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## Simplifying The Trika Shastra of Kashmir

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### Abstract

*God Shiva was worshipped in early as well as early medieval period of the history of Kashmir through the medium of his icons as well as Shiva linga. But with the appearance of Trika Shaivism in the ninth century AD, a number of saints and intellectuals made worthy contributions to its subtle philosophy. With the passage of time, it was seen that the abstract philosophy of the Trika remained confined to a few selected, blessed and spiritually advanced seers. However, Swami Lakshman Joo has simplified the entire system of the Trika Shastra which is better known as Kashmir Shaivism. The paper endeavors to dwell upon this simplification of the Trika which has brought it within the reach of the devout. The ultimate goal of life can thus be reached by the devoted disciple through the practice of this system.*

**Key words :** *Agama, Krama, Kula, Pratyabhijna, Shaivacharya, Shaktipata, Spanda, turya, upayas.*

Abundant literary evidences belonging to the early and early medieval period of the history of Kashmir point to the popularity of Shiva worship in Kashmir. The *Nilamata Puraṇa*, the several works of the poet Kshemendra, the *Rajatarangini* of Pandit Kalhana are replete with references indicating worship of God Shiva by the royalty, elite as well as the masses of Kashmir. God Shiva was worshipped through the medium of icons as well as the Shiva *linga*. The deities associated with him were also venerated with solemnity. This is to say that the *puraṇic* Shaivism was prevalent in Kashmir since early days and continued to enjoy popularity till early medieval period. With this knowledge at hand, we proceed to dwell upon the concern of the present paper. We endeavour to discuss here that system of philosophy which appeared or re-appeared in Kashmir in the ninth century AD and which is

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popularly known as Kashmir Shaivism or Trika Shaivism.<sup>1</sup> Till about the twelfth century AD, important strides took place in both the philosophical and theological spheres. Intellectual stalwarts such as Shri Somananda, Utpaladeva, Abhinavagupta, Kc hemaraja and others made worthy contributions towards understanding of its abstract contents.<sup>2</sup> However, no major publications after approximately fourteenth century have been reported. At this point it will be worthwhile to mention that as late as the twentieth century, a kashmiri *Shaivacharya*, Swami Lakshmana Joo Raina has done his utmost to revive, rejuvenate and simplify the entire system of Kashmir Shaivism. He has revived both the scholarly and yogic streams of Kashmir Shaivism.<sup>3</sup> However, before we dwell upon the novel interpretation of Kashmir Shaivism of the *Shaivacharya*, we must understand the widely prevalent viewpoint of a host of scholars like Chatterji and Basu.

### What is Trika Shastra?

As per Basu, the word Trika means a Trinity and the Trika Shaivism is so called because it consists of several trinities such as, the scriptures, Siddha, Namaka and Malini, which are regarded as most important of the ninety two *Agamas*. The second triad consists of Shiva, Shakti and AG u and the goddesses Para, Aparā and Paratpara. Trika is so called also because it explains the three modes of knowledge of *abheda*, *bhedabheda* and *bheda*.<sup>4</sup> The widespread and prevalent opinion is that the Trika Shaivism has a subtle nature and it gives us the vision of Reality, of the destiny of Man and the way and discipline leading to that destiny. Sages having deep spiritual insight have brought it forth through the process of 'more than normal' self experiences.<sup>5</sup> It is therefore, in the opinion of scholars like Chatterji and Basu, the prerogative of a handful of highly enlightened, pure and blessed souls only.

In comparison to the above opinion, in depth study of the literature published in the recent past suggests a paradigm shift as far as understanding of the contents of the Trika are concerned. Swami Lakshman Joo interprets Trika as "the three fold signs of man and his world."<sup>6</sup> There are three energies of varying degrees which represent the three fold activities of the universe as also the spiritual physical or worldly actions in it. Any human being can study, imbibe and practice this philosophy for the ultimate goal of life is to rise from individuality to universality.<sup>7</sup>

The study of the series of his lectures which were delivered in the kashmiri language at the Shaiva Institute Hall at Gupta Ganga, Kashmir towards the end of 1980 bring forth in absolute clarity Swamiji's interpretation of the Trika. He lays emphasis on the practical application of its philosophy, on the realization of its truth rather than on the mere intellectual understanding of its subtle contents. As per his reckoning, Kashmir Shaivism is a practical system of spirituality. Stress is laid on its oral tradition to pass on the correct understanding and realization of reality.<sup>8</sup> The above perspective is a definite development in Kashmir Shaivism. The earlier impression that this system of philosophy has such complicated concepts that it is within reach of only a few blessed souls is done away with by Swamiji.

His interpretation of the Trika brings it closer to devoted aspirants who want to attain the Ultimate Reality.

As per scholars like Chatterji and Basu, the Trika can be divided into - Agama *Shastra*, Spanda *Shastra* and Pratyabhijna *shastra*.<sup>9</sup> Swami Lakshmana Joo however is of the opinion that the Trika comprises four systems, viz. Pratyabhijna, Kula, Krama and Spanda.<sup>10</sup>

The Shaiva *Agamas* are believed to have a divine authorship and an eternal existence. They were related to the sage Durvasas by Shiva Himself as Shrikantha. Most of the *Agamas* existed even before the appearance or re-appearance of the Trika and taught mostly a dualistic doctrine.<sup>11</sup> It was to stop the teaching of the dualistic doctrine that the *Shiva-sutras*, which stressed only on the pure *Advaita tattva* or idealistic monism, were revealed to the Sage Vasugupta of the ninth century A.D. This work is also known to us as *Shivopanihsad-sangraha* and *Shivarahasya-gamashâstra-sangraha*.<sup>12</sup>

The Spanda *shastra* lays down the main principles of the Shivasutrain greater detail. It however does not give logical or philosophical reasonings in its support.<sup>13</sup> For Swami Lakshman Joo, Spanda means ‘movement’ and that nothing can exist without movement. Because, where there is movement, there is life and vice versa. He further believes that movement exists in wakefulness, dreaming state, state of deep sleep as well as *turya*.<sup>14</sup> Here *turya* refers to the state of *ananda* or bliss. The mentioned interpretation of the term Spanda by the Kashmiri saint is apparently a simplification of the contents of the Spanda system.

The Pratyabhijnashastra may be regarded as the *manana* or *vichara shastra* i.e. the philosophy proper of the Trika.<sup>15</sup> Somananda, the author of the Shiva *Dre* h m i was the propounder of this branch of knowledge. Eliot puts forward his understanding of the term *pratyabhijna*. For him, the human soul is Shiva and only Shiva is the Reality. Rest everything in this world is an illusion, which is the result of *mayic* forces functioning on the sensations of the human mind. However, these forces may be effectively controlled by the immense power of the mind and by the practice of meditation. And, when once this is achieved, light penetrates the darkness caused by the influence of *maya* and illumines the depth of the human being. It is then, that the truth prevails upon the human soul and that is % that it alone is Shiva, the ultimate Reality. The illusory world exists in His will and in His mind.<sup>16</sup>

As per the interpretation of Swami Lakshman Joo, pratyabhijna means, “to recognize, to realize yourself spontaneously once again”. He explains while simplifying the tenets that a person’s *guru* or spiritual guide plays the most vital role, for it is him who helps the disciple to recognize the true nature of his real self. The guide says that he himself is Shiva. In this system, the aspirant neither needs to practice nor concentrate or meditate. His guide’s blessings alone enables him to realize the supreme truth.<sup>17</sup> There are no *upayas* in the Pratyabhijna system.

The Kula system or Kaulism has been dealt with in detail by L.N. Sharma.

According to him, the terms Kula and Akula mean Shakti and Shiva and therefore, we may describe Kaulism as the path in which attempts are made to unite Kula and Akula in order to arrive at the cherished goal of absolute unity.<sup>18</sup> In this system, the Kaulas worship the Kula and Akula through the use of five ingredients, the *panhcamakara*, viz madya, mamsa, matsya, mudra and maithuna. The mentioned rituals must essentially be performed by those *sadhakas* who are gifted with a high degree of self control and who have transcended the sphere of morality and attained a very high level of spirituality. These *sadhakas* must always keep the supreme goal in sight, i.e. realizing the Absolute. The means should not distract them and the end should be attained by following strict discipline.<sup>19</sup>

The interpretation of the Kula system underwent development with the passage of time. Swami Lakshmana Joo mentions that the Kula System was introduced in Kashmir in early fifth century AD but when its teachings became distorted it was re-introduced by Sumatinatha in the ninth century A.D.<sup>20</sup> According to him, the term 'Kula' means totality. Under this system, the aspirant has to realize the totality of the Universe in one particle. We are told as to how we can rise from the lowest to the highest degree and all the while also experience the nature of one's self on the same level and state.<sup>21</sup> He nowhere mentions the use of the panchamakaras in order to realize the Absolute. In the contemporary times, it is very difficult to find disciplined *sadhakas* with immense self control. Hence, it is better that only those aspirants should practice Kula system who have the mental calibre to recognize the end and to strive to achieve it through purely mind controlled spiritual exercises.

The Krama is a path of knowledge or reflection. In this system, emphasis is laid upon the different stages of manifestation of consciousness. The Krama system regards Kali to be the highest reality. The concept of twelve form of Kal[ also occupies an important place in the system.<sup>22</sup>

The interpretation of Swami Lakshman Joo regarding the Krama system seems to be a development for he says that this system neither recognizes the ways of the Pratyabhijna system nor of the Kula system. In the Krama system, the aspirant has to rise step by step in succession. And this is so because a gradual realization make one's realization firm. In this system, predominance is given only to Shakti. It is based on *Shaktopaya* and to the twelve kalis. The concept of the PraG a Kundalini also figures in this sytem.<sup>23</sup>

### **The goal of the Trika/Kashmir Shaivism**

Shiva is the Ultimate Reality around which the entire philosophy of the Trika revolves. He is transcendent and immanent at one and the same time. The immanent aspect is called Shakti and Shakti is not different from Shiva. Infact they are two aspects of the same Reality. Shiva is *shava* without Shakti. Shakti is the *h[ dya*, the *sara* of Shiva.<sup>24</sup>

The Shaivaacharyas have mentioned four *upayas* or means in order to achieve the supreme goal of attaining universal God consciousness.<sup>25</sup> Among these four,

viz. the *Shambhavopaya*, *Shaktopaya*, *Anavopaya* and *Anupaya*, the last is the simplest as it can lead to the attainment of truth simply by means of the bestowal of shakti or Shiva's force in a very intense degree by the guru of the aspirant. This is termed as *Shaktipaata* and can enable an aspirant to attain the ultimate goal of life.

**Conclusion** % The system of Kashmir Shaivism was initially regarded a rather complex and subtle subject imbibed by only a few spiritually active and blessed aspirants. The number of such people were very less. And anyway, the subtle contents of Kashmir Shaivism were not such which could interest the common mind. Due to these factors, we gather that the nature of Shaivism in Kashmir was largely puranic. He was fondly worshipped by the elites as well as the masses through the medium of his icons or the Shiva *linga* which were installed in magnificent temples. However, the more recent interpretations of Kashmir Shaivism by saints such as Swami Lakshman Joo have simplified the tenets of this hitherto complex system of philosophy and thereby transformed it from a mere theoretical to the practical and therefore attainable by the devout. This is indeed the most worthwhile development and something which has enabled us to attain the ultimate goal of life. The interpretation of Kashmir Shaivism as given and explained by Swamiji has worked like a soothing balm for the afflicted, as nectar for the thirsty, as bliss to the eager aspirant.

#### Notes and References :

1. *While the worship of Shiva through the medium of icons and Shiva linga was resorted to by the multitude in Kashmir; indulgence in the tenets of Kashmir Shaivism, was supposed to be the concern or prerogative of few spiritually enlightened blessed souls only.*
2. *Surprisingly, neither the philosophical system nor the scholarly work of the mentioned stalwarts are referred to in the Rajatarangini of Kalhana. Kshemendra too does not mention it. His affinity to Vaishnavism in his later years may be a reason for this non mention % of Kashmir Shaivism.*
3. *Lakshman Jee, Swami; Kashmir Shaivism, 'The secret supreme', Sri Satguru Publications, Indian Books Centre, Delhi, 1991.*
4. *Basu, A; 'Kashmir Saivism' in H. Bhattacharyya (ed.). The Cultural Heritage of India, Vol. IV, Calcutta, 1969, p. 79.*
5. *Ibid., pp. 79-80; Chaterji, J.C.; Kashmir Shaivism, Indological Book Corporation, Patna, 1978, pp.1-2*
6. *Lakshman Jee, Swami; Kashmir Shaivism, 'The secret supreme', p. 131.*
7. *Ibid.*
8. *Lakshmana Joo, Raina; Lectures on Practice and discipline in Kashmir Saivism, Universal Trust, Gupta Ganga, Kashmir, 1997*
9. *Chaterji, J.C.; Op.Cit., p. 7; Basu, A; "Kashmir Saivism" in H. Bhattacharyya (ed.), Op. Cit., p. 80*
10. *Lakshman Jee, Swami; Kashmir Shaivism, 'The secret supreme', pp. 131-137.*
11. *Chaterji, J.C.; Op.Cit., pp. 7-9, Basu, A; "Kashmir Saivism" in H. Bhattacharyya (ed.), Op. Cit., p. 80*
12. *Ibid.*
13. *Basu, A; "Kashmir Saivism" in H. Bhattacharyya (ed.), Op. Cit., p. 80*
14. *Lakshman Jee, Swami; Kashmir Shaivism, 'The secret supreme', p. 136.*

15. Chatterji, J.C.; *Op.Cit.*, p. 17.
16. Eliot, C; *Hinduism and Buddhism. Vol. II*, Routledge and Kegan Paul Ltd., London, p. 223.
17. Lakshman Jee, Swami; *Kashmir Shaivism, 'The secret supreme'*, pp. 132-133.
18. Sharma, L.N.; *Kashmir Saivism, Bhartiya Vidya Prakashan, Varanasi, 1972*, pp. 57-67.
19. *Ibid.*, p. 66.
20. Lakshman Jee, Swami; *Kashmir Shaivism, 'The secret supreme'*, p. 135.
21. *Ibid.*, p. 134.
22. Sharma, L.N.; *Op. Cit.*, pp. 55-56.
23. Lakshman Jee, Swami; *Kashmir Shaivism, 'The secret supreme'*, pp. 135-136.
24. Chatterji, J.C.; *Op.Cit.*, pp. 42-43, Basu, A; "Kashmir Saivism" in H. Bhattacharyya (ed.), *Op. Cit.*, p. 83
25. Lakshman Jee, Swami; *Kashmir Shaivism, 'The secret supreme'*, pp. 33-40; Basu, A; "Kashmir Saivism" in H. Bhattacharyya (ed.), *Op. Cit.*, p. 94

## 2.

### India – Xuanzang’s Perspective

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Xuanzang, the Chinese traveler and monk visited India during the reign of Emperor Harshavardhana. He stayed in India for about sixteen years. Here he learnt the Sanskrit language to get the knowledge from the original texts of Buddhism. When he went back to China ; along with the idols and images of Lord Buddha he also took the copies of several original Buddhist texts. There he with the help of many other scholars of then China; translated these copies of original Buddhist texts into Chinese. So that the original Dhamma teachings should be easily available to the followers of Buddhism in China. At the instance of the Chinese Emperor he also wrote a detailed description of then India. He wrote a lot about the emperor Harshavardhana in whose reign he had visited India.<sup>1</sup> He has written a detailed account of his visit to India such as the places he visited, the important events he witnessed, the famous or noteworthy people he met, the rulers he met and about the customs, traditions , socio economic scenario of that time, the strange things he faced, the new traditions he saw, the things to get appreciated and even the things he didn’t liked at all. The name of his travelogue is ‘Si-Yu-Ki’ or the ‘RECORD OF WESTERN COUNTRIES’.

His description of India in his travelogue ‘Si-YU-Ki’ has been accepted as the most reliable and best available historic source of knowing the economic, social, cultural, political and administrative condition of the then India. However his description of India is not entirely dependable as at several places it seems biased. Because Xuanzang perhaps wanted to use his description of India as a medium to glorify Buddhism. Also he has written a lot in his travel account about king Harshavardhana, and many times it seems that Xuanzang had not much interest in writing any other characteristics of the king other than his affection and great affinity towards Buddhism. These facts clearly show that Xuanzang’s main motive behind writing the travel account of India was to glorify the Buddhism.

Hiuen tsang or Xuanzang was born in Chenhe village, Goushi Town. He was the youngest of the four children of Chen Hui. Father of Vuanzang, Chen Hui was a conservative orthodox Confucian. Along with his siblings Xuanzang received

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his early education from his father, he learned the classical and canonical works of orthodox Confucianism. Although Xuanzang was born in an orthodox Confucian family, he had a great interest in Buddhism and in becoming a Buddhist monk like his elder brother. He lived with his elder brother for five years at Jingtu Monastery in Luoyang. During this period he learnt various early Buddhist schools along with the Mahayana. Later he went to Chengdu Sichuan in the south with his brother and for next two to three years they studied there about Abhidharma-kosa Sastra. Xuanzang took the Buddhist orders at the age of thirteen and got his name changed from Hiuen Tsang to monastic name Xuanzang. At the age of twenty he was fully ordained as a Buddhist monk. The young monk travelled extensively across whole China in thirst of real knowledge of Buddhism especially the Vijanavada school. Then finally he decided to visit India; 'The holy land of Lord Buddha' to study the original Buddhist texts because he found many discrepancies and contradictions in the Buddhist Texts available in China. He was knowing that to visit India and to understand the original Dhamma teachings given by Buddha one must be having sound knowledge of Indian languages especially Sanskrit. So he left his brother and went back to Chang'an to study foreign languages, particularly the languages of India. There he started learning Sanskrit. He also showed his affinity towards the Yogacara school of Buddhism.<sup>22</sup> Devahuti, D. The Unknown Hsuan Tsang, page no. 08-22, New Delhi: Oxford University Press. 2006.

In 627 AD, Tang Dynasty of China and the Gokturks were at war and the emperor of Tang Dynasty had prohibited the foreign travels for every Chinese. But somehow Xuanzang managed to secretly cross the borders of Empire via Liangzhou and Qinghai in 629 AD. He travelled across the mighty Gobi Desert to Hami, then Tian Shan to the west. He met king of Turpan in 630 AD. The king was a follower of Buddhism, he became very happy when he came to know the purpose of Xuanzang's journey to India, the cradle of Buddhism. He provided the traveler all essential things for upcoming journey towards India. The work of Xuanzang 'Si-Yu-Ki' mentions the hottest mountains in China, the Flaming Mountains which are located in Turpan. At certain places Xuanzang even had to face robbers. He reached the non-Mahayana Monasteries of Kulha. He crossed the Central Asia consisting of Kyrgyzstan, Tashkent, Samarkand in Uzbekistan. He then crossed a mountain range between Central, South and East Asia; 'The Pamir'. Then he reached Amu Darya river in Afghanistan. Further he reached Termez where he came to meet over a thousand Buddhist monks. In Afghanistan he saw several Buddhist sites and Viharas. In his book 'Si-Yu-Ki' Xuanzang has mentioned a vihara called Nava Vihara, which was situated in Afghanistan. About this Vihara he says 'Westernmost Vihara of the World'. In this Vihara he met a monk Dharma Simha and also encountered over 3,000 non-Mahayana monks including Prajnakara, the monk with whom Xuanzang studied early Buddhist scriptures. In Afghanistan only he got the significant text of Mahavibsha, which he translated into Chinese. In the company of monk Prajnakara; Xuanzang visited Central Afghanistan and saw several Mahayana Monasteries and two large Buddhas of Bamyan made by cutting the rockface. Further he went to

Kabul where he saw over six thousand monks living in over hundred Monastries. Those monks were mostly the followers of Mahayana Buddhism.<sup>3</sup>

In 630 AD Xuanzang visited the Gandhara which is now a part of Pakistan and Afghanistan. In Gandhara Xuanzang met first Jains and Hindus of his journey towards India. When he left Adinapur at present known as Jalalabad in Afghanistan, he saw tens of Stupas, then he crossed Khyber Pass and reached Purushapura; at present known as Peshawar in Pakistan. Purushapura was the capital of Gandhara. In Purushapura he saw the Kanishka Stupa. By crossing Swat valley he then reached Uddayana, there he saw 1400 years old monasteries which were occupied previously by almost 18,000 monks.<sup>4</sup>

Resuming his journey he crossed the Indus River and reached Taxila. There he found most of the monasteries and Viharas were ruined due to the wars among the local rulers. Xuanzang visited Kashmir in 631AD, and came across almost one hundred monasteries occupied by about five thousand monks. Xuanzang also went to Lahore and then Matipura at present known as Mandawar near Bijnor in Uttar Pradesh, India. At Matipura Monastery Xuanzang studied under Mitrasena.<sup>5</sup>

Other places he visited in India include Jalandhar in Punjab, Bairat in Rajasthan, Mathura in Uttar Pradesh. Mathura during this time despite of being a Hinduism dominated place had over two thousand Buddhist monks of Both Hinayana and Mahayana. He spent almost five years at Nalanda, the great centre of learning at that time in the state of Bihar. At Nalanda he studied Sanskrit, Grammar, Logic and the Yogacara School of Buddhism. Venerable Silabhadra, the expert of Yogacara met Xuanzang at Nalanda University. He was personal teacher of Xuanzang at Nalanda University. From Nalanda he travelled towards Bengal, there too he found several monasteries with thousands of Monks studying both the Hinayana and Mahayana Schools of Buddhism. Further he travelled towards Andhra Pradesh, at that time known as Andheradesa. He visited the viharas at Amravati and Nagarjuna. He studied Abhidharma Pitaka texts at Amravati. He resumed his travels further and went to Kanchi, the capital of Palvas. Kanchi was a centre of Buddhism. Before returning back to Nalanda he went to various other places like Nasik, Malva, Ajanta, Multan, etc. Assamese king Bhaskarvarman invited Xuanzang to the kingdom of Kamarupa; at present known as Guwahati.<sup>6</sup>

At the request of Emperor Harshavardhana Xuanzang went back to attend a great Buddhist assembly at Kannauj. That assembly was attended by many kings of neighbouring kingdoms and common people of different faiths like Brahmins, Jains and Buddhist Monks. In his ‘Si-Yu-Ki’ Xuanzang writes that Emperor Harshavardhana also invited him to Kumbh Mela in Prayag, where he had witnessed the Emperor’s generosity for his people. Before starting his journey back to China Emperor Harshavardhana organized a grand farewell. He reached back China after almost sixteen years. Xuanzang then retired to a Monastery and devoted all his time and energy to translating original Buddhist texts into Chinese until his last breath.

The central aim of Xuanzang’s visit to India was to gain original unedited knowledge of Dhamma and to get copies of original Buddhist texts from the

birthplace of Buddha i.e. India. It was the chief reason why he came to India even when He hadn't got a permission to visit 'The Holy Land of Lord' from the Chinese ruler. As he did not get an official permission by the Emperor to visit India; he secretly crossed the borders of China in 629AD. He crossed Gobi Desert and many mighty mountains and rivers to reach India. He came to India by taking land route. While travelling towards India he visited several places in Central Asia; like Samarkand; Kashagar and Balkha before reaching Afghanistan. At various places on his way towards 'The Holy Land of Buddha' i. e. India he found the followers of various faiths like worshippers of God Sun, followers of Buddha and various other religions and cults as well. He also found monasteries and Stupas at many places.

He reached Taxila, the great centre of learning; from Afghanistan via Peshawar. It took him about one full year to reach India from China. He then stayed and travelled across India for almost fifteen years. From Taxila he went to Kashmir and various other places in India such as Mathura Kannauj, Sravasti, Ayodhya, Kapilvastu, Kushinagra, Sarnath, Vaishali, Patliputra, Rajagraha, Bodhi Gaya and Nalanda.<sup>7</sup>

He then stayed and studied at university of Nalanda for about five years. He gave his time and devotion to the learning of Sanskrit language and the original Dhamma texts. He also visited South India as well. He proceeded to Bengal as far as Kochi. The ruler of Kamarupa, Bhaskar Varman received him with great honor. And from there only he was invited to the court of Emperor Harshavardhana. To honor Xuanzang Harshavardhana called upon a religious assembly at Kannauj. Hieun Tsang got the honor to preside over that religious assembly. After this he also participated in another religious assembly called by Harshavardhana only at Prayag. He returned to China in 644 AD. He travelled to China following the same land route followed earlier while travelling towards India. Along with him he took many idols and images of Lord Buddha, and copies of various original Buddhist texts.<sup>8</sup>

Although he hadn't got the official permission to visit India by the then Chinese Emperor but when he reached back China he was received with great honor and respect by the Chinese emperor. And at the instance of the Emperor only he then wrote the detailed description of India which is called 'Si-Yu-Ki'.

In his travel account 'Si-Yu-Ki' Xuanzang described the socio-economic, political, and administrative status of the then India. He also writes about the city life of then India. He writes about the construction of houses and the media used for building of the houses. He writes that the houses were built up of various media; wood, bricks and dung was used to build up the houses in India. He writes that the streets in the cities of India were mostly circular but dirty. Many old cities were getting deteriorated and were being converted to ruins while many new ones were being formed simultaneously.

He further writes that Prayag was an important city. The ancient cities of Sravasti and Kapilvastu having the great connection with Lord Buddha were losing their importance, while Vallabhi and Nalanda were developing and emerging as great

centers of Buddhist learning. Also the importance of Patliputra was being lost instead Kannauj was getting fame. He described Kannauj as a very beautiful city.

He also gave the description about the cloths and the material used to make the cloths in India. He wrote that the Indians used Silk, Cotton and Wool for their clothing and these materials were of various types like silk of several types was found in India and similarly the cotton and wool too were found in more than one variety.

About the people of India; he writes that they were kind and lovers of education, literature, fine arts, native culture and morality. Hiuen Tsang writes that Indians received education between nine and thirty years of age and at several times few Indians are such who like to seek education and even also receive education, all their lives. The education was mostly provided orally and was of religious nature. Although many Sanskrit texts have been written up to that time. The script of the texts was Devanagari and the language was Sanskrit. The most important means of providing education were debates and discussions. This method also help in establishing superiority over rivals in knowledge.

Xuanzang appreciated the Emperor Harshavaradhana for his administrative works very much. He marked out Emperor as a laborious king who travelled far and wide for the well being of his people and frequently contacted his people personally, he says Harshavardhana was a king of masses. He was always ready to look after their welfare and well being, he himself supervised his administration. According to the writings of Hieun Tsang; Harshavardhana used to spend the three fourth of his state income for religious purposes. He wrote about the kingdom of Harshavaradhana, that it was well developed and well governed. The kingdom never faced revolts of any kind. The cases of law breaking too were very few. The delinquent were given physical punishments and were tortured as well to extract the truth from them, while the punishments for the informers or the spy were of high intensity, they were either given death sentence or were turned out of the kingdom. The intensity of the punishment was based on the intensity of the crime. He further writes that the taxation process was very praiseworthy; there was no heavy burden of taxes on the masses. The common man was free from the oppression of the Government servants. Thus the subjects of the king were very happy. Also the records of all the administrative activities were kept by the state. However Xuanzang writes that travelling from one place to another was not much safe during that time.

The primary source of the state income was land revenue which was never more than one sixth of the total produce. He further writes that the state income was divided into four parts by the Emperor Harshavardhana. The first part was meant for the administrative routine of the state, the second one of it was meant to meet the expenses of scholars of the kingdom, the third one was given to the employees of the government, and the fourth one was meant for charity; that was distributed among the Brahmins and Buddhist monks.

In his travel account Xuanzang describes the strength of Harshavardhan’s army. He wrote that the army consisted of various types; there were 60,000 war-

elephants in the army. Along with it 50,000 strong cavalry chariots and one lakh strong infantry was also the part of Harshavardhana's army. He writes that Emperor Harshavaradhana was a great follower of Buddha and devotee of Buddhism. Also he was a great patron of Buddhism. Further he says that as compared to Buddhism; Hinduism was more popular all over India at that time.

Xuanzang wrote about the social condition of then India in a very detailed manner. He says that caste system was too rigid all over India but he hasn't made any mention of PURDAH-SYSTEM for women in India at that time. Women were free to get education. However the SATI-PRATHA was there. Still the common masses were very simple, honest and truth loving. They used simple clothing and most of them avoided meat and even onions and garlic was excluded from the usual diet. Liquor was also prohibited. The moral values were given more importance in the society and in personal life too. The houses of common people were made up of mud, dung, stone and wood. The richer class lived in much comfortable houses having a lot of facilities to make life easy, their houses were much comfortable, they dressed well, enjoyed the services of servants and lived a life of luxury. At some places the use of bricks was also done in building houses. Although there was some economic difference between the higher rich class and the common people but still everyone observed high morality.

The Chinese traveler also gave a detailed description of the economic condition of India at that time. He elaborated and explained it by giving examples; such as he has given a long list of horticulture and agricultural products of India whose demand was very high in the foreign countries. This demand of the Indian commodities strengthened the international trade and created many trade relations of Indian kingdoms with several foreign countries. He wrote that India produced the best quality cotton, wool and silk at that time. And the garments too were made up using these materials in India. He praises the incredible quality of ivory and pearls produced in India. He writes that the Indians produced the high quality pearls and other gems and precious stones also were found in India. Also the artisans of India were praiseworthy; there were expert goldsmiths, silversmiths, diamond setter etc. who prepared all types of jewelry and ornaments. These ornaments and jewelry were used by the common people of the kingdom and were exported outside as well. In Hieun Tsang's words the expert Artisans of India were the backbone of the prosperous economic status of India at that time. India had good trade relations with the foreign countries and there were flourishing city-ports on its sea coast on its East and West. The things exported from India consisted chiefly of silk, sandalwood, cloth, pearls, ivory, medicinal herbs, spices etc. and from the foreign countries the commodities of import were high breed horses, gold and silver. He defines India as a rich and prospering country.

In his travelogue 'Si-Yu-Ki' the Chinese traveler wrote about the religious status of India also. He says that Brahmanism i. e. Hinduism, Buddhism and Jainism were the popular religions at that time. There was no intolerance among the followers of various religions. No one was forced to follow any particular faith or religion. People

were even free to change their religions voluntarily. Although Hieun Tsang doesn’t clearly say anywhere that Buddhism was on decline in India at that time yet his description of cities of India clearly shows that Buddhism was on decline and Hinduism was progressing. At one place he has written that the cities of importance in Buddhism like Sravasti and Kapilvastu were losing their importance. This indirectly means that at that time much importance was not given to the cities and monuments related to the Buddhism. He also wrote about the religious assemblies organized by the Emperor Harshavardhana at Prayag (Allahabad) , and Kannauj.

Thus Xuanzang has given a detailed illustration of India. He has discussed political, social, economic, religious, and administrative status of India during the time of his visit. Such a detailed description of India hasn’t been given by any other Chinese traveler or pilgrim. India as described in his travelogue helps us to create an image of the socio-economic, political and administrative as well as Cultural religious situation of India and helps us in making conclusions and assessments of the conditions of India during the reign of Emperor Harshavardhana. However most of the historians do not accept his account as totally dependable to make conclusions about that period as he wrote with a positive favor to Buddhism and to glorify Buddhism. That’s why the information and descriptions provided by the Chinese monk and traveler Xuanzang need to be corroborated and checked with the help of the facts given in the other contemporary sources of history.

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### 3.

## Important Bastion of Thikanedars in Western Malwa - Athana

**\*Dr. Vinay Srivastava**

#### **Abstract**

*Neemuch district, situated on the border of Madhya Pradesh and Rajasthan, holds an important place in the history of the country along with being strategically important. The culture of Malwa and Mewar has been flowing in this region. The wonderful coordination of the culture of Malwa and Mewar is also visible on the art and architecture of this region. In the tehsils of Neemuch district, the mixed culture of Mewar and Malwa is clearly reflected from the point of view of socio-cultural and architectural. The archaeological splendor present in this particular area is a cultural heritage that not only reminds the rich past, but also gives a unique feeling of pride to the people of that area, and also inspires to do something unforgettable for the coming tomorrow. gives. Athana, a town in Jawad tehsil of Neemuch district, has a unique identity in this area due to its unique architectural and strategic importance. In terms of architecture, the mixed features of Rajput style and Malwa style are visible in this fort. Amazing artistic features are visible in this medium-grade fort. This fort has been a major center of political activities as well as the rebel activities of eighteen hundred fifty seven. Even after 1857, the freedom fighters have not only taken refuge in this fort but have also made it their workplace while fighting against the policies of the British government. But unfortunately this fort has not got a prominent place in history. Due to the neglect of the history world, the fort of Athana could not be included in the category of main forts. In the present research paper, along with the political history of Athana fort, major highlights have been thrown on its architecture and the*

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*activities of freedom struggle involved in the history of this fort unknowingly have also been highlighted.*

Neemuch district, touching the Aravalli numbers from the Malwa plateau located in the north-western part of Madhya Pradesh, is famous for CRPF and Opium factory all over India. It also has a distinct identity in the direction of cement production and building stone production. Geographically, it is spread from 24 degree 15' to 24 degree 35' north latitude and 44 degree 45' to 74 degree 37' east longitude. The elevation of this district is 468 meters above sea level.<sup>1</sup>

Neemuch district is situated on the border of Rajasthan. Only Jawad Tehsil separates it from Rajasthan.<sup>2</sup> Athana Durg-Athana is a Village in Jawad Tehsil of Neemuch District. Its distance from Tehsil Headquarter is 5 KM and from District Headquarter is 26 KM.<sup>3</sup> Athana is a famous place of Rajputs, which is related to Mewar. The Rajputi splendor of Athana and the architecture of its fortresses is of Rajput style and boasts wonderful artistic splendor in itself.<sup>4</sup>

The background of the history of Athana Thikana is derived from the history of Begu Thikana.<sup>5</sup> Of the eight sons of Rawat Kalimegh<sup>6</sup> of Begu, the third son was succeeded by Narasimha Das Kalimegh.<sup>7</sup> But due to domestic dispute, Kali Mengh deprived Narsingh Das of succession and declared the youngest son Raj Singh as his successor; as a result Narsingh Das went to royal service.<sup>8</sup> After the death of the father, there was a dispute between Raj Singh and Narsingh Das. Then Maharana Jagat Singh considered Raj Singh to be the lord of Begu<sup>9</sup>, and in Samvat 1685 V.(1628-1629), giving the pargana of Athana with the title of *Rawat* to Narsingh Das, provided the 28th meeting among 32 chieftains.<sup>10</sup> But in the history of Rajasthan Ratnakar and Udaipur state, it is written that Maharana Jagat Singh granted the jagir of Gothlai to Narsingh Das, and the descendants of Narsingh Das became the vassals of Athana.<sup>11</sup> There is also a mention of Narasimha Das getting the construction work done in Athana. After the death of Narasimha Das (1648-1649 AD) there were many rulers.<sup>12</sup>

When Rampura joined the Holkar kingdom<sup>13</sup>, the Holkars snatched Jharda from Bhupal Singh. Then Maharana Jagatsingh again granted Athana to Bhupal Singh in Samvat 1808 (1751-1752 AD).<sup>14</sup> Later, on July 19, 1769, on the basis of the agreement between Maharana Arisingh and Mahadji Scindia, it was decided to give 64 lakh rupees to Scindia.<sup>15</sup> Out of this, 3300000 rupees were given immediately and the remaining 3100000 rupees were given to the pargana *Rahan* of Javad, Jeeran, Neemuch, and Morvan.<sup>16</sup> Along with Neemuch pargana, 27 jagirdars also went under the control of Scindia, of which Athana was also one.<sup>17</sup> Thus raising became a part of Gwalior State.<sup>18</sup> After Rao Bhupal Singh, its grandson Jagat Singh became the lord of Athana.<sup>19</sup> After Rao Jagatsingh, Rao Tej Singh became the lord of Athana.<sup>20</sup> Rawat Tej Singh got the Athana fort built, whose foundation was laid on Samvat 1884, Falgun Sudi Do, Sunday, February 17, 1828 AD. After the death of Rao Tej Singh on February 2, 1857, his son Deep Singh succeeded him.<sup>21</sup>

Deep Singh was succeeded by Dulesingh. The groom Singh died on August 13, 1869 AD. After this his younger brother Chatar Singh became the lord of Athana.<sup>22</sup> Chatar Singh was succeeded by Rawat Vijaysinh Chundawat. After his death in 1946 AD, Kishan Singh succeeded him. After Kishan Singh's death in March 1968, Rawat Jitendra Singh was the heir to the Chundawat hideout who currently resides in the palace.<sup>23</sup>

Krishna Palace located in the Athana fort is the most beautiful and architecturally important among the forts of Dashpur. Its inner palaces are very spacious and well equipped. It was built by Rawat Narsingh Das and Rawat Tej Singh.<sup>24</sup> Rawat Narsingh Das built the Sheesh Mahal and the dome palace situated to its north after meeting the pargana of Athana in the manor. The foundation stone of the constructed building was laid by Rawat Tej Singh on Samvat 1884, Falgun Sudi Do, Sunday February 17, 1828 AD.<sup>25</sup> In the construction done by Rawat Tej Singh, the Jharokha Mahal with dome located to the south of the Sheesh Mahal, the installation of the idol of Shiva Darshan in it, Darikhana, Badal Mahal, Janana Mahal, Chitrashala, Payega, Bawdi, Fort's wall, Burje, Outside the park Naulakha stepwell in the west, and Lakshmi Narayan temple in the south are prominent.<sup>26</sup>

The main entrance of the palace is located towards the east. This is the gate of the park, from where the park begins. To the south from this door is the Bada Burj. The Burj is located on the north eastern corner of the palace. There are large bastions around the fort and a big bastion on all four corners was done.<sup>27</sup> It currently has a furnace. On entering from the eastern gate, there is an open square and again there is a big door towards the south. There are wooden diwans on both the walls, with pointed iron nails on the upper parts.<sup>28</sup> Just above the northern entrance there is a room, which is called Nagarakhana. In the east of this door is the court and in the west is the court building. The entrance gates open towards the south. The Badal Mahal is facing south from the court. Its entrance is on the east side. On climbing up, there is a big condition taking east west length. To the south of this year there is a hall again, the lower part of which has 50 blue sugar saucers in the lower part of the walls. In the east of this hall, there is a Gokhda, which is made of roundness, towards the outside Chowk. It has 19 saucers on the outside.<sup>29</sup> To the south of the entrance of Badal Mahal there is again an entrance which is called Janani Deodhi. On entering inside there is an open square, rooms are built around the square, which is the Janana Mahal. There are stairs to go up in it. On reaching the top there is a big hall which is called Chitrashala. Old paintings were made in this hall, hence it was called Chitrashala.<sup>30</sup>

It is currently shipped. There is a way to reach Chitrashala from Badal Mahal. Beyond Janani Deodhi, there is a way to go up again in the south-west western corner. On going up there is an open square, on which there are floors. This square is called Darikhana. There is a big hall on entering from the east-west court to the south, it is also called as Darikhana.<sup>31</sup> To the north of this hall there are 5 Gokhadas. There is a gate to the west of the Panch *Gokhada* building, which has a room at the entrance, which is called *Chaubara*, because there are four gates in

this room.<sup>32</sup> There is Panch *Gokhada* in the eastern gate, Rasoda in the western door. To the south of the Rasode there is an open terrace taking north-south length. On entering from the north gate, there is a bedroom and a bathroom and toilet adjacent to it and on the south side is the Rangmahal. There is a verandah on the south side of Panch Gokhada. To the east of the verandah is the room, and to the east of the room is the Sheeshmahal.<sup>33</sup>

In this Sheesh Mahal, the entire room is covered with colored glass. To its west is an open square, in which there are 4 kunds. It is called Holi Chowk. Holi was played in these kunds with full of colours, the hideouts of the palace and the members of the royal family used to play Holi with the general public and an atmosphere of mutual harmony was created.<sup>34</sup> At present these kunds have been closed. To the south of the above verandah is the way up Pune. Upon reaching the top, there is a hall to the north. Again the hall inside the hall, both of which are north-south in length. There are rooms on both the north and south of the inner hall. There are domes over the rooms. These rooms are called Ghoomta. A statue named Shiva Darshan is installed in the southern room. In the east of the hall, there is a circular Gokhada. This part of the palace is also above Holi Chowk and it has a roof on three sides. There is a ceiling of Ghoomat and the dome of both the rooms, which looks very beautiful from above.<sup>35</sup> In the southern wall of the palace there will be a wall of 14 horses, in the western wall there is a pillar of nine horses and under the roof of the rasoda there is a pedestal of seven horses, and in the north under the rasoda there is a paya of five horses. There is also a building in the southern wall, which is called Farashkhana.<sup>36</sup>

There is a step well in the open square in front of the northern entrance, which is the only source of water in the palace. There is settlement in the east, west and north of the palace and agriculture is in the south. The Athana Palace and the fort are built in the Rajput style. Its turrets and jharokhas are unmatched specimens of architecture. The Athana Palace and Fort boasts of a wonderful artistic heritage, which is a symbol of Rajput pride and glory.<sup>37</sup>

Due to its strategic location, Athana fort played a major role in the revolt of 1857. In the Revolt of 1857, the revolutionaries of Neemuch in central India waged a massive struggle against the British government. On June 3, 1857, the first bullet was fired in Neemuch itself.<sup>38</sup> Since Nimbahera was situated on the Neemuch - Nasirabad road, the situation of Neemuch was in danger. Mewar's political agent Captain Shavers asked the Maharana of Udaipur to send some additional forces to suppress the revolutionaries. Maharana also asked the feudatories of Sadri, Kanod, Bansi, Begun, Bhadesar, and Athana etc. to cooperate in this campaign.<sup>39</sup> Maharana also assured these feudatories that those who help in this campaign will be given land etc. as a reward. Captain Shavers deployed the reliable army of Mewar in Neemuch; along with this army, the armies of the feudatories of Athana, Daru and Sadri also joined him.<sup>40</sup>

Although being subordinate to the Maharana of Mewar, the feudatories of Athana fort submitted their forces to the British government in support of the

Maharana of Mewar and against the revolutionaries, but later he secretly supported the revolutionaries. During the freedom struggle, many freedom fighters also held their secret meetings in this fort and also conducted the activities of freedom struggle. These activities and the freedom fighters continued to receive indirect support from the Thikanedar of Athana fort.<sup>41</sup>

Even after 1857, the activities of freedom struggle continued to be conducted here in a secret manner. During the Civil Disobedience Movement of 1930 and Quit India Movement of 1942, freedom fighters of Neemuch district held secret meetings in this fort and made it the main center of their activities. In an interview with the late Shri Rameshwar Garg, a freedom fighter of Neemuch district, he also confirmed that many times secret meetings of freedom fighters were held in this fort and the fort was instrumental in formulating policies against the British government made an important contribution.<sup>42</sup>

**Conclusion-** The architectural style of this fort built in the medieval period is a mixture of Rajputi style and Malwa style. Being situated on the border of Rajputana and Malwa, the utility of this fort was very important from the strategic point of view. The hideout of Athana occupies a very important place in Mewar and its main bases. Apart from being politically important, Athana also has a special place from cultural and architectural point of view. Athana fort has also played an important role in India's freedom struggle. Although due to its strategic importance, this fort occupies a prominent place among the contemporary forts, but still it has been neglected in the history world and it has not been included in the mainstream. Apart from being a unique example of architecture, the Thikanedar of Athana fort had assisted the British Government in suppressing the revolutionaries on the instructions of Maharana of Udaipur in the revolt of 1857. But secretly the Athana fort continued to be used as a major center for secret meetings of the revolutionaries in the freedom struggle. Being directly subordinate to the Maharana of Udaipur, the Thikanedars of Athana were involved in activities like sending their army against the revolutionaries, but later in the main freedom struggle, the Thikanedar here supported the revolutionaries silently and supported revolutionary activities against the British government.

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## 4.

### Food and Cuisine of Medieval Malwa

**\*Dr. Asha Shrivastava**

#### **Abstract**

*Malwa was a region, rich in taste for delicious food. Due to the temperate climate, the people here were prosperous from the point of view of agriculture. Both Rabi and Kharif crops were plentiful in this region. This research paper mentions the food and tasteful cuisine prevalent in the medieval period on the basis of contemporary sources. This research paper also gives a detailed description of how dishes were mixed and new dishes were prepared after the arrival of Muslim rulers in independent Malwa.*

According to Ibn Battuta,<sup>1</sup> there was abundant production of grains especially wheat in this region especially in Dhar and betel leaves were sent to Delhi from many areas of Malwa. Apart from this, cultivation of paddy, pulses, peas, Sorghum (jowar) millet, opium sugarcane, green gram (mung), black gram (urad ) linseed, sesame was also done in Malwa.<sup>2</sup> Besides garlic, turmeric and ginger were also produced in abundance in this area.<sup>3</sup> Khirni pan, mahua tamarind, grapes are also mentioned in fruits.<sup>4</sup> From the point of view of taste, the grapes of Hasilpur, the watermelon of Nandurbar and the betel leaves of Bajilpur were very famous<sup>5</sup> Honey was produced in abundance among the wild products.<sup>6</sup> Various dishes were prepared from house to house from the crops produced in Malwa, which was rich in agriculture.

In general, from the point of view of food, there were both vegetarian and non-vegetarian people in medieval Malwa, although the majority of Hindus were vegetarian. According to Badauni, Brahmins, Jains, Vaishyas etc. in Malwa did not consume onions, garlic, etc. His approach to life was to – ‘eat to live, not to live to eat’.<sup>7</sup>

Eating habits have also been studied in the local record For example, wheat was used the most on festivals. Rice was also used as an essential food item on festivals. Pulses were also used, green greens and vegetables are not mentioned.

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The use of sugar is much less than that of jaggery.<sup>8</sup> Ibn Battuta mentions at one place that the Marathas of Nandurbar, such as Brahmins and Kshatriyas who were considered noble Marathas, that rice, green vegetables and mustard oil were their staple foods. This caste was also completely vegetarian.<sup>9</sup>

The Sultan and the wealthy Rajput class were generally non-vegetarian and ate a variety of delicious food. Milk and butter were a major part of the big meal. Ibn Battuta mentions bitter gourd, brinjal, onion and many other green vegetables. Vegetables were cooked in ghee. Parathas, halwa, harira, dates etc. dishes were very popular among the rich.<sup>10</sup>

Mangoes were grown a lot in Malwa. Ibn Battuta has mentioned pickles of mango, ginger and chillies.<sup>11</sup> Grapes, Mangoes, Melons in abundance were born. The mangoes and melons here were very tasty, and were served in the food of the Sultan nobles.<sup>12</sup> According to Sahib Hakim, the Sultan and the upper class people used gold and silver utensils. These utensils were used in banquets and weddings. Gold beds were also installed.<sup>13</sup> Very good quality of paan was produced here.<sup>14</sup> According to Ibn Battuta, Malwa paan was in great demand among the wealthy class of Delhi.<sup>15</sup> Socially also paan was used extensively. After the death of Sultan Mohammad Gujrathi, Mahmud had distributed paan in the condolence meeting.<sup>16</sup> Simultaneously, Mahmud Khilji II had sent large betel leaves on the occasion of freeing Medni Rai and his associates from the state service.<sup>17</sup> AbulFazal mentions the coconuts of Malwa, is extremely white.<sup>18</sup>

According to Vaidak, eating betel leaves increases appetite, eliminates the smell of the mouth. And the teeth are strong.<sup>19</sup> Vegetables, milk, ghee, jiggery etc. were the main food. The people of this class used to eat sattvik food. The middle class people often used copper and brass utensils. In weddings and other festivals, bowls and plates made of leaves were used.<sup>20</sup> The Malpuas of Malwa were famous. Raja Bhoj in his treatise Shringar Prakash has discussed the fame of Avanti's Apup or Malpua. 'ApupaHitaAishamApupika: Avantya:' That is, the people of Avanti preferred Malpuas. Although these are not mentioned in medieval sources, but due to their being mentioned in the Shringar Prakash text, it is clear that their practice also remained in Malwa. Will happen. Many references to food have been found in medieval Jain sources. Shatraj food has been discussed in the AdiPurana. Shataras are considered to be Madhu (sweet), Amal (sour), Lavana (salty), Katu (bitter), Tickta (pungent) and Kashaya (astringent). Similarly, four types of food have also been mentioned like Ashan, Panak, Khadda, Swadh.<sup>21</sup> Betel, betel nut, mace, saffron, clove, etc. were used in food. Bread, rice, pulses, etc. have been mentioned in the food. Milk, water, syrup, etc. were taken in the panak. The food items which have been mentioned in the AdiPurana can be divided into the following categories<sup>22\*</sup>—  
- (India, page 193 -201) as propounded in Swami Nemichandra's work "Adi" -

1. **Grain food** – Under this, Sathi, Shali, Kalam, Breezy, Sama, Nisar, Akshat, Tundal etc. Grain (rice), Kodravak (Kovo), Yab (Barley), Godhum (Wheat), Sesame, Lentil, Mudang (Mung bean), Atishi (Linseed), Masha (Urad), Aadak

- (Arhar), Nishpav (Mouth), Chanak (Chana), Tripur, Varka (Pea) etc. food grains and pulses were used.
2. **Dish** – Many types of food have been discussed under this. Like MahaKalyan food (food of every kind and every juice), AmritGarbhModak (Very Delicious Garish Laddus), AmritKalpaKhad (food containing luscious Mebe), Apuye (pua), Jaggery, Vaishnava, Pancha dish (like Modak, Jalebi, Shrikhand) Etc.) Delicious nutritious food was called Vishyan. These dishes were made of curd, ghee, vegetables, pulses, fruits, nuts etc.
  3. **Dish (pakbaan)** – Many types of food have been discussed under this. Such as Mahakalyan food-(it includes food of every kind and every taste), AmritGarbhModak (extremely delicious senior laddus), AmritKalpa Food (food containing luscious nuts), Apue (pua), Jaggery, Vishnaav, Pancha dish (like Modak, Jalebi, Shrikhand) etc. Delicious nutritious food was called cuisine. These dishes were made of curd, ghee, vegetables, pulses, fruits, nuts etc.
  4. **Fruits** – There is a mention of the use of many types of fruits in this period. These include Mango, Angoor, Jambu (jam), Panas (jackfruit), Lakuch, Kadali (banana), Dadim (pomegranate), Matuling (bijora, lemon), Kubali (plum), Narikel (coconut), Pungi (fruit), And Betel nut etc. is mentioned. Non-vegetarian food - Non-vegetarian people used three types of meat. The meat of deer, boar, mahishram, shash (rabbit), sheep, goat etc. was called animal mass. The flesh of flying creatures was called bird meat. Meat of fish, (fish), turtle etc. used to come in the meat of the aquatics. Hunting animals and birds used to bring the meat of these too.
  5. **Beverages** – Doodh (milk), Sura (liquor), Maire (a type of liquor), Arishta and Asava, liquor used for medicines, Iksharas (sugarcane juice) etc. came under the substance. Coconut water was also drunk.
  6. **Other consumables** – Among other consumables, cardamom cloves (long), tambul, (paan), and camphor substances were used for mouth purification. Haridra (turmeric), long, chilli, mustard, coriander, and cumin were widely used in spices. Salt was considered an essential part of the spice. The promotion of juice consumption is also visible. In terms of food ingredients, spices like salt, chili, coriander, etc., were also said to be taken along with the food items. The word peet was used in the sense of butter with milk.<sup>23</sup>

Paddy and sugarcane were grown in Malwa in Malwa. Animals and birds also used to get satisfied by eating paddy. The indigenous people here used to provide food of curd rice and kheer to the migrants. The people here used to see the highway red with the juice of the tambool that had fallen from the mouth.<sup>24</sup>the people of Avanti country honored the guests with tambuls, clothes and food.<sup>25</sup>there was no shortage of food in this region. The markets were filled with a variety of food items.<sup>26</sup> The rich people used to eat thirty-six types of food.<sup>27</sup> On the occasion of festivals, dishes of kheer and ghee sugar were prepared. It was customary to distribute tambul (paan) at the end of the meal. <sup>28</sup> There are instances of ignorance

about food at times. Some people unfamiliar with the Banana fruits had eaten the kipanka (poisonous) fruit and died as a result.<sup>29</sup> In spite of such abundance of food items, there was no shortage of Tamsi eaters. It is found that the person who perfected the Betal Vidya used to mix milk and rice in the skull and cook it by making the stove of the skulls.<sup>30</sup> People used to eat non-vegetarian food and used to consume substances like surah mainrai (a type of liquor) etc.<sup>31</sup> Such people used to describe their such food and drink as a form of religiosity or tantra.

In the folk literature of medieval Malwa, many details are found regarding food. It is known from these descriptions that the general class of Malwa was not very wealthy. Laddus, sweet Lapsi, Ghevar etc. were prepared during Teej festivals, but in everyday life he used jowar, bajra and maize, sometimes he also used wheat. The following description of food is found in a folk song-

*“Ladu Bandhaon o Indraraja Banjra, above Mishri ne Khand.... Bijli ne Lapsi Randadu o Inder Raja Lachpachi, uper Lilado Narel... Bijli Ne...Pori Pua O Indraraja Navagji Upar gamba no thi ....Bijli ne ghevarghulun o Inder Raja chhatva, Khajri Khadak Deval... Katho Supari Inder Raja Elchi, Pakalpanpachas Bijri ne.*

Another song praises the food of Mecca -- “Malwa no Pyaro Bhojan Dhan-Dhan Makkah no Ravdi.”<sup>32</sup> A painting of Mandsaur shows a pot with a churn which makes it clear that the traditional curd in Malwa is The work of churning was done and the common people used ghee, milk, curd, buttermilk etc. In another picture two acceptable grains are shown cleaning and pulverizing and grinding.<sup>33</sup>

In the morning, the Muslim community used to eat roti and kebabs. Ordinary Muslims used wheat bread and chicken in the food.<sup>34</sup> Sheep, goats, fish and meat of various animals were eaten with great passion. Eating pork and meat of non-halal animals was prohibited. Various spices were also used to make the meat tasty. The Shudra class also consumed all kinds of meat.<sup>35</sup> Ibn Battuta in “Rehla” has given a detailed description of the grains sown in India which were used in food. The mention of all these grains is also found in Malwa, he writes that in India (also in Malwa) there were two crops in a year. 1 Kharif crops and 2 Rabi crops. The following cereals were produced in Kharif crops –

(1) Kuzru - which is a type of tide. (2) Shamakh - Its seeds are small, it grows on its own. Generally mystics, Sufi saints and poor people used to eat shamakh only. Her kheer is made with buffalo milk which is more delicious than her roti. (3) Maash - It is a variety of pea. (4) Moong - It is a variety of meat. Its seed is green. This food is cooked by mixing moong with rice. This food is called Khichdi. It is eaten with ghee. It is eaten as breakfast in the morning. Among the Rabi crops he mentions wheat, barley and lentils. Sesame and sugarcane were also sown along with Kharif crops. Thus all the cereals mentioned by Ibn Battuta are also mentioned in contemporary Malwa sources.

A portrait in the medieval painting “Nyamatnama” shows servants under the

supervision of Sultan Ghiyasuddin making sherbet.<sup>36</sup> One picture shows the porridge (daliya)<sup>37</sup> prepared on a stove being presented to the Sultan. One of the paintings depicts the Sultan being used to make pastries.<sup>38</sup> He is shown observing milk brought in. Another picture shows a butcher making mincemeat.<sup>39</sup>

In the pictures of the Nyamatanama salt manuscript, there is a mention of the method of preparation of various dishes and different food items. Such as milk, porridge, green vegetables, rice and various types of fruits and vegetables are depicted being cooked under the supervision of King Gyathashah. In this way the integration of ancient and medieval art and culture has been presented by the School of Mandu. The use of Laddu and Bafla, the famous dishes of Malwa residents and Bafla was the main food here, it is rarely mentioned in contemporary texts.<sup>40</sup>

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## 5. Excellent Buildings of Architecture - Some Historical Mausoleum of Malwa

**\*Dr. Vinay Srivastava**

### **Abstract**

*Malwa has been witness to many ups and downs in the journey of Indian history and civilization. Many colors of culture are seen together here. Malwa is a living testimony to the cultural plurality that characterizes India. The archaeological splendor present in this particular area is a cultural heritage, which not only reminds the rich past, but also gives a unique feeling of pride to the people of that area, and the inspiration to do something unforgettable for the future also gives. In the field of historical temples and Mausoleum, Malwa had made many such achievements from the prehistoric period to the Parmar period, whose former remains are preserved till date. There are excellent examples of temple architecture in Malwa. Another important aspect of Malwa's architecture is undoubtedly the solid architectural structures called Mausoleum or Chhatri. Malwa has a distinct tradition of making Mausoleum. Mausoleum is a memorial built on the remains of the deceased. The tradition of erecting Mausoleum on the remains of great men and members of royal families was equally prevalent among Hindus after Buddhists and Jains. During the medieval period, the construction of Mausoleum of excellent style is seen in different areas of Malwa. The story of Malwa Vastu, in fact, should be reconstructed from the temples and Mausoleum (samadhis), and the crafts that adorn them. In the present research paper, various aspects of Malwa's historical Mausoleum and their historicity as well as various aspects of their excellent architecture have been highlighted. These Mausoleums have not yet*

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*been included in the mainstream of history, but they have a very important place in the regional history. The purpose of the present research paper is to shed light on the historical importance of Mausoleums and to present their historicity and architecture with authenticity.*

Malwa has a special significance in the history of India. The prosperity of this region has always been the center of attraction for the winners. Malwa had many big cities which were not only prosperous centers of trade but also historically and culturally important. The major cities were *Ujjain, Chanderi, Dhar, Mandu, Garh (Mandla), Sironj, Narwar and Mandsaur*.<sup>1</sup>

The Malwa plateau is in the form of a triangle formed by the Betwa, Chambal and Narmada rivers. It is 1500 to 2000 feet high above sea level. This plateau is situated between 23 degree 30 degree and 24 degree 30 degree north latitude and 74 degree 30 degree and 78 degree 10 degree east longitude. It is bounded by the Narmada mountain ranges in the south, the Vindhya in the north, and the Satpura ranges in the south. From Bhopal to Chanderi in the east, these mountain ranges have become like one arm and from Amjhera to Chittor in the west like the other arm. In the north also the Mukund Wadi ranges run from Chittor to Chanderi. The hills in the middle are also a continuation of the Vindhya ranges.<sup>2</sup>

Malwa has a bright tradition of making *Mausoleum*. The Rajput and Maratha rulers here have built excellent *Mausoleums* for the tombs of the members of their state family. In the present research paper, some important and outstanding *Mausoleum* as are being mentioned with authenticity. Historically these *Mausoleums* are very important but they have not found a place in the mainstream of history.

#### **Ahilyabai's Mausoleum Maheshwar—**

The famous historical town of Khargone district Maheshwar is situated at 22 degree 11' North and 75 degree 36' East longitude. The historicity of Maheshwar is very ancient. Situated on the northern bank of the Narmada River, this city has been a favorite place of the Holkar dynasty.<sup>3</sup> The royal family of the Maratha dynasty of Indore considered Maheshwar a holy place, and in the course of time many *Mausoleum* have been built in memory of the dead of the royal family. Maheshwar was very dear to Queen Ahilyabai Holkar, the famous ruler of the Holkar dynasty. This was his place of work.<sup>4</sup>

In 1767 AD, Ahilyabai Holkar used to stay here for the whole year. He had built beautiful stone Ghats on the banks of river Narmada. On the banks of the river near the same Ghats, there is a canopy of Ahilyabai, which was built after her death.<sup>5</sup> Ahilyabai's *Mausoleum* built near the river bank is beautiful than all the *Mausoleum* built nearby. Due to these *Mausoleums*, the beauty of the river bank has increased even more. The architecture of these *Mausoleums* is like that of ancient temples.<sup>6</sup> There is a door mandapa in front, a large pillared hall in the middle, and behind the statue of the deceased is a separate space with a high spire.

It has carvings like old temples and sculpted artifacts.<sup>7</sup> The art and craft of carving, which added to the charm and beauty of the old buildings, had become extinct during the time of Ahilyabai. The artifacts and carvings here may not have been as artistic and aesthetically impressive, yet the effort of the makers of these *Mausoleums* to revive the otherwise forgotten art and architectural tradition was a commendable task.<sup>8</sup>

### **Bajirao I's Mausoleum (Raver-Barwani) —**

Small village Raver situated on the southern bank of river Narmada in Barwani tehsil is situated at 21 degree 11'N and 75 degree 53'E longitude, about 38 kilometers from Raver Barwah. This place is one of the Paleolithic sites, where Paleolithic tools and small stone objects are found on the banks of Narmada.<sup>9</sup> In this historical site, an umbrella of the famous Maratha Peshwa Bajirao I remain on the banks of river Narmada.<sup>10</sup> Bajirao Peshwa was the ruler who successfully conducted the Maratha military campaign throughout Malwa. His significant military successes made the Maratha power a national power. Bajirao I died in 1740 AD in Raver village of Barwani tehsil.<sup>11</sup> He was cremated on the banks of the Narmada River and a *Mausoleum* was built in the memory of the brave Maratha ruler.<sup>12</sup>

This is a Mausoleum made of multicolored sand stones. It is a strong pucca dharamsala, situated between Neelkantheshwar Mahadev and Rameshwar temple.<sup>13</sup> From the point of view of architecture, it is a historical Mausoleum built of paved stones in Maratha style. This *Mausoleum* is reminiscent of the Maratha ruler who devoted his life to military campaigns to make Maratha power the best power of North India.<sup>14</sup>

### **Mausoleum of Veer Durgadas Rathore, Ujjain —**

The Rathor dynasty military officer of Jodhpur, Veer Durgadas Rathore died in Ujjain. Jodhpur was the brave commander of Raja Jaswant Singh of Marwar. Durgadas has an important place in the history of Malwa.<sup>15</sup> Durgadas lived in Ujjain in his last days and was cremated after his death in the north of Chakratirtha. In the memory of this brave warrior, the rulers of Jodhpur got this *Mausoleum* built in the 18th century.<sup>16</sup> This historic *Mausoleum* is built on a square 7 \* 7 meter high platform of 1 meter high. The adhishtan of Mausoleum is an octagonal.<sup>17</sup> This *Mausoleum* based on eight pillars has beautiful markings of human, goddesses, deity, elephant, horse, and peacock.<sup>18</sup> Beautiful bell boots are inscribed on this *Mausoleum*. There is an idol of Ganesha in front of the platform. Chanvar Dharani is standing in Katyavalimbat posture on both the branches. In the second section, there is a marking of Shiva Parvati, Rasleel, Hanuman, Gajalakshmi.<sup>19</sup> In the third section, the scene of the soldier dance, the scene of the mridangwad, the scene of the Kachchapavatar, in the sixth section the scenes of the land rescuer, Nравarah and Nравasinhvatar are mentioned.<sup>20</sup> In the seventh section, women

worshipping Shivling and Seshasayi Vishnu marking. The pillars of the *Mausoleum* are carved. There is a beautiful marking of veena-dhari nymphs. Shikharukt *Mausoleum* is a classic example of late medieval Rajput art. The mandapas and garbha planets of 21 *Mausoleums* are covered with circular domes. The tops of the domes are decorated with urns. Beautiful artworks are built in the domes. This *Mausoleum* built in Rajput style brings alive the memory of Veer Durgadas.<sup>21</sup>

#### **Yashwantrao Holkar's Mausoleum Bhanpura –**

Situated at Bhanpura in Mandsaur district, Yashwantrao Holkar's *Mausoleum* is situated 2 km northwest of Bhanpura town. There is a strong wall around it. Its construction started in 1812 AD, and it was completed in 1828. The height of the *Mausoleum* wall is about 50-60 feet. There are pictures of two elephants on the walls opposite the door. There is a statue of Yashwant Rao Holkar in the idol hall.<sup>22</sup> This Maratha hero died on 27 October 1811 in Bhanpura. This *Mausoleum* is also remarkable from the point of view of the then architectural art. This Mausoleum represents the dynastic traditions of the time, and presents a beautiful example of the artistry of the Holkar rulers. Surrounding this *Mausoleum* is the Archaeological Museum which has a rare collection of exquisite sculptures found from various sites in Mandsaur district.<sup>23</sup>

#### **Mausoleum of Bhana Tikait , Jeeran —**

In front of the Panchdeval temple in Jeeran village of Neemuch district, there is a four pillared *Mausoleum*, which is called *Bhana Tikait ki Chhatri or Mausoleum*. There are many deities on the upper part of the pillars of the *Mausoleum* and the statue is of throat.<sup>24</sup> On all four pillars are Sanskrit inscriptions from the first half of the 11th century, which have not yet been read. In the center of the *Mausoleum* is the deity of Bhana Tikait, on which the inscription of Samvat 1654 V. (1597 AD) is engraved.<sup>25</sup> This *Mausoleum* is very important from the architectural point of view and represents the Rajput style.<sup>26</sup>

#### **Mohkam Singh's Mausoleum, Sarwania —**

The historical *Mausoleum* of Mohkam Singh is present in the crematorium of the Ranawat royal family outside the Sarwania Maharaj fort of Neemuch district. Sardar Mohkam Singh was martyred while fighting in the Mughal army at a place called Dharamat near Ratlam. This *Mausoleum* was built in his memory. Architectural point of view, this *Mausoleum* is built in Rajput style and it is an important historical heritage of this region.<sup>27</sup>

#### **Sati Mata's Mausoleum Sarwania —**

Great *Mausoleum* of her seven queens is present near Mohkam Singh's *Mausoleum* outside the Sarwania fort. Hearing the news of Thakur Mohkam Singh's war, his widow seven queens had committed Jauhar at this place. A huge *Mausoleum* was

built at this Jauhar site in a single night. The roof of the *Mausoleum* was kept open. There is a belief in the legends that the flames of Jauhar of seven queens were touching the sky and construction work was going on at the same time. That's why the roof was kept open. Architecturally, this *Mausoleum* is built in the Rajput style and has an important place in the history of this region.<sup>28</sup>

**Mausoleums of Badnawar**—Beautiful and attractive *Mausoleums* of Rajputs of different Rajput bases are present in the Nagchandreshwar temple complex at Badnawar in Dhar district of Malwa. These *Mausoleums* of 17-18th century were renovated a few years ago.<sup>29</sup> Life proof of beautiful architecture These *Mausoleum* are built in Rajput style. Beautiful carvings have been done in these *Mausoleums*. The domes of the *Mausoleum* are artistic.<sup>30</sup> The main *Mausoleum* present here are—1. *Mausoleum* of Baroda royal family. 2. *Mausoleum* of Sitamau royal family. 3. *Mausoleum* of Makdawan hideouts.<sup>31</sup>

### **Ratan Singh Rathore's Mausoleum, Dharamat—**

Dharamat is a small village in Depalpur Tehsil of Indore District. It is located on the Western Railway Indore Ajmer rail route from Fatehabad railway station, about 6.5 kilometers southeast, at a longitude of 21 degrees 58'N, 75 degree 40' east.<sup>32</sup> Historically, this place is important, because on 16 April 1658 AD, there was a war between the Mughal prince Aurangzeb and Murad and the royal army led by Maharaja Jaswant Singh of Jodhpur, the then Subedar of Malwa from the other side. The victorious Aurangzeb made a halt at Dharamat. That's why this war is famous as the war of Dharamat.<sup>33</sup>

Ratlam Governor Ratan Singh Rathore was martyred in this war. A beautiful *Mausoleum* was built here in his memory. This *Mausoleum* is built on a high platform. The round dome of the *Mausoleum*, the sanctum sanctorum and its octagonal combination make it attractive. This *Mausoleum* is built in Rajput style.<sup>34</sup> The *Mausoleum* of Maharaja Ratan Singh in the battlefield was built by his descendants in 1908 AD.<sup>35</sup> The east-facing, octagonal *Mausoleum* is covered with marble blocks. Its spire is domed based on eight pillars. Between the pillars, there is an altar of flat marble stones of about 1.5 feet height. The middle upper part of the two pillars has arches with floral motifs. The summit is made of brick and lime. On the top is the marking of the Kalash. Marble up to the head of the *Mausoleum* and the upper part of the brick are made of lime.<sup>36</sup> War scenes are engraved on the two faces of the Jagti. On the right are inscribed camels, cannon carts and foot warriors with Rana Ratan Singh. This scene is in two sections. On the left are the markings of the moon, the sun, the fish, the Muslim warrior group, the elephant and the horses.<sup>37</sup> In the front part of the ladder, there is a marking of Dandadhari and Chanvardhari flowers. There is a statue of Rana Ratan Singh on horseback in the middle of the *Mausoleum*. There is an inscription of 11 lines on the pedestal of the statue, which contains details related to the life of Maharaja Ratan Singh. This *Mausoleum* is very important historically.<sup>38</sup>

**Conclusion—**

After the death of members of royal families and great men in Malwa, the tradition of making *Mausoleums* on their remains was in vogue since ancient times. After Jains and Buddhists, this practice was equally prevalent among Hindus. During the medieval period, the construction of *Mausoleums* of excellent style is seen in different areas of Malwa. *Mausoleum* is a monument built on the remains of the dead. After the death of the members of the dynasties, instead of performing the last rites of the members of the royal family, the tradition of building a memorial has been well carried out throughout Malwa. These *Mausoleums* have been built to keep the memories of many historical events alive at different places of Malwa. Many of these *Mausoleums* have not yet got an important place in the Archaeological Survey of India and history. In the present research paper, the researcher, while doing extensive and intensive research work, has included in his research papers related to such important historical events, which have not been included in the main stream of history. The researcher himself has thrown a wide light on the historicity of *Mausoleums* through his major research project while doing survey work. The construction of *Mausoleum* is influenced by the architectural, regional Mughal and Rajput styles of the Holkars. These *Mausoleums* are very grand and attractive and represent the importance of historical events. Information about historical importance is obtained from these *Mausoleums*, as well as a new and unique style of architecture has been established in the entire Malwa region. In the present research paper, along with the unique architecture of various *Mausoleums*, their historicity has also been rendered, which is an important heritage of the history of Malwa.

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## 6. **The Malabar Marriage Act: A Failed Attempt For Reform In The 19<sup>th</sup> Century Malabar**

**\*Dr. E.Geetha**

### **Abstract:**

*In the second half of the 19<sup>th</sup> century, family, marriage and inheritance practices of the Malayalis went under criticism for its unnaturalness at many circles including that of the colonial administrators. Criticism created uneasiness among the educated intelligentsia and they responded to such criticism by initiating reforms. As they had access to legislative institutions they tried to bring about changes in the legal way. On their request, the Malabar Marriage Commission was appointed by the Madras Government in 1891 to examine the working the matrilineal system and to know whether the affected communities desired for changes. The majority demanded for changes and subsequently the Malabar Marriage Act was passed in 1896. But the Malayali society of that time was not in a mode to comprehend the idea of social changes through legislative way and the reformist attempts failed miserably.*

**key words**-matriarchy, matriliney, polygamy, polyandry, matrilineal, tharavadu.

Matriarchy had deeply embedded in the social milieu of Malabar since known historical times. *Pen-malayalam* (women's world) was an epithet for old Kerala. Matriarchy was closely associated with polyandry, polygamy, matrilineal residence and alleged absence of emotional and legal ties among couples and children. British colonial rule detested matriarchy and scrapped many of women's rights and instituted milder matriliney which finally gave way to patriarchy by the end of colonial sovereignty. Vestiges of matriarchy still linger in some domestic rituals and rites.

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This substantial social and cultural revolution was the triumph of colonial modernity which appealed to the Malayali mind to transform their perceptions towards marriage and domestic life. It took less than two hundred years to materialize these mutations.

Sir. C. Sankaran Nair<sup>2</sup> summarizes these developments as: “Before the days of the British government the system (*Marumakkathayam*)<sup>3</sup> worked very well.... So far as economic sufficiency and female freedom was concerned, women were better off under any other system. ... The female were the owners of the property and on division they alone were entitled to shares and property was inalienable. The males assisted them to manage the property. Under the British administration of law this custom gave way to the exigencies of society. Principles of law based upon individualism and the sacred nature of contracts were applied to this custom.... All this, combined with the growing inclination in favour of wives and children under the influence of western association, went far to create a trouble in the old maternal family. There was accordingly a great deal of healthy discontent.”<sup>4</sup>

### Clamour For Reforms

Dissemination of colonial ideology by way of education and colonial images effected strong impact on *malayali* mind in the waning decades of the nineteenth century. A section of landed aristocracy along with western educated youth, who were well placed in colonial services, irrespective of their traditional social standing had emerged as a hegemonic group in Malabar by that time. They had pledged their allegiance to colonial rule and were capable of influencing the tastes and aspirations of the masses, though they were a minority. They pictured monogamous nuclear family as ideal, progressive and worthy of emulating. By contrasting their living environment with the emergent colonial modernity, identified many inconsistencies in their social surroundings, raised questions about their relevancy and clamoured for reforms. Interestingly, another faction of aristocrats and western educated stood for the *status quo*.

Though in its infancy, an active public sphere had launched in Malabar by this time busy with discussions on many embarrassing questions on native social life. Aspirations to show affinity and taste for colonial ideals and institutions were evident in the public sphere activities of the late nineteenth and early twentieth century. Malayalam novels written in this period sketch such thoughts in the words and acts of their heroes and heroines. The reformists felt that polyandry, especially among the *nairs* was a blot on the image of that particular community and was to be erased. Another aspect of family life that went under criticism was the matrilineal system with impartibility of property. Lack of familial bond between husband and wife and between father and children, matrilineal residence followed by certain matrilineal people, husband not being responsible for the maintenance of wife and children and the inability of husband to bequeath his self-acquired property to wife and children appeared as anomalies in the eyes of the educated youth. They identified polygamy and polyandry as marks of primitivism and vigorous attempts were

initiated to eradicate such aberrations. The colonial accounts of native life were critical of all these practices. Certain aspects of native life like dress, marriage and inheritance were questioned with a view to create an urge in the native minds to replace them to suit the standards of modernity. Though their references were subtle, those were sharp enough to touch the sensitivities of native conscience.

### **Colonial Interventions And Interpretations**

In the pre-colonial period the headship of a matrilineal family was *not* the privilege of males, sometimes, females also acted as the head of the large households and *kovilakams* (royal families). When headship of the females was disputed and litigations were brought before the colonial courts, English judges could not admit the right of women. Herbert Wigram, a judge writes: "I had before me a case in which the custom of female management was found by the munsif. I then wrote: 'I cannot agree with the munsif that the evidence is sufficient to prove a family custom which, though it may be in accord with primitive usage, is opposed to the present usage of every other *nayar* family in Malabar. I do not deny that in some *tarawadu*<sup>5</sup> females are entrusted with the management with the consent of the males, but I never yet heard of a case where the headship was claimed as a right by the female, except in the case of the *kovilakams*<sup>6</sup>. Management of a female, like the management of an *anantharavan*<sup>7</sup> must, in my opinion, always be presumed to be with the consent of those on whom the law confers the right of the management, *i.e.*, the senior male, and may at any time may be resumed.'"<sup>8</sup> Colonial tribunals were imposing their own prejudices on the native customs, gradually giving way for patriarchal principles in Malabar.

When the colonial officials arranged agreements of revenue collection, they refused to recognize women as head of the families and chose the eldest male as the head and made him the signatory. They insisted that "The senior male member in a Malabar family is by law the *Karanavan*, and as such is the actual guardian of every member within the family. He alone can sue and be sued as the representative of the family."<sup>9</sup> Arunima observes: "Until the early nineteenth century, power within the *tharavadu* was more a generational privilege than a gendered right. In other words, the elders in the family -women and men- would make decisions in matters pertaining to property, authority, inheritance or residence, and very often women had special entitlements within the household. The steady singling out of the *karanavar* or the eldest male in the *tharavadu* as the figure to make settlements with the company in the early decades of nineteenth century created a "sexual contract" between the state and the man."<sup>10</sup> Herbert Wigram agrees with Arunima: "Time has brought about modifications in this system and in Malabar, though not in Canara, the eldest female has given way to the eldest male."<sup>11</sup> The colonial rule established the concept that power was the gendered right of males. Strong seeds of patriarchy was thrown on the social space of Malabar by colonial legal system and transformed it thoroughly causing the defeat of female rights, and transforming even women the agents of patriarchy " In the changing situation in Malabar,

patriarchal values influenced men and women alike, women seemed more out of the movement supporting the partition of the joint family system, and by the 1930s many *tharavadu* partitions were initiated by women themselves.”<sup>12</sup>

One of the reasons quoted for marriage and property reforms was this unnaturalness of kinship relations. In matrilineal bond of kinship is different, brother is more important than a husband for a woman, likewise nephews are closer to a man than his own children. This was natural in a set up, where brothers, sisters and their children live in the same house and the sisters’ husbands were visitors to that house. ‘A brother is irreplaceable, but not a husband’ said a *Kurichiya*<sup>13</sup> woman.”<sup>14</sup> “The relation of husband and wife, or of father and child, is not inherent in the conception of a *marumakkathayam* family.”<sup>15</sup> Inability to respect a native practice derives from the penetrating effect of the principle of homogenization of human activity.

Polyandry was another native custom which came under the scanner of reformers. Monogamy or serial monogamy was the most common practice among matrilineal communities. Branding that all the women were polyandrous is not supported by historical evidences. “The normal practice was for a woman to have one *sambandham* partner at a time. Plural unions were entered into at the insistence of the *karanavan*. Plural unions of the non-fraternal nature was mostly when a *kshatriya* entered a *tarawad*(matrilineal house hold) as a *sambandham* (marriage) partner, and the *karnavan* felt that this would enhance the future of the *tarawad*. “<sup>16</sup>

The demand for ‘reforms’ in customary practices regarding marriage, partition of property and changes in the system of inheritance came mainly from men, who stood at the forefront of the society by virtue of their ‘modern’ education and employment. It was embarrassing for them to listen to the derogatory remarks about social customs. “The alien observation that it was scandalous for men not to fix their love and attachment to wife and children and care for the family as heads hurt the *malayali* men’s masculinity. And it became worse when *sambandham* was equated to concubinage and the women to mistresses and the children called bastards. *Sambandham* relationships were treated as promiscuous and husbands who were not ‘protecting’ and maintaining wives were called ‘visiting husbands’. Strangely when the question reached the legislature, the men wanted only legal sanction and not any radical change in *sambandham*. ”<sup>17</sup>

They sought to alter the system inheritance, marriage and family arrangement through legislation, and wished to have respectability by bringing them closer to the western pattern. As the western system insisted upon homogenization of the practices regarding marriage, inheritance, and family, plurality existed in Malabar regarding all these were forced to go. “Legal changes masked beneath its transparent surface a new legal and social morality that was welcomed, and soon became normative among the matrilineal population.”<sup>18</sup> “This leaning towards a married life, with its attendant obligation to rear and educate the children, is growing from day today. Marriage is already claim to be a social institution, and the greater

advance of the community towards patriarchal family-life has already gone far to make the *tharavadu* system unworkable in practice, and must (law or not law) eventually accomplish its overthrow.”<sup>19</sup> Mainly, they wanted to get rid of the common assertion that there was no such thing as marriage amongst the *Nairs*, and all *Nairs* were bastards, as the *Nairs* were the most prominent matrilineal community.

When Sir C. Sankaran Nair proposed a marriage bill in the Madras Legislative Assembly, it was a point of great debate outside the legislature. The Bill meant to legalize the customary marriages and provide for the succession of the wife and children to their father’s property. But the government was cautious to move towards a legislation affecting the lives of majority in haste. So the Bill was referred to a committee to take evidence and submit report. Thus, in 1891 the Government appointed the Malabar Marriage Commission with T. Muthusami Aiyer, High Court Judge as its president.

The Bill aimed to make bigamy an offence, to provide for legal dissolution of marriage and to allow for the restitution of conjugal rights in Malabar. The Bill wanted to make father the legal guardian instead of the *karanavan*, provide the wife and children with maintenance from the husband or father and the devolution of self-acquired and self-earned income or property to the wife and children. The age of the marriage for the boys was fixed at eighteen years and fourteen for the girls. The father was to be the legal guardian of the children and after his death; it would be the mother.

The constitution of the Malabar Marriage Commission was a historic event. Elaborate arrangements were made for collecting evidences, both oral and written. Wide publicity was given about the content and purpose of the bill and heated debates were conducted at all levels. The Commission was nicknamed as Malabar *Makkathayam*<sup>20</sup> Commission as it was rumoured that it was in support of reforms. It is interesting to note that O. Chandu Menon, renowned novelist and a member of the Commission submitted a memorandum disagreeing with the opinion of other members of the Commission who favoured for the passing of the bill. He opined that if *marumakkathayam* had any blemish related to conjugality, that had been cleansed over time and the existing system of marriage and inheritance are healthy and no change is needed.<sup>21</sup>

The reformist group was successful in getting the bill passed in the Madras Legislative Assembly as the Madras Act IV of 1896 or the Malabar Marriage Act of 1896. The Act was “purely permissive (optional): unless a *sambandham* were registered, the old laws applied and the matrilineal joint family inherited everything. In the first ten years of its operation, fewer than 100 marriages were registered, and by 1906 the Malabar Marriage Act was deemed a ‘dead letter.’”<sup>22</sup> The Act was rather a failure as it was far ahead of its time and the marriage and inheritance customs of Malabar remained the same for several centuries to come under the patronage of conservatism.

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7.  
**Dharanidhar Naik:  
Proud of Bhuyan Community**

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**Abstract**

*Kendujhar District, also known as Keonjhar District, is an administrative district of Orissa state in Eastern India. The town of Kendujhar or Kendujhargarh is the district headquarters. It is bounded by Mayurbhanj District and Bhadrak District to the East, Jajpur District to the South, Dhenkanal District and Sundargarh District to the West, and West Singhbhum district of the state of Jharkhand to the North. Only a few noble men are fortunate enough to transfer history into his story, rebellion into revolution and needs into destiny. Dharanidhar Naik, a leader of Keonjhar's Bhuyan tribe who lived more than a century ago, is one of these few good men.*

Dharani, whose tribe is claimed to be one of the original settlers of this region, grabs attention because of his heroism even long after his death.<sup>1</sup> Dharanidhar Naik was born on 5<sup>th</sup> May, 1864 at Kusumita; the Bhuyan tribal village situated 30 km from Keonjhar. His father's name was Laxman Naik and mother's was Baigani Devi. Dharani was the younger son of his father.<sup>2</sup> The name of elder son was Gopal Naik. After completing his primary education at Kusumita, Dharani went to Keonjhar for higher studies. Later, he went to Cuttack to study survey with the financial support of the then king. He then joined the Keonjhar state secretariat as a survey overseer. His honesty and hard work made him popular in the secretariat within a few days.<sup>3</sup> As his popularity soared, some of the employees of the king, including one Bichitrnanda Das, the assistant dewan, became jealous and hatched a conspiracy to defame Dharani in the secretariat and make him fall in the eyes of the king. The king had appointed Dharani to settle a border dispute between Kendujhar (as Keonjhar was called earlier) and Singhbhum (now in

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Jharkhand). Dharani was solving the dispute without using any strategy and drawing the border line. Meanwhile, during his absence Bichitranda incited the king against Dharani by fabricating an allegation against him. As a result, Dharani lost his job. He then joined the Mayurbhanj state secretariat. After about four years, he came back to his village, Kusumita. During that time, the king and bureaucrats of Keonjhar were exploiting the tribals of the region and taking violent action against all who tried to protest. They even used the Bhuyan tribe's men as bonded labourers in the construction of a canal from Machhakandanajhara, situated about 10 km from here, to draw water to Kendujhargarh (the Keonjhar fort). During the time of car festival, king ordered the Bhuyan people to provide rope and wood free of cost. When king and Amalas went to any place, Bhuyan people take their luggage without any remuneration. King and Amalas taken different types of food at different places, Bhuyan labourer were fasting at that time. Bhuyan people were bound to provide goat in the time of animal sacrifice, which is the order of king.<sup>4</sup>

Keonjhar was one of the most disturbed states of Orissa during the second half of the 19<sup>th</sup> century. Its peace was shaken twice, once in 1867 and again in 1891. The rising of 1867 broke out for a number of causes such as administrative inconvenience, agrarian grievances, socio-religious factors and succession issue.

After the death of Raja Gadadhar Bhanj in 1861, Keonjhar came under the direct management of the British. The British officers induced the Bhuyan's to pay their dues to the state in cash instead of in kind.<sup>5</sup> The system of payment in cash was inconvenient to the tribal. This was one of the causes of the rising of the Bhuyan's in 1867-68.<sup>6</sup>



**Dharanidhar Naik (1864-1914), this photograph collected by me from house of Dharanidhar Naik, (Bhuyan) Kusumita, Keonjhar.**

Janardana Bhanj made the first settlement of the state. Plough Tax, House Tax and Handia Tax were imposed by him. The system of *bethi* and maguns fell cruelly on the people. The Bhuyan's were the worst sufferers. They were not allowed to meet the Raja to put forth their grievances before him.<sup>7</sup>

There were universal complaints against the ill treatment of some Amlas of the Raja. The Amlas used to beat if they expressed dissatisfaction with any administrative measure.<sup>8</sup> There were several instances when they were forced "to

walk backwards and forwards carrying weights amounting to one, two, three or four mounds continually.” The oppressive conduct of the Raja and his underlings aroused widespread discontent among the people.

The Raja and his underlings usually oppressed the villagers by employing them in various works without giving any remuneration for their labour.<sup>9</sup> It was the practice of these people to exact compulsory labour from them. They were compelled to give a percentage of the earnings to furnish supplies to the Raja, his officers or the Government servants.

There was also a widespread complaint against the oppression of the Ramgarh Light infantry which was set up to carry money on behalf of postal establishments.<sup>10</sup>

All these oppression and heavy taxation led to Bhuyan’s to revolt against the authority. The immediate cause of the Bhuyan rising of 1867 was the succession issue. With the death of Maharaja Gadadhar Bhanj on 22<sup>nd</sup> March 1861 at Tribeni Ghat near Calcutta, there arose a succession dispute between the two rival claimants for the Gadi of Keonjhar.<sup>11</sup> The claimants were Dhanurjaya Bhanj, an illegitimate son of late Maharaja through a Phulbibahi (wife of inferior status) and Brundaban Chandra Bhanj, a grandson of the Raja of Mayurbhanj who was alleged to be an adopted son of the late Gadadhar Bhanj.

On 3<sup>rd</sup> April 1861, the minister of Keonjhar reported that Dhanurjaya had been placed on the throne with the consent of the Rani.<sup>12</sup> On 4<sup>th</sup> April, the Raja of Mayurbhanj represented that a grandson of his namely Brundaban, had been adopted by the late Raja of Keonjhar and that he was going to Keonjhar to install the boy. R.N. Shore, Superintendent of the Tributary Mahals, Cuttack directed that the Mayurbhanj Raja should take no action in the matter.<sup>13</sup> But the Raja sent his grandson to Keonjhar, where the latter was secretly installed by the widowed Rani Bishnupriya Pattamahadevi and her associates.<sup>14</sup> The Rani thus abandoned the cause of Dhanurjaya and championed the claim of the so called adopted son Brudaban. She asserted that Dhanurjaya was not the son of a *Phulbibahi* or respectable concubine but only the son of a slave girl.

The respective claims of Dhanurjaya, the illegitimate and Brundaban, the adopted were closely investigated by the Superintendent R.N. Shore in accordance with the established rule under which all claims to succession in these states were decided (Regulation XI of 1816). The Superintendent decided that Dhanurjaya was the rightful heir to the throne of Keonjhar.<sup>15</sup> The other claimant appealed to the High Court at Calcutta, where his case was dismissed. So he again appealed to the Privy Council in England.<sup>16</sup> But before the judgement was to come, the Bengal Government confirmed the decision of R.N. Shore and recognized Dhanurjaya Bhanja as the Raja of Keonjhar.<sup>17</sup>

The announcement of Dhanurjaya’s succession was the signal for a strong outbreak of opposition on the part of the Rani and the hill tribes of Keonjhar, who were devotedly attached to her person.<sup>18</sup>

As the recognized Raja Dhanurjaya Bhanj was a minor one, the management of the state of Keonjhar was entrusted to one Tahasildar and the Dewan. Dhanurjaya

pursued his studies during his minority at Cuttack, while the Rani continued to reside at the family house at Keonjhar.

When Dhanurjaya came to age, T.E. Ravenshaw, Superintendent of *Tributary Mahals* handed him over the charge of Keonjhar at Cuttack and made all arrangements to install him formally upon the throne.<sup>19</sup> This step was also vehemently opposed by Rani Bishnupriya Pattamahadevi in a petition that the installation might be postponed until the appeal before the Privy Council was settled.

On 5<sup>th</sup> December 1867, the Superintendent arrived at Keonjhar with the Raja. His journey had not been satisfactory. There were constant rumours of opposition. He heard that the widowed Rani was carrying on secret communications with the hill tribes to actively oppose the installation of Dhanurjaya. On reaching Keonjhar T.E. Ravenshaw found that, the town was nearly deserted.<sup>20</sup> Rani was preparing for flight. Ratna Naik, the leader of the Bhuyan's declared that, he and his fellow Sardars would revolt if the Rani would leave the royal palace at Keonjhar.

According to the prevailing custom, every Raja of Keonjhar must be consecrated by the Bhuyan *Sardars* in a ceremonial fashion at the time of coronation. But that ceremony was not observed at the time of the installation of Dhanurjaya Bhanj. Ratna Naik and his fellow Sardars took it as a great insult to the entire Bhuyan community and a direct attack on their socio-religious belief.<sup>21</sup> So they made it a vow to strongly oppose the manner in which the British authorities had thrust upon them a new Raja. On 28<sup>th</sup> April 1868, Bhuyan's suddenly broke into open rebellion under Ratna Naik and Nanda Naik.<sup>22</sup>

Other tribal like Bhuiyans, Kols and Juangs joined them in large number. The rebels met in a central place and took the oath that they would not recognize Dhanurjaya as their Raja and would resist till they succeeded in placing Brundabanchandra Bhanj on the throne of Keonjhar.<sup>23</sup> Any person sent by the Raja Dhanurjaya Bhanja for negotiation with the rebels, was either arrested or detained.

The insurgents under Ratna Naik and Nanda Naik plundered the Keonjhar Bazar and carried off Dewan of the Raja. About one hundred oppressive officials of the Raja were carried off to the jungles by the rebels.<sup>24</sup> They also burnt many villages. Armed with bows, arrows, axes and swords, the insurgents virtually imprisoned the Raja in his palace and boldly declared that they did not recognise him as their legitimate ruler.

The news of the arrest of Bebartha by the insurgents was a great blow to the Raja's authority. Rani Bishnupriya Pattamahadevi who championed the cause of Brundabanachandra Bhanj took the side of the insurgents. Under her personal supervision and patronage, the rising gradually took a serious turn. The Raja being helpless and panic-stricken sought military help from the Bengal Government.<sup>25</sup>

Orders were issued by the Bengal Government for the immediate dispatch of troops and police to Keonjhar.<sup>26</sup> Dr. W. Hayes, Deputy Commissioner of

Singhbhum was deputed to take drastic measures against the insurgents. Dr. W. Hayes reached Keonjhar on 7<sup>th</sup> May 1868. He found that, the Raja was besieged by the rebellions tribal that were armed with bows and arrows, axes and swords. He disarmed and dispensed the insurgents from Keonjhargarh and rescued Dhanurjaya Bhanja from confinement.<sup>27</sup> Then, he asked the insurgents to release the Dewan Mr. Nanda Dhal and other officials of the Raja who were kept in confinement in the Keonjhar jungle.<sup>28</sup> The insurgents did not act accordingly. He led an expedition with the help of Chaibasa police on 9<sup>th</sup> May 1868 and set them free. Then he moved towards the residence of Ratna Naik. He did not find him there.<sup>29</sup> The people of this village also did not give him any information about Ratna Naik and his followers.

With a total strength of 1134 officers and troops, Hayes led a great expedition towards the hill Ghats, the stronghold of the insurgents. But he could not take any serious operations against the insurgents due to the bad weather and inaccessibility of the regions.<sup>30</sup>

There was also dearth supply of food grains for the troops. Orissa Commissioner, T.E. Ravenshaw ordered the Assistant Magistrate of Bhadrak to supply rice and other food-stuffs by pack-bullocks to the forces commanded by Dr. Hayes, immediately.<sup>31</sup>

Meanwhile, the rebels attacked the police force that guarded the route of postal communication to Keonjhargarh.<sup>32</sup> They closed the *dak* communication between Cuttack and Chaibasa, plundered the daks and thrice attacked the British camps at a distance of about seven miles from Keonjhargarh.

Although Dr. Hayes was vested with the authority of the Magistrate, Collector and sub-judge in the state of Keonjhar to facilitate the suppression of the rising, his attempts proved to be a failure at last. Consequently, the Government of Bengal gave serious attention to the problem.<sup>33</sup> Colonel E.T. Dalton, the Commissioner of Chotanagpur, who was known to possess great influence over the chiefs of his province, ordered to proceed to Keonjhar and take the charge of affairs on the spot. By the end of June 1868, Colonel Dalton reached Keonjhar with a strong force and requested the chiefs of his province to join with him with their forces. On the request of Dalton, the Raja of Udayapur joined him at Keonjhar with a force of ten elephants, fifteen troops and two hundred well armed sepoys.<sup>34</sup> The Rajas of Bonai, Pal-Lahara and Dhenkanal also furnished contingents.

The situation became more favourable to the British when Raja of Mayurbhanj, Krishna Chandra Bhanj who had earlier supported the cause of Brundaban Chandra Bhanj's succession to the *Gadi* of Keonjhar decided to help the British in the suppression of the rising.<sup>35</sup> It dealt a great blow to the strength of the insurgents who depended heavily on the help of the Raja of Mayurbhanj. Towards the end of June, T.E. Ravenshaw personally marched to Keonjhar and reached there on 7<sup>th</sup> July 1868.<sup>36</sup> By 7<sup>th</sup> July total strength of the British force rose to 2,200.

Ruthless measures were adopted to put down the disturbances. On 1<sup>st</sup> August 1868, twenty-five Bhuyan Sardars submitted to the Raja of Bonai and the same number of Juang chiefs surrendered to the Raja of Udayapur. The inaccessible jungles of Keonjhar were gradually penetrated and several rebels were captured. At the same time the Government declared rewards for the capture of the ring leaders like Ratna Naik, Nanda Naik, Nanda Pradhan and Turi Pradhan.<sup>37</sup> On 15<sup>th</sup> August 1868, Ratna Naik and his principal associate Nanda Naik were captured by the Raja of Pal-Lahara and the Dewan of Bonai. By the end of August 1868, all the rebels were either surrendered or were captured. Thus the rebellion came to an end.

T.E. Ravenshaw then held a judicial inquiry into the offences of the prisoners. In addition to the general charges of waging war against the Raja, plunder, dacoity and kidnapping, there was distinct evidence of the deliberate murder of the Bewartha and 30 other persons.<sup>38</sup> The trial resulted in the conviction of 183 prisoners. Of them Ratna Naik and 4 others sentenced to death, 27 to transportation for life, and the rest to the periods of imprisonment.

The second phase of the struggle began in 1890 and lasted for nearly five years. The leader of this movement was Dharanidhar Naik, a literate young Bhuyan. But the most interesting aspect of this struggle was that the non-tribals, particularly, the school teachers, supported Dharanidhar Naik. The various tribes, who were very unhappy with the king, united against him; Dharani led this force and they started a revolt against the king. Along with hundreds of tribesmen, the valiant leader started guerrilla war to protect their land and the community from the exploitation of the king. Fakir Mohan Senapati, the king's manager, saved the palace from the attack of Dharani and the other tribal's several times.<sup>39</sup> The force was poorly equipped; they fought hard but they lost. The war went through violent phases before Dharani was caught and sent to jail. However, wars are not just about winning or losing. The tribals and their leader put up a valiant fight and this revolution is remembered as the Dharani Meli.<sup>40</sup> After coming out of jail, Dharani never returned to Keonjhar. Then he led the life of a saint in a cottage and began to preach his philosophy and also advised the people, how to free the country from the foreign rule till his death.<sup>41</sup> He died in the full moon day (*Vaisakh purnima*), 16<sup>th</sup> May, 1914.

Every year, his birthday is observed as 'Dharani Jayanti' in memory of his heroic act he is remembered by all as a Bhuyan tribal leader who fought against the then ruling tyrant dynasty and bureaucracy to protect the dignity of his tribe and the region. It all began with the personal success story of a tribal boy.<sup>42</sup>



**Scholar Jagnyaseni Chhatra discussing with Chhanu Naik about Dharanidhar Naik at his birth place Kusumita, Keonjhar.**<sup>43</sup> It was really a unique event in the history of Orissa's freedom struggle. The family member of Dharanidhar Naik living in extreme poverty till today. Because the socio-economic condition of Keonjhar district has not developed. Some special projects done by the Government. That is not sufficient for the tribal people of Keonjhar.

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## 8.

# Punjab's Role in National Freedom Struggle with Special Reference to Kamagatamaru

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### Abstract

*Komagata Maru is the very important incident of Indian freedom movement.*

The injustice of implementation of Canadian Immigration Law could not pacify the Indian minds and became Impatient for gaining the free wings in the open sky of the world. Thus the **Komagata Maru**, a small ship proved itself a deity of the temple worshipped by the freedom lovers of India. It aroused in the revolting Indian minds, the feelings of breaking away the bondage of slavery. As such, **Komagata Maru** merely a floating machinery floated the feelings of self respect and profound dignity among the sons of India. **Komagata Maru** worked and proved an embodiment of feelings of masses thus communicating the sense of freedom for India prevailing at that time over the world. It proved a golden chance and striking stimuli for Ghadarists struggling for Independence of India.

*As such the early decades of 20th century gave birth to the feeling of Independence in the mind of Indians. A small events, a gesture of opposing an unfair law of immigration become a flooded stream of the Independence of India In the beginning, they (the Punjabi People) migrated to Burma, Malaya, Singapore, Hongkong, Shanghai and other part of China where they worked as watchmen, policemen, electricians, taxi drivers etc<sup>1</sup>. In 1888 some Sikh troops attended Queen Victoria's Jubilee in London and on their way back they visited Canada, where they were impressed by its riches. When the people of Punjab learnt of the high remunerations and profits available in Canada and United States of America, a large number of them also decided to go over to those countries<sup>2</sup>. The immigrants got jobs in the lumber mills, mines and in the construction of the Canadian pacific*

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railway. Although their wages were lower than those of the white workers, they were able to save enough to send money home and so encouraged their friends and relatives to join them, resulting in the outward flow of the Punjabi's particularly the Sikhs. The employers in Canada and U.S.A. liked the influx of the tough Punjabis who were available to them at lower wages. According to the 1901 census in Canada, the number of Indians there was about 2,312 and in the U.S.A. as report by John Branut, the figure stood at 6313.

From 1907 onwards, British Columbia's State legislature passed several enactments to check Indian immigration and prohibit employment of Indians in certain Industries. These enactments were invalidated by the courts. Sir Wilfred Laurier, Prime Minister of Canada repeated the allegation that the Indians were unsuited to live in the climatic condition of British Columbia and were a serious disturbance to Industrial and economic conditions in portions of the domination.<sup>3</sup>

With the tacit approval of the British, the Dominion Government (Canadian Government) itself - passed orders in May 1908 prohibiting the landing of immigrants unless they came direct from their country of birth or citizenship on through tickets purchased before starting. The "continuous Journey" order was soon followed by another order in June, 1908 prohibiting the entry into Canada of all Asians other than those who had two hundred dollars in their possession at the time of landing.<sup>4</sup> Both these orders were specifically directed against the Indians, Chinese and Japanese immigrants were exempted from the provision regarding the possession of \$ 200, the "continuous passage" regulations was even more pointedly aimed at the Indians as it was known that no company could run ships directly from India to Canada. Transshipment at Hong Kong Shanghai or some other port was necessary and India had no ship of her own. The Orders in council were made substantive law by amending the existing act and then incorporating all the prohibitory clauses in the Immigration Act of 1910. Discriminatory legislation compelled many hundreds of Indians to leave Canada. The Indian population in British Columbia which had exceeded 5000 in 1908 fell down to less than half in 1911.

Having stopped Indian immigration, the Canadian Government devised means to expel Indians who had come in Canada before the passing of the restrictive measures. The "continuous voyage" and the \$ 200 clauses were invoked to prevent wives and children<sup>5</sup> rejoining their husbands and fathers in Canada.

The famous episode of the **Komagata Maru** occurred in 1914, was neither directly connected with the Ghadar party nor was it an outcome of the efforts of the members of the Ghadar organisation. The incident gave an impetus to the anti-British struggle being waged at that time in Canada, the U.S.A. and the South East Asian Islands. The Ghadar journals helped to give direction to the prevalent discontents and converted it into a united radical movement.

As stated in the beginning in order to check the influx of Indians into Canada, the Canadian authorities prohibited the entry of all those emigrants who did not possess \$ 200 and had not made a 'continuous journey', from India to Canada. This order caused hardships not only for persons intending to go to Canada, as

there was no direct steamship service between India and Canada. It also made extremely difficult for the visitors of the wives and children's of Indians settlers in Canada. The Indian immigrants employed all means to persuade the Ottawa Government to withdraw that order. Some immigration organization arranged deputations to the authorities for the purpose apparently with no effect.

At this juncture one **Gurdit Singh** a wealthy and resourceful contractor in Singapore and Malaya happened to visit Hong Kong. In a Gurdwara at Hong Kong, he found that a large number of Sikhs were keen to go Canada but they were not in a position, to do so because of the Canadian Immigration rules that strictly banned the entry of the East Indians in Canada. It was under the circumstances that he planned for the chartering out a ship for taking the Punjabis to Canada. **Gurdit Singh** was inspired and encouraged by many people from India and Canada. As held "indeed this very project is believed to have been discussed by the Sikh delegates from Canada, while in the Punjab."

In January, 1914 the Guru Nanak Steamship company was formed under the charge of Gurdit Singh. He chartered at Hong Kong, a ship named Komagata Maru from a Japanese company for six months against a payment of \$11000 per month.

**Komagata Maru** started from Hong Kong with 165 passengers on board. It picked up 111 passengers from Shanghai where it reached on April 8, and reached Moji on 14 April from moji it picked 86 men and stopped at Yokohama on 28th April, and took on board 14 passengers, thus totaling 376 passengers were on the Komagata Maru. There were 340 Sikhs, 12 Hindus and 24 Muslims on the ship.

**Gurdit Singh** had the holy **Guru Granth Sahib** on the ship from which the **hymns** were regularly recited by the Sikhs during their journey to Vancouver and back and during their stay on the waters of the pacific Ocean on the shores of Vancouver. They had also Dhadi Jatha (Musicians) with their instruments who sang **patriotic songs** to keep the passengers in high spirits.

Passing through Victoria Komagata Maru anchored at Burrard inlet, opposite Vancouver city in the early hours of 23rd May, 1914. The ship was forced to anchor two hundred yards off the wharf so that the passengers could not escape into the town or might not display riotous behaviour on landing or on refusal to enter Vancouver. As the ship anchored, the newspapers describes the incident as the "Second Oriental invasion of Canada".

**The Times, London**, commented that "**Asia is knocking and knocking persistently at the door of the Western America**". 'The premier of British Columbia, Sir Richard Me Bride said, "To admit orientals in large numbers would mean the end and extinction of the white peoples and we have always in mind the necessity of the keeping this a white man's country."<sup>7</sup> The medical officers of the Canadian immigration Department declared ninety of the passengers unfit, while others were not given the right to entry on one pretext or the other. Gurdit Singh had yet to pay the third installment of \$ 22000 to the Japanese owners of the Komagata Maru. Indians in British Columbia were quite upset at their compatriot's plight. They had meetings, passed resolutions and tried to negotiate with the

authorities concerned, but the immigrant department was adamant and the passengers were not allowed to land. The Punjabi population in Vancouver raised 60,000 from the Indians settlers to pay \$ 22,000 as the third installment and to meet other expenses like providing rations to the passengers and for appointing solicitors to plead the cases of the stranded visitors. A **“Help Komagata Maru Committee”** was set up.

A special number of Ghadar magazine was brought out which exposed the imperialist policy through articles and poems in India, public meetings were held to arouse opinion in favour of their fellow countrymen in Canadian waters. In London, Mrs. Annie Besant took up the cause by writing articles in the British Press.

As the result of these concerted efforts, the Government of Canada allowed the Indians to take ration, for their compatriots on board. The cargo on ship was loaded and unloaded by means of small boats, but passengers was not allowed by authorities to land.

The authorities ordered the ship to leave the port but the passengers hasn't yet decided to yield, they were determined rather to die at Vancouver after a struggle, whatever shape it might take, then to surrender to sure death on the high seas by starvation. The immigration authorities retaliated to it by refusing to allow food or fresh water to be brought to the vessel. The passengers including woman's had to go hungry and thirsty for many days. An armed Canadian police force was called on board which tried to take over Komagata Maru. Many passengers threw rock coal on the policeman. Infuriated at the audacious behaviour of the Indians the Canadian police asked for the help of the cruiser Rainbow to be brought into operation. Rainbow arrived with one hundred and fifty militia on board which surrounded the Komagata Maru while several other united lined on the harbour.

The Prime Minister of Canada knew that the use of the Rainbow could cause a lot of bloodshed and a situation that could bring condemnation on the Canadian Government from the world community. The local Indians met in the Gurdwara and took an oath that if the Komagata Maru was fired on, they would set on fire the city of Vancouver. **Gurdit Singh** later wrote, “Duties were allotted to the each man so that as soon as the **Komagata Maru** is set on fire, so will be the city of Vancouver and all in it.”<sup>8</sup>

The British authorities, however, were not prepared for a showdown, since they were anxiously watching German War activities and knew that any untoward incident would not fail to have serious fall outs the Punjab, an important recruiting ground for the British army. On behalf of the Prime Minister of Canada, the Minister of Agriculture, Mr. Burrell made efforts to persuade the passengers to return to their country. The main snag was the repayment of \$ 22,000 that the ‘new patedars’ had spent in taking over the charter in addition to the rations on the way which had already been agreed upon, Mr. Burrell succeeded in reimbursing the loss of the ‘shore committee’ as well as rations which included flour, pulses, sugar vegetables, butter, tea, milk, oil, vinegar, pickles, soap, tobacco, eggs, kerosene oil, fuel, and the like. **The Komagata Maru** left the Canadian waters on 23 July, 1914 after two full months struggle in the Harbour.<sup>9</sup> The passengers of **Komagata Maru** left the

shores of Vancouver in a bad mood and naturally so because most of them had stacked all their possession on this unsuccessful enterprise. Playing the rough waters for 25 days the ship reached Yokohama on 16 August 1914. **Sohan Singh Bakhnathe** founding member and the first President of Ghadar Party, delivered two hundred automatic pistols and two thousand rounds of ammunition to the passengers of the ship. **Giani Bhagwan Singh** later stated that he had purchased the pistols and sent them through Baba Sohan Singh. At Yokahama, Gurdit Singh received a letter, from the colonial Secretary at Hong Kong that none of the passengers could land there otherwise those landing there would be arrested under the Vagrancy Law. Gurdit Singh wrote to the British consulate, at Yokahama that they would proceed to any port in India, if provisions were supplied to them. The consulate declined the demand.

When some members of the Vancouver Shore Committee including Mit Singh and Hussain Rahim met Gurdit Singh on the ship a day before its departure for India it was decided that the ship be purchased so that the passengers could be brought to Canada direct from Calcutta, thus foiling the prohibitive immigration regulations of Canada. In Kobe (Japan) Gurdit Singh made an offer and got a letter from Sato- the agent for the Company that owned **Komagata Maru** setting out the terms of purchase. On his arrival in Japan Gurdit Singh received thousand of dollars sent by the **Ghadarities** from the United States and Canada and was also making all possible savings to be able to purchase the ship. But since he was not allowed to land anywhere on his way back the deal could not be finalised and the Budge Budge incident ended the plan to buy the ship.

The ship left Yokahama on 18 August, 1914 and reached Kobe on 21 August where they were able to get 19000 Yen from the Consul-General Frostier for provisions on Indian Government's permission after a lot of protest. Some passengers had disembarked at Yokahama and another fifteen landed at Kobe. The Komagata Maru left Kobe on 3 September, 1914 and reached Singapore on 16 September 1914. At Singapore no passenger was allowed to get off the ship. Even Gurdit Singh who had been a long time resident of the Malay States and could move about freely in Singapore, was not allowed to disembark to purchase some necessary provisions. The ship left Singapore on 19 September 1914 for its next port, now in India. On 26 September the Komagata Maru entered Hooghly and it came opposite Kalpi where it was thoroughly searched next day and nothing incriminating was found in it. Gurdit Singh himself writes, "all the illegitimate things with the passengers were either thrown overboard in the sea or restored to the Japanese.... The deck passengers were thoroughly searched and they found nothing objectionable in their possessions."<sup>10</sup>

There was no denying the fact that some passengers used firearms at Budge. Where did these come from? Is monger and Slattery write, "While there was no obstructions to the search of baggage it was impossible on the crowed ship to make this thorough."

According to Michael O'Dwyer," Unfortunately the search was perfunctory and many revolvers and much ammunition were brought ashore, either concealed on the persons or among the clothes, covering the Granth Sahib the Sikh Bible.<sup>14</sup>

It is also said, "That by wrapping the revolvers in cloth sheets, these were put in the water instead of oil tank and were safely hidden. Some of these revolvers got rusted because of water."

On 29 September the ship reached Budge about 27 Kilometers from Calcutta where the Deputy Commissioner, Huphreys told Gurdit Singh that from there the passengers would be taken to the Budge railway station to board train for the Punjab.

The suspected connections of the ship with the Ghadarites the outbreak of war and unemployment in Calcutta were most probably the excuses of the Bengal authorities to send them to the Punjab. None of passengers of Komagata Maru was considered above suspicion, including the 59 who had boarded the train for Punjab at **Budge Budge** before the trouble started there. Even they were interned in their villages during the years of war. They could not even find a job or do their farming properly. Gurdit Singh refused to accept the proposal telling James Donald, Magistrate and Chief administrative officer of the district of 24 Parganas, that the holy **Guru Granth Sahib** had to be taken to Howrah Gurdwara. Secondly, the passengers wanted to stay on in Calcutta to earn a living. Thirdly, he had to settle some matters with the owners of the ship regarding certain cargo to be left with them. Fourthly, he suspected that the train was not going to the Punjab but to Assam. Fifthly, he had some personal business in connection with the Komagata Maru that could be adjusted by the arbitrator in Calcutta in his presence. Sixthly, he had still to recover \$25000 from the passengers who expected to get the money from their relatives and friends in Calcutta and Seventhly, the passengers who has spent nearly six months on board wanted time to settle their accounts with each other.

The police persuaded forty-five more passengers to board the train and the remaining about 250 of them moved towards Calcutta on foot. The Commissioner of Police, Frederic Halliday, called the police from the police headquarters in Calcutta, Superintendent of Reserve Police, J.H. Eastwood, led the police force to stop the march of the passengers of Komagata Maru and he brought them back to Budge where they sat down around the Holy Guru Granth Sahib. The District Magistrate Donald, called Gurdit Singh out of the assembled Sikhs but the latter asked Donald to talk to him where he was Superintendent of police, Eastwood, pushed into the Sikhs to get Gurdit Singh. The police officer was knocked down by the Sikhs and firing starting. Eastwood was fatally wounded. As a result of the firing and riots twenty Sikh passengers, two Europeans, two Punjabis police officers and two Indians residents to Budge Budge were killed. Of those twenty Punjabis who died eighteen died from gunshot and one was drowned and another was injured and later died of cholera in the hospital. Gurdit Singh along with twenty eight of his companions succeeded in making his escape.

The Government of India announced on 15 October 1914, the appointment of a commission of inquiry on the Budge Budge incident. It started its work on 23

October and finished it in six weeks. The commission declared the police not guilty and put the whole blame on the passengers of Komagata Maru. The commission comprised of three Englishmen and two Indians, Bijoy Chand the Maharaja of Burdwan, who had already earned notoriety for his contemptuous remarks about Indians nationalists and Daljit Singh of Kapurthala who was subsequently knighted for his 'services'.<sup>11</sup>

The Indians members were not so free to force their Independent views hence the report was highly prejudiced as desired by the government.

The Komagata Maru incident was followed by Ghadarites call to the Punjabis settled in the U.S.A., Canada and South-East Asia to get back quickly to India to liberate her from the foreign Yoke.

On 21st August 2006, a fair was organised at Saree City of Canada in the memory of Ghadarities, where the Canadian Prime Minister Mr. Stephen Harper spoke very high about the Komagata Maru people and admitted that the tragedy of Komagata Maru was infact a very sad incident and also told that gathering that he will demand apology for the occurrence of tragic incident of Komagata Maru in the Canadian parliament. This Statement reflects the significance of Komagata Maru incident.<sup>12</sup>

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## 9. Sikh Misls : During Maharaja Kaura Mal Bahadur

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### Abstract :

*In this research paper discussed the biography of Maharaja Kaura Mal Bahadur. It was written by Ganda Singh. In the monthly magazine 'Lekhari' asked Ganda Singh to pen the life-sketch of a person who should have played important role in history and may be new to its readers. It was in response to this offer that Ganda Singh choose to write a life of Kaura Mal. This sketch was published in four installments through the 'Lekhari'. It appeared from May to August, 1937.<sup>1</sup> Ganda Singh further tells that many a reader of the above magazine had asked him to develop this sketch into a full biography of Kaura Mal. These demands, however, could not be met because of certain reasons. But during the period from 1937 to 1941, Ganda Singh was able to find out some more and new sources on this theme. In the light of this material he revised his previous account and tried to complete it by adding some totally new portions to it.*

Ganda Singh confessed that his work which appeared in 1941 was not fully extended. It was based upon the total material available to him in that year. But it was not the final word on the theme, he wrote. Lastly, Ganda Singh informed that the present work was only the beginning of a new series on the lives of 18<sup>th</sup> century important historical figures belonging to the Sikh community and Punjab.<sup>2</sup> The prophecy of Guru Gobind Singh was fulfilled in nineteen months. The Sikhs had become masters of a large part of the country lying between the rivers Sutlej and the Jamuna. The Bawani Sarhind worth fifty-two lakhs of rupees annually, lay at the feet of the Khalsa.

The Sikhs set themselves up as rulers issued their own coin and carried their arms up to the Ganga in the east and to the Ravi on the west. The sovereignty was

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enjoyed by the Sikhs only for a short period of five years. The firm faith, high hopes, power of resistance and tenacity of purpose were the main features of Sikh character during their war of independence. Their strong religious spirit, great enthusiasm for freedom and close unity of their brotherhood, maintained by common grievances, common objectives and constant fear kept them in a cheerful frame of mind even under the most desperate circumstances.<sup>3</sup>

J.D. Cunningham wrote, "Mir Manu was a man of vigor and ability, but his object was rather to advance his own interests than to serve the emperor and in the administration of his provinces. He judiciously retained the services of two experienced men Kaura Mal and Adina Beg Khan the one as his immediate deputy and the other as the manager of the Jalandhar Dooab. Both had dealt skillfully for the times with the insurrectionary Sikhs who continued to press themselves more and more on the attention of their unloyal governors."<sup>4</sup> He told that Kaura Mal was himself a follower of Nanak, without having adopted the tenets of Gobind.

Ganda Singh says that for some reasons we could not know much about eighteenth century Sikh history. Historians had not regularly treated this century. So the people forgot the brave personalities of this period that had played important role in Punjab history.<sup>5</sup>

Those days Sikhs an undying spirit to face the Mughal persecution with smiling faces, resigned to the Will of Lord. It was there that, to begin with, they organised themselves into small bands or Jathas and Dal Khalsa and ultimately into a number of confederacies known as the Sikh Misls. Misls word means alike, equal or similar. It is common in Arabic, Persian, Urdu and Punjabi. Sainapat a contemporary and earliest biographer of Guru Gobind Singh used the word Misl at two places in his Sri Guru Sobha in the sense of a group.<sup>6</sup> The writer told that in the battlefield, Morchas were set up at various places which were allotted to Misls. The second time, Sainapat used the word Misl in reference to the last days of Guru Gobind Singh at Nanded. He said that the people came there in Misls (groups). The word Misl had also been by Rattan Singh Bhangu in the sense of a group. From the use of the term Misls by Sainapat and Rattan Singh Bhangu it was evident that it meant a group, though they were unable to estimate about the number of men this group was comprised of. This group possibly consisted of people gathered for the purpose of fighting or otherwise.<sup>7</sup>

The origin of the Misl organization may be traced to the practical needs of the Sikhs in a certain political situation. After the death of Banda Singh Bahadur, a considerable number of Sikhs were left. They were never willing to submit to the Mughal authority. Nawab Kapur Singh one of the most respected figures in the post Banda Singh Bahadur period divided the Khalsa into different groups commanded by old veterans.

In the middle of eighteenth century the Sikhs were oppressed by the Mughal rulers. Kaura Mal was one person who helped the Sikh to save their lives. He was the part of Mughal administration, but he helped the Sikhs in many ways. Even

after two hundred years they remembered him well with a sense of great gratitude they called him 'Mittha Mal'. For his name had been a part of the Sikh prayer 'Ardas' by the Nihangs. Kaura Mal was a great sympathizer of the Sikhs.

Dr. Ganda Singh traced very lucidly the life history and activities of Kaura Mal. This work is based on contemporary sources and written on scientific line. Ganda Singh divided this biography in thirteen chapters. The first chapter is related to Kaura Mal's early life, his education and promotions in his service. According to Ganda Singh, 'Kaura Mal got importance only during the last part of his life'. His father's name was Vallu Mal.<sup>8</sup>

The writer had doubt his birth places. Ordinarily said that his birth place was Shorkot in the district Jhang. He built a fort named "Gargh Maharaja". On the other hand told his birth place was Multan. Ganda Singh proved it through three evidences. Firstly, he was famous in Lahore by the name of Multani. Secondly, 'Maharaja's Street' was near the Dera Bhai Diyal Singh related Kaura Mal and he made a Gurudwara in Multan. Thirdly, Ganda Singh said Diwan Surt Singh Multan's relation with Subedar Jakria Khan and his sons. But the streets name was established in the time of Shah Niwaj Khan's Governership. In last Ganda Singh said this evidence was not proved his birth place. The writer told that they lived in Multan when his father's service was in Multan. His ancestors were related the 'Jhangria' or 'Jhang' areas. They related 'Chug Arora caste'.<sup>9</sup>

Many historians believe that he was familiar with many languages but was a real scholar in Persian. During that time Muslim scholars were appointed to high positions but Hindu scholars were also given a chance. All the work of administration was done in Persian so Sardar Kaura Mal was able to have a high rank of administration. Mir Manu was awarded the title of Raja and Maharaja Bahadur in recognition of the achievements of Kaura Mal. According to scholars, Kaura Mal came to Lahore between 1720 and 1738 and achieved high positions in the Government administration in field of army.

In Punjab, from Panja Sahib to Ravi, Panah Bhatti was snatching everywhere. It was very difficult to teach a lesson to Panah Bhatti but Diwan Kaura Mal was fought with him with large army and won the battle. In these days, Nadir Shah's attack on Lahore in 1738 was accepted by Zakariya Khan, which led to an increase in the dominance of the invading army and the Sikh's saw the Mughal's strength diminishing. According to Kirpal Singh 'Nadir struck his coin at Lahore, plundered the Mughal capital and obliged the emperor to sign a document which made Trans-Indus territories of Mughal empire part of Persian Empire'.<sup>10</sup> They rallied under one banner and the Shah's army was attacked near Jalandhar and the treasure looted by them was looted by Sikhs. Nadir Shah expressed his surprised to Zakariya Khan. The Sikhs robbed Nadir Shah's army when he was returning to Delhi after a six month hiatus.

When Nadir Shah asked about the people, who had intimidated his fearless army? Zakariya Khan said that they were a group of Fakirs who came to bathe in

Amritsar Sarovar after six months. Ganda Singh said Nadir Shah smiled and said to Zakariya Khan then they should be feared. The time was near when they will be beheaded and become the guardians of the nation. Sikhs had been wandering in the forests for many days as if they had been attacked by Jaspat Rai. On the other hand the Sikhs were arranging their food and on the contrary they laid siege to kill them. One of them climbed on Jaspat Rai's elephant and severed his head from his torso with a sword. He ran away with his head and ornaments and sold his head for five hundred rupees. The news of Jaspat Rai's death angered Diwan Lakhpat Rai who swore before Yahiya Khan that he would erase the name of the Sikhs. Lakhpat Rai with army of Yahiya Khan pursued the Sikhs but he returned due to an obstacle in the way and began to eliminate the Sikhs from everywhere. Sikhs, so sympathetic people gathered and shouted at Diwan Kaura Mal and old Diwan Lachhi Ram. Ganda Singh wrote that ten thousand Sikhs were martyred in this campaign. Kaura Mal could not bear the killing of Sikhs, poor oppressed people. So that he decided to go to Multan to strengthen up the power of Sikhs. When Diwan Kaura Mal reached Multan then the brother of Yahiya Khan, Shah Niwaj Khan (the governor of Multan) came to Lahore. As soon as he captured Lahore and he replaced Diwan Lakhpat Rai with Kaura Mal as the Chief Diwan and entrusted him with all the functions of Government.

When this Gurmata was revised in 1748, the Sikhs began the work of constructing the Ram Rauni and laid the foundation stone. Ganda Singh said that Ratan Singh Bhangu had written in his book *Prachin Panth Prakash* that there was accommodation for about five thousand Sikhs and horses in this Ramrauni. It was written by Ratan Singh Bhangu on the page number three hundred ninety-nine to four hundred.

Mir Manu appointed Kaura Mal stayed there for some time to manage Multan. He left his family there and returned to Lahore. Diwan Kaura Mal had to go on a campaign to Jammu because the hill Chief had revolted. He was appointed to control them. Diwan Kaura Mal advised the ruler of Punjab to lift the siege of Ram Rauni. Mir Manu seen that they were losing the war and went inside the Ram Rauni. Whole war was going take the side of Sikhs.

Meanwhile, Mir Manu wrote a letter to Kaura Mal asked him end his campaign and return to Lahore. But Kaura Mal did not have strong army then he advised to take help from the Sikhs. Jassa Singh Ahluwalia leading the Ahluwalia Jatha, also made a formal visit to Kaura Mal on his way to Multan. Diwan Kaura Mal liked Sikh doctrines and religiously participated in them. He was hired to forgive hookah drinking and Singh was very pleased with his service spirit and after that they called him 'Mitha Mal'. After the conquest of Multan Mir Manu happily conformed the title of "Maharaja Bahadur" for bravery.<sup>11</sup>

According to the family tradition, his name was written on the Lahore Gate. In the return for this victory Diwan Kaura Mal paid Eleven thousand rupee for the service of Shri Darwar Sahib Sarover Amritsar. The service was started before Diwali. Introduced by Ganda Singh through this chapter the appointees of the

Mughal rulers at that time, high ranking government officials also helped the Sikhs fighting against injustice in the Punjab, expressed sympathy with them. When Jassa Singh Ahluwalia in the battle of Multan. Kaura Mal had a Bal-Lila Gurudwara at Nankana Sahib. And get lakh rupee spent on it. After the battle of Multan Kaura Mal wanted build its strom hold. He came to his town and made it “Garh Maharaja Kaura Mal”.<sup>12</sup>

Ganda Singh traced very lucidly the major activities of Kaura Mal. He showed how under the Governorship of Jakria Khan, Shahniwaz Khan and Mir Manu, Kaura Mal got many high positions in the Mughal service. He was promoted to the post of Army Commander and Diwan and Mir Muin-ul-Mulk( Mir Manu) the title of Maharaja Bahadur. It was the result of his hard work.<sup>13</sup> Mir Manu was the Governor of Punjab in 1748. He appointed Kaura Mal as Naib Hakm and Diwan-Adalat.<sup>14</sup> It was he who guided Mir Manu to have a more possessive policy towards the Sikhs. ‘Under this new policy Mir Manu gave them Jagir in Pargana Patti and also a village named Guru Chakwal. For this kindness Sikhs under Jassa Singh Ahluwalia helped Kaura Mal in Multan to save his post’, Khuswaqt Rai’ Tarikh- i- Sikhan, quoted by Ganda Singh. When Ahmad Shah Durrani attacked India third time then Kaura Mal invited thirty thousand Sikhs to help Mir Manu. He remained completely loyal to Zakariya Khan. He remained loyal to Mir Manu. According to the author, Mir Manu sent Kaura Mal on as many difficult campaigns as he could. He finally sacrificed his life for Mir Manu while fighting Durani.<sup>15</sup>

Ganda Singh said that Kaura Mal was a kind hearted and brave man. He helped Sikhs direct and indirect ways. He was great sympathisers of Sikhs. Ganda Singh traced very lucidly the major activities of Kaura Mal. Kaura Mal got many high positions in the Mughal service. He was promoted to the post of Army Commander and Diwan and he had the title of Maharaja Bahadur. He had no rich and prestigious family background. Ganda Singh explained the story of his death. Although Kaura had not become a Sikh by taking ‘Khanda-Da-Amrit’, yet he was good follower of Guru ‘Sahiban’. He was a Saihjdhari Sikh.

George Forster wrote in his letter No. 11,1783, “Mir Manu the Governor of Lahore in the reign of Ahmad Shah, alarmed superiority he had gained.” Ganda Singh further quotes Forster to the following effect:

The preservation of the sicques from the effect of Meer Manu’s success appears to have been largely Promoted by the interference of minister Kaura Mal, Who being himself a sicque, naturally became a trust Advocate of the sect.<sup>16</sup>

After this Maharaja Kaura Mal’s family was scattered from place to place. But nothing special had been achieved in the political and religious history of the Punjab. Even after Kaura Mal, some of his descendants were living a good life in Amritsar. Among them was Bhi Vir Singh, a world renowned Punjabi scholar, writer and poet.<sup>17</sup> Bhai Vir Singh was the pioneer of new Punjabi language literature.

His writings present the history of Punjab. Kaura Mal was organizer of history then Bhai Vir Singh presented it in detail in his writings.<sup>18</sup>

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**10.**  
**Computational Efficacy of Pathani**  
**Samanta's Astronomy in Colonial Odisha :**  
**A Techno-Scientific Analysis of**  
**“Sidhanta Darpana”**

**\*Dr. Susanta Barik**

**Abstract**

*contribution of Science, Technology and astronomy of Odisha to India is essentially remarkable. Samanta Chandra Sekhar is celebrated traditional Indian astronomer from Odisha. He was a scientist in the true sense but he believed all knowledge on actual scientific observation. The Samanta, was a self-trained staunch astronomer, insulated from western knowledge who was flourished towards the end of nineteenth century. He propounded the geo-heliocentric model for the solar system in order to explain the observations made by him on the movement of the stars and planetary bodies in our solar systems. With this he could also predict the astronomical events very accurately as tested by the modern astronomical calculations. In this article, I have made an attempt to discover the computational aspect of the context, Sidhanta Darpana and the comparison of modern astronomical procedure as also the popular Karan text, Grahalaghavam. In contemporary times, the lunar eclipse is worked out in the Samanta's determinations.*

**Key words:** Solar system, Eclipses, Planet, Astronomy etc.

**Introduction:** Astronomy, it is the first scientific discipline created by man in Egypt, Babylonia/Chaldea, Greece, India and china started before the commencement of Christian era. The Arabs were the last genius in Astronomy flourished after the Abbasid Khalifate dislodged (750 A.D) the Umayyads of Syria and established at Bagdad. In India, there was lots of information in Vedas about

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astronomy. It was mentioned that the Sun's *uttarayan* and *daksinayan* movement and months, season, asterism, the sign of Zodiac. During the Vedanga period, the achievement was taking place on computational precision. According to Indian Calendar Reforms Committee of M.N Saha, there were three stages of ancient times like Vedic, Vedanga and Sidhanta of Indian Astronomy. They ascribed the approximate ranges (antiquity-1300 B.C), (1300 B.C-400 AD) and (400 AD-1200 AD). According to Saha, the Sakas and Kushans brought the idea of astronomy from Bactria to north-west India. During the 5<sup>th</sup> and 12<sup>th</sup> century, India had got scientific luminaries like Aryabhata, Barahmihira, Sripati, Manjula and Bhaskar I & II. In South India, The Kerala Sidhanta school associated with great names like Madhab, Parameswar, Nilakantha and Somayaji. During the period of Sawai Jaisingh (1686-1743), the astronomical telescope came to India from Europe, but developed in Madras in 1786. The last exponent of Indian Sidhant Astronomy was Pathani Samanta who developed Sidhanta Darpan in Odisha from 1835 to 1904.<sup>1</sup> In India, Samanta Chandra Sekhar called father of Modern Science in Odisha. He was started renaissance in Modern science. The earliest greatest scientist of this renaissance period called Sir J.C Bose who had done outstanding experimental work on propagation and detection of radio wave in the millimeter wave length. Another great scientist was Sir C.V Raman, who awarded Nobel Prize in 1930 for the discovery of the Raman Effect.

Samanta Chandra Sekhar- popularly known as Pathani samanta- was born on December 13, 1835 in the royal family the then princely states of *Khandapara* Odisha.<sup>2</sup> He departed in this soil on June 11 1904. From his childhood Samanta had developed his mind on astronomy and mastered traditional Sanskrit text like the *Surya sidhanta* and Bhasker's *Sidhanta siromani*. He developed his own crude instruments for observing the planets and constellations. When he was 15 years old, he was busy himself observing the "*heavenly bodies*" of the galaxy of the planets. When he was 23 years old, he was aware about of the movement of the planet and started systematically recording of his observations. In the age of 26, he composed his treatises in Sanskrit, *Sidhanta Darpana*. Prof. Jogesh Chandra Ray of Cuttack college (now Ravenshaw College) was played instrumental role for introducing Samanta as a astronomer in the world publishing his treatises "*Sidhanta Darpana*" "one by one. He became conferred a coveted title "*Mahamahopadhyay*" by the British Government and given credit to the young dynamic Prof. Nyayaratna, Principal of the Sanskrit college, Calcutta. In *Sidhanta Darpana*,<sup>3</sup> we found a lot of innovation in the astronomical procedures and parameters such as;

1. The *bhagan* of the heavenly bodies and important points in a *kalpa* for determining the mean daily motions.
2. The number of civil days in a *Kalpa* which defines the length of solar year.
3. The mean positions of Planets at the *Kali* epoch.
4. The epochal mean positions at the Samantas chosen epoch viz., April 12, 1869 at the mean sunrise at Lanka,
5. The rate of procession of the equinoxes and the year Zero-ayanamsa.

6. The inclinations of planet orbital planes with the plane of the ecliptic (*Kranti vrtta*).
7. The determination of the celestial latitudes of the planets.
8. The angular diameters of the sun, the moon and the planets.
9. The *Paridhis* (peripheries) of the *manda* and *sighra* circles.

Fundamentally, Samanta Chandra Sekhar brought heliocentric model of planetary in his discourse. Another two man like Tycho Brahe and Nilakantha Somayaji were also given credit for their development planetary model.

### 1. Revolutions(bhaganas) of bodies in a Kalpa;

According to traditional *sidhantic* text, the mean daily motions (*madhyama gati*) of the heavenly bodies is through the number of revolutions (bhagan) executed by these bodies in a long period of a mahayuga( $432 \times 10$  years) or a kalpa( $432 \times 10$  years). In table 1 we have compared his values with those of the *Surya sidhanta* (SS) and with our suggested values for the *bhaganas*:<sup>4</sup>

**Table: 1**  
***Bhaganas of bodies in a kalpa ( $432 \times 10$  ? years)***

<i>BODIES</i>	<i>SURYA SIDHANTA(SS)</i>	<i>SIDHANTA DARPAHA(SD)</i>	<i>PROPOSED MODERN</i>
<i>RAVI, BUDHA &amp; SUKRA</i>	4,32,00,00,000	4,32,00,00,000	4,32,00,00,000
<i>CHANDRA</i>	57,75,33,36,000	57,75,33,36,000	57,75,29,85,910
<i>KUJA</i>	2,29,68,32,000	2,29,68,71,112	2,29,68,76,,453
<i>GURU (JUPITOR)</i>	36,42,20,000	36,41,55,205	36,41,95,066
<i>SANI</i>	14,45,68,000	14,66,49,716	14,66,56,219
<i>BUDHA SIGHROCCA</i>	17,93,70,60,000	17,93,69,67,141	17,93,70,33,867
<i>SUKRA SIGHROCCA</i>	7,02,23,76,000	7,02,22,57,860	7,02,22,60,402

We know that the Samanta has rightly pointed the *bhaganas* of all the five *taragrahas* from the ones according to the *Surya Sidhanta(SS)* while the figure is enhanced in the case of *Kuja* and *Sani*, the same are diminished in the case of *Guru*, *Budha sighrocca* and *Sukra sighrocca*. We have correspondingly a similar behavior in respect of theses bodies in our proposed modern values. In fact, the *SD* values would have been still closure to the proposed modern values if only the Samanta had preferred a better value for the civil days.

In case of *Guru*(Jupitor), for example, the motion of the sidereal planet is  $10925661 \times .4$  in a Julian century of 36525 days. Now the *mahayuga* was of

1,57,79,07,487 days. The *bhaganas* of sidereal Jupiter come to 3,64,195.006. Therefore in a *kalpa* the *bhaganas*, by multiplying the above figure by 1000, work to be 36,41,95,066.

### 1. Mandoccas (apogees) of Planets:

While a mean planet moves, with uniform angular velocity, along the different circle say of radius R, the *manda-* corrected(true) planet moves along the *manda*(*vrta*) epicycle, say of periphery p. On this epicycle the *manda-ucca* (apogee) U and its geometrically opposite point, *manda-nica* N are situated. While U is the farthest point, N is the nearest point to the observer.

Most of the ancient Indian astronomers assumed the *mondoccas* of the planets, including that of the sun, as fixed. Only the moons *mandocca* was considering moving. They were not essentially off-the mark since the *mandoccas* of planets move slowly. The medieval Indian astronomers assigned reasonably a good value for the rate of motion of the moons *mondocca*. It was only the *Surya Sidhanta*(ss) that prescribed *bhaganas* for the *mandoccas* of the planets in a *kalpa*. Chandra Sekhar Simha has rightly pointed that the apogee have a motion, though slow, and given their mean rates in terms of *bhaganas*.

**Table; 2**

The following table shows the comparison with the *bhaganas* according to *SS* and our proposed value;

*Bhaganas of Mandoccas of the bodies in a kalpa*

<b>BODY</b>	<b>SURYA SIDHANTA</b>	<b>SIDHANTA DARPANA</b>	<b>PROPOSED MODERN</b>
<b>RAVI</b>	<b>387</b>	<b>334</b>	<b>38,777</b>
<b>CANDRA</b>	<b>48,82,03,000</b>	<b>48,81,17,940</b>	<b>48,81,25,074</b>
<b>KUJA</b>	<b>204</b>	<b>310</b>	<b>53,367</b>
<b>BUDHA</b>	<b>368</b>	<b>410</b>	<b>19,134</b>
<b>GURU</b>	<b>900</b>	<b>805</b>	<b>25,671</b>
<b>SUKRA</b>	<b>535</b>	<b>557</b>	<b>1,439</b>
<b>SANI</b>	<b>39</b>	<b>70</b>	<b>67,486</b>

The motions of the *mandoccas* of the planets are very small even over a long period. Only in the case of the moon its *mandocca* has a significant rate of motion. The moons *mandoccas* moves at  $40^{\circ}.676495$  per year according to the *Siddhanta Darpana* and at  $40^{\circ}.67709$  per year as per modern computation.

On the other side, the *mandocca* of *Kuja* (Mars) moves at the rate of  $0^{\circ}.093$  per year and the modern known rate is  $16^{\circ}.0101$ . It is interesting to note that the *bhaganas*, for the *mandoccas* of planets, as given by the Samanta are quite comparable to the ones according to the *Surya sidhanta*. As per *Surya Sidhanta* the rates far away from modern known values that (i) the Samanta conceptually recognized the slow motion of the *mandoccas* (while in most of the traditional text these are fixed). (ii) The error in the computation of true positions of the planets caused by the incorrect rates of the *mandaccas* slow motion is totally insignificant.<sup>1</sup>

## 2. Manda Paridhi and Equation of Centre;

All the planets, the sun and the moon move in their respective *manda* epicycles. The resulting equation is called *mandaphala* which corresponds to the equation of centre in the modern helio-centric model. In fact, with a couple of small approximations, the *mandaphala*(MP) is given by

$$(I) \quad \frac{a}{R} \sin(m) = \frac{a}{R} \sin(\theta)$$

where  $m$  is the *mandakendra* (anomaly),  $a$  and  $R$  are respectively the peripheries (*paridhis*) of the *manda* epicycle and the common deferent circle. The ratios  $a/R$  is taken as that of the two peripheries expressed in degrees. The periphery of the deferent circle is taken as  $R = 360^{\circ}$ , a constant, common to all bodies. The peripheries  $a$  have different values (in degrees) for different bodies. While a few traditional Indian astronomers—notable Brahmagupta in his *Khanda Khadyaka*—took the periphery of each planet as a constant, many others have rightly considered a *variable* periphery  $a$  for each body. They have explained the minimum and maximum values for  $a$ . for them  $a$  is a function of the *mandakendra* (anomaly  $m$ ). the ranges of variations of the Manda peripheries were many for the heavenly bodies according to different texts.

Note: KK: *Khanda khadyaka*, VSS; *Varahamihira's Saura sidhanta*

In the case of variable peripheries, the left hand (lesser) values are the values of the periphery  $a$  at the end of the odd quadrants ( $m = 90^{\circ}$  or  $270^{\circ}$ ) and the right hand (higher) values at the end of the *even* quadrants ( $m = 180^{\circ}$  or  $360^{\circ}$ ). Here  $m$  is the *mandakendra*, the anomaly from the *mandocca*.

*Kuja* 69, *Budha* 27, *Guru* 34/30, *Sukra* 12 and *Sani* 39. Each planet had a true *paridhi* which was provided by the Samanta. In this connection it was variable nature of the *Manda* epicycle that results in the locus of the true planet at least close approximation in an elliptical orbit.<sup>2</sup>

Table: 3

The following table shows the *Manda* peripheries;

<i>BODY</i>	<i>KK &amp; VSS</i>	<i>ARYABHATA</i>	<i>SURYA SIDHANTA</i>	<i>MODERN PROPOSED</i>
<i>RAVI</i>	14°	13°.5	13°40' TO 14°	11.81-12.31
<i>CANDRA</i>	31°	31°.5	31°40' TO 32°	36.81-42.23
<i>KUJA</i>	70°	63° TO 81°	72° TO 75°	59.3-74.92
<i>BUDHA</i>	28°	22°.5 TO 31°.5	28° TO 30°	109.8-184.72
<i>GURU</i>	32°	31°.5 TO 36°.5	32° TO 33°	32.69-36.89
<i>SUKRA</i>	14°	9° TO 18°	11° TO 12°	4.87-4.95
<i>SANI</i>	60°	40°.5 TO 58°.5	48° TO 49°	37.42-43.04

#### 4. Manda paridhi vs Modern Computation;

The modern description of the equation of centre is

$$(ii) \quad \varpi = \varpi_0 - \frac{1}{4} \varpi_3 \sin \varpi + \frac{5}{4} \varpi_2 - \frac{11}{24} \varpi_4 \sin 2\varpi$$

Where  $e$  is the eccentricity of the elliptical orbit. Since  $e$  is generally very small, ignoring the higher powers of  $e$ , the equation of centre, to the first approximation is

$$(iii) E = (2e) \sin m$$

Further, comparing (i) and (ii), we get  $MP = E$ , we have  $a = 2e$

However, for better accuracy, we consider the higher power of  $e$  up to  $e^2$  in equation (ii).

$$\text{Let, (iii) } \varpi_0 - \frac{1}{4} \varpi_3 \sin \varpi + \frac{5}{4} \varpi_2 - \frac{11}{24} \varpi_4 \sin 2\varpi = 2e - \frac{1}{4} \varpi_3 \sin \varpi + \frac{5}{4} \varpi_2 - \frac{11}{24} \varpi_4 \sin 2\varpi$$

Then equation (ii) using (iv), can be written as

$$\begin{aligned} \varpi &= \varpi_1 \sin \varpi + \varpi_2 \sin 2\varpi \\ &= \varpi_1 \sin \varpi + 2\varpi_2 \sin \varpi \cos \varpi \\ (v) \quad \varpi &= (\varpi_1 + 2\varpi_2 \cos \varpi) \sin \varpi \end{aligned}$$

From equation (iv), we observed that the coefficient of  $\sin m$  in centre is a *variable* and function of the anomaly  $m$ . now, from (I) and (iv) it follows that the ratio of the peripheries  $\frac{a}{R}$  of the *manda* epicycle corresponds to

$$(\frac{1}{2} + \frac{1}{2} \cos \theta) \sin \theta \text{ where defined in (iv).}$$

However, we have found that *manda paridhi* assigned to *Budha*(mercury) in our traditional *sidhanta*'s does not reflect the high eccentricity of *Budhas*(heliocentric) orbit. But considering the high eccentric of *Budhas* orbit, its *manda* periphery should vary from  $109^{\circ}.8$  to  $184^{\circ}.7$ . Similarly, the *manda* periphery of *Sukra*(venus) would be nearly half of the traditional assigned range.<sup>3</sup>

### 5. Civil days in *kalpa*;

The traditional Indian astronomical text give the number of civil days(savana dinas) in either a mahayuga ( $432 \times 10^4$  years) or kalpa ( $432 \times 10^4$  years). In fact, the number of civil days defines the length of a solar year used in a particular text.

The following table shows civil days in a *mahayuga* in different text:

	TEXTS	CIVIL DAYS
1	ARYABHATIYAM (ARYABHATA I)	1,57,79,17,500
2	KHANDA KHADYAK (BRAHMAGUPTA)	1,57,79,17,800
3	MAHASIDHANTA (ARYABHATA II)	1,57,79,17,542
4	SIDHANTA SIROMANI (BHASKAR II)	1,57,79,16,450
5	SIDHANTA DARPANA(PATHANI SAMANTA)	1,57,79,17,828
6	SURYA SIDHANTA	1,57,79,17,828
7	PROPOSED MODERN	1,57,79,07,487

Taking the modern value of the sidereal (*nirayana*) sun's daily motion as  $SDM = 3548 \times .1928098$ , the length of a sidereal solar year becomes 365.2563627378105 days. Allowing a maximum numerical error of  $\pm 5$  in the eighth in the value of SDM, correspondingly, the number of civil days in a *mahayuga* turns on to be 1,57,79,07,487 days.<sup>4</sup>

### 6. Epochal Mean positions of SD;

Samanta Chandra Sekhar has given the mean positions of the heavenly bodies as also the special points like the *mondoccas* and *patas* in his SD for his chosen epoch on 12 April, 1869 at the mean sunrise at *Lanka*. These epochal mean positions

of SD are compared with those according to the *Grahalaghavam*(GL) and the modern computations.

According to Calendar Reform Committee Report, The following table shows Mean positions of bodies for 12/4/1869 A.D.

<i>BODY</i>	<i>GRAHALAGHAVAM</i>	<i>SIDHANTA DARPANA</i>	<i>MODERN</i>
<i>RAVI</i>	358°40′	358°15′	358°15′
<i>CANDRA</i>	3°35′	3°20′	3°09′36*
<i>CANDRA MANDOCCA</i>	323°35′20*	322°34′	322°18′28
<i>KUJA</i>	151°39′	151°24′	151°24′
<i>BUDHA</i>	324°06′	318°14′	317°47′
<i>SUKRA</i>	346°06′	343°41′	343°40′
<i>GURU</i>	5°40′	3°45′	3°0′0*
<i>SANI</i>	228°59′	228°12′	228°24′
<i>RAHU</i>	111°51′	111°19′	111°19′
<i>AYANAMSA</i>	22°27′	22°01′18*	22°01′40*

However, we found this table that closeness of the SD epochal positions to those according to modern industry. Therefore a very important stage for the computational veracity of planetary positions according to SD is guaranteed.<sup>5</sup>

## 7. Mean positions at the kali beginning;

According to *ardharatrika* convention of *aryabhata I*(b.476 A.D.), Samanta Chandra Sekhar has adopted the midnight of 17/18, February 3102 B.C as the beginning of *kali* era. The *slokas* of mean planet 52-55 give the mean positions of the bodies at the *kali* beginning in *liptis* (minutes of arc).

According to *Surya sidhanta* it is assumed that all the planets, including *Ketu*(the moons descending node) were in conjunction while the moons apogee(*Candra mandocca*) was at 90° and the moons ascending node (*Rahu*) was at 180°. It is surprising that Bhaskar II (b.1114 A.D) almost confronts to this assumption of the conjunctions though with very small deviations.

The following table shows Mean positions at the Kali beginning:

<i>BODY</i>	<i>SIDHANTA SIROMANI</i>	<i>SIDDHANTA DARPANA</i>	<i>PROPOSED MODERN</i>
<i>KUJA</i>	359°03'50"	344°52'48"	335°37'25"
<i>GURU</i>	359°27'36"	22°57'0"	73°16'49"
<i>SANI</i>	358°46'34"	330°50'24"	36°24'51"
<i>RAVI MANDOCCA</i>	77°45'36"	78°39'36"	62°34'24"
<i>CANDRA MANDOCCA</i>	125°29'46"	120°36'0"	113°06'28"
<i>RAHU</i>	153°12'58"	198°33'08"	188°47'28"

Regarding the apogees of the sun and the planets, most of the traditional texts assumed them as constants. However, the *Surya Sidhanta* and *Bhaskar's Sidhanta Siromani* recognized that the *Ravi mandocca* moves though slowly.

Samanta Chandra Sekhar has given conjunction assumption at the kali beginning. Sidhanta Darpana epochal positions as also the planetary *bhaganas* are reasonable good. The main culprit appears to be the *ayanamsa*, our computations based on the modern known rate of the precession of the equinoxes and the assumptions of the zero-ayanamsa in 285 A.D. the mean *ayanamsa* works out to be 46°34'52".<sup>6</sup>

### 8. Computation of Lunar Eclipse:

According to *Sidhanta Darpana*, the procedure of computing the circumstances of a lunar eclipse was determined. The latest lunar eclipse was took place in the night between May 4 and 5, 2004. The results were compared with those of the popular *karana text*, *Grahalaghavam* of *Ganesa Daivajna* and also of the modern astronomical computations. The mean sunrise at Lanka on May 4, 2004, True sun: 19°43'. True moon: 188°26'. Rahu: 17°59', True daily motion of the moon, MDM: 897'. True daily motion of the sun, SDM: 58'. Instant of opposition (*parvanta*): 49gh. from the mean sunrise.

The following table shows the Lunar eclipses dated May 4, 2004.

	CIRCUMSTANCES	<i>GRAHALAGHAVAM</i>	<i>SIDHANTA DARPANA</i>	MODERN (INDIAN EPHEMERIS)
1	<i>SPARSA</i>	24H 38M	24H 14M 49'	24H 10M
2	<i>NIMILANA</i>	25H 48M	25H 23M 46'.56	25H 20M
3	<i>MADHYA</i>	26H 29M	26H 03M	26H 01M
4	<i>UNMILANA</i>	27H 04M	26H 42M 13'.44	26H 36M
5	<i>MOKSA</i>	28H 14M	27H 51M 11'.04	27H 47M

We found that the timings of the lunar eclipses according to SD are quite close to those modern computations. We came to know that the timings according to SD are mean sunrise. If the true sunrise is considered there will be a uniform variation, though small, from the modern values in IST. The error of about half-an-hour in the GL values is understandable in view of the fact that the text was composed about five centuries ago and more importantly *ganesa Daivajna* simplified computational procedures by totally dispensing with the trigonometric ratios.<sup>7</sup>

**Conclusion:** In this article, I have discussed the few sample issues related to Samanta Chandra Sekhars astronomical innovation in the point of computational veracity. We came to know that two main items required for computing the planetary positions, namely the epochal positions and the mean rates of motion (through the *Bhaganas* in a *kalpa*) in a good manner. Samanta's operational aspect of procedure for computing lunar eclipse, this paper explained latest total lunar eclipses and its efficacy in predicting the circumstances of the eclipses within a permissible differences of a couple of minutes. In this way we know that the astronomy of Samanta shows us mathematical validity and computational efficacy.

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# 11.

## **Konark As A Tourist Product: A Study of Socio-Economic Management In Odishan Perspective**

**\*Dr. Pareswar Sahoo**

### **Abstract**

*In studying history and its different dimensions the concept of marketing has been added a new chapter to the course of history called managerial history. In 21<sup>st</sup> century the scholars of recent trends have cutting across the traditional approaches, tried to reinterpret history in a management model. They have tried to market history and historical knowledge, culture, fairs and festivals, art and architecture, paintings, sculpture, monuments, temples, chaityas, vihars, mathas, caves, dhamas, in the canvas of tourism. Marketing model history relates to marketing activities, historical heritage where human resource is taken into the account. Therefore, customer is a person in name of a tourist of international, national, regional and intra-regional, who pays for the tourism product and service in the area of temples such as the Konark, the Jagannath temple, the Lingaraj temple, the Mukteswar temple, the Megheswar temple, the Bhaskareswar temple, the Rajarani temple, the mathas and hospitality located in Odishan region . Keeping in view the government of Odisha here with plans to promote the traditional four 'P' like promotion, publicity, participation and product by adding the other two 'p' planning and programme to make tourism and marketing more viable . As a result a new concept in history has been developed called social tourism marketing.*

**Key words:** managerial history, tourism circuit, promotion, planning, promotion, participation, programme, publicity

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History at a crossroad is a burning issue in recent times. It is more debated both in national and regional level because of its less marketing, and job opportunities including its approaches and interpretation by the scholars and the teaching professionals. As a result, such a great discipline among the social sciences has been losing its importance day by day. Students of 21<sup>st</sup> era are annoyed to have history as a subject of career. Therefore, the author here with tried to enrich the historical values, ethics and knowledge through tourism management and marketing for the sustainability of history. This research paper has been developed under three important objectives. The very first one is how the historical monuments like the Konark, the heritage of mankind is taken into the account as a repository of socio-cultural and economic management. The second objective deals with how the tourist destination like Konark can be studied as a consumer product, though it cannot be sold. The third one is about employment generating possibilities in a meaningful model.

As a cradle land of host of monuments and historical sites modern Odisha has been the champion of cultural tourism in the world tourism map. Methodology therefore, makes it to imperative to examine the repository of Odisha through the realities of tradition, the pluralistic nature of interpretation and the importance of the classical specimens and accounts<sup>1</sup>. In case of Konark, the socio-cultural and economic conditionality's of standards for tourism have to be approximated to their formation and developmental process for a harmonious blend of objectives. Like any other tourist centres of Odisha, the Konark borne an indelible imprint of historical significance as a majestic monument with a gigantic combination of both art and architecture. Konark, the Ganga monument gives the region a platform to the connoisseur and the subalterns for the armature revelers to professional globe trotters.<sup>2</sup>

The process and evolution of Konark as a tourist product is the consummate skills of twelve hundred architects headed by Vishu Maharana. The 13<sup>th</sup> century product reveals the concept of management in a true sense. The term management here with reflects on the daily food consumption by twelve hundred architects, their shelter, clothing, and in their daily activities, distribution of works for different specimens, time management etc. As a result it can be said that management has a great historical background that is from the historical monuments of both ancient and medieval. There is a tale also associated with Konark that the child architect named Dharmapada. The concept and character of Dharmapada even today is in mystery in history. The most notable source in this regard is *Konark the Heritage of Mankind* (3) written by late Karunasagar Behera is remained silent. There is no concrete evidence to support to the above information that the contribution of Dharmapada cannot be ignored. From the historical records such as the *Inscriptions of the Gangas* and *Odradesara Rajavamsavali*(4) the tourist product like the Konark has been constructed by Langula Narasingh Dev –I the architect of mighty Ganga dynasty at a place called Padmatola gorge at Chandrabhaga. It is located at a tiny village called Konark in

Nimapara Block of Puri District. As a tourist product, Konark is connected by all weather roads just 65 kilometers from the modern capital city Bhubaneswar and thirty five kilometers from Puri by marine drive. The Konark is more famous for the seat of Sun God. Therefore, the temple is otherwise known as the Sun temple which forms the golden triangle with Jagannatha temple at Puri town and Lingaraj temple at Bhubaneswar as far as Odishan tourism concerned. In Odisha the concept of Sun God worship has been found at Paliabindha in Bhadrak district and Buguda in Ganjam district (5).

As a hot tourist product the Konark is borne out the mature phase of Odishan art form as the best architectural monuments of the saga of Ganga dynasty. Many scholars have been advocated that Konark is the living museum as far as social-cultural and economic management is concerned. As a rich carved monument the Konark is appeared as a moving chariot pulling by seven horses in each side of the temple. Mythological point of view the horses are represented seven days of a week and 24 wheels represented 24 fortnights of a year(6). As a result, Konark today has been considered as a place of *mokshya* being associated with human life and spirit of Odiyas. On the occasion of *Samba Dasami*(7) at Konark there is held a great festival which caters tourist in a large heard. As a tourist product Konark represents a huge numbers of erotic pictures which attracts a lot to the art lovers from the nook and corner of the world national, international, regional and intra-regional. It represents Indian *Kamasutra*(8)of Vastayana as the part of human exercise. It is the basic of the tourists to keep relax themselves as a medicine healthy living otherwise it creates hypo. Regarding the erotic representation many scholars have been argued different opinions. A group of historians say that to meet the biological satisfaction the architects have been erected the erotic sculptures on the wall of the Konark. This is more adorable because the architects had left their houses for 12 years as per the instruction of king Langula Narasingh Dev-I. The second argument deals with the mythological interpretation which appears in Hindu mythology. According to it, the erotic representation keeps away the dangers to the temple. Besides it has link to the celestial bodies like the planets and the stars. The author here with gives a scientific interpretation that human satisfaction both mental and physical are the key factor to *mokshya*(9). Keeping in view of the future generation the architects might have been erected the huge numbers of erotic in different erotic postures in numbers of sixty four according to Vastayana's *Kamasutra*.

The second aspect of marketing Konark, is the economic possibilities and employment generation. In this regard the development of tourism played a vital role in the state economy in particular and the economy of the nation in general. Since 2001, Konark has been catering large number tourists of national, international, regional and intra-regional. As a result, several types of business farms such as hotels, motels, restaurants, travel agents, tour operators, gift shops, transporters, studios, lodges, shop of green coconut, tourist guides, breakfast stalls, photographers etc. earn bulk of the tourist dollars. Besides a number of

secondary businesses such as suppliers of food and beverages, taxi drivers, hairdressers, doctors are engaged. As tourism an important factor it represents the highest employment generating sector next to information technology and natural resources. This process has been stated since 1975 after the formation of WTO (World Tourism Organization) under Resolution 2529 of the XXIVth UN General Assembly (10). The range of jobs created by tourism extended from unskilled to management works. This industry provides both direct and indirect employment to a large segment of population compared to other areas. The beneficiaries of tourism are the common people who work in hotels, travel agencies, airlines, taxi drivers, flower sellers, souvenir dealers, vegetable sellers, butchers and farmers, etc. Besides a number of adept personnel like accountants, housekeepers, cooks, waiters and entertainers are required to work in the field of tourism.

Direct jobs are generated for hotel entrepreneurs, workers at resorts, guides in transport and handicrafts industries. In addition to the things the tourists buy mostly handicraft products, embroideries and brocades, pottery and brass ware, ornaments and artistic things etc which have much greater appeal to the tourists (11). The expenditure of those directly employed in the tourism industry creates indirect jobs in hotels. These jobs are also attributed to the tourists which mainly reflects increased employment opportunities in the construction industry. Those indirectly employed in tourist industry create employment in other sectors of industries through demand for goods and services. The cycle of the increased income and employment continues at declining rate until it is exhausted. This phenomenon is due to employment multiplier effects. As a result tourism is a major source of employment for the downtrodden particularly the areas with limited alternative sources in recent times of employment as is often in non industrial areas deficient in natural resources other than scenic attractions and climate(12). Therefore, now a day all the countries of the world are coming forward to compete with each other in turn of the selling of the tourist product like the cultural heritage, monuments and both floras and faunas.(13)

The following table shows the number of employment at Konark year wise due to the influx of tourists of national, international, regional and intra-regional.

From the above mentioned data in the table shows that Konark is no doubt a hot tourist destination in the tourist map of modern Odisha. It enhances the economic condition of the people of Odisha. Also it promulgates per capita income of the people of the state in particular and the nation in general. It is possible due the large numbers of tourists both domestic and foreign destined at Konark from year to year in a regular interval. Due to the generating of economy the people of the local areas immediately started to lead a better livelihood. It strengthens the social and cultural transformation of the people of Odisha due to the tourist's influx in a large scale throughout the year. It is because the state like Odisha has been organizing numbers of festivals, clean

beaches, and introduction of *Mahodadhi Alati* by Sankaracharya Nishalanada Saraswati, road shows, dance and musical festivals from time to time to attract both foreign and domestic tourists (14).

**TABLE -I**  
**Year wise employment at Konark 2000-2018(Approximately)**

SL. NO	HOTELS	NO-OF PERSON ENGAGED	RESTAURANTS	NO OF PERSON ENGAGED	GIFT SHOPS	NO OF PERSON ENGAGED	TOURIST GUIDE	NO OF STUDIO AND PERSONS ENGAGED	GREEN CO-OPERATIVE	TIFFIN STALL	NO OF PERSON ENGAGED	TOTAL NO OF PERSON ENGAGED
2000	1	10	1	20	2	6	1	2	2	2	4	45
2001	2	20	1	22	3	9	2	4	2	2	4	63
2002	2	22	2	44	5	15	3	4	3	3	6	97
2003	3	30	2	50	5	15	4	5	3	4	8	115
2004	3	30	2	55	6	18	5	5	3	4	8	124
2005	3	35	2	60	8	24	5	6	4	4	8	142
2006	4	40	3	70	8	25	6	7	4	5	10	162
2007	4	40	3	70	8	26	6	7	4	5	10	163
2008	4	48	4	80	9	27	7	8	5	5	10	185
2009	5	55	4	85	9	30	7	8	5	6	12	202
2010	5	60	4	90	9	30	7	8	5	6	12	212
2011	5	65	4	95	10	33	8	9	6	6	12	228
2012	5	70	5	100	11	35	9	9	6	7	14	243
2013	6	80	5	128	12	39	9	10	6	7	14	286
2014	7	95	6	150	15	45	14	12	8	8	16	340
2015	9	115	6	173	18	60	20	15	7	10	20	410
2016	10	130	7	180	19	70	25	16	8	11	25	454
2017	11	140	7	195	19	75	30	16	9	13	30	495
2018	11	150	7	210	20	80	35	20	10	15	39	545

**Sources:** Field Study by the Author at Konark Dt.10.06.2018

The following table shows the number of tourists increase at the Konark year wise.

**Table-II**  
**No of Tourists appear at Konark year wise (Approximately)**

SL.NO	YEAR	FOREIGN TOURISTS	PERCENTAGE OF INCREASE	DOMESTIC TOURISTS	PERCENTAGE OF INCREASE	TOTAL
1	2010	7200	----	1200000	----	1207200
2	2011	8000	18%	1298750	8%	1306750
3	2012	8900	9%	1446779	10%	1455679
4	2013	10000	11%	1500000	4%	1510000
5	2014	11000	10%	1700006	12%	1711006
6	2015	11987	9.87%	1937800	12%	1949787
7	2016	15000	31%	2000000	3%	2015000
8	2017	17000	20%	2246790	11%	2263790

**Sources:** Department of Tourism, Govt. of Odisha

The second aspect of this research article is social management in the field of tourism at the tourist destination Konark. In this regard it is necessary to discuss the concept of social transformation. Therefore, in social scientific literature the term social transformation is increasingly used to describe societal changes and generally indicates a critical stance towards older notions of the idea of development (15). The approach of social transformation does not consider the western model. In recent times the scholars, researchers and social scientists of different disciplines like history, sociology, anthropology and archaeology have considered social transformation as a field of research that can lead to positive steps for social and political action to protect the local complexities and class rigidity (16). In general, the concept of social transformation in the social sciences refers to the change of society's different characteristics. It includes cultural, political and economic reconstruction. Historically, this has meant an alternation of the requirements of global information and technologies. Here the society's value normative system can change often in a way that allows the emergence and stabilization of pluralistic institutions. In 19<sup>th</sup> century there was a great socio-politico and educational transformation in Odisha during the freedom movement among the masses (17). To accelerate the social transformation in Odisha tourism plays an important role. As it is known that tourism is the blending of many cultures of a state with regional

and national. As a result a community becomes more close to each other on the basis of celebration, festivals, and fairs, culture, language, costumes, customs and tradition, foods and cuisine etc(18).

In the world tourism map it is seen that some underdeveloped countries still people are very confined to their locality, conservative nature, ignorant attitude and behavior etc which lead to them an unsuccessful life style with less achievement. International tourists are crowding Konark and the surroundings, long rich interaction with local habitants, culture and family affairs is improving the communication behavior of the local providing a platform for exchange of the ideas towards the modern society and its requirements. This changing behavior increases the family affairs and removes all sorts of conflicts, anxiety, tension and stress. This development not only helps to diminish communication gap but also give the surface to develop personality. This gives both self satisfaction and life achievements.

In the world of globalization tourism plays a very pivotal role for the promotion of socio- economic management. In this regard the Konark in Odisha borne out the tourism possibilities with employment generating factor in one hand and in other hand it maintains socio- economic development. Here the role of the local people is taken into the account. The hot tourist destination like, Konark here provides peace and prosperity and also play a great role in making a sustainable development of the local people in particular and the state in general.

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## 12. Madhumalti As A Metaphor For Sufi Literary Traditions

**\*Dr. Jaya Kakkar**

### **Abstract**

*The poetic compositions of Sufi saints are believed to be narrations to put forth the messages of love for divine being and for fellow beings. The hero is a yogi while the heroine (God) is construed as a female object of desire. The idea is to showcase the inherent conflict between eroticism and asceticism. Moreover, this Indian Islamic literary rendition aimed at assimilating an indigenised version of Islam into the then Indian cultural landscape. The message borrows in part from Persian, somewhat from Sanskrit, and some bits from regional literary conventions. The Madhumalti (translated, night flowering jasmine) is one such mystical Indian romance. These messages hinted at bonding between a transcendent God and the mortal being through the metaphor of love between two human beings. These are some Sufi romances wherein the hero dies and the heroine commits suicide. This, in terms of cultural logic, refers to the final sacrifice, the annihilation of self, a necessary process of each mystic. Notably, in Madhumalti nobody dies going beyond fana, suggesting everlasting reintegration in God (baga at baga), the annihilation of egotistical selfhood to baga, subsistence in God.*

One of the major genres of pre modern north Indian poetry is the Awadhi or as it is often called eastern Hindavi. *Premakhyan* composed by Muslim Sufi poets, the members of Persian speaking courtly elite of the Delhi Sultanate from the 14<sup>th</sup> century onwards. These narrative poems are called Sufi romances by many modern critics. They are commonly assumed to put forward the relation of human love and love for divine being.<sup>1</sup> They were written and performed in Delhi, Jaunpur, and the

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eastern part of Bihar, and they mark the beginning of a literary culture in a local language based on the Indian Islamic literary tradition.<sup>2</sup> The first known composers of Hindavi mystical romances, the Chisti Sufis, describe the hero's ascetic quest towards the exemplary beauty of a heroine (God) by linking, fasting, mortification and prayer with a female object of desire. They transform their hero into a yogi, while the heroine is a beautiful Indian woman, using the local language of ascetic practice.

While eroticism and asceticism have frequently been linked together in Indian religious traditions and in Sufic mysticism, the Hindavi romances and distinctive in them means that the hero attains his 'divine' heroine after an arduous ascetic quest and brings her to live with a hostile wife which represents the world. The formula of the conflictual coexistence of this world and the hereafter can be read within the context of the uneasy interdependence between the Chistis and political rulers during the Sultanate period and their conflicting claims to authority.<sup>3</sup>

This Indian Islamic literary tradition marks the full indigenization and assimilation of Islam into an Indian cultural landscape. Indigenization accounts for the Indian elements in Indian Islamic culture as the result of conscious and purposeful adaptation made to the local environment by agents who remained Muslim in their religious orientation. These poems are distinct both from Persian and from the older classical traditions of India an Indian Islamic creation which emphasizes its double distance from these older canons even while borrowing important ideas and conventions from them. The poets of this genre used Hindavi, a spoken local language that they elevated into a literary medium. The earliest manuscript of their poems are written in Persian script. Their romances express a Sufi message though a poetics derived in part from Persian, in part from Sanskrit and in part from regional literary conventions, an indication that these poets had arrived on the cultural scene and that they were fully indigenized as Muslim.

The *Madhumalti* (meaning "night flowering jasmine") is a mystical romance written in 1545. The author, Shaikh Mir Sayyid Manjhan Rajgiri, was a Sufi of the Shattari order. Manjhan was born in Rajgiri, which is now part of the state of Bihar in eastern India, not far from Patna, and the poem is written in Awadhi, or eastern Hindavi.

Since the days of the Delhi Sultanate, Awadhi, along with Maithali, has remained a significant literary dialect of northern and eastern India's spoken language. Manjhan's poem was composed during a period in Indian history when the early Mughal kings Babur and Humayun's empire's success was uncertain. After the regional sultanates of Delhi and Jaunpur fell, the realm of Hindustan was inhabited by a number of Afghan warlords and Rajput lineages eager to demonstrate their martial skill and carve out regions for themselves. Sur Afghans from Bihar

seized power in 1540 after their military leader, warlord Sher Shah, defeated Mughal emperor Humayun and forced him to flee to Iran.<sup>4</sup>

During the brief Afghan interregnum, Sher Shah established an administrative and military structure that would later be useful to Mughal emperors. In 1545, he was killed on the battle grounds of Kalinjar's massive fort when the base of a cannon exploded towards Sher Shah rather than away from him. The date is given by a Persian chronogram, *Zatish murd* ('he died by fire'), an event to which Manjhan alludes when stating the date on which he began his poem.<sup>5</sup>

Sher Shah was succeeded by his son Islam Shah also called Salim Shah – whom Manjhan praises in his prologue as the king of the time. The only historical description of our author Manjhan is as a poet in residence at Islam Shah's cultural and multilingual court. He is recorded in the *Afsanah-i-Shahan* (Tale of the Kings), a chronicle of life in Afghan times that was passed down through the family lore of a Bihari Afghan Shaikh in the early seventeenth century.

The aesthetic culture promoted by the court was a vibrant and participatory combination of vernacular and classical or cosmopolitan languages. Poets at the Turkish and Afghan courts in the fourteenth, fifteenth, and sixteenth centuries established a distinctively Indian Islamic aesthetic culture, drawing inspiration from Persian and Arabic literary and theological traditions, as well as Sanskrit and Indian regional languages.

However, the historical agents who were a part of this Indian Islamic culture were not only courtiers and kings of the Delhi Sultanate and the Afghan kingdom that followed in its wake. Many were also Sufi order disciples led by Shaikhs. Sufi Shaikhs played at being king-makers, and established themselves at a calculated distance from royal courts in hospices (*khanqahs*). Here they trained disciples to attain nearness to Allah by teaching them spiritual exercise and cultivating their taste from things spiritual (*zang*) through a ritually controlled exposure to music and poetry. They also wrote Hindavi romances that describe the hero's ascetic quest for the revelatory beauty of a heroine (or God) by tying mortification, fasting, and prayer to a female object or desire. Using the local language of ascetic practise, they transformed their hero into a yogi, while the heroine is a lovely Indian woman. Their sensuous romances were read in a variety of settings, in royal courts and Sufi *Khanqahs*, and each of these locations gives us with interpretive procedures for the poetry. Kings were lauded in the genre's prologues as ideal readers sensitive to poetry's manifold resonances. The genre's sensual heroines and enticing depictions of lone-play were interpreted logo centrically in Sufi hospices as ultimately pointing to God rather than a worldly beloved.

Shattari self-transformation centred on realising the human being's connection to Allah and seeing oneself as part of a vast universe that derives its power from

Allah and refracts the divine essence through the many veils of existence. The circular structure is shown through the initial taste of *jazbah* or mystical absorption and the subsequent return to being has an effect on the *Madhumalti* story structure.

Thus, the hero *Manohar* (Heart charming) unites with his divine beloved *Madhumalti* via a supernatural agency, falls in love, is separated from her, and then must reclaim the joys he initially felt in a midnight encounter. Furthermore, as one historian noted, 'the Shattars did not have to pass through the stage of *fana* (evanescence) or the last step of *fana-al-fana* (extinction in evanescence). Their intuitive perception of Allah was permanent within their own beings.

This state was explained as *baqa al baqa*, the everlasting reunification of the spirit with Allah. Other *Silsilahs'* mystics were either conscious of their love for God or experienced ecstasy, whereas the shattars transcended these two states as separate conditions, creating their own unique combination.<sup>6</sup> *Manjhan*, a Shattari poet, rejects the generic pattern of the hero's two co-wives and their final annihilation on a funeral pyre. As we will see, his romance concludes with the eternal and blissful union of two pairs of happy lovers.

Despite these broad correspondences between Shattari cosmology and poetic meaning, it is important to note that the story's events and imagery do not follow a single or flat allegorical scheme. When these works were performed in Sufi *Khanqahas* and royal courts, several different interpretation protocols were used to describe the poem's mystical or erotic meaning and some allegorical moments.

The poet establishes a prescribed set of historical and theoretical structure in a long prologue to the romance that allow us to delineate various interpretations of his poem. These are modelled after the panegyric conventions of Persian *masnavi* or verse romance, which begin with praise of God (*hamd*), the Prophet Muhammad (*na'at*), the emperor, and the author's first patron, who is frequently a high-ranking nobleman or courtier.<sup>7</sup>

*Manjhan*, like several other poets of the genre, expands on the conventions to create a unique set of Hindavi metaphysical and aesthetic terms. He begins his prologue with six verses in praise of Allah *Manjhan* links the creator first with love, the treasure of joy (*prem, priti sukhanidhi*), the central value of the love story.

Having completed the conventional and historical properties, *Manjhan* comes to define some theoretical terms that are significant for a fuller understanding of his poems. He elevates *prema-rasa* to *raja-rasa* and the royal *rasa*, and presents three key elements of his aesthetic: the ideology of love (*prema*), the significance of ascetic practise, and language's privileged status in disseminating the truth hidden in poetry.

To begin with, the topos of Manjhan's view on love can be traced to masnavi prologues that frequently include short philosophical reflections on poetry or love. These typically emphasise that the world is founded on love and without love the human being is nothing more than a jumble of clay and water. Thus, love is both the beginning and the end of his work. Manjhan's Madhumalti begins with the word "love," and even the final couplet is also about love.

For him, love is more than the feelings that people have for one another. It is described as a cosmic force that exists before creation, derives from creation, and pervades creation.<sup>8</sup> Love is the most valuable property in the universe, according to Manjhan.

Suffering goes hand in hand with love, particularly the pain of being separated from one's beloved, whether human or divine. The pain of love through separation is known as *viraha* and is both an intense sorrow as well as a great blessing because it is the very means by which the soul becomes self-conscious.<sup>9</sup> Love and beauty are central to the Madhumalti's aesthetics, in which the heroine becomes the exemplification of the divine's self-disclosure process.

Her beauty inspires love in the seeker, while separation (*viraha*) is the condition of being separated from his beloved, propels him forward on the Sufi path. Among the Shattari Sufis, the path of renunciation and asceticism entailed an intensive regimen of fasting and vegetarianism, supererogatory prayers, a programme of yogic exercises, and later mysticism. Manjhan also refers to Shattari's unique engagement with Indian yoga practises, exhorting the seeker to forego consciousness, wisdom, and knowledge in order to focus on meditative practise. He describes the place where the seeker can remain absorbed in the attributeless Allah as a void (*sunā*). Allah is the Absolute, the foundation for self-discovery.

In Hindavi poetics, language serves as the foundation for comprehending and representing divinity's revelation to humans. Thus, language embodies poetic pleasure, it also serves as a medium for another kind of embodiment, the visible refraction of the divine essence.

The body of the heroine, according to the Hindavi Sufi poets, causes a revelation in the eyes of the seeker. The revelatory flash propels the seeker forward in his search for love, allowing him to realise the meeting that he has only glimpsed in his version. Manjhan encourages his audience to develop a taste for this royal *rasa*.

*Rasa* is the pleasure that listeners or readers derive from stories, as well as the lowest level of desire in the savour or juice of love (*prema*). The sufi cosmology that underpins this *prema-rasa* aesthetic allows Hindavi Sufi poets to allude to the relationship of a common desire between God and creatures. Therefore, the Hindavi romancers are prone to interpretation in different ways, whether as mystical verses

or as sensuous ornate poetry in court performance referring ultimately to Almighty within the context of sufi shrines.

The outline of *Madhumalti* reveals an entertaining and sensuous love story that is both Indian and Islamic in terms of narrative motives, clearly quite in common with the other texts of the genre. The plot moves through successive stages of deferred desire driving the lovers and the audience along to the narratives, metaphysical and erotic satisfaction of desire in the final union. Since poetry is still cultivated on earth, the sensitive reader (*Sahrdaya*) will recognize that the *Madhumalti* is a Sufi romance full of delightful imagery and narrative symmetry. Both pairs of lovers come together happily at the end to produce a beautifully balanced conclusion. The only two formal literary conventions in the story are the head-to foot description of the heroine and the *barahmasa*, the rest being told with the lightness and sensitivity in keeping with the theme. The poem fully justifies Manjhan's claim that it is pervaded with *prema-rasa*, an evocative *rasa* of love that is above all the *raja rasa*, royal *rasa* or savour fit to be enjoyed by kings.

It should be remembered that the yogic, sufi, and Shattari levels of significance are not really discrete elements since the different symbols are all intertwined and perfectly merged with the literal imagery and narrative. The allegorical and complexly symbolical aesthetics of *prema rasa* necessarily involve a communication of desire between lover and beloved, human and divine, and reader and text. Savouring the juice of love meant, for the authors and audiences of the Hindavi Sufi romances, bringing all three relationships to consummation. Sufi authors considered that the form, shape and potentiality for analogy of a story or situation had the power to settle in a reader and transform human understanding and consciousness. From all that has been said, it will be apparent that in the *Madhumalti*, Manjhan composed a beautifully balanced and enchanting poem rich in its suggestive power and potential for mystical interpretation.

The aesthetics of the Hindavi Sufi romances was aimed at suggesting and awakening love between a transcendent god and the human world through the circulation of love between human lovers. In this poetry, there is an interplay between profane and divine love, where divine love is considered *Ishq-i haqiqi*, love of God, and human love is just a reflection of this spiritual or true love, being described as *ishq-i majazi*, metaphysical or profane love. This set of distinction often referred to as ordinate love and defined as a ladder of progression in Sufi treatises, is apparent to us from the brief and scattered interpretative comments on Hindavi romances in the Persian sources of the Sultanate period. The beloved in Sufi poetry, as well as the lover, demons and ordeals, can all have at least double reference but they cannot be understood schematically or allegorically. The symbolism is altogether more subtle using suggestion and allusion to hint at symbolic

levels which are co-present with the literal, so that in any one context in any particular verse or passage, one level might be applicable or two or several. The heroine is not always God, the beloved. Sometimes she is simply a beautiful woman and sometimes she is both. Similarly the hero is sometimes love lorn young man sometimes the human soul, sometimes a spiritual traveler, sometimes the created world. The richness of the symbol is measured by the number of levels of understanding and response it can evoke in reader or hearer.

In the other sufi romances written within this genre, the heroes all die and then cowives all commit Sati on their husband's funeral pyres. This implies that men sacrifice women on the mystical path after spiritual self transformation. In the cultural logic of the period and among the Sufis, the final sacrifice is taken as referring to *fana*, the annihilation of self, a necessary process of every mystic. In the *Madhumalti*, however, nobody dies. The Shattari path reaches beyond *fana* the annihilation of egotistical selfhood, to '*baqa*', subsistence in God, and finally to '*baga al бага*' everlasting reintegration in God which is the culmination of Manjhan's story. In this, as in the other ways that have been shown, the shattari path is distinctive. In going beyond *fana* and using this double denouncement. *Madhumalti* transcends the other poems of this genre.

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### 13.

## Achievements of Maharaja Sansar Chand Katoch of Kangra, 1775-1823

\*Dr. Raj Kumar

#### Abstract

*The erstwhile princely state of Kangra is situated in the Northern-Western boarder of present Himachal Pradesh. The track lies between north latitude  $31^{\circ} 20'$  and  $32^{\circ} 58'$  and east longitude  $75^{\circ} 39'$  and  $78^{\circ} 35'$ .<sup>1</sup>Kangra is more popularly known for its historical fort, named as Nagarkot or Kot Kangra. Kot denotes a fort and Nagar denotes a town, so collectively it meant the fort of the town.<sup>2</sup> The height of the fort is 2494 feet means above sea level.<sup>3</sup> The clan who ruled Kot Kangra was named Katoch after Kot. According to a myth prevailed in the region the old town of Kangra came into existence during the Mahabharata battle through the efforts of Susharma, the king of Trigarta. Due to storage of riches the Nagarkot Fort remained the center of chief attraction for invaders. From the ancient times the chief authority on Kangra estate remained in the hands of Katoch rulers.<sup>4</sup>In the medieval period the fort was captured by the Mughals during the period of Jahangir. Later the fort was successfully recaptured by the Katoch rajas.*

*The most popular rulers of Katoch clan who revived the glory of Kangra estate were Ghamand Chand, Teg Chand and Sansar Chand Katoch (1775-1823). Among these Sansar Chand emerged in the hills as a supreme chief. He is ranked on 481<sup>th</sup> Raja of old Trigarta or Kangra estate.<sup>5</sup> In his 48 years rule he hold the strong position and through his campaign he largely influenced the modern history of then Punjab Hill States. Although many hill rajas has remarkable place in the history of Himachal Pradesh but no one match equal the name of Maharaja Sansar Chand Katoch. He became popular in the hills because of his visionary*

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*plan of establishment of vast empire. To know the distinguish works of Katoch Raja this paper is focused on the study of life and achievements of Maharaja Sansar Chand. The main objective of the paper is to reassessment of achievements and contributions of the Maharaja. The paper also explore how the Maharaja hold paramount power in the hills however he faced many challenges of his enemies i.e neighboring Rajas, the Gorkhas and the conditional treaties with Sikh Chief Maharaja Ranjit Singh.*

**Key words**-Maharaja, campaign, paramount, the Gorkhas, Garh, treaty of 1809,

### **Early Life of Maharaja Sansar Chand**

Maharaja Sansar Chand Katoch was a famous ruler of Kangra during the eighteenth century. He is considered the most remarkable personalities in the history of Punjab Hill States. Very limited information is available about his early life but as per a written inscription of Katoch family he was born in January 1765 at Bijapur present Lambagron (Jaisinghpur) in Kangra district of Himachal Pradesh.<sup>6</sup>He was elder son of Raja Teg Chand. He was given formal education of Hindi and Tankri script by the Rajpurohit as well as he learned the epic of Ramayana and Mahabharata. He was inspired by the brave legends of his ancestors of Katoch dynasty. He also took military education but he could not get complete education because of untimely demise of his father.<sup>7</sup>Only at the age of ten years when he took the throne there were many challenges before the Katoch Raja. There was political disorder in the hills.<sup>8</sup>During the decline of Mughals two powers were in struggle for the establishment of independent empire in Punjab. First were the Sikhs and second the Katoch. Maharaja Sansar Chand Katoch saw a dream of vast empire and he gave all his strength to fulfill this purpose.

### **Achievements and Contribution**

Maharaja Sansar Chand's chief ambition was the capture of Kangra Fort, the ancient home of his ancestors. Nawab Saif Ali Khan was the last Mughal Kiladar of Kangra Fort. Griffin recorded that, "On the death of Nawab Saif Ali Khan, in 1774 Raja Sansar Chand Katoch laid seizes to the celebrated fort, but was unable to reduce it."<sup>9</sup>

The other sources suggest that the account of the death of Saif Ali Khan given by Griffin was wrong. He was alive till 1781-82 but was ill. Maharaja Sansar Chand invited Sardar Jai Singh to assist him. Jai Singh Kanehya (1712-1793) was the founder of Kanehya misl of which was at one time most powerful of the Sikh confederacies north of the Satluj. Jai Singh reached Kangra and both

the leaders seize the fort. Somehow Jai Singh succeeded in capturing the fort and took over the charge. Maharaja Sansar Chand got disappointed and again formed an alliance with Mahan Singh Sukarchakia, assisted by Jassa Singh Ramgarhia. The struggle remained continue for three years and finally Jai Singh settled a treaty with Maharaja Sansar Chand and handed over the fort to him in around 1786-87. This success made him not only the master of the Fort but the most powerful Raja of the hills.<sup>10</sup>

With the capture of the Fort Kangra, Maharaja Sansar Chand was supreme in the hills in 1787. He maintained a large army. He occupied the fertile tracks of neighboring Rajas also. He compelled the other hill Rajas to attend his court and send his contingents for his military expeditions. He used the war and diplomacy policy to strengthen his empire and started conquest campaign against the Rajas who did not paid respect to his order.

### **Military Achievements**

Many events happened in the hills became helpful in the early victories of Maharaja Sansar Chand. For example, for each expedition against any local chief, other nearer rajas remained neutral but later they lost their status. These were the main native campaigns won by Maharaja Sansar Chand between 1786-1809..

### **Raja of Kutlehar**

Kutlehar was the small principality of Kangra region. In 1758 Ghamand Chand, grandfather of Maharaja Sansar Chand invaded the northern half of Kutlehar. In 1786 Raja Sansar Chand seized the remaining southern part of Kutlehar and Raja Gurpal was completely disposed of the state.<sup>11</sup>

**Raja of Mandi-** Isri Sen was only of five years when his father died in 1779. Maharaja Sansar Chand Katoch who wanted to become supreme in the hills, lost no time in taking advantage of such circumstances. He invaded Mandi in 1792 and after the defeat of the army of Wazir Bairagi Ram, he ordered him to pay a tribute of one lakh of rupee. Then Raja Isri Sen was arrested by Maharaja Sansar Chand and kept as prisoner in Nadaun Jail for next twelve years.<sup>12</sup>

**Raja of Chamba-**Raj Singh was the 40<sup>th</sup> Raja of Chamba State between 1764-1794. During his rule the relation of Chamba state with Kangra became controversial on the issue of Rihlu region. which was demanded by Maharaja Sansar Chand from Raja Raj Singh of Chamba. He claimed that the area of Rihlu having been part of Kangra Kardari under the Mughals. Raja Raj Singh refused the demand and became ready for the war. He went in person to Rihlu and built or repaired and strengthened the fort which was garrisoned by his own troops. On the other hand Maharaja Sansar Chand also accepted the challenge of war. He concluded a treaty

with Dhian Singh, Wazir of Guler. Raja Raj Singh took help of Raja of Nurpur against Maharaja Sansar Chand. Finally there was a direct battle took place between the two forces at Nerti near Shahpur. In the tough fight Maharaja Sansar Chand defeated the Chamba forces and was victorious. The result was terrible because Raja Raj Singh was wounded in the thigh by a bullet and he at Nerti he lost his life in 1794.<sup>13</sup>

### **Campaign for the plain**

Maharaja Sansar Chand gained the chief authority on eleven princely states of Jalandhar circle. The states were Kangra, Mandi, Kullu, Suket, Kotla, Guler, Siba, Datarpur, Nurpur, Jaswan and Kutlehar. He defeated the prominent hill Rajas but could not satisfy himself in the hills. He wanted to extend his region upto the plains.<sup>14</sup>In 1803 and 1804 he raided on the plains of Punjab near Bajwara Hosiarpur. He captured many villages near Hosiarpur and constructed a fort there. Hearing of this news Maharaja Ranjit Singh send his army to expel the Katoch Raja.<sup>15</sup>

### **Raja of Bilaspur**

Maharaja Sansar Chand got disappointed on the failure of Punjab campaign. He again turned his arms against the hills. In 1806 he invaded the territory of Raja Mahan Chand of Kehloor, Bilaspur. The Rani of Kehloor was unable to oppose the Kangra army alone, so she called the Raja of Sirmour for the help. Sirmour Raja Dharam Prakash came Bilaspur for the help of Kehloor forces against Maharaja Sansar Chand but in a tremendous fight near pargana Mori he was killed and Kehloor forces were defeated and left the ground.<sup>16</sup>Maharaja Sansar Chand occupied the major portion of the state. He built a fort at Dhar Jhanjhar in Kehloor in 1807.<sup>17</sup>

### **Campaign against the Gorkhas**

Maharaja Sansar Chand's action against Kehloor aroused keen resentment among the other hill states. A coalition was formed by the Raja of Bilaspur, and Mandi and they invited Gorkha Commander Amar Singh Thapa against the Katoch. Amar Singh Thapa with his own 40,000 men and other supporting 10,000 men crossed the Satluj. The first encounter took place at Mehal Morian in 1806. Maharaja Sansar Chand made a brave stand, but was defeated. Meanwhile the Gorkha Commander seized the Kangra fort up to next three years.<sup>18</sup>

### **Maharaja Ranjit Singh and Maharaja Sansar Chand**

At last Maharaja Sansar Chand sent a request to Sikh Chief Maharaja Ranjit Singh at Lahore for help against the Gorkhas. He promised to offer the Kangra Fort to Maharaja Ranjit Singh as the price of his assistance. Earlier Maharaja Ranjit Singh did not take interest but later in 1809 a meeting and discussion took

place at Jawalamukhi between the both Chiefs regarding the conditions on which help would be given. The agreement was worked out through the mediation of Nathu Wazir of Chamba and the Raja of Goler, and the treaty was inked at Jawalamukhi on 22nd July, 1809.<sup>19</sup> Vigne states that Ranjit Singh came to Jawalamukhi and he ordered all the Rajas to go and fight the Gorkhas.<sup>20</sup> Maharaja Ranjit Singh executed an agreement, stamp with his own hand dyed in saffron. He reserved to himself the fort of Kangra and the sixty six villages from the valley allotted by ancient usage for the maintenance of the garrison; but in other respects guaranteed to Sansar Chand all his hereditary dominion, and all his conquests free from any condition of service.<sup>21</sup> Maharaja Ranjit Singh then advanced towards Kangra in August 1809 and ordered his army to attack on the Gorkhas, who were less in number.<sup>22</sup> The Gorkhas were defeated and left Kangra. Amar Singh Thapa was advised by the Raja of Kehlur and Mandi for not to surrender Kangra but he arrived at Mandi with his army. Maharaja Ranjit Singh occupied the Kangra Fort on 24<sup>th</sup> August, 1809. He sent his message to Amar Singh Thapa not to stay more than two days at Mandi and was ordered to leave the region.<sup>23</sup> In this way the Gorkhas left the region and as a result of treaty of Jawalamukhi Kangra Fort came under the Sikh control. This was happened with the consent of Maharaja Sansar Chand. It was unfortunate that Gorkhas seized Kangra and Katoch-Gorkhas struggle finally invited the attention of Maharaja Ranjit Singh in the Kangra hills. From 1809 to 1823 Maharaja Sansar Chand shifted his capital to Sujampur Tihra where he built many buildings and places of interests till his lifetime. He was died on 25<sup>th</sup> September, 1823<sup>24</sup> but in many sources his demise is recorded in 1824.<sup>25</sup>

### **Other Contributions**

Maharaja Sansar Chand was a great patron of paintings. Many paintings of that time are in extent in Kangra, Lambagaon, Guler, Nadaun, and other places, also in Lahore Museum. He also settled learned Brahmins, astronomers, artists, painters, musicians and sculptors in Nadaun and Sujampur Tihra. He contributed for the renovation temples as well as new temples were also built. In 1786 he made some repairs to the Baijnath temple. Gauri Shankar temple of Tira, Murli Manohar temple and Narbadeshwar temple which were established with paintings are still famous and recall the history of Maharaja Sansar Chand.<sup>26</sup> Raja Sansar Chand was a great builder. He built palaces at Amtar near Nadaun, Tira and Alampur. In Alampur he planted a beautiful garden. During his military expeditions he selected some places for the construction of forts or Garh (Garh means defense posts). Well known forts after Sujampur- Tira and Nadaun are : the fort of Bajwara near Hosiarpur in 1804, Kehlur (Dhar Jhanjhar) Fort in 1807,<sup>27</sup> and Fort of Solasingi Dhar in 1807 were constructed by Maharaja Sansar Chand.<sup>28</sup>

## Conclusion

Maharaja Sansar Chand Katoch is considered the most popular king of hill region. He received around 4000 army contingents from his ancestors but later recruited a skill force. He strengthened the garrison and troop of carbine under an Irish Mr. O'Barien.<sup>29</sup> He had courage of a great commander. He was a brave Raja among very rare who had a dream to regain the far-reaching dominions of his ancestors and even to establish a Katoch kingdom in the Punjab. His period is called the golden period of Kangra history. No doubt he could not complete his mission of establishment of a great empire but as a visionary king and military commander he recorded victories in many campaigns. Hutchison and Vogel remarks that, "With him the glory of the Katoches passed away and what remained to his son was little more than a name".<sup>30</sup> but I argue that we must evaluate his whole life other than military campaign. His name is still remembered in the hills only because of his achievements. In concise it can be say that Maharaja Sansar Chand was a great conqueror, builder, an able administrator. He had full faith on religion and patron of arts and culture. He was a man of exceptional energy and he influenced the history of Punjab Hill States not only during 1775-1823 but at later period also.

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**14.**  
**Sodhis of Guru Har Sahai,  
The Descendants of 4<sup>th</sup> Sikh Guru Ramdas  
And Pothimala Building**

**\*Srishti Pandey Sharma**

**Abstract:**

*The Sodhi family of Guru Har Sahai in Firozpur district of the Punjab is the direct descendant of Guru Prithi Chand (1558-1618), the eldest son of fourth Sikh Guru Ram Das and eldest brother, of the fifth Sikh Guru Arjun Dev (1563-1606). This subsect in Sikhism worships Guru Prithi Chand as their Guru. Their Guru lineage is independent of the mainstream 'Khalsa' Sikh lineage. The Pothimala building in Guru Har Sahai by tradition, is the official residence of the eldest son of the Sodhi family. The son inherits the entire property of Pothimala building. He is the Gaddi Nashin (Heir) and he holds the title of Guru. Pothimala building is also preserving the relics of the first Sikh Guru, Guru Nanak Dev.*

**Keywords:** *Guru Har Sahai, Pothimala, Guru Prithi Chand, Guru Ram Das*

**Guru Har Sahai**

Guru Har Sahai village is located in Jalalabad Tehsil of Firozpur district in Punjab, India. It is situated 25km away from sub-district headquarter Jalalabad, 40km away from district headquarter Firozpur and 262km to Chandigarh. It is flanked by the districts of Faridkot and Moga on the east and the border with Pakistan on the west. The total geographical area of village is 5509.63 hectares (13614.6 acre). Guru Har Sahai has a total population of 14,348. Guru Har Sahai is a city and a municipal council in Ferozepur district in the Indian state of Punjab [1,2,3,4,5].

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### Pothimala

Pothimala Building is situated at the village Guru Har Sahai in Firozpur District of Punjab India[6,7,8,9].



**Figure-1: Pothimala Building at Guru Har Sahai,  
District Ferozepur, Punjab [6,7,8,9]**

The foundation of the village Guru Har Sahai and this building was laid by Guru Jiwan Mal Sodhi (7<sup>th</sup> descendent of the 4<sup>th</sup> Sikh Guru, Guru Ram Das; 1534-1581) in 1745. Guru Jiwan Mal Sodhi was the 6<sup>th</sup> direct descendant of Guru Prithi Chand (1558-1618) who was the eldest brother of the 5<sup>th</sup> Sikh Guru, Guru Arjan Dev (1563-1606). The village of Guru Har Sahai is named after the elder son of Guru Jiwan Mal Sodhi. The Sodhis of Guru Har Sahai are the direct descendants of the celebrated 4<sup>th</sup> Sikh Guru and have the ownership and administrative control of Guru Har Sahai and Pothimala building.

The name is due to the personal belongings 'Pothe' (handwritten scripture) and Mala (rosary) of Guru Nanak Dev, the first celebrated Sikh Guru, are housed in this religious building [1,4,5,8,9]. The other original belongings of Guru Nanak Dev as claimed by the Sodhi family and as per the official website [8,9] of the Pothimala are 'Padam', 'Saligram' and the 'Topi' (Cap). The Padam is a priceless jewel in which the image of Guru Nanak Dev is visible and his right foot's thumb print is also visible. Saligram is a fossilized shell used in South Asia as an iconic symbol representing the God Vishnu[8].

### Founding Of Guru Har Sahai

This place was a vacant territory between the territories occupied by the Brars and Dogars, who were constantly fighting over its possession. Dogar [10,11] is a landlord community found in the Punjab region of India and Pakistan. They are agricultural people who became owners of land in the relatively arid central area where cultivation required vigorous work. Brar is a sub class of Sidhu Jat Sikh. They trace their origin from Bhatti Rajput clan in the Punjab region of India[12] and Pakistan[13]. About two centuries ago, one Jiwan Mal (Born – 1694) came and setup his tent upon this land. He was a Sodhi, seventh in descent from the celebrated Guru Ram Das. He had been driven from his home in Mohammadpur near Chunian in Lahore district (now in Pakistan), by the Kardar who represented Ahmed Shahs Government. No doubt he had made himself intolerable by showing fanaticism towards the religion.

The Dogar Chief Sultan gave him protection and encouragement to remain in the place, thinking that his presence would stop the incursions of the Brars, and put an end to the disputes between the tribes. The Brars also favoured him, knowing him to be a priest of their religion. He was permitted to establish a number of villages in the plain, and he fixed his boundaries by marking down the tracks of his horse's hooves as he made a long circuit one morning around the boundary of the land he fancied. He named the Area, Guru Har Sahai after his eldest son. Jiwan Mal appears to have made friends later on with Ahmed Shah, because he was allowed to hold his land free of revenue, and the grant was renewed by Maharaja Ranjit Singh when the Muslims authority disappeared from this part of the Punjab. The religious influence of the family was great throughout the reign of Maharaja Ranjit Singh and many of the Sodhis were employed at the court of Lahore, and they accompanied the army on expeditions along the frontier, when it was necessary to keep up the morale of the men high. In making these journeys, they seized the opportunity of bringing the followers under their religious banner from among the scattered Hindu families of western Punjab, and till the historic partition of the country in 1947, continued to be admired by a large number of Sikhs, not only in their immediate neighbourhood but also in Rawalpindi, Peshawar, Kohat and Derajat.

On the death of Guru Gulab Singh, the eleventh descendant of Guru Ramdas and fourth after Guru Jivan Mal in 1867, only two-thirds of the Jagir was continued to his successor Fateh Singh on a life tenure. It was unfortunate that he became involved in quarrels with his own son, and in his time much of the old influence of the family melted away. He was moreover on bad terms with Bishan Singh his eldest son and to side-line him, made a gift of the property and Guruship to his younger son Kabul Singh. A law suit followed, and that Guru Bishan Singh was successful, but the expenses of litigation seriously crippled the property. On the death of Fateh Singh in 1879, the Jagir (Real estate and wealth) was temporarily

resumed, and it was regretted to Guru Bishan Singh in 1885 under a Sanad (Deed) from the supreme Government.

Both Guru Gulab Singh and Guru Fateh Singh exercised magisterial powers within the limits of their jagirs but these privileges were not continued to Guru Bishan Singh, who in 1896 was declared, at his own request, unfit to manage his estates. Therefore, the estates of his two minor sons Jaswant Singh and Karam Singh were placed under the Court of Wards[14,15,16], the income being about three quarters of a lakh. The expenses incurred by the Guru Bishan in his case against his brother Kabul Singh, amounted to around one lakh of rupees, and these and other debts were later cleared off and many improvements were affected, so that in 1909, the income from the estate was over ' 50,000 a year. The family then owned nearly 25,000 acres in nine villages in the Muktsar tehsil. The Guru was a provincial Darbari (Courtier). He died in 1910 and was succeeded by his eldest son Jaswant Singh. He had given away to his brother Attar Singh half of the property, except the Abadi lands, for his lifetime and the two brothers jointly gifted a village to Hira Singh, the son of their sister till eternity.

Guru Jaswant Singh, as head of the family continued to be the guardian of the sacred book and the rosary which originally belonged to Guru Nanak Dev, as claimed by the family. Guru Jaswant Singh died on 18th March 1971 and was succeeded by his eldest son Guru Atamjit Singh who died in 1979. He was succeeded by his eldest son Guru Hareish Singh. He was 16th direct descendant of Guru Ram Das, the 4th Sikh Guru. Guru Hareish Singh abdicated the Gaddi in favour of his son Guru Yuvraj Singh Sodhi[17], who was born on 25th May, 1994. Guru Yuvraj Singh is 17<sup>th</sup> direct descendent from Guru Ram Das and is the Gaddi Nashin of Pothimala and head of Guru Har Sahai.

### **Prithi Chand, The Founder Of Guru Har Sahai Lineage**

Prithi Chand (1558-1618) was the eldest son of Guru Ram Das – the fourth Guru of Sikhism, and the eldest brother of Guru Arjan – the fifth Guru[18,19]. He wanted to inherit the Sikh Guruship from his father, who instead favoured and appointed his youngest son the 18-year-old Arjan Dev as the next Guru. Chand was resentful and started one of the major subsects of early Sikhism. This subsect came to be labelled as the Minas, literally “unscrupulous scoundrels”, by his competition [18,19]. According to The Encyclopaedia Britannica, Prithi Chand was “clearly hostile” of his brother’s appointment as Guru. His unscrupulous means and support for atrocities committed by the Mughal empire, did not find favour with Guru Ram Das, who bestowed the Guruship on Guru Arjan[20,21].

Chand was an accomplished devotional poet; however, he did not use his talents to good means [21]. He created a parallel scripture which included the hymns of earlier Gurus and his own poetry. His spiritual discourses used teachings

of Sikh Gurus but were aimed to attract his own following and the official support of the Mughal Empire. His followers forcibly and by covert means, gained control of the Sikh holy city of Amritsar and neighbouring region, while Guru Hargobind – the sixth Guru of Sikhism, had to relocate his Guruship to the Himalayan Shivalik foothills[22]. Chand and his followers tried to establish his own Guruship opposing Guru Arjan and Guru Hargobind as the official followers of Guru Nanak[21]. His poetic abilities and use of hymns of Guru Nanak is believed to have forced Guru Arjan to compose the official first manuscript of the Adi Granth[21].

There was a bitter attempt by Prithi Chand and his followers to oppose Guru Arjan for three generations. In contemporary Sikhism, the followers and movement led by Prithi Chand are considered as “rebels”[21]. In the hagiographies and Sikh history, Chand is accused of attempting to poison Hargobind when he was a young boy. He and his descendants - his son, Manohar Das (Meharban) and Mehrban’s son, Harji (Hariji) conspired with the Muslim leaders such as Sulahi Khan to hurt and end the later Sikh Gurus, as well prevent them from entering Amritsar [18,19,21]. However, Minas’ literature does not support these allegations, on the contrary presenting Chand as a devout supporter of Guru Arjan and suggesting a likely “bias” against Chand[21].

Prithi Chand established his Guruship in Kotha Guru, about 35 kilometers northeast of Bathinda. He died there in 1618[22]. His son Manohar Das, popularly known as Meharban, was attached to both his father Prithi Chand and his uncle Guru Arjan. Meharban succeeded Chand-led Sikh sect’s fellowship. He was also a literary talent and a “luminary among medieval Sikh and Panjabi litterateurs” states Syan [18], and he composed hymns under the pen name of Prithi Chand[22]. Prithi Chand and his early Sikh sect claimed to have the Guru Harsahaipothi, the earliest compiled Sikh scripture from the time of Guru Nanak. According to the literature of the Miharvan Sikhs, the pothi was given to Prithi Chand by Guru Arjan and this was the reason they claimed authenticity of their hymns and movement.

The wars of Guru Gobind Singh against the Mughals and the rise of the Khalsa brotherhood ultimately ended the control of Amritsar by the followers of Prithi Chand. His movement and the sect thereafter became largely extinct[19]. According to Gurinder Singh Mann, the Sodhis of Guru Harsahai are the descendants of the Prithi Chand and Miharvan[23].

### **Family Tree**

The family tree of direct descendants of the celebrated 4th Sikh guru, Guru Ram Das Sodhi and Gaddi Nashins of Pothimala, Guru Har Sahai are given in Table-1 [24,25,26].

**Table-1: Family tree of Sodhi Family of Guru Har Sahai**

#	Name	Born	Died	Comments
1.	Guru Ram Das	24/9/1	1/9/15	The Celebrated 4 <sup>th</sup> Sikh Guru.
2.	<b>Guru Prithi Chand</b>	1509	1606	<b>Eldest Brother of Guru Arjan Dev, founder of the sect.</b>
3.	Guru Meharban [27,28]	1558	1618	Original name Manohar Das
4.	Guru Harji			
5.	Guru Hargopal			
6.	Guru Gurditta			
7.	Guru Jiwan Mal	1694		Founder of Guru Har Sahai in 1745
8.	Guru Harsahai	1725	1750	
9.	Guru Ajit Singh		1813	
10.	Guru Hamir Singh		1834	
11.	Guru Gulab Singh		1868	
12.	Guru Fateh Singh		1879	
13.	Guru Bishan Singh	1849	1910	
14.	Guru Jaswant Singh	1898	1971	
15.	Guru Atamjit Singh	1921	1979	
16.	Guru Hareesh Singh	1946		Abdicated in 1995
17.	Guru Yuvraj Singh	25/5/1	Ongoi	Gaddi Nashin of Pothimala. Ascended to the Gaddi on 1 <sup>st</sup> April 1995 at the age of ten months and five days.

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**15.**  
**Faith Versus Money:**  
**Struggle of Christian Missionaries Against**  
**Opium Trade in China by British Colonial Power**

**\*Dr. Amita Sonker**

**Abstract**

*The Asian and European civilizations shared relations with each other through the means of trading. In seventeenth and eighteenth centuries, the Europeans desperately wanted to have the trade benefits more on their part in contrast to the earlier condition, which was in favour of Asian nations majorly India and China. The British Colonial power found a mean for their aim in the form of opium trade with China. The British through the unfair methods got hold on the profits from trade with China by opium trade. But the Christian missionaries who were spreading the religion of Christianity had to face difficulty as the Chinese were against a religion which was not concerned with the welfare of human race. Thus the opium trade was opposed by the Christian missionaries who termed it immoral and against the principles of Christianity. This research paper discusses the background of opium trade of Britain with China, the stand of the Christian missionaries, problems faced by them in propagating Christianity due to opium trade, their efforts to get this trade in limits and eventually the remedial work done by them to defend their faith from criticism.*

**Key Words:** Opium, Religion, Morality, Profit, Trade, British Government, China, Addiction, Drug

The British East India Company had acquired the rights of trading in the East in early seventeenth century by the government of Britain to extract maximum gain from their trade. At that time, India and China both had strong economic

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arrangements for their respective nations. The tilt of the foreign trade was in their favour. Although India was not under control of a strong central power as the power of the Mughals was declining but the various rulers governing their states were also economically sound. On the other hand, China was under the regime of the Qing or the Manchu dynasty. They were the central power in China. The foreign traders coming to China had to abide by the rules and regulations of the Chinese government which were no doubt, were stringent and not much lucrative to the European traders. On the contrary, the trade of tea exported from China to the European nations was fetching her great benefits. The Europeans considered that the tilt of trade with China was in her favour and the silver from Europe was coming floating in China through the medium of imbalanced trading relation.

Despite the imbalance of the advantages gained by the two parties – Asian nation China and the European nation Britain, trade relation continued. The reason of this imbalance was that the Asian nations like China or India were not in the need of the goods produced by European countries. These Asian nations were not depended on European powers for the goods of basic necessities rather Asian countries were generally purchasing the items of luxury. Hence their need of trade with the European nations was not compelling them to make any compromises. On the contrary, European nations were procuring the items of their necessities from the Asian countries which they were not capable of reducing.

Owing to these circumstances related with the commercial relation of China and India, Britain tried to find out means to gain major profits from trade with these nations. The trade of opium turned out as an item which paved the way for the ultimate profits for Britain. A British merchant Mr. Watson had suggested in 1767 to Council of Representatives of East India Company in Calcutta to export opium from India to China.<sup>1</sup> China was cultivating opium in small quantity in the southern province of Yunnan for medicinal purposes. Later Portuguese traded in opium with China which was limited. From 1773, East India Company began to supply opium to China.<sup>2</sup> Opium is obtained from poppy. It is concrete juice of poppy which is a powerful narcotic but was majorly used for medicinal purpose. Later the British misused it and made the people of China addict of this drug by supplying it in great quantity.<sup>3</sup>

Opium which was a drug became the source of high financial gain for British traders. But the trade of opium was detrimental for the people of China as opium smoking led to the destruction of the health and the finances of a person or people.<sup>4</sup> British made opium available in large quantities and promoted its consumption in China. People began to use it and got addicted to it. This created a major problem as the Chinese government found it hard to control this menace. Consequently, the Chinese emperor laid limitation on quantities of opium brought by the British in China. It affected the profits of British. Thus, the British took the path of smuggling opium in China. This treacherous attitude of the British sowed the seeds of enmity between the two civilizations and led towards the opium wars.

Besides the opposition and disappointment of the Chinese Emperor and the people, one section in Britain was also against the opium trade done by the British in India and China. This was the religious section – the Christian Missionaries. It has been a well known fact that the expansion of empire in all over the world by the British power strengthened the position of the Christian Missionaries in those areas whether they had arrived earlier or after the establishment of the British authority. The pious aim of the Christian missionaries was to spread the light of their religion in these areas. In case of China, the Christian Missionaries found themselves hindered not only by the existing religion in China but more so because of the commercial policy of Britain, which was backing the opium trade, abhorred by the Chinese.

Christian missionaries, in capacity of religious people could not turn a blind eye on this crucial matter. Reverend D.P. Broadway had criticized the opium trade done by the British company due to its 'demoralizing effects on the person who becomes addicted to it as the person becomes weak physically and mentally which leads to his degradation as a human soul.'<sup>5</sup> Mr. Matheson, who was a prisoner of Chinese during the opium war of 1839 had stated that if the opinion of the Chinese people would be asked on opium trade, a large majority would denounce it.<sup>6</sup>

The trade of opium apart from the medicinal use was regarded as a vice due to its bad impact on the person addicted to it, by the Chinese. Lord Elgin had written that he had heard in the east (China) that "Christianity had brought into world detestation, contempt, ferocity and vengeance" and the sufferer were the Chinese and the Indian people.<sup>7</sup> This provides a glimpse of how the people of China were perceiving the Christian religion in light of smuggling and dealing in opium. The Bishop of Hong Kong had mentioned that the Chinese people enquired the Christian missionaries and questioned them whether they were connected with those people who brought poison (opium) to them. Christian missionaries from various nations working in China had also stated the same concern. They also cited the opium trade being a hindrance in the propagation of their faith as the people questions and condemns that these Christian nations and specially Britain was flooding their markets with opium which these missionaries claimed was "a plausible and patent objection to Christianity."<sup>8</sup>

During a debate on the opium trade of Britain with China, Lord Ashley cited the statement of Dr. Medhurst, a missionary serving in China that emphasised how the trade of opium was demoralizing Christianity in the eyes of Chinese people and had become a barrier to the introduction and propagation of Christianity. He told that when the natives were urged to have faith in the Christ, they counter question that for 'what good of ours you Christians have brought us opium? They show disgust that how this vile drug ruins the lives of people. Further Dr. Medhurst stated that the Chinese left them without any answers to defend the Christian faith as they said that 'those people who trade in such deleterious substance which was detrimental to Chinese merely for the purpose of monetary gain, could not be their well wishers. The Chinese also pronounced their religion Christianity lesser than

their religion as they raised question on a religion whose followers were harming mankind for their selfish motives instead of doing welfare of the people.<sup>9</sup>

The conscience driven Christians and Christian missionaries were aghast by the indifferent approach of the government of Britain towards the vices related with the opium trade. There were harms related with the addiction of opium which had been mentioned by various missionaries who urged the British government to stop its trade or at least to limit it to an extent which could not prove detrimental for Chinese people. 'An American missionary Dr. D.W. Osgood from Fuchow in China had described the harms of opium addiction that how it not only makes a person weak physically but incapable of differentiating between right and wrong. This incapacity leads towards the moral decline of the person who ends up on street and dies as a beggar. Dr. D.W. Osgood had written that on basis of treating thousands of Chinese drug addicts, he termed that 'Opium was an unmitigated curse to the Chinese.'<sup>10</sup>

A devout Christian R. Montgomery Martin who was disgruntled by the apathy of his government on this issue had written in the official report to Her Majesty's government that the Britons should adjure the name of Christianity and better call themselves 'heathens', idolaters of the golden calf or the followers of the Evil one as he claimed that a civilization (British) who boasts of itself as civilized could not be perpetrator of murder or desolation which was the end result of opium addict.<sup>11</sup> These claims had their roots in the records provided by the British officers like Captain Tyler in 1857 who had reported that the British Indian government with the Bengal monopoly alone (of opium produced there and sold in India and majorly in China) kills its customers at the rate of 160,000 a year.<sup>12</sup> These details were disturbing for the devout Christians who held themselves as the saviour of the mankind.

H. C. Carey, an American had criticised the duality of policy of the Britons in a letter to the London Times regarding their fake civility and superiority which they claim against the Asians in not limiting the trade of this pernicious poison named opium. He praised the Chinese Emperor who when advised by his advisers to produce opium in their territory to counter the deficit which they would suffer by prohibiting the opium trade with the Europeans, refused it. The Chinese Emperor had said that he could not extract revenue 'from the vice and misery of his people.'<sup>13</sup> Carey had sarcastically written 'so much for a Barbarian Sovereign.' On the other hand the British government despite understanding all the ill effects of the opium was gaining from the trade.

Due to the apathy from the side of British government, the Christian missionaries went ahead to check the menace caused by opium by providing medical help to the affected people. Christian missionaries opened opium hospitals to cure the addicted people.<sup>14</sup> Although it was not the solution of the problem but at least the missionaries believed in the truth of their religion that the drug trafficked in China by British must be condemned on the grounds of belief in Christian morality. The Christian missionaries believed in the cardinal principles of Christianity which

teaches its followers 'to do unto others as he would have others do unto him.'<sup>15</sup> Thus the missionaries done their effort greater or less to defend the defame of their religion which the opium trade had brought along with it.

### Conclusion

British East Company was a trading company which was concerned with the maximum profits it could make from its business. The trade benefits of the company with India and specially China took a turn for huge profits due to their malicious opium policy. They trafficked opium in China despite the prohibition through smuggling. But their act created an obstacle for the Christian missionaries working there to spread Christianity as the people of China who were suffering because of the drug addiction prevalent there which degraded their society, criticized the British government, Britain as a nation and questioned their religion. The Christian missionaries who were opposing the policy of the British government regarding the opium trade with China, could not succeed in their requests made to their government to back off from this trade. The Christian missionaries worked on their own to balance the abhorrence by the Chinese towards their religion by their deeds of humanity. The effort by the British Christian missionaries or the other Christian missionaries working in China to convince the government to control the opium trafficking which they claimed was damaging the reputation of their religion was not entertained by the British government. This leads to the conclusion that the monetary gains have ruled over religion and the place of religion stands secondary when the choice arises to select between money and religion.

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**16.**  
**War Efforts of Social And Religious  
Bodies In The Ambala Division of  
The Punjab Province During The First World  
War (1914-18 A.D.).**

**\*Prof. Simran Ghildyal**

**Abstract**

*This paper attempts to highlight the role of various social and religious bodies in the Ambala Division of the Punjab Province like Shri Guru Singh Sabha, Simla, Jain Digambar community, Ambala, Gaur Brahmin, Hissar, Muslims of Ambala city. As non-official agencies helped in War propaganda on the role of British cause fighting for Justice, Liberty and righteousness. At various public meetings they pledged loyalty to serve the British crown, prayed for their success and emphasized on benefits of the British rule and advocated recruitment of their respective social groups in the army.*

The province of Punjab in the first world war played so grand a part in the great struggle. Through the inspiring energy of its lieutenant governor Sir Michael O'Dwyer and his officers the province was able to give of its best and to feel that it had no way spared itself in its great effort. The province shown forth as an example of what a brave and energetic people can do in a time of national stress. The province is divided into the British area comprising of 28 districts grouped into 5 divisions<sup>1</sup>.

Why Indians should help the first reason is the loyalty to the king Emperor. His majesty King George is the personal sovereign of everyone who dwells within the boundaries of British Empire. He is the head and the ruler of the whole empire and to whom we all, from the viceroy and princes of India down to the humblest member of a village community owe our personal loyalty and allegiance. As General Smuts, speaking on May 15, 1917 in England: "Now you know the theory of our

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constitution is that the king is not merely your king but king of all of us. He represents every part of the whole common wealth of nations". (General Smut's speech on May 15, 1917). Devotion to their ruler has always been a marked characteristic of Indian people this reason by itself would be sufficient to convince Indians that their duty calls them to do whatever they can to help his Majesty an Empire over which he rules<sup>2</sup>. The second reason why Indians should help the empire at this time is India forms part of the British empire or is part of great commonwealth of nations and nations and people composing it under its protection finds the opportunity to develop fuller, richer and more varied life. The General Smuts went on to say "And even nations who have fought against you must feel that they and their interest, languages, religion and all their cultural interest are as safe and as secure under the British flag as those of the children of your own household and of your own blood". It is this empire, inspired by ideals of this kind of which India form part the ideals for which this empire stands are being attacked by Germany. Helping the British in winning is victory for the ideals of freedom, liberty, nationality upon which the common wealth is based and India's advance as the nation depends up the defeat of Germany<sup>3</sup>. Thus, not only this loyalty but the common interest with the rest of the British empire calls upon the to make every effort to defeat the enemy thus the best way for Indians to serve their king and their country at that moment was by enlisting in the forces of the crown. those persons who belonged to families or to races with martial traditions naturally preferred to enlist in the combatant forces and fought side by side with the other gallant soldiers in the battle field<sup>4</sup>. The Ambala division of the Punjab province comprised of following districts Hissar , Rohtak , Gurgaon , Karnal , Ambala and Shimla<sup>5</sup>. During the war various government offices and department made efforts to supply men from their cadres. The police regiments, the jail labour cops, irrigation branch, education department, Publicity department. Several social bodies and religious bodies pledged loyalty in serving the British arms and prayed for their success.

### **Simla**

On the occasion of the 3rd war anniversary meeting held in Shri Guru Singh Sabha, Shimla on 4<sup>th</sup> August, 1917 at 7.00 am under the Presidency of Maharaja of Nabha prayers for allied victory were offered and following message telegraphed to His Majesty the King Emperor, The Lieutenant Governor, Punjab and deputy commissioner, Shimla. The third war anniversary meeting of the Sikhs held this morning marks to convey its deep devotion and unflinching steadfast loyalty to the British crown and respectfully to ensure you of its best loyal efforts and influence to help the empire to win the war which the British empire with the allies is fighting for righteousness, justice and liberty<sup>7</sup>.

### **Ambala**

The following message was addressed to the lieutenant Governor of Punjab : Members of the recruiting club , Penn Symon's memorial institute , Ambala

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assembled this morning the 4<sup>th</sup> August to express and convey to your honour their deep sense of unflinching loyalty and devotion to the British raj and their profound feelings of gratitude and the obligation to our benign government for the great efforts and unshaken determination with which they are carrying in war to bring it to speedy and victorious end.

### **Jagadhri**

The public of Jagadhari assembled in a mass meeting under the presidency of Rai Bahadur Jyoti Prasad and prayers were offered for speedy victory of British arms<sup>8</sup>.

### **Ambala**

Members of the Jain Digambar community Ambala assembled to express and convey to the lieutenant governor their deep sense of loyalty and devotion to the British throne and their profound feeling of gratitude and prayer to their Lord Mahavir for the success of their king emperor. Kayastha community, Ambala expressed their abhorrence at the brutal way in which Germany carries on the war assured the government of their unflinching loyalty and determination to carry the war to a successful termination and prayed for speedy victory of British arms. Staff, students, members of the managing committee and general public assembled in the Hindu

Mohomeden High School Hall presided over by Mister Fairlie, cantonment magistrate on the 4<sup>th</sup> August and passed resolutions expressing fervent loyalty and devoted attachment to the empire. An appeal was made for help and service to the government in all possible ways. Instructive remarks from the chair concluded the proceedings<sup>9</sup>.

### **Buriya**

A mass meeting of the inhabitants of Buriya Ambala was held under the presidency of Sardar Bhadur Sardar Laxman Singh chief of Buriya in which the chairman and others made eloquent speeches in favour of British Raj, recruitment and aid of wounded soldiers. At the close of the meeting the Hindus, Sikhs, mahomedens went to their respective shrines and offered prayers for the speedy victory of British arms.

### **Hissar**

At a conference of Gaur Brahmans of Hissar prayers were offered and resolution passed to adopt necessary measures to popularise recruitment and provide government with drafts for the army. It was proposed to engage two good pandits to read "Durga Path" for a speedy victory to British forces. Pandit Harbans Lal promised to pay all the expenses to be incurred for the Durga Path.

**Kasumti (Shimla)**

The Hindus of Kasumti (Shimla) in a meeting under the presidency of Rai Bhadurlal Harichand prayed for speedy termination of war and victory to our benign government<sup>10</sup>.

**Rohtak**

The teachers and students of Government High School, Rohtak assembled in a meeting and offered hearty prayer to the almighty for speedy end of the war and victory of the British arms. Lala Bhagwan Das, M.A. the able and popular headmaster closed the meeting with the short speech in which he brought home the righteousness of the cause taken up the British government and it was certain to result in England's victory over German militarism.

**Panipat**

A public meeting with Bhai Hardial Singh Tehsil Dar in the chair. Speeches by the chairman Khawja

Sajjad Hussain, B.A. retired inspector of schools, Khwja Gulam-Ul-Hussain and maulvi Abdus Salam Abbasi on the blessing of the British rule. Prayers were offered for the victory of the allied arms<sup>11</sup>.

**Sonepat**

At a meeting of the staff and students of the Hindu High School, Sonepat Lala Jagarnath Manager of the school delivered speech on devotion the to the crown. All the teachers and student contributed toward the fund raised by the Hindu community of the town to feed the poor and needy in the charity. Prayers were offered and songs recited for the long life and prosperity of their majesty emperor and empress of India.

**Ambala**

Meeting of the Musalaman's of Ambala city was held on 4<sup>th</sup> August, 1917 in the Muslim hall under the chairmanship of Sayed Nuralla , Sub-Judge Ambala. Nusrut Muhammad secretary Anjuman Islamia enlightened on objects of the meeting and in a brief dwelt on the justice and righteousness of the British cause in the present war<sup>12</sup>.

**Simla**

Addressing in Shri Guru Singh Sabha, Shimla the Maharaja Sahib of Faridkot made an exhortation to Indians in general and his brethren in faith in particular on the subject of war. he urged them to exert their utmost to help the government as much as lay in their power. This was the time his Highness went on to say when they should forget their communal differences and rally around their

British flag so that under God guidance a complete victory might be won<sup>12</sup>. His Highness Maharaja Sahib of Faridkot in big speech on war anniversary at Simla made a short speech highlighting the ideals of righteousness, justice, liberty for which the British empire is fighting. it is matter of pride that India is doing her bit well that the Indian soldier, the Khalsa has also so well distinguished himself at the front and his civilian brother is also playing its part. His Highness laid stress on the traditional loyalty of Sikhs to the British government and exhorted the Sikh brethren to offer their services to the empire. Suitable example of heroic deeds of Indian army especially of the Sikhs was made in the speech. Hence the social bodies cutting across diverse religious caste background pledged loyalty to serve the British crown and advocated recruitment of their respective social groups in the army.<sup>13</sup>

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## 17. New Education Policy (NEP) 2020 and its Road to Employment

**\*Dr. Monika Srivastava**

### **Abstract**

*“Ethics needs to be developed from the very beginning in children and family and school play a very important role in this.”*

The new National Education Policy (NEP) 2020 is establishing a comprehensive framework that will bring sweeping changes to the Indian education system. The need for the education policy was first felt in 1964 but the bill was passed by the parliament in 1968 after taking suggestions from a 17-member Education Commission.<sup>1</sup>

NEP refers to the New Education Policy adopted by the Indian government. It was last drafted in 1986 and updated in 1992. A new education policy is reviewed every few decades. The latest one has replaced the 1986 education policy, which was in place for 34 years. Currently, the implementation of the education policy requires multiple actions and initiatives to be taken by different bodies systematically. The Government organizations (both at the center and state level), the Ministry of Education and the educational institutions need to cooperate to implement the policy at all levels.

The National Education Policy of India 2020 (NEP 2020), which was approved by the Union Cabinet of India on 29 July 2020, outlines the vision of new education system of India. The new policy replaces the previous National Policy on Education, 1986. The policy is a comprehensive framework for elementary education to higher education as well as vocational training in both rural and urban India. The policy aims to transform India's education system by 2040.<sup>2</sup> Shortly after the release of the policy, the government clarified that no one will be forced to study any particular language and that the medium of instruction will not be shifted from English to any regional language. The language policy in NEP is a

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broad guideline and advisory in nature; and it is up to the states, institutions, and schools to decide on the implementation. Education in India is a Concurrent List subject. The NEP 2020 replaces the National Policy on Education of 1986.<sup>3</sup> In January 2015, a committee under former Cabinet Secretary T. S. R. Subramanian started the consultation process for the New Education Policy. Based on the committee report, in June 2017, the draft NEP was submitted in 2019 by a panel led by former Indian Space Research Organisation (ISRO) chief Krishnaswamy Kasturirangan. The Draft New Education Policy (DNEP) 2019, was later released by Ministry of Human Resource Development, followed by a number of public consultations. The Draft NEP was 484 pages. The Ministry undertook a rigorous consultation process in formulating the draft policy: “Over two lakh suggestions from 2.5 lakh gram panchayats, 6,600 blocks, 6,000 Urban Local Bodies (ULBs), 676 districts were received.”<sup>4</sup> National Education Policy 2020 envisions an India-centric education system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society by providing high-quality education to all.

The NEP 2020 enacts numerous changes in India’s education policy. It aims to increase state expenditure on education from around 3% to 6% of the GDP as soon as possible. The National Education Policy 2020 has ‘emphasised’ on the use of mother tongue or local language as the medium of instruction till Class 5 while, recommending its continuance till Class 8 and beyond. Sanskrit and foreign languages will also be given emphasis. The Policy recommends that all students will learn three languages in their school under the ‘formula’. At least two of the three languages should be native to India. It also states that no language will be imposed on the students. Shortly after the release of the policy, the government clarified that the language policy in NEP is a broad guideline; and that it was up to the states, institutions and schools to decide the implementation. A more detailed language strategy would be released in the National Curriculum Framework in 2021. Note was also made that there were already institutions which had implemented this language policy 60 years ago such as Sardar Patel Vidyalaya. Both the Education Policy of 1986 and the Right to Education Act, 2009 promoted usage of the mother tongue too as an advisory guideline.<sup>5</sup>

The policy accords the highest priority to achieving Foundational Literacy and Numeracy by all students by Grade 3. The policy states, “The highest priority of the education system will be to achieve universal foundational literacy and numeracy in primary school by 2025. The rest of this Policy will become relevant for our students only if this most basic learning requirement (i.e., reading, writing, and arithmetic at the foundational level) is first achieved. To this end, a National Mission on Foundational Literacy and Numeracy will be set up by the Ministry of Education on priority. Accordingly, all State/UT governments will immediately prepare an implementation plan for attaining universal foundational literacy and numeracy in all primary schools, identifying stage-wise targets and goals to be achieved by 2025, and closely tracking and monitoring progress of the same.”

Subsequently, the NIPUN Bharat Mission was launched on 5 July 2021 to achieve this goal. In early August 2021, Karnataka became the first state to issue an order with regard to implementing NEP. On 26 th August 2021, Madhya Pradesh implemented NEP 2020. Uttar Pradesh Chief Minister Yogi Adityanath said the National Education Policy-2020 will be implemented in phases by 2022. The Telangana State government has decided to implement the newly announced National Education Policy 2020 (NEP 2020) in the State. Maharashtra CM Uddhav Thackeray directs to appoint experts' committee for implementation of new education policy. Andhra Chief Minister Y.S. Jagan Mohan Reddy has directed officials of the Education Department to implement the National Education Policy 2020 in letter and spirit across the State. Rajasthan Governor Kalraj Mishra said that NEP 2020 will be implemented in phased manner. Assam Chief Minister Himanta Biswa Sarma said that NEP 2020 will be implemented from 1 April 2022.<sup>6</sup>

### **New Education Policy 2020 and its Advantages and Disadvantages<sup>7</sup>**

#### **Advantages:**

1. The Government aims to make schooling available to everyone with the help of NEP 2020.
2. Approximately two crore school students will be able to come back to educational institutes through this new approach.
3. According to the national education policy 2020, the 5+3+3+4 structure will replace the existing 10+2 structure. This structure is focused on student's formative years of learning. This 5+3+3+4 structure corresponds to ages from 3 to 8, 8 to 11, 11 to 14 and 14 to 18. 12 years of schooling, 3 years if Anganwadi and pre-schooling are included in this structure.
4. For children up to the age of 8, a National Curricular and Pedagogical Framework for Early Childhood Care and Education will be designed and developed by NCERT.
5. According to the national education policy 2020, the Education Ministry is to set up a National Mission on Foundational Literacy and Numeracy. The responsibility for successful implementation for achieving the foundation of numeracy and literacy for all students till class three falls upon the states of India. This implementation is scheduled to be done by 2025.
6. One of the merits of NEP 2020 is the formation of the National Book promotion Policy in India.
7. Appropriate authorities will conduct the school examinations for grades 3, 5 and 8. The board exams for grades 10 and 12 will continue but the NEP 2020 aims to re-design the structure with holistic development.
8. Parakh national education policy is to be set up by the Government.
9. Special daytime boarding school "Bal Bhavans" to be established in every state/ district in India. This boarding school will be used for participation in activities related to play, career, art.

### **New Education Policy (NEP) 2020 and its Road to Employment 111**

10. According to the national education policy 2020, an Academic Bank of Credit will be established. The credits earned by the students can be stored and when the final degree gets completed, those can be counted.
11. According to the national education policy 2020, Multidisciplinary Education and Research Universities at par with the IITs and IIMs will be set up in the country. These are scheduled to be set up for introducing multidisciplinary academic.
12. The same list of accreditation and regulation rules will be used for guiding both the public and private academic bodies.
13. Phased out college affiliation and autonomy will be granted to colleges.
14. By the year 2030, it will be mandatory to have at least a four year B. Ed degree for joining the occupation of teaching.
15. For making the students prepared for future pandemic situations, online academic will be promoted on a larger scale.

#### **Disadvantages:**

1. In the National Education Policy 2020, language is a negative factor as there is a problematic teacher to student ratio in India, thus introducing mother languages for each subject in academic institutes is a problem. Sometimes, finding a competent teacher becomes a problem and now another challenge comes with the introduction of the NEP 2020, which is bringing study material in mother languages.
2. According to the national education policy 2020, students willing to complete their graduation have to study for four years while one can easily complete his/her diploma degree in two years. This might encourage the pupil to leave the course midway.
3. According to the national education policy 2020, students of the private schools will be introduced to English at a much earlier age than the students of the Government schools. The academic syllabus will be taught in the respective regional languages of the Government school students. This is one of the major new education policy drawbacks as this will increase the number of students uncomfortable in communicating in English thus widening the gap between sections of the societies.

The new education policy in 2020 came after 30 years and is all set to change the existing academic system of India with the purpose of making it at par with the international standard of academic. The Government of India aims to set up the NEP by the year 2040. Till the targeted year, the key point of the plan is to be implemented one by one. The proposed reform by NEP 2020 will come into effect by the collaboration of the Central and the State Government. Subject wise committees will be set up the GOI with both central and state-level ministries for discussing the implementation strategy.<sup>8</sup> With the introduction of NEP 2020, many changes have been made and one of those is the discontinuation of the M. Phil

course. Even though there are many drawbacks to the new education policy, the merits are more in number. It is believed by many that by implementing these changes, the Indian academic system will be taken a step higher.

The new National Education Policy (NEP) aims to reorient the education system towards meeting the needs of the 21st century by achieving the twin objectives of inclusion and excellence. "Higher education institutions have greater responsibility of making India a global knowledge superpower. The quality standards set as benchmark by these institutions would be followed by other institutions,".<sup>9</sup> Drawing inspiration from the "Bhagvad Gita" and the Krishna-Arjun dialogue, the concept of free communication and discussion between the teacher and the student is must. The National Education Policy aims to reorient the education system towards meeting the needs of the 21st century by achieving the twin objectives of inclusion and excellence. It sets the vision of developing an equitable and vibrant knowledge society by providing quality education to all.<sup>10</sup>

"It would digitally store the academic credits earned from various higher education institutions so that degrees can be awarded, taking into account the credits earned by students. This would allow students the freedom to take courses as per their vocational, professional or intellectual requirements in addition to giving flexibility of suitable exit and re-entry points," The need for strict monitoring of B.Ed., vocational and distance-learning courses is also being taken care of in this policy," Noting that the target of the NEP is to increase the Gross Enrolment Ratio or GER in higher education to 50 percent by 2035, the President observed that the online system of education can also be utilised to reach this target, especially in catering to the female students or those who do not have physical access to educational institutions as well as international students.<sup>11</sup>

"The focus is to improve the quality of education standards in our country, the policy has given access to foreign universities to open campuses in India and vice-versa which will be instrumental in the process of making India a soft power. "All hurdles in the process of implementation of NEP should be overcome and dialogue should be established with all stakeholders. The support of all sections is imperative in brainstorming about the implementing process,". The objectives that the NEP 2020 consists of can rationally be achieved only by increasing the value and quality of teachers, along with looking at e-learning as a primary mode of learning, and this in itself can be addressed by the creation of more employment opportunities

The policy definitely seeks to turn India into a global knowledge superpower, but until and unless fresh-out-school 18-year-olds are employable, the expectation of increasing the Gross Enrolment Ratio will not necessarily translate to an increase in the nation's Gross Domestic Product (GDP).<sup>12</sup>

India is in dire need of employment opportunities, and the heavily-debated New Education Policy plays a huge role in the creation of opportunities, in many ways. Due to the rise in giving importance to vocational training, the significance of vocational jobs will also increase. For example, in Germany, vocational jobs are

given the same respect as any other job. Once the condition of Indian economy improves, and parents stop telling their children “if you don’t study, you will become an electrician/carpenter/cleaner” the demand for skilled vocational jobs will also increase. Further, children will now have ample opportunity during their schooling to pursue their own areas of interest and develop their skills accordingly. The con to this lies in the fact that once their schooling is done, employment would become a huge issue, until and unless these non-STEM industries are developed and the demand for jobs is created. Finally, the objectives that the NEP 2020 consists of can rationally be achieved only by increasing the value and quality of teachers, along with looking at e-learning as a primary mode of learning, and this in itself can be addressed by the creation of more employment opportunities.<sup>13</sup>

The first is addressed in the policy itself, making B.Ed., which is a four-year course, focus on the holistic development of teachers, encouraging more individuals to take on teaching as a career to help shape the future of India’s youth. This would hopefully increase the number of opportunities for teachers to have growth-oriented and successful careers. The second creates a huge opportunity for the ed-tech industry in India, as this would help education reach students across the country, especially in the several locations where physical educational institutions are not able to help. According to the Skill India Report of 2019, significant percentage of Indian graduates were employable, and there was a vast gap between industry and academia due to the existing education system. The previous policy focussed more on rote learning instead of practical skills. With the National Education Policy, we aim to focus on bridging this gap. Instead of just building a sound report card, the emphasis on skill building will lead to an increase in the number of employable graduates. The new policy will reduce the curriculum to core concepts, and there will be an integration of vocational education right from 6th standard. Instead of summative assessment, the focus on competency-based formative and regular evaluation will encourage students to hone their skills and confidence. Thus, the NEP will ensure that students get world-class training for required skills, as per their interest. Further, students will also be awarded certificates of completion in each academic year during graduation. They will have multiple exit and entry points so that if they want to leave their education due to some reason, they still have the backing of a degree/certification.<sup>14</sup>

With the changing work environment globally, the future workforce will require utterly different aptitudes. The idea of mastering one stream is not feasible for the future. Students will need a diverse knowledge base and skill sets to succeed. With reference to this, NEP has focused on the ‘choice-based credit system’, a multi-disciplinary approach that allows students to choose subjects from multiple streams. This flexibility will provide the future workforce with the autonomy to explore topics of their interest, while building multi-disciplinary and relevant skill sets. Students will also be provided with mentorship and guidance to ensure that they do not get overwhelmed due to the vast options. Besides, the essential skills like digital literacy, coding, and computational thinking included in curriculums

will make students more digital-ready. The NEP will also encourage institutions to develop incubator facilities that will develop new enterprises. All these changes will go a long way in transforming Indian human capital.

The practical and reformist approach undertaken by the NEP 2020, in regards to the employability and vocational training of undergraduates from all education courses, is undoubtedly a giant leap towards making education and employment more adapted to each other. The policy proposes internships in private and public sectors for students enrolled in undergraduate courses, to equip graduates with industry experience. Features that stand out are the opening up of Indian higher education to foreign universities, dismantling the UGC and the All India Council for Technical Education (AICTE), and introducing a four-year multi-disciplinary undergraduate programme with multiple exit options, and discontinuation of the M. Phil. programme. The guidelines make an effort to systematically centralise the educational sector by moving towards collective governance. Education has a direct impact on the development of a nation, as it is essential to improve human capital. In this light.

The National Education Policy 2020 will enable India to achieve its UN SDG Goal-4, i.e., to ensure inclusive and equitable quality education. The policy brings together multiple stakeholders like the central government, state governments, the private sector, NGOs and educational institutions to realise the vision of universal education. Public expenditure on education is likely to increase to 6% of the GDP.

Though the Right to Education Act has achieved great success in ensuring almost universal enrolment in primary schools, retaining students is a challenge. The Gross Enrolment Ratio decreases as students move to higher grades. This decline is more elevated for vulnerable groups like women, backward classes, low-income households, people living in remote areas, and people with disabilities. The policy talks about the set-up of special funds to assist these groups. The policy envisages doubling the Gross Enrolment Ratio in higher education institutions from 26.3% (2018) to 50% by 2035. There will be an increase in digital platforms to provide open distance learning courses that will improve accessibility.

The NEP is bringing significant changes in the current education system which will ensure the intellectual development of the youth. Students will be provided with updated resources and platforms. The existing education system has limitations that made youngsters focus on lopsided priorities, like doctor or engineer. NEP 2020 will help in changing this by mapping students' interest, ability and demand. It will empower youngsters to be creative, committed and driven to their interests and abilities. We intend to stress on inquiry-based, discovery-based, discussion-based and analysis-based learning methods that will urge the students to constantly re-skill and up-skill themselves. NEP does realise the fact that we have a huge working population under 35 years of age. To build "New India", we must proactively engage them.

With NEP, we wish to bring a change in the global education system. The top 100 universities in the world have a possibility of coming to India; the final green

signal can be given only by the Education Ministry. This will increase opportunities to enhance collaborative-learning through student exchange and twinning programmes. The NEP will also foster international collaborative research and improve research output. Also, such measures will help Indian institutes improve their ranking at international levels.

An essential idea of NEP 2020 is to respect the diversity of our country and respect the local context in all curriculum and pedagogy. We will also formulate a National Book Promotion Policy that will ensure the availability, accessibility, quality and readership of books across geographies, languages, levels and genres. NEP, hopefully, will encourage schools to teach the students in their mother tongue or home language till at least 5th standard.

The technological advances of the few decades have transformed every aspects of the working landscape, leading to big challenges in skill expectations from employers. In the context of this rapidly evolving work culture, the implementation of the New Education Policy will be important factor in the overall effort to equip our manpower to lead the change. This revolutionary policy has set the framework for deep educational reform, particularly in Higher Education, with emphasis on developing technical as well as soft skills among graduates and post graduates students.

In fact employability is one of the focuses of NEP 2020 which recognizes the role of education in providing students with the right skill sets. It is also in line with the policy's goal of meeting the 2030 Agenda for Sustainable Development<sup>15</sup> which aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all by 2030. The policy recognizes the importance of overhauling the educational system in order to meet this goal. The recalibration of the educational ecosystem becomes imperative when we consider the worrying skill gap that is affecting employability in every sector. The national Council for Skill Development and Entrepreneurship citing data from the international Labour Organisation predicts a skill deficit of 29 million by 2030. This gap has already made an impact on with 5 percent of Indian business reportedly unable to hire suitable candidates because of their lack of future skills. The skill gap exists across different sectors, from IT/ITES to manufacturing, pharmaceutical and infrastructure. NEP is a vital step towards restructuring the educational ecosystem with the aim of meeting the rapidly changing needs of employers. Professional learning institutions can play a vital role in facilitating academic learning through their industry based curriculum and mentoring. With the inclusion of professional reskilling and upskilling, these institutions also rope in corporate India as an important stakeholder in ensuring in job-training.

The NEP provides that even the students of middle level shall be exposed to hands on training in vocational skills acquired at school shall be level shall be exposed to hands-on training in vocational skills like carpentry, plumbing, electrical repairing, horticulture, pottery , embroidery etc. The policy has set the target of providing vocational skills to at least 50 percent students by 2025 in such a way

that the vocational skills acquired at school level may be further extended up to higher education level, depending upon the requirement of individual students.

Instead of the traditional content-heavy and rote-learning approach, the NEP lays emphasis on a more holistic view. It calls for a creative and multidisciplinary curriculum that includes humanities, sports and fitness, languages, culture, arts and crafts, in addition to science and mathematics. It recognizes soft skills such as communication, cooperation, teamwork and resilience, as 'life skills'. This altered approach is designed to help students develop academic expertise with vital leadership skills that can help them in their career path.<sup>16</sup>

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## 18.

### Role of RBI in Financial Inclusion of India

**\*Dr Poonam Arora**

*“Overcoming poverty is not a gesture of charity. It is an act of justice. It is the protection of a fundamental human right, the right to dignity and a decent life. While poverty persists, there is no true freedom. Sometimes it falls upon a generation to be great. You can be that great generation. Let your greatness blossom. Of course, the task will not be easy. But not to do this would be a crime against humanity, against which I ask all humanity now to rise up.”*

- Nelson Mandela

#### Abstract

*Banking Sector plays a vital role in the economic development of a country like India. Indian economy in general and banking services in particular have made rapid strides in the recent past. After independence merely 20 banks are nationalized. In 1993 new bank of India was merged with Punjab National Bank and thus the number of nationalized banks came down to 19. However, a sizeable section of the population, particularly the weak groups, such as low income groups, continue to remain excluded from even the most basic opportunities and services provided by the financial sector. To address the issue of such financial exclusion in a holistic manner, it is essential to ensure that a range of financial services is available to every individual.*

#### Paper

#### Introduction

For a long time the problem of economic development has been considered equivalent to the problem of economic growth. Sustained growth of the nation and its continued prosperity depend critically on universal financial services covering all people. .Dr. Joji chandran, financial inclusion means the provision of

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affordable financial services, viz., access to payments and remittance facilities, savings, loans and insurance services by the formal financial system to those, who tends to be excluded. The term financial inclusion refers to delivery of financial services at an affordable cost in a fair and transparent way to the vast sections of disadvantaged and low income groups.

### **Importance of Financial inclusion**

1. It is necessary requirement for growth & Equity.
2. It protects the poor people from the clutches of poor moneylender.
3. It mobilizes the saving of the poor into formal financial intermediaries and channels them to investment.

In the Indian context, the term 'financial inclusion' was used for the first time in April 2005 in the Annual Policy Statement presented by Y.Venugopal Reddy. Further in the Khan committee report it is suggested that to make the finance available to all section of society, RBI should instruct all the commercial banks to open No- Frill accounts in the rural sector. RBI accepted this recommendation in the year 2005.

As per study, Out of 19.9 crore households in India, only 6.82 crore households have access to banking services. As far as rural areas are concerned, out of 13.83 crore rural households in India, only 4.16 crore rural households have access to basic banking services. In respect of urban areas, only 49.52% of urban households have access to banking services. Over 41% of adult population in India does not have access to banking services. There are number of factors affecting access to financial services by weaker section of society in India. The lack of awareness, low incomes and assets, social exclusion, illiteracy are the barriers from demand side. The distance from bank branch, branch timings, cumbersome banking procedure and requirements of documents for opening bank accounts, unsuitable banking products/schemes, language, high transaction costs and attitudes of bank officials are the barriers from supply side.

The government of India recently announced "Pradhan Mantri Jan Dhan Yojna a national financial inclusion mission which aims to provide bank accounts to at least 75 million people by January 26, 2015. The main features of this Yojna are as follow:

1. Plan aims to end financial untouchability
2. Govt targets bringing 7.5cr people in banking services by Jan 26
3. New account holders to get Rs. 1-lakh inbuilt accident insurance cover
4. Those opening account before 2<sup>nd</sup> jan next year get additional 30K life cover.
5. New account to come with Rs. 5k overdraft facility.
6. Bank create record by opening 1. Crore account on the plan launch day.
7. Financial inclusion is the best way to alleviate poverty.

In India, RBI has also initiated several measures to achieve greater financial

inclusion, such as facilitating no-frills accounts and GCCs for small deposits and credit. Some of these steps are:

**Opening of no-frills accounts:** Basic banking no-frills account are that type of accounts which a customer can open with nil or very low minimum balance as well as charges that make such accounts accessible to vast sections of the population. Banks have been advised to provide small overdrafts on such accounts. In the 2012 RBI had replaced the NO- Frill accounts to Basic Saving Deposit Account.

- a) This account shall not have the requirement of any minimum balance.
- b) The services available in the account will include deposit and withdrawal of cash at bank branch as well as ATMs; receipt/credit of money through electronic payment channels or by means of deposit/collection of cheques drawn by Central/State Government agencies and departments;
- c) While there will be no limit on the number of deposits that can be made in a month, account holders will be allowed to make a maximum of four withdrawal in a month including ATM Withdrawal
- d) Facility of ATM and ATM Debit card

**Relaxation on know-your-customer (KYC) norms:** KYC requirements for opening bank accounts were relaxed for small accounts in August 2005; thereby simplifying procedures of opening an account. Now Account holder have to submit only one identity proof as per the satisfaction of the bank. It has now been further relaxed to include the letters issued by the Unique Identification Authority of India containing details of name, address and *Aadhaar* number.

While opening accounts as described above, the customer should be made aware that if at any point of time, the balances in all his/her accounts with the NBFC (taken together) exceed rupees fifty thousand (Rs. 50,000/-) or total credit in the account exceeds rupees one lakh (Rs. 1, 00,000/-), no further transactions will be permitted until the full KYC procedure is completed. In order not to inconvenience the customer, the NBFC must notify the customer when the balance reaches rupees forty thousand (Rs. 40,000/-) or the total credit in a year reaches rupees eighty thousand (Rs. 80,000/-) that appropriate documents for conducting the KYC must be submitted otherwise the operations in the account will be stopped when the total balance in all the accounts taken together exceeds rupees fifty thousand (Rs. 50,000/-) or the total credit in the accounts exceeds rupees one lakh (Rs. 1,00,000/-) in a year.

**Engaging business correspondents (BCs):** In January 2006, RBI permitted banks to engage business facilitators (BFs) and BCs as intermediaries for providing financial and banking services. The BC model allows banks to provide doorstep delivery of services, especially cash in-cash out transactions, thus addressing the last-mile problem. The list of eligible individuals and entities that can be engaged as BCs is being widened from time to time. With effect from September 2010, for-profit companies have also been allowed to be engaged as business correspondents. Now even an individual can open bank account by calling their correspondents to

their home, without visiting the branch. The main objectives of BCs were (1) to increase the outreach of financial services to the poorest of the poor by using technology-based solutions, (2) to minimize the occurrence of fraudulent payments, and (3) ultimately, to achieve total financial inclusion through the use of smartcards.

**Use of technology:** When it comes to digital finance, India punches below its weight. The 2014 Inter media Financial Inclusion Insight (FII) Survey of 45,000 Indian adults found that 0.3% of adults use mobile money, compared to 76% in Kenya, 48% in Tanzania, 43% in Uganda, and 22% in Bangladesh.

Recognizing that technology has the potential to address the issues of outreach and credit delivery in rural and remote areas in a viable manner, banks have been advised to make effective use of information and communications technology (ICT), to provide doorstep banking services through the Business Correspondent model where the accounts can be operated by even illiterate customers by using biometrics, thus ensuring the security of transactions and enhancing confidence in the banking system

**Adoption of EBT (Electronic Benefit Transfer):** Electronic Benefit Transfer (EBT) for servicing low value accounts and extending banking infrastructure to underserved low income areas. Banks have been advised to implement EBT by leveraging ICT-based banking through Business Correspondents transfer the social benefits electronically to the bank account of the beneficiary and deliver government benefits to the doorstep of the beneficiary, thus reducing dependence on cash and lowering transaction costs. Opening of ATM in the rural areas and sub urban areas is the result of EBT.

Moreover, it has been long recognized that cash plays a critical role in fueling street crime due to its liquidity and transactional anonymity. In poor neighborhoods where street offenses are concentrated, a significant source of circulating cash stems from public assistance or welfare payments. According to one estimates in USA, the overall crime rate decreased by 9.8 percent in response to the EBT program.

**GCC (General Purpose Credit):** With a view to helping the poor and the disadvantaged with access to easy credit, banks have been asked to consider introduction of a general purpose credit card facility up to ₹25,000 at their rural and semi-urban branches. The objective of the scheme is to provide hassle-free credit to banks' customers based on the assessment of cash flow without insistence on security, purpose or end use of the credit. This is in the nature of revolving credit entitling the holder to withdraw up to the limit sanctioned. This step has proved very fruitful in increasing self employment.

**Simplified branch authorization:** To address the issue of uneven spread of bank branches, in December 2009, domestic scheduled commercial banks were permitted to freely open branches in tier III to tier VI centres with a population of less than 50,000 under general permission, subject to reporting. In the second quarter review of Monetary Policy, Branch Authorisation has been relaxed to the

extent that banks do not require prior permission to open branches even in tier I centres with population less than 1 lakh, which is subject to reporting. In the north-eastern states and Sikkim, domestic scheduled commercial banks can now open branches in rural, semi-urban and urban centres without the need to take permission from RBI in each case, subject to reporting.

**Opening of branches in unbanked rural centre:** To further step up the opening of branches in rural areas so as to improve banking penetration and financial inclusion rapidly, the need for the opening of more bricks and mortar branches, besides the use of BCs, was felt. Accordingly, banks have been mandated in the April monetary policy statement to allocate at least 25% of the total number of branches to be opened during a year to unbanked rural centres.

Beside this Licenses are provided to which New Banks, which aimed at giving further fillip to financial inclusion efforts in our country. On August 2013, RBI has put a discussion paper on Banking Structure for public comments. The theme of discussion was “Differentiated Banking Licenses”, and role of ‘small banks in financial inclusion’. A view will be taken by RBI after considering the comments/suggestions of general public. As a result, it needs to be mentioned that Urban Co-operative Banks (UCBs) 1606, Regional Rural Banks (RRBs) 64 and Local Area Banks (LABs) 4 are, in operating in the country. These apart, there is a 3-Tier rural co-operative structure with State Co-operative Central Banks (SCCBs) 8 at the apex, District Central Co-operative Banks (DCCBs) 31, 371 at the intermediary level and Primary Agricultural Credit Societies (PACs) 92,432 operating at the grass root level. Furthermore, we have around 12,225 NBFCs as on March 2013, which could be conceptually construed as semi-banks undertaking predominantly credit/investment activities.

All the efforts of Government of India and RBI have shown their fruits by increasing banking habits in the population. It is cleared from the table given below.

**Table 1**  
**Percentage of household availing Banking Services**

Area	%age of population availing banking Services in the year 2001	%age of population availing banking Services in the year 2011
Rural	30.1	54.4
Urban	49.5	67.8
Total	35.5	58.7

### Conclusion

Financial inclusion (FI) plays a crucial role in inclusive and sustainable growth. In order to monitor the progress of various policy initiatives undertaken by RBI, it becomes essential to measure FI. A multidimensional composite Financial Inclusion Index (FI-Index) has been constructed derived from 97 indicators which quantifies the extent of financial inclusion and is responsive to availability, ease of access, usage, unequal distribution and deficiency in services, financial literacy, and consumer protection. In a scale of 0 to 100, the annual FI-Index, with three sub-indices viz., 'Access', 'Usage', and 'Quality' computed for 2021 stood at 53.9, driven largely by Access sub-index which stood at 73.3 reflecting substantial progress so far in creating financial infrastructure in the country through combined efforts of all stakeholders

Less developed Economies are looking for the inclusive growth and financial inclusion is the key for inclusive growth. There is a long way to go for the financial inclusion to reach to the poor people. According to K.C.Chakrabarty RBI Deputy Governor "Even today the fact remains that nearly half of the Indian population doesn't have access to formal financial services and are largely dependent on money lenders". Mere opening of no-frill bank accounts is not the purpose or the end of financial inclusion while formal financial institutions must gain the trust and goodwill of the poor through developing strong linkages with community-based financial ventures and cooperative. Financial Inclusion has not yielded the desired results and there is long road ahead but no doubt it is playing a significant role and is working on the positive side.

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## 19.

### अलाउद्दीन खिलजी का राजत्व सिद्धांत : अमीर खुसरो एवं जियाउद्दीन बरनी का दृष्टिकोण

डॉ. संकेत कुमार चौकसे

#### शोध सार

सामान्य रूप में राजत्व का तात्पर्य है कि शासक की शक्ति का स्रोत क्या है, वह अपनी प्रजा के संबंध में क्या विचार रखता है, उसका अपने मंत्रियों तथा अधिकारियों से किस प्रकार के संबंध है तथा वह अपने राजनैतिक विचारों को किस प्रकार लागू करता है। अलाउद्दीन खिलजी के समय तक ताज की प्रतिष्ठा में काफी गिरावट आ चुकी थी क्योंकि वह स्वयं अपने सरंक्षक सुल्तानका वध करके शासक बना था। अतएव राजपद की गरिमा को बनाने के लिए अलाउद्दीन खिलजी ने बलबन के राजत्व सिद्धांत को आधार बनाते हुए अपना राजत्व सिद्धांत पुनर्स्थापित किया। उसका राजत्व सिद्धांत मुख्यतः तीन तत्त्वों निरंकुश शासन, धर्म एवं राजनीति का पृथक्करण और साम्राज्यवाद पर आधारित था। प्रस्तुत शोधपत्र में अलाउद्दीन खिलजी के समकालीन इतिहासकारों अमीर खुसरो एवं जियाउद्दीन बरनी के तुलनात्मक दृष्टिकोण से अलाउद्दीन खिलजी के राजत्व सिद्धांत का विश्लेषण करने का प्रयास किया गया है।

#### पारिभाषिक शब्द-राजत्व

अलाउद्दीन खिलजी के बचपन का नाम अली गुर्रशास था। उसके पिता शिहाबुद्दीन मसूद की असमय मृत्यु होने के कारण उसका पालन पोषण उसके चाचा जलालुद्दीन खिलजी ने किया था।<sup>1</sup> शासक बनने के पश्चात जलालुद्दीन खिलजी ने उसे अमीर ए तुजक (समारोहों का अधिकारी) और उसके भाई अलमास बेग को अमीर ए आखुर पद प्रदान किया था। मलिक छज्जू के विद्रोह के दमन

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के बाद अलाउद्दीन को कड़ा-माणिकपुर का सूबेदार बनाया गया।<sup>12</sup> भिलसा की लूट के उपलक्ष्य में उसे अवध का इक्ता तथा आरिज ए मुमालिक पद प्राप्त हुआ। उसने सुल्तान की अनुमति के बगैर देवगिरि पर आक्रमण कर वहां से अतुलित धन सम्पत्ति प्राप्त की।<sup>13</sup> तत्पश्चात उसने सुल्तान से क्षमा मांगने के बहाने उसे माणिकपुर बुलाकर धोखे से उसकी हत्या कर दी तथा वहां स्वयं को सुल्तान घोषित कर दिया। तत्पश्चात उसने दिल्ली पर अधिकार कर बलबन के लालमहल में अबुल मुजप्फर सुल्तान अलाउद्दुनियां वा दीन मुहम्मदशाह खलजी नाम से राज्याभिषेक करवाया।<sup>14</sup>

राजत्व का तात्पर्य है कि शासक की शक्ति का स्रोत क्या है, वह अपनी प्रजा के संबंध में क्या विचार रखता है, उसका अपने मंत्रियों तथा अधिकारियों से किस प्रकार के संबंध है तथा वह अपने राजनैतिक विचारों को किस प्रकार लागू करता है। मूलतः अमीर खुसरो ने अलाउद्दीन के राजत्व सिद्धांत का प्रतिपादन किया है।<sup>15</sup> उसने खजाईन उल फुतुह (विजयों का खजाना) ग्रंथ में अलाउद्दीन खिलजी के शासन के प्रारंभिक 16 वर्षों का विस्तृत विवरण प्रस्तुत किया है, इस ग्रंथ को तारीख ए अलाई भी कहा जाता है। जियाउद्दीन बरनी ने अपने ग्रंथ तारीख ए फिरोजशाही में अलाउद्दीन खिलजी की राजव्यवस्था एवं प्रशासन पर ऐतिहासिक विवरण एवं स्वयं के विचार व्यक्त किए हैं।

अलाउद्दीन खिलजी के समय तक ताज की प्रतिष्ठा में काफी गिरावट आ चुकी थी क्योंकि वह स्वयं अपने संरक्षक सुल्तान का वध करके शासक बना था। अतएव राजपद की गरिमा को बनाने के लिए अलाउद्दीन खिलजी ने बलबन के राजत्व सिद्धांत को आधार बनाते हुए अपना राजत्व सिद्धांत पुनर्स्थापित किया। यद्यपि बलबन और अलाउद्दीन के राजत्व सिद्धांत में मुख्यतः तीन असमानता दृष्टिगत होती हैं—प्रथम, बलबन का तुर्की नस्लवाद के प्रति अत्यधिक मोह था, जबकि अलाउद्दीन ने योग्यता के आधार पर सभी को उच्च पद प्रदान किए। द्वितीय, बलबन ने साम्राज्य विस्तार न कर राज्य के सुदृढ़ीकरण पर बल दिया जबकि अलाउद्दीन ने साम्राज्य विस्तार पर भी पर्याप्त ध्यान दिया। तृतीय, राजस्व संग्रहण के संबंध में बलबन ने मध्यम मार्ग के अनुसरण करने की सलाह दी थी जबकि इस संबंध में अलाउद्दीन खिलजी अतिवादी था। वस्तुतः उसका राजत्व सिद्धांत मुख्यतः तीन तत्त्वों निरंकुश शासन, धर्म एवं राजनीति का पृथक्करण और साम्राज्यवाद पर आधारित था।

**(1) निरंकुश शासन :** अलाउद्दीन के राजत्व सिद्धांत के अनुसार 'शासक की सत्ता का स्रोत शक्ति में निहित होता है। वह न तो ईश्वर की अनुकम्पा से सिंहासन प्राप्त करता है, न ही जनता अथवा अमीर वर्ग अथवा उलेमा के समर्थन व सहयोग से उसे शासन प्राप्त होता है।'<sup>16</sup> वह इस सिद्धांत में विश्वास करता था कि 'राजा का कोई संबंधी नहीं होता और राज्य के सभी निवासी उसके सेवक अथवा प्रजा होती हैं।'<sup>17</sup> उसने राज्य की नीति निर्धारण में अमीरों का हस्तक्षेप समाप्त कर दिया तथा राजनीति में उलेमा वर्ग की पूर्णतः उपेक्षा की। उसने खलीफा की सत्ता को औपचारिक मान्यता देते हुए यामिन उल खिलाफत नासिरी अमीर उल मोमनीन की उपाधि धारण की<sup>18</sup> किंतु उसने खलीफा से अपने पद की स्वीकृति लेनी आवश्यक नहीं समझी।

अलाउद्दीन खिलजी ने अमीरों पर नियंत्रण बनाए रखने के लिए चार अधिनियम जारी किए। प्रथम, उसने दान, उपहार तथा पेंशन के रूप में अमीरों दी गई भूमि जब्त कर सभी प्रकार

की भूमि पर अत्यधिक कर लगा दिया जिससे उनके पास केवल जीवन निर्वाह हेतु धन शेष रह गया। द्वितीय उसने गुप्तचर विभाग को संगठित किया गया। यह गुप्तचर पूरे राज्य में होने वाली छोटी छोटी घटनाओं से भी सुल्तान को अवगत करा देते थे। उल्लेखनीय है कि सरकारी गुप्तचर 'बरीद' के अतिरिक्त सुल्तान ने अलग से स्वयं के गुप्तचर 'मनुहियान' भी नियुक्त किए। तृतीय, उसने मद्यपान, भांग खाने तथा जुआ खेलने पर प्रतिबंध लगा दिया। सुल्तान अलाउद्दीन ने स्वयं मद्यपान त्याग दिया और अपने मदिरा पात्रों को जनता के सम्मुख एक नाटकीय ढंग से तुड़वा दिया। किंतु वह पूर्णरूपेण मदिरापान निषेध नहीं कर पाया अंततः नियम को संशोधित कर केवल घरों में निजी रूप से शराब बनाने तथा पीने की अनुमति दे दी। चतुर्थ, उसने अमीरों के आपस में मेलजोल, सार्वजनिक समारोह तथा सुल्तान की अनुमति के बिना वैवाहिक संबंधों पर प्रतिबंध लगा दिया।<sup>9</sup> सुल्तान द्वारा लगाए ये चारों अध्यादेश पूर्णतः सफल रहे और उसके काल में भविष्य में कोई विशेष उल्लेखनीय विद्रोह नहीं हुआ।

अपनी निरंकुशता बनाए रखने के लिए तथा अपना साम्राज्य विस्तार करने हेतु अलाउद्दीन खिलजी ने सैन्य सुधार किए। बलबन के बाद वह दिल्ली सल्तनत का दूसरा शासक था जिसने सैन्य व्यवस्था में व्यक्तिगत रुचि ली तथा अनेक सैन्य सुधार किए। वह दिल्ली का पहला सुल्तान था जिसने सेना का केन्द्रीकरण कर विशाल स्थायी सेना का गठन किया तथा सेना को नगद वेतन प्रदान किया। फरिश्ता के अनुसार 'उसकी सेना में 4 लाख 75 हजार अश्वारोही थे।'<sup>10</sup> वह दिल्ली का पहला सुल्तान था जिसने दाग और हुलिया प्रथा आरंभ की। सल्तनतकाल में सामान्यतः खम्स (युद्ध में लूटे हुए माल) में से 4/5 भाग सैनिकों को मिलता था तथा शेष 1/5 भाग राज्य को प्राप्त होता था। अलाउद्दीन खिलजी ने इस नियम को उलट कर सैनिकों का हिस्सा 1/5 कर दिया था।<sup>11</sup> इस प्रकार अलाउद्दीन खिलजी ने सैनिकों को भी आर्थिक रूप से पर्याप्त सक्षम नहीं होने दिया। साथ ही वे कम वेतन में अपना आसानी से गुजारा कर सकें, संभवतः इस हेतु उसने बाजार नियंत्रण नीति अपनायी। उसके द्वारा बाजारों को नियंत्रित करना एवं दैनिक उपयोग की वस्तुओं का मूल्य निर्धारित करना उस काल का अद्वितीय प्रयोग था।

(2) धर्म एवं राजनीति का पृथक्करण : अलाउद्दीन खिलजी का मत था कि 'सुल्तान की इच्छा ही कानून है वह चाहे इस्लाम के नियमों के अनुरूप हो या न हो।' अपने पूरे शासनकाल में उसने इस्लाम के संबंध में विचार विमर्श के लिए केवल दिल्ली के कोतवाल अला उल मुल्क एवं बयाना के काजी मुगीसुद्दीन से चर्चा की। उसने काजी मुगीसुद्दीन से कहा था 'मैं नहीं जानता कि कानून की दृष्टि में क्या उचित है और क्या अनुचित? मैं राज्य की भलाई के लिए जो उचित समझता हूं उसे ही करने की आज्ञा देता हूं, मैं नहीं जानता कयामत के दिन मेरा क्या होगा।'<sup>12</sup> अलाउद्दीन खिलजी ने ग्रामीण मध्यस्थ वर्ग यथा मुकद्दम, चौधरी एवं खूत की लगान संबंधी समस्याएं एवं विशेषाधिकार समाप्त कर दिए तथा किसानों से प्रत्यक्ष संपर्क स्थापित किया। उसने भूमि की पैमाईश करवाकर वास्तविक उपज पर लगान तय किया।

अलाउद्दीन खिलजी ने भूमिकर 50 प्रतिशत कर दिया गया। किंतु यह समस्त कार्य उसने धार्मिक भावना से प्रभावित न होकर राजनैतिक व आर्थिक कारणों से किए थे। वैसे भी अलाउद्दीन खिलजी की धर्म के मामले में विशेष रुचि नहीं थी। उसने स्वयं कहा था कि 'मैंने न

ही कुरान पढ़ी है, न ही कभी रोजे रखता हूं और न ही नियमित रूप से शुक्रवार की नमाज में सम्मिलित होता हूं फिर भी मैं जन्म से मुसलमान हूं।'<sup>13</sup> डॉ. ए.एल. श्रीवास्तव के अनुसार 'अलाउद्दीन खिलजी दिल्ली सल्तनत का पहला सुल्तान था जिसने धर्म पर राज्य का नियंत्रण स्थापित किया तथा ऐसे तत्त्वों को जन्म दिया जिससे कम से कम सैद्धांतिक दृष्टि से राज्य असाम्प्रदायिक आधार पर खड़ा हो सकता था।'<sup>14</sup>

(3) साम्राज्य विस्तार : अलाउद्दीन के साम्राज्यवादी विचारों को अमीर खुसरो ने अपनी रचना खजाईन उल फुतूह में स्थान दिया है। उसके अनुसार 'सूर्य पूर्व से पश्चिम तक धरती को अपनी तलवार की किरणों से आलोकित करता है उसी प्रकार शासक को भी विजय हासिल करनी चाहिए और उन विजयों को सुरक्षित रखना चाहिए।' <sup>15</sup> अलाउद्दीन खिलजी साम्राज्यवादी प्रवृत्ति का था। वह संपूर्ण विश्व को जीतने और एक नवीन धर्म को आरंभ करने की आकांक्षा रखता था। उसने स्वयं की तुलना पैगम्बर मुहम्मद से करते हुए कहा कि 'उनके समान मेरे पास भी चार योद्धा (उलूगखां, नसरतखां, जफरखां तथा अल्पखां) हैं।' बरनी ने उसके बारे में लिखा है 'उसके वैभव ने उसे मदांध कर दिया था। उसके मस्तिष्क में ऐसी आकांक्षाओं की उत्पत्ति हुई जिनकी पूर्ति न तो वह स्वयं और न उसके जैसे अन्य बादशाह कर सकते थे।'<sup>16</sup> किंतु अपने मित्र और दिल्ली के कोतवाल अला उल मुल्क के सुझाव पर उसने नवीन धर्म चलाने का विचार त्याग दिया तथा विश्वविजय के स्थान पर भारत विजय को अपना लक्ष्य बनाया।

उसने सिकंदर सानी की उपाधि धारण कर उसे अपने सिक्कों पर अंकित करवाया। अपनी साम्राज्यवादी नीति के तहत उसने उत्तर शरत के राज्यों को जीतकर उन पर प्रत्यक्ष शासन स्थापित किया। इस परिप्रेक्ष्य में उसने गुजरात (1299), रणथम्भौर (1301), चित्तौड़ (1303), मालवा (1305), सिवाना (1308) एवं जालौर (1311) राज्यों पर विजय प्राप्त की।<sup>17</sup> इसी अवधि में उसने मध्यभारत के अन्य छोटे-छोटे राज्यों पर भी विजय प्राप्त की। अलाउद्दीन खिलजी दिल्ली सल्तनत का पहला शासक था जिसने विंध्याचल पर्वत पार करके दक्षिणी प्रायद्वीप को विजित करने का प्रयास किया तथा उसमें सफलता प्राप्त की। अलाउद्दीन खिलजी का साम्राज्य प्रत्यक्ष या अप्रत्यक्ष रूप से पश्चिमोत्तर भारत में सिंधु नदी से लेकर दक्षिण में मदुरा तक पूर्व में अवध से लेकर पश्चिम में गुजरात तक विस्तृत था। यद्यपि उड़ीसा, बंगाल, बिहार, कश्मीर एवं असम उसके साम्राज्य में शामिल नहीं थे।

अलाउद्दीन खिलजी ने राजस्थान के विशाल भूभाग पर विजय प्राप्त की किंतु वहां पर प्रत्यक्ष नियंत्रण स्थापित करने के प्रयास में उसे अनेक समस्याओं और विद्रोहों का सामना करना पड़ा, जिससे बाद में उसने वहां पर स्थानीय शासन स्वीकार कर अहस्तक्षेप की नीति अपनायी।<sup>18</sup> इसके अतिरिक्त दक्षिण भारत में भी उसने अधिराजत्व की नीति अपनायी तथा वहां भी शासन स्थानीय राजाओं के नियंत्रण में ही रहने दिया। उसका साम्राज्य 11 प्रांतों (गुजरात, मुल्तान और सिक्किम, दीपालपुर, समाना और सुनम, धार और उज्जैन, झाईन, चित्तौड़, चंदेरी और इराज, वदायूं और कर्क, अवध एवं कड़ा) में विभक्त था।<sup>19</sup> अलाउद्दीन खिलजी के राजत्व सिद्धांत का वर्णन करते हुए अमीर खुसरो ने उसे विश्व का सुल्तान, पृथ्वी के शासकों का सुल्तान, युग का विजेता और जनता का चरवाहा इत्यादि उपाधियों से अलंकृत किया है।

इस प्रकार अलाउद्दीन खिलजी एक महत्वाकांक्षी शासक था। वह एक कर्मठ सैनिक, श्रेष्ठ सेनापति, कुशल कूटनीतिज्ञ, सफल प्रबंधक तथा महत्वाकांक्षी शासक था। उसने अपने राजत्व सिद्धांत के तहत सुल्तान की निरंकुशता को चरम सीमा तक पहुंचा दिया था तथा साम्राज्य विस्तार में उसकी सफलता अद्भुत रही थी। किंतु व्यक्तिगत रूप से वह स्वार्थी, क्रूर, नैतिकता से रहित, असहिष्णु तथा अनुदार था। बरनी ने उसे मित्र के फराओं से अधिक रक्तपात करने के लिए उत्तरदायी माना है। उसका शासन आंतक पर आधारित होने के कारण उसका राजवंश दीर्घकाल तक स्थायित्व नहीं पा सका।

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## 20.

### 1857 के विद्रोह में जबलपुर अंचल में रानी अवन्तीबाई के नेतृत्व में गोंड आदिवासियों के विद्रोह की भूमिका एवं योगदान

\*डॉ. अलीमा शहनाज सिद्दीकी

#### सारांश

*1857 के विप्लव में झांसी की रानी लक्ष्मीबाई, अवध की बेगम हजरत महल का नाम सक्रिय भूमिका निभाने में लिया जाता है तो वही मध्यप्रदेश के जबलपुर के सतपुड़ा अंचल के आदिवासी इलाके में विप्लव की जो अग्नि भड़की उसका नेतृत्व रामगढ़ की रानी अवन्ती बाई ने किया।*

रामगढ़ रियासत के शासक विक्रमाजीत की पत्नी रानी अवन्ती बाई<sup>1</sup> ने अंग्रेजी हुकूमत के विरुद्ध जब शस्त्र उठाए तो उसे अपने समुदाय के साथ-साथ इलाके के गोंड आदिवासियों का सहयोग भी प्राप्त हुआ, जो रामगढ़ राज्य के तत्कालीन आबादी के 50 फीसदी वाले निवासी थे, जिनकी पारिवारिक संख्या राष्ट्रीय अभिलेखागार, नई दिल्ली के अनुसार 4684 थी।<sup>2</sup>

गोंड आदिवासी भारत के तमाम जनजातियों में संख्या में सबसे ज्यादा हैं। वे सतपुड़ा पर्वत श्रेणियों से लेकर गोदावरी नदी तक, उत्तरप्रदेश के गोंडा जिले और उत्तरी बिहार से आंध्रप्रदेश तक और महाराष्ट्र से उड़ीसा तक के इलाके में निवास करते हैं। जिस इलाके में वे रहते हैं उस इलाके का नाम गोंडवाना पड़ा। गोंडवाना क्षेत्र का विवरण मध्यकाल के वृत्तांतों में मिलता है। गोंडवाना के उत्तर में पन्ना जिला, पूर्व में रतनपुर, पश्चिम में रायसेन जिला और दक्षिण में यह महाराष्ट्र और आंध्रप्रदेश में दख्खन तक फैला है।<sup>3</sup> मध्यप्रदेश के छिंदवाड़ा, सिवनी, बैतूल, होशंगाबाद, पूर्वी निमाड़ व बालाघाट जिलों में गोंड जाति के लोग निवासरत हैं।

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\*अतिथि विद्वान इतिहास-विभाग, रानी दुर्गावती शासकीय स्नातकोत्तर महाविद्यालय, मण्डला, जिला मण्डला (म.प्र.) 481661

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रामगढ़ रियासत का इतिहास करीब 100 वर्षों पुराना है। 1857 के विद्रोह से करीब 100 साल पहले विक्रमाजीत के पितामह गाजी सिंह को रामगढ़ का तालुका गढ़ा-मण्डला के गोंड़ राजा निजामशाह से मिला। निजामशाह गढ़ा-मण्डला के गोंड़ राजवंश का प्रसिद्धतम शासकों में से एक था जिसने 1749 ई. से 1776 ई. तक राज्य किया। उसकी राजधानी मण्डला थी, जो तीन ओर से नर्मदा नदी से घिरा किला आज भी है।

1857 में विक्रमाजीत राजा था, परन्तु दुर्भाग्यवश गद्दी पर बैठने के बाद ही विक्रमाजीत मानसिक रूप से कमजोर हो गया। ब्रिटिश सरकार ने विक्रमाजीत को शासन करने के लिए अयोग्य घोषित कर रामगढ़ राज्य कोर्ट ऑफ वार्ड्स के अंतर्गत ले लिया, इसका रानी ने विरोध किया।<sup>4</sup>

जब रियासत कोर्ट आफ वार्ड्स के अंतर्गत थी तब 1855 ई. में रामगढ़ के राजा विक्रमाजीत पर 18000 रूपयों का कर्ज था। कोर्ट आफ वार्ड्स के समय करीब 15000 रूपए चुका दिए गए थे पर अभी भी ब्याज मिलाकर 4000 रूपए बाकी थे।<sup>5</sup> फलस्वरूप विद्रोह का बिगुल बजा।

यह भी उल्लेखनीय है कि उन दिनों जबलपुर में गढ़ा-मण्डला के गोंड़ राजाओं का वंशज शंकरशाह और उसका बेटा रघुनाथशाह भी रह रहा था। उन दोनों की गिरफ्तारी कर ब्रिटिश सरकार द्वारा तोपों से उड़ा दिये जाने से आसपास के इलाके के लोग अंग्रेजी शासन से असंतुष्ट हो गए और वे अब उनके विरोध में कूठ कर गुजरना चाहते थे।

साथ ही उस समय रामगढ़ के आसपास के इलाके में कुछ ऐसे आदिवासी तालुकेदार, जागीरदार और मालगुजार भी थे जिन्होंने विद्रोह में सक्रिय रूप से भाग लिया। इनके नाम इस प्रकार हैं—मदनपुर का ढिल्लनशाह गोंड़, भुटगांव का राजा महिपाल सिंह गोंड़, मानगढ़ का राजा गंगाधर गोंड़, नन्निकोंडा का देवी सिंह गोंड़, कुनेरा का भगवान सिंह गोंड़ व मुकास का खुमान सिंह गोंड़।<sup>6</sup>

इनके विद्रोह का संक्षिप्त विवरण इस प्रकार है-

**मदनपुर का राजा ढिल्लनशाह गोंड़**—1857 के विद्रोह में जबलपुर जिले के मदनपुर में राजा ढिल्लनशाह गोंड़ जागीरदार था। वर्ष 1842 में बुन्देला विद्रोह जब हुआ तब ढिल्लनशाह गोंड़ विद्रोह में भाग लिया। उसका विद्रोह....इनाम की राशि 2000 रूपए कर दी गई।<sup>7</sup> इनाम के इस राशि से ही पता चलता है कि ढिल्लनशाह गोंड़ कितना बड़ा विद्रोही था।

वर्ष 1857 के विद्रोह में ये फिर सक्रिय हो गया। जनवरी 1858 में राहतगढ़ तथा भोपाल के विद्रोहियों ने नरसिंहपुर व तेंदूखेड़ा को लूटा और जला दिया। इस दल में ढिल्लनशाह के साथ 4000 विद्रोही साथ थे। कैप्टन टर्नर दो कंपनियों व ब्रिटिश फोर्स की सम्मिलित सैनिक टुकड़ी लेकर गांव को घेरा फिर भी ढिल्लनशाह व अन्य विद्रोही भाग निकलने में सफल रहे, किन्तु उसका पुत्र व पौत्र पकड़ लिये गये। इसके बाद चावरपाटा परगना की ढिलवार जागीर के नटवर सिंह गोंड़ तथा उम्मेर सिंह गोंड़ व अन्य के साथ तेंदूखेड़ा पर आक्रमण किया। फलस्वरूप अंत में ब्रिटिश....फांसी दे दी गई....जप्त कर लिये गये।<sup>8</sup>

**भुटगांव का राजा महिपाल सिंह गोंड़**—जबलपुर जिले के स्लीमनाबाद के सड़क मार्ग से 16 किलोमीटर की दूरी पर भुटगांव का किला है। 1857 के विद्रोह में भुटगांव का जागीरदार राजा महिपाल सिंह गोंड़ ब्रिटिश सरकार के खिलाफ विद्रोह किया। उसने मण्डला जिले के रामगढ़, शाहपुरा तथा सोहागपुर के विद्रोहियों के साथ मिलकर विद्रोह किया। उसे पकड़ने के लिए 500 रूपए इनाम की घोषणा अंग्रेज सरकार ने की।

जब मण्डला जिले के रामगढ़ की रानी के विद्रोह का दमन हुआ तो वहां के विद्रोही भागकर रीवा राज्य में चले गए साथ में महिपाल सिंह भी रीवा राज्य में घुस गया।<sup>9</sup>.....किन्तु उसकी विद्रोहात्मक गतिविधियाँ आगे भी थमी नहीं।

**मानगढ़ का राजा गंगाधर गोंड़ व नन्हीकोंडा का मालगुजार देवी सिंह गोंड़**—1857 के विद्रोह में मानगढ़ के राजा भोज सिंह (1842 के बुंदेला विद्रोह) के पुत्र गंगाधर गोंड़ व जबलपुर जिले के कटंगी के पास नन्हीकोंडा गांव का मालगुजार देवी सिंह गोंड़ भी विद्रोह का झंडा उठाया। ब्रिटिश सरकार ने मानगढ़ राजा को पकड़ने का अथक प्रयास किया किन्तु असफल होने पर 500 रूपए के इनाम की घोषणा की।<sup>10</sup>

देवी सिंह गोंड़ व उसका पुत्र गिरवर सिंह अम्बापानी (भोपाल रियासत) के नवाब आदिल मुहम्मद खां के साथ ब्रिटिश सरकार के खिलाफ बगावत का झंडा बुलंद किया। कुछ ही समय में ब्रिटिश फोर्स ने देवी सिंह गोंड़ के पुत्र गिरवर सिंह गोंड़ को पकड़ लिया किन्तु देवी सिंह गोंड़ व उसका निकटतम साथी जगत सिंह गोंड़ का दल धीरे-धीरे और सशक्त होता चला गया।

इनके अलावा रणधीर सिंह, हनुमंत सिंह, प्रताप सिंह, भगवान सिंह गोंड़, शिव लाल गोंड़, भाव सिंह, अछरजू गोंड़ व गुलजार गोंड़ इत्यादि का नाम भी इन विद्रोहियों में शामिल हैं। इनमें से भगवान सिंह गोंड़ के उत्पात से ब्रिटिश सरकार जब परेशान हो उठी तो उसे भी पकड़ने के लिए 200 रूपए के इनाम की राशि की घोषणा की गई।<sup>11</sup>

इस विद्रोह में जबलपुर के आसपास के इलाके के गोंड़ आदिवासियों की जबरदस्त भूमिका रही। जिन्होंने तत्कालीन ब्रिटिश सरकार की नाक में दम कर दिया।

यह स्वाभाविक सा प्रश्न है कि आखिर जबलपुर और उसके आसपास के जागीरदारों ने विद्रोह क्यों किया? इस बारे में 4 जनवरी 1859 ई. को मण्डला जिले के डिप्टी कमिश्नर कैप्टन एच.एफ. वार्डिंगटन ने जबलपुर डिवीजन के कार्यवाहक कमिश्नर ए.एच. कोक्स को एक पत्र लिखकर यह बताया कि “यह मेरा निश्चित मत है कि प्रस्तावित मौजावार में बड़े बंदोबस्त के कारण ही तालुकेदारों ने मेरे जिले में विद्रोह किया।....व्यक्तिगत जानकारी के आधार पर मैं यह कहने के स्थिति में हूँ कि अनेक मालगुजार मौजावार बंदोबस्त को लागू होने के खिलाफ हैं और पुरानी प्रणाली को बनाये रखना चाहते हैं।”<sup>12</sup>

इसके अलावा बढ़ा हुआ भू-राजस्व, खर्चीली न्याय प्रणाली, जंगल कानून, बारबार प्रशासन में बदलाव, रियासत को अपने अधिकारों में लेना आदि कुछ ऐसे कारण थे जो इस अंचल में विद्रोह के कारण बने। लेकिन जबलपुर अंचल में रामगढ़ की रानी वीरांगना अवन्ती बाई व गोंड़ आदिवासियों के हिम्मत, साहस, निडरता ने एक वर्ष तक अंग्रेजी ताकत से लोहा लिया व कुछ

समय के लिए जिले भर में अंग्रेजी सत्ता खत्म कर दी और मण्डला जिला गैजेटियर में लिखा है कि—“रामगढ़ की रानी ने रानी दुर्गावती का अनुसरण करके खुद को कटार मार कर आत्महत्या कर ली, जिससे उसे बंदी न बनाया जा सके।”<sup>13</sup> (सशक्त ऐतिहासिक स्त्रोतों से जानकारी मिलती है कि 5 फरवरी 1859 को वाडिंगटन के समक्ष समर्पण करने वालों ने रानी का नाम अंकित नहीं है)।

इस समय जिन इलाकों ने विद्रोह किया उनसे कालांतर में ब्रिटिश सरकार ने 20 फीसदी ज्यादा लगान लिया व रामगढ़ रियासत के उत्तराधिकारियों अमान सिंह और शेर सिंह से रामगढ़ तालुका भी जब्त कर लिया।

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## 21.

### सिंधियाकालीन ग्वालियर में साहित्य का विकास

\*रेणु सिंह

#### सारांश:-

ग्वालियर रियासत में सिंधिया शासको ने साहित्य के विकास में उल्लेखनीय योगदान दिया। कुछ शासक ऐसे थे जिन्होंने स्वयं ही काव्य सृजन किया महादजी सिंधिया (1761-1794 ई.) जो स्वयं कृष्ण भक्त थे इन्होंने अनेक रचनाओं का सृजन किया। महाराज माधौराव सिंधिया के समय में बलन्तराव सिंधिया जो जयाजी राव के पुत्र थे ने भागवत का अनुवाद किया यह भी कृष्ण उपासक थे। इनके अलावा अनेक कवि एवं साहित्यकार हुए जिन्होंने सिंधिया रियासत में साहित्य को विकास की पराकाष्ठा तक पहुँचाया। इसके साथ-साथ पत्र-पत्रिकाएं, समाचार पत्र, पुस्तकें तथा रचनाओं का प्रकाशन किया गया। हिन्दी साहित्य के अतिरिक्त मराठी, उर्दू, संस्कृत तथा आंग्ल साहित्य का विकास भी सिंधिया शासको के काल में यथार्थ रूप से रचनाकारों ने किया। मराठी मिश्रित हिन्दी (मोडी) भाषा को राजकीय भाषा का दर्जा दिया गया। जिसे कुछ विशेष व्यक्तियों के द्वारा ही पढ़ा जा सकता था।

**विशिष्ट शब्द :** सर्जन, अनुवाद, मिश्रित, आंग्ल, यथार्थ, साहित्य, मोडी, साहित्यकार, प्रकाशन, अतिरिक्त

ग्वालियर रियासत में साहित्य के विकास में सिंधिया राजवंश का उल्लेखनीय योगदान है। इस राजवंश के कुछ शासक ऐसे हैं जिन्होंने स्वयं ही काव्य सृजन किया तथा कुछ शासक ऐसे हैं जिन्होंने राजनीतिक अस्थिरता के कारण साहित्य के अपेक्षा युद्धों पर अधिक ध्यान दिया इसके बाद भी ग्वालियर रियासत में हिन्दी साहित्य के साथ-साथ मराठी, उर्दू आदि भाषाओं में साहित्य का विकास देखने को मिलता है। अधिकांश काव्य रचना संगीत के माध्यम से हुई है सिंधिया राजवंश के प्रारंभिक शासको के समय में मौलिक काव्य सृजन किया गया। मराठी शब्दों के विपुल शब्द भंडार का लाभ हिन्दी को भी मिला कुछ मराठी शब्द तो ज्यों के त्यों हिन्दी में प्रयोग कर

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\*शोधार्थी, शासकीय कमलाराजा कन्या स्नातकोत्तर स्वसाशी महाविद्यालय ग्वालियर

लिए गए और कुछ का प्रयोग अपभ्रंश के रूप में किया था।

सिंधिया राजवंश में सर्वप्रथम हमे महादजी सिंधिया (1761-1794ई.) जो भगवान श्रीकृष्ण के परम भक्त थे तथा कृष्ण की भक्ति में लीन रहकर उन्होंने कई रचनाओं का सृजन किया। इसकी जानकारी पुस्तकों से प्राप्त होती है। इनकी रचनाओं को पढ़कर व समझकर ऐसा लगता है कि वह उच्चकोटि के कवि थे। महादजी सिंधिया को श्रीमाधवजी के नाम से भी जाना जाता है। इनकी रचनाएं संस्कृत, मराठी, हिन्दी, ब्रजभाषा व फारसी आदि भाषाओं में लिखी गई हैं। महादजी शिन्दे अश्व शास्त्र में निपूण थे तथा इन्होंने 'अश्वफल प्रकाश' नामक ग्रन्थ निर्माण किया था। यह पाण्डुलिपि उज्जैन में उपलब्ध है।<sup>1</sup>

महाराज महादजी सिंधिया द्वारा रचित हिन्दी व मराठी पदों से ज्ञात होता है कि वह कृष्ण भक्त होने के साथ-साथ योग साधना भी करते थे प्रणव जाप का वर्णन इनके पदों में किया गया है।<sup>2</sup> महादजी सिंधिया श्रेष्ठ मुक्तक काव्यकार थे उनके गुरु कौन थे उसका उल्लेख नहीं मिलता है यह विद्वानों और कवियों के आश्रयदाता भी थे इनके आश्रय में उनेक कवि थे जिसमें दलनाथ भवनधर, लक्ष्मण महाराज रामदासी, बालमुकुन्द, भैरोलाल गोड़ शालिग्राम, सूरती मिश्रा प्रमुख थे।<sup>3</sup>

छत्रसिंह कायस्थ बटेश्वर क्षेत्र के अटेर (वर्तमान भिण्ड जिला) नामक गाँव के निवासी थे इन्होंने 'विजय मुक्तावली' नामक ग्रंथ की रचना संवत् 1757 में की थी इसमें महाभारत की कथा का वर्णन किया गया है यह ग्रन्थ एक स्वतंत्र प्रबन्ध काव्य के रूप में है इसमें कथावस्तु का वर्णन छन्दों में किया गया है।<sup>4</sup> कहा जाता है कि मुगल सम्राट शाहआलम भी महादजी सिंधिया की कृष्ण भक्ति से बहुत प्रभावित था शाहआलम स्वयं सुकवि था और उन्होंने अपने संग्रह 'नादिराते शाही' में सिंधिया के पद भी संग्रहित किए थे। यह पुस्तक लंदन के संग्रहालय में है।<sup>5</sup>

महादजी सिंधिया के पश्चात अगले शासक महाराज दौलतराव सिंधिया (1794-1825 ई.) हुए महाराज दौलतराव सिंधिया श्रीसंत महीपतिनाथ ढोली बुवा (ग्वाल्हेरकर) को उज्जैन से ग्वालियर लेकर आये थे महीपतिनाथ को राजगुरु बनाया गया इन्होंने कृष्ण भक्ति से ओतप्रोत श्रेष्ठ पदों की रचना की इनमें अधिकांश पद मराठी भाषा में लिखे गये हैं हिन्दी भाषा में लिखे गये पदों में मराठी भाषा का स्पष्ट प्रभाव दिखाई देता है मराठी भाषा के साथ-साथ इनकी भाषा में उर्दू शब्दों का भी प्रयोग मिलता है महीपतिनाथ जी ने अधिकांश पदों की रचना संगीत के आधार पर ही की है पहले वे स्वयं इन पदों को गाया करते थे इसके बाद उनके शिष्य कंठस्थ किया करते थे 'श्रीमहीपतिनाथ ढोली बुवा (ग्वाल्हेरकर) यांची पदे' नामक इस ग्रन्थ में इनके हिन्दी रचित 54 पद संकलित हैं।

पद्माकर भट्ट को भी महाराज दौलतराव सिंधिया ने आश्रय प्रदान किया और सरदार ऊदाजी के अनुरोध पर 'हितोपदेश' का भाषानुवाद किया पद्माकर ने आध्यात्मिक स्फुट रचना तथा प्रार्थना संग्रह लिखे नागरी प्रचारिणी पत्रिका ने इनके एकमात्र उपलब्ध पद को प्रकाशित किया। 'सन् 1846 ई. में जयाजीराव सिंधिया (1843-1886 ई.) के काल में शिक्षा के विकास के कारण साहित्य का विकासक्रम स्वतः ही तीव्र हो गया। लश्कर मदरसे में हिन्दी तथा मराठी साहित्य के अध्ययन की व्यवस्था की गयी।'<sup>7</sup>

साहित्य के विकास की दृष्टि से जयाजीराव सिंधिया का काल सर्वाधिक महत्वपूर्ण रहा, क्योंकि जयाजीराव सिंधिया के मंत्री दिनकर राव राजवाड़े ने शिक्षा एवं साहित्य के विकास के लिए महत्वपूर्ण योजना बनायी इस योजना के अन्तर्गत विभिन्न साहित्य तथा भाषाओं के अध्ययन के लिये विशेष व्यवस्था की गयी। हिन्दी, संस्कृत, मराठी भाषाओं के विकास के साथ-साथ उर्दू साहित्य का विकास प्रारम्भ हुआ उर्दू साहित्य के विकास में कौंसिल ऑफ रीजेन्सी के एक सम्मानित सदस्य गुलाम नवाव अहमद अहमदी का योगदान महत्वपूर्ण रहा।<sup>8</sup>

हरिहर निवास द्विवेदी के अनुसार ग्वालियर का प्रथम सप्ताहिक पत्र 'अखबार ग्वालियर' नामक समाचार पत्र था जो ग्वालियर शासन द्वारा 1844 में प्रारम्भ किया गया था, किन्तु बाद में वह बंद कर दिया सम्भवतः इसके स्थान पर 1853 में 'ग्वालियर गजट' का प्रकाशन आरम्भ हुआ 'ग्वालियर गजट' मध्यभारत राज्य बनने पर मध्यभारत गजट और फिर मध्यप्रदेश बनने पर मध्यप्रदेश गजट बन गया।<sup>9</sup>

ग्वालियर किले की तलहटी के पास किले के पहाड़ को काटकर एक गुफा बनाई गई थी इसी गुफा में ग्वालियर के कवि 'ऐनउल्लाह शाह' रहते थे इनका पुरा नाम ऐनुल्लाह हुसैन शाह था यह 'ऐन' उपनाम से कविता करते थे। महाराज श्रीमंत जयाजीराव सिंधिया ने आपके लिए एक घोड़ासव साज व दुशाले के भेजा आपने स्वीकार ना करते हुए यह कुण्डली लिख कर भेज दी।

*“अब क्या चाहिए साधु को सभी दिया भगवान,  
कपड़े खाक मसान के, कन्द मूल फल खान।  
कन्द मूल फल खान, नदी जल पीवन दीनी,  
खप्पर दोनों हाथ गुफा रहने को दीनी।  
विचरन को चारो दिशा 'ऐन' भोग को ज्ञान।”<sup>10</sup>*

संत कवि ऐन ने गुरु उपदेश सार, सिद्धांत सार, भक्त रहस्य, इनायत हुजूर, सूर रहस्य, अनुभव सार, ब्रह्म विलास, भिक्षुक सार, भगवत प्रसाद, श्याम हितकर, हितउपदेश, हरी प्रसाद, ऐन विहार, नर चरित्र आदि ग्रन्थों की रचना की। नर चरित्र इनका अंतिम ग्रन्थ सम्वत् 1896 में लिखा हुआ मिलता है आपके काव्य ग्रन्थ मध्यदेशीय भाषा में लिखे गये हैं दोहा, चौपाई और कुण्डलियां इनके प्रिय छन्द थे इतनी कुण्डलियां किसी अन्य कवि ने नहीं लिखी इसी कारण इन्हे कुण्डली सम्राट भी कहा गया है।<sup>11</sup>

'जयाजी प्रबन्ध' एक महाकाव्य है इस महाकाव्य की रचना कवि श्री बालशास्त्री गर्दे जी ने की इन्होंने 'जयाजी प्रबन्ध' में शिन्दे कुल के राजा जयाजीराव शिन्दे तथा उनके पूर्वजों के चरित्र का वर्णन किया है कवि ने इस महाकाव्य का विभाजन अध्यायों में किया है सम्पूर्ण काव्य में 33 अध्याय हैं इन अध्यायों के पदों की संकलित संख्या 2498 है कवि ने इस महाकाव्य में शिवाजी, शाहू, पेशवा, राणो जी, महादजी, दौलतराव, बायजाबाई, ताराबाई तथा जयाजीराव शिन्दे तक के मराठा सम्राज्य का इतिहास संकलित किया है इस रचना में कवि ने विशेष रूप से

जयाजीराव शिन्दे के समय केराजनैतिक, सामाजिक तथा सांस्कृतिक स्थितियों के बारे में सम्पूर्ण जानकारी उपलब्ध की है।<sup>12</sup>

जयाजीराव सिंधिया की मृत्यु के बाद माधौराव सिंधिया (1886 से 06 जून 1925 ई.) ग्वालियर रियासत पर शासन किया इस काल में स्वतंत्रता आन्दोलन ने जोर पकड़ लिया था इस कारण इस समय में जो साहित्य की रचना की गई वह देश भक्ति से प्रेरित था।<sup>13</sup> श्री रघुपतिशास्त्री वाजपेयी द्वारा रचित 'हेमन्तो बंसन्तः' एक गद्यमय लघुकाव्य है रघुपति शास्त्री वाजपेयी के शिष्य श्री शिवराम शास्त्री ने इस रचना को प्रकाशित किया है इस पुस्तक में प्रारम्भ में श्री शिवराम शास्त्री ने संक्षिप्त भूमिका लिखी है भूमिका के अंत में अपना परिचय दिया है आगे इसमें श्रीमंत जयाजीराव सिंधिया की मृत्यु के उपरान्त उनके पुत्र माधौराव सिंधिया को शासन का कार्यभार सौंपा गया तब माधौराव की उम्र सिर्फ 10 वर्ष की थी श्रीमंत महाराज जब वयस्क हुए तब उन्हें राज्य के प्रशासनिक पूर्णाधिकार प्राप्त हुए इस अवसर पर विशेष दरबार का आयोजन किया गया श्री रघुपति शास्त्री वाजपेयी जी ने इसी समारोह का वर्णन 'हेमन्तो बंसन्तः' नामक लघु गद्य रचना में किया है यह एक राजनैतिक ग्रन्थ है इस ग्रन्थ में कवि ने राजा के अधिकार, राजा का प्रजा के प्रति कर्तव्य आदि का वर्णन किया है।<sup>14</sup>

श्रीरघुपति शास्त्री वाजपेयी ने 'श्रृंगेरी यात्रा' नामक एक लघु चम्पू काव्य की रचना की इस रचना में कवि ने ग्वालियर से श्रृंगेरी तक की यात्रा का वृत्तान्त का वर्णन किया है ग्वालियर के श्री भालचन्द्र केलकर इन्जीनियर की शिक्षा के लिए इंग्लैण्ड गये थे। इन्जीनियर बनकर श्री केलकर ग्वालियर आये किन्तु ग्वालियर के सनातनी एवं संकुचित समाज ने समुद्र यात्रा के पाप के कारण केलकर का सामाजिक बहिष्कार किया उस समय रावजी शास्त्री वेलणकर धर्माधिकारी थे धर्माधिकारी के प्रस्ताव के अनुसार श्री माधौराव सिंधिया की आज्ञा से श्री रघुपति शास्त्री वाजपेयी को श्रृंगेरी के शंकराचार्य के पास भेजा गया इस कथानक से तत्कालीन समाज का चित्रण स्पष्ट रूप से सामने आ जाता है। उस समय विदेश शिक्षा को तथा विदेश जाने वाले को समाज से बहिष्कृत कर दिया जाता था इस वर्णन से कवि की सामाजिक प्रवृत्ति दृष्टिगोचर हो रही है।<sup>15</sup>

महंत जी का जन्म बसन्त पंचमी संवत् 1934 (1877 ई.) में हुआ महंत लक्ष्मणाचार्य ने अपनी साहित्य सेवा तथा विशेषकर अपनी समाज सेवा के कारण अच्छी ख्याति प्राप्त की इस समय 'मजलिस-ए-आम' के आप मेम्बर थे और मजलिस में सामाजिक विषयों पर आपके भाषण बड़े महत्व के समझे जाते थे साहित्य और काव्य में आपकी बड़ी रुचि थी आप 'अद्भुत' रामायण, शिक्षाशतक आदि कुछ पुस्तकें भी लिख चुके हैं तथा आपकी कविताएँ प्रायः 'जयाजी प्रताप, श्री वेंकटेश्वर समाचार कल्याण' आदि पत्रों में प्रकाशित होती रहती थी महन्त जी ने द्रविड़ ग्रंथ सहस्र गीतो का हिन्दी पद्यानुवाद किया।<sup>16</sup>

महाराज माधौराव सिंधिया के शासनकाल में सन् 1905 में 'जयाजी प्रताप' नामक एक पत्रिका का प्रकाशन हुआ जिसका स्वरूप साहित्यिक था यह पत्रिका बाद में दैनिक समाचार पत्र हो गई इस समाचार पत्र में साहित्यकारों की रचनाओं का प्रकाशन होता था।<sup>17</sup> ग्वालियर राज्य

का प्रथम अशासकीय पत्र 'भार्गव ब्राह्मण हितैषी' नामक मासिक पत्र था जो शिवपुरी जिले के दिनारा से पंडित पन्नालाल द्विवेदी ने 1912 ई. में प्रकाशित किया जो मूलतः सामाजिक पत्र था।<sup>18</sup> महाराज माधौराव सिंधिया द्वारा स्थापित सरदार स्कूल किला ग्वालियर के छात्रों ने 'जैसे को तैसा', एक शिक्षाप्रद छोटा सा हिन्दी नाटक प्रस्तुत किया इस नाटक को बाबू श्यामलाल साहब ने सन् 1916 में प्रकाशित करावाया यह नाटक रामभूषण प्रेस आगरा से प्रकाशित किया गया।<sup>19</sup>

सन् 1917 में 'महाराजा सिंधिया के व्याख्यान' का भाग तृतीय प्रथम संस्करण का प्रकाशन हुआ जिसमें मिस्टर बुल जो उस समय से शिक्षा विभाग के इंस्पेक्टर जनरल थे ने बालको की शिक्षा के बारे में सालाना जल्सा विक्टोरिया कॉलेज में भाषण दिया, सालाना जल्सा गर्ल्स स्कूल डिप्टी इंस्पेक्टर जर्नल का बालिका शिक्षा से संबंधित भाषण तथा सालाना जल्सा कन्या धर्म वर्धिनी सभा का भाषण तथा गवर्निंग कौंसिल सरदार स्कूल (विशेष शिक्षा) में दिये गये भाषणों का उल्लेख किया गया इसके संपादक श्री रामजीदास वैश्य है।<sup>20</sup>

ग्वालियर नगर में पत्रकारिता प्रारम्भ करने का श्रेय उपनगर मुरार के श्री श्यामलाल पाण्डवीय जी को है जो मूलतः एक राजनैतिक कार्यकर्ता थे तथा अपने राजनैतिक विचारों का प्रचार करना चाहते थे उन्होंने इसके लिए शुद्ध साहित्यिक माध्यम अपनाया और 1918 में 'गल्प पत्रिका' नामक मासिक पत्रिका का प्रकाशन आरम्भ किया गया उस समय ग्वालियर रियासत में समाचार पत्रों के प्रकाशन को नियमित करने वाला कानून नहीं था अतः पत्रिका का प्रकाशन बंद कर दिया गया किन्तु पाण्डवीय जी ने हिम्मत नहीं हारी और उन्होंने रईस, मुनि, अहिंसा, स्टेट हैराल्ड, ग्राम सेवक, समय आदि नामक पत्र निकाले थे। ये सभी पत्र झांसी में मुद्रित कराकर वितरित किये जाते थे।<sup>21</sup>

श्रीयुत चंद्रिका प्रसाद मिश्र ने अन्तराल के सन्नाटे को पाटा और मुरार को अपनी गतिविधियों का केन्द्र बनाया उन्होंने सन् 1920 ई. से लेखन प्रारंभ किया मिश्र ने मारवाड़ गौरव (नाटक), नवप्रभात (काव्य संग्रह), चंचल कुमारी (खण्ड काव्य), जातक कथाएँ, भारतीय नव निर्माण की रूप रेखा, आकाश की सैर, भगवान बुद्ध, चिड़िया घर आदि का लेखन किया।<sup>22</sup> सन् 1921 ई. में ग्वालियर से 'समय' सप्ताहिक का प्रकाशन स्वर्गीय श्यामलाल पाण्डवीय जी ने प्रारम्भ किया 'प्रजा पुकार' जो कांग्रेस का प्रमुख पत्र था का सम्पादन किया ग्वालियर पत्रकार संघ और मध्यभारत पत्रकार संघ की कार्यकारणी के सदस्य रहे कहानी तथा उपन्यास लिखने का शौक था जयाजी प्रताप मे कहानियां लिखी पहली बार 1921 में सत्याग्रह के दिनों में तथा गैर कानूनी साहित्य 'हिन्द स्वराज्य' बेचने पर जेल यात्रा की। 'समय' समाचार पत्र के कुछ अंक स्थानीय नगर निगम संग्रहालय ग्वालियर की समाचार दीर्घा में उपलब्ध है।<sup>23</sup>

माधौराव सिंधिया ने 'दरबार पॉलिसी' के नाम से पुस्तकों की एक विस्तृत श्रृंखला प्रकाशित की। विभिन्न विभागों के कार्य-कलापों संबंधित शासकीय नीति की विस्तृत विवेचना उन्होंने इन ग्रन्थों में की है इस प्रकार यह ग्रन्थ अत्यन्त महत्वपूर्ण शासकीय दस्तावेज है।<sup>24</sup> सन् 1924 ई. में 'महाराजा सिंधिया के व्याख्यान' का भाग चौथा एवं पांचवा श्री रामजीदास वैश्य (ताजिरूल मुल्क)

द्वारा सम्पादित किया गया। इस पुस्तक में सालाना जल्सा कन्या धर्म वर्धिनी सभा, माधव संगीत विद्यालय, सालाना जल्सा गवर्निंग कौंसिल सरदार स्कूल आदि के आयोजनों में दिये गये भाषणों को विस्तृत श्रृंखलाबद्ध तरीके से लिखा गया है।<sup>25</sup>

सन् 1925 ई. में स्वर्गीय रुद्रदत्त मिश्र जी ने 'सतसई' काव्य का सृजन खड़ी बोली में किया इसे रामनरेश त्रिपाठी ने अपनी पत्रिका में प्रकाशित किया रुद्रदत्त मिश्र द्वारा रचित खण्ड काव्य 'वनवासिनी' में कवि ने नारी के प्रति नई दृष्टि से चिन्तन किया है।<sup>26</sup> महाराज माधौराव सिंधिया के शासन काल में जयाजीराव सिंधिया के पुत्र बलवंतराव साहेब भक्ति कवियों में से एक थे इन्होंने भागवत का हिन्दी छन्दों में ब्रज प्रदेश की भाषा में अनुवाद किया इन्हें ज्योतिष एवं चिकित्सा का ज्ञान था अपने व्यक्तिगत जीवन में वह एक कट्टर धार्मिक हिन्दू थे इन्होंने हिन्दी, संस्कृत और मराठी भाषा में काव्य रचनाएँ की हैं। संस्कृत भाषा में लिखे गये पद्य भी सामान्य संस्कृत भाषा में लिखे गये हैं। इनका मुख्य उद्देश्य गायन था बलवन्तराव भैया कृष्ण उपासक थे 'उत्थान' नामक रचना में इन्होंने कृष्ण की बाल लीलाओं का वर्णन किया है ग्वालियर राज्य में इनके पद्यों का गायन श्रद्धापूर्वक किया जाता था।<sup>27</sup>

माधौराव सिंधिया जी का निधन 1925 ई. में हो गया इनके बाद इनके पुत्र जीवाजीराव सिंधिया (1925-1961 ई.) शासक बने वयस्क होने के बाद उन्हें सत्ता का अधिकार प्राप्त हुआ इस काल में हिन्दी कविता अपने चरम पर थी।<sup>28</sup> सन् 1929 ई. में ग्वालियर रियासत की ओर से 'ग्वालियर गवर्नमेन्ट गैज़ेट' नामक एक शासकीय दस्तावेज प्रकाशित किया गया। इसमें विभिन्न विभागों के कार्य कलापो से सम्बन्धित शासकीय नीति की विस्तृत विवेचना की गई है यह विस्तृत श्रृंखला में प्रकाशित किया गया है।<sup>29</sup> जगन्नाथ प्रसाद मिलिन्द ने सक्रिय राजनीति में भाग लिया आप प्रसिद्ध कवि, नाटककार, व्यंग्यकार थे आपने 19 पुस्तकें लिखी आपके साहित्य में राष्ट्रीय विचारधारा कूट-कूट कर भरी है आपकी रचनाओं में प्रताप प्रतिज्ञा (1929) है। वह सही अर्थों में समाजवादी राष्ट्रीय विचारक थे।<sup>30</sup>

सन् 1933 में The Scindia School Magazine नवम्बर 1933 में The Principal The Scindia School Gwalior द्वारा प्रकाशित की गई इस पुस्तिका में सिंधिया स्कूल के कार्यकलाप तथा बालकों को स्कूल में किस प्रकार शिक्षित किया जाता है इस प्रकार की बातों से अवगत कराया गया है।<sup>31</sup> 'ग्वालियर का वर्तमान शासन और उसके सुधार की सूचनाएँ' नामक पुस्तक 1936 में प्रकाशित की गई थी इस पुस्तक में मध्यभारत की मराठा रियासते (ग्वालियर, इन्दौर, धार, देवास) का जागीर इलाका, फौजी विभाग, न्याय विभाग, ग्राम सुधार योजना, शिक्षा प्रचार की अवस्था मजलिस-ए-आम, शासन सुधार के लिए कानून आदि का विवरण दिया गया है।<sup>32</sup>

ग्वालियर के जिन सुपुत्रों ने हिन्दी संसार में ख्याति पाकर अपनी जन्मभूमि का सिर ऊंचा किया है। इनमें श्री बाल कृष्ण शर्मा 'नवीन' प्रमुख हैं साहित्य, काव्य सम्पादन, कला, राजनीतिक आदि सभी क्षेत्रों में आपने अपनी प्रतिभा का परिचय दिया तथा सभी क्षेत्रों में सफल हुए आप हिन्दी के उच्च कोटि के कवियों में गिने जाते हैं। आप एक अच्छे वक्ता एवं सच्चे राष्ट्रीय कार्यकर्ता हैं। आपकी कविताएँ प्रायः उच्च कोटि की होती हैं उनमें सरलता है, रस है तथा प्रवाह

है 'विप्लव गायन' तथा 'साकी' आपकी प्रसिद्ध कविताएँ हैं इनकी प्रकाशित कृतियों में कुंकुम, रश्मि रेखा आदि शामिल हैं।<sup>33</sup> कविवर विरही (स्वर्गीय कालीप्रसाद विरही) का पहला गीत संग्रह 'उच्छवास' 1940 के आसपास प्रकाशित हुआ दूसरा गीत संग्रह 'अश्रुगीत' 1941 में प्रकाशित हुआ संग्रह की सशक्त रचनाओं के कारण ग्वालियर राज्य ने इन्हें पुरूस्कृत किया विरही जी का तीसरा गीत संग्रह 'अतीत के गीत' प्रकाशित हुआ।<sup>34</sup>

रामकुमार चतुर्वेदी चंचल जी ने उस युग में साहित्य सृजन प्रारम्भ किया जब स्वतंत्रता संग्राम अपने चरम पर था इस कारण उनके काव्य में देश की दुर्दशा और स्वतंत्रता प्राप्ति की छटपटाहट स्थाई रूप से समाहित हो गई। सन् 1942 ई. में भारतीय क्रान्ति से प्रेरित होकर राष्ट्रीय विचारधारा को अखिल भारतीय कवि सम्मेलनो के माध्यम से सारे देश में प्रवाहित किया आपका प्रथम खण्डकाव्य 'खून की होली' में श्रमिकों के शोषण के विरुद्ध विक्षोभ व्यक्त करने वाले विचार व्यक्त किये हैं।<sup>35</sup> महादेव राजाराम भालेराव द्वारा रचित किया गया निबंध 'सुंदर नगरियां कैसे निर्माण हो' का प्रकाशन 1945 ई. में किया गया इस पुस्तक में नगरो की व्यवस्था, रखरखाव, साफ-सफाई किस प्रकार से होनी चाहिए, घरों में प्रकाश की व्यवस्था होनी चाहिए हवा पर्याप्त आनी चाहिए निवास स्थान किस प्रकार का नियोजित होना चाहिए इस बारे में वर्णन किया गया है।<sup>36</sup>

पंडित सदाशिव शास्त्री मुसलगाँवकर ने 'शिंदेविजयविलास चम्पू' काव्य की रचना की है इस रचना में कवि ने शिंदे वंश के प्रादूर्भाव से लेकर स्वर्गीय महाराज जीवाजीराव शिंदे तक का इतिहास संक्षेप में सरल तथा सरस भाषा में प्रस्तुत किया है इस रचना में आठ उपविभाग दिये गये हैं कवि ने राणो जी शिंदे, राणो जी शिंदे के पुत्रों का जीवन वृत्त, महादजी शिंदे, दौलतराव शिंदे, जनको जी, जयाजीराव शिंदे, माधौराव शिंदे, जीवाजीराव शिंदे के कार्यों का वर्णन प्रस्तुत किया है जयाजीराव शिंदे के पुत्र बलवन्तराव शिंदे द्वारा रचित रचनाओं का उल्लेख किया है इनमें श्री मद्द्वादश स्कन्ध पद्यानुवाद, पदमाला, ऊषा नाटकम्, मुक्ति द्वारनिदर्शनम् आदि हैं।<sup>37</sup>

ग्वालियर अंचल में संस्कृत साहित्य रचना में अनेक कवि आते हैं जिनमें कवियों के कुछ ग्रंथ प्रकाशित हैं तथा कुछ ग्रंथ अप्रकाशित हैं इनमें

जयाजी प्रबन्ध- बालशास्त्री गर्दे  
दक्षिणयात्रा दर्पणम् और राधाविनोद-गोपालराव अटेकर  
शिंदेविजयविलास चम्पू- श्री सदाशिव शास्त्री मुसलगाँवकर  
श्रृंगेरीयात्रा तथा पद्मावती परिणय चम्पू-श्रीरघुपतिशास्त्री वाजपेयी  
माधवराव प्रशस्ति- श्री निवास शास्त्री भट्ट  
जीवाजीराव प्रशस्ति- श्री निवास शास्त्री भट्ट।<sup>38</sup>

सिंधिया वंश के महाराज जीवाजीराव सिंधिया के काल में ग्वालियर में छायावादी काव्य आंदोलन ने सारे देश में नवक्रान्ति का शंखनाद कर दिया था इस आंदोलन में गणेश शंकर विद्यार्थी, माधव सिद्धनाथ आगरकर, श्यामलाल पाण्डवीय, जगन्नाथ प्रसाद मिलिन्द, झम्नलाल शर्मा, मायाप्रसाद वर्मा, शम्भूनाथ सक्सेना, ब्रजनारायण ब्रजेश, तख्तमल जैन, रामकुमार चतुर्वेदी

चंचल, डॉ. हरिहर निवास द्विवेदी, अलट विहारी वाजपेयी इत्यादि कवि इस समय स्वतंत्रता प्राप्ति के लिए अपनी रचनाओं एवं कविताओं के माध्यम से ग्वालियर निवासियों को प्रेरित किया।<sup>39</sup>

पंडित हरिहर निवास द्विवेदी ने हिन्दी साहित्य के विकास में अपना महत्वपूर्ण योगदान दिया तथा ग्वालियर राज्य से वे साहित्यकार एवं इतिहासकार के रूप में अंतिम समय तक जुड़े रहे। स्थानीय ग्वालियर भाषा का गहन अध्ययन किया तथा उन्होंने अपनी साहित्यिक निपुणता का परिचय विभिन्न स्थानीय प्राचीन पाण्डुलिपियों का अनुवाद करके दिया।<sup>40</sup> आपने ग्वालियर चंबल संभाग के इतिहास को काफी परिश्रम को खोज कर लिखा इनकी अनेक पुस्तकों में से 'ग्वालियर के तोमर' व 'मध्यभारत का इतिहास' काफी मशहूर हुई। द्विवेदी जी ने चौदहवीं से सौलहवीं शताब्दी के दौरान साहित्य, कला व संस्कृति के केन्द्र रहे ग्वालियर की खोज परख सामग्री ग्रंथ के तौर पर जनता के सामने प्रस्तुत की आपने लगभग 57 पुस्तकें लिखी व कई पुस्तकों का सम्पादन किया आपने ग्वालियर पत्रकारिता के क्षेत्र में भी काम किया इन्होंने ग्वालियर के प्रथम दैनिक नवप्रभात व मंगल प्रभात की स्थापना व सम्पादन किया मध्यप्रदेश के गजेटियर के सम्पादक मंडल के सदस्य भी रहे हैं।<sup>41</sup>

जगन्नाथ प्रसाद मिलिन्द ग्वालियर के राष्ट्रवादी साहित्यकार थे ग्वालियर के हिन्दी साहित्य के विकास में श्री मिलिन्द का योगदान अत्यन्त महत्वपूर्ण है आपने सप्ताहिक पत्र 'जीवन' के सम्पादन का कार्य कुछ समय तक किया ग्वालियर में साहित्य एवं संस्कृति की पत्रिका 'भारती' का सम्पादन भी किया। श्री मिलिन्द ने वर्तमान में ग्वालियर में श्री जगन्नाथ प्रसाद शोध संस्थान एवं वाचनालय हिन्दी साहित्य की सेवा कर रहा है श्री मिलिन्द की साहित्यिक निपुणता एवं अभिरूचि का बोध हम उनके द्वारा प्रकाशित तत्कालीन अनेकों समाचार पत्रों में प्रकाशित लेखों से लगा सकते हैं।<sup>42</sup> सिंधिया कालीन साहित्य के विकास में तत्कालीन विक्टोरिया कॉलेज के हिन्दी विभाग का योगदान भी महत्वपूर्ण रहा इस संस्था ने अनेक हिन्दी साहित्य के विद्वान छात्रों को जन्म दिया।<sup>43</sup>

उपर्युक्त विवेचन से हम यह पाते हैं कि सिंधिया कालीन प्रारंभिक शासकों के अधीन हिन्दी साहित्य का विकास अत्यन्त धीमी गति से हुआ परन्तु माधौराव सिंधिया तथा उनके बाद ग्वालियर की साहित्यिक गतिविधियाँ तीव्र हुई राज्य के अंतिम चरण में राष्ट्रवाद का प्रभाव परिलक्षित होता है। हिन्दी साहित्य के अतिरिक्त सिंधिया राज्य में यदि किसी अन्य भाषा को प्रोत्साहन अथवा महत्व मिला तो वह है मराठी। सिंधिया शासकों में मराठी मिश्रित हिन्दी को राज्य की राजकीय भाषा का दर्जा दिया हिन्दी मराठी मिश्रित को 'मोडी' भाषा की संज्ञा दी गई।

हिन्दी, मराठी के अतिरिक्त उर्दू, संस्कृत तथा आंग्ल साहित्य की उपेक्षा नहीं हुई सिंधिया कालीन आंग्ल साहित्य में कुछ महत्वपूर्ण पुस्तकें प्रकाश में आई इसमें श्री हक्सर तथा श्री बुल ने अपना महत्वपूर्ण योगदान दिया इस प्रकार सिंधिया कालीन साहित्य के अन्तर्गत हिन्दी, मराठी, संस्कृत, उर्दू तथा आंग्ल साहित्य का विकास पर प्रकाश डालने के बाद हम इस निष्कर्ष पर पहुँचते हैं कि तुलनात्मक रूप से हिन्दी भाषा में उत्कृष्ट साहित्य लिखा गया तथा सिंधिया शासकों का साहित्यिक विकास में महत्वपूर्ण योगदान रहा।

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43. हिन्दी विभाग - महारानी लक्ष्मीबाई कला एवं वाणिज्य स्वशासी महाविद्यालय, ग्वालियर का वार्षिक प्रतिवेदन शताब्दी स्मारिका वर्ष 1992 में प्रकाशित।

## 22.

### पुरातात्विक पर्यटन/ऐतिहासिक पर्यटन (उत्तर बस्तर कांकेर के विशेष संदर्भ में)

\*डॉ. पूनम साहू

#### शोध सारांश

कांकेर शहर के चारों ओर छोटे-बड़े पहाड़ों की श्रृंखलाएं फैली हुई हैं। यहां सबसे बड़े पहाड़ को गढ़िया पहाड़ कहा जाता है, जिसे देखकर सहसा कोई विश्वास नहीं करेगा कि उसके ऊपर कभी न सूखने वाला तालाब है, बल्कि फुटबाल के मैदान की तरह उनके समतल भू-भाग भी है। हिन्दू देवी-देवताओं के मंदिर भी यहां हैं। यहां प्रतिवर्ष शिवरात्रि मेला के साथ अब नवरात्रि मेला व कांकेर गढ़िया महोत्सव भी होने लगा है। होलिका दहन की रात्रि सर्वप्रथम इस पहाड़ पर ही होलिका जलाई जाती है, एवं ऊपर से आग लेकर नीचे उतरने के बाद ही शहर में विभिन्न स्थानों पर उक्त अग्नि से होलिका दहन किये जाने की परम्परा वर्षों से निभाई जा रही है। यहां पुराने किले के अवशेष भी दृष्टिगोचर होते हैं। किले का चौखट एवं पत्थरों की डियोढ़ी आज भी सुरक्षित है। इस पहाड़ का प्रमुख आकर्षण छुरीगुफा है। गढ़िया पहाड़ की बगलवाली छोटी पहाड़ी 'जोगी गुफा' के नाम से प्रसिद्ध है, इस गुफा में एक त्रिपूल तथा सामने जोगी की खड़क पड़ी है, जो किसी तपस्वी योगी का प्रमाण है। यहां अवस्थित तालाब तथा पत्थरों के आकर्षक आकार - प्रकार सुंदर दृश्यों की सृष्टि करते हैं।

अंतागढ और आमामेड़ा मार्ग पर स्थित पिंजोड़ी घाटी केषकाल घाटी से भी सुंदर है, किन्तु राष्ट्रीय राजमार्ग से अलग होने के कारण प्रसिद्धि पाने से वंचित हैं। यह घाटी अत्यंत खरतनाक व इसका मार्ग संकरा है। इस घाटी के नीचे चर्रे-मर्रे नामक सुंदर जलप्रपात है। इसके चारों ओर आज भी प्राकृतिक छटा मनोहारी है, जहां आज भी राष्ट्रीय पशु बाघ की दहाड़ दिन दहाड़े सुनी जा सकती है। रावघाट पहाड़ी श्रृंखला में ग्राम फूल पहाड़ में जलप्रपात युक्त प्राकृतिक गुफा है,

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इस गुफा में शिवलिंग स्थापित है। कोरर से दक्षिण की ओर स्थित तरान्दुल पर्यटकों को आत्म विभोर कर देता है। कांकेर अंचल विभिन्न देवी-देवताओं के गुप्तकालीन एवं प्रस्तर मूर्तियों से भरा पड़ा है। संपूर्ण क्षेत्र में कलात्मक प्रस्तर प्रतिमाएं यत्रतत्र सर्वत्र पड़ी हुई हैं। इन मूर्तियों को मुख्यालय कांकेर में पुरातत्व संग्रहालय निर्माण कर पर्यटकों दृष्टिकोण से महत्वपूर्ण स्थलों को विकास यदि तेजी से निकट भविष्य में संभव हुआ तो निश्चय ही इससे कांकेर की अर्थव्यवस्था सुदृढ़ होगी ही। अंचल में पर्यटन उद्योग को विकसित कर बहुत से बेरोजगारों को काम दिया जा सकता है।

उत्तर बस्तर कांकेर पर्यटकों के लिए और मनभावन केन्द्र हो सकता है। आवश्यकता है, सिर्फ इसके विकास एवं संवर्धन की अंचल की सांस्कृतिक विरासत अत्यंत प्राचीन है। यहां पौराणिक एवं ऐतिहासिक महत्व के स्थल भी हैं। जो धार्मिक एवं सांस्कृतिक दृष्टि से उन्नत स्थल थे। उत्तर बस्तर कांकेर के दर्शनीय स्थल अपनी विविधता के लिए प्रसिद्ध है, अन्य राज्यों और जिलों की तुलना में यह पर्यटन स्थलों में पर्यटकों के लिए वे सुविधाएं उपलब्ध नहीं हैं। जो होनी चाहिए यदि इस पर्यटन स्थलों को भारतीय पर्यटन मानचित्र में शामिल किया जाए तो, निश्चित रूप से इसकी जानकारी देश विदेश के पर्यटकों को हो सकेगी। छत्तीसगढ़ राज्य निर्माण के बाद इस जिलों के पर्यटन स्थलों के विकास की दिशा में समुचित कदम उठाना प्राथमिक आवश्यकता होगी।

इको टूरिज्म का अर्थ है एक प्राकृतिक क्षेत्र विशेष की यात्रा करना, जिसमें कि पर्यावरण का संरक्षण और स्थानीय लोगों के कल्याण में सुधार हो। इको टूरिज्म का मूल उद्देश्य समाज के विभिन्न वर्गों के लिए प्राकृतिक संसाधन, शोकेस, मनोरंजन देखने के प्रक्रियाओं के लिए शैक्षणिक प्राकृतिक प्रकृति और मूल्यों और पर्यावरण संबंधी संदेशों का प्रचार करना। इको टूरिज्म आमतौर पर वनस्पति, जीव, सांस्कृतिक विरासत के आकर्षण आदि स्थलों के यात्रा शामिल है। इको टूरिज्म के लक्ष्यों में से पर्यावरण पर मनुष्यों के प्रभाव में पर्यटकों अंतर्दृष्टि प्रदान और हमारे प्राकृतिक निवास के सराहना को बढ़ाना है, तथा पर्यावरण की पारंपरिक पर्यटन के नकारात्मक पहलुओं को कम करने और स्थानीय लोगों की संस्कृति और अखण्डता को बढ़ाना शामिल है। प्रस्तुत शोध पत्र में उत्तर बस्तर कांकेर के परातात्विक/ऐतिहासिक पर्यटन का उल्लेख किया गया है, जो इको टूरिज्म को बढ़ावा देती है।<sup>1</sup>

कंक ऋषि की नगरी कांकेर (कांकरय) प्राचीन समय में अपने वैभव के लिए प्रसिद्ध रही। प्राकृतिक सुषमा के धनी उत्तर बस्तर कांकेर अंचल में अनेक दर्शनीय स्थलों से भरे पड़े हैं। यहां के चप्पे-चप्पे में नैसर्गिक सौन्दर्य बिखरा है। गुप्तकालीन मूर्तिकला के विकास में उत्तर बस्तर कांकेर जिला का महत्वपूर्ण योगदान रहा है, कुशल शिल्पियों के छिनी के आघात से पाषाण मुलायम मिट्टी बनकर चिंतन सौन्दर्य और लवण्य की प्रतिमाओं में रुपान्तरित हो उठे। गुप्त युग के शिल्पियों में मूर्ति निर्माण में शारीरिक सौन्दर्य के साथ-साथ आंतरिक सौन्दर्य का चित्रण किया है। छत्तीसगढ़ राज्य बनने के बाद उत्तर बस्तर कांकेर जिले पर तो कभी कभार कोई पुस्तिका या फोल्डर प्रकाशित हो जाता है। मगर उत्तर बस्तर कांकेर को लगता है कि अधिकारीगण पर्यटन की दृष्टि से जिला मानते ही नहीं हैं, इसलिए उत्तर बस्तर कांकेर जिले के ऐतिहासिक एवं

पुरातात्विक पर्यटन स्थलों का उल्लेख कर रहे हैं, जिनका भ्रमण उत्तर बस्तर कांकेर में रुककर किया जा सकता है।<sup>2</sup>

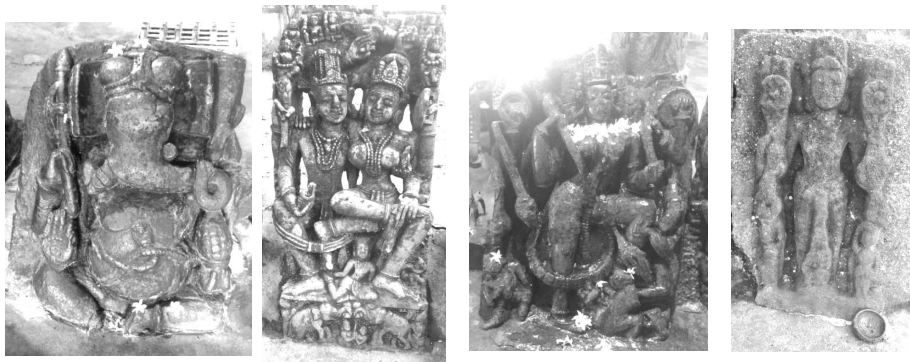
आधुनिक छत्तीसगढ़ के दक्षिण में स्थित उत्तर बस्तर कांकेर का स्थान भारत के इतिहास में नदी की उस अदृश्य जल की तरह है, जिसका प्रवाह आंखों से दिखाई नहीं देता। अनेक कारणों से उत्तर बस्तर कांकेर आज भी इतिहासकारों के लिए एक पहेली और चुनौती है। इस विशिष्ट और संरचना विपुल प्राकृतिक संपदा इन्द्रधनुषी आदियसंस्कृति तथा यत्र बिखरी पुरातात्विक धरोहरों के लिए उत्तर बस्तर कांकेर विश्वप्रसिद्ध अपनी इन्ही विशेषताओं के लिए अन्वेषकों और शैलानियों के लिए आकर्षण का केन्द्र बन गया है।<sup>3</sup>

यह जिला अपने नैसर्गिक सौन्दर्य के लिए प्रदेश में प्रसिद्ध है। वनाच्छादित पहाड़ियां, कलकल नदियां और मनोहारी जलप्रपात आदिम जनजातियों का निवास स्थली एवं ऋषियों की तपोगुफाएं कन्दराएं कांकेर में आगंतुक पर्यटकों का मन मोह लेती है। प्राकृतिक सौन्दर्य एवं सांस्कृतिक विरासत की दृष्टि से उत्तर बस्तर कांकेर छत्तीसगढ़ का स्वर्ग है।<sup>4</sup>

पुरातात्विक/ऐतिहासिक पर्यटन सांस्कृतिक पर्यटन का एक रूप है, जिसका उद्देश्य जनता के लिए पुरातत्व एवं ऐतिहासिक स्थलों का संरक्षण करना है। पुरातात्विक पर्यटन में सभी सार्वजनिक पुरातात्विक पदोन्नति के साथ जुड़े पुरातात्विक स्थलों, संग्राहलयों, व्याख्या केन्द्रों, ऐतिहासिक घटनाओं आदि शामिल है। देश की संस्कृति में विशेष रूप से भौगोलिक क्षेत्रों में उन लोगों में जीवन शैली की, उन लोगों के इतिहास में कला, वास्तुकला, धर्म और अन्य तत्वों का उल्लेख है। छत्तीसगढ़ की गहरी ऐतिहासिक पृष्ठभूमि है, छत्तीसगढ़ के उत्तर बस्तर कांकेर क्षेत्र की पुरातात्विक एवं ऐतिहासिक पर्यटन स्थल का वर्णन किया जा रहा है।<sup>5</sup>

### पुरातात्विक पर्यटन स्थल

#### 1. कुरना गांव में स्थापित प्राचीन मूर्तियों :-



विकासखण्ड नरहरपुर के अन्तर्गत कुरना गांव कांकेर से 16 किमी दूर दक्षिण दिशा में महानदी के तट पर स्थित है। जनश्रुति के अनुसार सर्वप्रथम प्राचीन मूर्तियों उत्तर बस्तर कांकेर के तहसील चारामा के ग्राम कोटेला से प्राप्त हुई जिसे कांकेर के राजा नरहरदेव द्वारा कांकेर राजमहल की ओर ले जाया जा रहा था, किन्तु रास्ते में वाहन टूट जाने के कारण मूर्तियों को कुरना गांव में छोड़ दिया गया, वाहन ठीक होने के पश्चात् पुनः मूर्तियों को कांकेर ले जाने का प्रयास किया गया लेकिन दैवीय शक्ति के कारण कांकेर जाने में अनिच्छा व्यक्त की, फलस्वरूप राजा नरहरदेव ने मूर्तियों को कुरना गांव में स्थापित कर दिया। कालान्तर में मूर्तियों के उचित रख-रखाव एवं पर्यटकों के दर्शन के लिए वहां पर मंदिर बनाया गया। यहां प्रति वर्ष चैत एवं कुंवार नवरात्र में ज्योति कलश प्रज्ज्वलित की जाती है एवं जनवनी माह में मेला का आयोजन किया जाता है।<sup>6</sup>



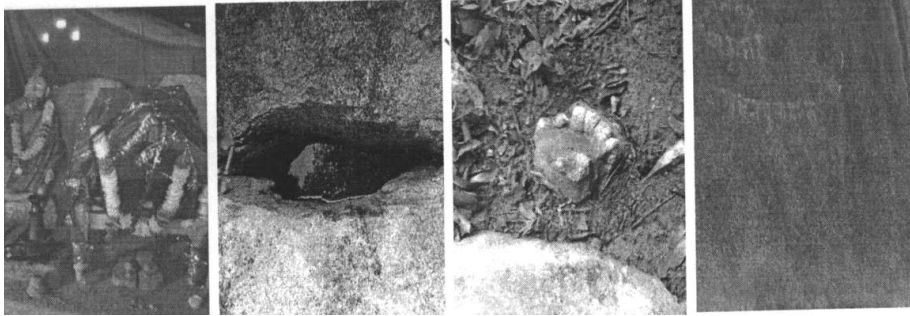
कालक्रम की स्थिति से यह सभी प्रतिमाएं 12 वीं शताब्दी के उत्तरार्ध का प्रतीत होता है, इन प्राचीन मूर्तियों में ब्रम्हा, विष्णु, महादेव और पार्वती, दुर्गा, गणेश, राम-लक्ष्मण, हनुमान की प्रतिमाएं स्थापित है। ब्रम्हा की प्रतिमा अत्यंत रमणीय है, इसी क्रम में विष्णु की प्रतिमा चर्तुभुजी है जिसमें एक हाथ में शंख दूसरे हाथ में चक्र तीसरे हाथ में गदा तथा चौथे हाथ नीचे अवलम्बित है, इसी क्रम में महादेव और पार्वती की प्रतिमा में देवी पार्वती शिव के बाम अंग में बैठी हुई है, ये शीर्ष पर मुकुट धारण किये हुए ये प्रतिमाएं दोनों ओर सन्धिकाओं का अंतर है, ये प्रतिमा अत्यंत अद्भूत एवं आकर्षक है, साथ ही महिषासुर मर्दिनी देवी दुर्गा की चर्तुभुजी प्रतिमा है जिसमें शीर्ष पर मुकुट रौद्रपूर्ण मुखमण्डल, हाथों में त्रिशूल से महिषासुर का वध करते हुए प्रतिलक्षित होता है। इसके अतिरिक्त गणेश, राम लक्ष्मण, हनुमान की आकर्षक प्रतिमाएं हैं।<sup>7</sup>

## 2. सरंगपाल का शिवालय :-



सरंगपाल ग्राम जिला मुख्यालय से मात्र 7 किमी की दूरी पर स्थित है। ग्राम सरंगपाल से लगभग 1 किमी दूर पर महानदी के तट पर प्राचीन शिवालय स्थित है। यह शिवालय बहुत पुराना बताया जाता है, शिवालय के बाहर प्राचीन शिव-पार्वती की पाषाण प्रतिमा है। शिवालय का जीर्णोद्धार समय-समय पर किया जाता है। विगत उल्लेखनीय जीर्णोद्धार कांकर राजापारा के राज खानदान के श्री कुबेरसिंह द्वारा कराया गया था। इस हेतु उन्होंने अपने खेत बेच दिये थे, लेकिन मंदिर निर्माण का श्रेय उन्होंने कभी नहीं लिया। वर्तमान में मंदिर का संरक्षण ग्राम पंचायत द्वारा किया जा रहा है। प्रतिवर्ष माघी पूर्णिमा के अवसर पर सूर्य उगने से पहले महानदी में स्नान कर शिवालय में जल चढ़ाने से लोगों के कष्ट दूर हो जाते हैं। पुरातात्विक दृष्टि से सरंगपाल का शिवालय अमूल्य धरोहर है, जो इस क्षेत्र के गौरवमय अतीत का एहसास करा रही है।<sup>8</sup>

### 3. उड़कुड़ा का जोगी गुफा :-



उत्तर बस्तर कांकर के चारामा क्षेत्र विपुल संपदा के साथ सांस्कृतिक एवं पुरातात्विक महत्व लिए हुए है। इसके प्रमाण में आज भी क्षेत्र में प्राचीन महत्व के शिलालेख मूर्तियां कौड़ी, ताम्रपत्र, औजार एवं प्राचीन वस्तुएं समय-समय पर मिलते रहते हैं।<sup>9</sup> चारामा विकासखण्ड का ग्राम उड़कुड़ा जो लखनपुरी से राष्ट्रीय राजमार्ग पर से मात्र 3 किमी में बसा है। गांव के पूर्व दिशा में तीन विशाल पर्वत है, इस पर्वत श्रृंखला के मध्य एक छोटी सी पहाड़ी टीले में एक गुफा है, जिसे ग्रामीण जोगीगुफा जोगी शब्द संत, महात्मा, विद्वान के विश्लेषण के लिए प्रयोग किया जाता है, क्योंकि जोगी गुफा में महर्षि व्यासनारायण की मूर्ति और धर्मराज युधिष्ठिर का न्याय कुर्सी रखा गया है। इस स्थलों पर द्वापरयुग में कभी पांडवों ने निवास किया है।

इसके अतिरिक्त यहां के अन्य दर्शनीय स्थल में पहाड़ के ऊपर एक जल कुण्ड है जिसमें हमेशा जल रहता है, मेले के समय यही के जल से देवताओं का स्नान कराया जाता है, शेर के पंजे का पाषाण अवशेष प्राप्त हुए है, मान्यता है, कि रविवार का दिन यहां पर शुभ होता है, इसे संत का वार कहा जाता है एवं इसी दिन गुफा में शेर के दर्शन भी होते हैं, गुफा के नजदीक चट्टान पर अनेक प्रकार के शैल चित्र निर्मित है, जिसके प्रमुख रूप से मनुष्य के पंजे, तीर-धनुष, जानवर के शैल चित्र हैं, जो पर्यटकों के जिज्ञासा एवं कौतूहल का विषय बने हुए हैं। विकासखण्ड चारामा के पुरातल स्थलों में उड़कुड़ा का भ्रमण जिज्ञासापूर्ण व मनोरम है।

जोगी गुफा के सामने पर्वत श्रृंखला में दाये पहाड़ी को पांडव का घर कहते हैं। इसी पहाड़ की ऊंचाई में कुन्ती निवास व द्रोपती निवास है, क्योंकि रास्ता बड़ा दुर्गम है, यहां किसी अनुभवी ग्रामीण, सिरहा व पुजारी की मदद से ही इस पहाड़ी पर चढ़ा जा सकता है। कुन्ती निवास में 'चांदी का घोड़ा' रखा हुआ है। जहां पूजा अर्चना किया जाता है। ऐसे ही अगम रास्ता है, बायें पहाड़ी का पासापाली, यहां भी बहुत मुश्किल से चढ़ा जाता है, पासापाली में पांच बड़े-बड़े पत्थर एक स्थान पर सिंहासन अनुरूप रखे गए हैं। जिसे पांचों पांडवों (युधिष्ठिर, भीम, अर्जुन, नकुल और सहदेव) का आसन मानते हैं, यही से कुछ दूर पर विदुर निवास खोह में चढ़ावों की पेटी रखा हुआ है। यह इस बात की साक्षी है, कि द्वापर युग में पांडवों ने यहां निवास किया था।<sup>10</sup>

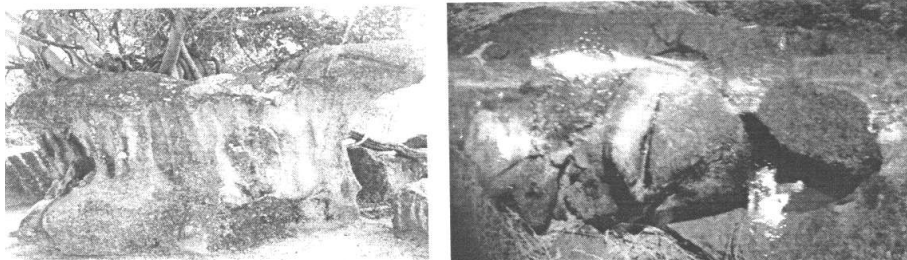
#### 4. गोटीटोला का नागपर्वत :-



यह स्थल कांकेर - रायपुर राष्ट्रीय राजमार्ग 43 के ग्राम लखनपुरी से 10 किमी की दूरी पर चंदेली ग्राम के निकट स्थित हैं। इस ग्राम से जुड़े गाण्डागौरी पहाड़ हैं, इसी पहाड़ी पर मणीपर्वत नाम से निचली प्राकृतिक गुफा में शैल चित्रों की श्रृंखला मिलती है, जिसमें मानव आकृतियां, तीर-धनुष का आखेट करता हुआ परिलक्षित होता है, तथा पशु-पक्षियों का समूह आकृतियां कुशल चित्र कला का उदाहरण है। गोटीटोला से 3 किमी दूर घने जंगलों के बीच एक अद्भुत व आकर्षण पहाड़ स्थित है, जो नाग के फन जैसा परिलक्षित होता है, इसकी ऊंचाई लगभग 15 से 17 फीट है। इस पर्वत के बीचों-बीच पांच मानव आकृतियां, पशु-पक्षियों की आकृतियां पायी गयी हैं। ये सभी चित्रफलक लाल, गेहुएं और काले रंगों की आकृति से निर्मित है। इस स्थल के पास नैनी नदी की शाखा बहती है।

गोटीटोला के पुरानी बस्ती में खेतों के बीच में सुपा पहाड़ की तराई में अतिप्राचीन प्रस्तर शैल मूर्ति प्राप्त हुई हैं, प्रोफेसर वर्ल्यानी के द्वारा इस शैल मूर्ति को “भैरवनाथ” की संज्ञा दी गई है। जनश्रुतियों के अनुसार यह मूर्ति खेतों में हल जोतते हुए खुदाई के दौरान प्राप्त हुआ। इस मूर्ति व शैल चित्रों की उपलब्धता से यह प्रमाणित होता है कि हजारों साल पूर्व प्रागैतिहासिक मानव की बस्ती गोटीटोला ग्राम के आसपास अवस्थित है। यह स्थल प्रागैतिहासिक काल में मानवविहीन नहीं था।<sup>11</sup>

#### 5. गाण्डागौरी का गढ़शीतला :-



कांकेर के पुरातत्व संपदा में गाण्डागौरी स्थान पर जो चारामा विकासखण्ड के अन्तर्गत स्थित है। इस स्थान की आबादी लगभग 1 हजार के आसपास है। गाण्डागौरी पहाड़ के नीचे चट्टान से बना शेषनाग स्थापित है, जिसकी ऊंचाई 3 से 4 फीट है। इसके अलावा लुरी पत्थर, रक्त पत्थर,

बहाना पत्थर इत्यादि रोमांचक स्थल है। इस पहाड़ी के ऊपर एक अदभुत प्रस्तर की विलक्षण योनि शक्ति पीठ निर्मित हैं। स्थानीय लोग इसे सती माता की योनि शक्तिपीठ के रूप में श्रद्धा एवं उपासना करते हैं, तथा पर्वत के ऊपर कभी न सूखने वाला कुण्ड व प्राकृतिक गुफा मौजूद है। प्रतिवर्ष कृष्ण जन्माष्टमी व माघ पूर्णिमा को यहां मेला लगता है। जन्म मान्यता है कि इस स्थान पर सती मां का काम भाग गिरा था, फलस्वरूप आज भी यह स्थल आस्था व विश्वास का प्रतीक है।<sup>12</sup>

स्पष्ट है कि कांकरे जिला मानव सभ्यता के आदिकाल से अपनी विशिष्ट पहचान बनाये हुए है। क्षेत्र में बिखरे पड़े हुए अवशेष इस बात की साक्षी है कि अनेक सांस्कृतिक, धर्म, समुदाय क्रमानुसार निरंतर विकास हुआ है। आवश्यकता इस बात है कि इन स्थलों का संरक्षण व संवर्धन किया जाए, और यहां के अंचल के गौरवमयी इतिहास को विनष्ट होने से बचाया जा सके।<sup>13</sup>

### संदर्भ ग्रंथ सूची

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## 23.

### भारतीय एवं पश्चिमी स्थापत्य कला का अद्भुत उदाहरण- उच्च अध्ययन संस्थान शिमला (हिमाचल प्रदेश)

\*डॉ. कुमकुम माथूर

#### सारांश

शिमला' सात पहाड़ियों पर बसा है। इन सात पहाड़ियों में सबसे ऊँची पहाड़ी आब्जरवेटरी-हिल पर 'उच्च अध्ययन संस्थान' का स्थापत्य निर्मित है। इण्डो गौथिक शैली का यह स्थापत्य ब्रिटिश काल का बेजोड़ उदाहरण है। यह स्थापत्य एक वृहद ब्रिटिश आवास अथवा महल की तरह दृष्टिगत होता है। इसका बाह्य स्थापत्य फाख्ताई बलवा पत्थर (ग्रे सेण्ड स्टोन) एवं आसमानी चूना पत्थर (स्काईब्ल्यू लाइम स्टोन) द्वारा निर्मित किया गया है। लगभग 130 वर्ष प्राचीन यह स्थापत्य मूलतः वाइसरॉय लार्ड डॅफरिन का निवास स्थल था। जो भारत में 1884 से 1888 के मध्य वाइसरॉय रहे थे।

शिमला का उच्च अध्ययन संस्थान ब्रिटिश, गौथिक एवं भारतीय स्थापत्य का सटीक उदाहरण है। मुख्य प्रवेश द्वार के सर्वाधिक ऊपरी सिरे पर ब्रिटिश शासन का राजचिन्ह एवं ब्रिटिश ध्वज उत्कीर्णित है। ब्रिटिश राज चिन्ह के नीचे की ओर सिंह एवं अश्व की अलंकरणात्मक आकृतियाँ उकेरी गई हैं तथा परिकर में प्रतीकात्मक, ज्यमितिय आलेखन लयात्मकता के साथ उत्कीर्णित है। ब्रिटिश ध्वज लहराते हुये सृजित किया गया है। स्थापत्य के नुकीले मेहराब तथा उर्ध्व रेखात्मक प्रवाह गौथिक स्थापत्य की प्रामाणिकता दर्शाता है। वही योरोपियन (ब्रिटिश) प्रभाव दर्शाती लाल ईंटों की छत स्थापत्य को आकर्षक स्वरूप प्रदाय करती है।

कक्ष की काष्ठ सज्जा में अशोक चिन्ह (चक्र सहित सिंह स्तम्भ का उत्कीर्णन) ब्रिटिश प्रभाव के साथ भारतीय संस्कृति के प्रति सम्मान को व्यक्त करता है। इस संस्थान के प्रांगण में

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मोहनजोदड़ों एवं हड़प्पा से प्राप्त नृतकी का 'मॉडल' वृहद आकार में प्रदर्शित है आज भी यह स्थापत्य पूर्णतः सुरक्षित एवं संरक्षित है। जिसके लिए उच्च अध्ययन संस्थान से संबंधित अधिकारीगण एवं समस्त स्टॉफ साधुवाद के पात्र है।

'शिमला' एक पर्वतीय मनोरम स्थल है तथा ब्रिटिश शासनकाल में भारत सरकार की ग्रीष्म कालीन राजधानी रहा है। 1815-16 ई. के गोरखा युद्ध के उपरान्त यह स्थान आस-पास के भू-भागों सहित अंग्रेजों के अधिकार में आ गया था लार्ड एमहर्स्ट पहला गवर्नर जनरल था जिसने 1827 ईसवी में शिमला में गर्मियों व्यतीत की थी।<sup>1</sup> स्वतंत्रता के पूर्व 1864 में 'शिमला' को ब्रिटिश राज्य की ग्रीष्म कालीन राजधानी घोषित किया गया था। ब्रिटिशर्स एवं उनके परिवार गर्मियों का अधिकांश भाग यहीं रहकर बिताते थे। इसीलिये शिमला का लगभग सम्पूर्ण आवासीय स्थापत्य औपनिवेशिक कालीन है। शिमला का आवासीय क्षेत्र नियो गौथिक स्थापत्य अनुसार ही निर्मित हुआ है। ब्रिटिशर्स की जीवनशैली एवं सुविधा अनुसार ही शिमला के आवासीय स्थापत्य निर्मित किये गये है।

'शिमला' सात पहाड़ियों पर बसा है। इन सात पहाड़ियों में सबसे ऊँची पहाड़ी आब्जरवेटरी-हिल पर 'उच्च अध्ययन संस्थान' का स्थापत्य निर्मित है। इण्डो गौथिक शैली का यह स्थापत्य ब्रिटिश काल का बेजोड़ उदाहरण है। यह स्थापत्य एक वृहद ब्रिटिश आवास अथवा महल की तरह दृष्टिगत होता है। इसका बाह्य स्थापत्य फाख्ताई बलवा पत्थर (ग्रे सेण्ड स्टोन) एवं आसमानी चूना पत्थर (स्काईब्ल्यू लाइम स्टोन) द्वारा निर्मित किया गया है। लगभग 130 वर्ष प्राचीन यह स्थापत्य मूलतः वाइसरॉय लार्ड डॅफरिन का निवास स्थल था। जो भारत में 1884 से 1888 के मध्य वाइसरॉय रहे थे। उस समय यह स्थापत्य 'वाइसरॉयल लॉज' के नाम से जाना जाता था। इस इमारत में अनेक महत्वपूर्ण राजनैतिक निर्णय लिये गये जिनमें 1945 (25 जून से 14 जुलाई के मध्य) का शिमला सम्मेलन तथा 1947 का भारत-पाक विभाजन का फैसला महत्वपूर्ण है।<sup>2</sup> स्वतंत्रता के पश्चात् इस स्थापत्य को 'राष्ट्रपति-निवास' नाम दिया गया। इस भवन का उपयोग ग्रीष्मकाल में भारत के राष्ट्रपति किया करते थे परन्तु जब इस भवन का पूर्णतः उचित उपयोग नहीं हुआ तब भारत के तत्कालीन राष्ट्रपति राधाकृष्णन द्वारा इसे उच्च अध्ययन संस्थान के रूप में उपयोग करने हेतु निर्देशित किया गया। इस निर्देश के पश्चात् भारत के राष्ट्रपति का निवास स्थल शिमला के बाह्य क्षेत्र 'छबरा' में स्थानान्तरित कर दिया गया। 6 अक्टूबर 1964 को यह स्थापत्य 'उच्च अध्ययन संस्थान' के रूप में परिवर्तित हुआ, जिसका औपचारिक उद्घाटन 20 अक्टूबर 1965 को प्रोफेसर राधाकृष्णन के करकमलों द्वारा किया गया। वर्तमान में इस संस्थान में ह्यूमनिटीज, सोशल साइंसेज, नेचुरल एण्ड लाइफ साइंसेज आदि विषयों की प्रबुद्ध शिक्षकों द्वारा शिक्षा प्रदाय की जा रही है।<sup>3</sup>

'शिमला' का यह उच्च अध्ययन संस्थान का स्थापत्य भारतीय एवं नियो गौथिक स्थापत्य कला का श्रेष्ठ उदाहरण है। जब योरोपियन वास्तुकला में रोमन प्रवृत्तियों के स्थान पर नवीन प्रयोग किये गये तब 'गौथिक शैली' का विकास हुआ। मुख्य रूप से उत्तरी फ्रांस, फ्लाण्डर्स तथा इंग्लैण्ड में गौथिक शैली के वास्तु-स्थापत्य दर्शनीय हैं। गौथिक वास्तुकला 12 वीं से 15 वीं सदी

के मध्य चरम पर थी। इस शैली के स्थापत्यों में ऊँचे स्तम्भ कोणयुक्त मेहराब, कमानीदार पटाव, कमानीदार छतें, वृहद आकारीय ग्लास विण्डोज, बाह्य भित्तियां सम्पुष्ट निर्मित की जाती रहीं। उच्च गौथिक कला के अन्तर्गत उर्ध्वलयी अलंकरण, सपाट रेखात्मक एवं ज्यामितीय अलंकरण दबे अथवा चपटे उत्कीर्णन, स्तम्भों अथवा मेहराबों में विलय तथा युक्ति संगत दीर्घ विभाजन तथा मेहराबों के ऊपरी सिरों में नुकीलापन दृष्टिगत होता है। गौथिक कलात्मक स्थापत्यों में रंजित कांचों का प्रयोग, खिड़कियों, द्वारों एवं वातायनों का चौड़ापन आदि दर्शित होते हैं।<sup>4</sup>

शिमला का उच्च अध्ययन संस्थान ब्रिटिश, गौथिक एवं भारतीय स्थापत्य का सटीक उदाहरण है। उपरोक्त समस्त विशेषताओं के दर्शन वॉइस रीगल लॉज में होते हैं। इस ऐतिहासिक इमारत की रूपरेखा अथवा नक्शा ब्रिटिश स्थापत्यकार हेनरी लुइन्स इडविन द्वारा तैयार किया गया था। तत्कालीन वाइसराय लार्ड डफरीन ने इस स्थापत्य के निर्माण में गहन रुचि दिखाई थी। उनके अधिक प्रयासों के परिणामस्वरूप लार्ड चर्चिल (तत्कालीन भारत राज्य सचिव) द्वारा स्थापत्य के प्रोजेक्ट हेतु राशि की स्वीकृति दी गई थी। लुईस इडविन ने भारत में दो वाइसरॉय भवनों को डिजाइन किया था। 1884-1888 में निर्मित वाइसरीगल हाउस, शिमला तथा 1912 से 1929 के मध्य निर्मित वाइसरॉय भवन दिल्ली जो वर्तमान में राष्ट्रपति भवन राष्ट्रपति निवास के नाम से जाना जाता है।<sup>5</sup>

उच्च अध्ययन संस्थान का इण्डो गौथिक शैली में निर्मित स्थापत्य तीन मंजिला है।<sup>6</sup> स्थापत्य के चारों कोनों में नुकीली मेहराबदार बुर्जे वाली मीनारें हैं। स्थापत्य में बाहिरी ओर खुले केरीडोर्स हैं, जो लम्बे, चपटे, उत्कीर्णन युक्त प्रस्तर स्तम्भों द्वारा सज्जित हैं। सम्पूर्ण स्थापत्य में चौड़ी, कांच के दरवाजों वाली खिड़कियां हैं तथा भित्तियों के ऊपरी ओर चौड़े वातायन निर्मित हैं। मुख्य प्रवेश द्वार के सर्वाधिक ऊपरी सिरे पर ब्रिटिश शासन का राजचिन्ह एवं ब्रिटिश ध्वज उत्कीर्णित है। ब्रिटिश राज चिन्ह के नीचे की ओर सिंह एवं अश्व की अलंकरणात्मक आकृतियां उकेरी गई हैं तथा परिकर में प्रतीकात्मक, ज्यामितीय आलेखन लयात्मकता के साथ उत्कीर्णित है।<sup>7</sup> ब्रिटिश ध्वज लहराते हुये सृजित किया गया है। स्थापत्य के नुकीले मेहराब तथा उर्ध्व रेखात्मक प्रवाह गौथिक स्थापत्य की प्रामाणिकता दर्शाता है। वही योरोपियन (ब्रिटिश) प्रभाव दर्शाती लाल ईंटों की छत स्थापत्य को आकर्षक स्वरूप प्रदाय करती है।

‘उच्च अध्ययन संस्थान’ के स्थापत्य की आन्तरिक सज्जा ब्रिटिश शैली से प्रभावित है। कक्षों में Glass roof (ग्लास रूफ) एवं पित्तम चसंबम का निर्माण किया गया है। वर्तमान में यह कक्ष पुस्तकालय के रूप में प्रयुक्त किया जा रहा है। वॉइसरीगल लॉज की सम्पूर्ण आन्तरिक सज्जा टीक वुड (शीशम की काष्ठ) द्वारा की गई है। कक्ष की सम्पूर्ण भित्तियों एवं छतों पर काष्ठ की ज्यामितीय नक्काशी दर्शनीय है। शीशम काष्ठ के अलावा ‘देवदार’ एवं बॉलनट वुड (अखरोट की लकड़ी) का भी सज्जा हेतु उपयोग किया गया है। कक्ष की काष्ठ सज्जा में अशोक चिन्ह (चक्र सहित सिंह स्तम्भ का उत्कीर्णन) ब्रिटिश प्रभाव के साथ भारतीय संस्कृति के प्रति सम्मान को व्यक्त करता है।<sup>8</sup> कक्ष से ऊपर की ओर जाने वाली काष्ठ की सीढ़ियां अतिआकर्षक हैं। कक्ष में चिमनी भी है जो आमतौर पर अंग्रेजी भवनों में निर्मित की जाती है। चिमनी के ऊपरी ओर

लेडी डफरिन का व्यक्ति चित्र एवं वायसरॉय डफरिन के साथ तत्कालीन कार्यालयीन कर्मचारियों का समूह छाया चित्र दृष्टिगत हो रहा है। इसी कक्ष में ब्रिटिश काल की दीवार-घड़ी एवं ब्रिटेन की 19 वीं सदी की प्रसिद्ध कम्पनी का 'पियानों' प्रदर्शित किया गया है। 'वॉयसरीगल लॉज' में काँष्ठ एवं कांच की छतें निर्मित हैं, ये दोहरी छतें हैं। जो तापमान को सामान्य रखने हेतु बनाई जाती हैं। छतों पर लगे आकर्षक झाड़फानूस, विविध प्रकार के लैंप इस भवन को और भी भव्यतः प्रदाय करते हैं। प्रत्येक कक्ष में ब्रिटिश कालीन 'फर्नीचर' सुसज्जित है। शीशम, देवदार अथवा अखरोट की लकड़ी से निर्मित स्टूलस, शो-केस, स्टैण्डस, कुर्सियाँ, मेज, सोफासेट्स आदि का रखरखाव पूर्ववत् हैं तथा ये समस्त वस्तुएँ वायसराय के वैभवपूर्ण जीवन की झाँकी को प्रस्तुत करते हैं।<sup>9</sup>

शिमला का 'उच्च अध्ययन संस्थान' औपनिवेशिक स्थापत्य के कारण ऐतिहासिक दृष्टि से महत्वपूर्ण स्थान रखता है साथ ही इस स्थान से कुछ ऐसी उपलब्धियाँ भी संबंधित हैं जो इसके महत्व को द्विगुणित करती हैं। इस संस्थान के प्रांगण में मोहनजोदड़ों एवं हड़प्पा से प्राप्त नृतकी का 'मॉडल' वृहद आकार में प्रदर्शित है तथा उस पर अंकित वर्णनानुसार मोहनजोदड़ों एवं हड़प्पा की खोज अंग्रेज इंजीनियर द्वारा की गई थी। भारत-पाक विभाजन के पश्चात् यह नृतकी पाकिस्तान क्षेत्र में चली गई। संस्थान का वृहद प्रांगण हरियाली एवं विभिन्न प्रकार के पुष्पों से आच्छादित है। वॉयसरीगल लॉज लगभग 330 से अधिक एकड़ की भूमि पर निर्मित था परन्तु अब इसका क्षेत्र घटकर लगभग 110 एकड़ ही रह गया है। वॉयसरीगल लॉज में 1888 से ही बिजली का समुचित प्रबन्ध उपलब्ध था तथा यह सम्पूर्ण स्थापत्य अग्नि प्रतिरोधक क्षमता से युक्त था। सम्पूर्ण स्थापत्य में सुरक्षा हेतु Wax Typed water कनबाजे का प्रबंध था। जो आज भी प्रदर्शित है। 1903 में जब ब्रिटिशर्स का भारत में शासन था तब शिमला ब्रिटिशर्स की ग्रीष्मकालीन राजधानी थी, उस समय रेलवे नेरोगेज लाइन (छोटी लाइन) कालका से शिमला के लिये चलाई गई थी, जो आज भी पर्यटकों के लिये आकर्षण का केन्द्र है। 2004 के लगभग वॉइसरीगल लॉज के मैदान में एक गोल्फ का मैदान भी खोजा गया जो ब्रिटिशर्स के मनोरंजन का साधन रहा होगा। संगृहीत वस्तुओं में अष्टधातु का एक घंटा भी प्राप्त हुआ जो नेपाल के राजा द्वारा भेंट किया गया था। इस अष्टधातु के घण्टे को 2010 में प्रदर्शित भी किया गया था।<sup>10</sup>

अतः शिमला, हिमाचल प्रदेश का यह स्थापत्य ब्रिटिश कालीन ऐतिहासिक धरोहर को पूर्ववत् सुरक्षित एवं संरक्षित रखे हुये है तथा गौथिक, भारतीय स्थापत्य कलाओं एवं प्रतीकों को भी संजोय हुए है। आज भी यह स्थापत्य पूर्णतः सुरक्षित एवं संरक्षित है। जिसके लिए उच्च अध्ययन संस्थान से संबंधित अधिकारीगण एवं समस्त स्टॉफ साधुवाद के पात्र हैं।



चित्र क्रमांक-1



चित्र क्रमांक-2



चित्र क्रमांक-3



चित्र क्रमांक -4

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