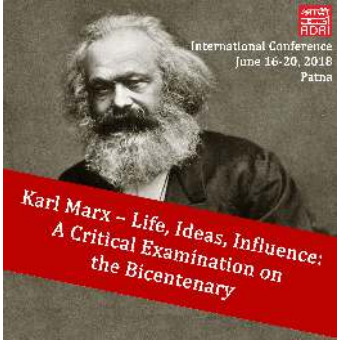


ADRI hosts International Conference on Karl Marx in the memory of Pijushendu Gupta and Radha Krishna Choudhary

Life, Ideas, Influence: A Critical Examination on the Bicentenary



Newsdesk – An International Conference on Karl Marx, the great German thinker whose ideas had the biggest influence on the world historical developments of late nineteenth and twentieth century, was held on June 16-20, 2018 at Maurya Hotel premises of Patna. The conference hosted by Asian Development Research Institute was in the memory of Pijushendu Gupta (more popularly known as Dr. P. Gupta, doctor of the poor as also the last editor of Behar Herald) and Radha Krishna Choudhary who were the chief organisers of the national seminar on the sesquicentennial of Karl Marx convened in Begusarai in 1967.

The inauguration of the conference was marked by the presentation of shawls to Dr Ushasi Gupta, the daughter-in-law of Pijushendu Gupta, and Mr Pranav Kr Chaudhary, son of Radha Krishna Choudhary. ADRI Treasurer Dr Sunita Lal read the citation and later presented mementoes to the eminent speakers on this occasion. Delivering the keynote address Lord Meghnad Desai said Marx's theories hold great lessons for the contemporary world, mainly the role of capitalism in the context of globalisation. He said Marxism has gained a new lease of life since the financial crisis of 2008. Interestingly, analysts have pointed out that greater economic freedom and the rise of a dominant middle class would ultimately lead to situation where greater political freedom would be demanded, culminating in the

flowering of democracy in China. Lord Desai pointed out that such an outcome had already been visualised by Marx in his writings. In the inaugural session, Dr Shaibal Gupta, Member-Secretary, ADRI, said in his welcome address that in the conference "we are not only remembering Marx, but have dedicated 38 memorial lectures to philosophers, economists, academics and political figures who had either influenced him or were influenced by him". Prof P P Ghosh, Director ADRI, said the reason why Marx's ideas still draw scholars from diverse fields is that there are several elements in Marxian methodology that lend it an analytical strength that was not there prior to Marx. The inaugural session was presided over by Prof Anjan Mukherji, Chairman, ADRI.

Day-1, June 16. Delivering the Paul M Sweezy Memorial Lecture on the inaugural day Professor Dipankar Gupta said formation of political parties by communists to be an irony bause "Marx in his Communist Manifesto did not favour the formation of political parties by communists, neither did he approve the formation of their own sectarian principles. This would disqualify all Communist parties," he said. Delivering the Karl Marx Memorial Lecture, Deepak Nayyar, Professor Emeritus (JNU) and former VC, Delhi University, spoke about the historical evolution of globalization. He pointed out that globalization was a multidimensional phenomenon which was not only limited to the flow of trade in goods and services and capital but also

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Formation of Assam Sanghati Mancha

Newsdesk – On 25th June 2018 in Peerless Hotel, Kolkata an important meeting was held in which the leaders of Bengali community leaders from all over India were present. The meeting was presided by Dr. D. K. Sinha. After threadbare discussion on the situation in Assam, its all India impact, specially taking in consideration the level of gross human rights violations happening there which has forced UNHRC to step in, the meeting decided to form an all-India 'Assam Sanghati Mancha'. Principal directors are (1) Dr. Dileep Kumar Sinha, President, Bengalee Association, Bihar & President, Sorbobharatiya Bangla

President, Nagarik Adhikar Samanway Samiti, Assam. Co-ordinator is Nitish Biswas, Secretary, Sorbobharatiya Bangla Bhasha Mancha & Oikotan Gabeshana Patra. Other members of the Core Committee are (1) Prantosh Bandopadhyay, Bidyasagar and Rokeya Scholar, (2) Shakti Mandal, Satyen Mitra Janashiksha Samiti, (3) Dr. Swapna Bhattacharya, Convenor, Sorbobharatiya Bangla Bhasha Mancha, Silchar & Nagarik Adhikar Samanway Samiti, Assam, (4) Dr. Purnendu Mukhopadhyay, Bengalee Association, Bihar, (5) Dr. Jyotirmoy Goswami, Amlan Atmiyo Sabha, (6) Hemendu Bikash Choudhury, Secretary, Boudha Dharmankur Sabha, Kolkata, (7) Kapil Krishna Thakur, Litterateur, and leader of Nikhil Bharat Bangali Udbastu Samanway Samiti, (8) Shankar Chakrabarty, Uttarakhand Bangali Samiti. The meeting decided unanimously:-

1. This Mancha will go to the people loving peace and democracy all over India to bring to light the real picture of inhuman oppressions and atrocities going on in Assam continually on non-Assamese speaking communities particularly Bengali linguistic community in the name of updation of National Register for Citizenship;

Is some game going on?

Few days ago, there was a news, "Union HRD Minister...directed the CBSE to continue conducting the Central Teacher Eligibility Test (CTET) in the 20 Indian languages as earlier."

What CBSE had done?

Removed all other languages from the list of languages in which CTET used to be taken over the years and retained only English, Hindi and Sanskrit!

What were the languages which were removed?

They were Assamese, Bangla, Garo, Gujrati, Kannada, Khasi, Malayalam, Manipuri, Marathi, Mizo, Nepali, Oriya, Punjabi, Tamil, Telegu, Tibetan & Urdu.

Why those languages were removed? Was it expected that students from a village near Aizawl or Madurai or Dharwar or Leh would not be getting any school in their localities and come to Delhi or any other city of Hindi 'A' area for studies? All the Kendriya Vidyalayas opened in the remotest areas over the years would be closed? Or, the teachers appointed for those schools from now on will only require knowing only English, Hindi or Sanskrit? Or, the finest utopia – those states either would be converted to Hindi 'A' area or cease to exist?

Issue is not that CBSE had taken a decision and Minister stopped it from implementation in time, though not on his own but in face of protest, "the directive... came following criticism" (news).

Issue is, what is the frame of mind of CBSE, the biggest board, central board, (which now-a-days the state boards tend to follow), of secondary education? What future vision of India tempts them to take such audacious decision?

Whereas, any reasoned view of future India, particularly from eminent educationists supposed to man the head posts of institutions like CBSE, would rather consider increase in the list of languages, including languages like Konkani, Santhali, Kokborok, Mizo and many others. In fact, the teacher must begin his or her first talk with the child coming to the school for the first time in the language of the locality.

We must be thankful to those who protested the CBSE decision in time. We do not know who the others were (and if any leader from Bengali-speaking community was there) but from the news published in Times of India we get the name of Kanimojhi, leader of DMK. We are thankful to Kanimojhi.

2. These human right violations will be reported nationally and internationally;

3. What we want the Indians to know that whatever is happening in Assam, if peace-loving people fails to resist it then this situation may rise in all the states – great national integrity of India will be under attack, that's why in the interest of our country and our existence we shall have to build resistance. For which, dissemination of real truthful information are needed, and that enterprise is being asked for from our people, our brothers and sisters – mobilize yourselves and mobilize the press/media;

4. The first of such mobilizations will happen in Patna and Delhi. In Kolkata, efforts have already begun in right earnest.

5. The Mancha appeals to others to come forward locally and centrally in this protest. Adopt programme of action. If informed in time our principal directors will remain with you as far as possible. The contact number given in the press hand-out issued by co-ordinator is 9330961824. Emails are: Prof. Tapodhir bhattacharjee tapodhirb@yahoo.com, Dr. D.K. Sinha diliipsinhadr@gmail.com, Sakti Mandal sakti.mandal@gmail.com, Swapna Bhattacharjee samantara153@gmail.com, Prof. Jyotirmay Goswami jyotirmay.goswami@yahoo.co.in Kapil Krishna Thakur kktbalaka@yahoo.com

Bengali text books : protests against non-inclusion from various branches of Bengalee Association

Newsdesk – Recently a notice was published in the newspapers containing the name of Bihar Shiksha Pariyojna above and the name of Bihar State Text Book Corporation Ltd. below to inform the interested retail purchasers about the outlets where the books under Sarva Shiksha Abhiyan will be available for purchase. Since the books are to reach free in the hands of students hence the issuers of notice had given a note below which assured that the amount of the cost of books will be given to the students so that they be able to purchase those books.

Queerly enough, the names of the books enlisted in the notice did not contain the names of Bengali text books from class 1 to 8 which come under Sarva Shiksha Abhiyan. Whereas the names of those other books which till last year was available only in 'downloadable PDF format' are there! Bengalee community all over the state were justly angry with this non-inclusion which appeared to be willful and discriminatory, going against the spirit of constitution of this country. Branches of Bengalee Association in Bettiah, Motihari, Purnia, Bhagalpur, Muzaffarpur, Patna and other places

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Bankim Chandra Chatterji

"I have once tried to explain that only women are human beings in this country. And no lady is nobler (nor the European women of great intellect) than the Rani of Jhansi.... I wish to portray her character once. But one Anandamath has made the Britishers angry, that [portrayal of Rani] would make them burst."



Born: 27 June 1838, Naihati, Bengal, India
Died: 8 April 1894 (aged 55), Kolkata, Bengal, India

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about the exchange of ideas, technology and information. Historically, globalization has been a fragile process that has witnessed periodic ups and downs.

Among the other prominent speakers on Day-one, Professor Seongjin Jeong from Gyeongsang National University, Republic of Korea, presented the Marxian view over the capitalist development in South Korea from 1970 - 2014. He delivered the Rajani Palme Dutt Memorial Lecture.

Professor Satish Jain, former JNU professor, delivered the Adam Smith Memorial Lecture. He spoke on the 'Normative Elements of Marxism'.

Dr. Shannon Brincat, Senior Lecturer, University of the Sunshine Coast, Australia, highlighted aspects of 'Ancient Indian Dialectics and Marx' while delivering the Shapurji Saklatvala Memorial Lecture.

Day-2, June 17. Delivering the Joan Robinson Memorial Lecture, ADRI Chairman Anjan Mukherji, also Professor Emeritus, JNU, New Delhi, on Sunday said the flow of information has led to greater expectations for higher wages among the working class. This, in turn, has led to more repressive measures from the powers that be. The concept of subsistence wages was given in the Marxian theory. But an enhanced flow of information with the advent of radio, television and now, the social media, has raised the aspirations of the working class who now want to acquire modern gadgets and so higher wages. This has led to regimes being more repressive rather than sympathetic to the demands of the wage-earning work force. Mukherji's lecture was titled 'Marxian Economics: Notes from a Neo-Classical Viewpoint'.

Kipton Jensen, Associate Professor, Morehouse College, Atlanta, US, delivered the D D Kosambi Memorial Lecture by quoting Martin Luther King regarding his visit to India in 1959: "To other countries I go as a tourist, to India I go as a pilgrim." The Black rights crusader was obviously speaking in deference to Mahatma Gandhi. The topic of Jensen's lecture was 'The History of Black Marxism in the USA'. Saying that the ordeal of slavery accelerated the economic power of Europe, he traced Marxism's 150-year journey in the US through different phases – the Reconstruction Period in 1868; the aftermath of the Civil War; the heights of the Socialist Party in 1918; the poor people's campaign in 1968 following the assassination of Martin Luther King; and the use of Marxism by different scholars to explain the meaning of the present geopolitical moment in 2018.

Ish Mishra, Associate Professor, Hindu College, Delhi, said the failure of Indian communists to fulfil the unaccomplished task of bourgeois democratic revolution subsequently led to the growth of identity politics.

Other key speakers included Craig Brandist, Professor, University of Sheffield, UK, who delivered the Friedrich Engels Memorial Lecture titled 'The Origins of Marxist Oriental Studies in the USSR and its Stalinist Distortion'. Riccardo

Bellofiore, Professor, University of Bergamo, Italy, delivered the Maurice Dobb Memorial Lecture titled 'Is There Life on Marx? The Critique of Political Economy as a Macro-Monetary Theory of capitalist Production'. Barbara Harriss White, Emeritus Professor, Oxford University, delivered the Otto Neurath Memorial Lecture titled 'Science and Policy in the Era of Globalisation'.

Presenting her paper 'Revolution, Emancipation and Social Reproduction', Chirashree Das Gupta, Associate Professor, JNU, concluded that assuming the growth of productive forces as the focus of extensive transformation rather than egalitarianism of social reproduction can undermine the objective of revolutionary objective.

Day-3, June 18. Delivering the Jean Paul Sartre Memorial Lecture on the third day of the five-day International Conference on Marxism, Gayatri Chakravorty Spivak, University Professor, Columbia University, US, on Monday said "we have to re-imagine Marxism to make it relevant today by thinking flexibly. We should not only interpret Marxian philosophy but also try to change it." The topic of Spivak's lecture was 'How Can We Use Marxism Today?'

Delivering the Rudolf Hilferding Memorial Lecture, Cynthia Lucas Hewitt, Associate Professor, Morehouse College, Atlanta US, said that China's economic progress is a good example of synthesis of Marxism and centralisation of capital. She said that China's capital, unlike that of some of the Western economies of today, is not a product of slavery but of socialisation. Also, unlike them, China's capital has not been acquired through colonialism and rabid militarism. The topic of her lecture was 'Karl Marx's Prescient Theory of Centralization of Capital, Crisis and an Africentric Response'.

The M N Roy Memorial Lecture, which was scheduled to be delivered by Cherif Salif SY, Managing Director, Cherif Salif SY International Consulting Services, Dakar, was read by Jean Joseph Boillot who was the chair for this session. Cherif could not reach Patna due to some unavoidable circumstances. Title of the lecture was 'Capitalism, Neoliberalism and Development in Africa: The response of the African Union'.

With best compliments
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Other notable speakers on the third day of the conference included Andrew J Douglas, Associate Professor, Morehouse College, Atlanta, US, who delivered the Frantz Fanon Memorial Lecture on 'King, Marx and the Revolution of Worldwide value'; Julio Boltvinik, Professor, El Colegio de Mexico, who delivered the Gyorgy Markus Memorial Lecture on 'Developing Marx's Critical Theory: Two Lines of Thought'; Ajit Sinha, Professor, Azim Premji University, Bangalore, who delivered the Piero Sraffa Memorial Lecture on 'My Sraffa'.

While Miguel Vedda, Professor, the University of Buenos Aires, Argentina, delivered the Bertolt Brecht Memorial Lecture on 'Heinrich Heine and Karl Marx as Essayists: On Genesis and the Function of the Critic Intellectuals', Riccardo Petrella, Professor Emeritus, Catholic University of Louvain, Belgium, delivered the Oskar Lange Memorial Lecture on 'Marxism and the Commons: The New Challenges for the Humanity'.

Four papers were also read by Navyug Gill, Babak Amini, C Saratchand and Spencer Leonard on the third day.

In earlier sessions, the Nikolay Bukharin Memorial Lecture was delivered by Eugenio Lo Sardo, General Director, National Archives, Rome on 'Karl Marx and the Opium Wars' and the S A Dange Memorial Lecture was delivered by Mikhail Yu Pavlov, Associate Professor, Lomonosov Moscow State University, Russia on 'Marx - XXI: The Reactualisation of the Philosophical Heritage'.

The end of the proceedings on the third day was marked by the release of the book 'Another Marx' authored by Marcello Musto. The book was released by Lord Meghnad Desai.

Day-4, June 19. In this era of globalisation, the destructive side of capitalist production such as degradation of forests, global warming, disrupting of nitrogen cycle and extinction of species have made ecology one of the central fields of Marxism today. This was said by Kohei Saito, Associate Professor, Osaka State University, Japan, on Tuesday. Saito was delivering the Gyorgy Lukacs Memorial Lecture on the topic 'Marx and Engels: The Intellectual Relationship Revisited from an Ecological Perspective'. According to Saito, Marx was very much conscious of the danger of serious global disruption in the inter-dependent processes between 'social metabolism', that is production, circulation and consumption, and the natural world.

Delivering the Pablo Neruda Memorial Lecture, Roberto Massari, President, International Che Guevara Foundation, Italy, said Che Guevara was never intoxicated with power. Massari traced the journey of Che from medicine to communism as he realised that the problems of Latin American people could be solved only through a revolution. When Che was the minister of industries in the Cuban government, he visited factories and lived with workers to understand their problems. The topic of his lecture was 'Che Guevara and Marx'.

Other key speakers on the day included Elvira Concheiro, Professor, UNAM, Mexico, who delivered the Georgi Plekhanov

Memorial Lecture. Her topic was 'Notes on a dispossession: How have we read Marx'.

Michael Brie, Senior Fellow, Rosa Luxemburg Foundation, Berlin, delivered the Michael Kalecki Memorial Lecture on the topic 'Marx's Capital as Future-Oriented Science for Practical Purposes'.

Shapan Adnan, Associate, Contemporary South Asian Studies Programme, University of Oxford, delivered the Leon Trotsky Memorial lecture on the topic 'Marx's Innovative Notion of Primitive Accumulation and its Contemporary Relevance'.

The Henri Lefebvre Memorial Lecture was delivered by Ramaa Vasudevan, Associate Professor, Colorado State University, US on 'Marx, Money and Capitalism'.

Day-5, June 20. Delivering the Paul Lafargue Memorial Lecture on Wednesday, the last day of the five-day International Conference on Karl Marx organised by the Asian Development Research Institute (ADRI), Kevin M Sanders, Vice-President, People Programme International and Palmer Institute, USA, said "the best way to predict the future is to create it yourself". "And this is exactly what the capitalist production is doing through the decades for maximisation of profit by means ethical and unethical, legal and illegal," he said. The topic of his lecture was 'Artificial Intelligence and Exponential Technologies as Fundamental Game Changers: What Might the Future Hold?'

The capitalist world system is going through a significant phase through development in information and communication technologies. This has huge implications for the way goods and services are produced across the globe. As things stand today, it can be predicted that robots would replace human beings in the production process, creating huge unemployment in its wake.

Barbara Harriss-White, Emeritus Professor, Oxford University, in her special address on 'Petty Production and India's Development', said Petty Commodity Production (PCP) is a theoretical problem for those who attempt to theorize capitalistic development. Giving an example, she said if a weaver does not own the loom and produces for the merchant who owns the loom, he is disguised; if he owns the loom instead, he is a petty producer. She said PCP provides the core not only in agrarian and manufacturing production processes in India but also in commercial and even (rural) financial sectors. She added that the contribution of agriculture in the Indian GDP has been consistently falling over the years. However, those dependent on agriculture for livelihood continue to remain disproportionately very high.

Peter Beilharz, Professor, Curtin University, Australia, said capitalist production assigns everything an exchange value whether it is a commodity or love, sex, landscape or beauty. But it is the sociability of the individual, rather than possessive individuality, which enables it to have a peaceful coexistence with its surroundings. Marxism needs to be re-thought, re-constructed and re-imagined to suit modern times. He delivered the E M S Namboodripad Memorial Lecture on 'Circling Marx'.

Other key speakers during the day included Peter Hudis, Professor Oakton Community College, USA, who delivered the Herbert Marcuse Memorial Lecture on 'The Intimation of a Post-Capitalist Society in Marx's Capital'.

Tian Yu Cao, Professor, Boston University, USA, delivered the Che Guevara Memorial Lecture on 'Marx's Ideas and Conceptions of Socialism in the 21st Century'. He said the collapse of the Soviet model along with the decline of Keynesianism since the 1970s has posed a serious challenge to socialists.

Dipak Gyawali, Chairman, National Water Conservation Foundation, and former minister, Government of Nepal, delivered the Vladimir Lenin Memorial Lecture on 'Is Communist-Ruled Nepal Red, Pink or Blue?'

While Jean Joseph Boillot, Senior Economic Advisor, CEPIL, France, delivered the P C Joshi Memorial Lecture on 'Marx and Economics of Wisdom', Chun Lin, Professor, London School of Economics, delivered the Kozo Uno Memorial Lecture on 'Marx and Asia: How did Asia Reshape Marx's Conception of Revolution and History?'

Samuel Hollander, Professor Emeritus, University of Toronto, Canada, delivered his valedictory address on 'Karl Marx's Revolutionary Credentials and the Marx-John Stuart Mill Intellectual Relationship'. Lord Meghnad Desai summarised the conference. Neeraj Kumar of ADRI gave the vote of thanks.

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Bengali text books ...

immediately met the press and issued statements. Centrally a press statement has also been issued.

The leadership of the Association is planning to agitate against this linguistic discrimination by an agency under government of Bihar.

FROM THE MEDIA

Worried about inclusion of name in NRC, man allegedly commits suicide

A Correspondent TANGLA, June 14: In what may be an example of failure of the State government in instilling a sense of security among common people on inclusion of names of genuine Indian citizens in NRC, a sexagenarian identified as Gopal Das (65), purportedly under pressure to prove himself an Indian citizen, committed suicide at Nislamari village under Tangla Police Station on Monday night. Das, a daily wage earner, was reportedly under acute mental trauma to prove his citizenship, despite having his name included in the voters' list of 1966. His family members said he had received a notice from the Foreigners Tribunal, Udalguri and was running from pillar to post to pay lawyer's fees and he had already spent an amount of Rs.15,000. They also claimed that he was worried that his name would not come up in the NRC.

Following the incident, locals in large number gathered in the site of incident and raised slogans against the State government. "His body had been sent for post-mortem and investigations had begun," said a police sub-inspector. The officer further said it was too early to link the suicide with NRC. "The facts will come out only after proper investigation," he added.

<http://www.sentinelassam.com/2018/06/15/worried-about-inclusion-of-name-in-nrc-man-allegedly-commits-suicide/>

The universe in motion

- Bankim Chandra Chatterjee

[As Tagore did say 'Rishi Bankim'! Leave aside his novels, which of course constitute the main body of his muse. His decision to publish Bangadarshan and edit it, was a great creative contribution to Bengali literature. This is the week of his birthday. Let us read a piece (a bit shortened) from his Bigyan Rahasya writings of Bangadarshan. We shall understand what his ontological principles were! And this he wrote in Bengali, when popular science writings were rare not only in Bengali but any other Indian literature.]

Generally, man feels that motion is unnatural state of the world, rest is the natural state. But after close observation it will be understood that motion is the natural state, rest is just obstruction to motion. Whatever is in motion, if it is obstructed due to some reason, we call its state to be stayed or at rest. The piece of stone or the building we are taking to be unmoving, in fact they are in motion due to gravitation; the land below them is obstructing their motion and hence we are saying them to be at rest. Even this rest is imaginary; comparing them with other objects on the surface of the earth we are saying that this mountain or this building is unmoving – in fact none of them are unmoving or motionless, remaining on the surface of the earth they are rotating with the earth. On minute deliberation it is found that nothing in this world are motionless.

But leave that. There is no need to say something to be in motion which is moving with the rotation of the earth. Even then [excluding that motion], there is no object on the earth which is at rest even for a moment.

Look around, the air is moving, leaves of the trees are dancing, water is flowing, all the living beings moving to fulfil their needs. Of course, among those, some objects are appearing to be motionless. But, besides the obstructed outer motion due to gravitation or other reasons, those objects have different motion. Those motions are internal. There is some amount of heat in everything. If we say something to be cold, it is not heatless. Less amount of heat is called coldness, there isn't absence of heat in anything. Heat is not absent even in the piece of ice which, when touched, part of the body pains like being severed, just the heat is less.

What we say to be heat, is just the movement of atoms. When the atoms of some object are mutually attracted and repelled, they move like waves. That activity is called heat. When all the objects are having heat, atoms of all the objects are continually in movement, attracted and repelled mutually. So, all the objects on earth have internal motion. Same is true about light. Light is the wave-like movement of the atoms of the celestial liquid matter spread all over universe. We feel light when our eyes meet those moving atoms. Likewise, we feel heat when the organ of our skin meets the heat waves. These movements or activities are invisible to human sight – we can take them through our organs as heat and light only, not in any other form. Then what is the reason to accept the existence of these movements? European scientists have shown definite reasons, but that cannot be described here.

Everywhere we see light on the surface of the earth. Even in a dark moonless night earth's surface is not totally devoid of light. Hence, the motion of the moving light is always there and everywhere.

Scientists have established that light, heat and gravitation, all three are just motion of atoms. Hence, all the objects on earth are having internal motion. Due to composite attraction the atoms of any object do not slip off or get separated.

So, the surface of the earth is like this. Then, what about the world beyond earth?

Earth itself is having a very fast velocity and infinitely moving on its celestial path. Other planets and satellites which are in the solar system, no doubt, are in a state like earth. All the matter in those planets and satellites are continually in outer and inner motion like earthly matter. Many evidences for this fact have been collected by the astronomers in their researches done through telescopic observations.

Restlessness of Sun, the huge object forming the centre of this solar system, is beyond the capacity of human feeling. It need not be said that there would be various regular terrible and strange motions on the outer surface and inside of the solar orb, the heat, light, attraction and energies, electrical and other, of that orb being the reason of all the motions on earth. One example of that restlessness was described in a previous article named, "Strange solar disturbances".

Not that there is dominance of regular motion on the surface of the sun and inside it only, sun itself is in motion. Scientists have determined that sun along with this solar system is rushing on celestial path at a speed of 4.80 miles per second i.e. 17,100 miles per hour. Where this mass of matter is rushing to, in such terrible speed? No one can say. A celestial zone in the sky is called Hercules by the European physicists. Sun is rushing towards a star of that zone named Lambda; that much has been ascertained till now.

But sun and the solar system is a small fraction of the universe. The stellar bodies which shine throughout the sky in a dark night, each one of them are centralised solar systems. Are they motionless? Every day we see them rise and set, which of course is optical illusion, caused by the daily rotation of the earth. Is the celestial world also restless?

Astronomical findings till date have come to know that motion is every where in the world of stars as well. The more the searches were made, more it was understood that all the stars are having the nature the sun has. Bodies other than planets are being called stars.

Some of the stars do have planets in orbit as planets of the sun. where we see one star by our eyes, through telescope sometimes two, three or more stars will be seen. Sometimes those two or three stars are unrelated, mutually distant but from the angle of vision of the looker, in a straight line, they appear to be at the same place in the sky and appear as joint stars. But sometimes the joint stars are really joints – near to one another and having natural relationship. About these joint or cluster of stars, the modern astronomers have determined through observation and calculation, that they are orbiting around one another. Meaning, if A & B are joint stars then A & B both are orbiting round the gravitational centres of A & B. Sometimes it has been seen that not only two, but many stars together create a stellar world. All the stars in that stellar world are orbiting likewise. What a strange fact that the motions of these stars out of the solar system and distant are under same laws of gravitational motion discovered by Newton sitting on earth, observing the motion of earthly things, pretexting the motion of moon the earthly satellite.

There is no doubt now that the nature of stars and of sun are same. Doctor Huggins and other scientists have claimed using the light-examining machine that those same materials are observed forming other stars which form the sun. So, the tumultuous noise and upheavals seeming to happen continually on sun and in its womb are also happening on the stars. The upheavals of a moment in a star unclearly visible as a point of light even by a telescope cannot even be compared with ten years of activities of nature on the surface of earth. The terrible disturbance and spending of energy indicated by even a minimal change in the solar system can destroy this earth in a moment. No doubt, million times more noise than the roar of storm or lightnings is going on continually in the solar system. It is happening there also, in those thousands of still, cold and tiny stellar bodies. Because all of them are having the nature of sun; rather our sun is smaller and weaker in comparison to so many stars. ...

Whatever said, from that it appears that motion is the law of the universe – rest is the result of obstructing that law. Universe is everywhere and all the time in motion. Understanding that motion in depth will amaze. The motion of blood etc. in the vessel of life is life. The moment the motion of heart or lungs seizes, the death comes. Even after death, it gets destructed through chemical motion appearing in the atoms of the corpse. Wherever you see, you see motion, that motion does good. The brain in motion can think. The society in motion is in progress. Even anarchy is better in society but not rest.

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For the cultural unity of India

- Ashutosh Mukherjee

Mathematician, lawyer, 2nd Indian Vice Chancellor of Calcutta University, constantly fought for introduction of mother tongue or other vernaculars in university-level education, was respected by Indians and Britishers alike for fearless administration and development of the educational institution he was at the helms of.

Conferred the title of 'Sir' by British government.

Rabindranath Thakur, as a Foreword to the book of articles 'Jatiya Sahitya' by Ashutosh Mukherjee said – "The vision of the highest desires of his mind and his endeavors in an India-wide huge role, drawn by Ashutosh in his article

named 'The future of Indian Literature' made me clearly feel the greatness of the meditation of this hero of actions [karmabeer]. His strong nature could acquire the field of his own creativity in an institution of education against unsurmountable obstructions. Here he was engaged to lay the foundation of the wealth of knowledge and liberation of soul for whole of India. With a purpose to provide permanent shelter to the future of the country, his unique proficiency and liberal power of imagination took enterprise to establish permanent achievements on the extended foundation of that institution of education. Observing the total picture of his great wish in this article I pay my respect to that magnanimous man."

"Above all, credulously cultivate your Vernacular, for it through the medium of the Vernacular alone that you can hope to reach the masses of your countrymen"

– Ashutosh Mukherjee

I am speaking about education, about initiation, about unity of emotions. Without losing one's own personality or specialty, maintaining what each one is having how one emotion, one thinking, one literature can be created in India – how to build a national literature for the whole of India, that is what I want to say. Bengalee will remain Bengalee, Punjabi will remain Punjabi but expressing in their own languages mutually, whatever is best, whatever is beautiful, pure, charming in the other, will gradually learn to be one, that is what I want to say. Hence, I was saying, we shall have to see in perfection, how we may solve this problem of unity of emotion, of national literature.

If there is one way to do finely this great job, this difficult job then that is our present university. If in the university we can arrange such a system of learning so that the students, firstly doing good in English and vernacular, will get opportunity to learn some Indian languages; Bengalee youth titled BA and MA, enthused by patriotism will learn one or two Indian languages – Hindi or Marathi, Urdu or Telegu along with Bengali, then after finishing their studies, those youth will increase the wealth of Bengali language by bringing in the wealth and finesse of those other i.e. Hindi or Marathi. The poetry or the writing which makes Maharashtra crazy, the poetry or the writing which makes Hindiland dance even now in their own emotions, Those Bengalee youth will be able to drive that craze in the veins of Bengali language. Dhoyee, Umapati, Jayadeb, Sharan, Gobardhan will not remain 'interned' in Bengali language, sounds of their flutes will be heard in the languages of other lands as well.

Just introducing this system of studies in one university of one province will not do. Gradually in all the universities of India this arrangement for learning vernaculars shall have to be made. In the universities of Bombay, Madras, Punjab, Allahabad and other cities arrangements shall have to be made for MA examination in vernaculars, otherwise the possibility of mutually 'reciprocal' results are very less if it's done just here in Bengal. If this way, in all the universities arrangements are made for MA examinations in vernaculars then every year we shall get two or three educated individuals who would be scholars in some more Indian languages other than their mother tongues. This way, after some years – twenty, twenty-five or fifty years after – there will be no dearth of scholars in different vernaculars, just like in their mother tongues as well, as we see so many B.A.s and M.A.s in English. Consequently, education and initiation, temperament of different provinces of India will gradually begin to be one. The best literature of one country,

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best poetry of one country, the writing of that country which makes its countrymen blessed, will enter in the language of other country.

[excerpt from Jatiya Sahityer Bhabishyat]

With best compliments from -

Dr. Supriyo Mukherjee

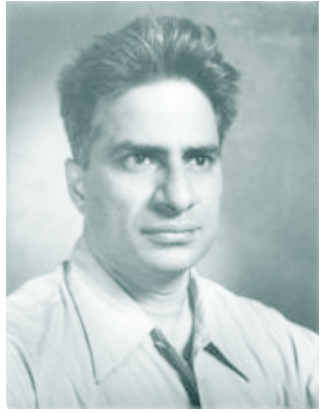
Secretary

Samastipur Branch, Bengalee Association, Bihar

The Kanpur Road

- D. D. Kosambi

Damodar Dharmananda Kosambi (July 31, 1907 – June 29, 1966) was a man with renaissance type of versatility; he had a wide range of knowledge without sacrificing depth. He was a mathematician, statistician and polymath who contributed to genetics by introducing Kosambi's Map Function. He did pioneering work in numismatics and in compiling critical editions of ancient Sanskrit texts. Above all, he was an outstanding Marxist historian. [Excerpted from the commemoration volume – The many careers of D. D. Kosambi, edited by D. N. Jha]



Born : 31 July 1907, Kosben, Portuguese India (present-day Goa, India)

Died : 29 June 1966 (aged 58), Pune, Maharashtra, India

the back cover of the commemoration volume – The many careers of D. D. Kosambi, edited by D. N. Jha]

He sat there in his doorway like some great idol. A sad, benign smile—a smile of pleasure, not necessity - on that strong brown face heightened the impression. But his stiff white beard, parted and curled away from the middle, wide shoulders that bore their years lightly, the shining medals strung across a mighty chest, all showed a fighter.

“Sardar”, for I saw that such was his rank, “do you know the Kanpur Road?”

“Aye, baba (my son). I have a scar for every mile of the way.”

“Yon fought in the Mutiny?”

“A little.”

“No, I know better, Tell me about it. Please?”

“Nay, there is nothing to tell. We held the enemy while the main body retreated. Yes, even as you say, it was there I earned this star. How? There was little to do. The heart ached more than the arm after it was done. A rebel cut down the brigadier as he and I were reconnoitring one night. I fought and killed that rebel with this same worn sword. I carried the brigadier to his own men. It was not very hard. What has the heart to do with it? It was my own brother that I killed. It could not have been otherwise. Had I not eaten British salt? Had I not given my word to defend them against whatsoever enemy? Were they not, at least then, outnumbered, without hope? Then could I, a Sikh, have done otherwise? But I buried my brother first with his sword in his hand. And I would not dress the wound that he gave me on the cheek. So, it festered. Now the left side of my face cannot smile, nor show any emotion at all. The star I wear, not to show others my glory, but to remind myself of my grief. But I digress.....”

He never did show me the Kanpur Road. But he did tell a

great deal about himself to the wide-eyed youngster before him. He had campaigned in Abyssinia with Napier, entered Kabul and Kandahar with Roberts, fought in almost every out post of the desert, mountains, swamp, and wilderness that mark India's savage frontier. His choice was ever the desperate enterprise, the forlorn hope, the lonely task. When, at the end of each campaign, the inevitable medal came to be pinned upon his chest, his thoughts always went back to his first decoration, the award for fratricidal loyalty. Then the great, livid scar began to hurt again, his face tightened up more than ever into a frozen bronze mask. The coldness with which his extraordinary commissions were carried out, the lack of warmth with which he received the medals, the chill stare with which he met all praise, caused acute discomfort to his officers which made them transfer him from division to division. Thus, it was that his sword opened the first secure path for the grimy civilization of Birmingham, Manchester, and Sheffield in many an unhappy corner of the world. When, finally, the time came for retirement, he accepted from the Government, as a reward for the loyalty that he had ever shown to the salt that he had eaten, a gift of land near Kanpur; far away from his native Punjab, but as near as possible to his brother's unmarked grave.

As I listened to him, I forgot the parched earth, the dust-haze that seemed the smoke of an all-consuming fire. I forgot the pain of hunger, the terror in my green young soul at the unknown future that was in store for me even if I managed to reach the city of Kanpur. The dispirited peasantry, drifting aimlessly in the background between the repellent poles of a countryside squeezed out by famine and the newly opened factories at Kanpur glutted with cheap labor, no longer numbed me with the fright that came from the sharp consciousness that I, too, was one of them. After all, I thought, I can always find the road to Kanpur, but where could I meet mother such as Sardar Govind Singh as honorable a man as ever obeyed his code? He was worthy to have gazed upon those pure-souled heroes and demi-gods of our mythological antiquity who fought their superhuman battles with mysterious weapons to turn back the forces of darkness from the rule of this world. He was worthy to have stood with King Pauravas on that fateful day when the tricky manoeuvres of Yavana invaders prevailed against simple bravery. Our village schoolteacher, now dead of starvation and cholera had told me the story. The invaders did not fight man to man; one could not come to grips with them. A sudden flank attack by their cavalry wiped out the Indian chariots upset the elephants. Before order could be restored, there appeared on the plain a fearful engine of destruction, the Macedonian phalanx: sixteen thousand men locked into a precise, compact formation by their enormous twenty-one-foot spears. The shattering impact of their charge swept away the rabble. Yet dauntless king Pauravas held out with a loyal handful on a lonely knoll by the riverside till it became clear that all was indeed lost. The bravery of his defense, the matchless dignity of his surrender, wrung words of admiration from the youthful conqueror; Alexander converted a noble foe into a loyal friend by restoring his lands and adding to them. Even, so, thought I, had Govind Singh come by tokens of appreciation and a gift of land from our modem conquerors. But it was not he who showed me the road to Kanpur.

I repassed this scene of a childhood memory in 1938 and thought it symbolic that the Sardar never did guide me to my destination. The way I had travelled through the intervening years would never have been his way. My struggles, too, had been in many lands, but chiefly in

Hul Diwas – 30th June



And there I stand to this day
Where lies time buried in its grave.
A living witness, a burning flame,
A bright sun of truth ablaze,
Shining through the past's haze,
Blowing away the dust of age,
Keeping history even in slumber awake.

The court of time asks of me,
What the faces of Hul's slayers looked to be?
At which I cry out and say
In every era, in every age,
Their faces are but all the same.
Their brow smeared with unending cruelty,
Their eyes betraying unbridled lust,
Crushing the life force with their man-eating fingers,
Tucking away the earth under their belts,

Evil shadows ever on the prowl,
Devouring all, yet for more the growl.

From the poem 'A Rebellion Slayed' by Jacinta Kerketta
(Translated by Bhumika Chawla-D'Souza)
Courtesy: Facebook post of India Resists dtd. 30 June 2016

We pay respects to the Hul leaders Sidho, Kanho, and innumerable Santhal warriors including Chand and Bhairab (the brothers of Sidho and Kanho) – the initial flag-bearers of freedom from British colonial rule and from exploitation.

classrooms, laboratories, and factories. I did volunteer for the Republican army in Spain, only to reach Franco's prison without being able to fire a single effective round on the actual field of battle. I had neither medals nor land. My scars had been seared into my mind by the turmoil of social upheavals. The first of these scars was earned on Boston Common the night they electrocuted Sacco and Vanzetti. In fact, what had brought me again to Kanpur was gigantic strike, and I knew that it was not our leadership, nor the heroic efforts of the

workers that had been the decisive factor in our victory. We won primarily because the capital and capitalists ranged against us were foreign, not Indian.

My reward, which came soon afterwards when leading a strike against our own mill owners at Ahmedabad, turned out to be jail and tuberculosis.

The peasants of that region recalled the grim Sardar only as a master more oppressive than the usual run of landlords. They brushed aside my queries as to the declining years and manner of death of such a person. Something of my reputation must have spread out from Kanpur, because I was asked again and again, "You have helped the mill-

hands obtain higher wages; but what of a better deal for the farm laborer? Your speeches foretold the day when the mazdur would take over his factory; when will the kisan own the land he cultivates? And the light of hope that shone from within upon toil-worn faces made it clear that Govind Singh had not only killed a brother but had dealt mortal wounds to his own historic period, cutting at long centuries of stagnant agricultural production. The regions he had helped to open up were now held not by armies of occupation but by the far deadlier grip of banks

and factories. To me, his memory was like a beacon pointing out a deserted road, the road of abstract loyalty and unthinking courage. We had to follow another path, in order to free both worker and peasant from slavery to human masters, to the machine, and to the soil.

Govind Singh had never eaten British salt; only Indian salt taxed by the British. The lands that Alexander bestowed upon King Pauravas were Indian land that could never have been garrisoned by the conquerors' mutinous soldiers.

[My place was not with the heroes, but with the rabble, with the men who had been pressed into the ranks by force of arms, or force of hunger, with nothing to fight or work for and little to gain; whose function in the epics was to be slaughtered by the heroes; whose role, according to the historians, was to provide a mere background for the deeds of great men. The heroes of a money-lending society rose from the people at the expense of the people; I could rise only with the common people.]

Ferguson & Willingdon College Magazine, Poona, 1939, pp. 10-12. The initial two-thirds of this story was written as an 'English A' theme at Harvard in 1924. Collected from 'Exasperating essays'.

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