

**Durgotsav 2013 is inaugurated by**  
**Shri Ramalinga Reddy, Honourable Minister for Transport and**  
**the Minister in-charge for Bangalore**



**Shri Ramalinga Reddy** was born on 12<sup>th</sup> June, 1953 in Anekal. Holding a BSC., LLB from Bangalore University, he was a student leader. He was elected as Bangalore University Student Council twice. In 1977-78 he was elected as Senate Member of Bangalore University. He joined Indian National Congress in 1977 and became the Corporator of BMP in 1983.

Elected continuously for 4 terms from Jayanagar Assembly Constituency between 1989 & 2004, he has the unique distinction of being the only MLA to get elected from Congress in 1994 out of 5 districts – Bangalore Urban, Bangalore Rural, Mysore, Mandya & Kodagu.

He served as cabinet ministers in the governments of Shri Veerappa oily, Shri S M Krishna and Shri Dharam Singh.

Married to Shrimati Chamundeshwari, he has one daughter and one son, both engineers.



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# ***CELEBRATING 100 YEARS OF TAGORE'S NOBEL PRIZE***

## **Tagore and the National Anthem of Sri Lanka**

(Letter to the Editor of 'Bartaman', a Bengali daily, published on 12<sup>th</sup> May 2011)

COURTESY: NARAIN D. BATRA

The rank and file readers like us knew for many years that National Anthems of two countries were composed by Rabindranath Thakur (=Tagore). Few erudite readers, researchers and historians know the real history. But, after hearing the National Anthems of India, Bangladesh and Sri Lanka in the arena of the World Cup of 2011, all knew that all the National Anthems of all these three countries were creation of Rabindranath. That history of Sri Lanka is being elaborated below.

Some student from Sri Lanka named Anand Samarkun came to Gurudev Rabindranath Tagore to study in the Art & Music Dept. Till 1940 he took lesson in Visva Bharati (University of Tagore). In 1938 Anand made an earnest request to Gurudev to write a National Anthem for Sri Lanka. Rabindranath did not disappoint his student and wrote one in Bengali the first line of which is – “Sri Lanka Mata...” (=Mother SriLanka). Anand translated the Anthem into Sinhalese language in 1953 and gave it to the then President of Sri Lanka. The President was charmed and approved of the song as his country's National Anthem. Anand Samarkun had translated a good many essays, poems, short stories and novels into Sinhalese language and had become famous for that. It is needless to mention that Rabindranath had set tune to both the National Anthems of India and Bangladesh. Similarly, the Sinhalese National Anthem is sung in the tune set by the Poet in the original Bengali version composed by him.

No song other than Rabindranath's was accepted by Sri Lanka as their national anthem. The Poet had visited Sri Lanka several times. It is known that Sri Lankans are mostly Buddhists. From the time of

Emperor Ashoka they adopted Buddhism and generations down they had their ablutions in this religion. The students of history know, along with other religious priests the sons and daughters of Emperor Ashoka also visited Ceylon to preach Buddhism. At the time of visiting Ceylon Rabindranath had dissertated elaborately on Buddhist theology and spirituality in various gatherings with eager participation of numerous people there. As in India and Bangladesh the World Poet is equally revered in Sri Lanka. At the Poet's 150<sup>th</sup> Birth Anniversary also he is hailed in that country as elsewhere in the world with undiminished reverence. Paeans are still sung with deep respect and inquisitiveness. Daily he is researched in many countries.

Yours etc.

Satyaranjan Das, Retd. Head Master, Bharatpur Higher Secondary School, Raigunj, North Dinajpur.

# Relevance of Tagore's Thoughts on Agriculture

Arabinda Mitra, April, 2011

At the outset I extend my heartfelt thanks to the organizer to hold a beautiful session today. This session is in need a learning session- a session of searching souls and recalling history and focusing Rabindra Nath Tagore's contribution in the field of agriculture and rural community. Agriculture and agricultural community is now at stake. It is the right time to reiterate the thoughts of the great Prophet Rabindra Nath –counting their relevance in the context of agriculture.

Rabindra Nath- a towering personality left us in 1941 leaving thoughts, actions and works in multi-dimensions. Much of his thoughts made him a great poet, short story writer, playwright, novelist, music composer, artist, painters and so on. However, apart from enriching literary domain, he as an apostle made tremendous contributions to the rural community and became pioneer in several attempts for the improving agricultural sector. Our learned speakers have un-surfaced those subjects in the context of today's pitiable agricultural condition of the state as well as country. This present generation should re-read Rabindra Nath and knows all the attempts he made for farming community and re-assesses for applying those attempts in present agrarian field.

Now, I want to repeat relevance of the Great man's thoughts relating to agriculture briefly.

The major concerns for agricultural development are of four-folds in nature. They are classified under four Es, namely, Economic issues, Environmental Issues, Equity issues and Efficiency issues. If we prioritize the concurrent issues under all above heads, which need immediate intervention globally or nationally or locally they are:

- Food security of the subjects, irrespective of rural and urban
- Livelihoods of rural people
- Ecological threats
- Rural Governance

Whatever may be modes to tackle the issues in rural or agricultural frontier they are primarily dependent on three interactive components, viz; nature, technology & institutions. Nature guides the crops to be grown or left in a region. Crops suitable in coastal regions are misfit in the indo Gangetic soils. Salinity problems of Sundarbans can not be removed or rational by importing good soils from other parts. We have to accept the nature and adjust our efforts accordingly. Embracing the nature, particularly agro-climatic condition we have to develop our appropriate technology for more agricultural produce. Obviously technology selection is tested through socio-economic channels. The third component is the social component- the institutions- representing the agency -the state or the households –private or public, inter and relationship between farm operators and landlords or states intervening the process. At micro level, institutions reveal social institutions involving farmers to act. Now let us cite some examples where Rabindra Nath showed brilliant intervention. And let us see whether those could be tried today or not.

Rabindra Nath accepted the basic nature of the mother earth. Only he tried to find out suitable technology and initiate modern agriculture. He wanted to refine the traditional agricultural technology with science and power. It is beyond of doubt that Rabindra Nath was a man of science, admirer of new technology. All of us know his difference of opinion in Charka. Rabindra Nath was in favor of using power and machine. We know he had a good relationship with Jag dish Chandra Bose. This relationship was seen before Rabindranath became a universal Laurel after receiving Noble Prize. In late years we found his scientific bent of mind across discussion with Einstein. RabindraNath wrote



master pieces on science in Bengali. Prof. Satyen Bose became a friend of Tagore. To say this I want to draw your attention that Rabindra Nath was not at all a person having imaginative ideas. His scientific mind was seen in agricultural field. He sent his son Rathindra Nath along with Santosh Mazumdar-his friend's son in USA to read agriculture(1906). He also sent his son-in-law Nagendra Ganguly in USA for learning agricultural science. All these show his keen interest on knowing agricultural science in a scientific manner and applying agricultural science in our local condition.

Rabindra Nath's love for agriculture, his keen interest on agriculture and his relevant thoughts on agriculture could be understood from his letter addressed to Rathindra Nath (1908). In his words "... Please encourage them to grow in their homestead land, on the boundaries of the fields and wherever possible pineapples, banana, date palm other fruit trees. Good and strong fibers can be obtained from the leaves of pineapple. The fruit is also easily marketable. Tapioca can be grown as hedges and tenants should be taught how to extract food materials from its roots. It would be profitable if they could be inducted to cultivate potatoes. Try again to sow the seeds of the American maize which have been kept in the office". In this paragraph we find Rabindra Nath as a fine toned agriculturist. A real agriculturist always tries to make a change in the crop-folio incorporating value added new crops. New crops could be grown by farmers if those crops have market and they are profitable. Traditional cultivars are to be replaced by new varieties. For adopting a crop we must know the know how of practices. These thoughts are relevant today. Rabindra Nath is great he foresaw these well ahead. Farm planning, crop planning, agricultural strategic planning as advocated by Rabindra Nath is still relevant.

Rabindra Nath thought to apply modern science in agriculture to produce most effective way. This thought is very much relevant today. Our country needs today more and more number of agricultural skills and agricultural bent youths to combat food-insecurity.

Rabindra Nath saw agriculture and agricultural community at his young age while he took the charge of Silaidaha and Patisar estates in 1880. He experienced socio-economic conditions of rural people there. He was pained to see their pitiable conditions. He became restless and thought nights after nights how they could be lifted. He began to experiment measures for the welfare of farming community. He wanted to see self-reliant, self regulated villages. Thus he divided his estates into zones(Vibhags)- each with a self governing organization but federated to a central administration body called Hitaishi Sabha. Hitaishi sabha was represented by elected farming members. There were democratic process in electing representatives. Hitaishi sabha was entrusted to see the welfare of the village community. Rabindra Nath's letter to lady Abola Bose (1908) reveal his rural thoughts in a meticulous way.

"Arrangements has been made so that the villagers should be able to undertake welfare measures themselves by repairing roads, removing the dearth of water, settling their disputes by arbitration, establishing schools, clearing jungles, providing against famines by setting up Dharmagolas (grain banks) etc. and to every way to contribute their own share in the welfare of the village to which they belong". See. Rabindra Nath is a prophet. His thoughts for village welfare are for all times to prevail. Now a days we have adopted Panchayet Raj. This concept is very much in tone to the thoughts of Rabindra Nath.

Tagore was aware that agriculture alone can not solve livelihoods of farming community. He recognized the value of handicrafts. He opened weaving school at Patisar. He introduced scientific pisciculture there. He also tried to establish a rice mill on co-operative basis. Tagore was aware that Diversification in rural sector is required at village level. This thought is also equally reiterated today.

Rabindra Nath's experiment in Potisar took a great shape in 1921 when Elemhirst and Mrs. Straight joined rural reconstruction program at Sriniketan. Rabindra Nath seeded the foundation of agricultural school and the study centre for socio-economic analyses of the rural people. Rabindranath also established at this time a full-fledged organisation for agricultural and rural development called Sriniketan in the village of Shurul, two miles away from Santiniketan. Schemes for developing animal husbandry, weaving, agriculture, and cottage industries were undertaken by this organisation. In addition, projects to improve the lot of the villagers such as a village library, hospital, cooperative bank, tube-well irrigation, and an industrial estate were adopted.

Rabindra Nath was a strong advocator of co-operative movement. He wrote numerous articles to extend the co-operative movement. His co-operative bank at Potisar is an example. It is to be mentioned here that Tagore deposited his Noble prize money in the Potisar cooperative Bank he founded. To examine the impact of co-operative movement he visited Gosaba, Sundarbans and met Hamilton- a co-operative movement star at Gosaba.

Prof. Brenda Gourley a noted educationist and 1st woman Vice chancellor in South Africa rightly said " I was shamed to discover that whereas the University of Natal had at last established own school of rural community development, Tagore anticipated us by seventy years. He conceived of a university where through participation and service, there was a "living communication" between the university, the students and the peasants rooted in soil. ". In these short words, we find excellent analysis on the agricultural thoughts advocated by Rabindra Nath Tagore. These thoughts are immortal and relevant today.

From above, we see Tagore was a visionary person. There is no iota of doubt about his diagnosing the

pulses of rural India. What ever he attempted for agricultural development is still having relevance in our country.

# Tagore's Vision on Rural Economy

Anshuman Paul, Senior Editor – Special Projects, Planman Media; Professor of Marketing &

Branding, IIPM 01/01/2011

Low benches and table surrounding the huge trees and the lush green campus of Visva-Bharti will definitely convey that Tagore's vision in an education system which was not limited in the four-walls of classrooms. But not many knew that this great visionary and literary giant understood the importance of rural economic up-liftment for an independent India and paid-heed a lot to creating a source of employment for rural economy. For instance he conducted several melas (fairs) to provide a flat-form for the villagers of Santiniketan and it's adjacent area, to sale their cultivated & manufactured products. The India Economic Review tries to trace this economic footprint of Tagore in Santiniketan and discuss the rural economic connect of Tagore. Such connection is echoed, when Tagore comments, "If we could free even one village from the shackles of helplessness & ignorance, an ideal for the whole India would be established. Let a few village be rebuilt in this way." He have religiously worked for rural reconstruction in the surroundings villages of his Santiniketan school in rural southern Bengal and the work of rural economic reconstruction was a pioneer endeavour to redeem the neglected village. Bucked up with such noble mission in 1922, he established rural reconstruction institute — Sriniketan within one year of setting up of Visva-Bharti.

Not many would imagine but the urge to do something for rural people came to Tagore when he was just 29 years old and was living in his family's agricultural estates in East Bengal. As an estate manager he viewed the local denizens from an economic philosopher rather than like a time-honoured Zamindars of those days. Based on such humanist ground, he developed the first key-stone of his welfare-economics model which he later implemented in Santiniketan. The need of his economic development was based on creating a market that will bring all the villagers together and he did this

through several melas (fairs). Like two of his dearest students Moitri Devi and Suchitra Mitra who later became renowned author & singer respectively, have written about the contribution of melas like Poush Mela, Nandon mela and Sriniketan mela in bringing villages together and connecting them to the rest of the world. Tagore christened these meals as the way to see all side of villages.

In 'The Modern Review of The History and Ideals of Sriniketan', he states two objectives — first to educate the villager in self-reliance and to bring back to the villages; secondly to implement the concept of 'life in its completeness' with 'music and readings ' and financial independence. His efforts was to implement this concept in two or three villages completely. "Tagore wanted to develop these limited villages completely- it's essential strength would be a co-operative society," echoes Nilangan Banerjee, Special Officer, Rabindra Bhavan. Community life and co-operation — Visva-Bharati still sustains that through Visva–Bharati Co-operative Bank Ltd. But we will discuss such co-operative concept in later part of the article, let us start with Tagore's first organized step towards rural-reconstruction — Sriniketan. Set up in the era of British dominance — Institute of Rural re-construction in Sriniketan reflects that as a pragmatist he knew that there was not a lot he can do through his meager resources. But he was determined to make at least a beginning with the work even with a very small step. As, renowned author and a student of Visva-Bharti during Tagore's days Mahaseta Devi mentions how his rural reconstruction started from setting up cottage industry and everything -starting from bed-sheet to trash bin used in Santiniketan ashram was produced in these cottage industries of surrounding villages.

Tagore sought to bridge the gap between city and village through the Sriniketan experiment of combining science and tradition. The traditional handicraft was made more durable by giving the touch of science and these artisans formed a single group to promote their product with the exporters. Modern economist will coin it as 'cartel'. Tagore wanted to do a widely reconstruction in limited villages

but lack of fund was always an issue. Forming of cartel enabled villagers to earn their own money and they were educated to the art of savings. He personally identified young educated volunteers who willingly dedicated themselves to living and working in the villages and yet was never hungry for publicity. Such holistic economic re-construction model Tagore mentioned in 'Palli Prakriti', where he also mentions that rural-economy should not be based on charity. Echoes, Nripendranath Bandyopadhyaya — Member, State Planning Board, Government of West Bengal who have been an active student, lecturer and have been involve with enormous re-construction work in Santiniketan; "Charity was something that Tagore hated and his concept rural-reconstruction was based on self-reliance."

Going beyond charity he wanted to make the rural economy independent and for that he knew only paying heed to cottage-industry was not enough. To uplift the rural economy he knew that the role of agriculture cannot be denied and to sustain rural economy, expertise in agriculture was vital. Tagore's study of 'Other Agricultural countries' had shown Tagore that land in those countries was made to yield twice or thrice the harvest by the use of science. Such knowledge he later experimented in Sriniketan by introducing the latest techniques of Western science to improve cultivation and agricultural production. He was so keen to adopt this latest technique of agriculture that in 1906 he sent his son Rathindranath along with two other students from Santiniketan to the University of Illinois at Urbana in USA to study agriculture and dairy farming so that they could bring back scientific methods of agriculture to the Indian village. Nehru would forever be considered as one of the pioneer in implementing the co-operative concept in free Indian economy but very few actually knows that Tagore started such scheme much before independence. The Sriniketan scheme was to organize the villages so that they could supply all their needs on a cooperative basis. Tagore believed that the villagers, when trained in self-reliance, could establish and maintain their own schools and granaries, banks and co-operative stores and such collaboration will tantamount to bring unity among the villagers. That was

very much required as in the pre-Independence era, the caste & community system divided the society resulting even in 'untouchable' rules for the lower community people. Tagore insisted that Indians must unite themselves to provide nation-building services.

The goal of self-reliance was the basic premise in Tagore's scheme of rural-economic reconstruction and it was apparently distinguished from the nationalist and economic thinking of those days where he rejected the Nationalist movement on swadeshi and swaraj. "Rather he chose the path of 'constructive swadeshi' where he wanted to make the villagers economically more independent. His logic was before you abandon foreign goods, you should be eligible enough to make your own goods. And if one analyzes his activities to implement such concept one would realize that he was talking more about today's 'Welfare Economist' rather than following the political movement of those days," affirms Nilangan Banerjee. Welfare economics is based on microeconomic techniques that evaluate economic well-being and as Banerjee points out he wanted to actually improve the one or two villages rather than just talking about a radical change that the then political parties (read Indian National Congress) used to speak about. This is also echoed in the letters that Tagore wrote to Rathindranath in way back in 1910. Any welfare economist would agree to the fact that economic efficiency can be achieved not only by income distribution but also by social welfare and this literary giant argued that working for a 'national programme' was useless as long as its clamorous for political grievances rather than thinking of social-welfare.

The Noble laureate's remedy to implement such social-welfare was by identifying young volunteers who would co-operate with the villagers to start the work of constructing roads, schools, water reservoirs and also to create a 'new objective' to village life. "His vision of a complete economic development is something which was very rare on those days and even though in just two villages but successfully these villagers were blessed to be touched by Tagore. Then there were volunteers who carried on



these works after Tagore's death," adds Prof. Udaya Narayana Singh, Tagore Professor, Visva-Bharati. We have mentioned about such volunteers earlier in this article but two such great volunteers that Tagore enlisted was his son and son-in-law Nagendranath Ganguli. And it was the effort of these educated buoyant group of volunteers that Sriniketan's economic rural-economic reconstruction work proliferated from just two villages to twenty-two villages.

During the time frame of 1937-1941, the period which comprises the end of his life, this great visionary was becoming discouraged about the state of India, especially with normal burden of economic problems like hunger, poverty and unemployment and he was more disturbed with such problems beings supplemented by politically organized incitement to communal violence between Hindus and Muslims. And his extrapolation was right as six years after his death this country achieved freedom but with freedom also came the widespread killings that took place during partition. In a letter written to his intimate friend Leonard Elmhirst in December 1939, where he has mentioned about the conversion of village economy into hunger, disease and exploitation. In fact, Elmhirst knew the economic concept of Tagore as this British philanthropist and agricultural economist had closely worked with him on rural reconstruction in India and till today Elmhirst Institue Santiniketan have been running child welfare centre in several villages in Santiniketan. Renowned economist and Nobel Laureate — Amrtya Sen, has commented that Tagore wanted to free villages from the shackles of helplessness and ignorance and this is where his economic vision matched with Elmhirst.

This philosopher and educationist sought to balance his passion for India's freedom struggle with his vision of economic freedom and the accelerating socioeconomic decline of Bengal, propelled him to implement such concept in rural Bengal. His views pertaining to eco-ethical human living and sustainable rural development, as scattered in various works throughout his life and we made an attempt to assemble them to bring out his economic vision. Always positive and oriented towards

action, his economic vision was based on creating a source of employment by forming co-operative societies. In exchanges with Einstein, Tagore had commented "The progress of our soul is like a perfect poem. It has an infinite idea which once realized makes all movements full of meaning and joy." Such movements full of meaning and joy he wanted to spread among rural India also and just not limited only to urban India.

(The views expressed in the write-up are personal and do not reflect the official policy or position of the organization.)

# Tagore and Rural Reconstruction - A Synergy and Implications for Modern Professional Social work Practice

Debotosh Sinha, Oct 2013, Muse India

## A Prelude

Ensclosed in a zamindar family and brought up in affluence the young Tagore had initially never felt the plight of exploitation, illiteracy and atrocities of life which the villagers used to face. Tagore's ardent interest of village upliftment arose when he was exposed to the poverty and oppression which engulfed the rural mass, during the time when Tagore was in charge of the family's estates in East Bengal. This whole scenario made him keenly sensitive towards these people and he decided to pull them out from this ominous sign of darkness, so as to rebuild India and its villages. Tagore's ideological framework and attitudes towards the life and society of rural people was inspirational to attract Leonard Elmhirst, a British agronomist to come to India upon the invitation of Tagore to work with him, and in the process they began to formulate methods for social and economic change. Tagore's ideas of rural development reverberated from his saying:

If we could free even one village from the shackles of helplessness and ignorance, an ideal for the whole of India would be established... Let a few villages be rebuilt in this way, and I shall say they are my India. That is the way to discover the true India (Tagore, 1928).

To translate his dream into reality, the Institute of Rural Reconstruction in Sriniketan was established in 1922 as an experiment with the initiative of Tagore and Elmhirst. Elmhirst was supposed to be the man behind the entire experiment. Rathindranath Tagore and Santosh Majumdar had been sent to study

agriculture at the University of Illinois-Urbana in 1906, and Tagore later put them in charge of agricultural development as a part of Sriniketan experiment.

In the Visva-Bharati Bulletin, 1928, Tagore wrote:

The object of Sriniketan is to bring back life in its completeness into the villages making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country and competent to make an efficient use of modern resources for the improvement of their physical, intellectual and economic conditions.

The objectives of the mission were:

1. To win the friendship and affection of villagers and cultivators by talking a real interest in all that concerns their lives and welfare, and by making a lively effort to assist them in solving their most pressing problems.
2. To take the problem of the village and the field to the class room for study and discussion and to the experimental farm for solution.
3. To put the students in the way of acquiring practical experience in cultivation, dairy, animal husbandry, poultry keeping, carpentry, and smithing, weaving and tannery; in practical sanitation work; and in the art and spirit of cooperation.
4. To give the students elementary instruction in the science connected with their practical work.

5. To encourage in the staff and students of the department itself a spirit of sincere service and willing sacrifice for the people of the surrounding villages.

6. To train the students to a due sense of their own intrinsic worth, physical and moral and in particular to teach them to do with their own hands everything which a village householder or a cultivator does or should do for a living, if possible, more efficiently.

### Facets of experiment

The experiment was strongly supported by a team of foreigners and Bengalis. Among the foreigners; C.F. Andrews, W.W. Pearson, Kim-Taro Kashahara, Dorothy Straight Whitney, Miss Jenson remarkably contributed for the development of Sriniketan, as a model of village development; both by their own efforts and sometimes by financial assistance.

Elmhirst's closest associates were Rathindranath Tagore and Santosh Majumdar. Another invaluable worker was Kalimohan Ghosh who was nicely portrayed by Elmhirst in the following manner

“Kalimohan, with his extensive rural experience, laid the foundation for all the work in the village in his role as chief interpreter and contact person”. Sri, Dhirananda Roy, V.S. Masoji, a student of Kala-Bhavan and Gour Gopal Ghosh were also other great warriors behind the experiment as Tagore visualized.

The team saw the deplorable condition of the villages surrounding Sriniketan. The whole environment was unhygienic – poor and substandard sanitation polluted pond water, absence of source of drinking water, dilapidated building and temples, malaria-infested jungle and emaciated farm animals. The team, while slowly made their progress encountered four common problems – monkeys, mosquitoes, malaria

and mutual trust that impeded their work to a great extent. But the experiment was very significant and Elmhirst wrote:

Notable results were achieved in a small area and in a few villages. Economic returns were such that the rising standard of living in the area was very noticeable. New confidence arose among the villagers.

The Sriniketan programme covered broadly four general areas: agriculture, crafts and industries, village welfare and education. The agricultural activities were based on three phases- (i) experiment; (ii) training, and (iii) extension. Extension activities were given much priority. A Demonstration Plot was created to impart training and education to all the farmers through real life situation. One or two agricultural workers from Sriniketan often used to go to the villages and farmers to supervise all activities. Dairy, poultry, pisciculture and bee-keeping were also some of the salient activities associated with the experiment in view of augmenting the rural resources and over all development of the villagers.

Right from the inception of Sriniketan, handicrafts were much emphasized and it was a step towards revitalizing local industries and initiate new artistic designs. In 1922 Tagore's daughter-in-law, Pratima Devi introduced 'Lac work', 'Calico printing', 'Batik work' in a small room with tin roof and was named 'Bichitra Studio'. In 1928 it shifted to Sriniketan and was renamed as 'Silpa Bhavan'. Weaving, Tanning, Leather craft, Wood work, Pottery, Book binding, Hand made paper making, Basketry and cane work, Machine and power house were other significant areas of handicrafts during the time to empower and making the rural masses self independent. Women were equally encouraged to come forward by Pratima Devi and for them she established 'Palli Karukari Kendra' to provide part-time employment for them.

Tagore realized that all these handicrafts must be rewarded and enormously evaluated. To do so, the organizing different 'MELAS' (fairs) was a great endeavour on the part of Tagore. So, he started celebrating the foundation day of Sriniketan every year (6th February, 1922) not only as an entertainment but giving an opportunity to the neighbouring villagers to exhibit and sell their products, as well as an open platform for sharing and interacting among themselves, and with outsiders to enlighten their knowledge and practice. Marketing of such products was started in 1938 through a counter in Kolkata (210, Cornwallis Street; presently Bidhan Sarani) named as 'Sriniketan Silpa Bhandar'. Remarkably, Subhas Chandra Bose was the founder of the centre.

In terms of cultural enrichment, festivals such as Hala Karshana (a ploughing ceremony), Nabanna (a fall festival for the new harvest of rice), Silpa Utsav and Sriniketan mela (Sriniketan fair as mentioned earlier) were introduced. They were celebrated to mark the splendid achievement of villagers in various spectrum of their life cycle and also fostered the social interchange and cultural initiatives of rural life.

To be a complete man was the concept of Tagore's education. He never believed in conventional education such as class room lectures, routine examination etc. he advocated an open education system which would be environment friendly, devoid of all sorts of stringent rules and regulations. Simplicity, joyful and creative self-expression in terms of music, painting and dramatic performance etc were his ideals for imparting knowledge to the students. The 'Brahmacharya Vidyalaya' in Santiniketan was the manifestation of his ideas but later on he realized his ideas were defeated and he thought of establishing another school in Sriniketan named Siksha Satra in 1924. Another important dimension is worth mentioning here and that is Gandhiji's visit to Santiniketan in 1914. The visit was also very instrumental in the light of evolution of Siksha Satra educational project. The prime objectives of Siksha Satra were – (i) Tagore perceived that Santiniketan School was not fulfilling his dream because of its changing nature of disseminating knowledge, which was confined only within a couple of books and not

beyond that, due to the constant pressure from the parents to make the education system more competitive. So, Tagore felt an intense urge to create a school based on his inner philosophical orientation and it was called 'poet's school'; (ii) to make the village boys self-dependent and self-reliant and inculcate in them a sense of minimum professional expertise of their choice; (iii) Always against the stereotyped method of teaching, he argued that the method should be predicted on the individual needs of child. At Siksha-Satra there were no set classes and the teacher was viewed as facilitator and collaborator; (iv) to provide community development services such as; cleaning of forest and drains, maintaining roads, distribution of quinine etc. In this connection he emphatically depicted in his own words "Siksha-Satra is the real school, the ideal school, and the other one will be neglected". We can also understand his passion for Siksha Satra when he utters;

I am therefore all the more keen that Siksha Satra should justify the ideal I have entrusted to it, and should represent the most important function of Sriniketan in helping students to the attainment of manhood complete in all its various aspects.

In 1923, a Primary School for Girls was established in Sriniketan to enhance their status in the society through education. By 1939, there were night classes for children and adults unable to attend schools. There was a mobile library-the first of its kind in Bengal [still in operation in many districts of Bengal (especially Birbhum) and different states as well]. An early form of distance education was initiated through Lok-Siksha Samsad (Peoples Education Council, 1937), a society which organized study at homes and examinations for persons who could not attend school. A special education section was added later to handle some other educational areas. The Lok-Siksha-Samsad was included under this section; so was training centre for primary school teachers, called Siksha Charcha Bhavan. In training primary teachers, the centre supplemented the government curriculum with music, agriculture, sanitation, scouting and craft-training to create a more holistic approach.



The Village Boys and Girls Scout (Brati Balak Organization) was initiated by the poet in 1922. The basic objectives of the programme were to develop the Second Line of Leadership among the children of the villages. The broad objectives of the programme were: (a) to develop the spirit of community services; (b) to undertake physical exercise; (c) to develop active leadership; (d) to develop an awareness of natural equilibrium and environment education.

Community health services were part and parcel of the Sriniketan experiment. It was Kalimohan Ghosh who mainly shouldered the responsibility to provide and extend public health services to the adjacent villages. 'Swastha Samities' were established in different villages where the villagers used to become the member of the samities by contributing cash or paddy and in return they used to get free medical treatment. Initially, maternal and child health was an important component of the whole gamut of health care services. Rural women were trained to provide the above services to the mother and children.

The Cooperative movement was a significant aspect of the experiment. Cooperatives are an autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through jointly-owned and democratically-controlled enterprises. After Tagore's visit to Russia in 1930, he dreamt of cooperatives at Santiniketan and of collective life on the Russian model. In the early stage of Sriniketan experiment, cooperatives were quite vibrant. Health Cooperative, Agricultural Credit Cooperative, Fishing Cooperative, Weaving Cooperative were the outcome of the villagers' effort to make the cooperative movement a great success. Visva-Bharati Central Co-operative Bank established in 1927 also marked the continued progress of the cooperative movement.

Another concept 'Dharmagola' reflecting the principle of cooperative was introduced in 1928 for the benefit of the villagers. Later on, many villages were found with Dharmagolas and they ran it quite

efficiently. During the harvesting time, every family used to deposit some amount of paddy in the respective Dharmagola and in time of exigencies they could buy some after paying minimum interest within their affordability. There were irrigation cooperatives also in a few villages and they were responsible for pond renovation; construction, maintenance and proper utilization of irrigation canals.

Mahila Samities (Women's Association) played a considerable role in the economic and social welfare of the community. Right from 1936, Mahila Samities were very active in Bolpur, Bandhgora, Bhubandanga, Surul and Goalpara and plenty of activities were carried out for the upliftment of rural women. Information, education and communication material were prepared and distributed among the villagers for creating awareness and to develop a sense of solidarity.

The district of Birbhum is surrounded by Santals - an indigenous and disadvantaged community. They were under utter poverty and landless labourers. There was a clarion call by the poet in terms of their socio-economic development and an attempt was made to extricate them from the vicious circle of illiteracy, ignorance and poverty. Formation of Santal Hitaishi Samiti in 1931 presided by Kalimohan Ghosh was a landmark in the development of this tribal community and it gave a new fillip to the Sriniketan experiment.

In assessing the impact of Sriniketan, various aspects must be taken into consideration. There are the statistically verifiable achievements found in the reports of Elmhirst, P.C.Lal, and others, such as greater crop output, soil reclamation and reforestation, upgrading of livestock, reduction of deaths due to epidemics, creation of cooperatives, revival of and creation of cottage industries, establishment of schools and higher rates of literacy, and so forth.

In spite of the success story of Sriniketan, Tagore himself acknowledged some of the difficulties of Sriniketan experiment. Stating that “forces are working for creating a complete deviation from the path which we pursued when we first began our work”, he also conceded that the unlimited freedom which he had given the staff had resulted in a fragmented programme. He found that the approach of the ‘experts’ had undermined the establishing of sympathetic relationships with the villagers”.

### Relevance to Modern Professional Social work

Social work, a service to maintain society’s harmonious functioning, is basically a helping process. It finds a specific mention in the Vedic (Rigveda) word, danam, which reflects the social philosophy of those days to help the needy members of the society.

It was the Association for Improving Conditions of the Poor (AICP) in USA, founded in 1843, which recognized that mere charity does not and cannot solve the problems of the disadvantaged and the unfortunates as this approach of helping through charity created a permanent liability on society. The beneficiaries of charity, because of being dependent on it, lose their self-respect and endure on charity for their whole of life. This was against the democratic values. AICP emphasized self-respect, self-dependence and relief suitable to their needs in its work with the poor. This can be said to be the beginning of professionalisation of charity work, done in the name of social work, under Elizabethan Poor Law of 1601, in the colonial USA. The modern concept of professional social work took its birth in India in 1936 after the establishment of Tata Institute of Social Sciences in Mumbai by Sir, Dorabji Tata.

The nature of social work is now a full-fledged profession. Social work seeks to enhance the social functioning of individuals, singly and in groups, by activities focused upon their social relationships which constitute the interaction between man and his environment. These activities can be grouped into

three functions: (a) restoration of impaired capacity, (b) provision of individual and social resources, (c) and prevention of social dysfunction. Social work, as a profession, is no more interested in charity and relief work: instead, it is concerned with the social functioning of the individuals.

If we have a very intense look into the Sriniketan episode, the very essence of Tagore's concept of providing help to the needy centres around his words - "to help the people to help themselves; If we want to serve we must learn; there is nothing so dangerous as inexpert service". Professional social work reflects the same in its theory and practice. Professional social work believes and preaches its mandate that people will be self-reliant and self-sufficient by using all opportunities provided to them from time to time but not making them dependent on others. Over and above the concept of 'Brati Balak', 'mobile library', 'women's group', 'cooperative', 'health awareness' and so forth are all the integral parts of modern social work practice in various terminologies such as 'group work', 'community development', 'community organization', 'case work', 'women empowerment', 'Self-Help-Group', 'reservation policy', etc. India today thinks of self-help-group for women for women liberation, reservation policy for unprivileged section of the society and the collective development through individual development. These were ideas that Tagore injected in different forms in Sriniketan experiment. Tagore's ideas thus anticipate the crux of India's developmental strategy.

#### Notes

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# Rabindranath Tagore was a global phenomenon, so why is he neglected?

Ian Jack, *The Guardian*, May 2011

Rabindranath Tagore was born 150 years ago today. This weekend festivities and seminars are being held in his honour across the world. In London, the BFI is hosting a season of films inspired by his work; last night his fellow Bengali (and fellow Nobel laureate) Amartya Sen gave a talk at the British Museum; a two-day conference at the University of London will, among other things, examine his legacy in the Netherlands, Poland and Germany.

I consulted two dictionaries of quotations, the Oxford and Penguin, to check the most memorable lines of this poet, novelist, essayist, song and short story writer. Not a single entry. They skipped from Tacitus to Hippolyte Taine as if there was nothing in Tagore's collected works (28 thick books, even with his 2,500 songs published separately) that ever had stuck in anyone's mind, or was so pithily expressed that it deserved to; as if what had come out of Tagore's pen was a kind of oriental ectoplasm, floating high above our materialist western heads, and ungraspable. In fact, I could remember one line clearly enough, and vaguely remember a whole stanza. The first is how he described the Taj Mahal: like "a teardrop on the face of eternity". The second is the inscription Wilfred Owen's mother found in her dead son's pocketbook: "When I go from hence, let this be my parting word, that what I have seen is unsurpassable." But I owe this knowledge to (a) a tourist guide in Agra, and (b) to a biography. Reading Tagore himself had nothing to do with it.

True, writers can't be ranked merely by their quotability, but Tagore's neglect is extraordinary. No other language group reveres a writer as 250 million Bengali-speakers do Tagore. Shakespeare and Dickens don't come into the picture; the popularity of Burns in Scotland 100 years ago may be his nearest equivalent in Britain. Every Bengali will know some Tagore, even if they can't read or write and the words come from a popular song or the national anthem (those of both India and Bangladesh use his verse). The visitor to Bengal can easily find some comedy in the mass adoration. Years ago, trying to penetrate a layer of Kolkata bureaucracy, I spent hours listening to bureaucrats on the subject of Tagore – "his translations into English are like embroidery seen from the back," one said – while getting nowhere with the unrelated topic I was meant to be investigating. Then again, love of literature can slide into fetishism, and from there, obscenity. When Tagore died in 1941, the huge crowd around his funeral cortege plucked hairs from his head. At the cremation pyre, mourners burst through the cordon before the body had been completely consumed by fire, searching for bones and keepsakes.

It's hard to think of any other writer anywhere who has aroused this level of fervour, but Tagore might still be seen as a purely local phenomenon, a curiosity and irrelevance to the world beyond Bengal. Except that he wasn't. In 1913 he won the Nobel prize for literature, the first non-European to win a Nobel. The story is well known. In 1912 he sailed from India to England with a collection of English translations – the 100 or so poems that became the anthology *Gitanjali*, or "song offerings". He lost the manuscript on the London tube. Famously, it was found in a left luggage office. Then – decisively – WB Yeats met Tagore, read his poems and became his passionate advocate (while pencilling in suggestions for improvements).

Events moved at breathtaking speed. Tagore had arrived in London in June, he had his anthology published by Macmillan with an introduction by Yeats in the following March, and on 13 November 1913 he was awarded the Nobel. Before he left Kolkata he knew one person in London, the painter William

Rothenstein. Two years later he was a global phenomenon. The notion that literary prizes secure reputations and sell books is modern publishing wisdom, but nothing compares with what the Nobel did for Tagore a century ago. *Gitanjali* found a vast audience in its many editions. In the tremulous months before the first world war, as well as during the war, its spiritual message and reverence for the natural world struck a chord. It contains the lines Owen wrote in his pocketbook, and soon had translations in many other languages, including French, by André Gide, and Russian, by Boris Pasternak.

The success turned everyone's heads, including Tagore's. He became the most prominent embodiment of how the west wanted to see the east – sagelike, mystical, descending from some less developed but perhaps more innocent civilisation; above all, exotic. He looked the part, with his white robes and flowing beard and hair, and sometimes overplayed it. Of course, the truth was more complicated. The Tagores were among Kolkata's most influential families. They'd prospered in their role as middle men to the East India Company, whose servants named them Tagore because it was more easily pronounced than the Bengali title, Thakur. The west wasn't strange to them. Rabindranath's grandfather, Dwarkanath, owned steam tug companies and coal mines, became a favourite of Queen Victoria's and died in England (his tombstone is in Kensal Green cemetery). As for the poet himself, this was his third visit to London. On his first, he'd heard the music hall songs and folk tunes that he later incorporated into his distinctive musical genre, *rabindra sangeet*.

More than anything, what Tagore stood for was a synthesis of east and west. He admired the European intellect and felt betrayed when Britain's conduct in India let down the ideal. His western enthusiasts, however, saw what they wanted to see. First, he was an exotic fashion and then he was not. "Damn Tagore," wrote Yeats in 1935, blaming the "sentimental rubbish" of his later books for ruining his reputation. "An Indian has written to ask what I think of Rabindrum [sic] Tagore," wrote Philip Larkin to his friend Robert Conquest in 1956. "Feel like sending him a telegram: 'Fuck all. Larkin.'"



Is his poetry any good? The answer for anyone who can't read Bengali must be: don't know. No translation (according to Bengalis) lives up to the job, and at their worst, they can read like In Memoriam notices: "Faith is the bird that feels the light when the dawn is still dark" is among the better lines. Translator William Radice thinks that Tagore's willingness to tackle the big questions, heart on sleeve, has made him vulnerable to "philistinism or contempt". That may be so – see Larkin – but perhaps the time has come for us to forget Tagore was ever a poet, and think of his more intelligible achievements. These are many. He was a fine essayist; an educationist who founded a university; an opponent of the terrorism that then plagued Bengal; a secularist amid religious divisions; an agricultural improver and ecologist; a critical nationalist. In his fiction, he showed an understanding of women – their discontents and dilemmas in a patriarchal society – that was ahead of its time. On his 150th anniversary, we shouldn't resist two cheers, at least.



## জুলে বিশেষজ্ঞ হরিশচন্দ্র

রাজা হরিশচন্দ্র ছিলেন অত্যন্ত প্রতিভূর্ষি। অসি বিশ্বাসিগ্ৰেব কৃপায় তিনি রাজসুয় যজ্ঞ অম্পাদন কৰেন। যজ্ঞশেষে বিশ্বাসিগ্ৰ দক্ষিণা-গ্রহণের ছন্দে- হরিশচন্দ্রের সমস্ত ঐন সম্পদ অর্ষিগ্রহণ করে নিলেন। বিশ্বাসিগ্ৰেব এই- অন্যায় আচরণের কাহিনী সর্জনবিদিত। কিন্তু রাজা হরিশচন্দ্রের জীবনের- প্রথম অনেক গল্পকথা আছে যা অনেকেরই- অজানা। এইসব কাহিনী- মেমন বিজ্ঞয় কর, তেমন চমকপ্রদ।

রাজা হরিশচন্দ্র প্রথম জীবনে ছিলেন অশুভক, দেবর্ষি- নারদের অনুরোধে জলোর্ষি-পতি দেবতা বরুনের শরণাগত হন। বরুণ দেবের কাছে তিনি এই অর্ষীকার করেন যে, দেবতার কৃপায় যদি তিনি ষাঁড়পুত্র- লাভ করেন তবে সেই পুত্রকে উৎসর্গ করে তিনি দেবতার নামে-যজ্ঞ- সম্পন্ন করাবেন। দেবতার কৃপায় নির্দিষ্ট সময়ে রাজার এক পুত্র লাভ- হ'লো যার নাম রাখলেন বোধিত। পুত্রের জন্ম হওয়ায় বরুণ দেব রাজাকে- প্রতিজ্ঞা বক্ষার্থে যজ্ঞ করতে বললেন। পুত্র ছেলে অশু-পিতা- জীবনের- প্রথম এক পরম-প্রাপ্তিকে কেমন করে নিজের হাতে উৎসর্গ করবেন ভেবে বিচলিত হয়ে পড়লেন। নানা অজুহাতে তিনি তারবার অমায় ডিঙ্কা চেয়ে- প্রার্থনা করতে লাগলেন। প্রথমবার বললেন, 'পুত্রের বয়স অন্ততঃ দশ- দিন না হলে তা কেমন করে যজ্ঞে- নিবেদিত হবে?' দশদিন অতিক্রান্ত হবার পর তাঁর অনুরোধে, 'দেব, পশুর দন্ত না উঠলে স্নেপশ্য বর্ষ্য- হয়না। আমার পুত্রের দন্ত নিসর্গ না হওয়া পর্যন্ত আমাকে যে অপেক্ষা- করতেই হবে।' যথা সময়ে বোধিতের দন্ত নিসর্গ হ'লো। বরুণ দেব স্মরণ- করিয়ে দিলেন যজ্ঞের কথা। সময়ের সাথে সাথে রাজা পুত্রস্নেহে- আরো সাঁইর পাড়ে গেছেন। এবার তাঁর শেষ চেষ্টা, 'দেব এই দুইটির- দাঁত তো স্কনসূয়ী। এই- দাঁত পাড়ে গিয়ে যখন সূয়ী দাঁত উঠবে, তখন অবশ্যই আমি প্রতিজ্ঞা পালন করবো।' এবারও বরুণ দেব- হোম বিদায় নিলেন। ক্রম বারো বয়স অতিক্রান্ত হ'লো। বোধিত- বরুণ দেবের কৃপা উলেন্তে পোরে ষাঁড়কথান হাতে অর্ণে আশ্রয়গোপন- করে রহ'লো। বরুণ দেবের এতদিনে ষাঁড়কথ্য চূড়তি হয়েছে। তাঁর অভিশাপে- রাজা উদর- বোশে অক্ষান্ত হলেন। তার নিজের কারণে পিতা যোগসুস্থ



জেনে বোহিত অবশ্য থেকে ফিরে এলো। দেবরাজ ইন্দ্রের পরামর্শে রাজা  
 হরিশচন্দ্র শুরু করলেন নরমের যজ্ঞ। যজ্ঞের বলি হিসাবে ঋষি-  
 অজীমর্তের পুত্র পুনঃশেপাকে ক্রয় করে নিয়ে এলো বোহিত। যজ্ঞ  
 সম্পন্ন হলে দেবরাজ ইন্দ্র অতুষ্ট হয়ে হরিশচন্দ্রকে সোনার বসন দান  
 করলেন। ঋষি-বিশ্বামিত্র তাঁকে দান করলেন এমন এক জ্ঞান, যার  
 মাধ্যমে শুর্ভরাজা রাজা হরিশচন্দ্রই নয়, পরবর্তী অনেক প্রজন্মে জন্মের  
 সাথে এক নিসৃত অক্ষরকে বাঁধা পড়ে গেলেন। হরিশচন্দ্রের পর বোহিতের  
 পুত্র হ'লো হরিত। রাজা হরিতের পৌত্র যজ্ঞক বৃদ্ধ বয়সে এক পুত্রের  
 জন্ম হ'লেন। শর্ভ পুত্র ঋতুসর্গে শাকা কামিনী বানিকে বিধি প্রদান  
 করে হত্যা করতে চেষ্টাছিলেন তাঁর সম্পত্তি। বিধি সঙ্কট শর্ভ পুত্র  
 জন্মে ছিলো বলে তার নাম রাখা হ'লো অসর। শর্ভ অসর রাজার  
 পৃথিবীতে জন্মের জন্য আসর খনন করেছিলেন। অসর রাজা  
 নানা দেশ জয় করে অশ্বমের যজ্ঞ সম্পাদন করেন। অসর রাজার  
 দুই পুত্র স্মৃতি আর কেশিনীর সঙ্গে ষাট রাজার পুত্র জন্মে গ্রহণ  
 করেছিলেন। অসর রাজার অশ্বমের যজ্ঞের ঘোড়া দেবরাজ ইন্দ্র  
 চুরি করে লুকিয়ে রাখলেন। অসর রাজার ষাট রাজার পুত্র সেই  
 অশ্ব খুঁজতে খুঁজতে অসর পৃথিবী খনন করে খেললেন। কিন্তু  
 অশ্ব পশুয়া গেলোনা। অবশেষে তাঁরা উপস্থিত হ'লেন কপিল  
 সূনির আশ্রমে। আংখ্য দর্শনের প্রমোদা কপিল সূনি তখন গভীর  
 তপস্যা করছেন অসুদ্রুত। অসরের পুত্রের অশ্বচোর ভেবে  
 সূনিকের বধি করতে উদ্যত হ'লেন। ষট ওষ্ঠ হতের কপিল সূনি অসর  
 পুত্রদের দেখে রাগে অগ্নিশর্ক হ'লেন। তাঁর ক্রোধের তেজে ষাট রাজার  
 অসরপুত্র উস্মীভূত হ'লেন। অসর রাজার পৌত্র ওসীরমের তপস্যায়  
 কপিল সূনির ক্রোধ প্রশমিত হ'লে তিনি শর্ভ বধি দিলেন, একমাত্র পবিত্র  
 গর্ভা জন্মের অশ্বমের ষাট রাজার অসরপুত্র প্রাণ ফিরে পাবেন। ওসীরমের  
 কঠোর আর্ষনায় সূষ্ট হয়ে ষাট গর্ভা অবতীর্ণ হ'লেন ধরা ধামে। ওসীরম  
 পথ প্রদর্শন করে গর্ভাকে নিয়ে এলেন অসর অশ্বমে, মেথানে গর্ভা  
 অসরে এসে স্থানিত হ'লেন। গর্ভার পবিত্র জন্মে অশ্বমে প্রাণ ফিরে পেলো



স্বর্গে রাজার অশর পুত্র, তর্কী আজও স্বর্গে অশর অর্থে এক পুণ্যতীর্থ।

ভৌগোলিক কারণে কখনো কখনো নদনদী তার সতিপত্র পরিবর্তন করে, একথা আমরা আজ জানি। কিন্তু রাজার রাজার সহর আগে রাজা হরিশচন্দ্র এবং তাঁর বংশধররা কেন্দ্র করে স্বর্গ-ভূত জানতে পেরেছিলেন, একথা ভাবলে আজও আমাদের হৃদয়ে বিস্ময় জাগে, বহু বৈজ্ঞানিকের কণ্ঠ সহরে কঠোর স্মারনা, বিজ্ঞানের নানা প্রযুক্তি, যেসবকে আমাদের জ্ঞানে উদ্ঘাটিত করেছে, সেই সবকে কণ্ঠ যুগ আগে তাঁরা কণ্ঠ ভূত জানতে পেরেছিলেন। শুধু তর্ক নয়, পৃথিবীকে রক্ষা করতে, প্রাণীকুলকে বাঁচিয়ে রাখতে, জলের প্রয়োজনীয়তা যে অপরিহার্য, তাও তাঁরা জানতেন। পবিত্র জলের অপর্যায় স্মৃত মানুষ জীবিত হয়ে ওঠার কাহিনী আমাদের স্বর্গে বর্তমান দেয় যে পৃথিবীকে বাঁচিয়ে রাখতে হলে বায়ু এবং জলে উভয়কেই দূষণ মুক্ত রাখতে হবে। যদিও বিশ্বাসিদের কাছ থেকে পাওয়া জ্ঞান রাজা হরিশচন্দ্র কার্যকরী করেছিলেন কণ্ঠভাবে, যা পৌরাণিক সালের স্মরণে যুগ যুগ ধরে মানব জাতিকে বাঁচানোর দিকে এসেছে। অন্য কণ্ঠ ভূত আমরা সেই জ্ঞান প্রত্যক্ষ্যমান করে চলেছি প্রতি নিমিত্ত। স্বর্গে অসংখ্য বা কুসুমিতাম প্রমাণে পুণ্য জ্ঞান এখন শুধু স্বর্গ এক ধর্মিক অনুষ্ঠান। অবিবর্তন বিবেকের-দংশনে পাপ জ্ঞানের এক বিস্ময় প্রচেষ্টা স্বর্গ, কিন্তু যে শিক্ষা রাজা হরিশচন্দ্র এবং তাঁর বংশধররা দিয়েছিলেন তা বিন্দুস্বল্প মনে রাখার চেহারা আমরা করিনা, তর্কী তাঁদের শিক্ষা আমাদের জীবনে এক সম্প্রদায় হয়ে থাকে। আমরা কণ্ঠ ভূত পবিত্র সর্গকে প্রদানদায়িনী থেকে এক কলুচরিত্র নদীতে রূপান্তরিত করে চলেছি। জন্মবিশেষত্ব দেয় অবিবর্তন স্মরণে সর্গকে অপ্রাপ্য করে চলেছি নিউয়ে, রাজা হরিশচন্দ্র ছিলেন প্রথম জন্মবিশেষত্ব, স্বর্গে স্বর্গের কথা আজ মনে রাখার প্রয়োজনীয়তা মুছে গেছে আমাদের জীবন থেকে চিরতরে।

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