے دُعا دتی تھی دل سے بہن کوشلیا
 شانتی بہن کی خوشیوں کا ٹھکانہ کیا ہے
 دیدنی آج ہے کیا فرحت کشمیری لال
 ہیں لیکن لال جی خوش بشار ہیں ام دیوی
 پشپا کے دل کی امنگوں کا امیں اور ضامن
 خوش رہیں حشر تلک پشپا جے بنی گوئیل
 اُن کو شاداب رکھے شل گل تر سہرا

چاند سا دُو لھا حُسیں۔ رُخ پہ منور سہرا
 تب کہیں جا کے بنا ہوگا یہ گز بھر سہرا
 حُسن میں ہو۔ کادو لھے کا ہمسر سہرا
 رُخ پہ بیٹے کے جود بکھا ہے معطر سہرا
 لاڈ لانا نکلا مر ابا ندھ کے سر پر سہرا
 اُس کا سہرا بھی پراسہروں کا افسر سہرا
 ہو مبارک ہتھیں سو بار برادر سہرا
 بن کے آیا ہے بہاروں کا پیامبر سہرا
 کتنے خوش ہوتے ہیں وہ دیکھ کے خوشتر سہرا
 خوشیوں کے لایا ہے بھر بھر کے جو ساغر سہرا
 سب کے بل چل کے یہ آیا ہے موقر سہرا
 تیار کردہ:-
 پروفیسر کھضال انکپور

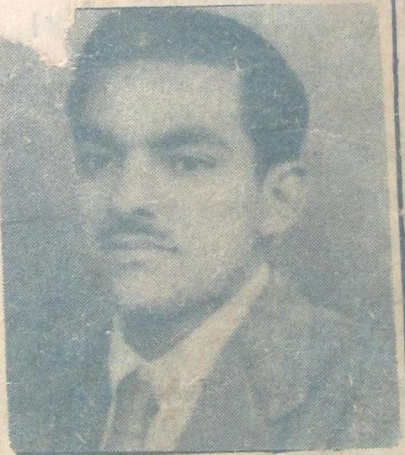
(دعا بہیم ہیں مرگا)





کو روکنیئر یونیورسٹی کے فوجی ان پروفیسر شری جیوان
گول منہیں حال ہی میں پنجاب یونیورسٹی کے ایچ بی
کی ڈگری ملی ہے آپ نے مہان ہندی گرنیٹھ سوارج
پرکاش پر قابل ستائش ڈسیرج کی سہے پن

स्थापित किया गया है



डा. जय भगवान गोयल 'श्री
गुरु प्रताप सूरज प्रकाश' ग्रन्थ पर
पी. एच. डी. की उपाधि मिली है।

Why blame bureaucrats?

CONGRATULATE you on highlighting the various issues and ills afflicting the universities in Haryana. Your editorial "Varsities in shackles" (November 22) was also aimed at preserving the unique character and quality of the institution of higher learning. However, I am afraid your objections to Kurukshetra University and M.D. University, Rohtak Act Amendment Bill do not square with the actual functioning of universities in Haryana. I believe there are valid reasons that forced the Government of Haryana to arm itself with powers in the matter of appointment of Registrars and Vice-Chancellors and the enactment of University Statutes.

In view of the public outcry against instances of gross mismanagement of universities, the government's concern for the overall health of the universities is justified. The government cannot be supposed to let the university authorities use the concept of autonomy to cover up their own lapses and act in an autocratic manner. Flouting rules and regulations has become a common practice with some of the worthies occupying the Vice-Chancellor's position and there is no accountability for their acts of omission and commission. Mr Hardwari Lal in his article "Varsity autonomy: do we deserve it" (Dec 8) has also highlighted this malady.

When dark clouds of corruption, nepotism and authoritarianism threaten to disrupt the

very functioning of the university, the government can ill afford to act as a silent spectator and let the universities go to the dogs.

Moreover, the Bills passed by the Haryana Assembly do not touch the academic freedom of the universities in matters of framing of courses, imparting of instructions, conduct of examinations and research programmes etc. Yes, the bills might put a check on the arbitrary financial and administrative powers of

university. Then why blame bureaucrats?

Dr J. B. GOYAL

Kurukshetra

Editor's mail

the Vice-Chancellors.

During my 35 years' service in the university, I had an opportunity of being associated with the topmost decision-making bodies and working with different Vice-Chancellors drawn from the judiciary, military and civil service, besides the academicians Vice-Chancellors.

It may be odd to generalise but my experience has been that some of the academic Vice-Chancellors proved to be the worst offenders of norms and forms. On the other hand, officers from the IAS like G.V. Gupta, M. Kuttapan, H.V. Goswami, M.K. Miglani and K.K. Sharma, during their brief stints as Vice-Chancellors acted with decorum and dignity in conformity with rules and regulations of the

पंजाब कसरे
7.11.2015

लेखकों की अवार्ड वापसी

अवांछनीय : गोयल

कुरुक्षेत्र, 7
नवम्बर (धर्मजा):
कुरुक्षेत्र विश्व
विद्यालय शिक्षा
विभाग के पूर्व



अध्यक्ष डा. जयभगवान गोयल ने दादरी, महाराष्ट्र, कर्नाटक की हिंसक घटनाओं को दुर्भाग्यपूर्ण बताया।

उन्होंने बताया कि देश में पूर्ण शांति व्यवस्था, सद्भावना और विकासोन्मुखी प्रगति चेतना व्याप्त है। इसे किन्हीं निहित कारणों से प्रदूषित नहीं किया जाना चाहिए।

जाने-माने लेखक गोयल ने कहा कि श्रेष्ठ साहित्यकारों का प्राथमिक लेखीय धर्म मानवीयता, सद्भाव और उदात्त जीवन मूल्यों का प्रतिष्ठापन करना होता है जबकि कुछ लेखक अपने आचरण से टकराव व विभाजन पैदा कर रहे हैं।

निश्चय ही यह विरोध पूर्णतः सुनियोजित है। लेखकों का राजनीति का मोहरा बनना चिंता का विषय है। विधि भाषाओं की हजारों कृतियों को पुरस्कार दे चुकी है।

इनमें से कुछेक लेखक सभी लेखकों के प्रवक्ता नहीं हो सकते।

बहुत से प्रतिष्ठित लेखक तो पुरस्कारों की इस दौड़ में शामिल ही नहीं होते। गोयल जोकि 30 पुस्तकें लिख चुके हैं, ने अवार्ड वापसी को अवांछनीय बताया।

The Tribune

VOICE OF THE PEOPLE

Chandigarh . New Delhi . Jalandhar . Bathinda . Monday, May 3, 2010

www.tribuneinc

PPSC row: Selections then and now

by J.B. Goyal

THE revelation of "generous" marks given to some candidates by the Punjab Public Service Commission in interviews for the selection of medical officers will not surprise or shock anybody because such things are now repeatedly occurring in one selection or the other, not just in the PPSC but in the commissions of some other states as well.

In this context, I am reminded of my personal experiences in certain state public service commissions — first as a candidate and then as an expert, which in contrast are more refreshing.

It was in 1960 that I appeared before the PPSC office situated in Baradan Gardens, Patiala, for the post of lecturer. Mr Hardwar Lal was the presiding member of the selection committee and there was an expert from Mahindra College, Patiala. There was only one post.

I was interviewed for about half an hour on my subject. At one point of time discussions came around the subject of the Ph.D. thesis of the expert him-

self. At that time, I had not completed my Ph.D. and was working on my thesis. I severely criticised the findings of the expert and held views quite opposite to his views.

Strangely, I was not only selected, but was also given two advance increments. I had no contact or recommendation. It was only on the basis of my academic career, my research publications and post-graduate teaching experience that I was selected.

Later, about 25 years ago, I was associated as an expert in the Jammu and Kashmir Public Service Commission for the selection of lectures. The interviews were held in Srinagar and Jammu for a number of days. Each candidate was interviewed for about 30 minutes by me on his subject. Fifty marks were allotted for the interview and the marks given by me were discussed by all members and in almost all cases my views were honoured. At the end of the day, sheets of all the members were signed by each one of us and sealed.

On the final day of the interview the results were finalised in the presence of all the members, including myself, adding the

marks obtained by the candidates for academic achievements and experience etc. which were worked out according to the rules. The list of selected candidates was signed by all the members, including myself. There was fairness and complete transparency.

**Times have changed.
Greed and lust for
power and money have
taken over ethics,
honesty and integrity**

I had a similar experience in the HPPSC, Shimla, and the Rajasthan PSC, Ajmer. In Rajasthan the list of selected candidates was finalised on the last day in my presence and was exhibited on the premises of the commission the same day.

I had the opportunity of having an association with the UPSC also for the civil services examination for five long years as a paper-setter and the Head Examiner. I visited the UPSC office several times for

coordinating the final list of marks. I must say there was no interference of any kind at any point of time.

I also had the privilege of acting as an expert in the selection of teachers in senior positions in a number of universities all over the country and also in the UGC. I can say with a sense of responsibility that in all such cases the views of the experts prevailed.

Even in the case of selection of lecturers in various non-government colleges of the state I was associated with a large number of posts on various occasions and I can say with confidence that selections were made on merit and we did not allow any outside interference. So there was never ever any complaint or controversy.

But those are things of the past. Times have changed; greed and lust for power and money have taken over ethics, morality, honesty and integrity. We are drowned neck deep in the bog of corruption, which was polluted our public life and now runs through our veins.

The writer is a former UGC Emeritus Fellow, Kurukshetra



THE TIMES OF INDIA

INCLUSIVE

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6

TIMES NATION

Retracing Bapu's footsteps in London

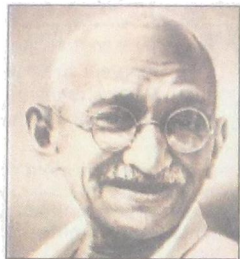
India-Themed Walk On Offer For First Time; To Provide Paid Tour Of Places Gandhi Lived

Rashmee Roshan Lall | TNN

London: The world's very first 'Gandhi walk', tracing the Mahatma's footsteps in imperial London, where he studied, lobbied for and negotiated on Indian independence and ultimately developed the liberating concept of walkathon-as-satyagraha, is newly launched with its creator and sponsor vowing to put Bapu's London "on the map".

The 'Gandhi walk' is the first time an India-themed ramble is on offer in London, where 'Jack the Ripper', Shakespeare, Beatles and Thames trails are among the dozens of walks that have delighted tourists over decades.

The gap in the rambling along London's Indian history trail has been plugged by



The gap in the rambling along London's Indian history trail has been plugged by Ajay Goyal, a wealthy investor in European media and Hollywood, who left his native Kurukshetra 20 yrs ago

Ajay Goyal, a wealthy investor in European media and Hollywood, who left his native Kurukshetra 20 years ago. He describes himself as "fascinated" with the Mahatma and fixated on giving "my city, London, the chance to discover something more authentically Indian in it than curry houses, *balti* and *bhangra*".

The walk, which travels

through the Mahatma's former haunts in the great beating heart of the once-mighty British empire, is a paid tour of the places he lived, ate in and walked.

Starting at an underground train station near Inner Temple, where Gandhi was called to the bar, the walk turns to Kensington, where he once lived; Notting Hill where he joined the Theosophists;

Bayswater, where he went to church meetings and Covent Garden.

Goyal, who has invested £5,000 in conceiving, researching and laying on the £6-per-head walk without hoping for any profit over the next few years, told TOI about motivation: "I've always thought it fascinating that the minds of our (India's) greatest leaders were formed here in London and yet, London hardly commemorates this. But there's another thing. When one gets homesick you look for something that is yours, something Indian. Not food, nor film, nor Hindi film music. London's Indian connections and history is what I've found and want to share with others."

He says the walk is also

meant to make an Indian claim of a sort on London. "I'm a Londoner now," says Goyal. "This is my London too. This is our city from where we (India) were ruled for more than 200 years. There is an Indian soul to London. Rabindranath Tagore, Nehru, Gandhi, all lived and learnt here."

But the new Gandhi trail also underlines another crucial, if barely-recognised reality. Had the Mahatma not lived in London, perhaps he might never have developed a taste for walking. "Gandhi often walked eight miles a day around London," explained Goyal.

This was later to metamorphose into the satyagraha movement, one of the greatest peaceful acts of defiance

against colonial rule, culminating in his legendary 241-mile trek at the age of 61, to defy Britain's oppressive salt laws.

Now, in a strange twist of fate, the former imperial capital's chief administrator, mayor Ken Livingstone, has stamped his seal of approval on the "Gandhi's London" walk. Goyal's brainwave has been included in Livingstone's forthcoming 'India Now' celebration. Gandhi's walking habit was captured in Richard Attenborough's Oscar-winning film when the Mahatma jocularly told a journalist, "I am Walker".

Now, for "ordinary tourists in London" Goyal's identified clientele there is a chance to repeat the Mahatma's words with total sincerity.