

Celebrating 10th Anniversary and The Spirit of Multilingualism

GITANJALI MULTILINGUAL LITERARY CIRCLE, UK



तमसो मा ज्योतिर्गमय

SYMPOSIUM PROCEEDINGS

INTERNATIONAL MULTILINGUAL SYMPOSIUM

Supported by: U.P.HINDI SANSTHAN

Dedicated to
Late Professor Nimai Sadhan Bose and Late Shree Gopal Prasad Vyas
and all those who are committed to lingual harmony
and unity of all Indians

IMS 2005

27-29 August 2005

Venue

Sant Nirankari Satsang Bhawan

Potters Lane, Wednesbury, West Midlands WS10 0AS.

Compiled by: Mr. Mahendra K. Verma, Dr. A Rakhit and Dr. K. Kumar

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A Sonnet for International Multilingual Sympsioum 2005

The Hon'ble Dr. L. M. Singhvi
LL.B, LL.M, J.S.D., LL.D, D. Litt (Honoris Causa)
Formerly India's High Commissioner in the U.K. (1991-1998)
Senior Advocate, Supreme Court of India
Member Permanent Court of Arbitration at the Hague
Formerely, Member of Lok Sabha (1962-67) and Rajya Sabha (1998-2004)
Member, Executive Board of UNESCO (Paris) (2002-2004)
Chairman, High Level Committee on Indian Diaspora (2000-2004)
Chancellor, Institute of Advanced Studies in Education

अन्तर्राष्ट्रीय बहुभाषी सिम्पोजियम 2005 के लिए एक बोधगीत

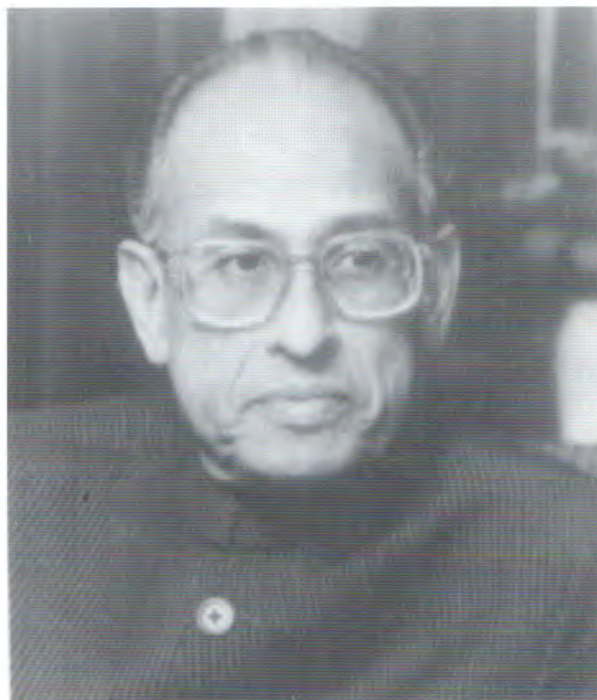
— डा. लक्ष्मीमल्ल सिंघवी

गीताञ्जलि की मधुर प्रभाती
यह प्रकल्प संकल्प हमारा !
बहुभाषी वसुधा विशाल में
हमने सींचा और संवारा !!

आंग्लदेश की धरती पर भी
बहती है गंगा की धारा !
सतरंगी नव-इन्द्रधनुष पर
भारत का प्रोज्ज्वल ध्रुवतारा !!

यह ध्रुवतारा प्राचीन पुरातन,
वर्तमान है, अधुनातन है
भाषाओं का शाश्वत सरगम,
यही समन्वय का विधान है!
मतभेदों का, मनभेदों का,
एकमात्र यह समाधान है !!

लक्ष्मीमल्ल सिंघवी



Message

The international celebration of multilingualism by Gitangali Multilingual Literary Circle (GMLC) in Birmingham is a celebration of pluralism and the multicultural ethos of societies such as Britain, U.S.A, India and many others.

Languages are the badges of identity and vehicles of self expression. I congratulate G.M.L.C and Mr. Krishna Kumar, Smt. Chitra Kumar and Dr. Mahendra Verma who have envisioned and sculpted a new forum creatively, imaginatively and in a constructive spirit. My best wishes for this laudable initiative on behalf the Indian Diaspora.

L.M. Singhvi

(L.M. Singhvi)
8th July 2005
New Delhi, India



From LORD TARSEM KING OF WEST BROMWICH

House of Lords
London SW1A 0PW

MESSAGE

It gives me great pleasure to extend my very best wishes to all the members of the Gitanjali Multilingual Literary Circle for organising such an important conference here in the West Midlands.

I believe the 'Language' is the life blood of Culture and Cultural heritage of any community. Therefore it is vital that there is an interaction among Languages if communities are to be usefully integrated for the overall good of the whole Mankind. Unfortunately this has not been happening. Some people have been using Languages to divide communities thus creating problems and difficulties the world over.

It is obvious to me that the way forward for a united and more 'harmonized world is through integration of Languages and Culture. Therefore the Theme of your symposium 'Indo European Languages for integration of a Multipolar World' is extremely timely'

I wish you well deserved success and look forward to attending the Symposium.

(Councillor The Lord King of West Bromwich)

Please reply to:

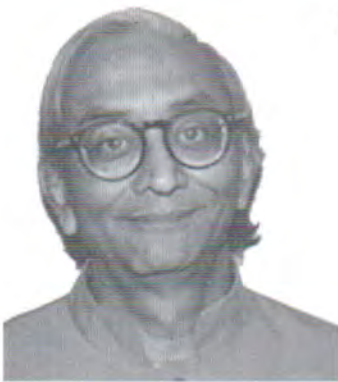
27, ROEBUCK LANE, WEST BROMWICH, WEST MIDLANDS B70 6QP
TEL & FAX: 0121 - 532 - 5688



Message

You are most welcome to the first **International Multilingual Symposium (IMS 2005)** being held in Birmingham from the 27th to the 29th August 2005. The Academic sessions will offer you the opportunity to listen to eminent scholars on the theme of Global Integration of Indians and the role played by our languages, faiths and spiritual traditions and cultures. It is our hope that you will also contribute to the success of the symposium by taking part in the stimulating discussion of the issues. Our congratulations to the Gitanjali Multilingual Literary Circle and the IMS committee members who have worked very hard to make it a reality.

Mahendra K. Verma
Chair-Academic



INTERNATIONAL MULTILINGUAL SYMPOSIUM 2005

Theme: National Integration of Indians

विषय: भारतीयों की राष्ट्रीय अखण्डता

27th to 29th August 2005

GITANJALI MULTILINGUAL LITERARY CIRCLE

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Dr. Ravi Mahajan, Dr. Jugnu

Mahajan and Prof. Harminder Dua

IMS 2005 is the brainchild of Dr Krishna and Mrs Chitra Kumar, who are the founders of Gitanjali Multilingual Literary Circle (GMLC) in Birmingham. IMS 2005 is organized to celebrate the 10th anniversary of GMLC. In this present era of disharmony and strife, this unique attempt to unify and integrate the global Indians is not only innovative but also praiseworthy.

Over the decades GMLC had held regular monthly meetings of poetry reading by the members in eight different Indian languages including English. The members have read poetry in different parts of UK as well. GMLC had also organized annual Kavi Sammelan where poets and writers from India, UK and Europe had participated. There are four anthology of poems by GMLC members and the fifth one is due to be published soon.

To organize an event of this magnitude would not have been possible without the untiring effort of all the committee members and advisers of IMS 2005. The support we receive from Indian High Commission office in London and Birmingham, Sampad, Kriti of UK is invaluable. We are indebted to the distinguished scholars from India, UK, Europe and USA for their valuable contributions which they have shared with us.

Mrs Rama Joshi (co-chair) joins with me to thank everyone who has made this event successful.

Lekhar Gaur

तमसो मा ज्योतिर्गमय

Preface

The first International Multilingual Symposium is the brainchild of the Gitanjali Multilingual Literary Circle, Birmingham. The theme of the symposium is 'Global Integration of Indians' embracing the various ways in which 'integration' could be defined and achieved. Language and culture has been at the heart of the idea of integration, not assimilation. The IMS committee sent out invitation letters to a significant number of scholars and also advertised it on the website of Gitanjali. Unfortunately, the response has not been very dramatic. However, we have received some interesting papers although their approach has been very diverse. The uniqueness of the symposium is reflected in the bilingual presentation, wherever possible. Some contributors ran into difficulties in getting their paper word processed in their mother tongues. An attempt has been made to organise the papers on the basis of shared ideas and approaches. An information sheet on guidelines for getting camera-ready copies of the papers was sent out to potential contributors. We did not envisage editing the papers for typographical errors or grammatical infelicities. Very few contributors decided to follow the guidelines. This has resulted in the lack of uniformity in the presentations in the volume. There were several other difficulties we have had to face. Many of the papers have only just arrived. At times it has been hard to see the connectedness of some of the papers' contents and the theme of the symposium. However, it has been decided to include most of them. Instead of editing the papers they have simply been compiled and they appear in the volume exactly as they were sent to us.

M.K.Verma, A.Rakhit and K.Kumar

Introduction

The ideology and ideals of 'national integration' has been part of our history from time immemorial. The Vedas, the PuraNs, and the Upanishads produced a synthesis of the spiritual and social thoughts of the citizens of Bhaarat, and Sanskrit played the role of spreading the message. Our country has since been evolving as a plurilingual, multifait and multicultural society. Gandhi spearheaded the freedom movement by uniting the country. Soon after achieving independence the resolve to maintain and foster 'integration' the Constitution gave the country the blueprint of a linguistically and culturally secular foundation. Although diversity of languages and cultures has been the cornerstone of the constitution there have been fissiporous tendencies to create cracks in the foundation. The International Multilingual Symposium 2005 organised by the Gitanjali Multilingual Literary Circle in Birmingham is the first attempt to offer a platform to Indians and global Indians to discuss the urgency and significance of 'national integration' and 'bhaaShaaii Samanvya' and thus make our resolve even stronger towards 'bhaartiiya akhaNDtaa'. The papers in this volume are organised into sections on the basis of various sub-themes as they have emerged from the contributions.

In the first section Indra Nath Choudhry starts with the core concept of "Indianness". He argues that 'Indianness consists in the perennial endeavour directed towards the optimal achievement of pluralistic universalism'. He expands on this idea further. 'The idea of Indianness or *Bharatiyata* indeed unites all Indians living in any part of the world'. He points out the distinct Indian approach to integration and plurality. 'The tradition of India is to work for an adjustment of races, acknowledging the real differences between them, and yet seeking some basis of unity. The basis for this tradition has been built in India at the social level, not the political through saints like Nanak, Kabir, Chaitanya and others. It is this solution – unity through acknowledgement of differences that India has to offer to the world. Turning to 'global integration' he reminds us of the composite culture of India which defines our Indianness and which is synonymous to *dharma*. Arguing against secularism he says that *dharma* is the only way out of the dilemma of secularism. To return to *dharma* means to be tolerant, holistic, just, pluralist *dharma* so effectively argued by Swami Vivekanand. Our *dharma* defines our *bhartiyata*, our sanskriti. Keshari Nath Tripathi pursues the essential concept of unity in diversity to develop his ideas on the global integration of Indians. He argues that if regional, cultural and religious aspirations ignore the need for and belief in 'national integration' isolation and narrow self-identification will follow. He claims that 'a large perspective of being an Indian in totality irrespective of religion, region, caste, community, sect or group is the key to integration of the global Indians'. This he thinks religion cannot provide. 'To inculcate a sense of togetherness in global Indians, and to integrate them, a broader base is required which language can provide.' In the context of India he argues that Hindi does not have any conflict with the regional languages. However, since it has a larger base it has succeeded in serving as a 'strong bridge' and is symbolical of 'national identity'.

In the second section on National Integration and Language all the contributors have laid emphasis on the primacy of language(s) in national and global integration. Saibal Mitra discusses the issue of selecting a language as the state or national language of India. He

argues that 'language is the most important issue for integration, unity and peace in India. He says that history tells us that in spite of several language and cultural groups existing in India 'fraternity of multilingual civil societies were also available among the linguistic groups'. In the federal democratic structure of India he doesn't think the old European idea of 'one state, one nation and one language' would not hold good. He reminds us of the unpleasant consequences of singling out Hindi from the languages in the VIIIth schedule as the national official language of the country. The spirit of the 3-language policy has been 'jeopardized', and 'distance is increasing everyday in intra-national relationship and the 28 states of India are turning into 28 islands in sea.' He strongly advocates the idea of 'exchanging our culture' by undertaking 'the task of translating each others literature in various Indian languages'. Omkar Koul too adopts a historical perspective to argue his case for national integration in multilingual and multicultural India. He claims that 'language plays an important role in the social, economic and educational development of a nation'. He applauds the legal protection that the Indian Constitution gives to 'the rights of the linguistic minorities in each state for the preference of their linguistic and cultural identity'. However, he also gives the cautionary note by saying that 'though there are constitutional safeguards for linguistic minorities as far as their right to the use of their languages in education and local administration in the states is concerned, these provisions are not implemented adequately. Not only a large number of languages of linguistic minorities but also languages of majority population (as in the case of Kashmiri and Dogri in Kashmir and Jammu regions) have not been assigned any role in administration. Many languages are 'biologically endangered'. He acknowledges that 'the Govt. of India has taken various steps towards the national integration' but a lot has to be done to achieve equality of opportunity in society. Keshav Prathamveer's paper takes a slightly different approach. He reminds us of the dangers of disintegration if the multiplicity of dialects that Indian languages have leads to their claim to achieve the status of 'independent languages'. "If these languages follow the path of separatism and an individual identity and start exerting pulls in divergent directions, India will no longer remain a nation.' While admiring the role that Sanskrit has played in national and cultural integration he stresses the fact that 'proper co-ordination can be possible only if all our languages are intimate and sympathetic to each other'. He asks us to rise above 'narrow considerations'. 'The day we are able to establish our emotional integrity and fraternity the coordination of languages will be the prime need.' He cites the Upanishads, Vinoba Bhave and Jai Shankar Prasad to support his argument. Shyam Manohar Pandey's paper in a way complements Prathamveer's. After the partition of India and the creation of Pakistan on communal / religious basis India insisted on maintaining its pluricultural tradition embracing all linguistic, cultural and religious groups within a secular constitution. Pandey has highlighted the significant contribution of the Muslim minority to the growth and development of the Hindi language and literature. He reminds us that the much discussed issue of national integration that has become so politically salient in post-independent India is nothing new. Historically speaking Sindhi Muslims 'started a process of integration between Hindus and Muslims through Indian languages and culture' soon after they arrived in India in the IXc A.D. Other Muslim scholars like Maulana Da'ud, Amir Khusrau, Malik Muhammad Jayasi, and Rahim Khankhana, and also scholars like Kabir and Nanak contributed to national and linguistic integration by writing spiritual poems in the tradition of Krishna bhakti,

and Sufi poems. Vijay Malhotra states that 'unity in diversity is the key word for multilingual, multiethnic and multi-cultural society of India.' He refers to the 'pan Indian character of Indian languages' in the areas of their lexicon, syntax and semantics, and Brahmi as 'the common source of all (except Urdu) Indian scripts.' This has facilitated the growth and development of the use of computers for Indian languages.' The commonality amongst Indian languages also paved the way for developing Language Tools such as Machine Translation System in Hindi and other Indian languages, a common code such as ISCII and common keyboard such as INSCRIPT'. J.Bapu Reddy says that 'the urgency for addressing the issue of national integration is increasingly felt in the context of rising unrest caused by the indiscriminate terrorist attacks and threat of cross border terrorism which also incite the forces opposed to National Unity and cohesion'. Like Prathamveer and Indra Nath Choudhry he too goes back to ancient India to discuss the roots of national integration. 'The life-blood for Indian culture and unity is provided by Vedas, Upanishads, Puranas, Epics like Ramayan and Mahabharath'. The universal importance of the contribution of Sanskrit is acknowledged. He concludes by saying that 'it is only through language proper understanding of culture and religion and even of politics and economics could be imparted among the people of India. City his mother tongue Telugu, a Dravidian language Reddy tells us how the language has embraced the influence of Raja Ram Mohan Roy, Vivekanand, Tagore, Sri Aurobindo, Gandhi and others irrespective of their linguistic or regional background. While he strongly advocates the strict implementation of the three-language formula he sincerely thinks that 'the ultimate goal should be to develop and establish Hindi as our national language'. This is a bold and challenging stance to take. Kundan Amitabh focuses on the lack of 'a common language and one script' in India. He discusses briefly the unresolved linguistic issues. He argues for the need of 'a strong and nation wide language movement, which will make it easy for the country to build up an official language representation of the nation's composite culture'. In his opinion 'language movement should become a prime instrument for national integration'. He suggests that 'all Indian languages should be given an additional script which should be Nagri', which 'would establish a bridge between different Indian languages.

The third section is about Religious and Spiritual Integration. Both Asok Venkataraman and Sanjiv Sharma focus entirely on the role played our religious and spiritual traditions in the inculcation and preservation of our national integration. But Venkataraman reminds us of the rise of various sects and philosophies, which did not all, accept the Vedas. This diversity had almost led to the 'disintegration' of the country in the 6thcBC. He asserts that the arrival of Sankara, who is believed to have born 2500 years ago in Kerala, 'single handedly changed the course of the country by winning over the intellectuals. He integrated the country with reform of the practices in the temples. He established, by his own example, a tradition of pilgrimage from the North to the South and from the East to the West'. . Sharma makes the general point that by practising the spiritual life, by 'kindly speech', by giving encouragement to others, we may start feeling more together.

The section on Integration and other Issues has two contributors who have looked at the contributions global and native Indians can and do make to enrich their country of

heritage, India. B.K.Bajpai's paper traces the history Global Indians in Diaspora, and their role in 'strengthening the economy of the nation. Shobha Bajpai criticises the British European thinking that ' there is not, and never was an India'. She also comments on the influence of this kind of ill-informed view on the elite Indians. Like some other contributors in this volume she too refers to our ancient Indian Ethos and tradition, which is based on the common source of the epics of Ramayana and Mahabharata, the Vedas and the PuraN written in a common language Sanskrit. The paper by M.L Jotwani is different from the rest of the papers. He has focussed more on the integration of the Sindhis in India and in Pakistan and highlights the role of the Sindhi language as the bond between Sindhis of various religious persuasions. H.S.Bhatia 'Upashak' makes a general contribution to the theme by discussing and affirming the blessings of diversity.

Mahendra K.Verma
Chair-Academic

Global integration of Indians

Prof. Indra Nath Choudhuri

Abstract

Global integration of Indians is possible only by understanding what is Indianness by which the identity of an Indian is established. Indianness consists in the perennial endeavour directed towards the optimal achievement of pluralistic universalism. This plurality recognizes not merely the existence of differences but also seek some kind of unity in these differences. This spirit of finding unity in our plurality is the most important element of Indian culture which can lead to global integration of Indians.

When people find something to rally around they come close to each other and start thinking alike and integrate. The most dominating factor for unity of Indians living in India or abroad is their composite culture.

India is not a melting pot like America, a synthesis or amalgamation of diverse identities but it is like a Bengali thala, a plate full of selection of sumptuous dishes in different bowls. Each tastes different, and does not necessarily mix with the next, but they belong together on the same plate and they complement each other in making the meal a satisfying repast. The important thing is that a Victor Banerjee or a Abu Basar or a Sunil Gangopadhyaya or a village boy Kanu or a village girl Jebunnisa still sing the same songs, and dream the same dreams together which they inherited from their culture, the composite culture of thousands of years.

It is true that almost all Indians who went to settle abroad after receiving the highest education in India were attracted by the professional opportunities and material prosperity of other land. After having achieved all that they aspired and living in abundant prosperity they long for all that is Indian and pine for their motherland. They cannot forget what India had taught them. So all Indians living in different countries automatically carry on with same food habits, styles of living and social customs and to some extent rituals and more than all this the civilizational values of the country. All these keep the unity of the Indians without disturbing the plurality of their existence.

This whole issue of the global integration of the Indians arises from the fact that on one side as rich NRIs they feel obliged to be a party in the all round development of India and on the other side these Indians who have settled abroad feel themselves exiled, as they are in their consciousness unable to cut off completely their umbilical chords and hence want to remain united in their emotional crisis and be a part of their homeland India and search for a rallying point which is the culture of India and which defines our Indianness. The idea of Indianness or *Bharatiyata* indeed unites all Indians living in any part of the world.

The tradition of India is to work for an adjustment of races, acknowledging the real differences between them, and yet seeking some basis of unity. The basis for this tradition has been built in India at the social level, not the political through saints like Nanak, Kabir, Chaitanya and others. It is this solution - unity through acknowledgement of differences that India has to offer to the world. This give space for India's horizontal pluralities to assist in the growth of an Indianness with the help of a composite culture and make use of it to integrate Indians living in every part of the globe.

Indians who are staying abroad have to come to understand that while they may be proud of being Muslims, Sikhs, Christians or Hindus, they will be secure as Muslims, Sikhs, Christians or Hindus only because they are also of Indian origin - in other words, it is their Indian identity that gives them the framework within which to satisfy their all kind of needs, material or spiritual.

The basis of global integration of Indians is to follow and accept the essential salient features of Indianness by which the identity of an Indian is established and also by which the journeys between source and target

cultures, between homelands and current place of abode or in other words *des/pardes* or 'imaginary homelands' become easy. Indian diaspora like the banyan tree, the traditional symbol of the Indian way of life, spreads its roots in several soils but never forget its home of origin, its historical connections, spiritual affinities and unifying cultural memories.

The composite Indian culture which defines our Indianness and which is synonymous to *dharma*. *Dharma* is the key to bridging the present gap between the religious and the secular in India. The social scientist T.N. Madan has argued that the increasing secularization of modern Indian life is paradoxically responsible for the rise of fundamentalism, since "it is the marginalization of faith, which is what secularism is, that permits the perversion of religion. There are no fundamentalists or revivalists in traditional society."

Secularism, dharma and Indianness

The implication is that secularism has deprived Indians of their moral underpinnings - the meaning that faith gives to life - and fundamentalism has risen as an almost inevitable Hegelian anti-thesis to the secular project. The only way out of this dilemma is for Indians to return to *dharma* - to the tolerant, holistic, just, pluralist *dharma* articulated so effectively by Swami Vivekananda. To discriminate against another, to attack another, to kill another, to destroy another's place of worship, on the basis of his faith is not part of our *dharma*, as it was not part of Swami Vivekananda's *dharma*.

Says Swami Vivekananda, "No one form of religion will do for all. Each is a pearl on a string. We must be particular above all else to find individuality in each. No man is born to any religion; he has a religion in his own soul. Any system which seeks to destroy individuality is in the long run disastrous. The end and aim of all religions is to realise God. The greatest of all training is to worship God alone. If each man chose his own ideal and stuck to it, all religious controversy would vanish".

It is time to go back to these fundamentals of Indianness. It is time to take *dharma* back from the fundamentalists. It is also time to tell Islamic fundamentalists about the true nature of Islam. The affirmative principle of human diversity is described in Koran (109, 1-5) which reminds people that this human variety is not a source of inevitable tensions but is indispensable for various traditions to define their beliefs, values and culture and come to terms with their dizzying diversity :

O Prophet, you proclaim to the people
Who do not accept your preaching,
What you worship, I do not worship,
And what I worship, you do not worship;
.....
The result of your actions belongs to you,
The result of my actions belong to me.

Dr. APJ Abdul Kalam refers to another similar saying from Koran in his "Ignited Minds" that All God's creatures are his family; and he is the most beloved of God who tries to do most good to god's creatures. Dr. Kalam then says something very startling that he got this reference from Koran from his friend who is a Deekshidar of Tamil Nadu and a Ganapathigal, Vedic scholar and concludes that such a catholic outlook of an all-embracing mind is possible only here in India because of a consciousness - nurtured by its culture which says : Ṛṇṇāṇāṁ Āṇāṁ Āṇāṁ : 'Let noble thoughts come to us from all side'. What is now cause for concern says Dr. Kalam is the trend towards putting religious form over religious sentiments and then questions why can't we develop a cultural context for our heritage that serves to make Indians of us all? What we need today is a vision of Indianness for the nation which can bring unity.

Dharma plays too large a part in our daily lives which lets every religion flourish rather than privileging one above the rest and it infuses both public policy and private conduct. The Indian variety of pluralist democracy is to be based on *dharma* and then only it can act as the fundamental unity of Indian polity and

at the same time sustain public morality and public virtues for the proper functioning of the state. Hinduism is a civilization and not a dogma and India is not just geography or history, it is a thirst to attain truth, which is lying asleep under the layer of our consciousness and now forgotten. Let us revive the dream of Buddhas which has always been to remind us of that which has been forgotten, to awaken that which is asleep in us and then the true meaning of our Indianness will reveal itself and will encourage us to stand for democracy, openness, tolerance, freedom, to stand for diversity and decentralization. However, we all agree with Naipaul that the Indian union is greater than the sum of its parts. This is in fact advocating a vision of a pluralist but united India while singing the praises of a single Indian state. We shall also understand that the strength of Indianness has always lain in its ability to absorb foreign culture. Yes, we can drink coca-cola without becoming coca-colonized. It is our roots, our Indianness, our *dharma* which is so strong that even if foreign winds come through our open doors and windows it cannot, as said by Mahatma Gandhi, blow through our house. Our culture which is synonymous to *dharma* is like a mountain from which our Indianness flows as a river containing in it all kinds of ideas, Indian, foreign, all kind of diversities but remaining a part of the total gorgeous flow of the river. This is the analogy of Sri Ramakrishna Paramhansa, who used to say :

"Rivers flow because their originators - mountains - stay still in one place."

Everlasting stillness and incessant flow have always had a transcendental bond in Indian culture. Because of this sacred bond our ever present past pulsates in our dynamic present and absorbs foreign and all kind of other influences and transform them by a peculiarly Indian alchemy that belongs naturally to the soil of India. If we can bring *dharma* into our national life then it must be to uphold Indianness and not at the expense of Indianness. To live in *dharma* is to live in harmony with one's purposes on earth and then we shall understand what Anand Coomaraswamy has said that the essential contribution of India to the world is simply her Indianness.

To speak of an Indian identity is really to subsume a number of identities that vary depending upon class, caste, region, language and also space and time. But this variety is in itself integral to our idea of Indianness; the singular thing about India is that you can speak of it only in the plural : religious fundamentalists today contest this idea and define India as a homogenous exclusive and belong to one community which is based on an absolute sense of culture and historical past or India of minor analogous and exclusive communities based on the doctrine of segregation and separatism but it is difficult to replace the pluralistic cultural tradition in which India has always discovered its Indianness and identity with this exclusive interpretation of Indianness. Today the Indian youth staying abroad or in India may find their identity in following the path of western culture celebrating 'valentine day' or gyrating their waist with the tune of western pop music in discos to make others conclude that there is no sense of belonging, no nationalism to be found and also no Indianness in them. But we have no doubt that if somebody from the foreign land interrogates a youth of Indian origin today to know about their Indianness, the youth, we are absolutely certain, would never say that Indianness is what is shown on MTV or the alien influence that has penetrated into Indian society (even though absorption of elements of other culture has always been a reality for India) or that the country of their origin is a country of smaller, homogenous and equally exclusive communities and hence Indianness is very elusive or that it is a non entity. Our sense of nationhood emerges when there is a crisis and there are ample examples of it particularly the wars of 1962, 1965 and 1971 or when the honour of India is at stake in the field of cricket the idea of India as a nation greater than the sum of its parts is instantaneously established. However, one may say that nationalism emerging because of a cricket match can be very transitory but let us not forget that these kind of signifying markers are bound to surface from time to time to assure us of our nationhood.

Idea of Plurality

There is no doubt that Godhara incident of burning people in a closed railway carriage was barbaric but when as a reaction riots broke out in Gujrat than the whole country stood up as a solid block to register its protests. We never fell into the insidious trap of agreeing that, since partition had established a state for the Muslims, what remained was a state for the Hindus. To accept the idea of India you had to spurn the logic of two nation theory that had divided the country. Our idea of plurality, pluri religiousness, our idea of establishing the importance of both region and nation, our idea of inclusiveness are all a part of our culture.

Our youth may today accept many mores of western cultural expositions and life styles but it is more or less adoptive rather than substitutive.

Culture and Indian identity

Here one will like to explore whether there is such a thing as culture which is the quintessence of the Indianness of Indians and which defines for us the Indian identity. There is no doubt that an Indian lives with many identities. You can be a good Bengali, a good Hindu or a good muslim and a good Indian all at once. These identities do not exist as structure of opposition but as a hierarchy within the structure that can harmoniously co-exist. In Indian tradition this is explained so beautifully that one should abandon the individual for the sake of the family, abandon the family for the sake of the village, and abandon the village for the sake of the nation and abandon the nation for the sake of the self :

त्यजेदेकं कुलस्यार्थं ग्रामस्यार्थं कुलं

त्यजेत् । जनपदस्यार्थं त्यजेद

ग्रामम् । आत्मार्थं पृथ्वीं त्यजेत् ॥

It is the marked feature of the Indian mind that it seeks to attach a spiritual meaning to all and hence hierarchically puts his true spiritual self over nation. In fact this notion of the self is central to our idea of plurality. Giving credence to plurality means you love everybody, you do not hate any one, you find the supreme residing in everybody and that supreme and the self are one and the same. This is aptly described in the Upanishads. One who perceives all the beings in his own self and own self in all the beings does not hate any one any more :

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

This is the distinctiveness of the philosophy of India. The distinction arises from the fact that from the earliest times the subcontinent has been aware that distinctness lies in its diversity. The pluralism is an established feature of life in India and a defining feature of its Indianness. In the Kurma Purana we find the Hindu thinkers reckoning "with the striking fact that the men and women dwelling in India belonged to different communities, worshipped, different gods, and practiced different rites".

भारतेषु स्त्रियः पुंसो, नानावर्णः प्रकीर्तितः

नानादेवार्चने युक्ता, नानाधर्माणि कुर्वते ।

Pluralistic universalism

This plurality is a self-conscious feature which recognizes not merely the existence of differences but also seeks to find some kind of commonality in these differences. In other words, Indianness consists in the perennial endeavour directed towards the optimal achievement of pluralistic universalism. This has been said by Pt. Jawaharlal Nehru in beautiful words :

"Though outwardly there was diversity and infinite variety among our people everywhere there was that tremendous impress of oneness, which had held all of

us together for ages past, whatever political fate or misfortune had befallen us. The unity of India was no longer merely an intellectual conception for me : It was an emotional experience which overpowered me". Pt. Nehru continued, "a country with a long cultural background and a common outlook on life develops a spirit that is peculiar to it and that is impressed on all its children, however, much they may differ among themselves".

This spirit of finding unity in our plurality is the most important element of Indian culture and let us not forget as said by Prof. Govind Chandra Pande in this regard that it is culture which defines this distinctiveness and this is our *bharatiyata*, our Indianness. In other words, Indianness does not determine what culture is. Had Indianness defined our culture then its realisation would have created divisiveness and alienation in us and that would have highlighted our *vikriti* and not our Sanskriti, culture.

Indianness and the idea of communality

Indianness can be perceived in the plurality of thought and ideas, in the feeling of togetherness of the people of India and therefore it is not determined by political exigencies but what is known as the feeling of communality that runs through centuries. The feeling of communality is a part of Indian consciousness which shapes Indian identity. The Indian consciousness at any given time as says Manoj Das cannot escape its psychic inheritance traceable to its tradition of grand creativity, the Vedas, the Upanishads, the Epics and the Purans and also its robust tradition of pragmatic Lore, the Brihatkatha, the Jatakas, the Kathasaritsagara, the Panchatantra, the folklore, the songs of a Hindu or Muslim mendicant, words casually uttered with conviction by one's parents or the village teacher. This consciousness has, thus, evolved itself with spiritual sublimity and has become part of the idea of communality which is the cementing factor in the global integration of Indians.

India was always a society - dominated country where the Indianness of an Indian did not consist in subscribing to a belief system or in manifesting a behavioural stereotype or a kingly order. Rather, it consists in our emotional bonding and sharing of certain sentiments and feelings with fellow Indians. Our Indian identity is embedded in the extent of identification which we subjectively feel for India and other Indians and by which we achieve a sense of self enhancement. Pt. Nehru says that our unity is the unity of heart and mind, which makes us feel like a large family which has to be defended, which has to be worked for and which will lead us to cooperate with one another. This feeling of communality is as old as Indian civilization. It is this sense of communality, which is the force unifying the Indian people and their activities, social, religious and intellectual. Sunil Khilnani makes a point that people living in different regions with diverse ways of living in pre-colonial India did share intelligible, common cultural forms, derived from *shastric* and *lokika* sources. The store house of shared narrative structures embodied in epics, myths and folk stories, and the family resemblance in styles of art, architecture and religious motifs - if not ritual practices - testify to a civilizational bond, and a certain unified coherence on lives in India.

Our Indian identity is manifest in the joys and sorrows we experience when good or bad things happen to India and Indians. It is in the jubilation we have when India wins an international sports event or an Indian, say, Amartya Sen, wins the noble prize. It is in the pain we feel when we read about the twin blasts in Mumbai, the Bhopal tragedy or the death of a senior army officer in the terrorist attacks in Kashmir. It is in the pride we have for Ajanta caves, the Taj Mahal and Tagore literature. It is in essence the overpowering emotional experience of being Indian that Pt. Jawaharlal Nehru refers to as being independent of 'intellectual conception and which comes out to be a very important binding force of global integration of Indians.

Nehru believed that an Indian identity could emerge only within the territorial and institutional frame of a state but his idea of state was not western. It was based on India's pluralism and his idea of internationalism. Indianness was constituted out of internal diversity, but in Nehru's vision it was equally an international identity, a way of being in the wider world. Nehru understood independence as an opportunity to establish India as a presence on the world stage. He said this in his famous speech "A Tryst with destiny" on the midnight of 14th August, 1947 :

"And so we have to labour and to work, and work hard, to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for any one of them to imagine that it can live apart. Peace has been said to be indivisible; so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments."

What a prophetic statement made by Jawaharlal Nehru 58 years ago. Now after 11/9 Twin Tower disaster at New York and 7/7 disaster in UK we have all the more started thinking of the whole world as one world in its "fight with terrorism". At that moment of unprecedented triumph and tragedy for the Indian nation he gave voice to the longer cause of humanity which is an idea of several thousand years of history and civilization of India and is the core distinctive idea about India. Here in India in the invocations to God we always pray for the welfare of the whole universe : $\hat{a}\hat{b}\hat{u}\hat{N} \hat{a}\hat{b}\hat{u}\hat{a} \hat{U}\hat{.}\hat{I}\hat{e} \hat{D}$

Multiculturalism and integration of the total humanity

One can realise that England in the post modernist period has shifted from monocultural to multicultural dis-position and this can be defined as a socio-political phenomenon of post-industrial society and also a post-modernist phenomenon to establish one's own identity and show respect for other identities. Infact, multiculturalism in the post-industrial society in America, Canada, Europe and England is used as a political weapon, a method of ruling a country of people of different cultures and ethnicity. The principle is, we rule and they the lesser breeds may get on with their little lives and breedings. Master wouldn't dream of intervening unless something is done that might undermine his place at the top, in which case all this cultural relativism goes quickly through the window. But at the same time there is no denial of the fact that because of multiculturalism Asians particularly in US and UK are making their presence felt in the mainstream living and at times they are calling the shot also.

If the freedom movements in the colonies of Asia and Africa were provoked by the physical violations of western man into the rest of the world, the demand for multiculturalism is a rebellion against his intellectual arrogance. Multiculturalism is a stage of historical awakening in which the peoples of the world are coming to recognize that all the cultures and civilizations of the human family, of the present as of the past, have their intrinsic value and beauty. In a multicultural situation the demand for separate identity is symptomatic of the desire for self-realization rather than an ultimate objective in itself. Each group is just saying, give us our space, in which we can feel we belong, give us our culture, our religion, which we can live with others and with honour. Problems arise when the identity that is sought to be asserted is rigid and nonnegotiable rather than one which can be accommodated into the national stream. Exclusive concerns for either the dominant or the minority interest is bound to hurt both and destroy society.

Multiculturalism is a means to make everybody realise that each and everyone is a citizen of this world. There was a time, a meditative Upanishadic time, when without knowing much of the other geography and other peoples we felt that, 'the earth is a human family' : $\beta\hat{a}\hat{e}\hat{S}\hat{a}\hat{n}\hat{\beta} \cdot \hat{e}\hat{A}\hat{e}\hat{U}\hat{\square}\hat{O}\cdot\times\hat{+} \hat{D}$ Today we know there are more than 200 free nations in the world and there is hardly any part of the world where there are no Indians. Communication, travel exchange of information, accessibility of data to all and sundry etc. have made the world look like a large family which has started sharing a lot between its members. We are now almost literally living in a global village. But as world citizen of this village we realize that this is a creation of western civilization, a point in the relentless process of westernization of the globe; the terms and conditions for living and participating in the life of this village are laid down by the West.

We, who live in India in homes and forests, sometimes even on the pavements of the roads of metropolitan cities are being asked and goaded to want to be living in this village as world citizens primarily for two reasons :

- 1) We matter as a potential market. The global players of the West would like to buy and market India, also in India and therefore the allurements of the global citizenship. The global market ideology is now telling us that our rich and vital cultural existence, our vast resources of creative

energies, our democratic freedom etc. do not count for anything except for adding to the variety of taste and what matters is our potential consumer capacity for the market. GATT, WTO, International Monetary Fund all are used as tools to conscript us as world citizens for the benefit of the West and its market and maintain the inequality in the age of globalization which according to James K. Galbraith is a perfect crime.

- 2) Not only India all the countries of the world are now asked to be partners in the war with terror started by USA after 9/11 terrorist attack on the twin towers and 7/7 attack in the tubes and buses of London. But the thing which hurts Indian is that when a terrorist attack takes place in India, Western powers – and the Western media – dismiss it as an example of the internal tensions that beset that country. But when a similar – or even, a lesser – attack takes place in a Western country, it becomes an even of global significance. In other words when it comes to terrorism, the West follows a double standard – one rule for the 3rd world and another for the developed world. It is a shame that it took the cold-blooded murder of innocent Londoners to force the Western world to finally wake up and look reality in the eye.

There is no doubt that global issues have become a part of people's lives in a way that they never were for previous generations. Television, the internet, international sport, global trade and increased opportunities for travel, all bring the wider world into everyone's daily life and hence the question of 'good life' is no more confined to one's family, society or one's own country but is related to people who are not seen as tools of industry but as persons informed and responsible, uniting freely in human solidarities, to act responsibly and creatively each in their own field. This is what the Civil Society will like us all to do as world citizens, as responsible citizens - responsibility towards oneself, towards other human beings and towards community of all life forms. Daisaku Ikeda, following the Buddhist point of view says the best way to counter clashes among civilizations, disharmony doubts, suspicion and conflict is to initiate dialogues which can be possible only if one has three essential elements of global citizenship:

- 1) The **wisdom** to perceive the interconnectedness of all life and living;
- 2) The **courage** not to fear or deny difference, but to respect and strive to understand people of different cultures,
- 3) The **compassion** to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places.

I agree with Majid Tehranian that a genuine dialogue of civilizations for global citizenship calls for security, freedom, equality, community and constant negotiation in order to create new values commensurate with the emerging material conditions of a global economic, political, cultural order. A house divided against itself cannot stand. A planet Earth torn by the rancor and discords of rich and poor, employed and unemployed, young and old, men and women, patriots and aliens, us and them cannot survive under the emerging conditions of global markets and communications. The challenge before all of us is to face these realities and engage in a genuine effort to build some lasting bridges of international dialogue and understanding. It is possible to live in peace, as Gandhi constantly reminded us, if we understand.

National Integration of Global Indians

Keshari Nath Tripathi

Indians, whether living in India or abroad, are a multi-dimensional society. Unity in diversity is a phrase aptly attributed to India. Despite different cultures, religions, languages, traditions, practices and regional variations India's unity is unique. This peculiar characteristic is amply reflected in the behavioral pattern of Indians wherever they live. As political, social and regional aspirations have started harping on ethnic, cultural, religious and regional sentiments, a tendency of laying emphasis on these factors is distinctly visible. This tends to split Indians into smaller groups - each group trying to confine and define within itself. Resultant is a feeling of isolation and self-identification on the basis of these sentiments. Though this does not affect the Indian nationhood in a broader sense as in times of war, natural calamities and alike situations, but certainly the above considerations have the effect, consciously or unconsciously, of dividing and disintegrating the Indian people. Granted that those belonging to a particular caste, community, religion, sect or alike group will continue to worship their gods, celebrate their festivals, organise their functions as per their recognised traditions and practices in their own manner, but aloofness from, or apathy towards, or non-concern with, similar activities of the other caste, community, sect, religious or other groups certainly has the potential of inducing a psyche of alienation. If this tendency is not checked it will be difficult to prevent disintegration of Indians. We have to remind ourselves that aloofness weakens, and collectiveness strengthens, any society. A large perspective of being an Indian in totality irrespective of religion, region, caste, community, sect or group is the key to integration of the global Indians. But the big question is: Is it possible ?

Let us explore as to which factor can generate a sense of oneness amongst the Indians. Nationalism, religion and language are the three most unifying factors in any society. As the world is becoming smaller due to fast developments in the fields of information technology, communication, transport besides inter-mixing of people of different countries for reasons like employment, education, tourism etc. and cultures, pattern of life, political and social concepts of one country influence other countries, nationalism, even though it infuses a sense of unity amongst the citizens of a country, acquires political overtones. The spirit of nationalism is more demonstrated during situations like war, natural catastrophes etc. Nationalism, however, does not, and cannot, prevent people from adhering to their own cultures, customs, practices, religion, traditions as there is no inter-se conflict between them. On the other hand, human rights and democratic values help to preserve them. Speaking with particular reference to Indians living abroad, we find that they come from all parts of India and are settled in almost all the countries of the world, many of them since the time of their ancestors. They may or may not have acquired citizenship of the domicile country, but they do have a sense of belonging to India. They pursue their own religion, customs, traditions, and culture and celebrate their festivals in a manner acceptable to their religion, caste or community, but this brings to the fore the religious, regional, ethnic and sectarian differences which are circumscribed

by their own limitations. The scope of all these activities is thus necessarily confined within a small canvass and is not as wide as it should be.

A look at Indians living abroad shows that they mainly comprise of Hindus, Muslims and Christians whose religious practices, customs, traditions, culture etc. are vitally different from, and most of which are unacceptable to, each other. Even within one community itself we notice distinctive features based on regions and sects. For example, the religious customs and traditions of the Hindus or Muslims of southern India are different from those of northern India, eastern India or western India. Religious differences are so wide and strong that religion can never unite all the global Indians, though it can serve as a unifying factor within the religious community itself.

To inculcate a sense of togetherness in global Indians, and to integrate them, a broader base is required which language can provide. Language transcends all religious and regional barriers. We have a number of regional languages in India, but Hindi is the national language which is spoken, written and understood by the people in the entire country whether they are literate or not. Though English is also spoken in India but the number of English-speaking persons is limited and is confined generally to the elite class. At home Indians settled abroad generally converse amongst themselves either in their own regional language or in Hindi irrespective of their religion, caste or community. To illustrate, a Hindu or a Muslim or a Christian hailing from Bengal or Tamilnadu or Kerala speaks Bengali or Tamil or Malayalam language respectively. This is true with respect to other parts of the country also. The ceremonies to be performed in religious and cultural functions are also generally performed in regional languages. Despite all these there is no clash between the regional languages. Hindi, which has a larger base, serves as strong bridge to eliminate all these differences. In fact Hindi has a national identity and is effective in paving the way for better understanding between the regional languages of India. Since Hindi is regarded as the elder sister of regional languages, it has rightly been given the status on national language. It is very rich in all branches of literature, gives due respect to regional languages and their literature, and deriving its base from Sanskrit, which is the mother of all the languages, it has all the potential of removing any kind of linguistic conflict or misunderstanding.

Without going into details and discussing each and every factor threadbare, I am of definite view that nationalism and Hindi language are the two most integrating and unifying factors of Indians. After all we are Indians and we love India.

ABSTRACT

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What should be state language of India and how this language can help to integrate multilingual India?

The constitutional mandate of tri-language formula (Tri Bhasa Sutra) evolved after a long debate and discussions in 1956. India was reorganized in 28 states and 18 Indian languages were chosen as state languages and were included in the eighth schedule of Indian constitution. After the acceptance of B. G. Kher commissions report in 1956 by the Government of India, Hindi was accepted as official link language, English was also given the same status and one local or state language of respective state (i.e. 28 states) was recommended to be the third language with Hindi & English.

This compromise formula could not satisfy the majority of the states and the countrymen. This trilingual formula ultimately strengthened the influence and importance of Hindi in National life and all other state languages, included in eighth schedule, started to lose their national average and local effectiveness. A sense of disintegration and isolation began to grow in the psyche of the non-Hindi region.

Language rivalry, a hidden obsession in Indian mind extended geographically. It spreaded from India to abroad. Though this rivalry is outwardly not much visible but in the heart of the heart of nation, it is there.

A present study of UNESCO, recently published a project with horrifying details of how, half of the 6000 or so languages spoken in the world are under threat and are gradually disappearing by the pressure of dominant languages, such as English, French, Spanish, Russian and mainstream Chinese.

The study cites the several reasons for the disappearance of language ranging from repressive govt. policies to lack of determined multilingual approach by the civil society.

HUMAN SYMPHONY IN A MULTILINGUAL COUNTRY

INTRODUCTION

What should be the national or state language of India? The question has created much furore among Indian in general and state in particular, since independence in 1947.

In 1948, the govt. of India appointed a commission under S. K. Dhar, a judge of Allahabad High Court to examine the case for reorganization of states on linguistic basis. Admittedly, in the question of reorganization of the states on language basis, the commission however attached more importance to historical, geographical and economic conditions. It favoured reorganization on the basis of administrative convenience rather than linguistic considerations.

In Dec. 1948, Congress, the then ruling party in India appointed a committee under Jawaharlal Nehru, Ballabh Bhai Patel & Pattabhi Sitaramaiya (popularly known as JVP Committee) to examine the issue of the reorganization of the states on a linguistic basis. The JVP committee in a report submitted in April 1949 dismissed the idea of reorganization and left the issue open for consideration in future.

Constitutional Position

Basically, as India is a multilingual country since time immemorial, the issue of national language remained as a bone of contention both in political and civil society. Primarily this was a North-South issue. As most of the modern Indian languages in the North and Central India originate from Indo-European group of language to Indo-Aryan via Indo-Iranian languages, which in the Indo Aryan phase was shaped as vedic language, and the languages in the Southern part of India were born of Dravidian group of languages, there was a hidden rivalry between the two sets of languages. Fraternity of multilingual civil societies were also available among the linguistic groups. As soon as state interfered in this issue and 8th schedule of the Indian constitution was drafted, Hindi was honoured and chosen as official and link language of the Indian state. This decision of the central govt. created a turmoil throughout South India, particularly among the lingual communities of Dravidian origin.

In 1953, the govt. was forced to create a separate state of Andhra Pradesh for Telegu speaking people following the long drawn agitation and the death of Potti Sriramalu, after a hunger strike of 56 days. Thus the first linguistic state of Andhra Pradesh emerged under popular pressure.

THE LINK LANGUAGE AND TRILINGUAL EQUATION

This led to the demand for creation of states on linguistic basis from other parts of country and on Dec. 22, 1953, Jawaharlal Nehru, the then Prime Minister of India, announced the appointment of a commission under Fazl Ali to consider the demand. The other two members of the Ali Commission were K. M. Panikkar and H. N. Kunzru. The commission submitted its report after taking into account of the wishes and claims of the people in different regions. It recommended the reorganization of the whole country into 16 states and 3 centrally administered areas. However the govt. did not accept these recommendations as they were while accepting commissions recommendations to do away with the four-fold distribution of states as provided under the original constitution, it divided the country into 14 states and 6 union territories under the state reorganization Act 1956. Since then several changes in reorganization took place, thus at present the Indian Union consists of 28 states and seven union territories. According to the eighth schedule of the constitution 18 languages of the country recognized as official languages. Hindi and English being the official and link language of the govt., there is also an option to accommodate one of these eighteen languages with the same status of Hindi and English as per choice of the respective states. Apparently, this formula projects a

multilingual structure for the settlement of the country's language problem. This formula did not function as policy makers expected. Hindi became the 'rajbhasa' and all other languages of the 8th schedule have become almost irrelevant. It is a matter of regret that the state of India, which successfully settled its multi religious structure by declaring itself as secular, honoring all and every religion, could not unfortunately settle its multilingual position. Democracy prevailed in accepting secularism but that democracy was rejected to settle the language-issue. The nation state concept came into conflict with the federal structure of the constitution.

India's Multilingual Backdrop

Language is the most important issue for integration, unity and peace in India. George Grierson in his linguistic survey of India, 1903 listed some 225 main languages in our country. The census of India, 1961 put the figure at a startling 1652, because it recorded even miniscule dialect spoken by only 5 persons. The 1971 census put forward the more realistic figure of 700 languages, counting dialect spoken by at least 1000 persons. K. M. George in his comparative Indian literature places the fig. as 259 using the yardstick of 5000 adherents.

After the acceptance of B.G. Kher commission report in 1956, when Hindi was accepted as official and link language, a kind of cultural revolt which first touched in southern India gradually spread from Himalaya to Kanyakumari. The whole country became restless. Though the major part of the country from Gujrat to Assam was connected with ancestral Indo-Aryan origin, the rest of the country, particularly southern and north-east India were attached to the Dravidian & Sino-Tibetan group of languages. Many more questions ascended from different lingual communities – academics, literacy societies of the country after the three-language formula was introduced by the Government. This three language formula virtually turned into one language dictatorial role i.e. Hindi. Questions were raised that how a secular state could be so orthodox in imposing one official language in a multilingual society? They cited the example of Belgium and Switzerland. Belgium became an independent sovereign state, in 1830 with French as state language. But the Flemish speaking Belgians expressed their discontent with this policy and started agitation to include Flemish language as state language with French. The government concluded the demand. Belgium became a bi-lingual nation with the approval of the state. The same situation also occurred in Switzerland. Government accepted German, French and Italian as the country's National languages.

Moreover other Anglo-Saxon languages are used in lower state of administration and in various district levels of Switzerland. Almost 100% of the Swiss are well-conversant in English.

Colonial Hangover and Policy makers' Indecision

Post independent language policy makers of India are still under the spell of colonial hangover and trying to follow the stigma of Nation state concept to formulate language policies in the country. Hindi can't be an axiomatic link language. India, which is as big

as Europe can't accommodate the principle of one state, one nation and one language concept of the West.

It is an inheritance of British colonial rule. This rule does not suit a country which is historically a multilingual nation with all the federal features. This is not just a debate of one language Vs other language, not a war hot or cold among the modern Indian languages. It is a periphery of human emotion of the people of different parts of India. It is connected with traditional cohesive features of the civilization of the country, with peace and progress of the Indian people at large.

Though the 8th schedule of Indian constitution has rendered equal importance and right to all the 18 languages with Hindi but in practice?? Hindi is being focused as the state language or 'rashtra bhasa' throughout the country. Hindi as language and Hindi as the mother tongue of a particular community enjoy extra mileage in governmental activities as well as exploit the bigger share of revenue, which is allotted to popularize 18 languages in India.

India Without Indians

This unequal treatment towards the majority of Indian population and, constitutionally acknowledged languages have jeopardized the spirit of 3-language policy. People in India are gradually feeling a psychological alienation among themselves. It is jokingly said – 'There is no Indian in India. There are Tamils, Telegue, Punjabis, Marathis, Bengalis and many other Nationalities, but no Indian is available, except through identity cards and passports. A kind of demoralization has developed in language issue among the Indians. Many educated persons of elite Indians are more conversant about European and Latin American literature than next door neighbours literary creativeness in their own country. An elitist Bengali, Oriya, Tamil, Kannadi or from any part of the country can spell out one dozen of books, novels, collection of essays from Derrida to Noan Chomsky, GuntarGrass to Paulo Cohelo and Milan Kundera, but will remain dumb in any discourse of Gurmakhi, Marathi or Tamil literature. Distance is increasing everyday in intra-national relationship and the 28 states of India are turning into 28 islands in sea without or with a feeble communication.

Tradition and Language

Two streams of traditions are also creating a gulf of difference in lingual interaction. The mainstreams tradition has been shadowing the popular stream of tradition. When we recall our encounters with the so-called illiterate classes or when we read novels set in a rural ambience, we find that the characters speak a more vigorous and colourful language, which is laced with telling proverbs and picturesque proverbs of speech. Half the appeal of Dickens' novels comes from the vocabulary of his characters plying the lowly trades. It is a pity that the process of 'civilizing' them should result in their coming to use an anemic form of language. Under the pressure of main stream tradition of 'Lingua – Franca' the down to earth stream of dialect and folklore are gradually vanishing and building a buffer zone of linguistic isolation. There is yet another factor, which contributes to our problems in managing our mother tongue. The rate at which the information revolution is gathering momentum, our mother tongues are in deep trouble.

English has regained its dominance and parents keep no secret of the fact that they want their children to concentrate on English because the race is not for those who are slow in English. While politicians and journalists still live in the old world of linguistic chauvinism, parents have moved far away from the fixation with the mother tongue. Their duty is to ensure that their children go to IITS and to U.S. This itch is no longer confined to middle classes but has percolated even to the poorer and more disadvantaged. This is the age of mobile phones, E-mail, instant messaging (SMS) and internet chat rooms. English is the king of this realm. What choice is there at all of Indian languages being used by the generations to come?

A present study by UNESCO, the cultural body of UNO, recently published a horrifying detail how half of the 6,000 or so languages spoken in the world are under threat and a wealth of human knowledge could be lost with them.

Threat to Multilingual Approach

"The Atlas of the World's languages in danger of disappearance" says "pressure from dominant languages such as English, French, Spanish, Russian and mainstream Chinese are drowning out minority tongues at an accelerating pace. The study cites the Americas and Australia as having the worst record over the past 100 years with 100s of aboriginal languages now extinct in Australia as a result of harsh assimilation policies that persisted until around 1970. In Asia this study says – the situation for minority languages is uncertain in many parts of China, while in Africa between 500 to 600 of the 1,400 or so local languages are on the decline, with 250 of these under immediate threat. The study was edited by the Late Prof. Stepher Wurn, an Australian linguist of Hungarian origin who spoke some 50 languages. Wurn died recently. 'The Atlas' cites several reasons for the disappearance of languages ranging from repressive govt. policies and assimilation to economic pressures, migratory trends, disease and natural disasters. While sounding the alarm, it notes that a determined multilingual approach can rescue even the most threatened tongue.

Proposal and Conclusion

Before I conclude my paper, I must wholeheartedly congratulate the sponsors – 'Gitanjali Multilingual Literacy Circle' for their wisdom to convene IMS – 2005 and to table an issue for better understanding between the regional languages of India and to create a healthy environment for lingual integration among the Indians in India and abroad. I should humbly put forward a few suggestions before the learned delegates and Honorable guests for their precious comments to keep this process rolling. I shall request them to enrich this symposium by drawing an effective future programme, which will turn into a movement of multilingual integration in India and abroad with declared objectives.

My first suggestion is to include one of the 18 national languages listed in the Indian constitution be included with the vernacular in the academic curriculae from school to college, even in the universities in every state in India. Can the Indian in Birmingham start a multilingual center of integration here in England, which is 7000 miles away from their homeland.

The most urgent task before us is to exchange our culture which is an integral part of Indian civilization. If we know each others best of cultural treasures, a bright passage of communication and co-operation will definitely be build up and bring all the states of the country and Indians living abroad under the same umbrella of Unity. Closer and identifiable Indianness will emerge globally. To exchange each other culture, the Govt. as well as the academic institutions are to undertake the task of translating each others literature in various Indian languages. Translation is the first and foremost programme for multilingual integration. This should be done with almost sincerely, faith and competence. Only the faithful and competent persons can undertake this programme successfully. This is not one man's job, the literary trust, academies, language and literacy centers, sahitya – sansthans of different Indian languages are the competent authorities to carry out this programme. Implementation of this programme may be initiated centrally but should be decentralized to widen its fold. Integration and unity are essential to make India a habitable place, a globalized nation, a person as an Indian as well as an universal man, (in Sanskrit, Basudhaiva Kutumbakam), the torch bearer of value based, ancient civilization with multilingual modernity. We may have to congratulate ourselves, if our Indian languages are able to retain the status of spoken tongues and globalize national integrity.

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National Integration in Multilingual and Multicultural India

Omkar N. Koul

Introduction

Integration is a state of mind, which is not easy to define. One can think of multiple levels or multiple layers of integration: individual, environmental, societal, national and universal. At the individual level, it is imperative to have integration with self within. There has to be integration of head and heart, involving deep understanding and strong determination with clarity and unambiguity. One has to integrate fully with given environment outside self-existence. It is not possible to isolate oneself from the given environment, which is an integral part of life. Integration with environment means to be one with nature, to be environment friendly, to learn from it, to protect it, and to use it as a strong resource for the development of self. At the societal level, one has to be an integral and responsible part of the society one is born in, and to fulfill its obligations at different levels. At the national level, integration means to be one with the nation, to work for its welfare, prosperity and development. At the universal level, integration means the participation in the global ventures, and challenges.

National Integration involves integration of an individual and society with the welfare and protection of the nation at different levels. It is primarily integration of minds and a sense of belonging to that work for the socio-cultural, economic, political welfare of the state, its protection, and contribute to nation-building. It is a co-operation and not an assimilation of individual and societal identities. In a democratic framework, it is respect for others' opinions and ideas. It is an equal opportunity to participate in the nation-building efforts.

Multilingual and Multicultural Context

India is a country of diverse peoples, languages, cultures, and religions. Since time immemorial, these varied people, languages and cultures have lived together harmoniously. As we traverse the length and breadth of this country, we notice that the transition from one culture to another, and one language to another is not abrupt, but smooth and gradual. Though the diversities appear to be of continental dimensions, they basically reflect different shades of a significant common cultural heritage and ethos. The forces of modernization are bringing about rapid changes in the social structure. Not only are people becoming more aware of their social, cultural and religious heritage, but due to economic forces their mobility is also increasing. Language plays an important role in the social, economic and educational development of a nation.

Provisions in the Constitution

The Constitution of India in its Eighth Schedule as of now lists 22 major languages namely Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Marathi, Malayalam, Manipuri, Nepali, Oriya, Punjabi, Santhali, Sanskrit, Sindhi, Tamil, Telugu and Urdu. All the states have a choice to select any of the languages listed above as official language or languages for the state. English is not listed in the Eighth Schedule, but it continues to be used as an associate official language at the Union level and in states. Besides its role in administration, it has a dominant role in education and mass media throughout the country.

The Constitution protects the right of the linguistic minorities in each state for the preference of their linguistic and cultural identity. All the states are bound to make provision for the use of

minority languages in education and also in local administration where these languages are spoken natively. Though there are constitutional safeguards for linguistic minorities as far as their right to the use of their languages in education and local administration in the states is concerned, these provisions are not implemented adequately. Not only a large number of languages of linguistic minorities but also languages of majority population (as in the case of Kashmiri and Dogri in Kashmir and Jammu regions of the state of Jammu & Kashmir respectively) have not been assigned any role in administration.

The multilingual and multi-cultural character of the country with high rate of illiteracy poses a large number of problems for language planners in administration. According to the 1971 census, 281 languages are spoken by more than 5000 speakers each, and 221 languages are spoken by more than 10,000 speakers each. (Further break-up of these languages is as follows: 33 languages are spoken by 1 million or more speakers, 49 languages are spoken by 100 thousand to less than a million speakers, and 139 languages are spoken by 10,000 to less than 100 thousand speakers each.) Most of these languages have their own varieties and styles of speech. Keeping in view the multiplicity of existing languages, it is only a limited number of them, which are being currently used in administration, education and mass media.

The Constitution of India provides opportunities for growth and development of diverse cultures, and languages within broad national goals. During the post-independence period, a number of steps have been taken by various governments in order to maintain various linguistic identities, and provide for interaction between languages and cultures. The first major step taken in this direction was the reorganization of states on linguistic basis in 1956.

Some Western scholars believe that multilingualism results in loss of effective communication. Therefore, the multilingual societies tend to remain static. Existence of diverse languages has never been an obstacle in the mobility of people or in any social intercourse along the length and breadth of India. It is important to understand the difference in ethos of predominantly monolingual and predominantly multilingual countries. The dynamics as well as economics of planning must be viewed differently in these two situations. As pointed out by Pattanayak (1984) in a predominantly monolingual point of view, many languages are nuisance as their acquisition is considered a burden. They are considered economically and politically untenable. In the case of multilingual countries, the reverse is the case. For them, restriction in the choice of languages is nuisance, and one language is not only uneconomic, but is politically untenable and socially absurd. Any effort at standardization or cultural universalism through reduction of multiplicity could give the impression of limitation on the cultural alternatives available to a country.

After independence, the committees and commissions on the reorganization of states focused on four basic principles of administrative convenience: language, culture, development, and unity. A States Reorganization Commission set-up in 1953 looked into different principles and made suggestions on the categorization of monolingual (where 70% or more of the entire population speak the same language), and bilingual (where 30% or more of the entire population speak a language other than the language of the region) states. It also recommended that the language of the minority should be used in official business in a district, where it is spoken by 70% or more of the population; in bilingual districts, municipal areas or in Talukas where minorities contribute to 15 per cent to 20 per cent of the population, all documents, notices, electoral rolls etc. must be printed in both the languages.

The principle of reorganization of states on linguistic basis has over the years given rise to various political movements. The linguistic and cultural identity is a strong unifying force behind these movements. The dominance of the so-called major regional or official language and non-implementation of the recommendation for the protection of rights of linguistic minorities are primarily responsible for rise of political movements on linguistic basis.

Tribal Languages

The Census of India 1991 lists 96 non-scheduled languages which include 90 tribal languages. They belong to four language families of Indo-Aryan, Dravidian, Astro-Asiatic, and Sino-Tibetan. During the British period the missionaries translated Bible and other religious texts in tribal languages using Roman script. Some tribal languages are written in regional or state scripts. Other revealed, discovered and constructed scripts are proposed for some of these languages. It is important to save the tribal languages from extinction. Some of them with less number of speakers are labeled as endangered languages. For example, in the tribal languages of the Andaman and Nicobar Islands, Andanamese has just 43 speakers, Onge 95, Shompen 200, Jarwa 200 and no reliable information is available for Sentanalese. They are biologically endangered. There are others under the threat of endangerment in the longer time as they are not taught and/or learnt in education. According to Warm (1993), "Any language is to be regarded as endangered if children do not learn it fully any more or not at all. This would inevitably lead to its death in due course, unless the language gets revitalised as a result of new circumstances or successful application for some efforts maintaining it." As pointed out by Vijayan Unni (Census of India 1991 Preface) "If a language dies, thousands of years of experience, history cultural diversity and the very identity of the people is lost forever." Fishman (1994, quoted in Pattanayak 2001) raises a question "what is lost when a language is lost?" and answers it by stating "the socio-cultural integration of the generations, the cohesiveness, naturalness and the quiet creativity, the secure sense of identity, the sense of collective worth of a community and of a people." As stated time and again that in case of tribal languages the role of language is greater in defining and incorporating the content of its culture. Every tribal language clearly exhibits all the native wisdom of the ethnic community that it has gathered through ages and its unique world view which the community has evolved. This is preserved in the linguistic tradition they inherit. The development of tribal languages necessitates their use in different domains such as administration, education and mass media.

Steps Taken Towards National Integration

After attaining independence, the Government of India has taken various steps towards the national integration. Some significant steps taken in this direction are mentioned below.

All-India services

All-India services have played a very important role in promoting the unity of India and nationhood in which the national resources and talent in administration is used in the development and protection of different regions and states. The All-India officers are viewed as having a wider perspective and are not a part of narrow vested interests.

In order to ensure that the Union government is truly representative of all regions and cultures of the country, recruitment to service under the Union has to be conducted in all scheduled languages.

Language Institutions

The use of any language in administration, education and mass-media necessitates the development and standardization of appropriate registers of the language. Towards this end, different steps have been taken at both Union and state levels. At the Union level, various commissions and boards have been formed for undertaking the work and for funding and monitoring the language development programmes taken-up by various states. The Government of India has setup the following prominent institutions under the Union Department of Education:

- The Commission for Scientific and Technical Terminology (CST)

- Central Hindi Directorate (CHD)
- National Council for the Promotion of Urdu (NCPUL)
- Central Institute of Hindi (CIH)
- Central Institute of Indian languages (CIIL)
- National Council for the Promotion of Sindhi Language (NCPSL)

The main objective of these institutions is the development of Indian languages to facilitate the use of these languages in education, mass media and administration.

Media policy

The media has been an important tool in helping to promote national integration and linguistic harmony. The first few decades involved mainly the use of radio and national newspapers. The radio has reached remote and inaccessible villages. It has provided a means to gain awareness of happenings in various parts of the country. The introduction of the television has further strengthened this trend. This is much more powerful than the radio. The government has made a judicious use of this medium by taking a number of steps to promote cultural cohesiveness and linguistic harmony: i) each state or region has a TV station to help develop local talent, themes and languages. ii) In the major cosmopolitan cities, to cater to major linguistic communities, a second channel has been set up. The Doordarshan has set up multi-channel network to cater to regional and cultural aspirations of the people providing them a wide choice. There is a strong competition with other international networks. Doordarshan is trying to improve its programmes and increase its telecast time. iii) A national network programme beamed simultaneously across the nation helps to promote a sense of belongingness to the same nation. iv) In order to acquaint the people with dance, music, etc. of various cultures, national programmes based on these themes are telecast. v) Films from various languages are telecast.

Three-Language Formula

The Three-language formula was specifically formulated by the government to help promote understanding of languages and cultures. This formula involved learning the mother tongue, English and one other regional language. For non-Hindi speaking states, the third language is Hindi. This formula was adopted in the hope of promoting national integration and helping to understand and appreciate the varied cultures and people of India. However, due to its non-statutory character and opposition by some states, it has not been implemented in letter and spirit..

New Challenges and Strategies

From the multilingual and multicultural perspectives, India is currently facing quite a few challenges, which demand an immediate action.

Globalisation

Globalization is to be defined not as the dominance of one language or culture worldwide but the survival of different languages and cultures together in a pluralistic milieu. Globalisation is an equal opportunity for participation in the global economy. The forces of globalisation provide healthy competitiveness in which all the people and countries can participate as equal partners.

No state can progress if the knowledge and information remains vested in an elite group and the majority is deprived of it. Efforts are necessary to disseminate the knowledge and information from top level to grass-root level. As progress is a continuous process, so is national integration and nation-building. It requires a continuous flow of information, providing equal opportunities to one and all for meaningful co-operation.

Information has emerged an important power in the context of globalisation. It is important to have information for participation in the benefits of globalisation. Most of the latest information is available on internet, primarily being in English and a few other privileged languages, is not available to people with non-English knowing masses in India. Thus they are denied an opportunity to participate in the free economy of globalisation. Right now the fruits of the free economy are enjoyed by the elite class with high education. It is important to disseminate this information to the common masses or people at the grass-root level. The information has to be provided in different regional languages.

It is obligatory to develop translation tools which would provide the information from English into regional languages automatically at a fast pace. This would ensure the dissemination of information and participation of the people in the global economy, who do not have an access to English. Availability of translation tools would also facilitate the use of the regional languages within the same language communities who live in different parts of the world. This would result in the information flow at a fast pace.

Role of Universities

The Education Policy as early as 1968 emphasised the need to bring the school and community closer through suitable programmes of mutual service and support. No serious efforts have been made in this direction. In view of the challenges of the globalisation, universities and higher institutions of learning cannot afford to remain ivory towers catering to the needs of the elite class. They have to impart technical education and know-how, and disseminate information in the languages of the people. They have to empower the learners with the latest knowledge and information to enable them to participate in the free economy. By providing an access to higher education only to the elite class, the information-rich people are becoming richer and information-poor people poorer. The universities can also promote research in the area of indigenous knowledge and technology and help the local people to make its use in agriculture and industry.

Linguistic and Ethnic Minorities

Though there are constitutional provisions for the protection of linguistic and cultural rights of the minorities, serious efforts are to be made to create opportunities for empowering the linguistic and ethnic minorities so that they can participate in the development of the state. Provisions are to be made for the education of the children of the linguistic minorities in their mother tongue and to use bilingual transfer model to enable them to learn their mother tongue and later the state language.

Cultural Policy

The Government of India should formulate a National Cultural Policy, which would promote multiculturalism by providing equal opportunities for the maintenance of cultures of all the ethnic communities. The promotion of culture can play a vital role in the development of the mutual understanding of different sections of society, their knowledge system and would bring people together. Cultural awareness should become a part of curriculum in education at different levels.

Value System

Education comprises broadly three components: knowledge, skills and values. The knowledge and information relating to various subjects has to be relevant keeping in view the present needs. Similarly, students are to be imparted skills so that they can make the use of their knowledge and contribute to the development of their self, society and nation at large. The use and sharing of skills bring people together in different spheres of the day-to-day life. It is actually the performance of the acquired knowledge. Similarly, education has to provide values relating to physical environment, health, human relations such as discipline, cleanliness, punctuality, democratic functioning in

society, responsibility for maintaining order, decorum, protection of environment, and respect others' religion, caste, creed and community. Imparting of these values in the education system would go all the way to promote national integration.

Conclusion

To conclude, the ethos of multilingual and multicultural societies is quite different from that of monolingual and monocultural societies and nations. The national integration has to aim at integration of an individual with the society and nation in the interest of the welfare and security of the nation at different levels. It is important to keep in mind the characteristics of multilingual multicultural India, and to have a periodical review of various steps undertaken towards in interest of national integration. We have indicated a few current challenges as a result of globalisation, prevailing situations, and suggested certain strategies, which can be adopted for strengthening the national integration in the multilingual and multicultural context.

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विषय

" भारतीयों की राष्ट्रीय अखंडता में भाषा समन्वय की भूमिका "

लेखक

डॉ केशव प्रथमवीर

पता

बी-२, दर्शना पार्क, कल्याणी नगर, पूना-४११००६, महाराष्ट्र, भारत.

भूमिका-

दुनिया के अधिकांश देशों में एकाधिक भाषाओं का व्यवहार होता है। लेकिन इस मामले में निश्चित रूप से हम भारतीयों की स्थिति सबसे विशिष्ट है। यहां प्रायः सर्वाधिक भाषाओं का व्यवहार होता है। अठारह भाषाओं को तो भारतीय संविधान में ही मान्यता प्राप्त है। फिर इनकी ढेरों बोलियां हैं और मजेदार बात यह है कि इनमें से कई तो सचमुच ही भाषा बनने की लियाकत रखती हैं, जिनकी ऐसी मांग भी हमेशा दर्ज रहती है। यदि ये सभी भाषाएं-उपभाषाएं अपना-अपना अलगाववादी व अहंवादी सीमित रास्ता अपनाती रहीं, अपनी-अपनी स्वार्थ-सिद्धि के लिए आपस में खींचातानी करती रहीं, तो न ही भारत अपना एकात्मक राष्ट्रीय स्वरूप बचा पायेगा, न ही विदेशों में बसे हमारे भारतीय भाई ही मिलजुलकर किसी एकात्मक प्रयास से राष्ट्रीय गौरव का कोई सार्थक कार्य कर पायेंगे। यहां खेद के साथ कहना पड़ रहा है कि आज की हमारी भाषाई गति इसी नाजुक दिशा की ओर ही बढ़ रही है। इस यथार्थ स्थिति के मद्देनजर इस सिम्पोजिया का यह विषय बहुत प्रासंगिक एवं जरूरी सिद्ध होता है। ~~खुशकि~~ इस सूझबूझ के लिए 'गीतांजलि' के लोग बधाई के हकदार हैं। इसके लिए कुछ समुचित एवं सामूहिक प्रयत्न बहुत जरूरी हैं। यह परंपरा बनकर कायम हो, तो काफी अच्छी संभावनाएं बन सकती हैं।

विमर्श

राष्ट्रीय अखंडता के संदर्भ में देखा जाये, तो भाषा सिर्फ संप्रेषण का ही माध्यम नहीं है, वरन् सचाई यह है कि भाषा अपनेआप में देश के सामाजिक, सांस्कृतिक एवं आर्थिक उत्थान-पतन के इतिहास को समाहित किये हुए होती है। साथ ही इसमें नैतिक, धार्मिक, साहित्यिक तथा दार्शनिक उपलब्धियों का समावेश भी होता है। किसी राष्ट्र की महत्वपूर्ण धरोहरों, समृद्ध परंपराओं तथा ऐतिहासिक भूलों एवं उपलब्धियों के अभिलेख भी भाषा में सुरक्षित रहते हैं। उदाहरण के लिए यहां अपनी देवभाषा संस्कृत को लिया जा सकता है, जिसने भारत की राष्ट्रीय एकता को सुदृढ़ बनाए रखने में महत्वपूर्ण भूमिका निभायी है। इस रूप में संस्कृत ने सभी भारतीय भाषाओं को प्रभावित भी किया है और विकास-पथ पर अग्रसर (प्रमोट) भी तथा विषय व अभिव्यक्ति के स्तर पर बड़ी उदारतापूर्वक समृद्ध भी किया है, जिसके लिए हमारी सभी भाषाएं संस्कृत की कमोबेश ऋणी हैं।

भारत की राष्ट्रीय अखंडता के संदर्भ में संस्कृत की भूमिका इतनी निर्णायक रही है कि आज वह हमारे लिए नजीर के रूप में अनुकरणीय हो सकती है। अतः यहां इस पर थोड़ा कुछ सलीके से कहना जरूरी लग रहा है। जोर देकर कहा जाने जैसा तथ्य यह है कि संस्कृत जहां एक तरफ भारत की अग्रगामी भाषा थी, वहीं दूसरी तरफ वह सभी भारतीय भाषाओं में वैसे ही समन्वय का माध्यम बनी हुई थी, जिस विमर्श के लिए आज हम यहां इकट्ठे हुए हैं। हम सभी उस इतिहास से वाकिफ हैं कि भारत की राष्ट्रीय एकता के महान स्वप्नद्रष्टा जगद्गुरु शंकराचार्य ने अपना संदेश पहुंचाने के लिए पूरे भारत की यात्रा की थी और संस्कृत को सफल माध्यम बनाया था, जिसका हार्दिक

स्वागत सहर्ष पूरे देश ने किया था। तब यह कार्य अवश्य ही इसी समन्वय से ही सधा होगा। संस्कृत में रहे गये हमारे महान साहित्यिक - दार्शनिक ग्रंथ- रामायण, महाभारत व श्रीमद्भगवत् आदि- युगों-युगों से निरंतर हमारी भारतीय भाषाओं के लिए आदर्श व तमाम साहित्यिक रचनाओं के प्रेरणास्रोत बने हुए हैं। इसलिए यहां यह ध्यान दिलाने की बात है कि आज भारतीय भाषाओं में समुचित समन्वय तभी हो पायेगा, जब वे एक दूसरे के साथ आत्मीय व सहानुभूतिपूर्ण बर्ताव करेंगी। साथ ही इस बात का भी ख्याल रखना आवश्यक होगा कि यह समन्वय तभी संभव होगा, जब इस कार्य के लिए किसी एक भारतीय भाषा को ही संपर्कभाषा के रूप में स्वीकार किया जा सके।

यह दुर्भाग्यपूर्ण है कि आज कुछ ऐसे विरोधी स्वर भी सुनायी पड़ते हैं, जो भारतीय भाषाओं के समन्वय के रास्ते में घातक बनते हैं। तथ्य यह है कि भारतीय भाषाओं में समुचित समन्वय का अभाव ही भारतीय समुदायों के बीच समुचित समन्वय का भी अभाव पैदा करता है। इसके परिणाम में बढ़ता है - सांप्रदायिक कट्टरपन, धार्मिक रुढ़िवाद, विचारहीन क्षेत्र-प्रांतवाद, राजनीतिक काइयापन तथा ऐसी ही कई एक वृत्तियां.....जो पुनः भाषा के अपेक्षित समन्वय को उल्टी दिशा में खींचती हैं। इसलिए यदि हम सचमुच ही अपने देश को दृढ़ रूप में अखंड व संपन्न राष्ट्र देखना चाहते हैं, तो हमें अनिवार्य रूप से इन प्रवृत्तियों से ऊपर उठना होगा। जिस दिन हम राष्ट्रीय स्तर पर अपनी भावात्मक एकता व बंधु भाव को अपना पायेंगे, वही हमारी भाषाओं के समन्वय का भी सर्वोच्च दिन होगा।

ध्यान देने लायक रोचक बात यह भी है कि भारत के जनसामान्य, चाहे वे कोई भी भाषा बोलने वाले हों, में उक्त विरोध व भेदभाव के स्वर उठने व बैसे नहीं हैं, जैसे और जितने कि उन तथाकथित ऊंचे कहलाने वाले एवं राजनीति का खेल खेलने वाले एक सीमित समूह में दिखायी देते हैं। परंतु यह भी सत्य है, और अधिक दुर्भाग्यपूर्ण है, कि यही छोटा समूह उस विशाल जनसामान्य को फोड़ने और उन्हें गलत दिशा की ओर ले जाने में सफल हो जाता है। वह बड़ी चालाकी से उनका भावात्मक शोषण करता है और इस्तेमाल भी कर लेता है। विमर्श के इस स्तर पर पहुंचकर सिद्ध होता है कि भारतीय भाषाओं में समुचित समन्वय का अभाव और राष्ट्रीय एकता-अखंडता आदि सब बनावटी समस्याएँ हैं - असली हैं ही नहीं।

हम भारतीय लोग, चाहे दुनिया के किसी भी कोने में रह रहे हों, आत्मा की संस्कृति में विश्वास करते रहे हैं। यह हमारे उपनिषदों का असर है, जिसमें आत्मा की एकता पर स्पष्ट जोर है, जो जड़-चेतन सभी पदार्थों को अभिन्न मानता है। उसका विशाल व महान उदारतापूर्ण सिद्धांत - 'वसुधैव कुटुंबकम्' हमें 'मानवीय विश्व परिवार' की प्रेरणा देता है। हमारे ऋषियों ने हजारों वर्ष पूर्व यह घोषित किया था- "आ नो भद्रा कृण्वन्तु विश्वमार्यम्" अर्थात् 'आइए, संपूर्ण विश्व को सुसंस्कृत बनाएं'। भारतीय दर्शन या सोच में अखिल विश्व के कल्याण का ध्यान रखा गया है- "सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः" के उद्घोषक ऋषि से लेकर आधुनिक संतशिरोमणि विनोबा तक 'जय जगत्' की ही बात करते हैं। आधुनिक कवि जयशंकर प्रसाद में भी यही स्वर सुनायी देता है -

'औरों को हँसता देखो मनु, हँसो और सुख पाओ।
अपने सुख को विस्तृत कर लो, जग को सुखी बनाओ'।

इसी मूल दृष्टि ने हमारे अंदर सभी भाषाओं, संस्कृतियों और समूची मानवता के प्रति एक प्रकार की स्नेह-सौहार्दपूर्ण आत्मीयता का निर्माण किया है। यह हमारी स्वस्थ वैचारिक परंपरा सभी प्रकार की विभिन्नताओं में एकता के दर्शन कराती है। इस तरह समन्वय, सामंजस्य, सहनशीलता तथा करुणा की भावना हम भारतीयों को विरासत में मिली हुई है। उदार व समर्पणशील समन्वय ही भारतीयता का प्रमुख लक्षण है।

भारतीय भाषाओं के समन्वय की इस चर्चा में, अपनी भाषाओं में से ही हमें एक भारतीय भाषा को पहचानना, चुनना व सक्षम बनाना होगा; जो एक महती आवश्यकता की पूर्ति कर सके। इसके लिए निर्विवाद रूप से सबसे उपयुक्त एकमात्र विकल्प है - हिन्दी। फिर यह कोई आज ही कहने की बात नहीं हुई है। आज से लगभग सौ-सवा सौ साल पहले गांधीजी जैसे देश के महान विचारकों, सुधारकों, रहनुमाओं ने कहा है।

संपर्क भाषा के रूप में हिन्दी के चयन के पक्ष में कुछ बड़े ठोस तथ्य व प्रमाण हैं। मसलन- भारतीय जनसंख्या का अधिकांश भाग हिन्दी समझता व बोलता है। देश के दस राज्यों की तो यही मातृभाषा जैसी है। हिन्दी समझने वाला बर्ग तो बहुत बड़ा है। शायद ही कोई शहर हो, जहां हिन्दी बोलकर आप अपनी जरूरत की हर चीज न पा लें। इसके अलावा भारत के पड़ोसी देशों - पाकिस्तान, श्रीलंका, नेपाल, भूटान आदि में भी हिन्दी बोलकर आप भूखों नहीं रह सकते। फिर मॉरिशस, फिजी, त्रिनिडाड, सुरिनाम आदि के बहुतायत नागरिक ही भारतमूल के लोग हैं। वहां हिन्दी का काफी बोलबाला होना सहज है। इनके अलावा यू.के. अमेरिका, अफ्रीका आदि देशों में भारतीयमूल के असंख्य जनों की मातृ भाषा हिन्दी है। संपर्कभाषा भी होगी-बहुतों के बीच। अब तक के सात में से पांच 'विश्व हिन्दी सम्मेलन' तथा अनेक 'अंतरराष्ट्रीय हिन्दी संगोष्ठियों' के आयोजन विदेशों में होना ही, हिन्दी के विश्वस्तरीय प्रसार का जीता-जागता प्रमाण है। भारतीय भाषाओं का महत्वपूर्ण साहित्य तो अनुवाद के माध्यम से आज हिन्दी में उपलब्ध है ही, विश्व-साहित्य भी कम उपलब्ध नहीं है। देश के पब्लिक-स्थानों एवं आयोजनों - उद्योगों, तीर्थों, बाजारों, रक्षासेनाओं, धार्मिक आयोजनों, सिनेमा एवं सभी जनसंचार माध्यमों ... आदि - में संपर्क भाषा की पूरी भूमिका बखूबी निभा रही है। सबसे अच्छी बात यह कि हिन्दी सीखना अपेक्षाकृत सरल भी है। विश्व में सर्वाधिक बोली जाने वाली भाषाओं में हिन्दी तीसरे स्थान पर है। संसार में लगभग पैंसठ करोड़ लोग हिन्दी का व्यवहार करते हैं। एक सौ पचास से अधिक विश्वविद्यालयों में हिन्दी विभाग कार्यरत हैं। असंख्य स्वयंसेवी संस्थाएं सक्रिय रूप से हिन्दी के प्रचार-प्रसार में लगी हुई हैं। इस प्रकार भारत व भारत से बाहर के भारतीयों के बीच समन्वय सूत्र की भूमिका निभाने के रूप में हिन्दी पर्याप्त सक्षम एवं योग्य है। भारतीय संविधान हिन्दी को भारत की संपर्क एवं राजभाषा के रूप में पहले ही स्वीकार चुका है। भारत के सभी क्षेत्रों के लोग - चाहे वे किसी भी धर्म, वंश, जाति आदि के हों, समय की इस मांग को समझने व अनुभव करने लगे हैं कि राष्ट्रीय एकता- अखंडता को पुनर्स्थापित करने के लिए भारतीय भाषाओं के बीच समन्वय कायम करना बहुत आवश्यक है और इसके लिए हिन्दी की ओर देखने की बात भी उनके मन में है।

कुछ लोगों का ऐसा भी मानना है कि भारतीय भाषाओं के समन्वय एवं राष्ट्रीय एकता को बढ़ावा देने के लिए अंग्रेजी का भी प्रयोग किया जा सकता है। इस कड़वी सचाई का इतिहास गवाह है कि अंग्रेजों के शासन-काल में दो सौ वर्षों के सुनियोजित प्रसार-प्रसार के बावजूद भारत में अंग्रेजी बोलने वालों की संख्या ४% से अधिक न हो पायी थी। ऐसे में ४% को ९६% पर थोपना कहां तक उचित होगा! ऐसा करना अलोकतांत्रिक है और इसीलिए अस्वीकार्य भी। यह भी सच है कि ये अल्पसंख्यक अंग्रेजीभाषी लोग भारत की बहुसंख्यक जनता के शोषण में प्रायः संलग्न रहते हैं। यह एक सिद्ध सच है कि भारत में सामान्य जन की भाषा कभी भी अंग्रेजी नहीं हो सकती। ऐतिहासिक सचाई यह भी है कि अंग्रेजी का भारतीय मूल की भाषाओं तथा भारतीयों के मूल संस्कारों के साथ कोई रिश्ता नहीं है

कुछ सुझाव-

- -भाषा समन्वय एवं राष्ट्रीय एकता की बात करते हुए प्राथमिक जरूरत यह है कि भाषा के प्रति नयी पीढ़ी में आदर व प्रेम जगाने के उपाय सोचने-करने होंगे, क्योंकि आज भाषा-विहीनता के दौर की तरफ बढ़ रहे हैं हम- चाहे तकनीकी विकास के चलते या बढ़ती मूल्यहीनता के चलते.....। सो, हमें फिर से उस भाव को जीवित करना होगा- 'निज भाषा उन्नति अहै सब उन्नति को मूल'। वरना हर भाषा के टुकड़े मिलाकर बोलने वाली तथा किसी भी एक भाषा में पांच भी मिनट न बोल पाने वाली पीढ़ी के लिए भाषा-समन्वय आदि बातें बेमानी हैं।
- -यही हाल देवनागरी लिपि का है। आज के यंत्र युग में रोमन लिपि का ऐसा प्रचलन हो रहा है कि देवनागरी सहित भारतीय भाषाओं की अन्य लिपियां भी समाप्तप्राय होती जा रही हैं। संपर्क भाषा के रूप में हिन्दी को स्थापित करने तथा भारतीय भाषाओं की अस्मिता को बनाये रखने के लिए इनको सुरक्षित रखने का अनिवार्य प्रयत्न करना होगा।
- 'गीतांजलि' जैसी संस्थाएं भारत के हर क्षेत्र में तो हों ही, हर उस जगह भी हों, जहां भारतीय रहते हों।
- देश-विदेश में कार्यरत भारतीय भाषाओं की संस्थाओं के बीच संवाद व साझे कार्यक्रम हों।

- बोलने-बताने के अलावा जीवन में भी कुछ ऐसे काम हों, जिनसे भाषाई समन्वय को व्यावहारिक रूप में बल मिले। उदाहरण के लिए अंतरजातीय व अंतरप्रांतीय विवाह इसमें काफी निर्णायक भूमिका निभा सकते हैं। सो, ऐसे कार्यों को बढ़ावा देने की योजनाएं बनें व उन्हें कार्यरूप में लागू किया जाये।
- प्रवासी भारतीयों की साहित्यिक रचनाओं के प्रकाशन की व्यवस्था भारत तथा बाहर के देशों में भी हो। उनकी उत्कृष्ट रचनाओं के अनुवाद की सुनियोजित व्यवस्था हो। भारत में ऐसे छिटफुट प्रयत्न हुए हैं। अब तो विदेशी भाषाओं के अनुवाद में अंग्रेजी की मध्यस्थता समाप्त हो रही है। इसे अधिकाधिक बढ़ावा मिलना चाहिए।
- सभी भारतीय भाषाओं एवं उनके साहित्येतर ज्ञान-विज्ञान के ग्रंथों को प्रोत्साहन देने हेतु 'भारतीय ज्ञानपीठ' (दिल्ली), 'के. के. बिडला फाउंडेशन' (दिल्ली), 'भारतीय भाषा परिषद्' (कोलकाता) जैसी संस्थाएं भारत के सभी भागों एवं विदेशों में भी होनी चाहिए।

उपसंहार-

उक्त विमर्शों एवं सुझावों के आधार पर निष्कर्ष रूप में यह कहा जा सकता है कि विश्व के समस्त भारतीयों में एकता-अखंडता को बनाए रखने व विकसित करने के लिए भाषाई समन्वय की नितांत आवश्यकता है। यह हमारी भावात्मक एकात्मकता और विवेक को पुष्ट करता है। भाषाओं के माध्यम से एक दूसरे के पास आ जाने पर ही हम अपनी सांस्कृतिक एकता, समृद्ध परंपराओं, साहित्यिक उपलब्धियों, लोक-संस्कृतियों, रीति-रिवाजों तथा सामाजिक संरचनाओं से भलीभांति परिचित हो सकेंगे। यह सब समझ लेने के बाद ही हम 'विविधता में एकता' की अपनी विशिष्टता को पहचान सकेंगे। परंतु ऐसा कर पाने के लिए हमें लोगों को उन तमाम विघटनकारी ताकतों से सावधान करना होगा, जो हमारी एकता के रास्ते के रोड़े हैं। अपने समाज में व्याप्त कुछ संकुचित विचारधाराओं को अनदेखा करते हुए उन्हें बेअसर करना होगा। हमें यह विश्वास बनाना होगा कि सभी भारतीय भाषाएं एक ही आनुवंशिक विशेषताओं से युक्त, एक ही सांस्कृतिक परिवेश में पली-बढ़ी सगी बहनें हैं। उनका अस्तित्व अलग-अलग नहीं, एक दूसरे के साथ ही सार्थक होगा। हिन्दी भी उन्हीं में से एक होने के कारण अनुकूल वातावरण बनाकर सभी बहनों के साथ आत्मीयता स्थापित कर सकती है। एकता का हथियार किसी भी सफलता के लिए सबसे शक्तिशाली है। भाषा समन्वय से ही हममें ऐसी एकता आ सकती है, जो निश्चय ही हमारी अखंडता की वाहक होगी।

इस उद्देश्य की प्राप्ति के लिए हम सभी को अपनी जिम्मेदारियां ईमानदारी के साथ निभानी होंगी। इसके लिए सिर्फ सरकारी मशीनरी पर ही निर्भर नहीं रहा जा सकता। स्वयंसेवी संस्थाएं एवं सबके एकजुट प्रयत्न ही यथेष्ट सफलता दे सकते हैं। राष्ट्रीय एकता एवं भाषाई समन्वय को लेकर उपजती भांतियों को संस्थागत स्तर से ही समय-समय पर दूर किया जा सकता है और विभिन्न कार्यक्रमों के द्वारा जनजागृति पैदा की जा सकती है।

अंत में यह भी कि बातें तो बहुत हो सकती हैं, होती रहती हैं, अब इससे आगे बढ़कर कुछ ठोस करना होगा - सिर्फ बातों से ही काम न बनेगा, बकौल दुष्यंतकुमार -

"लफ़्जों से सुलझ सकती, तो कब की सुलझ जाती;
पेचीदा पहेली है, बातों से हल न होगी।".....

मैं 'गीतांजलि' जैसी सम्मानित संस्था के प्रति मनःपूर्वक अपनी कृतज्ञता व्यक्त करता हूं, जिसने ऐसे ज्वलंत प्रश्न पर संगोष्ठी आयोजित करने को हिम्मत दिखायी। मैं व्यक्तिगत रूप से 'गीतांजलि' के सभी पदाधिकारियों - कर्मचारियों के प्रति आभार प्रकट करता हूं, जिन्होंने यहां मुझे अपनी भावनाएं व विचार प्रकट करने और इतने अच्छे समारोह में भाग लेने का अवसर प्रदान किया।

Title:
The Role of Bhasasamanvay in the National Integration of Indians.

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Introduction

Most of the countries in the world have more than one language. However, the case of India is conspicuously different. India is a multi-lingual country. The Constitution of India has already recognized eighteen languages. Many others, now classified as dialects, are still claiming their position as independent languages. Interestingly, all the languages have numerous dialects within them. If all these languages follow the path of separatism and an individual identity and start exerting pulls in divergent directions, India will no longer remain a nation. Nor will our fellow Indians spread around the world be able to commit themselves to any idea for the betterment and progress of the country.. Given this background, the issues raised in this symposium are very fresh and relevant to the practical situation that we find ourselves in. For this prudence, the members of *Gitanjali* deserve accolades. It is imperative that the thoughts laid out here are pursued in the right manner and as a collective effort. To transform these ideas into a legacy is the challenge, which if accomplished would open up infinite possibilities.

Discussion

In the context of National Integration, language is not just a means of communication. In fact, language permeates culture, socio-economic conditions and the history of social upliftments. It also includes ethical, religious, literary and philosophical achievements. The language is the vehicle which carries with it the heritage, sound traditions and the record of omissions and commissions of a nation. For example, our classical language – Sanskrit can be referred here, which has played a very vital role in strengthening the integrity of India and reflecting all other languages accordingly. All Indian languages are highly indebted to Sanskrit in their development. There is no denying the fact that Sanskrit has very generously enriched all Indian languages in terms of content and expression. At this point, the fact to be underlined is, that Sanskrit was on one hand the leading language and on the other hand, it was coordinating all Indian languages.

In fact, the role of Sanskrit in maintaining the integrity of India has been so decisive and vital that it can be used as an example. It served the same purpose many years back, and answered many of the same questions and issues which we have today, centuries later, gathered here to address. We all know that the great visionary '*Jagat Guru Shankracharya*' traveled all over India, communicating his message through Sanskrit; and wherever he went; he was received with great honour. This would be possible only with the proper coordination of Indian languages. '*Mahabharata*', '*Ramayana*', '*Shreemat Bhagavat*' and many other such Sanskrit classics have been the perpetual source of Indian ideals and literary writings for all our languages. It should be noted that proper co-ordination can be possible only if all the languages are intimate and sympathetic to each other. Further, it is also necessary to bear in mind that to coordinate various languages, we will have to accept one of the

Indian languages to serve the need of a link language. Sanskrit had played this pivotal role of a link language

It is unfortunate that at times we hear certain discordant notes which are detrimental in the synchronization of the Indian languages. In fact, the lack of coordination in Indian languages means the lack of coordination in Indian societies. Communal fanaticism, orthodoxy, indiscriminate regionalism, political selfishness and other such narrow considerations adversely affect the desired coordination. If we are sincerely willing to see our nation integrated, we will have to rise above all these narrow considerations. The day we are able to establish our emotional integrity and fraternity, the coordination of languages will be the prime need or dire necessity.

It is also interesting to note that the controversies and the difference are not so much for the common people as they are to a certain section of the upper society. However, it is also true, that the same small section is capable enough to misguide and mislead the masses; who very tactfully resort to emotional exploitation. Hence the lack of coordination in Indian languages and also in national integration is a created problem and not a genuine one.

We Indians believe in the culture of soul. Our '*Upanishads*' have clearly underlined the oneness of the soul, which makes all animates and in-animates alike. This broad principle leads us towards world family (वसुधैव कुटुम्बकम्). Our '*rishis*' declared, "आ नो भद्रा कृण्वन्तु विश्वमार्यम्" meaning – "Let us make the entire world noble." The entire thinking of India has taken into account the welfare of the entire world. "सर्वे भवन्तु सुखिनः सर्वे संतु निरामयाः" – "May everyone be happy and healthy." From the ancient sages who said this to today's Saint Vinoba, every one preaches the ideal of 'जय जगत्' – "Long Live the World". Modern Hindi poet Jai Shankar Prasad too has something similar to say –

'औरों को हँसता देखो मनु, हँसो और सुख पाओ।
अपने सुख को विस्तृत कर लो, जग को सुखी बनाओ'।

See people who are happy and feel happy yourself,
Increase your happiness to heights that the entire world becomes happy.

This attitude has created in us a filial affinity towards all the languages, cultures and humanity. Our sound tradition believes in the unity in all diversities. So the spirit of coordination, adjustment, tolerance and compassion are inherent in us. Benevolent and submissive, coordination is the chief characteristic of Indianness.

While discussing the need and intolerance of coordination among Indian languages, it is necessary to throw light on its proper processes. We will have to identify one Indian language as a link language. In the modern context, the Hindi language is the only other alternative. This is not an idea that is being expressed today, it is something that great thinkers- like Mahatma Gandhi- have been emphasizing for over a century. There are many facts which support the idea being expressed. A major portion of the Indian population understands and speaks Hindi. In ten states of India, it is used as a mother tongue. It would be hard to come across a town in India where people would not understand you if you spoke in Hindi. Also, the neighboring countries of Pakistan, Sri Lanka, Nepal and Bhutan have sizeable populations which understand Hindi. Most residents of countries like Mauritius, Fiji, Trinidad, Surinam are of Indian origin and hence it is natural that Hindi holds a lot of clout there. Besides this, there are scores of people in the US, UK and Africa whose mother tongue is Hindi. Millions of them use Hindi as the language of daily communication. Five out of the seven

'Vishw Hindi Sammelan' and numerous International Hindi Seminars have been organized outside India. This in itself is an indication of the global appeal of this language.

The significant literature of all Indian languages is available in Hindi through translation. Hindi has already been serving the purpose of the link language in industries, pilgrimage, markets, defense forces, religious discourses, cinema and mass communication. To top it all, Hindi is very easy to learn. In the international sphere, Hindi ranks as the third most spoken language in the world. More than 65 crore people in the world use Hindi for practical purposes. More than 150 Universities in the world are having Hindi departments. Besides, numerous voluntary organizations are actively engaged in the propagation Hindi. Hindi has gained enough ground to be accepted as a coordinating language in India. The Indian Constitution has already accepted Hindi as the official and link language of India. The people of India from all the corners irrespective of caste, creed, religion etc. have to realize the crying need of the time, which is to bring about the proper coordination of Indian languages in order to restore the national integrity. Some of the people are of the opinion that English language can be used to bring about the coordination among Indian languages and promote national integrity.

It is a bitter reality that in spite of all the efforts to propagate English for the last 200 years, the percentage of English speaking people has not crossed the limit of 4%. It literally means that to plead for English; is to impose four percent of the people over ninety six percent. But this would be undemocratic and unacceptable. Secondly English can never be the language of common parlance in India. Lastly, and perhaps most importantly, English language has no relation with other Indian languages unlike the distinct similarities it shares with all European languages.

Suggestions

- There is a need to inculcate a love and respect for Hindi language amongst the new generation, especially the children. In the fast paced world, perhaps due to increasing loss of values or due to extremely quick development of technology, we are fast moving towards an era where communication supersedes the language/s (mode) of communication. The future generation has the unique distinction of speaking in five languages to express themselves and not being able to express themselves in any one for five minutes.
- The *devnagri* script too faces similar problems with the Roman script gobbling up scripts of many indigenous scripts. Effort has to be made to protect them.
- Organizations like *Gitanjali* should be present not only in India but in all parts of the world where sizeable populations of Indians reside.
- Efforts should be made to increase coordination and combined programmes between organizations promoting various Indian languages.
- Encouraging inter-caste and inter-race marriages could also serve a similar purpose.
- Indians both resident and those abroad should have easy access to facilities for publishing their books whether original or translations in India and other countries too.
- Organizations like Bhartiya Jyanpeeth (Delhi) K K Birla Foundation (Delhi), Bhartiya Bhasha Parishad (Kolkatta) which promotes the publication of content - other than literature - of various Indian languages should be developed in South India and other parts of the world.

Conclusion

In light of the above discussion and suggestions, we arrive at a conclusion that coordination among all the Indian languages is a must for national integration among Indians. Intimate coordination amongst the languages justifies the desired understanding and emotional integrity. By coming closer to each other through languages we can acquaint ourselves with the cultural unity, sound traditions, literary achievements, folk culture, customs, rituals and our social order. By knowing all these, we can identify the distinct identity in all the diversities. To achieve this, we have to make people fully aware of these subversive forces which are responsible to block the path of national integrity. Narrow considerations, whether from within or without should be recognized and discarded. We have to bear in mind that all Indian languages are real sisters – born and brought up in the same cultural atmosphere. They are co-existent. Their hereditary characteristics are one and the same. Hindi being one of them can develop its intimacy very easily by creating a conducive atmosphere. The misunderstandings and differences can be removed. Unity is strength for all practical purposes. Unity in languages makes for proper coordination and understanding among them. This obviously indicates the unity and coordination of the people.

To achieve this goal, we have to shoulder our responsibilities. We cannot depend on administrative machinery alone. Voluntary organizations can contribute to a large extent. These organizations can remove confusions and misunderstandings by enlightening the people on the issue of coordination of Indian language and national integrity. The suggestions and ideas presented here have great potential and effort should be made to get it off the drawing board and implement it systematically and sustain it for periods long enough for them to leave lasting impressions.

I am greatly thankful to esteemed organizations like 'Gitanjali' which has ventured to organize a discussion on this burning issue. I am confident that the discussion in the symposia will distinguish and underline some concrete solution. I am personally thankful to 'Gitanjali' to have been given the opportunity to share my feelings with this August audience.

भारतीय एकता - मुसलमानों की हिन्दी साहित्य को देन प्रोफेसर श्याम मनोहर पांडे

सारांश :

भारत में अरबी मुसलमान सातवीं आठवीं सदी में सबसे पहले सिंध में आए और हिन्दवी अथवा हिन्दी के माध्यम से उन्होंने एक प्रकार की सांस्कृतिक एकता का सूत्रपात किया। महमूद गजनवी (मृः 1030 ई०) के बाद गौरी का आक्रमण भारत पर हुआ। लगभग उसी समय सूफियों का भी भारत में आगमन शुरू हुआ। उनका स्थानीय जनता से सम्पर्क स्थापित करने का प्रयास आरम्भ हुआ। फारसी कवि अमीर खुसरो ने चौदहवीं शताब्दी में हिन्दवी में भी रचना की। उनसे प्रेरणा ग्रहण कर मौलाना दाऊद ने 1379 ई० में एक प्रेमाख्यान, 'चंदायन', अवधी में लिखा। यह परम्परा बड़ी सशक्त रही। अनेक मुसलमान कवियों ने हिन्दी में प्रेमाख्यान लिखे यद्यपि वे फारसी से भी परिचित थे। इन कवियों ने हिन्दी के माध्यम से सांस्कृतिक एकता की जो आधारशिला रखी उसका विश्लेषण इस निबन्ध में किया गया है।

मुसलमानों ने हिन्दी साहित्य के विकास में महत्वपूर्ण योगदान दिया है और यह योगदान महमूद गजनवी (मृः 1030 ई०) के बहुत पहले सिंध में प्रारम्भ हो गया था। सिंध में मुसलमानों का वर्चस्व सातवीं आठवीं शताब्दी में रहा। 'किताबे अजायबुल हिन्द' के लेखक अबू मुहम्मद हसन अमरुल नाजिरानी ने (900 ई०) यह उल्लेख किया है कि मलिक राय नामक एक हिन्दू राजा ने सिन्धु नदी की घाटी में स्थित मंसूरा के बादशाह से निवेदन किया था कि कुरान की किसी व्याख्या (तफसीर) का हिन्दिया में अनुवाद भेजें। यह कार्य मंसूरा के बादशाह ने एक ईराकी कवि को 883 ई० में सौंपा जो बहुत दिनों तक उत्तर भारत में रह चुका था। 'हिन्दिया' हिन्दवी या हिन्दी का पर्याय है। हिन्दी में कुरान की किसी व्याख्या का यह पहला अनुवाद है। दुर्भाग्यवश इसकी कोई प्रति अभी उपलब्ध नहीं है।

हिन्दवी की रचनाएं सूफी संतों के मलफूजात प्रवचन संग्रह में भरे पड़े हैं। बाबा फरीद (मृः 1264 ई०), ख्वाजा निजामुद्दीन औलिया (मृः 1325 ई०), शेख नसीरुद्दीन चिराग देहलवी (मृः 1356 ई०), ख्वाजा बंदानेवाज़ (मृः 1422 ई०) सभी सूफियों की विशिष्ट भाषा फारसी थी पर वे अपने दैनिक जीवन में हिन्दवी या हिन्दी का प्रयोग करते थे।

ख्वाजा बंदानेवाज़ (मृः 1422 ई०) के सुपुत्र सैयद मुहम्मद हुसैनी ने अपने पिता के प्रवचनों को एक संग्रह 'जवामिउल कलिम' में एकत्र किया था जिसमें बंदानेवाज़ ने सूफियों की महफिल 'समा' में हिन्दवी गीतों के प्रयुक्त होने का उल्लेख किया है। ख्वाजा निजामुद्दीन औलिया (मृः 1325 ई०) भी 'समा' अर्थात् सूफियों की संगीत गोष्ठी में शरीक होते थे। दिल्ली में ख्वाजा बख्तियार (मृः 1232 ई०) काकी के मजार पर हिन्दवी में संगीत सुनकर आह्लाद (हाल) की स्थिति में पहुंच जाते थे।

ख्वाजा बंदानेवाज़ के एक अन्य शिष्य शाह मुहम्मद अली सामानी ने 1428 ई० में 'सियरे मुहम्मदी' नामक बंदानेवाज़ के प्रवचनों का संग्रह तैयार किया था। उसमें यह उल्लेख आता है कि बंदानेवाज़ हिन्दवी रचनाओं को इसलिए महत्त्व देते थे कि उनमें मिठास है, कोमलता है, संगीत है। उन्होंने 'समा' में वाद्ययंत्रों के साथ फारसी में गाये जाने वाले गीतों की गहरी संवेदनाओं की भी प्रशंसा की है।

हमीद कलंदर ने 1354-1355 में 'खैरुल मजलिस' नामक ग्रंथ की रचना की थी इसमें शेख नसीरुद्दीन चिराग देहलवी के प्रवचन संग्रह हैं। इस ग्रंथ में बदायूँ के एक शेख मौलाना अलाउद्दीन उसीली का जिक्र है जिन्होंने निजामुद्दीन को जो बाद में ख्वाजा निजामुद्दीन औलिया के नाम से प्रसिद्ध हुए, एक आशीर्वाद हिन्दुई में दिया था "अरे मौलाना 'यह बड़ा होसी' 'जो मुन्डा सा बांधे सो पायं न परे' अर्थात् जो सिर पर पगड़ी पहनता है वह दूसरों के चरणों पर नहीं पड़ता है।" 'सियरुल औलिया' जिसकी रचना मीर खुर्द ने फीरोज़शाह तुगलक के युग (1355-1388) में की थी, उसमें फरीदुद्दीन गंजेशकर बुरहानुद्दीन को हिन्दवी में आशीर्वाद दे रहे हैं "भादरे मोमिन (धर्मात्माओं की मां) ने कहा 'बुरहानुद्दीन अभी बाला है' तो शेख फरीद ने उत्तर दिया कि पूनो का चांद भी बाला होता है"

बाबा फरीद के 112 सलोक आदिग्रंथ में पाये जाते हैं। खलीक अहमद निजामी ने उनकी प्राचीनता पर संदेह किया है। मेरे विचार में बाबा फरीद की ही रचनाएं 'गुरु ग्रंथ साहब' में संकलित हैं। सिक्ख गुरुओं ने किसी ऐसे कवि की रचनाएं संग्रहीत नहीं की हैं जो अति प्रसिद्ध न हों। 'आदि ग्रंथ' में बाबा फरीद के सलोक दोहरे बारहवीं शताब्दी की हिन्दवी में हैं इनको इब्राहिम फरीद की रचना बताना समीचीन नहीं है। एक उदाहरण नीचे दिया जा रहा है:

कवणु सु अखरू कवणु गुणु कवणु सु मणीया मंतु
कवणु सो वेसो हउ करी जितु वसि आवे कंतु
निवणु सो अखरू खवणु गुणु जिहबा मणीया मंतु
ए त्रे भैजे वेस करि तां वसि आवी कंतु

आदिग्रंथ अमृतसर हिन्दी 1384। 126-27

"अक्षर कौन सा है, गुण कौन सा है, हृदय के लिए मंत्र किसे माना जाए। मैं कौन सा प्रयत्न (विषय) करूं जिससे कंत आवे। वह अक्षर अवर्ण (निवर्ण) है। उसके गुणों को सुनो और जीभ के लिए मंच बना लो। तुम तीन प्रकार का वेश कर लो, कंत तुम्हारे हृदय में आकर बसेगा।"

स्पष्ट है कि ये रचनाएं और इनकी भाषा बहुत प्राचीन है। सुप्रसिद्ध भारतीय फारसी कवि अमीर खुसरो के नाम से बहुत सी पहेलियां, मुकरियां हिन्दी में प्रचलित हैं। उनको ब्रजरत्न दास के अतिरिक्त अन्य कई विद्वानों ने संकलित किया है। उनका प्रसिद्ध दोहा यहां

दिया जा रहा है जो उन्होंने अपने पीर ख्वाजा निज़ामुद्दीन औलिया के निधन के बाद 1325 ई० में लिखा था। इसके कुछ दिनों बाद अमीर खुसरो भी इस संसार से विदा हो गये।
दोहा इस प्रकार है

गोरी सोवे सेज पर मुख पर डाले केस
चल खुसरो घर आपने रैन भयी चहुं देस

“मुख पर केश डाले हुए गोरी शैया पर सो रही है। खुसरो अपने घर चलो, संसार में सर्वत्र अंधेरा छा गया है।”

इसमें संदेह नहीं कि इस प्रकार की पक्तियाँ कोई सिद्ध और अनुभवी कवि ही लिख सकता है। इन पक्तियों की भाषा खड़ी बोली है और यह कहना कठिन है कि कालचक्र में अमीर खुसरो की हिन्दवी कविताओं में कितना परिवर्तन हुआ है।

अमीर खुसरो ने हिन्दवी भाषा की खूब प्रशंसा की है। उन्होंने यह कहा है कि अरबी फारसी की भाँति हिन्दी में भी व्याकरण का गठन है और अर्थों की विशेषताएँ हैं। उन्होंने हिन्दवी की मधुरता की भी प्रशंसा की है। यह बात कहते हुए उन्होंने बल देकर कहा है कि “मैं बड़ा चढ़ा कर नहीं कह रहा हूँ और न मैं भूल कर रहा हूँ।”

अमीर खुसरो के नाम से एक कोश ‘खालिक बारी’ नाम से प्रचलित है जिसमें फारसी शब्दों का हिन्दवी या हिन्दी पर्याय दिया गया है। इसको देवनागरी लिपि में नागरी प्रचारिणी सभा, वराणसी ने 1965 ई० में प्रकाशित किया है, संपादक हैं श्रीराम शर्मा।

बृजरत्नदास ने 1922 में पहली बार अमीर खुसरो की हिन्दी रचनाओं को ‘खुसरो की हिन्दी कविता’ नाम से प्रकाशित किया था। उसका संशोधित संस्करण 1953 ई० में प्रकाशित हुआ था। उन्होंने ‘जवाहिरे खुसरोवी’ का भरपूर उपयोग किया है जिसे 1918 में मौलाना मुहम्मद अमीन साहब अब्बासी चिरियाकोटी ने सम्पादित कर अलीगढ़ कालिज से प्रकाशित कराया था।

अभी हाल में हमीदुद्दीन नागौरी विश्ती (मृ० 1274) की हिन्दी रचनाओं को शैलेश जैदी ने एक लेख के रूप में प्रकाशित किया है। ये हिन्दवी रचनाएँ चौदहवीं शताब्दी के एक मलफूज़ात ‘सुरूसुदुर’ नामक ग्रंथ में बिखरी पड़ी हैं। इसके रचयिता हमीदुद्दीन नागौरी के एक प्रपौत्र फतहुल्ला की हिन्दुई रचना का एक उदाहरण दिया जा रहा है:

मन चाहइ मैं खालिक जाऊं
सागर फूंक करैला खाऊं

“मन चाहता है कि मैं परमेश्वर के पास जाऊँ और सागर संसार को जला दूँ और सांसारिकता का करैला खा जाऊँ।”

हमीदुद्दीन नागौरी विश्ती ने फारसी कवि निज़ामी (1141-1209) की कुछ गज़लों का भी हिन्दुई अनुवाद किया था। हमीदुद्दीन नागौरी विश्ती सुहरवर्दी सूफी हमीदुद्दीन नागौरी (मृ० 1244) ई० से भिन्न हैं जिनको ख्वाजा बख्तियार काकी के मजार के हाते में दफनाया गया था।

हिन्दुई की, जिसको प्रवचन संग्रहों (मलफूज़ात) में हिन्दी भी कहते हैं, दो प्रमुख शैलियाँ थीं। उत्तर भारत के पश्चिमी भागों में खड़ी बोली का प्रचार था। पूर्वी भागों में अवधी विकसित हुई जिसके प्रथम कवि मौलाना दाऊद हैं जिन्होंने 1379 में चंदायन की रचना की। इसकी कथा भारतीय लोक गाथा ‘लोरिकी’ या ‘चनैनी’ पर आधारित है जिसको पाँच जिल्लों में अभी तक प्रस्तुत लेखक प्रकाशित कर चुका है। ‘चंदायन’ अवधी की पहली रचना है जिससे प्रेरणा ग्रहण कर 12 अन्य कवियों ने प्रेमाख्यानों की रचना की। इनमें कुतुबन की ‘मृगावती’ (1503) मलिक मुहम्मद जायसी का ‘पदमावत’ (1540) मंझन की ‘मधुमालती’ (1545) विशेष रूप से उल्लेखनीय हैं। अवधी पूर्वी हिन्दी में साहित्यिक रचना के लिए एक विशिष्ट भाषा बन गयी जिसमें तुलसीदास ने आगे चलकर 1554 ई० (संवत् 1631) में ‘रामचरित मानस’ की रचना की।

दाऊद से पूर्व की एक रचना बारहवीं शती की ‘राउलवेलि’ है जिसमें कुछ छंद अवधी के हैं। दामोदर कृत ‘उक्ति व्यक्ति प्रकरण’ भी 12वीं शताब्दी की कृति है। यह एक प्रकार का संस्कृत-कोसली (अवधी) कोश है जो संस्कृत पंडितों को भाषा का ज्ञान कराने के लिए तैयार किया गया था।

‘चंदायन’ जैसा श्रेष्ठ काव्य अवधी में क्यों लिखा गया इसका उत्तर सरल नहीं है। मुस्लिम बादशाहों के दरबारों की भाषा फारसी थी। विशिष्ट जन भी फारसी का प्रयोग करता था। अमीर खुसरो के 55 वर्ष बाद मौलाना दाऊद द्वारा अवधी अपनायी गयी। इसके कुछ विशेष कारण प्रतीत होते हैं।

1. पहली बात तो यह है कि अमीर खुसरो जैसे फारसी के कवि को भी उतनी मान्यता नहीं मिली जितनी मिलनी चाहिए थी। मुहम्मद तुगलक के युग में उबैद नामक एक लेखक ने अमीर खुसरो को निज़ामी का नकलची तक कह डाला। अपनी महत्ता को स्थापित करने के लिए उन्होंने भारतीय फारसी की प्रशंसा की है और कहा है कि भारतीय फारसी में एकरूपता है जो अन्यत्र नहीं पायी जाती। यहाँ की हिन्दवी में वैविध्य अवश्य है। मेरे विचार में कवियों का एक वर्ग यह सोचने लगा होगा कि क्यों न एक स्वदेशी भाषा में काव्य रचना की जाय। दाऊद ने अवधी को इसलिए चुना होगा क्योंकि यह उनकी अपनी भाषा थी। दाऊद अवध के थे और संभवतः फीरोज़शाह तुगलक द्वारा निर्मित अवध क्षेत्र के डलमऊ के एक मदरसे से सम्बद्ध थे। डलमऊ रायबरेली ज़िले में है। दाऊद कदाचित् सदाँली के आसपास पैदा हुए थे जो बाराबंकी ज़िले में है जहाँ अवधी बोली जाती है। अवधी में काव्य प्रयोग करने के पीछे यह भी एक प्रेरणा रही होगी।

2. दूसरी बात यह थी कि उन दिनों उत्तर भारत में कई महत्वपूर्ण सूफी अवधी क्षेत्र के थे। शेख नसीरुद्दीन चिराग देहलवी (1356 ई०), मौलाना दाऊद के गुरु शेख जैनुद्दीन जो चिराग देहलवी के भांजे थे, कमालुद्दीन तथा कई अन्य सूफी अवध के थे जो ख्वाजा निज़ामुद्दीन औलिया (मृ० 1325) से सम्बन्ध रखते थे। दिल्ली के इन सूफियों ने अवध की जन भाषा को निश्चित प्रश्रय दिया

होगा। अवध की ही एक बड़ी हस्ती दिल्ली की मस्जिद में चंदायन पढ़ा करते थे और सुनने वाले उसे सुनकर आह्लाद (हाल) की स्थिति में पहुंच जाते थे। दिल्ली की एक मस्जिद में जहां कुरान और शरीयत से बाहर की बातों की गुंजाइश नहीं थी 'चंदायन' का पढ़ा जाना कम महत्वपूर्ण नहीं था।

रूदौली में जन्मे अब्दुल कुदूस गंगोही जो बाद में चित्तिया साबरी सिलसिले की एक बड़ी हस्ती हुए हिन्दी में अलखदास के नाम से कविता लिखते थे। अवध में अराजकता के कारण वह बाद में सहारनपुर जिले के गंगोह में चले गए और वहीं उनकी 1436 ई० में मृत्यु हुई। कुदूस गंगोही दोहे लिखते थे। कबीर उनकी शैली से प्रभावित हुए। कुदूस की 'अलखबानी' में नाथपंथ का गहरा प्रभाव देखा जा सकता है।

ग़ालियर के राजा मानसिंह तंवर (मृ० 1518 ई०) के युग में बख़्शू एक प्रसिद्ध संगीतज्ञ हुए। उनके एक हजार ध्रुपद शाहजहां के युग में संकलित किए गए थे। ये पद काव्य के विचार से भी महत्वपूर्ण हैं। इनमें नायक और नायिकाओं का अच्छा चित्र प्रस्तुत किया गया है। इन ध्रुपदों की फारसी लिपि में प्राप्त प्रतियां रागा-ए-हिन्दी (सहसरस) ब्रिटिश लाइब्रेरी लंदन में सुरक्षित हैं। प्रेमलता शर्मा ने संगीत नाटक अकादेमी दिल्ली से 1972 में इसका पाठ देवनागरी लिपि में प्रकाशित कराया था। इन पदों की भाषा ब्रजभाषा है। पदों के संग्रहकर्ता ने प्रायः पदों के अन्त में 'साहजहां' का नाम जोड़ दिया है यद्यपि ये रचनाएं बहुत पहले की हैं।

संत कवियों में दादू (मृ० 1603 ई०) और रज्जब ऐसे कवि हैं जिन्हें हिन्दी साहित्य में विशेष महत्व प्राप्त है। दादू के शिष्यों में हिन्दू और मुसलमान दोनों सम्मिलित थे। सुंदरदास और रज्जब की कविताओं से हिन्दी संसार अपरिचित नहीं है। दादू धुनियां खानदान में पैदा हुए थे और 1603 में राजस्थान में मरे। उन्होंने आंतरिक साधना पर बल दिया और बाह्य साधना को कम महत्व दिया। यद्यपि यह भी सच है कि दादू ने वेद और कुरान की उतनी आलोचना नहीं की जितनी कबीर ने। अकबर से दादू की वार्ता हुई थी। बीरबल, टोडरमल, भगवानदास, अबुलफजल सभी उनसे मिले थे।

दादू के शिष्य रज्जब (जन्म 1567 ई०) पठान थे और उनकी कविताओं का प्रचार हिन्दू और मुसलमान दोनों वर्गों में हुआ। उनकी 'सर्वगी' में कबीर, दादू तथा अन्य अस्सी कवियों की रचनाएं शामिल हैं। यह 1600 ई० में संग्रहीत हुई थी। 'गुरु ग्रंथ साहब' का संग्रह इसके कुछ बाद हुआ बताया जाता है।

रहीम खानखाना (1556-1625 ई०) अकबर के शिक्षक बैरमखां के पुत्र थे। उनकी नीति परक रचनाएं हिन्दी में पर्याप्त ख्याति प्राप्त कर चुकी हैं। वह कई सरकारी पदों पर आसीन रहे। जहांगीर के युग में गुजरात के गवर्नर हुए किन्तु जहांगीर के क्रुद्ध हो जाने से नौकरी से अलग कर दिए गये। वे हिन्दी के कवियों के मित्र और आश्रय दाता रहे। तुलसीदास से भी उनका अच्छा सम्बन्ध था। उदारता उनकी ऐसी थी कि अभाव के दिनों में उनके यहां मित्रों और याचकों की भीड़ कम नहीं हुई तभी उन्होंने लिखा था

यह रहीम दर दर फिरें मांगि मधुकरी खाहिं।

यारों यारी छोड़ दो वे रहीम अब नाहिं।।

“यह रहीम दर दर भटक रहे हैं और भिक्षाटन से भोजन प्राप्त कर रहे हैं। मित्रों, मित्रता छोड़ दो रहीम अब वह नहीं रहे जो पहले थे।”

हिन्दी में बहुत से मुसलमान कवि हैं जिन्होंने कृष्ण को आधार बनाकर कविताएं लिखी हैं। मलिक मुहम्मद जायसी ने 1540 ई० में 'कन्हावत' लिखी। यह रचना सूरदास के पूर्व की है और इसमें कृष्ण और गोपियों का विस्तार से प्रेम चित्रण है। रसखानि की कृष्ण सम्बन्धी रचनाएं काफी प्रसिद्ध हैं। उन्होंने गोकुल और ब्रजवासी कृष्ण, पशु पक्षी सबका सजीव चित्रण किया है। एक सवैया में उन्होंने ब्रज और गोकुल में जन्म लेने की कामना की है। इनकी मृत्यु संभवतः 1618 ई० में हुई। सतरहवीं शताब्दी के बरकतुल्ला प्रेमी भी एक प्रसिद्ध कृष्ण कवि हैं। उनके काव्य में कृष्ण प्रेम के प्रतीक हैं। मुबारक बिलग्रामी (जन्म 1583 ई०) की 'राधाकृष्ण पदावली' प्रसिद्ध है। रसलीन, ताज अन्य कवि हैं जिनका कृष्ण कवियों में उल्लेख किया गया है। बंगला में भी अनेक मुसलमान कवियों ने कृष्ण पर काव्य रचनाएं की हैं। इन सभी रचनाओं के गम्भीर अध्ययन की आवश्यकता बनी हुई है।

मध्य युग के इन मुसलमान कवियों ने हिन्दी या हिन्दवी भाषा के माध्यम से दो समुदायों के बीच सेतु का काम किया। मुसलमान संतों ने हिन्दुओं और मुसलमानों के बीच जिस आदान प्रदान और सांस्कृतिक एकता का सूत्रपात किया उसकी प्रासंगिता अब और बढ़ गई है। उन्होंने उत्तर भारत में जन सम्पर्क के लिए हिन्दी को चुना यह भी महत्वपूर्ण बात है।

अन्त में मैं अपने मित्र, सतीश कुमार शर्मा, अवकाशप्राप्त प्राध्यापक, इम्पीरियल कालिज, लंदन यूनिवर्सिटी, को धन्यवाद देना चाहता हूं, जिन्होंने यह निबन्ध हिन्दी लिपि में मेरे लिए टाइप किया।

National Integration: Muslims contributions
to Hindi Literature

Shyam Manohar Pandey
Abstract

Early Muslims came to India in Sindh long before Mahmud Ghaznavi. Sindhi Muslims had already started a process of integration between Hindus and Muslims through Indian languages and culture. Contents of this paper describe how this phenomenon was introduced and developed through many years. In later period Amir Khusrau tried to foster integration through his writings in Hindi though he was a great Persian poet. Following him Maulana Da'ud the first Muslim poet wrote in 1379 a long narrative poem, *Candayan*, in Hindi (Awadhi) to set the model for other poets, though most of them knew Persian as well. Thus it can be safely stated that integration between communities and languages in India had already started long time ago.

Muslims contributions to Hindi literature is very significant and the aim of this article is to give an idea how they used Hindi in medieval and modern period for literary and religious purposes. The tradition goes back to the ninth century when a Hindu king, Malik Rai, during the Arab domination of Sindh, commissioned an Iraqi scholar to translate a commentary on Quran in *Hindiya* in about A.H. 270 (883 A.D). This scholar and poet who served the king of Mansura in the Sindh delta, had lived many years in Northern India and knew Indian languages well along with Arabic. His translation was very attractive to the heart of the Hindu king but unfortunately no manuscript of this text has been recovered yet.

The Hindi compositions of the Sufi masters are scattered in the Persian Malfuzat literature of the Sufis. Baba Farid, Shaikh Nizamuddin Aulia, Shaikh Nasruddin, Khwaja Banda Nawaz, were all born in India and they spoke their local languages at home. For religious manifestations they used Arabic and Persian.

In *Jawamiul kalim*, a conversation by Banda Newaz has been included in which he emphasises the importance of Sufis musical assemblies, *sam'a* in which he indicates that Hindi songs were used in the musical assemblies. It is said that Khwaja Nizamuddin Aulia (d. 1325) was listening to *Sam'a* music at the centre of Khwaja Bakhtiyar Kaki before his death, and he fell in ecstasy when the musician sang "*suhela mai suhela*" (my beautiful mother). After having listened to this Hindi phrase in a beautiful voice he was transported into the world of divine. Elsewhere *Jawamiul kalim* refers to another episode in which a cowherd was drawing water from the well and his animals were going astray. He sang in Hindi "*bahure ho bahure*", (come back, come back) Nizamuddin Auliya, who was passing by, heard the melody and reached the ecstatic state. His main Khadim Ikbal and Khwaja Basir both were accompanying the master. The master then uttered that if one cannot enjoy the *sam'a*, he should follow the (Sufi) path in loneliness, *Sam'a* is not for him.

In *Siyar-i-Muhammadi*, composed by Shah Muhammad Ali Samani in 1428 A.D, it has been said that Khwaja Banda Newaz (d. 1422 A.D.) gave importance to Hindi songs in *Sam'a* because they were soft sweet and melodious; they captivated the hearts of the people and attracted them towards the divine union. But the art of singing with the musical instrument *sarod* and expressions of the deeper feelings was possible only in Persian.

Hamid Qalandar's *Khairul Majalis* which was composed in 1354-55, includes a passage in which Maulana Alauddin Usuli, the famous Shaikh of Badayun had blessed the child Nizamuddin (who later became the great Shaikh Nizamuddyn Auliya of Dehli) in the Hindi language in the following words:

"*are maulana yah bara hosi*" (O Maulana he will be a great man.) He repeated again "*jo munda sa bandhe so pay na pare*" (he who ties the turban does not touch other people's feet).

In *Siyarul Auliya*, Baba Farid's Hindi sayings are found in which his blessings to Khwaja Burhanuddin is included. Madar-i-mominan (Mother of the religious people) said in the Hindi language "*Burhanuddin abhi bala hai*" (Burhanuddin is a young child) and he cannot lift this heavy burden. Then

Shaikh Farid replied "*Madar-i-Mominan, Punno ka cand bhi bala hota hai*" (the moon of the *punam* (full-moon) is also small) in the beginning.

About 112 Hindi or Hindi *dohas* of Baba Farid are included in the *Guru granth Sahib* or *Adi granth* but some scholars such as K.A. Nizami have expressed doubts about their being the original works of Baba Farid. He thinks that these couplets are by some Ibrahim Farid. In my opinion a serious linguistic analysis is required to come to a definite conclusion. The compiler of the *Adigranth* never included poems of inferior poets. All poets selected by him were well known in his period. Ibrahim Farid was hardly known in that period. Baba Farid's following lines most probably belong to the 12th century:

"*kavana su akhara kavna guna guna su maniya mantu
kavanu so vaisu hau kari jisi basi avai kantu
nivanu su akhar sravanlu gunu jibha mana mantu
ai tre bhaine bes kari ta basi avai kantu*"

(What is that word? What are those attributes which are the *mantras* (formulaic words) for the hearts? What special act should I perform which brings my beloved to my heart? That *akkhar* (word) is without colour. Listen to his attributes (qualities); make them *mantra* on your tongue. You wear three garments, then your *kanta* (beloved one) will find a pretext to come to you).

In my opinion these lines are linguistically of much earlier date and they are very rich in content. These couplets seem to be the compositions of Baba Farid. Many Hindi poems attributed to the renowned Persian poet Amir Khusrau seem to be very modern. For example, Amir Khusrau is supposed to be the composer of the following *doha*:

"*gori sove seja para mukha para dale kesa
cala khusro ghara apane raina bhai saba desa*"

(The maiden is sleeping on her bed putting her hair on the face. O Khusrau, go back home. The whole world is filled with darkness for you now.)

This couplet is supposed to have been written by Khusrau when his teacher Khwaja Nizamuddin Auliya had died in 1325 A.D. The poem is very powerful in spirit but the language has been modernised. However, there is no doubt that some poems might have been composed by him.

Recently some verses of Hamiduddin Nagauri Sawali Chishti (d. 1274 A.D.) have been presented by Shailesh Zaidi in an article based on *Sururussudur*, a Persian text of the 14th century. One of the Hindi verses is like this:

"*jo bistarai to sabai sakat. samkocai so soy
ek purus ke namv das birala janai koy*"

Nagauri translated many verses of the famous Persian poet in Hindi.

A great grandson of Hamiduddin Nagauri Sawali Chishti, called Fatahulla, composed poems in Hindi and one example is as follows:

"*mana cahai maim khalik jau
sagara fuka karaila khau*"

(I wish I could go to Khaliq(God) and could burn the sea. I wish I could eat the bitter *karaila* i.e. bitterness of the world). This Hindi text is found in *Sudrussudur*.

The Hindi language which is also called Hindi in *Malfujat* literature, had probably two styles, Western and Eastern. Baba Farid and others were much nearer to the western old Khari Boli. Maulana Da'ud developed a new style of poetry in the Eastern style of Hindi, that is Awadhi. He became a model for a dozen other poets such as Kutuban, Malik Muhammad Jayasi, Manjhan, Shaikh Nabi, Usman, Kasim Shah and many others who wrote Sufi romances in Awadhi.

Maulana Dau'd's Candayan is the first romance (*premakhyān* or *masnavī*) in Awadhi and this is not certain how a work of this magnitude could be produced all of a sudden in the fourteenth century. There is another text, *Raulvel* by the poet Roda, in which at least one verse seems to be in Awadhi whereas the other verses are in different languages. The date of *Raulvel* is not very certain but it appears that it was composed before Candayan. In *Raulvel* the beauty of the six heroines was described. Another work, *Ukti Vyakti Prakarana* of Damodara is a lexicon of old Awadhi or Kosali compiled in the twelfth century for Sanskrit scholars. It includes proverbs and phrases in old Kosali with Sanskrit parallels but this does not indicate that there was any written text of Awadhi before Damodara. It is more probable that this lexicon was based on the oral literature of that period.

Why Awadhi was selected by the poet is also a problem. A partial answer could be given if one had a clearer picture of the Khanqah of Khwaja Nizamuddin Aulia and the disciples who migrated from Awadh to Dehli. A detailed list of those Sufis has already been given.

It appears that in Dehli there was institutional support for Sufism which would have reinforced the natural use of Awadhi for Sufi literature among those who studied in Dehli and then returned to Awadh. The teacher of Maulana Da'ud was Shaikh Zainuddin of the Chishtiya sect and he was a nephew and disciple of the Chishti saint Shaikh Nasiruddin Chiragh-i-Dehli. Before he moved to Dehli in order to become the disciple of Khwaja Nizamuddin Auliya, Chiragh-i-Dehli lived in Awadh, near Ayodhya in the present Faizabad district. When he settled in Dehli many people, including Zainuddin and Maulana Shaikh Kamaluddin, another nephew of Chiragh-i-Dehli, went to live there. It seems that they were a dominant group among the Chishti Sufis in Dehli after the death of Khwaja Nizamuddin Auliya. After his master's death, Shaikh Nasiruddin Chiragh-i-Dehli was the principal successor but he did not lose contact with Awadh and he used to go to see his elder sister Bibi Bua Abdi, the mother of Shaikh Zainuddin, who lived in Ayodhya. His younger sister Bibi Lahari, Maulana Kamaluddin's mother, had already died. Zainuddin and Kamaluddin, Chiragh-i-Dehli's two nephews, were destined to live with him until the end of his days. Shaikh Nasiruddin Chiragh-i-Dehli and his disciples from Awadh, must have spoken Awadhi which of course was their native language. Maulana Da'ud's Candayan is perhaps the product of this environment. These Sufi masters used Arabic and Persian for a larger audience and for the pan-Indian elite.

Maulana Da'ud belongs to the tradition of the Chishti saints and was connected with the famous school of Dalmau in Raibareli district, established by Firoz Shah Tughluq in the fourteenth century for the study of Islamic theology and Muslim lore. Dalmau is, of course, in the Awadhi speaking area. A shift from Persian, the language of Muslim elite to Awadhi, could have taken place for other reasons too, and one of them perhaps was that Indian poets writing in Persian were never fully recognized as first class poets by the native speakers of Persian connected with Indian courts during this period. Persian was the court language at that time, and for that reason many Indian poets also wrote in Persian. Amir Khusrau and Amir Hasan were the most famous of these. Amir Khusrau's spiritual teacher was Khwaja Nizamuddin Auliya, although he was a court poet and deeply interested in court affairs. Following the example of Nizami (1141-1209), he wrote five romances in Persian namely, *Shirin o Khusrau*, *Majnun o Leila*, *Ain-i-Sikandari*, *Hast-Bahisht*, *Malta'ul Anwar*, but he was criticised by many of his contemporaries. Obaid (Ubayd), a close friend of Sultan Muhammad Tughluq, is credited with having remarked that it was irreverent presumption on Khusrau's part to boil his meat and rice in Nizami's cauldron. Others also called him a mere imitator, so much so that Amir Khusrau had to defend himself, and once he was compelled to say:

"*kaukabah khusravem shud baland
zalzalah dar gore nizami fagand*"

(The star of my poetry has risen high and has made Nizami tremble in his grave).

Amir Khusrau goes out of his way to defend his position and the Persian poetry written in India. In his book, *Gurraṭ ul Kamal*, which was completed in A.H. 693 (1294 A.D.), he says:

"The Persian language, although of course its original home was Persia, has lost its purity of idiom everywhere except in Mawaraun-nahr, the language of that country being like that of India. But the Persian tongue in India from River Sind to the seashore is one and invariable. When we possess such uniformity of idiom, it is but natural that our poetry is great. This Persian, of course, is moreover the original and pure

Persian. The Hindui tongue, no doubt, varies greatly in idiom in different parts of the country, but the Persian is the same throughout its length and breadth and it is pronounced as it is written."

If a poet of Amir Khusrau's eminence had to defend his position and had to struggle in order to win acceptance, it was only natural that some other talented poets cultivated a local language in which they were more conversant. Maulana Da'ud's new experiment of writing in an Indian language could be explained in this light. He composed Candayan about fifty five years after the death of Amir Khusrau (1253~1325 A.D.).

It is also worthwhile noting that Chishti saints wanted to reach the common people and a famous disciple of Shaikh Nasiruddin Chiragh-i-Dehli, Saiyyid Muhammad Husaini Banda Newaz Gesudaraz, who went to south India and settled down in Gulbarga, used the Dakhini language to reach the common people. *Mirajal Ashiqin* and *Shikarnama* is attributed to him.

As I have already mentioned, Maulana Da'ud's teacher Shaikh Zainuddin was a disciple of Shaikh Nasiruddin Chiragh-i-Dehli. The possibility cannot be ruled out that Maulana Da'ud was interested in the common people and in order to spread the Sufi message of love to the masses he chose the popular language of the Awadhi speaking area for which he had also the support of the great Chishti saints of Dehli whose main centre in northern India was the Khanqah of Khwaja Nizamuddin Aulia and other saints of this tradition. Maulana Da'ud adopted not only a new language but also a new Indian tale, *Loriki* or *Canaini*, borrowed from the Indian folk tradition. In this respect he was unlike many of his predecessors or contemporaries who were mostly borrowing tales from the Persian and Arabic repertoire and writing in Persian.

It can be said that Khwaja Nasiruddin Chiragh-i-Dehli was the central figure who inspired poets to write in their vernaculars. Banda Newaz was one of the principal disciples who went to Gulbarga near modern Hyderabad from Dehli and used the Dakhini language along with Persian to spread his faith. In the north Shaikh Zainuddin, Maulana Da'ud's teacher, seems to be a key figure who was a direct disciple and a nephew of Shaikh Nasiruddin Chiragh-i-Dehli, whose mother tongue was Awadhi and even after he became the successor of Khwaja Nizamuddin he never lost contact with the Awadhi area.

There would have been a move away from Persian into Awadhi in search of freshness, novelty and originality. This originality was demonstrated not only in use of the language but also in the selection of the new kind of Indian oral epic from the Awadhi speaking area. The critics of the great Persian poet Khusrau, who criticised him bitterly, might have helped in this new experiment indirectly. Amir Khusrau was connected with seven kings such as Jalaluddin Khilji (d.1296), Alauddin Khilji (d.1316 A.D.), Gaysuddin Tughluq (d. 1325) etc. but he was also an important disciple of Khwaja Nizamuddin Auliya. Khusrau died the same year as his master in 1325 A.D. after a few months.

Maulana Da'ud influenced Kutuban (1503) Malik Muhammad Jayasi (1540), Manjhan (1545) and many other poets who were Muslims and their contribution to Hindi literature was outstanding.

Apart from these poets there were some other celebrated poets whose contribution cannot be ignored. One of them was Qaddus Gangohi who wrote *dohas* with the pen-name Alakh Das, a little before Kabir. He was born in Rudauli (Barabanki district) in Uttar Pradesh, not very far from Lucknow. He died in Gangoh in Saharanpur district in 1436 at the age of eighty four. His *dohas* have been very much influenced by Nath panthi Yogis.

Among the poet saints two names are most distinguished after Kabir and Nanak and they are Dadu and Rajjab. Dadu was born in 1544 in a Muslim Dhuniya family (cotton-carder). His death took place in 1603. Many famous courtiers and important personalities such as Birbal, Bhagavandas and Abul Fazl all met him. Akbar invited him to his court and had a conversation with him. Dadu is less critical of vedas or Koran as compared to Kabir. His disciples Sundardas and Rajjab continued the tradition of internal spiritual practice (*sadhana*), love for God and humanity, tolerance and piety. He attracted Hindu and Muslims alike. A critical edition of Dadu's works was published by Parashuram Chaturvedi in 1963 from Nagari Pracharini Sabha (Varanasi).

Rajjab was born in a Pathan family in 1567 in Sangner in Rajasthan which is about fifteen miles south from Amber. Rajjab's works have been published by Braj Lal Verma (Kanpur, 1963). His Sarvangi, an anthology of the selected poems of the saints was compiled in 1600, long before the compilation of the Adigranth by guru Arjun Dev. Sarvangi quotes verses from Kabir, Dadu, Rajjab and eighty other poets. Rajjab in his poems criticises scriptural knowledge devoid of spiritual and personal experiences. According to him the heart of the devotees is the real paper where all truths in the shining letters of life are written.

Rahim Khankhana (1556-1626), son of Bairam Khan (Akbar's tutor), is famous for his ethical poetry. He was very friendly to Hindi poets. He also served as a governor of Gujarat during the period of Jahangir but later he lost his post. Since he was very generous, people did not stop coming to him. It was at that time that he wrote:

“Yarom yari chor do ve Rahim ab nahim“
(Friends, leave my friendship: Rahim is not the same that he used to be).

Rahim's poems in Hindi have been collected and edited by Brajratna Das in which two hundred eighty *dohas* have been included in addition to *baravai* and the *Nayak Nayika bhed* (classifications of heroes and heroines).

There are many Muslim poets in Hindi who wrote poetry on Krshna *bhakti*. I would like to mention only three of them. Malik Muhammad Jayasi is supposed to have written *Kanhavat* in 1540 which is based on the Krshna *katha*. I have already published a long paper on this. Raskhani (d. 1618) is well known Krshnaite poet in Hindi. Barkatulla Premi wrote *Prem Prakash* in the 17th century, describing Krshna as a symbol of love. In Bengali literature many Muslim poets have composed poetry on Krshna themes. These poets need much more attention and a serious research.

In modern period many Muslim scholars and creative writers have contributed to Hindi literature and helped to build up a good understanding between various communities but this discussion is not within the purview of the present paper.

Conclusion: Thus we find that Muslims and Hindus in the classical period had started integration of communities in India through the medium of languages e.g. Awadhi & Hindi and cultural interactions. Many Muslim saints and their disciples who were born in India had started to comprehend the culture of the indigenous people and race. I hope that this paper will draw attention to this phenomenon which is much more needed in the present atmosphere.

इंडिक भाषा कंप्यूटिंग के माध्यम से भारतीयों का वैश्विक समन्वय GLOBAL INTEGRATION OF INDIANS THROUGH INDIC LANGUAGE COMPUTING

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सार-संक्षेप

यह मात्र संयोग नहीं है कि विकसित देश प्रमुखतः एकभाषिक हैं और विकासशील देश बहुभाषिक तथाकथित विकसित विश्व में दो भाषाओं को इंग्लिश और अनेक भाषाओं को मूर्खतापूर्ण माना जाता है, लेकिन भारत जैसे बहुभाषी, बहु नस्लीय और बहु सांस्कृतिक समाज में विविधता में एकता के सिद्धांत को ही मूलमंत्र माना जाता है। यह सिद्धांत भारत की भाषाओं और लिपियों पर भी लागू होता है। भारत की अनेक भाषाएँ और लिपियाँ तो एक-दूसरे से इतनी भिन्न दिखती हैं कि उनमें समानता के अंतर्निहित सूत्र को खोजना भी सरल नहीं है। यह बात अविश्वसनीय- सी लगती है कि सभी भारतीय भाषाओं की लिपियाँ (उर्दू के छोड़कर) का उद्भव ब्राह्मी लिपि के समान स्रोत से ही हुआ है। वर्ष 1971-72 के दौरान जिस्ट प्रौद्योगिकी के आधार पर सभी भारतीय भाषाओं के लिए समान कुंजीपटल विकसित करते हुए IIT, कानपुर के कंप्यूटर वैज्ञानिकों ने इस तथ्य को प्रत्यक्ष रूप में महसूस किया। भारतीय भाषाओं के अखिल भारतीय स्वरूप के कारण भी विविधता में एकता के सिद्धांत के आधार पर भारतीयों में एकता का सूत्र मजबूत हुआ। भारतीय भाषाओं के लिए विभिन्न प्रकार के भाषिक उपकरण विकसित करते समय कंप्यूटर वैज्ञानिक भारतीय भाषाओं में अंतर्निहित समान तत्वों को देखकर दंग रह गए। यह समानता केवल शब्दावली के स्तर पर ही नहीं थी, बल्कि वाक्यविज्ञान, रूपविज्ञान और अर्थविज्ञान के स्तर पर भी थी और इसी समान तत्व के कारण ही विभिन्न भारतीय भाषाओं के लिए समान कोड, समान कुंजीपटल और पाणिनी व्याकरण के आधार पर समान कलनविधि जैसे भाषिक उपकरणों के विकास का मार्ग भी प्रशस्त हुआ।

प्रस्तावना

राजनीति के रंगमंच पर भाषा की भूमिका भी काफी महत्वपूर्ण होती है। विश्व के इतिहास पर सरसरी निगाह डालने पर पता चलेगा कि यह मात्र संयोग नहीं है कि विकसित देश प्रमुखतः एकभाषिक हैं और विकासशील देश बहुभाषिक, बहु नस्लीय और बहु सांस्कृतिक। तथाकथित विकसित विश्व में दो भाषाओं को इंग्लिश और अनेक भाषाओं को मूर्खतापूर्ण माना जाता है। वस्तुतः विविधता का प्रबंधन आज मानवता के लिए बहुत बड़ी चुनौती है। एकभाषिक सोच पर आधारित राष्ट्र के रूप में राज्य की परिकल्पना से आज लोकतांत्रिक विश्व विभाजित और अलग-थलग पड़ गया है। कनाडा में फ्रेंच और अंग्रेजी की परस्पर असहिष्णुता ने क्यूबेक को कनाडा से अलग होने के कगार पर पहुँचा दिया था। पाकिस्तान के असहिष्णु राजनीतिज्ञों ने जब उर्दू को एकमात्र राजभाषा बनाकर थोपने का प्रयास किया तो बंगला देश पाकिस्तान से अलग हो गया। विभिन्न भाषाओं की मान्यता से न केवल संवाद का मुक्त प्रवाह होता है, बल्कि इससे निचले स्तर को लोगों का संश्लेषण भी होता है। चीनी और अंग्रेजी की तरह हिंदी के समन्वित नाम के अंतर्गत भी अनेक कोशिकाएँ का समावेश हो जाता है।

चर्चा प्रस्ताव

सभी भारतीय भाषाएँ राष्ट्रीय भाषाएँ हैं।

यदि आप 14 सितंबर, 1949 को भारतीय संविधान सभा में हिंदी को राजभाषा बनाने के प्रस्ताव पर हुई बहस पर नज़र दौड़ाएँ तो पाएँगे कि यह प्रस्ताव सुप्रसिद्ध तमिल नेता श्री गोपालस्वामी आर्यंगर द्वारा रखा गया था और इसे बिना किसी विरोधी या अनुपस्थित मत के सर्वसम्मति से स्वीकार किया गया था, लेकिन इसके साथ एक खंड भी जोड़ दिया गया था कि हिंदी के साथ-साथ अन्य भारतीय भाषाओं का विकास भी सुनिश्चित किया जाएगा। तदनुसार, अंग्रेजी और संस्कृत के साथ-साथ अन्य भारतीय भाषाओं को भी राष्ट्रीय भाषाओं के रूप में भारतीय संविधान की 8 वीं अनुसूची में शामिल कर लिया गया। अब यह संख्या बढ़कर 22 हो गई है। संविधान के अनुच्छेद 351 में यह परिकल्पना की गई है कि हिंदी का विकास इस तरह से किया जाए कि यह भारत की सामासिक संस्कृति का प्रतिनिधित्व कर सके और इसमें भारत के संविधान की 8वीं अनुसूची में परिगणित भाषाओं के रूपों, शैलियों और अभिव्यक्तियों को भी समाहित किया जाए।

➤ विविधता में एकता

➤ भारत एकभाषिक क्षेत्र है।

➤ सभी भारतीय लिपियों के लिए समान कोड और समान कुंजीपटल

बहुभाषी, बहु नस्लीय और बहु सांस्कृतिक समाज में विविधता में एकता के सिद्धांत को ही मूलमंत्र माना जाता है। भारत में 1650 से अधिक भाषाएँ और बोलियाँ प्रचलित हैं। फिर भी यह देश एकभाषिक क्षेत्र है। यह सिद्धांत भारत की भाषाओं और लिपियों पर भी लागू होता है। भारत की अनेक भाषाएँ और लिपियाँ तो एक-दूसरे से इतनी भिन्न दिखती हैं कि उनमें समानता के अंतर्निहित सूत्र को खोजना भी सरल नहीं है। उदाहरण के लिए आर्यभाषाओं और द्रविड़ भाषाओं में इतना अंतर दिखाई पड़ता है कि यह विश्वास करना कठिन हो जाता है सभी भारतीय भाषाओं की लिपियों (उर्दू को छोड़कर) का उद्गम ब्राह्मी लिपि के समान स्रोत से हुआ है। अशोक काल से ही हमें उत्तर और दक्षिण भारत में ब्राह्मी का व्यापक उपयोग मिलने लगता है। ऐतिहासिक रूप में इसकी प्रामाणिक जानकारी सन् 1837 में मिली। IIT, कानपुर के कंप्यूटर वैज्ञानिकों को सभी भारतीय भाषाओं के लिए जिस्ट प्रौद्योगिकी के आधार पर समान कुंजीपटल का विकास करते हुए इस तथ्य का व्यावहारिक अनुभव सन् 1983 में हुआ। पहली बार इसका सार्वजनिक प्रदर्शन सन् 1983 में नई दिल्ली में आयोजित अंतर्राष्ट्रीय हिंदी सम्मेलन में किया गया। क्वेटी कुंजीपटल पर सभी भारतीय भाषाओं को समेटना अपने आप में एक जटिल कार्य था, लेकिन ब्राह्मी लिपि से उद्भव के फलस्वरूप भारतीय लिपियों के ध्वन्यात्मक स्वरूप के कारण यह कार्य अत्यंत वैज्ञानिक रूप में संपन्न हो गया। सभी भारतीय भाषाओं के लिए जिस्ट प्रौद्योगिकी के आधार पर समान ध्वन्यात्मक कुंजीपटल और समान कोड का विकास किया गया।

➤ भारतीय लिपियों के लिए ISCI कोड और इन्स्क्रिप्ट

भारतीय लिपियाँ अपने स्वरूप में अक्षरात्मक हैं, लेकिन उनका स्वरूप ध्वन्यात्मक है और ब्राह्मी लिपि से उद्भव के कारण उनकी विरासत भी एक ही है। कुछ लिपियों में मामूली-सा अंतर होने के कारण कतिपय लिपियों में कुछ अक्षर अतिरिक्त हैं और कुछ कम। 1986-88 में विकसित ISCI (Indian Standard Code for Information Interchange) कोड में परिचालित देवनागरी के अंतर्गत इस पक्ष का भी ध्यान रखा गया और इसे भारतीय मानक ब्यूरो ने मानक के रूप में स्वीकार कर लिया, लेकिन जब कंप्यूटर के उपयोग का सवाल आया तो भारतीय भाषाओं में डेटा प्रविष्टि के अनेक विकल्प सामने थे और यही चिंता की बात थी। भारतीय भाषाओं में डेटा प्रविष्टि के लिए डिफॉल्ट विकल्प INSCRIPT (INDIAN SCRIPT) लेआउट है। इस लेआउट में मानक 101 कुंजीपटल का उपयोग करता है। वर्णों की मैपिंग इस प्रकार से की गई है कि यह

सभी भारतीय भाषाओं (बाएँ से दाईं ओर लिखी जाने वाली) के लिए समान कुंजीपटल बन जाता है। इसका प्रमुख कारण यही है कि भारतीय भाषाओं के वर्णों का सेट समान है। हम भारतीय भाषाओं की वर्णमाला के वर्णों को व्यंजन, स्वर, अनुनासिक और संयुक्ताक्षरों में विभाजित कर सकते हैं। प्रत्येक व्यंजन विशिष्ट ध्वनि और स्वर का संयोजन होता है। स्वर शुद्ध ध्वनियों को दर्शाता है। अनुनासिक वे नासिक्य ध्वनियाँ होती हैं, जिनका उच्चारण स्वर के साथ किया जाता है। संयुक्ताक्षर दो या अधिक वर्णों का संयोजन होता है। भारतीय भाषाओं की वर्णमाला की तालिका को स्वर और व्यंजन में विभाजित किया जाता है। स्वर दो प्रकार के होते हैं, दीर्घ और लघु। व्यंजनों को अनेक वर्णों में विभाजित किया जाता है। INSCRIPT लेआउट में यह व्यवस्था प्रतिबिंबित होती है। इसीलिए इसकी व्यवस्था बहुत सरल होती है। इन्स्क्रिप्ट ले आउट में सभी स्वरों को कुंजीपटल के बाईं ओर रखा गया है और व्यंजनों को दाईं ओर। यह व्यवस्था इस प्रकार से की गई है कि प्रत्येक वर्ण को दो कुंजियों में विभाजित कर दिया गया है। इस प्रकार इन भाषाओं के समान अकारादि क्रम के कारण ही सभी भारतीय भाषाओं के लिए समान कुंजीपटल और समान कोड विकसित किया जा सका है और सभी भारतीय भाषाओं के लिए समान कोडिंग के कारण ही भारतीय लिपियों में परस्पर लिप्यंतरण की सुविधा भी संपन्न हो पाई है। चूँकि ISCII में रोमन लिपि को भी समाहित किया गया है, इसलिए इंडिक लिपियों से रोमन लिपि में भी लिप्यंतरण किया जा सकता है।

➤ भारतीय भाषाओं के शब्दपरक, वाक्यपरक और अर्थपरक लक्षणों में समानता

इंडिक लिपियों के बाद आइए अब हम भारतीय भाषाओं के शब्दपरक, वाक्यपरक और अर्थपरक लक्षणों की समानता पर विचार करें। यह सही है कि भारतीय भाषाओं ने संस्कृत से काफी मात्रा में शब्द उधार लिए हैं और इनका प्रयोग समान रूप से सभी भारतीय भाषाओं में कर्मोद्देश किया जाता है। भारतीय भाषाओं में इस अखिल भारतीय स्वरूप के कारण ही संस्कृत इन सभी भारतीय भाषाओं की साझी विरासत है। प्रमुखतः संस्कृत में रचे गए आयुर्वेद, गणित और ज्योतिष शास्त्रों की शब्दावली बहुत हद तक समान रूप से सभी भारतीय भाषाओं में प्रयुक्त होती है। विभिन्न भारतीय भाषाओं के लिए तकनीकी शब्दावली को अंतिम रूप देते हुए भारत सरकार ने ये निर्देश जारी किए थे कि विभिन्न भारतीय भाषाओं के लिए नई पारिभाषिक शब्दावली का निर्माण करते समय यह ध्यान रखा जाए कि ये शब्द प्रमुखतः संस्कृत से ही व्युत्पन्न किए जाएँ और यही कारण है कि भारतीय भाषाओं की पारिभाषिक शब्दावली में बहु हद तक काफी समानता है। भारतीय भाषाओं के लिए विभिन्न भाषिक उपकरण विकसित करते समय कंप्यूटर वैज्ञानिक यह देखकर दंग रह गए कि भारतीय भाषाओं में केवल शाब्दिक स्तर पर ही नहीं, वाक्यविन्यास और अर्थ की संरचना के स्तर पर भी काफी समानता है। वस्तुतः उन्हें तो ऐसा लगा कि 1650 से अधिक भाषाओं और बोलियों के बावजूद भारत एकभाषिक क्षेत्र है। हिंदी और अन्य भारतीय भाषाओं के लिए विभिन्न भाषिक उपकरण विकसित करते समय अभिकलनात्मक भाषाविज्ञान (Computational Linguistics) के क्षेत्र में काम करने वाले कंप्यूटर वैज्ञानिकों को ऐसे अनेक क्षेत्र मिले, जिनमें काफी समानता थी।

➤ भारतीय भाषाओं के भाषावर्ग विशिष्ट लक्षण

यदि आप भाषाओं के मूल की ओर दृष्टि डालें तो पाएँगे कि विश्व-भर की भाषाओं में दो स्पष्ट लक्षण दिखाई पड़ते हैं: सार्वभौमिक लक्षण और भाषा-विशिष्ट लक्षण। सार्वभौमिक लक्षण वे हैं जो हिंदी, तमिल, अंग्रेजी, चीनी और अरबी जैसी विभिन्न भाषा-परिवारों से जुड़ी भाषाओं में भी समान रूप से पाए जाते हैं। उदाहरण के लिए, 'खाया' एक सकर्मक क्रिया है, जो खाए जाने के लिए एक कर्म और खाना क्रिया संपन्न करने के लिए एक कर्ता की आकांक्षा करती है और साथ ही यह भी अपेक्षा करती है कि उसका कर्ता

सजीव हो. इस क्रिया की वृक्ष संरचना में ये सभी सार्वभौमिक लक्षण दिखाई पड़ते हैं. इस प्रकार इसकी सकर्मकता विश्व की सभी भाषाओं में समान है, लेकिन कर्ता के साथ 'ने' का प्रयोग हिंदी का भाषा-विशिष्ट लक्षण है. कुछ ऐसे भी लक्षण होते हैं जो भाषा-वर्ग विशिष्ट होते हैं. उदाहरण के लिए, एक विशेष वाक्य सॉचे में कर्ता के साथ 'को' का प्रयोग सभी भारतीय भाषाओं में समान रूप से पाया जाता है; जैसे, हिंदी में 'राम को बुझा है', मराठी में 'रामला ताष आहे', तमिल में, 'रामकु ज्वरम्', मलयालम में 'रामन्नु पनियानु', कन्नड़ में 'रामनिगे ज्वर दिगे', बँगला में 'रामेर ताष आछे' और अंग्रेजी में इसका अनुवाद होगा, 'Ram has a fever'. अंग्रेजी में आप देखेंगे कि 'को' का वाचक कोई परसर्ग या पूर्वसर्ग नहीं है. इससे स्पष्ट होता है कि भारत एकभाषिक क्षेत्र है. यदि हम इन लक्षणों के विश्लेषण के लिए भाषा प्रौद्योगिकी का उपयोग करें तो हम भारतीय भाषाओं में कंप्यूटर साहित्य स्वयं भाषा शिक्षक, ऑटो-करेक्ट, ग्रामर चैकर और मशीनी अनुवाद जैसे अत्यंत जटिल भाषिक उपकरणों का विकास भी कर सकते हैं.

➤ भारतीय भाषाओं के लिए समान भाषिक उपकरण

भारतीय भाषाओं की समानता के कारण ही हिंदी और अन्य भारतीय भाषाओं में मशीनी अनुवाद प्रणाली जैसे भाषिक उपकरणों के विकास का मार्ग प्रशस्त हुआ. अनुसारक नामक मशीनी अनुवाद प्रणाली, पाणिनीय व्याकरण पद्धति पर आधारित है और इसमें 5 भारतीय भाषा-युग्मों के अनुवाद की प्रणाली विकसित की गई है और इसका विकास IIT, हैदराबाद के निदेशक डॉ. राजीव संगल के मार्गदर्शन में किया गया है. TAG (Tree Adjoining Grammar) अर्थात् वृक्ष संलग्न व्याकरण नाम से दूसरी कलनविधि का विकास पेन्सिल्वेनिया विश्वविद्यालय (अमरीका) के कंप्यूटर विज्ञान विभाग के अध्यक्ष और प्रोफेसर अरविंद जोशी ने किया था. TAG हिंदी और अंग्रेजी जैसी भिन्न वाक्य संरचना वाली भाषाओं के षटनिरूपण (पार्सिंग) के लिए काफी उपयुक्त मानी गई है. एक ओर अंग्रेजी स्थिर शब्द क्रम की भाषा है. वहीं हिंदी इसके ठीक विपरीत अपेक्षाकृत मुक्त शब्द क्रम की भाषा है. उदाहरण के लिए यदि आप अंग्रेजी के इस वाक्य के शब्द क्रम को बदल दें तो अर्थ का अनर्थ हो सकता है अर्थात् अर्थ पूरी तरह से बदल जाएगा. "Ram (कर्ता) killed (क्रिया) Ravan (कर्म)" का क्रम बदलकर इस प्रकार कर दें, "Ravan (कर्ता) killed (क्रिया) Ram (कर्म)" तो अर्थ पूरी तरह से बदल जाता है, लेकिन हिंदी में यदि क्रम बदल भी जाए तो भी अर्थ ज्यों का त्यों ही रहेगा. "राम (कर्ता) ने रावण (कर्म) को मारा (क्रिया)". "रावण (कर्म) को राम (कर्ता) ने मारा (क्रिया)". TAG में अंग्रेजी और हिंदी दोनों ही भाषाओं का षटनिरूपण क्रिया के आधार पर किया जाता है और अंग्रेजी को SVO के रूप में और हिंदी को SOV के रूप में षटनिरूपित कर देता है. इस परियोजना का प्रयोग-क्षेत्र प्रशासनिक भाषा था. प्रशासनिक भाषा के लक्षण सभी भाषाओं में लगभग समान हैं. उदाहरण के लिए प्रशासनिक भाषा में कर्मवाच्यपरक भूतकालिक कृदंतों का प्रयोग बहुतायत से किया जाता है. "Mr. Verma has been transferred from Delhi to Mumbai with effect from March 1, 2005 and posted as Director (Operations)". किंतु हिंदी का भाषाविशिष्ट लक्षण यह है कि इसमें कर्ता के साथ आदरसूचक शब्द श्री या जी लगाने से इसका प्रयोग बहुवचन में किया जाता है और तदनुसार क्रिया भी बहुवचन में बदल जाती है. श्री वर्मा निदेशक हो गए (बहुवचन). इन उदाहरणों से मैं यही स्पष्ट करना चाहता था कि पार्सर बनाते समय यदि भाषा-विशिष्ट लक्षणों पर ध्यान नहीं दिया गया तो मशीनी अनुवाद जैसे भाषिक उपकरणों का सफलतापूर्वक विकास नहीं किया जा सकता. यह पार्सर अंग्रेजी, फ्रेंच, मराठी, जापानी और चीनी जैसी विभिन्न भाषा परिवारों के भाषा-विशिष्ट लक्षणों के विश्लेषण के लिए बहुत उपयुक्त पाया गया.

➤ यह आवश्यक नहीं है कि समान देवनागरी लिपि होने के कारण हिंदी और मराठी जैसी दोनों भाषाओं के लिपिविशिष्ट लक्षणों में भी पूरी समानता हो..

देवनागरी लिपि की साझी विरासत होने पर भी कुछ भारतीय भाषाओं में समानता के बावजूद ऑटो करेक्ट जैसे भाषिक उपकरणों का विकास करते समय कुछ तथ्यों को ध्यान में रखना बहुत आवश्यक है। हिंदी और मराठी की समान लिपि देवनागरी होने के बावजूद ऑटो करेक्ट के संदर्भ में दोनों भाषाओं के भाषाविशिष्ट लक्षणों में काफी असमानताएँ भी हो सकती हैं। उदाहरण के लिए, देवनागरी लिपि का प्रयोग हिंदी और मराठी दोनों ही भाषाओं के लिए किया जाता है, लेकिन लिपि एक होने के बावजूद इन दोनों भाषाओं की वर्तनी में काफी फर्क है। यहाँ तक कि संस्कृत से लिए गए तत्सम शब्दों की वर्तनी में भी भिन्नता पाई जाती है। उदाहरण के लिए, हिंदी के इकारांत शब्द मराठी में ईकारांत हो जाते हैं। हिंदी का कवि मराठी में कवी हो जाता है। इसलिए दोनों भाषाओं का ऑटो करेक्ट भी अलग-अलग होना चाहिए। इसलिए हिंदी के ऑटो करेक्ट के लिए मैंने हिंदीभाषी क्षेत्रों और अहिंदीभाषी क्षेत्रों से वर्तनी संबंधी त्रुटियों के नमूने इकट्ठे करने शुरू कर दिए और पाया कि मातृभाषा के व्याघात के कारण मराठीभाषी और पंजाबीभाषी की हिंदी संबंधी अशुद्धियों में काफी अंतर है। यदि मराठीभाषी और गुजरातीभाषी हिंदी में छोटी और बड़ी मात्रा की अशुद्धि करते हैं तो दक्षिण भारतीय भाषा भाषी महाप्राण की ध्वनि में अशुद्धि करते हैं। वे भाषा को बाषा और खाना को काना लिखते हैं। यह मातृभाषा व्याघात के कारण होता है।

- विश्व भर की सभी भाषाओं के बीच असंगतता (नॉन कॉम्पेटिबिलिटी), बहुविध फॉन्ट और अलग-अलग ऑपरेटिंग सिस्टम संबंधी समस्याओं का एकमात्र समाधान है, युनिकोड।

वर्तमान परिदृश्य में, इंडिक भाषाओं के अधिकांश उपयोगकर्ता सिस्टम और फॉन्ट की असंगतता के कारण आज भी अमानक फॉन्ट का उपयोग कर रहे हैं और ई-मेल, गपशॉप (चैट), टैम्पलेट, ऑटो टेक्स्ट, थिसॉरस, स्पेलचैक जैसे अनुप्रयोगों का इंडिक भाषाओं में उपयोग करने में हिचकिचाते हैं। बहुत ही कम उपयोगकर्ता ऐसे हैं जो हिंदी और अन्य भारतीय भाषाओं में एक्सेल और एक्सेस का उपयोग करते हैं। इंडिक भाषाओं के उपयोगकर्ता भी बहुत कम हैं। इसका मुख्य कारण यह था कि इंडिक भाषाओं में विभिन्न सिस्टमों के आरपार कोई समान मानक नहीं था। इस दिशा में ISCI एक अच्छी शुरुआत थी, लेकिन विशीकरण के इस युग में विविध प्रकार के प्लेटफॉर्म, फॉन्ट और सिस्टम के बावजूद आवश्यकता एक ऐसे मानक की है, जिसके अंतर्गत विश्व की सभी भाषाएँ सह-अस्तित्व की भावना के साथ रह सकें। इन समस्याओं का एकमात्र समाधान है, युनिकोड। इसलिए हमारा प्रयास यह होना चाहिए कि इंडिक भाषाओं के उपयोगकर्ताओं को युनिकोड में भाषा कंप्यूटिंग के लाभों से अवगत कराया जाए। युनिकोड में भारतीय भाषाओं को ISCI के आधार पर ही एन्कोड किया गया है।

सभी भारतीय भाषाओं को युनिकोड के वर्ण चार्ट में साथ-साथ रखा गया है। प्रत्येक भाषा को एक कोडपेज दिया गया है। इंडिक भाषा के कोडपेज में 128 कोड पॉइंट्स के ब्लॉक हैं। युनिकोड में सहेजे गए पाठ का प्रदर्शन ओपन टाइप फॉन्ट्स द्वारा किया जाता है, जिसका विकास ऐडोब और माइक्रोसॉफ्ट द्वारा संयुक्त रूप में किया गया है। ओपन टाइप फॉन्ट एक खुला मानक है और यह किसी कम्पनी विशेष की मिल्कियत नहीं है। प्रत्येक भारतीय भाषा का सॉर्टिंग ऑर्डर अलग-अलग है। भले ही कुछ भाषाओं की लिपि एक ही क्यों न हो, ISCI और युनिकोड में यह एक महत्वपूर्ण अंतर है। ISCI के अंतर्गत सभी भारतीय भाषाओं के लिए समान सॉर्टिंग ऑर्डर रखा गया है। वस्तुतः यह सच नहीं है, क्योंकि प्रत्येक इंडिक लिपि में कुछ अक्षरों के स्तर पर कुछ न कुछ अंतर अवश्य है। कहीं कोई अक्षर अधिक है तो कहीं कोई अक्षर कम। युनिकोड सभी भाषाओं और अनुप्रयोगों को अपने तरीके से सॉर्टिंग करने की आजादी देता है।

- यदि आप दुनिया के साथ चलना चाहते हैं तो युनिकोड अपनाएँ।

विश्व भर में सूचनाओं के विनिमय के लिए युनिकोड एक मानक बनता जा रहा है, क्योंकि विश्व की सभी

प्रमुख IT कंपनियों ने युनिकोड को मानक मानकर उसे अपना समर्थन देने की घोषणा कर दी है. युनिकोड मानक विश्व भर की भाषाओं के सभी वर्णों को एन्कोड करने में सक्षम है. युनिकोड मानक, वर्णों और उनके प्रयोग की जानकारी प्रदान करता है. युनिकोड मानक, कंप्यूटर के बहुभाषी पाठों के उपयोगकर्ताओं, व्यापारियों, भाषावैज्ञानिकों, अनुसंधानकर्ताओं, गणितज्ञों और तकनीशियनों के लिए बहुत उपयोगी है..

युनिकोड 16 बिट की एन्कोडिंग का उपयोग करता है, जिसमें 65000 से अधिक वर्ण (65536) होते हैं. युनिकोड मानक प्रत्येक वर्ण को विशिष्ट संख्या और नाम प्रदान करता है. इसके विपरीत ASCII में 8 बिट कोड का उपयोग किया जाता है, जो 7 बिट ASCII कोड का ही विस्तार है. इसमें ब्राह्मी लिपि से उद्भूत भारतीय लिपियों के 10 मूल अकारादि वर्णों का ही समावेश किया गया है. परंपरागत रूप में कंप्यूटर के अनुप्रयोग केवल एक भाषा के पाठ का ही समावेश करते रहे हैं. बाद में इस बात की आवश्यकता महसूस की गई कि एक साथ अनेक भाषाओं के पाठों पर काम किया जाए और इसी कारण से कोड के संबंध में अतिरिक्त साधन जुटाए गए. अलग-अलग भाषाओं के अक्षर अलग-अलग भाषाओं के संदर्भ में सामान्यतः अपने कोड के आधार पर नहीं पहचाने जा सकते जब तक कि उन्हें अपनी रेंज के कोड के लिए कोई विशिष्ट संख्यात्मक मान न प्रदान किया जाए. इसलिए अंग्रेजी में "a" अक्षर को दिया गया कोड वास्तव में वही है, जो ग्रीक अक्षर "alpha" को या किलिक वर्णमाला के समतुल्य अक्षर को प्रदान किया गया है. विभिन्न भाषाओं में लिखित बहुभाषिक पाठ के दस्तावेज को तब तक एक नहीं माना जा सकता, जब तक कि कोई ऐसा तंत्र विकसित न कर लिया जाए, जो विशिष्ट भाषा लिपि के पाठ को विशेष रूप से चिह्नित न कर सके.

युनिकोड का मूल आधार यही है कि अधिक से अधिक रेंज की 0 से लगभग 65000 तक की संख्याओं के कोड निर्धारित किए गए. इस विशाल सेट में न केवल विश्व की सभी अलग-अलग भाषाओं की वर्णमालाओं के अक्षरों को समाविष्ट किया गया, बल्कि उनके विराम चिह्नों, गणित के प्रतीकों के समान विशेष आकारों को और चलमुद्रा के प्रतीकों को भी समाविष्ट किया गया. इस विशाल रेंज में अलग-अलग भाषाओं की प्रत्येक लिपि के लिए 128 क्रमिक संख्याओं के वर्ग निर्धारित किए जाते हैं और उसमें विशेष प्रतीकों के समूह भी समाविष्ट किए जाते हैं. अनेक भाषाओं की वर्णमाला का आकार 50 से भी कम होता है. इसलिए 128 की न्यूनतम रेंज अतिरिक्त प्रतीकों, विरामचिह्नों आदि के लिए काफी पर्याप्त मानी जाती है.

युनिकोड की महत्वपूर्ण संकल्पना तो यही है कि किसी भी भाषा के लिए कोड का निर्धारण उसकी भाषिक आवश्यकताओं के आधार पर ही किया गया है. इस प्रकार अपनी लेखन प्रणाली में अपनी वर्णमाला के अक्षरों का उपयोग करने वाली विश्व की अधिकांश भाषाओं के संदर्भ में यदि विशेष प्रतीकों के साथ-साथ उनके सभी अक्षरों का समावेश हो जाता है तो उनकी मूल भाषिक आवश्यकताओं की पूर्ति हो ही जाती है. इनपुट स्ट्रिंग और प्रदर्शित स्ट्रिंग, जो अधिकांश भाषाओं लिपियों के लिए समान ही हैं, के लिए निर्धारित युनिकोड मान में अपने अक्षरों की पहचान करते हुए पाठ का प्रदर्शन होता जाएगा. इस प्रकार किसी भी भाषा के युनिकोड फॉन्ट के लिए वर्णमाला के अक्षरों से संबंधित केवल ग्लिफ को ही समाहित करने की आवश्यकता होती है और फॉन्ट के ग्लिफ की पहचान उनको दर्शाने वाले अक्षरों के लिए प्रयुक्त उसी कोड से हो जाती है. युनिकोड पाठों के प्रदर्शन और भाषिक प्रोसेसिंग के संदर्भ में बहुभाषी जानकारी को बहुत प्रभावी रूप में संभालता है. यहाँ पर विश्व की विभिन्न भाषाओं का एक ऐसा उदाहरण दिया गया है, जिसे युनिकोड में सहेजकर संबंधित भाषाओं में प्रदर्शित किया गया है. युनिकोड का मुख्य उद्देश्य है, कंप्यूटर प्रणालियों के आरपार सूचनाओं का आदान-प्रदान.

निष्कर्ष

विविधता में एकता, भारतीय सोच और संस्कृति का केंद्रबिंदु है। यह सोच भारतीय उपमहाद्वीप की सभी लिपियों और भाषाओं में भी प्रतिबिंबित होती है। इसका मुख्य कारण यह है कि सभी भारतीय लिपियों का उद्भव ब्राह्मी लिपि से है और सभी लिपियों का आधार उनका समान ध्वन्यात्मक क्रम है। देश भर की सभी लिपियों और भाषाओं में अंतर्निहित समानता के कारण ही कंप्यूटर वैज्ञानिकों को सभी भारतीय भाषाओं के लिए समान ISCI कोड और समान कुंजीपटल INSCRIPT को विकसित करने में कामयाबी मिली। इसी समानता के फलस्वरूप भारतीय लिपियों में परस्पर लिप्यंतरण जैसे भाषिक उपकरणों के विकास का मार्ग भी प्रशस्त हुआ है। इसमें संदेह नहीं कि ISCI कोड ने देश भर के विभिन्न भाषाभाषियों में राष्ट्रीय एकता की भावना को मजबूत किया, लेकिन यूनिकोड ने विश्व भर की भाषाओं को समान कोड के माध्यम से एक सूत्र में पिरोने का कार्य किया और यही कारण है कि आज यूनिकोड विश्व भर में फैले हुए भारतीयों के बीच इंडिक भाषा कंप्यूटिंग के माध्यम से वैश्विक समन्वय के मार्ग को प्रशस्त करने जा रहा है। वस्तुतः यूनिकोड ने सारे विश्व समुदाय को सच्चे अर्थों में एक वैश्विक गाँव में समेट दिया है और संस्कृत के प्रसिद्ध सुभाषित वसुधैव कुटुम्बकम् को चरितार्थ कर दिया है, जिसका अर्थ है कि सारा विश्व ही एक कुटुम्ब है।

आभार

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GLOBAL INTEGRATION OF INDIANS THROUGH INDIC LANGUAGE COMPUTING

Vijay K.Malhotra

Abstract

It is not a coincidence that the developed countries are dominantly monolingual where as the developing countries are multilingual. In the so-called developed world, two languages are considered nuisance and many languages absurd. But the keyword for multilingual, multiethnic and multi-cultural society of India is Unity in Diversity. This is also true with regards to the languages and scripts of India. In spite of the fact that some Indian languages and scripts look so different with each other that it is difficult to locate the underlying thread amongst these languages and scripts. It is almost impossible to believe that all the scripts of Indian languages (Except Urdu) have been originated from the common source of Brahmi script. The computer scientists of IIT, Kanpur realized this fact in 1971-72 while developing a common keyboard for all Indian languages based on GIST technology. The Pan Indian character of Indian languages also unites and integrates Indians through this Indian ethos of Unity in Diversity. While developing various Language Tools for Indian languages, the computer scientists were amazed to see the commonality amongst Indian languages not only in respect of terminology but also in respect of Syntax, Morphology and Semantics paving way for developing various language tools such as common code, common keyboard and common formalism based on Paninian framework.

INTRODUCTION

Language plays an important role in the gamut of politics. A cursory glance at world history is sufficient to show that it is not a coincidence that the developed countries are dominantly monolingual where as the developing countries are multilingual, multi-ethnic and multi-cultural. In the so-called developed world, two languages are considered nuisance and many languages absurd. In fact, the management of diversity is the greatest challenge before humanity today. The democratic world stands divided and isolated from one another because of Nation State built around Monolingual setting of mind. In Canada, mutual intolerance of French and English have brought Quebec on the verge of succession. Pakistan and Bangladesh parted company when insensitive politicians imposed Urdu as the sole official language. Recognition of many languages not only permits free flow of communication, but leads to the empowerment of people at grassroots. Linguistic diversity is as much in need of protection as bio-diversity. Like Chinese and English, Hindi also subsumes a number of dialects under its generic name.

Discussion/Proposal

All Indic languages are National languages.

If you look at the debate of the Constituent Assembly of India on Sept 14, 1949, the resolution to declare Hindi as the Official Language of Republic India was moved

by none other than a Tamil leader Gopalaswami Ayangar and this resolution was passed unanimously without any abstention or opposition, but a clause was also added to ensure the development of other Indian languages along with Hindi. Accordingly, all Indian languages including English and Sanskrit were declared as National Languages and they were included in the Constitution of India under Schedule 8 and the number of such languages have now gone up to 22. Article 351 also envisages developing Hindi as the language representing Composite Culture of India by way of assimilating the forms, style and the expressions of other National languages enumerated in the 8th Schedule of Constitution of India.

➤ **Unity in Diversity**

➤ **India is a Linguistic Zone**

➤ **Common Code and Common Keyboard for all Indic scripts**

Unity in diversity is the keyword for multilingual, multi-ethnic and multi-cultural society of India. In spite of India having over 1650 languages and dialects prevalent across the country, it is a Linguistic Zone. This is also true with regards to the languages and scripts of India. In spite of the fact that some Indian languages and scripts look so different with each other that it is difficult to locate the underlying thread amongst these languages and scripts. For example, the scripts of Aryan and Dravidian languages look so different that it is almost impossible to believe that all Indic scripts (Except that of Urdu) have been originated from the common source of Brahmi script. By the time of Ashok, we find Brahmi used extensively in both the North and the South of India. Historically, it was revealed in 1837, but the computer scientists of IIT, Kanpur realized this fact in 1983 while developing a common keyboard for all Indian languages based on GIST (Graphics and Intelligence based Script Technology) technology. It was first demonstrated at the International Hindi Conference held in 1983 at New Delhi. The stupendous task of accommodating all the Indic scripts on a Qwerty Keyboard was scientifically based on the phonetic nature of Indic scripts derived from Brahmi script. GIST supported a common phonetic overlay and common code for all Indian languages.

ISCII code and INscript keyboard for Indian languages.

Indian scripts are syllabic in nature, but their alphabets are phonetic and due to evolution of the scripts from the common source of Brahmi, they share a common heritage. There are few variations where certain scripts have additional or few alphabets. This aspect was incorporated into ISCII (Indian Standard Code for Information Interchange) code evolved in 1986-88 and the same was accepted as the standard by Bureau of Indian Standard. When it comes to the use of computers, the options available for data entry are a major concern. For the data entry in Indian languages, the default option is INSCRIPT (INDIAN SCRIPT) layout. This layout uses the standard 101 keyboard. The mapping of the characters is such that it remains common for all the Indian languages (written left to right). This is because of the fact that the basic character set of the Indian languages is common. We can divide the characters of Indian language alphabets into Consonants, Vowels, Nasals and Conjuncts. Every consonant represents a combination of a particular sound and a vowel. The vowels are representations of pure sounds. The Nasals are characters representing nasal sounds along with vowels. The conjuncts are combinations of two or more characters. The Indian language alphabet table is

divided into Vowels (Swar) and Consonants (Vyanjan). The vowels are divided into long and short vowels and the consonants are divided into vargs. The INSCRIPT layout takes advantage of these observations and thus the organization is simple. In the Inscript keyboard layout, all the vowels are placed on the left side of the keyboard layout and the consonants, on the right side. The placement is such that the characters of one varg are split over two keys. This is how the common keyboard and the common code for all Indian languages were evolved because of the common alphabetic order of these languages. Due to the common coding for all Indian languages the facility of mutual transliteration amongst Indic scripts was also made possible. Since ISCII also includes Roman script along with Indic scripts, transliteration is also possible from Indic scripts to Roman script.

Commonality amongst the Lexical ,Syntactic and Semantic features of Indian languages

After Indic scripts, now let's talk about the commonality amongst the Lexical ,Syntactic and Semantic features of Indian languages. This is true that most of the Indian languages have borrowed extensively from Sanskrit and these words are commonly used in all Indian languages. This Pan Indian character of Indian languages unites Indian languages through a common bond and heritage of Sanskrit. This is more true with the lexical features used in Ayurveda, GaNita and Jyotish shastras written primarily in Sanskrit, but the lexical features of other regional languages are also common to a great extent. While finalizing the technical terms in various Indian languages, the Govt of India issued directives to ensure that the technical terminology coined in various Indian languages should be primarily derived from Sanskrit and this is the reason that the technical terminology coined in various Indian languages is common to a great extent. While developing various language tools for Indian languages, the computer scientists were amazed to see the commonality amongst Indian languages not only in respect of lexical features but also in respect of syntactic and semantic features. In fact they found that in spite of India having over 1650 languages and dialects prevalent across the country, it is a one Linguistic Zone. The areas of commonality amongst Indian languages and scripts observed by the computer scientists working in the field of Computational Linguistics while developing various tools in Hindi and other Indian languages.

Language group specific features of Indian languages

If you look at the core of the languages, you will find two distinct features in any language of the world: Universal features as well as language-specific features. Universal features are those that are common in all languages belonging to even extremely different languages across the globe such as Hindi, Tamil, English, Chinese and Arabic etc. For example, 'khaayaa' (ate) is a transitive verb, which requires an object to be eaten and a subject who eats. Similarly it requires its subject to be an animate. The tree structure of this verb as well as its universal features such as transitivity is common to all languages of the world, but the use of 'ne' with the subject of this verb is a language-specific feature of Hindi. There are certain features which are language group-specific also. For example, the use of 'ko' along with the subject of a specific sentence pattern is common to all

languages in India; i.e. 'Raam Ko Bukhaar Hai' in Hindi 'Malaa Taap Aahe' in Marathi 'Ramakku Jwaram' in Tamil, 'Raamannu Paniyaa Nu' in Malayalam, 'Ramanige Jvar Ide' in Kannada and 'Ramer Taap Aachhe' in Bengali, but in English it is translated as 'Ram has a fever'. Here you will notice the conspicuous absence of the corresponding use of 'Ko'. This shows that India is one linguistic zone. If we make use of the Computer technology to analyze these features, we can come out with the most sophisticated language tools such as Language Tutor, Auto Correct, Grammar Checker and even machine translation systems in Indian languages.

Common Language Tools for Indian Languages

The commonality amongst Indian Indian languages also paved the way for developing Language Tools such as Machine Translation System in Hindi and other Indian languages. Anusaaraka machine translation system for 5 pairs of Indian languages, a computational Paninian framework has been developed under the guidance of Dr. Rajeev Sangal, the Director of the International Institute of Information Technology, Hyderabad. another algorithm named as TAG (Tree Adjoining Grammar) has been developed by Prof. Aravind Joshi, Head of Computer Science Department of the University of Pennsylvania, USA. This algorithm is quite suitable for multiple languages having different syntactic structures such as Hindi and English. Whereas English is a positional language and Hindi a language of relatively free word order. For example, if you change the word order of the sentence "Ram (Subject) killed (verb) Ravan (Object)" and replace Subject with Object "Ravan (Subject) killed (verb) Ram (Object)" the meaning changes completely, but in Hindi the meaning remains the same even after changing the word order. "□□□ (Subject) □□ □□□□ (Object) □□ □□□□ (verb)". "□□□□ (Object) □□ □□□ (Subject) □□ □□□□ (verb)". The TAG handles both languages on the basis of its verb and picks up the universal features as SVO in English and SOV in Hindi. The domain selected is that of Officialese (The language used in administration). The features of the Officialese are almost similar across the languages. For example, the use of past participles is quite common in Officialese. "Mr. Verma has been transferred from Delhi to Mumbai with effect from March 1, 2005 and posted as Director (Operations)". But the typical feature of Hindi is the use of honorific use of Shri Verma. In English, it is enough to use Mr. before the name of the person to show respect and the verb remains singular. But in Hindi even the verb changes into plural. □□□□ □□□□□ □□□□□□ □□ □□ (plural). With these examples, it is clear that unless language specific are addressed while developing the Parser, Language Tools such as Machine Translation system can not developed successfully. This Parser has been found quite useful to analyze language specific features in Hindi and other languages of the world such as English, French, Marathi, Japanese and Chinese belonging to different family groups.

Script specific features may not necessarily be the common features between two languages such as Hindi and Marathi sharing the same Devanagari script.

In spite of the commonality amongst a few Indian languages sharing the common Devanagari Script, one has to keep in mind a few facts while developing the tools like Auto Correct that it is not a script specific feature but it's a language specific feature. For

example, Devanagari script is used for both Hindi and Marathi, but their spelling structure is quite different. Even the words commonly derived from Sanskrit are spelt differently in both languages. Most of the words ending with small "i" in Hindi are spelt with long "ii" in Marathi. For example, □□□ is spelt in Hindi with small "i", but in Marathi it is spelt as □□□ with long "ii". How can there be a common Auto Correct for both Hindi and Marathi? Besides, one can collect the samples from various Hindi speaking regions as well as non-Hindi speaking regions to understand the pattern of errors committed by different language speakers. The errors committed by Marathi speakers are quite different than that of Punjabi speakers. Since Hindi is used in most parts of India, there is lot of variations in its pattern of errors. If Marathi and Gujarati speakers commit mistakes of long and small "ii" and "i", the speakers of South Indian languages commit mistakes for aspirated sounds. They write □□□□ as □□□□ and □□□□ as □□□□. This is because of the mother tongue interference.

UNICODE is the answer to all problems with regards to non-compatibility, multiple fonts and various Operating Systems amongst all languages of the world across the globe.

In the present scenario, most of the users of Indic languages are still using non-standard fonts and due to the non-compatibility across the systems and fonts, they do not attempt to use multiple applications such as e-mail, chat, templates, auto text, thesaurus, spell checkers etc. Very few users attempt data applications such as Excel, Access in Hindi. Power Point is also not commonly used in Indic languages. This is due to the fact that there was no common standard in Indic languages across the systems. ISCII was a good beginning in this direction, but in the world of globalization, we need a global standard where all languages of the world can co-exist with each other irrespective of multiple platforms, fonts and systems. UNICODE is the answer to all these problems. Hence our endeavour should be to make Indic language users aware of the advantages of Language computing in Unicode. As far as Indian languages are considered, ISCII has been taken as the basis for encoding in Unicode. All Indian languages are grouped together in the Unicode character chart. Each language is given a codepage. Indic language codepages contain blocks of 128 code points. Rendering of Unicode text is handled by OpenType fonts – a joint initiative by Adobe and Microsoft. OpenType font is an open standard and not a proprietary of any company. The sort order for Indian language is different for each language, even if they use the same script. This is an important difference from ISCII which uses one sorting order for entire India that is not true in reality. That means, the sorting order will be slightly different amongst Indic scripts due to slight variations or the addition and deletion of some syllables. Unicode gives the freedom for the individual applications to handle the sorting.

If you want to be with rest of the world, then move to Unicode.

Unicode is increasingly being accepted as a standard for Information Interchange worldwide as most of the major IT Companies have declared their support for it. Unicode standard provides the capacity to encode all of the characters used for the written languages of the world. The Unicode standards provide information about the character and their use. Unicode Standards are very useful for Computer users who deal with

multilingual text, Business people, Linguists, Researchers, Scientists, Mathematicians and Technicians.

Unicode uses a 16 bit encoding that provides code point for more than 65000 characters (65536). Unicode Standards assigns each character a unique numeric value and name. On the contrary, ISCII uses 8 bit code which is an extension of the 7 bit ASCII code containing the basic alphabet required for the 10 Indian scripts which have originated from the Brahmi script..

Traditionally, computer applications dealt with text corresponding to only one language. Subsequently the need to work with multilingual text was felt and this brought in additional requirements in respect of codes. The letters from different languages cannot be normally distinguished on the basis of their codes, for across different languages, the numerical values assigned for the codes fall in the same range. Thus one might find that the code assigned to the letter "a" in English is really the same as the code assigned for the Greek letter "alpha" or an equivalent letter in the Cyrillic alphabet. A multilingual document with text from different languages cannot really be identified as one, unless a mechanism is available to specifically mark sections of the text as belonging to a specific language/script.

The basic idea in Unicode was to assign codes over a much larger range of numbers from 0 to nearly 65000. This large set includes not only the letters of the alphabet from many different languages of the world but also punctuation, special shapes such as mathematical symbols, Currency symbols etc. This large range would be apportioned to different languages/scripts by assigning chunks of 128 consecutive numbers to each script which may also include a group of special symbols. The size of the alphabet in many languages is much less than 50 and so this minimal range of 128 is quite adequate even to cover additional symbols, punctuation etc. An important concept in Unicode is that codes are assigned to a language on the basis of linguistic requirements. Thus, for most languages of the world which use the letters of their alphabet in the writing system, the linguistic requirement is basically satisfied if all the letters are covered along with special symbols. Display of text would proceed by identifying the letters through their assigned Unicode values both in the input string and the displayed string, which for most languages/scripts would be identical. Thus a Unicode font for a language need incorporate only the glyphs corresponding to the letters of the alphabet and the glyphs in the font would be identified with the same codes used for the letters they represent. Unicode provides for a very effective way of dealing with multilingual information both in respect of text display and linguistic processing.

The main purpose of the Unicode is to transport information across computer systems.

Conclusions

Unity in Diversity is the key of Indian ethos. This is also reflected in the scripts and languages of Indian subcontinent. This is due to the fact that all Indic scripts have been

originated from Brahmi script based on the common phonetic order. Taking the commonality amongst Indic scripts and languages across the country, computer scientists succeeded to develop a common code such as ISCII and common keyboard such as INSCRIPT for Indian languages. This has also paved the way of developing various LanguageTools in Hindi and other India languages such as mutual transliteration among Indian scripts. No doubt that ISCII code did help to bring about national integration amongst Indians speaking multiple languages across the country, but with the advent of UNICODE, all the languages of the world have been covered under a single uniform code, paving the way for global integration of Indians through Indic language computing. In fact Unicode has really transformed the entire world community into a global village in the letter and spirit, thus converting the following Sanskrit saying into reality: *vasudhaiv kuTumbakam* the whole world is like a family.

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NATIONAL INTEGRATION OF INDIANS - ROLE OF TELUGU LANGUAGE

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భారతీయుల జాతీయ సమైక్యత

- జె. బాపురెడ్డి

మానవ జీవితపు స్వరూప స్వభావాలు

సహజబుద్ధి, మనోవికారాలు, భావాలు, ఊహలు, హేతుబద్ధ ఆలోచనలు మానవ జీవిత స్వరూప స్వభావాలను నిర్దేశిస్తాయి. ఆశ్చర్యకర విషయం ఏమిటంటే మానవుని శారీరక, మానసిక, ఆధ్యాత్మిక ధర్మాలు ప్రతి సమాజంలోని వైయక్తిక, సామూహిక చైతన్యంలో ప్రతిబింబిస్తాయి. అనివార్యమైన భౌగోళిక ప్రతిబంధకాలు శీతోష్ణపరిస్థితులు విభజిస్తున్న ఖండాలు, దేశాల వాగరికతలను సంస్కృతులను రూపకల్పన చేయటం మనం గమనించవచ్చు. అయితే శాస్త్రసాంకేతిక రంగాలలో వస్తున్న విప్లవాత్మక పరిణామాల మూలంగా వివిధ ప్రాంతాలను ఒకటికొకటిని సన్నిహితం చేస్తున్నాయి, చాలా వరకు రవాణా, ప్రసార సాధనాలలో సాధించిన అభివృద్ధి కారణంగా.. అందుకే ఈ అపూర్వపరిణామాల వలన ప్రపంచమంతా ఒక “భౌగోళిక గ్రామంగా” పరిగణింపబడుతున్న స్థాయికి మనం చేరిన మాట నిజమే. ఇక అమెరికా, చైనా, ఇండియా వంటి పెద్ద పెద్ద దేశాలు కూడా భౌగోళికంగా “పెద్దపెద్ద” గ్రామాలుగా కుదించుకుపోయినట్లు స్ఫురిస్తున్నాయి. విచిత్ర మేమంటే ఆర్థిక, వ్యాపార, సాంకేతిక రంగాలలో పెంపొందుతున్న సంబంధాలు, లావాదేవీలు, ఇండియా వంటి కొన్ని దేశాల్లో ప్రజల మధ్య మానసికంగా, సాంస్కృతికపరంగా, సద్భావనపరంగా ఆపులిస్తున్న అంతరాలను తొలగించడానికి అంతగా తోడ్పడటం లేదని తేలిపోయింది. రష్యా వంటి అభివృద్ధి చెందిన విశాల దేశం ‘విచ్ఛిన్నం’ కావటం ఇందుకు ఉదాహరణంగా పేర్కొనవచ్చు.

2. ప్రజలలో వేర్పాటుధోరణులకు కారణాలు

వివిధ ప్రాంతాల, సమాజాల ప్రజల మధ్య ప్రస్తుతం పొడచూపుతున్న వేర్పాటుధోరణులకు ముఖ్యకారణం వారి వారి మత విశ్వాసాల, వారసత్వాల, సాంస్కృతిక సంప్రదాయాల విషయంలో ముఖ్యంగా మానవ విలువల పట్ల పరస్పర అవగాహన లేకపోవడం అనిపిస్తుంది. నిజానికి ఇలాంటి అవగాహన కల్పించగలిగేది “భాష”, కాని ఆ “భాష” యే వివిధ భాషలు మాట్లాడే ప్రజల మధ్య అధిగమించలేని అడ్డంకులు సృష్టిస్తుండడం ఎంతో దురదృష్టకరం. జాతీయ సమైక్యత మీదే భారతదేశ భవిష్యత్తు ఆధారపడి ఉంది. అందుకే ఈనాడు భారతదేశ ప్రజల మధ్య కొరవడుతున్న జాతీయ సమైక్యత గూర్చి, “గీతాంజలి బహుభాషా సమితి” చేస్తున్న కృషి అభినందనీయం. ఈ సంస్థ యొక్క ముఖ్యమైన ఆశయం భారత ఉపఖండంలోని అబాలగోపాలాన్ని భాషా సంస్కృతుల ద్వారా మతపరంగా సంఘటితపరచడం. తదనుగుణంగా, అంతర్జాతీయ స్థాయిలో, భారతదేశ ప్రజల సమైక్యత గూర్చి సమగ్రమైన సమాలోచన జరుపడం కోసం ఇంగ్లాండులో ఏర్పాటు చేసిన చర్చాగోష్ఠి ఎంతో ప్రాముఖ్యము సంతరించుకున్నట్లు నేను భావిస్తున్నాను. డా॥ కృష్ణకుమార్ శ్రీమతి చిత్రా కుమార్ ఈ విషయంలో తీసుకున్న చొరవ, దేశభక్తులందరూ హర్షింపదగినది- వాస్తవానికి “భాష” సంస్కృతిలోని ఒక భాగమే అని భావించవచ్చు.

ప్రపంచలోనే అత్యున్నతస్థానం సంపాదించిన ‘ఇంగ్లీషు’కు మాతృభూమియైన ఇంగ్లాండులో, ఆ భాషను తన సృజనాత్మక శక్తితో, దేశభక్తితో సుసంపన్నం చేసిన విశ్వకవి, మహాచర్యుత విలియం షేక్స్పియర్ పుట్టి పెరిగిన గడ్డమీద ఈ “భాష” శక్తి యజ్ఞం నెరవేర్చడం ఎంతో సముచితంగా ఉంది. ఆ మహనీయుని భాష పటిమ, ఇంగ్లీషు భాషను సుసంపన్నం చేసే దేశప్రజలను సమైక్యపరచడం. ఇది కేవలం భారతీయ భాషల మధ్య సమన్వయానికి, జాతీయభాషా స్వరూప నిర్ణయానికి కాక, ప్రపంచంలోని ఇతర దేశాలలో కూడా జాతీయసమైక్యతకు “భాష” ఏ విధంగా దోహదం చేయగలదో సూచించే వేదికగా రూపొందగలదని విశ్వసిస్తున్నాను.

గీతాంజలి పదవవార్షికోత్సవం సందర్భంగా ఈ చారిత్రాత్మక బహుళభాషలో సమాలోచన సదస్సు ఏర్పాటు చేసిన కార్యనిర్వాహకులందరికీ ప్రధమంగా నేను అభినందనలు, కృతజ్ఞతలు తెలియజేస్తున్నాను. దేశసమైక్యతను సమగ్రతను భంగపరుస్తున్న తీవ్రవాదం, సీమాంతర తీవ్రవాదం, చెలరేగుతున్న ఈ తరుణంలో ఈ సదస్సు మరింత ప్రాముఖ్యత సంతరించుకున్నది.

3. భారతీయుల జాతీయ సమైక్యత - చారిత్రక నేపథ్యం

భారతదేశం ఒక ఉపఖండంగా ప్రపంచం గుర్తించింది. అందుకు కారణం అది అనేక భాషలకు, మతాలకు, కులాలకు, ఆచార వ్యవహారాలకు ప్రాంతాలకు నిలయం కావటమే. వేషభాషల్లో, భౌగోళిక పరిస్థితుల్లో ఎంతో వైవిధ్యం ఉన్న భారతదేశ చరిత్ర, “భిన్నత్వంలో ఏకత్వం” అనే సూక్తికి అక్షరసాక్ష్యంగా నిలిచింది. ఈ ఏకత్వానికి మూలాధారం భాషా సాహిత్యాలపరమైన ఉమ్మడి వారసత్వం. భారతీయ సంస్కృతికి, సమైక్యతకు జీవధాతువులు వేదాలు, ఉపనిషత్తులు, పురాణాలు, భారత రామాయణాది ఇతిహాసాలు. వాదవివాదాలు, అభిప్రాయభేదాలు ఎలా ఉన్నా, ఇవన్నీ సంస్కృత భాషలోనే ఆవిష్కృతమైనవి అన్నది విస్మరించరాని సత్యం. ప్రాంతీయ భాషలు, ఎన్ని రూపుదిద్దుకున్నా, అన్నిటికీ అనుసంధానంగా, అంతర్వాహకంగా నిలిచింది సంస్కృతభాష. రాజులు రాచరికాలు మారినా, దేశ ప్రజలందరికీ తాము ఒకే జాతికి చెందిన వారమనే భావం కలిగించింది. సంస్కృతభాష, అది సృష్టించిన పటుతరమైన వేదవేదాంగ విజ్ఞానం, పురాణేతిహాస సాహిత్య సంపద-కాలక్రమేణ సంస్కృతభాషాపరమైన భావజాలం భిన్నభిన్న ప్రాంతీయభాషల్లోకి అనువదించబడింది. తమందరికీ ఉమ్మడి భాషగా రూపొందిన ‘సంస్కృత భాష’ ప్రజలకు దూరం కావటం జరిగినట్లు చారిత్రక పరిణామాలు సూచిస్తున్నాయి. హిందూ, బౌద్ధమతాలుగా మనం ఈనాడు గుర్తిస్తున్న ధర్మాలు అంతర్గత కలహాలు సృష్టించినా వైవిధ్యభరితమైన వేద విజ్ఞాన దృక్పథం అన్ని వర్గాలకు అనుకూలమైన ‘వైరుధ్యం’ లేని సమన్వయత్వం సాధిస్తునే ఉన్నది.

అయితే, ప్రధమ సహస్రాబ్దిలో పుట్టిపెరిగిన క్రైస్తవం, ఇస్లాం మత ప్రాబల్యం, రాజకీయ లబ్ధి సంతరించుకొని, దేశదేశాలకు, ఖండంతరాలకు వ్యాపించడం మానవ చరిత్రలో వచ్చిన మహత్తర పరిణామం. భారతదేశం పైన సుదీర్ఘ మహమ్మదీయుల పరిపాలన, ఆ తర్వాత ఆంగ్లేయుల వలసపాలన “సంస్కృత భాష” ప్రభావాన్ని తగ్గించి వారి వారి విభిన్న భాషలు, అధికార భాషలుగా ప్రతిష్ఠింప చేశాయి. దేశంలోని వివిధ భాషల మధ్య సామరస్యం సమకూర్చిన సంస్కృతం మరుగుపడటం, ప్రాంతీయభాషాపరమైన విభజనాత్మక విధానం పెంపొందడం జరిగింది.

4. స్వాతంత్ర్యానంతర ఏర్పడిన పరిస్థితి

1947లో భారతదేశానికి స్వాతంత్ర్యం ప్రాప్తించేనాటికి దేశం రాజకీయపరంగా ప్రజలు ఏకాభిప్రాయం సాధించినా, భాషాపరంగా విభేదాలు ఎదుర్కొన్నారు. జాతీయభాష అధికార భాషల విషయంలో వివాదాస్పదమైన అంశాలు తలెత్తి, జాతీయ సమైక్యతకు దెబ్బ తగిలింది. మతపరంగా దేశవిభజన జరగడం, ఈ విభేదాలు మరింత జటిలీకరం కావడం మనం గమనింపవచ్చు. కాశ్మీరు భారతదేశంలో విలీనం కావటం గురించిన సమస్య కూడా తలెత్తింది. ఈ వివాదం, దేశసమైక్యతకు సమగ్రతకు మరింత తీవ్రమైన హాని కలిగించింది.

స్వాతంత్ర భారతదేశంలో తలెత్తిన అనేక సమస్యల్లో “జాతీయ సమైక్యత” కూడా ఎంతో ప్రాముఖ్యత సంతరించుకున్నది. జాతీయ సమైక్యతను పెంపొందించడానికి పరిరక్షించడానికి భారతీయ భాషా రాష్ట్రాలన్ని ఎంతో కొంత కృషి చేస్తునే ఉన్నాయి. అయినా అరవై ఏళ్ల స్వాతంత్ర్యానంతర కాలంలో జాతీయ సమైక్యతకు సమగ్రతకు భంగం కలిగించే ఉద్యమాలు, ధోరణులు ఎన్నో తలఎత్తడం చూశాం. దేశభక్తి, సంఘభావం, జాతీయ సమైక్యత, పెంపొందించడానికి మూలసాధనం, భారతీయుల్లో పరస్పరావగాహనే అంటే అతిశయోక్తి కాదు. రాజకీయ, సాంఘిక, ఆధ్యాత్మిక, ఆర్థిక, సాంస్కృతిక రంగాల ద్వారా భారతీయుల్లో పరస్పరావగాహన సోదరభావం పెంపొందించడానికి కూడా భాషయే ప్రధాన మాధ్యమం. అందుచేత ఈనాడు ప్రతిభారతీయ భాష జాతీయ సమైక్యతకు, మానసిక పరివర్తనకు దోహదం చేసే భావజాలాన్ని, పదజాలాన్ని, స్పందనలను, అభివ్యక్తం చేయవలసిన అవసరం ఎంతైనా ఉంది.

వాస్తవానికి మానవుడు కనిపెట్టిన వాటిలో అతి మహత్తరమైందిభాష. అది మానవజీవితంలో నిర్వహిస్తున్న పాత్ర అతిముఖ్యమైంది. మానవుల్లో ప్రేమానురాగాలను, దయాదాక్షిణ్యాలను, ఆదరాభిమానాలను పరస్పర సహాయసహకారాలను

ప్రేరేపించేది భాషయే. కాని ఆలాంటి ఉత్తమ విలువల్ని పోషించవలసిన భాషా మాధ్యమం, భారతీయుల్లో పరస్పర విభేదాలకు, అపోహలకు, అంతఃకలహాలకు, దురావేశాలకు, దురాభిమానాలకు కారణభూతం కావడం దురదృష్టకరం. నిజానికి వివిధ వర్గాలకు, మతాలకు, సాంస్కృతిక సంప్రదాయాల నిలయమైన భారతదేశంలో ప్రజలు ఒకరినొకరు అర్థం చేసుకోవడానికి తోడ్పడేది భాషయే!

5. తెలుగు భాష నిర్వహిస్తున్న పాత్ర

సంపూర్ణ జాతీయ సమైక్యత, భారతీయుల మధ్య అనుబంధం పెంపొందించడం విషయంలో తెలుగు భాషా సాహిత్యాలు ప్రశంసనీయమైన పాత్ర వహించాయి. ఇతరుల మనోభావాలను అర్థం చేసుకోవటంలో జాతీయ భావాలను ప్రసారం చేయటంలో ప్రజల హృదయాలలో దేశభక్తిని ఉద్దీపింప చేయడంలో తెలుగు వారు చేసిన కృషి ఎవరికి తీసిపోదు. ఇందు ప్రబలమైన చారిత్రక సాక్ష్యాధారాలు ఉన్నాయి. రాజారాం మోహనరాయ్, వివేకానంద, రవీంద్రనాథ్ టాగూర్, ఆరవిందులు, మహాత్మాగాంధీ, నెహ్రూ, సుభాష్ చంద్రబోస్ వంటి మహనీయుల సందేశాలను తెలుగువారికి చక్కటి సాహిత్య ప్రక్రియల ద్వారా అందించిన కీర్తి తెలుగు భాష దక్కించుకొన్నది. వేదాలను, భారత రామాయణాలను, భగవద్గీతను, పురాణాలను ప్రాంతీయ భాషల్లోకి అనువదించిన వారిలో తెలుగువారు ప్రథమపంక్తిలో నిలిచారు.

అనేక మంది తెలుగు కవులు, రచయితలు, దేశభక్తి, దేశసమైక్యత, భారతీయత గూర్చి ప్రజాదరణ పొందిన రచనలు చేశారు, గురజాడ అప్పారావు “దేశమును ప్రేమించుమన్నా, మంచీయన్నది పెంచుమన్నా దేశమంటే మట్టికాదోయ్, దేశమంటే మనుషులోయ్” అన్న ప్రబోధాత్మక గీతాలు భాషలకు, కులమతాలకు, ప్రాంతీయతలకు అతీతమైన జాతీయసమైక్యతను, దేశసమగ్రతను పెంపొందించడానికి తోడ్పడ్డాయి. రాయప్రోలు సుబ్బారావుగారు శ్రుతి చేసిన “ఏ దేశమేగినా, ఎందుకాలిడినా, పాగడరా నీ తల్లి భూమి భారతినీ” వంటి మనోరంజక దేశభక్తిగీతాలు అభ్యుదయకర జాతీయతను, ఎక్కడున్నా, ఏ దేశంలో ఉన్నా, తెలుగువాళ్లు తాము భారతీయులమని సగర్వంగా చాటుకొనే విశ్వాసాన్ని కలిగించాయి.

భారత స్వాంత్ర్యోద్యమకాలంలో, ఆ తర్వాత కూడా తమ మాతృభాషాభిమానంకన్నా, దేశాభిమానమే గొప్పదిగా భావించారు. తమ మాతృభాషతో పాటు, జాతీయస్థాయి భాషలయిన, హిందీ, ఇంగ్లీషు పట్ల సహేతుకమైన ఆసక్తి ఆదరణ కనబరిచారు. దక్షిణభారతానికి చెందిన ద్రవిడభాషలు, కన్నడం, తమిళం, మలయాలయంతోపాటు ఉత్తరాది భాషలైన హిందీ, బంగాలీ, ఉరుదూ, గుజరాతీ, మరాఠీ, ఒరియా వంటి అనేక భాషల వారితో సత్సంబంధాలు పెంచుకుంటున్నారు.

తమిళనాడులో హిందీభాషకు వ్యతిరేకంగా ఉద్యమం చెలరేగినప్పుడు కూడా తెలుగు భాషీయులు, హిందీయొక్క జాతీయస్థాయి ప్రతిపత్తిని గుర్తించారు, గౌరవించారు. “మూడు భాషల” సూత్రం ప్రాతిపదికగా, పాఠశాలల్లో మాతృభాషతోపాటు ఇంగ్లీషు, హిందీభాష లేక మరొక దేశభాషకాని నేర్పే పద్ధతి కూడా జాతీయసమైక్యతకు, ఇతర ప్రాంతీయ భాషలపట్ల ఆదరాభిమానులు పెంచుకోవడానికి దోహదకారి అవుతున్నది. భారతదేశపు పూర్వ ప్రధాని కీర్తిశేషులు డా॥ పి.వి. నరసింహారావుగారికి అనేక భారతీయభాషల్లో అభినివేశం ఉండేది. భారతీయతకు, సనాతన ధర్మబద్ధతకు ప్రతిబింబమైన “వేయి పడగలు” వంటి విశ్వనాథ సత్యనారాయణ నవలను హిందీలోకి అనువదించి, రెండు గొప్ప భారతీయ భాషల మధ్య ఆయన సాన్నిహిత్యాన్ని సదవగాహనను పెంపొందించారు. అయితే భారతీయ భాషలన్నీ కూడా “సమైక్య భారతీ” సద్భావన వాణియే అని గుర్తించవలసిన అవసరం ఎంతైనా ఉంది. భారతీయులందరూ ఈ సత్యాన్ని తమ తమ భాషల్లో ప్రసారం విధిగా చేయవలసి ఉంది.

6. కవిగా నా స్వీయానుభవం

ఒక కవిగా, రచయితగా భారతీయుడిగా నేను నా సుదీర్ఘ సాహిత్య జీవితంలో నా స్వీయరచనల ద్వారా దేశభక్తి, దేశప్రగతి, దేశ ప్రజల సమైక్యతను పెంపొందించే కృషి చేసినందుకు గర్వపడుతున్నాను. తెలుగువారమైన, దక్షిణాత్యులైన, ఉత్తరాద్యులైన, భారతదేశంలోని ఏ రాష్ట్రవాసులైనా, ఏ భాషీయులైనా, భరతమాత ముద్దుబిడ్డలే అనే విశ్వాసం ప్రత్యక్షంగా, పరోక్షంగా వాచ్యంగా, వ్యంగ్యంగా, ప్రతీకగా, తాత్వికంగా పెంపొందించడానికే ప్రయత్నించాను. కొంతకాలం క్రితం “సమైక్య భారతీ” అనే ఒక సంస్థ వ్యవస్థాపక అధ్యక్షుడుగా వ్యవహరించినందు కూడా నాకెంతో సంతృప్తి కలిగింది. “దేశం ముందడుగువేయాలి”, “నా దేశం నవ్వుతూంది” “జాతిమాత పిలుస్తుంది” వంటి కవితల్లో భారతజాతి సమైక్యత, భారతీయుల్లో వెలుగొందవలసిన అనుబంధం, సౌదరభావం ఇతివృత్తంగా వెలువడ్డాయి. ప్రజాదరణ పొందినాయి. “ఋతురాగం” వంటి నంది అవార్డు పొందినా ‘సంగీత సృష్టరూపకం’లో ప్రతీకాత్మకంగా దేశసమైక్యతకు ప్రబోధించాను. దేశ సమైక్యతకు, భారతజాతి గౌరవ ప్రతిష్ఠల కోసం ప్రాణత్యాగం

చేసిన అమరవీరుడు “రాజీవ్ గాంధీ” గారి స్మృతికి దాన్ని అంకితం చేశాను. కుల, మత, వర్గ, ప్రాంతీయ విభేదాల పద్మహూహలను భేదించడానికి కావలసిన స్ఫూర్తిని, ఆత్మస్థైర్యాన్ని కలిగించే రచనలు చేసిన అద్భుతం నాకు దక్కింది కాని ఈ విషయంలో ఇంకా జరుగవలసిన కృషి ఎంతో ఉంది.

“జండా ఒక్కటే మూడు వన్నెలది దేశంబొక్కటే భారతాఖండ సేతుహిమాచలోద్ధర” అంటూ మహాకవి దాశరథి చేసిన ప్రబోధం తెలుగువారిలో సమైక్య భారతజాతి చేతన రగిలించింది. జ్ఞానపీఠ పురస్కార గ్రహీత డా. సి. నారాయణ రెడ్డిగారి రచనల్లో అఖిలభారత జాతి సమైక్యత కళాత్మకంగా కనిపిస్తుంది. డా. గుంటూరు శేషేంద్ర వంటి ప్రయోగశీలురైన కవులు తమ మాతృభాషకు, జాతీయ భాషలతో, ఇతర ప్రాంతీయ భాషలతో సంపర్కాన్ని కలిగించారు. “ఆదాన్ ప్రదాన్” స్ఫూర్తితో తెలుగువారి భావసంపదను, ఇతరులకు, ఇతరుల భావ ధారలను తెలుగు వారికి అందిస్తూ దేశసమైక్యతకు తెలుగు భాష చేసిన కృషి ప్రశంసనీయంగానే ఉంది. అయినా ఇంకా చేయవలసింది ఎంతగానో మిగిలి ఉంది.

7. జాతీయ సమైక్యతకు ప్రభుత్వ విధానం - అల్ప సంఖ్యాకుల పాత్ర

“జాతీయ సమైక్యత” అంటే ప్రజలందరూ సమాజపు యొక్క అన్ని స్థాయిల్లో పాల్గొనడం అని భావింపవచ్చు. సమైక్యత ఒక వర్గం యొక్క గుర్తింపులో మార్పుకాదు. అల్ప సంఖ్యాకవర్గాలు, అధిక సంఖ్యాకులైన జాతీయులంతా పూర్తిగా కలిసి పనిచేయటంలో కలుగుతున్న అడ్డంకులను తొలగించడం అని అర్థం చేసుకోవచ్చు. ఈ విషయంలో కీలకమైన అంశం, దేశంలోని అల్ప సంఖ్యాకుల్ని, అధిక సంఖ్యాకులు, తమతో కలుపుకొని పోయే బాధ్యత వహించాలా లేక అల్ప సంఖ్యాక వర్గాలే ఈ బాధ్యత వహించాలా అన్నదే. దేశసమైక్యత పెంపొందించడంలో ప్రజలు, ప్రభుత్వం ఒక విధానానికి కట్టుబడి నడుచుకోవలసి ఉంటుంది. అల్పసంఖ్యాక వర్గాల బాషా సంస్కృతులను ఆదరించే బాధ్యత అధిక సంఖ్యాకవర్గం అన్న ప్రాతిపదికపై, జాతీయ ప్రభుత్వం, రాష్ట్ర ప్రభుత్వాలు భారతదేశంలో జాతీయసమైక్యతకు కృషి చేస్తున్నట్లు గమనించవచ్చు. ఇందుకు “భాష” విషయంలో ప్రభుత్వానికి, సమాజానికి అమలుచేయవలసిన ఒక నిర్దిష్టమైన విధానం ఉండాలి.

8. భాషా వైవిధ్యం - జాతీయ భాష, అధికార భాషల సమస్య

“భాష”, ఆ భాషీయవర్గం యొక్క ప్రయోజనాలను, సంఘీభావాన్ని అభివ్యక్తం చేయటానికి కీలకమైన వాహికగా ఉపకరిస్తుంది. అందుకే ఏ భాషను అధికార భాషగా, జాతీయభాషగా ఎంపిక చేయాలన్న అంశం ఎంతో రాజకీయ ప్రాముఖ్యం సంతరించుకుంటుంది - కారణం, ఏ ఒక్క భాష ఎంపిక చేసినా, అందులో సాంఘిక, ఆర్థిక, సాంస్కృతిక, విద్యావిషయక, రాజకీయపరమైన చిక్కులు ఇమిడి ఉంటాయి.”

అందుకే, తొందరపడి దేశంలోని ఏదో ఒక భాషను ‘అధికార భాషగా’ గుర్తిస్తే, తక్కిన భాషల వారి నుండి నిరసన వ్యక్తం కావడమే కాకుండా, అలా విస్మరించినందుకు, వారి ప్రతిఘటన వలన జాతీయ సమైక్యతకే భంగం కలిగించవచ్చు. కాబట్టి జాతీయ సమైక్యత గురించి అనుశీలన చేసినప్పుడు, మనం గుర్తించవలసిన కీలక విషయం, జాతీయ సమైక్యతకు, దేశ ప్రజలమధ్య అనుబంధానికి విఘాతం కలిగించే, కులం, మతం, వర్గం, ప్రాంతం, తెగ వంటి అన్ని అంశాలలో “భాష” అతి తీవ్రమైంది అన్న వాస్తవం. ఈ సందర్భంలో ఒక దేశపు, అధికారభాష, జాతీయభాష ఎంపిక చేసేమూడు విధానపరమైన పద్ధతులు, ఉన్నట్లు తెలుస్తుంది.

- A. **ఇండోలింగ్వల్ పద్ధతి:** దీనిక్రింద అవలంబించే వ్యూహం దేశంలోని ఏదో ఒక ప్రాంతీయభాషను ఎంపిక చేసిదాన్ని జాతీయభాష, అధికారభాషగా, అభివృద్ధి చేయటం జరుగుతుంది. ఉదాహరణకు తాంజీనియాలో స్వా లీ భాష, ఫిలిప్పైన్స్ లో ఫిలిప్పీన్, ఇండోనేషియాలో భాషా, మలేషియాలో మలై పెర్మొనవచ్చు.
- B. **ఎక్స్ థాసిక్ పద్ధతి:** ఈ విధానంలో కొన్ని అభివృద్ధి చెందుతున్న దేశాల్లో, ముఖ్యంగా ఆఫ్రికాదేశాల్లో అమలు చేస్తున్నట్లు తెలుస్తుంది. అక్కడ స్వదేశీభాషలకు బదులు విదేశీ భాషలను ముఖ్యంగా ఆదేశపు పూర్వపు వలసాధిపతుల భాషను అధికార భాషగా నిర్ణయించారు. అందుకు హేతువు, విదేశీభాషను ఎంపిక చేయటం వలన ఏ ఒక స్వదేశీ మాతృభాషీయులకు దేశంలోని తదితర మాతృభాషీయుల మీద అనుచితమైన లబ్ధి కలగటానికి అవకాశం ఉండకపోవటం. ప్రతి ఒక్కరికీ లాభనష్టాలు కూడా సమానంగానే ఉంటాయి. ఉదాహరణకు కొత్తగా స్వాతంత్ర్యం

- (ii) హైదరాబాదు ముఖ్యపట్టణంగా భారతదేశం మధ్యలో నెలకొన్న ఆంధ్రప్రదేశ్, భారతదేశపు ఉత్తర-దక్షిణ ప్రాంతాలకు వారధిగా నిలుస్తుంది; భారతీయ భాషావైవిధ్యంలో సమైక్యతను సాధించడానికి తోడ్పడుతుంది.
- (iii) ఆంధ్రప్రదేశ్ అల్పసంఖ్యాకవర్గాలకు, ముఖ్యంగా ముస్లిం మైనారిటీలకు సహాయసహకారాలు అందించడానికి కట్టుబడి ఉంది. వారి సాంస్కృతిక భాషాపరమైన ఉనికిని దృఢపరిచి, వారందరూ దేశసమైక్యతకు, మత సామరస్యానికి అండగా నిలిచేటట్లు ప్రోత్సహిస్తున్నారు. అదే ప్రపంచవ్యాప్తంగా విస్తరించిన భారతీయులందరి ఆకాంక్ష.
- (iv) అల్ప సంఖ్యాక వర్గాలు అందరూ రాష్ట్రాల అధికార భాషలు తగినంతగా నేర్చుకోవటానికి, ప్రభుత్వం ప్రజాబాహుళ్యం ప్రోత్సాహం కలిగించాలి - తద్వారా, వాళ్లు జాతిని సంఘటిత పరచడానికి ప్రజాస్రవంతిలో అంతర్లీనం చేంది కృషి చేయవలసి ఉంది.
- (v) ఒక భాషను నుంచి మరొక భాషలోకి, ప్రగతిశీల, జాతీయాభిమాన సాహిత్యాన్ని అనువదించడానికి ఎంతో కృషి జరుగవలసి ఉంది. అందువలన ఒకరి మనోభావాలను, ప్రేమాభిమానాలను, విలువలను ముఖ్యంగా వారి వారి సాహిత్యం, అందులో ప్రతిబింబించే సారూప్యాలు, భారతీయ సనాతన వారసత్వం అర్థం చేసుకోవడానికి సదావకాశం ఏర్పడుతుంది. తెలుగు సారస్వతంలో, అనేక భాషల్లోనుంచి చేసిన అనువాదాలు నిధులుగా ముఖ్యంగా హిందీ, బంగాళీ, తమిళం, కన్నడ, మరాఠీ, ఒరియా, ఉరుదూ, భాషల ఉండి అనువదించబడినవి - ఉన్నాయి. అయినా పరిస్థితి ఇంకా ఎంతో మెరుగుపడ వలసిన అవసరం ఉంది. ఈ విషయంలో కేంద్ర, రాష్ట్ర ప్రభుత్వాలు, సాహిత్య అకాడమీలు, నేషనల్ బుక్ ట్రస్ట్ వారు ఇతోధికంగా శ్రద్ధ తీసుకోవలసిన ఆవశ్యకత ఉంది; భాషాపరమైన అడ్డుగోడలు తొలగించవలసిన బాధ్యత ఉంది.
- (vi) త్రిభాష సూత్రం, అన్ని పాఠశాలల్లో ఖచ్చితంగా అమలు చేయాలి. ప్రాంతీయభాషాపరమైన ప్రతిబంధకాలు తొలగించి, దేశ ప్రజల సమైక్యతను పటిష్ఠం చేయాలి.
- (vii) అన్ని కేంద్రీయ సర్వీసుల నియామకాలలో, అన్ని అధికార భాషలకు సరియైన అవకాశం కల్పించి, ఏ ఒక్క భాషకు, ప్రత్యేక లబ్ధిపొందే పరిస్థితి లేనట్లుగా, నియమనిబంధనలను, సవరించి అసంబద్ధతలకు, అసౌకాలకు తావు లేకుండా చేయాలి. ప్రభుత్వయంత్రాంగం పట్ల ప్రజలకు ప్రగాఢ విశ్వాసం కలిగించాలి.
- (viii) పొరుగు రాష్ట్రాలతో, భాషాపరంగా సదవగాహన, సమాలోచనలు, ఇచ్చుపుచ్చుకొనే పద్ధతి పెంపొందించడానికి, సానుకూల పరిస్థితులు అధికంగా కల్పించాలి. తద్వారా వారి జాతీయ గుర్తింపును మరింత విస్తృతం, ప్రస్ఫుటం చేసుకోవాలనే ఉద్దేశ్యం కలిగించాలి.
- (ix) మన అంతిమ లక్ష్యం “హిందీ” ని జాతీయ భాషగా తీర్చిదిద్దడం కావాలి. భారత్ వంటి బృహత్తర దేశ గౌరవం ఇంగ్లీషు వంటి విదేశీ భాష ద్వారా నిలబెట్టలేము. పరాయి భాష ఎంత గొప్పదైనా, ‘జాతీయ సమైక్యత’ సాధన నిలబెట్టడానికి కావలసిన మానసికానుబంధం, ఆవేశం, త్యాగశీలతను పురికొల్పలేదు. భారతీయ విద్యా, విజ్ఞాన, సాంకేతిక రంగాలలో ప్రముఖ పాత్ర వహిస్తున్న ఇంగ్లీషు కూడా జాతీయ ప్రయోజనాల కోసం, భారతదేశపు ప్రపంచస్థాయి శక్తిని నిలుపుకోవటం కోసం సముచితమైన గుర్తింపు ఇవ్వాలి. అంతమాత్రం చేత మన జాతీయ భాష ప్రతిపత్తికి గాని ప్రాంతీయభాషల అభివృద్ధికిగాని హాని కలుగకుండా జాగ్రతపడుతూ, వాటిద్వారా పెంపొందే దేశభక్తికి, జాతీయ సమైక్యతను పటిష్ఠంగా నిలబెట్టుకోవచ్చు!
- (x) గీతాంజలి బహుభాషా కేంద్రం ఈ విషయంలో అన్ని భాషల ప్రతినిధుల సమాలోచన ద్వారా, జరుపుతున్న ప్రయత్నాలు ప్రశంసనీయం. తప్పకుండా అవి సత్ఫలితాలు ఇస్తాయని ఆశిస్తున్నాను. భారతదేశ భౌగోళిక సమగ్రతను, భారతీయులను ఒక జాతిగా సంపూర్ణ సమైక్యతను సాధించడానికి, ప్రముఖ భాషలన్నీ వాటి ప్రబోధాత్మకశక్తిని, ప్రేరణాసామర్థ్యాన్ని ఉపయుక్తంగా ప్రయోగించాలని ఆకాంక్షిస్తున్నాను.

NATIONAL INTEGRATION OF INDIANS - ROLE OF TELUGU LANGUAGE

Dr. J. BAPU REDDY, IAS (Ret.) D.Litt.

Human Life is influenced and characterised by instincts, feelings, emotions, sentiments, ideas, imagination as well as rational thinking. Strangely all these attributes of human body, mind and intellect reflect the individual as well as the collective consciousness of every society. They also constitute the basic factors that moulded the civilizations and cultures in different regions of the world divided by formidable geographical constraints and climatic conditions. However, the developments in the field of Science and Technology have brought these segments of the physical world close to one another to a large extent through improved conditions of transportation and communication systems. We have now reached a stage where the world tends to become a 'global village'. It is true that large countries like China, America and India geographically are being perceived as shrinking into mega villages. Surprisingly in a country like India the interaction in the fields of Commerce, Economics and Technology had not led to bridging the yawning gulf in the social, emotional and cultural fields. It is said that culture includes "languages". The disintegration of Soviet Union, a sprawling developed country, could also be attributed to the absence of emotionally binding 'National language' as well as mind-set coupled with growing mis understanding and distrust among the constituents of the political union.

2. The Anatomy of Alienation of people in India

The centrifugal and separatist tendencies surfacing among different communities and religious faiths pose a challenging threat to National integration and unity. The main reason for such cleavages and conflicts appears to be absence of proper awareness and appreciation of their mutual social, cultural and religious ethos, more particularly of the abiding human values. The Irony is, Language that creates the much needed understanding and awareness, among the people is unfortunately, itself militating against the "National unity" and Cohesion. Instead of removing the obstacles to unity among the people, language is turning into contentious issue endangering the very fabric of "National Integration" on which the future of the state depended. Under the circumstances, it is commendable that **Gitanjali Multilingual Literary Circle** is making relentless efforts to promote linguistic harmony and national Integration, in India, in pursuance of its main objective to create cohesion and better understanding between people of all ages of the host community and people of Indian subcontinent through language culture and religion. Multilingual Symposium organised in Birmingham U.K., by it at the International level on the theme of National Integration of Indians assumes tremendous significance. Dr. Krishna Kumar and Ms. Chitra Kumar, the founders of the Circle deserve encomiums from the global Indians for providing a "Platform for deliberating in different languages of India, on National Integration and establishment of an emotional bond between global Indians and also on creation of healthy environment to resolve the issue of National Language". At the outset, I would like to congratulate, the Organizers of this historic symposium on the occasion of the 10th anniversary of Gitanjali Multilingual Literary Circle, and thank them for giving me an opportunity to partake in it.

It is also gratifying to note that this event which is a celebration of the constructive 'linguistic power' is being held in England which is the birthplace of the World renowned poet William Shakespeare whose creativity has enriched the English language and integrated the people into one of the mightiest nations of the world. I earnestly believe that this event would not only help promoting National Integration of People of India and crystalizing their resolve to solve the issue of National language for India, but might also provide an insight for other nations engaged in nation building, national integration. The urgency for addressing the issue of national integration is increasingly felt in the context of rising unrest caused by the indiscriminate terrorist attacks and the threat of cross border terrorism which also incite the forces opposed to National Unity and cohesion.

3. National Integration of Indians - Historical background

World has recognised India as a subcontinent, considering the fact that it is an abode of varied languages, religions, castes, communities, traditions and regions. Despite the differences in the languages, in life styles, geographical conditions, historically India presented a picture of Unity in Diversity. This is built around its common heritage of languages, literature and philosophy. The life-blood for Indian culture and unity is provided by Vedas, Upanishads, Puranas, Epics like Ramayan and Mahabharath. Whatever may be the differences of opinion and controversies, undoubtedly all these works were created and propagated originally in "Sanskrit" language. All the major languages of India in one way or the other came under the influence of Sanskrit which acted as what has come to be known as National language or link language, being the official language of the court and higher learning. In retrospect, notwithstanding the vicissitudes of Time and change of kings and Kingdoms, Sanskrit language provided an abiding link between the different regional languages. It also instilled a feeling of unity among the people and an awareness that they all belonged to 'Indian Nation' as such. Sanskrit language and the enormous highly organised and rich literature it created, had strong bearing on all aspects of life. But in the course of time it entered into the Regional and local languages through translation and transcreation. However slowly Sanskrit language which was a cementing force as a elite language of all the Regions in the country, has lost its hold as could be discerned from the historical developments. The diversity of thought projected in the Vedic literature led to the emergence of Hinduism, Buddhism and Jainism and yet they all reflected the unity in Diversity, thanks to the commanding power and authority of Sanskrit language in Indian thought, ethos and values.

However, the dawn of Christian era and the subsequent birth of Islam emerged as major global religions, and acquired political dominance in several countries around the world including India. The Rule of Muslim dynasties over a long period followed by the British colonial Rule, undermined the influence of traditional Sanskrit language as a unifying link language. They established the language of the Rulers as official language and medium of instruction. Sanskrit which ensured cohesion among the divergent regional languages in the country has taken a back seat, leading to a disintegrating tendency of linguistic barriers.

4. Post Independence Scenario

By 1947, when India attained independence, behind the seeming political unity, the contentious issue of National language and official language was bruising dissensions affecting the fabric of national integration. The problem was compounded by the division of the country on the basis of Religion, leaving behind a complex situation over the accession of Kashmir to Indian Union. These disputes further aggravated the threat to national unity and territorial integration. One of the crucial problems erupted in the post independent India, was the crisis of National language and National integration. The linguistic states have been striving in their own way to resolve the issue of National language and official languages for India. However, during the 60 years after independence, we have witnessed several movements and agitations erupting in the country, endangering, national unity and integrity especially in North Eastern provinces and Punjab. Admittedly, it is only through creation of better understanding and cohesion among the people of the sub-continent and global Indians through language culture and religion, unity and integrity of our country could be secured. Evidently, it is only through languages proper understanding of culture and religion and even of politics and economics could be imparted among the people of India. Therefore, the imperative need of the day is that each and every language in India should propagate such thoughts, symbols belief and images which will enhance and advance the feelings, emotions and mind-set for realising the cherished goal of territorial integrity of our country and unshakable unity among the global Indians.

Indeed, the language which is one of the greatest inventions of man plays many important roles in human life. It is the language that inculcates such noble qualities as love and affection, compassion, mutual respect, and cooperation among the people. It is unfortunate, such a media which is intended to promote noblest of human values and mutual understanding is being misused to perpetrate hatred, distrust, suspicions, bickerings, internal conflicts, violent outbursts and degradation. In a country like India which is characterised by divergent communities, creeds, cultural hues, it is only the language that can truly unite the people in the bonds of common heritage and destiny.

5. The Role of Telugu Language

In the matter of National Integration and cohesion among the people of India, the Telugu language and literature have an excellent track record of their contribution and role. They have played admirable role in promoting sustained friendly relations with fellow citizens, kindling patriotism into the hearts of people as evidenced by history. Rajaram Mohan Roy, Vivekananda, Ravindranath Tagore, Shri Aurobindo, Mahatma Gandhi, Jawaharlal Nehru, Sardar Patel, Subashchandra Bose, have prominently figured in the inspiring literature produced in Telugu language and in the depiction of Telugu Culture through all art forms. They have always remained as an integral part of age-old Indian Literary and Cultural tradition. Telugu Poets, writers and Scholars have the distinction of translating into Telugu, Vedas, Upanishads, Puranas, Ramayan, Mahabharath, including Bhagavath Geeta. They are among the pioneers who treasured their regional languages with sentiment which symbolised national integration and linguistic unity.

Several Telugu language writers, poets, have created popular works which infused patriotism and emotional unity as well as a sense of pride among the Telugus for their being Indians first and Indians last. For instance Gurazada Appa Rao's, **"Desamunu Preminchumanna, Manchi yannadi Penchumanna..."** a patriotic song that reads as love your country and nurture the good - your country is not a piece of land but is people" have inspired the teeming millions to place patriotism, national integration above cast, creed, and regional identify and helped in spreading new awareness of national unity.

Some of the verses created by late Royaprolu Subba Rao like **"Ye Desamegina Endu Kaalidina, Pogadara Nee Thalli Bhumi Bhrathini"** meaning, whichever country you visit, wherever you step in, extole the glory of your mother land". This has also magnified minds of Telugu people with progressive nationalism and installed a spirit in than to confidently assert that they are proud citizens of great Bharath.

Dasarathi, a progressive poet and freedom fighter has written vibrant poems in Telugu language like "There is but one tri colour flag and single country which is fully united and integrated from the heights of Himalaya to the tip of Kanya Kumari", it is still reverberating in the hearts of the people. In the prolific writings of Dr. C. Narayana Reddy, a recipient of Jnanapith Award, people could find a invigorating message focused on the invincible unity of the Indian people and the incredible opportunities for building the future of India. An innovative and inspired poet like Dr. Seshendra Sarma, has established an organic link between Telugu and a few other regional languages. Although the achievements of Telugu language are commendable, yet in adequate, for the goal of Multilingual integrtrion. Much remains to a done to explore potential power of the languages for building a progressive, prosperous and well integrated Indian nation.

During the struggle for Indian Independence and even after independence, telugus have extended their love and respect for the motherland more intensely than for their mother tongue. Along with their mother tongue, they evinced equally keen interest in the national level languages Hindi and English with an urge for advancement of national unity, communal harmony, Education, Culture as well as administrative effacacy. Besides developing brotherly relations with Dravidian languages like Tamil, Kannada and Malayalam in South India, Telugus have developed friendly ties with north Indian languages, like Hindi, Urdu, Bengali, Gujarathi, Marathi, Oriya etc.

When an agitation against the alleged imposition of Hindi on South Indians rocked Tamil Nadu, the Telugus recognised and respected the National status of Hindi. Under a Three language formula the students in Andhra Pradesh schools were required to learn Hindi and English or any other Indian languages besides, mother tongue. This helped promotion of National integration and better understanding with the various regional language communities. Late Dr. P.V. Narasimha Rao, former Prime Minister was conversant with several Indian languages, with proficiency in some of them. By translating one of the greatest Telugu novels of Jnanapith awardee Viswanatha Sathyanarayana, "Veyi Padagalu" into Hindi as "Sahasra Phan", he facilitated better understanding between the two rich language, - segments of India People. That all Indian languages are the fraternal voice of the united

Indian muse, is a reality which cannot be ignored. All Indians should emphatically project this fact in their respective language as a patriotic duty for advancement of National Integration.

6. My Personal experience as a poet

As a poet, writer and above all as a true Indian citizen, I am proud of contributing to the creation of congenial environment through my humble writings for strengthening the spirit of patriotism, prosperity and national unity among the Telugu people in particular and all Indians in general. Whether one is a Telugu man, or a South Indian or north Indian or resident of any other state, or belonged to whichever language community, is a loved child of Mother India. I have earnestly tried to project this awareness in my writings directly or indirectly, explicitly or implicitly, through symbols or images or by philosophizing. I had the privilege of being the founder president of a literary and cultural organisation called "Samaikhya Bharathi" with a noble objective of promoting national integration and cohesion through the medium of language and culture. Some of my poems in Telugu entitled "**Country should march forward**", "**My country is in all smiles**", "**Mother land calling**" are a few examples of how a language could create the emotional urge for national integration and coexistence of linguistic and ethnic diversity in harmony.

My dance ballet "Ritu Ragam" with an undercurrent of unity among the people symbolized by the unity and integrity of the "Seasons" received the prestigious Nandi Award. The ballet was dedicated to the memory of late Rajiv Gandhi who sacrificed his life in the cause of national integration and communal harmony. I have the satisfaction of invoking confidence and inspiration through my writings for defeating the evil designs of the elements bent on creating disunity and alienation among the people of India.

7. State policy national Integration - the Role of Minorities

"National Integration" can be perceived as participation of all sections of all people at all levels of society. Integration does not mean change in the ethnic identity of a class of people but it has to be understood as removal of obstacles in the way of minority as well as Majority communities in a nation by mixing and working together. The crucial issue to be addressed in this regard is whether the majority section in the society should be responsible to take the minorities along with them or it should be the duty of minorities to integrate with the majority segment of the society. For promotion of National integration, it is imperative that govt. should have a definite policy to implement. So far India is concerned the central and state govts. appear to be tackling the question of national integration on the premises that the responsibility to provide adequate opportunities for the language and culture of the minorities rested with the majority. We can expect that both the society and the govt. should have a clear and transparent policy as regards the official and national language issue.

8. Linguistic Diversity - Issue of Official / National Language

"Language" plays a very crucial role as a vehicle for expressing group interests and group solidarity. Hence, the question as to which language should be chosen as National and official language inevitably issues great political importance. The reason being that whichever language is chosen, it will, it will entail social, economic, cultural, educational and political implications.

If in a haste any one language is chosen it would mean empowering of the community whose language has been chosen for official use to the detriment of and after to the resentment of other communities whose languages have been disregarded. This may cause national disunity and disintegration. In dealing with the policy on "National Integration", it has to be recognised that of all elements posing a major challenge such as Cast, Creed, Religion, Region. Ethnicity, it is the language that is most virulent. In this context we can discern three options for choosing official/national language.

A. The Indolinguist solution: Under this strategy, one language spoken by a linguistic group within the country is chosen and developed into an official language. Examples are Swahili in Tanzania, Filipino - in Philippines, Bahasa in Indonesia and Malay in Malaysia.

B. The Xolinguist Solution: Under this option a non indigenous language outside the nation is chosen and it is used as an official language. This model is being followed in developing countries, particularly in Africa. There, some of the countries have adopted a foreign language, especially, the language of their erstwhile colonial masters instead of native language. This strategy is based on the logic that choosing any of the indigenous language as official language may give that language undue advantage. The choice of foreign language put all the local languages at equal disadvantage. We may cite the examples of countries which newly acquired independence - Ghana, Zambia and Uganda adopted English, Chad, Gabon, Senegal, Zaire opted for French.

C. The plurilingual option: In this option all main languages are recognised by the state as official languages. Switzerland, Canada, Singapore, India and the former Soviet Union, are some of the countries which chose this option. For instance Switzerland recognises three languages namely, Swiss German, French and Italian, Canada gave official status to French and English while Singapore has four Official languages, Chinese, Malay, Tamil and English.

9. Language Policy for in India's National Integration

India can be proud of listing 14 languages in the Constitution. Hindi and English are recognised as official languages. English has been inherited from the long rule of British Empire over India. Hindi is spoken by largest number of people among all the main language-groups in the country. However, even about 60 years after Independence, the controversies over the official and National Language of the entire country, still persists. It is a painful fact that despite millenniums of long history, and ancient civilization, bountiful

culture, India, which can boast of also admirable achievements in divergent fields and global spread of its human resources, there remains much to be done in the vital area of National Unity, territorial integrity cohesion, understanding among the people of various language groups.

That all main Indian Languages are but reflections of one another is undeniable truth. But this, instead of getting highlighted, the perilous separatist trends are raising their ugly heads, overshadowing the efforts to fortify national integration and bonds of friendship and comradeship. There is not much evidence of minority language groups living in linguistic state like Andhra Pradesh evincing interest in the official language of the state. For example minority language groups such as Bengalis, Gujaratis, Maharastrians, Punjabis, residing in Andhra Pradesh urban areas, are not inclined to learn Telugu, which is the state's official language, spoken by atleast 80 million people. Even the participation of each others literary, cultural events and social gatherings is very nominal. They present a picture of each a separate Island. Even occasional mixing of people on the cultural and literary forums smacks more as a formality rather than true fraternity and genuine sharing of feelings.

I have visited about 36 countries around the globe and participated in numerous events. In countries like America, Canada, Malaysia, Australia and Singapore there is a large concentration of Indian immigrants hailing from different parts of our country, displaying a picture of linguistic diversity. It is rather disheartening to find that even in a foreign land they behave and interact more as distinct linguistic and regional entity than as an integral part of a united and cohesive Indian Nation. This attitude of maintaining separate parochial identity has to change in the interest of building "emotional bond amongst global Indians". Further in respect of certain Indian communities not only parochialism but also casteism could be noticed strikingly. This observation is based on my practical experience with certain Telugu communities settled abroad or in other states within the country.

10. The Service, Telugu can Render

- (i) The responsibility to pursue earnestly and whole heartedly the policies, programmes and strategies for national integration is on all regional languages. Telugu language, committed to national integration should be second to none in this regard.
- (ii) Andhra Pradesh with its capital at Hyderabad situated as it does in the centre of India can act as a bridge between North and South India in the Integration process of Indian languages and people.
- (iii) A.P. has committed to help all Minorities, especially Urdu Speaking Muslim Minority, to maintain and strengthen their linguistic and cultural identity, as an integral part of broader national affinity and play effective role in promoting national integration and communal harmony, the cherished patriotic duty of all global Indians.
- (iv) The minority communities should be encouraged and assisted by the state and the main stream of population to acquire adequate knowledge of state official language with unequivocal conviction to build a Sovereign, united Democratic India.

- (v) Special efforts have to be made for multi-pronged translation of progressive and nationalistic literature from one language into another. This will facilitate better understanding of each others emotions, sentiments and values, particularly the common Indian heritage and striking similarities reflected in them. Telugu language has a treasure of translations from several Indian languages, particularly Hindi, Bengali, Tamil, Kannada, Marathi, Oriya etc. Admittedly, the position calls for a lot of improvement and attention by the State & Central govt. including Sahitya Akademies and National Book Trust, India.
- (vi) The three languages formula should be implemented strictly in all the schools, as a sure measure of removing artificial linguistic barriers.
- (vii) For all Central Services, examination for recruitment should be in all the official languages, in order to dispel the impression that Hindi or English language group enjoyed undue advantage over others. The existing position could be reviewed to remove any anomalies and bottlenecks as well as apprehensions.
- (viii) There could be ample opportunities for greater integration and sharing between the language groups of neighbouring states, with a view to broaden and brighten their national identity.
- (ix) The ultimate goal should be to develop and establish Hindi as our National Language for a great nation like India cannot depend on foreign language like English which cannot sustain emotional appeal and nativity required for lasting edifice of national integration of Indians. English which has come to stay in Indian, educational, academic, science and Technology fields could be given its due place for promoting our national interests as a global power without compromising our own linguistic national identity. At the same time through development of Regional languages the patriotic spirit and loyalty and commitment to national integration and unity should also be sustained effectively.
- (x) The efforts of Gitanjali Multilingual Literary Circle to bring representatives of Indian Languages on to a common platform for finding suitable solutions to the problem of national Integration and cohesion, is laudable. All persons who feel concern for the future of India, its territorial integrity as a state and emotional unity as a nation should support the initiative like this taken by Gitanjali Circle. All main languages of India should deploy their educative prowess and evocative efficacy for this purpose.

भारतवासी केरो राष्ट्रीय अखंडता

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सार

राष्ट्र निर्माण लेली पूर्वापेक्षित तत्व राष्ट्रीय अखंडता एगो ऐन्हो संसंजक बल छेकै जेकरा सँ एकनिष्ठ आरू सहृदय देश केरो निर्माण होय छै आरू जेकरा सँ समुच्चै राष्ट्रवासी में एकता के भावना केरो प्रसार आरू विकास होय छै. भारत केरो राष्ट्रीय अखंडता हमेशा सँ ही संकटग्रस्त रहलौ छै.हलाँकि इ एगो वास्तविकता छेकै कि अपना सीनी भारतवर्ष केरो जौन गौरवशाली सभ्यता सँ जुडलौ छियै वू लगभग पाँच हजार साल पुरानौ छै. इ संभव छै कि कुछ विभाजक कारक देश निर्माण के समय सँ ही आपनो देश के जन्मजात रूपो में ऐकरो इतिहास,भूगोल आरू संस्कृति नाकी मिललौ हुऐ, लेकिन कुछ ऐन्हो आरू विभाजक शक्ति भी छै जे एकरा प्रबलता प्रदान करै छै. धार्मिक रूढ़िवाद, जातिवाद, आतंकवाद ऐन्हे विभाजक शक्ति छेकै जेकरा सँ भारत केरो एकजुटता आरू अखंडता के चुनौती मिली रहलौ छै. इ लेली ऐन्हो विभाजक शक्ति सँ देशो के बचाव लेली हर संबद्ध लोगो के आगू आबी के गंभीर सचेतन चेष्टा करै के जरूरत छै.

प्रस्तुत लेखो में भारतवासी केरो राष्ट्रीय अखंडता / एकजुटता सँ जुडलौ समस्या आरू ओकरो निदान के रेखांकित करै के चेष्टा करलौ गेलौ छै.

आमुख

भारत अनेकता में एकता वाला देश छेकै. एकता के ठोस धरातल पर ही बहुजातीय, बहुभाषीय, बहुधार्मिक आरू वैविध्य संस्कृति आरू जीवन पद्धति वाला आपनो भारतवर्ष गर्व आरू वैभवता के साथ खडा छै.

महात्मा गाँधी केरो नेतृत्व में एकजुट होय के ही सौसे देश स्वतंत्रता संग्राम मे हिस्सा लेने रहै. एकता केरो यहै जीवटता ने आपना के आजादी दिलैलकै.देश केरो सतत् विकास आरू कल्याण लेली फेरु सँ ओन्हे जीवटता के जरूरत छै.

देश में शांति केरो माहौल लेली राष्ट्रीय एकजुटता / अखंडता के वजूद जरूरी छै,तभिये भारत एगो महान देशो के रूपो में विकसित हुऐ सकै छै. सुरक्षा आरू सम्पन्नता लेली भी देश में एकजुटता के माहौल जरूरी छै. राष्ट्र निर्माता के सामने आजादी के तुरंत बाद अनेकता में एकता पाना सबसे बड़ो चुनौती रहै. आजादी के तुरंत बाद देश दू टुकडा में बाँटी देलौ गेलै - भारत आरू पाकिस्तान.

पाकिस्तान एगो धार्मिक राष्ट्र बनलै जबकि भारतें धर्मनिरपेक्षता के अपनैलकै. तखनी ढेर छोटो-छोटो सूबा ऐन्हो छेलै जे भारत में आपनो विलय नै चाहै छेलै. इ एगो पेचीदा मामला रहै. सरदार पटेलें इ मामला के बखूबी सुलझैलकै. राष्ट्रीय अखंडता लानै के चेष्टा के इ पहलो उदाहरण रहै. जब तालुक भारत केरो अलग-अलग समुदाय के बीच सांस्कृतिक एकता आरू सामंजस्य नै स्थापित होय जाय छै आरू जब तालुक हर भारतवासी आपनो के सबसें पहले भारतवासी नै समझतै, भारत केरो राष्ट्रीय अखंडता अधूरा ही रहतै.

परिचर्चा / प्रस्ताव

समस्या / समाधान

सामान्य

देश चौराहा पर खड़ा छै. हर तरह केरो नैतिक मूल्य, विश्वास, आरू आदर्श केरो द्रुत गति सें पतन होय रहलौ छै. विकास केरो रास्ता आसान नै छै, डेग-डेग पर एकरो रास्ता जाम छै. अवरोधक के आकार आरू प्रकार भीमकाय छै. राष्ट्रीय एकजुटता के भावना के जिंदा राखै ले आरू देश के विकास के सही दिशा दै लेली ऐकरो उचित समाधान ढूढना जरूरी छै.

आर्थिक पिछड़ापन / अनियंत्रित जनसंख्या / अशिक्षा

जनसंख्या केरो एगो बड़ो भाग गरीबी रेखा सें नीचें छै, जेकरो खाय पीयै के कोनो ठेकानो नै. भोरे खाय छै ते साँझको ठेकानो नै. ओकरा नै ते घोर-बार छै, नै पढ़ै-लिखै के साधन, देश-दुनिया के हलचल सें एकदम कटलो. काम मिलला पर पेट भरै छै नै ते खाली पेट सूतै ले पड़ै छै आरू आपनो भाग्य के कोसतें अज्ञानो के अँधेरा में भटकतें रहै छै. कहिया खतम होतै इ गरीबी आरू अज्ञानता कोय नै जानै छै.

जनसंख्या पर लगाम लगैने बिना गरीबी खतम करना असंभव छै. आजादी के बाद अखनी तलक जनसंख्या में तीन गुना वृद्धि होलौ छै. जौ यहें दरो से एकरो बढ़ना जारी रहलै ते खाना-पीना, घोर-बार, ईंधन आदि केरो समस्या भी ऐकरा सें आरू विकराल होय जैतै. जीवन-मरण केरो प्रश्न खड़ा होय जैतै.

भारत में सम्पूर्ण शिक्षा केरो स्थिति प्राप्त करने बिना या जनसंख्या केरो एगो बड़ो हिस्सा के शिक्षित करने बिना जनसंख्या पर लगाम लगाना मुश्किल छै. अखनी खाली 57.2% जनसंख्या ही शिक्षित छै. समस्या केरो समाधान नै होलै ते राष्ट्रीय एकजुटता के वजूद ही खतम होय जैतै.

अलगाववादी प्रयास

देश केरो विभिन्न भागो में सक्रिय अलगाववादी तत्व के अलगाववादी प्रयास जारी छै. राष्ट्रीय एकजुटता के सभसे जादा खतरा ऐकरै सें छै. जेकरा तुरंत दबाव के जरूरत छै. कश्मीर, पंजाबो में कहीं-कहीं लोगे अलग देश तक के माँग करे लागै छै आरू मार-धार करै लगै छै. जेकरा सें कीमती जान माल आरू राष्ट्रीय सम्पत्ति केरो क्षति होय छै. ऐन्हो विघटनकारी तत्व सें सावधान रहै के जरूरत छै. कोय्यो तरह के मतभेद लोकतांत्रिक तरीका सें सुलझैलो जाय ऐन्हो अपना सब केरो चेष्टा होना चाहियो. जब तालुक अपना सब हर क्षेत्र आरू हर धर्म के लोगो के मनो मे भाईचारा केरो भावना कूटी-कूटी के भरी दै मे सफल नै होय जाय छियै तब तालुक राष्ट्रीय एकजुटता एगो सपना ही रहतै.

बहुभाषिक समस्या

भारत में कोनो एक सर्वमान्य भाषा या लिपि व्यवहार में नै छै. एगो बहुभाषी देश में भाषाई समस्या आजादी के 58 बरस बाद भी कायम छै. यहाँकरो लोगो के भाषाई आरू सांस्कृतिक विविधता के नजर में राखलो जाय ते इ समस्या नै ते सरल छै नै ही सोझो.

भाषा सामान्यतः एकसूत्रता में बाँधै वाला चीज मानलो जाय छै. जौ एक देशो के सब लोग खाली एक्के भाषा व्यवहार में लानै छै ते इ एगो ऐन्हो मूलभूत कारक बनी जाय छै जे राष्ट्रीय एकजुटता या अखंडता के ते बढावै ही छै देश के एगो सचमुचका देशो मे बदली दै छै. दोसरो तरफ जौ एगो देश में तरह-तरह के भाषा अलग-अलग लिपि में उपयोग होय छै ते एकरा एगो विभाजक तत्व ही कहलो जैतै. इ लेली एगो बहुभाषिक देश के सचमुच में जौ एक व्यापक देश कहाना छै ते ओकरा देशवासी के आपस में जोड़ै ले एगो सर्वमान्य राष्ट्रीय भाषा आरू एक सर्वमान्य राष्ट्रीय लिपि के प्रचलन पर जोर देना जरूरी छै.

गाँधीजी पहलो ऐन्हो बड़ो नेता रहै जिनी भारत केरो भाषा समस्या के समझै के गंभीर प्रयास करलकै. हुनी चाहै छेलै कि भारत में एगो सर्वमान्य राष्ट्रीय भाषा केरो विकास हुये आरू विभिन्न भाषाई क्षेत्र या राज्य मे क्षेत्रीय भाषा सब केरो विकास. 1909 ई. में गाँधीजी “हिन्द स्वराज” में लिखने रहै, “हर शिक्षित भारतवासी के आपनो क्षेत्र केरो भाषा आरू भारत केरो सर्वमान्य राष्ट्रीय भाषा के रूपो में हिंदी के जानकारी होना चाहियो”.

भाषा जौ बाँटै छै ते जोड़ै भी छै. सब कुछ इ बातो पर निर्भर करै छै कि कोन तरह के नीति हममें अपनावै छियै. एगो जोरदार राष्ट्रव्यापी भाषा आन्दोलन के जरूरत छै. एकरा सें देश केरो एक सर्वमान्य राष्ट्रीय भाषा के स्थापना आरू बहुभाषाई सम्पदा केरो संरक्षण में मदद मिलतै. आरू अन्ततः जेकरा सें देश के लोगो के मौखिक रूप सें जोड़ै वाला भाषा के स्थापित करै में भी मदद

मिलतै. राष्ट्रीय अखंडता केरो मजबूती लेली भाषा आन्दोलन के उपयोग एगो मुख्य हथियार केरो रूप में होना चाहियो.

सब भारतीय भाषा के एगो अतिरिक्त लिपि जेना कि 'देवनागरी' में लिखै के प्रचलन होना चाहियो. खास करी के जेकरो उपयोग युवा आरू बूतरू सीनी के मातृभाषा आरू अंग्रेजी छोड़ी के कोनो तेसरो भाषा के सिखाबै मे होना चाहियो. ऐकरा सँ भारत केरो अलग-अलग भाषा के बीच एगो समन्वय स्थापित होतै.

सर्वमान्य राष्ट्रीय लिपि केरो उपयोग खाली शैक्षणिक आरू भाषाई मसला ही नै छेकै. इ ते देश के रक्षा लेली सौसे देश के एकसमान हथियार सँ लैस करै के समान छै. इ तरह सँ भारत केरो बहुभाषिक समाज के बीच अन्तः संवाद केरो माध्यम स्थापित करै के सुविधा उपलब्ध कराना अपने आप में भारतवासी के बीच राष्ट्रीय अखंडता के भावना जगाबै लेली एगो बहुत बड़ो कदम होतै.

साम्प्रदायिक झगडा / धार्मिक रूढ़िवाद / भ्रष्टाचार / जातिवाद / आतंकवाद

साम्प्रदायिक झगडा एगो नियमित घटना बनी चुकलौ छै. यहाँ तलक कि कहीं दूर भी ऐन्हो कुछ घटित होय छै ते स्थानीय स्तर पर एकरो गहरो असर साफ लौकै छै. सभ के पता छै कि साथे-साथे रहना छै आरू मौका पडला पर एक दोसरा पर जान तक दै देना छै. तभियो छोटो-मोटो बात पर, राई के पहाड़ बनाय के आपस में झगडतें रहै छै. राष्ट्रीय भाषा, सीमाना समंजन, नदी जोल, जात-पात, बेरोजगारी, राजनीतिक तत्व, कोय भी चीज दंगा-फसाद, मार-धार के वजह बनी जाय छै.

प्रायः ही विघटनकारी तत्व आपनो कुरूपता सँ परिचय करैतें रहै छै. अलग-अलग धर्मावलंबी एक दोसरा के जानो के दुश्मन बनी जाय छै. भारत एगो धर्मनिरपेक्ष देश छेकै. कोय भी धर्म अपनाबै के यहाँ छूट छै. पर राजनीतिज्ञ सीनी धर्मो के नाम पर लोगो के भडकैतें रहै छै. खाली कहै लेली कहै छियै कि आपनो देश धर्मनिरपेक्ष छेकै, पर कोय भी धर्मनिरपेक्षता के सही अर्थ में समझतें नजर नै आबै छै. जातिप्रथा जे युगो सँ हिन्दू समाज के एकसूत्रता आरू ताकत दै वाला कारक रहै, अखनी कैंसर एन्हो रोगो में तब्दील होय गेलो छै आरू यहाँकरो राजनीति में जहोर घोली रहलो छै.

मातृभूमि लेली त्याग आरू बलिदान दै वाला समय बीती गेलै. सब एकरा लूट में लागलो छै. सब नियम कानून ताखा पर रखाय गेलो छै. हर तरह के नैतिक संकोच खतम होय गेलो छै. आरू हर गुनाह के सही ठहरैलो जाय रहलो छै. भ्रष्टाचार, आतंकवाद, जोर-जबरदस्ती केरो राजनीति आदि देश के मृत्यु पर्यन्त डँसै ले तैयार विषधर केरो घिनौनो चेहरा केरो कुछ रूप भर छेकै. हमरा पता छै कि इ विषधर के मारना चाहियो, पर केना इ पता नै छै आरू हममें भौंचक मूरत ऐन्हो ठारो छियै.

राष्ट्रीय अखंडता के बढ़ावा दें केरो सामान्य तरीका

राष्ट्रीय अखंडता केरो भावना के प्रसार लेली लोगो के, खास करी के नौजवान आरू बूतरू सीनी के नीचें लिखलका गतिविधि में हिस्सा लै लेली प्रेरित आरू प्रोत्साहित करना चाहियो. समय-समय पर ऐन्हो गतिविधि केरो आयोजन समर्थ व्यक्ति, संस्था, या राज्य या केंद्र सरकार द्वारा करैतें रहना चाहियो.

राष्ट्रीय एकजुटता शिविर

युवा वर्ग में राष्ट्रीय अखंडता के जोश भरै लेली सामूहिक परिचर्चा, वाद-विवाद, व्याख्यान, सामुदायिक कार्य- सामूहिक शिक्षा, स्वास्थ्य जागरूकता, पर्यावरण सुरक्षा मुहीम के आयोजन.

अंतर्राज्यीय युवा आदान-प्रदान शिविर

सांस्कृतिक विशिष्टता युक्त राज्यों में युवा वर्ग केरो परस्पर आदान-प्रदान युक्त भ्रमण कार्यक्रम. एक दोसरा के आपनो सामाजिक वातावरण, रीति रिवाज, पारिवारिक जीवन, ऐतिहासिक-सांस्कृतिक विरासत आदि सें अवगत कराना. साम्प्रदायिक सद् भावना के बढ़ाना.

संगोष्ठी केरो आयोजन

व्याख्यान, परिचर्चा आदि के माध्यम सें आम जनो खास करी के युवा वर्ग में राष्ट्रीय अखंडता केरो भावना केरो प्रसार आरू एकरा प्रोन्नत करना.

बहुसांस्कृतिक गतिविधि केरो आयोजन

सांस्कृतिक कार्यक्रम, नाटक, संगीत, सिनेमा, कथा पाठ, काव्य पाठ, प्रदर्शनी आदि के माध्यम सें राष्ट्रीय अखंडता आरू साम्प्रदायिक सद्-भावना के बढ़ावा देना.

शोधकार्य आरू प्रकाशन कार्य

राष्ट्रीय अखंडता सें संबंधित विषय आरू समस्या पर खोजपूरक लेखन आरू प्रकाशन कार्य.

सामुदायिक सेवा कार्य

देश केरो एक भागो के लोगो खास करी के युवा वर्ग के देश के दोसरो भाग में खास करी के आपदा के समय सामुदायिक कार्य लेली प्रोत्साहित करना, आरू इ तरह आपसी भाईचारा आरू राष्ट्रीय अखंडता के बढ़ावा देना.

नेतृत्व प्रशिक्षण शिविर

विभिन्न राज्य, समुदाय, आरू धर्म सें चुनी के बनैलो गेलो युवा वर्ग के विशेष नेतृत्व क्षमता लेली प्रशिक्षित करना जेकरा सें ओकरो हृदय में साम्प्रदायिक सद्-भावना के विचार इ तरह सें बैठी जाय कि देश के कोय भी कोना में जरूरत पडला पर ऐन्हे विचार के प्रसार में वू सक्षम हुये सके.

युवा मेला

युवा वर्ग लेली उपर लिखलका एक या अधिक कार्य के आयोजन करना.राष्ट्रीय, राज्यीय, जिला, प्रखंड, ग्राम, कॉलेज, स्कूल आदि विभिन्न स्तर पर ऐन्हो आयोजन करलो जाबे पारे.

युवा पुरस्कार

राष्ट्रीय,सामाजिक या कोय भी क्षेत्र में विशिष्टता हासिल करै लेली युवा वर्ग के प्रेरित करै वास्तें आरु उत्कृष्ट काम करला पर युवा वर्ग या एकरा सें जुडलो संस्था के प्रयास के रेखांकित करी के राष्ट्रीय अखंडता के बढावा देना.

उपसंहार / नतीजा

राष्ट्रीय अखंडता के ठोस बनाबै लेली जरूरी छै कि हर नागरिक आरु समुदाय दृढतापूर्वक ऐन्हो रास्ता पर चले जेकरा मे ओकरो ईमानदारी, उत्तरदायित्व आरु न्याय केरो मानसिकता मुखर हुए. अन्ततः देशभक्ति एगो ऐन्हो चीज छेकै जेकरा लेली कोनो जोर-जबरदस्ती नै करलो जाबे पारे. इ ते लोगो के हृदय सें स्वतः प्रस्फुटित समवेत स्वर में ध्वनित एगो खूबसूरत राग छेकै जे अर्न्तमन के झुमाय के राखी दै छै. सब्भे नागरिक प्रकट रूपो मे खाली कानून के नजर में ही बराबर नै छै बल्कि वास्तव में भी सबके साथ समान व्यवहार होना चाहियो. आपना सभ के अपेक्षाकृत निचलो तबका वाला हमवतन सथें आरु विकास केरो मुख्य धारा सें विमुख जनो के साथ सहानुभूति राखना चाहियो. इ रास्ता अपनाय के ही भारतवासी के बीच राष्ट्रीय अखंडता केरो भावना के संरक्षण आरु विकास संभव छै.

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NATIONAL INTEGRATION OF INDIANS

(Original Language: Angika, Original Script: Devnagri)

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ABSTRACT

National Integrity, a prerequisite for the nation building, may be defined as such a cohesive bond which creates a whole hearted nation. It generates and propagates the feelings of oneness in a larger mass of human being. National Integration is always a crucial issue for India. Though it is a fact that we boast of a civilization, which is nearly five thousand years old now. Some of the divisive factors may be inborn in the history, geography and culture of our country, but there are also forces, which accentuate these factors. Religious fundamentalism, Casteism, Terrorism etc falls under such forces. All these forces and factors do pose a serious challenge to India's unity and integrity and, therefore, conscious efforts will have to be made by all concerned to preserve the same.

This paper plans to address the problems of National Integration of Indians and to look for the suitable solution for the same.

INTRODUCTION

India is a country of rich cultural heritage with different colors, religions, languages, castes and way of life. But there is always unity in diversity. Unity is the bedrock on which our multi-ethnic, multi-linguistic, multi-religious and multi-cultural Nation proudly stands.

We have fought unitedly for the Independence under the Leadership of Mahatma Gandhi. Our spirit of unity brought us Independence. The same spirit is needed for the continuous growth and welfare of the Nation. Only when there is peace, we can develop into a great Nation. So National Integration is essential forever. Integrity of a nation is vital for its security and prosperity. To achieve unity in diversity was the major challenge that the nation builder had to face soon after Independence. The great Indian Nation was divided in to two countries at the time of Independence, India and Pakistan. Pakistan became religious state whereas India chose to remain Secular. There was several princely States, which refused to join the Indian Union. It was hard task to bring them together under the Indian Union the first step towards Nation Integration. Sardar Vallabh Bahi Patel had done remarkable and wonderful job to reunite and to merge these states in to India.

Unless a cultural integration among these different sections of people takes place, unless every Indian considers himself an Indian first, the integration of India is incomplete.

DISCUSSION / PROPOSAL

Problems and Solutions

General

The Country is now at cross roads. The values we have stood for, the beliefs we have cherished and the ideals we have held valued, are crumbling fast. The path of progress seems long and unending. At every step hurdles block the progress. Their size and nature are simply gigantic. To keep the feelings of national integrity alive to pave the path to the progress of our country we have to come forward with right solutions. Following points require our immediate attention in this regard:

Economic backwardness / Uncontrolled Population / Illiteracy

There are number of people, below the poverty line, all crying for two square of meals a day. They are not worried whether there is a roof over their heads or not. They do not bother to read or write. They are not interested how the World moves. If there is work, they earn their meal, and if there is none, they curse their fate, sit and doze. How many years of hard work will take to remove these evils of poverty and ignorance, is only a matter of speculation.

It is impossible to remove poverty unless the population is controlled. In more than fifty years of Independence our population has tripled. If this rate of growth is allowed, food, fuel, water, and shelter - everything will become a problem - a problem of life and death.

Again it is not possible to control the population unless and until India achieves the total literacy or at least major portion of its population should become literate. Presently only around 57.2% of total population is literate. The existence of national integrity will be vanished if these problems are not tackled immediately.

Separatist tendencies

The separatist tendencies prevalent in different parts of the Country are a real threat to the unity of the Country. These separatist tendencies should be nipped in the bud. Some people have also raised their voice demanding separate nations in Kashmir and Punjab. Because of these conflicts, valuable human life and national properties are lost. So we should be cautious about these seeds of disintegration. We should try to sort out our differences through democratic means. Unless we are able to instill a sense of brotherhood in the minds of people of different regions and religions, national integration will only be a dream.

Multilingual Problem

India does not have a common language and one common script. The linguistic problem for a multilingual nation even after 58 years of Independence still remains unsolved. The problem is not so easy and direct in view of the diversity of its people at linguistic and cultural levels.

Language is generally regarded as a unifying force. When the people belonging to a country use only one language, it is considered as a basic factor for promoting national integration and enabling that country to become and function as a nation state. When however a country has many languages, with different scripts, this is considered to be a divisive force so that a multilingual country seeking to be a nation-state is always in quest of one national or official language with universal script for unifying its people.

Gandhiji was the first important leader to take note of the language problems in India. He wanted therefore the development of one common language for the whole country and of regional languages in their different linguistic regions or state. As far back as 1909 A.D, Gandhiji wrote in his 'Hind Swaraj', "Every educated Indian should know his own state language and Hindi the common language of India.

Language can either divide or unite. It all depends upon the policy we follow. What we need is a strong and nation wide language movement which will make it easy for the country to build up an official language representation of the nation's composite culture and the linguistic wealth of its many languages and to give its masses an oral link language. Language movement should become a prime instrument for national integration.

All Indian languages should be given an additional script which should be Nagri and this should be used for teaching languages other than their mother tongues and English to Indian children and adults who desire to learn a second Indian language. This would establish a bridge between different Indian languages.

The use of a common script is not just an educational or linguistic matter. It is equivalent to arming the entire nation with a common weapon of defence. Facilitating inter-communication among the multilingual masses of India will be the largest single step for bringing about sentiment of National Integration of Indians.

Communal Clashes / Religious Fundamentalism / Corruption / Casteism / Terrorism

Communal clashes have become a regular feature. Even if some thing happened in a far distant place, it echoes resound in inland and lead to communal clashes. We know we have to live together and, if need be, die together. But we fight on silly reasons and make mountains out of mole holes. National languages, border adjustments, river waters, caste feeling, unemployment, political philosophies anything can become the theme of contest and confrontation.

But now and then some forces of disintegration show their ugly faces. Sometimes people are killed due to rivalry between members of different religions. India is a secular country. Here people are free to follow any religion. But some politicians try to exploit people in the name of religion. We say, we are Secular State but no body seems to understand what it really means. Caste which was for ages the most cohesive factor and a sure source of strength for Hindu society, has been converted into a cancer which poisons the very springs of our politics

The days of suffering and sacrifice for the sake of motherland have gone. The problem seems to be how best to divide the booty. No rules, no scruples, all appears to be fair here as in love and war. Corruption, terrorism, power politics, petty mindedness are a few ugly heads of the dragon. We know that this dragon should be killed, but we do not know how to and so we stand utterly baffled.

General Solutions for promoting National Integration

In order to propagate the feelings of National Integration, especially among the youth and the children, they should be motivated and encouraged to participate in to the following activities which may be conducted by capable individuals, social organizations, or state or national government at time to time:

National Integration Camp

To infuse in youth the spirit of National Integration. Organizing Group discussions, debates, lectures, Community work like mass literacy, health awareness and environmental campaigns etc.

Inter State Youth Exchange Programme

To facilitate the inter exchange visit of youth living and working in one State to other State(s) with marked cultural differences .To Familiarize with the environment, family life, social customs, historical and cultural heritage, the problems being faced by the people of different regions, To inculcate amongst the youth a feeling of communal harmony.

Organizing symposiums / seminars

To promote the idea of national integration amongst the youth in particular and among the masses in general, through lectures and discussions.

Organizing multi-cultural activities

To promote the spirit of national integration and communal harmony through cultural activities through dramas, organizing musical sessions, film shows, story, poetry recital sessions, exhibitions, and similar other sessions.

Undertaking research and publications work

To prepare writings up on issues relevant to national integration.

Undertaking community service

To encourage the youth belonging to one part of the country to take up community work in other parts, particularly in times of natural calamities, thus fostering a spirit of brotherhood and national integration.

Leadership training camps

To train an identified group of youth drawn from different regions, backgrounds and faith , in order to inculcate in them a spirit of communal harmony in such a manner that each member of the group is able to spread the idea in his locality and such other localities where need may arise.

Youth Festival

To organize a gathering of the youth and to take up one or all of the above programmes. It may be held at National, State, district, block, panchyat, village or/and school and college level.

Youth Award

To motivate for a challenge to achieve excellence in the field of national or social service.

To give recognition to the outstanding work done by young persons / voluntary organizations working with the youth for national development or social service.

CONCLUSIONS

Forging of national integration is a process that needs to be kept firmly on course through diligence on the part of all citizens. Inputs like honesty, accountability and justice on the part of public and the existing systems can certainly help in this regard. Finally, patriotism is something that cannot be enforced; it spontaneously oozes out of the citizens' bosoms as a beautiful hymn sung in self-coordinated chorus. All citizens should not only be avowedly equal in the eyes of the law, but should actually be treated as such. Be it the assurance of a better quality of life or opportunities for the redress of grievances, there should be no discrimination. We should be able to empathize with our less fortunate compatriots, or with those feeling alienated. Following this path national integration can be preserved and promoted among Indian citizens.

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Title :

சங்கரர் இணைத்த பாரதம்

Abstract : பாரத தேசத்தின் ஒற்றுமையும் ஒருமைப்பாடும்

பல்லாயிரமாண்டுகளாக ஒரு பெருமைக்குரிய விஷயமாக இருந்து வருகிறது. இச்சாதனை நமது பண்பாடு, கலாசாரம், ஆத்ம-தத்வத்தில் அடைந்த அபிவருத்தியினால் ஏற்பட்டவை. இந்த ஒருமைப்பாட்டிற்கு ஹானி வரும்பொழுது மஹாபுருஷர்களின் அவதார சம்பவத்தினால் நாடு காக்கப்பட்டிருக்கிறது. ஸ்ரீ க்ருஷ்ணாவதாரத்திலிருந்து தற்காலத்திலிருந்த மஹாத்மா காந்தி வரை வரலாறு பல மஹான்களை நினைவுகூறுகிறது. இவர்களில் ஸ்ரீ சங்கரரின் மஹத்துவம் சர்ச்சைக்கப்பார் பட்டது. இஜ்ஜகத்குருவின் ஒரு சில சாதனைகளை கவனிப்போம்.

Discussion/Proposal

பாரத தேசத்தின் பெருமைக்குரிய சாதனைகள் பல இருந்தாலும் நமது மதம், கலாச்சாரம், பண்பாடு என அடையாளச் சின்னமாக விளங்குவது வேதமும், வேதத்திலிருந்து வந்த வேதாந்த தத்துவங்களும் தான். வேதம் என்றால் வடமொழியில் ஞானம் என்று அர்த்தம். வேதாந்தம் என்றால் எல்லா ஞானத்திற்கும் சிகரமாக விளங்கும் ஆத்மதத்வ விசாரத்தை குறிக்கும். இந்த வேதாந்த தத்துவங்கள் வேதத்தின் பல இடங்களில் காணப்படுகின்றன. அந்தந்தவேதங்களில் இத்தத்வங்கள் எந்த ரிஷியிடமிருந்து லோகத்திற்கு ப்ரகடனமாயின என உபநிஷதங்கள் கூறுகின்றன. வேத கால ரிஷிகளின் விவரங்கள் வரலாற்றிற்கு முற்பட்டதானதால் கட்டுக்கதையாக தோன்றுகின்றன. ஆனால் அத்தத்வங்களோ பரமார்த்த சத்தியங்களாக திகழ்கின்றன. மஹாமேதாவி முதற்கொண்டு பாமர மக்கள் எவர் அறிவுக்கும் எட்டாத இந்த தத்துவங்களை பல்லாயிரக்கணக்கான ஆண்டுகள் முன்னமே எடுத்துரைத்த ஞானியருக்கு தெய்வாம்சம் இருக்கவேண்டும் என்பதில் எந்த சந்தேகமும் இருக்கமுடியாது.

நமக்கும் இந்த பூத உலகம்/ப்ரக்ருதி ஆகிய பிற விஷயங்களின் சம்பந்தம் தான் விஞ்ஞானம் எனப்படுவது. இதை அறிவுபூர்வமாக ஆலோசித்து, ஆராய்ச்சி மூலமாக தீர்வு கண்டு நிர்ணயிப்பது நாமறிந்த விஞ்ஞானமாகும். ஆனால் மத-சித்தாந்தம் ஆனது “இதற்கும் அப்பால் ஈஸ்வரன் என ஒரு சத்யம் உள்ளது. அது அறிவுக்கும், ஆராய்ச்சிக்கும் அப்பாற்பட்டது. இதனை அனுபவரீதியாக மட்டுமே சிலர் காணுகின்றனர். அதை அனுபவித்து, அநிர்வசனியமானதை வார்த்தைகளால் வர்ணித்து காண்பிப்பதை வேதாந்தம்” எனவும், சொல்லப்படுவது. இவைகளிலும் சத்தியம் இல்லாது போனால்

நாளடைவில் அசத்தியம், அபத்தம் என சமுதாயத்தினால் ஒதுக்கப்பட்டுவிடும். ப்ரஹ்மஞானமடைந்த ரிஷிகள், ஸ்வானுபவத்தினால் சத்தியம் என்று உணர்ந்த பரமதத்வங்களை, உபநிஷதங்கள் மூலமாக நமக்கு போற்றிக்கொடுத்திருக்கிறார்கள். இவைகள் வடமொழியில் இருப்பதால் பாமர மக்களுக்கு படிக்கவோ புரியவோ இயலாமல் இவற்றை மிக சிலர் மட்டுமே அறிந்து, அலசி, ஆராய்ந்து, அனுபவித்து எடுத்துரைத்ததினால் குரு என்று பட்டம் பெற்றுள்ளனர். குருமுகமாகவே வேதாந்த பாடம் கற்று முக்தி எய்த வேண்டும் என்பது நமது பாரத பண்பாடு. இதன் பொருட்டு பல குரு-சிஷ்ய பரம்பரைகளின் விவரங்கள் நமக்கு புராணரீதியாக தெரிகின்றன. இப்பரம்பரைகளில் ஸ்ரீமன்நாராயணனிடமிருந்து துவங்கி சங்கரர் வழியாக இன்றும் நம்மத்தியில் அருள் பாலிக்கும் ஒன்று மிகவும் முக்கியமானது.

கலியுகம் பிறந்தபின் நமது பாரத தேசத்தில் பலவிதமான தத்துவ சித்தாந்தங்கள் தோன்றின. அவை வேதத்தின் அடிப்படையில் அமைந்த ஹிந்து மத கொள்கைகளை ஆதரித்தோ அல்லது எதிர்த்தோ இருந்தமையால் நமது நாட்டின் ஒருமைப்பாட்டை குலைக்கலாயின. இதில் பெளத்த, ஜைன, சார்வாக மதங்கள் அந்தந்த கால பேரரசர்களின் ஆதரவினால் ப்ரபலமாக முன்னேறின. இம்மாதிரியாக வந்த சித்தாந்தங்களில் இரண்டு வகை உண்டு. முதல் வகை, ஹிந்து தர்மத்தின் அடிப்படையான வேதத்தை அங்கீகரிக்காமல் இருந்தாலும், அதை அடியோடு ஆட்சேபிக்கவில்லை. இரண்டாவது வகை, வேதத்தை வெளிப்படையாகவே மறுத்தும், ஆட்சேபித்தும், புது தத்துவமாகவோ, மதமாகவோ கிளம்பியவை. முதல் வகையான மதங்களில் மீமாம்ஸை, ந்யாயம், வைசேசிகம் என சில சித்தாந்தங்கள் மஹாபண்டிதர்களால் வளர்க்கப்பட்டு இந்நாள் வரை ஜீவித்துள்ளன. இந்த சித்தாந்த தத்துவங்களை எடுத்துச் சொன்ன சாஸ்திர புத்தகங்கள் இன்றும் ஹிந்து மத பொக்கிஷங்களாக பராமரித்து படிக்கப்படுகின்றன. இவை தவிர சில அவைதிகமான கிளை மதங்கள் இருந்தன என கதைகள் மட்டுமே இருக்கின்றன. இவைகளில் சிவன், விஷ்ணு என தெய்வங்களை ப்ரதானமாக வைத்துக்கொண்டு, ஆனால் வேதத்தின் வரம்புகளை மீறி, மத கொள்கைகளை அம்மதத்தினர் ஆதரித்தனர் எனத்தெரிகிறது. ப்ரஹ்மாவை குறித்து (ஹைரண்யகர்ப மதம்), இந்திர, குபேர, மன்மத, யம என தேவதாதிகளை போற்றி மதங்களாகவே கிளம்பியிருக்கின்றன. நரபலியால் ஸ்வர்க ப்ராப்தியும், மோட்சமும் கிடைக்கும் என்று கபாலிகள் நம்பி வந்ததாக சில முரட்டு சம்ப்ரதாயங்கள் இருந்ததாக

அறிகிறோம். பித்ருக்களே கடவுள், பூத-வேதாளங்கள் தான் கடவுள், குணங்களே கடவுள், காலமே கடவுள் என வழிபடும் விசித்திர சம்பிரதாயங்களும் நடைமுறையில் பரவலாயின என்று சான்று இருக்கிறது.

இரண்டாவது வகையான மதங்களில், வேத சம்பிரதாயம் இருக்கக்கூடாது என கிளம்பிய மதங்கள் இடம்பெறுகின்றன. இதில் பௌத்த, ஜைன மதங்கள் ப்ரபலம். இதைத்தவிர நாஸ்திக மதமும், ஆத்ம விஷயமே இல்லாத எல்லாமே “Materialism” என்று சொல்லும் சார்வாக மதமும் (இதை பிரஜாபதி உபதேசித்தார் எனவும், அதனால் இதற்கு பார்ஹஸ்பதம், லோகாயதம் எனப்பெயர்) உண்டு. இக்கால நாஸ்திக எண்ணங்கள் அக்காலத்திலேயே ப்ரபலம் என்பதை இவை காட்டுகின்றன. இதை தவிர நமக்கு தெரியாத, வேரோடு அழிந்து விட்ட மதங்கள் பல. சுமார் கி.மு 6ம் சகாப்தம் வரை இவ்வழி சிதறுண்ட பாரதத்தில் 72 அவைதிகமான மதங்கள் இருந்தன என்பது வரலாற்றின் சான்று. எல்லாவற்றையும் எடுத்துக்கொண்டால், நமது பாரத தேசத்தில் மதம் ஆரம்பிப்பது என்பது ஒரு பொழுதுபோக்காகவோ, உத்தியோகமாகவோ இருந்திருக்கலாம் எனத்தோன்றுகிறது.

ஆனால் இந்த அளவுக்கு தத்வ சிந்தனை இருந்ததால்தான் பாரத தேசம் தத்வ விசாரத்தில் மிக வளர்ச்சி பெற்று லோக ப்ரசித்தி அடைந்தது எனலாம். இவ்வழியில் போனதால் நம் நாட்டில் மஹாபுருஷர்கள், சித்தர்கள் பலர் தோன்றி நாடே “land of saints”, ஞானபூமி என புகழ் பெற்றிருக்கிறது. புத்தியை உபயோகிப்பது என்பது வழக்கமானவுடன் விஞ்ஞானம், பௌதிகம், கணக்கு, வானியியல், மருத்துவம், நீதி-நெறி, இலக்கியம், ராஜதந்திரம் என எண்ணற்ற வகையில் நாடு வளர்ச்சி பெற்று சர்வதேசங்களிலும் முன்னோடியாக திகழ்ந்தது- திகழ்கிறது.

ஆனால் மதங்களின் பிளவு என்பது மிக ஆபத்தான விஷயம். தற்காலிக தீவிரவாதம், படுகொலை, சண்டை-சச்சரவுகள், மஹாயுத்தம் என்பன மத கொள்கைகளின் வேறுபாட்டினால் தோன்றிய கலங்கங்களே. த்ரேதாயுகத்தில் மஹாபாரத யுத்தம் பூமி பாரத்தை குறைக்க ஏற்பட்டது என்பது ஐதீகம். கலிகால கொடுமையினால் எழுந்த இவ்விதமான மத-ஜாதி பிளவுகள் எத்தனை மஹாபாரத யுத்தத்தை கிளப்பியிருக்கும்? இதை தடுத்து, தவிர்த்து, நாட்டை சீர்படுத்த மஹாபுருஷர்கள் தேவைப்பட்டனர். மஹாபுருஷர்களாக கருதப்படும் மனிதரிடம் தெய்வாம்சம் பார்ப்பது நமது பாரத பண்பாடு.

கலியின் கொடுமையினாலும் ஈஸ்வரனின் லீலா வினோதத்தி-
னாலும் எழுந்த மதபிளவுகள் பாரத கண்டத்தை சின்னா-பின்னமாக
உடைக்கும் வாய்ப்பு ஏற்பட்டது. இதை தடுத்து நிறுத்த பாமர
மநிதனாலோ சிற்றாற்றல் படைத்த பேரரசர்களாலோ முடியாது.
ஆதலால் ஈஸ்வராவதாரமே தேவைபட்டது. 2500 ஆண்டுகளுக்கு முன்
இச்சூழ்நிலை திகழ்ந்த பாரதத்தில் அவ்வீஸ்வராவதாரம் நிகழ்ந்தது.
தற்காலத்தில் கேரளம் எனப்படும் தென்தேசத்தில் காலடி எனும்
இடத்தில் ஆர்யாம்பா-சிவகுரு என்ற தம்பதிகளின் தவப்பயனாக சங்கரர்
அவதரித்தார். சிறுவயதிலேயே இலக்கிய தேர்ச்சி பெற்று வைதீக
முறைப்படி உபநயன-அத்தியயன கர்மாக்களை 8 வயதிலேயே பூர்த்தி
செய்தார் என தெரிகிறது. ஓர் ஏழை தம்பதியின் வறுமையை நீக்க அவர்
அருளிய கனகதாராஸ்தவம் என்னும் ஓர் பாடலே போதுமானதாக
ஆயிற்று. இதற்குள் தன் தந்தையை இழந்த அவர் தன் தாயின்
சௌகர்யத்திற்காக பூர்ணா நதியின் ப்ரவாஹத்தை மாற்றி அமைத்ததாக
வரலாறு கூறுகிறது. ஆனால் அவர் செய்த அதி லோகோபகாரமான
கார்யங்கள் ஸந்நியாஸ ப்ராப்திக்கு பிறகே நடந்தன.

கோவிந்தபகவத்பாதரிடம் ஸந்நியாஸ தீக்ஷை வாங்கிய பிறகு
ப்ரஹ்மஸூத்ர பாஷ்யம், கீதா பாஷ்யம், உபநிஷத்பாஷ்யம் என
ப்ரஸ்தான த்ரயமும், அத்வைத கொள்கைகளை வெளிப்படுத்தும் பல
ப்ரகடன க்ரந்தங்களையும் 16 வயதிற்குள் செய்தார். இடைவிடா
பக்தியும், கவி நயமும், அத்வைத தத்வம் நிறைந்து வழியும் ஏராளமான
ஸ்தோத்ரங்களை அருளினார். நாலு ப்ரதான சிஷ்யர்களுடனும் மற்ற
பல சிஷ்யகோடிகளுடனும், பாரதத்தின் 56 மாகாணங்களில் 3 முறை
திக்விஜயம் செய்ததாக வரலாறு கூறுகிறது. இத்திக்விஜயத்தில்
அத்வைத மத தத்வங்களை நிலைநாட்ட, வைதீக மதத்தை நிலைநாட்ட,
மற்ற மதங்களினால் ஏற்பட்ட பிளவுகளை சரிசெய்ய அவர் ராஜ-
அரசாங்க ஆதரவு என அணுகாமலே தன் வாத, புத்தி ஆகர்ஷண
சக்தியினாலயே செய்தது அதிசயத்தக்க விஷயமாகும். தம்மை பரம
சத்ருவாக கருதி பலி கொடுக்கவும் தயாராக இருந்தவர்களை வலிய
தேடி சென்று அவர்களை மித்ரர்களாக, பக்தர்களாக ஆக்கி அத்வைத
மதம் தழைக்க செய்தார். பாமர ஜனங்களை பக்தி மார்கத்தினால்
ஒருங்கிணைத்து, பண்டிதர்களை ஞான சித்தாந்த ரீதியாக சேர்த்து
நாட்டை ஒருமைப்படுத்தினார்.

தான் செய்ததெல்லாம் வீணாகாமல் சாஸ்வதமாக வேதப்ரமாணத்தை
நிலைநிறுத்த பல மடங்களை ஸ்தாபித்தார். ஸந்நியாஸ வாக்கத்தை சீர்
படுத்தி தஸநாமி சம்ப்ரதாயத்தை ஏற்படுத்தியது அவர் தான். இதனால்

நாட்டின் ஒருமைபாடு ஸ்திரமானது. கோயில்களில் வழிபாடு முறைகளை வகுத்தளித்ததோடு தாடங்கப்ரதிஷ்டை, கும்பாபிஷேகம் என பல செய்து சகுண வழிபாட்டை ப்ரபலபடுத்தினார். இந்து ஸம்ப்ரதாயத்தின் வழக்கபடி தீர்த்த யாத்திரை நடத்திகாட்டி நாடு இணைய செய்தார்.

இவரது அபார தபோவலிமையினால் பாரத ஹிந்து மதம் காம்போஜம் முதல் ஏனைய கீழ் நாடுகளில் கொடிகட்டி பறந்தது எனலாம்.

நம் நாட்டின் முதல் ப்ரதமர் பண்டித் ஜவாஹர்லால் நெஹ்ரு, தனது புத்தகத்தில் சங்கரரை நினைவுகூர்ந்து எழுதும் பொழுது அவர் உணர்ச்சிக்கு இடம் கொடுக்காமல் புத்தி ரீதியாகவே போயுங்கூட ப்ராஹ்மணர்களை, பண்டிதர்களைதான் கவர்ந்தாரென்றில்லாமல் ஸாமான்ய பொதுஜனங்களை ஆகர்ஷித்தார் எனவும், புத்தி வாதம் மட்டும் பண்ணிய தத்துவவாதியாக இல்லாமல், அனுபவஸ்தர், மஹாகவி எனவும் சீர்திருத்தவாதியாகவும் இருந்தார் என குறிப்பிட்டிருக்கிறார்.

அவர் ஆரம்பித்துவைத்த மடங்கள் இன்றும் வைதீக ஸம்ப்ரதாயம் தேயாமல் தழைத்தோங்கி ஸமூக மேம்பாட்டிர்க்கு, நாட்டின் ஒருங்கிணைப்பிற்கு ஹேதுவாக இருப்பது அவ்வவதாரபுருஷரின் தீர்கதரிசனமும் கடாசூழ்மே.

Conclusion (उपसंहार)

இவ்விதமே, 2500 வருடம் முன் தோன்றிய சங்கரர் எனும் ஞானாக்கி என்றும் நம்முள் இருந்து ஹிந்து ஸமூஹத்தின் வழிக்காட்டியாகவும் இணைப்பாளராகவும் நிரந்தரம் ப்ரகாசிக்கட்டும்.

சொல்லுக்கடங்கா மஹிமை கொண்ட சங்கரரின் வரலாறு எண்ணற்ற சங்கர விஜயம் என்ற மஹாகாவ்யங்களால் சிறப்புர காக்கப்பட்டிருக்கின்றன. அந்த சாகரத்தில் கலக்க தகுதியில்லா கானல் நீரென பண்டிதாள் பரிஹாஸத்திற்குதான் இச்சிருகட்டுரை.

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Sankara and National Integration Asok Venkatraman

Abstract

India has preserved her unity despite periodic adversities since the dawn of civilisation. This remains a unique achievement for such a vast land mass. An important reason for this remarkable achievement is the cohesion provided by a common culture and the development of an advanced philosophy which has integrated itself into the Hindu way of life. Over the ages mahatmas have appeared when national unity has been threatened. The Mahabharata quotes Lord Krishna in the Geetha as coming to Earth as an incarnation whenever there is a major threat to Hinduism. We discuss in this paper the incarnation of Lord Siva as Sankara 2500 years ago to unite a fragmented society.

Introduction

Our national identity over the centuries has been our culture and our way of life. Religion and philosophy play a major part in the shaping of the "Hindu" way of life. The fundamental aspect of all Hindu religious beliefs is the acceptance of the Vedas and Vedanta, the philosophy contained in the Vedas. The Sanskrit word Veda literally means "knowledge". Vedanta is the philosophy and metaphysics contained in the Vedas and especially in texts called the Upanishads. Hindus believe that the Vedas contain all knowledge and are as eternal as the truth contained in them. The Vedas contain the lot, starting from the common prayers, the extensive ritualistic aspects of the religion, the Hindu code of conduct, medical and other sciences, and of course the unique Hindu philosophy. Vedas being eternal exist as knowledge and were compiled as revelations to seers or "Rishi"s who were merely the vehicles for the documentation of the eternal truths. The Upanishads faithfully document the various rishis who described the concepts as revealed to them.

The understanding of the observed physical universe is the limit of the scope of the Sciences (□□□□□□□□). Philosophy, however, goes beyond, into metaphysics and the unknown. These concepts are not amenable to proof by physical experimentation and are merely realised and experienced by a select few. Those that are contrary to the truth, however fanciful will be rejected by society as false and merely a figment of someone's imagination. These concepts are so highly developed that they appear obscure, abstract and unintelligible. Our religion has relied on a system of initiation from realised souls, termed as Gurus who, in their infinite wisdom and benevolence, initiate us and take us through the various stages to "Mukti" or liberation. Many such Guru "Paramparas" or traditions exist in India. One such parampara is said to have started with Lord Narayana and is famous for having had Sankara in it 2500 years ago. This parampara survives to this day as the Sankaracharya tradition.

Discussion/Proposal

Hindu calendars record the current era (called Kali Yug) as having been born after the epic war between the Pandavas and the Kauravas, 5000 years ago or 3012 BC. Since the advent of this era (Yug), history states that a number of different systems of philosophy, different to the conventional Vedic Hindu Philosophy, sprang up in India. These can be broadly categorised into 2 groups. One group accepts the basis of the Vedas but selectively chooses only certain aspects of the Vedas. The other does not accept the Vedas at all, and proposes concepts at variance to the Vedas. In the first group are systems of philosophy such as Mimamsa, Nyaya, Vaisesika etc which though based on the Vedas, selectively choose certain concepts in the Vedas and discard the truths propounded by the vedantatins. These systems were developed to a very advanced level and the works by the proponents of these systems are still used as study material for certain aspects of the

Hindu philosophy. Other sects in this group idolised certain deities of the Hindu pantheon contrary to the Vedic mores. Strange practices such as believing the souls of departed ancestors to be the Supreme beings, attributes of Human nature to be that supreme being etc defy comprehension. Customs such as believing that human sacrifice will lead the perpetrator to heaven caused obvious danger to the society.

The second group contains religions such as Buddhism, Jainism etc which do not accept the Vedas. Buddhism spread far and wide after being developed as a religion and philosophy in India. Atheism, and a religion based purely on materialism called the Carvaka philosophy also was popular. The latter was said to have been preached by Brihaspati to the asuras and simply claims that there is no supreme being and the world is simply a collection of material things for a person to enjoy without worrying about consequences. The Carvaka philosophy establishes the truth that the Modern way of life, its inbuilt selfishness and consumerism is but the reworking of a discredited system many millennia old.

Intellectual pursuit of obscure concepts did have benefits. India blossomed into an advanced civilisation and became a "land of saints". To this day India is sought after by intellectuals for its philosophy. Dividends such as scientific developments, mathematical concepts, an advanced system of medicine and surgery, and astronomy were far in advance of the West as it then existed.

While these systems of philosophy appear to have flourished with varying degrees of success and popular support (including royal patronage), the country was on the verge of disintegration and possible social chaos. By the 6th century BC as many 72 systems of philosophy, besides the traditional Vedic philosophy, are said have been in existence with varying measures of success. This needed the incarnation of the Supreme Being to reform the country and bring about order amongst the burgeoning chaos.

History records that Sankara was born 2500 years ago at Kaladi in Kerala to Sivaguru and Aryamba. He is popularly believed to be the incarnation of Lord Siva. His biography has spawned a number of works, all grouped as Sankara Vijayams. Unfortunately an eye witness account of his life, known as Brihat Sankara Vijayam by a friend, follower and confidant of Sankara, called Chitsukacharya, is irretrievably lost. Current Sankara Vijayams are all later works based on this work and differ in certain aspects while largely reporting the same incidents and chronology of Sankara's life as described by the Brihat Sankara Vijayam.

All accept that Sankara was a prodigy and was proficient in all Indian languages including classical and Vedic Sanskrit by the age of 5. After having his "Upanayanam" he underwent the traditional domicile in his guru's house to learn the Vedas and the vast Sanskrit literature. All biographies confirm that by the age of 8 he had mastered all that was available to be learnt. He had also composed the "kanakaDhArAstavam" which, though in praise of Mahalakshmi, is in line with the Advaita philosophy he re-established later in life. This poem, sung in aid of an impoverished couple, is said to have resulted in an instant shower of Gold Amla (Indian Gooseberry) fruits. He also changed the course of the river in Kaladi to bring the river to his mother when she was too feeble to walk to the river. These miracles were minor compared to the immense task of reform that he successfully completed in the short space of 32 years. He took Sanyasa at the age of 8, got formal initiation through Guru Govinda Bhagavatpada at the shores of the Narmada, completed his master treatises on the triad of the Brahmasutra, the bhagavat Geetha and the Upanishads, his various works on Advaita philosophy and the poems on the deities of the Hindu pantheon, before the age of 16.

He won debates on philosophy with seasoned stalwarts and converted them to the Vedic concepts of Advaita philosophy. He then undertook campaigns (Dig Vijaya) thrice around India from the north to the south and from the east to the very corners of the west, unifying the subcontinent into one tradition, united in the traditional Hindu religion. He single handedly (within his lifetime) changed the course of the country, by winning over the intellectuals with unassailable arguments and by successfully appealing to the lay public with his erudition and Bhakti. His brand of Advaita philosophy remains the foundation and the edifice for all Advaita philosophy to this day, with all later intellectuals being unable to pick any holes in his arguments. He integrated the

country with reform of the practices in the temples. He established, by his own example, a tradition of pilgrimage from the North to the South and from the East to the West and vice versa. Remarkably he achieved this without royal patronage and money. His legacy is further preserved by his reform of the Sanyasa order into the dasanami system. He destroyed the splinter groups and system of philosophies which threatened the disintegration of the subcontinent into a chaos of intolerant dogma.

Pandit Jawaharlal Nehru in his letters to Indira (Gandhi) praises Sankara as a philosopher, a phenomenal poet, a mystic who led by example and an intellectual par excellence who brought about reform by the sheer energy of his intellect and his clarity of thought. Surely he is the incarnation of the Supreme Being.

The institutions he set up are still flourishing today. They are still the repository for Hindu thought and Philosophy. They are yet agents of reform, while remaining the custodians of the Vedic Tradition!

Conclusion (milagkj)

Indian civilisation is famous for its philosophy. It unites a vast tract of land despite geographical and language barriers. 2500 years ago an intellectual giant achieved a remarkable revolution and reform, to defeat the forces of disintegration in the short space of 32 years of mortal life. It is a testimony to his divinity that his reform succeeded not by bloodshed or force but simply by his intellect and energy.

Acknowledgements

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SPIRITUAL INTEGRATION

Abstract

Sanjiv Joshi

The purpose of this article is to discuss spiritual integration and what it means in our lives. Meditation and positive practices are discussed and how these simple practices if taken up wholeheartedly and regularly can change our lives and others.

This article has been inspired by the teachings of The Buddha but is aimed at everyone who wants to lead a happier life within themselves and with others.

Spiritual integration- what kind of image does that conjure up in our minds eye? Spiritual is defined in the dictionary as "of the human spirit or soul, not physical or worldly" and likewise integration is defined as "combining or forming a part or parts into a whole". So what is this human spirit or soul that is neither physical nor worldly and how do we bring or form it into a whole?

If one casts one gaze just in a bookstore and looks in the spiritual section, one is met by a vast array of choice and subjects; books on crystals, chakras, auras, meditation to name but a few.

To look for the definition of spiritual, we might draw on our own experience. Maybe we are in good health and reasonably comfortable with material possessions but in some way we feel dissatisfied with something in our lives. We may notice that a small cloud mars our blue sky. Despite all we have we do not feel complete, or maybe we feel anxious we cannot settle with ourselves no matter how many distractions we have. Despite our indulgence in these things we feel no better for it just as incomplete. As mentioned earlier spiritual is not found in the physical or worldly so what position are we left in? To quote a modern Buddhist practitioner; "most of us end up taking the position that we (whatever we are) just need to get on with living (whatever that might be). The way we see our existence is thickly coloured by emotions and assumptions we hold, and leaves little room for compassion. Our world is perceived in a flickering half-light of wants and dislikes and accounted for by an unquestioning common sense. We are so used to this perspective that it is difficult for us to even realise there is any problem. We repress the uncomfortable awareness that we understand nothing about life."

So how do we complete ourselves, how do we become free from this repetitive state? The first step is to wake up to how things are, the feeling of being dissatisfied no matter how subtle we try and make it is borne from our ignorance and thus we act with our bodies, in our speech, and with our minds and make our own heavens and our own hells again and again.

The good news is that we can change ourselves and wake up to how things really are and find contentment. One way to effectively change our minds is meditation. Meditation can be defined as essentially willing of the good, the cultivation of positive states of mind. Meditation is a very active and purposeful process that works directly on our consciousness. It is normally thought of as being in a trance state but I hope that the above description will dispel that misunderstanding. Meditation

however is only the start of our quest to find contentment, and equally important is our awareness of our ethical life. Indeed by our practice of meditation it will become more visible how disjointed and erratic our minds and hence our lives actually are. This can be a good thing because it can serve as the impetus to change. After all we need emotion as well as reason to truly change ourselves. Equally as important as meditation and personal conduct is our interaction with others. By practising the spiritual life we may start feeling more together and more fulfilled but helping others is also connected to what we are and what we do. So firstly generosity is good way to connect us with others. Of course we know how to give our money and time but what is important is that we give ourselves fully to others and give with awareness. By that it is meant that we see what a situation requires and then give accordingly. It is that Walt Whitman alludes to when he says; "when I give I give myself". Being generous more frequently than we may be already is a good way to bring not only ourselves but also others together.

Secondly kindly speech is a wonderful way to connect us to other people. Verbal communication has such an impact, it can be used to lighten or darken conversation and has more effect on others than we may give it credit for. So using our words carefully and positively will certainly be useful. It appears that generally gossiping is quite prevalent in our communications and we can see the effect that has. So why not cultivate the opposite? This can be done by rejoicing in others good qualities. We all have good qualities no matter how pathetic we sometimes might feel so telling someone how much we appreciate them without looking for a favour or return is a wonderful thing to do. By doing this we encourage others to be at their best and lighten and enrich friendships and conversation. Initially we may feel silly or self-conscious doing this and may find our compliments met by denial or cynicism but if we practice this with sincerity then it will change others and us.

Thirdly encouragement is a good way to connect us to others. Encouraging others is a good practice, especially if we feel discouraged ourselves. By encouraging others we can help people be at their best. But this requires awareness, as we should encourage people to be themselves not as we would like them to be. Just a positive comment or even unspoken gesture can dramatically change somebody's life.

Lastly exemplification is a good way to connect us to others. This means we practice the above ourselves. It is easy to know what living the good life is but certainly harder to do it. The practice of these positive habits will bring others and us together. Certainly it is not easy and it can be tempting to practice them on or off or only when we feel it is needed. But if we do it this way we will not change or cause others to change for the greater good.

These above thoughts are written to appeal to everyone who can and wants to change, and has been inspired by the Buddha's teachings. Certainly Buddhism and Vedic teachings started in India but have spread globally and have been imbibed and taken up by many different cultures. Some Asians like to think that because they understand the language of spirituality, but if they do not practise it, then it will remain purely a theoretical exercise. If we are to be victors in the spiritual life then we need to commit ourselves fully to the ideal and make it a lifelong practice even if we feel we are getting nowhere sometimes during the process. If we do this then we will certainly live happily with others in this life and the next.

NATIONAL INTEGRATION THROUGH RESOURCE MOBILISATION BY THE GLOBAL INDIANS

Dr. B.K. BAJPAI

We, the Indians, are global by nature and heart not from today but from ab-initio. The motto "Vasudhev Kutumbhakam" evolved by our ancestors is still a vital element in our life philosophy. Indians have been migrating for centuries. But, the most massive emigration among Indians took place in the 19th and 20th centuries. There are 20 million people of Indian origin settled in 70 countries across the globe. Indian constitutes over 40 per cent population in Fiji, Mauritius, Trinidad, Guyana and Surinam. Now-a-days, Indian constitute prominent minority communities in Malaysia, South Africa, Australia, Sri Lanka, Uganda, UK, US and Canada.

The present paper attempts to trace the history of Indian immigrants all over the globe for delineating the success of Indian Diaspora in terms of resource mobilization for our country. The paper also traces the factors contributing in the success stories of Indians all over the globe in general and U.K and U.S. in particular. Lastly an assessment of NRIs' role for strengthening the economy is also made in the wake of economic liberalization in India.

Brief Summary of Indian Emigration in last Two Centuries

Destination of Emigrants/Reasons for Emigration: -

Period 1830-1920:

- ❖ Migration of unskilled (indentured) Indian labourers to British, Dutch and French colonies like Mauritius, Uganda, Nigeria, Guyana, Trinidad, Surinam, Fiji, etc.
- ❖ **Reason:** European colonies required large supply of labour for New Plantations, industrial and commercial ventures. India and China provides cheap sources of labour.
- ❖ These migrants settled overseas although indentured system was abolished in 1917.
- ❖ These migrant lost touches with motherland in course of time but Indian customs are still prevailing in their daily lives.

Late 19th – First half of 20th Centuries

- ❖ Free emigration of traders, skilled artisans, bankers, petty contractors, clerks and entrepreneurs to East Africa, Natal, Mauritius, Burma and Fiji.
- ❖ **Purpose:** To tap new opportunities, the booming trade and industry offered in these countries.

After 1947

- ❖ Emigration of educated Indians to industrially developed countries like, UK, US, Canada, Australia and New Zealand in search of better opportunities.
- ❖ These migrants have maintained close ties with India due to their affluence through flow of remittances and investments.
- ❖ Large-scale migration to US took place after repeal of immigration and Nationality Act in 1965.
- ❖ By 2001, there were approximately 1,500,000 Indians in US. They belonged to educated and professional elite class such as engineers (IT), scientists, teachers, accountants, medical doctors, managers and businessmen.

Mid 1970s – 2004

- ❖ Emigration of skilled and unskilled migrants to West Asian countries. They are working on contract basis and have been hired for building up, managing and operating the infrastructure needed by oil-export industry in these countries.

World-wide Success and Impact of Indian Diaspora

- ❖ The Indian Diaspora constitutes an important and a unique force on world economy. Interestingly, the combined annual personal earnings of more than **20 million** PIOs is approximately **US \$ 364 Billion** annually, as compared to Gross Domestic Production (GDP) of entire India, which is **US \$ 550 billion** (with over a billion people).

- ❖ Here are some notable examples:

(1) Gujarati migrants to East Africa have dominated the trade of diamond sector.

(2) Impact of Indian Diasporas in UK:

(a) Medical professionals from India are in great demand in National Health Services (NHS) in the UK. According to NHS, of the total 100,000 doctors in the NHS, nearly 6 per cent are of Indian origin.

(b) Out of 18250 emigrant IT professionals who entered the UK in the year 2000, 11,474 were from India.

(c) Some prominent Indians in UK are:

- (i) Lakshmi Mittal – Iron & Steel industry.
- (ii) Lord Swaraj Paul – Steel & Engineering products
- (iii) Jasinder Singh – Hotel Industry
- (iv) Manubhai Madhvani – Sugar Industry
- (v) Gulu Lalvani – Electronic industry

(d) On political front in UK, the Indian community had 4 elected members of parliament and 11 members in the House of Lords.

(1) Success of Indian Diaspora in the US:

- ❖ Indians in U.S. happen to be the most successful immigrant community in the US history. A survey by Myscill Lynch found that despite economic slump, Indians in US not only retained their wealth, but also added to it.
- ❖ Out of 1.7 million strong Indian community in US, 20000 families are millionaires and median income annual income of persons of Indian origin in US is USD 60,093, which is substantially higher than US median income of USD 38,885.
- ❖ 67 per cent of foreign-born Indian Americans have college degrees, 3 times greater than US average, and out of these 44 percent hold managerial or professional positions.
- ❖ If there are 300000 PIOs working in information technology sector in US though, this number constitutes only 3 per cent of total IT workforce in the US but at least 15 per cent start-ups have been created by them.
- ❖ **Health Care Sector:** there are more than 38000 physician of Indian origin accounting for approximately 5 per cent of all doctors practicing medicine in US. Additionally, Indians and PIOs constitute 10 per cent of all medical students in US. Indians are largest non-Caucasian segment of American medical community.
- ❖ **International Finance and Management:** Several Indians have climbed up the corporate ladder in US Business. Some prominent Indians are:

- (1) Rajat Gupta – MD, Mckinsey & Co.
- (2) Victor Menezes – Senior President – Citigroup
- (3) Rono Dutta – CEO, United Airlines
- (4) Vijay Gordia – CEO, Vinman International Ltd.
- (5) James Wadia – MD, Arthur Anderson & Co.
- (6) Rakesh Gangwal – CEO, U.S. Airways
- (7) Vikram Gupta – CEO, Morgan Stanley

❖ **Small Business**

- (i) PIOs in US own approximately 77,000 out of 135,000 convenience stores and these stores provide employment to 300000 people.
- (ii) The Indians in US own approximately 17,000 hotels out of 47,040 hotels and these hotels provide employment to more than 700000 people in US. The cumulative market value of these hotels turns out to be approximately US \$ 36 billion.

❖ A Dun & Brad street study found that in 1998, Indians had already started 778 Silicon Valley starts-ups and generating a total of 16,598 jobs. Business week reported in 1998 that nearly 40 per cent Silicon Valley starts-ups in 1990s had at least one founder of Indian origin. Currently, there are between 450 and 700 companies in Silicon Valley that are either partly or wholly owned by PIOs or have at least one PIO in its executive management team.

❖ Currently, there are more than 20000 Indian Millionaires in the US and many of them are engineers and living in San Francisco's Bay area.

Major Factors that Contributed to the Success of Indians in UK & US

- ❖ Technical expertise.
- ❖ Familiarity with west and ability to work within UK and US system.
- ❖ Proficiency in English language.
- ❖ Combination of technical abilities with good management skills.
- ❖ Connection with companies and entrepreneurs in India, which they can exploit for off shoring work and reducing their operational costs without sacrificing quality.
- ❖ Democratic system of US & UK.
- ❖ Non-remunerative job opportunities in India.
- ❖ Academic consistency.

NRIs' Role in Indian Economy in the wake of Economic Liberalisation of India

- ❖ In June 1991, the Indian Government initiated a programme of macro-economic stabilization and structural adjustment supported by IMF and the World Bank. The NIP and subsequent policy amendments have liberalized the industrial policy regime in country, especially, as it applies to FDIs beyond recognition.
- (i) The industrial approval system in all industries has been abolished except for 18 strategic and environmentally sensitive industries.
- (ii) In 34 high priority sectors FDIs up to 51 per cent is approved automatically if certain norms are satisfied.
- (iii) The existing companies are allowed to raise foreign equity levels to 51 per cent for proposed expansion in priority sectors.
- (iv) FDIs proposals do not necessarily require to be accompanied by technology transfer agreements.
- (v) Trading companies engaged primarily in export activities are also allowed up to 51 per cent foreign equity.
- (vi) 100 per cent foreign equity was permitted in power generation sector.
- (vii) International companies were allowed to explore non-associated natural gas and develop gas fields.
- (viii) A Foreign Investment Promotion Board (FIPB) authorized to provide single window clearance has been set up in PMO.
- (ix) India becomes a signatory to the convention of the Multi-lateral Investment Guarantee Agency (MIGA) for protection of Foreign Investment.
- (x) FERA, 1973 (Notorious) abolished and more liberal FEMA introduced.
- (xi) Companies with more than 40 per cent of foreign equity are now treated at par with fully Indian owned companies.
- (xii) New sectors such as mining, banking, telecommunications, highway construction and management have been thrown open to private, including foreign owned companies.

(xiii) The rupee was made convertible first on trade and finally on current account.

(Note: Above facilities available to foreign as well as NRI both).

NRI Investments with Repatriation Benefits under Liberalized Policy

NRIs can make the following investments in India through foreign currency remittances or out of NRE/FCNRA/CS with the benefits of repatriation, not only of the initial amount of investment, but also of the interest and dividend income, as well as the appreciation on initial investment realized by way of capital gains.

Non-Resident External (NRE) Account maintained in Indian Rupees in the form of Savings Account or Term Deposits.

- ❖ Foreign Currency Non-Resident (FCNR) Account maintained in specified foreign currencies being Sterling, Pound, US Dollar, Deutsche Mark and Japanese Yen in the form of Term Deposits.
- ❖ Upon return of the NRI to India on settlement, the balance of Non-Resident External (NRE) Account/ Foreign Currency Non-Resident (FCNR) Account referred above can be transferred to the Resident Foreign Currency (RFC) Account, which can be maintained either as a Savings or Term Deposit Account in US Dollar, Sterling, Pound or Deutsche Mark. The benefit of repatriation can be availed of even in respect of the balance in Resident Foreign Currency (RFC) Account.
- ❖ Units of the Unit Trust of India, Central and State Government Securities and National Savings Certificates.
- ❖ Direct investment up to 51 per cent in the new issue of equity/preference shares or convertible debentures of any new or existing public or private limited company raising capital for a new or existing industrial/manufacturing project or for expansion or diversification of the same. Investment under the 51 per cent scheme can also be made in a company engaged in the activity of running a hospital, 3 to 5 star hotel, shipping, development of computer software or oil exploration.
- ❖ Direct investment up to 100 per cent in equity shares or convertible debentures in high priority sectors.
- ❖ Direct investment up to 100 per cent in equity shares or convertible debentures of a private or a public limited company primarily engaged in export trading activities, 100 per cent export oriented unit or a unit in export processing zone.
- ❖ Direct investment up to 100 per cent in sick industrial units on private placement basis. However, repatriation of capital in this case shall be permitted only after 5 years.
- ❖ Direct investment up to 100 per cent in equity shares or convertible debentures of a private or a public limited company primarily engaged in housing, real estate development (including construction of roads and bridges), manufacturing of building materials and financing of housing development. However, repatriation of capital in this case shall be permitted only after three years.
- ❖ Direct investment up to 100 per cent in Air Taxi Operations. However, repatriation in this case shall be permitted only after 5 years and only out of accumulated foreign exchange earnings.

(i) Direct investment in new issues of non-convertible debentures, without any limit.

(ii) Deposits with Public Limited Companies in India, accepted in conformity with the prevailing rules for acceptance of deposits and such deposits being kept for a period of three years.

- ❖ Portfolio Investment in equity/preference shares or convertible debentures through stock exchanges in India. Purchase of shares or convertible debentures, in this case, by a single investor should not exceed one per cent of the total paid-up capital or paid-up value of convertible debentures of that series issued by the company. There is also an overall ceiling of 24 per cent investment by all Non-Residents put together. The lock-in period of one year for availing the repatriation benefit on transfer under this category has been done away with from September 1994 and accordingly shares/debentures can be now transferred at any time after purchase and the sale proceeds can be repatriated after payment of income tax on the amount of taxable capital gains. It must be borne in mind that if the shares/debentures are held for more than one year before transfer, the resultant capital gains would be treated long-term and the applicable tax rate would be the concessional rate of 10 per cent. In case of sale of shares/debentures held for less than one year, the

resultant capital gains would be short-term; income tax would be leviable thereon at the normal rates, which would extend up to a maximum of 30 per cent as presently applicable.

- ❖ Portfolio investment in existing non-convertible debentures or master shares of UTI through stock exchanges in India, without any limit.

Tax Angle

- ❖ **Dividend Income:** As per Finance Act, 1999, tax will not be deducted from income in the form of dividends to Unit holders.

- ❖ **Capital gain:** Tax will be deducted.

(a) Short-term capital gain (Less than 12 months)

For NRIs - Tax rate is 30 per cent

For Foreign Companies - 48 per cent.

(b) In case of Long term, capital gain tax is deductible at source @ 20 per cent. However, benefit of indexation is also available to NRIs.

NRIs Investment

- ❖ Proposals envisaging NRI investment of Rs.10,705.2 crore have been approved by the Government of India from 1991 to 2002. The following are five top states for NRIs proposals:

Table-1

Sl.No.	State	Number of Projects	Investment (Rs. in crore)
1.	Andhra Pradesh	190	1905.77
2.	Maharashtra	273	1890.70
3.	Karnataka	163	1332.99
4.	Delhi	140	959.53
5.	Tamil Nadu	192	683.34

Table 2: Statement of Foreign Investment Approved from January 1991 to May 2002

Year	Category	Number of Collaborations			Foreign Investment (in Million Rs.)
		Technical	Financial	Total	
Jan. 1991 to Dec.1991	NRI Investment	0	6	6	197.00
	Other Foreign Investment	660	285	945	4969.94
	Total	660	291	95	5166.94
Jan. 1992 to Dec.1992	NRI Investment	3	49	52	4391.69
	Other Foreign Investment	826	642	1468	33623.73
	Total	829	691	1520	38015.42
Jan. 1993 to Dec.1993	NRI Investment	0	126	126	10309.12
	Other Foreign Investment	691	659	1350	78208.36
	Total	691	785	1476	88617.98
Jan. 1994 to Dec.1994	NRI Investment	0	168	168	4911.49
	Other Foreign Investment	792	894	1686	136961.19
	Total	792	1062	1854	141872.68
Jan. 1995 to Dec.1995	NRI Investment	1	140	141	7097.07
	Other Foreign Investment	983	1213	2196	317726.53
	Total	984	1353	2337	324825.59
Jan. 1996 to Dec.1996	NRI Investment	1	174	175	21937.43
	Other Foreign Investment	745	1383	2128	339561.24
	Total	746	1557	2303	361498.67
Jan. 1997 to Dec.1997	NRI Investment	3	118	121	18171.80
	Other Foreign Investment	658	1546	2204	530731.89
	Total	661	1664	2325	548903.69
Jan. 1998 to Dec.1998	NRI Investment	1	104	105	7503.40
	Other Foreign Investment	596	1085	1681	300131.71
	Total	597	1189	1786	307635.11
Jan. 1999	NRI Investment	1	143	144	4548.09

to Dec.1999	Other Foreign Investment	497	1583	2080	279117.27
	Total	498	1726	2224	283665.35
Jan. 2000 to Dec.2000	NRI Investment	0	191	191	16186.39
	Other Foreign Investment	417	1538	1955	357555.53
Jan. 2001 to Dec.2001	Total	417	1729	2146	373721.92
	NRI Investment	0	112	112	6097.40
Jan. 2002 to Dec.2002	Other Foreign Investment	288	1870	2158	262649.22
	Total	288	1982	2270	268746.62
Jan. 2002 to Dec.2002	NRI Investment	0	49	49	3117.98
	Other Foreign Investment	148	1019	1167	74446.78
Jan. 2002 to Dec.2002	Total	148	1068	1216	77564.76

Table 3

Statement of Actual inflow of Foreign Direct Investment including NRI Investment

(Rs. in Billion)

Year	Actual Inflow of FDI			
	Government's Approval	RBI Automatic Approval	BRI Schemes	Total
1991	1.90	--	1.60	3.50
1992	4.80	0.5	1.50	6.80
1993	9.90	2.40	5.60	17.90
1994	15.00	3.60	11.10	29.70
1995	38.70	5.30	19.70	63.70
1996	57.60	6.20	20.60	84.40
1997	101.30	8.70	10.40	120.40
1998	82.40	6.10	3.60	92.10
1999	61.90	7.60	3.50	73.00
2000	63.40	17.00	3.50	83.90
2001	96.40	32.40	2.30	131.10
2002 (May)	43.30	25.30	0.10	68.70

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"Dialectic of Indian Ethos and Culture in National Integration of Global Indians"

Dr. Shobha Bajpai

Abstract

The purpose of this article is to discuss spiritual integration and what it means in our lives. Meditation and positive practices are discussed and how these simple practices if taken up wholeheartedly and regularly can change our lives and others. This article has been inspired by the teachings of The Buddha but is aimed at everyone who wants to lead a happier life within themselves and with others.

Colonial mind set had come to believe that nationalism is a political phenomenon born in Europe after the French Revolution. It is also believed that five unities (a well-defined territory, state, language, race and religion or culture) are essential pre-requisites to make a Nation. State is the main instrument to initiate the process of nation formation on any territorial unit. Conditioned by this perception, and face to face with India's territorial vastness along with its bewildering multifaceted diversity, the early British administrator-scholars easily concluded, though wrongly, that India could not have been a nation in the past. They propagated the view that it was only after the establishment of the British rule over whole of India that the process of nation formation had begun. This British view may be summed up in Sir John Strachey's words written in the year 1880 - "This is the first and foremost thing to learn about India that there is not, and never was an India, or even any country of India possessing, according to European ideas, any sort of unity-physical, political, social and religious, no Indian nation, no 'people of India', of which we hear so much", though a few scholars like Sir John Seeley saw in Brahmanism the seeds of Indian nationalism (*Expansion of England*, London, 1882).

English educated Indian Intellectuals were generally carried away by this British view. But a small section represented by Rajnarain Bose (1826-1899), Nabagopal Mitra, Bankim Chandra Chatterji (1838-1894) were not convinced about it. In the wake of Swadeshi Movement (1905-1910), and the emergence of the triumvirate Lal-Bal- Pal, this British view about Indian nationalism was seriously questioned by many Indian leaders and intellectuals. In the year 1909 Mohandas Karamchand Gandhi, far away from the India in South Africa, wrote in his most seminal work 'Hind - Swaraj': "The English have taught us that we were not a nation before and it will require centuries before we became one nation. This is without foundation. We were nation before they came to India. One thought inspired us. Our mode of life was the same. It was because we were one nation that they were able to establish one kingdom." (M.K. Gandhi : *Hindu Dharma*, Ahmedabad, 1950, p.56).

Almost simultaneously in March 1909, a historian Radha Kumud Mookherji read a paper before the Dawn Society, Calcutta, presenting his scientific researches on the fundamental unity of India. An expanded form of this essay was published from London in 1913 under the same title. In January 1912, Bipin Chandra Pal, after his return from England, contributed a long article in his monthly journal, 'The Hindu Review' under the title 'Hindu Nationalism: what it stands for' followed by another article 'Nationalism and politics' in May 1913.

In these articles B.C. Pal drew attention to the different courses of evolution and the philosophy of Nationalism in Europe and India. In his view European nationalism, being isolationist and materialist in nature was anti- humanity, while the Indian nationalism represented a higher stage of group consciousness and was a positive step towards human brotherhood and spirituality. In his own words, Hindu Nationalism stood for- "God, Humanity and the Motherland" (B.C. Pal, *Nationality and Empire*, Calcutta, 1916, pp.22-48 and pp.73-112).

Scholars like Ramsay Muir, G.P. Gooch, MacDougall rejected the old definition based on five unities. MacDougall defined it as a group consciousness (*The Group Mind*, London, 1920, p.100). G.P. Gooch (*Nationalism*, London 1920) was more explicit, "The core of Nationalism is group consciousness...neither the occupation of a well defined area, nor community of race, language, religion, government or economic interests are indispensable to National self-consciousness" (p.5-6). Ramsay Muir wrote "Nationality, then, is an elusive idea difficult to define.... Its essence is a sentiment". (*Nationalism and Internationalism*, London, 1919).

Carlton J.H. Hayes at the end of his half a century long exploration into the nature and definition of Nationalism arrived at a conclusion in his 'Nationalism: A Religion' (New York, 1960).

"In simplest terms Nationalism may be defined as a fusion of patriotism with a consciousness of Nationality".(p.2) and that "A Nationality receives its impress, its character, its individuality from cultural and historical forces"(p.3). He further wrote. "Historical tradition means an accumulation of remembered or imagined experiences of the past"(p.4). He defined patriotism 'as a peoples' territorial past, its ancestral soil, involving a popular, sentimental regard for a homeland where one's forefathers lived and are buried or cremated" (p.4).

Rejecting the nineteenth Century belief that Nationalism was a political phenomenon and the existence of State was a prerequisite in nation-formation, Hayes said, "Cultural nationalism may exist with or without political nationalism. For, nationalities can do and exist for fairly long periods without political unity and independence."(p.6).

It takes a century's long historical process for the emergence. Regarding patriotism, Hayes writes, "Loyalty to familiars places is relatively natural, but it requires artificial effort-purposeful conscious education and training to render men loyal to the sum total of place unfamiliar as well as familiar in an entire country inhabited by his Nationality"(p.9). That means that the spirit of patriotism and National consciousness does not permeate all sections of the population in the same degree at a given point of time. To quote Hayes again, "only through an intensive and extensive educational process will a local group of people become thoroughly aware of their entire nationality and supremely loyal to it" (p.10). The need for educational process suggests that only a small section of the population is inspired by the spirit of patriotism and cultural consciousness in the beginning and this small section or elite assumes the role of educator for the masses.

In ancient India, the epics of Ramayana and Mahabharata and the vast Pauranic literature played an important role in the education of masses about their country and culture.

Thus we find that all the ingredients of the group consciousness called nationalism are present in these books. Modern Scholarship has fixed the 5th century A.D. as the lower limit for the composition of the present versions of Mahabharat, Ramayana and the older Puranas such as Vishnu, Vayu, Matsya etc. It proves that Bharatavarsha was pulsating with full-grown National consciousness at least fifteen hundred years ago.

As far as Europe is concerned Dr. Radha Kumud Mookherji said: "India was preaching the gospel of nationalism when Europe was passing through what has been aptly called the Dark Age of her history, and labouring under the travails of a new birth." (Nationalism in Hindu Culture, London 1921, 2nd Edition 1957, p.47).

In the past the status of the countries depended on weapons and military power. Gradually the emphasis has shifted from military strength to economic strength and trade. But since the trend for the future seems to be shifting from military and economic strength to the cultural strength as a means of controlling the minds of the people of the world, we need to enlighten the youth of the world with the precious heritage of Indian ethos and values so that they could develop an 'out of box thinking'.

Some events in the recent past like 5th June 2005 incident at Ayodhya in India and incidents of 7th and 21st July 2005 at London in U.K. show our failure in the vital areas with dangerous consequences such as spectra of terrorism and collapse of a uniform world order and peace. The downward trend towards decadence has to be arrested and reformed. India and Indians stand in an enviable position as her ethos, cultural heritage and moral institutions are still vibrant. Swami Vivekanand once observed, "it is given to the Indians by destiny to discover the idea of universal validity of all faiths and ways of life and share it with the rest of the world". This inclusive idea which validates all Gods, faiths people and ways of life is the ultimate destination of the journey for global and national peace.

The present paper, "Dialectic of Indian Ethos and Culture in National Integration of Indians" within its own limited space and speculation, aims at bringing forward some key concepts and values of Ancient Indian Ethos and culture.

Each one of us seeks happiness, health and glory in one's own way. A question arises if there is a prudent way to pursue happiness, health and glory? Is there a right or wrong way? It may appear philosophical, but the truth is that if these basics get well set in mind persons can perform their tasks more purposefully and wisely.

Some people are self-centered, others family-centered, a few community-centered but the path to happiness and glory in life are to be humanity-centered, and this is what is imbibed in our ancient Indian ethos and culture. Mahabharata clearly states that an individual should sacrifice his self-interest for his family, the

family may have to be sacrificed for the village and the interest of the village ought to be sacrificed in favour of 'janapada', while every other interest should be surrendered for the universal soul.

"Tyajedekam Kulsyaarthe kulam tyajet Gramarthe
Gramam tyajet Janapadarthe, Sarvam tyajet aatmarthe."ss

Atma or Soul is divine wisdom. It is that element which co-ordinates the organs and movements of various parts of body and connects its relationship with other human beings, nature and God. In fact it is the integral element which unites an individual with the world.

Stephen R. Covey, the author of 'Seven Habits of Highly Effective People' puts forward the four Ls: to live, to love, to learn and to leave behind a legacy. In need for short-term gains the larger-term benefits may not be sacrificed. A person cannot be judicious in one sphere of life if he is occupied in doing wrong in other spheres. Life is one indivisible whole.

Inter-dependence is a greater virtue than independence. One needs to work together for mutual advantage. The result of co-operative effort is greater than the result of working separately in a large number of situations. When we approach a problem with the belief that everyone should benefit from the deal we operate on win-win mentality.

The reality of life is that if two good people meet, they create three pathways. If one is good and the other is not, then two pathways are created. But when two bad people meet then there is just one pathway, the path of defeat, destruction or conflict mentality, or the psychosis of war. Hence we should understand the other person's viewpoint before expecting him/her to understand ours. Empathy has a great therapeutic value because it gives a psychological satisfaction. People get magnetized towards us. The sense of insecurity, fear, guilt is gone when the habit of self-referral is inculcated.

Nationalism has a great psychological depth. It appears in individual of all types who are members of a nation and evokes emotion beyond that which may be considered just patriotic. The psychology of nationalism is important for the group as a unit for what it inspires and motivates from the group.

The modernist argument defines nationalism as about entry to, participation in, identification with a literate high culture which is co-existent with an entire political unit and the total population.

The Psychology of Nationalism is not parochial, nor is it the booster of ethnic sentiments, it is a will of the people to partake in nationalistic behaviour and it demands loyalty. It calls upon the building of a "national character" and arousing a "national consciousness".

The famous epic Ramayana by sage Valmiki gives a clear account of Indian national character. The four brothers Ram, Laxman, Bharat and Shatrughan are the role models for Indian society and its unifying spirit. Lord Ram is said to be the follower of Dharma in General (Samanya Dharma). Laxman as the follower of higher order of Dharma (Vishesha Dharma). Still higher is Bharat who follows Visheshtar Dharma, and the youngest brother Shatrughan is considered to be the follower of the highest (Visheshtara Dharma). He is silently at work, there is no ego, no expectation. His contribution is great but he has no aspiration. He is there. His devotion is total. This is the highest state of consciousness.

When one realizes the true nature of one self the fear is gone and there is no desire to control others, nor there is desire to seek approval from others. When the true nature of consciousness is understood, we look inward whenever there is a crisis. Because we realize that it is the same consciousness every where; we get rid of the ego, we do not consider ourselves to be superior or inferior. The ego vanishes in an enlightened soul.

The universe operates on the principle of exchange. If someone wants love, affection, appreciation, joy, happiness, pity and compassion from others they should learn to give it to others. However in Indian concept the giving should be done without any intention of getting anything back. If you want material abundance help others to have to gain material abundance. Spiritual interpretation of action states that every action generates a force of energy in the cosmos and the same comes back to the performer in the same measure. The theory of Karma says what we sow is what we reap. If we make a conscious choice to help others to achieve success and joy in life, then the same would come to us as well. The account balance of cosmos is flawlessly perfect.

Unlike European nationalism which is purely materialistic, individualistic and political, the foundation of Indian nationalism is cultural and spiritual. It teaches the values of ethics, morality, tolerance, co-operation, Dharma, piety, forgiveness and general welfare.

The prophet of European nationalism Mozzini defines nationality as "individuality of people", whereas Indians describe it as "personality of people"; thus, the European nationalism is only external and ours is internal in which we want to search the spiritual values of nationalism.

Indian ethos is a comprehensive term which stands for the spirit and mind of India. It is "the distinguishing character, sentiment, normal nature or guiding belief of a person group or institution" (Webster's Dictionary).

It can also be defined as "characteristic spirit, moral values, ideas or beliefs of a group, community or culture," (Oxford in Advanced Learner's Dictionary).

Hindi equivalent of the word ethos seems to be 'manas', though this may not be the exact translation. Ethos is the entire set of fundamental beliefs which give meaning and motivation and serve to legitimize human conduct. Ethos exerts its influence upon human conduct but it does not determine completely human attitudes and behaviour as well as organizational cultures, strategies and operations. The term ethos is quite comprehensive in nature and can be interchanged with words having similar meaning as 'culture' or 'sanskaras'.

Culture is collective mental programming, which is acquired from family and society. It is not an inborn or generic trait. Culture discriminates between human and animal behaviour as it is put in the following lines:

"Yesham na vidya, na tapo, na danam Gyanam na sheelam, na guno, na dharma Te mrityuloke bhuvibhar bhuta manushya roopen mrigashcharanti" those who do not have education, austerity, alms, knowledge, courtesy, consideration, virtue, good conduct, they are like deers grazing in this world.

All cultures of the world have the same set of human values. No society tolerates murder, violence or theft. When there is decadence of values entire society suffers. When nobler values of life such as love, hard work, honesty compassion etc. are strengthened entire society benefits from it. It would be pertinent to explain a few terms briefly.

Belief: This is rational conviction, which an individual holds about what is true and what is false.

Value: This is emotional conviction which an individual holds about what is true and what is false.

Attitude: This is inclination or disinclination towards something. One may approve or disapprove it.

Ideology: Ideology is defined as a systematic set of beliefs and values held by an individual. It is a way of viewing the world. The nature of ideology may work in the conscious as well as unconscious mind. It may be in congruence with the national culture or it may transcend national boundaries.

Personality: Behavioral patterns of an individual is known as personality. This is determined both by innate pre-dispositions and our experiences throughout our life. Just like individuals, groups and organizations also have their personality and even national cultures have their personality imprints.

It's pertinent to point out some essentials of Indian ethos and culture.

1. Entire cosmos is pervaded by the divine power. All life is interconnected and there is oneness in all life.
2. Each soul is potentially divine and part of the cosmic power.
3. The same supreme truth is revealed through many paths.
4. Whole world is one extended family.
5. Let all be happy, let all be free from disease, let all see well being of each other and let no one suffer from misery.

The above mentioned five essential elements of Indian ethos or culture are derived from the ancient Vedic tradition. One word substitute for Indian ethos is Dharma. This is the kernel element of Indian psyche.

The generic of the word 'dharma' is from the 'dhri' dhatu of Sanskrit language, which means to sustain. It also means duties and obligation. Chandogya Upanishad mentions three groups of Dharma (1) rituals (Yagya) (2) Study of scriptures (adhyayana) and (3) austerities (tapas).

Manusmriti identifies the following ten symptoms of dharma:

"dhritih chhama damosteyam sauchamindriya nigrahah dhirdyaya satyamakrodho dashakam dharma lakshanam"

The ten symptoms of dharma are patience, forgiveness, control over oneself, non-stealing purity, control over one's senses, learning, truthfulness, absence of anger and wisdom.

The following important ideas are integral part of Indian ethos:

1. Mission or end of human life in four folds - Dharmas, Artha, Kama and Moksha. They are called the four purushartha of life.
2. Yoga, which is the integration of entire life. It is control of sense objects, equality, and excellence in work, maintaining internal and external balance.
3. Four types of Yogas are mentioned. Gyan Yoga (the Yoga of Knowledge), Karma Yoga (the Yoga of Action), Bhakti Yoga (the yoga of devotion and selflessness). Raja Yoga (the Yoga of concentration or

focused attention). Raja Yoga comprises of eight successive stages of human development –Yama, Niyama, Yogasana, Pranayam, Pratyahar, Dharma, Dhyan and Samadhi.

4. Human beings operate on three gunas - Sattwa guna, Rajas Guna and Tamas Guna. Sattwa Guna preponderates upon Tapas, Yagya, satya and swadhyay. Rajas guna preponderates kingship, administration, leadership, agriculture, trade and Tamas guna preponderates upon service. The Mahabharata proclaims: 'Ekam Varnam edam purnam Vishwan ashit Yudhisthir, kama kriya visheshen chaturvarnam pratishthitam.' Yudhisthir, in the whole world there was one varna or class. The system of four varnas or classes came into being because of occupation.
5. One should guard oneself against six disorders called - Shath-vikaras, They are Kama(desire), Krodh(Anger), Lobha(greed), Moha(attachment), mad(ego) and matsar(envy).
6. The six vices(Shath Doshas) should also be avoided by those who aspire for success in materialistic world. These are- Nindra(slumber), Tandra(halfsleepiness), Bhaya(fear), Krodha(anger), Alasya(sloth), and Dirghasutratra(procastination).
7. Good of greatest number and welfare of all is the centre vision of Indian ethos. It adopts a cosmic vision. An individual is potentially divine and within each individual the divine power manifests itself; Geeta says, "Ishwarah sarva bhutanam hrideshjerjun tisthati"

Since we are part of the same cosmic power there is an innate incorrigible and impeccable potential to integrate ourselves.

The same eternal truth is stated by different people in different manners. This principle emphasizes pluralism and teaches that the same objective reality is stated differently by different seers and prophets having divergent perceptions.

Large-heartedness that there is enough for every one, and broadmindedness like entire world is an extended family, are one of the few Vedic teachings that integrate Indians. The need is to rejuvenate our cultural heritage and Indian ethos in order to generate spiritual energy and integrate all Indians across the world. To fructify true nationalism in our children they must visualize their ancestors' land and deify her, make a goddess of her, as is said, "Janani janmbhoomisch swargadapi gariyasi", which means mother and motherland are greater than heaven.

Institution of pilgrimage ought to be seen as a practical method of education of the general masses by which a fusion of patriotism and cultural consciousness can be impressed upon the masses. Our clairvoyant ancestors had foreseen the importance of establishing 'Setubandh Rameshwaram' in the South, Jagannath in the East, Hari ki Pouri, Haridwar in the North and Dwarikadeesh in the West as places of pilgrimage to integrate Indians among themselves. They were seers and ascetics, and knew that worship of god could have been performed just at home as well. They knew well that those, whose hearts are aglow with righteousness had the Ganga in their own wooden bath tubs at homes. They knew that Bharatavarsha is an undivided land by nature; therefore, they argued that it must be a nation. The institution of pilgrimage led to culture synthesis and integration.

If we systematically expose ourselves to Indian ethos and values, we can integrate global Indians. The new generation has to be prepared for the dawn of a new cultural nationalism to integrate global Indians. If we fail to do that it would be suicidal and would not only crush the very texture of our moral existence but also hamper our progress and development.

These efforts should be objective and never subjective. Its objectivity could be verified by a number of persons at different places working together in the same manner under similar circumstances. Mahatma Gandhi used the Upanishadic integral method of humanism for his experiments with truth and non-violence. He himself, along with his followers, experimented with social reality which gave him a feeling and sense of unity of the entire humankind. The social dimension of truth as propounded by the vedas is adopted by Karl Marx as well. Marx also opines, "Practice is the criterion of truth" but there is a basic difference between Gandhian view and Marxian outlook. For Marx practice is an amoral scientific practice rooted in the very nature of reality, but for Gandhi practice stands for value oriented conscientious action of man, hence truth is both human and divine. Gandhijee laid extreme emphasis on value oriented human efforts.

We must go deep down to the spirit of man and find in it the great bonds of integration. This spirit is to be found in all human races, and for that only Indians are well equipped because only their culture and ethos is all-inclusive. We have inherited the immortal works of our ancestors who proclaimed the religion of unity and integration. Once again this has to be realized by the children of the East and also of the West. They have to be reminded of these great immortal truths of Indian ethos and culture. The

responsibility of integrating other human races also falls on the worthy shoulders of global Indians by bringing about reconciliation, peace and harmony and restoring the bonds of friendship, love and compassion.

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A Step towards Global Integration of Indians:
A New, Language based Ethnology (as opposed to the Religion -based one)
in the Indo-Pak Subcontinent.
By Dr. Motilal Jotwani

Immediately before Partition of British India in 1947, two ethnic groups in Sindh and elsewhere in the subcontinent would mean two different religious communities. Pakistan was created on the basis of two -nation theory of this religious view. But if we follow the newspaper reports from Pakistan over the years, there have been clashes between 'the two ethnic groups', involving one single religious commonality of Islam, and two linguistic communities of the native Sindhi-speaking Muslims and the Muhajirs, or the migrant Urdu-speaking Muslims from Bihar, Madhya Pradesh and Uttar Pradesh. In fact, the Sindhi-speaking Muslims of Pakistan feel themselves akin to the Sindhi-speaking Hindus, who migrated from Pakistan to Bharat in the wake of Partition. It seems, a new language-based (not religion-based) ethnology is emerging in the Indo-Pak sub-continent which is a great deal similar to the ancient ethnology that humans have known from the times when religions did not exist.

In this context, the statement of the leader of Muhajir Qaumi Movement is especially revealing. Altaf Hussain, who led the Muhajir movement, said, "The Muhajirs from India living in Sindh are a separate ethnic entity as they (within themselves) share a common language, history and economic interests." He did not discreetly speak about the common religion the Muhajirs shared with the Sindhis of Pakistan, for language had gradually over the years taken the rightful precedence over religion, the former being the system of systems, the most ancient structure in human consciousness and the most potent vehicle of one's sub-culture, that is, inner thoughts and outer actions.

We may give an example from the present writer's living memory. If it were not for a new ethnology the Sindhis knew across the Indo-Pak international border, how would we justifiedly rejoice over the religionists like A. K. Brohi, Ail A. Jafarey, Gobind Singh Mansukhani and the present writer getting together at the breakfast or dinner table at the Assembly of World's Religions held at New Jersey, USA on November 15-21, 1985. Curiously enough, all of us were Sindhi-speaking, the Sindhis. It mattered little that Brohi was a Muslim, Jafarey a Parsi, Mansukhani a Sikh and myself a Hindu. It weighed not a whit with each of us that we represented our respective religions at the Assembly. We spoke the alien language on its pulpit and platform, but when we got together, which we did very often, we shared our joys and sorrows, hopes and despairs through Sindhi, our own language. We felt that Partition of the country had disrupted the Sindhis in the manner it did not disrupt others in the subcontinent. While some parts of Punjab and Bengal were retained by both India and Pakistan, the whole of Sindh was lost to Pakistan. We talked of the changes brought about by Partition. A. K. Brohi, a Muslim as he was, continued to live in Karachi where he practised law. He was at one time High Commissioner of Pakistan in India. Ali A. Jafarey migrated to the USA and is now associated with the Zoroastrian Church in California. Gobind Singh Mansukhani migrated to India and rose to be a high official in the University Grants Commission, New Delhi. After his retirement, he left the country and joined his son in business, in London. As for me, I was a stripling when Partition took place. Since then I have struggled through various odds to be settled in the even world of studying and teaching Indian literature, especially literature in its Sindhi unit. At the Assembly, we still belonged to different religions, but we were part of the same language-based ethnic entity. In our persons we felt that the bond of language was stronger than that of religion. While religions are man-made, languages are natural, like parts of a natural law. Languages, though numerous, point to one communication principle and share among themselves

one and the same humanity. They are different in that the climatic conditions are different in various regions of the world. And unlike religions, they are not divisive. They may look so, superficially. In fact, it is always the religious, political and economic reasons that lie behind the seemingly language-based ethnic tensions. Religions divide within and without. That they divide their followers from those who are not under their peculiar pale is apparent. But how do they divide within?

Some time ago, it was in the same city of Karachi that the two Muslim communities of Sunnis and Shias fought against each other. And then there has been the question of Ahmadis in Pakistan. The Ulama have been trying hard to get them declared as non-Muslims. But languages, by nature, unite within and do not necessarily divide without. Whereas in religions their different sects bring more and more disharmony to each one of them, in languages their different dialects enrich them individually.

Languages bring a sense of solidarity and cohesiveness among their respective speakers, though they be thousands of miles away from one another. They however assume protective postures when threatened with extinction on political and economic reasons. These days the native Sindhi-speaking Muslims and the migrant Urdu-speaking Muslims have once again seen the internecine riots. But if we closely look at the scene, it is their individual struggle for economic supremacy and political power in the region that they are engaged in a deadly game.

All the same, these clashes will be called the language-based ethnic clashes and will give rise to a militant linguistic nationalism in Sindh. That is why the veteran Sindhi leader the late G. M. Syed who had before 1947 stood by Mr. Jinnah in creation of Pakistan for Muslims subsequently espoused the cause of Sindh for the Sindhis, be they Muslims or Hindus.

Things are not much different in India either. In not so dissimilar situations here, the Sindhi-speaking Hindus are sometimes made to engage themselves in bloody conflicts with the Marathi-speaking Hindus at Ulhasnagar in Maharashtra, and with the Gujarati-speaking Hindus at Godhra in Gujarat, etc. Bred and brought up as they are on the Vedanta-Sufi lore, the Sindhis by nature are peace-loving. The Sindhis in India are more so, because they are scattered all over India and have mainly become a trading and business community. Traders and businessmen would not ordinarily like to have clashes and conflicts. But sometimes clashes and conflicts are forced upon them.

These should be the strange times when Muslims kill Muslims there in Pakistan and Hindus kill Hindus here in India. If the things are worse in Pakistan, it is because the Urdu-speaking Muslims in Sindh do not learn Sindhi and refuse to get into the Sindhi mainstream. Instead, they under the umbrella of political power try to impose Urdu on the unwilling Sindhi masses.

Scattered as the migrant Sindhi-speaking Hindus are in India, they learn the local languages at the cost of their own language. This makes them more acceptable locally, and they make virtue of the necessity by gradually giving up Sindhi. A young-generation Sindhi person in Maharashtra speaks Marathi as Maharashtrian would do. Likewise, young Sindhis in other Indian states speak the other Indian state languages. In the process, they speak the Marathi-ised Sindhi in Maharashtra, the Gujarati-ised Sindhi in Gujarat, so on and so forth. But it is not so much with the older-generation Sindhis in India. And wherever the Sindhis—young and old—live in large numbers, they resist the

process of acculturation. In return, such Sindhis meet resistance from the local people. This explains why the Indian Sindhis have some tensions of the kind.

But does all this mean that the Indian Sindhis will ultimately be assimilated in the Indian mainstream? I guess, not. The reason is that the peculiar Indian psyche allows the in-coming people to become one with the general masses on one hand, and helps them retain their separate identity on the other. The Parsis in particular and some other communities in general are cases in point. Though the business-like Sindhis in India would like to be a gist in the mill—and in such an enthusiasm they have already started shedding or truncating their surnames, e.g., Sipy from Sipahimalani or Hira from Hiranandani, the general masses would still call them Sindhis, lovingly or full of hate. Willy-nilly, the Indian Sindhis have to stay Sindhis, a separate entity.

If that is the case, is it not natural for the Sindhis in both India and Pakistan to fondly forget about the divisive religions, one of which was made more so by the politician of the day that it brought about Partition of the country, and fall back into the same original pattern of linguistic affinity? In the cultural kaleidoscope, language is the basic symmetrical figure and all other experiences of war and peace, politics and economics are those symmetrical configurations which are produced by reflections of its pieces of coloured glass and varied by its movement.

The Sindhis in India and Pakistan may be two different communities on the basis of two different religions, but they are one unified community on that of a single language they share in common. It is on the latter basis that they crave for one another across the Indo-Pak border. A vast body of poetry, plays, fiction and travelogues written by the Sindhis on both the sides stand an eloquent testimony to this. It is exactly how the Germans felt on both the sides of Berlin wall or how the Bengalis view the things across the frontiers between Bangladesh and West Bengal.

The political division of Indo-Pak Sindhis has not over more than 50 years shown any sign of their divided sensibility. The same is true about those Indo-Pak people who speak Punjabi and Urdu. There have been differences, sometimes the acutest of them, at the government-to-government level. But no differences have ever existed at the people-to-people one, for the people more wisely know that the Indo-Pak sub-continent shares the common destiny. One may come to realise this when the people visit their relatives and friends or the governments sponsor joint poets' meets and cultural shows across the border.

That the Sindhis have been warmly remembering and loving one another across the Indo-Pak international border since (and despite) Partition is illustrated in the two samples from the Indo-Pak Sindhi poetry. But before giving these samples, let us introduce the two poets Sheikh Ayaz (1923-97) and Narayan Shyam (1922-89) and their mutual relationship to the reader. Sheikh Ayaz has been the most celebrated poet in Sindhi after Shah Abdul Latif (1689-1752). An advocate by profession and an educationist by choice, he briefly served as the Vice-Chancellor, Sindh University, Hyderabad, Sindh. He was well known for his more than a dozen collections of poetry and also for his *Je Kaaka Kakoriya Kaaparee* (Letters and Journal, 1963) and the Urdu verse-translation of the *Shah jo Risaalo*. In 1965, during the Indo-Pak war, he composed a poem entitled "Sangraam" in which he made a symbolic reference to the Indian Sindhi poet Narayan Shyam indicating that he couldn't fight against him, or for that matter against the Indian Sindhis or the Indians. He was dubbed as a *kaafir* and an Indian agent by the Pakistan clergy and government, respectively. The

other poet Narayan Shyam has been the leading poet of the Indo-Pak sub-continent. His works include *Maaka Bhinaa Raaabel*, *Waaree-a Bharyo Palaandu*, *Aacheende Laja Maraan* and *Mahakee Vela Subaha jee*, all of them collections of poetry. In the two volumes of *D'aati ain Hayaati* are collected all of his works. On hearing the sad news of Narayan Shyam's death in 1989, Sheikh Ayaz wrote an elegy in a sequence of 50 *bait*s (dohaas, as in the Hindi language, but in various forms under the 24-*matra* meterical scheme in the Sindhi language). He wrote the sequence in a dazed state. He says: *The waves of the Ganga / claimed your ashes / the Sindhu spread its arms to receive them, though...// You were my compatriot, your becoming an alien notwithstanding; / I have always kept you in mind, Oh Shyam !...// There is no division of our literature, whatsoever; / I have never felt myself divided at any time...//*. Poignant, the *bait*s celebrate the essential unity of the Sindhi-speaking Hindus and Muslims across the Hindus and Muslims across the Indo-Pak border.

During the Indo-Pak war in 1965, the Pakistani Sindhi poet was faced with a dilemma, like that of Arjuna in the *Geeta*. He 'saw' the Sindhi poet Narayan Shyam on the other side, and said,

*Oh! This war ...
In front of me I see
Narayan Shyam!
We share the same hopes
and despairs,
The same speech and its lilt.*

*How can I aim gun at him ?
How can I shoot him down?
That I should do this
Is something not possible.*

The Indian Sindhi poet Narayan Shyam depicts the sense of regionality in Man and delineates the predicament in which the migrant Sindhis find themselves in India in his poem entitled "*Sindh ain Sindhi*":

*Oh, lest it should happen
the new Sindhi generations read in books only
That there was Sindhi
from where their ancestors hailed
And was Sindhi in which they expressed
their joys and sorrows.*

ਅਨੇਕਤਾ ਦਾ ਵਰਦਾਨ

(ਐਚ ਐਸ ਉਪਾਸ਼ਕ)

ਰਚਨਹਾਰ ਨੇ ਆਪਣੀ ਰਚਨਾ ਬੜੀ ਹੀ ਵਿਉਂਤ ਬੰਧੀ ਕਰਕੇ ਰਚੀ ਹੈ। ਬ੍ਰਹਿਮੰਡ ਦੇ ਵੱਡੇ ਤੋਂ ਵੱਡੇ ਗ੍ਰਹਿ ਤੋਂ ਲੈ ਕੇ ਰੇਤ ਦੇ ਕਣਕੇ ਦਾ ਸਬੰਧ ਜੁੜਿਆ ਹੋਇਆ ਹੈ। ਇਨ੍ਹਾਂ ਦੀ ਆਪਸੀ ਸਾਂਝ ਏਡੀ ਪੀਡੀ ਹੈ ਕਿ ਚਾਹੁੰਦੇ ਹੋਏ ਵੀ ਇਹ ਟੁੱਟ ਨਹੀਂ ਸਕਦੀ। ਸਿਰਜਨ ਹਾਰ ਨੇ ਹਰੇਕ ਨੂੰ ਇਕ ਦੂਜੇ ਤੇ ਨਿਰਭਰ ਕਰ ਦਿਤਾ ਹੈ।

ਜਿਸ ਤਰ੍ਹਾਂ ਸਫਲ ਪਰਿਵਾਰ ਆਪਣੇ ਆਪਣੇ ਕਰਮ ਖੇਤਰ ਨੂੰ ਵੰਡਕੇ ਮੁੱਖ ਨਿਸ਼ਾਨਾ ਪਰਿਵਾਰਕ ਸਫਲਤਾ ਸਾਹਮਣੇ ਰੱਖਦਾ ਹੈ ਠੀਕ ਇੰਝ ਹੀ ਨੌ ਖੰਡ ਪ੍ਰਥਮੀ ਵਿਚ ਵੀ ਵਾਪਰ ਰਿਹਾ ਹੈ। ਇਹ ਤਾਂ ਸਾਰੇ ਹੀ ਭਲੀ ਪ੍ਰਕਾਰ ਜਾਣਦੇ ਹੀ ਹਨ ਕਿ ਸੂਰਜ (ਅਨੇਕਾਂ) ਚੰਦਰਮਾ, ਸਿਤਾਰੇ, ਧਰਤੀ, ਅਗਨੀ, ਜਲ, ਵਾਯੂ, ਆਕਾਸ਼ ਅਤੇ ਜੀਵ (ਚੇਤਨਤਾ) ਨੇ ਦੇ ਨੌ ਖੰਡ ਵਖਰੇਵੇਂ ਹੁੰਦਿਆਂ ਵੀ ਇਕੋ ਹੀ ਹਨ। ਇਨ੍ਹਾਂ ਦੀ ਇਕ ਸੂਰਤਾ ਦੀ ਮਿਸਾਲ ਕਿਧਰੇ ਖੋਜਨ ਨਾਲੋਂ ਮਨੁੱਖੀ ਦੇਹ ਵਲ ਝਾਤ ਮਾਰਿਆਂ ਹੀ ਸਾਹਮਣੇ ਆ ਜਾਂਦੀ ਹੈ। ਉਂਝ ਤਾਂ ਅੱਗ ਅਤੇ ਪਾਣੀ ਦਾ ਸੁਮੇਲ ਨਹੀਂ ਹੋ ਸਕਦਾ ਪ੍ਰੰਤੂ ਸਾਡੇ ਸਰੀਰ ਵਿੱਚ ਦੋਵੇਂ ਹੀ ਹਨ ਪਰ ਇਨ੍ਹਾਂ ਦੀ ਇਕਸੂਰਤਾ ਹੈਰਾਨੀ ਭਰੀ ਹੈ ਅਤੇ ਸਿਖਿਆ ਦਾਇਕ ਵੀ ਹੈ। ਮਿੱਟੀ, ਵਾਯੂ ਅਤੇ ਆਕਾਸ਼ ਦਾ ਵੀ ਕੋਈ ਝਗੜਾ ਨਹੀਂ। ਪੰਜ ਤੱਤ ਕੇਵਲ ਇਹ ਹੀ ਨਹੀਂ ਕਿ ਆਪਸ ਵਿੱਚ ਝਗੜਦੇ ਨਹੀਂ ਸਗੋਂ ਇਨ੍ਹਾਂ ਦੀ ਇਕਸੂਰਤਾ ਅਤੇ ਸੁਮੇਲ ਹੀ ਮਨੁੱਖੀ ਦੇਹ ਦੀ ਬਣਤਰ ਹੈ। ਭਾਰਤ ਦੇ ਮਹਾਨ ਸੰਤ ਜਿਨ੍ਹਾਂ ਦੀ ਲਿਖਤ ਸ਼੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਕ੍ਰਿਸ਼ੀ ਮੰਨੀ ਜਾਂਦੀ ਹੈ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦਾ ਕਥਨ ਹੈ

" ਭੈ ਵਿਚ ਧਰਤ ਆਕਾਸ਼ ਕਰ, ਨਿਰਾਧਾਰ ਕਰ ਭੈ ਧਰਾਇਆ
ਪਵਨ ਪਾਣੀ ਬੈਸਤਰੇ ਭੈ ਵਿੱਚ ਰਖਕੇ ਮੇਲ ਮਿਲਾਇਆ
ਪਾਣੀ ਅੰਦਰ ਧਰਤ ਰੱਖ, ਬਿਨ ਬੰਮਾਂ ਆਕਾਸ਼ ਰਹਾਇਆ
ਕਾਠੇ ਅੰਦਰ ਅਗਨ ਧਰ, ਕਰ ਪ੍ਰਫੁੱਲਤ ਸਫਲ ਫਲਾਇਆ "

ਚੰਦਰਮਾ ਸੂਰਜ ਤੋਂ ਹੀ ਰੋਸ਼ਨੀ ਪ੍ਰਾਪਤ ਕਰਕੇ ਗਰਮੀ ਨੂੰ ਠੰਡਕ ਵਿੱਚ ਤਬਦੀਲ ਕਰ ਦੇਂਦਾ ਹੈ। ਅਤੇ ਧਰਤੀ ਦਾ ਗੁਰੂਤਵ ਅਕਸ਼ਣ ਹਰੇਕ ਚੀਜ਼ ਨੂੰ ਆਪੋ ਆਪਣੀ ਥਾਂ ਤੇ ਕਾਇਮ ਰੱਖ ਰਿਹੈ। ਮਨੁੱਖ ਪ੍ਰਕਿਰਤੀ ਦੇ ਭੇਦਾਂ ਦਾ ਹੀ ਖੋਜ ਕਰ ਰਿਹੈ ਕੋਈ ਨਵਾਂ ਨਿਰਮਾਣ ਨਹੀਂ।

ਮਾਲਕ ਦੀਆਂ ਸ਼ਕਤੀਆਂ ਦੀ ਵਰਤੋਂ ਵਿਗਿਆਨਕ ਖੋਜਾਂ ਹਨ। ਹਵਾਈ ਜਹਾਜ਼ ਪੰਛੀਆਂ ਦੀਆਂ ਉਡਾਣਾਵਲ ਤੱਕ ਕੇ ਬਣੇ। ਮੋਟਰ, ਬੇੜੀਆਂ ਮੱਛੀਆਂ ਨਾਲੋਂ ਤੇਜ਼ ਤਰ ਸਕਣ ਦੀ ਸੰਭਾਵਣਾ ਕਾਰਣ। ਘੋੜੇ ਨਾਲੋਂ ਤੇਜ਼ ਦੋੜਣ ਦੀ ਚਾਹ ਕਾਰਣ ਸ਼ਾਇਦ ਕਾਰਾਂ ਦਾ ਨਿਰਮਾਣ ਹੋ ਗਿਆ। ਸੁੰਦਰ ਸੁੰਦਰ ਵਸਤੂਆਂ ਦੇ ਨਮੂਨੇ ਵੀ ਪੰਛੀਆਂ, ਮੱਛੀਆਂ ਦੇ ਸਰੀਰਾਂ ਵਰਗਾ ਦਿਸ ਸਕਣ ਦੀ ਚਾਹ ਹੀ ਤਾਂ ਹੈ।

ਰਚਨਾ ਦੀ ਅਨੇਕਤਾ ਕੋਈ ਹਾਦਸਾ ਨਹੀਂ ਸਗੋਂ ਜ਼ਰੂਰਤ ਹੈ। ਇਹ ਸਰਾਪ ਨਹੀਂ ਵਰਦਾਨ ਹੈ। ਇਸ ਵਿੱਚ ਕਰੂਪਤਾ ਨਹੀਂ ਸੁੰਦਰਤਾ ਹੈ। ਪਤਾ ਨਹੀਂ ਇਨਸਾਨ ਸੋਚਦਾ ਕਿਉਂ ਨਹੀਂ। ਆਪੋ ਆਪਣੇ ਅੰਦਰ ਹੀ ਝਾਤੀ ਮਾਰ ਲਈਏ ਤਦ ਸਾਰੀ ਗੱਲ ਸਮਝ ਆ ਜਾਏਗੀ। ਬੰਦਾ ਇਕੋ ਜਗਾ ਰਹਿ ਕੇ ਹੀ ਉਥੇ ਜਾਂਦੇ ਤਦੇ ਤਾਂ ਛੁੱਟੀਆਂ ਕਟਣ ਲਈ ਦੂਰ ਦੂਰੇ ਭੱਜਦੇ ਅਤੇ ਚਾਹਤ ਇਹੀ ਹੁੰਦੀ ਹੈ ਕਿ ਓਸ ਥਾਂ ਜਾਏ ਜਿਥੇ ਪਹਿਲਾਂ ਕਦੇ ਨਹੀਂ ਗਏ। ਇਕੋ ਜਿਹਾ ਭੋਜਨ ਤਾਂ ਦੋ ਡੰਗ ਵੀ ਨਹੀਂ ਖਾ ਸਕਦਾ। ਵਸਤੂਰ ਵੀ ਰੋਜ਼ ਵਖ ਵਖ ਹੀ ਲੋੜਦਾ ਹੈ। ਭਾਵ ਕਿ ਜੀਵਨ ਦੇ ਕਿਸੇ ਵੀ ਪਹਿਲੂ ਨੂੰ ਵੇਖ ਲਵੋ ਤਦ ਸਪਸ਼ਟ ਹੋਜਾਂਦੇ ਕਿ ਅਨੇਕਤਾ ਸਾਡੀ ਜ਼ਰੂਰਤ ਹੈ ਮਜਬੂਰੀ ਨਹੀਂ।

ਕਿਸੇ ਵੀ ਬਾਗ ਦੀ ਸੁੰਦਰਤਾ ਉਸ ਦੀ ਅਨੇਕਤਾ ਤੇ ਨਿਰਭਰ ਕਰਦੀ ਹੈ। ਜਿਸ ਵਿੱਚ ਭਾਂਤ ਭਾਂਤ ਦੇ ਫੁੱਲ ਅਤੇ ਪੌਦੇ ਹੁੰਦੇ ਹਨ ਅੱਖਾਂ ਵੇਖ ਵੇਖ ਨਹੀਂ ਰੱਝਦੀਆਂ। ਲੋਕ ਕਿੰਨਾਂ ਕਿੰਨਾਂ ਚਿਰ ਉਨ੍ਹਾਂ ਨੂੰ ਨਿਹਾਰਕੇ ਅੰਦਰਲੀ ਖੁਸ਼ੀ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹਨ। ਸਿਰਜਨਹਾਰ ਨੇ ਜਦ ਬ੍ਰਹਮਿੰਡ ਦਾ ਨਿਰਮਾਣ ਕੀਤਾ ਇਸ ਨੇ ਭਾਰਤ, ਪਾਕਿਸਤਾਨ, ਅਮਰੀਕਾ, ਇਗਲੈਂਡ ਆਦਿ ਦੀਆਂ ਦੀਵਾਰਾਂ ਨਹੀਂ ਸੀ ਖੜੀਆਂਕੀਤੀਆਂ ਅਤੇ ਨਾ ਹੀ ਅਫਰੀਕਾ, ਏਸ਼ੀਆ ਆਦਿ ਨਾਮ ਰੱਖੇ ਸਨ। ਮਨੁੱਖ ਹੀ ਨਹੀਂ, ਪਸ਼ੂ, ਪੰਛੀ, ਬਨਸਪਤੀ ਹਰੇਕ ਦੀਆਂ ਲੋੜਾਂ ਨੂੰ ਵੇਖਦੇ ਹੋਏ ਹਰੇਕ ਵਸਤੂ ਦਾ ਨਿਰਮਾਣ ਹੋਇਆ।

" ਨਾਨਕ ਚਿੰਤਾ ਮੱਤ ਕਰੇ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੇ
ਜਲ ਮੇਂ ਜੰਤ ਉਪਾਇ ਕਿ ਤਿਨ ਭੀ ਰੋਜੀ ਦੇ "

ਪ੍ਰਕ੍ਰਿਤੀ ਆਪਣੇ ਧਰਮ ਦਾ ਪਾਲਨ ਕਰਨ ਹਿੱਤ ਸਦਾ ਹੀ ਯਤਨਸ਼ੀਲ ਰਹਿੰਦੀ ਏ। ਮਨੁੱਖ ਬੇਸ਼ਕ ਆਪਣੀਆਂ ਜ਼ੁੰਮੇਵਾਰੀਆਂ ਤੋਂ ਬੇਮੁੱਖ ਹੋ ਜਾਏ ਸਿਰਜਨਹਾਰ ਦੀ ਸਾਰੀ ਮਸ਼ੀਨਰੀ ਆਪਣੇ ਧਰਮ ਦੇ ਪਾਲਣ ਤੋਂ ਕਦੇ ਵੀ ਪਰੇ ਨਹੀਂ ਹੱਟਦੀ। ਦ੍ਰਿਸ਼ਟਮਾਨ, ਸਬੂਲ ਅਤੇ ਸੂਖਮ ਪ੍ਰਕ੍ਰਿਤੀ ਦੇ ਤਿੰਨ ਭਾਗ ਹਨ। ਦ੍ਰਿਸ਼ਟਮਾਨ ਵਿੱਚ ਸੂਰਜ ਚੰਨ ਅਤੇ ਸਿਤਾਰੇ ਹਨ। ਸਬੂਲ ਭਾਗ ਵਿੱਚ ਧਰਤੀ, ਅਗਨੀ ਅਤੇ ਜਲ ਹੈ। ਅਤੇ ਸੂਖਮ ਹਿੱਸੇ ਵਿੱਚ ਵਾਯੂ, ਆਕਾਸ਼ ਅਤੇ ਮਨ। ਇਹ ਸਾਰੇ ਦੇ ਸਾਰੇ ਇੱਕ ਦੂਜੇ ਦੇ ਸਹਾਇਕ ਹਨ। ਇਹਨਾਂ ਸਾਰਿਆਂ ਦੇ ਇਕੱਠ ਦਾ ਨਾਮ ਹੀ ਪ੍ਰਕ੍ਰਿਤੀ ਹੈ। ਹਾਥੀ ਤੋਂ ਲੈ ਕੇ ਮੱਛਰ ਤੀਕ ਜਾਨੇ ਅਨਜਾਨੇ ਇਕ ਦੂਜੇ ਵਾਸਤੇ ਬਣੇ ਹਨ। ਜਿਸ ਵੀ ਜੀਵ ਨੂੰ ਮਨੁੱਖ ਆਪਣੀ ਅਗਿਆਨਤਾ ਕਾਰਨ ਨਿਗੁਣਾ ਜਿਹਾ ਸਮਝਦਾ ਹੈ ਅਸਲ ਵਿੱਚ ਉਹ ਉਸ ਬਿਨ੍ਹਾਂ ਰਹਿ ਹੀ ਨਹੀਂ ਸਕਦਾ। ਇਕ ਦੀ ਹੋਂਦ ਖਤਮ ਹੋਣ ਨਾਲ ਸਮੁੱਚੀ ਹੋਂਦ ਅਤੇ ਬਚਾਵ ਤੇ ਪ੍ਰਭਾਵ ਪੈਂਦਾ ਹੈ। 1977 ਵਿੱਚ ਮੈਨੂੰ ਅਮਰੀਕਾ ਕਿਸੇ ਦੇ ਬਦਾਮਾ ਦੇ ਬਾਗ ਵਿੱਚ ਜਾਣ ਦਾ ਅਵਸਰ ਮਿਲਿਆ। ਬਾਗ ਦਾ ਨਿਰੀਖਣ ਕਰਦਿਆਂ ਮੈਂ ਵੇਖਿਆ ਕਿ ਕੁਝ ਵਿੱਥ ਤੇ ਕਈ ਪੀਪੇ ਪਏ ਹੋਏ ਸਨ ਜਿਨ੍ਹਾਂ ਵਿੱਚ ਮੱਖੀਆਂ ਸਨ। ਮੈਂ ਹੈਰਾਨਗੀ ਨਾਲ ਆਪਣੇ ਮੇਜ਼ਮਾਨ ਨੂੰ ਪੁੱਛਿਆ ਤਦ ਉਨ੍ਹਾਂ ਦੱਸਿਆ ਕਿ ਇਹ ਮੱਖੀਆਂ ਕਿਰਾਏ ਤੇ ਆਈਆਂ ਹੋਈਆਂ ਹਨ। ਮੈਂ ਹੋਰ ਵੀ ਹੈਰਾਨ ਹੋਇਆ। ਮੇਰੇ ਵਾਸਤੇ ਇਹ ਇਕ ਅਨੋਖੀ ਗਲ ਸੀ। ਮੇਰੀ ਉਤਸੁਕਤਾ ਵੇਖ ਮੈਨੂੰ ਦੱਸਿਆ ਗਿਆ ਕਿ ਜਦ ਤੀਕ ਮਾਦਾ ਪੇੜ ਤੇ ਬੈਠਕੇ ਮੱਖੀ ਨਰ ਪੇੜ ਤੇ ਨਹੀਂ ਬੈਠਦੀ ਬਦਾਮਾ ਦੀ ਫਸਲ ਹੀ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਭਾਵ ਕੇ ਬਨਸਪਤੀ ਵੀ ਇਕ ਦੂਜੇ ਉਪਰ ਪੂਰੀ ਤਰਾਂ ਨਿਰਭਰ ਕਰਦੀ ਹੈ।

ਰੱਤੀ ਭਰ ਘੋਖਣ ਹੋ ਪ੍ਰਤੱਖ ਹੋ ਜਾਂਦਾ ਹੈ ਕਿ ਸਾਰੇ ਹੀ ਬ੍ਰਹਿਮੰਡ ਵਿੱਚ ਸਾਂਝ ਅਤੀ ਸੂਖਮ ਸ਼ਕਤੀ ਕਾਰਨ ਹੀ ਹੈ। ਜਿਸ ਤਰ੍ਹਾਂ ਫੁੱਲ ਦੀ ਮੱਹਤਤਾ ਖੂਬਸੂਰਤੀ ਅਤੇ ਮਹਿਕ ਕਾਰਨ ਹੀ ਹੈ। ਅਨਾਜ ਦੀ ਮੱਹਤਤਾ ਭੁੱਖ ਦੂਰ ਕਰਨ ਦੀ ਸ਼ਕਤੀ ਕਾਰਨ, ਸੁੰਦਰ ਬਿਸਤਰ ਦੀ ਨੀਂਦ ਕਾਰਨ, ਦਵਾਈਆਂ ਦੀ ਸਿਹਤ ਕਾਰਨ, ਕਿਤਾਬਾਂ ਦੀ ਗਿਆਨ ਕਾਰਨ, ਆਦਮੀ ਦੀ ਆਦਮੀਅਤ ਕਾਰਨ। ਇਸ ਸੂਖਮਤਾ ਨੇ ਹਰੇਕ ਨੂੰ ਆਪਣੇ ਨਾਲ ਜੋੜ ਰੱਖਿਆ ਅਤੇ ਵਡਿਆਈਆਂ ਦੀ ਸਰੋਤ ਵੀ ਹੈ। ਸਾਡਾ ਖਾਣਾ, ਪੀਣਾ, ਰਹਿਣਾ, ਸਹਿਣਾ, ਉਠਣਾ ਬੈਠਣਾ, ਬੋਲਣਾ, ਚਲਣਾ ਆਦਿ ਭੁਗੋਲਕ ਭਿੰਨਤਾ ਕਾਰਨ ਹੈ ਮਨੁੱਖੀ ਜਰੂਰਤਾਂ ਕਾਰਨ ਨਹੀਂ ਹੈ। ਮਨੁੱਖੀ ਮਨ ਦੀ ਹਮੇਸ਼ਾਂ ਨਵੀਨਤਾ ਭਾਲਣ ਦੀ ਚਾਹ ਕਰ ਕੇ ਮਾਲਕ ਨੇ ਭੁਗੋਲਕ ਭਿੰਨਤਾ ਕਾਇਮ ਕੀਤੀ ਹੋਵੇਗੀ। ਅਣਡਿੱਠੇ ਨੂੰ ਦੇਖਣ ਦੀ ਭੁੱਖ, ਅਣਸੁਣੇ ਨੂੰ ਸੁਣਨ ਦੀ ਚਾਹਤ, ਅਨਛੋਹੇ ਨੂੰ ਛੋਹਣ ਦੀ ਇੱਛਾ, ਅਣਛਕੇ ਨੂੰ ਛੱਕਣ ਦੇ ਉਪਰਾਲੇ, ਸੁਗੰਧਤ ਪ੍ਰਾਪਤ ਕਰਨ ਦੀ ਧਾਰਨਾ ਸਾਡੀਆਂ ਗਿਆਨ ਇੰਦਰਿਆਂ ਦੀ ਤੱਤਪਰਤਾ ਸਾਹਮਣੇ ਪ੍ਰੇੜਤਾ ਕਰਦੀਆਂ ਹਨ। ਜਿਸ ਵੀ ਵਸਤੂ ਜਾਂ ਵਿਸ਼ੇ ਬਿਨਾਂ ਮਨੁੱਖ ਆਪਣੇ ਆਪ ਨੂੰ ਕਿਧਰੇ ਅਧੂਰਾ ਨਾ ਸਮਝੇ ਮਾਲਿਕ ਨੇ ਇਸ ਦੀ ਰਚਨਾ ਤੇ ਪਹਿਲਾਂ ਹੀ ਰਚ ਕੇ ਆਪਣੇ ਪਾਲਣਹਾਰ ਹੋਣ ਦਾ ਪਰਮਾਣ ਦੇ ਦਿਤਾ ਹੈ। ਪਰਮਪਿਤਾ ਦੇ ਤਿੰਨ ਰੂਪ ਬ੍ਰਹਮਾ ਭਾਵ ਪੈਦਾ ਕਰਨ ਵਾਲਾ, ਵਿਸ਼ਨੂ ਪਾਲਣ ਕਰਨ ਵਾਲਾ, ਸ਼ਿਵ ਭਾਵ ਸੰਹਾਰ ਕਰਨ ਵਾਲਾ ਇਕੋ ਹੀ ਰਚਨਹਾਰ ਦੀਆਂ ਸ਼ਕਤੀਆਂ ਹਨ ਜਾਂ ਕਾਰਜ ਖੇਤਰ ਹਨ। ਹਰੇਕ ਕਾਰਜ ਦੀ ਸੰਪੂਰਨਤਾ ਹਿੱਤ ਲੋੜਦੀਆਂ ਵਸਤੂਆਂ ਇਸੇ ਮਨੁੱਖ ਦੀ ਵਡਮੁੱਲੀ ਰਚਨਾ ਕਰਨ ਤੋਂ ਪਹਿਲਾਂ ਪੈਦਾ ਕਰ ਦਿਤੀਆਂ ਸਨ। ਠੀਕ ਜਿਸ ਤਰ੍ਹਾਂ ਕਿਸੇ ਮਕਾਨ ਬਨਾਉਣ ਤੋਂ ਪਹਿਲਾਂ ਇੱਟਾਂ, ਸੀਮਿੰਟ ਆਦਿ ਦਾ ਪ੍ਰਬੰਧ ਅਸੀਂ ਪਹਿਲਾਂ ਹੀ ਕਰਦੇ ਹਾਂ। ਇਮਾਰਤ ਦੇ ਬਣ ਜਾਣ ਤੋਂ ਉਪਰੰਤ ਲੋੜਾਂ ਦਾ ਹੀ ਧਿਆਨ ਰਖਦੇ ਹਾਂ।

ਪ੍ਰਕਿਤੀ ਦੀ ਬਣਤਰ ਜਿਸ ਵਿੱਚ ਜੜ੍ਹ ਅਤੇ ਚੇਤਨ ਹਰ ਚੀਜ਼ ਸ਼ਾਮਲ ਹੈ ਦੀ ਦੇਖ ਭਾਲ ਆਪਣੇ ਆਪ ਹੋ ਰਹੀ ਏ। ਮਾਂ ਦੇ ਗਰਭ ਤੋਂ ਆਜ਼ਾਦੀ ਦੇ ਬਾਅਦ ਜਿਹੇ ਜਿਹੀ ਸੰਗਤ ਇਸ ਨੂੰ ਮਿਲਦੀ ਹੈ ਉਹੋ ਜਿਹਾ ਹੀ ਪ੍ਰਭਾਵ ਇਸ ਤੇ ਪੈ ਜਾਂਦੇ। ਉਂਝ ਪੜ੍ਹਚੋਲਿਆਂ ਸਪੱਸ਼ਟ ਹੋ ਜਾਂਦੇ ਕਿ ਜਿੰਦਾਂ ਰਹਿਣ ਲਈ ਭੋਜਨ ਤੋਂ ਵੀ ਵਧੇਰੇ ਲੋੜ ਪਾਣੀ ਦੀ ਹੈ ਜੋ ਕਿ ਮੁਫਤ ਮਿਲਦੇ ਹਾਂ ਕੋਕਾ ਕੋਲਾ ਦੇ ਪੈਸੇ ਲਗਦੇ ਹਨ ਅਤੇ ਸਿਹਤ ਲਈ ਗੁਣਕਾਰੀ ਵੀ ਨਹੀਂ ਹੈ। ਪਾਣੀ ਨਾਲੋਂ ਵੀ ਵੱਧ ਅਵੱਸ਼ਕ ਵਾਯੂ ਹੈ ਜੋ ਕਿ ਬਿਨਾ ਕਿਸੇ ਯਤਨ ਦੇ ਮਾਲਕ ਨੇ ਬਖਸ਼ੀ ਹੋਈ ਹੈ। ਭਾਵ ਕੇਵਲ ਇਹੀ ਦਰਸਾਣ ਦਾ ਹੈ ਕਿ ਪਰਮ ਪਿਤਾ ਨੇ ਪੈਦਾ ਕਰਨ ਲਈ, ਪਾਲਨਾ ਕਰਨ ਲਈ ਹਰੇਕ ਵਸਤੂ ਦਾ ਇਤਜਾਮ ਕੀਤਾ ਹੋਇਐ। ਵੱਖ ਵੱਖ ਮਿਲੀ ਸੰਗਤ ਦੇ ਕਾਰਨ ਚੰਗਾ ਭਲਾ ਸਹਿਜ ਜੀਵਨ ਮਨੁੱਖੀ ਇਛਾਵਾਂ ਨਾਲ ਦੱਬਕੇ ਰਹਿ ਜਾਂਦੇ ਅਤੇ ਇਸ ਵਿੱਚ ਡਰ, ਚਿੰਤਾ ਅਤੇ ਅਨੇਕਾਂ ਵਿਕਾਰ ਘਰ ਭਰ ਜਾਂਦੇ ਹਨ। ਆਪਣੀ ਲੋੜ ਦੀ ਪੂਰਤੀ ਵਾਸਤੇ ਇਕ ਬਹੁਤ ਵੱਡੀ ਰਹਿਮਤ ਜੋ ਮਾਲਕ ਨੇ ਭਿੰਨਤਾ ਦੇ ਰੂਪ ਵਿੱਚ, ਸੁੰਦਰਤਾ ਦੇ ਰੂਪ ਵਿੱਚ ਬਖਸ਼ੀ ਇਸ ਦੀ ਨਜ਼ਾਇਜ਼ ਵਰਤੋਂ ਸ਼ੁਰੂ ਕਰ ਦੇਂਦਾ ਹੈ। ਉੱਚ ਨੀਚ, ਜਾਤ ਪਾਤ, ਅਮੀਰ ਗਰੀਬ, ਅਤੇ ਭਗੋਲਕ ਵੰਡ ਸ਼ੁਰੂ ਹੋ ਜਾਂਦੀ ਹੈ। ਇਹ ਭੁੱਲ ਜਾਂਦੇ ਦਿਨ ਦੀ ਕੀਮਤ ਰਾਤ ਬਿਨਾ ਨਹੀਂ ਸੀ ਜਾਣੀ ਜਾਣੀ। ਦੁਖ ਬਿਨਾ ਸੁਖ ਦਾ ਪਤਾ ਨਹੀਂ ਸੀ ਲੱਗਣਾ। ਰੇਗਿਸਤਾਨ ਬਿਨਾ ਸਮੁੰਦਰ ਦੀ ਵਡਿਆਈ ਨਹੀਂ ਸੀ ਭਾਸਣੀ, ਜੰਗਲ ਨਾ ਹੁੰਦੇ ਤਦ ਸ਼ਹਿਰਾਂ ਵਿੱਚ ਉੱਬ ਹੋ ਜਾਂਦੀ ਸੀ।

ਇਸ ਭਿੰਨਤਾ ਉਪਰ ਵੀ ਇਨਸਾਨ ਮੱਲਾਂ ਮਾਰਨੀਆਂ ਅਤੇ ਨਜ਼ਾਇਜ਼ ਕਬਜ਼ੇ ਸ਼ੁਰੂ ਕਰ ਦੇਂਦਾ ਹੈ। ਪੁਲ ਬਣਾਉਣ ਦੀ ਥਾਂ ਇਹ ਦੀਵਾਰਾਂ ਖੜੀਆਂ ਕਰ ਦੇਂਦਾ ਹੈ ਅਤੇ ਏਥੋਂ ਹੀ ਮਨੁੱਖ ਦੇ ਸੰਤਾਪ ਸ਼ੁਰੂ ਹੋਂਦੇ ਹਨ। ਜਿਸ ਤਰਾਂ ਪਾਣੀ ਪਿਆਸੇ ਲਈ, ਤੋਜਨ ਭੁੱਖ ਵਾਸਤੇ, ਬਿਸਤਰ ਨੀਂਦ ਵਾਸਤੇ ਬਣੇ ਹਨ। ਇੰਝ ਹੀ ਭਾਸ਼ਾ ਕੇਵਲ ਆਪਣੀ ਗੱਲ ਕਹਿਣ ਅਤੇ ਦੂਸਰੇ ਦੀ ਸਮਝਣ ਲਈ ਬਣੀ ਏ। ਇਹ ਇਕ ਸਹੂਲਤ ਹੈ ਜਰੂਰਤ ਨਹੀਂ। ਆਪਣੀ ਗੱਲ ਤਾਂ ਜੋ ਨਹੀਂ ਬੋਲ ਸਕਦੇ ਉਹ ਵੀ ਸਮਝਾ ਲੈਂਦੇ ਹਨ। ਭਾਸ਼ਾ ਰਾਹੀਂ ਅਸੀਂ ਆਪਣੀਆਂ ਜਰੂਰਤਾਂ ਦਾ ਪ੍ਰਗਟਾਵਾ ਕਰ ਸਕਦੇ ਹਾਂ ਪਰ ਜਰੂਰਤਾਂ ਦੀ ਪੂਰਤੀ ਨਹੀਂ। ਭੁੱਖ ਲੱਗੀ ਹੋਵੇ ਤਦ ਅਸੀਂ ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਕਰਕੇ ਰੋਟੀ ਪ੍ਰਾਪਤ ਕਰ ਸਕਦੇ ਹਾਂ ਪਰੰਤੂ ਭਾਸ਼ਾ ਰੋਟੀ ਨਹੀਂ। ਪਾਣੀ ਦੀ ਮੰਗ ਕਰ ਸਕਦੇ ਹਾਂ ਭਾਸ਼ਾ ਪਾਣੀ ਨਹੀਂ। ਪਿਆਰ ਕੀ ਚਾਹਤ ਹੋਵੇ ਤਦ ਸ਼ਬਦਾਂ ਦਾ ਨਾਮ ਪਿਆਰ ਨਹੀਂ ਹੈ ਸਗੋਂ ਭਾਵ ਦਾ ਨਾਮ ਹੈ। ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਦਵਾਈ ਲਿਖਣ ਤੀਕ ਸੀਮਤ ਹੈ ਦਵਾਈ ਦੀ ਨਹੀਂ ਹੈ।

ਵਿਸ਼ਵ ਦੀਆਂ ਅਨੇਕਾਂ ਭਾਸ਼ਾਵਾਂ ਵਿੱਚ ਧਰਮ ਗ੍ਰੰਥ ਛਪੇ ਹੋਏ ਹਨ। ਇਹਨਾਂ ਦੇ ਪੜ੍ਹਨ ਨਾਲ ਭਗਤੀ ਦੇ ਮਾਰਗ ਤੇ ਕਦਮ ਵਧਾਏ ਜਾ ਸਕਦੇ ਹਨ। ਪਰੰਤੂ ਭਗਤੀ ਸ਼ਬਦਾਂ ਦੀ ਮੁਥਾਜ ਨਹੀਂ ਹੁੰਦੀ। ਜਿਸ ਤਰਾਂ ਮਕਾਨ ਦਾ ਨਕਸ਼ਾ ਮਕਾਨ ਨਹੀਂ ਹੁੰਦਾ ਇੰਝ ਹੀ ਭਾਸ਼ਾ ਦਾ ਹੋਣਾ ਜਰੂਰੀ ਸਹੂਲਤ ਹੈ ਪਰੰਤੂ ਸਭ ਕੁਝ ਨਹੀਂ ਪ੍ਰਕਿਤੀ ਦੀ ਭਿੰਨਤਾ ਕਾਰਨ ਸਾਡਾ ਰੰਗ ਢੰਗ, ਬੋਲ ਚਾਲ, ਖਾਣ ਪੀਣ ਆਦਿ ਭਿੰਨ ਹੈ। ਦੇਹ ਦੀ ਬਾਹਰਲੀ ਬਣਤਰ ਭਿੰਨ ਭਿੰਨ ਹੋਣ ਕਾਰਨ ਦੇਹ ਦੀਆਂ ਬਾਹਰਲੀਆਂ ਜਰੂਰਤਾਂ ਵੀ ਭਿੰਨ ਭਿੰਨ ਹਨ। ਇੰਝ ਹੀ ਸਾਡੀ ਭਾਸ਼ਾ ਵਿੱਚ ਵੀ ਭਿੰਨਤਾ ਆ ਗਈ। ਭਾਰਤ ਵਿੱਚ ਆਮ ਆਖਿਆ ਜਾਂਦਾ ਕਿ ਡੇਢ ਕੋਹ ਤੇ ਭਾਸ਼ਾ ਬਦਲ ਜਾਂਦੀ ਏ ਪਰ ਜਰੂਰਤਾਂ ਨਹੀਂ ਬਦਲਦੀਆਂ।

ਅਮ੍ਰਿਤਸਰ ਤੋਂ ਰੇਲ ਗੱਡੀ ਵਿੱਚ ਬੈਠਾ ਬੰਬਈ ਜਾ ਰਿਹਾ ਰਸਤੇ ਵਿੱਚ ਕਈ ਭਾਸ਼ਾਵਾਂ ਤਾਂ ਬਦਲ ਜਾਣਗੀਆਂ ਪਾਣੀ ਦੀ ਜਗ੍ਹਾ ਜਲ ਆਦਿ ਤਾਂ ਮੰਗੇਗਾ ਪਰੰਤੂ ਪਿਆਸ ਦੂਰ ਕਰਨ ਦਾ ਸਾਧਨ ਉਹੀ ਤਰਲ ਪਦਾਰਥ ਹੀ ਰਹੇਗਾ। ਭੁੱਖ ਦੂਰ ਕਰਨ ਲਈ ਤੰਦੂਰ ਦੀ ਰੋਟੀ ਦੀ ਥਾਂ ਚਾਹੇ ਚਾਵਲ ਖਾ ਲਵੇ ਪਰੰਤੂ ਭੁੱਖ ਤਾਂ ਅਨਾਜ ਨਾਲ ਹੀ ਮਿਟੇਗੀ। ਏਸ ਅਟੱਲ ਸਚਾਈ ਨੂੰ ਸਮਝਣ ਦੀ ਅਵੱਸ਼ਕਤਾ ਹੈ।

ਕਾਸ਼ ਕਿ ਹਰ ਭਾਰਤੀ ਆਪਣੀ ਜੇਬ ਵਿੱਚ ਪਏ ਹੋਏ ਰੁਪਈਏ ਨੂੰ ਵੇਖ ਲਵੇ ਉਸ ਦੇ ਪਿਛਲੇ ਪਾਸੇ ਭਾਰਤ ਦੀਆਂ ਅਨੇਕਾਂ ਭਾਸ਼ਾਵਾਂ ਵਿੱਚ ਰੁਪਈਆਂ ਲਿਖਿਆਂ ਹੋਇਐ ਕੇਵਲ ਇਸ ਵਾਸਤੇ ਕਿ ਜਾਣ ਕਾਰੀ ਹੋ ਜਾਵੇ ਕਿ ਨੋਟ ਦਸ ਦਾ ਹੈ ਜਾਂ ਸੋ ਦਾ ਪਰੰਤੂ ਨੋਟ ਤਾਂ ਇਕੋ ਹੀ ਹੈ। ਅਮਲੀ ਤੌਰ ਤੇ ਵੀ ਚਾਹੇ ਬੰਦਾ ਹਰਿਆਣਵੀ ਹੋਵੇ ਜਾਂ ਪੰਜਾਬੀ, ਤਾਮਿਲ ਜਾਂ ਬਿਹਾਰੀ ਨੋਟ ਦੀ ਕੀਮਤ ਵਿੱਚ ਰਤੀ ਭਰ ਅੰਤਰ ਨਹੀਂ ਹੈ।

ਸ਼ਬਦ ਤਾਂ ਉਂਵ ਵੀ ਅਧੂਰੇ ਹੀ ਹਨ। ਦਿਨ ਵਿੱਚ ਪਤਾ ਨਹੀਂ ਕਿੰਨੀ ਕੁ ਵਾਰ ਸਾਡੇ ਮਨੋਭਾਵਾਂ ਨੂੰ ਪ੍ਰਗਟ ਕਰਨ ਤੋਂ ਅਸਮਰੱਥ ਰਹਿ ਜਾਂਦੇ ਹਨ। ਆਪਣੀ ਗਲ ਦਰਸਾਣ ਵਾਸਤੇ ਸਾਨੂੰ ਸ਼ਬਦ ਹੀ ਨਹੀਂ ਮਿਲਦੇ। ਸ਼ਬਦਾਂ ਦੀ ਤਾਣੀ ਸਗੋਂ ਕਈ ਵਾਰੀ ਉਲਝਾ ਦੇਂਦੀ ਹੈ ਕਿ ਗੱਲ ਝਗੜੇ ਤੀਕ ਨਿਬੜਦੀ ਏ। ਸ਼ਬਦਾਂ ਦੀਆਂ ਗੁੰਝਲਾਂ ਅਦਾਲਤਾਂ ਵਿੱਚ ਵਕੀਲਾਂ ਦੇ ਤਾਂ ਭਾਵੇਂ ਕੰਮ ਆ ਜਾਣ ਪਰ ਨਿਤਾ ਪ੍ਰਤੀ ਜਿੰਦਗੀ ਵਿੱਚ, ਘਰੇਲੂ ਲੋੜਾਂ ਦੀ ਪੂਰਤੀ ਵਿੱਚ ਇਨ੍ਹਾਂ ਦਾ ਅਧੂਰਾਪਨ ਹੀ ਰਹਿੰਦਾ ਹੈ। ਜੀਵਨ ਦੇ ਹਰੇਕ ਪਹਿਲੂ ਦੇ ਭਾਵ ਕੇਵਲ ਸਮਝਣ ਨਾਲ ਹੀ ਸਾਡੀ ਇਕਸੁਰਤਾ ਹੋ ਸਕਦੀ ਏ। ਕਾਸ਼ ਕਿ ਸਾਡੀ ਜਿੰਦਗੀ ਵਿੱਚ ਦਮਾਗ ਨਾਲੋਂ ਦਿਲ ਨੂੰ ਪਹਿਲ ਦਿਤੀ ਜਾ ਸਕੇ। ਮੇਰੀ ਜਾਚੇ ਇਨਸਾਨ ਦੀ ਦੁਰਦਸ਼ਾ ਦਾ ਇਹੀ ਕਾਰਨ ਹੈ।

ਮਾਂ ਅਤੇ ਧੀ ਦਾ ਰਿਸ਼ਤਾ, ਪਿਤਾ ਤੇ ਪੁੱਤਰ ਦਾ ਸੰਬੰਧ, ਦੋਸਤਾਂ ਨਾਲ ਨੇੜਤਾ ਜਿੱਥੇ ਦਿਲ ਨਾਲ ਅੰਦਰਲੇ ਭਾਵਾਂ ਨਾਲ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਉਥੇ ਅੱਜ ਦਿਮਾਗ ਨੂੰ ਅਗੇ ਰੱਖਿਆ ਜਾ ਰਿਹਾ ਹੈ। ਦਿਲ ਦੀ ਭਾਸ਼ਾ ਅਤੇ ਦਿਮਾਗ ਦੀ ਭਾਸ਼ਾ ਵਿੱਚ ਜ਼ਮੀਨ ਅਸਮਾਨ ਦਾ ਅੰਤਰ ਹੈ। ਦਿਲ ਆਪਣੇ ਆਪ ਨੂੰ ਦੂਜੇ ਤੋਂ ਕੁਰਬਾਨ ਕਰਨਾ ਲੋੜਦੇ ਪਰੰਤੂ ਦਿਮਾਗ ਦੂਜੇ ਤੋਂ ਆਪਣਾ ਲਾਭ ਕਿਵੇਂ ਕੱਢ ਸਕਦੇ ਕੇਵਲ ਇਹੀ ਸੋਚਦੇ। ਦਿਲ ਸ਼ਬਦਾਂ ਦਾ ਮੁਥਾਜ ਨਹੀਂ ਹੁੰਦਾ ਦਿਮਾਗ ਸ਼ਬਦਾਂ ਦੀਆਂ ਗੁੰਝਲਾਂ ਵਿੱਚ ਪਾਉਂਦਾ ਹੈ। ਦਿਲ ਦੇ ਕੇ ਖੁਸ਼ ਹੁੰਦੇ ਦਿਮਾਗ ਖੋਹਣ ਦੀਆਂ ਚਾਲਾਂ ਚਲਾਉਂਦੇ। ਦਿਲ ਦੀਵਾਰਾਂ ਢਾਉਂਦਾ ਹੈ ਦਿਮਾਗ ਵਖਰੇਵੇਂ ਖੜੇ ਕਰਦਾ ਹੈ।

ਅਜ ਦੇ ਇਨਸਾਨ ਨੂੰ ਚੇਤਨ ਕਰਨ ਦੀ ਅਵਸ਼ੱਕਤਾ ਹੈ ਕਿ ਬਹੁਤ ਕੀਮਤੀ ਮੰਜੇ ਨਾਲੋਂ ਨੀਂਦ ਆਉਣੀ ਜ਼ਰੂਰੀ ਹੈ ਜੇ ਨੀਂਦ ਹੀ ਨਾ ਆਵੇ ਤਾਂ ਮੰਜਾ ਚਾਹੇ ਸੋਨੇ ਦਾ ਬਣਿਆ ਹੋਇਆ ਹੀ ਕਿਉਂ ਨਾ ਹੋਵੇ ਉਸ ਦੀ ਕੋਡੀ ਕੀਮਤ ਨਹੀਂ ਹੈ। ਰਸੋਈ ਵਿੱਚ ਬਣੇ ਹੋਏ ਅਨੇਕਾਂ ਕੀਮਤੀ ਪਦਾਰਥਾਂ ਦਾ ਸੁਆਦ ਕੇਵਲ ਭੁੱਖ ਲੱਗਣ ਕਾਰਨ ਹੈ ਜੇ ਭੁੱਖ ਹੀ ਨਾ ਲੱਗੇ ਤਦ ਭੋਜਨ ਚਾਹੇ 36 ਪ੍ਰਕਾਰ ਦਾ ਹੀ ਕਿਉਂ ਨਾ ਹੋਵੇ ਉਹ ਬਿਖ ਸਮਾਨ ਹੈ। ਕੀਮਤ ਦਵਾਈਆਂ ਦੀ ਨਹੀਂ ਸਿਹਤ ਦੀ ਹੈ। ਜੀਵਨ ਦੇ ਹਰੇਕ ਪਹਿਲੂ ਦੀ ਮਹੱਤਤਾ ਸਮਝ ਵਿੱਚ ਆਉਣ ਨਾਲ ਹੀ ਭਾਸ਼ਾ ਦੇ ਗੂੜ੍ਹਾ ਦਾ ਭੇਦ ਖੁਲ ਸਕਦੇ। ਇਕ ਵਾਰੀ ਯੁਗ ਪ੍ਰਵਰਤਕ ਬਾਬਾ ਗੁਰਬਚਨ ਜੀ ਪਾਸੋਂ ਕਿਸੇ ਪਤਰਕਾਰ ਨੇ ਉਸ ਵਕਤ ਪੁੱਛਿਆ ਸੀ ਜਦ ਕਿ ਭਾਰਤ ਵਿੱਚ ਭਾਸ਼ਾਵਾਂ ਦੇ ਅਨੇਕਾਂ ਝਗੜੇ ਪਏ ਹੋਏ ਸਨ। ਕਿਧਰੇ ਪੰਜਾਬੀ, ਕਿਧਰੇ ਹਿੰਦੀ ਕਿਧਰੇ ਮਰਾਠੀ ਕਿਤੇ ਗੁਜਰਾਤੀ ਭਾਸ਼ਾ ਪ੍ਰਤੀ ਚੰਗਾ ਮੰਦਾ ਕਿਹਾ ਜਾ ਰਿਹਾ ਸੀ। ਏਸੇ ਪ੍ਰਥਾਏ ਬਾਬਾ ਜੀ ਦੇ ਸ਼ਰਧਾਲੂ ਤਾਂ ਹਰੇਕ ਭਾਸ਼ਾ ਬੋਲਣ ਵਾਲੇ ਸਨ ਪਤ੍ਰਕਾਰ ਨੇ ਵੀ ਚਾਲਾਕੀ ਵਿਖਾਉਂਦਿਆਂ ਪੁੱਛਿਆ ਕਿ "ਆਪ ਕਿਸ ਭਾਸ਼ਾ ਨੂੰ ਚੰਗੀ ਸਮਝਦੇ ਹੋ?" ਪਤ੍ਰਕਾਰ ਦਾ ਭਾਵ ਸੀ ਕਿ ਜੇ ਪੰਜਾਬੀ ਆਖਣਗੇ ਤਦ ਹਿੰਦੀ ਵਾਲੇ ਨਾਰਾਜ਼ ਹੋਣਗੇ ਅਤੇ ਜੇ ਮਰਾਠੀ ਕਹਿਣਗੇ ਤਦ ਗੁਜਰਾਤੀ ਵਾਲੇ ਔਖੇ ਹੋਣਗੇ ਪਰੰਤੂ ਬਾਬਾ ਜੀ ਦੇ ਉਤਰ ਨੇ ਸਾਰਿਆਂ ਨੂੰ ਨਿਰਉਤਰ ਕਰ ਦਿੱਤਾ। ਹਜ਼ੂਰ ਨੇ ਕਿਹਾ "ਮੈਂ ਤਾਂ ਮਿੱਠੀ ਭਾਸ਼ਾ ਨੂੰ ਹੀ ਚੰਗਾ ਮੰਨਦਾ ਹਾਂ" ਕਿੰਨੀ ਠੋਸ ਸਚਾਈ ਅਤੇ ਏਕਤਾ ਅਤੇ ਖੁਸ਼ੀ ਵੰਡਣ ਦਾ ਸਾਧਨ ਹੈ। ਚੁਗਲੀ, ਨਿੰਦਾ, ਗਾਲੀ ਗਲੋਚ ਕਿਸੇ ਵੀ ਭਾਸ਼ਾ ਵਿੱਚ ਕਰੇ ਕਦੇ ਵੀ ਚੰਗਾ ਨਹੀਂ ਆਖਿਆ ਜਾ ਸਕਦਾ ਅਤੇ ਪ੍ਰੇਮ ਸਤਿਕਾਰ ਆਦਰ ਹਰੇਕ ਭਾਸ਼ਾ ਵਿੱਚ ਸ਼ੋਭਾ ਦਾਇਕ ਵੀ ਹੈ ਅਤੇ ਭਾਸ਼ਾ ਦੀ ਸ਼ੋਭਾ ਵੀ ਵਧਾਏਗਾ। ਭਾਸ਼ਾ ਦੀ ਵਰਤੋਂ ਅਸੀਂ ਕਿਸ ਭਾਵ ਨਾਲ ਕਰ ਰਹੇ ਹਾਂ ਉਹ ਕਿਸੇ ਵੀ ਭਾਸ਼ਾ ਨੂੰ ਉਚਾਈਆਂ ਜਾਂ ਨਿਵਾਣਾ ਵੱਲ ਲਿਜਾ ਸਕਦੀ ਹੈ। ਭੀਲਣੀ ਦੇ ਜੂਠੇ ਬੇਰਾਂ ਵਿੱਚ ਕੋਈ ਸੁਆਦ ਨਹੀਂ ਸੀ ਸਗੋਂ ਭਗਵਾਨ ਰਾਮ ਪ੍ਰਤੀ ਸ਼ਰਧਾਂ ਦੀ ਹੀ ਵੱਡਿਆਈ ਸੀ। ਨਾ ਹੀ ਬਿਦਰ ਜੀ ਦਾ ਅਲੂਣਾ ਸਾਗ ਹੀ ਪ੍ਰਵਾਨ ਸੀ। ਸ਼੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਨੇ ਬਿਦਰ ਜੀ ਦੇ ਭਾਵ ਨੂੰ ਪ੍ਰਵਾਨਤਾ ਬਖਸ਼ੀ। ਸਾਗ ਛਕਣ ਤੋਂ ਪਹਿਲਾਂ ਹੀ ਭਗਵਾਨ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦਰਯੋਧਨ ਨੂੰ ਭਰੇ ਦਰਬਾਰ ਵਿੱਚ ਆਖ ਆਏ ਸਨ ਕਿ "ਨਾ ਤੂੰ ਮੇਰਾ ਮਿੱਤਰ ਹੈਂ ਅਤੇ ਨਾ ਹੀ ਭਗਤ" ਏਸ ਵਾਸਤੇ ਤੇਰੇ ਮਹਿਲ ਅਤੇ ਅਨੇਕਾਂ ਭੋਜਨਾਂ ਨਾਲੋਂ ਬਿਦਰ ਦਾ ਭਗਤੀਭਾਵ ਸਰਲਤਾ ਕਾਰਨ ਉਸ ਦੀ ਝੱਪੜੀ ਤੇ ਰੁੱਖੀ ਸੁਖੀ ਹੀ ਮੈਨੂੰ ਚੰਗੀ ਲਗਦੀ ਏ। ਹਾਲਾਂਕਿ ਦਰਯੋਧਨ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦਾ ਕੁੜਮ ਸੀ ਅਤੇ ਹਰੇਕ ਪ੍ਰਕਾਰ ਦੀ ਵਿਦਿਆ ਗੁਰੂ ਦਰੇਨ ਜੀ ਅਤੇ ਕ੍ਰਿਪਾਚਾਰੀਆਂ ਜੀ ਪਾਸੋਂ ਪ੍ਰਾਪਤ ਵੀ ਕੀਤੀ ਹੋਈ ਸੀ। ਨਿਸਚੇ ਹੀ ਭਾਸ਼ਾ ਬੋਲਣ ਵਿੱਚ ਵੀ ਸਮਰੱਥ ਸੀ ਪਰੰਤੂ ਹਿਰਦੇ ਵਿੱਚ ਕਪਟ ਕਾਰਨ ਉਸਨੇ ਕਈ ਵਾਰੀ ਭਾਸ਼ਾ ਨੂੰ ਵੀ ਅਪਮਾਣਤ ਹੀ ਕੀਤਾ।

ਸ਼੍ਰੀ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਜੀ ਮਾਹਾਰਾਜ ਦੇ ਸਮੇਂ ਇਕ ਮਾਈਨੇ ਹੱਥ ਜੋੜ ਕੇ ਖੜੇ ਹੋ ਕੇ ਜਦ ਇਹ ਕਿਹਾ ਕਿ "ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਤੂੰ ਭੁਲਣਹਾਰ ਮੈਂ ਬਖਸ਼ਣਹਾਰ" ਹੋਰ ਸੁਣਨ ਵਾਲੇ ਬੇਸ਼ਕ ਹੈਰਾਨ ਹੋਏ ਪਰੰਤੂ ਸਤਿਗੁਰਾਂ ਮਾਈ ਦੇ ਭਾਵ ਨੂੰ ਸਮਝਿਆਂ ਅਤੇ ਮਾਈ ਨੂੰ ਕਲਾਵੇ ਵਿੱਚ ਲੈ ਲਿਆ। ਅੱਜ ਭਾਸ਼ਾਵਾਂ ਦੇ ਵਖਰੇਵਿਆਂ ਦਾ ਕੋਈ ਝਗੜਾ ਨਹੀਂ ਹੈ। ਝਗੜੇ ਦੀ ਜੜ ਦਿਲਾਂ ਦੀਆਂ ਦੂਰੀਆਂ ਹਨ। ਜਦ ਹਿਰਦੇ ਵਿੱਚ ਪਿਆਰ ਹੁੰਦੇ ਮਾਂ ਬੱਚੇ ਦੀ ਤੋਤਲੀ ਜੁਥਾਨ ਵਿੱਚ ਬੋਲਣਾ ਸ਼ੁਰੂ ਕਰ ਦੇਂਦੀ ਏ। ਉਹ ਚੰਗੀ ਭਲੀ ਰੋਟੀ ਬੋਲ ਸਕਦੀ ਹੈ ਪਰ ਬੱਚੇ ਨੂੰ ਪੁਛੇਗੀ "ਚੋਚੀ" ਖਾਣੀ ਏ? ਡਾਕਟਰ ਬਨਣ ਲਈ ਮੂਲ ਗੱਲ ਉਪਕਾਰ ਕਿਵੇਂ ਕਰਨੇ ਇਹ ਸਿੱਖਣ ਦੀ ਹੈ ਕਿਸ ਭਾਸ਼ਾ ਵਿੱਚ ਸਿਖਲਾਈ ਮਿਲਦੀ ਏ ਇਹ ਨਹੀਂ ਹੈ। ਇੰਝ ਹੀ ਇੰਨਜੀਅਰ, ਤਰਖਾਣ, ਰਾਜ ਮਿਸਤਰੀ, ਪਲੰਬਰ ਆਦਿ। ਅਸਲ ਵਿੱਚ ਗੁਣ ਪ੍ਰਾਪਤ ਕਰਨ ਦਾ ਨਾਮ ਵਿਦਿਆ ਹੈ। ਰੋਟੀ ਪਕੋਣੀ ਆਉਣੀ ਚਾਹੀਦੀ ਹੈ ਪਕੋਣੀ ਕਿਸੇ ਵੀ ਭਾਸ਼ਾ ਵਿੱਚ ਸਿਖ ਲਵੇ। ਜੇ ਦਿਲਾਂ ਦੀਆਂ ਦੂਰੀਆਂ ਮੁੱਕ ਜਾਣ ਤਾਂ ਮਨੁੱਖ ਦੀ ਹਰੇਕ ਚੀਜ਼ ਸਾਂਝੀ ਹੋ ਜਾਂਦੀ ਏ। ਜਦ ਤੀਕ ਤੂੰ ਹੋਰ ਤੇ ਮੈਂ ਹੋਰ ਦੀ ਭਾਵਨਾ ਹੋਵੇ ਪਿਤਾ ਪੁੱਤਰ ਪਤੀ ਪਤਨੀ, ਮਾਂ ਧੀ ਵਿੱਚ ਵੀ ਨੇੜਤਾ ਤੇ ਏਕਤਾ ਨਹੀਂ ਹੋ ਸਕਦੀ। ਮਨੁੱਖੀ ਸੁਆਰਥ ਨੇ ਏਕਤਾ ਦੇ ਢਾਂਚੇ ਨੂੰ ਖੋਰ੍ਹ ਖੋਰ੍ਹ ਕਰ ਛੱਡਿਆ ਏ। ਇਹੀ ਕਾਰਨ ਏ ਕਿ ਲੱਖ ਸੁਵਿਧਾਵਾਂ ਦੇ ਹੁੰਦਿਆਂ ਸੁੰਦਿਆਂ ਆਦਮੀ ਦੀ ਪ੍ਰੇਸ਼ਾਨੀ ਵਿੱਚ ਕਈ ਗੁਣਾ ਵਾਧਾ ਹੋ ਗਿਐ। ਬੰਦਿਆਂ ਦੇ ਚਿਹਰਿਆਂ ਨਾਲੋਂ ਉਨ੍ਹਾਂ ਦੀਆਂ ਕਾਰਾਂ ਦੀ ਚਮਕ ਵਧੇਰੇ ਹੈ। ਮਨਾ ਵਿੱਚ ਗੰਦਗੀ ਭਰੀ ਪਈ ਏ, ਗਰੀਬ ਤੇ ਵੀ ਗਰੀਬ ਹੋ ਗਿਐ ਪਰੰਤੂ ਦੇਹ ਦੀ ਸਜਾਵਟ ਤੇ ਪੂਰਾ ਜ਼ੋਰ ਲੱਗਾ ਪਿਆ ਹੈ। ਸ਼ਾਇਦ ਮਨ ਦੀ ਗਰੀਬੀ ਲੁੱਕ ਜਾਏ। ਇਸ ਵਾਸਤ ਬਾਹਰਲੀਆਂ ਉਪਲੱਬਧੀਆਂ ਨੇ ਅੰਦਰ ਦਾ ਵਖਰੇਵਾਂ ਹੋਰ ਵਧਾ ਦਿੱਤਾ ਹੈ।

ਏਸ ਮੁਸ਼ਕਿਲ ਦਾ ਹੱਲ ਇਹ ਬਿਲਕੁਲ ਨਹੀਂ ਕਿ ਇਨਸਾਨ ਤਰੱਕੀ ਨਾ ਕਰੇ ਅਤੇ ਵਿਹਲੜ ਹੋ ਕੇ ਬੈਠ ਜਾਏ। ਕੇਵਲ ਇਸ ਨਿਰਣੇ ਦੀ ਅਵੱਸ਼ਕਤਾ ਹੈ ਕਿ ਖੁਸ਼ੀ, ਸੁਖ, ਏਕਤਾ ਦਾ ਸਰੋਤ ਨੂੰ ਕਿਸੇ ਕੀਮਤ ਤੇ ਵੀ ਨਾ ਖੋਏ। ਸ਼ਹਿਨਸ਼ੀਲਤਾ, ਨਿਮ੍ਰਤਾ, ਸਬਰ ਸੰਤੋਖ, ਪਿਆਰ ਸਤਿਕਾਰ, ਮਿੱਠੀ ਭਾਸ਼ਾ ਮਨੁੱਖੀ ਮਨ ਦਾ ਸੰਗਾਰ ਹਨ। ਬਾਹਰਲੇ ਸੰਗਾਰ ਕਰਨ ਲਈ ਜੇਕਰ ਇਹ ਗਹਿਣੇ ਖੁਸ਼ ਜਾਣ ਤਾਂ ਬਹੁਤ ਵੱਡਾ ਘਾਟਾ ਹੈ। ਅਤੇ ਜੇਕਰ ਇਨ੍ਹਾਂ ਗੁਣਾਂ ਦੇ ਧਾਰਨੀ ਰਹਿਕੇ ਰਾਜਾ ਜਨਕ ਵਾਂਗ ਚਾਹੇ ਮਹਿਲਾ ਵਿੱਚ ਨਿਰਲੇਪ ਬਣ ਕੇ ਰੁਵੇ ਤਦ ਸੋਨੇ ਤੇ ਸੁਹਾਗਾ ਹੈ। ਸਾਰੇ ਹੀ ਵਿਸ਼ਵ ਵਿੱਚ ਸਾਂਝੀਵਾਲਤਾ ਕੇਵਲ ਆਤਮਿਕ ਹੀ ਹੈ। ਇਤਹਾਸ ਗੁਆਹ ਹੈ ਕਿ ਕੇਵਲ ਆਤਮਿਕ ਗਿਆਨ ਹੀ ਵੱਖ ਵੱਖ ਦੇਸ਼ਾਂ, ਭਾਸ਼ਾਵਾਂ, ਜਾਤਾਂ ਦੇ ਭੇਦ ਭਾਵ ਖੱਤਮ ਕਰ ਸਕਦੇ। ਬਾਕੀ ਸਾਰੇ ਹੀ ਯਤਨ ਅਸਥਿਰ ਹਨ ਸਥਾਈ ਨਹੀਂ। ਜਿਸ ਬਾਹਰਲੇ ਸਰੂਪ ਨੇ ਪੱਲ ਪੱਲ ਬਦਲਦੇ ਰਹਿਣਾ ਏ ਉਸ ਤੇ ਆਧਾਰਤ ਰਿਸ਼ਤੇ ਫਿਰ ਕਿਵੇਂ ਟਿਕ ਸਕਦੇ ਹਨ। ਆਤਮਾ ਤੇ ਆਧਾਰਤ ਸੰਬੰਧ ਜਨਮ ਜਨਮਾਤਰਾਂ ਤੇ ਟਿੱਕਦੇ ਹਨ ਕਿਉਂਕਿ ਆਤਮਾ ਕਦੇ ਨਹੀਂ ਬਦਲਦੀ। ਸਮਾਜ ਨੂੰ ਇਹ ਗਲ ਸ਼ਾਇਦ ਰਾਸ ਨਹੀਂ ਆਉਂਦੀ।

ਕਿਉਂਕਿ ਇੰਝ ਹੋਣ ਨਾਲ ਕਈਆਂ ਦੀਆਂ ਸਿਆਸਤ, ਧਰਮ, ਰਾਜ ਗੱਦੀ ਦੀਆਂ ਦੁਕਾਨਾਂ ਬੰਦ ਹੋ ਜਾਣਗੀਆਂ ਏਸੇ ਲਈ ਆਦਿ ਕਾਲ ਤੋਂ ਇਹ ਭਾਰ ਵਿਦਿਵਾਨਾਂ, ਲੇਖਕਾਂ, ਕਵੀਆਂ ਸੁਭ ਚਿੰਤਕਾਂ ਦੇ ਸਿਰ ਤੇ ਹੀ ਰਿਹਾ ਹੈ।

ਮਨੁੱਖੀ ਏਕਤਾ ਹੋਣ ਦੇ ਨਾਲ ਆਪ ਮੁਹਾਰੇ ਹਰੇਕ ਦੇ ਖਾਣ ਪੀਣ, ਰਹਿਣ ਸਹਿਣ, ਭਾਸ਼ਾ ਆਦਿ ਪ੍ਰਤੀ ਸਤਿਕਾਰ ਪੈਦਾ ਹੋ ਜਾਂਦੇ। ਸਤਿਕਾਰ ਨਾਲ ਭਰਮ ਭਲੇਖੇ, ਵਖਰੇਵੇਂ ਰਹਿੰਦੇ ਹੀ ਨਹੀਂ। ਭਿੰਨਤਾ ਨੂੰ ਇੱਕ ਸੁੰਦਰਤਾ ਦੇ ਰੂਪ ਵਿੱਚ ਦੇਖਿਆਂ ਜਾਂਦੇ। ਪਿਆਰ ਦੇ ਮਾਰਗ ਤੇ ਭਾਸ਼ਾ ਦਾ ਅਰਥ ਸਮਝਿਆ ਜਾਂਦੇ ਇਸ ਦੇ ਅਨਰਥ ਨਹੀਂ ਕੀਤੇ ਜਾਂਦੇ ਅਤੇ ਸਮਾਂ ਚਾਹੇ ਕਿਹੋ ਜਿਹਾ ਵੀ ਹੋ, ਹੋਰਾਂ ਵਾਸਤੇ ਪਿਆਂ ਹੋਵੇ ਮਨੁੱਖੀ ਧਰਮ ਦੇ ਉਪਾਸ਼ਕ ਸਦਾ ਹੀ ਸਵਰਗ ਦੇ ਅਧਿਕਾਰੀ ਹੁੰਦੇ ਹਨ।

" ਆਗ ਲਗੀ ਆਕਾਸ਼ ਕੋ ਜਲ ਜਲ ਪਰੇ ਅੰਗਾਰ ।

ਸੰਤ ਨਾ ਹੋਤੇ ਜਗਤ ਮੇਂ ਜਲ ਮਰਤਾ ਸੰਸਾਰ "

ਇਸ ਸਲੋਕ ਨੂੰ ਪੜ੍ਹ ਸੁਣ ਕੇ ਮੈਂ ਸੋਚਿਆ ਕਰਦਾ ਸਾਂ ਕਿ ਆਕਾਸ਼ ਨੂੰ ਕਿਵੇਂ ਅੱਗ ਲੱਗ ਸਕਦੀ ਏ ਜਿੱਥੇ ਅੰਗਾਰੇ ਡਿਗਦੇ ਹੋਣ? ਜਵਾਬ ਚਿੰਤਨ ਕਰਦਿਆਂ ਧਿਆਨ ਆਇਆ ਕਿ ਆਕਾਸ਼ ਤਾਂ ਆਵਾਜ਼ ਨੂੰ ਆਖਦੇ ਹਨ। ਪਿਆਰ ਦੇ ਦੋ ਸ਼ਬਦਾਂ ਦੀ ਥਾਂ ਹੀ ਨਫਰਤ ਦੇ ਬੋਲ ਬੋਲਕੇ ਇਨਸਾਨ ਆਪਣੇ ਹੰਕਾਰ ਨੂੰ ਹੀ ਹੋਰ ਵਧਾ ਰਿਹਾ ਹੁੰਦੇ। ਕੇਵਲ ਸੰਤ ਮੱਤ ਹੀ ਹੈ ਜੋ ਕਿ ਭਿਆਨਕ ਤੋਂ ਭਿਆਨਕ ਹਾਲਾਤ ਵਿੱਚ ਵੀ ਆਪਣੇ ਗੁਣਾਂ ਦਾ ਤਿਆਗ ਨਹੀਂ ਕਰਦਾ। ਸੰਤ ਮੱਤ ਸੰਸਾਰ ਦੇ ਹਰੇਕ ਪ੍ਰਾਣੀ, ਰਹਿਣ ਸਹਿਣ, ਖਾਣ ਪੀਣ ਭਾਸ਼ਾ ਸੰਸਕ੍ਰਿਤੀ ਨੂੰ ਵੱਡਿਆਉਂਦੇ ਹਨ। ਸੰਤ ਮੱਤ ਕੇਵਲ ਗੁਣਾਂ ਦਾ ਹੀ ਗਾਹਕ ਹੁੰਦੇ ਅਵਗੁਣ ਆਪਣੇ ਵੇਖਣੇ ਸੰਤਾਂ ਦਾ ਜੀਵਨ ਹੁੰਦੇ। ਆਪਣੇ ਆਪ ਨੂੰ ਸਾਰਿਆਂ ਨਾਲੋਂ ਨੀਣਾਂ ਗਿਣਨਾਂ ਸੰਤਾਂ ਦਾ ਚਰਿਤ੍ਰ ਹੁੰਦੇ।

ਸੰਤ ਜਿਥੇ ਵੀ ਬੈਠਦੇ ਹਨ ਉਥੇ ਹੀ ਸਵਰਗੀ ਵਾਤਾਵਰਨ ਸਥਾਪਿਤ ਕਰਦੇ ਹਨ। ਹਰ ਪ੍ਰਕਾਰ ਦੀ ਵਿੱਲਖਣਤਾ ਜਿਸ ਵਿੱਚ ਭਾਸ਼ਾ ਵੀ ਸ਼ਾਮਿਲ ਹੈ। ਇਹ ਸੁੰਦਰਤਾ ਦਿਸਣ ਲੱਗ ਪਏ ਏਸ ਵਾਸਤੇ ਸਾਮਾਜ ਨੂੰ ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸੰਤ ਮੱਤ ਦੀ ਅਵਸ਼ਕਤਾ ਹੈ।

NATIONAL INTEGRATION OF INDIANS

Dr. H.V.S. Shastry

"गीताञ्जली बहुभाषीय साहित्य मण्डलम्" विदेशे अपि भारतीय-भावैक्यपरं कार्यमग्नं इति प्रशंसाहर्हा सङ्गतिः ।

अत्र अखण्ड भारतराष्ट्रस्य मुखद्वयं चिन्तनीयम् , - भारतदेशस्य सम्पत् , तथा तद्देशस्थानां विदेशेषु च वसतां भारतीयानां अभ्युदयः च । एतद्-द्वयमपि परस्परम् । संरक्षणीयं भारतदेशस्य भौतिकं ऐश्वर्यम् । भारतीयानां हितचिन्तनं तु जनाङ्गीयम्, यतः भारतदेशात् बहिः वसतां अपि संस्कृतिसंरक्षणं अस्माकं ध्येयम् । भारतसदृशस्य बृहद्देशस्य, विराट्स्वरूपे विश्वव्यापिनि जनसमुदाये, विभिन्नजातिमतस्थानां मिश्रणकारणतः तज्जनकल्याणस्तु सङ्करे निहितः, सामान्यमेतत् कारणं जातु अव्यवस्था नाम । भारतदेशोऽद्य सङ्क्रमण स्थितौ वर्तते । यद्यपि अत्र सहजत्वेन समस्याः स्युः, तेषां परिहारः आद्यत्वेन क्रियमाण एव , तस्य प्रगतिः सर्वथा अग्रे यापनीया सर्वैः प्रयत्नैः च ।

द्वितीयाङ्गत्वेन अन्तराष्ट्रीय बहुभाषात्मिका एषा २००५ वर्षतमा गोष्ठी भारतदेश-भाषानीतेः च प्रभाविनी भवित्रीति । तर्हि, सम्प्रति भारतदेशे भाषानीतेः किं असमतोलनं जातम्? इति प्रश्नः । अत्र मम तु कश्चन संशय उत्थितः - यदि भारतदेशस्य भावैक्यसाधनार्थम् उपकरणत्वेन भारतीयभाषाः मन्यन्ते, भारतीयेषु केषांचित् भारतीयभावैक्यमेव एषितं न स्यात् , यतः तेषां भाषा मूलतः भारतीया एव न स्यात् । तर्हि तेभ्यः भावैक्यशिक्षणं तैर्नपिहितम् । एवं सूक्ष्मं एतद्वस्तु सतार्किकं च प्रतिपाद्यम् ।

जगति अद्य कतिपय देशा एव सर्वत्रगं राजकीयप्रभावं अन्तरा स्वतन्त्रेण विजृम्भन्ते । तेषु राजकीयप्रभावाः महता वेगेन परिवर्तमानं भूगोलकं (Global village) कल्पयन्तो प्रत्यङ्गुलं भूभागमद्य प्रबलेन रंहसा वार्तामाध्यमेन प्रक्षोभयन्ति, तथा अत्याधुनिक-तन्त्र-झञ्झावातेन प्राणोत्क्रमण-परिणामेनापि । एवं बहुव्यापृते स्पर्धात्मके विश्वेऽस्मिन्नद्य स्वराष्ट्रप्रगतिनिमित्तं वा भावैक्यनिर्माणे भारतीयभाषायाः पात्रं किमिति विषये उपन्यासं श्रोतुं वा कः क्षमेत? भारतीयानां सङ्कल्पो दुर्बलो, असङ्घटितः, अतः अप्रभावी च । सन्दर्भेऽस्मिंस्तु भारतजनशक्तिनिर्मितो शिक्षण-परिसर-वाणिज्य-क्षेत्रेषु महाञ्जलाभश्च दृष्टः । एवंगतानां विविधमतानाञ्जनानां राष्ट्रियभावैक्ये अनुरोधः कथं तर्हि? उदाहरणार्थं, कश्चन संस्कृत उपन्यासको यदि गैर्वाण्याः पावित्र्यं, तत्रत्याक्षय्यां सम्पत् प्रतिपाद्य , सांस्कृतिक अभ्युदये संस्कृतस्य पात्रं युक्तिसहितमपि भाषणं दद्यात्, परन्तु कः शृणुयात्? न केवलं तच्चर्वितचर्वणम्, व्याक्षिप्तमद्यासङ्गतमपि । अतः अस्माभिः प्रथमं सर्वे

भारतीयाः मुक्तमनसा संवादपथे आनेतव्याः, तन्निमित्तं केचन अंशा अत्र पुरःस्थापिताः ।

पुरा यदा सोवियेत् रशिया तथा अमेरिका देशश्च प्रबलौ प्रतिस्पर्धिनौ, तदा जगतः सर्वे अभ्युत्थानपरा देशाः तयोः कृपापात्रं भवितुं एव उद्युक्ताः । तत्र फलश्रुतिरिव नैका अनिष्टा उत्पन्नाः, निदर्शनार्थम् – चेचन्या, आप्घानिस्थानं, तालीबाननिर्माणं इत्यादयः सन्ति । तज्जन्याः भयोत्पादका यैः समस्तं जगत् अद्य भयोपद्रवपीडितम् । विप्लवैरैतैः बहुदेशेभ्यो जनाः निराश्रिता भूत्वा विदेशेषु अटित्वा अद्य ब्रिटन् देशं प्रविष्टा यत्र दीर्घकालात् स्थितानां भारतीयानां ते विद्वेषिणः । भारत-पाकिस्थानदेशयोः मध्ये जातस्य समरत्रयस्य अपि परोक्षेण प्रबलराष्ट्राणां हितासक्तिरेव कारणम् । यदा यदा पाकिस्थानं युद्धनिरतं, तदा भारतदेशे मुस्लिमजनानां अन्यमतीयानां च मध्ये संघर्षो उत्पद्यते स्म, राष्ट्रिय एकता च क्लिष्यते स्म । सर्वत्र भूगोलग्रामः सूत्रधारो भारतदेशकल्याणस्य तथा ऐक्यतायाः विनाशकारी । प्रबलदेश दुराग्रहेणैव नापराद्धो भारत एव बलिपशुः । तस्य राष्ट्रिय एकता, मुग्धजनाश्च प्रगतदेशेभ्यः पदाघातैः पुनःपुनः धूलिधूसरिताः ।

विश्वेऽद्य सर्वत्र मानवानां मूलभूत अधिकारान् संस्थापयितुं प्रामुख्यं दृश्यते । अत्र देशभक्तिः प्राक्तनीभूता, देशसेवा च अगण्या, देशस्थानां एकता तु हास्याय एव । इदमिदानीं लंडन् नगरे कश्चन भारतीयाभिमानि युवा करपत्रवितरणे निरतो दृष्टः, निर्वेदकारणमेतत्, – सः गर्वितो हिन्दू इति, न तु तस्याभिमानो भारतीय इति! आधुनिकप्रवृत्त्या चरन् भारत सर्वकारः निन्द्यो भवेदत्र जनानां तिरस्काराय च । अत्र प्रथमतः उल्लेखनीयो सैयद् शहाबुद्दीन्, यः "मुस्लिम सचिवो भारतस्य" इति प्रथितो बभूव । "आद्योऽहं मुस्लिम इति, ततो भारतीयः" इति तस्य उद्धोषं प्रथितं कुर्वन्तो वार्ताहराः (Media) एव अत्र भारतस्य एकतायाः विभेदका इति वक्तुमलम् । अपहास्यमेतत् खण्डितुकामा हिन्दुत्वाभिमानिनस्तु तदा उक्तवन्तः, – "वयं प्रथमतः भारतेयाः, ततो हिन्दवः" इति, यैः राष्ट्रैकता पुरस्कृता । आशोत्तरोऽयमचिराय भवेत्, यदि दौर्भाग्यतः पूर्वोक्ततरुणसदृशाः वर्धमानाः हिन्दु समुदाये बहवो अभविष्यन् । "झण्डा ऊंचा रहे हमारा" इति वा, "'सारे जहान से अच्छा" इति वा गीतं स्वाभिमानपूर्णं को गायेत्? अन्यत्र, भारतीयानां विदेशगमनं तु भूयो वर्धते; अनेन अपि भारतीयानां स्वदेशे अस्मिता एव सङ्कटे निहिता । "विश्वकल्याणे चिन्तनं – जनकल्याणे साक्षात् कार्यम्" इति नीतेः विपर्ययो दृष्टः भारते । तत्र कस्मिञ्चित् विद्यालये राष्ट्रगीतं गातुं वा "भारत माता की जय" इति वक्तुं वा विरोधः प्रकटितः, न्यायालयेनापि स विरोध एव पुरस्कृतः! एवं स्वाभिमानिनां मुखभङ्गे यत्र जायते, स्वराष्ट्रवैरुद्ध्यमेव यदा सम्मान्यते, तत्र "को रञ्जयेत् ज्ञान-लव दुर्विदग्धम्", "कालाय तस्मै नमः!" इति तूष्णीं न तिष्ठेम । यदि जनान् मुखानि दृष्ट्वा "वन्दे मातरं" वा, "जनगणमन" इति वैकं राष्ट्रगीतं गातुं निश्चयः कर्तव्यः, द्विराष्ट्रबीजमस्त्यैव पिहितम् । "अधिकारा न दीयन्ते, आर्ज्यन्ते" Rights

cannot be given, they have to be won". "जागृत्याम, वयं प्रेरयाम" अर्थात्, विप्लवेऽस्मिङ्गले जनश्च शासनश्च विमुखीभूतौ, तर्हि महाजनानां कल्याणः केन सिद्ध्येत? सत्यदर्शने आधुनिक शिक्षणं जनप्रोत्साहश्च यावद्दृश्येते, सत्त्वरक्षणे अपि तावत् कटिबद्धता लक्ष्या । अन्यथा, वयं सर्वे केवलं इतिहासलेखने निरता भवेम, भविष्यविषये निर्लक्ष्यतया तावत् । अखण्डराष्ट्रभावनं वा राष्ट्रीय एकता वा अधुना जगति नश्यमाने दृश्येते, ये च निष्ठुर-मतश्रद्धयैकया संहताः, तेषां अधीनाः औदार्ययुक्ता सर्वे गुणाः पराजिताः सन्ति ।

पूर्वस्मादपि कालात् भारतो देशः बहुजनाङ्गीयो, जात्यतीतो, प्रजाशासनवादी च । अनूचानादपि कालात्तत्र विदेशीयाः निवसन्तः । परन्तु आधुनिकसदृशाः विदेशागन्तारो न सन्ति ये भारतदेशमागत्य स्थिताः, तेषां उद्देशः परिणामो वा भिन्न आसीदिति कारणतः । राष्ट्रियैकताभावे तु तेषां न केवलं निरुत्सुकता, अपि तु विरोधः एव । तथैव राष्ट्रगीतस्य विरोधिना "वन्दे मातरम्" विद्वेषिणः अपि तत्र एव मूलनिवासिभिः, शासनेनापि सह सङ्घर्षे उद्युक्ताः । विपर्यासतः तेषां राष्ट्रविरोधिनी अपेक्षा एव न्यायालयेनापि समर्थिता; एवं चेत्, किं वक्तुं शक्नुयाम ? मातृभूमिश्रद्धया भारते निवसतां शान्तिप्रियाणां देशभक्तिः यदि तैरुग्रगामिभिः नितरां जर्जरिता चेत्, राष्ट्रीयस्मिता-भावाः, तथा राष्ट्रीय एकतादि जानपदभावनाः एव ते ।

यथा पूर्वोक्तं, भूरिविप्रवासेन (Mass Migration) विदेशतः आगतानां सङ्ख्या एव यदि अधिका, ततो जनसङ्ख्यासमतोलनं, तथा स्वभूमिस्थानां चासन्तोषवर्धनं भीतिकरम् । अत्रोदाहरणं यत् ब्रिटन् देशे गतनिर्वाचने विदेशीयानामागमननिषेधमेव अधिकृत्य जनान्दोलनमासीद्वहत् । अत्रोद्भूतं जनसङ्घर्षं परिहर्तुं निरुपायिनो राजकारणिनः । तेभ्यः तत्त्वनिष्ठा वा , लोकसेवा - समाजप्रगतिः - राष्ट्रसेवादि दीक्षा वा सुतरां आनुषङ्गिकाः ।

द्वितीयमुदाहरणम्, - अद्यापि भारतसर्वकारो अनिर्णयेऽस्ति , विदेशवासिभ्यो भारतीयेभ्यः द्विराष्ट्रवासानुमतिं (Dual Passport) दातुम् । तेन विलम्बेन भारतसञ्जातानां आशङ्क एकत्र वर्धमाना, अन्यत्र भारतसर्वकारस्य भीतिरस्त्येव , विजनेभ्यो अवकाशे दत्ते , मातृभूम्यै किमापद्येत इति । राजकारणिनां तु इङ्गितो, कदापि न प्रकाशः । तैर्न परिहार्यन्ते समस्याः महाजनैः यदि - वन्दे मातरम्, जनगणमन - इति राष्ट्रगीतद्वयं यत्स्थितं विकल्पेन एकस्मिन् राष्ट्रे! ("God save our Queen" राष्ट्रगीतं तु बहुजना न जानन्ति एव!) महाजनो आत्मा राष्ट्रस्य ।

शिक्षणक्षेत्रे अभ्युदयः, सञ्चार निगमे तथा दूरसम्पर्के (I.T.) च प्रगतिः - एतौ द्वावंशौ अधुना

भारतसन्निवेशे विनूतनौ, संतृप्तिदायकौ च । प्रायः अनेनैव भारतीयानां सङ्कष्टानां परिहारे भवेत् । निदर्शनं अत्र - विदेशेषु स्थितानां भारतीयानां यदा क्लेशः सम्भवति, तत्रत्यो भारतीय दूतावासः कमपि उपकारं कर्तुं असमर्थः इत्यस्ति प्रथा । प्रगतदेशानां सर्वकारः दूतावासाश्च अस्माभिः अनुकरणीयाः । आयात-निर्यात-उद्यमे च विदेशस्थानां राष्ट्रीयानां योगदानं संलक्ष्य कार्यविधानं योजनीयम् । दूतावासो नाम न केवलं सामान्यतः कार्याङ्गम्, स्वजनेषु परकीयेषु च सौहार्दं स्रष्टुं स प्रभवति । यदा राष्ट्रीयः गौरवान्विताः राष्ट्रमेव सुप्रतिष्ठितं भवेत् । परं तु भारतीयानां परस्परप्रीतिः कुतः ?
तथा भारत सर्वकारस्य अधिकारिणां निरासक्तिरिव कार्यविलम्बः भारतीयानां - स्वदेशे, विदेशेषु च - बहुमुखक्लेशकारणम् ।

यथा सर्वत्र, भारते वयोभेदनिमित्तं जातं स्थित्यन्तरमपि तत्र अवान्तरजातिप्रकल्पकम् । विदेशे उषन्तो युवानः अस्मदीया किशोरा भारतदेशे यदि अपरिचिता, निरासक्ता इति चिन्तनीया परिहासश्च । वस्तुतः भारतीयानां स्वदेशसम्मानः, स्वजनप्रीतिः, स्वाभिमानः इतोऽपि वर्धनीयाः । यावत्पर्यन्तं ते गुणाः न विकसन्ति, सर्वे परकीयाः अपि अस्मान् पदहतान् कृत्वा एव चलिष्यन्ति । स्वामी विवेकानन्दः उक्तवान् - "दौर्बल्यं पापम्" इति । तथैव आत्मसंरक्षणार्थं प्रथमतः दैन्यं हित्वा, वयं समानमनस्कान् सर्वान् सधैर्यम् जागृत्याम, अस्मदीयभावनं प्रेरयाम । यावत्पर्यन्तं लज्जां भीतिं च विहाय अस्मदीयराष्ट्रमानविन्दून् "वन्दे मातरम्" इति वा, "भारत माता की जय" इति वा घोषणं मुक्तकण्ठं निःसङ्कोचेन च भारतेयाः न वदेयुः, तावत् राष्ट्रीय एकतादीनां कोटियोजनदूर एव अनवाप्तता । "उत्तिष्ठत भारताः!" - उपायेनानेनैव हृदये प्रसन्नता, मानसिकं स्वास्थ्यं, आध्यात्मिको आनन्दः, समग्रभारतीयसमाजोन्नतिश्च भूयासुः । वन्दे भारतमातरम् ॥

Global Integration of Indians

DR. H. V. S. SHASTRY

ABSTRACT

The concept "Global Indians" is unlike "Global Israelis". There have been difficulties in unification of Indians owing to the heterogeneity which is very unique to the land as well as the people of India.

Indians' Scenario today – As the hosts of a great land which attracted foreigners since many a millennia, the Indians nowadays find difficulties if they need to reinforce assimilation within India when Global Village is taking shape. Indians are also migrating in every part of world owing to their skills and trends of expansion. Thus their role is reversed in their two-way-situation today. As guests first and hosts next outside of India, their national status is really dual. i.e. in their settled lands India calls them NRI's and Indians feel themselves there as resident non-nationals (RNN's)!

This Indian dichotomy is further complicated by the issues of recent mass migration, with problems of conflict and compromises in settlements, sectarian trends opposing unification, enforcement of human rights protecting the minorities' rights causing them to remain separate, IT facilities in getting connected always to the land of origin and the powerful media. These confuse to overreact to the reports blown out of proportions. In spite of overwhelmingly technical advancement, the same has posed real challenge to educate Indian youths on Indian culture in foreign land. The danger of the Indians' generation gap is both wide and deep. This is an extra dimension to the problems and the migrated Indians have to pay for it as well.

Do Indians need an identity? – Indian-ness could be illustrated variously and we shall accept all of them. Being Indian in itself is an identity basically; Indian-ness can't be erased; everything else can change; we can't change our ancestors. Hence, nothing has to be done to make Indians Indians. Still, some people may wish to take up that missionary, as a pride of keeping the fire burning. The author, after discussing challenges for them well ahead, suggests to stop expecting help first from others (including the government in India or Indian Embassy in overseas) or blaming them next (that somebody is not noble enough).

Which steps need to be taken – Whether for an individual or a state, others won't help in ideology. We need to help ourselves. Working to get compliment from others is not nobility. We should assert for ourselves, politely and firmly. Lessons from history, if forgotten, prove too costly for any nation's interests. Sectarian forces, with the force of their hidden agenda, are globally engaged in war. They do not respect liberal values but exploit them if and when found in others' countries.

Action plan – Working for the dignity of our culture is in itself a blessedness. Like every ant collects food and that serves community (in monsoon and winter), let each of us, as Indian, no matter in or outside of India, work consistently in the interests of our culture, kinship as well as loyalty to the land settled in. 'Take care of a penny, the pound will take care of itself' is a wise saying. This spirit, together with a sense of pride of being Indian, should be able to assimilate all and support to stand above our differences.

INTRODUCTION

Gitanjali Multilingual and Literary Circle is active in the Indian national interests in a foreign land. This has to be appreciated. We need to address Indian national integrity in terms of the security of its land and other forms of its wealth, and secondly the betterment and welfare of the Indian people in their motherland as well as those abroad. In fact these constitute a twofold issue owing to the mutual and closely knit nature.

DISCUSSION / PROPOSAL

The property of the Indian nation concerns geographical and other material wealth. Its peoples' welfare is rather extensive and transcends through their cultural possessions. We sum up all these as Indian Diaspora, meaning India that is Bharat and its ethnic population outside. Owing to their vast heterogeneity, it is difficult to program a welfare programme for Indians in toto. Whilst India is in the midst of a transition, its rich and variety of problems have to be sorted out on priority basis yet pushing hard the throttle responsible for the take-off.

As the second part, which is most relevant for this International Multilingual Symposium 2005, what is our remark about the Indian language policy? We need to analyse if there has been any imbalance there. While I appreciate such intention in organising this symposium on languages' representation, I am a bit sceptic on this issue owing to many a international scenario. Many people in India who speak a non-Indian language might be inconsiderate to

develop Indian languages for India's integrity for that matter they wouldn't compromise their fundamental human rights. Eventually, the welfare state of India through languages' issue falls to the background. Hence I would like not to confine this discussion to the linguistic issues only.

Identity of being an Indian

Indian identity has been portrayed since time immemorial. The epics have defined Indian in a very geographical sense. Our liberal sense takes into consideration much more than a map of India. The area transcends even the languages an Indian ought to speak. Times have changed from the formula, 'wearing saree = Indian woman'! Nowadays the ways of calling somebody "Indian" have changed a lot. No matter how the person may present, his/her Indian-ness persists.

In today's world, very few and fortunate countries could be self-contained. This owes to global political situation and its implications. Consequent to this, the national sentiments of Indians are rapidly replaced with certain logistics. Their implications are added by ample effect of the fast and powerful media. Even the remotest part of the world is now covered by the 'digital', 'broadband' network and bombarded every minute by the media monster backed by a breathtaking pace of the post-modern technology. This offers an advantage though in education, environment and business etc. In such a busy and competitive life at present, lectures on the ages old topics like the role of language in national integration, nay, reconstruction, become a cliché. Even as a Sanskrit scholar I see no meaning in presenting however authoritatively, the ancientness, holiness or richness of Sanskrit language and its input into Indian culture etc. That mere repetition for a thousandth time has no relevance today. We need first to keep a dialogue for opening minds and updating it with facts of the universe.

Let me take a context. Whilst USSR and USA were the two super powers, their mutual rivalry and competitive negotiations with other countries had great impact upon the economic as well as military natures of their chosen clients, i.e. developing countries. The crises in Chechnya, Afghanistan, creation of Taliban etc. to mention a few, were all the by-products of a long period of one vying with the other; these creations imbalanced the neighbouring and friendly countries who sheltered them; the recent refugees' influx has unsettled UK and such areas of longstanding Indians' settlements. In all the three fronts, a third party India suffered in national sentiments. Indians worldwide faced the global heat - the radiation as part of manipulation by super powers. India's two or more wars with Pakistan also provide evidences. In the waves of war each time, communal riots also broke India. The games of the super powers jeopardise India's sovereign rights and contend her contented indoor policy as well as external affairs. India had to yield to external pressures every single time. How do we (Indian Diaspora) cope with such threats, how do we maintain our national integrity? 'Global village' which holds the key has to be searched for their solutions as well.

Fundamental human rights and welfare benefits also considerably constrain our endeavour to build national sentiments. Rights have gained priority over responsibilities. Consider the demands on communal grounds. A state which readily submits to certain communal forces accumulates hatred from other communities as well as from patriotic and secular sectors. I came across recently a young and staunch Hindu British's leaflet which is very disturbing; he denies himself to be an Indian; nevertheless he is proud to be a Hindu! He is proud of a heritage as long it was 'gloriously ancient Indian and non political'. This contempt could be fast spreading among our youth and as an obvious reaction to the modern India's policy which copied and pasted as elsewhere, the post modern values of human rights. First we came across Syed Shahabuddin, a "Muslim M.P. of India" who got a reputation by the media for declaring, "I am Muslim first, and an Indian next" whom others with sectarian demands promptly followed. On the contrary, Hindu activists in those days always held, "we are Indians first, Hindus next" which might have short-lived. If the Hindu youths in the west should start copying the leaflet I already quoted, we are quite aghast. I hence see a possibility that a growing section of Indians (youths in foreign countries) do not believe (or lost faith) in the glorified 'Indian national' integrity. Hence "Jhanda ooncha rahe hamara", "Sare jahan se accha" etc have lost their enchantment for our young generation.

Even if Shahabuddin's people could be appeased and brought around for a consensus on national integrity, if they do so on a deal, how nasty! The pact could enforce another partition. We should not yield to any appeasing promotions which are only 'gift cheques' for the enemies of national integrity.

Modern education and scientific progress are busy in finding the facts; fine; shouldn't we learn from history? If we hesitate to choose 'Jana-gana-mana' instead of 'Vande Mataram' to sing Indian national anthem, there must be some historic irkness which has bred a guilt in the place of pride in singing the glory of our dear motherland. Let us remember, friends, 'rights cannot be given; they have to be won!'

Foreign nationals settled in India many centuries ago, not as a sort of modern migration. Whenever they reacted to any national movements or contemporary issues or problems like ecology or public interests like health or education or political trends, if we find in them an adherence to certain conservative values, it owes to a non-belief in the adapted nation's interests among the migrated people. Even the changing times of the global village like national

integrity amongst people, or shared values merging nations etc. are not affecting them. People haven't become inactive; their energy is not on national interests. In a sensitive situation like today, if the media is not correctly identifying, or is irresponsible, people get so confused that they fight against what is right in the rights' interests.

As noted already, mass migration with recent growth is yet another global phenomenon. Apart from the usual factors of the competitive jobs and business abroad, later we saw the political refugees and asylum seekers which is yet continuing. Governments have accepted that how many of them are genuine or how many of them have stayed illegally cannot be known. This in turn has given a freehold for the agency of mass migrations to target certain lands. This no-fight attack has brought a tumult in the demographic structure of developed countries where, in the first place, tax paying overseas workers were welcome. Growing unhappiness is apparent among the natives with regard to the influx of foreign people.

Indians are also predominantly migrating and entering a new phase apart from being hosts. They now feel the heat in settling in the new land, the indignant natives' 'territory'. As in Britain, the migration factor becomes an issue in the elections and the voters' anger is a symptom of a divided nation. People do not believe that their government has acted responsibly in housing these 'guests'. Had it not been for his political advantages, a politician might also feel the same about his neighbour refugee whom his people describe as an ignorant nut but quite aware of all his entitled benefits from the local council. This dividing line drastically removes national sentiments from all. This, the reverse of the saying, "Think globally and act locally" happened long ago in India. A community school and their worship place refused to sing national anthem; upon the litigation of certain nationalists, the courts upheld the immigrants' refusal quoting the fundamental human rights or of amnesty international, which, for convenience sake, could choose, in the whole world, certain sites only.

That is the slap on the face of any 'patriotic' government. It gets now the blame of imposing upon the people in asking to work for national unity. Such an apathy shuns the people to work with a sense of pride for nation. It also strengthens the dissident and sectarian attitude of fanatic nomads if they are opposing with tooth and nail against national integrity of the land they settled in. In the international arena, basic necessities of life and freedom of individual - these have become important. Consequently, the national authority of a country is rendered to be a mere watchdog to look after the fundamental rights of all people there. This is the paradox of looking at fundamentals as the final. When the government policy, yielding to international pressure, instead of protecting its peoples' interests, interferes in their sentiments, it causes hostility between people and with the government. Who takes risk? Who, then, builds 'nation'? Nation builders are peeled off their sentimental feathers. Authorities are supposed only to supervise over the basic needs which have to be supplied, - first and last. Their need is to create a proper cosmopolitan society, that's it.

An example, in contrast to that, is in the people's wishes not fulfilled by the government; I refer to the issue of the Dual citizenship from Indian government which is overdue. On one side, NRIs feel betrayed owing to the ongoing delay; Indian government, however, is scared of the misuse of Indian passports in foreigners' hands. This shows very clearly how the government cannot decide. But the people take this dilemma very differently - when a person's intent is not explicit, people compare it to a politician's hidden agenda! In reality, the hidden agenda in this case is of the infiltrators; they play their cards right each time; as opportunists they never try to assimilate; they join hands with politicians' smartness; standing on the dividing line, they ever widen it and get the best out of the gaps; the impatient peoples' agony grows.

CONCLUSIONS

Welcomingly, there has been drastic transformation by I.T. as evident from the developments in education, tourism and commerce. People now compare how the Indian embassy unlike of different countries has its character. Embassies need to play a greater role in building the psyche of their people who live abroad. It knows the best how its nationals living abroad bring huge reserve to their homeland and the credibility to what they hold as a sense of nation. We cannot ignore the sentimental values which bring solace to our own people who live in the valley between a non-resident and not belonging nationality. They hoist their flag outside of their country. How emotional it is for them to help the next generation to memorize Indian national anthem in a foreign land.

People take weakness as bad; monk Vivekananda points out, "weakness is a sin". A liberal spirit, if expressed by a state excessively, could be taken for a ride by anti-national groups, to establish their own theocratic or autocratic states. Loyalty to two things always rooms ambiguity in the intention of the person having dual loyalty. This is a lesson from history; forgetting it could prove too costly to nationalists. If people with specific sentiments and supported by fundamental human rights keep separated from the national integrity of India, they wish not to join the slogan "Vande Mataram" nor "Bharata Mata ki Jaya". But if they join, with them; if they won't, without them; if they oppose, in spite of them, the national integrity of Indians voice would rise. We have conviction about who and why should one memorize "Jana-gana-mana". Hence with pride I conclude my presentation, "Glory to my Mother India".

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