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## Ishwar Chandra Vidyasagar Birth-Bicentenary celebration 2019



Newsdesk – On 30th April a delegation of Vidyasagar Smriti Raksha Committee which also included the President and Secretary of Nandan Kanan School Committee met DC, Jamtara, Dr. S.K. Agrahari. Dr. (Capt.) Dilip Kumar Sinha, eminent lawyer of Jamtara Arun Kumar Bose (popularly known as Biru babu), Sachchidanand Sinha, Purnendu Shekhar Pal, Sunirmal Das, Chameli Pal, Debashish Mishra and Bishwanath Dev were in the delegation.

Later in a press conference, Dr. Sinha told that throughout the year 2019 and even before that, various programmes will be held to celebrate the bicentenary of birth of Ishwar Chandra Vidyasagar. Programmes will be of an international scale. Nandan Kanan of Karmatand, being the only remaining property of Vidyasagar, Jharkhand (and Bihar, being erstwhile one) will be proud to hold these celebrations. This delegation had come to meet DC Jamtara to inform him about the celebrations and seek his cooperation in this regard. Dr. Sinha said that a broad-based reception committee will be formed in which, along with the office bearers of Vidyasagar Smriti Raksha Committee, government officials and people's representatives will be members. DC, Jamtara has

been requested by the delegation to accept the chairmanship of this reception committee. Dr. Sinha said that the grand finale of this sequence of programmes will be on 26th September 2019 at Nandan Kanan. Eminent scholars from all over the country and abroad will participate in that programme. Efforts will be made for presence of Prime Minister and President of India.

## Nandan Kanan being developed as Heritage Site

Newsdesk – As Jamtara edition of Dainik Jagaran dated 21st April reported, the block-cum-circle office of Karmatand has submitted a DPR for one crore and fourteen lakh rupees to develop Nandan Kanan as a heritage site and develop it from the aspect of tourism.

District administration has also sent a proposal to the state tourism department. This may well be reminded that the Chief Minister of Jharkhand had also given a nod to the proposal of declaring Nandan Kanan as Heritage Site.

Some of the proposals are :-

- Boundary walls will be constructed.
- The street leading to Nandan Kanan from the main road will be pitched.
- Grand main gate will be constructed to attract the tourists.
- Homoeopathic dispensary will be expanded.

Elaborating on the future plans of Vidyasagar Smriti Raksha Committee, Dr. Sinha stressed the need for Balika Vidyalyaya, charitable homoeopathic dispensary, centre for crafts for the adivasi men and women, a library and museum on Vidyasagar of international standards, efforts to impress upon the government to declare Nandan Kanan as a heritage site etc.

- Around the statue of Vidyasagar, guard-wall will be constructed and decorative plants will be placed.

- Repairing of the roof of the house at Nandan Kanan, white washing and colouring of the walls and doors, windows etc. keeping in view its historical importance.

- Construction of a platform for visitors to sit, welcome fountain park, toilet etc.

- Raising high mast lights and doing necessary electrification.

## Bhagalpur branch of Bengalee Association associates itself in a struggle to protect the playfield of a school

Newsdesk – There was a news in the local newspaper that the Education department has taken a decision to construct the proposed 'Shiksha Bhawan' on the playfield of Zila School, Bhagalpur. Immediately various sports organisations, NGOs and institutions like Bengalee Association, Bhagalpur met together and formed 'Maidan Bachao Sangharsh Samiti'. The meeting was presided by Dr. Amita Moitra, President of Bengalee Association, Bhagalpur and professor at Tilkamanjhi Bhagalpur University. Secretary of the Association Nirupam Kanti Pal and Joint Secretary Uttam Debnath were also present in the meeting. Amemorandum was submitted to the Divisional Commissioner.

Timely intervention by the organisations and the local media worked. Divisional Commissioner has asked the District Magistrate, Bhagalpur to see that Education department finds some other place for Shiksha Bhawan and not construct it on the playfield of



Rajdeo Ranjan, A senior journalist and Siwan bureau chief of a Hindi daily was shot dead by a group of five biked criminals on 13th May when he was on his way home from office (he himself also was on a bike). Behar Herald condemns this act of murder of a journalist which happened within 24 hours of murder of one journalist in Jharkhand.



Photo courtesy : rediff.com

As Hindustan Times commented while reporting the news of this murder, "India is considered one of the most dangerous places for journalists in the world with political influence mixed with a nexus between criminals and industry causing a surge in crimes against reporters. A 2015 study by Reporters Without Borders said India was the deadliest for journalists in Asia, ahead of both Pakistan and Afghanistan. Nine journalists were killed in the country last year with only war-torn Syria and Iraq recording more deaths."

For the Government of Bihar - the new regime - coming to power just six months before, this murder and a spate of murders at various places earlier, should be a matter of utmost concern. Who are the evil forces vitiating a hugely popular mandate? Whenever and wherever a scribe is murdered, it only proves that he was very near a truth, the truth which would have benefited the society and harmed the dark forces. History will also testify that *truth will reincarnate on Friday. Amen.* Let us pray.

## The Drought

A strange or rather bizarre phenomenon we are witnessing. One NGO moves the Supreme Court seeking relief for drought-hit regions in the country. Supreme Court seeks responses from the Central government and the related state governments. As if unwillingly, the reports come. A central government deliberately treating the rights of states on central revenue collections as 'alms given by Prime Minister' suddenly starts talking about federalism – declaration of drought is under the domain of states. States submit responses with state-level data on rainfall, which averages and conceals the real positions of the drought-affected blocks/talukas.

The highest court of the country expresses its serious dissatisfaction with the responses. And only then, yes, only then, media reports start coming for us – 33 crores affected by drought, 10 states affected by drought, economy has lost Rs.6.5 lakh crores due to drought...!

Even then some administrative delays are worked out. Summer rain clouds, which come every year with a spell of relief sooner or later, start gathering in the horizon. Then start declaration of drought, visit of study teams for declaration of drought etc.

Attitude of the governments are understandable. But what about the oppositions in those state assemblies? What about the media? Of course, Kisan organisations of the Left and some of the NGOs raised the issue. But they do not constitute the major opposition in

any of those states, whereas major opposition parties have their own stake in the states. Why that eerie silence concealed the situation of drought before the issue came before the Supreme Court and latter passed a bitter 53 page verdict on the attitude of the states and the centre on the situation of drought?

And now, when there is no chance of concealing the fact, literary ornamentation has began with terming it 'The great Indian drought' etc.!

Economic Times report on 12th May:-

"In December 2015, the Supreme Court had issued notice to the Central Government and 11 states - Uttar Pradesh, Madhya Pradesh, Andhra Pradesh, Telangana, Karnataka, Maharashtra, Odisha, Jharkhand, Bihar, Haryana and Gujarat, seeking their response on the steps initiated to provide relief to the people affected by drought.

In March 2016, when Arun Jaitley presented the Union Budget, seven states had already been declared drought-hit. Fully aware of the impending crisis, the government presented a budget that marginally increased the share of the Ministry of Agriculture by just 0.24% from last year. Shockingly, for a country that has more than 60% of its people reliant on agriculture, the investment in agriculture - in terms of the budget allocation of the Ministry of Agriculture - has not crossed more than 0.5% of .."

But on 12th May.

What type of media, what type of opposition and what type of governance we are having?

some school.

In the meeting Dr. Amita Moitra expressed the genuine anguish of the people of Bhagalpur, "The Education department is taking

away playfields to construct buildings, while on the other hand they themselves have framed the rules that no school will be given recognition without a playfield!"

## Gurudev Rabindra Nath Thakur

*who gave us our National Anthem*

Born: May 7, 1861, Kolkata  
Died: August 7, 1941, Kolkata



*Nobody knows who made the call and countless people Streamed in without a break and were lost in the sea of humanity. At this sacred land, the Dravidians, the Chinese the Persians, the Mongols, Mughals and Pathans were absorbed in one body*

*Amidst wars and marching songs with maddening clamour Those who came, crossing deserts and mountain chains - They all stay within me, not alien, not left out Their many coloured melodies run across my blood*

[Excerpted from Bharata Tirtha, Translation: Dipon Mitra]

## 155<sup>th</sup> Rabindra Jayanti at Kalidas Rangalaya

Shib Shankar Guha – Every year for a week Bihar Art Theatre sponsors celebration of Rabindra Jayanti at Kalidas Rangalaya and invites various organisations to schedule their programme accordingly. This year Bengalee Association, Bihar and Bihar Bangla Academy were given time on 7th May.

The ceremonial lamp was lit by Dr. B.B. Mandal, Vice President

of the Association and others. Then Bidyut Pal, Editor, Behar Herald spoke on the multi-dimensional personality of Rabindra Nath Thakur, his innovative spirit not only limited to art and music, and his experimentations with agricultural reforms etc.

Various artists performed in the evening. Sangeeta Mukherjee, Mousumi Sinha, Debabrata Chatterjee and Sangita Chatterjee gave their solo performances in Rabindra Sangeet. Poetry recital was performed by Shib Shankar

Guha, Trisha Pal, Mousumi Sinha and Bandana Roy. Amrita Roy performed solo dance from Chandali. Bhaskar Roy presented Rabindra Sangeet on synthesizer.

Suman Dasgupta accompanied the artists with tabla (percussion) while Harish Chandra Sinha accompanied with synthesizer. One of the respected audience,

Gopal Chatterjee wanted to speak something on Kabiguru. Due to paucity of time he couldn't. Contents of his written speech has been printed elsewhere in this issue of Behar Herald.

Programme was conducted by Sourabh Bagchi, Secretary of Bengalee Association, Bihar, Patliputra branch.

Vote of thanks was given by Sunirmal Das, Deputy Director of Bihar Bangla Academy.

Programme ended with collective singing of the National Anthem.



Pic : Arun Kumar Ghosh

Purushottam Sarkhel offered floral tributes.

Ankita Banerji, Bani and Mani, Tanushree Ghoshal, Debabrata, Debashri, Chaitali, Nandini performed their dances. Roli and Seema Banerji presented songs.

In Bangiya Sahitya Parishad at Adampur, Secretary Anjan Bhattacharya organized Rabindra Jayanti. In Barari branch of Bihar Bangali Samiti, President Tarun Ghosh organized the annual function in which Tapas Ghosh spoke on the life and works of Tagore; performances were made by Abha Karmakar, Dulal Sarkar and Kumari Mayuri Ghosh.

### In Jamshedpur

The Milanee, centre of social-cultural activities organized several events on the occasion of Bengali New Year. Chief Guest for the function was Sekhar De of Sreeleathers.

He inaugurated the event and addressed the gathering. Madhurima Dutta Choudhury, famous TV artist presented musical function along with other events.

On the occasion club members along with people from Bengali community and others were present.

### In Allahabad

Bengali Social and Cultural Association celebrated Bengali New Year 1423. Programme was organized in the open space of Jagat Taran Golden Jubilee School. Along with musical presentations meritorious students were honoured. They were given scholarships. Senior citizens were also honoured.

Various memorial prizes were also awarded to the achievers in Bengalee and non-bengalee community.

Large number of Bengalees of Allahabad were present in the programme.

### In Bilaspur

In the Sanskritik Bhawan at Vinoba Nagar the Bengalee community of Bilaspur celebrated Bengali New Year 1423. People embraced one another and wished 'Shubho Nabo Barsho'.

Colourful music and dance programme involved all the local artists, seniors and children alike. Poetry recitals were also performed.

On the invitation of Bengalee community of Bilaspur Chhattisgarh Bangla Academy produced a play.

Namita Ghosh of Chhattisgarh Bangla Academy, Manab Chatterji of Central Bengalee Association, Subrato Roy, Shyam Das Ghosh and Akhil Ranjan Ghosh of Bengalee community of Bilaspur were present on the occasion.

### Bengali scientists awarded

Newsdesk - 1012 scientists of the world have been awarded Special Breakthrough Prize for proving the existence of gravitational waves as predicted by Albert Einstein. There are five Bengalee scientists among them. They are Somak Roy Choudhury, Tarun Sauradeep, Sukanto Basu, Ananda Sengupta and Sanjit Mitra.

## Satyajit Ray

Born : May 2, 1921, Kolkata

Died : April 23, 1992, Kolkata

Books : The Complete adventures of Feluda, more

Influenced by: Rabindranath Tagore, Vittorio De Sica, Jean Renoir, John Ford

Awards : Bharat Ratna, Dadasaheb Phalke Award, more

Movies : Pather Panchali (+2, known as Apu Trilogy), Gupi-Bagha Trilogy, Ghare Baire, Agantuk, Shatranj ke Khilari (hindi), Feluda films and more.



Satyajit Ray

- Shyam Benegal

...on a trip to Kolkata, an uncle who lived there strongly recommended that I see a Bengali film made by a first-time filmmaker. I saw the film in a south Kolkata cinema where it was playing. It was an afternoon show and the film was Pather Panchali. The experience was indescribable. As the expression goes, 'it simply blew my mind'. When the show ended I rushed back to the box office and bought a ticket for the next show and went back yet again for the show after that. I saw the film several times over in the next couple of days before I returned home to Hyderabad. Here was a film, the like of which I had never seen before. And here was a film-maker who had broken free of the conventions of both Hollywood and Indian cinema.

Satyajit Ray had shattered the mould that had bound filmmakers in India to a form of film-making that had remained unchanged since the introduction of sound. By a strange coincidence, this was also a time of revolutions in the cinemas of Europe: Italian Neo-realism, French Nouvelle Vague, the Free Cinema of Britain and the post-war films from northern, central and eastern Europe. All these had taken cinema to an exciting new phase. Far more significant to me than any of these developments was this single film by a first-time Indian filmmaker in a film language and idiom that was both modern and entirely his own. The locations and the people in the film were believable and culture specific. It was beyond anything that I had imagined films of being capable of achieving; a true watershed in Indian cinema.

Satyajit Ray had arrived. He was a game changer in what until then was bound largely by conventions that had evolved entirely on the basis of commercial valuation of films by the cinema industry relying on narrative styles taken directly from the urban theatre that preceded it. Soon after came his younger contemporaries, Ritwik Ghatak and Mrinal Sen, who created their own individual styles in cinema, making Bengal once again a trendsetter, this time in cinema. For someone like me, who had film-making ambitions, Pather Panchali opened up a world of possibilities, helping me to break free from the web of film influences in which I was held. It compelled me to rethink fundamentally many of my views on how to create film narratives.

If there is a single contribution of Satyajit Ray to the world of Indian cinema it would be the path he created for Indian cinema to break free from being self-referential and imitative of subjects largely lifted from Hollywood films, in favour of a standardized urban view of the world that was largely the creation of nineteenth-century urban theatre.

Satyajit Ray set a very high benchmark for himself and eventually left behind an enviable oeuvre of films. The influence of Satyajit Ray on the many cinemas of India has been immense but rarely acknowledged. There are many areas of film-making where his influence has been felt in greater or lesser degree whether in acting styles, photography, production design, the use of sound and even in the creation of music scores which were rarely thematic before his time.

Equally, Ray was as creative and articulate in his writing as he was in his film-making. He is recognized as one of the best Indian writers of children's stories. He also wrote quite extensively on cinema.

[Shyam Benegal, excerpts from the Foreword, Satyajit Ray on Cinema, edited by Sandip Ray]

## Tagore Society, (Rabindra Bhawan) Jamshedpur observes Rabindra Jayanti

Shyamal Shill, Jamshedpur - main centre of Rabindra Bhawan which made a round in Sakchi area.

On 9th May evening a colourful presentation of dance along with Tagore songs presented by students of all branches and faculties of Rabindra Bhawan in Jamshedpur in Rabindra Bhawan auditorium was held.

A lot of audiences attended the programme. On the final and concluding day of celebration of Tagore's Birthday, Tagore Society organised a programme of dance with the support of selected Tagore songs on the stage of Rabindra Bhawan came out from

## Bangla New Year 1423 celebrations

(Collected from the media reports)

### In Tripura and Southern Assam

The Bengali New Year 1423, was celebrated with great enthusiasm in Tripura and Bengali-dominated southern Assam.

The day started with 'Probhaat Pheri' or morning processions followed by various cultural programmes. Pujas were performed in temples and prayers offered for the well being of the loved ones. In Agartala, the singers, dancers, artists and elocutionists from Bangladesh, Kolkata and Tripura took part in numerous events to welcome the Bengali new year.

The organizers said that they have been organising 'Barshabaran' (welcoming the new year) programme for the past 20 years. Besides the Bengalis, tribal and other communities also participate in the function.

The day is considered auspicious for starting new business. A special type of puja, known as 'Haal Khata' puja, is performed in shops, temples and offices to mark the start of a new business year on Poila Boishakh.

Government declared a holiday and private offices, including newspaper offices, remained closed on the occasion.

### In Bangladesh

Tens of thousands of people joined the Pohela Boishakh festivities across the country, defying threats of fundamentalist Muslim groups. Amid tight security, festivities began with the break of dawn. Men, wearing traditional panjabi-pyjama, women attired in saris with red borders, and children in colourful dresses joined the open concerts and the

Shovajatra in which people carried masks of animals and colourful garlands. The organisers focused on fighting religious radicalism amid increasing attacks on writers, publishers, foreigners, dissidents and violence against women and children. "The Bangla New Year rekindles our nationalist spirit... there were attacks again and again. People were killed in bombings. But no evil attempt of the fanatics, communal forces ever succeeded," Prime Minister of Bangladesh Sheikh Hasina said while greeting her countrymen. Security with hundreds of policemen and members of elite anti-crime Rapid Action Battalion (RAB) with riot vehicles, sniffing dogs and two-wheelers were hugely deployed.

### In Bhagalpur

Rabindra Jayanti was celebrated in Bhagalpur with much fanfare by various organisations.

In Champa Nagar, the Bihar Bengalee Samiti, Champanagar branch arranged the programme in Mahantji Thakurbari at Bangali Tola. Programme began with offering floral tributes to the portrait of Kaviguru. The guest on the occasion, Bishwapati Chatterji and Subrato Acharya, President of Champanagar branch of the Association, Debashish Banerji, CC member of the Association, Kakoli Banerji, Asst. Secretary, Jitendra Sarkhel, Mahesh Sharma, Nalini Ranjan Das, Uday Acharya, Kajal Sarkhel, Kalidas Chakrabarty, Prabir Banerji, Krishna Murari Ghoshal, Ranjit Sarkhel, Dr. Deepchanda Ghosh, Madhumita Banerji, Monika Acharya, Shivnandan Das, and

## THE SPIRIT OF FREEDOM

- Rabindra Nath Thakur

(A Letter from New York to the Author's own Countrymen)

When freedom is not an inner idea which imparts strength to our activities and breadth to our creations, when it is merely a thing of external circumstance, it is like an open space to one who is blindfolded.

In my recent travels in the West I have felt that out there freedom as an idea has become feeble and ineffectual. Consequently a spirit of repression and coercion is fast spreading in the politics and social relationships of the people.

In the age of monarchy the king lived surrounded by a miasma of intrigue. At court there was an endless whispering of lies and calumny, and much plotting and planning among the conspiring courtiers to manipulate the king as the instrument of their own purposes.

In the present age intrigue plays a wider part, and affects the whole country. The people are drugged with the hashish of false hopes and urged to deeds of frightfulness by the goadings of manufactured panics; their higher feelings are exploited by devious channels of unctuous hypocrisy, their pockets picked under anaesthetics of flattery, their very psychology affected by a conspiracy of money and unscrupulous diplomacy.

In the old order the king was given to understand that he was the freest individual in the world. A greater semblance of external freedom, no doubt, he had than other individuals. But they built for him a gorgeous prison of unreality.

The same thing is happening now with the people of the West. They are flattered into believing that they are free, and they have the sovereign power in their hands. But this power is robbed by hosts of self-seekers, and the horse is captured and stabled because of his gift of freedom over space. The mobmind is allowed the enjoyment of an apparent liberty, while its true freedom is curtailed on every side. Its thoughts are fashioned according to the plans of organised interest; in its choosing of ideas and forming of opinions it is hindered either by some punitive force or by the constant insinuation of untruths; it is made to dwell in an artificial world of hypnotic phrases. In fact, the people have become the storehouse of a power that attracts round it a swarm of adventurers who are secretly investing its walls to exploit it for their own devices.

Thus it has become more and more evident to me that the ideal of freedom has grown tenuous in the atmosphere of the West. The mentality is that of a slave-owning community, with a mutilated multitude of men tied to its commercial and political treadmill. It is the mentality of mutual distrust and fear. The appalling scenes of inhumanity and injustice, which are growing familiar to us, are the outcome of a psychology that deals with terror. No cruelty can be uglier in its ferocity than the cruelty of the coward. The people who have sacrificed their souls to the passion of profit-making and the drunkenness of power are constantly pursued by phantoms of panic and suspicion, and therefore they are ruthless even where they are least afraid of mischances. They become morally incapable of allowing freedom to others, and in their eagerness to curry favour with the powerful they not only connive at the injustice done by their own partners in political gambling, but participate in it. A perpetual anxiety for the protection of their gains at any cost strikes at the love of freedom and justice, until at length they are ready to forgo liberty for themselves and for others.

My experience in the West, where I have realised the immense power of money and of organised propaganda,—working everywhere behind screens of camouflage, creating an atmosphere of distrust, timidity, and antipathy,—has impressed me deeply with the truth that real freedom is of the mind and spirit; it can never come to us from outside. He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them; he who builds walls to create exclusion for others builds walls across his own freedom; he who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.

Therefore I would urge my own countrymen to ask themselves if the freedom to which they aspire is one of external conditions. Is it merely a transferable commodity? Have they acquired a true love of freedom? Have they faith in it? Are they ready to make space in their society for the minds of their children to grow up in the ideal of human dignity, unhindered by restrictions that are unjust and irrational?

Have we not made elaborately permanent the walls of our social compartments? We are tenaciously proud of their exclusiveness. We boast that, in this world, no other society but our own has come to finality in the classifying of its living members. Yet in our political agitations we conveniently forget that any unnaturalness in the relationship of governors and governed which humiliates us, becomes an outrage when it is artificially fixed under the threat of military persecution.

When India gave voice to immortal thoughts, in the time of fullest vigour of vitality, her children had the fearless spirit of the seekers of truth. The great epic of the soul of our people—the Mahabharata—gives us a wonderful vision of an overflowing life, full of the freedom of inquiry and experiment. When the age of the Buddha came, humanity was stirred in our country to its uttermost depth. The freedom of mind which it produced expressed itself in a wealth of creation, spreading everywhere in its richness over the continent of Asia. But with the ebb of life in India the spirit of creation died away. It hardened into an age of inert construction. The organic

## 'SABBALPUR BAOLI'- THE ONLY SURVIVING STEPWELL OF PATNA

- Prabuddha Bishwas

'SABBALPUR BAOLI' is the only surviving STEPWELL (BAOLI) of PATNA... but at its last stages. It is rectangular structure, aligned in north-south direction. The southern portion of its roof has already collapsed..... It is very sad and disturbing.....

This BAOLI was built in the Bagh Jafar Khan, the army camping ground in the eastern outskirts of the then Quiladari area of Patna City during late medieval period.

1. **Who was Jafar Khan?** - Jafar Khan was appointed Governor of Bihar in February 1651 AD; who built the famous Bagh-i-Jafar Khan in between present day Didarganj Mahalla and Sabbalpur village.

2. **When was the Stepwell constructed?** - The time period of the construction of the present Sabbalpur STEPWELL was mid-17th Century by Jafar Khan himself. Naturally the question may arise....Why???

3. The present STEPWELL exist in the East end of the Bagh Jafar Khan...which is alien to the village life of Bihar. Hence, it must have been constructed as a part of larger imperial construction in the area and that included the construction of the army CAMPING ground i.e. Bagh Jafar Khan.

unity of a varied and elastic society gave way to a conventional order which proved its artificial character by its inexorable law of exclusion.

Life has its inequalities, I admit, but they are natural and are in harmony with our vital functions. The head keeps its place apart from the feet, not through some external arrangement or any conspiracy of coercion. If the body is compelled to turn somersaults for an indefinite period, the head never exchanges its relative function for that of the feet. But have our social divisions the same inevitableness of organic law? If we have the hardihood to say "yes" to that question, then how can we blame an alien people for subjecting us to a political order which they are tempted to believe eternal?

By squeezing human beings in the grip of an inelastic system and forcibly holding them fixed, we have ignored the laws of life and growth. We have forced living souls into a permanent passivity, making them incapable of moulding circumstance to their own intrinsic design, and of mastering their own destiny. Borrowing our ideal of life from a dark period of our degeneracy, we have covered up our sensitiveness of soul under the immovable weight of a remote past. We have set up an elaborate ceremonial of cage-worship, and plucked all the feathers from the wings of the living spirit of our people. And for us,—with our centuries of degradation and insult, with the amorphousness of our national unity, with our helplessness before the attack of disasters from without and our unreasoning self-obstructions from within,—the punishment has been terrible. Our stupefaction has become so absolute that we do not even realise that this persistent misfortune, dogging our steps for ages, cannot be a mere accident of history, removable only by another accident from outside.

Unless we have true faith in freedom, knowing it to be creative, manfully taking all its risks, not only do we lose the right to claim freedom in politics, but we also lack the power to maintain it with all our strength. For that would be like assigning the service of God to a confirmed atheist. And men, who contemptuously treat their own brothers and sisters as eternal babies, never to be trusted in the most trivial details of their personal life,—coercing them at every step by the cruel threat of persecution into following a blind lane leading to nowhere, driving a number of them into hypocrisy and into moral inertia,—will fail over and over again to rise to the height of their true and severe responsibility. They will be incapable of holding a just freedom in politics, and of fighting in freedom's cause.

The civilisation of the West has in it the spirit of the machine which must move; and to that blind movement human lives are offered as fuel, keeping up the steam-power. It represents the active aspect of inertia which has the appearance of freedom, but not its truth, and therefore gives rise to slavery both within its boundaries and outside. The present civilisation of India has the constraining power of the mould. It squeezes living man in the grip of rigid regulations, and its repression of individual freedom makes it only too easy for men to be forced into submission of all kinds and degrees. In both of these traditions life is offered up to something which is not life; it is a sacrifice, which has no God for its worship, and is therefore utterly in vain. The West is continually producing mechanical power in excess of its spiritual control, and India has produced a system of mechanical control in excess of its vitality.

4. The concept of STEPWELL evolved in western India and in the northwest, in semi-desert or desert region where there is great paucity of water.

5. **General Plan of the Sabbalpur Stepwell:** - Generally, Stepwell is a rectangular or square structure, gets unfolded with the excavation of the large ground. The excavation is being done step-by-step. With each step of excavation, the area of the quadrangle gets diminished, until one reaches the Central



AXIS, where there is the actual source of water.

Stepwell is usually consisting of two parts: (i) a vertical shaft from which water is drawn and (ii) the surrounding inclined subterranean passageways, chambers and steps which provide access to the well. The galleries and chambers surrounding these wells were often carved profusely with

elaborate detail and became cool, quiet retreats during the hot summers.

The Sabbalpur Step Well is no exception but it is rectangular in outline with elaboration of galleries and chambers in southern side and the well in the northern side.

**General Characteristics:** - The Stepwells in Gujarat, Rajasthan and in other parts of Western India and Delhi region are of several storeyed structures in the underground with several

rooms, on all four sides meant for rest and dressing rooms with source of water in the middle and built-up staircases from all side. Generally, Stepwells are favourite past time for women-folk of villages of those places where they also chat and play indoor games, like the thing, which we can observe in the foreground, where we are standing with Stepwells in the background.

**Chief characteristics of Sabbalpur Stepwell:** - Since, the groundwater of PATNA is very near to the surface (barring few months of summer), the Stepwell of PATNA could not be constructed in a bigger way.

But, it must have been constructed by a person who must have his origin in the drier region of Western India. Jafar Khan hailed from West and this Stepwell coincided with the construction of Bagh Jafar Khan, meant for senior Mughal military officers as a part of relaxation and diversion from great source of Ganges-water, nearby.

Lastly, the Stepwell construction was at its culmination during Mughal times as matter of necessity in Western India but PATNA Stepwell was more like entertainment past time.

**Inference:-** Moreover, the stabilisation period of imperial construction of Sabbalpur Stepwell (BAOLI) belong to Shahjahanian period but not beyond that.

**Contd. from page 2  
Tagore Society...**

Rabindra Bhavan on 11.5.2016 evening. Tagore songs sang on this day were mostly based on Hindustani classical raga (dhrupadi) which mesmerized the audiences present.

At the end of the programme Mr. Ashish Choudhuri, Secy. Tagore Society thanked all the participants, the students and teachers of song & dance faculties. He added young generation to come forward to study works of Rabindranath Tagore. He also said that Rabindra Bhavan is a cultural wing of Tagore Society.

Chandana Choudhuri was Music Director, Shuvasis Bhattacharjee Dance Director and Tapas Das from Kolkata, Kumaresh Chandra was on sitar and Sajal Chakraborty was on Key board.



## Pritilata Waddadar

Born : May 5, 1911, Chittagong, Bangladesh  
 Died : September 23, 1932, Chittagong, Bangladesh  
 Education : Dr. Khastagir Government Girls' School, University of Calcutta, Bethune College, Eden Mohila College

Pritilata Waddadar was born on 5th May 1911 at DHALGHATA Village in Chittagong (Chattogram) now in Bangladesh. Her parents were Sri Jagabandhu Waddadar and Smt. Pratibha Waddadar who arranged for the best possible education for their daughter available there at that time. She was awarded scholarship in class III. She passed Matriculation Examination in 1928 and got admitted in Eden College, Dhaka. After passing IA Exam from there she came to Kolkata for her graduation in English and was admitted in famous Bethun College. After completion of her graduation she was appointed directly as the Headmistress of Aparna Charan Girls' School in Chittagong (Chattogram). When she was a student of class VIII she witnessed Mastarda Surya Sen's activities. Her patriotic spirit flared up witnessing the oppression unleashed by the British Police on the revolutionary activists. Gradually she started collecting books on revolutionary philosophy and biographies of great revolutionary leaders. When she was in dhaka for her studies she associated herself with a secret revolutionary women's organization – Dipali Sangha and had direct contact with a number of revolutionary leaders. She directly took part in the anti-british movement when she was a student of Bethun College. During this period she met Ramkrishna Biswas, a revolutionary activist awaiting his execution by hanging, in Alipore Jail introducing herself as his sister day after day. Their long conversation aroused the revolutionary spirit dormant in her – saturated her with revolutionary dreams. Secretly she arranged collecting arms & ammunition and sent those successfully to Chittagong for boosting up the arms struggle there. After her graduation she came permanently to her birth place and was waiting with trobbing heart to meet her revolutionary idol – Mastarda Surya Sen and that came true in a secret meeting held in the residence of Sabitri Devi. Information of the meeting was somehow leaked to British Military Police who raided the house and Mastarda and Pritilata escaped death narrowly, though great revolutionary activists, Apurba Sen (Bhola, Nirmal Sen and Capt. Cameroon (the notorious british police) of the force died in the direct encounter). As British Police started suspecting her after this incident, she went underground as directed by Mastarda himself. After that Mastarda initiated her in action in the attack on hill side (Pahartoli) European Club which remain unsuccessful. Mastarda offered Pritilata the baton of leadership to organize further attempts to attack the club. She went to Kotowali Sea Side for arms training and chalking out plans to organize Guerilla attack on European Club at the hill side of Chittagong. On the auspicious and eventful night of 24th September 1932 she along with her Comrades attacked the club and stormed it. She was seriously injured by bullet while fleeing away after the successful attack. To avoid capture by the British police she embraced death by swallowing Cyanide capsule that she always kept with her. At the time of death this great martyr for Indian freedom was a mere youth of 21.

## Eminent banglabhashis of Bihar Moni Sen

- Nitya Gopal Chakravarty

Late Moni Lal Sen was one of the founders of Yarpur Kalibari of Patna. He successfully discharged his duties as the General Secretary of the Kalibari during its inception and for so many years after. (The Kalibari contain not only the deity Kali but also the idol of Durga and the Shivalinga).

Sen resided with his family at Khagaul Road opposite of Dayanand Vidyalaya, Mithapur in a rented house. By profession he was a leading advocate in Patna Civil Court and involved himself in various social activities.

In the early years of his life, Sen actively followed the path of M.N.Roy (a communist who later evolved the ideology of Radical Humanism). Sen took the lead in expanding and organizing the activities of the Radical Humanist group in Patna.

Writer has the privilege to live in the same house with Moni Sen. He was known to my father as well.

Monibabu is no more with us but his pious work will enthuse and inspire us in the years to come.

## Blessing showered upon us all

- Gopal Chatterjee

[We assemble on 25th of Bengali month Baisakh] to celebrate the birthday ceremony of the greatest of great ecclesiastical luminary light of the embodiment of Param Brahma, the poet laureate Rabindra Nath Tagore. The existence of Almighty pervaded each and every line of his poetic verse as an incarnation of the creator. I feel myself as a blessing showered upon me to celebrate the birthday of the greatest of great soul who born as a limit within infinity. Tagore's birthday celebration reminds us few lines of Lord Tennyson:-

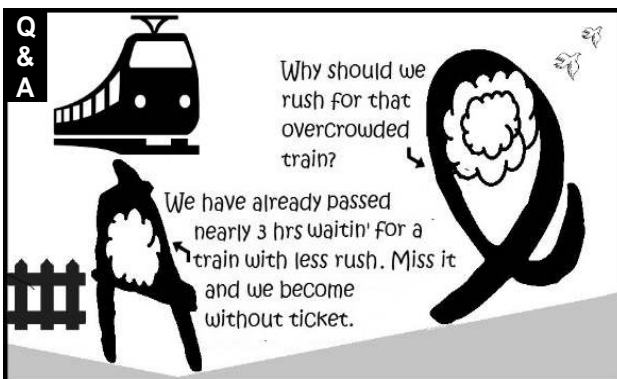
*"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of  
the bar,*

*When I put out to sea,"*  
The poet laureate Kabiguru RabindraNath Tagore taught how to live and enjoy each and every creation of Almighty. Today whatsoever we have learnt about civilization is the inspiration of that greatest soul who ever taught us Insaniyat only without any religious demarcation. In each and every

man is inherent all the good qualities of Almighty. That's why poet Samuel Taylor Coleridge already said in his creation, Ancient Mariner:-

*"He prayeth well  
who loveth well ...  
All things both great  
and small;  
For the dear God  
who loveth us,  
He made and  
loveth all."*

As worthy son of worthy father we must follow his teachings that he has given to the world.



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### News from the Media

## Egyptian minister orders for translation of Rabindranath Tagore's diaries into Arabic

Egypt's Minister of Culture Helmi el-Namnam on Monday ordered the country's national library to translate into Arabic a book based on the diaries of India's first Nobel laureate Rabindranath Tagore.

Helmi was gifted the book by India's ambassador to Egypt Sanjay Bhattacharyya after they jointly inaugurated a book exhibition at the National Library of Egypt in Cairo as part of the ongoing Tagore festival to mark the famous writer's 155th birth anniversary which will run until May 12.

Helmi said the celebration of Tagore was very important to enhance the relations between the India and Egypt. "Tagore and Naguib Mahfouz (Egyptian writer and Nobel Laureate) were people who were committed to the issues of their societies and their local communities and this is how their writings have become a humanitarian creative experience," Helmi said.

Bhattacharyya, who read a short part from 'Gitanjali' in English during the inauguration, said India and Egypt shared strong cultural relations and people to people exchanges form a foundation on which both countries strengthen their economic and political ties.

"For us it is a journey back in time but at the same time we hope that is going to set the foundation for our future cooperation," Bhattacharyya said at the exhibition organised to honour Tagore. "We are into the second day of Tagore Festival, a five-day festival in which we are trying to explore the links that Tagore had created between the people of India and the people of Egypt," he said.

The exhibition displayed a number of Tagore's books such as Paper Boats, Ghare Baire, The Post Office, Gitanjali, The Gardner and others translated into Arabic by Egyptians. "We have more than 60 books written by Tagore and translated into Arabic in the National Library of Egypt. The issuing date of these

books ranging from 1931 to 2012," said Sherif Shahin, the chairman of the National Library and Archives of Egypt.  
<http://www.dnaindia.com/world/report-egypt-minister-orders-for-translation-of-rabindranathtagore-s-diaries-into-arabic-2210878>

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