

## Gurudakshina - 2017 at Nandan Kanan



Newsdesk: Dr. B.B.Mandal - Pandit Ishwar Chandra Vidyasagar had lived the last 17-18 years of his life at Malia Bagan in the Development Block of Karmatar of present Jharkhand State ( now named as Nandan Kanan) and did selfless services to the poor Adivasis of the locality through free homoeopathic treatment, school for Adivasi girls and boys, night school for adults, and free distribution of eatables to the needy persons. People of the

19 decimals was re-possessed by the Bengalee Association, Bihar, (BAB) from Birendra Mallick and Jitendra Mallick on payment of Rs.24,000/-. In this memorable work, the then Bihar honourable Abdul Gaffur donated Rs.15000/- and the rest amount was collected through sale of one rupee coupon. In commemoration of this historical event of restoration of the Ashram land, the BAB in collaboration of the Bengalee Association, Ranchi and Bengalee Association of Jamshedpur celebrate the occasion every year in the name of Gurudakshina. This year it was celebrated on 1st and 2nd April so that persons in large number could come to the occasion.

The celebration started with garlanding of the statue of Vidyasagar. Besides the presidents of the Associations and by the members of the Vidyasagar Managing committee, honourable Agriculture Minister of the Jharkhand Government Shri Ranjit Singh, Deputy Development Commissioner Shri Kumar Mithilesh Prasad, Superintendent of Police Dr. Jaya Roy, Block Development Officer Shri Prabhakar Mirdha, and other government officials paid floral homage to Vidyasagar statue. The Minister and all the accompanying officials were formally welcomed



by the President of BAB Dr. (Capt.) D. K. Sinha, and Shri Devashish Mishra, Secretary of the Nandan Kanan Samiti acquainted them with activities and problems at the Ashram. The Minister of Agriculture Shri Ranjit Singh addressed the audience and promised to render government fund for comprehensive development of the Ashram. He asked the members of the managing committee to submit an

elaborate development plan at the earliest so that the work could be started during the



present financial year. He assured that there would no dearth of fund for total beautification of the Ashram. A vocational training centre financed by the government would be opened here. In the Ashram or in its nearby, girls' school would be run. He informed that he had already requested the Central Railway Ministry for naming Howrah - Jhajha passenger as Vidyasagar Passenger and with its stoppage at Vidyasagar station. A four-lane road under construction would be named after Vidyasagar. In fine, he declared that he would not leave

Continued- page 2

## Untimely and shocking demise of Purnendu Shekhar Pal



Our beloved and adored Palda, P.S. Pal or Purnendu Shekhar Pal is no more. He breathed his last on 10th April 2017 in the morning. He was the General Secretary of Bengalee Association, Bihar and member of the Managerial Committee of Behar Herald. Till the last term he was the Treasurer of Bihar Bangla Academy. He played an important role in managing the affairs of an NGO, Nai Dharti, which works for destitute children. He also was one of the important functionaries of one of the employees' union and co-operative society of SBI in which he served till retirement.

Through his life, whatever he did or whosoever sought his help, he exuded strength of conviction, care and sincerity.

With heavy heart, Team Behar Herald pays tributes to him. Our heartfelt condolences go to the bereaved family.

## On the occasion of 7<sup>th</sup> April, the Foundation Day of Bengalee Association, Bihar

On 19th Oct., 1946, in the 2nd issue of volume 73 of Behar Herald, there was an Editorial – 'Future of the Bengalee Association'. The then editor of the weekly, M. C. Samaddar commented in that editorial, "The future of the Association corresponds with the future not only of a community but with that of the entire population of the province."\* It was a time just following the darkest months for this country – the violent communal clashes and killings in Kolkata, Noakhali, Patna, Saran and other places. In Bihar, the relations between Banglabhashees and the provincial government were just coming to normal after remaining strained for seven years due to continuance of infamous Domicile Rules (not fully withdrawn but a bit inactivated by that time). The Association was facing attacks from some sectarian political leaders and there was anger among the members of the Association. Annual General Body Meeting was going to be held just after one week and the editorial comment, from which a sentence is quoted above, was the part of Behar Herald in the debate on the future course of action to be taken by Bengalee Association, Bihar.

So true it was, and is!  
Future of Bengalee Association cannot but correspond with that of the entire population of Bihar. And that is the guide in all our organizational and social activities. When the branches of BAB in Bhagalpur achieve foremost position in the city in organizing blood-donation camps and also stand in solidarity with the bengalee family falling victim of land-mafia assaults, when the Barari branch organizes adult & female literacy centre and also resist in unity the land-grabbing conspiracy of the local dons in their refugee colony, when more than hundred Banglabhashee elected representatives of the local bodies in West Champaran work for the betterment of their electorates and also take initiative in unity to provide Bengali textbooks and Bengali teachers in the primary schools... they are guided by the dictum.

Bengalee Association, Bihar completed 79 years of existence on 7th April this year. Its emblem contains two palms in handshake with 'sanghati' meaning unity and 'samanvay' meaning 'co-ordination written above and below. The association calls for unity of the Banglabhashee community of Bihar and their co-ordination with other communities. From the beginning the Association has remained non-political, meaning thereby neither supportive nor in opposition to any political party.

On various all India forums of the Bengalee organisations, the unity achieved between urban middle class bengalees and rural refugee settlers of E&W Champaran, Purnia, Katihar, Darbhanga, Bhagalpur and elsewhere, and the efforts of Bengalee Association, Bihar in this regard are always highly praised. When the concern is repeated in the meetings, conferences by the elders that the new generation of Banglabhashee community should be inculcated with the spirit of the organisation, it is done not only to maintain or generate their affinity to their mother tongue and their lingua-cultural community, in these career & technology driven 'hostile' circumstances, but also to inspire them with the spirit of welfare work for the society at large of their area.

Long live Bengalee Association, Bihar! Long live the fight to get the linguistic minority rights enshrined in the Constitution of India! Long live the spirit of unity and co-ordination! Long live the people of Bihar!

\* There is another interesting editorial comment by M. C. Samaddar in the inner page, in "70 years back"

## Onward to celebration of 200th Birth Anniversary of Vidyasagar Publication of Barnoporichoy on 1<sup>st</sup> April 1854



Ishwar Chandra Vidyasagar reconstructed the Bengali alphabet and reformed Bengali typography into an alphabet of twelve vowels and forty consonants..Vidyasagar's "Barna Porichoy" is still considered a classic.

## Bhasha-Satyagraha at College Square, Kolkata

Newsdesk - From 23rd to 25th February 2017 'Bhasha Satyagraha' including sit-in-dharna and procession etc. was organized by Sarva Bharatiya Bangla Bhasha Mancha at College Square, Kolkata. Oikotan and other little magazines cooperated.

The programme was inaugurated by Ashutosh Ghosh, Vice Chancellor, Kolkata University and presided over by President of the Mancha and also Bengalee Association, Bihar Dr. D. K. Sinha. The President said, "The basis of our organisation is movement for

Continued- page 2

Continued from page 1

Bhasha-Satyagraha ... mother tongue. We are not festivities-oriented. In this regard we are different from other organisations. We move to get implemented the rights of mother tongue we have been given in the Constitution of India and the rights we should get. That is why this 'Satyagraha' at the feet of the statue of Vidyasagar, our first teacher." The 17 point charter of demands of the Mancha was elaborated upon by Nitish Biswas, the chief architect of the Mancha and its General Secretary. Vice Chancellor of KU released a book written by Nitish Biswas – 'Bangla bhasha andolaner amar



shahidera'. Prof. Jyoti Bhushan Dutta, Rishin Mitra, the artist, Prof. Sandip Dutta, Prof. Shishir Singha, Dr. Birat Boiragya, Dr. Pushpa Boiragya, Dr. Juthika Pande, Manoj Mitra, the research scholar on scripts, the poet Ramesh Purokayastha, litterateur Kapil Krishna Thakur, poet Amal Kar, poet Ashok Pande also spoke on the occasion.

Continued from page 1

Gurudakshina – 2017 ...

any stone unturned to make the Nandan Kanan a national heritage and a place for tourists' attraction. All the officials present there also assured all possible help. At the end, vote of thanks was given by Shri Sachchinanda Sinha, treasurer of Nandan Kanan managing committee.

The lecture session on Vidyasagar began with the welcome of speakers and



audience by Dr. (Capt.) D. K. Sinha. The session was conducted by Shri Sunirmal Das, editor of Sanchita. The first speaker Dr. Dilip Dey from Kalyani, West Bengal, made a critical appraisal of the contribution of Vidyasagar. The main speaker Professor Ananda Dev Mukherjee, former Vice Chancellor of Medinipur University, reminded the audience about the greatness of Vidyasagar. In addition to his contribution in development of Banglabhasa, benevolence of Vidyasagar for the poor and needy was equally memorable. He should be remembered not just as a Bengali educationist but also a great personality of India and that of the world. He

pointed out the need for further research on the different aspects of his life and contribution. The session ended with the presidential address of Shri Anup Mukherjee and with vote of thanks by Shri Sunirmal Das.

The Vivekananda Institute of Sports and Culture, Madhupur, under the stewardship of Shri Bidroha Mitra organized sports (100 meter race, spoon race etc.), quiz and debate competition among boys and girls and the winning children in each category were given prizes.

The cultural extravaganza organized by the Siliguri Branch of International Banglabhasa and Sanskriti Samiti (IBSS) and the Vivekananda Institute of Sports and Culture amused the audience with tribal dance/songs and recitation. Shri Sajal Guha, Sulekha Sarkar, Bapi Sarkar, and Anil Saha from IBSS entertained the audience with songs and recitation. Ashish Ghosh from the same organization spoke on propagation of Banglabhasa. Artists from Vivekananda Institute of Sports and Culture placed tribal songs/ dance and enacted one-act play.

Presence of a considerable number of people from Patna, Ranchi, Jamshedpur, Mython, Karmatar, Kolkata, Kalyani, Siliguri, and the local participants made the celebration a truly memorable one.

## Untoward incidents at Silapathar of March 8: Some updates

Newsdesk – In the 31st March'17 issue of Behar Herald, the incidents of Silapathar, Distt. Dhamaji, Assam were reported. On 2nd April, a joint platform of 21 organisations held a protest rally in Kolkata demanding inter-alia, release of Subodh Biswas and other imprisoned leaders of NBBUSS, stoppage of marking Bengalees in Assam as D-voters and keeping them in detention camps, citizenship for Bengalees etc. As one of the leaders of the Rally, Kapil

Krishna Thakur said hopefully, aggrieved by arrests at Silapathar, "till the deprived sections of society begin thinking in an independent way and adopting programme which would reflect that, there is no possibility for their liberation and development..."

In the intervening period, bye-elections were held for Dhamaji Assembly constituency and the results have been declared in favour of the ruling party.

But before that some weird

## Jamshedpur update

Shyamal Shill, Jamshedpur - Nikhil Bharat Banga Sahitya Sammelan, Jamshedpur branch organised its 61st Annual unction at the Sonari Community Centre on 26th March 2017.

Reputed Bengali writer Bhagirath Mishra was Chief Guest in the session. He delivered speech on Bengali literature. Other speakers were Jayanta Ghosh, Secretary, Sekhar Dey, President Subhas Sanskriti Parishad and Sudipta Mukherjee.

Dr. Kajal Sen also spoke on Bengali literature. Mr. Nisar Sarfuddin conducted the function.

Sweta Dasgupta in memory of her late brother Prosenjit Sen held a poetry session of local poets and presented memento to all poets present in the function. They include Nisar Srfuddin, Dr. Manoj Pathak, Baby Sao, Nita Biswas, Sharmila Pal, Dr. Mina Mukhopadhyay, Somnath Nandi, Dr. Tapan Mandal, Arun Kumar Biswas, Sunil Chanda and Purabi Chatterjee.

In the concluding session, a cultural function titled 'Oi Ujjol Din', a song & speech session was held. Written and directed by Jharna Kar. Artistes participated were Gouri Dasgupta, Siddhartha Sen, Sukamal Ghosh, Aditi Sengupta and Jharna Kar. Music set by Saroj Sen and percussion was by Shyamal Mitra.

developments were reported in the media. An RTI application was submitted making some queries in connection with the Silapathar incidents and arrest of NBBUSS leader. The SSP (CID), N. Rajamarthandan, who was given the charge of investigating Silapathar incidents did reply that RTI application revealing that nearly 65 persons have been arrested and there is no evidence against them. The Telegraph on 10th April, quoted the RTI activist from Meghalaya Agnes Kharshiling as saying about the SSP, "He also said that this system of hiding the truth was bad and he did not want his children to ask questions later on why their father did nothing." Now this SSP N. Rajamarthandan has been arrested for divulging confidential information. Whereas, overriding the exemption of intelligence and security organisations from the ambit of RTI, it is provided that in case the demand pertains to allegations of corruption and human rights violations, the RTI Act shall apply to such institutions.

Then, why this arrest? Why arrest of NBBUSS leaders? What basically is the intention of the government authorities?

## Young India is conservative

Rukmini, Sr. Editor, Data &amp; Innovation, huffingtonpost.in

Socially conservative, religiously inclined, worried about jobs - a new nationally representative sample survey of India's youth paints a sobering profile of what young people think and want.

Ten years after their first such survey, the Delhi-based Centre for the Study in Developing Societies (CSDS) and Konrad Adenauer Stiftung (KAS), a German foundation associated with a political party, conducted a sample survey on 6122 respondents in the age group of 15-34 years in 19 Indian states. The findings were released on Monday.

### Socially conservative

The survey shows that support among young people is low for what are believed to be progressive issues. More young people support banning movies which hurt religious sentiments than oppose it, more support the death penalty than oppose it, and more disagree that the consumption of beef is a personal choice. These opinions vary sharply by religion; Muslim youth are more likely to oppose the death penalty and 69% disagree with any objection to the consumption of beef.

While there is relative support for equal access to education for men and women and for women leaders, many also subscribe to deeply patriarchal views with over half saying that wives must always listen to their husbands.

Close on the heels of the debate over racism in India, just 63% of young people say they wouldn't mind an African neighbour.

### Nearly religious

Nearly 80% said that they prayed quite often and nearly half watched religious shows on TV. Over 45% said that they keep religious fasts.

A majority also believed that religion (47%) should take precedence over science (33%).

### Marriage and caste

Young people are also fairly conservative on issues to do with marriage and sexuality; a majority disapprove of dating before marriage and live-in relationships, and nearly as many oppose inter-religious marriage as those who support it. Over one in three also disapprove of inter-caste marriage.

Despite an increase in the share of young people who approve of inter-caste marriage over time, the share of people practising what they preach is miniscule; just 4% had an inter-caste marriage, and just 3% an inter-religious one. The vast majority - 84% - had an arranged marriage and just 6% had a love marriage. Love marriages were more common among dalits (10%) and Muslims (7%). Among those who had love marriages, three out of ten were inter-caste.

However, there has been a massive decline in the belief in the institution of marriage with just 52% now saying that it is important to get married, as against 80% ten years ago.

Over 65% of those aged 15-34 live with their parents, while 31% live with their spouse.

### Jobs and reservations

Although there has been a twenty percentage point increase in the share of young people who are now in education, agriculture remains the top employer of young people. Just 2% have government jobs - while 65% of them would like a government job. The share of young people who want a government job over a private job or their own business has only grown in the last ten years.

This desire for a government job could fuel support for reservations for SCs/ STs and OBCs in education and government jobs - particularly among those young people who are from backward castes themselves. Hindu upper caste youth have the lowest support for reservation for SCs/STs in government jobs at 30%. This support for reservations does not extend to Muslims - more young people oppose reservations for Muslims than support it.

Overall, the greatest issue before the youth, respondents said, was jobs.

### Limited political interest

Despite an increase in political interest over time, 46% of the young people surveyed said that they had no interest at all in politics, though only one in ten said that they had never voted - non-voters were more common among more educated youth. Fewer than one in every five had attended an election meeting in the last ten years. Just 15% had participated in a protest, and the figure was even lower among students.

Nearly half said that they did not identify with any political party, but among affiliated young people, the BJP was by far the most popular choice.

### Media exposure

Half of all young people had never used social media. Among those who had, Whatsapp and Facebook were the most popular. Over 80% of young people reported owning a mobile phone, of which over half were smartphones. Over a quarter owned a laptop.

TV is the most popular way for young people to get their news, closely followed by newspapers. TV viewing has grown slightly faster than newspaper reading in the last ten years but there hasn't been any significant change.

### Published on 04/04/2017

Courtesy: [http://www.huffingtonpost.in/2017/04/04/young-india-is-conservative-opposed-to-homosexuality-likes-to\\_a\\_22025362/?ncid=fbklnkinhpmg0000001](http://www.huffingtonpost.in/2017/04/04/young-india-is-conservative-opposed-to-homosexuality-likes-to_a_22025362/?ncid=fbklnkinhpmg0000001)

## Committee of Behar Herald

Executive Editor	: Alope Chatterjee	9470484293
Editor	: Bidyut Pal	9431882019
Editorial Committee	: Dr. B B Mandal	9835870065
	: Prabudha Biswas	9334140561
Managing Editor-cum-Printer & Publisher	: Sunirmal Das	9430294287

Managerial Committee		
Convener (Ex-officio)	: Dr. (Capt.) Dilip Kr Sinha	9835021064
	: President, Bengalee Association, Bihar	
Members	: Sachhida Nand Sinha	9006765551
	: Bibhas Dutta	9334126307
	: Shib Shankar Guha	9835214172
	: Anjan Kumar Sen	9431492263
Circulation/In-charge	: Ashish Bhattacharya	
	: Bishwanath Deb	9835495788
Office Assistant	: Ms. Ranjana Sinha	9801584341

Bihar Bangla Sahitya Sammelan & Conference of All India Bengali Association will be held at Patna in November. Dates will be announced soon.



Commemorating 126th Birth Anniversary of Babasaheb

## A word to Hindus

- Dr. B. R. Ambedkar

Much of the difficulty over the Communal Question is due to the insistence of the Hindus that the rule of majority is sacrosanct and that it, must be maintained at all costs. The Hindu does not seem to be aware of the fact that there is another rule, which is also operative in fields where important disputes between individual and nations arise and that rule is a rule of unanimity. If he will take the trouble to examine the position he will realise that such a rule is not a fiction, but it does exist. Let him take the Jury System. In the jury trial the principle is unanimity. The decision is binding upon the judge, only if the verdict of the jury is unanimous. Let him take another illustration that of the League of Nations. What was the rule for decisions in the League of Nations? The rule was a rule of unanimity. It is obvious that if the principle of unanimity was accepted by the Hindus as a rule of decision in the Legislature and in the Executive there would be no such thing as a Communal Problem in India.

One may well ask the Hindu that if he is not prepared to concede constitutional safeguards to the minorities, is he prepared to agree to the rule of unanimity? Unfortunately he is not prepared to accept either.

About the rule of majority the Hindu is not prepared to admit any limitations. The majority he wants is an absolute majority. He will not be satisfied with relative majority. He should consider whether his insistence on absolute majority is fair proposition, which political philosophers can accept. He is not aware that even the constitution of the United States does not lend support to the absolutistic rule of majority rule – on which the Hindu has been insisting upon.

Let me illustrate the point from the constitution of the United States. Take the clause embodying Fundamental Rights. What does that clause mean? It means that matters included in Fundamental Rights are of such supreme concern that a mere majority rule is not enough to interfere with them. Take another illustration also from the Constitution of the United States. The Constitution says that no part of the Constitution shall be altered unless the proposition is carried by three-fourths majority and ratified by the States. What does this show? It shows that the United States Constitution recognizes for certain purposes mere majority rule is not competent.

All these cases are of course familiar to many a Hindu. The pity of it is, he does not read from them the correct lesson. If he did, he would realize that the rule of the majority rule is not as sacrosanct a principle as he thinks it is. The majority rule is not accepted as a principle but is tolerated as a rule. I might also state why it is tolerated.

It is tolerated for two reasons; (1) because the majority is always a political majority and (2) because the decision of a political majority accepts and absorbs so much of the point of view of the minority that the minority does not care to rebel against the decision.

In India, the majority is not political majority. In India the majority is born; it is not made. That is the difference between a communal majority and a political majority. A political majority is not a fixed or a permanent majority. It is a majority which is always made, unmade and, remade. A communal majority is a permanent majority fixed in its attitude. One can destroy it, but one cannot transform it. If there is so much objection to a political majority, how very fatal must be the objection to a communal majority?

It may be open to the Hindus to ask Mr. Jinnah, why in 1930 when he formulated his fourteen points he insisted upon the principle of majority rule to such an extent that one of the fourteen points stipulated that in granting weightage, limits should be placed whereby a majority shall not be reduced to a minority or equality. It may be open to the Hindus to ask Mr. Jinnah, if he is in favour of a Muslim majority in Muslim Provinces, why he is opposed to a Hindu Majority in the Centre? The Hindu must however realize that – these posers may lead to the conclusion that Mr. Jinnah's position is inconsistent. They cannot lead to the affirmation of the principle of majority rule.

The abandonment of the principle of majority rule in politics cannot affect the Hindus very much in other walks of life. As an element in social life they will remain a majority. They will have the monopoly of trade and business which they enjoy. They will have the monopoly of the property which they have. My proposals do not ask the Hindus to accept the principle of unanimity. My proposals do not ask the Hindus to abandon the principle of majority rule. All I am asking them is to be satisfied with a relative majority. Is it too much for them to concede this?

Without making any such sacrifice the Hindu majority is not justified in representing to the outside world that the minorities are holding up India's Freedom. This false propaganda will not pay. For, the minorities are doing nothing of the kind. They are prepared to accept freedom and the dangers in which they likely to be involved; provided they granted satisfactory safeguards. This gesture of the minorities is not to be treated as a matter for which Hindus need not be grateful. It may well be contrasted with what happened in Ireland. Mr. Redmond, the leader of the Irish Nationalists once told Carson, the leader of Ulster "Consent to United Ireland, Ask for any safeguard and they shall be granted to you". He is reported to have turned round and said, "Damn your safeguards; we don't want to be ruled by you". The minorities in India have not said that. They are ready to be satisfied with safeguards. I ask the Hindus Is this not worth a mass? I am sure it is.

Part XI of 'Communal Deadlock and a way to solve it'  
Selected Works of Dr. B. R. Ambedkar  
Courtesy: <http://drambekarbooks.wordpress.com>

## Patna Museum completed 100 years

### History & Architecture of Patna Museum

The idea of building a museum came up in 1915, to preserve the exclusive historical artefacts found in and around Patna after the separation of Bengal & Bihar. It was founded by Sir Edward Gait the then Lieutenant Governor of Bihar and the construction started in 1917 during the British rule. The museum has been established in a huge & magnificent two storied building designed by Rai Bahadur Bishnu Swarup. It has been built in an amazing combination of Mughal and Rajput architectural styles. The two floors of the museum have been divided into different Galleries to effectively & properly display the items:

#### Galleries of Patna Museum

- Natural History Gallery
- Stone Sculpture Gallery
- Terracota Gallery
- Buddha Relic Gallery
- Bronze Galley
- Mahapandit Rahul Sankrityayana Gallery
- Art Gallery & WarWeapon Gallery
- Painting Gallery
- Patliputra Gallery
- Rajendra Gallery
- Orissan Stone Sculpture
- Indian Stone Art Tradition

#### Major Artifacts & Unique Collection in Patna Museum

Counted as one of the biggest museums in the country, The Patna Museum or Jadu Ghar as it is locally called houses a beautiful collection of about 45,000 exhibits belonging to prehistoric, medieval & modern times. Some of the splendid collection in the museum comprises of following items.

1. Rare Mauryan and Gupta Stone Sculptures, 2000yearold Terracotta Figurines
2. Beautiful Bronze Buddhist Statues and Rajasthani Miniature Paintings
3. Fabulous Tibetan Thangkas or Scroll Paintings) which were brought to India in 20th century by Rahul Sankrityayan – a scholar and traveller of those times
4. Amazing Sculptures of the Gandhara and the Mathura Style Art belonging to the Kushana period; the Gandhar style sculptures includes figures of Buddha and are also known as GrecoBuddhist Art; created from blue coloured schist of Swat valley
5. Many statues of Bodhisattvas in different forms & shapes
6. Paleolithic tools discovered from different parts of India like Bariar in MP, Lalitpur in UP and Attirampakkam in Tamil Nadu
7. Sculptures belonging to Kushana period like the ever-famous trio from Devangarh in which 3 deities Ekanamsa, Balarama and Vasudeva have been separately depicted a unique phenomenon in itself
8. A collection of 3 images of Avalokitesvra, Maitreya and Buddha in Bhumisparsh Posture which had been excavated from Vishnupurin Gaya
9. Paintings made during British rule showcasing life at that time
10. Paintings of legendary Dr. Rajendra Prasad – the first President of India
11. A War Cannon which was used during the First World War
12. Few door frames with the figures of Ganges and Yamuna

70 years back

Behar Herald, Patna, Volume 73, No.5, Saturday, November 9, 1946, Editor M.C.Samaddar

### Policy for the Bengalee Association

Elsewhere in this issue we publish the full-text of a proposed statement of policy that the Bengalee Association branches have been circularized to discuss. In an earlier article on the same subject, before the last annual general meeting of the Bengalee Association was held, we had suggested that the future of the Bengalee Community in Bihar is an integral part of the future of the entire population of the province. The proposed statement of policy would make this fact clearer. It would show that the interests of Bengali-speaking Biharees and those speaking Hindi or Urdu are not mutually exclusive. There is neither justifiable reason to keep it on the level of the present rivalry or competition. The two sections can accommodate each other without any sacrifice or loss on the part either.

That position alone would be stable and satisfactory. The efforts of the Association should henceforward be devoted to achieve such a state of affairs.

The Bengalee community in Bihar can congratulate itself that in the wilderness of negatives that communally-divided contemporary India is, this small community alone has come forward with a positive lead. The social changes suggested in the proposed statement of policy would replace strife by amity elsewhere too, and many other organisations, national or communal, could adopt a similar policy with very desirable improvements in the material conditions of the country as well as in the spirit of inter-communal relationships.

### What Man has made of Man

November is the nicest time of the year in Patna. Here, traditional spring is a time when the days get hotter, flies multiply, dusty winds blow and the householder's fancy heavily turns to thoughts of vaccination. Now there is a nip in the breeze, the rain-washed atmosphere allows the stars to be seen in all their twinkling glory at night. The thin wisps of cirrus clouds make for a glorious sun-rise in the powder-blue, autumnal sky. But we have no time to spare for the beauties of nature, being occupied all the while in oiling lathis, sharpening pen-knives and arduously hauling half-bricks to the roof in anticipation of a likely onslaught. We are envious of the carefree birds that are chirping and hopping from one branch to another. They don't seem to be aware of any 'tension' in the atmosphere. The phlegmatic cows are placidly browsing on the dew-spangled grass, apparently unaware that an 'incident' may happen any moment. Never before did we realize the full truth of the line, "Where every prospect pleases and man alone is vile".

### We advise conjugal self-restraint

We would strongly advise all husbands and wives in Patna to refrain from their heart-to-heart quarrels till times become normal again. It would mean a loss of half the fun of married life, but people are even allergic to loud talks these days. On the night of Nov.3, a dame was straightening out some point of difference with the wife of his bosom in the manner usual among them. The wife's shrill soprano cry rent the curfew-silent night atmosphere and several hundreds of chivalric males, imagining a forced marriage, jumped out into the streets, with a miscellaneous assortment of weapons in hand, in complete defiance of both the curfew order and the Sec.144. Pandemonium was let loose over half an hour – whistles shrilled, street dogs howled, conches were blown, belts rung and the human larynx strained to its utmost capacity, striking terror into the hearts of the law-abiding stay-at-homes. From the 20th century, at one jump we reached the later Paleolithic age. Ultimately the braves discovered that there was nobody to fight against, except the cool air of a moonlit autumn night. With that realization, peace descended on Patna and the curfew and Sec.144 took charge of the streets again.



Q &amp; A

depicted on both sides  
13. A Relic casket which is believed to contain the sacred ashes (relics) of Lord Buddha; this casket was discovered by archaeologist AS Altekar in 1958 from the Relic Stupa in Vaishali; it has been placed separately on the first floor  
14. Fossil of a tree which is nearly 200 million years old as per the historians and recognised across

the world as the as longest fossiltree  
15. Didarganj Yakshi Statue or sculpture of Female Attendant belonging to the 3rd Century BC; made of sandstone the figurine is holding a Chauri or Fly whisk in her right hand, whereas her left hand is missing; it was discovered in 1917 from the banks of River Ganga.

Behar Herald Bank A/c details :-

BENGALIEE ASSOCIATION  
BIHAR-UNIT : BEHAR HERALD  
A/c No. - 35819082022  
IFSC : SBIN0000152  
State Bank of India  
Patna Main Branch

**Co-operate to continue publication of this New Series of Behar Herald Kindly become :-**

Advisor-cum-Patron- : Rs. 10000/-  
cum-Life Member  
Patron-cum-Life Member : Rs. 5000/-  
Life Member : Rs. 1500/-  
Annual Member : Rs. 150/-

## Memorium

## Jamini Roy



Born : 11 April 1887, Beliatore, Bankura district, West Bengal, India

Died : 24 April 1972 (aged 85)

Awards : Padma Bhushan (1954)

For his paintings, Jamini Roy selected themes from joys and sorrows of everyday life of rural Bengal, religious themes like Ramayana, Sri Chaitanya, Radha-Krishna and Jesus Christ scenes from the lives of the Santhals.

Jamini Roy used cheap indigenous pigments for his art to make them within the reach of the affluent as well as the poor. He created incredible 20,000-odd paintings in his lifetime, producing over 10 paintings daily during his prime and never selling any for more than Rs 350. Like the pata-painters of Bengal he proposed his own paintings from indigenous materials like lampblack, chalk-powder, leaves and creepers.

In an article by Sushobhan

Adhikary, artist, art-historian and Curator of Kala Bhawan, Shantiniketan published in <http://www.shilpaoshilpi.com>, the writer says, "Historically speaking, first write-up of a working artist, a modern artist on the paintings of Rabindranath was, perhaps, by Jamini Roy. It was published in the Tagore Special issue (Ashadh, 1348) of Kabita magazine edited by Buddha Deb Basu....Rabindranath was 'very pleased' reading the article by Jamini Roy titled 'Rabindranath chhobi' and informed the writer about that. In that letter written on 25th May, 1941, Rabindranath said, 'appreciation by talented artists like you is a matter of great assurance for me...'"

## Dr. Subhash Mukherjee : Inventor of a Magnum Moment

- Tarun Mukherji

We portray Late Subhash Mukherjee as a victim; but in essence, he laid down a symbolic self sacrifice, to leave behind a legacy of protest against inept, insensitive and brutal system, which smells the rotten side of our colonial legacy. His achievement still remains with us, a proud legacy, lone struggle of an individual, a brilliant brain and a brave soul against a brigade of brutal ignorance among the so called scholarly society of research experts, so to speak. They had no idea that Late Mukherjee has hit upon a seminal process in the annals of Reproductive Physiology, which is pioneering feat in the Asiatic Region of Medical Research fraternity, second only to the European work of the similar kind, but through a novel and original way for 'In-Vitro Fertilization' process, to make happy those couples, who cannot have their own offspring due to physiological incapacity. Indian Medical Council of those days of 1970s, were peopled by such infertile brains, that they deplored the achievement of a medical genius, instead of imploring and garlanding it with golden laurels. Life and times of Dr. Subash Mukherjee is that saga of classic tragedy of most unwelcome kind. We today salute him and endeavor to fathom the depth of that great genius. Bihar should be proud that this colossus was born in Hazaribagh on 16th January, 1931, in undivided Bihar. A product of Calcutta National Medical College, who gained double Doctorate, one from University of Calcutta and the other from University of Edinburgh, in 1958 and 1967 respectively, exploring Reproductive Physiology and Reproductive Endocrinology, the science dealing with the internal secretions in human body and their physiologic and pathologic relations'.

We may recall here that the late and posthumous recognition of Dr. Subash Mukherjee was not coming due to the government's error correction mechanism; rather it was due to magnanimous gesture of Dr. T.C. Anand Kumar, who as an honest scientist upheld the pioneering credit to Dr. Mukherjee and disowned the honor given to him as the first Indian to perform the 'in vitro' fertilization, resulting to a 'test Tube Baby' as popular parlance calls it. The government of West Bengal never came out with an apology, neither the Indian Medical Council/Association offered any acceptable word of mistake committed by them.

The horrendous and deliberate insult to Late Dr. Subash Mukherjee remains unappeased till date and we, as Indians and Bengalee's in particular, can say that there is no change or mending in the psyche of ruling political elite, which neglected the patriotic fervor of Netaji Subhash Chandra Bose in the past and in continuation inflicted that fetal blow of callous and perhaps envious rejection of due credit to another Bengali, who happens to be Dr. Subash Mukherjee, the path breaker in medical sciences in our planet, but may not be in our own country. I invite attention and focus of all concerned, to this national malady.

## The Indo-US nuclear deal is dead. Amen

- M K Bhadrakumar

The Westinghouse company's bankruptcy filing underscores that the entire range of criticism that was levelled by the Left in our country against the Indo-US nuclear deal has been proven right. The people who were lionised by the Indian media for negotiating the deal have gone into hiding. There is a saying that success has many fathers, while failure is an orphan.

Fundamentally, what went wrong was that a decision was taken by the Indian ruling elites without due deliberation or national debate to accept the offer made by the US to conclude a nuclear deal with India. President George W. Bush surprised our then PM Mnmohan Singh with the stunning proposal when they met in the White House in 2005. We impromptu accepted the proposal. Whereas the objectives of such a deal ought to have been examined first, the decision to conclude the deal somehow became the priority. That decision, in turn, was predicated on the conviction that India and the US were 'natural allies'.

The strange concept of 'natural allies' was the brainwave of the Bharatiya Janata Party government led by Atal Bihari Vajpayee. But Congress Party was only too happy to adopt it. It is only we Indians who regard folks in another country as 'natural allies'. Not even the Anglo-Saxon countries say such absurdities about each other.

The breakdown of the US-India nuclear deal exposes a comprador mentality. The mother of all ironies was that the greedy Americans extracted out of us an additional promise as well that we would import reactors exclusively from their vendors to manufacture 20000 MW of power. In sum, we promised to be a captive market for their vendors in the downstream of the nuclear deal. Now their vendor is pulling down shutters and claiming bankruptcy. This must be God's wrath.

Then, apparently to justify the deal to the US Congress, Washington enacted a legislation known as Hyde Act, which virtually outlined India's future foreign-policy trajectory – specifically, that Indians are good guys because they are agreeable to stymie their relations with Iran. We simply began mothballing the Iran-India gas pipeline project.

In retrospect, what are the gains of the nuclear deal? For the Americans, it opened the door for lucrative arms exports to India. They have done exceedingly well. The US is now the number one vendor of weapons to our country. But what have we got? Has there been any global recognition of India as a nuclear weapon state? Do we have access to cutting edge reprocessing technology? Have we generated even 1 MW of power additionally, thanks to the nuclear deal? Our government's claim that the nuclear deal was necessary to ensure India's energy security turns out to be baloney. (China will smirk if we still maintain energy security is what drives us to seek membership of the Nuclear Suppliers Group.)

In political terms, too, the parting of ways between the Congress

## Miraculous legends tagged with name of 'Pataliputra'

- Prabuddha Biswas

The city of Pataliputra had already been surrounded by a halo of antiquity in the time of Megasthenes, though it was hardly 200 years old then; as he ascribes its origin to a divine founder, Heracles, (i.e. Balaram, brother of Krishna?).

The Girnar rock edict of Ashoka mentions Pataliputra as the imperial capital. The name 'Pataliputra' was obviously derived from the original village of Patali of the days of Buddha, though the significance of the addition of 'Putra' is not clear.

A simpler explanation of the name would appear to be that the city having grown up from, or being a successor to, the ancient and humble village of Patali it came to be called as Patali-putra, i.e. literally son or successor of Patali. But no great Indian city is found named in such a manner. Numerous legends therefore exist to explain the derivation bringing into their stories, personalities; about whose existence history is silent.

During Mauryan times, when the age of the Pataliputra City was merely 200 years old, some of the legends about its miraculous origin had been current is clear from what Megasthenes said of the great city!

Buchanan quotes a tradition that Patali was a daughter of king Sudarshana who founded the city and bestowed it on her who "cherished" the city like a mother, on which account it was called Pataliputra or "son of Patali".

The Katha-sarit-sagara gives a fanciful story that one 'Putraka' of Rajagriha, while acting as an arbitrator between two quarrelling sons of a giant in the Vindhya, secured for himself by a trick, the objects of their dispute; i.e. a magic wand, vase and slippers. With the help of these objects he won the love of Patali, a princess and daughter of king Mahendravarma of Akarshika (mythical place) and flying away with her founded the city of Pataliputra on the bank of the Ganges, which thus came to be known after both of them.

Huien Tsang (Xuang Xang) states the current legend of his time (i.e. of the seventh century A.D.); that the founder of the city married a daughter of Patali i.e. a tree of that name and the town was named after her as Pataliputra thus linking, somewhat vaguely, the older name of Kusumpura with the story.

The lost manuscript of 'Brihat Katha' has dwelt with three ancient names of the city; - Kusumpura, Pataliputra and Patna; in one single story. It tells the story of Kusha and Vikusha, two sons of a Brahmin from Kausambi, who, in course of their travels, deserted their wives in a jungle. Lord Shiva, at the instance of Parvati, took pity on the helpless ladies and on his prophecy a son was born to one of them. The son was named simply as Putra (meaning 'son') and had some magic about his person as a result of which gold mohurs (coins) fell from his head after every time he got up from sleep. The youth had many adventures, in one of which he won the hand of a lovely princess of Ceylon named Patali and also a magic wand from a demon or Rakshasa with the help of which he raised the great city of Pataliputra. The story resembled more closely with Katha sarit-sagara already briefed but the present story goes further and says that Putra had a son named Kusuma who gave the name Kusumapura to the city. He in turn had a son and daughter, named 'Patana' and 'Patanaa' respectively. The daughter did not marry and being made the presiding deity, the name Patna came to be known after her. The concluding part is of course the later addition to the story for in none of the earlier legends it is seen mentioned.

and the Left in 2008 proved a watershed event in Indian politics. The Congress Party's renewed mandate in the 2009 poll became a Pyrrhic victory insofar as without the Left's moderating influence, UPA-II took to neo-liberalism with gusto and the scams that followed inevitably became its legacy, spelling doom for Congress in the 2014 election, from which the party is finding it difficult to stage recovery. The ascendancy of right-wing politics ensued.

Some Indian papers have taken seriously the claim by the Westinghouse that it still intends to go ahead with setting up nuclear power plants in India. Let us hope that the government now doesn't offer a multi-billion dollar bailout to the Westinghouse! To be sure, it will be 'anti-national' to touch Westinghouse even with a barge pole.

This is a moment for reality check. We should take a fresh look at nuclear energy. In the context of Kudankulam, robust public opinion had surfaced regarding the inadvisability of setting up nuclear power plants, but we smothered it. The Fukushima disaster highlighted the grave dangers. Besides, new factors have appeared, necessitating a fresh cost-benefit analysis of the country's energy mix. The rapid

progress in technology in other renewable energy sources such as wind and solar power, the sharp fall in oil prices and the expansion in gas projects as a viable and clean alternative are compelling factors. Simply put, nuclear power balance sheet makes no sense today in the changed circumstances. In fact, the only guys selling reactors in the world of tomorrow might be the Russians and the Chinese. The geopolitics of nuclear commerce is phenomenally transforming.

The bottom line is that the ideological foundation on which the nuclear deal was erected itself has become shaky with the ascendancy of Donald Trump as US president. In Trump's scheme of 'America First', there is simply no space for natural allies. This becomes a moment for the BJP and Congress to jointly organise the last rites of the India-US nuclear deal – amidst Vedic chants, of course.

Published on April 1, 2017

Courtesy : <http://blogs.rediff.com/mkbhadrakumar/> 2017/04/01/the-indo-us-nuclear-deal-is-dead-amen/

Contacts for Behar Herald at :	
Sri Dipak Kumar Sen, Dhanbad	9431169108
Sri Deepak Mitra, Gaya	9472663820
Sri Soumen Banerjee, Chapra,	9835221771
Mr. Madan Banik, Bettiah,	9835221774
Mr Amit Kumar Ghosh, Purnea,	9835271486
Sri Falguni Mukherjee, Munger,	9661527029
Dr. (Prof.) Durga Pada Das, Muzaffarpur,	9431461121
Sri Barun Kumar Banerjee, Latheriasarai,	9431691781
Sri Vivekanand Ghosh, Bhagalpur,	9431095506
Sri Nirupam Kanti Pal, Bhagalpur,	9470028914
Sri Tapash Kumar Ghosh, Bhagalpur,	7033985359
Mr. Sanjay Roy, Katihar,	9430039660