

A couple of years after the Partition of the country, it occurred to the respective governments of India and Pakistan that inmates of lunatic asylums, like prisoners, should also be exchanged. Muslim lunatics in India should be transferred to Pakistan and Hindu and Sikh lunatics in Pakistani asylums should be sent to India.

Whether this was reasonable or an unreasonable idea is difficult to say. One thing, however, is clear. It took many conferences of important officials from the two sides to come to this decision. Final details, like the date of actual exchange, were carefully worked out. Muslim lunatics whose families were still residing in India were to be left undisturbed, the rest moved to the border for the exchange. The situation in Pakistan was slightly different, since almost the entire population of Hindus and Sikhs had already migrated to India. The question of keeping non-Muslim lunatics in Pakistan did not, therefore, arise.

While it is not known what the reaction in India was, when the news reached the Lahore lunatic asylum, it immediately became the subject of heated discussion. One Muslim lunatic, a regular reader of the fire-eating daily newspaper *Zamindar*, when asked what Pakistan

was, replied after deep reflection: 'The name of a place in India where cut-throat razors are manufactured.'

This profound observation was received with visible satisfaction.

A Sikh lunatic asked another Sikh: 'Sardarji, why are we being sent to India? We don't even know the language they speak in that country.'

The man smiled: 'I know the language of the *Hindostoras*. These devils always strut about as if they were the lords of the earth.'

One day a Muslim lunatic, while taking his bath, raised the slogan '*Pakistan Zindabad*' with such enthusiasm that he lost his balance and was later found lying on the floor unconscious.

Not all inmates were mad. Some were perfectly normal, except that they were murderers. To spare them the hangman's noose, their families had managed to get them committed after bribing officials down the line. They probably had a vague idea why India was being divided and what Pakistan was, but, as for the present situation, they were equally clueless.

Newspapers were no help either, and the asylum guards were ignorant, if not illiterate. Nor was there anything to be learnt by eavesdropping on their conversations. Some said there was this man by the name Mohammad Ali Jinnah, or the Quaid-e-Azam, who had set up a separate country for Muslims, called Pakistan.

As to where Pakistan was located, the inmates knew nothing. That was why both the mad and the partially mad were unable to decide whether they were now in India or in Pakistan. If they were in India, where on

earth was Pakistan? And if they were in Pakistan, then how come that until only the other day it was India?

One inmate had got so badly caught up in this India-Pakistan-Pakistan-India rigmarole that one day, while sweeping the floor, he dropped everything, climbed the nearest tree and installed himself on a branch, from which vantage point he spoke for two hours on the delicate problem of India and Pakistan. The guards asked him to get down; instead he went a branch higher, and when threatened with punishment, declared: 'I wish to live neither in India nor in Pakistan. I wish to live in this tree.'

When he was finally persuaded to come down, he began embracing his Sikh and Hindu friends, tears running down his cheeks, fully convinced that they were about to leave him and go to India.

A Muslim radio engineer, who had an M.Sc. degree, and never mixed with anyone, given as he was to taking long walks by himself all day, was so affected by the current debate that one day he took all his clothes off, gave the bundle to one of the attendants and ran into the garden stark naked.

A Muslim lunatic from Chaniot, who used to be one of the most devoted workers of the All India Muslim League, and obsessed with bathing himself fifteen or sixteen times a day, had suddenly stopped doing that and announced—his name was Mohammad Ali—that he was Quaid-e-Azam Mohammad Ali Jinnah. This had led a Sikh inmate to declare himself Master Tara Singh, the leader of the Sikhs. Apprehending serious communal trouble, the authorities declared them dangerous, and shut them up in separate cells.

There was a young Hindu lawyer from Lahore who had gone off his head after an unhappy love affair. When told that Amritsar was to become a part of India, he went into a depression because his beloved lived in Amritsar, something he had not forgotten even in his madness. That day he abused every major and minor Hindu and Muslim leader who had cut India into two, turning his beloved into an Indian and him into a Pakistani.

When news of the exchange reached the asylum, his friends offered him congratulations, because he was now to be sent to India, the country of his beloved. However, he declared that he had no intention of leaving Lahore, because his practice would not flourish in Amritsar.

There were two Anglo-Indian lunatics in the European ward. When told that the British had decided to go home after granting independence to India, they went into a state of deep shock and were seen conferring with each other in whispers the entire afternoon. They were worried about their changed status after independence. Would there be a European ward or would it be abolished? Would breakfast continue to be served or would they have to subsist on bloody Indian chapati?

There was another inmate, a Sikh, who had been confined for the last fifteen years. Whenever he spoke, it was the same mysterious gibberish: *'Uper the gur gur the annexe the bay dhayana the mung the dal of the laltain.'* Guards said he had not slept a wink in fifteen years. Occasionally, he could be observed leaning against a wall, but the rest of the time, he was always to be found standing. Because of this, his legs were permanently swollen, something that did not appear to bother him.

Recently, he had started to listen carefully to discussions about the forthcoming exchange of Indian and Pakistani lunatics. When asked his opinion, he observed solemnly: *'Uper the gur gur the annexe the bay dhayana the mung the dal of the Government of Pakistan.'*

Of late, however, the Government of Pakistan had been replaced by the government of Toba Tek Singh, a small town in the Punjab which was his home. He had also begun enquiring where Toba Tek Singh was to go. However, nobody was quite sure whether it was in India or Pakistan.

Those who had tried to solve this mystery had become utterly confused when told that Sialkot, which used to be in India, was now in Pakistan. It was anybody's guess what was going to happen to Lahore, which was currently in Pakistan, but could slide into India any moment. It was also possible that the entire subcontinent of India might become Pakistan. And who could say if both India and Pakistan might not entirely vanish from the map of the world one day?

The old man's hair was almost gone and what little was left had become a part of the beard, giving him a strange, even frightening, appearance. However, he was a harmless fellow and had never been known to get into fights. Older attendants at the asylum said that he was a fairly prosperous landlord from Toba Tek Singh, who had quite suddenly gone mad. His family had brought him in, bound and fettered. That was fifteen years ago.

Once a month, he used to have visitors, but since the start of communal troubles in the Punjab, they had stopped coming. His real name was Bishan Singh, but everybody called him Toba Tek Singh. He lived in a kind

of limbo, having no idea what day of the week it was, or month, or how many years had passed since his confinement. However, he had developed a sixth sense about the day of the visit, when he used to bathe himself, soap his body, oil and comb his hair and put on clean clothes. He never said a word during these meetings, except occasional outbursts of '*Uper the gur gur the annexe the bay dhayana the mung the dal of the laltain.*'

When he was first confined, he had left an infant daughter behind, now a pretty young girl of fifteen. She would come occasionally, and sit in front of him with tears rolling down her cheeks. In the strange world that he inhabited, hers was just another face.

Since the start of this India-Pakistan caboodle, he had got into the habit of asking fellow inmates where exactly Toba Tek Singh was, without receiving a satisfactory answer, **because nobody knew**. The visits had also suddenly stopped. He was increasingly restless, but, more than that, curious. The sixth sense, which used to alert him to the day of the visit, had also atrophied.

He missed his family, the gifts they used to bring and the concern with which they used to speak to him. He was sure they would have told him whether Toba Tek Singh was in India or Pakistan. He also had a feeling that they came from Toba Tek Singh, where he used to have his home.

One of the inmates had declared himself God. Bishan Singh asked him one day if Toba Tek Singh was in India or Pakistan. The man chuckled: 'Neither in India nor in Pakistan, because, so far, we have issued no orders in this respect.'

Bishan Singh begged 'God' to issue the necessary

orders, so that his problem could be solved, but he was disappointed, as 'God' appeared to be preoccupied with more pressing matters. Finally, he told him angrily: '*Uper the gur gur the annexe the mung the dal of Guruji da Khalsa and Guruji ki fateh . . . jo boley so nihai sat sri akal.*'

What he wanted to say was: 'You don't answer my prayers because you are a **Muslim God**. Had you been a **Sikh God**, you would have been more of a sport.'

A few days before the exchange was to take place, one of Bishan Singh's Muslim friends from Toba Tek Singh came to see him—the first time in fifteen years. Bishan Singh looked at him once and turned away, until a guard said to him: 'This is your old friend **Fazal Din**. He has come all the way to meet you.'

Bishan Singh looked at Fazal Din and began to mumble something. Fazal Din placed his hand on his friend's shoulder and said: 'I have been meaning to come for some time to bring you news. **All your family is well and has gone to India safely**. I did what I could to help. Your daughter Roop Kaur . . .'—he hesitated—'She is safe too . . . in India.'

Bishan Singh kept quiet, Fazal Din continued: 'Your family wanted me to make sure you were well. Soon you will be moving to India. What can I say, except that you should remember me to *bhai* Balbir Singh, *bhai* Vadhawa Singh and *bahain* Amrit Kaur. Tell *bhai* Bibir Singh that Fazal Din is well by the grace of God. The two brown buffaloes he left behind are well too. Both of them gave birth to calves, but, unfortunately, one of them died after six days. Say I think of them often and to write to me if there is anything I can do.'



Then he added; 'Here, I brought you some rice crispies from home.'

Bishan Singh took the gift and handed it to one of the guards. 'Where is Toba Tek Singh?' he asked.

'Where? Why, it is where it has always been.'

'In India or in Pakistan?'

'In India . . . no, in Pakistan.'

Without saying another word, Bishan Singh walked away, murmuring: '*Uper the gur gur the annexe the bay dhayana the mung the dal of the Pakistan and Hindustan dur fittey moun.*'

Meanwhile, the exchange arrangements were rapidly being finalized. Lists of lunatics from the two sides had been exchanged between the governments, and the date of transfer fixed.

On a cold winter evening, buses full of Hindu and Sikh lunatics, accompanied by armed police and officials, began moving out of the Lahore asylum towards Wagha, the dividing line between India and Pakistan. Senior officials from the two sides in charge of exchange arrangements met, signed documents and the transfer got under way.

It was quite a job getting the men out of the buses and handing them over to officials. Some just refused to leave. Those who were persuaded to do so began to run pell-mell in every direction. Some were stark naked. All efforts to get them to cover themselves had failed because they couldn't be kept from tearing off their garments. Some were shouting abuse or singing. Others were weeping bitterly. Many fights broke out.

In short, complete confusion prevailed. Female

lunatics were also being exchanged and they were even noisier. It was bitterly cold.

Most of the inmates appeared to be dead set against the entire operation. They simply could not understand why they were being forcibly removed, thrown into buses and driven to this strange place. There were slogans of '*Pakistan Zindabad*' and '*Pakistan Murdabad*', followed by fights.

When Bishan Singh was brought out and asked to give his name so that it could be recorded in a register, he asked the official behind the desk: 'Where is Toba Tek Singh? In India or Pakistan?'

'Pakistan,' he answered with a vulgar laugh.

Bishan Singh tried to run, but was overpowered by the Pakistani guards who tried to push him across the dividing line towards India. However, he wouldn't move. 'This is Toba Tek Singh,' he announced. '*Uper the gur gur the annexe the bay dhyana mung the dal of Toba Tek Singh and Pakistan.*'

Many efforts were made to explain to him that Toba Tek Singh had already been moved to India, or would be moved immediately, but it had no effect on Bishan Singh. The guards even tried force, but soon gave up.

There he stood in no man's land on his swollen legs like a colossus.

Since he was a harmless old man, no further attempt was made to push him into India. He was allowed to stand where he wanted, while the exchange continued. The night wore on.

Just before sunrise, Bishan Singh, the man who had stood on his legs for fifteen years, screamed and as

officials from the two sides rushed towards him, he collapsed to the ground.

There, behind barbed wire, on one side, lay India and behind more barbed wire, on the other side, lay Pakistan. In between, on a bit of earth which had no name, lay Toba Tek Singh.

## *The Return*

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The special train left Amritsar at two in the afternoon, arriving at Mughalpura, Lahore, eight hours later. Many had been killed on the way, a lot more injured and countless lost.

It was at ten o'clock the next morning that Sirajuddin regained consciousness. He was lying on bare ground, surrounded by screaming men, women and children. It did not make sense.

He lay very still, gazing at the dusty sky. He appeared not to notice the confusion or the noise. To a stranger, he might have looked like an old man in deep thought, though this was not the case. He was in shock, suspended, as it were, over a bottomless pit.

Then his eyes moved and, suddenly, caught the sun. The shock brought him back to the world of living men and women. A succession of images raced through his mind. Attack . . . fire . . . escape . . . railway station . . . night . . . Sakina. He rose abruptly and began searching through the milling crowd in the refugee camp.

He spent hours looking, all the time shouting his daughter's name . . . Sakina, Sakina . . . but she was nowhere to be found.

Total confusion prevailed, with people looking for