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From Amader Lekha

Punyasloka Majumdar, Patna Bhavana

VISVA-BHARATI NEWS

July 1969

THOUGHT RELIC

Rabindranath Tagore

The water in the river belongs to all, the water in my vessel is mine. The flower in the forest I do not own, the flower in my basket belongs to me. This self of mine is that vessel, that basket. Its nature is to hold, to protect.

But the ownership of self is temporary and partial. The water dries up in the vessel, the flower withers in the basket. But the gift of water to the thirsty, the offering of flowers in worship, cannot be measured by the standard of time and quantity. Therefore the mission of self becomes truly fulfilled when it dedicates its possessions to the service of the eternal.

LETTERS TO GURUDEVA : XXIV

Continued from last Issue

(42)

Inverarn
Simla S. W.
May 12, [1914]

My dear friend,

Your letter came to cheer me this morning. I am still very weak after this inoculation, but the worst is over. I am still confined to bed, I was more run down than I thought and the inoculation took very badly. You will understand what a joy your letter was !

Yes you are quite right. For both of us rest is essentially needed—for you even more than for me ; for you have had the hardest time. I am *supremely* desirous of being lazy and when I come to you this will be evident !

My plans are these. I cannot leave Simla till Monday May 18, because I must get over this weakness and also I have to see the Dentist every day from tomorrow onwards. My teeth were in a very bad condition and were leading to this constant dyspepsia. All the 'patching up' will I hope be finished by then.

I must go back to Delhi and if Ajit is there should spend a few days with him and also finish some Examination papers, which (alas !) *must* be done.

I will write again when I get to Delhi and let you know. Meanwhile could Rathi write me a clear account of how to reach Ramgarh from Kathgodam (that is the rail-head I imagine).

Do not be anxious about me. I am glad this is over and done with and shall soon pick up strength again.

With the deepest love
Charlie

If Ajit does not come I shall spend one day in Delhi and come on immediately to you.

(43)

as at
Delhi
May 18, [1914]

My dearest friend,

I cannot tell you the joy your last two letters have given me and the relief they have been to my stupidly anxious mind !

I knew how much—how very much—you needed rest to bring back the true buoyancy of your nature after all these mental and physical sufferings

which have crowded in upon your life. You were so worn when I said good-bye to you last December and I used to think of you each day out there and sometimes long into the night wondering how you were ; and when I came back I saw at once that the tired look had not gone and I was troubled when I heard of your staying so long in Calcutta.

But now the best of my dreams has come true and I am supremely happy in your happiness. These letters of yours shall be read again and again, for I must now be with you in your joy.

Already since your first letter reached me yesterday morning I have had a happiness and sense of relief such as I have not had for many days. It gave me as your letters always do, yourself : and my own life found its self in yours. And this second (quite unexpected) letter has filled my cup of joy to overflowing.

And now about my coming to you—I must wait in patient passiveness. Ajit needs a holiday very much indeed and he will meet me in Delhi on Wednesday morning. I have to go to Lahore for M. A. examinations tonight and then on to Delhi.

Perhaps at the beginning of next month I may come to you ; but I want you to think of one thing and let me know later. You will need more than a mere month at Ramgarh and ought, for all our sakes, to take it. Do let me be in the School this Summer Term as I was last and come down some time in July when you are quite restored. To be at Shantiniketan will be to me the rest I need and I shall be quite myself again long before then.

With the deepest love
Charlie

SEVENTIETH BIRTH ANNIVERSARY OF KAZI NAZRUL ISLAM

On 25th May 1899 was born the rebel poet of Bengal Kazi Nazrul Islam. There was an abiding bond of love and affection on the one hand and deep reverence on the other between Rabindranath and Nazrul. The drama "Vasanta" was fittingly dedicated by Gurudeva to Nazrul who represented more than anything else, the spirit of dauntless youth. We remember the deep concern and solicitude with which Gurudeva wired to Nazrul when the latter undertook a fast in Presidency Jail, saying, "Give up fast. Our literature claims you." The poem Nazrul composed on the passing away of Rabindranath (ঘুমাইতে দাঁও শান্ত রবিবে...) was so to speak, a most touching funeral oration.

The seventieth birth anniversary of Kazi Nazrul was celebrated in a special manner this year all over Bengal, East and West. The occasion had inevitably an element of sadness in it ; for the poet stricken with fell disease, was totally insensible to the loving tributes paid to him. We join our countrymen in offering felicitations to the poet by reproducing in this issue the facsimile of a poem of Gurudeva dedicated to Kazi Nazrul Islam along with a translation of it by S. J. Kshitis Roy. The poem was sent as a message of greetings to the famous journal "Dhumketu" founded by Nazrul Islam.

NEWS AND NOTES

After a twomonth recess the academic departments of Visva-Bharati re-opened on the 1st of July. The month of May was unusually wet and cool this year and we wondered then if monsoon was round the corner. The vagaries of the weather none can foretell and there soon followed a dry spell that persisted till the first week of July was over. The tantalising clouds that had been coming and going condensed at last and recently there have been a few welcome showers relieving the sweltering heat and awakening the seeds in the fields into a bright green hue.



A good number of students had stayed on here during the summer vacation on account of examinations. Some have left after completing their studies here and we wish them a bright happy future. While bidding farewell to the outgoing students, we cordially welcome the students who have been admitted to the different Bhavanas in the new session that is on. To the newcomers, Santiniketan offers not merely a place for acquiring knowledge but a way of life. To live in community with fellowstudents of distant climes and diverse

ଶାନ୍ତି-ନିର୍ବାହୀଙ୍କ ସମ୍ମାନ କଲ୍ୟାଣୀନୀ

ଆମ ଧର୍ମ ଆମ, ଓ ସ୍ୱର୍ଗରାଜ୍ୟ,
 ଆମର ଶାନ୍ତି ଆମର,
 ସୁଖର ଏହି ମୁଖର
 ଓଡ଼ିଆ ଧର୍ମର ବିଜୟ ରେଖା !
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୨୫ ମାର୍ଚ୍ଚ
 ୧୯୭୭

ଶାନ୍ତି-ନିର୍ବାହୀଙ୍କ ସମ୍ମାନ କଲ୍ୟାଣୀନୀ

TO
KAZI NAZRUL ISLAM

Rabindranath Tagore

Come, O Comet, come,
Across the moat of the dark night
span your bridge of fire.

Assail the stronghold
of these dark and menacing times,
and with your feet
firmly planted on its crest,
unfurl your flag of victory.

Waver not,
even though the dark brow of the night
is branded
With the stigma of evil portents.
May you blaze forth
and startle the inert
out of their torpor.

24 Sravan
1329

nationalities is an education by itself. Here under the open skies and amid the clustering trees they will feel the close kinship of nature and its power to delight and uplift. We do hope the new entrants will at once share and nourish the corporate life of this place so that they may truly affirm,

"She is our own, the darling of our hearts,
our Santiniketan !"

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The Delhi Rabindra Janmotsava Samiti organised this year a grand anniversary programme at Rabindra Rangashala, Delhi on May 18 last. Over a hundred singers and dancers from different parts of the country participated in the celebrations. Srimati Savitri Krishnan and S. Santidev Ghosh were the two distinguished participants from Santiniketan. Both of them gave a number of Tagore songs which were highly appreciated by the vast audience. Earlier, Srimati Savitri Devi and S. Santidev Ghosh were introduced by Prof. Humayun Kabir, President of the Janmotsava Committee, at a Press Conference in which they spoke of their long associations with Gurudeva and Santiniketan.

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On the 13th May last, the Delhi station of All India Radio broadcast an interview with Srimati Savitri Krishnan in which she gave her impressions and recollections of the late President Zakir Husain.

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It does our hearts good to announce that Srimati Somdatta Sinha and Sriman Bejoyendranath Palit who have passed out from Patha-Bhavana this year, have been selected for the award of National Science Talent Search scholarship. We congratulate Somdatta and Bejoyendra on their brilliant success and hope they will in their future career make outstanding contributions to the development of science in our country. To Somdatta Sinha goes the credit of winning triple distinction. Besides securing the N. S. T. S award, she has stood first in the Higher School Certificate Examination of Visva-Bharati and has also scored record marks (89.6%) in total. The previous record was set by Sriman Saradindu Bhattacharya of Siksha-Satra in 1967. We are happy to learn that both Somdatta and Bejoyendra will continue their studies in Visva-Bharati with Honours in Physics.

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We are glad to announce the publication of the following works by members of our staff in recent months :

Sunil Chandra Sarkar— Ideas and Ways in Education (Orient Longmans, Calcutta)

Dr. Sisir Kumar Ghose—Mystics and Society : A point of view (Asia Publishing House, Calcutta)

Dr. Anil Kumar De and Others—Solvent Extraction of Metals : a monograph (Van Nonstrand)

Dr. Shiva Nath—Hindi Bhāsā Kā Arthatattvikā Vikāsa (The Semantic Development of the Hindi Language), being a paper read in Hindi Sahitya Sammelan, Allahabad, 1968.

Jiban Banerjee—Adhunik Visva-Natya-Pratibha [A Critical Study of the representative dramatic writings of eminent playwrights of the 20th century]—Sanskriti Prakashan, Calcutta.

Subhendu Gopal Bagchi—Tārā Pith : a monograph in Bengali incorporated in Bharat Kōsh (Vol. Three) published by the Bangiya Sahitya Parishad.



Under the auspices of the USIS Dr. Sisirkumar Ghose spoke on April 10 at the Dibrugarh University on "The Image of America". He contributed a brief survey : "American Literature, Partly an Indian View" to the Spiller Festschrift, *Indian Essays in American Literature*. At the Bangalore University he delivered a course of three lectures on "The Indian Renaissance, A Review", "Tradition and Modernity in Contemporary Indian Literature" and "The Later Poetry of Sri Aurobindo" on June 2, 3 and 4 respectively. At the Sri Aurobindo International Centre of Education he spoke on "Journey to the End of Night" on June 17. Recently was published his "The Poetry of Sri Aurobindo : a short survey."



We welcome in our midst the following members of the staff who have joined recently :

Sri Kanchan Kumar Chakravarty, Adhyapaka in History of Art, Kala-Bhavana.

Sri Bijoy Kumar Das, Adhyapaka in English at Siksha Satra, Sriniketan.



On the 8th June last a conference of the Paridarshakas from the local village committees of Adult Education Centres was held at Sriniketan. About 70 persons including Social and Literary Workers participated. Detailed activities and programme for the current year was discussed and valuable suggestions from the Paridarshakas and workers to strengthen the activities of the Adult Education in villages, were considered.

Under the guidance of the Raipur Yuva Sangha a Recitation competition among local boys and youths was held on June 22, S. Radhika Sengupta, teacher of Raipur School, gave away prizes to the best competitors. This was followed by a cultural function that drew a large attendance.

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Weather Report for the Month of June 1969
(Sferics Observatory, Sriniketan)

Max. Temperature	... 39.7°C—dt.	25. 6. 69
Min. Temperature	... 24.2°C—dt.	13. 6. 69
Max. Humidity	... 92% —dt.	7. 6. 69
Min. Humidity	... 57% —dt.	2. 6. 69
Heaviest Rainfall	... 7.3 mm—dt.	8. 6. 69
Total Rainfall	... 55.1mm—	

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Thought Relics, passages translated by Gurudeva from শান্তিনিকেতন (addresses at divine services) and being published by us from the May issue, have been compiled by S. Sobhanlal Gangopadhyay, Curator, Rabindra Sadana.

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The picture reproduced on the cover page of our last (June) issue was from the Frescowork done by Master Mahasay Nandalal Bose on the front wall of the Central Library in 1932.

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NOTICE

Members of the *Visva-Bharati Alumni Association* will kindly note that election of the representatives of the said Association to the Samsad (Court) of the University is scheduled to be held on 12 September 1969. Ballot Papers connected with the said election will be sent under Certificate of Posting to the address recorded as on July 19, 1969 in the Register of Members of the Visva-Bharati Alumni Association maintained in the office of the Karma-Sachiva (Registrar), Visva-Bharati. It may not be possible to forward duplicate set of papers to any member by post and any member desiring to have a duplicate set may have to report personally to the office of the Karma-Sachiva (Registrar), Visva-Bharati, Santiniketan P. O., West Bengal.

EXAMINATIONS

DIPLOMA IN FINE ART AND CRAFTS EXAMINATION, 1969 : The following candidates are declared to have passed the Diploma Examination in Fine Art and Crafts, Part II, held in April, 1969 :

In Order of Merit : Samir Kumar Dey, Kasi Nath Ram, Rita Hui, Veena Kak, Pandeya Chandravinod.

In Alphabetical Order : Hrishikesh Sahoo, Indradev Singha, Jeevan Chandra Tripathi, Manika Sen, Mitra Paul, Mohinder Singh Kundhal Mrigendra Math Bera, Niharendu Chakravarty, Niru Katakya, Pinaki Ranjan Paria, Prafulla Kumar Chatterjee, Rina Ghosh, Shakti Vijh, Sova Rani De Sunanda Roy, Syed Golam Moula.

The result of the candidate bearing Roll No. D/Art-21 is withheld.

The following candidate is declared to have passed the Diploma Examination in Fine Art and Crafts, Part I, held in April, 1969 :

Minakshi Ghosh

CERTIFICATE IN ARTISTIC HANDICRAFT EXAMINATION, 1969 : The following candidates are declared to have passed the Certificate Examination in Artistic Handicrafts held in April 1969 :

In Alphabetical Order : Anjana Roy, Archana Sarkar, Bela Sarkar, Bharati Ghosh Dastidar, Gitika Chakravarti, Jharna Sarkar, Jyotsnarani Dutta Radharani Chakravarti, Sanjukta Das Gupta, Sinjini Guha, Usha Kumari Pareek.

DIPLOMA IN MUSIC EXAMINATION, 1969 : The following candidates are declared to have passed the Diploma Examination in Music, Part II, held in April 1969, in the subjects mentioned against their names :

Pass—In Alphabetical Order : Arundhati Chatterjee (*Rabindra-Sangit, Hindusthani Music—Vocal*) ; Ashoke Kumar Ganguly (*Rabindra Sangit, Hindusthani Music—Vocal*) ; Gouri Sen Gupta (*Rabindra Sangit, Hindusthani Music—Vocal*) ; Nani Gopal Choudhury (*Rabindra Sangit, Hindusthani Music—Vocal*) ; Rina Sen (*Rabindra Sangit, Hindusthani Music—Vocal*) ; Samar Sinha Jana (*Rabindra Sangit, Hindusthani Music—Vocal*) ; Suchitra Chatterjee (*Rabindra Sangit, Sitar*) ; Swapna Chatterjee (*Rabindra Sangit, Hindusthani Music—Vocal*).

B. MUS. (Special Course) EXAMINATION, PART II 1969 : The following candidates are declared to have passed the Bachelor of Music Examination, held in April 1969, after completion of a Two-year Special Course of Studies in the subject mentioned against their names and have qualified for the B. Mus. Degree :

In Alphabetical Order : Chinmoyee Chatterjee (*Hindusthani Vocal Music*), Gora Sarbadhikari (*Hindusthani Vocal Music*), Sitansu Ray (*Rabindra Sangit*).

BACHELOR OF SOCIAL WORK (HONOURS) EXAMINATION, PART III (FINAL), 1969 : The following candidates are declared to have passed the Bachelor of Social Work (Honours) Examination held in April, 1969 after completion of a Three-Year Course of Studies and have qualified for the B. S. W. (Honours) Degree :

Second Class—In Order of Merit : Hari Mohan Mandal, Md. Akkasali Mondal, Rabindranath Das, Amitava Biswas, Krishnapada Kundu, Amalendu Maity, Satyakinkar Sen, Jnanada Mondal, Ranjit Kumar Giri, Atul Krishna Thakur.

On the results of the Bachelor of Social Work (Honours), Part III Examination held in April, 1969, the following candidates are declared eligible for admission to the Compartmental Examination in the subject noted against their names.

Ajit Kumar Bagdi (*English*), Amarendra Nath Kanri (*English*), Fatik Chandra Mandal (*English*), Pradip Kumar Das (*English*), Prodip Kumar Basu (*English*), Rabindranath Sarkar (*English*).

BACHELOR OF SOCIAL SCIENCE EXAMINATION, PART III, 1969 : On the results of the Bachelor of Social Science, Part III Examination, held in April, 1969 : the following candidate is declared eligible for admission to the Compartmental Examination in the Subject noted against his name.

Ahin Kumar Mahanty (*English*).

B. SC. (AG) (HONOURS) EXAMINATION, 1969, PART IV (FINAL) : The following candidates are declared to have passed the B. Sc. (Ag.) Honours Examination held in April-May, 1969 after completion of a Four-Year Course of Studies and have qualified for the B. Sc. (Ag.) Honours Degree :

First Class—In Order of Merit : Ranjitbaran Misra, Gopalchandra De, Tarapada Mukhopadhyay, Amiyakumar Mukhopadhyay, Sk. Jahangir Ali Sohrab Ali Biswas, Arunkumar Saha, Ranajitkumar Sarkar.

Second Class—In Order of Merit : Swapanlal Roy, Ranajit Datta, Sadhan chandra Mandal, Achintyakumar Nazir, Indrajit Putatunda, Sailendrakumar Mondal, Swadesh Ranjan Saha, Jetty Venkata Subba Reddy (*Compartmental in Part II*), Sudhir Kumar Mukhopadhyay, Mohanlal Mandal (*Compartmental in Part I*), Syama Pada Pal (*Compartmental in Part I*), Arun Kumar Mandal, Swapan Kumar Mondal.

On the results of the B. Sc. (Ag.) Honours-Part IV Examination held in April-May, 1969, the following candidates are declared eligible for admission

to the Compartmental Examination in the subjects noted against their names.

Ananda Gopal Mukhopadhyay (*Farm Management*), Chittaranjan Sarkar (*Plant Pathology*).

DIPLOMA IN WOOD-WORK EXAMINATION, 1969 : The following candidate is declared to have passed the Diploma Examination in Woodwork held in April, 1969 :

Etwari Sharma

DIPLOMA IN WEAVING EXAMINATION, 1969 : The following candidate is declared to have passed the Diploma Examination in Weaving held in April, 1969 :

Amarnath De

CERTIFICATE OF PROFICIENCY EXAMINATION, 1969 : The following candidate is declared to have passed the examination for the Certificate of Proficiency in Foreign Casual Students Course, held in April, 1969, in the subjects mentioned against his name. An asterisk put against the subject indicates that the candidate has secured distinction marks in that subject :

Preeja Chorpatoomma—*Modern Indian Culture** , *Rabindra Literature*.

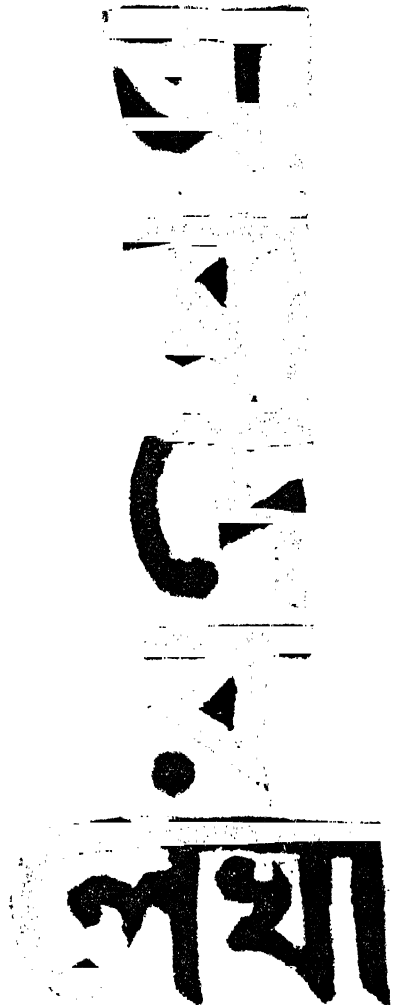
OUR RECENT PUBLICATIONS

AMADER LEKHA : Twentysecond Volume, 1376 B. S. *

1st Vaisakh—undoubtedly, the happiest this New Year's Day are the children of the Asrama. Invariably, the sole subject of their discussions this morning is Amader Lekha. No wonder, for it is their very own—the magazine of their hearts—the fruition of the past year's pleasurable labour.

Amdst the festivities of the New Year, groups of young boys and girls—with piles of brand new Amader Lekha in their hands thread their way in and out of the crowd wondering whether someone would buy a copy. They needn't worry really. For within an hour or so the copies of their school magazine have vanished more rapidly than hot cakes and still they are pursued by eager buyers. Does a gasp of wonder escape you? Yet, should you wish to come closer to the children, should you wish to view the Asrama through their eyes, an Amader Lekha is a must. There you come across fine Lino-cut drawings depicting landscape and men and women at work. Then there are stories and poems describing vividly the natural beauty of the surroundings and the magic of the changing seasons. And there are numerous articles on a variety of subjects.

One cannot speak of Amader Lekha without remembering our revered Tanayda (the late Sri Tanayendranath Ghosh). It was Tanayda's idea and encouragement, more than twenty years ago, which led to the publication of the first Amader Lekha. At that time, only the children of Sishu-Vibhaga contributed to the magazine. It was Tanayda's wish that such a magazine be an attempt at self-revelation and self-expression of the children. S. J. Kshitish Roy and S. J. Amiya Kumar Sen were also



* Title Design : Purabi Chattopadhyay, Patha-Bhavana.

associated with this magazine for many years. Sahitya Sabhas are part and parcel of Patha-Bhavana life. The three sections of Patha-Bhavana—Sishu Vibhaga, Madhya Vibhaga and Adya Vibhaga, each have a Sahitya Sabha by turns on Tuesday evenings. The articles, poems and short stories read at these meetings are compiled in the three handwritten magazines—Panchami, Prabhat and Santi. From these again are chosen the best contributions for the printed school annual, Amader Lekha. In 1966 at the initiative of S. Ranajit Ray, the then Secretary of Pustak Prakashan Samiti, the students of Siksha Satra, Sriniketan, began contributing to Amader Lekha too. They have their literary gathering on Tuesday morning—restricted however, to a bare halfanhour. The contributions are collected in their manuscript magazine Chesta, selections from which find place in Amader Lekha.

Few people can ever guess the amount of time, energy and willing service given by the students and teachers-in-charge and the Sampadak Mandali to the publication of this magazine.

Once you have an Amader Lekha in your hands, you are at once drawn into the warm friendly atmosphere of the Asrama. If an outsider you are bound to feel some kinship with our children here, nay, with the Asrama itself. As for the boys and girls themselves, they feel a strange, inexplicable happiness, a sense of pride, as they leaf joyously through the pages of a brand new copy of Amader Lekha, because it is their own—it can never be otherwise.

Shumana Roy

MAHARSHI DEVENDRANATH: RABINDRANATH TAGORE. Visva-Bharati Granthana-Vibhaga. 1968. Rs. 6.50

Maharshi Devendranath's life and sadhana have continued to be not only the object of intellectual curiosity or scholastic research, but a source of inspiration on spiritual, moral and cultural levels to many. These include not only the regular Brahmos, but many others who have come under the influence of the Santiniketan way of life and Rabindranath's thought. Hence, specially welcome is the present volume in which are compiled Rabindranath's various addresses and utterances on the occasions of the Maharshi's birth and death anniversaries, or Paush 7 celebrations. Relevant passages taken from his *Jivansmriti* and the Santiniketan essays, a number of letters exchanged between the father and the son and an essay entitled "Pitri-Smriti" (Reminiscences about Father) published in the Prabasi about seven years after the Maharshi's death by Saudamini Debi, the eldest sister of Rabindranath. Although the

last-named article was published in the name of Saudamini Debi, there are reasons to believe that it passed through Rabindranath's hand who may have corrected or edited it.

Everything else which could conceivably throw light on the Maharshi's personality, through the impressions, appreciations, through poetic expressions or pictorial representations are brought together. Rabindranath's songs which had a direct reference to or bearing on his father's sadhana, the brilliant pictorial impression by Abanindranath, and some others by eminent Western artists are incorporated along with facsimile reproductions of mss including the letter written by the Maharshi to Rabindranath.

From all this emerges a satisfying image of the Maharshi and the various aspects of his achievement: his integral approach to the Divine which comprise along with the more or less usual notion of God as All-wise and All-good, a view of God Beautiful; his pioneering work in the cultural life of Bengal and the sphere of social reform, his less-noted but great contribution in building up pure, refined and happy family life; and lastly, his masterly ways in the matter of the management of worldly affairs, public transactions, functions etc.

Sri Pulinbihari Sen is the compiler of this volume.

Sunilchandra Sarkar

SANDHYA-SANGIT : Rabindranath Tagore. Visva-Bharati Granthana-Vibhaga. 1969. Rs. 7.00

Sandhya-Sangit contained the first poems of Tagore in which had emerged a certain tone and temper, a sort of rhythmic movement which definitely broke through the current moulds, got rid of all traces of imitative effort and could be recognised as the Poet's own. That is what the poet himself felt and said on several occasions. This has naturally given these poems an added importance particularly in the eyes of those who want to study closely the origin and development of Tagore's poetic art. In is obvious that from this standpoint all corrections of phrases, alternative versions, rejections, additions etc, become significant and can be expected to throw light on the inner workings of the poet's mind, the development of a poetic conscience through various efforts of discrimination and aesthetic judgement.

The section of rejected poems which were excluded from the later editions may very well show who were the older poets who influenced Rabindranath and in what manner. Facsimiles of some of the mss pages and proofsheets

showing correction or comment by Rabindranath's own hand are interesting indeed.

The variant readings and bibliography have been supplied by Sri Pulinbihari Sen and Sri Subhendusekhar Mukhopadhyay, who are also responsible for compiling and editing the volume.

Sunilchandra Sarkar

OBITUARY

DR. NABENDU KUMAR DATTAMAJUMDAR : The news of the sudden demise of Dr. Nabendu Kumar Dattamajumdar in a Calcutta hospital on June 21 came as a shock to us. Dr. Dattamajumdar had been a familiar figure here for a long stretch of years. From his young days he had been a frequent visitor to this place and his doctoral thesis was based on the study of Santhal life in the vicinity of Santiniketan including Pearson Palli. After a brilliant academic career he rose to be the Director of Anthropological Survey, India. Anyone coming into contact with Dr. Majumdar was struck by his modesty and sweetness of disposition. Till only the other day we saw him at Santiniketan walking about at a brisk pace—a fine figure of a man and the picture of health. His death at the age of 62 was certainly untimely. We offer our heartfelt condolences to Dr. Majumdar's wife and two daughters in their bereavement.



SATKARI KHAN : Not a month passes but the bells toll for someone or other connected directly or indirectly with Visva-Bharati. On the 11th June last, Satkari Khan or Satkarida as he was called by the students of Siksha-Bhavana, died in his village home at Khoskadampur. He was nearly 70. Satkari Khan was dearly loved by boarders of the Siksha-Bhavana hostel where he had served for more than three decades and become part and parcel of the campus life. There was an interesting side to the character of this man which old boys of Siksha Bhavana will affectionately recall. For Satkari Khan was bitten with a craze for Jatra play. It is said that in his youth he had set up a Jatra establishment of his own. The venture having drained off his resources, he took service at Santiniketan in 1936. The old love, however, persisted and often at the request of the teachers or students of the college, he would break forth declaiming from his repertoire with appropriate gestures.

Satkari Khan retired from service only year before last. In his death a link of the present Siksha Bhavana with its past is gone. —Bhujanga Bhusan Mitra



From Amader Lekha

Nachiketa Roy, Siksha Satra



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VISVA-BHARATI NEWS

August 1969

ĀI ĀMĀDER ANGAN-E

আয় আমাদের অঙ্গনে

Robin vanath Jagore

আয় আমাদের অঙ্গনে,
অতিথি বালক তরুদল,
মানবের স্নেহ-সঙ্গ নে
চল আমাদের ঘরে চল

Tender and young trees,
welcome guests you are
to our home-yard.
Come home to us
in the loving company of men.
With your dark green forms
 dancing,
your dark green leaves fluttering
 musically,
come, and bring to our threshold
the joyful clamour of life
jostling among your twigs and
 branches.

Let the early morning sun
glisten among your leaves,
and may the wind carry
the murmuring tribute of your song
to the lord of the forest.

May Sravana's showers
bring you heaven's blessings
as the rain comes pouring
to bathe your shaggy head
of young leaves.

LETTERS TO GURUDEVA : XX

C. F. ANDREWS

Continued from July issue

(44)

Lahore
May 19, [1914]

My dear friend,

This is the only gift¹ I have to give you from S. Africa. Mr. Gandhi has sent me a copy at last. The substance of the lecture itself is not really my own, for it is mainly what Ajit and you have told me : but the love and joy with which I wrote it are mine to give, and I would give them. Mr. Gandhi tells me that it has sold very widely indeed in S. Africa.

Last year when I gave a similar lecture in Simla there was much suppressed indignation at the concluding sentence.² I find that this has now become open hostility. But though I was troubled last year I have had no trouble this ; for since then I have lived at Shantiniketan and have learnt its secret. Yesterday it was such a joy to think that there would be no need for me to go back to Simla again, and to-day I am resigning here all my University connections.

You must save me, my dear friend, from my restless nature and open my eyes to make me see the eternal values. I have learnt so much since I have known and loved you, but it has not yet reached the centre of my being. The old bad habits will return if they go unchecked and unrebuked. I am breaking now so joyfully the old ties—Simla, Delhi, Lahore,—and my temptation will be weakly to yield and form new ones. But you will shield and protect me and keep me strictly to my one duty at Bolpur, Now I am becoming free indeed; and with your spirit so full of joy and peace my own spirit is rising and almost exulting. Keep me strictly to my duty. I am not fit or strong enough for an unchartered freedom.

With deep love and devotion

Charlie

I go to Delhi tonight. My knee is very nearly well and my teeth troubles are all over.

1 A Lecture by the Rev. C. F. Andrews of Delhi—delivered at Cape Town, South Africa in 1914. Published by Cape Times Ltd.

2 "May it not come to pass that, in the higher ranges of ancient Hindu thought on the one hand, and in the higher ranges of primitive Christianity on the other, there will be found a great mountain chain, which, when fully explored, will unite the East and the West together, and offer at length an unbroken highway for the great onward march whereby humanity shall reach

those shining tablelands

To which our God Himself is Moon and Sun."

MY EARLY REMINISCENCES—

GURUDEVA, ASHRAMA AND ELMHIRST

Santosh Mitra

I first came to Santiniketan in 1910. Gurudeva had requested Abanbabu to send some one who could teach Ashrama students drawing and painting. Abanbabu sent me for the purpose with an introduction to Gurudeva. I was very young then and joined the Ashrama as a teacher in fine arts and a student in general subjects at the same time. While I used to give lessons in elementary drawing and painting I studied with the same students subjects other than painting. It was Santiniketan that provided at that time such unique opportunity.

Students' activities consisted of gardening, literary meetings (Sahitya Sabha), staging of dramas and frequent debates and symposia both in English and Bengali. There were four manuscript magazines—Sisu, Bagan, Bithika and Santi—run by students at the time.

There was a large dairy inside the Ashrama and Jagadananda Babu with the assistance of Mitran Mali used to fully utilise the cowshed and kitchen wastes in developing Ashrama gardens, particularly kitchen garden. From the very beginning I developed a passion for gardening and animal-husbandry work. Whenever free from classwork I used to visit these units and tried to make myself useful in these spheres of ashrama activity. Thus four or five years elapsed. It was sometime in 1914 or 1915 that I wrote to Acharya Prafulla Chandra Roy expressing my intense desire to become a cultivator myself. I received help from Acharya Roy before my joining the ashrama. Acharya Roy used to keep contact with me even after my coming to Santiniketan. Both Acharya Roy and Abanbabu sent me some money to purchase land. I couldn't procure suitable land for personal cultivation then and so started reclaiming the area (now Sree-Sadan) then lying unused. The land in the area had no fertility. I used to dig trenches and arranged with the sweepers for them to deposit night-soil in those trenches. This method proved very successful. Over and above this I used to contact the *bherawallas* (shepherds) of Burdwan Raj Estate. These herdsmen roamed about with herds of hundreds of sheep and a few watch dogs. On payment of a few paise and a few seers of rice they assembled their flock on specified areas for night halt and helped in manuring the land. I did not own any plough and used to till the land with spades only. Water was the major problem at the time. The only source of irrigation was a big well beside the kitchen. One morning at about 9 a. m. while I was working in the kitchen garden plot (at the back of present Sree Sadan) Gurudeva came to see me at work. While I was bowing for *pranama* tears suddenly came to my eyes. Even to-day I cannot clearly discern the impulse that caused those

tears. Gurudeva patted me on the back and enquired, 'what makes you suffer ?' Then he proceeded on his way to Barababu's (Dwijendranath) place in Nichu Bangla (Cheena-Bhavan Hindi-Bhavan area).

Between 1915 and 1916 Meeradi and her husband Nagenbabu lived in Surul. Nagendranath took up farming in Surul. Gurudeva used to very often take me along with him on his frequent visits to Meeradi's place. Even today I can recollect the taste of 'Baelpana' that Meeradi used to prepare for her father and which I incidentally shared. In 1917 Negenbabu left for Ramgarh. Advised by Gurudeva, Rathibabu asked me to take charge of the Surul Farm. I was both delighted and nervous. Rathibabu quietened me with assurances and I left for Surul. I started work with one goala (dairy man) and two Malis (gardeners). Four buffaloes and four cows were sent from Santiniketan. Rathibabu regularly used to come on a cycle. Along with words of encouragement he used to tell us, 'Unless you work hard and make profits, father will wind up the whole establishment'. It had the desired result. I was then really very much afraid of losing my job and being thrown back into the nightmarish days of semi-starvation of my childhood. About a week after my coming to Surul I received a communication from Pratima Bouthan (Pratima Devi) and went to meet Gurudeva who was then staying at Dwarik (the building, now no more, was located opposite the present 'Dehali' housing Ananda Pathsala). Gurudeva said 'Look, Nandalal is coming. Why don't again take up drawing and painting ?' With folded hands I replied "I am finding greater joy in agriculture. Please let me continue the same." He agreed and said, "Then you should learn two things. Firstly, milking the cows so that we are not dependent on upcountry goalas for this operation. Secondly, you must regularly go to the experienced cultivators of nearby villages and see for yourself their methods of cultivation in detail—what are the crops they use in what type of land etc., and seek their advice in your own work.

Next day Rathibabu came and gave me ten rupees to buy poultry. I bought 40 birds with the ten rupees and started a poultry unit from the next day.

The first two years in Surul I had to suffer a lot from Malaria. I was treated by Jogin Chakraborty and Haricharanbabu of Santiniketan and got cured. In 1919 Gurudeva went to Agartala and brought back with him Shri Haridas Bhattacharyya to look after the Surul work. Haridasbabu and myself worked in perfect harmony for the two subsequent years.

In 1920 Gurudeva left Santiniketan for a long time for one of his journeys abroad and placed Andrews in charge of Ashrama Vidyalaya and Surul Farm. During this period we faced acute financial stringency. Andrews then received a personal donation of Rs. 25,000 from his admirers in South Africa and gave the whole money to the Ashrama. All employees of Santiniketan and Surul

received 10 rupees increment with immediate effect. All of us were extremely happy at this substantial pay rise. But this did not solve the chronic problem. Haridas Babu had to leave Ashrama owing to its poor financial state. During this period of difficulty Jagadananda Babu told me about the possible coming of an agricultural expert from England to take charge of Surul work. We were afraid as we didn't know enough English. I again became apprehensive of my security. We were actually comforting ourselves with the rumour that Andrews Saheb had advised the expert not to come, in view of the precarious financial condition of the Institution. But allaying all our fears there arrived amidst us a very young, handsome and jolly Saheb (Westerner). He was Leonard K. Elmhirst. Elmhirst won our hearts within a very short time by his diligence, expert guidance and charming manners. It is he who taught us scientific trenching, preparation of compost pits etc.

Having stayed for a few days in Surul he left for Allahabad and came back after a fortnight. He then used to stay in Santiniketan. Every morning Mr Elmhirst would arrive at Surul on a cycle, instruct us and personally demonstrate different operations and return after the day's work. One day he requested me to prepare a budget for the Surul establishment including personal expenditure of Kalimohanbabu, Elmhirst, Kasahara and myself. I did it. Next day he called me to the Surul Kuthi terrace and pointing towards the distance declared 'Santosh, we are going to acquire all the land up to Cheap Kuthi!' I could'nt help laughing within myself at this wild dream. I only enquired 'where is the money?' And pat came the reply, 'From Heaven'. My immediate reaction was something like this, obviously not expressed, 'Saheb, you better wait for the day when you have to pack up home like many others for want of money.' But! to our utter surprise came Rs. 1,50,000 by T. M. O. within two days from the date of our discussion. Elmhirst spent a major part of the money in acquiring tools and machinery and other equipments necessary for modern farming. Young trainees from Santiniketan—Buddha Das, Dharmadas, Subir Thakur, Freeaton, Dhira Babu and a relative of Pandit Vidhusekhar Sastri came and joined us. There were new appointments too. Upen Babu for building construction, Sasibabu for tannery, Gopal Babu for poultry and Jatin Babu as cashier; all were appointed within a short period.

These were the days of a boom, as it were. But we had our difficulties too. There were not enough scavengers in Surul. Kalimohan Babu and Elmhirst tried to persuade us to take up latrine cleaning. But we didn't agree. Next morning we found Elmhirst coming out from the latrine area carrying a soil tub and a broomstick. That was enough. Our resistance melted away and we rushed to the work gladly. Mr Elmhirst was then living at Dehali and the next evening I had an appointment with him. On seeing me there, Gurudeva

enquired "What mischief did you commit yesterday?" I was puzzled while Elmhirst was smiling.

In Surul, as in Santiniketan, Wednesday was our holiday and regular prayer meetings used to be held on Wednesday morning. Elmhirst was very regular in these meetings. Wednesday was also cleanliness check-up day. After prayer Elmhirst used to visit our rooms and inspect the maintenance of tools and implements along with personal cleanliness of the boarders. He used to give us marks on these. We used to receive his personal attention and care whenever there was any injury while working. I remember how with almost maternal care, he would dress our wounds.

I am grown old and failing in memory. I have tried to recollect some of my early impressions rather disjointedly only in order to express my very sincere and deep gratitude to Gurudeva, the Ashrama and Mr Elmhirst who like the Saudagar in Tasher Desh helped to blow winds of change through the Surul workers, then feeling utterly depressed. Apart from mobilisation of resources he brought amongst us a tremendous enthusiasm for agricultural and allied work and made us feel real dignity in manual work. This love of work I have cherished throughout my life.

Let me conclude with Gurudeva's words, believe me, very sincerely felt :

'On the day of parting may I say this/that what I have seen and received is beyond compare.'

Based on the speech delivered in Bengali by Sj Mitra on the occasion of the felicitations offered by the Karmi Parishad of Visva-Bharati to Mr. L. K. Elmhirst during his last visit to the Ashrama in February, 1969. The translation is by Sj. Nripendranath Bandyopadhyay.

EXAMINATION

B. ED. EXAMINATION, 1969 : The following candidates are declared to have passed the B. Ed. Examination held in May, 1969 :

First Class—In Order of Merit

{ Deb Narayan Mukherjee
{ Jaladbaran Das
Samirendra Kishore Goswami
Rabindranath Paul
{ Prabir Kumar Mahanty
{ Rajkumar Ghosh
Chitra Guha
Manmathanath Sharangi
Namita Roy
Abdul Baqui Abul Hasnat
Sipra Sarkar
{ Brahmanya Dev Ghosal
{ Susmita Mukherjee
{ Samarendra Nath Gupta
{ Sunil Kumar Mapdar
Bratati Das Gupta
Prafulla Kumar Gupta
Pares Chandra Mallik
Amiyakumar Pal
Kalyani Prasad Bandyopadhyay
Rita Bagchi
Saktisadhan Chattopadhyay
Kshudiram Maji
Sukumar Bandyopadhyay
{ K. V. Ramana Rao
{ Someswar Chattopadhyay
Birendra Narayan Pal,
{ Asis Kumar Das
{ Manojkumar Bandyopadhyay
{ Nilima Sarkar
{ Amar Kumar Ghosh
{ Gangaprasad Ray
{ Prakritis Chandra Sihi
{ Bipadtaran Mannal
{ Jagadish Chandra Chakraborty

Second Class—In Alphabetical Order

Abubakkar Shaikh
Anil Kumar Ghosh
Ansu Kumar Ghosh
Apurba Krishna Ray
Arun Kumar Manna
Arun Kumar Nandi
Asok Kumar Halder
Asoke Kumar Roy
Asutosh Jana
Baidyanath Daphadar
Barindranath Bhattacharya
Bela Banerjee
Belarani Sikdar
Bhabani Prasad Tapadar
Bijoy Kumar Nandy
Binaybhushan Maity
Bipad Taran Misra
Chandra Deo Prasad Bhagat
Chhabi Ray
Debaprasad Ray
Dhananjay Maity
Dilip Kumar Das
Dilip Kumar Jas
Dinabandhu Mandal
Falgooni Chakrabartty
Gatinath Chattopadhyay
Geeta Chatterjee
Iti Roy
Jayhari Mukhopadhyay
Jharna Bhattacharyya
Kalipada Sannigrahi
Kanika Sarkar

Md. Golam Oli
 Mihir Kumar Chaudhuri
 Mira Das Gupta
 Mohinimohan Sinhamahapatra
 Mukti Mitra
 Paresh Nath Karmakar
 Prabir Kumar Ghosh
 Prativasree Majumdar
 Ram Chandra Chaudhuri
 Ramkrishna Ghosh
 Ramkrishna Mandal
 Ranajit Kumar Samanta
 Rupendra Nath Ghosh
 S. Sethu Viswanathan

Second Class—In Alphabetical Order

Sandhya Ghose
 Satyabrata De
 Sheikh Jan Mohammad
 Shib Kumar Sinha
 Siba Prasad Mandal
 Sila Som
 Sourendra Nath Nandi
 Subhra Chaudhuri
 Subrata Kumar Banerjee
 Sumiti Mukherjee
 Tulshi Rani Bhaduri
 Umesh Chandra Thakur

Candidate Eligible For Supplementary B. Ed. Examination

<i>Name</i>	<i>Subject</i>
Siba Prasad Ghosh	Paper—V (General Science)



NEWS AND NOTES

Santiniketan and Sriniketan saw some very anxious days towards the end of the last month. On learning from the newspaper that our Upacharya had resigned, the senior students took the spontaneous decision to stay away from their classes. All work in the university remained suspended from the 21st afternoon and a number of students undertook a fast wanting the Upacharya back. The Upacharya rushed back from Calcutta and the students broke their fast at his behest. After a meeting of the Upacharya in Council with representatives of the Chatra Sammelani, the Adhyapaka Sabha and the Karmi Sabha on the 26th July, the Upacharya was pleased to withdraw his resignation and normal work in the university resumed the following morning.

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Information reached us of late through the High Commission of India in Ceylon about the celebration of Gurudeva's birth anniversary in Colombo on the 21st June last. There was at the function, an elaborate and impressive programme of recitations, songs and dances followed by the staging of Chandaliika. The function organised under the auspices of Rabindra Sanskriti Samgam, Ceylon, was inaugurated by Mr. Wilmot A. Perera. Mr. Perera, one of the most distinguished and respected personalities in Ceylon to-day, is the founder and trustee of the reputed institution, Sri Palee in Horanna near Colombo. The name of Sri Palee was given by Gurudeva and the foundation-stone of its central building was laid by him on May 20, 1933.

In the course of his inaugural address at the birthday celebrations of Gurudeva, Mr. Wilmot Perera recalled how way back in 1933, Rabindranath, while replying to the address of welcome accorded to him by the Urban Council of Panndura, "chided us for not being aware of the beauty of the Kandyan Dance and allowing it to languish. That friendly admonition led to the re-awakening of our interest in what is generally known as Kandyan Dancing. Until then it was relegated to the Annual Perehara in Kandy and the functions of the Chieftains of Kandyan areas. Thus another link in the ancient chain of our cultural indebtedness to India was forged." The birthday anniversary celebrations were organised by the Ceylonese ex-students of Santiniketan and a few Indian residents in Ceylon. The chief organiser of the programme was Mr. Lionel Eldrisingha, the dance-drama Chandaliika being directed by S. Dilip Biswas. Incidentally, Mr. Wilmot A. Perera recently visited India as the guest of the Government of India, under the Ministry of Education and Cultural Activities Programme.

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22nd Sravana (August 7), the day of remembrance, was observed with due solemnity at Santiniketan. At half past four in the morning a Vaitalik started

from Gour Prangana and went round the Asrama singing the song হুথ আমার অসীম পাথার। A divine service was held at the Mandir at 7 a. m. Sj. Sunil Chandra Sarkar who conducted the service recalled the day the poet departed from this world twentyeight years ago. He dwelt in brief, on the meaning and significance of death—the eternal mystery that teases men out of thought—in the light of the observations of the seers of ancient India and the utterances of the poet himself. Paying homage to the memory of the poet, Sj. Sarkar spoke of the imperishable quality of Rabindranath's creation and the impact of his genius on some of the greatest minds of his age at home and abroad. Appropriate songs were provided by the Asrama choir at the service.

Vriksha Ropana was celebrated as usual in the afternoon to commemorate the death anniversary of Gurudeva. The ceremony took place this year in front of the newly constructed building of the Central Library. A procession of boys and girls in clothes specially dyed for the occasion, came dancing to the singing of মরবিজয়ের কেতন উড়াও হে শূত্রে। Along with the procession came a sapling of Bhurjapatra (Betula)— the bark of which was used for making manuscript copies in ancient India, borne in a litter with a pair of beautifully decorated canopies overhead. In the background were five little children representing the Five Elements. Invocations addressed to the Elements were recited one after another. Thereafter, amidst the blowing of conchs, the chanting of hymns and the singing of songs, the Upacharya performed the tree-planting. The Chief Guest of the occasion was Prof. Tan Yun Shan, retired Director of Cheena Bhavana.

A Vaitalik at 9 p. m. brought the day's programme to an end.



An exhibition of Picture Postcards of Mastermahasay Nandalal Bose was opened by Sj Dharendra Krishna Dev Barman at the Nandan on Friday the 18th July. The exhibition consisted of 125 cards dating from May 17, 1909. As Sj Dinkar Kowshik comments in the folder issued in this connection, "he (Nandalal) greeted with pictures, he blessed with drawings. He is most daring, original, experimental, dramatic, humorous and incisive in his sketches. Here we find his alert, searching eye, capturing moving spectacle of living form." The cards bearing some inscription, enquiry about health, greetings of the season or notes on places of visit, cover a period of about fifty years.



A collection of 65 Paintings and Graphics by Manindrabhusan Gupta was presented in a week-long exhibition that was inaugurated by Sj Benode Behari Mukhopadhyay at the Nandan on July 31. To quote from what Sj Mukho-

padhyay had earlier said at an exhibition of Manindrabhusan's works held in Calcutta, "The work of Manindrabhusan shows both variety and range of his subject-interest and technique. On the technical side he was an indefatigable experimenter.....The more perceptive among the visitors to this exhibition will be able to notice for themselves that in many ways Manindrabhusan was among the pioneers to set the trends of modern art in India."

We heartily thank the Japanese Consulate in Calcutta for having sent to Santiniketan a mobile Film Unit that showed a number of delightful documentaries in colour depicting various aspects of life in modern Japan. The most entertaining films were a hilarious puppet-show and the Olympic Games held in Tokyo. The show was given at Natyaghar on the evening of July 28. A French film—'Le Carrosse D' Or by Jean Renoir after the novel of Prosper Merimee, was screened at Natyaghar on the evening of August 3.

The Gandhi Centenary Committee of Visva-Bharati is organising an Essay Competition on Mahatma Gandhi for the students of Visva-Bharati. The subjects for the Essay Contest are "Mahatma Gandhi as an Architect of Modern India" and "Gandhiji and Santiniketan" for the Senior and Junior (School) Groups respectively. Six book prizes will be awarded to the best three essays in each of the two groups. The essay containing not more than 2500 words may be written in Bengali, Hindi or English.

We have much pleasure to report that S. Madhusudan Mullick, Adhyapaka in the Department of Sanskrit, Pali and Prakrit has been admitted to the D. Phil. (Arts) degree of the University of Calcutta. Our heartiest congratulations to Dr. Mullick.

We are glad to announce the publication of a book in Bengali entitled Ālekhyā, being a study in narrative form, of Santhal life around Sriniketan, by S. J. Dhanapati Bagh, Adhyapaka, Palli Siksha Sadana. Publishers : Compass Publications Ltd., Calcutta.

Dr. A. K. De, Professor and Head of the department of Chemistry recently delivered the following seminar lectures : a) "The Wonder of Transition Metals" (two lectures) at Ravenshaw College, Cuttack on June 8 and 9, under the auspices of the Summer Institute of Chemistry for college teachers;

b) "Complexes of some Non-transition Elements" at Jadavpur University on June 28, under the auspices of PL-480 Research Project. It may be mentioned that Dr. De is Consultant to the PL-480 Research Project, Carbohydrate Laboratory at Jadavpur University.

The Department of Physical Education and Recreation started a two month Coaching course in Football under Sj Achyut Banerjee deputed by the West Bengal Council of Sports from the 16th July last. Training is being imparted to a selected group of 40 senior and 20 junior boys for a couple of hours every afternoon. The coaching under expert guidance will, we feel sure, go a long way to improve the standard of Football in Visva-Bharati. Our thanks are due to the W. B. C. S. and its Secretary Sj. U. N. Roy for all the assistance rendered.

A party of 13 foreign students and teachers from several countries of Europe paid a day's visit to Santiniketan on July 19 last. They were members of a voluntary organisation, Experiment in International Living in India. Our students met these visitors from abroad at a pleasant cultural function in the evening arranged in honour of them.

As is well known, the Calcutta station of All India Radio broadcasts two programmes of Visva-Bharati every month. One of these is a general programme and the other a rural one exclusive to Sriniketan. The topic of the general programme broadcast on the 28th July last was Rabindranather Swadesh Chinta. The rural programme that came on the air on July 30 was concerning the Teachers' Training Institute at Sriniketan. For the benefit of those who are interested in the Visva-Bharati broadcasts, we give below the schedule for the next two months :

August 25, 9-30 p.m.—General : Rabindranather Pratichya Parikramā.

August 27, 6-30 p.m.—Rural : Ājkalākar Chās-bās.

September 24, 6-30 p.m.—Rural : Satyapirer Pānchāli.

September 29, 9-30 p.m.—General : Visva-Bharatite Rabindra Charchā.

We offer a cordial welcome to the following members of the staff who have recently joined Visva-Bharati :

Sri Somnath Hore, Adhyapaka in Graphic Arts, Kala-Bhavana

Sri Sarbari Roy Chaudhuri, Adhyapaka in Sculpture, Kala-Bhavana

Sm. Ruchira Bandyopadhyay, Research Scholar in Ancient Indian History
and Culture

Sri Pradyot Kumar Chakravarty, Junior Compositor, Santiniketan Press

Khirode Baran Roy, Junior Compositor, Santiniketan Press

Sri Premal Rai, Temporary Peon in the Farm Management Scheme

(Hooghly), Santiniketan

Under the Gandhi Centenary Programme of Palli Samgathana Vibhaga a clean-up and beautification project was gone through at Mahisdal Santhalpara on July 7 last. 150 villagers actively participated in the Sramadan. A similar programme was undertaken by the inhabitants of Rayerpukur Santalpara on July 9 under the guidance of local workers of the Village Extension Section. The villagers of Monedanga Santalpara constructed a mud-house for the adult-education centre there by donating voluntary labour.

A ten month Job Course in Family and Child Welfare for Gram Sevika, Griha Sevika and Bal Sevikas commenced at the F&C.W.T. Centre, Sriniketan on July 15, along with a three month orientation course for nine Gram Sevikas from Assam. The statewide distribution of trainees for the Job Course is as follows :

West Bengal	—	34
Tripura	—	2
Manipur	—	4
Garo Hills	—	2
Assam	—	22
Total :		64

The valedictory function of the two month Refresher Training course for Gram Sevikas of West Bengal was held at the H. E. T. Centre on July 4. Sri J. C. Bhattacharya, Asst. Development Commissioner, Govt. of W. Bengal presided and Sm. Anu Mukherjee, Special Officer (Women's Programme) was present at the function as chief guest.

Hala Karshana or the Ploughing Ceremony was celebrated on the Mela ground of Sriniketan on the 9th. morning. There was a Vaitalik early in the morning. The Chief Guest of this year's ceremony was Dr. Kanailal Bhattacharya, Minister of Agriculture, West Bengal. At the start of the function a procession of farmers in gay yellow turban together with students and teachers of the Palli Siksha Sadana came singing the song “ফিরে চলে যাটির টানে। Vedic

hymns were chanted and a passage from Gurudeva explaining the significance of the plough in the evolution of civilisation, was read out. The Upacharya welcomed the guest-in-chief and spoke briefly of the role of Sriniketan and especially of the Palli Siksha Sadana in carrying out research and imparting training to the youth in improved methods of agriculture in order that the country might grow into a land of plenty within the shortest possible time. Dr. Kanailal Bhattacharya in his address spoke of the resolve of his government to make all efforts so that the tillers of the soil might enjoy the fruits of their labour. The driving of the plough was ceremonially performed by Sri Barid Baran Pal, a progressive farmer of Srirampur, a neighbouring village.

A festival match was arranged in the afternoon between Shyampahari R. K. Mission School and Visva-Bharati school team in which the visitors won by one goal to nil.

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The annual session of Rabindra Saptaha commenced from the 8th of August last.

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Weather Report for the Month of July 1969 :
(*Sferics Observatory, Sriniketan*)

Max. Temperature	... 35. 8°C—on	July 8
Min. Temperature	... 25. 0°C—on	July 18
Max. Humidity	... 99% —on	July 4
Min. Humidity	... 58% —on	July 3
Heaviest Rainfall	... 40.5 mms on	July 17
Total Rainfall	... 178.1 mms	

Any other phenomenon—noted, moderate earthquake shock on July 21 at 08-05 minutes I. S. T.

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Our cover-page photograph in this issue shows Gurudeva at the Tree Planting ceremony—probably the first of its kind—held at Uttarayana on his 64th birth anniversary. The saplings planted were the Panchavati e. g. Asvathva, Bata, Vilva., Asoka and Amalaki. The song মরুবিজয়ের কেতন উড়াও was composed for this occasion. [Vide : Prabasi—Jaistha, 1332 B. S.]

'The man behind the plough' on the back cover is a sketch by Nandalal Bose.

JASIMUDDIN IN SANTINIKETAN

Jasimuddin's recent visit to West Bengal must have been a source of a curious sense of fulfilment for many. That somebody from one part of Bengal should be permitted to visit the other part for simple love of the latter has been wistfully looked upon as a harbinger of all such visits in future. Jasimuddin is no stranger to Santiniketan and his visit called forth a wide and lively enthusiasm here. It is difficult to find even one reader who does not have his own nostalgic memory about 'ওইখানে তোর দাদীর কবর ডালীমগাছের তলে...' Jasimuddin's poetry has a certain noble simplicity, intimacy, and serenity instinct with the purity and innocence of life in rural Bengal and all this strikes a sympathetic chord in the wide commonalty of readers. This aspect of Jasimuddin's poetry was recollected with warm appreciation by S. Ashokvijoy Raha and S. Upendra Kumar Das at a reception held at Natyaghar on 18 July. Our Upacharya presented him a *batik* scarf and an address on behalf of Visva-Bharati. Sri Dipak Gupta pointed out how the students looked upon the cultural significance of this visit of a poet. Jasimuddin in his turn stated that a visit to Santiniketan had the glow of a reunion with long separated friends. From the time he was a postgraduate student he was a frequent visitor to Santiniketan and had numerous acquaintances many of which developed into permanent friendships. It was his life's mission to go about the villages of Bengal—including of course, those of Birbhum—collecting specimens of folk art and deepening his own acquaintance with folk life. Santiniketan used to be his rallying place during those tours amid difficult conditions. In a tone trembling with the inspired lyricism of a poet pouring forth his genuine feelings, he concluded that nowhere did his soul experience the restful delight it did in the countrysides of Bengal. He reminded us that our basic cultural duty lay in revitalising folk life and art and perpetuating them away from the corrupting influence of an industrial civilisation.

During his stay here Jasimuddin went around observing every little thing with interest and respect. By way of cultivating new friendships he met the students of Patha-Bhavana at an informal meeting and the story-teller in him established an immediate communication with children's hearts. At a prolonged sitting Srimati Nilima Sen entertained him to songs of Rabindranath the promise of which especially drew him to Santiniketan. It will not be out of place, we believe, to recall his authorship of ঠাকুরবাড়ির আঙিনায়, a testimony to his association with the family of the Tagores and also of the fact that Abanindranath wrote a preface to নকসীকাঁথার মাঠে, a labour of love for Abanindranath.

On July 18 in the afternoon the staff and students of Patha-Bhavana accorded a hearty reception to poet Jasimuddin on the occasion of his visit to Santiniketan. As he expressed an eagerness to meet the younger students, particularly of Patha-Bhavana, 'Sakha-Sangha' lost no time to exploit the chance. The reception, though hurriedly arranged, was marked by informality, spontaneity and sincerity. An interesting programme of Rabindra songs, dance and recitation was gone through. Visibly moved, Janab Jasimuddin observed, amidst thunderous chorus of 'Sadhu, Sadhu', that he had never attended before a reception as delightful and homely as this. He still felt, he told the charmed audience, with a distinct ring of nostalgia, a deep kinship with this 'dream in concrete'—Santiniketan and the Tagore family. He entertained the gathering by narrating some anecdotes and gave all his blessings to the children.

Jiban Bandyopadhyay

GEDDES PAPERS

After the passing away of Professor Arthur Geddes, Mrs. Geddes, it will be recalled, very kindly made a gift to the Rabindra-Sadana of the correspondence, in original, that passed between Gurudeva and Sir Patrick and Arthur Geddes, together with a number of rare books and documents related to Gurudeva and Visva-Bharati, as acknowledged in the News for December 1968.

Mrs. Geddes has since forwarded the following further material to the Rabindra-Sadana through Dr. Chittapriya Mukhopadhyay :

Letters (in original) from Gurudeva to Sir Patrick Geddes dated Geneva, 5 May 1921 ; Santiniketan, 9 May 1922 ; Santiniketan, 28 December 1922 ; Santiniketan, 17 January 1923 and 14 February 1923.

Letters (in original) from Sir Patrick Geddes to Gurudeva dated Bombay 10 November 1922 ; 15 November 1922 ; 17 May [?]

Letters (in original) from Sir Patrick Geddes to Professor Arthur Geddes : 28 February 1923 ; [May] 1923

Typed copy of a letter from Sir Patrick Geddes to Professor P. C. Mahalanabis dated 26 February 1923.

Letters (in original) from Professor Arthur Geddes to Sir Patrick Geddes.

Letters (in original) from C. F. Andrews to Sir Patrick Geddes dated Bolpur 20 December 1922 ; a letter without date.

Letter (in original) from Professor P. C. Mahalanobis to Sir Patrick Geddes
Letter from W. W. Pearson to Professor Patrick Geddes.

Visva Bharati Institute of Rural Reconstruction.

Cyclostyled Prospectus : Training Camp and Apprenticeship ; A Health Programme for a Bengal Village.

Prospectus of the Department of Agriculture and Economics, Surul.

Reprints : Patrick Geddes, The Condition and Prospects of Deccan Villages ;
Arthur Geddes, "Contributions of the West to World Culture" ; L. K.

Elmhirst, "The Robbery of the Soil" & "Rural Reconstruction." Typed copies of (a) Description of Buildings at Santiniketan (b) "Subhadra" from the Mahabharata (c) A note by L. K. Elmhirst on Chinese Drama. (d) A note by Arthur Geddes on Arbitration and Wisdom. (e) A report on Lectures on Sociology by Arthur Geddes at Santiniketan in 1923.

Ms. notes by Arthur Geddes of an appeal for "Help needed to carry on" the work of Sriniketan.

Notes on Theatre plan and sketches ; miscellaneous notes.

A sketch plan of Sriniketan, 1923

23 Chapters in English version of Arthur Geddes' *Au Pays de Tagore*

Typescripts of essays by Arthur Geddes : "Interaction of the Practical work of Visva-Bharati and its studies" ; "Surul—The Zeminders" ; "Thriftless people" ; "Life and Work through the seasons" ; "Dry Farming and irrigation".

Photographs (20) of Santiniketan and Sriniketan.

The Rabindra-Sadana is grateful to Dr. Chittapriya Mukhopadhyay for kindly contacting Mrs. Geddes for these valuable gifts. We take this opportunity to offer once more, our heartfelt thanks to Mrs. J. Geddes who took such pains to collect and send to us the papers which will no doubt be an important acquisition for Tagoreana.

NOTICE

Members of the Visva-Bharati Alumni Association are hereby requested to please note that the ensuing election of 5 (five) representatives of the said Association to the Samsad (Court) of the University will be held on 29 September 1969 and not on 12 September 1969 as previously announced.

Santiniketan
August 11, 1969

B. Basu
Registrar
Visva-Bharati

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Portrait by Abanindranath

Jyoti

Born : 18 September 1869

Died : 25 June 1933

VISVA-BHARATI NEWS

September 1969

THOUGHT RELIC

Radhinanath Tagore

As love acts through the medium of freedom, we must freely surrender ourselves for God's love to act upon our souls. Prayer is the active self-surrender of our will to God's will, to be guided from the life of self to the life of soul. God waits for love's opportunity, and prayer is our invitation to Him.

LETTERS TO GURUDEVA—XXI

C. F. Andrews

Continued from *August* issue

(45)

Delhi

May 23 [1914]

My dear friend,

I waited in order to have the quiet of the early morning alone before answering your last letter written on your father's birthday. And now, though my heart is so full, the words I wish to say will not come, and I must grope my way forward trusting to your interpretation.

The dread of failing you because of my own unworthiness came over me again. I must tell you this, for you must know me fully. When I was with you at Bolpur it disappeared and I thought it never would return. But it has. Some day 'love when it is perfected will cast out fear', and I must learn to conquer this self-centred self-distrust and be willing to trust you wholly with all my weakness.

My greater fear, however, at this time has been that when your hour of need should come and suffering should have to be borne, I might try, for very love's sake, to interpose and save you. I must be on my guard against that.

I want to explain one thing very clearly. I am absurdly anxious always about the physical health of those I love. I don't think I shall ever really get over this and you will have, at times, to be very patient with me and laugh me out of it. But I do not have the same anxiety in the spiritual sphere. There I recognise fully that suffering is the very breath of life. I should not wish therefore to save the one I love most from that.

At the same time I feel it to be true that joyless suffering is unfruitful or rather that spiritual suffering must always find its end in joy. And I am sure that one of the functions of true friendship is to impart a joy in suffering,—perhaps even to bring this joy to the birth. Do not mistake my anxiety for your physical health for an anxiety to save you from mental and spiritual travail. The latter suffering I would share with you, but would not take from you. Nay, I would try faithfully to do the far harder thing—to leave at such times your solitude unintruded. I will never give you and opiate under the weak plea of friendship. Be sure of that.

I am seeing one thing more clearly besides. I must not withhold from you, while calling you friend, a share of my own burdens. I must not shrink back with the unworthy thought that I shall be only adding to your own. I must be absolutely simple here and not sophisticate by saying to myself that you already have far too much to bear. I can see, in my best moments, that if

I can give you my self, my true self, truthfully, even when it cries out in pain, it will be far more help and strength to you than any sympathy, however deep, which was not self-revealing.

When the hour comes at last, my dearest friend, and the truth breaks out in you through suffering, as it surely will, oh ! then may I be brave enough to be at your side, understanding, seeing, knowing and (if He give me the great privilege) suffering with you, but never, never hindering, weakening, frustrating. That has been my prayer this morning.

To turn to my own life. I can see now so clearly how overburdened it has been with activities and impetuositities in this volume which I am now closing. It is with a sigh of relief that I am turning over these its last pages. I will send you Mr. Gandhi's letter. You will see how faithfully he has judged me and I think you also would agree. [The 'Three' he mentions are you, Mahatmaji and Mr. Rudra.]

And now I can see my way to reach you on the 1st of June. Ajit will have had a good change and holiday. My knee will be better, and I shall have closed and completed everything here. I need hardly tell you how I shall count the hours till then !

And when I come, I shall be laziness itself !

Your most loving friend
Charlie.



Sketch : Binodebehari Mukhopadhyay

JAGADANANDA RAY BIRTH CENTENARY

On September 18, 1869 was born Jagadananda Ray, trusted lieutenant of Gurudeva in the pioneering days of Santiniketan. He was here from the very inception of the Bramhacharya Vidyalaya and shouldered heavy responsibilities of the growing institution through many a vicissitude. No wonder, the story of this remarkable man has passed into legend, as will be evident from a few tributes appearing in our present issue.

We approached Sj. Sudhiranjan Das, a most distinguished alumnus of the old Bramhacharya Vidyalaya for his reminiscences of Jagadananda Ray. Our revered Goswamiji who had known him as a colleague dictated from his sick-bed at our request, a message recalling his association with Jagadananda Babu. We also requested Sj Niranjan Sarkar, a latter day pupil to write for us a brief life-sketch of the celebrated teacher. All of them have gladly joined in paying homage to the Arnold of Santiniketan on the occasion of his birth-centenary.

A pastel portrait of Jagadananda Ray by Abanindranath Tagore forms the cover-picture of the News this month. The facsimile of a letter from Gurudeva to Jagadanda Ray is reproduced inside. The letter is of critical import bearing upon a Circular issued by the Director of Public Instruction, East Bengal and Assam in which the Brahmacharya Vidyalaya at Santiniketan was condemned as "altogether unsuitable for the education of the sons of Government servants" (See the Modern Review for February, 1912). Sensing the disquieting effect of the Circular on a section of the guardians, Gurudeva wrote to Jagadananda Babu who was then Sarvadhakshya of the school, a letter which when translated would read as follows, "I have started correspondence with the Viceroy with regard to the Circular. I have to wait for a day or two for the outcome of it. It will not be possible for me to go on Monday tomorrow. Some communication is expected the day after. I may be reaching there (Santiniketan) on Wednesday evening. Do write to the guardians reassuring them. I am not going to give up without seeing the matter through. Life in Calcutta is intolerable, but there is no help."

On the reverse of the plate there is a reproduction of a bust of Jagadananda Ray executed by Sj. Prabhatmohan Bandyopadhyay in the late twenties. The bust as well as Abanindranath's portrait is in the collection of Kala-Bhavana. We thank Sj. S. K. David of Kala-Bhavana for photographic reproduction of the two.

Below the bust is seen Jagadananda Babu in his class at Madhavi Kunja, his wonted seat of work.



Bust of Jagadananda Ray (1928) by Prabhatmohan Bandyopadhyay



Jagadananda Ray in his class at Madhabi Kunja

MASTER MASHAI JAGADANANDA ROY

Sudhi Ranjan Das

It was my great good fortune to have had the opportunity of receiving the greater part of my school education in the Brahmacharyashrama established by Gurudeva at Santiniketan Ashrama founded by his venerable father Maharshi Devendra Nath Tagore. It was towards the end of 1904 or the beginning of 1905 when I was a lad of about 10 years of age that I was admitted as a student of the Brahmacharyashrama. With a break of about a year, I was a student there for about 6 years.

One of the several features of our Brahmacharyashrama that very vividly stand out in my memory is the character and quality of our revered teachers of those days. Inspired by the idealism of Gurudeva those teachers had taken up the work of teaching as a mission of their lives. My mind is filled up with a sense of reverence and gratitude when I think of those dedicated souls. Their example enables me to appreciate what a true Guru is.

One of such Gurus was our revered Acharaya Jagadananda Roy whose birth centenary we are now celebrating. Like revered Acharya Haricharan Bandyopadhyaya, Jagadananda Babu was an employee in the Zemindari Sheresta of the Tagores of Jorasanko. When Gurudeva was looking after his ancestral Zemindari properties he came into close contact with Hari Babu and Jagadananda Babu and being rather well impressed with their way of teaching Sanskrit and Mathematics as tutors of his son Rathindranath, Gurudeva invited them to come and join the Brahmacharyashrama at Santiniketan which they eventually did. Both Hari Babu and Jagadananda Babu, continued to address Gurudeva as Babu Mashai.

Jagadananda Babu was a person of quite a dark complexion. When I joined the Brahmacharyashrama, Jagadananda Babu—then a widower—used to live with his son and daughters in a thatched cottage built just outside the main southern gate of the Ashrama. He was a person of very simple habits and had very few needs. In the evenings he used to take a stroll over the adjacent fields, smoking a black Burma cheroot, with a good bit of his heels protruding well out of his worn leather slippers with the front portion upturned and dangling the end of his dhoti round his neck like a scarf.

Jagadananda Babu used to teach us mathematics in the morning, his class being held under the arch of the southern gate crowned with a Madhabi creeper which is as old as, if not a little older than, myself. Jagadananda Babu's son, Trigunananda, was our classmate and he was addressed by us as Patalda. I do not know even today whether Jagadananda Babu had a degree of the Calcutta University. Degree or no degree, his way of teaching his subject was superb as well as interesting. We could follow his method and reasoning without

any effort and we did not find it irksome to work out all the sums and problems set forth in Gaurisankar Dey's Arithmetic & K. P. Basu's Algebra and our text book in Geometry. In the afternoon Jagadananda Babu used to hold his classes in the laboratory room which was then the westernmost room of the old library building which was then one storeyed. He used to give us rudimentary instructions in Physics and Chemistry. The science classes of Jagadananda Babu were most interesting and fascinating and we used to see the practical demonstrations carried out by him with rapt attention. There was also arrangement for teaching Physiology. These rudimentary lessons and practical experiments certainly roused curiosity in our minds about natural phenomena of life, as was the object of Gurudeva that they should do. His Highness the then Maharaja of Tipperah had presented a huge telescope to the school and Jagadananda Babu taught us to study the surface of the moon, the planets and the comets with the help of numerous charts and that telescope.

In our time there was no pressure of laborious home work and all study had to be done in the classes. After the evening prayer there used to be arrangements for entertainment. Those of us who could sing used to go to the music classes held by Dinendra Nath Tagore and Ajit Kumar Chakravarti by turns. The rest of the boys were kept engaged by our Master Mashais who used to tell us most interesting stories. Even Gurudeva used to read to us short stories written by him. I remember how raptly we heard the story of "Guptadhan". Of the stories told by the teachers those told by Jagadananda Babu were the most instructive in their contents and interesting in the mode of story telling. A story was then being published serially in, I think, the Strand Magazine about three friends getting into a huge shell well stuffed with food for several years and being fired by a giant cannon and flying at a terrific speed towards the planet, Mars. Jagadananda Babu once a week used to tell us the story of that hair-raising adventure in Bengali. In the course of hearing that story we learnt, without our knowing it, the details about the distance between the Earth and Mars, where the gravitational force of the Earth ceases to operate. We could, with those three friends looking out of the window hole, see the different stars, planets and other celestial bodies flying past at breakneck speed. That story had so excited our imagination that we used to look forward to the next instalment of it next week. What was then, to our juvenile imagination a veritable fantasy, has, lo and behold, become a reality and three astronauts have actually set foot on the Moon! The stories that Jagadananda Babu used to tell us were later on collected and published in book forms under different titles e.g. 'Graha-Nakshatra', 'Keet Patanga' or 'Pokā Mākar' and the like.

In those days as now the students used to get up dramatic shows, mostly on the eve of the vacations. Gurudeva used to write plays for us to stage them. He used to attend the rehearsals in person and direct us in the art of acting. When the play was staged Gurudeva himself used to help in the make up of the players. On many occasions Master Mashais used also to take part in those plays. I distinctly remember the staging of Sarodatsava immediately after I had joined the Brahmacharyasrama. I was included in the group of dancing and singing boys. Kshitimohan Babu took the part of the Sanyasi, Ajit Babu assumed the role of Thakurda and Jagadananda Babu that of Laksheswar. When fixing in his ear the reed pen with which he used to write his account book, Laksheswar appeared from behind the wings chasing the frolicing boys and ordering the imaginary Choubeyas and Giridharilals to apprehend the culprit boys who were disturbing the peace of his compound, the entire audience burst out laughing which lasted over a minute. Later on, when Laksheswar came back to the Sanyasi and told him that it would not be possible for him, Laksheswar, to become a disciple of the Sanyasi, Jagadananda Babu's facial expression was so pathetically ludicrous that the audience was simply overwhelmed. Finally when holding fast the receptacle containing his Gajamoti very close to his heart Laksheswar left the stage, nervously looking to his right and to his left, that exit was so realistic that I have not forgotten it even now. I also remember having seen Jagadananda Babu acting the part of Ramchandra in the wellknown play known as "Prayaschitta" got up by our Master Mashais. The Darbar Scene of Ramchandra was a sight for the gods. There was gorgeous carpets spread over the floor, the courtiers were in glittering dresses and the musicians were singing classical music. It was a treat to see Jagadananda Babu, as Ramchandra, beating wrong times and shouting words of approbation at wrong places of music. It took a lot of rehearsals for Jagadananda Babu to master the art of beating wrong times, for he was well-versed in tālas.

Jagadananda Babu's solicitude for his pupils was unbounded and sincere. Once as the "Sarbadhyaksha" he had to inflict a punishment on one of us who had been found guilty by the "Bichar Sabha"—the tribunal consisting of the Captains elected by the students. There was no practice of caning or inflicting other forms of physical chastisement. Jagadananda Babu, determined that the offending pupil must be deprived of his midday meal and the afternoon tiffin. It was heavy punishment to inflict on a lad in his early teens but a sense of duty compelled Jagadananda Babu to prescribe that kind of punishment. We could, however see that Jagadananda Babu's countenance was dark with sorrow and pity for the erring student and it was evident that he was inwardly sharing the tribulations of that boy. Later on we learnt that

Jagadananda Babu had virtually shared the punishment by depriving himself of his midday meal and afternoon refreshment. Such was his instinctive love and affection for the young lads placed under his care and protection, miles away from their hearths and homes.

We were then preparing for taking the matriculation examination of the year 1911. Jagadananda Babu suggested to Gurudeva that the boys of the top class should not be allowed to go home during the summer vacation, 1910 but that arrangements should be made for their stay in the Ashrama and taking extra lessons from him in all the three branches of Mathematics. There was no question of any remuneration for this voluntary labour. So we stayed on at Dehali where we were residing and went on taking lessons from Jagadananda Babu regularly every morning and evening.

Now, it so happened that during the summer of 1910 when we, the students of the Matriculation class, were staying on there during the vacation, neither Dinu Babu nor Ajit Babu was in residence in Santiniketan. All the boys who had a reputation for singing were away during the vacation. Of all the students of the Matriculation class I was the only one who could then sing tolerably. So occasionally I was called by Gurudeva in the evening to learn from him direct the song that had been composed earlier in the day. When we would assemble at Jagadananda Babu's cottage after our evening prayers and start taking lessons from him and solving some intricate mathematical problems, we could see a lantern coming from the big two storied house where Gurudeva was then residing, and Gurudeva's bearer Umacharan would with some hesitation and humility announce that Babu Mashai had sent him to fetch Sudhiranjan Dada Babu. It is needless to say that in our own interest Jagadananda Babu did not like this kind of interruption, but there was no way out, for Gurudeva's request could not be unceremoniously brushed aside or rejected. So Jagadananda Babu reluctantly used to allow me to leave the class and accompany Umacharan and I, on my part, would get up and follow Umacharan as if I were not relishing the interruption of my studies at all, which to speak the truth, was not the fact. When this kind of interruption became more and more frequent and regular Jagadananda Babu's patience was sorely tried and when Umacharan's lantern could be seen at a distance Jagadananda Babu could not contain himself and addressing me, blurted out—"Well, you are, I see, already on one leg! You better go and leave others to work in peace. I am going to tell Babu Mashai that I would not be responsible for your success in the examination. I can clearly visualise that you will miserably fail in the examination and thereby ruin my reputation also. Now get up and go." I did not comply with the aforesaid behest but kept on sitting and went on assiduously drawing a geometrical diagram. Jagadananda Babu looked at me and said

"Well, why are you not going?" I assumed an innocent expression and said with humility "No Sir, I don't want to come down in the examination. I don't want to learn a song at the risk of getting plucked in the examination." Needless to say Jagadananda Babu was not deceived by my naivety and administered a still stronger rebuke to me and said, "Enough of this play-acting! Since when have you become so fond of your studies? If you were so genuinely interested in your work your parents would not have deported you from your home twice over. Goodness me, what a studious boy! Now, get up and be gone." I kept on drawing the diagram. Jagadananda Babu evidently realised that the matter was fast deteriorating and so a peace overture was called for. So when Umacharan arrived on the scene with his serene countenance, Jagadananda Babu said—"Well, Sudhiranjan, you better hurry up; don't you see Babu Mashai is waiting for you? As regards that problem that you are working on, you may come to me a little early to-morrow and I shall help you." I also felt that discretion was the better part of valour and got up and followed Umacharan, as if I was making a great sacrifice! I could hear over my shoulders the concluding remark of Jagadananda Babu—"Goodness me, what a lad!" But there was no further complication after this, for I used to make up my tasks by working overtime.

In those days we had to go to Suri, first to take a test examination and then, to take the university examination at the Government High School centre there as private candidates. Jagadananda Babu accompanied us on both the occasions and as far as I can now recollect Nepal Babu also came with us when we went to Suri in the last week of February to give a finishing touch to our English composition and grammar. We used to have regular coaching from Jagadananda Babu and Nepal Babu right upto the evening of the 31st March 1911.

The results were out sometime in June 1911. All of us had successfully passed the Matriculation examination. We could feel that a cent per cent success brought credit, not only to ourselves but also to our teachers. I got my marksheet, and was happy to find that the marks secured by me were fairly good. I still remember that in the compulsory Mathematics paper I scored 99 out of 100 and in the additional paper 88 out of 100. There was then no college at Santiniketan and so perforce we had to seek admission into colleges in Calcutta or elsewhere. I got admission to the Scottish Churches College.

Before the classes in the college started I went to Santiniketan to pay my respects to revered Gurudeva and our respected teachers. It so happened that the first teacher I met on my arrival at Santiniketan was Jagadananda Babu who was out on his evening stroll. As soon as I bent over to touch his feet he moved back a step or two and exclaimed "Goodness me, he has

come again !” I said quite enthusiastically “Mashai, I have passed and joined the Scottish Churches College.” I could see a benevolent smile at the corner of his twinkling eyes, the silent quivering of his nostrils. But outwardly Jagadananda Babu even then tried to maintain an attitude of indifference and remarked—“Thank God, you have passed, for otherwise you would have bothered us for another year.” I said, “Not only passed, Mashai. but see the high marks I have got.” I flourished the marksheet before him and Jagadananda Babu in his eagerness snatched it from my hands and began glancing through it. Again that silent smile appeared in his face—that twinkling of his eyes, the quivering of his nostrils and the quick breathing inflating and deflating his ample belly. At long last Master Mashai said—“If there had not been those unfortunate interruptions during the summer even that single mark would not have been lost ! Well, all's well that ends well.” Such was the stuff Jagadananda Babu was made of.

Our revered Gurudeva and his devoted band of co-workers who had dedicated their lives to the service of our Ashrama have passed away one by one after fulfilling their mission. They have left behind them the fragrant aroma of their pure and dedicated lives which still permeates the atmosphere of the Ashrama. At the fag end of my fairly long life I am happy to acknowledge my deep debt of gratitude to all of them. We are now celebrating the birth centenary of one of those Gurus—Shreejut Jagadananda Roy of hallowed memory. I avail myself with alacrity of this privilege of recording my gratitude and paying my humble and sincere tribute to my Master Mashai Jagadananda Roy.

JAGADANANDA ROY

Nityanandabinode Goswami

Age and ill health have brought me to such a pass that it is quite beyond my powers today to hunt up fragments of old memories. All the events have lost their dimensions in time. So there may be many imperfections in what I say but I do not think that I talk about anything imaginary.

Here I discuss late Jagadananda Roy. Santiniketan, no doubt, is a creation of Gurudeva Rabindranath. Yet it is certain that the present Santiniketan would not have taken shape but for the cooperation of his sympathetic colleagues. The centenary of Jagadanandababu is ahead. On this occasion

I offer him the flowers of my imperfect memories only to feel their purifying influence.

The memory of my first days in Santiniketan is blurred today. Only a few images linger as of a dream dreamt long before. Jagadanandababu belonged to my part of the country. His village was six miles away from my birth place. The Maharajas of Krishnanagar were his relations. I do not know exactly how he came to work in the estate of Rabindranath. I saw him and got to know him here and I was a little surprised to see two contradictory qualities in him. He was a very sober person and at the same time he was a very jolly man. Most of the time he worked as the principal (superintendent) at Santiniketan. During that period he never could tolerate any breach of discipline. The students and the teachers alike were afraid of his sternness and even Gurudeva held him in special regard.

He was through and through a man of action. He was equally an expert in playing on musical instruments and in dramatics. We were greatly impressed when we saw him in the role of Laksheswara in *Saradotsava*. Only very few people could act so spontaneously and naturally at the time. It seemed as if the character of Lakshewara was created after him. We still have here among us some who had seen his acting. We had a small *jatra* party. He used to play the violin in it. He wore a flowing robe, hung round his neck medals won in football matches and acted in the chorus of the *jatra*. Sometimes he would poke the singers with the bow of his violin. Gurudeva used to enjoy it and laugh. On the one hand he was fond of fun, on the other he was a strict teacher. The students were mortally afraid of him. We too were afraid and never approached too near him. The day they received the news that Gurudeva had been awarded the Nobel Prize, the boys went wild with joy. For three or four days they broke all rules of the *ashrama* and went about the place in gay abandon. The story goes that the boys made Jagadanandababu sit on a spring cot, took him round singing and dancing and then threw him and the cot in the *bandh* (reservoir). He was not offended at it.

As soon as the bell was gone for going to bed, every student had to lie down in his bed in the dormitory. Every night exactly at 9.30 Jagadanandababu would come out of his house smoking a cigar and enter every dormitory to check if every body was in or not. If any one was not in, he was punished the next day according to rules. The light of his cigar warned the boys from a distance. Once due to carelessness two boys failed to get inside the dormitory in time, that is, they had failed to spot the light of his cigar. But he was already within eight yards of the place. These two boys rushed into the dormitory through the back door, lay in their beds and covered themselves with wrappers. Jagadanandababu entered the dormitory, inspected all the

beds and then came to one of these boys and said, "Get up, I say ! This is sleep indeed ! you are sleeping and gasping." Then he made them kneel down on their beds.

Science is taught in Bengal today and it is increasingly considered important. I believe that Jagadananda Roy was the first to sow the seeds of scientific discussion in Bengali language. Though Akshoy Datta had already written on Physics and Biology in Bengali, his books were never so popular with the boys as were the books by Jagadananda Roy. After I read his book *Graha Nakshatra* (Planets and Stars), I was drawn to him. This created my interest in astronomy and I came to know the subject to some extent.

Now let me tell you about the other aspect of his personality. Once Jagadanandababu punished the students. The boys resented it and refused their lunch. We failed to persuade them to have their meal. They remained adamant. At about 2.30 or 3 in the afternoon we went to Jagadanandababu's place to decide what to do. We found him sitting silently. He had not bathed nor taken his meal till then. We said, "You are an old man and a patient of high blood pressure. Please eat something. We shall see about the boys." With tears in his eyes he said, "What do you say ! How can I eat when those youngsters are fasting ? I shall eat when the boys do." With great difficulty the boys could be persuaded to eat at 8 o'clock in the evening. When Jagadanandababu was informed of this, he had his bath and meal after 8. His concern for the students was unusual. Many of his students are still alive. They know his heart.

We cannot leave out of consideration any of the colleagues or companions who helped Rabindranath to build up Santiniketan. Among them were Shastri-masay, Jagadanandababu, Nepalbabu, Kshitimohanbabu, Kalimohanbabu and others. Satish Chandra Roy, Reba Chand, Mohit Kumar Sen and Ajit Kumar Chakravorty came even earlier. I did not see them myself but I remember them on this occasion. They were the wheels to the chariot that was Santiniketan. The story of this place remains incomplete if we leave out any one of them. And I thank those boys and girls who have come forward to discuss the life of Jagadananda Roy in his centenary year.

I have seen quite a few centenary celebrations. I did not quite like all of them. I think that if the educated people of Bengal take the trouble to publish the collected scientific writings of Jagadananda Roy in cheap editions, all of India will see what a pioneer he had been in his field.

JAGADANANDA ROY

Niranjan Sarkar

Bengalees generally know Jagadananda Roy as a writer of scientific themes. During the first three decades of the present century it was he who chiefly ushered Bengalee children and non-scientific common folk into the magnificent hall of science. But few know fully what significant role he played, over a long period, in the eventful life of Brahmavidyalaya, Tagore's school at Santiniketan, from its very birth to its evolution as Visva-Bharati, the centre of international fellowship.

Jagadananda was born a hundred years ago, on the third day of Aswin, 1276 B. S. at the Roypara area of Krishnanagore town. His father, Abhayananda Roy was a scion of a zamindar family. One of his forefathers, Chandrasekhar Mukherjee, was married to Jagneswari Devi, sister of the illustrious Maharaja Krishnachandra of Nadia. Jagadananda was educated at Krishnanagore and he sat for his B. A. examination in 1892 as a candidate from the Krishnanagore College. While still a student, at the age of twentytwo, he started writing essays in Bengali on scientific themes and publish them in different periodicals. He used to publish such essays in Sadhana also, which led to his acquaintance with Rabindranath Tagore, the editor of the periodical.

Jagadananda was much worried owing to a family disaster when he first met Rabindranath. His father had passed away recently. Abhayananda was a kindhearted hospitable man, and a spendthrift. When he died, Abhayananda left behind him only a large family. To Jagadananda, the eldest son of his father, the financial problem became most acute. So he accepted a minor teaching post in a missionary school at Goari, a locality of Krishnanagore. But this did not solve the financial problems of the family. Rabindranath writes, 'When at last I met Jagadananda, he was in financial distress and in ill health. I was then at Shelidah managing our estate, Intending to help him, I offered him a post in the zamindari staff.'

But Rabindranath soon realised that the Zamindari estate was not the proper place for Jagadananda to work at. So he asked him to teach in his spare time at the family school which he had established at Shelidah for the education of his children. And when he gave up his permanent residence at Shelidah to establish a residential school at Santiniketan, Rabindranath invited Jagadananda to join his proposed school as a teacher.

When Jagadananda first came to Santiniketan in July, 1901, the school had not been formally established yet. One student only, the poet's son Rathindranath, had arrived. And one other teacher of the Shelidah home school, Shivdhan Vidyarnava, had come some days before Jagadananda's arrival. Jagadananda writes in his memoir in 1926 : 'when we came to Santiniketan the only

buildings that existed were the present two-storied guest house and the building where the post-office now is. On the south there was the middle hall of the present library building with two small side-rooms..... We were both accommodated, on our arrival here, in the small western side-room of the present library building. At that period we had not much teaching to do. I taught Rathindranath mathematics for sometime during the day, and at night the short treatise on science by Huxley which was then the recommended textbook for the Entrance Examination. Vidyarnava taught him Sanskrit. The responsibility of teaching the rest of the subjects did not rest with us. Gurudeva taught those subjects himself.'

On twentysecond December, 1901, the Brahmaavidyalaya was formally established with five students at the initiation ceremony. Jagadananda was present at the ceremony. The bond thus established with the school at its very birth was never to slacken, even momentarily, during Jagadananda's lifetime.

Jagadananda taught science and mathematics at the Brahmaavidyalaya. Science was his love. In his essay, 'Journey to Venus' he writes, 'From my boyhood days I have enjoyed studying and investigating scientific phenomena. For this purpose I secured, after considerable effort, some books on science and, from a shop trading in secondhand objects, a few scientific instruments as well. A broken, hand telescope with fungus infected lenses, a small aneroid barometer and thermometers were the means of my scientific investigations. Besides, I had collected an electric bell without any wire, several glass tubes, one incandescent electric bulb with a hole in it, a bunsen cell and a few yards of insulated wire etc. With the collaboration of a science-loving friend, my leisure hours were spent pleasantly.' One of Jagadananda's brothers informs us that even in his teens he used to keep many kinds of animals and insects in cages in a room at his house to observe their behaviour.

In his school Rabindranath put much emphasis on nature study and science. The open countryside at Santiniketan provided full scope for nature study. Pupils of the Vidyalaya evinced great enthusiasm for nature study in those early days, and Jagadananda was their source of inspiration as well as the organiser of their activities.

What is remarkable, however, is the fact that at the opening of this century, when the great majority of our colleges even lacked properly equipped laboratories for the teaching of the sciences, Rabindranath provided one for his school at Santiniketan. In his book, পিতৃশ্রুতি Rathindranath gives a vivid description of the teaching of his science master. He says,

"We liked it best when Jagadananda babu taught us Science. The Maharaja of Tripura had presented some laboratory equipments to father for the institution, after the Agartala College was abolished. These were kept

carefully in one of the small rooms of Adi-Kutir. Jagadanandababu had an amazing knack of explaining scientific details in an interesting story-telling manner. Then when he conducted euperiments with the help of these equipments, we gazed on with fascination—our attention gripped. We asked question upon question. No matter how irrelevant our curiosity, not once did his face betray any sign of annoyance. He always answered us with a smiling face. On hearing that a gentleman in Hooghly had made a telescope all by himself, my father bought a 3" telescope from him for 300 rupees. This he gave to Jagadananda-babu. The telescope became a plaything in his hands. With the approach of night he would sit with his eyes fixed on the telescope. If he happened to spot a planet in the dark sky he would immediately call us to show us his discovery."

The poet reveals the spirit of Jagadananda's science teaching when he observes, 'He laid bare his entire storehouse of science before his students, although its contents did not form part of their prescribed syllabus'

For an account of Jagadananda's mathematics teaching let us again fall back upon Rabindranath. He writes ; 'If any student in his class was even slightly backward in mathematics and, as a consequence, failed his examination, he was deeply hurt.' Jagadananda did not accept the common belief that the world of mathematics was not for all to penetrate. No boy escaped his attention in the class. He would try to get all the sums done even by his weaker pupils. If this was not possible within class hours, he would call for them during their spare time and try to help them.

Jagadananda spared no pains to maintain a high standand in education. From his pupils too he would demand full attention, and hard labour. Any activity which interfered with the boys' studies annoyed him. He would expect from those having aptitude for the subject, progress commensurate with their ability.

The first impression that Jagadananda's stern appearance produced in the mind of any new entrant has been vividly described by one of the former pupils. He writes, 'The hawk-nose, thick glasses, slightly pressed lips, frowning eye-brows, and the sitting posture with an woollen shawl, thick as a rug, wrapped over his body—all these helped to produce an emotion of mortal fear in the boyish heart. This fear of the master I could never completely shake off as long as I lived at Santiniketan. But evidences of his love that gradually unfolded before us, transformed this earlier fear into deep reverence in no time. A peculiar bond was forged with him, which was an amalgam of love and awe.' Rabindranath aptly sums up his relation with his students in

the following lines—'Jagadananda was a companion, a friend to the boys. But he was also their teacher and leader at the same time.'

Besides teaching, Jagadananda was associated with the administration of the school almost from the very beginning. After several experiments Rabindranath gave a new shape to the administrative set-up of his school in 1910. For this purpose the post of Sarvadhyaaksha was created and Jagadananda was elected the first Sarvadhakshya by the teachers' council. He was responsible for the general supervision of the academic work of the school over and above, is normal teaching duties. But he did not receive any additional remuneration for this extra work. Rabindranath himself bears testimony to the efficiency and devotion with which he discharged his duties. In March 1912, on the eve of his proposed journey to Europe, Rabindranath in a letter to Jagadananda, writes—"Perhaps some of your teachers will come to see me off on the boat. But you being the helmsman, it may not be possible for you to abandon your boat of the school and come. So I bid you farewell from the distance. May the school continue to prosper under your rule. There is no slackness in your government, yet it is disliked neither by the young, nor the old. Even Mr... of Ranaghat has expressed his joy at your coronation' Soon after he writes from America, 'I have a request to make to your teachers' council. Let them elect you Sarvadhyaaksha for the next year also. My proposal is that the duration of this office be at least for three years; for it takes a year even to bring the machinery under one's control. Every one will admit that the work has been going on very well at your hand.'

After the inauguration of Visva-Bharati administration was again re-organised and a new authority, the Santiniketan Samiti, was set up. The post of Santiniketan Sachiva, the administrative head of Santiniketan, was created. The task of getting this new arrangement going also devolved upon Jagadananda. He was elected the first Santiniketan Sachiva in 1923. And he was a member of the Samiti till the day of his retirement.

In fact, whenever some new ground had to be broken, or a new scheme tried, Jagadananda was the man chiefly entrusted with the task of organising and systematising. So when the office of the Karma-Sachiva was created to take overall charge of administration of all the institutions at Santiniketan, Sriniketan and Calcutta, maintained by the Visva-Bharati Society, Jagadananda became the first incumbent of this new office.

The citizens of Lincoln had presented a printing press to Rabindranath for the use of the boys of the Brahmavidyalaya when he visited America in 1916. It was installed at Santiniketan in 1918. Jagadananda was closely associated with the management of the press from the very beginning. And he was its printer till his death.

At a time the desire of publishing a small journal from Santiniketan arose in Rabindrananth's mind. The first issue of this journal 'Santiniketan' contained the following statement of objects: 'Whatever we may say in this journal will be said only to the students and friends of our Asram.our talk will be the talk of intimates'. With this object in view the circulation of the journal was at first limited to the small circle of present students and members of the staff former students and teachers, friends and well-wishers of the school. Again Jagadananda was put at the helm of this new venture as editor of the journal. In the second year the aims and objects of the journal were extended and "Santiniketan", was made the organ of Visva-Bharati. Jagadananda, was appointed joint-editor of the enlarged journal with Vidhusekhar Sastri.

Let us now describe his activities in another field. The Palli-Samgathan Vibhaga of Visva-Bharati was inaugurated at Surul in 1922, to try out Rabindranath's scheme of rural reconstruction, the idea of which he had been propagating since the Swadeshi days. When workers of this vibhaga went to the villages, they found that the one all-pervading obstacle to all efforts in this direction was the heavy indebtedness of the rural folk because of exorbitant rates of interest. They soon realised that this grinding burden of debt must be lightened first; otherwise all their endeavours would be in vain. It was decided to establish a central co-operative bank under the direct control of Visva-Bharati. So in 1927, the Visva-Bharati Central Co-operative Bank was established at Santiniketan. Jagadananda was elected its first secretary. Besides primary co-operative credit societies, the Bank organised various welfare bodies on co-operative basis. Jagadananda was at this time advanced in age. Still, not satisfied with merely issuing directives from his office, he often personally visited the village societies to see for himself how they were functioning and to encourage and advise the office bearers. He had to give up the task of managing the day-to-day work of the bank after 1928, because with the extension of the Bank's activities the volume of work had greatly increased. But he still maintained connection with the Bank as Deputy Chairman of its Board of Directors. In this capacity he shouldered the primary responsibility of the Bank's policy determination till the day of his retirement from service.

Besides his connection with the Visva-Bharati Central co-operative Bank, Jagadananda was at different times, associated in different capacities with the activities at Sriniketan and its administration. When a new constitution was given to Sriniketan and the Sriniketan Samiti was set up, Jagadananda served on this new Samiti in 1925 as the representative of the Santiniketan Samiti. In 1928, Rathindranath had to live in Europe for a long period for reasons of health. During his absence Jagadananda took charge of Sriniketan with Dr. Premchand Lal, Director of Siksha-Satra as Joint Sriniketan Sachiva.

Another sphere of Jagadananda's multifarious activities at Santiniketan needs to be noted. Students of the Brahmavidyalaya had taken to gardening as one of their favourite hobbies. Plots were allotted to them and they grew many kinds of vegetables on them. Organisation and supervision of this activity also ultimately came to be his responsibility. And his enthusiasm did not fail to infect his students. After a time students ceased to be associated with the school kitchen garden. But still it remained to be his charge as long as he was in service. He would take daily rounds in the garden supervising the work of the malis, sometimes planting bananas, papayas or pine-apples with his own hands and with keen interest watching the growth of various plants.

A teacher of mathematics, reserved by nature, Jagadananda was, however well known among his friends and colleagues as a man with a rich fund of humour. A silent laugh would often lie hidden under the surface even when he was threatening boys with a show of affected temper. It is true they generally kept at a respectful distance from him, yet on occasions they were bold enough to play jokes on him. Stories of his pleasant humour gained wide currency in the school community. Here is a story narrated by the former pupil we have already quoted. 'One evening' he writes, 'the master was telling us a thrilling detective story. We were all listening silently spellbound by the magic of his voice. He was speaking in the first person. Every one of us had taken almost the whole story to be true. At this point some reckless bold fellow dared to ask, "Is it all true, sir?" The master rolled his eyes in feigned anger and replied: "Do you suspect it to be otherwise? Am I here to tell you lies at my old age?"

His fame as a consummate practitioner of the histrionic art had spread far beyond the confines of the small school community at Santiniketan. He was a lover of this art from his boyhood days. At Santiniketan he became most popular in the role of Laksheswar in Tagore's drama 'Sarodotava'. But he had acted different roles, both at Santiniketan and in Calcutta viz, Raja, Achala-yatan and Falguni. He also had considerable musical talent. He could play violin and esraj quite well. These were the companions of his solitary leisure hours. But occasionally he would play these instruments at some functions held in the intimate circle of the Santiniketan community. He had no voice for singing, but he was a lover of songs. At the same time, his mind was highly sensitive to the beauty of lines, shapes and colour also.

His achievement as a writer of scientific themes had received wide recognition even in his lifetime. For nearly three decades he had regularly presented his countrymen with diverse facts from different branches of science in simple, lucid and beautiful Bengali. He was a preacher of science so to

speak. It was, in those days, quite a formidable task. Discussions of scientific affairs in Bengali were rare at that time. And in the Bengali juvenile literature of those days science was almost a taboo. He had to create the language which might serve as a proper vehicle for presenting scientific subjects. For this purpose he had to coin Bengali equivalents of innumerable scientific terms. The success he attained in this field is amazing. He was a good story-teller, and he retains that flavour even in his books. He mastered his distinctive style in written language by sustained and conscious effort. Even in his old age, when he had written a new book, he would often read the manuscript to his students and ask, 'Do you like it? Do you follow? Tell me, if it is unsatisfactory, I shall write it anew, I shall write in a simpler language. That Bengali children did like his books is evident from the popularity of his books some of which ran into several editions.

Towards the end, Jagadananda's field of activity extended beyond the limits of the various institutions of Visva-Bharati, first to the neighbouring areas of Santiniketan and then to the whole district. For many years he was a member of the Bolpur Union Board and an honorary magistrate of the Union Bench Court. The District Magistrate nominated him a member of the Local Board. As a public man also he was held in high esteem by every one who came into contact with him.

Jagadananda lived a simple unostentatious life throughout. In his early youth he had to struggle against want and poverty. In the closing years of his life, his economic condition improved, and he was fairly well off. Yet his style of living remained unchanged. Neither was he a worldly-minded man. Love for the cultivation of the mind, pursuit of knowledge and teaching were innate with him. Otherwise, all the multicoloured figments of his imagination and emotional devotion to an airy ideal would have vanished in no time at the severe knock of reality that was the hard, ascetic life at Santiniketan in those early days.

In his youth malaria had shattered Jagadananda's health. He himself describes his condition at the time of his first arrival at Santiniketan in the following lines—'I was then a malaria patient. I did not know what health means. For about ten months a year I remained confined to bed. Mangoes and jack-fruit in May-June improved my condition a little. Malaria caught hold of me again in July. And it dragged on till March-April.' Again in his old age illness and anxiety dented his frail frame. It is amazing how such a man could bear the strain of such multifarious tasks undertaken simultaneously and sustained over such a long period!

Indomitable strength of mind was the fountainhead of his neverfailing energy for such ceaseless series of activities.

In his outlook Jagadananda was a conservative. We hesitate to use this word to delineate his character because of the connotation it has acquired in contemporary usage. Yet we find no other word that we can use to describe his mental make-up. He was never a no-changer. But he refused to pay blindfold homage to everything new. He would not admit that everything we inherit from our past must necessarily be decomposed corpses or a mass of stinking refuse ; and that we have no future unless they are all forthwith swept away. In fact, he was interested in construction, and not in destruction. Moreover, he was a realist and would never run after the impossible.

Late in his life Jagadananda received some recognition for his labour in diverse fields both from the Government and from his countrymen. He was a teacher of mathematics in a school, but the Calcutta University appointed him an examiner in Bengali in the B. A. examination. Again, when the University appointed a committee to formulate a scheme for the expansion and improvement of scientific literature in Bengali, Jagadananda was chosen to be one of its members. The British Government of the day, on their part, conferred on him the title of Rai Sahib.

In his life Jagadananda had known sorrows and bereavements in abundance. But they failed to subdue his spirit, and he applied himself with unflinching devotion to his work and his mission. He had established appropriate bonds of love and respect with all those among whom he lived or came into contact. His colleagues, neighbours and inmates of the Asram where he lived, entertained, on their part, a feeling of reverence and affection for him. His end came at Santiniketan, on the 25th of June, 1933, at the age of sixtyfour.

We are very glad to publish below the address given by Leonard K. Elmhirst in reply to the felicitations offered to him on behalf of the Karmi Parishad, Visva-Bharati, at Sinha-Sadana on February 17, 1969. The text of the speech recorded on the tape was forwarded to Mr Elmhirst for his approval as arranged with him by the former Editor of the News. Mr Elmhirst has very kindly edited the speech and sent it back to us for publication.

You see, on my arrival I said, "Gurudev, I must learn Bengali." He said, "No, I do not want you to learn Bengali," and so I do not know what Santosh Mitra has been saying and he may have been insulting me. But If I did nothing else on this visit, I have been done a great honour by all of you. You have enabled me humbly to sit on the same seat with Santosh. He is a wonderful man—he must not listen—but he is a wonderful man. The work of Sriniketan would not have been possible without the example that he gave us. When we became colleagues, *Chashas* together, it was Abanda who said, "Elmhirst, you are taking away from Kala-Bhavana one of the finest art students I ever had." I hope Santosh still keeps a sketch book in his pocket. If not you should have an exhibition of his former sketches. But have you ever had a speech from him before? No? Then you must thank me. For the first time, you have heard a speech* not only from a great *Chasha*, but from a great artist. This is a symbol to me of what Gurudeva was always looking for. This combination of the sensitive, feeling side in harness with the intellect, this combination which he was always afraid Santiniketan might lose. "If you become too academic," he said, "you forget the heart and unless you keep the right balance between the heart and the intellect you will be lost." So, though today we, with our intellects, can send a man to the moon, we have yet to scale the Everest of the human heart. Is that right? We do not yet know how to control this heart of ours, or to channel its emotions. It is when we misbehave that this feeling side bursts out in an unruly way. All the world round today you see student unrest. Why? why? I can tell you, they are starved of one thing, love. Starved of love. When I was at University, I had my heroes. They were teachers who came into intimate touch with me not just through their lectures and their brains. They touched my heart. It is when a teacher and a student get so far apart that the heart is not touched that the student says, "I have left my father behind. I thought when I went to the University I would find new fathers to advise, new gurus to look up to, to be friends with me; but these teachers and administrators are too far away. They lecture to me and then they go home and I never meet them heart to heart." I see this in our own universities in England—I am on the

*Published in our *August* issue

council of Exeter University—the same trouble, too little speaking of heart to heart. In the field of international relations I have worked for many years and we have a world conference every three years, with representation from almost every nation in the world. For one year we had both the Chinese and the Russians. But too many of the papers given are what I would call status papers. They were given by men trying to climb the intellectual ladder so as to lift themselves one step at a time into the Hall of Fame. But the real worth of those conferences is when one man from one nation uses his opportunity to meet one man from another heart to heart, begins to know him intimately. Whenever you see appeals to force in Universities, look underneath the surface ; you will, I suspect, find starvation in the student heart. This is one reason why we turn to the poets. At the end of my time with Gurudeva, he said, “You see Elmhirst, I have explored the whole world of human emotion in my songs, and in my poetry and in my plays and here you are, you cannot enter this world, you do not understand Bengali.” I said, “It is you who are to blame Gurudeva ! You were in such a hurry, you told me not to learn Bengali.” We have in our libraries the works of great psychologists, Freud and Jung and Adler, and before them the books of James, William James. They explored ways in which the unconscious mind, and then the subconscious mind worked. But it is when I go to William Shakespeare that I find a poet not unlike our Gurudeva, who knows so much about the working of the human heart, more even than Freud or Jung. He, like Gurudeva, has given us a whole map of the human emotions, the negative ones of hatred, of jealousy, of the thirst to use force, of organising in order to counter the opposing spirit of understanding, of love, of compassion, of pity, of all those subtle and positive feelings of the human heart. It was during my time at Surul—we never talked much together—that I developed an instinctive feeling that Santosh’s heart was in the right place and that though he was a very practical farmer, with his one eye on each paisa—when today I see his new building I wonder whether he is becoming a bit of a zamindar—he had his other eye upon the stars inspired by the feeling of the artist in his heart.

Now I have heard that I am speaking today to members of a number of new and different organisations. I think organisations are wonderful when they are set up to arrange the playing of a game of basket-ball, like the one I have just been watching. You organise to get two teams to play in fair competition under fair rules. This is wonderful. It may be that all your new organisations are only preparing to play other games like basket-ball. But organisations can also be used in other and negative ways. Why, in Gurudeva’s institution, do we need all these new organisations ? Gurudeva established this place to establish heart and head in working combination. For this one great end you

need one strong organisation with feeling and mind united. But the problem is how to know the heart and the world of the emotion so well that we can diagnose the antics of the unconscious. When I was a little boy, my grandmother, then 90 years old, said to me, "Leonard, when I was a very little girl, and was wicked, I used to be put in the corner with my face to the wall and be made to stroke my stomach and say—"Go down, proud stomach!" This phrase you will find in Shakespeare and in our Bible, but we have lost it in common parlance. What she was really saying was that when her wicked feelings rose too high, they must be kept down and under control. Those great and ancient Greeks in Athens—many of whom were born in Ionia in Asia, the source of so much of our Western mathematics and philosophy—came to live in Athens because it gave them a sense of freedom. When they were in trouble and in doubt they used to go to Delphi to consult the oracle there. Over the archway is still written in Greek two words, "Know Thyself". The interesting thing is that when you come to the laws of Manu or to the New Testament this phrase is again repeated in only a slightly different form. Until I know myself, and respect myself, and understand myself how can I begin to know or understand, or respect my neighbour? When Gurudeva and I were on shipboard together, he would say, "Elmhirst, put my seat out on the side of the boat where I can see the dawn, not just the sunrise, the dawn, I want to see the dawn during my meditation. The dawn is our daily symbol of hope that the light can drive away the darkness. It is during this time that I am able to examine myself." Sometimes his emotion, his 'proud stomach', would rise. He would get terribly angry. He would make remarks which were really quite unpoetic. Then I would say to him, later in the day, "Gurudeva, did you really mean all that you said this morning?" "Well", he said, "there are times when my feelings get the better of me." Each day, I suspect, he used those moments before the dawn for the searching of his soul, of his heart. It was the poet in him that would lose patience with bright intellects, people who were thinking only in terms of the head. He could respect their brilliant minds, but he would always look a little aside at them and pull their legs, in a kindly way. This is a problem we each have—Am I only an individual, or also a member of the whole human family? Can one find the right balance of these two claims? It was the same at Sriniketan. He would say, "When you go to the village, they may be hungry, they may be poor, they may be sick. You can help them to help themselves, to earn more, to trust one another more, to lift themselves. Never insult them by offering to do for them what they can do for themselves. They must learn from you how to lift themselves up. Remember they have hearts and feelings and self-respect. Even though they are hungry they will

still dance and sing and act and write poems. This is the way the villagers keep their balance. In our reconstruction work, we must always take into account the feeling side of the village and never lose touch with the heart and emotion of the village."

I finish with one story. I was taken by one of our village workers—I think he is here today—to Ballavpur. Isn't that the village down by the river Kopai? Is there still today a toddy shop there? Yes? a good toddy shop. Kalimohan and I were coming away from it. There was a jolly *chasha* coming up the hill, rolling along a little unsteadily. He was merry and singing. I said to Kalimohan, "Ask him why he is in such a joyful mood." He says, "All the week I am hungry, I am hungry. But tonight for two annas I have taken a drink, and just now I feel like a Raja." Suddenly and for a few moments his heart was free. "Before the war," he continued, "for two annas I and my wife and my whole family could forget our sufferings and hunger, but now for two annas only I." For that one evening he's liberated from the grinding anxiety of poverty. The whole world needs to feel this freedom from hunger, this freedom of the heart, but not by taking the short and only momentary cut through drugs and drink. It was this lesson that I learnt from Santosh. He never seemed to stop working, but he also drew his pictures. Always I had a feeling his heart was free.



EXAMINATIONS

B. Sc. (Honours) EXAMINATION, 1969 : The following candidates are declared to have passed the B. Sc. (Honours) Examination held in April-June, 1969, after a Three-Year Course of Studies and have qualified for the B. Sc. (Honours) Degree. An asterisk put against the name of a candidate indicates that the candidate has secured distinction marks in the Subsidiary Subjects offered by him.

BOTANY		Sibesh Chaudhuri		II
<i>In Order of Merit</i>		Ashok Kumar Datta		II
<i>Name</i>	<i>Class</i>	MATHEMATICS		
		<i>In Order of Merit</i>		
* Rita Mehra	I	* Chitra Nayek		I
* Shyamali Saha	I	* Puspajit Mandal		II
* Baruna Mukherjee	II	* Tamal Krishna Bhattacharyya		II
Dilip Kumar Ghosh	II	PHYSICS		
Sunil Kumar Patra	II	<i>In Order of Merit</i>		
{ Bipat Taran Nayek	II	* Mahendra Nath Sinha Roy		II
{ Molla Fozlur Rahman		* Bani Saha		II
Amarewar Ghosh	II	* Biswajit Sengupta		II
Bandana Bhattacharya	II	Abhimanyu Niyogi		II
CHEMISTRY		Gangasagar Rano		II
<i>In Order of Merit</i>		Pratibindhya Ghosh		II
* Kailas Chandra Chowdhury	I	ZOOLOGY		
* Mohammed Giasuddin	I	<i>In Order of Merit</i>		
* Dilip Kumar Ray	I	* Ajita Mukhopadhyay		I
* Bakul Bandyopadhyay	I	* Rita Choudhuri		I
Shanti Hajra	I	* Sunita Saha		I
Md. Enamul Karim	II	* Krishna Sen		I
Binoyendra Kishore Chakraborty	II	* Gopal Chandra De		I
Saumitra Ray Chowdhury	II	* Amalendu Chatterjee		II
Tapas Kumar Chattopadhyaya	II	Sailendra Nath De		II
Atanu Ghose	II	Ambujananda Ray		II
Digbijay Lahiri	II	Prabir Kumar Das		II
Alokekumar Sen	II			
{ Amita Samanta	II			
{ Nominath Ray	II			

The following candidates are declared to have qualified for the B. Sc. (Pass) Degree.

(*In Alphabetical Order*)

Krishna Bandhu Mukherjee
Madan Mohan Karmakar
Sailendranath Paul

The following candidates are declared to have passed the B. A (Honours) Examination held in May-June, 1969, after a three-year course of studies and have qualified for the B. A. (Honours) Degree. An asterisk put against the name of a candidate indicates that the candidate has secured distinction marks in the Subsidiary Subject offered by him/her.

BENGALI		* Paiboon Teepakorn	II
<i>In Order of Merit</i>		* Rita Biswas	II
<i>Name</i>	<i>Class</i>	HISTORY	
		<i>In Order of Merit</i>	
* Sipra Nandy	I	* Suhita Saha	II
* Alpana Ray Chouhury	I	Syamantak Datta	II
* Bharati Bandyopadhyay	II	* Ila Bandyopadhyay	II
Nirupama Choudhury	II	* Shikha Taraphdar	II
Pranati Chowdhury	II	* Hirak Kanti Mukhopadhyay	II
CHINESE STUDIES		INDOLOGY	
<i>In Order of Merit</i>			
Talwar Sampath Srinvas	I	Pulak Krishna Dev Barman	II
* Subarna Kar	I	MATHEMATICS	
* Anandamayee Ghosh	II	<i>In Order of Merit</i>	
Prabir Kumar Das	II	* Golam Kibria	II
ECONOMICS		* Papiya Roy	II
<i>In Order of Merit</i>		PHILOSOPHY	
		<i>In Order of Merit</i>	
* Dipak Chattaraj	I	* Probhati Das	I
Mohammad Asraul Hoque	I	Anuradha Chatterjee	I
* Sumana Kar	II	* Amitabha Das Gupta	II
Sambhu Nath Pyne	II	* Anjana Ray	II
Rupasree Gupta	II	Ashima Datta Chaudhury	II
ENGLISH		* Kalpana Bhunia	II
<i>In Order of Merit</i>		Manjusree Chakraborty	II
* Abhijit Bajpai	II	Joyati Palit	II
* Jayasree Ghatak	II	SANSKRIT	
* Neerja Verma	II	<i>In Order of Merit</i>	
* Karminster Dhillon	II	Pratima Sen	II
* Rita Gupta	II	Minakshi Sengupta	II
Smriti Nag	II		
* Sumitra Chattopadhyay	II		

The following candidate is declared to have qualified for the B. A. (Pass) Degree.

Ruma Sen

NEWS AND NOTES

We offer our warmest congratulations to Sj. V. V. Giri who was elected President of India on the 20th of August last. As President he will also adorn the office of Paridarsaka (Visitor), Visva-Bharati. We welcome him cordially in our midst and fervently hope that he will take an ever-increasing interest in the welfare of Visva-Bharati and by his benevolent counsel help in its growth and progress along right paths.

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In the sudden demise of Prof. Humayun Kabir on August 18. Visva-Bharati lost one of its closest and sincerest friends. A front-ranking intellectual of his times and a poet besides, Prof. Kabir was from his young days instinctively drawn towards the ideal of the universal man of which Rabindranath was the living embodiment. That early love and admiration for Tagore and also for Santiniketan grew with the years and remained undiminished until death inspite of all preoccupations. Even this year as President of the Rabindra Janmotsava Committee, New Delhi, he arranged a splendid function with singers and dancers drawn from all parts of India celebrating the poet's birthday in May last. Professor Kabir's connections with Visva-Bharati go decades back when he was teaching at Calcutta University. The Visva-Bharati News in its January issue, 1939 reports Prof. Humayun Kabir being elected to the Samsad (Executive Council) of Visva-Bharati. In recognition of the eminent position held by him in the field of culture and also in appreciation of his tireless endeavour in propagating the ideals of Gurudeva, Visva-Bharati in its Special Convocation held in 1961 on the occasion of Rabindra Centenary honoured him with the degree of Desikottama. The same year he inaugurated the All India Philosophy Congress held at Santiniketan. Earlier in August, 1959 he was invited to perform the Vriksharopana on the old Mela ground. As recalled by our Acharya Sm. Indira Gandhi in her memorial tribute in the Parliament, it was Humayun Kabir who was chiefly responsible for organising the Tagore Centenary Celebrations on a world-wide scale.

With sorrowful hearts we mourn the death of an esteemed friend and convey our sincerest condolences to Mrs. Kabir and other members of the breaved family.

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The week-long session of Rabindra Saptaha was observed as in the previous years through readings, discussions and songs. The programme for this year's celebrations was as follows :

<i>Date</i>	<i>Subject</i>	<i>Participants</i>
August 8	Rabindranath and Abanindranath in Children's Literature	Ananda Pathsala, Patha-Bhavana and Siksha-Satra

August 9	Patriot Rabindranath	Vidya-Bhavana, Siksha-Bhavana and Palli Siksha Sadana
August 10	Seasonal Appeal in Rabindra Literature	Vinaya-Bhavana, Siksha Charcha, C. I. T. and F. C. W. T. C.
August 11	Spirit of Universality in Rabindranath	Staff, Ex-students and Residents of Asrama.
August 12	A symposium on the Dramas of Rabindranath and the Dramatic Art of modern times	Speakers : Sj Badal Sarkar and Sj Sankha Ghosh
August 13	Rabindra Sangit and Classical Music	Sangit-Bhavana and Kala-Bhavana
August 14	Discussion on the Educational Ideals of Rabindranath and the Evolution of Visva-Bharati	Speakers : Sj Prabhat Kumar Mukhopadhyay, Sj Hirendranath Datta and Sj. Probodh Chandra Sen.

The fourth and the seventh meetings of the week were arranged at the Community Hall of Palli Siksha Sadana, Sriniketan. The other sessions were held at Natyaghar, Santiniketan.

During the last Rabindra Week in August, Rabindra Sadana took the opportunity of acknowledging a number of valued gifts from friends and admirers of Gurudeva in this country and also abroad by organising an exhibition of recent acquisitions of letters, manuscripts and photographs of Gurudeva. The articles exhibited were gifts from Rabindra Bharati University, Jadavpur University, Dr. Ramesh Chandra Majumdar, Mrs Jeannie Geddes, Sj Umaprasad Mukherjee, Sm. Santa Devi, Sm. Sita Devi, Sm. Rekha Gupta, Sj Parimal Goswami, Sj. Asoke Kumar Sarkar, Sj. Pareshnath Datta, Sj. Prabhatchandra Gupta, Sj. Dharendra Krishna Dev Barman and, Sj. Pulin Behari Sen. Recent acquisitions from Sj. Sudhakanta Ray Chaudhuri were also exhibited.

Visva-Bharati is indeed grateful to those who have enriched our collection by making respectful gifts from time to time to the Rabindra-Sadana.

The Indian community in Khartoum assembled at the residence of Sj Debapriya Mukhopadhyay, at present IMF adviser in Sudan and ex-student of Visva-Bharati, to observe the death anniversary of Gurudeva Tagore on the 7th of August last. There are many Indians in Khartoum holding different assignments in Government, academic and International organisations. Most of them took

part in recitations, songs (Rabindra Sangit) and discussions on that day. Children also participated in several items. The whole function was organised by Sm. Kshama Mukherjee, wife of S. Debapriya Mukherjee. The hosts treated all those present to light refreshments after the function was over. It may be mentioned that this is the first time there the Indians observed Gurudeva's memorial celebration.

●

An exhibition of Portrait Paintings by Gurudeva was held at Nandan, Kala-Bhavana from August 10 to 18. The exhibition drew a large number of visitors.

●

S. Prabhatmohan Bandyopadhyay, veteran artist and ex-student of Kala-Bhavana held an exhibition of his works at Nandan from August 21 to 26. The main feature of his exhibition was a series of historical paintings, the themes of which dated from the dim pre-historic era of the twentieth millennium B. C. down to the thirteenth century A. D. depicting significant aspects of ancient Indian history and culture. "Prabhatmohan can best be discovered in his compact tapestry-like compositional virtuosity", says Adhyapaka Kanchan Chakravarty introducing the pictures in a catalogue issued by Kala-Bhavana. There were also a few miscellaneous exhibits one of which, a bust of Jagadananda Ray, is reproduced in the present issue of the News.

●

Under the auspices of Santiniketan Asramik Sangha, an exhibition of the works of nine ex-students of Kala-Bhavana who have passed out in recent years, was held at the Academy of Fine Arts, Calcutta from August 8 to 14. The exhibits consisted of Paintings, Sculptures and Graphics done by Sri Arun Pal, Sri Amit Ray, Sri Dharmanarayan Dasgupta, Sri Atul Barooah, Sri Chinmay Ray, Sri Santanu Bhattacharya, Sri Parthapratim Deb, Sri Suchibrata Dev and Sri Bipulkanti Saha.

We wish the young artists all success in the years to come.

●

Independence Day was celebrated at Santiniketan and Sriniketan with due solemnity on the 15th of August last. At half past seven in the morning the National Flag bedecked with flowers was hoisted by the Upacharya at Gour Prangana. Appropriate songs were sung at the ceremony and the N. C. C. Cadets gave a salute. The Upacharya also hoisted the Flag on the premises of the F. C. W. T. Centre, Sriniketan and took the salute from the N. C. C. cadets there. In the evening an impressive programme of National Songs was gone through at Natyaghar. Besides Bengali national songs

of Rabindranath and others, patriotic songs in different Indian languages such as Hindi, Urdu, Assamese, Manipuri etc. were given lending variety to the programme. Students of Santiniketan and Sriniketan as well as members of the staff took part in the function.

●

Sakha Sangha of Patha-Bhavana organised a Fancy Dress Show as in the previous years on the evening of 26th August last. The show held in front of the Boys' Study Hall created great enthusiasm among the boys and girls and there were as many as 82 gay colourful entries, most of them by the children of Sishu Vibhaga. Several characters and scenes were true to life and did credit to the imagination of the young performers. The prize-winners of the show were Tirthankar Ray of class V in the role of Cloth-Pedlar, Ujjala Basu of class VIII as a Japanese Lady and Tapati Chakravarty of class IX as Kumro Patās of Sukumar Ray's Ābol Tābol. Other items specially mentioned by the judges were Burmese Girl by Mallika Ghosh of class III, Bhadu Gan troupe led by Samik Ghosh of class VII and Third Class Railway Compartment directed by Partha Gupta of class IX.

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Sanskrit, once the vehicle of social intercourse throughout the length and breadth of our country is now rarely heard spoken beyond the confines of the classroom. It was altogether a new experience therefore for many of those who attended on the last Śravana Purnima evening, a meeting the proceedings of which were conducted entirely in Sanskrit. At the initiative of the Ministry of Education, Government of India, 'Sanskrit Day' was observed this year all over India on the Śravana Purnima day (August 27). A function at Santiniketan was organised by the department of Sanskrit, Pali and Prakrit under the supervision of Dr. Biswanath Bandyopadhyay at the Cheena-Bhavana Hall. Pandit Sriji Nyayatirtha presided over the function and Pandit Nrityagopal Panchatirtha was the Guest-in-Chief. The function commenced with the chanting of benedictory stanzas by Dr Krishnanath Chatterjee. Then Dr. Biswanath Bhattacharya gave a welcome address in Sanskrit to the august assembly. This was followed by the speeches, also in Sanskrit, by the President, the Guest-in-Chief and Pandit Sukhamay Bhattacharya Saptatirtha Sastri. Later, the audience was entertained with a much appreciated programme of classical music in Sanskrit rendered by Adhyapaka V. Wazalwar and Sanskrit recitations in which Dr. Biswanath Bhattacharya, Adhyapika Nandita Sarkar, Sm. Piyali Das, Sm. Tapati Das, Sm. Ratna Das, Sm. Arundhati Niyogi and others took part.

Varsha Mangal was celebrated at Natyaghar on the evening of August 29. Gurudeva's Sesh Varshan (the Last Showers) was presented on this occasion with Sri Debaprasad Mukhopadhyay, Sri Suman Sarkar and Sri Ajay Hazra in the roles of Raja, Rajkavi and Nataraja respectively. The programme was replete with songs and dances given by students of different departments evoking the plaintive mood of the season on the one hand and expressing its tameless beauty on the other.

We were very glad to have in our midst a distinguished visitor Dr Georg Lechner, Director of the Max Muller Bhavana, Calcutta on the 18th of last month. Dr. Lechner was accompanied by his wife and a teacher of the Institute. In the evening Dr. Lechner regaled our students with a most delightful film on Wild Life in Africa brought along by him and screened at Sinha Sadana.

Adhyapaka M. Abdul Haq Ansari, Head of the Department of Arabic, Persian and Islamic Studies, attended the fifth East-West Philosophers' Conference held at the University of Hawaii, Honolulu from June 22 to July 26 last. The general topic of discussion for the Conference was "Alienation of the Modern Man" and Prof. Ansari presided over a week-long sectional discussion on the "Metaphysics of Alienation." On July 18, he took part as a panelist in a Panel discussion which was open to the public.

During his stay at Honolulu, Prof. Ansari also delivered a lecture to the Graduate students of Philosophy on the "Concept of Man in Islam" and another at the local Vedanta Society on "Sufism and Vedanta."

Dr Pradip Kumar Sengupta of the department of Philosophy delivered a course of three lectures on "Non-Deductive Inference" at a seminar organised under the auspices of the Post-Graduate department of Statistics, Bhagalpur from Augst 19 to 22. The seminar was inaugurated by the Vice-Chancellor of Bhagalpur University.

We are glad to learn that Adhyapaka Dhanapati Bagh of Palli Siksha Sadana has recently been elected member of the Journal Committee of the Indian Psycho-Analytical Society.

The following office bearers of Kala-Bhavana Chatra Sammilani were elected for the session 1969-70 at a meeting held at Nandan on 21. 8. 69 :

- | | | |
|---|---|---|
| 1. General President | — | Sm. Sarmila Roy |
| 2. Executive President | — | Sri Bodhan Ch. Ghose |
| 3. General Secretary | — | Sri Nimalendu Das |
| 4. Social Secretary | — | Sri Asit Baran Bhattacharya |
| 5. Asstt. Social Secretaries | — | Sri Pritosh Roy
Sm. Sulekha Banerjee
Sri Santosh Kr. Behera
Sm. Jayati Palit |
| 6. Literary Secretary | — | Sm. Arundhuti Chatterjee |
| 7. Asstt. Literary Secretaries | — | Sm. Uma Sengupta
Sri Suniti Kumar Maity
Sri Nirdip Roy |
| 8. Games Secretary | — | Sri Devendra Pal Singh |
| 9. Asstt. Games Secretaries | — | Sm. Minakshi Chakraborty
Sri Rakesh Mohan Hazela |
| 10. Representative to Visva-Bharati
Chatra Sammilani | — | Sri Tapan Kr. Mitra
Sm. Zoya Sapra |
| 11. Representative to World
University Service | — | Sri K. C. George. |

10 Gram Sevikas from 11 Community Development Blocks of West Bengal have joined so far in the One Year Job Training Course in Home Science at the H. E T. Centre, Sriniketen.

The trainees of the F. C. W. T. Centre from Assam, Manipur and West Bengal participated in the National Songs Programme arranged at Natyaghar, Santiniketan on the evening of the Independence day.

We cordially welcome in our midst the following members of the staff who have joined Visva-Bharati recently :

Sri Amarendra Biswas, Adhyapaka in Chemistry.

Sri Tarun Kumar Ghosh, Sub-overseer in the Estate Office.

Patha Bhavana boys have been doing quite well this Football season. They beat Bolpur High School by 5 goals to nil and Suri Zilla School by 5-1 goals and became District Champions in the Subrata Mukherjee Cup Tournament. Patha-Bhavana won the first round at the Inter-District level of the same tournament by defeating I. C. Institution, Murshidabad Champions by 1 goal to nil. The last two matches were played at Suri. Patha-Bhavana is now in the quarter-final with 7 other School teams of West Bengal at the State level of the tournament.

Ramkrishna Siksha Pith, Shyampahari Mukundapalli played a friendly football match with Visva-Bharati school team on Sriniketan ground on the occasion of Hala Karshana. The visitors won by a solitary goal.

Rabindra Bharati Football team met Visva-Bharati at Santiniketan on August 15. It was a drawn game neither-side scoring.

Kalyani University played a friendly match with Visva-Bharati at Santiniketan and won by 3 goals to nil.

On the Teachers' Day, September 5, Bolpur College Teachers met Visva-Bharati Teachers at a friendly match at Santiniketan. Our teachers won by two goals to one.

Football coaching is going on under S. Achyut Banerjee and our Patha-Bhavana boys have benefited a great deal from his able guidance as will be evident from the report of its performance above. We hope our senior boys also will make the best use of their training under S. Banerjee. S. Bhava Ray, member of the W. B. State Council of Sports is now with us watching the games activities at Visva-Bharati. He has been deputed by the Council of Sports.

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A guard of honour was presented by a contingent of 100 Bratibalakas and Bratibalikas of the Village Extension Section to the Guest-in-Chief Dr. K. L. Bhattacharya, Minister of Agriculture, Government of West Bengal, on the occasion of the Halakarshana Utsava on 8th August '69. 7 baskets of different varieties of plants and saplings were distributed to the Adult Education Centres Bratibalaka troops at Bergram, Goalpara, Mahisadal, Monedanga, Albandha, Benuria and Rayer Pukurdanga.

•

184 Trainees are undergoing Training in different crafts in C. I. T. this year. A good number of trainees from Assam, Manipur and Nagaland have turned up this year for admission. One Fulbright scholar, John Eric Riis, has been admitted to the casual course of Weaving in C. I. T.

A one year course in Leather Goods Training, sponsored by the Khadi and village Industries Corporation has been started in C. I. T. this year. Nine students have been admitted to this Course.

The "Experimenters" a group of students from different Universities of France, visited Sriniketan on 8. 9. 69. They were shown round the different departments of the P. S. V.

Weather Report for the month of August, 1969.
(Sferics observatory, Sriniketan)

Max. Temperature ...	35.3°C—on 28. 8. 69
Min. Temperature ...	23.8°C—on 20. 8. 69
Max. Humidity ...	100% on 3. 8. 69 at 0830 I. S. T.
Min. Humidity ...	64% on 26. 8. 69 at 1730 I. S. T
Heaviest Rainfall ...	78.4 mms. on 12. 8. 69
Total Rainfall ...	353.5 mms.

The radio programme of Visva-Bharati for September and October will be broadcast from the Calcutta Station of A. I. R. on the dates mentioned below :

September 24, 6-30 p. m.—Rural :	সত্যপীর পাঁচালী
September 29, 9-30 p. m.—General :	বিশ্বভারতীতে রবীন্দ্রচর্চা
October 27, 9-30 p. m.—General :	শারদোৎসব
October 29, 6-30 p. m.—Rural :	সাঁওতালগ্রাম মহিষডাল

Erratum : We very much regret a paginal error in our last issue. The last two pages should have been numbered 41 and 42 instead of 21 and 22,

OBITUARY

PROFESSOR HUMAYUN KABIR'S sudden passing away has quite understandably come as a sudden shock to all sections of the Indian people including many who had wide and deep political differences with him. He was unquestionably one of the most outstanding figures in contemporary Indian public life, and his many sterling qualities of head and heart have won obituary tributes in the press and the parliament which ring more genuinely than formal utterances on such occasions usually do.

A brilliant academic career at Calcutta and Oxford universities ; leadership of the student community as the Secretary of the Oxford Union Society and the President, All-India Students' Congress ; distinguished service as a university-teacher at Calcutta and Andhra ; continuous public activity since the early forties as a member of the State legislature and the parliament and as president or member of various public and semi-official organizations and delegations ; occupation of some of the top government posts at the Centre as Adviser, Secretary and Minister during 1952-65—all these add up to the figure of an eminent personality of many-sided talents destined to play a significant role in the political and public life of the country.

But what is, perhaps, of deeper significance is that amidst all his political and official activities Prof. Kabir throughout retained and fulfilled his commitment to what we may well regard to be his first love, namely, literature, education and culture. That the honorific title of 'Professor' adhered to his name till the end long after he had ceased to be a professional teacher suggests his real image in the eyes of his countrymen. Apart from the distinctive, if not definitive, place that he has carved out for himself in contemporary Bengali literature as a poet, novelist, and critic, of unmistakable originality, and as the founder-editor of a first-rate literary magazine, *Chaturanga*, about half-a-dozen works containing his philosophical and educational writings easily mark him out as a vigorous thinker of wide interests, sound scholarship, and a forceful style. Specially, his keen concern for the welfare of the student and the teacher communities, as evidenced, among many other things, by his penetrating investigation into the problem of student unrest and his earnest efforts at providing scholarships and awards for students and securing higher status and emoluments for the teachers, reveal the innate teacher in him.

We, at Visva-Bharati, have special reasons for cherishing the memory of Prof. Kabir with esteem and gratitude. Not only did he demonstrate his good-will for this institution in many ways as a member of our Samsad or in his official capacity as a Secretary or a Minister of the Union Government, but he was the chief architect of the Tagore Centenary Celebrations which were organized on such a magnificent scale all over the world. He was undoubtedly one of the most devoted and competent exponents of Rabindra-

nath's thoughts and ideals, which he lost no opportunity in propagating with force and persuasiveness, and the *Tagore Centenary Commemoration Volume* and *Towards Universal Man*, the two major publications during the centenary celebrations, will remain a lasting monument to his dedication in this direction.

Opinions will continue to differ on Prof. Kabir's deep involvement in politics, and, specially, on his role in West Bengal politics in recent times. The glowing tributes paid after his death, however, would bear out that the sincerity of his motive, as a patriot and a champion of democracy at least, has not been questioned even by his political opponents. It is at any rate an interesting speculation what new trail his dynamic personality and abounding energy would have blazed on the political firmament of the county had he been spared for some years more.

Humayun Kabir bore two famous names in Indian history, and it will, perhaps, be no facetious play upon words, if it is claimed that he partook of some precious qualities of each. He combined in himself the enlightened love of learning and culture of the one and the inspired humanism transcending caste and creed of the other. May his soul rest in peace in the quiet cemetery of the Jammia Millia, away from the din and dust of political strife raging outside its solemn premises, serenely indifferent to the achievements and frustrations of a full, though strenuous, life.

Himangshu Bhushan Mukhopadhyay



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Gurudeva and Mahatmaji, Uttarayana, February 1940

Photo by Kanchan Mukherjee

VISVA-BHARATI NEWS

October 1969

October 2, 1969 is the hundredth anniversary of Gandhiji's birth and here at Santiniketan we have already heralded the memorable day through formulation, and partial fulfilment, of an elaborate programme for the Centenary. The programme comprises, among other things, organization of seminars and exhibitions, village work, essay and debating competitions among different groups of students, publication of a commemoration volume and divine service. All this has been coloured, more or less perceptibly, by our fond memories of Gandhiji's intimate association with Gurudeva Rabindranath Tagore and Santiniketan. This is inevitable, for the interaction of these two great minds has in a marked fashion left its impress on life at Santiniketan.

The larger dimension of this momentous phenomenon is of course not allowed to be lost sight of. We do realize that the dialogue between them had its impact on the life of the nation and that as the most illuminating exponents of all that is best in the Western humanistic tradition and in the Indian approach they could easily transcend narrow geographical limits so as to be enshrined in the hearts of the saner sections of people all over the world. The way Visva-Bharati celebrates the centenary will, I hope, help an honest appraisal of Gandhiji and Gurudeva and animate us with a spirit of rededication to the ideals they cherished all through their lives.

Kalidas Bhattacharyaya
Upacharya, Visva-Bharati

GURUDEVA ON GANDHIJI*

But the great soul who achieves victory through the power of truth continues his dominion even when he is physically no longer present. And we all know such achievement belongs to Mahatmaji.

The gift of sacrifice has to be received in a spirit of sacrifice.

Against the deep-seated moral weakness in our society, Mahatmaii has pronounced his ultimatum and though it may be our misfortune to lose him in the battlefield, the fight will be passed on to every one of us to be carried on to the final end. It is the gift of the fight which he has offered to us and if we do not know how to accept it humbly and yet with proved determination, if we cheaply dismiss it with some ceremonials to which we are accustomed and allow the noble life to be wasted with its great meaning missed, then our people will passively roll down the slope of degradation to the blankness of utter futility.

The message of non-violence often expressed by him in words and in deeds finds today its final exposition in a great language which should be easiest to understand.

Today, to millions of hearts in India has reached the message of this immortal spirit resting under the shadow of death's door. No barriers could stand in its way, those of distance, of brick and mortar, of hostile politics.

His (Mahatmaji's) great life which to-day luminously reveals itself on a large background has brought to us the message of discovering Man the Great in all humanity... The day has come when human civilization must move forward breaking through the fetters of the ages towards broader understanding based on mutual faith and love.

We know in the Upanishads, God who ever dwells in the hearts of all men has been mentioned as Mahatma. The epithet is rightly given to the man of God whom we are honouring today, for, his dwelling is not within the narrow enclosure of individual consciousness, his dwelling is in the heart of untold multitudes.

The extracts are taken from addresses delivered at different times by Gurudeva on Mahatma Gandhi. They are a reprint from the January issue of the V. B. News, 1949.

who
We follow Gandhi Shafkaraj's lead
have ~~something~~ ^{one thing} in common among us
for we never fill our purses with spoils from the poor
nor ~~never~~ bow our knees to the rich.
when they come bullying with raised fist
and menacing stick
we smile and say to them
your railing stare
may ~~forget~~ ^{stagger} babies out of sleep
but how frighten those who ~~are~~ ^{defiant} fear.
Our speeches are straight, ~~and simple~~ ^{and simple} in ~~their~~ ^{their} ~~own~~ ^{own} ~~language~~ ^{language}
no diplomat turns to twist their meaning
confounding penal code

They guide with perfect ease
this ~~reforms~~ ^{reforms} straight to the border jail
and ~~then~~ ^{when these} crowd the path of the prison gate
their stains of insult ~~are~~ ^{are} washed clean
their age long shackles ~~drop~~ ^{drop} to the dust
and Gandhiji's blessings ^{are} stamped
on their foreheads.

Armaments and armies would not have got enough room to take their stand upon, if our weakness had not given them shelter. We have supplied from within ourselves the greatest of the elements of defeat.

Mahatmaji has delivered us from this self-made defeat of ours...This spirit of Mahatmaji's life has been infused into the whole country. It is chasing away our faintness. It is this figure of Gandhi the Sadhaka, effulgent with this spirit, which stands on the pedestal of eternity.

Even in the Mahabharat, not to speak of the 'civilized' warfare of the West, we find even *Dharma-Yuddha* to be full of violence and cruelty. Now for the first time perhaps, it has been declared that it is for us to yield up life, not to kill, and yet we shall win !...In the course of unrighteous battle death means extinction ; in the non-violent battle of righteousness something remains over ; after defeat Victory, after death Immortality.

So disintegrated and demoralised were our people that many wondered if India could ever rise again by the genius of her own people until there came on the scene a truly great soul, a great leader of men, in line, with the tradition of the great sages of old...Mahatma Gandhi.

Today no one need despair of the future of this country, for the unconquerable spirit that creates has already been released. Mahatma Gandhi has shown us a way which, if we follow, we shall not only save ourselves but may help other peoples also to save themselves.

Gandhiji has made of this meekness or *ahimsa*, the highest form of bravery—a perpetual challenge to the insolence of the strong...But whether any one of us is or is not capable of rising to the heights of *ahimsa*, accept it, believe in it, we must ; for have we not before us a man who, in the very thick of this modern age, by his own life and example, holds aloft this standard for us to follow ?

शान्ति-निकेतन

६ साद १८४२

[22 August, 1920]

My dear most revered friend Mr. Gandhi,

नमो नमः नमो नमः नमो नमः ।

Some say one thing and some say another about the defensive measure you have thought fit to adopt, at this present juncture, against the British misgovernment of India. The duty of non-co-operation with such misgovernment, which you are preaching incessantly to our terribly suffering people, who are dying of starvation by thousands without a murmur, is an appallingly serious matter when considered in its practical aspect. But apart from this, the sum and substance of your preaching, considered in its ideal aspect calls forth my admiration, like the clear blue sky of Sharat peeping through the rents of the evening clouds which overspreads it, on account of the Grand Simplicity of the thing. The thing in question appears to me to be this :—

You do not refuse to yield the lion's share to the Lyon, if the lion is a lion de facto. But you do refuse to demean yourself by sharing anything with the lion, if the boasted Lyon turns out to be a veritable Great Wolfe in the garb of a lion.

Please send me a word whether I am right or not in my surmise.

May God bless you with a full shower of His mercy is the sincere wish of your

Old Bordada
Dwijendranath Tagore.

TAGORE AND GANDHI*

Jawaharlal Nehru

I have met many big people in the various parts of the world, but I have no doubt in my mind that the two biggest I have had the privilege of meeting have been Gandhi and Tagore. I think they have been the two outstanding personalities in the world during the last quarter of a century. As time goes by, I am sure this will be recognised when all the field-m Marshals and dictators and shouting politicians are long dead and largely forgotten.

It amazes me that India in spite of her present condition—or is it because of it?—should produce these two mighty men in the course of one generation. And that also convinces me of the deep vitality of India and I am filled with hope, and the petty troubles and conflicts of the day seem very trivial and unimportant before this astonishing fact—the continuity of the idea that is India from long ages past to the present day. China affects me in the same way. India and China : how can they perish ?

There is another aspect which continually surprises me. Both Gurudeva and Gandhiji took much from the west and from other countries, especially Gurudeva. Neither was narrowly national. Their message was for the world. And yet both were hundred per cent India's children, and inheritors representatives and expositors of her age-long culture. How intensely Indian both have been, in spite of all their wide knowledge and culture. The surprising thing is that both of these men with so much in common and drawing inspiration from the same wells of wisdom and thought and culture, should differ from each other so greatly. No two persons could probably differ so much as Gandhi and Tagore in their make-up or temperament.

It is interesting to compare and contrast them. Tagore, the aristocratic artist, turned democrat with proletarian sympathies, represented essentially the cultural tradition of India, the tradition of accepting life in the fullness thereof and going through it with song and dance. Gandhi, more a man of the people, almost the embodiment of the Indian peasant, represented the other ancient tradition of India, that of renunciation and asceticism. And yet Tagore was primarily a man of thought, and Gandhi of concentrated and ceaseless activity. Both, in their different ways, had a world outlook, and both were at the same time wholly Indian. They seemed to represent different but harmonious aspects of India and to complement one another.

Again I think of the richness of India's age-long cultural genius which can throw up in the same generation two such master-types, typical of her in every way, yet representing different aspects of her many-sided personality.

* From the Visva-Bharati Quarterly—Gandhi Memorial Peace Number—October 2, 1949

MAHATMA GANDHI BIRTH CENTENARY

For the most part of half a century there strode two giants on the Indian scene, Rabindranath Tagore and Mohandas Karamchand Gandhi. History has hardly any example of two men of such stature who lived and worked in any land at a given period of time. To have produced one such man would have been the pride and glory of a nation. The two together were the wonder of the world.

Rabindranath and Mahatmaji moved in entirely different spheres of life. While one was a votary of the muses, the other was a soldier of freedom. But the poet was a patriot deeply committed to the country's struggle for freedom, pouring out his wrath whenever there was savage repression by the alien rulers and as the Great Sentinel jealously guarding the higher values which the nation might lose sight of at its own peril. Gandhiji on the other hand, was not merely a political figure, but a man of vision to whom the concept of a free nation was not any governmental organisation but life in its integrity where art and culture had their full flowering.

Gandhi and Tagore differed on many things, and they differed very strongly. But theirs was a unique combination of two master spirits, so unlike in outlook and approach, and yet in complete harmony with each other in their basic humanism. Like Valmiki singing of Rama before the latter's birth, Rabindranath anticipated Gandhi in his portrayal of the character of Dhananjay Bairagi before Gandhi's advent on the political scene. Rabindranath was so enthusiastic about Gandhiji's experiment of Satyagraha in South Africa that he sent his friends C. F. Andrews and Willie Pearson to study his methods there. Strange to say, it was through two Englishmen that Gurudeva and Gandhiji were drawn to each other.

The 6th of March, 1915 is a memorable day on which Tagore and Gandhi met for the first time at Santiniketan. The friendship once forged deepened day by day and endured all their lives. In the course of thirty years Mahatmaji visited Santiniketan for five times, in 1915, 1920, 1925, 1940 and after the poet's death, in 1945.

Mahatmaji's goodwill towards Santiniketan, his concern for the welfare of Visva-Bharati both before and after Gurudeva's death are common knowledge and need no mention here. Father of the Nation, he was, so to speak, godfather to the poet's institution.

On the occasion of the birth centenary of Mahatmaji we pay with the rest of the world, our humble and respectful homage to his deathless spirit.

As Einstein said in a tribute paid to him, "Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

MEMOIRS OF THE PHOENIX SCHOOL AT SANTINIKETAN*

Suhrit Kumar Mukhopadhyay

(Translated by Sobhan Mukhopadhyay)

Shortly after the successful conclusion of the Satyagraha movement in South Africa Gandhiji desired to leave South Africa and reside permanently in India for participating fully in the freedom movement. But he had problems concerning the staff and students of his Phoenix school. Most of these boys were orphans who looked upon Gandhiji and Kasturbai as their own parents. They had been brought up in the same way as their own sons. The problem was, where to keep these boys till a permanent arrangement for their residence could be made. A few days' stay at the Gurukula Ashram of Haridwar convinced everyone that it was not quite suitable for them. Then, with Mr. Andrews helping them as a go-between, they came over to Santiniketan for the purpose of staying there. All this happened in 1914, in the month of December. Gandhiji and Kasturbai were then in England,

The Phoenix School party was accommodated in some of the rooms of "Natun Bari", the group of thatched cottages standing beside "Dehali". Their cooking was done in the rooms on the verandah on that side. They had neither cooks nor servants. The boys and their teachers did all the work together. Their number was not more than twenty. Among them were Gandhiji's three sons, Manilal, Ramdas and Devdas, and his nephew Maganlal. Manilal left within a short time. His eldest son Hiralal also came for a few days.

I was then a student of the Matriculation class, one of the senior boys of our school. At that time a gentleman named Mr. Dattatreya was living in the Ashram. He had started reading "Gora" with my help. He developed an intimacy with the members of Gandhiji's party. Mr. Dattatreya is famous today as Kaka Kalelkar. Infected by his enthusiasm for learning Bengali, Gandhiji's youngest son, Devdas, also started to learn the language. That was the occasion for my becoming well-acquainted with him. Starting with this, it did not take me long to come close to the other members of the party.

In the meantime, Gandhiji and Kasturbai had returned to India. One day, news reached Andrews Sahab that Gandhiji would be coming to our Ashram on the 17th February (1915). As soon as we learnt about it, we started cleaning the roads, making a "vedi" (dais) for their reception, and setting up welcome

* This account left by my father was written in 1960 shortly before his death. While writing he checked up his statements with old copies of the English manuscript magazine "Asram" preserved in Rabindra Sadana and also with the "Rabindra Jibani" written by his elder brother, S. Prabhatkumar Mukhopadhyay : Translator.

arches. There was very little time, so we worked day and night. During those days we, the boys, did this type of work, and the younger teachers used to work with us. These jobs were not done by paid labourers ; for us, it was a labour of love, and a part of our education.

Gurudev was not then in the Ashram, Learning about Gandhiji's visit, he wrote to Andrews Saheb that he hoped appropriate arrangements would be made to welcome the honoured guests. On the day of their arrival, I accompanied the teachers and the older boys of our school to the station. The Phoenix school party also went. Reaching the station, we found that the train had already arrived. Gandhiji and Kasturbai had detrained and come out of the station. We were surprised at Gandhiji's appearance, dressed as he was in very simple clothes with his feet bare and a turban on his head. We bowed low and touched their feet respectfully. Dipu babu (Shri Dwipendranath Tagore) had sent his phaeton but no member of his party would agree to ride on it. They started for the Ashram on foot, with Andrews Saheb, Pearson Saheb and the other teachers. We walked behind them.

On the way, Gandhiji first visited Gurudeva's 'Barodada' (Shri Dwijendranath Tagore) at his Nichu Bungalow residence. From there they went to the Ashram 'gate' on Nepal Road. The archway, which we had made and decorated with 'devdaru' and mango leaves, served as the gate for that day.

Gandhiji and his party reached the "vedi" in the mango grove, walking along Sal Bithi and passing through three archways. We accorded him warm welcome in our own Asramic way with garlands and incense. Kshitimohanbabu, Mr. Dattatreya and Mr. Rajangam welcomed them by reciting Vedic mantras. Dinu babu (Shri Dinendranath Tagore) and his party of singers sang some songs and Ashit babu presented Gandhiji with one of his paintings. Gandhiji was pleased at the simple traditional manner in which the welcome ceremony was performed, and impressed by our sincerity. He wrote about it later in his autobiography.

Gandhiji started living with the teachers and boys of the Phoenix school party, fully sharing their life. But I remember that he did not stay in the Ashram for more than a few days.

One evening, Kuppuswamy one of the Phoenix school boys, began to suffer from an acute pain in the abdomen. I still seem to see him lying on a cot, evidently suffering from intense pain, and Gandhiji, sitting by his side, with his infinite patience and sympathy, treating him with "mud plaster", and giving him words of encouragement. The boy got well very soon as a result of this treatment.

Another day, when Pearson Saheb was taking our English class in the morning in the mango grove, we noticed Gandhiji coming in the direction of

our class. He was bare-footed with a thin 'chaddar' wrapped loosely round his body. Seeing Pearson Saheb, Gandhiji stopped and came towards our class. We stood up and greeted him with folded hands. Pearson Saheb offered him the reader and said, "You, please, take the class." Gandhiji smiled pleasantly and said, "No ! No ! Mr. Pearson, I will always learn English from an Englishman. You better go on—I will sit with the boys". Saying this, he sat down on one of our "asans." Our class went on as before. After a while, Sashi, the postman, arrived with a telegram for Gandhiji. As soon as he had finished reading it, Gandhiji said, "Gokhale is no more ! I must go at once !" Saying this, he left the class and walked quickly towards 'Natun bari'.

It did not take long for the news of Gokhale's death to spread throughout the Ashram. The Ashram bell began to ring, inviting everybody to the condolence meeting, and the inmates began to gather in the mango grove. Gandhiji spoke on Gokhale, and he concluded by saying, "I am bound to him by the promise I made to him that when he would be no more in our midst, I would help in supervising the work of the Servants of India Society—and so I am starting for Poona today". Next, Nepalbabu told us about Gokhale's life, what he had done for the country, and about the Servants of India Society's aims and objects.

Gandhiji and Kasturbai left for Poona by the evening train. We saw them off at the station. I still seem to see before my eyes his lean figure in a 'phatua' and dhoti with a turban on his head and chappals on his feet — walking with firm steps. The date was 20th February 1915, Gandhiji, at that time, was a little over forty-six. He was in the ashram for only three days.

During this visit he could not meet Gurudev, who was then in Calcutta. Gurudev returned two days after Gandhiji had left. He was then staying at the Surul Kuthi Bari (the main office building of the Palli Samgathana Vibhaga) busy writing his drama 'Phalguni'.

On the 6th March, 1915, that is, after about fifteen days, Gandhiji and Kasturbai returned to the Ashram. This time the meeting between Gurudev and Gandhiji took place—the coming together for the first time of the two great men.

Shortly after this event we heard that we would have to do all our work ourselves—drawing water from the well, cooking, watering and cleaning the pots and pans, slicing the vegetables, grinding spices and everything else—all the work that the cooks and servants did ! From now on there would be no servants. Gandhiji, we heard, had made this proposal, and Gurudev had given his assent. Most of the members of the staff, especially those who were young, became quite enthusiastic about this idea. Only a few teachers like Jagadanandababu, Saratbabu and Kalimohanbabu and a few others remained aloof at first, realising the impracticability of the scheme. They felt from the

very beginning that it was not possible for the teachers and boys to teach and learn after all the heavy work in the kitchen. But as the others were eager to accept this new arrangement they joined them in carrying out the experiment.

So the teachers and students started to discharge their heavy duties on the 10th. March 1915. I can still see before my eyes Pearson Saheb in shorts and 'genji' scraping away, in great earnest, the filth that had accumulated for years on the floor of our two dining rooms, his face turned red owing to exertion, and his whole body sweating, on an excessively hot day. One cannot also forget another scene—Santoshda, Nagenbabu (Shri Nagendranath Ganguly) Ashitbabu, Promodababu, Prabhatbabu and the other teachers, together with some of the older boys, struggling with the washing and cleaning of the huge cooking pots, cauldrons and basins. Then there was the strange phenomenon—in the eyes of the amateur cooks—of the brinjals floating in the 'jhol' causing endless worry !

Gandhiji was supervising our activities after setting us all to work. In one of his rounds, he discovered some rice and curry rotting in the drain in front of the kitchen. He drew the attention of some of us to it and went away in another direction. A little while later, on returning to the same spot, he found that the filth was still there. Without telling any body anything, Gandhiji started to remove it himself with his hands. Some of us rushed to the spot at once, succeeded in stopping him after some amount of persuasion and cleaned the drain ourselves. It became clear to everybody that this man would not stand any slackness and everyone became cautious. Each one of us became alert lest there be any lapse on our part.

The cooks and servants, and even the sweepers had gone. In those days, there was no need for sweepers (for cleaning latrines), as there were vast stretches of fields and eroded land ("Khoai") all round the ashram. Normally we did not need any latrines. But outside the ashram boundary, there were three latrines for the occasional use of teachers and indisposed students. The absence of sweepers created a problem concerning the cleaning of the latrines. Since morning the latrine buckets remained where they were. Gandhiji, without a word to any of us, took the buckets out to clean them. Santoshda and a few others ran to him at once, took them from his hands and cleaned them. Everyone realised how difficult it was to work with this man, and to what extent it was more difficult to avoid working with him.

Gurudev was then residing at the Surul Kuthibari, but keeping himself fully informed about our activities. One day he came to the Ashram in the evening and sent word that he wanted to meet the senior boys. We assembled on the "Benu-Kunja" verandah ; our teachers also joined us. What Gurudev told us, as far as I remember, was this : "Mr. Gandhi has advised you to do your own work yourselves—and I have heard that you have started doing it

with great enthusiasm. This is all to the good. But it means a lot of hard work—and it is not without a certain amount of inconvenience. It is in the fitness of things that one who has done a great deal of physical work and borne a lot of hardship has initiated you into a programme of toil and of discomfort—and this is as it should be. I have my full support for this new programme. I have never been able to tell you to do this kind of work, because I am not used to doing this type of physical work myself, and so I have no right to tell you to do it. It is quite appropriate that Mr. Gandhi has asked you. You might have to put up with some loss so far as your studies are concerned, but I believe that the experience you are gaining by doing your own work yourselves will be really worthwhile." Needless to say, this is not a verbatim report of Gurudev's talk. It is, rather, my own rendering of the impression of his talk—an impression which has entrenched itself firmly in my mind during the last forty-five years.

On the eleventh of March, Gandhiji and Kasturbai left for Rangoon, after giving a start to the programme of self-reliance. We were so busy with our cooking and other activities that we hardly knew when they went away. After about twenty days, on the first of April, they returned from Rangoon and started for Haridwar with the Phoenix School boys.

I don't remember whether there was any farewell meeting, but the picture of the Phoenix school party sitting in a third-class compartment, the train leaving the station, and my painful realization that I would never meet Ramdas, Devdas, Kuppuswamy, Prabhudas and others are still fresh in my memory. I never met them again.

Thus ended our intimate association which lasted some three months.

We went on doing the work which Gandhiji had set us to do, as best we could. All the time at our disposal was taken up and our energy spent in cooking rice, dal and vegetables. We did not have the time and experience necessary for preparing the snacks which we used to have for breakfast and afternoon tea. So it was decided that only those types of food would be served which did not require any cooking. A few bags of 'chhatu' and 'chura' were brought from Calcutta by one of our teachers. But when none of us could swallow our first mouthful of 'chhatu' in the morning, it was discovered that 'besan,' and not 'chhatu,' had been bought by mistake! This is just one example of the troubles that arose in our new system of self-reliance.

The fare of the teachers and students of the Phoenix School was simpler than ours. The menu for lunch consisted of thick chapatis, and either 'dal' or vegetables—nothing more than that. In the evening it was fruits, or 'chhatu' or some other simple food. On the advice of Mr. Rajangam, Mr. Kotyal (whom everyone called 'Anna') and Gandhiji's nephew, Maganlal, Santoshda

Mahatmaji at Sriniketan 1940

By Courtesy : Bhakat Bhai

Almedabad
Greetings from us all

Post card

Carte Postale

Chotalal

Pragmibhai
C. P. P. P. P.
Pradipdas

Magaulal Gandhi
Ramesh D. Gandhi
Radharanai Das
G. P. P. P. P.

Surend Kumar Mukherjee

Shantiniketan

Bolpur, Bengal



Printed in Saxony

Greetings from Sabarmati Asram 1915

Courtesy: Rabindra Bharati (University)

organised a group of 'Diet Reformers'. Young Pramada babu, who was a new-comer, joined this group. I, too, joined the group and started taking the same food as that taken by the students of the Phoenix School.

The boys of our group had been released from our duties at the general kitchen—but the work in our own kitchen took a lot of time. At night we felt hungry; it became obvious that the diet did not suit us. And some of us began to suffer from stomach ailments. If I remember correctly, the work of 'Diet Reform' did not last long.

The 'Programme of Self Reliance', however, was carried on for about two months.

In those days, about two hundred and fifty to three hundred people used to dine, twice a day, in the two dining halls. Cooking meals, washing and cleaning the huge pots, cauldrons, and other utensils, drawing all the water that was needed for cooking and other purposes, and doing many other odd jobs day after day, from early morning till late at night—all this did not constitute an easy job for young boys between the ages of fourteen and sixteen. Although our teachers were always with us, and helped us as much as they could, it was realized that the work could not be continued in this way, without cooks and servants—particularly because, over and above this, we had to attend our classes, both in the morning and in the afternoon.

The cooks and servants were re-appointed after the summer vacation.

But I cannot say that the experience we gained during these two months was not without its value.

Every year, on the 10th of March 'Gandhi Day' is observed at Santiniketan and Sriniketan to commemorate the day on which the experiment was started.

In 1915, during the autumn recess, Andrews Saheb and Pearson Saheb visited the Kochrab asram, which had been recently founded by Gandhiji. From there the 'ashramites' sent me a picture-postcard autographed by all of them. Gandhiji, who was learning Hindi at that time, had signed his name in Hindi, and Devdas, who had been learning Bengali from me, had signed his name in Bengali.*

* A facsimile of the autographed card is reproduced in this issue,

WITH GANDHIJI AT SANTINIKETAN (JUNE, 1925)

Mahadev Desai

The visit to Shantiniketan was a boon and a solace, For, as Gandhiji said at Bolpur, it was a pilgrimage to the paternal roof where all the love of the fatherly Borodada, the elder brother of the Poet, and of the bosom friend Andrews was awaiting him. There were of course very long talks with the Poet who was anxious to understand things first-hand from Gandhiji, as he had been long out of India and as he proposed to go abroad very soon. He wanted Gandhiji to tell him what he meant by his claim to be a Sanatani Hindu, whether he believed in Varnashrams, and if he did, what it was; what were the implications of the Untouchability Reform and the Charkha and Khaddar. Finally, the Poet wanted to know Gandhiji's view of Swaraj and the means he adopted to achieve it. I am unable to give the reader the gist of the two days' conversations as they were, and were intended to be, privileged.

The meeting with Borodada was unique in many respects. When Gandhiji went to jail Borodada possibly feared that he might not survive Gandhiji's release. He was not only released but had gone to see him. On the other hand, Gandhiji's anxiety to see Borodada was very great as he had received news of Borodada's failing health. The patriarch was all excitement and what he said and did was overflowing with love. Gandhiji could not bear to sit in a chair side by side with the venerable Borodada. Even as he sat at the feet of Dababhai Naoroji some thirty-five years ago, he sat down at the feet of Borodada. 'Whatever I may be to others, I must descend from my heights here at least and shed my Mahatmaship!' he said to Borodada who insisted on his sitting in the chair. And for three days morning and evening he listened, as a child to his father, to Borodada who showered his choicest blessings on him. 'I know you will conquer' he said at the first meeting, 'I know the stuff you are made of. He was overpowered with emotion and could say no more. At the next meeting, he talked uninterrupted for the best part of an hour, blessing every item of Gandhiji's programme with a fervour and force I had never witnessed in him before. Out of the fullness of heart the mouth speaketh,' and it was useless trying to restrain him. To him it was not only "bliss to be alive in that dawn" of Swaraj, "it was very heaven" without being young. 'Faith that overcomes mountains is the first step to knowledge so say the Shastras,' said Borodada. 'You started with that faith, and to-day you are never afraid as you are in possession of the Bliss and Brahman'.

'I have faith in you. I have faith in God. My faith in you is only next to my faith in God,' said Borodada. 'What a pity!' said Gandhiji laughing, overwhelmed by the extraordinary love. 'Before truth and Ahimsa all Avidya will disappear,' went on Borodada. 'What is Avidya to-day but Imperialism

and Bolshevism and all the other isms? They will all be shattered under the bombshell of Truth. We cannot fight them with their weapons. You cannot beard the lion in his own den. But Mahatmaji, you forged your own weapons. Charkha is your weapon, not theirs. Ahimsa is your weapon and not theirs and therefore they will be conquered. I was thinking and thinking the whole day as to what to tell you and the light that He gave me after prayers I have placed before you. I could not contain myself and have, therefore, prattled away like a baby.'

'Is not this tiring?' asked Gandhiji. 'Less tiring than other talks' he said emphatically, and again repeated the sentiments he had uttered,—this time with even more vigour and vehemence than before. 'All those that oppose you will disappear like the bubbles of time. Truth will conquer and I can see defeat written on their foreheads.' It was long before this 'Trumpet of a Prophecy' was silent, the final words being 'I am speaking all this in the exuberance of joy. I have seen with my own eyes things I dreamt of but never expected to see. You are making me speak so. You have taken away my gloom and I hope that the memory of those days may pull me safe through the dreary journey through the desert that may still be before me.'

The third day was a day of leave-taking sad and sacred. I must not attempt to describe it.

The visit was a god-send to Gandhiji, for it gave him the rest of body and soul he needed so much. I have no doubt that it was of some benefit to the members of Shantiniketan too. They had a heart to heart chat with Gandhiji and they understood, they said, the message of the Charkha better than they did before. Already there are some Charkhas working there. There is an old Musalman lady, the mother of a Vishva-Bharati professor, giving all her spare time to spinning and getting her own cloth made out of her yarn. And I should not wonder if as a result of the visit there will be many more wheels plying than ever before.

THE EPIC FAST

Yarveda
Central Prison,
2. 12. 32

My dearest Borodada,*

I wish you were here on the 26th September to see Bapu and Gurudev holding each other in close and tearful embrace under that beautiful little mango tree which has passed into history.—Gurudev's head was turned away from me and so I cannot vouch for the condition of his eyes. But Bapu's eyes were turned towards me and I saw them wet with tears of joy. It was an indissoluble spiritual union that the Fast cemented and ever since Gurudev has been cooperating with Bapu in all his thoughts and words and deeds. The Fast has worked many a miracle—but this one was not the least. And here I may tell you a thing which you will treasure and which I am sure you are not going to find even in Pyarelal's book. On the fateful night of the 19th Bapu went to bed wondering what Gurudev and Sastri would feel about the thing. He was dead tired and had retired at 11 o'clock, but got up again at 2. 30 A. M. to put pen to paper in order to share his innermost feeling with Gurudev and to tell him how he was pining to get a word from him—of approbation or disapprobation, no matter what. I closed the letter at about 9 in the morning and as I proceeded to hand it to the Jail official he in his turn handed me a telegram from Gurudev blessing Bapu's Fast in words full of over whelming affection. Well, the whole week was a chapter of miracles !

I had been longing to write to you all these days, but you know that I am an ordinary prisoner though privileged to be with Bapu. This once however I have the good Jailor's permission to send you a letter of love and I do so at once so as to be in your thoughts when this reaches you at the close of this year. No one can say what the new year has in store for us, but we face it with a cheer strengthened by the confidence that there is a dear little company of kindred spirits—far and yet near—to share mentally and spiritually *whatever* may be in store for us.

Your article in the Christian Century was a thing we had all been waiting for all these days ! 'Surely', exclaimed Bapu in joyous astonishment, 'Charlie can't be going about with all my letters to him written during the past 12 years !' But it is quite like you who have a knack of losing things which are of no consequence but of keeping those which are of real value !

With very deep love

Yrs
Mahadeo

I may not write to you for months now : I have still nine months to serve—but to serve none else but Bapu, what a joy !

*The letter is from Mahatma Gandhi's Secretary Mahadev Desai to Deenabandhu Andrews lovingly addressed as Barodada. Gurudeva rushed to Yarveda Central Jail near Poona where Gandhiji had undertaken s unto death in 1932.



From a Maquette by Ramkinkar



A sketch by Nandalal Bose

Acknowledgements: R. R. Diwakar and Biswarup Bose

SARVODAYA IN THE MODERN CONTEXT

—Talk delivered by Sri Jayaprakash Narayan in connection with Mahatma Gandhi Centenary Celebrations at Sinha Sadana, Santiniketan on 17. 1. 1969.

Thank you for the opportunity to come to Santiniketan.

I am generally reluctant to accept invitation to speak on Gandhiji, his life and teachings. For I never belonged to the inner core of Gandhi's, lieutenants and for long was a doubter of his methods. Therefore I lack the authority to speak on him.

It is a matter of regret that I failed to come nearer Gandhiji during his life time though I was moving more and more closer to him. By 1947 I almost moved over to Gandhiji's position. But it was only after his death I made him my 'guide and philosopher' and there was no chance of having him as a 'friend' too. I was a socialist and am still one. What concerned me most was social and economic transformation of society. I started as a Marxian socialist like any other. After 'Stalin purges' I demarcated myself as a 'democratic socialist'.

In our younger days often inside prison we were doubters of Gandhiji's method of struggle, i. e. Satyagraha. Though participant in his movement we were always looking forward towards an armed insurrection as the climactic stage of India's struggle for independence. But this proved to be wrong. No one should claim that Gandhiji's was the only force responsible for India's independence. There were others starting from the terrorists of the early period to Netaji's I. N. A. and R. I. N. Mutiny—all contributing to the final victory. But the main stream in this confluence was the tremendous mass awakening and resistance brought about by movements created and led by Gandhiji. Historical circumstances like the disgrace of the British army in the South-East Asian front helped. For that matter, no revolution in history ever succeeded without such helpful historical circumstances. Lenin brought about the Russian revolution making full use of Tzarist failure in the First World War. I have no doubt that with all the other factors present and Gandhi and his influence on the masses being absent we wouldn't have got power from the British in 1947. I arrived at this conclusion after my experiences of the Quit India Movement in 1942.

By 1942 I was convinced about the efficacy of non-violent Satyagraha for winning power from the British. But I was not clear even then how socio-economic transformation could be brought about by Gandhian method of struggle. Psychologically I was prepared to accept the Gandhian alternative to the communist one because of the experiences of communism as was being practised both within and outside the country. All revolutionaries look at power as an instrument, a means to achieve their end. But even such a great leader as Lenin

could nor take his country to the ideal with the help of power. Because the problem is what to do with the power? Power can help in legislating for social and economic transformations. But is legislation capable of changing human values? Can socialism be practised through legislation? I have my doubts. I once took the C. S. P. programme to Gandhiji. The programme contained the standard socialist or communist aim 'from each according to his capacity, to each according to his need'. Gandhiji remarked 'If you can do this, you win my heart', Socialism or Communism cannot be achieved without a moral and spiritual revolution. And spiritual revolution cannot be brought about by power. This brings us to the controversy about means and ends. Unless steps are consistent with the goal it wouldn't be achieved. These were the questions that were agitating me when I met Vinoba. I shall come to this later.

In all revolutions the top revolutionary leaders come to power after the success of revolution. Not because they are greedy of power but because they want to make use of the power for achieving their ideal. Here Gandhiji was different. He didn't come to power after independence, which he could easily do. Instead, he declared that his work only begins with transfer of power. What was his work? It was Sarvodaya.

Maybe he borrowed the term from Jain literature. It is there in Buddhism also. But he put a separate meaning into the term. He meant by Sarvodaya self-government, equality, cooperation, community based on love. He knew that human societies would perhaps not be able to do absolutely without state. So his programme was to curb state power and limit functions of the state as far as possible. This is very similar to the ideal of communism. He was a great *practical* reformer too. But he believed that all intermediate steps must be consistent with the final end. He believed that means are also ends. He proposed an intermediate programme. The main features of his intermediate goal were economic and social independence along with moral independence. He also foresaw a struggle between military and civil power and declared that military power must be subservient to civil power. This he included in the draft which he was preparing in 1948.

His distinctive method lay in supplementing and if possible substituting power by service. He emphasized that even if both power and service are necessary, service must get the dominant role in a truly democratic society.

(Here J. P. made a remark in passing that Visva-Bharati should try its best to remain away from power as far as possible. Because that will enable it to work according to its ideal.)

Gandhiji wanted to go to the people for making them selfreliant and he wanted to create a moral sanction for his ideal from the bottom. Sarvodaya

does not believe that real power can come to the people through elections only. People have to exercise their control through day to day participation in the affairs of their governance. Even in a mature democracy this participation is lacking because of the party system.

Gandhiji wanted to organize a huge army of workers (Loksevak) for the service of the people and reconstruction of the nation. He knew that people working with powers in the government had to be supplemented by workers engaged in taking the constructive programme to the people. Though Gandhiji was complaining of the Congress leadership's disobedience (after '47) yet I have no doubt that even after 1947 he could build up such an army out of the innumerable selfless workers inside and outside the Congress. As far as I can understand Tito has done it in Yugoslavia. He built up a voluntary force of national construction. In India too if this call for mass mobilization, for national reconstruction was there and a leader like Gandhi or Nehru was there to lead it, we could have moved far ahead.

Gandhiji was a revolutionary in all aspects of life. If Gandhiji could set up his Loksevak Sangh it would have been his greatest revolutionary contribution to India. But that was not to be. He was assassinated. What happened? All the leaders, respected by people, went to share governmental power. There was no division of job between service to the government and constructive work programme. Long foreign rule already made our people look towards government not as their own instrument but as a giver from outside. So after independence too people waited for Delhi to act. Long unuse kept our national limbs atrophied. It needed continuous exercise but there was no one to lead the people in this exercise of freedom, self-reliance and national construction. There was no dearth of slogans. Undoubtedly Nehru was a great leader. And he gave so many slogans—'Aram Haram Hay' etc. But did it act? It didn't. Not because Nehru was not loved or respected but because it was issued from the top.

What programme Gandhiji would have put forward before the country facing problems of the construction work remains unknown. But he was a genius in indentifying the root problem and mobilizing most backward masses on slogans simple and vital. A non-violent revolution by people's participation for changing the people themselves might have been possible had there been Gandhiji.

A socialist man has to emerge. Present day socialists deny the need for individual socialist living and practice even within the present set-up.

When Bhaveji first started his Bhoodan my reactions to the movement were similar to those of many others. But as land-redistribution was the principal item in the Bhoodan programme and as I was also convinced about the

importance of land redistribution as the main lever of socio-economic transformation I wanted to join the movement and experiment the method in Gaya. I met with some success there and was convinced that people could be persuaded to move towards Bhoodan programme at least partially. Compared to Vinovaji's high target of 1/6th of total cultivable lands in the country coming under Bhoodan redistribution, the achievements so far attained are rather low. But compared to government programme and its implementation Bhoodan achievement appears to be quite significant. The next phase of Bhoveji's programme is—social and economic change. He wants a society essentially based on closer communal cooperation. His view of the beneficial social structure is that the society should be constituted of small viable self-governing communities. The major failure of the community development movement has precisely been in this respect.

We are now working with Gramdan Programme. The programme as such does not contain any revolutionary idea, yet it is much ahead of any programme placed before the people by any political party (including left communists) seeking popular votes. The salient points of the programme are the following :

- voluntary surrender of the legal title to land.
- Gram Sabha to become collective owner of land.
- Old owners remain permanently settled as tenants to their ex-holdings. For all practical purposes the owners retain their rights say, 82 to 85 percent.
- 5 percent of land to be donated to Bhoodan.
- 95 percent of the land belongs to the owner and he cultivates it with his own resources and contributes 1/40th of the total product to Gram Sabha.
- Right of alienation gets limited.
No one outside the Gram Dan Movement can buy Gram Dan Land.
- Agricultural labour shares—An agricultural labourer contributes 12 man-days in a year for the Gram Sabha.
- All decisions of the Gram Sabha are to be arrived at unanimously or by general consensus.

Legislation will follow persuasion and voluntary donation, i. e., legislation after conversion. This is democratic socialism.

We all agree that so far Gramdans were paper gramdans. We are now moving towards a gradually ascending order of Gramdans based on a real voluntary mass movement, From Gramdan towards Bihar Dan.

TWO-IN-ONE

Manoranjan Guha

We all know about the letter Gurudev put into Mahatma Gandhi's hands as he was departing at the conclusion of his visit to Santiniketan in February 1940. This was Gandhiji's last visit to Santiniketan during Gurudev's lifetime, and that letter, one might, say was the great founder's last will and testament in respect of Visva-Bharati. By it Visva-Bharati was bequeathed to the nation and Gandhiji was nominated executor of the testator's will more truly than this could be done by a legal document. The letter said,

"...Accept this institution under your protection giving it an assurance of permanence if you consider it to be a national asset. Visva-Bharati is like a vessel which is carrying the cargo of my life's best treasure, and I hope it may claim special care from my countrymen for its preservation."

Gandhiji read the letter and wrote his reply in the train on his way to Calcutta. Accepting, he said,

"...Of course Visva-Bharati is a national institution. It is undoubtedly also international. You may depend upon my doing all I can in the common endeavour to assure its permanence."

The joint wish of Tagore and Gandhi could hardly be ignored by the State and Visva-Bharati has been assured of permanence, so far as permanence is assurable by the State. But of course to Gandhiji, as to Gurudev, permanence meant much more than this. To them, external permanence which is attainable through money and other material resources would be valueless or even worse than valueless in the absence of a permanence of the spirit. How Gandhiji as the executor of Gurudev's will would act to help ensure this latter permanence for Visva-Bharati we can see from the answers he gave to questions put by workers here and the exhortations he made to them in December 1945 during what was destined to be his last visit to Santiniketan. Gandhiji had once called Gurudev "the Great Sentinel". If Gandhiji had lived longer Visva-Bharati would have found in him not only a great sentinel but an active overseer, too. Perhaps we never realized the full grievousness of Visva-Bharati's special loss due to Gandhiji's death.

The executor's role was cut short by death but, mercifully, not before he could leave enough guide-lines which Visva-Bharati can ignore only at the cost of its loyalty to Gurudev himself. In the light of later events, much of what Gandhiji said during the 1905 visit could be taken as constituting his own will and testament regarding Visva-Bharati. The record of that visit is an invaluable guide-book for us, which should be read and re-read, especially whenever any doubt or despondency assails our minds. To anybody—whether a teacher or a student or any other worker of Visva-Bharati—when he is in a dilemma, when

choosing between options involves a difficult moral decision or when it is not easy to determine whether a proposed step would be, in the short or long run, conducive or antagonistic to the aims of the institution, that record, containing as it does Gandhiji's many clear pronouncements as well as pregnant hints, should be a perennial provider of light. Questions from diverse angles were put by members of the staff seeking Gandhiji's advice. We shall refer here to one such question and answer. It has crucial bearing on the very *raison d'être* of Visva-Bharati as seen through Gandhiji's eyes. Here it is in Gandhiji's words, taken from Pyarelal's report :

"Then it was said by Krishna Kripalani that they did not know what they were aiming at or stood for, what the sum-total of the energies of Santiniketan and Sripiketan signified. My answer is that the ideal before you is not to represent Bengal or even India : you have to represent the whole world. Gurudev's claim was not smaller than that. He stood for humanity as a whole. He could not do that unless he represented India with its destitute dumb millions. That should be your aspiration as well. Unless you represent the mass mind you will not represent Gurudev as a man. You may represent him as a singer, as a painter, or as a great poet but you won't represent him, and history will say of Gurudev that his institution was a failure. I do not want history to give that verdict."

Nobody before Gandhiji had put Gurudev's significance and Visva-Bharati's responsibility to represent him in this light. Essentially, what Gandhiji meant was that to be true to Gurudev was primarily to try to fashion one's life and in the case of Visva-Bharati, its corporate life, after the ideals whose realization was the aim of his Gurudev's *sadhana*. Everything else must be subservient to this. Visva-Bharati should of course be a pre-eminent centre of study of Gurudev as a poet, as an artist, as a composer of music, as a philosopher and so on. Such study does facilitate our understanding, and enlarge our enjoyment of his works. Interpretations are useful and can even adorn the original legacy. But the study of Rabindranath can be carried on anywhere, not at Santiniketan only. In fact it is desirable that centres of such study should grow and multiply not only in India but in other parts of the world. The point here is that those who are engaged, whether at Santiniketan or elsewhere, in the study of Rabindranath as a poet, or as a painter or as a music-maker or as a thinker can not really regard themselves as guardians of his fame in these roles, because Rabindranath's creations in these fields will for ever speak for themselves as well as for their creator. The rich mines he has left in these fields will never lack exploiters. In fact, in those fields Gurudev needs no guardians of his fame.

If Gurudev needs any guardians of his fame it is in the sphere of his *sadhana*

to realize an all-comprehensive ideal of living in an ever-expanding relationship of love with all humanity. This love permits no exclusiveness or isolationism. It keeps knowledge from becoming a handmaid of self-aggrandising power and frees culture from its bondage to the privileged. It will not allow the sacrifice of human dignity to arrogance of status or compromise with injustice, however prettily dressed. It is here that "the destitute dumb millions" come in. It is here that the *sadhak's* prayer to God to bend his heart down to the lowliest, the despised and the down-trodden of the earth rises to the highest poignancy. It is here that Gandhiji seeks and finds the essence of Rabinدرانath as "a universal man". It is here that Gandhiji points to Santiniketan's and Visva-Bharati's special task to represent Gurudev as a man, that is by trying to realize Gurudev's ideal which is an ideal of living. Gandhiji believed that only those who followed this ideal of living could aspire to be guardians of Gurudev's fame and to them only words like "followers" and "devotees" could truly apply.

Substantially, the same point was made by Gandhiji in a letter to Magaulal Gandhi as far back as 1918 in a reference to Gurudev's ideals at Santiniketan. To illustrate the point Gandhiji took the example of Rama, Bharat and Lakshman from the Ramayan. He said that there must have been kings other than Rama who destroyed *rakshasas* but whether they had some of Rama's other great qualities or not, their fame was ephemeral whereas Rama's fame has shone through the ages. This has been so because Rama had devotees like Bharat and Lakshman who in their lives exemplified the ideals projected by Rama. Thus they became true representatives of Rama and, thereby guardians of his fame. What Bharat and Lakshman did for Rama Gandhiji wanted Visva-Bharati to do for Gurudev. Only thus can Visva-Bharati according to Gandhiji fulfil its basic mission and become a living and continuous monument to Gurudev.

We shall conclude by recalling just another of Gandhiji's remarks made at his meeting with the staff members during the 1945 visit. A questioner said that he was bewildered, being pulled in two different directions by the ideals of Gurudev and Gandhiji both of which appealed to him. Gandhiji's reply was forthright. The suggestion that there was a conflict between Gurudev and him was, Gandhiji said, "a reflection on both Gurudev and myself. I have found no conflict between us. I started with a disposition to detect a conflict between Gurudev and myself but ended with the glorious discovery that there was none." This was the statement of a man who never arrived at a judgment without the most scrupulous weighing of evidence and the most exacting possible self-examination and who would never, merely to please or to seek an easy way out, utter what he did not whole-heartedly believe to be the truth. If we believe that the spirit of Gurudev hovers over Santiniketan then we should believe that the spirit of Gandhiji also hovers over here and further, that they are not two, but one spirit or two-in-one.

Reception to Mahatmaji

The formal reception to Mahatmaji was held at 3-30 P. M. in the sunlit Mango Grove where Mahatma Gandhi walked all the way from the Shyamali. Besides the inmates of the ashrama a large crowd from Bolpur and neighbouring villages silently bordered the grove which resounded with the sonorous chants of Vedic mantras.

Gurudeva garlanded Mahatma Gandhi and welcomed him in these words :

"I hope we shall be able to keep close to a reticent expression of love in welcoming you into our ashrama and never allow it to overflow into any extravagant display of phrases. Homage to the great naturally seeks its manifestation in the language of simplicity and we offer you these few words to let you know that we accept you as our own as one belonging to all humanity.

Just at this moment there are problems that darken our destiny. These we know are crowding your path and none of us is free from their attack. Let us for a while pass beyond the bounds of this turmoil and make our meeting to-day a simple meeting of hearts whose memory will remain when all the moral confusions of our distracted politics will be allayed and the eternal value of our true endeavour will be revealed."

Replying in Hindi Mahatma Gandhi made feeling references to C. F. Andrews who, he said, was lying seriously ill in Calcutta :

"At the very outset I call to mind Andrews whom I met the very first thing in the morning in Calcutta. It was his very great desire to see me and the poet meet here at Santiniketan. We all regret his absence at to-day's function. Let us pray that he may recover at an early date and that God may give him peace.

Even though I call this visit a pilgrimage, allow me to say that I am no visitor here. I feel as if I had come to my home. I recollect in this connection the early days of the ashrama in 1915 when its hospitality was made available to me and my family, who had nowhere to lay our heads.

Ever since that time I have had numerous occasions to realize what love Gurudeva has for me. Naturally, therefore, I seized the very first opportunity to come to him begging his blessings. As usual I have succeeded in my begging mission, I have received Gurudeva's blessings and my heart is full to the brim with joy. I shall speak no further, because where the relation is one of love words are of no use."

Santiniketan and Sriniketan*

The most outstanding event of the month was the two days' visit of Mahatmaji and Kasturibai, who arrived on February 17 for two days of quiet repose in our asrama.

Despite precautions taken Santiniketan was inundated with visitors on the occasion and we were hard put to it to enable Mahatmaji to have his desired rest.

Immediately after arrival and subsequently Mahatmaji held anxious discussions with Gurudeva about the serious turn C. F. Andrews' illness had taken. In their speeches and talks they movingly referred to their friend 'Charlie' whose absence at the auspicious occasion was regretted by both.

During his sojourn here Mahatmaji visited the various departments of Santiniketan and Sriniketan, attended the performance of *Chandalika* especially arranged for him, granted several interviews and held long talks with Gurudeva. He was obviously delighted to renew old acquaintances and revisit familiar spots.

On the morning of February 19 Mahatmaji took leave of Gurudeva and the inmates of the asrama and left for Calcutta. We hope that he would pay many more visits to Santiniketan which he calls his "second home."

An account of the reception given to Mahatmaji at the *Amra Kunja* on

the afternoon of his arrival will be found elsewhere.

...

Our Upacharya C. F. Andrews is lying seriously ill in the Presidency General Hospital, Calcutta.

He had an attack of dysentery while residing in the asrama and towards the last week of January decided to make a journey to Calcutta in order to undergo a course of treatment there. Subsequently he developed high blood pressure and other symptoms necessitating a minor operation for the latter. The operation along with a number of serious complications brought severe strain on his system and for over a week now his condition has been causing grave anxiety.

Numerous friends and admirers of C. F. Andrews will be glad to know that all possible arrangements have been made for his nursing and medical treatment. The medical council formed in co-operation between the authorities of the Presidency General Hospital and some of the best Indian physicians and surgeons outside, will enable the public to get authoritative news from time to time.

The second operation, which it seems has to be undertaken in order to deal radically with the disease, will be postponed for the time.

* From the Visva-Bharati News—March, 1940.

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Two Letters

The following extract from *Harijan* (March 2) together with Mahatmaji's reply to Gurudeva's letter bearing as they do Gandhiji's impression of his recent visit to the ashrama will be of interest to many of our readers.

"The visit to Santiniketan was a pilgrimage to me.

Santiniketan is not new to me. I was first there in 1915 when it was yet taking shape, not that it is not doing so even now. Gurudev is himself growing. Old age has made no difference to the elasticity of his mind. Santiniketan will, therefore, never cease to grow so long as Gurudev's spirit broods over it. He is in everyone and everything in Santiniketan. The veneration in which he is held by everyone is uplifting because it is spontaneous. It certainly uplifted.

The title the grateful students and staff gave him accurately describes the position he commands in Santiniketan. He does so because he has lost himself to the place and the congregation. I saw that he was living for his dearest creation Visva-Bharati. He wants it to prosper and to feel sure of its future. He had a long talk about it with me but that was not enough for him, and so, as we parted, he put into my hands the following precious letter :—

Uttarayan

19. 2. 40.

Dear Mahatmaji,

You have just had a bird's-eye view this morning of our Visva-Bharati centre of activities. I do not know what estimate you have formed of its merit. You know that though this institution is national in its immediate aspect it is international in its spirit, offering according to the best of its means India's hospitality of culture to the rest of the world.

At one of its critical moments you have saved it from an utter break-down and helped it to its legs. We are ever thankful to you for this act of friendliness.

And, now, before you take your leave of Santiniketan I make my fervent appeal to you. Accept this institution under your protection, giving it an assurance of permanence if you consider it to be a national asset. Visva-Bharati is like a vessel

which is carrying the cargo of my life's best treasure, and I hope it may claim special care from my countrymen for its preservation.

With love

Rabindranath Tagore

Who am I to take the institution under my protection? It carries God's protection because it is the creation of an earnest soul. It is not a show thing. Gurudev himself is international because he is truly national. Therefore all his creation is international and Visva-Bharati is the best of all.

I have no doubt whatsoever that Gurudev deserves to be relieved of all anxiety about its future so far as the financial part is concerned. In my reply to his touching appeal I have promised all the assistance I am capable of rendering. This note is the beginning of the effort.

The following is the text of Mahatmaji's reply to Gurudeva's letter :—

On the way to Calcutta

19. 2. 40

Dear Gurudev,

The touching note that you put into my hands as we parted has gone straight into my heart. Of course Visvabharti is a national institution. It is undoubtedly also international. You may depend upon my doing all I can in the common endeavour to assure its permanence.

I look to you to keep your promise to sleep religiously for about an hour during he day.

Though I have always regarded Santiniketan as my second home, this visit has brought me nearer to it than ever before.

With reverence and love,

Yours

M. K. Gandhi

MAHATMA GANDHI CENTENARY CELEBRATIONS

The following functions were held at Visva-Bharati early this month beginning on the eve of the auspicious day of Mahatma Gandhi's Birth Centenary. A detailed report will appear next month.

<i>Date</i>	<i>Time</i>	<i>Function</i>	<i>Venue</i>
1 October, Wednesday	6-45 P. M.	Film Show "Mahatma"	Gour Prangana
2 October, Thursday	4-30 A. M.	Vaitalik	Santiniketan. Vinaya-Bhavana Sriniketan
	7-00 A. M.	Mandir	
	8-30 A. M.	Homage to Gandhiji by the students of Patha-Bhavana & Siksha-Satta	Natyaghar
	6-00 P. M.	Illumination	Gour Prangana, Dehali, Sinha Sadana Purva & Paschim Torana, Shyamali.
	6-45 P. M.	Dance Drama— "Chandalika"	Gour Prangana
4 October, Saturday	8-15 A. M.	Seminar on "The concept of man in Gandhiji's Philosophy	Natyaghar
	2-30 P. M.	-do-	-do-
	6-45 P. M.	Dramatic Performance ; "Je Alote Mukh Dhuye" (on the life of Gandhiji)	Gour Prangana

NEWS AND NOTES

The birth centenary of Jagadananda Roy was celebrated at a meeting held under the auspices of Patha-Bhavana at Sinha-Sadana on Aswin 3 (September 20). Sj. Pramathanath Bisi, renowned author and old boy of Santiniketan and Sj. Hirendranath Datta, well-known writer and late Adhyapaka of Visva-Bharati, were the principal speakers of the evening. Adhyapaka Upendrakumar Das of Vidya-Bhavana presided over the function.

After the opening song, Adhyapaka Nirranjan Sarkar who had been himself a pupil of Jagadananda Ray welcomed the distinguished guests on behalf of Visva-Bharati. He gave an outline of further programmes of the centenary celebrations undertaken at Visva-Bharati. By way of introducing the celebrated teacher to the students, Sj. Sarkar gave a brief life-sketch of Jagadananda Ray touching upon the sterling qualities of the man for which his students will always cherish his memory with reverence and affection.

Sj. Pramathanath Bisi who was one of the earliest students of Jagadananda Ray spoke of the dedicated service that he had rendered to Santiniketan in various capacities under the inspiring influence of Gurudeva. Sj. Bisi was understandably in a nostalgic mood and with his characteristic wit, dwelt upon some of the lighter aspects of his intimate relationship with Jagadananda Babu. He made feeling reference to the softer side of the otherwise stern personality of Jagadananda Babu recalling in particular, the day he took leave of his beloved teacher. Speaking of the pioneering work of Jagadananda in the field of scientific literature, Sj. Bisi said that the direct homely style which he hewed for presenting hard facts of science to laymen and especially children was still unparalleled. It is for this unique style of his that Jagadananda will have a niche in the temple of literary fame. Referring to the many-sided character of Jagadananda Babu, Sj. Bisi bore witness to his superb acting in several roles of Gurudeva's dramas. He ventured to say that the character of Dada in Phalguni was portrayed by Gurudeva after Jagadananda.

Sj. Hirendranath Datta had never met Jagadananda Ray. But he recalled how as a child, he had, at his father's instance, written to Jagadananda Babu from his remote East Bengal village, requesting him to explain 'the wondrous spectacle' of Halley's Comet and got a nice reply throwing further light on the blazing phenomenon. Sj. Datta said that by virtue of his scientific writings, Jagadananda held the position of the science-teacher of the younger generation of Bengal as a whole of his time. The varied interests of Jagadananda and his diverse pursuits immensely enriched his personality and it was personality that made a teacher worth the name, Sj. Datta observed.

Adhyapaka Upendrakumar Das in his presidential address recalled some of the interesting aspects of Jagadananda Babu's character which he had observed from the distance as a student of Siksha-Bhavana. He recounted a few incidents

which showed that Jagadananda Babu, though a strict disciplinarian, had a heart of gold.

The meeting ended with the singing of Āmāder Santiniketan.

Information has reached us about the celebration of Jagadananda birth centenary at his home-town Krishnagar. A function was held at the Krishnagar Public Library where S. J. Amiya Kumar Sen, formerly of Visva-Bharati, opened an exhibition on the life and activities of Jagadananda. The foundation stone of a proposed memorial to Jagadananda was laid by his cousin, S. J. Shyamalananda Ray at Raypara, his birthplace on the same day.

Dr. Amiya Kumar Chakravarty, long associated with Gurudeva and Gandhiji and at present Professor of World Religions, State University College of New York (USA) had recently been to India on an assignment at Panjabi University, Patiala. From New York Dr. Chakravarty came by way of the Soviet Union where he stopped for a visit to Tolstoy's home and farm in Yasnaya Polyana. The Director of the Tolstoy Museum after taking him round took a sprig of Jasmine from Tolstoy's garden, simply saying, "Could you place this on the Gandhi Memorial Stone at Rajghat?" This was a sacred and tender thought which came out of the deep spiritual contact which two of the greatest minds of West and East had established over half a century ago. So the sprig of Jasmine which a thundering Russian jet had helped in transporting from Moscow to Delhi was quickly placed by an Indian Scholar pilgrim on a saintly memorial. Dr. Chakravarty also placed before Prime Minister Indira Gandhi a suggestion of Director Puzin that a Gandhi exhibition be arranged in this centennial year in Yasnaya Polyana.

During his short stay in this country, Dr. Amiya Chakravarty visited Santiniketan twice, early in August and again in September. The Study Circle of Visva-Bharati arranged a talk by Dr. Chakravarty on the evening of September 12. In his talk entitled Modern Poetry and Scientific Thought, the speaker emphasised the need to recover the unity of feeling in the context of everyday, contemporary life. The professional, intellectualized or ritualistic versions of religion he characterized as a dogma far removed from the spirit of science and poetry. Higher science was of course to be distinguished from mere mechanism and the terror and triviality of know-how. Through the higher science a scientist, like Einstein, was able to climb to the stars which the religionist could not hope to match. Modern life had somehow to recover the primal, unitive consciousness and not degrade itself with emotionalism or supernaturalism. The roadblock of verbiage and insensitivity removed, poets and scientists would be free to find "Existence is enough". The new poetry-and science-will not preach, but make us more aware.

Dr. Chakravarty's speech was summed up by Dr. Sisir Kumar Ghosh at the end of the meeting.

We are happy to note that Rabindra Bharati conferred the degree of D. Litt, Honoris Causa, on Prof. Chakravarty, along with Poet Jasimuddin, Kazi Nazrul Islam and Tarasankar Bandyopadhyaya at a Special Convocation held in Calcutta on the 11th September last.

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The Introduction Meeting of the new entrants to Kala-Bhavana was held at Nandan on the evening of September 13. There was a variety programme of music and dances given by the students including the freshers. The function was presided over by the Upacharya, Dr Kalidas Bhattacharya. Highlights of the programmes were Bodhu Baran dance, Bihu Dance, Bhangra dance and Space Odyssey or journey to the planets all of which were highly appreciated by the packed audience.

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The birth anniversary of Silpaguru Abanindranath was observed at a meeting organised by the Kala-Bhavana Chatra Sammelani at Nandan on the evening of September 24. S. J. Dharendra Krishna Dev Barman presided over the meeting and S. J. Benode Behari Mukhopadhyay gave an illuminating talk on the art of Abanindranath.

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A photographic exhibition of Adhyapaka Kashinath Bhattacharya was held at Nandan last month.

A special exhibition from the Ceylon collections of Kala-Bhavana was recently held at Nandan.

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A group of eight French students was at Santiniketan in early September for Campus Stay under the programme of Experiment in International Living. On their arrival on September 1, they were given a reception at an Orientation meeting with a welcome address by Dr Sisir Kumar Ghosh. While the seven lady students of the party stayed at the guest house the only member Mr Christian Mallet shared the community life of our young men at the Vidya-Bhavana Boys' Hostel. All of them had their meals at the general refectory. During their stay the visitors attended classes of different Arts faculties and went round the various departments of Visva-Bharati. A special exhibition was arranged at Nandan at which Adhyapaka D. N. Kowshik explained to the visitors the growth and evolution of Indian Renaissance Painting with the help of slides. Adhyapaka Kanchan Chakravarty gave an illustrated lecture on the Raga-Ragini Paintings of Western India and Indian

Folk Art. The party visited Sriniketan where they were taken round the different sections. Later they made an on-the-spot study of the village re-construction work by the Social Work department of P. S. S. at Benuria. On the eve of their departure the visiting group met our students at a farewell function organised by the Chatra Sammelani on the 9th. evening. A programme of entertainments was gone through under the supervision of S. Sushil Kumar Bhanja, Adhakshya, Sangit-Bhavana. Much to the delight of all, the visitors also contributed to the programme with songs and music. Dr R. S. Tomar, Adhyaksha, Hindi-Bhavana, who was in charge of the visitors, took all care to make their stay comfortable and fruitful.



A batch of twentytwo students accompanied by eight teachers recently participated in the Commonwealth Youth Festival held at Rabindra Natyasala, New Delhi in the first week of September. The party was involved in a railway accident on the way to Delhi but our students stood well the shock and minor injuries sustained. On the 9th September night, they staged Gurudeva's Chandaliika which won praise and admiration from all quarters. The cast consisted of Bharati Ray (Prakriti), Pratibha Singha Ray (Mother), Kumkum Kapoor (Ananda), Senaratna (Curd-seller) and Wijeratna (Guard), all of whom rendered their parts exceedingly well. The dancing group consisting of Srirupa Chakravarty, Sakuntala Pareek, Jayasri Mukherjee, Damayanti Aubeluck Sunanda Ray, Manju Chakravarty, Hena Dev, Rukheswar Barma and Jayanta Saha impressed the audience by their elegant performance. Rina Sen, Gouri Sengupta, Kalyani Dattagupta, Sarmila Ray, Ashok Ganguli and Arabinda Chatterjee gave excellent support with their songs. S. Nirmal Nandi, S. K. Poduval and S. Madhav Mukherjee assisted in the music. S. Amubi Singh was in charge of the dance. S. Sukhen Ganguli assisted by S. Rita Hui helped with the decorations and make-up. Syed Badrudozza and Rathin Sengupta representing Visva-Bharati Chatra Sammelani participated in the meetings and discussions held during the festival.

At the invitation of the Bengali Higher Secondary School, New Delhi, our party gave another performance of Chandaliika on the boards of the Indra-prastha College on September 8. The show was preceded by a short programme of Tagore songs.

Adhyapika Arati Basu accompanied the party as teacher in charge of the girl students. Dr. Biswanath Bandyopadhyay was the contingent in charge,

The following meetings of the Visva-Bharati Study Circle were arranged during the months of August and September, 1969.

1. Sri Sunanda Kar, a noted scholar and litterateur of Orissa spoke on "Philosophy of Rabindranath" on the 25th October, 1969.
2. Dr. Partha Ghosh of the department of Physics, Visva-Bharati gave a talk on "The Special Theory of Relativity" on the 8th September, 1969.
3. Professor Amiya Chakravarty, noted poet, delivered a lecture on "Modern Poetry and Scientific Thought" on the 12th September, 1969.
4. Sri Khageswar Mahapatra of the department of Oriya, Visva-Bharati, read a paper entitled "বনলতা সেন ও অলকা সান্যাল,-আধুনিক কাব্যচেতনার দুই দিক" on the 15th September, 1969.
5. Sri Pabitrakumar Ray of the department of Philosophy, Visva-Bharati read from his work "Alienation and the Philosophy of Rabindranath" on the 22nd September, 1969.

All the meetings were well attended.



Well in advance of the autumn recess the students of Visva-Bharati are intensely busy with rehearsals of every kind. Nearly a month is packed with dramatic performances and other entertainments. Gour Prangana is alive with play-goers almost every evening. The festival spirit is caught up by members of the staff as well and they join the students on the stage or produce shows of their own.

Sarodotsava is customarily observed through a dramatic performance at Santiniketan. This year the 'University' play was the Sanskrit drama *Swapna Vasavdatta* of Bhāsa staged on September 27. The drama season had of course, begun earlier with the staging of *Nāṭak Noy* by the residential students of Siksha-Bhavana. Gurudeva's *Achalayatan* was presented by Palli Siksha Sadana students on September 28. Much to the regret of all the play was marred by the bad acoustics of Natyaghar where it was held in view of inclement weather. The students of Siksha Satra gave a delightful performance of *Āmra Prajāpati*, a play written by one of their teachers, S. J. Mohit Chakravarty on September 29. The students of Siksha and Vidya Bhavanas jointly produced two short plays *Flu* and *Athacha*—the latter written by Adhyapaka Paritosh Bandyopadhyay—both of which were successful. The staff and ex-students of Sriniketan staged *Tumi Sandhyar Megh* at Sriniketan on October 1. A play written by Adhyapaka Sunil Chandra Sarkar, *Je Alote Mukh Dhuye* was staged by Vinaya-Bhavana on October 4. This drama based on an episode of Mahatma Gandhi's life formed part of the Centennial celebrations.

In between the dramatic performances there were programmes of other descriptions. The Research Scholars of the university arranged a variety entertainment on Sept. 21 in aid of charity to the flood-stricken people of Maldah. There was also a variety programme on September 25 under the auspices of Sahityika. A pleasant function introducing the newly admitted students of Sangit-Bhavana was held on September 26.

A combined meeting of the three vibhagas of Patha-Bhavana was held at Natyaghar on September 23, under the presidentship of Sm. Lila Majumdar, noted litterateur and ex-teacher of Santiniketan. The meeting was very attractive with a miscellany of articles, recitations, English nursery songs, Tagore songs, dances etc. The middle of the hall where the meeting took place was beautifully decorated. Sm. Lila Majumdar who is especially known as a writer of children's literature, recalled with warm affection her old association with the Santiniketan school. The few words she said by way of advice to the youngsters had a literary flavour of their own. The boys and girls, she said, should write direct from their experience and discard all that was extraneous, however specious. Like Japanese flower arrangement, their writing should aim at beauty in simplicity. Not a word should be used that would not be missed, when dropped.

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Sj. Sushendra Kumar Ghosh, Adhyapaka in Sculpture, Kala-Bhavana, left for the U. K. on September 16, with a British Council Scholarship for one year. Sj. Ghosh is to join the Goldsmith College in England.

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Adhyapaka Kalyan Kumar Bagchi of the Department of Philosophy left for the U. K. on October 3, under the Commonwealth Education Programme. Prof. Bagchi will be at Oxford, Sterling and Edinburgh Universities during his stay abroad.

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We are very happy to learn that Dr. Sushovan Banerjee of our Medical department has passed the Diploma examination in Clinical Pathology from the School of Tropical Medicine, Calcutta, with distinction standing first with a gold medal. Our congratulations to Dr. Banerjee.

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Dr. Biswanath Banerjee, Professor and Head of the Department of Sanskrit, Pali and Prakrit, has been elected a member of the Local Consultative Committee (Head Quarters : Aligarh Muslim University) of the Indian National Commission for Co-operation of UNESCO on the "History of Literary Currents in Central Asia."

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Md. Abdul Haq Ansari, Head of the Department of Arabic, Persian and Islamic studies, participated in an International Seminar on "Guru Nanak's Life and Teachings" held on the occasion of the Quin-centenary celebrations of the Guru, from September 3 to 5 under the auspices of the Panjabi University, Patiala. Dr. Ansari read a paper on "Guru Nanak's view of God." He has contributed a treatise entitled "Islam—Belief and Practice : Theology and Ethics" to the volume on Islam which was released at the inaugural session of the Centenary Celebrations along with four other volumes on Hinduism, Buddhism, Christianity and Sikhism. Dr. Ansari has also been elected a member of the Advisory Board of the Journal of Comparative Religion which is being published by the Panjabi University.

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Dr. Sanat Kumar Sen of the Department of Philosophy, visited the Centre of Advanced Study in Philosophy, Madras University as an Exchange Teacher for the period August 7 to 11. He read four papers at the weekly seminars there, attended by teachers, research scholars and post-graduate students. The papers created lively interest and led to stimulating discussions.

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Dr. B. K. Chowdhury, Director and S. J. Sunil Sengupta, Assistant Director, Agro-Economic Research Centre, attended a seminar held at Poona from September 13 to 15 to discuss reorientation of the work of the village surveys and re-surveys and the various theoretical, conceptual and analytical problems connected with these surveys.

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Silpotsava was celebrated at Sriniketan on September 17, 1969. The day was ushered in with an early morning Vaitalik. The main function commenced at 8.00 A. M. with the arrival of a traditional procession of workers and trainees of the Cottage Industries and Extension Centres carrying with them various tools and implements with which they work to the accompaniment of Gurudeva's song "Jini Sakal Kajer Kajee". Dr. Kalidas Bhattacharya, Upacharya, presided over the main function and Adhyapaka Sri Sambhu Ghose, Minister, Cottage and Small Scale Industries, West Bengal, was the Guest-in-Chief. S. J. Brajagopal Goswami recited Vedic hymns and S. J. Jagabandhu Misra read out their Bengali translations. Appropriate passages from Gurudeva's writings were read out by S. J. Dwipendranath Mukhopadhyay.

After the song "Sab Kaje Hath Lagai Mora" was sung the Upacharya in his

address welcomed the Chief Guest and others present, and explained the significance of the Silpotsava.

The Guest-In-Chief Prof. Sambhu Ghosh, in his brief address emphasized the crying need for revival of the Cottage Industries in West Bengal.

After the main ceremony, a three-day exhibition of Handicrafts was opened at the Silpa-Sadana by S. J. Pannalal Dasgupta, M. L. A. It was visited by a good number of visitors from the surrounding villages. The lay-out and decor of the exhibition were very attractive. The exhibits contained a wide variety of artistic handicrafts including the work of Siksha Satra students.

A swimming competition was organised at Sriniketan on the day participated by the students of Visva-Bharati and the village boys and girls. S. J. Santosh Ray, an ex-worker of Sriniketan presided over the function and gave away the prizes.

In the afternoon at 3 P M an exhibition Ha-du-du match was played between staff and ex-students vs. students of Sriniketan, in which the former won by 3-1. Later in the afternoon an exhibition Football match was played between Ashutosh College X and Visva-Bharati XI, the former team won the game by 3 goals to nil.

In the evening a musical soiree was held Rabindra-Sangit by the students of Siksha-Charcha and variety performance by the students of F. C. W. T. C. won much appreciation.



The following office bearers of the Silpa-Sadan Chatra Sammilani were duly elected on 9. 9. 69 for the year 1969-70.

President—Sri Arunkanti Sen, General Secretary, Md. Anwarul Quader, Secretary for social and cultural activities Md. Mohafujal Islam, Secretary for games—Sri Sailendranath Saha, Students representatives—Md. Zahidul Islam and Sri Prasanta Kumar Saha.

A tea stall, organised by the Silpa-Sadan Chatra Sammilani, was an attraction on the day of Silpotsava.

The newly admitted students of Silpa-Sadana Training Section were introduced to the present students and staff at a function held on 22 9. 69. The Upacharya presided over the meeting.



Under the Gandhi Centenary programme of the Palli Samgathan Vibhaga Sramadan and beautification projects were organised by the Village Extension Section at Monedanga Santal Para. 100 Adibasi villagers on the 6th

September volunteered to renovate the Adult Education House. Cleaning of jungles, repair of roads etc were also undertaken by the villagers.

Teams from Bergram-Bratidal, Paruldanga, Kankali Vidyapith and Siksha-Satra, participated in the Rural School Football Tournament (League) organised by the Physical Education Unit of P. S. V. with active co-operation of the Bratibalaka organisation of Village Extension Section. On 5. 9. 69. Sj. Satyadas Chakravarty, Adhyaksha, P. S. V. inaugurated the Tournament.

Under the auspices of the P. S. V. a village workers' conference was held at Sriniketan on the 21st September. This was presided over by the Adhyaksha, P. S. V. Sj Satyadas Chakravarty and Sj. Pannalal Dasgupta, M. L. A. graced the occasion by his presence. 25 village workers took part in the discussion. To celebrate the Gandhi Centenary Programme in the surrounding villages a week-long fixture was also drawn up from 2nd October to 8th Oct. 69 at the meeting.

On the 21st September. a story-telling competition was held at Sriniketan under the guidance of the Brati-Balaka organisation of Village Extension Section, Thirty selected Bratibalakas and Bratibalikas and pupils from Adult Education Centres took part in it. Prizes were awarded by Sj Kalidas Ghosh, Rector, Siksha-Satra, for the best performances.

The Birbhum District Service-cum-Marketing Industrial Cooperative Union has been formed at Sriniketan with Sj Manoranjan Guha as President and Sj Santabrata Chattopadhyay as Secretary. The inauguration of the Union was performed by Prof. Sambhu Ghose, Minister of Cottage and Small Scale Industries, Government of West Bengal at a ceremony held at Sriniketan on September 18.

We welcome in our midst the following members of the staff who have joined Visva Bharati service recently :

1. Dr. N. B. Majumdar—Professor of Education, Vinaya-Bhavana
2. Sri Subrata Choudhuri—Adhyapaka in Bengali, Patha-Bhavana.

About 200 boys and girls of Patha-Bhavana are being given training in swimming for an hour in the forenoon twice a week.

Three boys of Patha-Bhavana one in basketball, one in football and one in swimming (Soumya Mohanti, Amitava Chatterjee and Bidyut Datta) have been selected to participate in trial matches for selection of West Bengal State Teams for the coming All India National School Games (Autumn).

The Patha-Bhavana Football team this year went up to the quarter-final of the State level Subrata Mukherjee Cup. In this match Patha-Bhavana lost to Don Bosco School of Nadia by 3—0 goals. Patha-Bhavana also played a friendly match with Batanagar School, Patha-Bhavana lost by 3—0 goals.

3. (a) Visva-Bharati Senior Boys' team participated in friendly matches at Visva-Bharati with the following outstation teams :

- | | |
|----------------------------------|----------------------------|
| (a) Kalyani University | Kalyani won by 3-0 goals |
| (b) D. S. A. Birbhum | D. S. A. won by 2-0 goals |
| (c) Narendrapur R. Mission Asram | Drawn one all |
| (d) Jugajatri Club, Bolpur | Jugajatri won by 2-0 goals |
| (e) Burdwan University | Burdwan won by 3-0 goals |

(b) At the invitation of Jadavpur University our Senior boys' team played a friendly football match with Jadavpur University team at Rabindra Sarobar Stadium. Jadavpur won by 5-2 goals.

On the Teachers' Day (September 5) a football match was held at Santiniketan between the teachers of Visva-Bharati and Bolpur College. Visva-Bharati teachers won by 2-1 goals.

The following programmes of Visva-Bharati can be heard from the Calcutta Station of All India Radio on the dates mentioned against them.

October 28, 6-30 p. m. (instead of 27th, 9-30 p. m.) General : শারদোৎসব

October 29, 6-30 p. m.—Rural : সাঁওতাল গ্রাম মহিষডাল

November 24, 9-30 p. m.—General : বিশ্বভারতীতে প্রাচ্যবিজ্ঞানচর্চা

November 26, 6-30 p. m.—Rural : গ্রামকর্মী শিবিরে একদিন

SANGIT-CHAKRA

Sangit-Chakra, an informal association of music lovers, came into existence early this year. It has since organized quite a number of well-thought out programmes of distinctive quality and taste. The circle from the very beginning has had a definite purpose—namely, creating an atmosphere in which local music lovers and musicians can come in contact with each other and musicians from outside can also be invited at times. The sessions aim at an

educative value and not just providing entertainment. This fact is clearly reflected in the over-all organisation of the circle and its particular programmes. The circle is open to all having a genuine interest in music no matter whether they are students, teachers or residents of Santiniketan or complete strangers.

After the summer vacation so far the following programmes of Sangit-Chakra have been gone through.

1. Recorded popular old songs.
2. Kheyal and Thumri presented by Sm. Mamata Dasgupta.
3. French music programme directed by Mme Veilhem and performed by students.
4. The students and teachers of different Bhavanas presented songs selected in a manner to demonstrate "*Rabindra Sangite Vaichitra*"
5. Recorded classical music by Old Masters.
6. Violin recital by Sj. Robin Ghosh of Calcutta.

Sj Anadi Das, Sj Dilip Das and Sj Manas Dasgupta provided accompaniment on the Tabla in the different programmes. Sj. Jyotsna Ghosh and Sm. Sahana Mukhopadhyay accompanied on the Violin.

Suman Sarkar

OBITUARY

We deeply regret to announce the death of the famous actor-director and producer Modhu Bose on September 27. Son of the famous geologist Pramathanath Bose, he was for sometime a student of Santiniketan, the account of his stay here being recorded in his autobiography. He staged Gurudeva's *Dakhtia* very successfully in Calcutta and produced two of his books *Giribala* and *Sesher Kabita* on the screen. His death is a loss to the cultural life of Calcutta.

We are very sad to learn that Sm. Sulata Sinha Choudhuri, ex-student of Siksha Charcha, Sriniketan died suddenly on the 17th of last month at the very early age of 34. At the time of her death she was working as the headmistress of Madhaipur Pre-Basic School. We offer our sincere condolences to the bereaved family.

Belki

मेगाँव, वर्धम.

1-10-40

Dear ~~Gravel~~ Gravel,

You must
stay yet awhile.
Humanity needs
you. I was pleased
beyond measure
to find that
you were better.

With love,
Yours
M. Gandhi

Occasionally there appears an arena of historic making history where mortal beings close the curtains of humanity. They wield an instrument of power, almost physical in its compelling power and often relentless, which exploits weakness in ~~man~~ human nature its greed, fear or vanity. When Mahatmaji came and opened up the path of life for India he had no obvious means of power as such. He was a non-violent authority of coercion. The influence which converted thousands unwillingly was ineffable, like music like light, its source is unknown great because of its method of operation is selfless. This is the reason



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On the occasion of the
anniversary of his birth
I offer my reverent salutation
to Guru Nanak who is one
of the greatest of the messengers
of spiritual emancipation.

Abindranath Tagore

10/11/36

VISVA-BHARATI NEWS

November 1969

On the occasion of the eightieth birthday of our late Acharya Jawaharlal Nehru, we reproduce below a letter written by Gurudeva in appreciation of Jawaharlal's story of his own life and the latter's reply thanking the poet.

Santiniketan
May 31, 1936

Dear Jawaharlal,

I have just finished reading your great book and feel intensely impressed and proud of your achievement. Through all its details there runs a deep current of humanity which overpasses the tangles of facts and leads us to the person who is greater than his deeds and truer than his surroundings.

Yours very sincerely
Rabindranath Tagore

Anand-Bhavan, Allahabad
June 10, 1936

Dear Gurudeva,

My sister has sent me your letter. Need I say how proud and grateful I feel to have your commendation in such generous language? Many friends have used words of praise for my book, some have criticised it. But what you have written goes to my heart and cheers and strengthens me. With your blessings and good-will I feel I can face a world of opposition. The burdens become lighter and the road straighter.

I go tonight to my sister at Mussoorie for a few days. With homage and affection.

Yours
Jawaharlal Nehru

LETTERS TO GURUDEVA VOL : XXII

C. F. Andrews.

Continued from *September* Issue

(46)

Delhi

May 23 [1914]

My dear friend,

How formal and dead my own letter to you seemed to be when yours came to me with its living pain this morning ! Forgive me my lack of sympathy. Since this new letter I have been longing with an intensity of longing to be by your side, yet I know that this was not needed for the Mother has been with you all the while. But I have been with you since your letter came in very deed—remembering you each moment : and it has given me a great comfort to know that you could turn to me and tell me what you were passing through. That was your goodness. In this way you have been more faithful to our friendship than I.

Now the minutes and the hours seem leaden-weighted till I am free to come to you. But just as I knew in South Africa that the very pain of separation was leading my love higher, so I feel now. You are to go through this alone, the Mother holding your hand : that was ordained : but when the hour comes I shall bring you joy. That is my faith.

My heart is yours, my beloved friend, and you are teaching me in the only way I can ever learn—through sympathy and love. Your letters have been coming morning by morning like messengers with their strange changed note from happiness to suffering. And I have been seeing—they have brought me, —a vision of a larger, fuller life than I had ever known. It is dawning upon me, and I am opening my dim eyes ; praying with awe that it may be given me, through love, to enter that world which you have entered. There are so many things I long to ask you but they can wait. I will keep my heart's love pure that it may strengthen you.

All my own troubles are over, and I am strong again in the thought that you have trusted me with your burden of pain.

With the deepest devotion.

Charlie

GANDHISM : A BRIEF CATECHISM

Acharya J. B. Kripalani had been to Santiniketan in connection with the inaugural ceremony of Mahatma Gandhi Birth Centenary. He met the inmates of the Asrama at Sinha Sadana on the evening of January 16, 1969 during which he answered several questions put to him on the practical application of Gandhiji's technique of non-violence and his programme of Khadi. We take this opportunity to publish an account of the very stimulating discussion from notes taken by Sj. Nripendranath Bandyopadhyay.

Acharya Kripalani : I shall not deliver a formal lecture. It is my experience that lecturing is a one-sided affair and that things said pass over the heads of the audience. I might be talking about one thing and the audience might be wanting to know something very different. ...

Question : Gandhiji was against partition, then who was for it ? Why did it happen ?

A. K. : Yes, Gandhiji was against partition. But Jawaharlal and Maulana Azad were all for it. To overrule them would have been contrary to democratic conventions. ...

Question : Couldn't Gandhiji exert effective pressure on them ?

A. K. : He exerted as much pressure as he could. It is all very familiar to you. But do you know that Mountbatten went to the extent of saying that he and not Gandhi controlled the Congress then ? ... People sometimes call us blind followers of Gandhi. On this issue at least, how I wish we were so. ... Gandhiji was a revolutionary, perhaps the greatest of them all. ... We were not as revolutionary as Gandhiji was. We were frightened over the riots. ... The Muslim leaders in the Congress did not exercise their influence on the Muslim community. The truth of the matter is that the Muslim leaders of the Congress had a greater following among the Hindus than among the Muslims. This is true of even Azad and Gaffar Khan. Neither were the League leaders in close touch with their people as is evidenced by the fact that no prominent leader of the League visited Noakhali ... We tried to do nothing about the riots. We simply got frightened ... Gandhiji did not care how many people died. ... He cared for the truth. He believed in martyrdom ... but it must be our blood and not our opponent's. (... I believe, had be

believed in violence he would have been very much like Mao ..). But with us it was different. As I have said, we were not prepared to face blood. He wanted to wait for ten or fifteen years or more for independence, but we did not. ... He was a ruthless revolutionary. Dharma must be held up, whatever may be the consequences. But we were not prepared for the horror. It was too much for us

Question : Partition was a triumph of British diplomacy. Couldn't our leaders see through the game ?

A. K. : Yes, it was a triumph of British diplomacy. ... We were fools. We did see through the game. But,—and I have already said this—we were afraid ; afraid of blood and deaths ... you must remember that Gandhiji never believed in mere death ; he was a sincere student of the Gita, from where he drew his courage

Question : Did Gandhi agree to cease-fire in Kashmir ?

A. K. : No. It was Mountbatten's business. The Raja had asked for help, Gandhiji had agreed. We agreed to cease-fire at a time when Pakistan was still at an advantageous position. We went to the U. N. O. as if the failure of the League of Nations meant nothing for us. Last time, we conquered some territory, only to give it up again. We are idiots....Gandhiji could not exert much pressure. He died as a leader of the Congress before his death.

Question : What were you doing then ?

A. K. : Me ? Well, you know I was never in Mountbatten's confidence...that was Jawaharlal. Even then you can take me to be as great a fool—even greater, for they were in the ministry and I was not even there...even my wife became a chief minister.

Question : Rajaji came out with a book, Why Pakistan ?...

A. K. : I haven't read his book...It is difficult to understand Rajaji.

Question : Why did Gandhi want to stop the Guntur peasants when they refused to pay taxes or why did he not approve of the Garwhal Rifles' refusal to obey commands ? After all these were non-violent methods of protest.

A. K. : ...Gandhi broke laws, but was prepared for the consequences of his action. He was always willing to take punishments. In fact, he asked for punishments...Were the Guntur peasants prepared to go to the prisons ?...

Question : Gandhiji asked Churchill to welcome Hitler. Is it true ?

A. K. : He asked Churchill to non-cooperate with Hitler. You ought to have a better knowledge of Gandhian ways. I am sure you would not have asked such a question if you had known Gandhiji's life and work better...He did not simply believe in non-violence, he believed in non-violent resistance. You and I are non-violent people. But do we oppose tyranny ?

Question : Why did Gandhiji not oppose military action in Kashmir ?

A. K. : You are keeping an army and it is not that Gandhiji was maintaining an army. And so if you have an army it is better to use it for a good cause...If you could send troops to fight for the British, you could use it again...Gandhiji always said that if you cannot resist tyranny by non-violence then use violence...Gandhi believed in non-violence but not the Government of India. Therefore he was not openly opposed to the use of force in Kashmir ...You must remember that he asked the tyrannized villagers of Champaran why they did not protest with lathis instead of fleeing their homes, property and children ...Satyagraha is a better way to resist oppression, but use violence to resist tyranny if you cannot rise to that level ...Ahimsa was not preached to make cowardice look respectable...

Question : What did Gandhi propose to do to save the society of petty violences like thefts and murder ? Did he preach their eradication through non-violent methods ?

A. K. : ...Gandhi supported police and he believed in its usefulness...He was unequivocal in asking women to use knives to save their honour...Of course a non-coercive conversion of the miscreants is always the better way and this has often happened...

Question : ...What we require is a conciliation or it may be a compromise between modern ideas for the development

of India and Gandhism. How can we do that...will it be possible ?...

A. K. : I know Gandhiji's idea and programmes, but not modern India's. We are confused..

Question : What is your reading of the future of our people ?

A. K. : Am I an astrologer ?

Question : Will Gandhism survive ?

A. K. : Have the ideas of Buddha and Christ survived ?...The teachings of great men survive only in the lives and thoughts of a few men. This has always been so.... Centenaries and other celebrations are not going to ensure their survival. What is the usefulness of centenary celebrations ? It seems, it is for you to call me here to talk and inaugurate. I do not normally respond to such invitations. But with Santiniketan, things are different. My association with this place has been long...I was here for the first time in 1913. I met Gandhiji for the first time here. And so I agreed. I agreed because the invitation was from Santiniketan. I knew that the government would give you the money to cover my expenses. In the Gita it is said that thousands strive for the goal but only a few achieve it. I have no dreams that the whole nation will be imbued with the values of Gandhism. But what I do want is that people at the top, the heads of the institutions and others should live up to the ideals. Look at the fate of Gandhiji's basic education. I am convinced of its scientific nature. But it is a miserable failure. How could it succeed if the people who run it are insincere ? What is wrong with the Charkha ? Gandhiji did not ask not to construct steel mills and shipyards. He had before him the fact that a great mass of people are unemployed or under-employed. What harm is done if they spin the charkha ? Gandhiji never asked people to leave their work and spin the Charkha. It is only in your leisure time, when you are not working, that he asked you to be at the Charkha. Does the nation not gain if the people produce something during the time in which they would

otherwise remain idle ? But try to convince an economist of that. He would call it silly and childish.

Question :

But economists do not object to Charkhas as such. It is the money spent on them that matters. This money that the government spends on Charkha could be better spent elsewhere, to obtain more product from the same outlay, so to say. The crucial question is who is to pay for the arming the people with Charkhas ?

A. K. :

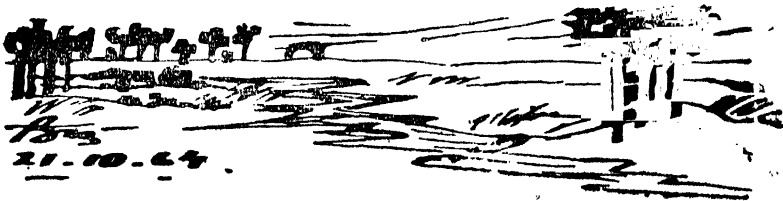
The cultivators would pay for them. The village carpenter will make them. Do you want to say that all the money that is spent by the government other than the sum spent on Charkha is spent usefully ? You have crores to squander away on every other project than the Charkha. And I ask you what is more important, Man or Machine ?

Question :

We must have more machines precisely because we want to have more for each man in our country.

A. K. :

There is no end to arguments. Let us stop here. We have already discussed too long. But I must tell you that you ought to read more of Gandhiji's writings...I am sure there are many among you here who haven't read anything that he wrote...I am sure if you had read Gandhiji's writings carefully many of the questions that you have asked would not have been asked.



GANDHI AND MARX

Tridib Choudhuri

We reproduce below the report of a talk delivered by Sj. Tridib Choudhury at Santiniketan last month. The report is prepared by Sj. Nripendranath Bandyopadhyay.

As a part of the yearlong programme of Debates, Symposia and Seminars on different aspects of Gandhiji's life and thought, the Visva-Bharati Gandhi Centenary Committee invited Sri Tridib Chowdhury, M. P. to talk on Gandhi and Marx on 7. 10. 69. The Seminar, held in the Cheena Bhavan compound was well attended.

Sri J. G. Rai while introducing the speaker referred to Sri Choudhuri's impressive role in the revolutionary movement before independence and his significant ideological influence on the Marxist strand of national political current. Sri Chowdhury at the very outset clarified that though he was never a Gandhite and was for long a Marxist, yet as an active participant in the national liberation movement led by Gandhiji he had ample opportunity of seeing Gandhiji and Gandhism in action.

According to Sri Choudhury Marx and Gandhi were not comparable figures in history. While Marx's analysis and theories influenced history much later than his lifetime Gandhiji was more a man of his own time. He tried to respond to the exact nature of the challenge posed by British subjugation of an unarmed peasant India. Gandhiji was essentially pragmatic and was explicitly averse to theoretical consistencies. Sri Choudhury referred to Gandhiji's arbitrariness in offering the principle of non-violence in mass movement as a case in point. According to Sri Chuodhury Gandhiji's greatest contribution was in transforming the character of the Indian National Congress. It was Gandhiji who forced the barriers of elite Congress open and brought the peasant masses into the organisation, thereby turning it into a mass fighting organisation from a platform of banal deliberations limited to English—educated Babus. Sri Choudhury further dwelt anecdotally on the nature of the Gandhian charisma. He emphasised the anti-schematic and intuitionial approach of Gandhiji. According to him the only commonness of Gandhiji and Marx was in their common base of humanism.

The speaker summed up by underlining that as a Marxist he could never remain uncritical to Gandhiji and Gandhism. Yet it should not be denied that Gandhiji was the greatest influence in creating the mass upheaval that culminated in Indian independence.

GANDHIJI'S LAST VISIT TO SANTINIKETAN

Hirendranath Datta

Gandhiji's great regard for Santiniketan was best revealed in the advice he had given to a foreign visitor. 'Go and see Santiniketan, for Santiniketan', he said, 'is india.'

Another thing, one would do well to remember in this connection is that when after twentyone years of stay abroad Gandhiji returned to India he, a Gujrati by birth, instead of going to his own province came straight to Santiniketan in West Bengal. With his very first appearance on the Indian scene he proved that he was an Indian first, a Gujrati next. At the present moment when in spite of all our talk of national integration the whole country is disintegrating with claims of separate statehood for different regions and different interests this act on the part of Gandhiji assumes very great significance.

Since his arrival in India in 1915 Gandhiji practically dominated the entire Indian scene for more than thirty years. Although his association with Gurudev and Santiniketan continued to be of the closest kind his visits to Santiniketan had been few and far between. During all these years he paid only five visits to Santiniketan. His pre-occupation with the manifold problems of the country kept him away from Santiniketan but Santiniketan, as he said in one of his letters, was never away from his heart.

The fifth and the last visit was in December, 1945. I was then an inmate of the ashram and have definite recollection of that great event. The editor has done me a great honour by asking me to give an account of that memorable occasion. One thing is certain—December 1945 it easily the most exciting month I have witnessed during all the years I have been at Santiniketan. Visits by distinguished personages are a regular feature of Santiniketan life, but in December 1945 we had the great good fortune to receive in hour midst some of our most important personalities in quick succession. The first to arrive was Acharya J. B. Kripalani. He arrived on November 30 and on the next day December 1, he addressed the staff and students of Santiniketan on the Ethics of Gandhian Reconstruction. On the 13th of December came Srimati Sarojini Naidu who was then the Acharya of Visva-Bharati. This was her first visit as Acharya and she was accorded a cordial reception by the teachers and workers of Visva-Bharati at Udayan. She stayed for a couple of days and left on the 15th. Jawaharlal came later to preside over the annual general meeting during the Paush celebrations. If I remember aright, Sm. Indira Gandhi came a couple of days earlier while Gandhiji was still here. She was accompanied by her son who was then a mere toddler. He greeted Gandhiji with "Doy Hind" obviously meaning Jai Hind.

The crowning event of the month was certainly the two-day visit of Gandhiji (December 18-20). He arrived on the afternoon of the 18th by a special train thoughtfully provided by the Government of Bengal, then undivided. He was accorded a quiet but dignified reception at the station by the citizens of Bolpur and workers of Santiniketan led by Rathindranath Tagore. The station was tastefully decorated. Gandhiji and party which included Rajkumari Amrit Kaur drove towards Santiniketan through arches built on the way. Gandhiji had always regarded Santiniketan as a place of pilgrimage. About half a mile from the ashram he got down from the car and came the rest of the way on foot. By the time he reached the ashram it was already prayer time. Arrangements were ready for the prayer meeting at Gour Prangan in front of the Library building. All inmates of the ashram—men, women and children and many more from Bolpur and the adjoining villages filled the entire area. Gandhiji walked straight to the platform specially made for the occasion and within minutes the prayer started accompanied by music.

With the winter evening closing in and the great silence reigning over the whole place, Gandhiji's soft words of prayer sounded singularly soothing to one's ears. The man of peace seemed to radiate peace all around. Without being sentimental I may state that I had never before felt as I felt then, the overwhelming sense of a compelling presence. To be frank, I could not comprehend much of what he said partly because of my poor knowledge of Hindusthani and also because I was inwardly much too excited to follow the words very closely. I sat watching Nandalal Bose who sat next me drawing a sketch of Gandhiji at prayer. The sketch has since been published in many journals and must be quite familiar to many.

After the prayer Gandhiji spoke a few words in the course of which he likened Gurudev to a parent bird brooding over its nest. Gurudev's protecting wings were gone. It would now rest upon all those who received the warmth of those wings to make Santiniketan worthy of the tradition Gurudev had built up here.

This was Gandhiji's first visit to Santiniketan after the passing away of Gurudev. Gurudev's death had created a great void and the workers and inmates of the ashram needed somebody to bring comfort to their distraught hearts. Here now was the man who brought them that comfort and whom they could look up to for guidance. His presence had actually infused a new spirit into the life of the ashram. The students of their own accord went round the ashram singing Vaitalik songs early in the morning and after meals at night. The inmates of the ashram used to come out in large number to accompany Gandhiji in his early morning walks. The whole ashram, it seemed, was in a festive mood.

Prayers over, Gandhiji was taken to Shyamali where he stayed during the two days he was here. Gurudev had practically made a gift of this mud-built house to Gandhiji with the request that he should come and stay here whenever he wanted to. The next day being a Wednesday Gandhiji conducted the morning service at the mandir. In the afternoon he laid the foundation stone of the Deenabandhu Memorial Hospital near Sriniketan. On that occasion, too, one would remember, how Gandhiji walked the whole distance from Shyamali to the site chosen for the Hospital. Gandhiji himself had raised a sum of Rs. 5 lakhs for the Andrews Memorial Fund. The hospital in memory of his dear Charlie was to be the fulfilment of one of his most cherished desires. The same evening after evening prayers were over he met the heads of different departments of Visva-Bharati and had a long discussion with them. Next morning (December 20) he paid a visit to Kala-Bhavana where a special exhibition of paintings and handicrafts was arranged in the Havell Hall. Gandhiji and party were to leave for Rampurhat the same day after lunch. Before leaving Gandhiji met the teachers and workers of Visva-Bharati and held about an hour's discussion on various problems relating to the life and activities of the institution. Instead of speaking in general terms about how to carry on the work of the institution Gandhiji invited questions from the workers about their difficulties. He listened with patience and answered every question with admixture of practical wisdom and strength of conviction as could be expected only of Gandhiji. Again without exaggeration I should say that it was the most thrill-packed hour I have had in all my life. An almost word for word record of this memorable discussion has been preserved in the Rabindra-Bhavana museum. It is by all means a great document and deserves careful study by all workers and lovers of Santiniketan.

The discussion over, Gandhiji came out of Udayan and got into his car smiling and with his hands folded in the form of "Namaste". During the two days he was with us he had filled us with joy in such abundance that his departure was like a deprivation. Many eyes were wet as we stood by and the car began to move. In the course of the previous day's discussion Rathi Babu had requested Gandhiji to allot to Santiniketan a longer period of stay every year. 'I agree', replied Gandhiji, "that if my claim that I am one of you is to be fully vindicated I ought to be here in your midst for a longer time. I would love to do so ; but my future dispositions are in the hands of God." So they were. He was never again to come back to Santiniketan and we were never to see him again.

A YEAR AT SANTINIKETAN

John Webber

The howling of dogs, the low flat moan of the Watch and Ward whistles—it is strange how noise can sometimes intensify silence and not destroy it—strange, too, how waking up in the middle of every night to that silence remains one of the most persistently vivid of my early memories of Santiniketan. Strange, but not particularly misleading, because those seemed silent, and empty, days for a heretic—a heretic in this home of rural peace, the unrepentant heretic of a city-dweller that I am. Reared to the constant clamour of the arterial road on which our house stands, and educated in that loveliest of university cities, yet one that boasts its importance as an industrial centre, the pastoral idyll has always been too elusive for my insensitive fingers.

A year later. Even I have caught glimpses of the dream : the canal, above all at sunset, in its wide and comforting solitude ; the rich variety of trees crowding the Ashram, whose full beauty strangely came to me suddenly when I saw a photograph that I had taken myself. I have stood on the road to Sriniketan, enclosed by those uncluttered expanses of blue and green, or under the sky, rich with light on a night when the moon and the electricity have hid themselves, and sensed something of the longing Gurudev had for the “immense non-human”, I have, perhaps, begun to understand something of his wonder at ‘the gifts of the infinite...strewn in the dust’, and of why he chose this place to awaken it in his children. But, even now, other voices shout in my ear,

“Oh the rush, the rapture of life ! throngs, lights, houses ;

Oh murmur of men, more sweet than all the wood’s caresses.”

Even now, I like to stand at the far side of the Ashram playing-field at night, looking across towards the girls’ hostels—nature bounded by the glittering facade of a city that does not exist.

If these voices do not sound constantly in my ears, I must confess that it is not primarily because I am occupied with “the dark whispers of the forest.” There are other sounds which I have discovered at Santiniketan—the impatient recitation of last-minute homework, which wakes me up every morning ; Vaitalik, all too often half-heard as I rush late to school, confused by numberless bells : the kitchen clatter of brass ; the tense silence of the midday rest-period shattered for me, if not for the hostel boys, by the study bell ; a song sung happily, if outrageously out of tune, by two small girls going hand in hand from the sports field ; and, at last, the radio—yes, the radio, and its film music and the easy atmosphere of relaxation shared in the clean breezes of the evening. They are the sounds of a school, of children, of the day-to-day life of people living together, and it is these sounds that will remain longest in my memory, from their stock that I will draw most heavily for the sharp

pleasure of recollection. And in Santiniketan I am sure that this is right and appropriate.

The great occasions will not remain so long in my mind, or so vividly. I will not easily forget playing holi at Dol Jatra, or Dr. Tan's quiet dignity performing the ceremony of Vriksharopan. But—and I hope I will not be considered discourteous—watching Halakarshan brought to my mind pictures of Marie-Antoinette and her farm, while, occasionally, formal functions do seem to me to have lacked something of the spontaneity of deep conviction. However, if there is any substance to my impression, I do not believe that it necessarily signifies much. I cannot but feel that if there is anything essentially lasting in Gurudev's legacy of Santiniketan, it is the problems he set before us, not his own immediate answer to those problems. Indeed, as different circumstances evolve the answers must necessarily change, but in sincerely facing those challenges—to provide a system of real and full education and to overcome the narrow-mindedness of men and of cultures—and in maintaining a dynamic institution which is sensitive to the need for change, lies the only way to overcome that exceedingly dangerous legacy, the reputation of a great man. If I may be allowed to express a personal opinion, perhaps today, if we are to attain those objects, an understanding and sympathy for the city and its problems is no less important than the re-discovery of nature was for the boy who grew up in "the crowded solitude—in a city where man was everywhere, with never a gap for the immense non-human." Be that as it may, the essential character of an institution like Santiniketan may be only seen in its ordinary, day-to-day life, for it is there where all serious ideals are worked out, and that is why I treasure most the prosaic memories of my experience here.

The organisation* through which I came to India was founded in the situation and atmosphere of a decade ago, when the radically changing patterns of international relations, it was thought, might threaten Britain with an insularity and narrow-mindedness which ill befits any nation. It was a protest, a vision, to keep the horizons of young people in Britain open, to give them the opportunity to gain that wider sympathy with other peoples which can develop only from direct knowledge of them. It would be presumptuous of me to claim to have played any but the most transient and superficial part in the realisation of that dual ideal of Gurudev when he wrote :

"Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best." But, at least, it seems to me a happy chance that has brought me, and others, to

*Voluntary Service Overseas

Santiniketan, a happy coincidence that the ideas of Gurudev have found such an echo among the young people of Britain which a few of us have been able to bring again to Visva-Bharati.

Many men have had this same hope that Gurudev and VSO share. There is, I think, real reason to specifically link these two together. The imagination of neither was imprisoned by the eloquence of words alone; both saw the problem in severely practical terms, as "a poem in a medium not of words" to be worked out in the prosaic circumstances of ordinary life. What is more, when both framed their own answers to that problem, they built around schools and teaching. Gurudev wrote that children with the freshness of their senses come directly to the intimacy of this world. There is something else they do — quickly and efficiently they strip us of our prejudices and lay bare the fact that no differences of race and colour should restrict the range of human sympathy and love. In my year at Patha-Bhavana I have come increasingly to appreciate their wisdom. Life in a school may not present us with all the problems of international relations but it does present us with the most fundamental, and that is why I am sure, that I, as a foreigner here, have found my time in Santiniketan so immensely rewarding. The spontaneity and unaffected friendliness of my children—increasingly difficult to come across in our sophisticated Western society—has given me much to treasure in my memory. For a long time, the sound of Rabindra Sangit will drift through the trees, in my mind, and I will long for the freshness of the early morning and a class waiting for me in Bakul Bithi. I can only hope that there will always be place for heretics in Santiniketan, and that many will come.

*Some have thought deep
and explored the meaning of thy truth,
and they are great;
I have listened to catch the music of thy play
and I am glad.*

EXAMINATION

CERTIFICATE EXAMINATION IN MUSIC AND DANCE—1969 : The following candidates are declared to have passed the Two-year Certificate examination in Music and Dance held in September, 1969, in the subjects mentioned against their names.

<i>Name</i>	<i>Class</i>	<i>Subject</i>
Suchitra Chatterjee	Distinction	Hindusthani Classical Music (Vocal)

(In Alphabetical Order)

Banani Sen	Pass	Rabindra Sangit
Barindranath Moulik	Pass	Sitar
Bishnupriya Lahiri	Pass	Hindusthani Classical Music (Vocal)
Chitrita Dey	Pass	Manipuri Dance
Debasree Mitra	Pass	Rabindra Sangit
Kalpika Sinha	Pass	Hindusthani Classical Music (Vocal)
Kum Kum Bhattacharya	Pass	Sitar
Manjusree Chakraborty	Pass	Kathakali Dance
Mira Biswas	Pass	Rabindra Sangit
Mitra Paul	Pass	Rabindra Sangit
Ratna Singha	Pass	Rabindra Sangit
Shakti Vijn	Pass	Manipuri Dance
Shakuntala Pareek	Pass	Manipuri Dance
Tapati Mukhopadhyay	Pass	Rabindra Sangit

HIGHER SCHOOL CERTIFICATE (COMPARTMENTAL) EXAMINATION 1969

The following candidate is declared to have passed the Higher School Certificate (Compartmental) Examination held in September, 1969.

Group II—Science

Karabi Dutta

Sm. Amita Sen, Secretary of Santiniketan Asramik Sangha in a statement says : It is a pleasure to us to announce that Santiniketan Asramik Sangha has decided to celebrate this year the birth centenary of the reputed teachers, the late Nepalchandra Roy and the late Jagadananda Roy. It has been decided to prepare, compile and bring out centenary volumes to mark the occasion.

The open function is scheduled to be held at Udayana, Santiniketan, on the Seventh Paus afternoon—December 23, 1969. We seek the cooperation of every alumnus and also others to make this programme a success.

In the mudhut right at the centre of Santiniketan Jagadananda had made his home, when the institution was yet to take shape. An untiring and dynamic personality, he taught the boys during school hours, stayed with them in the boys' dormitory during recess and found time to help them study nature in its flora and fauna. Over and above this he wrote books of science coining words as well as rediscovering Indian terminology for scientific expressions. His works—26 in all—range from the Space and the Universe, Study of birds, of fish, frog and snakes to fundamental theories of science such as Sound, Light, Heat and Electricity—all written in the common man's Bengali. Jagadananda was the founder-editor of the monthly, *Santiniketan Patra* and it was he who under the direction and with the help of Gurudeva, introduced printing-press work as part of general education in school. With the help of students he brought out from the treadle machine a number of pamphlets and also books, all composed, read and corrected by the students. Jagadananda was then "elected" Printer of Santiniketan Press. He distinguished himself as an actor in several roles of Gurudeva's dramas. In the evenings he would either play on his favourite violin or with the young inmates rehearse dramas.

It is certainly no easy task to capture the child's mind with lessons in history and geography, rendering them especially interesting for the purpose. And this was the field in which Nepalchandra achieved remarkable success both as a teacher and a writer. He joined Santiniketan in 1910. The invitation had come from Gurudeva himself to the "rebel"* Headmaster of Allahabad Kayastha Pathsala to guide the students of the preparatory class in their work. Immediately after his arrival he took charge of the boys getting ready for the examinations. The school was then nine years old.

Apart from his work as a teacher he had been, on several occasions, put in charge of the institution's administration.

He used to gather around him in the evening all the children of the school—to tell them stories, that were widely ranged, from the epic to the thriller. This story-telling technique, he applied in the class room and also in the text books written by himself. Nepalchandra as a close associate helped

* S. J. Ray had to give up his job at Allahabad owing to constant government pressure and interference.

Gurudeva render in print the Visva-Bharati ideals and objectives stating what it stood for.

For the proposed commemoration volumes the following among others have intimated their willingness to write or have already sent to us their articles :

Sj. Suniti Kumar Chatterjee, Sj. Debendra Mohan Bose, Sj. Satyen Bose, Sj. Prasanta Chandra Mahalanabis, Sj. Ramesh Chandra Majumdar, Sj. Sudhiranjan Das, Sj. Pramathanath Bisi, Sj. Hitendranath Nandi, Sj. Jibanmoy Ray, Sj. Santidev Ghosh, Sj. Sagarmoy Ghosh, Sj. Ashok Chatterjee, Sj. W. M. Bhandare, Sj. Nirmal Chandra Chatterjee, Sj. Bejoy Kumar Sen, Sm. Hembala Sen, Sm. Sita Devi, Sm. Santa Devi, Sm. Durgeshnandini Devi, Sm. Amita Tagore, Sm. Latika Ray, Sm. Mamata Dasgupta.

Any contributions, suggestion or writing which will be gratefully received, may kindly be sent to the Treasurer or the Seceretary, Santiniketan Asramik Sangha, P. O. Santiniketan, West Bengal.

The Sangha's Pratima Tagore Album will be out during the Seventh Paus Festival.



NEWS AND NOTES

"Of course, wherever I am, Santiniketan is always in my heart" wrote Mahatma Gandhi in his last letter to Santiniketan (December 12, 1947). Visva-Bharati which owes a special debt to Gandhiji gratefully remembered him on his hundredth birthday on October 2 last.

On the eve of the great day a documentary film prepared by the Gandhi Smarak Nidhi on the epic story of Gandhiji's life was screened before a large audience at Gour Prangana. Early next morning Vaitalik parties went round in Santiniketan, Sriniketan and Vinaya-Bhavana greeting the auspicious day. At 7 a.m. there was a commemoration service at the Mandir where Adhyapaka Benoy Gopal Ray read out excerpts from Gurudeva's utterances on different occasions on Gandhiji the influence of whose personality "was ineffable, like music, like beauty, its claim upon others was great because of its revelation of spontaneous self-giving." Beautiful songs appropriate to the occasion were provided by the asrama choir. The students of Patha-Bhavana and Siksha-Satra paid homage to Gandhiji at a meeting held at Natyaghar at 8-30 a.m. Readings from Gurudeva and Gandhiji, recitations and songs were given at the meeting which was presided over by the Upacharya. In the evening Gour Prangana and different buildings including the mudhut of Shyamali which had been dedicated to Gandhiji by Gurudeva were illuminated. The dance-drama Chandalika which had been once shown to Gandhiji in the presence of Gurudeva was staged at Gour Prangana the same evening.

On October 4, a seminar on The Concept of Man in Gandhiji's Philosophy was organised by the Philosophy department of Visva-Bharati. The seminar was presided over by Prof. H. B. Majumdar of Vinaya-Bhavana. Papers were presented by Prof. Benoyendranath Banerjee, Prof. Jitendranath Mahanty, Dr. Jayantanuja Banerjee and Dr. Rajendra Prasad Pandey.

A dramatic performance entitled "Je Alote Mukh Dhuye" based on Gandhiji's life was held at Gour Prangana on the 4th evening. The play written and directed by Adhyapaka Sunil Chandra Sarkar was performed by the B. Ed. students of Vinaya-Bhavana.



The quin-centenary of Guru Nanak comes off on the day of the full moon this month. Rabindranath in his *Jiban Smriti* records the close association of his father with the Gurudwara at Amritsar where the Maharshi would spend hours in silent meditation or join in the singing of hymns that went on incessantly in the temple there. Gurudeva himself rendered a famous Sikh hymn *Badoi Badoi Ramya Vina Badoi* into Bengali as *Bajey Bajey Ramya Bina Bajey*. Every year at Santiniketan a Vaitalik goes round the Asrama singing this song on the full moon night of Guru Nanak's birth anniversary.



The academic departments of Visva-Bharati closed for the Puja Vacation on October 12 last. The non-academic sections and offices closed on October 16 and re-opened on the last day of the month. Classes resumed on November 13.

The close of the last term was packed with dramatic performances some of which were reported in our last issue. On October 6, the students of Kala and Sangit-Bhavanas presented *Dui Mahal* written by Jochan Dastidar under the direction of Adhyapaka Suren De. Ajay Hazra, Ashok Sanyal, Bodhan Ghosh and Janak Jhankar Narzay in the roles of Atinlal, Ranjan, Subir and Chenaram respectively, along with the female cast of Osmani and Aparna rendered by Arundhati Chatterjee and Indrani Das, impressed the audience with their individual acting and excellent teamwork as well. S. K. David was in charge of lighting.

Guredeva's *Natir Puja* performed by the students of Patha-Bhavana on the 7th evening was highly appreciated by the audience. At Sriniketan the same evening, Sriniketan Karmi Sangha staged *Kerānir Jiban*. Patha-Bhavana came up with another drama *Lakshmaner Saktishel* of Sukumar Ray on the 8th October. Owing to heavy downpour the venue of this performance had to be shifted at the last moment from Gour Prangana to Natyaghar. The Mahila Samiti of Andrews Palli presented two short plays *Upasanhār* and *Nāgpush* on the 9th evening.

The drama session came to a conclusion with the staging of *Bhusandir Mathe* by Santiniketan Karmi Mandali on October 10. *Bhusandir Mathe* is a story of Parasuram which was dramatised by S. J. Amitabha Choudhuri while a student of Santiniketan.

The grand finale to the autumn festival was the traditional Ananda Bazar organised by the Seva Vibhaga of Santiniketan Karmi Mandali on October 11. The beat of drums and the music of *Sanai* proclaimed the day. From early morning students of all departments were busy improvising umpteen stalls, big and small. A light drizzle threatened the prospects of the long-awaited day, but by midday the sky became clear. A regular market sprang up from nowhere as it were and in the evening Gour Prangana flooded with lights and lined with gaily decorated shops, rang with the merry noise of vendors attracting custom and jubilant crowds who knowing that the profits would go in aid of charity, never minded the fancy prices charged. The shops mainly purveyed refreshments while other shops of children's handicrafts, lottery booths, flowerstalls and *Pān* vendors lent variety to the evening's entertainment. The takings of this year's Ananda Bazar amounted to Rupees 1032 and 28 paise.

Saptaparni, the Visva-Bharati Chatra Sammilani annual came out on the eve of the autumn recess. Edited by Sriman Badruddoza, the number is dedicated to the heroes of the lunar expedition. The magazine presents a miscellany of articles, short stories, poems etc. in Bengali, Hindi, Oriya and English. It is amply illustrated with a beautiful cover-picture of a terracotta piece and drawings and reproduction of sculptures, all done by students. The get-up is attractive.

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Anuttam Biswas, student of Siksha-Bhavana was duly elected President of the General Body of Visva-Bharati Chatra Sanmilani in the interim election held on September 10 last. His term of office will continue till the next general body election.

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Under the auspices of UNESCO an exhibition of paintings by Leonardo da Vinci was held at Nandan, Kala-Bhavana from October 5 to 12.

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The Research Scholars' Association of Visva-Bharati organised a variety entertainment programme on September 21, in aid of charity to the flood-stricken people of Maldah. The proceeds of the evening, nearly a thousand rupees, were utilised in buying new clothes for victims of the flood-havoc. A relief party started for Maldah on October 1. With the kind help and co-operation of the district authorities and the local people, the party was able to reach the still inaccessible areas devastated by floods and distribute clothes to the distressed people of Manikchawk and Diara. The research scholars, in the party were Sri Sukrit Chandra Nag, Sri Satyanarayan Saha, Sri Tarun Kumar Ghosh, Sri Puspajit Mandal, Sri Dipak Chatteraj and Sri Swapan Prasanna Roy. They were accompanied by two adhyapakas Sj. Suniti Kumar Pathak and Sj. Pabitra Kumar Roy.

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Sri Suren De, Adhyapaka in sculpture, Kala-Bhavana, has recently exhibited his sculptures and coloured lithographs in the gallery of the Academy of Fine Arts, Calcutta. This is his second one-man exhibition of sculptures. The total number of exhibits was 46. The exhibition continued for one week from 26 October to 1 November. Sri De's works have been highly appreciated by the press and the public. The following eminent persons were among the visitors, Dr. Suniti Kumar Chatterji, the Minister of Information and Public Relations, the Minister of Public Works, the Consul General of The USSR, the Consul General of Yugoslavia, Sm. Ranu Mukherjee and others.

●

Dr. Biswanath Banerjee, Head of the department of Sanskrit, Pali and Prakrit, presided over the Pali and Buddhism section of the Silver Jubilee session of the All India Oriental Conference held at Jadavpur University from October 29 to 31. Dr. Banerjee in his address emphasised the importance of Pali from the linguistic and cultural points of view. The study of Pali is essential to a proper understanding of Buddhist philosophy which once wielded a tremendous influence on the thought and outlook of the Indian people. It was a matter of deep regret, Dr. Banerjee observed, that though eminent persons like Rabindranath and Vivekananda had advocated propagation of the knowledge of Pali language and literature, these studies had remained sadly neglected hitherto in our country.

Adhyapaka Amitrasudan Bhattacharya of the department of Bengali also participated in the Oriental Conference. The paper he read on certain typographical problems relating to Bengali conjuncts was highly appreciated by delegates and other members of the conference attending the meeting of the section concerned.



Adhyapaka Samir Kumar Ghose of the department of Physics was invited to conduct a discussion on scientific questions entitled *Vignan Jijnasa* broadcast from the Calcutta station of All India Radio on September 25.



Mr. John Webber who in our present issue gives the impressions of his stay at Santiniketan is a young graduate from Oxford who came out to India last year under the British Council scheme of Voluntary Service Overseas and joined Santiniketan as a teacher of English attached to the school section. Besides teaching at Patha-Bhavana he has also been taking Post-Graduate classes in History. While here Mr Webber has identified himself completely with the life of the Asrama. Leaving the isolation of the European style guest house, he moved into the school hostel to live with the young boys. In the playground, in outings and excursions, in fact, in every co-curricular activity of the school, John Webber has been the loving companion of our boys. He gave us a pleasant surprise the other day by addressing a literary gathering of the school in Bengali. Born in Bangalore from where he left at two years old Mr Webber has had his ties with India redoubled on this sojourn. He leaves for home in December next. The children of Santiniketan will remember their dear 'Johnda' long after they have ceased to be children.



The Librarian, Central Library acknowledges the following gifts of books recently made to the Central Library :

1. Dr. Kalidas Bhattacharya, Upacharya, presented 204 volumes of books to the Central Library.
2. Mrs. Tapan Mohan Chatterjee presented 675 volumes of her husband's Library to the Central Library of this University.
3. Sm. Nandita Sarkar kindly made a gift of her father's (late Nabendu Datta Majumdar) library consisting of 246 rare books on Vaisnava literature to the Central Library.
4. Sj. Chintaharan Chakravorty graciously made a gift of a collection of backfiles of 27 Bengali journals to our Library.

The volumes will be valuable addition to our collection. We convey our grateful thanks to the donors.



Under the auspices of the Gandhi Centenary Programme, Sramdan, Seminar and cultural functions were organised by the Village Extension Section at Ballavpur and Benuria on the 2nd and 5th October, respectively. Students of the local school actively participated in the seminar and cultural functions, and discussed Gandhiji's life from various angles.



A five day Family Planning Education Camp for 73 trainees (Griha Sevikas and Bal Sevikas) of the Family and Child Welfare Projects and 10 trainees (Gram Sevikas) of the Home Economic Training Centre was organised from 7th to 11th September with the help and cooperation of the Regional Health Office, Government of India.

An exhibition and a film show on the subject were also organised in Dangapara village on 10th and 11th September with the help of Bolpur Primary Health Centre.

Discussion meetings on the subject were also organised both at Dangapara and Ballavpur villages.

Evaluation team members consisting of— (a) Sri S. Ghosh, Secretary, Central Social Welfare Board, New Delhi, (b) Dr. A. B. Bose, Jt. Director, (Social Planning), Planning Commission, New Delhi visited the F.&C.W.T.C. from 22nd September to 23rd September for the evaluation of the work at the Centre. Another member of the evaluation team Sri N. C. Nanavatty, Adviser (Social Welfare) Deptt. of Social Welfare, Govt. of India visited the Centre on September 28.

- (a) Miss O. H. Hazarika, Social Welfare Officer, Assam State Social Welfare Advisory Board who came on a visit of 3 days from 28th to 30th September gave lectures to the trainees of the F.&C.W.T.C.
- (b) Sri B. Mukherjee, Lawyer, gave a talk on "Women and legislation" to the trainees on September 21.

A 7-day Griha Kalyan Kendra Camp commenced at this Centre on and from 28th September. 14 Santal adult women from Pearson palli, Kaligange and Balipara villages participated in the camp. Subjects like Home Science, Nutrition, Health Care, Home Management, etc. were taught to them by the trainees. The camp ended on 4th October.

Mahatma Gandhi's birthday was celebrated on 2nd October by the Staff and trainees of the Family and Child Welfare Training Centre and the Home Economic Training Centre, Sriniketan.

On the occasion of Mahatma Gandhi Birth Centenary the following activities were organised jointly by the Family and Child Welfare Training Centre, Palli Samgathana Vibhaga and Home Economic Training Centre, Sriniketan with the co-operation of the Adhyaksha of Ruppur Anchal Panchayet, Youth Club and village leaders.

- (a) Mass meeting, repairs of the village road, sports and cinema show at Ballavpur.

- (b) Repairs of the village road and a cinema show at Pearson Palli.

Mrs. M. Farwell, Special Officer (Women's programme) Dept. of Community Development and Panchayat, Government of Assam conducted the viva-voce Examination of the trainees of the Orientation Course in Family and Child Welfare that concluded on October 14.

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The non-academic departments and offices at Santiniketan are observing working hours from 10 to 5 p.m. instead of in two sessions with effect from November 1. The time-table of Siksha Satra and the C. I. T. centre has been likewise revised.

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We welcome in our midst Sri M. Kelu Nayar who has recently joined Sangit-Bhavana as Adhyapaka in Kathakali Dance.

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The following programmes of Visva-Bharati will be broadcast from the Calcutta Station of All India Radio on the dates mentioned against them.

November 24—9-30 p. m. : বিশ্বভারতীতে প্রাচ্যবিজ্ঞানচর্চা

November 26—6-30 p. m. : গ্রামকর্মী শিবিরে একদিন

December 29—9-30 p. m. : বিশ্বভারতী সম্পর্কে ছাত্রছাত্রীদের আলোচনাচক্র

December 31—6-30 p. m. : কবি জয়দেব

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We are extremely sorry that there was a misprint of the name of Dr. H. B. Majumdar in our *October* issue reporting his joining Vinaya-Bhavana as Professor of Education.

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Weather Report for the month of September, 1969

(a) (Sferics Observatory, Sriniketan)

Max. Temp.—34.6 °c on 5. 9.

Min. temp.—22. 2 °c on 28 6.

Max. Humidity—98% on 10. 9.

Min. Humidity—72% on 17. 9.

Heaviest Rainfall—24. 7 mms. 20.9

Total Rainfall of the month—99.0 mms.

(b) *For the month of October, 1969 :*

Max. Temp.—33. 3 °c on 2nd, 8th October.

Min. Temp.—19. 1 °c on 30. 10

Max. Humidity—96% on 11. 10

Min. Humidity—57% on 30. 10

Heaviest Rainfall—96.5 mms. on 9th October

Total Rainfall of the month 118, 8. mms.

OBITUARY

Sja. SOBHANA CHATTOPADHYAY, wife of Late Jnanendranath Chattopadhyay passed away in Allahabad at the residence of her younger son-in-law Dr. Nilratan Dhar on the Vijaya Dashami day (October 20). She was eightytwo. Daughter of Dr. Ganesh Chandra Rakshit, a renowned leader of the Bramho Samaj, Sobhana devi was a distinguished scholar and won the Padmavati Medal of Calcutta University in 1909. It may be recalled that her husband Jnanendranath who long predeceased her, had been an adhyapaka of Santiniketan Bramhacharya Vidyalaya in its early days. An accomplished lady in all respects, Sja. Chattopadhyay was well known as an educationist and was well-versed in literature and music.

We offer our heartfelt condolences to the daughters of Sja. Chattopadhyay, Sm. Uma Ray and Sm. Mira Dhar in their bereavement.

DR. PRAFULLA KUMAR ROY, a former medical officer of Santiniketan died recently in Calcutta. Dr. Roy distinguished himself in the field of pharmacological research. He was awarded various scholarships and prizes and was made a D. Phil. of Calcutta University in 1957.

We offer our sympathy to the bereaved family of Dr. Roy.

As we were going to the press, the death occurred of Sja. SUDHAKANTA ROY CHOUDHURI at Santiniketan on the evening of November 12. Born in 1894, Sudhakantada came to Santiniketan in his early youth, presumably brought hither by his maternal uncle Satish Chandra Roy. His charming idiosyncracies soon marked him out as a singular character even at Santiniketan where in those days most people had the reputation of being a little touched. The chronicles of early Santiniketan would lose much of their zest without the story of Sudhakantada. With little pretension to formal education, he was completely at his ease in the company of the very *elite*. He could 'talk to royalty without scratching his collar.' Few men have enjoyed the love of Gurudeva or such latitude from him as Sudhakantada. As Gurudeva's private secretary he came into contact with many an eminent personage. He counted among his friends a whole generation of the intelligentsia of the country all of whom

were struck by his sharp intellect, his refinement and above all, his animal spirits. Gifted with a rare wit he was brilliant as a conversationalist and was engaging as a writer too. His *Smritikatha*—reminiscences of Dwijendranath Tagore whom he knew most intimately—was brought out shortly before his death. Of late Sudhakantada had been ailing with various complaints, but he maintained his cheerful spirits till his last days. The bright twinkle in the corner of his eye never left him.

In the death of Sudhakantada Santiniketan has lost a most fascinating personality. And one more link with the past is gone.

Visva-Bharati remained closed in all its departments on the 13th November in honour of the memory of S. J. Sudhakanta Roy Choudhuri. A large number of people headed by the Upacharya joined the funeral procession which was taken out round the Asrama. A memorial service was held at the Mandir in the evening.

Close upon the sad demise of Sudhakantada, the Asrama lost another old-timer S. J. Birendramohan Sen who died in the early hours of November 16. He had completed seventy only a few days ago on November 1.

S. J. Sen had splendidly recovered from a severe heart attack about two years ago. Until the other day he was seen moving about in his jeep looking as fresh as ever. There was a setback in the last week of October which proved fatal.

We record our sense of profound grief and sorrow at the death of Birenda who was so dear to all asramites young and old alike.

Our heartfelt sympathies go out to the members of the family of S. J. Sen in their hour of bereavement.

Patha-Bhavana classes were suspended for the day as a mark of respect to the memory of S. J. Sen and a memorial service was held next evening.



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Khan Abdul Ghaffar Khan : Sketch by Nandalal Bose

VISVA-BHARATI NEWS

December 1969

THOUGHT RELIC

Rabindranath Tagore

Man seeks for the infinite in all his quests. If that were not true then he would be content with mere money and never aspire after wealth. For money is definite in its meaning, but wealth is the symbol of the infinite. It has been said by the moralist that the surest path to happiness is in contentment. But that path is the least used by human beings. It proves that happiness is not man's objective. He willingly accepts suffering because he is in love with the endless. This is why Upanishat says, "Man's happiness is not in the pleasant, but in the great, and therefore only that is to be sought which is infinite." When a European philosopher tried to set up boundaries round man's field of knowledge he forgot that man does not want light but more light, that he makes use of the necessary and despises it, but he loves that which is beyond the necessary, which does not serve him but honours him by claiming his best.

LETTERS TO GURUDEVA—VOL. XXIII

C. F. Andrews

Continued from *November* issue

(47)

Delhi

May, 23 [1914]

My dear friend,

This letter came sometime ago among some which Santosh sent for me to answer. I ought to have sent it on before.

Willei goes to Calcutta tonight and will see if anything can be done to help Kali Mohan. He will probably call on the way at Shantiniketan and consult with Santosh. Perhaps he may get Santosh free to go. That is my suggestion.

I have been with you in the quiet of this morning and I know that the prayers I have been offering have received their fulfilment. Even here in the midst of the city there has been peace. The difference from Simla has been so great. That was worse than South Africa itself.

Everything now in my past life here in Delhi is being folded up, like a book whose reading is over ; and the certainty has grown even more certain that it is His will You are drawing me—I can feel it—from darkness to light, from a dim groping after truth to a clearer vision and what I need is silence. I do not think on the artistic side this can be demanded. Mr. Gandhi is not an artist and does not know how expression there leads on to fulfilment. But he is right about my life itself.

That must retire into silence. A seedtime beneath the ground is absolutely necessary for me ; and know you will not only agree, but also be firm with me if I am led away. There will be such joy in it, however, that I believe I shall not need much discipline.

And now all my thoughts and longings are winging their way to be with you. Night and morning this one prospect is before me. They have been strangely short and broken hitherto,—the times I have been with you ; but nothing in my life has been more precious. I am still very tired, but wonderfully better than I was. Physically I am fit again and I am full of hope, and the greater worries are over.

I have written to MacMillans fully about *Sadana*, suggesting an immediate second edition. I have some more corrections and it will be possible to make it perfect. No material change will be needed, only minute detail. If there is more to add to the chapter on 'Beauty' that would give further

point to the new edition. Outram* has again written saying how much it has all meant to him—The short stories can well wait to be published about Christmas time.

I have written about myself (for I know you would wish it) but my deepest thoughts and prayers, my dearest friend, are with you in the suffering you are bearing.

Your own
Charlie.

* William Outram, son of General Outram of Sepoy Mutiny days. A close friend of C. F. Andrews, William Outram was the vicar of Butterton, a small village in Staffordshire where Gurudeva was for some time his guest in 1912. Gurudeva recalls his very pleasant stay at this vicarage in his book of travel, *Pather Sanshay*.

MEMORIAL SERVICE FOR DOROTHY WHITNEY ELMHIRST

Dorothy Whitney Elmhirst to whose benevolence Sriniketan owes the deepest debt of gratitude, passed away on December 14, last year. On the occasion of her death anniversary, we reproduce from the 20th December, 1968 issue of the Dartington Hall News,* a report that is a sacred testimony to the great sympathy that the noble lady had with the thoughts of Gurudeva. A photograph of Mrs Elmhirst kindly sent by her husband also appears in this issue.

Leonard K. Elmhirst writes :

After I had handed to Dorothy to read the transcript of my notes, taken down in longhand, of Tagore's statement on death [made in conversation with II Duca Gallarati Scotti in 1925] she said : 'If anything is to be read at a service at my death, this statement is the one I would most appreciate. So many of the ideas and poetic images in it correspond with my own.'

The passage was read by Bill Elmhirst at a service for Dorothy Elmhirst at Dartington Parish Church on 17 December, 1968. Gurudeva says :

Every moment that I have spent at the deathbed of some dear friend, I have known about death as though it were a kind of revelation of the Divine. Yet it is very difficult to describe how for me that great ocean of truth, of existence, of life, from which life itself springs and to which all life returns, can never suffer diminution by death. It is this ocean of life that I feel it

* We received a copy of the News from S. Nabakumar Mukhopadhyay, Adhyapaka, Palli-Siksha Sadan.

most difficult to describe in words. I see how the individual life comes back into the bosom of this ocean at the moment of death. I have felt too how great and fathomless this ocean is, yet how full it is of personality. For personality is ever flowing into it. Ever receiving into its bosom, it becomes instilled with personality. Yet this ocean seems as nothing, as neither light nor darkness, but as one great extension of the universe, an eternity of peace and life. It is very difficult to say how I have come to feel this, but I could see how easily and naturally life flowed back into this ocean, how our own personal self found entry, was received and accepted. I felt this, and now I know that nothing of personality can be lost.

Science recognises atoms, all of which can be weighed and measured, but never recognises personality, the one thing that lies at the basis of reality. All creation is that, for apart from personality, there is no meaning in creation. Water is water to me, because I am I. And so I have felt that in this great infinite, in this ocean of personality, from which my own little personal self has sprung, lies the completion of the cycle, like those jets of water from a fountain which rise and fall and come back home again. It is thus that we are received into the heart and the bosom of the Infinite Personality. This is what I myself have felt. It has been an experience for me which cannot be described.

Every day we see a continuation of this process of death, like metre in a poem. At every point metre is a restriction. An indefinite flow of words can never become a poem, but must have this curtailing of liberty we call metre at every step to prevent indefiniteness and vagueness. So life is always being curtailed into its rhythm, its metre. Every day is a death, every moment even. If not, there would be a vast desert of deathlessness. Life itself is demonstrated to us through death, for death gives to the world that rhythm which is creation. I have often felt this, and now science has shown us the fact that the difference between one element and another is only that of rhythm. The substance is the same, the rhythm is different. Rhythm in fact makes all the difference. So the whole of creation is nothing but the play of rhythm. We are each put into a different rhythm and all different individuals have their own rhythms. There is at the same time a fundamental unity, as in a poem in which each line possesses its own unity.



DOROTHY WHITNEY ELMHIRST
1887-1968

TAGORE: IN THE EYES OF KAWABATA

Amitrasudan Bhattacharya

For a long time since 1913 no oriental literary talent was awarded Nobel Prize in the field of literature. Only last year Mr. Kawabata, the famous aged novelist of Japan achieved the rare glory and thus became the second name after Rabindranath to adorn the list.

Japan established cultural ties with India since long back. Rabindranath visited Japan thrice. 'Japan Yatri' or the diary of a visitor in Japan is a work which needs mentioning in this connection. The Japanese mind has a tremendous curiosity about Rabindranath; much of Tagore's writings has been translated and published in that country.

It may be noted that translation from original Japanese creative works in Bengali has already been started. Recently a translation of 'Rainbow' a famous novel by Kawabata has appeared in the 'Desh' the Bengali weekly of distinction, in instalments. This work of translation was carried out by Prof. Kazuo Azuma of the Japanese department of Visva-Bharati and myself, by kind permission of Mr. Kawabata.

There were casual references to some of the Bengali renderings of Kawabata's writings while Mr. R. K. Narayan, the eminent Indian writer, had been having tea with the Nobel Laureate. Mr. Narayan writes: "My next question. Have your novels been translated in the Indian languages? We have 14 major languages in India, you know?" He rises and is gone again and fetches an airmail letter received a little time ago from Visva-Bharati University of Santiniketan, asking for permission to translate his novels into Bengali... Visva-Bharati was founded by Tagore and is a reputable institution. He goes in to put the letter back, and I suddenly feel that I am putting him to a lot of work with my questions, but I also realise that this is his way of indicating his slender, tendril-like touch with India. (Tea with Kawabata by R. K. Narayan. The Illustrated Weekly of India, Nov. 9, 1969).

After becoming Nobel Laureate Kawabata has written another book recently with the title 'The Existence and Discovery of Beauty.' In this book he has recalled his thoughts about the great Indian poet with a reverential ardour. Only the relevant important portions from his book are quoted here.

[When Japan is in imminent peril of neglecting to realize where she is great, it is the duty of a foreigner like myself to remind her, that she has given rise to a civilization which is perfect in its form, and has evolved a sense of sight which clearly sees truth in beauty and beauty in truth. She has achieved something which is positive and complete. It is easier for a stranger to know what it is in her which is truly valuable for all mankind,—

what is there which only she, of all other races, has produced from her inner life and not from her mere power of adaptability.]

This statement of Rabindranath Tagore appears in a lecture which he made during his first visit to Japan. He gave this lecture, entitled 'The spirit of Japan,' at Keio University in 1916. In that year I was still a middleschool student under the old school system, but I saw his photograph which was prominently displayed in the newspaper, and I remember even now the features and appearance of this sage-like poet, with his long, bushy hair, long moustache and beard, standing tall in loose-flowing Indian garments, and with deep, piercing eyes. His white hair flowed softly down both sides of his forehead ; the tufts of hair under the temples also were long like two beards, and linking up with the hair on his cheeks, continued into his beard, so that he gave an impression, to the boy that I was then, of some ancient oriental wizard. Also, since among Tagore's writings in prose and poetry there were some passages which were so easy they could be read even by a middleschool student. I did read a bit of them.

The Tagore party landed at the port of Kobe, and came to Tokyo by train. Later Tagore is said to have told his friends the following :

"When we arrived at Shizuoka station, a group of priests came to greet me, burning incense and joining their hands in veneration. At that moment for the first time I had the feeling that I was really in Japan, and I was so happy that tears of joy came to my eyes." It seems that this was the greeting of about twenty members of the Shiseikai (Society of the Four Vows), a group of Buddhists of Shizuoka city. (This is according to the commentary Kora Tomika.) Thereafter Tagore visited Japan two more times for a total of three visits. One of those other times was in 1924, the year following the great Tokyo Earthquake, Tagore's basic thinking is expressed in his statement that "The eternal freedom of the soul is found in love, that which is great is found in small things, and the infinite is found within the bonds of form."

Kawabata himself has sent a copy of this book as a present to Mr. Azuma. I am indebted to Mr. Azuma for according me an opportunity to go through the same.

Visva-Bharati Quarterly

GANDHI MEMORIAL PEACE NUMBER

1949

Edited by KSHITIS ROY

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A LETTER FROM ABROAD

November 27 was the eightyfirst birthday of Rathindranath Tagore. We publish below an interesting letter written from abroad by Rathindranath in 1907, to Jugalmohini Devi, wife of Srischandra Majumdar, a close friend of Gurudeva. Srischandra's son Santoshchandra was Rathindranath's boyhood friend and after completing their education at Santiniketan they sailed together to the United States for studying Agriculture at the University of Illinois. Our thanks are due to our colleague Sj. Subirchandra Majumdar who recently recovered the letter addressed to his grandmother from the family archives and placed it at our disposal. The letter has been translated from the original Bengali by Sj. Jiban Bandyopadhyay.

UNIVERSITY OF ILL. 918 ILLINOIS ST.

Urbana

Ill.

Respected Aunt,

Thank you for your letter of 16 Falgun. We are enjoying Easter holidays for these four days. This is a departure from the usual routine. The boys this time submitted an application and somehow managed to get these holidays. In these long four and a half months we have at last some breathing time but only for these few days ; but so much work is to be attended to that, despite this short vacation, we aren't getting much leisure. Holidays are about to end and the college will re-open tomorrow but we have not been able to apply ourselves to our studies yet. I took some snapshots yesterday as we may not get much time later on. I shall send you one or two of these snaps which have come out quite satisfactorily. Exactly one year has been completed today since we left home. Last year, just at this moment, we were sailing abroad a steamer on the Ganges—drifting quite far, the water was gradually getting muddy—and soon after and we were sailing on the high seas. It is hard to believe that a year has rolled by in the mean time. I vividly recall every incident of that morning. All our thoughts at the time of leaving our country, different ideas about foreign lands—where have they gone now !

For the first one or two months we felt like strangers in a foreign land. This feeling of strangeness does not disturb us any longer as we have adjusted ourselves to the new environment. The greatest wonder is how a year has slipped away on the same way. No doubt, it will not take much time for three years to pass by, and then, we shall again be right in your midst.

You have asked me to render an account of the expenses incurred during this one year. Although we left our country a year back, we have not stayed in this country for quite a year yet. In fact we shall be completing twelve months of our stay in July next. That is why I am not able to give an account

for the whole year. But from month to month, the following are the expenses incurred by us both :—

July—	98 dollars
August—	49 dollars
September—	70 dollars
October—	115 dollars
November—	129 dollars
December—	60 dollars
January—	67 dollars
February—	86 dollars
March—	87 dollars
(1 dollar = 3 Rupees)	
Food—	28 dollars
Hostel rent—monthly—	12 dollars

Out of this, upto now, for books—41 dollars ; and College fees, laboratory fees, military uniform charges etc. come to 269 dollars. Charges for clothes are 50 dollars. Expenses for the washerman come to something like 1½ or 2 dollars per month, charges for washing a shirt being six annas. We have to iron our clothes off and on—they charge twelve annas for ironing a suit. We can't give an exact sum for postal charges—it comes to something like one to one and a half dollars. After all, there is our commitment to write four letters (ten annas) per week. This is to some extent a brief indication of our all-round expenses. Apart from this, all other petty expenses cannot be accounted for.

It is only to you that I am writing. I have not written to Moinu * and Madhuri * for a long time ; they are perhaps getting annoyed with me over this. I shall positively write to them later on. Everything is O. K. at this end. How are you all ? No more today, Monday.

—Rathi

* daughters of Srischandra Majumdar

INTER-UNIVERSITY DEBATE : A REVIEW

Dipak Chattaraj

An inter-university debate (Eastern Zone), organized under the joint auspices of the Gandhi Centenary Celebration Committee and the National Integration Committee of Visva-Bharati was held in China-Bhavana on 22.11.69. The motion debated was : 'In the opinion of the house Gandhian method of non-violent resistance is most conducive to the achievement of peace, democracy and freedom.' Students from the universities of Dibrugarh, Gauhati, Berhampur (Orissa), Jadavpur, Ranchi and Visva-Bharati participated in the debate. The debate was presided over by Sri Binoyendranath Banerjee.

The programme started with an welcome address by Sri Jai G. Roy. Typically, the speakers for the motion adopted a soft tone while most of the speakers against the motion displayed their militancy and some refined, at times witty, polemics. Arguments put forward by either side were mostly of a conventional nature. Some of the arguments were simply naive. For example, most speakers for the motion believed that the Indian struggle for independence had demonstrated the efficacy of the Gandhian method beyond doubts and that the success (?) of Martin Luther King more than confirmed this. To my mind, nearly all the speakers against the motion said something to the effect that the people at large were not capable of following method that befits a saint. Some speakers, to be sure, did try to develop more sophisticated lines of argument. To cite only two examples : one of the speakers argued that without a thorough structural reorientation of the society it would not be possible to achieve peace, democracy and freedom ; another speaker speaking for the motion argued that even if we did not accept non-violence as a moral creed, on grounds of expedience the world has to tread the paths of non-violence to achieve the three aims. But it cannot be said that these speakers did full justice to their more concrete lines of argument. It may be that within the limitations of time, a fuller development of the arguments was not possible. Perhaps, it will not be denied even by the speakers themselves that their knowledge of Gandhism was dismally little. The whole course of the debate confirmed the widespread belief that Gandhi has not received more than a superficial attention from the modern Indian youth. No wonder, the only knowledgeable speech on Gandhian methods came not from the participants but from the President.

In spite of all these serious shortcomings the standard of the debate was fairly high so far good delivery and good English are concerned. There was not a single instance of polemics which crossed the limits of good taste. Only a few speakers fell in the trap of theatrical flamboyance, so common in such

debates. Gauhati University won the prize for the best team while Sri Uday Chatterjee of Ranchi was adjudged the best speaker. The second place was shared by Sri L. D. Kanuga of Gauhati and Sri Dipak Chattaraj of Visva-Bharati. Sri Jayanta Chatterjee and Sri Jitendra Goswami occupied the third and the fourth places respectively.

It would not be an exaggeration to say that the most impressive thing in the debate was the trophy awarded to the best team. Designed by Sri S. K. David of Kala-Bhavana, the trophy had an engraving of Nandalal Bose's famous "Dundee March of Gandhi" on copper fixed to a wooden motif of a hut. Individual prizes were also chosen with a taste that typically belongs to Santiniketan.

EXAMINATIONS

The following candidates are declared to have passed the First Part and Second Part of the M. Sc. Examination in Mathematics and have qualified for the M. Sc. Degree in 1969.

<i>Name</i>	<i>Subject</i>	<i>Class</i>
MATHEMATICS		
<i>In Order of Merit</i>		
Narayan Chandra Maiti	I Mrinal Kanti Sinhamahapatra	I
Prabhat Kumar Mukherjee	I Hemanta Kumar Mahata	I
Nikhil Ranjan Tah	I	
Parbati Charan Dhara	II Mandidas Datta	II
Md. Asraf Ali	II Amalendu Patra	II
Saptajit Chatterjee	II Dilip Kumar Jha	II
Sanat Kumar Hati	II Dinabandhu Das	II
Ranjit Kumar Sinha	II Gour Chandra Ghosh	II
Prasanta Kumar Ray	II Prafulla Kumar Mahata	II
Nazrul Hoque	II Abdul Kerim	II
Ajit Kumar Nandi	II Bikas Chandra Das	II
Jhumur Bhattacharya	II	

The following candidates are declared to have passed the M. Ed. Examination held in July, 1969 and have qualified for the M. Ed. Degree.

First Class

Gauri Qanungo

Second Class

(In Order of Merit)

Bireswar Chakravarty

Ajit Kumar Misra

Timir Baran Maiti

Chhobi Sarkar

Mukul Ranjan Debnath

Manik Chand Bandyopadhyay

The following candidates are declared to have passed the B. Sc. (Ag.) Honours—Part IV Final—(Compartmental) Examination held in September 1969 and have qualified for the B. Sc. (Ag.) Honours Degree.

<i>Name</i>	<i>Class</i>
Ananda Gopal Mukhopadhyay	II
Chittaranjan Sarkar	II

The following candidates are declared to have passed the Bachelor of Social Work (Honours)—Part III Final—(Compartmental) Examination held in September, 1969 and have qualified for the B. S. W. (Honours) Degree.

<i>Name</i>	<i>Class</i>
Amarendra Nath Kanri	II
Rabindranath Sarkar	II—Compartmental in Part I

The following candidates are declared to have passed the First Part and Second Part of the M. A. Examination and have qualified for the M. A. Degree in 1969.

BENGALI

In order of merit

<i>Name</i>	<i>Class</i>	<i>Name</i>	<i>Class</i>
Sukumar Das	I	Dhirendra Nath Das	II
Manju Ghosh	II	Nandita Sarkar	II
Mitra Chakraborty	II	Gargee Sinha	II

Nilakshi Bagchi	II	Swapana Sinha	II
Anjali Guha	II	Umapada Ghosh	II
Bharat Kumar Mandal	II	Muhammad Mosihur Rahaman	II
Pronoti Nath	II	Madhusree Majumdar	II
Sukla Roy	II	Gita Rani Das	II
Manik Gupta	II	Ardhendu Kumar Dan	II

HINDI

Meena Kumari	II
--------------	----

ENGLISH

In Order of Merit

Suravi Paul	II	Sadhan Anand Parida	II
Kalyani Ganguly	II	Asarfilal Saha	II
Kokil Sena Sinha	II		

SANSKRIT

In Order of Merit

Suchandra Chowdhury	I	Bankim Chandra Chakraborty	II
Shefali Roy	I		

ANCIENT INDIAN HISTORY
AND CULTURE

Mona Sengupta	I
---------------	---

ORIYA

Satchitananda Mishra	II
----------------------	----

ECONOMICS

In Order of Merit

Name	Class	Name	Class
Sunil Kumar Saha	II	Gopinath Patnaik	II
Joydev Misra	II	Basanta Kumar Mukhopadhyay	II
Santosh Kumar Pal	II	Prabhat Kumar Chakrabarty	II
Dipak Gupta	II	Dilip Kumar Dutta	II
Rameswar Singha Roy	II	Rabindra Nath Sinha Roy	II
Krishnapada Chaudhuri	II	Sudhansu Sekhar Ghosh	II
Nirmal Kumar Mukherjee	II		

The results of the M. A. Examination comprising First and Second Parts in History and Philosophy will be announced later.

The following candidates are declared to have passed the Certificate Examination in Languages held in September, 1969.

CERTIFICATE EXAMINATION IN BENGALI

<i>Name</i>	<i>Class</i>
Barbara Sen Gupta	Distinction

CERTIFICATE EXAMINATION IN HINDI

In Order of Merit

Purabi Pal	Distinction
Ratna Sinha	Distinction
Satya Narayan Saha	Pass
Prafulla Kumar Mahata	Pass
Prabhas Kumar Chakraborty	Pass

CERTIFICATE EXAMINATION IN ENGLISH

In Order of Merit

Barbara Sen Gupta	Pass
Ratna Dasgupta	Pass

CERTIFICATE IN URDU

In Order of Merit

Md. Enamul Karim	Distinction
Syed Mohammad Munim	Distinction

CERTIFICATE IN CHINESE

Susil Datta	Distinction
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CERTIFICATE IN FRENCH

In Order of Merit

K. A. Jayaseelan	Distinction
Haimanti Mukherjee	Distinction
Debika Sinha	Distinction
Rabindra Nath Ghosh	Pass

CERTIFICATE IN ENGLISH

In Order of Merit

Puspajit Mandal	Distinction
Suchandra Chowdhury	Distinction
Bal Krishna Yeshvant Deshpande	Distinction
Chitra Nayek	Pass

•

The following candidates are declared to have passed the Diploma Examination in Languages held in September, 1969.

*Name**Class*

DIPLOMA EXAMINATION IN GERMAN

(In Order of Merit)

Sitansu Ray	Distinction
Chitra Chaudhuri	Pass

DIPLOMA IN SANSKRIT

(In Order of Merit)

Vijay Lakshmi Chaudhuri	Distinction
Pratima Moitra	Pass

•

The following candidate is declared to have passed the B. Ed. (Supplementary) Examination held in October, 1969 and has been placed in class II.

Siba Prasad Ghosh

NEWS AND NOTES

Gurudeva's play *Visarjan* based on the novel *Rajarshi* was first published in 1890. The play was written in Sahajadpur probably in a bound exercisebook presented to Gurudeva by his nephew Surendranath to whom the play is dedicated. We find in the dedicatory poem mentioned :

তোরি হাতে বঁধা খাতা তারি শ-খানেক পাতা
অক্ষরেতে ফেলিয়াছি ঢেকে

This manuscript has since been lost. Only the dedicatory poem in Gurudeva's handwriting is preserved in the Rabindra Sadana. The play *Visarjan* underwent successive changes in subsequent editions.

In 1923, Gurudeva staged *Visarjan* in Calcutta. He was in the role of Jai Sinha. For this performance, he revised the play and inserted some new portions. These changes were incorporated in an edition published in 1330 B.S. But they were left out in the later editions. Thus the changes made in 1923 had remained unknown to common readers.

In 1926, the Natya Mandir of Sisir Kumar Bhaduri sought permission from Calcutta Police for a regular public performance of this play. The Natya Mandir submitted a handwritten copy of the play to the police. In this copy there were some inclusions and changes based perhaps on the 1923 version by a second hand. The copy does not contain Gurudeva's handwriting. The police objected to certain passages in view of the communal tension prevailing in Calcutta then. The theatre authorities accepted the suggestions of the Police.

This copy remained since then in police custody in Lalbazar. Adhyapaka Subhendusekhar Mukhopadhyay, at present engaged in research work at Rabindra Sadan, recently brought the matter to the notice of the West Bengal Government through the Deputy Chief Minister, Sri Jyoti Basu. On recovering the copy from the Lalbazar custody, the West Bengal Government at the request of the Upacharya, handed over the same to Visva-Bharati in a public function held at New Empire in Calcutta on November 14 last. The Calcutta Police staged *Visarjan* on the occasion and the Deputy Chief Minister ceremonially handed over the copy to Dr. Kalidas Bhattacharya. The Chief Minister, Sri Ajay Kumar Mukherjee presided over the function. The copy is now preserved in Rabindra Sadana and is being examined by the researchers under the Special Tagore Research Unit. The handing-over ceremony received much publicity all over India, because since independence this is the first drama—deposited with the police according to the laws of the British rulers—coming out of the custody of the Calcutta Police.

●

The fifth birth centenary of Guru Nanak was observed with due solemnity on November 23. The day started with an early morning Vaitalik after which there was a commemoration service. Sj. Mohanlal Bajpai recited sacred verses at the Mandir and Sj. Benoy Gopal Ray read out passages from Gurudeva paying tribute to the great saint. Appropriate songs were provided by the asrama choir. In the evening Gour Prangan was illuminated and a programme of devotional songs organised by Santiniketan Karmi-Mandali was gone through. A paper dwelling briefly on the life and teachings of Guru Nanak was read by Adhyapaka S B. Dhooper of H. E. T. C .at the beginning of the evening function. Those who gave solo recital of *Bhajan* songs were Adhyapaka Nimaichand Baral, Sri Mohan Singh, Sm. Ranjana Sen, Sm. Bulbul Lahiri and Sm. Mamata Dasgupta. Sm. Rina Sen and Sm. Gouri Sengupta sang a duet. At 9 p. m. there was a Vaitalik singing বাজে বাজে রমা বীণা বাজে which is a Sikh hymn rendered by Gurudeva into Bengali.

N. C. C. day was celebrated on the afternoon of November 23 at the old Mela ground. The Upacharya took the salute at the function.

The Tagore Research Institute of Calcutta has honoured three eminent scholars by conferring the title of Rabindratattwacharya. The recipients are Dr. Srikumar Bandyopadhyay, Sj. Prabhat Kumar Mukhopadhyay and Sj. Nityanandabinode Goswami. Sj. Goswami lying incapacitated at Santiniketan could not be present at the convocation ceremony of the Institute held in January last. Therefore Sj. Pramathanath Bisi, President of the Institute and Sj. Somendranath Basu, its Secretary, recently came from Calcutta to present the title personally to him. A quiet informal ceremony was held by the bedside of Goswamiji at Pearson Memorial Hospital on the morning of November 27. Sj. Pramathanath Bisi on behalf of the Research Institute handed over the address conferring the honour of Rabindratattawacharya.

Goswamiji who is something of a living encyclopaedia, personifies the ideal of a liberal culture. He has brought his vast classical learning combined with an astonishingly modern outlook to bear upon his study of Tagore literature in all its depth and its manifold aspects. The award of the title of Rabindratattawacharya on him is a welcome recognition richly deserved.

We are very glad to note that Sj. Prabhat Kumar Mukhopadhyay was recently invited by the University of Calcutta to deliver the Jugalmohini lectures. The series consisting of four lectures on "Religious thoughts in mediaeval Bengal" were delivered from November 27 to December 1.

An exhibition of facsimile prints from the recently acquired collection of Kala-Bhavana was on display from 13th November to 20 November, 1969. The superbly printed reproductions included works of Picasso, Cezanne, Van Gugh among others. The exhibition was a source of serious interest to students and art-connoisseurs.

An absorbing seminar on *Patuas* of Birbhum was organised in Kala-Bhavana, when some authentic contemporary *Pats* were displayed from November 20th to November 24. Seven traditional *Patuas* participated, most of whom were singers. Seniormost Banku Patua was a painter and he gave a practical demonstration of his method and work. The seminar on the first day was conducted by Prof. Binode Behari Mukhopadhyaya. Adhyapakas Satyendra Nath Roy and Pabitra Roy participated in the evening discussions. On the second day Prof. Santidev Ghosh gave a survey of folk music and its background in Bengal life. This was followed by a very fine Patua music recital. A brochure containing articles by Prof. Binodebehari Mukhopadhyay, Dr. Bhudev Choudhuri, Sri Kanchan Chakravarty, Sri Ajit Mukherji and Sri Dinkar Kowshik was brought out on the occasion.

Mastermashai's birthday was celebrated by Kala-Bhavana students and members of the staff on 3rd December, with a morning Vaitalik, a whole day picnic at Taltore and an exhibition of his works at Nandan. The enthusiasm and devotion shown by all was genuinely touching, because Mastermashai's contribution to the cause of art and to Kala-Bhavana has been incalculable.



An Autumn Vacation Seminar on "Gandhiji on Education with Special Reference to Secondary Education" was organised by the Department of Extension Services, Vinaya-Bhavana, from 2nd to 6th November. Thirty-two teachers and Headmasters/Headmistress representing twenty-five schools of the districts of Birbhum and Burdwan attended the seminar. The seminar was conducted by Sri J. G. Rai, Adhyapaka, Vinaya-Bhavana and Sri N. Banerjee, Research-Scholar, Visva-Bharati. Prof. Benoyendra Nath Bandyopadhyaya, renowned educationist, presided over the inaugural function. In his inaugural speech he emphasized that Gandhiji's educational thoughts and experiments were intimately related to his social philosophy. The participants selected four areas e. g., national and social integration, democratic citizenship, correlated studies and work-experience for their special study. At the end of the seminar each of the participants prepared a plan for a project which he/she would work-out in his/her own school.

A special feature of this seminar was the arrangement for some special lectures. Dr. H. B. Mukherjee, Adhyapaka, Vinaya-Bhavana, delivered a lecture on the comparative aspects of Tagore and Gandhiji's approach to education. Prof. Benoyendra Nath Bandyopadhyaya, gave an illustrated talk on Egypt, Liberia, Libya and Jordan. Prof. Asoke Bejoy Raha, Rabindra Professor, spoke on 'Rabindra Pratiba'. In the valedictory function, Dr. Kalidas

Bhattacharya, Upacharya, Visva-Bharati, distributed the certificates to the participants. He requested the teachers to be more realistic in their approach to the problems of education. Adhyapaka Sri Jibendra Kumar De, Co-ordinator in his summing-up explained the special significance of the seminar. Sri Ram Gopal Bairagi, Headmaster, Hetampur Raj High School offered a vote of thanks.



The Birth Centenary of Deenabandhu Andrews is due on February 12, 1971. It behoves our countrymen to pay homage in a fitting manner on the forthcoming occasion to this great man who all his life espoused the cause of Indian freedom. The Government of India is well aware of the sacred task of honouring the memory of C. F. Andrews and the Prime Minister's Secretariat has endorsed a suggestion that in view of Deenabandhu's close association with Gurudeva, it would be appropriate for Visva Bharati to draw up a suitable programme for celebrating Andrews centenary. S. J. Pulinbihari Sen has submitted a draft scheme in this regard which has been fully approved by the Karma Samiti of Visva-Bharati. The Karma Samiti has also requested the Prime Minister to form an All India Committee for the centenary celebrations with which Visva-Bharati will be associated.



We are glad to note that S. J. Srinivas Misra, Head of the department of Oriya, has been declared qualified for the award of Ph. D. degree from Utkal University for his thesis "Adhunika Odia Gadya Sahitya." Our congratulations to Dr. Misra.



Pandit Sukhamoy Bhattacharya Sastri Saptatirtha was delegate from Visva-Bharati to the All India Oriental Conference held at Jadavpur in October last. He read a paper entitled

“भोगं विना प्रारब्धं कर्म क्षीयते न वा”

Sj. Bhattacharya also represented Visva-Bharati at *Kalidas Samaroha* held at Ujjain from November 19 to 25. The paper read by him there was :

रघुवंशे रामायणविसंबाद समीक्षा

Adhyapaka Arun Chandra Bose, Head of the Department of History attended the 7th annual conference of the Institute of Historical Studies held in Bangalore from November 4 to 6.

Adhyapaka Tarasankar Bandyopadhyay attended the same conference where he presented a paper entitled "A Critical Review of the Writing of the History of the Indian Nationalist Movement with particular reference to Bengal." He was invited by All India Radio, Bangalore, to participate in a Radio interview on the "Indian Nationalist Movement." Earlier, Dr. Bandyopadhyay participated in the Oriental Conference at Jadavpur where he read a paper on "18th century Bengali Literature as source material for the Contemporary History of Bengal."

Adhyapaka Haripada Chakravarty attended the annual conference of the Archaeological Society of India held at Patna University from October 26 to 28. He read a paper on "Archaeology and the Vaishnava theory of Incarnation in the Gupta period" which was well-appreciated at the meeting and followed by a discussion.

Under the auspices of the Bratibalaka and Youth Organisation of Village Extension Section a football tournament was organised by the Raipur Youth Club in the month of August. Ten football teams from different places under Bolpur P. S. participated and the final game was played on 7th November between Raipur Yuva Sangha and Kalyan Sangha of Surul ; the former team won by 3-1. Nearly a thousand villagers witnessed and enjoyed the game. The Chandrasekhar Shield and the Usha Rani Smriti Cup were awarded by Sj. Gnanendra Ghosh, In-Charge, Village Extension Section, to the winners and Runners-up respectively. Sj. Pasupati Ghosh, the Guest-in-Chief, Sj. J. Misra, Bratibalaka Organiser and Capt. J. Ghosh, Secretary Raipur Yuva Sangha briefly spoke about the tournament.

On the 14th November, Children's Day was celebrated by the Muluk Palli Bandhu Yuva-Sangha under the guidance of the Village Extension Section at the village Muluk. About 600 children from Muluk and Kalitala Santal School

took part in the colourful procession and the sports, cultural function, recitation competition etc. in a joyful atmosphere with great enthusiasm.

Adhyapaka Sj. Sunil Chandra Sarkar of Vinaya-Bhavana was the Guest-in-Chief and the function was presided over by Sriman Ananda Gopal Tagore an 8 year old boy of Muluk.

Light refreshments were served to all on this occasion.



A Ha Du-Du tournament was organised by the Jai-Ma-Kali Youth Club of Damdama village. 16 teams from the surrounding villages joined as competitors. On 24 November, the final of the tournament was played between the teams of Albandha and Debanandapur. Debanandapur won by 4-0.

Sj. Rabindranath Chatterjee was the Guest-in-Chief, Sj. Satyadas Chakraborty. Adhyaksha, P. S. V. presided over the prize distribution ceremony and awarded the Trophy to the winners.



Under the orientation programme of the C. I. T. Centre the newly admitted students of Silpa-Sadana Training Centre were shown round all the Bhavanas and institutions of Visva-Bharati on 7-10-69 and were acquainted with the activities of the different institutions of the University.



We offer a cordial welcome to the following members of the staff who have recently joined Visva-Bharati :

1. Sri Sudhindranath Sengupta—Lecturer in Zoology.
2. Sri Pinakiranjan Saha—Statistical Assistant, Farm Management
Scheme, Santiniketan
3. Sri Amal Krishna Dey -do-
4. Sri Jayanta Kumar Dutta -do-
5. Sri Ashoke Kumar Hati -do-



Sja. Kiranbala Sen was Guest-in-Chief at the Gandhi Centenary meeting held by the students of Patha-Bhavana and Siksha-Satra at Vichitra on October 2 last. At the meeting Sja. Sen gave an interesting account of the association of her husband late Kshitimohan Sen Sastri with Mahatmaji and also of her own acquaintance with Kasturba.

The editor sincerely regrets the omission of this in the report of the meeting in the last issue.

The notes of Acharya J. B. Kripalani's meeting reported in our last issue were taken down by Sri Dipak Chattaraj, a student of Vidya-Bhavana and not by S. Nripendranath Bandyopadhyay. The editor also regrets this error.

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The following broadcasts of Visva-Bharati Programmes can be heard from the Calcutta Station of All India Radio :

December 29 : 9-30 p. m.—বিশ্বভারতী সম্পর্কে ছাত্রছাত্রীদের আলোচনাচক্র

December 31 : 6-30 p. m.—কবি জয়দেব

January 26 : 9-30 p. m.—বিশ্বভারতীর আশ্রমিক জীবন

January 28 : 6-30 p. m.—শিক্ষাসত্র

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Weather Report for the month of November, 1969

(Sferics observatory, Sriniketan)

Max. Temperature	...	31. 9°C—on	1-11-1969
Min. Temperature	...	21. 4°C—on	26-11-1969
Max. Humidity	...	96% —on	13-11-1969
Min. Humidity	...	57% —on	26 and 28-11-1969
Haviest Rainfall	...	40.0 mms on	12-11-1969
Total Rainfall of the month 48.8 mms.			

REVIEW

Saptaparni : Visva-Bharati Chhatra Sammilani Annual, Vol. X, 1969.

Editor : Badruddoza

With the publication of Vol. X, 1969, *Saptaparni*, Visva-Bharati Chhatra Sammilani Annual, enters into tenth year of its life. As the Upacharya mentions in his message the first printed volume of the journal was published through his efforts in 1960. The avowed purpose was, as usual, to provide an organ to the young students for blossoming out their latent creative talents. Such journals no doubt, fulfil the true purpose of a university as much as the regular departments of teaching and research. The editor of the current issue of *Saptaparni* Md. Badruddoza may not be able to bring the journal upto that expectation ; yet, it must go to his credit that he has been able to collect an enthusiastic group of contributors of a determinedly modernist temper. Of course, an optimum level of excellence and balance is not expected in a students' journal—even though the students are of Honours and Post-graduate classes. Editorial lapses are writ large in the person of the annual number under review—beginning from the title page to the last cover, for which the editor himself may not be responsible ; but what is really surprising is not that the job has not been done very well, but that it should have been gallantly attempted at all. Indeed certain features are worth mentioning. The issue is appropriately 'dedicated to Neil A. Armstrong, Edwin E. Aldrin and Michael Collins for their heroic expedition.' Then at least one literary piece—a reprint from *Nabajiban Patrika*, 1291, *Shrāvan—Bhānusinghā Thākurer Jibāni*, by the courtesy of the National Library, Calcutta, should be of particular interest to researchers in Rabindra literature. The article in Oriya section on Sachi Raut Roy, the celebrated Oriya 'poet of people', often compared with Sukanto Bhattacharya of Bengal and translations, nay transcreations of some inimitable *gāzals* and *Rubāya* of Mirza Ghalib are the two other attractive features which bear testimony to the editor's painstaking zeal.

Admittedly, denied of the opportunity to live in expectation of future, the new generation grew restless. Ideals changed and as dependable alternate set of values was not immediately forthcoming, a period of experiment set in. As a result, writings of this decade represent at once the age of longing and the age of anxiety. Doing so writers were possessed with the feelings of rootlessness and alienation. Consequently, Marx and Freud, Yung and Adler, Sartre and Joyce, Eliot and Becket remained as models to hold on. Sex symbols and psychoanalytical terms, stream of consciousness and involved vocabulary became the media of depicting perverted situations, even social realism. As for attitude, the pose for non-conformism and urge for bringing into light the unmentionables became a fashion. Stories and poems included in *Saptaparni* amply reflect all these current trends. Anuttam Biswas, for instance, in his

story 'Sānkār Sen's Sāāt Din' proves to be clever and intense, without being solemn and turns an ultra-modernist in his devotion to sexual symbols and perverted metaphors (ref. the very second sentence). But brilliant cunning phrases are often seen to end in themselves and divert the readers from the characters and scheme. The reference to sparrow-couple (pp. 14-15) in Abhik Maiti's 'Khāncha' or the fourth word (p-20) in Rabindra Ghose's 'Aswathama Hato' and various other such deliberate and studied attempts at creating naturalistic realism contribute little or nothing to the total impression. Rather the story in Hindi 'Kanch Ki Kirchiā' by Ranajit Kumar Saha is refreshingly free from artificial insincerity and pompous mannerism. Frankly, none of the poets here has set up a standard which meets Archibold MacLeish's :

A poem should not mean,
But be.

Most of the poems are marked by usual follies (or are they qualities ?) like obtrusiveness, individuality, pretentiousness and of course unintelligibility. The language is either bitter and angry or romantically maudlin, with that fabrilie iambic rhythm widely supposed to transform prose into verse with some vague romantic motif. Damayan Kumar's Bengali 'Kavita' (his Hindi poem too) are beautiful rhetorics and not poetry. He has tried to strike a novel form but the careful craftsmanship falls flat towards the end due to the anti-poetry anti-climax.. In Sumitra Bandyopadhyaya's 'Bakul Talar Chhara' verse-making becomes an indulgence in personal sentiments, sincere, no doubt, but also naive, both in content and technically. Bimal Chakravorty's 'Ki Katha Balbo Balo's aesthetic insight does not peacefully co-exist with his self-consciousness. Badruddoza's 'Babylon...' justifies its rather long Yeatsian title through an undefined but intense impression it makes of disillusion, and inspite of the elevated tone and felicity of expression, its poetic value is diminished by its laboriousness and formal note, arising out of a certain degree of verbosity. Comparatively speaking, Souresh Saha's 'Chotto Shishi, Neelche Gelus' with its romantic overtones and projection of 'private voice' is a better piece. The poet presenting his own feelings quaintly lapses into a philosophical or even a quasi-psychological view which fits well in the structural pattern, Sumitra Sengupta's English poem 'Just Thoughts in atleast sincere in form and content. I. V. Masih's 'My Chaos' is a scintillating Chaos. Md. Asrab's 'Wastage of Precious Women' has not wasted the space. Editors interview with the artist Ramkinkar is just interesting. The two articles ('Mirzā Ghālib' by Hafiz Md. Takir Ali and 'Mahatma Gandhi' by Bijaya Chowdhury) though well written, do not do any justice to the subjects. The article on Lord Byron by Joychandra Singh is marred by errors in printing and punctuation and clumsiness in construction and presentation. One instance 'Byron always

presented to us, if he was a man who wrote Poetry (sic) as a real human being in light and shadow (sic), in weakness and strength, as a sinner and saint (as we are) and usually as a neutral emulsion of the two. He never hesitate (sic) to express his doubt about future (at least his future) as he declares in one of his poem (sic) in an Epicurean (sic) tone. In fact. contributions in English section are indeed poorer in quality (Is it because lately there has been a de-emphasis on English in our educational system ?)

But, notwithstanding this criticism, we are sure that talents of the contributors will mature with age. The photographic reproductions of the artistic creations by Samir Dey, Kashinath Ram, Ajoy Hazra, Krishna Bag, Prabir Biswas, Niru Katakya, G. K. Sinha and Mrigendra Bera have added grace to the issue.

Finally, the present reviewer can not resist hazarding a few suggestions : (a) Bulk of Saptaparni should increase, providing more space to critical and enlightening writings. (b) There should be a drive for discovering and moulding creative writers (c) Proof-reading should be entrusted with more experienced hands (d) Before final submission to the press contributions should be actually examined by the Board of Examiners.

Jibon Banerji

KHAN ABDUL GHAFAR KHAN AT SANTINIKETAN

Abhijit Bajpai

On the morning of December 15, the inmates of the Ashrama had the honour of welcoming in their midst Khan Abdul Ghaffar Khan, accompanied by the State Chief Minister, Sri Ajoy Kumar Mukherjee. No stranger to this place the Khan had visited Santiniketan on August 31, 1934, when Gurudeva had accorded him a warm reception. At the farewell ceremony next morning, Gurudeva read out to him an address in Urdu which spoke eloquently of the depth of his feelings towards the illustrious guest.

Most of what Gurudeva had said on that occasion had a perfect relevance to this, his second visit to Santiniketan, thirty-five years hence. "We have you here with us only for a short period" he had observed, "but we will not measure the worth of the event by the standard of time. Those who are really great, whose hearts are for all, who belong to all the lands of the world, transcend also the bounds of moments ; they are for all time".

The Visva-Bharati welcomed him this time at the Amra-Kunja, with songs the chanting of Sanskrit hymns and and a recitation of select pieces from the Holy Quoran. Sri Ajoy Kumar Mukherjee, in the course of a brief address, described Badshah Khan as a true apostle of Mahatma Gandhi, a life entirely dedicated to the service of the poor, a firm believer in non-violence, but a non-violence of the brave and not of the coward.

Then our Upacharya, Dr. Kalidas Bhattacharya, stood up to extend to the beloved guest our heartfelt welcome on behalf of the Visva-Bharati which is sanctified by its association with Maharshi Debendranath Tagore, Gurudeva and Mahatma Gandhi. It was a matter of special gratification, he said, that this memorable visit had taken place during the Gandhi Centenary Year. He offered to him the traditional *Uttariya*, together with the address of welcome in Bengali, accompanied by an Urdu translation of the same.

Finally Badshah Khan addressed the assembly in Hindusthani with the characteristic "grandeur of his rugged simplicity and the intensity of his faith," to recall Gurudeva's description of his personality, in the course of a letter to Mahadeo Desai. Nostalgically, he recalled his previous visit to Santiniketan when Gurudeva had recited to him one or two poems of his in Bengali, and though the language, he said, was unfamiliar, he did not miss the sense of love and a feeling of joy that they had conveyed to him.

His present visit to India, said Badshah Khan, was prompted by the desire to participate in the Gandhi Centennial celebrations and to meet its people. He had great expectations from the people of Bengal, especially the student community, who represented the future of the country.

Earlier in the day Badshah Khan paid a brief visit to Bhubandanga, a village adjacent to Santiniketan. He met the village people at Prasad Library there.

After the reception at Amra-Kunja Badshah Khan went round Rabindra-Sadana, Kala-Bhavana and Sriniketan, and left by midday. Before leaving he called on Goswamiji at the hospital for a brief while. As we bade farewell to the celebrated guest, we recalled Gurudeva's words spoken long ago : "The memory of this short visit of yours to the Ashrama will ever remain fresh in our hearts."*

* The full text of Abdul Ghaffar Khan's speech will appear in our next issue.

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SANTINIKETAN, BIRBHUM.

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VISVA-BHARATI NEWS

January 1970

NOTICE

The Executive Committee of the Alumni Association has arranged a meeting at Uttarayan on February 7, 1970 at 7 p. m. for felicitating the Snatakas of the year.

Our Upacharya has kindly consented to preside.

The Members of the Executive Committee request all members of the Association to be present at this meeting and make it a success.

Santiniketan
13 January 1970

PRABHAT KUMAR SEN
President

PAUSH UTSAVA

Programme

6 Paush, 22 December, Monday	Vaitalik	9. 00 P. M. Gourprangana
7 Paush, 23 December, Tuesday	Vaitalik Sanai Divine Service Kirtan Jagadananda Roy and Nepal Chandra Roy Centenary Celebrations Opening of Jagadananda Roy and Nepal Chandra Roy Centenary Exhibition Sanai Film Show Yatra performance	4. 30 A. M. Gourprangana 5. 00 A. M. Darshan-Sadana 7. 30 A. M. Chatimtala 1. 00 P. M. Mela ground 3. 00 P. M. Uttarayana 4. 00 P. M. Vichitra 4. 30 P. M. Darshan-Sadana 5. 00 P. M. Mela ground 8. 00 P. M. Mela ground
8 Paush, 24 December, Wednesday	Sanai Visva-Bharati.Foundation Day Celebration and Distribution of Higher School Certificates Annual General Meeting of Visva-Bharati Alumni Association Santal Sports Re-union of past & present students Sanai Film-show Fire-works Yatra Performance	5. 00 P. M. Darshan-Sadana 8. 00 A. M. Amra-kunja 10. 30 A. M. Amra-kunja 1. 00 P. M. Mela ground 4. 00 P. M. Natyaghar 4. 30 P. M. Darshan-Sadana 5. 00 P. M. Mela ground 7. 30 P. M. Mela ground 10. 00 P. M. Mela ground
9 Paush, 25 December, Thursday	Sanai Commemoration Meeting Annual General Meeting of Asramik Sangha Kavigan Christmas Service	6. 00 A. M. Darshan-Sadana 8. 00 A. M. Amra-kunja 9. 00 A. M. Amra-kunja 1. 00 P. M. Mela ground 5. 00 P. M. Mandir

Programme of Folk Songs
and Dances of Birbhum
Chow Dance

6. 00 P. M. Mela ground
9. 30 P. M. Mela ground

Paush Festsval was celebrated last month with all the usual splendour and gaiety. As it is not possible to give a detailed account of all the ceremonies and festivities that marked the anniversary celebrations, we present only some of the highlights of it. MAHASWETA SINHA, a student of Siksha Bhavana and formerly of Patha Bhavana attempts below a review of a few functions held during the first two days of the festival

Paush Festival is a joyous occasion for all of us. Besides the hectic round of pleasures on the Mela ground, there is at this time a variety of impressive functions that fill us with a sense of exaltation. Of the many functions held, I will give a brief account of a few outstanding ones of this year's celebrations.

Seventh Paush saw the day dawning with the *Sehnai* from the top of Darshan Bhavana pouring forth its liquid strains over the whole Asrama. The three day festival was solemnly inaugurated with a vast congregation at *Chatimtala* to commemorate the anniversary of Maharshi Devendra-nath's initiation into the Bramho faith. The sacred spot associated with the memory of Gurudeva's father was resplendent in the clear sunshine of a winter morning and the air reverberated with the sonorous chant of Vedic Mantras and hymns interspersed with devotional songs of Gurudeva provided by the Asrama choir. The Upacharya assisted by Sj Mohanlal Bajpai and Sj Bhudev Choudhuri conducted the divine service in the course of which passages were read from Gurudeva explaining the significance of the auspicious day and its importance in the history of Santiniketan Asrama. Prayer over, the assembly went in a procession to Uttarayan singing "আগুনের পরশমণি ছোঁয়াও প্রাণে।"

In the afternoon, the Asramik Sangha observed the birth-centenary of the two distinguished teachers of the Brahmacharyasram—Jagadananda Roy and Nepal Chandra Roy. They came to serve Gurudeva and his institution when it was just a little plant, and it was largely due to the dedicated service of men like them that gradually the plant grew up to be a large tree. Both were teachers of rare quality and were loved and respected by their pupils and colleagues as well. Numerous stories are still heard about Jagadananda and Nepalchandra, because, they were most interesting personalities besides being first-rate teachers.

The centenary programme started at 3 p.m., with the Upacharya presiding and Srijuktā Nirmal Kumari Mahalanobis as the chief guest. The Upacharya,

in his address, recalled the intimacy between Gurudeva and these two inmates of the ashram. He also spoke about their devotion to Gurudeva and his ideas, and how they refused far better offers just for the sake of their ideal.

Dr. Suniti Kumar Chatterjee was expected to be the Chief-guest on this occasion. But, owing to heavy preoccupations he could not come. Professor Binoyendranath Banerjee read out Dr. Chatterjee's address, in which the latter expressed his warm regards for the two illustrious teachers of Santiniketan.

Gurudeva had written many letters to these two teachers at different times. Some of them were read out on this occasion, from which, the intimacy between them could easily be felt.

Students and ex-students sang some appropriate songs, which made the ceremony more impressive.

After this programme, an exhibition organised by the Science Faculty of the University, was inaugurated by the well-known scientist, Dr. Satishranjan Khastagir. This exhibition was organised as a part of the centenary celebrations of Jagadananda Roy and Nepalchandra Roy. The various models and experiments were fully explained and demonstrated by the students of the different departments, namely,—Physics, Chemistry, Zoology Botany. Agriculture and The students and teachers showed great enthusiasm in getting up the exhibition at a short notice, and the large number of eager visitors encouraged them all the more. We expect this kind of exhibition from them some time again in the near future.

The Foundation Day of Visva-Bharati was observed on the next morning (8 Paush) Amra Kunja by holding the Ceremony of the Distribution of Higher School Certificates to boys and girls who passed out from Patha-Bhavana and Siksha-Satra this year. The ceremony was introduced only a few years back and this is the first time it took place in Amra-Kunja on the anniversary day. The ceremony had all the grandeur and solemnity of the University Convocation, except that the colourful academic procession was not there. The Upacharya presided over the function and S. J. Pramathanath Bisi, a distinguished ex-student of Santiniketan was the Guest-in-Chief. Dr. Tan Yun Shan, a life long devotee of Gurudeva and his Asrama and venerable scholar who almost single-handed built up the Cheena-Bhavana, lighted a *pradeep* and handed it over to a little girl of Patha-Bhavana, which symbolised the carrying on of the tradition from the past into the future.

After the Upacharya's inaugural address, the students came up one by one to receive the certificates and the traditional *Saptaparni* twigs from the

Upacharya and Sj Pramathanath Bisi respectively. The total number of recipients was sixtyone, including those belonging to the Humanities and Science Groups. Besides, twenty-nine students were awarded book-prizes. Sj Pramathanath Bisi in his address said that Santiniketan represented an idea, an idea that had made its influence felt throughout the country over the decades past. Santiniketan was the creation of the evergreen mind of the poet who wanted that it should always possess that freshness and vitality sadly lacking in the usual run of schools. The students going out from this place, Sj Bisi said, should be conscious of the great responsibility bestowed upon them.

The Asrama choir sang appropriate songs and the Amra-Kunja was pervaded with a spirit of rejoicing. The older ex-students sighed because they had missed a wonderful experience in their days, while younger faces beamed with happiness on that bright morning.

—Mahasweta Sinha

The following is the address of Dr. Suniti Kumar Chatterjee read out by Dr. Benoyendranath Banerjee at the birth-centenary ceremony of Jagadananda Roy and Nepal Chandra Roy held at Uttarayan on 7 Paus.

"I regret very much that, owing to a number of very urgent commitments already accepted, will not be possible for me to participate in the celebration of the birth-centenary of Sri Jagadananda Roy and Sri Nepal Chandra Roy of Santiniketan. I also regret that I have to dictate, owing to want of time, these few lines in English, by way of my homage to the memory of these two great teachers who have been silent workers for both education and culture under the aegis of Rabindranath. Rabindranath made a very novel experiment in the training of our young boys and girls by founding the Brahmacharya Vidyalay at Santiniketan, where his ideal was, as it always has been, to combine the best and most enduring as well as universal things in our Indian culture with the modern outlook and modern mentality which developed in the lands of the West. In this school his great aim was simplicity and earnestness and being at one with Nature—growing up harmoniously in a natural environment, such as was the ideal in the Rishi Schools in ancient India. Here was not mere revivalism, taken up with an exclusive conservative spirit. But here was the distinct purpose of harmonisation and synthesis, making the young minds develop not only as inheritors of the great culture of India, but also taking note of the great things which the modern age was giving to the world outside and also was ready to give to India.

Rabindranath was fortunate in getting the collaboration of a number of very efficient educationists who were entirely in line with him in his ideals

and aspirations. Among them, two of the conspicuous persons who helped Rabindranath in maintaining his ideals in the school were Jagadananda Roy and Nepal Chandra Roy. Jagadananda Babu was a teacher of science and mathematics, and he was a pioneer in making science easily accessible to our boys and girls at school. His enthusiasm in teaching science through the mother-tongue and making science attractive as well as instructive was something which was contagious, and it would not perhaps be wrong to say that Rabindranath himself was affected by this enthusiasm. We can recall his presence in school—in its various classes under the trees, in the dormitories of the students, in the gatherings of teachers and in the interviews with the poet himself. He was, as many people thought, a little austere, but he was, in spite of that outward austerity and perhaps a little aloofness, eminently accessible to students and was liked by them. He took part in all the cultural activities of the Santiniketan school. I recall with pleasure the very fine histrionic artist that he was—I witnessed him playing an important part in Rabindranath's *Phalguni* reciting with all seriousness the wise saws of the school master. Jagadananda Babu's little books on science are classics in Bengali, and he has been imitated (but not fully emulated) by a number of subsequent teachers who essayed writing scientific books for children.

Nepal Chandra Roy, so far as I remember, had history as his special subject, and one cannot think of his genial presence without recalling the wonderfully hearty smile and look of kindness and appreciation which he always had in his face. He was, as I recall with pleasure, a fine conversationalist, and was an idealist who had always had his feet firmly planted on the soil. His reading of history was the result of his conviction in a moral purpose behind the phenomenal existence of man. He knew how to make history interesting. I think he also used to take classes in literature. But not being immediately connected with the school, I could have occasion to know him very closely only outside his class-room. Besides, we would frequently meet in various committee meetings, and also in little informal social gatherings. In many matters over which we had hearty talks and discussions, I found myself to be in full agreement with his point of view. He was the soul of culture, and he pressed his point and could convince people of the correctness of his stand without expressing any moral indignation or intransigent opposition. Certain happenings in the school 40 to 50 years ago which were breaking the accepted conventions and codes of common-sense pained him, as well as some other senior members of the staff (like myself), and it was by gentle persuasion and by showing his disagreement in a very polite and peaceful manner that his point of view could be accepted. Nepal Babu was interested in the political trends and movements of our country, but he did not sacrifice, like unfortunately what

is being done very largely among our teachers, his responsibilities as a teacher of youth to the requirements of the political party with which he might have had his sympathy. Such a person would be rare in all countries, who took his avocation as teacher seriously and with great zeal and liking.

I feel it a great disappointment for me that I could not remain in touch with him all through. Latterly, when I could not come to Santiniketan so regularly, I would miss his genial presence as well as that of Jagadananda Roy and other members of the staff in those days, when Santiniketan was Santiniketan, with the presence of Rabindranath shedding its holy influence all round.

On this occasion of the centenary of these two silent workers who were great men really in their own spheres, I join the members of the Santiniketan staff and the students in recording my homage to their memory, the homage of an old friend and admirer".

The Upacharya at the Foundation Day Ceremony

The Upacharya Dr. Kalidas Bhattacharya in his address welcomed Sj. Pramathanath Bisi and Dr. Tan Yun Shan and reviewed in brief the progress of work in the various department of the University. He mentioned the opening of M. Sc. courses in several subjects during the year. Dr. Bhattacharya referred to certain incidents which had disturbed the even tenor of life on the campus in recent months. It was just as well, he remarked, that these events had roused us from a sense of complacency. It was idle to expect that the winds of change that were blowing everywhere should leave our sheltered nook untouched. The storm had happily passed over and we should pledge ourselves anew to make all endeavour for the progress of Visva-Bharati always keeping in view the ideals of the Founder President. In this connection the Upacharya uttered a note of caution saying that while growth was essential to progress, we should at this critical juncture, pause and ask ourselves whether we should think in terms of expansion alone at the expense of consolidation. Thoughtless expansion, he said, might be our undoing. Instead of turning our backs altogether to the cherished traditions of the institution, we should try to strike a balance between the old and the new.

Address of Sj. Pramathanath Bisi to the recipients of the Higher School Certificates

The following is the text of the address delivered by Sj. Pramathanath Bisi at the ceremony of Distribution of Higher School Certificates held at Amrakunja on 8 Paush (24 December),

আশ্রমগুরু প্রতিষ্ঠাতা আচার্যের পুণ্যস্মৃতি মনের সম্মুখে রেখে এই সভা সম্ভাষণ করতে প্রস্তুত হয়েছি।

হে কিশোর ছাত্রছাত্রীগণ, আজ তোমরা শিক্ষার বিস্তৃততর ক্ষেত্রে প্রবেশ করতে উত্তর, তোমাদের

যাত্রাপথ স্বগম হোক, তোমাদের লক্ষ্য যথাকালে আয়ত্ত হোক, তোমাদের আদর্শ সত্য হোক, এই আশ্রমের একজন প্রবীণ প্রাজ্ঞন ছাত্রের এই আশীর্বাদ ও শুভেচ্ছা।

এই প্রতিষ্ঠানের অহরূপ এদেশে আর কোথাও নেই আর এর যিনি প্রতিষ্ঠাতা সেই মহাপুরুষ লোকোত্তর প্রতিভা ও চারিত্রে সব দেশের বিশ্বয়ের মাহুষ।

কোনো স্থনির্দিষ্ট পরিকল্পনা হাতে নিয়ে এ আশ্রমের প্রতিষ্ঠা তিনি করেন নি; জীবন সাধনার প্রেরণায় এর প্রতিষ্ঠা, বারে বারে এর রূপের বদল করতে হয়েছে তাঁকে, নিজের রচিত ব্যবস্থাপনাকে প্রয়োজন ক্ষেত্রে অতিক্রম করে যাওয়ার সাহস তাঁর ছিল, আর তারই ইচ্ছিতে বাল্যে কালে নূতন নূতন রূপের সোপানাবলী রচনা করে চরিতার্থতার পথে তিনি উত্তরণ করেছেন। এই আশ্রমের বিভিন্ন বিভাগ সেই মহান জীবনচর্যার পদাঙ্ক অঙ্কিত সোপানাবলী।

এখানে তিনি জ্ঞানকে যথাযোগ্য স্থান দিয়েও প্রাণের মর্যাদাকে উচ্চতর পদবী দান করেছেন, অচলায়তনের ভাঙা প্রাচীরের উপরে নূতন আয়তন গড়বার উদ্দেশ্যে এখানে আস্থান করেছেন যুগপৎ নবীন ও প্রবীণকে, সেই আয়তন যা বিশ্বের আলো বাতাসকে অবরুদ্ধ না করবে, এখানে তিনি সেই তপস্রার ক্ষেত্র রচনা করে গিয়েছেন যে তপস্রা ও আনন্দ একই ভাবের নামান্তর মাত্র। এখানকার অব্যবহিত প্রান্তর ও অসীম আকাশের দিগন্তে প্রকৃতি ও মাহুষে পালাবদল চলবে এই ছিল তাঁর আকাঙ্ক্ষা। এই বিজ্ঞাপন্থী সেই মহাপুরুষের প্রতিভার ও অভীক্ষার স্থনিপুণ প্রতিচ্ছবি।

তোমাদের দেখবার সৌভাগ্য হয় নি সেই লোকোত্তর পুরুষকে, তোমাদের কাছে তিনি অহুভবযোগ্য মহান আদর্শ মাত্র। কিন্তু এখানকার যে-সব অধিবাসী তাঁকে চর্যচক্ষে দেখেছেন, নিত্য সান্নিধ্যলাভ করেছেন, তাঁর অভয় অশোকবাণী শ্রবণ করেছেন তাঁরা সৌভাগ্যবান। এখানকার প্রত্যেক ভূখণ্ড, প্রত্যেক তরু বনস্পতি, প্রত্যেকটি সৌধ কুটার বহন করছে তাঁর অমৃতস্পর্শময় সান্নিধ্য। এই প্রবীণ শালবীথিকা, এই আশ্রুকুঞ্জ, এই উপাসনা মন্দির সমস্তই অহরহ স্মরণ করিয়ে দেয় তাঁকে। সে স্মৃতি এমনই সজীব যে ক্ষণেকের জ্ঞাত কালের বিভ্রান্তি ঘটে, মনে হয় এই আশ্রুকুঞ্জের অপেক্ষমান সভাতে তাঁর শূন্য আসনটি অধিকার জ্ঞাত ঐ তরু অন্তরাল থেকে এখনি আবির্ভাব ঘটবে সেই সুপরিচিত অথচ নিত্য নূতন মহাপুরুষের। “তাঁর কথা এখানকার হাওয়ায় ছড়িয়ে আছে, ব্যবহার করি, ভুলে যাই, তাঁর কি আমার।” আর উপনদীসমূহ যেমন মহানদীতে এসে মিলিত হয় তেমনি এই আশ্রমের পূর্বতন আচার্য-গণের জীবনধারা এসে মিলিত হয়েছিল যেই মহাজীবনে তারই তাঁরে এই শান্তিনিকেতন, এর অহরূপ দেশের মধ্যে আর কোথাও সন্ধান করে পাওয়া যাবে না। তোমরা সৌভাগ্যবান এ হেন স্থানে হয়েছে তোমাদের শিক্ষাজীবনের সূত্রপাত।

শান্তিনিকেতনের লোকচারে ও শিক্ষাদীক্ষায় কিছু বিশিষ্টতা আছে। এক সময়ে ছিল শান্তিনিকেতনের ছাত্রকে দেখলেই চিনতে পারা যেতো, আজ যদি সে ভাবে চিহ্নিত করতে না পারা যায় তার কারণ এই আশ্রম প্রতিষ্ঠার পরে গত সত্তর বছরে শান্তিনিকেতনের ও দেশের আচার ও শিক্ষাদীক্ষা কাছাকাছি এসে পড়েছে, শান্তিনিকেতন বহুল পরিমাণে প্রভাবিত করেছে বাংলাদেশকে। এতে আশ্রমগুরুর উদ্দেশ্য অনেক পরিমাণে সফল হয়েছে, কারণ তিনি কখনো চান নি যে দেশকে পাশ কাটিয়ে এ প্রতিষ্ঠান

বেড়ে উঠবে। শান্তিনিকেতন ছাড়িয়ে গিয়েছে তার ভৌগোলিক সীমাকে, শান্তিনিকেতন এখন একটি সর্বজন স্বীকৃত আইডিয়া বা ভাবরূপে পরিণত।

তোমাদের অনেকে এখানেই উচ্চতর বিভাগে অধ্যয়ন করবে, অনেকে বাইরে যাবে। এখানেই থাকো আর যাও, তোমরা সর্বদা সচেতন থেকে। যে আশ্রমগুরুর অদৃশ্য হস্ত নিত্য তোমাদের আশীর্বাদ করছে। যে আশীর্বাদে অর্থ যদি বুঝে থাকি তা এই যে কর্তব্য পালন করে অধিকার অর্জন করতে হয়, অধিকার যত মহৎ কর্তব্য তত গুরুতর, ফাঁকি দিতে গেলে ফাঁকিতে পড়তে হয়।

কথায় তো শোধ হয়না দেনা

গায়ের জোরে জোড় মেলে না

গোলেমালে ফল কি ফলে জোড়াতাড়ার ছাঁদে ॥

মস্ত রাজার লোভে শেষে

মস্ত ফাঁকি জোটে এসে,

বাস্ত আশা জড়িয়ে পড়ে সর্বনাশার ফাঁদে ॥

মহাপুরুষদের আশীর্বাদ লাভ দুঃস্থ সৌভাগ্য।

এই ক্ষুদ্র ভাষণ শেষ করবার আগে আশ্রমগুরুর উদ্দেশ্যে আমার প্রণতি নিবেদন করি।

Jagadananda Roy and Nepal Chandra Roy Centenary Exhibition

In connection with the centennials of Jagadananda Roy (born 18 September 1869) and Nepal Chandra Roy (born 4 October 1969), Rabindra Sadana organised an exhibition of manuscripts, correspondence, paintings, charts, books, photographs and other documents relating to the lives and activities of these two teachers of the institution. Along with this exhibition, Karmi Mandali in collaboration with different science departments and Patha-Bhavana organised another exhibition of scientific experiments and apparatuses in the same hall. Both were opened by Adhyapaka Satishranjan Khastagir on 7th Paus.

Some valuable documents, important letters and rare photographs were put on view. Biographical charts of these two personalities, their published works along with bibliographies featured in the exhibition. Some letters in original received by Jagadananda and Nepalchandra from Rabindranath. Jagadishchandra Bose, Praphullachandra Ray and other great contemporaries were also exhibited. An interesting find, an old pay-sheet of Visva-Bharati, was exhibited where one could see on what humble pittance teachers served the Asrama in those days. Among the letters from Rabindranath there were some dealing with different problems of the school. A pastel sketch by Abanindranath and a head-study in clay by Sri Prabhat Mohan Bandyopadhyay—both of Jagadananda were special attractions of the exhibition.

Some of the exhibits were kindly lent by Sri Kalipada Ray, Sri Anupamanda Bhattacharya, Sri Prasanta Bhattacharya, Sri Dhirananda Roy, Sri Himansulal Sarkar, Sri Kshemendramohan Sen, Sri Santidev Ghosh, Kalabhavana and the Central Library.

Re-union of Old and New students

The students and staff of Visva-Bharati met the ex-students at a pleasant re-union arranged at Natyaghar on the afternoon of the 8th Poush. The Upacharya was present at the function which was presided over by S. J. Probodh Chandra Sen with S. J. Pramathanath Bisi as the Chief Guest. The meeting started with the song “আমরা নতুন যৌবনেরই দূত”। Sriman Anil Konar, General Secretary of the Chatra Sammilani read a welcome address to the ex-students in the course of which he emphasised the need for a firm link between old and new students which would sustain and uphold the tradition of the institution through changes that were inevitable with the passage of years. Time was when relations between past and present students were more intimate and deep. Old students visited more frequently their beloved Asrama ; wherever two old students met, there was at once a little Santiniketan come into being many students came to serve their *alma mater* on a mere pittance ; many of them raised funds outside to help Visva-Bharati out of financial straits while others zealously propagated its ideals and defended it from public slander. With the gradual expansion of the institution the old ties with the alumni might have become somewhat tenuous today. But there was always the keen desire on the part of the present students, Sriman Konar said, to maintain, not merely formal connections through statutory bodies, but a living contact with those who had lived and grown up here. He expressed the hope that the older generation of students would by their wise counsel and willing co-operation, help strengthen the bond of love and affection between the present and the past students of Visva-Bharati. Sri Pramathanath Bisi who is among the earliest students of the Asrama said in his brief address that an institution must accept change if it were to grow and that old students of Visva-Bharati should view new trends in its evolution with open minds. He reminded the present students on the other hand, of the great heritage handed down to them and exhorted them to carry the message of Gurudeva wherever they went. The Upacharya spoke a few words saying that while things could not remain static in any institution, its identity should be preserved by all means. Among others who spoke at the meeting were Sri Prafulla Chandra Sen, Sri Subhas Chaudhuri, Sri Ranajit Goon, Sri Kajal Chanda and Sri Soumyen Ghosh, all ex-students of Santiniketan. Those who spoke on behalf of the present members of the staff were Adhyapakas Bidyutbaran Nath

and Bhudev Choudhuri. Sriman Badorudozza, a student of Vidya-Bhavana recited a poem of Gurudeva. Sri Probodh Chandra Sen, for long a distinguished Adhyapaka of Visva-Bharati, said in his presidential speech that if Visva-Bharati were to survive, it must adapt itself to changing circumstances. But at the same time all change must be consistent with the genius of the institution. Progress did not mean negation of the past. As a perennial river derived its current from its source, Santiniketan too must carry on the tradition of the past in the process of its evolution. Tradition must be a dynamic force and not a dead weight.

We reproduce below the speech delivered by Adhyapaka Bhudev Choudhuri at the Re-union.

প্রাক্তন-বর্তমান ছাত্রসম্মিলনীর তাৎপর্য রবীন্দ্র-ভাবনায় কখনো অস্পষ্ট ছিল না! প্রাক্তন এবং সমাগতের মধ্যে সেতু রচনা করে ভবিষ্যতের অনন্ত সম্ভাবনার দিক-চিহ্নহীন পথরেখার সংকেত করতে চেয়েছিলেন তিনি। কবির জীবৎকালে আশ্রম-বিদ্যালয়ের অতীত-বর্তমান-ভবিষ্যৎ একাধারে তাঁরই ব্যক্তিচেতনায় বিধৃত, উদ্ভাসিত হয়েছিল! তাঁর তিরোভাবের পরে বিশ্বজোড়া একটানা ভাঙনের আবর্ত এমন প্রবল শক্তিতে কালের স্রোতকে এত দ্রুত আবর্তিত করে তুলল, যাতে আমাদের মাঁকো বাঁধবার সকল প্রস্তুতি শুকু হবার আগেই কেমন ভেঙে চূরমার এলোমেলো হয়ে গেল। তাই দীর্ঘদিন পরে শান্তিনিকেতনের জীবনেও অতীত আজ কেবল দুর্বল মনের মৃতপ্রায় স্মৃতিচারণা, বর্তমান আত্মবিস্মৃত উদ্ভাসিত্তে আচ্ছন্ন। ভবিষ্যৎও তাই বিহ্বল দিশেহারা। সারা দেশ এমন কি বিশ্বজুড়ে একই অবস্থা, তবু ‘শান্তিনিকেতনের’ কোনো সান্না নেই তাতে।

গেল এক বছর ধরে আত্মকুঞ্জের সমুচ্চ মঞ্চ থেকে শালবীণি-গৌরপ্রাঙ্গণের কলগুঞ্জে পর্যন্ত একই ঝংকার পুনরাবৃত্তি বার বার শোনা গেছে, শান্তিনিকেতন-বিশ্বভারতী বুঝি ভারতের আরো দশটা বিশ্ববিদ্যালয়ের মতই একটি হয়ে যাবে, তার স্বাভাব্য যাবে লুপ্ত হয়ে। কিন্তু সে অগ্রহণহিত স্বাভাব্য শান্তিনিকেতনের কোনখানটিতে? শান্তিনিকেতনে কবি শিক্ষার ভিত গড়তে চেয়েছিলেন আত্মীয়তাবোধের ওপরে, ‘বিদ্যা’র চেয়েও ‘মানবিকতা’র প্রতি ছিল এই শিক্ষায়তনের ঝোঁক।

প্রীতি এবং সহৃদয়তার মিলনমূলক আকাঙ্ক্ষাতেই মানবিকতার প্রসার। রবীন্দ্রনাথ ‘আশ্রম’ের ভবিষ্যৎ চিন্তা করে ‘প্রাক্তন’ এবং ‘বর্তমান’-কে বাঁধতে চেয়েছিলেন এই প্রীতির বাঁধনে—যে প্রেমবন্ধন সম্পর্কে তিনি নিজেই অগ্রত্ব বলেছিলেন, নৌকোর গুণ যেমন নৌকোকে বেঁধে ধরে রাখে না, বেঁধে টেনে নিয়ে যায়, তাঁর আকাঙ্ক্ষা ছিল ‘প্রাক্তন’েরা সেই বাঁধনে ‘বর্তমান’-কে বেঁধে ধরে টেনে নিয়ে যাবেন অনির্দেশ্য কিন্তু নিশ্চিত মানবিক সম্ভাবনাময় ভবিষ্যতের পথে। কবি বার বার বলেছেন, ‘শান্তিনিকেতন’ একটি বিধাট আদর্শে বাঁধা অনড় প্রতিষ্ঠান নয়। তাঁর নিজের জীবৎকালে এর রূপাংশ পাল্টেছে বারে বারে; তার প্রত্যক্ষ সাক্ষী রয়েছেন প্রাক্তনদের মধ্যে অভিজ্ঞ অনেকে। কবির স্বপ্ন মানবতার অমর স্বভাবটিকে তার অন্তহীন বিচিত্রতায় সঞ্জীবিত, অব্যাহত করে দেখতে চেয়েছিলেন তাঁর আপন হাতের এই সৃষ্টির মধ্যে। সেই অমরতা সাধনার ভূমিকাতেই তিনি

‘বর্তমানে’র চলমান জীবনধারায় ‘প্রাক্তন’ স্মৃতি এবং অভিজ্ঞার জীবন্তশ্রোতকে আন্তরিকভাবে আহ্বান করেছিলেন। তাঁর আশংকা ছিল, প্রেমে যদি এই দুই ধারার মিলন না ঘটে, বিরোধের মধ্যে এ-দুইকে মিলতেই হবে। তথ্যকে অস্বীকার করে লাভ নেই, বর্তমান এবং প্রাক্তনের এ-মিলন গেল এক বছরের অহুভাবে আজ মনে হচ্ছে, পরস্পরবিমুখতার সন্ধিবিন্দুতে কম্পমান।

আশ্রমের পথে-প্রান্তরে প্রবীন কণ্ঠের গভীর আক্ষেপ শোনা যায়, ‘পুরাতন ঐতিহ্য সব হারিয়ে গেল।’ অল্পপক্ষে বর্তমান পাঠার্থীদের অন্ততঃ একটি শ্লোষ্টীর কাছে ‘ঐতিহ্যবাদ’ একটি বিক্ষোভবাহী ‘অনর্থক’ শব্দ। এই দুই বিপরীতমুখী ভাবনা মিলবে কোথায়? আমাদের সৌভাগ্য, সে খাতটিও রবীন্দ্রনাথ আশ্রমে গড়ে রেখে গেছেন। ‘ঐতিহ্য’ কেবল পুরাতন অহুষ্ঠানের গতাহুগতিক অহুসরণে নয়। রবীন্দ্র-মনের পক্ষে সে ছিল এক প্রাণবাহী সত্য। সে ‘ঐতিহ্য’ আমাদের আশ্রমের প্রতি-ধূলিকণায় মিশে আছে। তরুণমনের আধারে নতুন শ্রদ্ধা ও আত্মীয়তাবোধের স্বর ধ্বনিত করে তুলুন ‘প্রাক্তন’রা তাঁদের প্রত্যক্ষ অভিজ্ঞতার সমৃদ্ধি নিয়ে। একালের ‘আশ্রমে’র ইতিহাস এর বেশি কিছু কামনা করতে পারে না।

প্রাক্তনদের কাছে ব্যাকুল মনে সাহায্য যাক্ষা করেছিলেন রবীন্দ্রনাথ বিশেষ করে যেদিন ‘বিশ্বভারতী’র ‘কন্সটিট্যুশন’ গড়ে উঠেছিল। তাঁর আকাঙ্ক্ষা ছিল নিয়ম-কাহ্ননের নৈর্বাচনিক যান্ত্রিকতা থেকে প্রাক্তনদের সজীব হৃদয়োত্তাপ আশ্রমের প্রাণের শক্তিটিকে লালন করবে। আজ সে কন্সটিট্যুশনের জটিলতা বেড়েছে, তাই প্রাক্তনদের দায়িত্বও। কিন্তু সে দায় নিয়মতান্ত্রিক অভিভাবকতা কিংবা পরিচালনার নয়। মেজ্জন্তে আছেন দিল্লীর অভিভাবক গোষ্ঠী এবং সোপাচার্য কর্মসমিতির পরিচালকেরা। প্রাক্তনদের কাছে আশ্রমের ‘বর্তমানে’র প্রার্থনা, তাঁরা জট খুলবার দায়িত্ব স্বীকার করুন। প্রাক্তনেরা অতীতের আবাসিক এবং ‘বর্তমান’-এর আত্মীয়রূপে আমাদের অন্তরের অভ্যন্তরে আসীন হোন। মহর্ষি তাঁর ব্যক্তিগত উপাসনার বেদীটিকে উপাসনার উদ্দেশ্যে যেদিন দান করেছিলেন, সেইদিন ত্যাগের আনন্দে আলোকিত হয়েছিল এই আশ্রমভূমি। রবীন্দ্রনাথের ব্যক্তিত্ব, কবিধর্ম এবং রবীন্দ্রপরিবারের সর্বস্বপণ ত্যাগের দানে দিনে দিনে রুতার্থ হয়েছে তারপরে আশ্রমের পুণ্য ইতিহাস। একালের তরুণমনেও এই আত্মসমর্পিত বেদনাবহনের মহিমা নিরর্থক হয়ে যাবে না। প্রাক্তন প্রবীণেরা, এবং নবীনরাও, ‘সংঘ’, ‘এসোসিয়েশনে’র সকল নিয়মযন্ত্র-মুক্ত সেই ত্যাগপূত ভূমিকায় বর্তমানের চেতনাকে স্পর্শ করুন তাঁদের প্রত্যক্ষ অভিজ্ঞতাদীপ্ত অহুভবের প্রীতি এবং বিশ্বাসভরে। ‘কর্মসমিতি’, ‘সংসদে’র অধিবেশন এবং পৌষ উৎসবের নির্দিষ্ট দিনগুলিতে নয়—প্রতিদিনের আশ্রমজীবনযাত্রায় তাঁদের আসন আমাদের অন্তরে অবিচল হয়ে থাক—এই প্রার্থনায় আশ্রমের আত্মিক পটভূমিতে তাঁদের অভ্যর্থনা করি। নিবেদন করি পথসন্ধানী সাম্প্রতিক অধ্যাপকের বিনম্র নমস্কার।

ASRAMIK SANGHA

The following address of Sj. Prasanta Chandra Mahalanabis was read out at the General Meeting of Asramik Sangha held at Amra Kunja on the morning of 9 Paush.

১৯১২ সালের গ্রীষ্মকালে রবীন্দ্রনাথের বিলেতে রওনা হওয়ার কথা। সেই সময় প্রাক্তন ছাত্রদের জন্ম একটা সমিতি স্থাপন করার কথা চলছে। আমি ১৯১০ সালের পূজার ছুটির সময় থেকে শান্তিনিকেতনে আসা-যাওয়া শুরু করেছি। ১৯১১ সালে গ্রীষ্মের ছুটির সময়ে কয়েক মাস শান্তিনিকেতনে গিয়ে থেকেছি— কাজের সঙ্গেও কিছু জড়িয়ে পড়েছি। তাই এইসব কথাবার্তার মধ্যে আমিও যোগ দিয়েছি সাধারণভাবে।

১৯১২ সালের গ্রীষ্মকালে কবি বিলেতে রওনা হবেন তার দু'তিন দিন আগে জোড়াসাঁকোর বাড়ীতে দৌলতার মাঝের ঘরে আমরা এই নিয়ে আবার আলোচনা করছি। কবির কাছ থেকে আমরা এই সমিতির নাম, কীভাবে কাজ হবে, তা জানতে চেয়েছি। দুপুর বেলা, মাঝের ঘরে আমরা বসে আছি। কবি ঘরে এসে বসলেন। বললেন,—“আচ্ছা, খুব ভালো, তোমরা সমিতির কাজ শুরু করো। নাম হবে “আশ্রমিক সংঘ”। শান্তিনিকেতন-বিদ্যালয়ের যারা প্রাক্তন ছাত্র ও অধ্যাপক আর যারা শান্তিনিকেতনের খুব কাছে এসেছে তারা হবে এর সভা। শান্তিনিকেতনের আদর্শ নিয়ে আলোচনা, আর বিদ্যালয়ের কাজে তারা সাহায্য করবে। আর আমি প্রথম কয়েকটা নাম লিখে দিচ্ছি।”

একটা কাগজে খুব সংক্ষেপে অল্প লিখলেন, আর জন বারো চোদ্দটি নাম। তার মধ্যে দেখলুম আমার নামও লিখেছেন।

কলকাতায় কাজ শুরু হলো। প্রথমে গৌরগোপাল ঘোষ, দেবল, এঁরা কাজের ভার নিয়েছিলেন। পরে আমাকেও সম্পাদকের কাজ করতে হয়েছিল। আশ্রমিক সংঘ থেকেই আমরা C. F. Andrewsকে সম্বর্ধনা করেছিলাম কলকাতায়— যখন তিনি প্রথম শান্তিনিকেতনে গিয়েছিলেন। কবি তখনও বিদেশে।

এই হলো একেবারে গোড়ার কথা। তখন স্তবিধামতো আলোচনা সভা ডাকা হয়েছে। নিয়ম-নির্বাচনের বালাই ছিল না। বাৎসরিক অধিবেশনও কালেভদ্রে ডাকা হয়েছে। তবে একাধিকবার কবির সঙ্গে শান্তিনিকেতন-বিদ্যালয়ের আদর্শ নিয়ে আলোচনা হয়েছিল, মনে পড়ছে।

১৯২২ সালে যখন “বিশ্বভারতী” প্রতিষ্ঠা হলো তার Constitution-এর মধ্যে আশ্রমিক সংঘকে কিছু দায়িত্ব দেওয়া হয়েছিল। সেই সময় থেকে বোধহয় প্রত্যেক বছরেই বাৎসরিক অধিবেশন হয়ে এসেছে। কবি যতদিন বেঁচে ছিলেন বারেকারেই আশ্রমিক সংঘের দায়িত্বের কথাই বলেছেন। তাঁর মনের মধ্যে বোধহয় এই ছবি ছিল, যে, “আশ্রমিক সংঘ”, যারা শান্তিনিকেতনে কাছে থেকে দূরে চলে গিয়েছে তাদেরই মণ্ডলী। “আমাদের শান্তিনিকেতন” গানের মধ্যে তার পরিচয় পাওয়া যায়। এই গান লেখার খানিকটা তাগিদ এসেছিল আশ্রমিক সংঘের তরফ থেকে। এই গানের মধ্যেই আশ্রমিক সংঘের পরিচয় কবি নিজে দিয়ে গিয়েছেন।

The following is the address of Srimati Nirmal Kumari Mahalanabis given at the Asramik Sangha meeting on 9 Paush morning.

আজ আশ্রমিক সংঘের অনুষ্ঠানে যোগ দিতে এসে ক্রমাগত মনে পড়ছে গত বছরে আমরা কত আনন্দে মিলিত হয়েছিলাম শান্তিনিকেতনের আশ্রমমণ্ডলীকে আমাদের শ্রদ্ধা ও ভালোবাসার অর্ঘ্য দিতে। সেই আনন্দ অনুষ্ঠানে আমরা সকলেই নিজেদের কৃতার্থ বোধ করেছি অবশেষে প্রতিমাদি আমাদের শ্রদ্ধার সামাগ্র একটু প্রকাশও নিজের চোখে দেখতে পেলেন বলে। বছরদিন যারা শান্তিনিকেতনে আসে নি, পুরণো দিনের ছাত্রছাত্রী তারা অনেকে প্রতিমাদির অভিনন্দনে যোগ দেবার ভাকে সাড়া দিয়েছিলেন এবং এসেওছিলেন। আমাদের অনেকের মনেই স্কোভ হয়েছিলো আরও আগে কেন আমরা এই অনুষ্ঠান করিনি? যখন তাঁর শরীর সক্ষম ছিলো তখন তাঁকে আমাদের মাঝখানে নিয়ে যদি বসতে পারতাম তাহলে তাঁর কাছ থেকে আমরা আরো কতো বেশী পেতাম। তিনি আপন মুখেই তাঁর স্নেহাশীর্ষাদের বাণী শুনিতে যেতেন, অগ্নের কণ্ঠে মেটা শুনে হোতো না। তবু ভাগ্য যে সেদিন আমরা তাঁকে নিয়ে আনন্দ করেছিলাম। কে জানতো যে তিনি আর ছ' সপ্তাহ পরেই আমাদের দৃষ্টির বাইরে চলে যাবেন?

প্রতিমাদি তো কারো কাছ থেকে কিছু পাবার প্রত্যাশা না করেই নিজের যা দেবার তা দিয়েছিলেন। শান্তিনিকেতন যে তাঁর গুরুদেবেরই প্রতিষ্ঠান। গুরুদেবের আদর্শকে রূপ দেবার সাধনার ক্ষেত্র রূপেই এর জন্ম। তাই এই আশ্রম প্রতিমাদির জীবনের মধ্যমণি হয়েই বরাবর বিরাজ করেছে। তাঁর জন্মেই তো রবীন্দ্রনাথের “বোঁমা” ডাক শেষ জীবনে “মা-মণি” পর্যায়ে উঠে গিয়েছিলো। গুরুদেবের স্নেহের পরশমণি তাঁর মনকে এমনভাবে ছুঁয়েছিলো যে তিনি সর্বদাই প্রস্তুত ছিলেন “বাবামশায়”-এর সব কাজে সাহায্য করতে। তাই তো আশ্রমের কলাণ আকাজক্ষা মনে নিয়ে শেষদিন পর্যন্ত জীবিত ছিলেন। সেইজন্মেই আশ্রমিক সংঘের শ্রদ্ধার অর্ঘ্য তাঁর মনকে এতটা স্পর্শ করেছিলো যে তিনি সেই অর্ঘ্যের ডালাগুলো তাঁর চোখের সামনে থেকে সরিয়ে নিতে দেন নি অস্তিমকাল পর্যন্ত। শুধু মিষ্টি ও ফলের ডালা তেমনি সাজানো অবস্থাতেই মৌরাদির কাছে কলকাতায় পাঠিয়ে দিয়েছিলেন—“বেচারি ছোট্ট-ঠাকুরঝি শরীরের জন্মে আসতে পারেন নি” বলে। সেই ছোট্ট-ঠাকুরঝি ছ' সপ্তাহ পরে ছুটে এলেন তাঁর বোঁঠানের মৃতদেহ দেখতে। তবু অল্পদিন পরেই তাঁরও অবসান। দুই ননদভাজ যেন হাত ধরাধরি করেই চলে গেলেন। রবীন্দ্রনাথের জীবনের ধারা লুপ্ত হয়ে গেলো। কারণ গত বছরের আগের বছরে ৮ই পৌষের দিন এখানে বসেই দাদামশাইর আদরের নাতনী নন্দিতার মৃত্যু সংবাদ শুনেছিলাম—দিল্লী থেকে টেলিফোনে খবর এলো। মৌরাদির ছুঁথের জীবন কানায় কানায় ভরিয়ে সকলকে বিদায় দিয়ে সব শেষে নিজে গেলেন। বিধাতার একি অবিচার! মৃত্যুর উৎসবে তিনিই তো যাত্রার পালাটা প্রথম শুরু করতে পারতেন কণ্ঠা ও বোঁঠানকে পিছনে ফেলে। তাহলে তো রবীন্দ্রনাথের শেষ সন্তানের যোগ্যরূপে বিদায় সম্বন্ধনার আয়োজন হতে পারতো। এমন দীন দরিদ্র ভাবে এ সংসার থেকে চলে যেতে হোতো না। সেই “সব হতে আপন” শান্তিনিকেতনের মাটিতেই মিলিয়ে গেলেন, কিন্তু প্রায় কেউই জানলো না তাঁর আগমন ও অবসান।

এ বছরে ৭ই পৌষের মাত্র একমাস আগে বিদেশ থেকে ফিরেই প্রথমে স্বধাকান্ত রায়চৌধুরী ও তার ছদ্ম পরেই বীরেন্দ্রমোহন সেনের মৃত্যুসংবাদ শুনতে হোলো। এঁরা দু' জনেই আশ্রমের সঙ্গে ওত-প্রোতভাবে জড়িত ছিলেন। গত বছরে প্রতিমা দেবীর সম্বন্ধে সভায় স্বধাকান্ত প্রতিমাদির পিছনেই আরো কয়েকজনের সঙ্গে বসেছিলেন এবং বীরেন সেন তো তখন তাঁর জীপগাড়ী নিয়ে সর্বদা এ কাজে ও কাজে ব্যস্ত হয়ে বেড়াচ্ছেন। তখন তো মনেই করতে পারিনি ঐ প্রাণবন্ত মানুষটির আয়ুর আর কিছুই প্রায় বাকি নেই। এঁদের অন্তর্ধানে আশ্রমিক সংঘের অনেকখানিই যেন খালি হয়ে গেলো।

আমি প্রথম যখন এসেছিলাম এখানে ১৯২৩ সালে তখন শান্তিনিকেতনের ভরা ঐশ্বর্যের দিন। গুরুদেবের অনন্তসাধারণ শিষ্যদল তাঁকে ঘিরে রয়েছে। সবাই নিজ নিজ বিভাগে বিচিত্র কর্মক্ষেত্র রচনা করেছেন। এঁরা ছাড়াও যার যেটুকু দেবার, ছোটো বড়ো সবাই মিলে গুরুদেবের কাজে হাত লাগিয়েছেন। শান্তিনিকেতন তখন জমজমাট।

জগদানন্দবাবু, নেপালবাবু, ক্ষিতিমোহনবাবু শাক্তীমশাই, নন্দলালবাবু, হরিবাবু প্রভৃতি আরো কতোজন নিজ নিজ সাধনায় মগ্ন। তবু আশ্রমের উৎসব অহুষ্ঠানে নিজেদের কাজ ফেলে গুরুদেবের আহ্বানে অভিনয় মঞ্চে চড়তে হয়েছে, গুরুদেবের সঙ্গে অভিনয় করতে হয়েছে। কারণ এখানে তো শুধু শিক্ষার চর্চা করলেই হবে না, এখানকার ছেলেমেয়েদের জন্তে একটা আনন্দের পরিবেশও যে সৃষ্টি করা চাই। এইটাই তো হোলো শান্তিনিকেতনের বিশেষত্ব। এইসব বড়ো বড়ো পণ্ডিতরা ছেলেমেয়েদের কাছে কেউবা “ঠাকুরদা”, কেউবা “মাষ্টারমশাই”, কেউবা আর কিছু। এঁদের সকলেই সম্মান করে, ভালোবাসে, কিন্তু ভয় পায় না। এঁদের মধ্যে গৌসাইজী, বিনোদবাবু আজও বেঁচে রয়েছেন। গৌসাইজী তো জীবন্ত অবস্থায় হাসপাতালে বছরের পর বছর পড়ে রয়েছেন, কষ্ট পাচ্ছেন, কিন্তু মাথাটা আজও পরিষ্কার; তাই যখনই দেখতে যাই পুরোনো দিনের কতো স্মৃতি নিয়ে দু' জনে নাড়াচাড়া করি, আনন্দ পাই। ঠুঁকে দেখতে গেলেই সেই আগেকার চেহারা ও মাদল বাজানোর ছবি মনে পড়ে। আমাদের বিয়ের রাতে “বসন্ত” অভিনয় শেষ করেই ইউনিভার্সিটি ইন্সটিটিউটের স্টেজ থেকে গালে মুখে রং-মাখা অবস্থাতেই সব অভিনেতা ও অভিনেত্রীর দল গুরুদেবের সঙ্গে স্বর্গীয় ডাক্তার নীলরতন সরকারের বাড়ীতে বিয়ের সভায় উপস্থিত হয়েছিলেন। আমার চিরদিনের গর্ব ও আনন্দ যে দীনেন্দ্রনাথ, সাহানা দেবী, ও সুপ্রভা দেবী (স্বকুমার রায়ের পত্নী ও শ্রীসত্যজিৎ রায়ের জননী) আমাদের বিয়েতে গান করেছিলেন। এই সেদিনও গৌসাইজীকে দেখতে গিয়েছিলাম যখন, তিনি আমার সঙ্গে সেই গল্প করছিলেন।

এই বকম মনীষিগোষ্ঠী আর কোথাও পাওয়া সম্ভব হোতো, যদি গুরুদেবের আকর্ষণী শক্তি না থাকতো? তিনি তো এঁদের কাউকেই টাকা দিয়ে আনতে পারতেন না। তিনি দিয়েছিলেন এঁদের যোগ্য কর্মক্ষেত্র যেখানে বিনা বাধায় এঁরা নিজের প্রতিভার প্রকাশে জীবন সার্থক করতে পারবেন, শান্তিনিকেতন আশ্রম গড়ার কাজে গুরুদেবের সহকর্মী হতে পারবেন।

এটা তো একটা সাধারণ শিক্ষালয়মাত্র ছিলো না। এখানে এসে এমন কিছু পাওয়া যেতো যেটা আর কোথাও পাওয়া যায় না। সেই আনন্দের লোভেই এখানে আসা। এখানে গানে, চিত্রে, শিক্ষায়, গবেষণায়, গ্রামসেবায় সব দিকেই একটা নতুন রাস্তা খুলে দেবার চেষ্টা চলেছে। গুরুদেবের বহুদিনের শিষ্য কালীমোহনবাবু উৎসাহ করে গ্রামোন্নতির কাজে লেগেছেন। পিয়ার্সন সাহেব, এণ্ড্রু সাহেব,

এলম্‌হাষ্ট' সাহেব—অনেকে বোধহয় ভুলে গেছেন মিস্‌ গ্রেচেন গ্রীণের কথা—তিনিও এসেছিলেন এলম্‌হাষ্টের সঙ্গে গ্রামের কাজ করতে। এখনও যখন নিউ ইয়র্কে তাঁর সঙ্গে দেখা হয় তিনি আগেই শান্তিনিকেতনের কথা জিজ্ঞাসা করেন। এখন খুব বুড়ী হয়ে গিয়েছেন। প্রথমেই—“প্রতিমা, মীরা, কেমন আছে বলা”—তারপরে আশ্রমের অগাধ খবর। এঁরা বিদেশী হয়েও আশ্রমের পরমাত্মীয় পর্যায়ে উঠতে পেরেছিলেন, গুরুদেবের প্রতি শ্রদ্ধা ও আশ্রমের সর্বময় কল্যাণ প্রচেষ্টায়।

দীনেন্দ্রনাথ তো গানের রাজা হয়ে বসে আছেন। তাঁর অনুপ্রেরণায় বিজ্ঞানের শিক্ষক শৈলজীবাবু সঙ্গীতের অধ্যাপক হয়ে গেলেন, এবং সেই থেকে সঙ্গীতটাই তাঁর জীবনের রত। দীহুবাবুর ছাত্রীদের মধ্যে কম বয়সী কয়েকজন তাঁর আগেই চলে গিয়েছিলো; তিনি তাদের মৃত্যুর অনেক পরে গিয়েছেন। আমার মনের মধ্যে খুকু ও হুটু দীহুবাবুর সঙ্গে চিরদিন জেগে আছে।

শান্তিনিকেতনের এই খোলামাঠে খুকুর গলা একপ্রান্ত থেকে আর এক প্রান্তে শোনা যেতো। তখনকার গানের জন্তু মাইকের দরকার হতো না। খুকু গাইতে গাইতে যখন দীহুবাবুর বাড়ীর দিকে যেতো কবি কতো দিন বলেছেন—“ও যখন গাইতে গাইতে মাঠ পার হয় মনে ভাবি সার্থক গান লিখেছিলাম। খুকুর গলায় আমার গান শুনেল মন খুশী হয়ে ওঠে।” হুটুকে না হলে তো উৎসবের গানের অহুষ্ঠান সম্পূর্ণই হতো না। কী বাঁশির মতো গলা। সেবার সাতই পৌষে নতুন লেখা গান “তোমার আমার এই বিরহের অন্তরালে, কতো আর সেতু বাঁধি স্বরে স্বরে তালে তালে”, “যে ধ্রুবপদ দিয়েছ বাঁধি বিশ্বতানে, মিলাব তাই জীবন গানে” মন্দিরে শোনবার পর কতোবার যে হুটুকে ধরে এনে এইসব গানগুলো শুনেছিলাম তার ঠিক নেই। আজ পুরণো দিনের কথা বলতে গিয়ে এইসব ছবি মনের মধ্যে ভিড় করে এসে দাঁড়ালো।

এক একটা আনন্দোজ্জ্বল সন্ধ্যা, উৎসবের প্রভাতে মন্দিরের অহুষ্ঠান বর্ষশেষের সন্ধ্যাবেলা মন্দিরের পশ্চিমের সিঁড়ির উপরে বসে গুরুদেবের গলায় ফিরে দিবে গাওয়া—“বীণা বাজাও মম অন্তরে। স্বজনে, নির্জনে বন্ধু স্বখে দুঃখে বিপদে, আনন্দিত তান শুনাও মম অন্তরে” গান মনের মণিকোঠায় চিরদিন সঞ্চিত হয়ে রয়েছে। সেই আনন্দের তান বারে বারে শুনেছি শান্তিনিকেতনে এসে। স্বথ, দুঃখ, সম্পদ, বিপদের উপরে আনন্দ বিরাজিত। তাই আমরা বেঁচে আছি এই বিশ্বাস নিয়ে, যে যেমন আদিত্যে আনন্দ তেমনি অস্তেও আনন্দই আছে। এই বিশ্বাস ষাঁদের কাছ থেকে আমরা পাই তাঁদেরই আমরা গুরু বলে মানি। সেইজগ্গেই রবীন্দ্রনাথ আমাদের গুরুদেব। আর সেইজগ্গেই মনে আসে তিনি এবং আরো ষাঁরা এই আশ্রমকে বড়ো করেছিলেন, তাঁদের চরিত্র ও ব্যক্তিত্বের দ্বারা প্রভাবান্বিত করেছিলেন, তাঁরা দৃষ্টির আড়ালে গিয়েও চলে যান নি। তাঁদের ব্যক্তিত্বের প্রভাব আজও নিশ্চয়ই এখানে আছে, যদিও মাঝে মাঝে আমাদের দৃষ্টি ঝাপসা হয়ে যায়। এই কারণেই মনে ভয় আসে, এতদিনে, এত জনের সাধনা বুদ্ধি সব বুখাই হোলো।

যেসব মানুষ আশ্রমকে বড়ো করেছিলেন, সার্থক করেছিলেন, তাঁদের জীবিতকালে হয়তো আমরা তাঁদের অস্তিত্বের পুরো মূল্য বুঝি নি। আজ তাঁরা চলে যাবার পরে বুঝতে পারছি আমরা কতো দরিদ্র হয়ে গিয়েছি।

আমি শান্তিনিকেতনের ছাত্রী ছিলাম না। একেবারে প্রথম আরম্ভ হবার সময়কার কথা আমার জানা নেই। যা জেনেছি তা আমার স্বামীর মুখ থেকেই শুনেছি। আমি প্রথম এখানে এসেছিলাম আমার বিয়ের পরে। একেবারে গোড়ার কথা ধারা বলতে পারতেন তাঁরা আজ প্রায় কেউই আর বাকি নেই। আমার শান্তিনিকেতনের সঙ্গে পরিচয়ের আদিপর্বে ষাঁদের সঙ্গে আমার খুবই ঘনিষ্ঠতা ঘটেছিলো তার মধ্যে প্রতিমাদি, মীমারি, ঠান্দি, স্ত্রীরাতির নামই প্রথমে মনে পড়ে। প্রতিমাদির সংসারের দায়িত্ব, শরীরের অপটুতা ইত্যাদি নানা কারণে হাঁটাচলা করে আমাদের সঙ্গে যোগ দিতে পারতেন না। কিন্তু মীমাদির উৎসাহে আমি, ঠান্দি, আর স্ত্রীরাতি মীমাদির সঙ্গে সঙ্গে খোয়াইতে বুষ্টি ভিজতে গিয়েছি, জ্যোৎস্নাতে ঘর ছেড়ে বেরিয়ে পড়েছি—যেখানেই যা কিছু করি চারজন একত্রে করেছি। এই সেদিনও স্ত্রীরাতি আমাদের কাছে ছিলেন। বুড়ীর মৃত্যুসংবাদ শুনেই “মালঞ্চ” আমার সঙ্গে দেখা করতে এলেন। বড়ো বড়ো ভুই চোখ জলে ভরে গেছে। দরজায় এসে দাঁড়িয়ে প্রথমই বললেন—“এই এতটুকু বেলা থেকে বুড়ীকে দেখেছি। আজ সেই বুড়ী আমাদের আগেই চলে গেলো তার মাকে পিছনে ফেলে?” সেইবারই তাঁর সঙ্গে আমার শেষ দেখা। তার পরের বারে এসে আর তাঁকে দেখতে পাই নি। আমাদের দলের মধ্যে আজ শুধু ঠান্দি আর আমি বেঁচে আছি। আমার সৌভাগ্য যে এখনও ঠান্দি রয়েছেন, তাঁকে প্রণাম করতে যেতে পারি।

যারা কম বয়সী মানুষ আজ এখানে রয়েছে তারা জানতেও পারবে না কী ঐশ্বর্যের দিন আমরা দেখেছি। এই আশ্রমিক সংঘকে স্বয়ং গুরুদেব তৈরি করে গিয়েছেন। আমরা যারা প্রাচীন তাদের দায়িত্ব আছে একে বাঁচিয়ে রাখবার, বারেবারে পুরোণো দিনের কথা স্মরণ করবার, যাতে নতুনের মনে সেদিনকার ছবির অন্ততঃ অস্পষ্ট একটা চেহারাও জেগে ওঠে। সময় তো কারো জগ্নেই বসে থাকে না। কালের জোয়ারে পুরোণো ভেসে গিয়ে নতুনের সৃষ্টি হয়। কিন্তু পুরোণোর সঙ্গে নতুনের কিছু সঙ্গতি না থাকলে তো গ্রন্থি ছিন্ন হয়ে যায়। যে-জিনিসটা আসে সেটা সম্পূর্ণ পৃথক্ জিনিস। সে তো আগবেই। কে তাকে ঠেকাবে? কিন্তু আশ্রমিক সংঘ, যা রবীন্দ্রনাথের দ্বারাই প্রথম সৃষ্ট হয়েছিলো, এবং এতদিন বেঁচে রয়েছে, সেটা যেন “আশ্রমিক সংঘ”ই থাকে, এবং তার আদর্শটা উজ্জল থাকে, স্নান হয়ে না যায়। আদর্শটা স্নান হয়ে গেলে শুধু “আশ্রমিক সংঘ” নাম নিয়ে একটা জিনিস পড়ে থাকার কোনো মানে হবে না। এই আমার আজকের দিনের নিবেদন।

Entertainment Programmes

The Paush Festival of Santiniketan presents a unique character in which the strands of rural and metropolitan culture meet together if only for a brief while. Popular entertainment has always formed an important part of the festival and this year there was an abundant fare of such entertainment representing different forms of what is known as folk-culture. Wafted in the air was the sweet melody of *Sehmai* played by Mohammed Ismail of Banaras and his party, while there was ecstasy in the songs of Bauls assembled in a corner

of the *mela* ground. We reproduce below a brief survey of the various entertainment programmes arranged this year. The account is based mainly on a despatch sent to the Bengali *Dainik Basumati* by our colleague S. J. Dhiresh Debnath.

প্রতি বৎসরই পৌষ-উৎসবের তিনদিন ছপুর থেকে গভীর রাত্রি পর্যন্ত চিত্তবিনোদনের নানা আয়োজন করা হয়। এবারে সাংস্কৃতিক অস্থানগুলির বৈশিষ্ট্য ছিল লক্ষ্যীয়। উৎসবের শেষ দিন ২ই পৌষ সন্ধ্যায় গ্রামের শিল্পিগণ কর্তৃক পরিবেশিত বীরভূম জেলার বিভিন্ন অঞ্চলের নানাপ্রকার লোকসঙ্গীত ও লোকনৃত্যের অস্থান গ্রামের ও শহরের সহস্র সহস্র দর্শক শ্রোতাদের সমান তৃপ্তি দিয়েছে। সমগ্র বীরভূম জেলার ক্ষীয়মান লোকসংস্কৃতিকে সেদিনের সাক্ষ্য আসরে প্রত্যক্ষ করে ভবিষ্যৎ সম্বন্ধে আশাবিত্ত হওয়ার সুযোগ এসেছিল। পরিতৃপ্ত জনসাধারণ উজ্জ্বলতার প্রশংসা করেছেন। ২ই পৌষ অপরাহ্নে মন্দিরে আয়োজিত হয়েছিল “ঐষ্টোৎসব”। যীশুঐষ্টের জয়গান ধ্বনিত হয়েছিল। অনতিদূরে পূর্বপল্লীর মাঠে লোকসঙ্গীতের আসরে সমবেত হয়েছিল জেলার বিভিন্ন প্রান্তের বৈষ্ণবসাধক বাউল, আদিবাসী সাঁওতাল, ডোম, বায়েন, হাজরা প্রভৃতি সম্প্রদায়ের হিন্দু আর মুসলমান ফকির দরবেশ। বীরভূমের খ্যাতনামা বাউল পূর্ণদাস, বিশ্বনাথ দাস, সনাতন দাস এবং অত্যাশ্চর্য বাউলদের গান ও নৃত্য, চাঁদপাড়া গ্রামের অবনী পটুয়ার “পটুয়াসঙ্গীত”, প্রসাদপুর গ্রামের শ্রীপতি ডোমের “সাপুড়ের গান”, গঙ্গারামপুর গ্রামের নোশাদ আলি দেওয়ানের সত্যপীরের পাঁচালী গান, গোয়ালপাড়া স্বর্ধীর হাজরার ভাঙ্গান এবং ভুটুলাল বায়েনের ঢাকের বাজনা, ডাবঘাটা গ্রামের ইসাক খাঁ সাহেবের জারী গান, জলিল মিক্রার ধর্মসঙ্গীত, বাঁধগোড়া গ্রামের বাণীতুরি ও তাঁর সম্প্রদায়ের ঝুমুর নাচ, দাদপুর গ্রামের আঙ্গুরবালার ঝুমুর নাচ, ফুলডাঙা গ্রামের সাঁওতাল পুরুষ ও মেয়েদের পৃথক পৃথক দলে নৃত্য। সর্বোপরি পুরুলিয়া জেলার চুমুড়িহি গ্রামের মধু রায় ও গোবুল রায় পরিচালিত “ছোঁ” নৃত্য সাক্ষ্যবাসরটিকে প্রাণবন্ত ও মধুর করে তুলেছিল। দীর্ঘদিন পর পৌষমেলায় সাঁওতাল রমণীদের নৃত্য আয়োজিত হয়েছিল। অত্যাশ্চর্য দিনের সাংস্কৃতিক অস্থানগুলির মধ্যে ছিল বীরেন্দ্রপুর গ্রামের কবিরাজ কিশোরমোহন রায় ও বটকৃষ্ণ চক্রবর্তীর কবির লড়াই, সাঁওতালদের ক্রীড়াস্থান, ময়নাডাল গ্রামের নদীমানন্দ মিত্রঠাকুর ও তাঁর সম্প্রদায়ের কীর্তন, কলকাতার ‘সুশীল নাট্য কোম্পানী’ ও স্বকল ‘আনন্দময়ী সমিতি’র যাত্রাভিনয় ইত্যাদি। ৩ই পৌষ সন্ধ্যাবেলায় স্বকল গ্রামের বিজয় মালাকার প্রদর্শিত “বাজী” মেলার একটি প্রধান আকর্ষণ ছিল। এছাড়া বহরমপুর থেকে আগত ভারত সরকারের ফিল্ম পাবলিসিটি অফিস মেলাপ্রাঙ্গণে ডকুমেন্টারী ফিল্ম দেখান। বিশেষ অহুরোধক্রমে পুরুলিয়ার ‘ছোঁ’ দল ১০ই পৌষ সন্ধ্যাবেলায় গৌরপ্রাঙ্গণে পুনরায় তাঁদের নৃত্য দেখিয়ে আশ্রমবাসীদের মুগ্ধ করেন।

Handicrafts Show

The exhibition of local handicrafts organised by Visva-Bharati in the Paush Mela attracted everyone's attention not only for the variety and excellence of the goods exhibited but also for the highly artistic planning and decoration of the whole pavilion. The gate-motif was most pleasing; the spacious court inside

the pavilion was kept scrupulously tidy and clean and gaily decked with potted flowers. In many of the stalls village craftsmen gave demonstration of their skill before the admiring eyes of streams of visitors. The artefacts turned out to perfection by expert hands included Dhokra brassware (Guskara), Lacquer-work (Illambazar), Sola-pith work (Bolpur), Handmade paper (Panchagram), Bell-metal work (Tikarbeta), Mora (Jaydev Kenduli) and Sisal carpets and and door-mats (Surul). At an humble estimate more than a lakh people visited the stalls and watched the demonstrations. There was brisk transaction at the counter, too. The credit for planning and organising the exhibition goes to Sj. Suhas Dey in particular and to his co-conveners Sj. Dinkar Kowshik and Sj. Ashokevijay Raha for their whole-hearted co-operation

SUDHAKANTA RAYCHAUDHURI

Annada Sankar Ray

Fifty years ago when I was a schoolboy I was an ardent reader of Bengali periodicals. One day I was struck by the complaint of an ashramite of Santiniketan, published in the pages of *Prabasi*, our leading magazine, that there was in that ashram a man named Sudhakanta Roychaudhuri who edited a journal of his own called *Sarani* and used it to propagate atheism! In those days it was an unpardonable offence to live at Santiniketan and be an atheist or crypto-atheist. There was a furious controversy and the offending editor had to apologise in the pages of *Prabasi*.

I too had a horror of atheism at that time. I therefore began with a bias against the odd man at Santiniketan. I visited the ashram later as a college student and afterwards as a writer while in the civil service. But though I met a good many well-known people there I never thought of him. I had meanwhile read some of his writings in the magazines of the day. There was no trace of atheism in them.

It was Tagore himself who introduced Sri Sudhakanta Raychaudhuri to me in 1937. He was then on a visit to the Rajshahi district where I was the District Magistrate. He said, "Do you know that Sudhakanta used to edit a magazine called *Sarani*?" and laughingly added, "He expected his contributors to donate the running expenses." His affection for Sudhakanta Babu was transparent. Apparently the atheist belonged to the inner circle of the Rishi. By that time I had myself become an agnostic and Tagore also had progressed from God to Man. I found Sudhakanta Babu an agreeable conversationist. He was then acting as personal secretary to the Poet. In that capacity he conveyed confidentially to me a private request from the great man.

It so happened that there was a sad bereavement in the family and I contemplated resignation. In 1940 I went to Santiniketan in search of peace. The house that was allotted to me was near Cheena-Bhavan and Sudhakanta Babu was my neighbour. During the few months that we spent there neighbourliness developed into friendship. Soumyakanta, his eldest son, later sent me a poem that Gurudev wrote on his last birthday. It was addressed to me and had been written at Soumya's request. He also found a plot of land for my wife after shifting to their new house in Sevapalli. The home planned at that time has not yet materialised. But the constant interest taken by Sudhakanta Babu was more than a friend's. Naturally, I came to call him Sudhakanta-da. His affection for me was whole-hearted. So was my regard for him. The more I came in contact with him the more I admired him for his inborn independence, moral courage and steadfastness in a crisis.

At last I did decide to resign and live at Santiniketan. Sudhakantada helped

me find accommodation in 1951. I discovered that he was himself passing through a crisis. He had given up his job under Visva-Bharati and was going to work as a life insurance man. I dissuaded him and spoke to Rathindranath. A suitable position was offered to him and he accepted it for the rest of his life. I gathered that this was not the first time that he had wanted to quit Santiniketan, though he loved it so much. Twice or thrice he had left, worked with Western missionaries or independently and been summoned back by Tagore. The Poet had a high regard for him and he for the Poet. He was one of the few men whom he could trust implicitly. He, on his part, never failed his master. Rabindranath often sent him out on distant errands mostly to raise funds and sometimes to see important personages with confidential despatches.

Sudhakanta Raychaudhuri spent his childhood in Uttar Pradesh with his father, a lawyer who was also a bold social reformer, and was drawn to Santiniketan by the inspired personality of his maternal uncle, Satish Chandra Ray whom Tagore loved as a dear disciple. Sudhakanta-da's association with the Poet lasted about thirty-four years. He lived at Santiniketan nearly sixty-two years with a few breaks. As he was by nature an outdoor man he was often selected to accompany Tagore or his guests. He was also deputed to act as a guide to the Very Important Persons who visited Santiniketan. He thus came to know a good many national and international celebrities of his time.

These opportunities of association with Tagore and his visitors and guests and the services that he could render to them and to the great institution that grew up with him and around him compensated for the many misfortunes he encountered in his private life. His career came to an end when he had to retire from Visva-Bharati. This was a severe blow to him. No more travels, no more association with visitors and guests, no more exciting experience--what was there to compensate for his domestic troubles? His friends found for him translation work and he performed it most conscientiously. But it was not creative work. In his youthful days he had written novels and poems. That activity once discontinued cannot be resumed at will. He reminisced about Tagore and Santiniketan and his stock of stories was large. But he would not write them down unless editors or publishers insisted. They rarely did.

Indoor life was tedious to Sudhakanta-da and he was relieved only when his friends called. I knew this and visited him regularly as long as I was at Santiniketan. Nearly three years ago I left for Calcutta on a short trip. Something happened and my absence from Santiniketan was indefinitely prolonged. Sudhakanta-da started writing to me every other day. He often foretold it that he was soon to die. He wanted to see me. I went back in October last with my wife. He presented us a copy of his *Reminiscences of Dwijendranath Tagore* which had just come out. It was an act of fulfilment



SUDHAKANTA RAYCHOWDHURI

Born : 20 November, 1894

Died : 12 November, 1969

long overdue. As I took leave from him I found him in a happy mood. I promised to come again. A fortnight later he was no more.

Having known him intimately for three decades I can now say that he was no atheist. But he was no conformist either. He was rather a Humanist, a believer in the Religion of Man. His was a questioning spirit. He held enlightened views on all subjects and kept an open mind. Wit was his second nature. His witticisms hurt many who did not know that he meant no offence. His comic verses ought to be published by some enterprising concern. As a letter-writer he had few peers. A selection from his letters will be his best memorial. Incidentally it will give posterity an inside view of Santiniketan ranging over six decades. He will live on in the hearts and minds of his friends and acquaintances whose number is legion.

BIRENDRAMOHAN SEN

Sudhirchandra Gupta

Birendramohan Sen, Birendā to the Ashramites, passed away in the early hours of Sunday, the 16th of November. He was a true lover of Santiniketan and with his death the Ashram has lost a friend whose place cannot be filled.

Of his many qualities, the most rare was his selfless service to society. Even as a boy he was noted for his readiness to tend the sick and the ailing. This quality developed with the years and remained a lasting trait of his character. Whether it was a tubercular patient needing hospitalization or a man attacked with hydrophobia requiring instant attention or a villager stranded on the road with his family with a broken cart-wheel, Birendā would go at once to his aid without waiting to be asked. Even from his last sickbed he sent three hundred rupees to a stranger stranded in a distant place. What is more, he never talked about his charities even to his intimate friends. This is what Birendā was like, and society can ill afford to lose such men.

He was well-known for his generous hospitality. His house was open not only to his friends and acquaintances but also to guests of Visva-Bharati or even complete strangers.

Birendā was gifted with a genial nature and sparkling humour. No one meeting him could fail to be impressed by his frank and unassuming behaviour. He could mix naturally even with the poor and the lowly. He could talk with villagers as one of them and he mastered the Santal language enough to exchange pleasantries with them.

He was especially fond of children who found in him a kindred spirit. The plentiful produce of his orchard was a source of perennial attraction to them and it was a familiar sight to see him going about distributing seasonal fruits among them. He would often give them joy rides in his jeep. It is, therefore, no wonder that they flocked to his residence in large numbers to have a last glimpse of their beloved Birendā.

Born on 1st November, 1899, the death of his father at the early age of 31 forced the family to move in 1911 to Santiniketan where his uncle Pandit Kshitimohan Sen was working. As a student of Pathabhavana he displayed special aptitude for mathematics and drawing, and excelled in games and sports. He was a pillar of strength to the Ashram football team which boasted of such stalwarts as the late Gourgopal Ghosh and Surya Chakravarty who later donned colours for Mohunbagan and East Bengal respectively. Birendā also played in first division football league in Calcutta.

His academic career was cut short due to his having to undertake the support of his family. He joined a commercial firm in Calcutta and at the same time started learning the art of builder. With his natural gift he quickly picked

up the knowledge of the trade. The callow but promising builder found a willing patron in Rabindranath who entrusted all construction work at Santiniketan to him. The Uttarayan group of buildings and almost all the early houses at Santiniketan were built by him. Later he transferred his main activity to Calcutta where also he achieved remarkable success. At one time there were few houses under construction in South Calcutta which did not display the board of B. M. Sen.

In spite of the removal of his headquarters to Calcutta he maintained his connection with Santiniketan which he made his home. The poet who had developed a liking for him while a student retained his affection till the very last. He had much confidence in him and often entrusted his personal and family affairs to him.

Birendā was an avid reader of Gurudeva's writings. His conversation was interspersed with quotations from them and he could recite passages to suit almost every occasion.

Birendā's life is a shining example of what an enterprising man can achieve in life. Now that he is no more, let us hope that his example of hard and unremitting work, service to fellowmen and bonhomie will provide an inspiration to our boys and girls. That will give solace and happiness to his departed soul.

ADDRESS BY KHAN ABDUL GHAFAR KHAN : A RESUMÉ*

Abhijit Bajpai

Dear Children, Sisters and Brothers,

First of all I should like to thank the Vice-Chancellor for the opportunity he has given me to visit this place once again. As you know I had come here in 1934, and I still remember that Gurudeva Rabindranath had recited to me some of his verses on that occasion. Though they were in Bengali, I distinctly recall the deep impression they had made on me and the joy they had instilled in my heart. I treasure the memory of this visit.

Why have I come to India again ? The purpose is twofold : I was prompted by the desire to participate in the Gandhi Centennial Celebrations, and to meet the people of India personally. I have great expectations from the people of Bengal, especially the student community. History is witness to the role they had played in awakening the country when it was still in bondage.

I want to draw your attention towards the conditions prevailing in the country to day. It is your task to save the country from its present plight, for no messiah would descend from heaven to do it. I am, however, pained to say that India has lost the respect she once used to command even when she was in bondage. Why should it be so ?

It is twenty-two years since we became free but we have not yet freed our people from hunger. We beg food from others, even money at times. They say, we are a democracy and have freedom of speech. True, we have, but I am a hungry man I need bread and I need clothing, a little shelter, some education for my children and some medical attention when they fall sick. How will speeches solve these problems ?

We were soldiers ; we had fought in order to triumph over our poverty and our plight. But what do I see today ? A few cities with lofty palaces, big factories and great highways, and the villages with their eternal thatched roofs and their ageless poverty. What pains me most is the communal hatred and the anarchy perpetrated in the name of religion. Religion and hatred are, however, basically incompatible ; the presence of one excludes the other. I am often told that religious tensions have a secular origin, but what secularism is this, I ask, which leads to destruction ? If you indulge in this, you invite chain reactions on a global scale. What lately happened in Rabat was really the repurcussion of what happened in Ahmedbad.

* Space does not permit us to give the full text of Abdul Ghaffar Khan's speech delivered at Amra Kunja on December 15 last. A summary of it prepared by Abhijit Bajpai, a student of Vidya Bhavana, is published instead.

To the students I fervently appeal to lend some thoughts to their country. Go to the villages, at least on your holidays. The villager is a simple man ; he has to be convinced that political power is really his, and that in our country actually everyone is poor. Moreover, the privilege of serving the country is to be shared equally by men and women. They are the two wheels of the same cart. Thus alone can problems be solved ; there is no other way to achieve a solution.

EXAMINATIONS

M. A. Examination, 1969—The following candidates are declared to have passed the First and Second Parts of the M. A. Examination and qualified for the M. A. Degree in 1969.

<i>Name</i>	<i>Subject</i>	<i>Class</i>
	History	
	(In Order of Merit)	
Suchitra Sengupta	II Krishna Chandra Pal	II
Bipra Prasad Chattopadhyay	II Abha Ghosh	II
Naliniranjan Sinhamahapatra	II Shibani Chowdhury	II
Ramendrakumar Das	II Padmasree Choudhury	II
Samar Das	II Rashbehari Mandal	II
Niranjan Kumar Pande }	II Rabindranath Sinha	II
Thingnam Amujao Singh }	II Mira Datta	II

M. A. Examination, 1969 —The following candidates are declared to have passed the First and Second Parts of the M. A. Examination and qualified for the M. A. Degree in 1969.

<i>Name</i>	<i>Subject</i>	<i>Class</i>
	Philosophy	
	(In Order of Merit)	
Sephali Maitra	I Santa Bhattacharya	II
Kali Pada Ghosh	I Mukul Kumar Bandyopadhyaya	II
Mitali Banerjee	II Sukla Kar	II
Bhabani Bhattacharya	II Sarbani Bhattacharya	II
Chittaranjan Mandal	II Shipra Chakraborty	II
Amal Chandra Ghosh	II {Manjushri Das	II
Sephali Chakraborty	II {Phra Maha Tuan Nonsuvan	II
{Sandhya Ray	II Subha Palit	II
{Sumitro Shanker Banerjee	II Phra Maha Thongyod Bhuripala	II
Bibhas Kumar Roy Choudhuri	II	

We deeply regret some grievous mistakes in the publication of the results of the Certificate Examinations in Languages in our last issue.

1. SUSHIL DATTA under Certificate in Chinese should read SIULI DATTA
2. The results of the Certificate Examination in German were erroneously printed as under Certificate in English.

We reprint below the results of all the Certificate Examinations in Languages to avoid further anomaly.

The following candidates are declared to have passed the Certificate Examination in Languages held in September, 1969.

Name

Class

CERTIFICATE EXAMINATION IN BENGALI

Barbara Sen Gupta	Distinction
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CERTIFICATE EXAMINATION IN HINDI

(In Order of Merit)

Purabi Pal	Distinction
Ratna Singha	Distinction
Satya Narayan Saha	Pass
Prafulla Kumar Mahata	Pass
Prabhas Kumar Chakraborty	Pass

CERTIFICATE EXAMINATION IN ENGLISH

(In Order of Merit)

Barbara Sen Gupta	Pass
Ratna Dasgupta	Pass

CERTIFICATE EXAMINATION IN URDU

(In Order of Merit)

Md. Enamul Karim	Distinction
Syed Mohammad Munim	Distinction

CERTIFICATE EXAMINATION IN CHINESE

Siuli Datta	Distinction
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CERTIFICATE EXAMINATION IN FRENCH

(In Order of Merit)

C. A. Jayaseelan	Distinction
Haimanti Mukherjee	Distinction
Debika Sinha	Distinction
Rabindra Nath Ghosh	Pass

CERTIFICATE EXAMINATION IN GERMAN

(In Order of Merit)

Puspajit Mandal	Distinction
Suchandra Chowdhury	Distinction
Bal Krishna Yeshvant Deshpande	Distinction
Chitra Nayek	Pass

NEWS AND NOTES

On the occasion of the Paush Festival an exhibition of Gurudeva's Landscape Paintings was held at Nandan, Kala-Bhavana from December 22 to 28 with the co-operation of Rabindra Sadana. Large numbers of visitors from outside visited the exhibition during Mela time.

●

The Sadharan Bramho Samaj of Calcutta observed the anniversary of Seventh Paush, the day Maharshi Devendranath was initiated into the Bramho faith at Maharshi-Bhavana, Calcutta. Adhyapaka Dilip Kumar Biswas officiated at the morning prayer meeting.

●

The first death anniversary of 'Bouthan' Pratima Devi was observed at a Mandir service on the evening of January 9. The address given by Pratima Devi in reply to the felicitations accorded to her by Asramik Sangha on the 7th Paush last year was read out by Sm. Malina Ray, which added poignance to the solemn ceremony. Letters from Gurudeva to his dear 'Ma-moni' were also read out by Sm. Ray who conducted the commemoration service.

●

A souvenir volume on Jagadananda Ray has recently been brought out in connection with his birth-centenary. It is a small but attractive volume containing biographical sketches and memoirs of the renowned teacher, together with tributes paid to him by pupils, friends and admirers.

●

Almost simultaneously with the Science Exhibition held at Santiniketan, a Science Fair was opened at Krishnagar, birthplace of Jagadananda Ray in connection with his birth centenary. The fair organised by Sri Mohit Ray, Secretary, Krishnagar Public Library, continued from 25 to 31 December and had an elaborate programme including 1) Exhibition on Jagadananda Ray 2) Science Exhibition 3) Film show of Moon Landing 4) description of the lunar expedition with the help of tape records and slides 5) Film show on Space Science 6) Telescopic view of the stars and planets and 7) a popular lecture on Moon Landing. The Science Fair organised under the auspices of the Birla Industrial and Technological Museum of Calcutta was most impressive in all its features and drew large numbers of people of the town young and old alike. A short Science teachers' training camp was also inaugurated on this occasion on December 25.

●

An exhibition of pictures depicting the havoc of War in Vietnam was opened by the Upacharya, Dr. Kalidas Bhattacharya on the premises of Paush Mela. S. J. Pannalal Dasgupta, M. L. A. from Bolpur, presided over the opening function with Adhyapaka Sambhu Ghosh, Minister for Cottage and Small Scale Industries, West Bengal, as the Guest-in-Chief. The exhibition was organised by Birbhum Yuva Sangha.

The Upacharya ceremonially opened the stall of Birbhum Wholesale Consumers' Co-operative Society Ltd. at Paush Mela. Attractive products collected from different Co-operative Societies of West Bengal were sold at the shop.

S. J. Pulinbihari Sen was nominated by Jadavpur University to deliver the Poet Nabinchandra Sen Memorial Lecture for 1969. The lecture which took place on 23 November was on "Early Friends of Rabindranath Tagore".

Subrata Ray, a Photographer of international repute, held a weeklong exhibition of his Pictorial Photographs at Nandan, Kala-Bhavana in the middle of December. The exhibition which demonstrated how the camera could be used for communication of the language of art, attracted a large number of appreciative visitors.

Dr. Panchanan Mandal, in-charge of the Bengali Manuscripts Section of Visva-Bharati attended the Silver Jubilee session of the All India Oriental Conference on invitation from Jadavpur University in November last. He read his paper on "The Cultural Integration between Rārah and Jhārkhaṇḍa" which was much appreciated by scholars. A Book Exhibition was held on this occasion in which some of Dr. Mandal's research works published by Visva-Bharati were put on view.

Dr. Tarasankar Banerjee, Adhyapaka in History, attended the 31st session of the Indian History Congress held in Varanasi from December 28 to 30. He read a paper entitled "Cotton Diplomacy in the American Civil War vis a vis cotton experiments in India". Dr. Banerjee was re-elected to the Executive Committee of the Indian History Congress for 1970. He also attended the American History Congress held in Varanasi from December 31 to January 1.

S. J. Suren De, Adhyapaka, Kala-Bhavana and co-ordinating Officer, N. C. C., has recently come back from the Officer Training School, Kamptu, Madhya Pradesh

after attending a one-month refresher course from November 28 to December 27. S. De was invited to deliver a lecture with demonstration on "Problems of Contemporary Fine Arts" at the Government College of Arts, Nagpur on December 12. He demonstrated to the students how to do portraits in clay. S. De also gave a lecture on "Japan and its Culture" at the training school at Kamptu.

S. Prasanta Kumar Bhanja of Agro-Economic Research Centre sent a paper that was read at the annual conference of the Indian Society of Agricultural Economics held at Waltair from December 29 to 31. The paper entitled "Productivity, Wage and Employment in Cotton Plantations in India" was highly appreciated at the conference. It has also been extensively reviewed in the report of the conference appearing in "The Indian Journal of Agricultural Economics."

Ishwar Chandra Prasad Gupta, Cultural Scholar, studying under Adhyapaka Dinkar Kowshik has been awarded a cash award for his outstanding exhibit "Putana Badh" in the 39th Annual All India Art Exhibition held under the auspices of A. I. F. A. S., New Delhi.

We are glad to learn that the service of Sri Ramananda Bandyopadhyay, ex-Kala Bhavana was commissioned by the State Trading Corporation of the Government of India for decorating the Indian Pavilion in the Industrial Fair held in the Soviet Union in November last. His mural paintings representing Indian arabesque and flower motifs covered a spacious area of a thousand square feet done in blocks that were later assembled in Moscow to adorn the magnificent pavilion in the Fair.

It is also gratifying to note that Sri Biswanath Chakravarty, another ex-student of Kala-Bhavana was entrusted with working out the design of the same pavilion in the Moscow Fair. We heartily congratulate the two artists on the distinction earned by them.

Patha-Bhavana students were taken out on their educational tour in two batches to the following places of interest.

- | | | |
|---|---|-------------------------------------|
| 1) Senior party (from classes VII to XI) to | — | Monoharpur
(Singhbhum,
Bihar) |
| 2) Junior party (from classes II to VI) to | — | Murshidabad,
West Bengal |

The senior party consisting of 58 students, 14 teachers and 4 attendants left Santiniketan on the morning of December 27.

Dr. B. N. Ganguly who happens to be the guardian of one of our resident students extended his kind and sympathetic help and guidance in arranging accommodation for the party at Monoharpur and short visits to the neighbouring places of interest. viz. Chiriya Iron mine. Thalkabad and Durduri forests.

On the 30th December' the Rajmata of Anandpur State invited the party to her palace and treated the party to light refreshments.

On New Year's Day a variety entertainment programme was organised by our students at the camp and many prominent persons of the locality were invited.

Dr. and Mrs. Ganguly entertained the party with tea on the 3rd January.

The party expresses its deep gratitude to the following persons who had extended their kind help and guidance in making the excursion a success.

1. Dr. B. N. Ganguly
2. Mrs. B. N. Ganguly
3. The P. E. O. of Monoharpur NES Block & the members of his staff.
4. Mr. Jelhabhai
5. Mr. M. Patel
6. Mr. D. Bose
7. The Malaria Officer, Monoharpur
8. Railway Authorities, Eastern and South-Eastern Railways

After spending eight days the party came back to Santiniketan on the evening of 4th January 1970.

The Junior party consisting of 71 students and 24 members of the staff left for Murshidabad on the morning of December 28, Sri Abdur Razzak, an ex-student of Visva-Bharati and now a teacher of a School in Murshidabad helped the party in every respect and we have no doubt to say the excursion would not have been a success but for his help. He gave constant and affectionate company to the party for the days it was at Murshidabad.

The party visited Palasi, Hazarduari, Motijhil, the royal palaces of the Nawabs and many other places of historical interest.

Our thanks are due to Mr. A. Halim, Officer-In-Charge of the Nawab Bahadur School, Murshidabad for arranging accommodation of the party at his school and for his constant and affectionate guidance and help. The party also acknowledges the services it received from the Hostel Superintendent, Hindu Hostel and the Asstt. Headmaster, Nawab Bahadur School, Murshidabad. The party came back to Santiniketan on the 3rd January evening.

●

On the 24th December 1969, 9 students (out of 11 successful students) of Siksha-Satra received the Higher School Certificates in a function organised on the occasion of the Visva-Bharati Foundation Day Celebration at Santiniketan.

The following students of Siksha-Satra received book prizes for their accomplishments in different fields.

1) Minati Book Prize :—

Science Group :

Sukla Sarkar (Class—X)

Humanities Group :

- | | |
|---|---------------------------------|
| { | 1) Radharani Kumar
(Class—X) |
| { | 2) Mita Mukherjee
(Class—X) |

2) Asutosh Sen Prize :—Surja Kanta Bhattacharjee

3) Kalimohan Ghose Prize :—Rabi Ranjan Roy.

25 students, 4 Adhyapakas and 2 other members of staff of Siksha-Satra joined a Social and Educational Training Camp held in Kenduvilva (Joydev) from January 3 to 6. The Camp was organised with the co-operation of the Physical Education Unit of the P. S. V.

The Department of Geography organised a geographical excursion to Vizagapattam-Waltair in the last week of December. The party consisting of 15 students and 4 members of the staff was headed by Adhyapaka Arun Kumar Mitra, Head of the Department. They visited the Ship-building yard, the port Caltex Oil Refinery, Dolphin's Nose Light House and studied the coastal features. The tour was of great educational value as the students had the opportunity to gain firsthand knowledge of the sea-coast area. The party also visited Seemachalam and other places of interest during the excursion.

The following members of the Visva-Bharati Alumni Association have been duly elected to the Samsad (Court) of Visva-Bharati from the Visva-Bharati Alumni Association Constituency :

- 1) Sm. Amita Sen 2) Sri Sumitendranath Tagore 3) Mohandas M. Patil
4) Sri Prabhat Kumar Sen and 5) Sri Dharmanarayan Dasgupta.

Sri Amitabha Choudhuri and Sri Barendramohan Sen were elected members of the Karma-Samiti (Executive Council) of Visva-Bharati from the Visva-Bharati Alumni Association Constituency for a period of three years with effect

from January 5, 1970. They will be on the Executive Committee of the Alumni Association as *ex-officio* members.

At the Annual General Meeting of Santiniketan Asramik Samgha held on 25. 12. 69 the following were unanimously elected office-bearers and members of the Executive Committee of the Sangha :

1) Sri Prasanta Chandra Mahalanabis—President 2) Sri Prabhat Kumar Sen—Vice-President 3) Sri Kalipada Roy—Secretary 4) Sm. Sujata Mitra—Assistant Secretary 5) Sri Prafulla Chandra Sen—Treasurer 6) Sm. Amita Sen and 7) Sri Soumyen Ghosh.

A Sub-committee was appointed at the meeting with Sri Chittapriya Mukhopadhyay (Convener), Sri Pulinbehari Sen and Sri Amitabha Choudhuri as members to devise ways and means for compiling a Biographical Dictionary of former teachers of the Asrama.

The following life-members of Santiniketan Asramik Sangha have been newly enrolled :

1) Sm. Nirmal Kumari Mahalanabis 2) Dr. H. Amir Ali 3) Sri Saibal Sengupta 4) Sri Parimal Home 5) Sm. Santi Das 6) Sm. Piyali Roy 7) Sm. Kajari Roy Choudhuri.

We are glad to note that S. J. Monojit Roy, a member of the staff, Visva-Bharati and keenly interested in sports and games has passed the Refereeship Examination in Football of the Calcutta Referees' Association and has become a member of the Association.

Visva-Bharati Basketball team (Men) participated in the East Zone Inter—University Tournament held at North Bengal University from 19. 11. 1969 to 23. 11. 1969. Visva-Bharati team won the quarter—final against Ravisankar University by 47-28 points semi final against Burdwan University by 43-42 points and lost in the final against Berhampore by 33-68 points. Visva-Bharati team was represented by Anil Konar (Capt.) Arup Banerjee (Vice-Capt.) Chittaranjan Ghosh, Abhijit Ganguly, M. M. Kishku, Brotin Bose, Prabir Nanda, Rudhrapra Raicowdhury, Amitava Chowdhury, Sri Surendra Singh (Manager) Sri S. N. Chowdhury (Coach).

The new session of Siksha-Charcha commenced from 24. 11. 69. 110 Trainees were admitted upto 30. 12. 69 (Men—86 & Women—24). The new-comers had a picnic on December 29 last.

Silpa-Sadan Training participated in the Push Mela Exhibition at Santiniketan from 23. 12. 69 to 25. 12. 69. A good number of exhibits of the Section were displayed. The students of Silpa-Sadan Training visited Rajgir, Nalanda and Buddhagaya during their annual excursion from December 27 to January 1. The party was escorted by Adhyapakas Hiralal Mukherjee and Samsul Haque Khan.

We welcome in our midst the following members of the staff who have joined Visva-Bharati recently :

Sri Banabihari Jana—Adhyapaka in Biology at Siksha-Satra.

Sri Monoranjan Banerjee—Adhyapaka in Geography at Siksha-Satra.

Sri Santosh Kumar Pain—Adhyapaka in Botany.

Sri Shyamanand Thakur—Part-time Assistant for Visva-Bharati Patrika (Hindi) at Hindi-Bhavana.

Radio programmes of Visva-Bharati will be broadcast from the Calcutta Station of All India Radio as follows :

January 26, 9-30 p. m. — বিশ্বভারতীর আশ্রমিক জীবন

January 28, 6-30 p. m. — শিক্ষাসত্র

February, 23, 9-30 p. m. — নানা চোখে বিশ্বভারতী

February 26, 6-30 p. m. — বীরভূমের কবিগান

4. *Weather Report for the month of December, 1969 :*

Max. Temperature—27.7°C—on 15. 12. 69.

Min. Temperature—09.5°C—on 29. 12. 69.

Max. Humidity— 88%— on 13. 12. 69.

Min. Humidity— 65%— on 24. 12. 69.

Total Rainfall— Nil

OBITUARY

We were profoundly shocked to learn of the sudden death by accident of Group Captain Suranjan Das, eldest son of our ex-Upacharya Sd Sudhiranjan Das. Coming so closely upon the death of their second son barely two years ago, the loss to the parents is almost overwhelming. We convey to Sd. Sudhiranjan Das and his wife our heartfelt condolences in their hour of grief and sorrow. Test-flier Das who had won many laurels during his shining career in the Air Force, was killed while flying a new jet aircraft on January 10 last.

Visva-Bharati Quarterly

GANDHI MEMORIAL PEACE NUMBER

1949

Edited by KSHITIS ROY

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Photographs by Manujendra Bose, Satyendranath Bisi and Navin Gandhi

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VISVA-BHARATI NEWS

February 1970

THOUGHT RELICS

Rabindranath Tagore

Truth reveals its infinity in its endless flow. A machine is fixed in its form and also in its purpose. It can repeat its movements and results ; it can neither change nor grow. The fact that the world evolves shows that it is not a machine, that it is the expression of a truth which transcends its forms. Death in the outer nature is busy keeping the path clear for the procession of the eternal inner life. The world, in its inconstancy, carries an assurance that it has a soul whose truth is in freedom. Our soul outgrows our body and leaves it, and the truth which we worship can never be eternally imprisoned in one particular form assuming an immovable finality of death.

When we try to approach life from the outside, it becomes impossible for us to find a passage through its interminable chain of actions and reactions. The breathing, the circulation of blood, the cell-multiplication, and also its innumerable other activities and properties, which bring us to the domain of the physical and chemical forces, can never exhaustively be understood or even enumerated. Yet it is so absolutely simple in its reality. We live : and we know that life explains itself and nothing from outside can explain it.

If we proceed to study the mystery of a song from the outside, we find that its complexities of mechanism and the laws of acoustics which it follows are endless. We may wander in this realm of the machine to the end of our days, never coming to a solution as to how a song is composed. But when we reach the man who has composed it, we at once come, not to the problem, but to the reality, which is simple.

LETTERS TO GURUDEVA : VOL. XXIII

C. F. Andrews

Continued from *December* issue

(48)

Delhi

May 25 [1914]

My dear friend,

I did not know how starved I had become in that Simla chilling air till your letters came. They have been life and food to me since. How can I thank you enough ?

Today is my Mother's birthday. From almost babyhood it has been full of memories of sunshine & of spring time. We, children, used to bring her the spring-flowers and sing outside her door to wake her on her May birthday morning. She was our Queen, and we owed no other allegiance.—There were two days in the year when we, children, sang outside her door. One was Christmas morning and the other was our Mother's Birthday. After singing was over there was the great joy and excitement of offering our presents. These were kept a dead secret so that the surprise might be the greater. My eldest sister always insisted on that. I remember how she scolded me when I could not keep my secret from Mother. I rarely was able to do so to the end.

The day seemed always to be sunny. Queen Victoria's Birthday came just before, and we used to say that our Queen shared in the 'Queen's Weather'. I have no other memory of Mother's Birthday but one of sunshine.

And this morning there is sunshine without and within ; for your letter came by the early post and told me how the clouds had broken. During these last days I have bowed my head in reverence before all that you have told me of your sufferings. I can only clearly see what it has been to you ; but I can love you all the more and understand through love. Yesterday you were so strangely present with me ; I could almost see you before me ; and I had a confidence that all was well. And now your letter has come on my Mother's Birthday to give me joy.

And every word you have been writing has been quickening my own spirit and making clear my own path. I have to go deeper and take root. I must live no longer this crowded, urgent existence which is not life at all. And I know that this change to a new life of peace is possible for me at Shantiniketan. You have drawn me there silently by love and now I see the meaning. It is that I may become rooted there in the very soil, not stirring out again.

And how great, how wonderfully great, has been your trust ! That is my continual thought. As you knew and saw me first,—so restless, impetuous and impatient,—by what daring were you able to dive deep and discover what I might become, and trust in *that*, and not in what you saw ? For with my nature as it was, so utterly foreign to the peace of the Ashram, I might have brought confusion. But you trusted me utterly, you opened your doors wide to me, you took me in your arms and embraced. No ! I will not disappoint you,—I cannot. I must not !

And on Mother's Birthday it is easy to say this with all my heart and to be happy in the sunshine. I will not even think of the fear—the dread of failure—returning. You will be by my side, an Elder Brother, a dearest friend,—and why should I not have confidence and hope.

With deep devotion

Charlie.

My knee is quite strong now and I can walk any distance. Do not put off any expedition on my account.

SAMAVARTAN UTSAVA, FEBRUARY 7, 1970

‘एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सञ्चिविष्ट ;

हृदा मनोषा मनसाभिवलुप्तो य एतद् विदुरमृतास्ते भवन्ति....

The solemn strains of the Vedic hymn swept the Asrama. The huge congregation, young and old people alike, stood as the invocation was sung. The morning sun was shining bright ; its rays penetrating through the age-old branches of the mango-grove touched the foreheads of the *snatakas* like blessing hands.

It was the 7th of February. All the inmates of the Asrama had gathered together in the historic Amra-Kunja for the annual convocation, to give some members of our “open household” a warm send-off for the new life they were going to enter. They sat—395 of them this year,—clad in white, the traditional yellow scarf draped around their necks, beaming with the joy of fulfilment. Yet in their eyes lingered the inevitable pathos of separation.

अयेयं विश्वभारती

यत्र विश्वं भवत्येकनीडम्.....

The motto was once again reiterated. In this University of ours, the whole world unites as in a nest,—the Indian is to be harmonised with the universal, the human personality is to develop in its full flowering, “in an atmosphere of freedom and fellowship, through impulses of life lived in nature and in varied creative activities of the mind.”

The ceremony started at 8-30 a. m. Everybody waited eagerly for the arrival of our Acharya. She is no stranger here. It did give me some thrill to think that once, while she was our age, Indiraji was a boarder of Sree Sadana. A vast number of people had come from outside to have a glimpse of the Prime Minister.

And soon there was a stir and a faint murmur. The Acharya had arrived. The whole assembly rose to welcome her. She walked down the long path tastefully decorated with Alpana. She was at the head of the grand academic procession in which there were the Pradhana, the Upacharya, high dignitaries of the state, Heads of the Departments of the University, Members of the Samsad and the Academic Council and others. Amidst the blowing of conchs, the Acharya, smiling and greeting everybody with a little *namaskar*, walked up to the dais and sat down followed by others. Cameras clicked and flashed all around. Seated in a row on either side of the Acharya were Sri Santi Swarup Dhavan, Governor of West Bengal and Pradhana of Visva-Bharati ; Sri Ajay Mukherjee, Chief Minister of West Bengal ; Sri Satyapriya Ray, Minister of Education, Government of West Bengal ; the Upacharya Dr. Kalidas Bhattacharya and Sri S. A. Masood, Artha-Sachiva. At a little distance sat the dis-

tinguished lady Sm. Kamaladevi Chattopadhyay who was to receive the highest honour of Desikottama on this occasion. Dr. V. K. R. V. Rao, Union Minister for Education who was to have addressed the convocation as the Chief Guest, could not come owing to indisposition. We missed two other distinguished persons, namely, the illustrious artist Sri Jamini Ray and Kavisekhar Kalidas Ray both of whom were awarded Desikottama *in absentia*.

After the Upacharya had read out his address the Acharya declared the convocation open saying in Bengali, “সম্মানিত আবেদন হোক”, and then the delightful ritual of distributing degrees, diplomas and certificates was gone through. The first recipient was Sm. Kamaladevi Chattopadhyay who was invested with the degree of Desikottama. Then the *Snatakas* came up to the dais one after another and received the traditional *Chatim* leaves from the Acharya. As they passed, the Upacharya put the mark of sandalwood paste on their foreheads. The distribution of degrees over, the address of Dr. V. K. R. V. Rao was read out by Sri S. A. Masood. Then the Acharya addressed the Convocation. The ceremony, unique in its open-air character, ended with the singing of the Asrama Song, “আমাদের শান্তিনিকেতন।”

Gurudeva had once said addressing the *Snatakas* on a past occasion :

“We shall be measured by the degree of your devotion to our inner ideals and you shall be judged thereby...May you be spiritually united with us by your acceptance of the great task.” As though to symbolise this idea, a reception was given to the *Snatakas* by the Alumni Association in the evening. Wherever they be, however far they go, they will always remain our own.

—Nila Das, student, Vidya-Bhavana



Several deputations waited on Acharya Srimati Indira Gandhi during her visit here. First to meet her were representatives of the Adhyapaka-Sabha and Karmi-Sabha who placed a memorandum before her. Next came the graduates of Palli Siksha-Sadana. A group of Adhyapakas met the Acharya separately. A few senior members of the Alumni Association also met her. Representatives of Visva-Bharati Chatra-Sammilani waited on the Acharya and submitted a memorandum to her.

The Acharya presided over the Annual Meeting of the Samsad (Court) in the afternoon. She was given a hearty send-off as she left Santiniketan after a brief few hours' busy engagements.

ADDRESS OF UPACHARYA AT THE CONVOCATION

Respected Acharya, Pradhana, our Chief-Guest, the Chief Minister of West Bengal, friends and students,

On the occasion of this SAMAVARTANA, I, on behalf of Visva-Bharati, extend my heartiest welcome to all of you.

Visva-Bharati has a claim of its own on all who have abiding faith in what it endeavours to achieve. It is this claim which has urged our Acharya, and all of you to respond to our invitation and be present here today inspite of your pressing duties elsewhere.

We feel happy and proud to confer this year the degree of 'Desikottama'—the highest honour that we can offer for academic and other distinctions—on Kavisekhar Kalidas Roy, Shri Jamini Roy and Sm. Kamala Devi Chattopadhyaya. Kavisekhar Kalidas Roy and Shri Jamini Roy could not be present here today because of their failing health. We pray to God that they may have many more years of useful and dedicated life.

Since the last Convocation we have lost from amongst us some of our friends, well-wishers, colleagues and students. We pray to the All-Mighty for the eternal peace of the departed souls. From among those who have left us, we recall

Harbhajan Kaur Kapur (ex-Kala/Sangit/Siksha-Bhavana); Mohanlal Ganguli; Asimkumar Ghosh (ex-Siksha-Bhavana); Rameshchandra Bandyopadhyaya; Mira Devi; Satyaniranjan Mondal (worker in the Press); Nathu Bhuiyan; Sumitra Mondal (student of Vidya-Bhavana); Bhagyadhar Saha (worker in the Press); Bhabeshchandra Bhattacharya (worker in Publishing Department); Sukumar Bhattacharya; Zakir Hussain; Rabindralal Roy (former Principal of Sangit-Bhavana); Sudhendumohan Sinha (former worker at Central Library); Mohammed Abdul Hai; Nabendukumar Dutta Majumdar; Satkari Khan (former worker at Siksha-Bhavana); Humayun Kabir, Kanailal Ganguli; Sobhana Chattopadhyaya; Prafullakumar Roy; Mohammed Sahidullah; Sudhakanta Roychaudhuri; Birendramohan Sen; P. S. K. Srivartati (former worker, Vidya-Bhavana); Nisitrnanjan Das; Satyendranath Roy; Hemendranath Dutta; Sulata Sinha Chaudhuri; Madhu Basu; Arun Dutta; Rabindranath Dutta; Pankajini Gupta; Sibal Mondal; Kalyani Das; Brahmabihari Sarkar; Gopalchandra Guin.

As in previous years, I present before you a resumé of the activities of this institution. While a fuller account of the work of the departments is given in detail in the Annual Report, I refer here to some relevant points only.

As usual the academic departments have, in addition to their regular teaching assignments, carried on research work and the members of the staff

have attended seminars, conferences etc. in other universities in India and outside and arranged similar meetings and seminars here. Post-graduate classes in Physics, Chemistry, Zoology and Botany were started last year and the UGC has agreed to meet the immediate financial requirements. The Agricultural College of the Palli-Siksha Sadana has been assured of development grant from the ICAR, and maintenance grant from the UGC. A Review Committee of the UGC has enquired into the development programme of the China-Bhavana, and their report is awaited. On the suggestions of the UGC we have submitted a scheme for the development of Vinaya-Bhavana.

Amongst the publications released during the year under consideration there are two volumes of *Visva-Bharati Annals*; two research volumes by the *Centre of Advanced Study in Philosophy*; one research volume by the *Research Publications Unit*; several volumes of new editions and reprints by the *Granthana Vibhaga*; a special commemoration volume on the occasion of *Gandhiji's Birth Centenary*; and a booklet to commemorate the birth centenary of one of the earliest teachers of the institution, *Jagadananda Roy*. Five journals and periodicals,—excluding the *Visva-Bharati Annals*,—have, as usual, been published in Bengali, Hindi and English.

In accordance with the programme announced last year, the Gandhi Centenary was observed and we have made arrangements for the observance of the birth centenary of Dinabandhu Andrews and two teachers of 'Brahmacharyasram', Jagadananda Roy and Nepalchandra Roy.

Our Acharya drew our special attention, some time back, to the programme of rural reconstruction at Sriniketan and advised us to ensure its proper functioning. We have recently appointed a Review Committee to advise us on the programme of work that we should adopt there.

During the year, our Central Library has added a little over 8500 volumes to its stock—the total number now exceeding 2,52,000. The Central Library will soon be shifted to its new building. The Centre of Advanced Study in Philosophy will also occupy its new building shortly.

The Pearson Memorial Hospital is being reorganised and enlarged so as to provide free treatment and medicines and upto-date pathological and clinical examinations for our students and members of the staff and their families. This will require revision of the rate of the medical membership fee to be brought into effect from April 1, 1970.

Our programme of building construction is going ahead according to schedule.

We gratefully acknowledge receipt of generous donations and gifts from our well-wishers and friends. Amongst the donors are :

Rai Bahadur Bissessurlal Motilal Halwasaiya Trust (Rs. 33,000/- for extension of Hindi Bhavana); Dr. Nilratan Dhar (Rs. 22,378/74 for Research Scholarship fund); Sri M. C. Shah (Rs. 151 for purchase of Gujarati books); Bhuwalka Janakalyan Trust (Rs. 300/- for publication of Visva-Bharati Patrika Hindi); Sj. M. L. Biswas (Rs. 100/- for purchase of books : Kallol Smriti Puraskar); Sj. Satyabrata Majumdar (Rs. 150/- for assistance of needy students of Vidya-Bhavana); Sj. Arunprakash Banerjee (Rs. 20,000/- for teaching of Upanishad during the Paush Utsava); Sj. Pradyot Kumar Mukherjee and Sj. Santoshchandra Sengupta on behalf of Dr. Leslie M. Bates (Rs. 200/- to Upacharya's Discretionary Fund).

Amongst those who have made a gift of large number of rare books, magazines and journals of other things are :

Sm. Nandita Sarkar, Dr. Himangsubhusan Mukherjee ; the British High Commission, New Delhi ; Sj. Soumendranath Mukherjee ; Sj. Hitendranath Nandi, Sja. Urmila Chattopadhyaya.

This brief review of the year's activities raises, however, an issue that calls for close consideration and concerted action, if deemed necessary.

Recalling what Gurudeva had visualised when he outlined the idea of his 'International University' I have a feeling that it is high time now that we should introspect a while and examine if our University has really grown over all these years on that line. And till we are sure on this point I would insist that we should not think of further expansion ; we should rather concentrate on integrating, consolidating and coordinating all that we have at present as human resources and physical equipments.

In the early years of the Visva-Bharati, Gurudeva expressed the hope that :

"in this School, a nucleus has been formed round which an indigenous university of our own land has found its natural growth",

and said,

"this institution, according to the plan I have in mind, invites students from the West and the Far East, to study the different systems of Indian philosophy, literature, art and music in their proper environment, encouraging them to carry on research work in collaboration with the scholars already engaged in the task".

He also thought :

"It is my desire to extend, by degrees, the scope of this university on simple lines, until it comprehends the whole range of Eastern culture: Aryan, Semitic, Mongolian and others. Its object will be increasingly to reveal the Eastern mind to the world."

He visualised that :

"it should be an Open House, in which students and teachers are at one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture".

He keenly felt and believed that :

"intellectual knowledge also has its aspect of creative art, in which the man who explores truth expresses something which is human in him, - his enthusiasm, his courage, his sacrifice, his honesty, and his skill. In merely academic teaching we find subjects but not the man who pursues the subjects ; therefore the vital part of education remains incomplete."

Revolted against the "notion of modern culture" which is, in his words, "limited within the boundary lines of grammar and the laboratory" and "ignores the aesthetic life of man" he visualised that :

"in this centre of Indian culture, music and art have their prominent seats of honour and not given merely a tolerant nod of recognition".

In an article that he wrote some years later he said ;

"When, in things which are a creation, the structure gets the better of the spirit, then it is condemned." ... "The aim of Visva-Bharati is to acknowledge the best ideal of the present age in the centre of her educational mission ... The first thing which must occupy our attention is to concentrate in this institution the different cultures of the East and West, especially those that have taken their birth in India, or found shelter in her house. India must fully know herself in order to make herself known to others."

These thoughts, I am convinced, have more relevance now, and it is for us to see how best we can translate those ideas into reality.

The idea of "Sriniketan", though not crystallised at the time he first conveyed his idea of "Visva-Bharati," was however, amply expressed in his earlier writings :

"Education should not be dragged out of its native element, the life-current of the people" ... "Civilization will fall to pieces if it never again realises the spirit of mutual help and the common sharing of benefits in the elemental necessities of life. The idea of such economic cooperation has been made the basis of our university".

Many years later, a little over four years after Gurudeva's death, we had the same idea from Gandhiji when he said, in 1945 :

"Gurudeva stood for humanity as a whole. He could not do that unless he represented India with its destitute dumb millions. That should be your

aspiration too. Unless you represent the mass mind of India, you will not represent Gurudeva as a 'man'. You may represent him as a singer, as a painter, or as a great poet ; but you won't represent him as a 'man' and history will say that his institution was a failure".

With all these clear guide-lines before us,—and incidentally, an almost identical plea for the reorientation of the definition and objective of 'education' put forward by the UNESCO in the 'International Education Year'—I am not quite sure if we have not, under pressure of circumstance, walked into a trap.

Twentyfive years ago when Gandhiji said "Visva-Bharati is its own university. It ought not to be in need of a charter from any government", what kind of institution did he ask the posterity to build up?

This question seems to call for a re-examination after we have steered the "vessel carrying the cargo of the best treasure" of Gurudeva's life all these years. Have we sailed along the charted course or allowed it to drift, or have we charted an altogether new course for it?

Accepting the full share of responsibility for having steered the 'vessel' for four years, and with a genuine feeling of frustration I reiterate that a reorientation in approach is an imperative necessity at the moment.

This reorientation should, as I feel, start with some structural changes in the organizational set-up and also in respect of the objective we should aim at. Assuming that the urgency of this reorientation is agreed upon by all concerned, I believe that, with the resources at our disposal and with an awareness that we owe it to Gurudeva to make endeavours for translating his ideas into reality, it will be possible for us to bring about the required changes.

Our institution has to aim at strengthening the base, i. e. the School education at one end, and at the other end, the centres for such kinds of fundamental research for which the institution was founded and equipped. Sriniketan also, which was a pioneer in the field almost untrodden in early year, has to be rejuvenated with an orientation in its scope of work that fits in with the present day problems and changes.

So again, a new study that Gurudeva obviously did not visualise but which now devolves on us, has to be pursued with more attention and care than what has hitherto been given to it ; I mean that Rabindra-Bhavana, with its archives, museum and library, has to be given a place of pride in our programme of work. We owe this obligation not only to the present generation but to posterity also.

Finally, - and this is to a large extent a question of attitude rather than of anything else, - we have to renew our faith in what Gurudeva understood when he defined his educational programme as "An Open House in which students and teachers are at one". It is hoped that simultaneously with organizational

changes there would be an endeavour on the part of all inmates of the Ashrama to foster that atmosphere of 'community life' which would make the total programme of work more meaningful and invigorating.

For our 'Snatakas' I would only repeat what was once said by Gurudeva on a similar occasion in the past :

"On you rests the responsibility of truly interpreting the ideal which we seek to realise here, - the ideal of developing the human personality in an atmosphere of freedom and fellowship, through impulses of life lived in nature and in close touch with varied creative activities of the human mind... We shall be measured by the degree of your devotion to our inner ideals and you too shall be judged thereby ... May you be spiritually united with us by your acceptance of the great task which the Ashrama has taken upon itself."

CONVOCATION ADDRESS BY THE GUEST-IN-CHIEF*

Madam Chancellor, Mr. Vice-Chancellor, Members of the University, Graduates of the Year, Ladies and Gentlemen :

I must begin by thanking the authorities of the University for inviting me to address the new graduates of the University at this convocation. I must confess that I have been delivering too many convocation addresses and that I am getting rather bored with the sound of my own preachings. If nevertheless I accepted the invitation it was because of my humble esteem for the great soul who founded this university and the lofty ideals for which it was founded. I hope both the members of the university and the new graduates will forgive me if I take them back to Guru Dev whom the Mahatma called "the Great Sentinel."

Rabindranath Tagore was not only a great poet and creative artist. He was also a great humanist, who believed in the religion of Man. With his roots firmly embedded in Indian culture, he also accepted and absorbed the western culture of science and technology and the need for material progress.

* In the absence of Dr. V. K. R. V. Rao, his address was read out by Sri S. A. Masood, Artha-Sachiva, Visva-Bharati.

With the Upanishads and medieval saints with their humanistic trends dominating his earlier years and continuing to influence him throughout his life with their insistence on the apprehension and development of the God in Man, his artistic temperament and his conception of the whole man led him to place great emphasis on the role of music, dance, and drama for the adequate development of human personality. His own childhood experience of the boredom and inhibiting character of school life together with the influence of the *Tapovanas* of education in ancient India led him to found a *bramacharya ashram* school in Shantiniketan which later developed into the institution whose new graduates I am addressing today. The contact that he made with rural life in the raw, when he wandered about among his tenants, convinced him of the need for rural reconstruction that would build up self-reliance and cooperative action among the peasantry and also increase rural productivity; and this led him to found Sriniketan as a rural reconstruction centre in the vicinity of Shantiniketan and attached to it, but functioning with a certain measure of autonomy. His inherent humanism had already given a non-chauvinistic flavour to his nationalism. The experience of the first world war convinced him of the need for the toning of nationalism with a strong dose of internationalism and led him to plan the development of his ashram school into an institution, where Indian culture could meet other cultures for a give and take that would result in the unity of man and the religion of humanism. His belief in education as a creative process that would link both pupil and teacher with the economic and social environment of the locality made him emphasise activity rather than books, syllabuses and learning by rote, in the educational experiment he was launching. His school experiences, his upanashadic heritage, his artistic temperament, his pride in Indian culture combined with his interest in and respect for western culture, his compound of nationalism and internationalism, his linking up education with activity, environment and

development of the whole man, his passionate concern for the poor and the handicapped and, above all, his vibrant and accelerating faith in the oneness of humanity and the religion of humanism—it was as a result of an integrated combination of all these that he entered the select band of the world's educational experimenters and founded the Visva-Bharati University.

It is not for me to indicate how far the Visva-Bharati of today embodies and implements the ideals for which the Poet dreamed, laboured and founded this institution. The teachers of this University as well as its graduates are in a more authoritative position to answer this question. All that I can say is that, as an educationist, I find the ideas of Tagore both challenging and fulfilling. I am also aware that the bulk of our educational system, whether at the school or the collegiate stage, fails to live up to the Poet's requirements. How far Shantiniketan and Sriniketan constitute an oasis in this educational desert, and, more important, how they are succeeding in having a stimulating effect on their neighbouring educational institutions, again, is a question to which you alone are best fitted to give an answer.

I am now engaged in the process of discovering Tagore as an educationist. It is like entering a vast garden full of the most impressive trees, the most enchanting flowers, and the most captivating animals and then being asked to make a choice. I would like to have the whole garden and all its possessions. What I find is so exciting and so abundant that it is difficult for me to pick and choose or set myself in judgment just because I happen at the moment to be the Minister for Education at the Centre. Nevertheless, hard and harsh reality forces me to choose a few items from this vast and live treasure house for special mention, as being particularly relevant to the unkempt and disorderly jungle which constitutes the Indian educational system of today.

First, I would understand Tagore's concept of education as a lesson in creative life, the training of one's limbs and mind

to be in perfect tune in the symphony of response between life and the world, and the stimulation of improvisation and innovation in place of the ready-made and textbook solutions. It is the recognition and exploration of one's capacity that constitutes the creative urge, and it is through one's link with nature, as also with one's social and economic environment, that challenge, surprise and achievement get intermingled in the educational process, to create the whole man. It is, therefore, not buildings and textbooks that constitute the substance of education. What we need in our educational system today is the provision of opportunity to the child and then the boy to respond to the form, colour and sound that he sees in nature. This means that education must give pupils the opportunity to get acquainted with nature and then to bring the joy of nature into one's own life with dance, drama, and music as part of the educational curriculum. Even though it is not possible to locate every school in suitable natural surroundings, it should not be difficult to provide the students of every school for one day in the week with the opportunity to get acquainted with nature and its glories and have the chance to get in tune with its symphony; and in places with many schools, the day chosen could be staggered so that all the children need not be out on the same day. Even if it is not possible for every school to have full-fledged sections in dance, drama, and music, it should not be beyond the bounds of practicality to give the pupils a chance to organise themselves into teams for invoking their inherent artistic urges with the help of a sympathetic teacher and a suitable audio-visual equipment. I wish that at least pilot projects in some schools will be started in every tehsil or taluka and then develop into a national movement for lending artistry to education all over the country.

The second point from Tagore's teachings that is relevant to our education today is the need for linking learning with its human environment and bringing in activity and participation as an addition to the lectures and

dictation in crowded class rooms that constitute so much of the school boy's life today. The garden plot, the potting shed, and the workshop should become as essential a part of the school's equipment as the classroom, the blackboard, and the textbook library. It is only in this way that learning gets directly linked with life and gets absorbed into one's system more than can be done even by the most interesting textbooks that one can place before the children. If only we could start acting on this thesis, our rural schools would become infinitely superior to our urban and metropolitan institutions and we will then have the phenomena of our well-to-do urban parents sending their children to rural schools in their vicinity, rather than the poor villagers with ambitions for their children scooping up their savings and sending their children to study in urban schools with their unfamiliar surroundings and their bothouse equipment.

A third point he made which is of relevance to the contemporary scene in India is the need for including in our education means for the adjustment of our individual life to our social life, and, training in the spirit and acceptance of mutual responsibility. Social discipline and cooperative endeavour needs to be instilled through appropriate activity during one's educational training rather than through merely suitable textbooks or class room teaching. As pointed out by the Poet, there should be for both students and teachers some common sharing of life with the tillers of the soil and the humble workers in the neighbouring villages; studying their crafts, inviting them to the feasts, joining them in works of cooperation for communal welfare and being guided in this intercourse not by moral maxims or the condescension of social superiority but by natural sympathy of life for life.

The most revolutionary among the ideas he advanced was the need for our educational institutions not only to instruct but also to live ; not only to think but also to produce. In saying this the Poet harked back to the *tapovanas* where masters and students not only took part in

academic activity but also in economic activity, gathering their fruit and fuel and taking their cattle to graze. The idea that he advanced, which subsequently also reappeared in a somewhat attenuated form in the concept of basic education put forward by Mahatma Gandhi, deserves reiteration in his own words. I quote "Our centres of culture should not only be the centre of intellectual life of India, but the centre of her economic life also. It must cultivate land, breed cattle, to feed itself and its students ; it must produce all necessities, devising the best means and using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the cooperative principle, which will unite the teachers and students in a living and active bond of necessity. This will give us also a practical industrial training, whose motive force is not the greed of profit.

Such an institution must group round it all the neighbouring villages and vitally unite them with itself in all its economic endeavours. Their housing accommodation, sanitation, the improvement of their moral and intellectual life—these should form the object of the social side of its activity. In a word, it should never be like a meteor—only a stray fragment of the world—but a complete world in itself, self-sustaining independent, rich with ever renewing life, radiating light across space and time, attracting and maintaining round it a planetary system of dependent bodies, imparting life breath to the complete man, who is intellectual as well as economic, bound by social bonds and aspiring towards spiritual freedom."

What Tagore said is not really as heterodox as it may sound in orthodox pedagogic ears. It is now being increasingly recognised even in the western world that education is not a water-tight compartment in which students are prepared in abstraction for ability to cope with the workaday world, and that life is continuing education and therefore education itself has to be an integral part of life and whole living. For us in India today, with our problem of educated unemployment, partly the result of our educational institutions imparting a type

of education that seems to involve a training, if not in unemploy ability but certainly in unwillingness to go in for self-employment, it is essential that a new revolutionary whiff of life and participation in environmental activity is encouraged to breathe on our educational system. Forced as we are with the enormous problem of modernising our rural society and bridging the gap between the classes and the masses, the urban and the rural, and the educated and the illiterate, there are obvious reasons why our educational system should be drawn in as a potent instrument in the achievement of this massive revolution. Above all, if we can do it, there is no doubt it will make school-life and college-life far more interesting and exciting than the dull boredom and uninspiring routine of most of modern education in India. I know that all this is not going to be easy ; and I do not know how far we can find support in the experience of Sriniketan which the Poet founded for this purpose. All the same, the path that he showed is relevant to our educational problem and it would be worthwhile trying to see if pilot projects can be set up for conducting a few practical experiments on these lines in different parts of the country.

While we are justly concerned today with the problems of national integration and want our schools and universities to play a positive role in the promotion of national unity, it is also important to see that, in the process, we do not damage India's traditional faith in the oneness of humanity and international amity. The Poet wanted our educational institutions to provide for knowledge and mutual understanding and appreciation of the best cultures of the East and the West as the best way for building international understanding and human fellowship. He placed special responsibility for giving a lead in this direction on *Vishvabharati* where India should offer to others the hospitality of her best culture and accept from others their best. There is a danger that in our growing involvement with our own national problem of how to contain the divisive forces emerging in the country we may lose sight

of the larger objective of global unity and human brotherhood. India's nationalism is neither aggressive nor expansionist ; and the best way of maintaining this position is for our universities to act as standing forums for the meeting of Indian with foreign cultures and the promotion of internationalism along with that of Indian nationalism. It is time that special attention is paid to this aspect of the Poet's teachings not only in the institution he founded but also in the other institutions of higher education in India.

In conclusion, I would again reiterate my belief that Tagore was one of the greatest revolutionaries that have been seen in the world of education. How far he succeeded in his attempt to put his ideas into practice is not a question that I am either competent or prepared to answer. But I do believe that his ideas have special relevance to us in India today. Whether we will be able to use them or not in a practical kind of way depends upon many factors most of which are outside the control of a mere Minister for Education, especially if he is a Minister at the Centre with education being a State responsibility and central resources placed at his disposal occupying a somewhat low priority in Central political thinking.

Graduates of the Year, I congratulate you on your academic achievement and wish you godspeed in the new life you are about to enter. May the blessings of the Poet guide your path and make your entry into life as interesting as he tried to make entry into the schools and colleges of his conception.

JAI HIND

ADDRESS OF ACHARYA AT THE CONVOCATION

Upacharya, members of the University, distinguished guests :

To come to Santiniketan is a pilgrimage. It is a place hallowed by the memory of a father and a son who sought to understand the meaning of life. Maharshi Devendranath chose Santiniketan as the haven of his meditation. To Gurudeva Rabindranath, it was a symbol of fusion between contemplation and action, of the endeavour to find harmony in the increasing complexity of life and of civilisation returning to its roots—to the lap of rural life, enriching it and at the same time drawing new life from the roots.

This familiar mango grove recalls memories of my student days here, perhaps the only relatively calm period in my whole life. At the approach of Vasant, we who were in Shree Bhavan had the delightful task of dyeing clothes for all Ashramites. Probably it is still so. Last month, as I travelled in the Gangetic Plain, I saw people already wearing Vasanti clothes in anticipation of Vasant Panchami—their dress matched the brightness of the mustard flowers in the fields of wheat. I am partial to the colour and the day, for it was on that day that my parents were married.

Modern progress encroaches on nature. Tall trees and green fields give way to hideous buildings and man himself loses touch with his world and forgets that he is an intrinsic part of the nature around him. This was the harmony which Gurudeva wished to reawaken.

Spring is the time and symbol of nature's rebirth. Gurudeva described it eloquently. A refrain recurrent in his writing is that of eternal renewal, Nature through youth, life through youth, fresh impulses and new ideas. He continually invoked the 'Nuton Yuger Doot', the messenger of the new age which in fact he himself was.

Yesterday I had the privilege of visiting the birthplace of Raja Rammohun Roy, the first modern Indian and the progenitor of our Renaissance. The path hewn by this pioneer was travelled by Gurudeva and Jawaharlal Nehru. There is a spiritual kinship among the three. Sentinels of modernity, they themselves believed in the basic wisdom of the past and were proud of their heritage. That is why they endeavoured to make it an integral part of our daily lives by releasing it from the shroud of misinterpretation in which it had become enveloped. Their great love for and deep knowledge of the real and eternal India made them impatient with all that was superficial, non-essential and outmoded. They laboured actively to purge our society of its evil and injustice. They were rebels against superstition, ritual, caste and hierarchy. Gurudeva wrote : 'In her caste regulations, India recognised differences, but not the mutability which is the law of life. In trying to avoid collisions she set up boundaries of immovable walls, thus giving to her numerous races the negative

benefit of peace and order but not the positive opportunity of expansion and movement.'

All three were intensely Indian, fervently patriotic. Yet they were universal men. A century and a half ago, Rammohun Roy wrote that all mankind is one great family of which the numerous nations and tribes are only various branches. In so saying he saw far beyond his time. It is only in our own age that a handful of thinkers and statesmen have dared to give shape to this idea. Gurudeva constantly called on us to recognise the limitations of nationalism. At the very moment when India became free, Jawaharlal Nehru warned, "Peace has been said to be indivisible, so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments."

This is the spirit in which we should approach modernity. As Dr. Radhakrishnan said : "The modernist in every creed is anxious to cling to the old that does not age, and so is prepared to give up the old that ages"

Around us we see an explosion of the pent-up desire for 'modernity'. Not only townsmen but villagers, who once lived in the backwaters, are today eager to join the stream. To them modernity holds out the promise of a new order, a release from the drabness of their lives. It means the goods and comforts that new technology promises, freedom from drudgery. Modernisation is more than mere technological change or industrialisation. It involves the development of our inner resources—of emotion and spirit no less than of material resources, in order to be able to meet the challenges of our fast-changing times. Can we withstand the peril represented by nuclear weapons without the help of the methods of self-conquest taught by the great sages and philosophers ?

As we talk of modernity, we are still held back by the shackles of old attitudes of mind and methods of work. Time is running out. Each new scientific discovery, each new technological advance widens the distance between the affluent countries and ourselves. Even though we may run with all our strength, it is but a crawl as compared to some others. Yet in attempting to overtake the advanced countries, we must beware of repeating their avoidable mistakes.

Until very recently, progress was equated with the exploitation of natural resources. This psychology of the conquest of Nature has produced hollow men, blighted landscapes and polluted environment. In countries which are regarded as advanced, industrial fumes have eroded, in two or three generations, sculptures and paintings which had endured for centuries. The natural beauty and calm of many regions have been violated. Birds have disappeared. Fish have died in rivers and in the ocean. Many rivers have become sewers. In many cities the air we breathe takes not oxygen but poison to the lungs. The West has woken up to this danger and is now trying to remedy the situation.

We must ensure that while we progress, our buildings are in harmony with their surroundings, that trees, hills and all things of beauty are disturbed as little as possible. We must ensure that every industrial unit is so controlled that it does not endanger the health of any being. Laws and regulations can and should be made, but the best and most effective law is the conscience and the vigilance of the citizen, his sensitivity to his surroundings and his concern for his future.

It is not surprising that the youth of the affluent countries have discovered for themselves the truth, which our philosophers had proclaimed thousands of years ago, that there can be desolation in the heart of prosperity, and that happiness is not in what one has but in what one is. In many of these countries the young and the sensitive are searching for a call of the spirit. Some of them are looking to the east even as our own young people are turning westward.

If harmony with nature is essential, how much more so is it to live in harmony with oneself. Of all beings, man alone seems destined to be a generalist, to have an integrated all-round personality. Life is one and ever-flowing, each activity overlaps the other. One does not cease to learn outside of college hours. Games require as much concentration, tension and discipline as any project. One works best when one is relaxed. A part of ours is awake in the deepest sleep and perhaps a part is asleep in our working hours.

If I would give any advice, it is this : no matter what you do, however small or big the task, do it with joy and interest, seeking not for what you can get out of it but how much of yourself you can give to it.

Gurudeva was a champion of the integrated personality. He spoke and wrote against fragmenting the soul. He founded Visva-Bharati with the purpose of evolving a new pattern of education in which the mind and the hand are trained together and the Indian and the Universal are harmonised.

I congratulate the Snatakas and all those who have completed their studies, I give them my good wishes for their future. My good wishes also to the students, the faculty and all who live or work in Santiniketan and Sriniketan which have been blessed and inspired by great men.

To be alive is an adventure. The moon whose beauties have been sung by poets through the ages has been found to be drab and dead. But our earth, so much maligned as dull and unimaginative, has turned out to be the most beautiful of stars.

SUDHADA'S MEMORIES OF BORODADA*

Kshitis Ray

My intimacy with Sudhada deepened during the closing years of his life—due, initially to certain translation assignments he had undertaken for the Sahitya Akadami. Of these, the only one to be published during his life-time was a Bengali version of Siyaramsaran Gupta's original Hindi novel, *Nari*, which, in the words of Tarasankar Banerji, is a happy blending of Sudhada's familiarity with the Hindi-speaking world and his easy command of Bengali. The book has been warmly welcomed as a fine example of the translator's art. His two other Bengali translations waiting to be published are *Amrita Santan*, Oriya novel by Gopinath Mohanty and a monograph on *Premchand* by Prakash C. Gupta.

But these translations, good as they are, are no proper indication of Sudhada's gifts as a writer. Sudhada belongs to the fast-vanishing tribe of a special class of people whom the French call by the name *raconteur*.

The last book of Sudhada's, published a few weeks before his death, *Dwijendranath Thakur—Smritikatha* (Reminiscences of Dwijendranath Tagore), establishes his claim to an honoured place in this particular genre of literary work.

Before we discuss the memoir proper, it is perhaps necessary that we say a few words of the personality whose memory is enshrined therein. The book has a foreword on the subject from the pen of Sri Saumyendranath Tagore—Dwijendranath's grandson. A few snippets from this foreword may provide us a thumb-nail sketch of this remarkable man who may well be described as one of the trinity to have created the Santiniketan Asrama :

"Maharshideva started a new epoch in the cultural life of Bengal when he founded the Tattvavodhini Sabha in 1839. His eldest son Dwijendranath was born a year after. His remarkable and manysided talents became evident quite early in his life. At seventeen, he prepared a Bengali translation of *Meghaduta* which was spoken highly of by no less a scholar than Rajendralal Mitra. Although he was naturally inclined towards poetry, he deliberately put himself through the discipline of Philosophy and Metaphysics. He published three serious studies on the subject, being the first Bengali to write on it in his mother-tongue during 1865-69. He regularly contributed to *Tattavobodhini Patrika* and *Jnanankur O Pratibimba*—two principal periodicals of the time. In 1875 came out his great allegorical poem *Svapnaprayan*, incomparable for its metrical virtuosity and wealth of imagery. He was also a pioneer in introducing

* *Dwijendranath Thakur : Smritikatha* by Sudhakanta Raichaudhuri, Jijnasa, Calcutta, 1969, pp. XXVIII+114. Rs. 6'00

colloquial expression in his poetry and prose. As a writer of letters he was non-pareil—his letters are replete with a rare type of wit characteristically his own. He was among the first to have compiled a list of technical terms in Bengali. His contribution to music—both in composition and notation—was not inconsiderable. He was a votary of Swadeshi to his heart's core, and his respect for the best in Indian tradition was as profound as his contempt for anything that he considered irrational. With it all, he was for all-round progress of the country in conformity with the development of Human Reason which characterizes the present age. Dwijendranath was a founder-member of the National Society which used to organise Hindu Mela—now recognized to be the earliest precursor of the National Congress. From the very beginning he gave his full support to Gandhiji's Satyagraha movement. But he was more a humanist than a nationalist, and he defined his ultimate goal as Humanitarian Civilization having a spiritual basis."

Concluding his foreword Sri Saumyendranath Tagore writes: "With Dwijendranath's death at the ripe old age of eighty-six on 4 Magh 1332, a lamp that was steadily burning at the altar of universal humanism, in one corner of Santiniketan, was finally extinguished. Talking about him at a commemoration meeting Rabindranath is reported to have said that he was Borodada not only to the family but to the whole world.

"Amongst those who had the rare good fortune of intimate contact with Barodada in the closing years of his life was Sudhakanta Raichaudhuri. By his intellect and the high quality of his imagination, Dwijendranath was no doubt a remarkable person. He was also a unique character—distinct and different in his ways and manners and also in the originality of his mind. Sudhakanta Raichaudhuri gives us an intimate glimpse of this unique personality in his book."

In his author's introduction Sudhada writes: "My memoir on Dwijendranath has to be taken as my reminiscences of him—and not as a study of his life. I have tried to weave together a pattern from my memories and recollections of him, during his last days at Santiniketan.

"A memoir is not a dissertation which can be pieced together, bit by bit. Therefore, when pressed to write this, I got into touch, personally and through correspondence, with those of my contemporaries who knew Dwijendranath from their intimate contacts with him. From such exchange of notes many half-forgotten episodes have come out on the surface.

"In an exercise of this kind facts and events often get jumbled together and repetition becomes unavoidable. I have neither the health nor ability to marshal my memories in their logical or sequential order. Had I been over-punctilious in that regard, this memoir would not have been written at all. So

even at the risk of being somewhat haphazard, I have somehow managed to complete my task. This memoir deals mainly with Dwijendranath—the man. His loving kindness and compassion and his many human qualities as reflected in his speech and action, are the stuff I have drawn upon. If I have not followed chronology like a historian, I have not failed perhaps in giving such of the facts and events as reveal the man that Dwijendranath was.”

Sudhada's Memoir is a warmly human document and merits wide reading by every one interested or remotely connected with Santiniketan that was. The appendix contains two valuable tributes to Borodada—one from the pen of Baḍoma and the other by Sastri Mahasaya. The hard cover reproduces a photograph of Dwijaviram—Borodada's Nichu Bungalow house with his silhouetted figure seated in the verandah. Two of Mukul Dey's sketches—one of Borodada and the other of his devoted attendant, Muniswar, add to the interest of this valuable memoir.

EXAMINATIONS

B. A. (HONOURS) EXAMINATION, 1969 : The following candidate is declared to have passed the B. A. (Honours) Examination held in May-June, 1969, after a three-year Course of studies and has qualified for the B. A. (Honours) Degree.

BENGALI

<i>Name</i>	<i>Class</i>
Preety Sidhanta	II

NEWS AND NOTES

Patha-Bhavana and Siksha Satra have started classes in the new session. Fortyfive students from Patha-Bhavana and twenty from Siksha Satra have been sent up for the ensuing Higher School Certificate Examination.

Teaching Practice by trainees from Vinaya-Bhavana is a regular feature at this time of the year. A number of B. Ed. trainees are currently attached to our two schools, working in co-operation with the regular teachers. Other trainees have been detailed to several schools in Bolpur area.

●

Maharshi Smaran-ê, the death anniversary of Maharshi Debendranath Tagore, was observed on Magh 6 (January 20). A divine service was held in the morning. It was conducted by Adhyapaka Sunil Chandra Sarkar. In the afternoon a meeting was held at Chatimtala where passages were read from Maharshi's own writings and those of Gurudeva on him. Sj. Prabodhchandra Sen, who presided, dwelt on the role played by Devendranath in the regeneration of the country, his great personality having left its impress on the life of the nation in different spheres.

●

The birth anniversary of Netaji Subhas Chandra Basu was celebrated on January 23. There was illumination at Gour Prangana in the evening. A Vaitalik party went round singing "কোন আলোতে প্রাণের প্রদীপ জালিয়ে/তুমি ধরায় 'আন'" after which there was a number of national songs spontaneously sung by all who had assembled.

Santiniketan had an attraction for Subhas from his early days. The day he resigned from the I. C. S., he wrote to a friend from Cambridge discussing his future plans, "Sometimes I feel like joining Ramkrishna Mission; at other times I feel like going to Bolpur." We all know what affection Gurudeva had for Subhaschandra and with what prophetic vision he acclaimed him Desh Nayak.

●

Republic Day was celebrated in an impressive manner on January 26. The flag-hoisting ceremony was performed at Gour Prangana at 8 a. m. S. J. Himangshu Bimal Majumdar, Adhyaksha, Vinaya-Bhavana, assisted by a little boy, hoisted the flower-decked National Flag to the singing of Vande Mataram by the asrama choir while the N. C. C. boys presented Salute to the Flag. The function ended with the singing of Jana Gana Mana. A programme of national songs was gone through at Gour Prangana in the evening.

●

Indology in Germany was the subject of an exhibition arranged at Nandan from January 17 to 21 in collaboration with the German Consulate in Calcutta. Dr. Sudhakar Chatterjee, Head of the Department of Ancient Indian History and Culture, inaugurated the exhibition.

●

At a meeting organised by Visva-Bharati Study Circle, Professor B. C. Das, former Vice-Chancellor of Sambalpur University delivered a lecture on "Some Aspects of the Present Educational System" at the Community Hall of Vinaya-Bhavana on the afternoon of January 24.

●

Maghotsava was celebrated on Magh 11 (January 25), the anniversary day of Brahmo Samaj. A divine service was held in the evening at which readings from Gurudeva were given and appropriate songs were sung. The Mandir was splendidly illuminated on the occasion.

●

The well-known poet Subhas Mukhopadhyay recently came on a brief visit to Santiniketan. On the evening of January 15 he gave a talk on "Modern Poetry and its Future" at a meeting at China-Bhavana organised by the literary section of Visva-Bharati Chatra Sammilani. At the end of his illuminating talk S. J. Mukhopadhyay recited a number of his own poems to the great delight of the audience.

●

If December with its ordeal of examinations and class-promotions is 'the cruellest month' for youngfolk in Bengal, January is perhaps the happiest. Good-bye to old classes and thumbed text-books ; work at school in low gear yet and then the gala day of School Sports ! Boys and girls are all agog for the merry occasion. Aspiring champions flex their muscles and practise jumping and running of all kinds. This year the annual sports of Patha-Bhavana and Siksha Satra took place on January 22 and 23. The Meet was ceremonially opened by Dr. Upendra Kumar Das at 8 a. m. after which the events started.

January 30, the day Mahatma Gandhi fell victim to the assassin's bullets, was observed as Martyrs' Day. On the stroke of eleven two minutes' silence was observed, all people standing, as a mark of respect to the memory of those who had died in the cause of the country.

A Seminar was held earlier that morning on "the Relevance of Mahatma Gandhi to our age with particular reference to his approach to Social work" at the Community Hall, Palli Siksha Sadan. The seminar organised by the Department of Social Work, was inaugurated by the Upacharya. Dr. H. B. Majumdar, Adhyaksha, Vinaya-Bhavana, presided. Papers presented at the Seminar were by Sj. Benoyendranath Banerjee, Sj. Benoy Gopal Roy, Sj. G. P. Krishna Rao, Sj. Arun Coomer Bose, Sj. Nripendranath Bandyopadhyay and Sj. S. B. Dhooper. Sj. Benoy Bhattacharya was the convener of the Seminar.

An exhibition of Graphics by Delhi group 8 was held at Nandan, Kala-Bhavana from January 27 to February 2.

Students of Kala Bhavana accompanied by members of the staff went on an educational excursion to Orissa from January 4 to 14. Among the places visited by the party were Chilka, Puri, Konarak and Bhuvaneswar. The students did outdoor sketches of the temples famous for their beautiful carvings and architecture.

Sri Iswar Chandra Prasad Gupta has been given the coveted National award for sculpture the year 1970 by the Lalit Kala Akademi for his Terra Cotta work "Sursa Badh". Our congratulations to Sri Gupta on the laurels won.

On the occasion of the Samavartana Utsava, an exhibition of the Paintings, Graphics and Drawings of the illustrious artist Ramendranath Chakravarty was arranged at Nandan, Kala Bhavana. It was an impressive array of seventynine exhibits showing the range and variety of the artist's creations.

A pupil of Nandalal Bose, Ramendranath had become Principal of the College of Fine Arts, Calcutta. The exhibition at Kala Bhavana was organised with the kind help and co-operation of Sm. Rama Chakravarty, Sj Biswanath Chakravarty (son of late Ramendranath Chakravarty), Sj Satyendranath Bisi and Sardar Ajit Singh.



Dr. Sisirkumar Ghose attended the Seminar on Humanism in American Literature at Nagpur (Dec. 31, 1969 — January 4, 1970) in which he read a paper on "Discrimination among Humanisms". He also attended the 20th All India English Teachers' Conference at Nagpur University where he gave a general lecture on "Image of Man Today : The Literary Evidence." From January 12 to 16, he took part in the Australian and Indian Literature Seminar at New Delhi in which he read a paper on "Attitudes to Tradition."



Prof. Abdul Huq Ansari, Head of the Department of Arabic, Persian and Islamic Studies was invited to participate in a Seminar organised by the Sahitya Akademi on 'Guru Nanak and his teachings' at New Delhi on December 9 to 11. Prof. Ansari read at the seminar a paper entitled "Some Reflections on the message of Guru Nanak."

In another seminar on Guru Nanak organised by the Regional Branch of the Sahitya Akademi in Calcutta on December 15, Prof. Ansari spoke on The Message of Guru Nanak.



Sj Ramkinkar Baij, Adhyapaka Kala-Bhavana is a prominent figure in the art-world of today. This year on Republic Day the Government of India conferred on him the title of *Padma Bhusana* in recognition of his artistic achievements. We are most happy at this high honour received by Sj Ramkinkar and offer him our heartiest congratulations.

A reception was accorded to Sj Ramkinkar on behalf of Visva-Bharati Chatra Sammilani on February 5 last. At a pleasant function presided over by Sj Benodebeheri Mukherjee, Sriman Anuttam Biswas read out an address felicitating the celebrated artist for the honour of *Padma Bhusana* received by him as one who had made a remarkable contribution to the contemporary art move-

ment in India. The Upacharya in a brief speech said that Ramkinkar was the meeting point between the traditional and the modern in art.

We are also happy that *Padma Bhusana* has been awarded to Dr. Amiya Kumar Chakravarty, renowned poet scholar long associated with Gurudeva and former Adhyapaka of Visva Bharati.

The recently published Transaction Vol. No. 7 of the Indian Institute of Advanced Study, Simla, entitled "Trends of Socio-Economic Change in India, 1871-1961" contains the following three contributions from our colleagues:

1. Dr. Arun Coomer Bose, -"Pattern of Educational Progress in Pre-independence India".
2. Dr. Karunamoy Mukherjee, -"Land Prices in Punjab".
3. Dr. Chitta Priya Mukherjee, -"Growth Pattern of a Rural Town (1851-1961) : A Case Study".

Dr. Arun Coomer Bose attended the 31st session of the Indian History Congress at Varanasi, at the end of December, 1969, and read a paper, entitled "Japanese Policy towards Indian Nationalism, 1941-1943".

Adhyapaka Jai Govind Rai, Vinaya-Bhavana, attended the All India Educational Conference held at Bangalore from December 27 to 31.

Dr. Bimal Kumar Datta, Librarian, Visva-Bharati, has been selected a member of the Sub-Committee for Survey and Preservation of Monuments in West Bengal by the Directorate of Archaeology, Government of West Bengal.

We welcome in our midst the following members of the staff who have joined Visva-Bharati :

1. Miss Sachiko Maoda—Visiting Professor of Fine Arts and Crafts,
Kala-Bhavana
2. Sm. Purnima Mukherjee —Adhyapika in Botany, Patha-Bhavana
3. Sri Bakul Chandra Bhadra —House Tutor, Siksha-Satra.

A two-day field trip to Durgapur Steel Plant and Bishnupur was arranged for the 64 trainees of the 1st Job course of the H. E. T. C. and F & C. W. T. C. on 13th and 14th December '69. It was really a good educational tour for our trainees.

In Pous Utsab the trainees of both the Centres opened a stall showing various activities of our Training Centre. Demonstrations given in Food and Nutrition by the trainees were highly appreciated by the village people.

An Exhibition and a Film show on Family Planning were organised by this Centre in Pearsonpalli (Santal village) on 19th January 1970.



The Visva Bharati National Integration Samiti, in collaboration with the Oriya Sahitya Parishad, arranged a delightful programme of Orissi songs and Dances at Natyaghar on the 24th January evening. Before the programme began, Sj Jai Govind Rai, Secretary of the Integration Samiti welcomed the visiting party on behalf of Visva-Bharati. After this Sj Khageswar Mahapatra, President of the Oriya Sahitya Parishad introduced the guests of the evening to the audience. It was a vast gathering that had turned out and the expectations of people were more than fulfilled by the superb performance of the artists. The programme included 1) Violin recital by Sri Bhuvaneswar Misra, A. I. R., Cuttack, 2) Songs by Sri Rakhal Chandra Mahanty, A. I. R., Cuttack, 3) Dance by Sm. Kumkum Das, Adhyapika in Political Science, S. B. Women's College, Cuttack, 4) Songs by our students from Orissa among whom were Sri Santosh Behera, Sm. Pranati Mahanty, Sm. Manorama Biswal and Sm. Giribala Mahanty.

Adhyapaka Shyamal Kumar Sarkar gives in the following words an appreciation of the exquisite dances of Srimati Kumkum Das :

A pleasant aftertaste still remains—an aftertaste of a fine evening's entertainment in the form, a demonstration of Orissi dance by Srimati Kumkum Das. The entire programme successfully fulfilled its purposes: it is a product of Orissi culture which should be made accessible for everybody's enjoyment, and it was an occasion of cultural communication that widened one's range of sympathy.

Aided by a couple of extremely competent violinist and vocalist Srimati Das presented a series of recitals: one group consisting of pure forms and another consisting of forms used as medium for interpreting certain themes from Jaydev's Gita Gobinda, Rabindranath's Bhanusingher Padabali and Gopal Krishna's Oriya songs. Apart from the sheer virtuosity of the artist in a form of classical art one watched with admiration a harmony of swiftness with softness, of elegance with intricacies of patterns of *mudras*. It was indeed a spell of beauty. In the course of the fleeting *mudras* her occasional interpositions of sculpturesque forms perpetuated in the temples of Orissa were quite breathtaking in their effects. There is obviously a large repertoire from which to select the forms, and she turned out a succession of them with aplomb, grace and rhythm.

The evening's programme consisted also of a fine solo violin recital, and Orissi songs, folk as well as modern, ably rendered by our guest artists from Orissa and also by our students. It was an evening with an agreeably different fare.

The birth anniversary of Deenabandhu C. F. Andrews was celebrated at a meeting held in front of the Mandir on the evening of February 12.

The hundredth birth anniversary of Deenabandhu is due next year. An All India Committee for the celebration of the centenary of this great friend of India has been formed with Pandit Hridaynath Kunzru as the President and a year-long programme has been drawn up. The Centenary Celebrations were inaugurated on Deenabandhu's birthday this year with an impressive ceremony at the Calcutta Information Centre. The meeting was presided over by Sri P. B. Mukherjee, Chief Justice, Calcutta High Court. Sm. Kamaladevi Chattopadhyay who was present on the occasion garlanded a portrait of C. F. Andrews. Dr. Kalidas Bhattacharya, Upacharya, Visva-Bharati, speaking at the function, recalled how C. F. Andrews, though belonging to the ruling race, had identified himself with the dumb millions of this country and had fought against the exploitation of Indian labour overseas. The misery of the Indian people, Dr. Bhattacharya said, had drawn Deenabandhu into politics. Justice P. B. Mukherjee in his presidential address said that C. F. Andrews who was the friend of the lowly and the poor was one of the greatest humanitarians of all times. Others who spoke at the function were Sj. Sitaram Saxeria, Sj. M. R. Bansal and Sj. Ashoke Vijay Raha.

The programmes of Visva Bharati to be relayed from the Calcutta Station of All India Radio are given below :

February 23 : 9—30 p. m.—নানাচোখে বিশ্বভারতী

February 25 : 6—30 p. m.—বীরভূমের কবিগান

March 25 : 6—30 p. m.—চাষের কথা

March 30 : 9—30 p. m.—রবীন্দ্রসঙ্গীতে ঋতুচক্র

The anniversary of Sriniketan was duly celebrated on the 6th February last. A full report of the anniversary celebrations and of Sriniketan Fair will be given next month.

Errata :

1. The welcome address of the Secretary, Visva-Bharati Chatra Sammilani at the Re-union held during the Paush Utsava was read out by Sriman Anuttam Biswas, President of the Sammilani.

2. One of the ex-students who spoke at the said Re union was Srimati Kajari Ray Choudhari and not Sri Kajal Chanda.
3. The paper sent by Sj. Prasanta Kumar Bhanja to the annual conference of the Agricultural Economic Society was entitled "Productivity, Wage and Employment in Tea plantations in India." "Tea" was printed as 'Cotton' by mistake in our last issue.

These mistakes and other printing errors are sincerely regretted by the editor.



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Fresco : Sriniketan

By Nandalal Bose

VISVA-BHARATI NEWS

March 1970

The celebrations of Mahatma Gandhi Centenary came to a close last month. To mark the completion of the centenary programme we publish in this issue two extracts from old volumes of *The Asrama* which was an English manuscript magazine of Santiniketan Brahma-vidyalay nearly sixty years ago.

The first is a report of the address given by Gandhiji at a Mandir service in memory of the famous nationalist leader G. K. Gokhale. It may be recalled that Gandhiji was at Santiniketan when the news of Gokhale's death reached here in February, 1915. The summary of the speech, presumably prepared by a student, appears anonymously in the magazine.

The second is a contribution to *The Asrama* by Ramdas Gandhi, Mahatmaji's third son. Ramdas had been at Santiniketan along with the Phoenix School boys. He was about eighteen years old then. Unfortunately the article is incomplete and breaks off after two instalments. We are publishing the first instalment in this issue.

Apart from their documentary importance, the materials are an interesting record of the active participation of Mahatmaji and his party in the life of the Asrama during their stay here.

We are extremely thankful to S. J. Pulinbihari Sen at whose suggestion we have made use of *The Asrama* preserved in Rabindra Sadana.

GANDHIJI AT SANTINIKETAN MANDIR—February, 1915

My one desire tonight is that my heart may reach yours and that there should be a real oneness of feeling between us. You have all learnt something about the Tulsidas Ramayana. The most stirring part is that about association with good. We shall seek the company of those who have rather suffered and served and died than proved false to the true, the good, the beautiful. One whom we love, Mr. Gokhale, was such. He is dead, but his work is not dead,—for, his spirit lives.

I want to deal not with the details of his life, but with one aspect only, the religious aspect which was the mainspring of his life. This lay behind all his work, even his politics. This was the reason he founded the Servants of India Society, the ideal of which was to spiritualise the political as well as the social life of the nation.

I will give you an instance which will ever remain fresh in my memory. Once a man in the garb of a Hindu ascetic came to Mr. Gokhale and wanted to sow dissensions between the Hindus and the Mohammedans. Mr. Gokhale with flashing eyes said, "If this is Hinduism, I will have nothing of it." And he turned away.

It was fearlessness which ruled all the actions of his life. But as he was fearless so was he thorough. One of his favourite slokas from the Sastras was the one which says that wisdom consists not in beginning a thing but in seeing it through adverse circumstances. This characteristic of thoroughness is seen

also in the following: He once had to speak to a large audience, and he spent three days preparing a short speech for the meeting. He asked me to write out the speech for him so that he could think it out thereby. I wrote out the speech. He took it and smiled his heavenly smile and discussed it with me. He said, "Give me something better. Rewrite it." For three days he worried over it. When the speech was delivered it thrilled the whole audience.

As he was thorough and fearless so was he gentle. He was deeply human in his dealings with all he met. He was sometimes impatient but whether it was his servant or a great man, he came forward with a smile, asked forgiveness and said, "You will forgive me, won't you?"

During his last days he had a great struggle, a struggle with his conscience. He had to decide whether at the expense of his health he would get involved in a dispute which he could help resolve. His conscience ruled every action of his life.

He is living still and may we all have the strength to carry out his last wish. His last words to those members of the Servants of India Society who were with him at the end, were, "I do not want any memorial, or any statue, I want only that men should love their country and serve it with their lives." This is a message to the whole of India and not to his followers only.

It was through service that he learnt to know his own nature and to know his country. His love for India was true, therefore he wanted nothing for India which he did not want for humanity also. It was not blind love, for, his eyes were open to her faults and failings. If we can love India in the same way as he did we have done well in coming to Santiniketan to learn how to guide our lives for India's sake. Emulate the zeal which he showed in all he took up, the love that was the law of his life, the truthfulness which guided every action and the thoroughness which was the characteristic of all his work.

Remember that our Sastras teach us that the simple virtues prepare us for the more difficult part of the journey of our lives and without these virtues all our ideas and efforts may become useless,

MY GAOL EXPERIENCES IN SOUTH AFRICA

Ramdas Gandhi

I think that the 12th of September, 1913 will ever be remembered by us because it was the day when the great struggle of Passive Resistance began for the third time. Our party of sixteen, with Mr. Rustonjee as our leader, was the first to cross the Transvaal border to be arrested. Before we left, a small service was held in which we had a Gujarati National Hymn and then proceeded to the station. Father and the youngsters who were to remain behind also accompanied us. The young children were feeling sorry because they had to leave their mothers. The train came at last which was to carry us to Durban. So after paying our respects to our dear father and elders we got into the carriage. I think it was very painful for mothers as well as the children to part. We stood with our heads out of the window waving our handkerchiefs to those who were on the platform. We reached Durban within an hour; from the station we went right to Mr. Rustonjee's house where there was a crowd of people to bid us farewell and happy success. After about an hour at 6 p. m. we went to the station to catch the train for Volksrust which is on the T'vaal border. The station was also crowded with people. They all sent us off with loud cheers of "Bande Mataram." We reached Volksrust on the eve of the 16th at 1 p. m. Mr. Kallenbach joined us at the station before Volksrust station to see whether we were quite well and happy. He gave us instructions as to our behaviour when the questions would be asked by the officer and then he went away to his own compartment in order not to let the officer know that he was with us. Within about a quarter of an hour the train reached Volksrust. And no sooner had the train stopped than the officer with another policeman began searching the train to see whether there were any passengers who were without permits. After examining the other carriages he came to ours and asked whether we had any certificate to show that we had a right to enter the T'vaal. Chhaganbhai answered on behalf of us, 'No'. Then the officer told us to get down from the train: so we got down. Then he began cross-examining us, but, we, in order not to enter into a long discussion, told the Intelligence Officer that we had no certificate whatsoever and if he wished to arrest us, he that was at liberty to do so. Then he said that he would give us an examination test and that if we passed, he would let us free. But we refused that also because if we had accepted his offer our purpose would not be served. Then he said that he would let us go free for the present, but that we should be present at 9 a. m. at the Charge Office. Now we began to wonder if we would be crossed or not. But as it was getting late and some of us were tired out by the journey, we went to Mr Kallenbach and asked him to take us to the place where he had made arrangements. And it was done immediately. We were

taken to the place where we got a light supper and rested ourselves for the night. The next day we went to the charge office at 9 A. M. There we were told that they could do nothing unless they got instructions from Mr. Chammy, the Registrar of Asiatics. They could not get in touch with Mr. Chammy that day nor on the next. Instructions came on the third day and when we went to the Charge Office, everyone of us got a form to make an appeal stating that we had a right to enter the T'vaal and it was mentioned to us that if we did not make the appeal within three days, steps would be taken against us. We paid no attention to this at all, but waited.

[To be continued]

LETTERS TO GURUDEVA—Vol. XXIV

Continued from *February* issue

(49)

Delhi

May 26, [1914]

My dear friend,

Yesterday, my Mother's Birthday, passed almost without a cloud. There was one time when the flood of recollections of my Mother filled my eyes with tears, but they passed away in the sunshine of the brighter vision.

I wished to be with you so much. That evening in the Mandir when you comforted Khiti Mohan in his bereavement*—that wonderful evening of আনন্দ in the midst of pain, has never left my memory. It was the greatest strength I had when the hour of trial came last January and it was fresh again in my memory yesterday. I read over again and again that letter from Khitimohan which I showed you. He wrote to me "When the news came of your Mother's death, I felt myself sitting again by the side of Gurudev in the dark portico with a very deep feeling. I felt the air steeping in the spiritual shanti and love, and my heart gradually immersing in the Grace and Shanti of the Divine Mother... We carry the flowers of our garden to the feet of our dear God. When the flower has touched his feet it is no longer a common flower but a "nirmalya flower" to be touched with purest hands and heart. She was my Mother. Now God himself has plucked her and taken her to his feet. She has now become my nirmalya Mother."

I wished so much to be with you and next to that I longed for a letter. I steeled myself to a disappointment; for you had been so good to me : but I longed for a letter on this special day—and it came. When I read it, each page was full of the শান্তি. Twice over in it you repeated the divine Name. And my cup of joy was full.

I have one thought. It has been with me all these months. It is that in Shantiniketan I shall find her presence. Khiti Mohan writes, "I cannot lose her. If the heart is not pure enough let God make it pure. Whatever stands in the way must be shaken off. I want her back in my Atman" and he ends his letter (written from the Ashram) "There is deep Shanti here. May God surround you with deep Shanti."

With devotion.

Charlie.

* Vide "মাতৃশ্রদ্ধা"—শান্তিনিকেতন (দ্বিতীয় খণ্ড)

I shall be at Katgodam on Monday morning at eleven and will look out for your man. A dandy will be better than a horse. But do not be anxious about me. I can walk quite well now, and shall have no difficulty with the journey. I am very well. I will bring plenty of bedding.

C.



শান্তিনিকেতন : ২রা অক্টোবর, ১৯৬৯

বদরুদ্দোজা

সাঁওতালদের ঘরে ফেরার বাঁশীতে

আর সাঁওতাল নারীদের

একটানা গানের সুরে,

২রা অক্টোবরের সূর্য ঘুমালো

পিয়র্গান পল্লীর খোয়াইএ

সোনারুরি গাছের আড়ালে ।

ধীরে ধীরে

শ্যামলী থেকে

গৌরপ্রাঙ্গন ও শেষে দেহলীতে

প্রদীপ প্রদীপ মালা জ্বলে উঠল

১৮৬৯কে স্মরণ করে ॥

শ্যামলী থেকে কেউ যেন আস্তে বেরিয়ে এলেন,

একটা ছায়া কেঁপে কেঁপে

সারা আশ্রম ঘুরে

আনন্দরূপম অমৃতম এর নীচে দাঁড়াল ।

গৌরপ্রাঙ্গনের মুক্ত মঞ্চে

চণ্ডালিকা নাচছে

নির্বান পিপাসার্ত তার কাছে

শান্তিনিকেতন সাবরমতী যোজন পথ পেরিয়ে

এ ওর গায়ে গা রাখল ।

SANTINIKETAN : 2nd October, 1969*

Badruddoza — Student, Vidya-Bhavana

Amidst the home-coming music
 of Santal flute
The long lingering tune
 of Santal girls
the sun of 2nd October
 went to rest
behind the veil of *Sonajhuri* trees
on the uneven hard *Khoai* of *Pearson Palli*.

Dots in dark leapt lamps at *Shyamali*
slowly at *Gourprangana*, then at *Dehali*
—a garland of lamps—
The memory of 1869 glowing.

There was some one stepped out of *Shyamali*
a quivering shadow moved all over
 all over the ashrama
till it came to a tranquil stop
 below *ananda rupam amritam*.

Chandalika danced
on the open stage of *Gourprangana*
Nirvana stood thirsty before her
across the gulf of space
Santiniketan and Sabarmati
 on each other leant.

* Translated by Dipak Chattaraj—Student, Vidya-Bhavana

SRINIKETAN ANNIVERSARY

The forty-eighth anniversary of Sriniketan was celebrated for three days from February 6 to 8, 1970. The Anniversary function and the Convocation of Visva-Bharati Loka Siksha Samsad and the Cottage Industries Training Centre were held on the morning of February 6. Dr. Kalidas Bhattacharya, our Upacharya, presided over the function. Dr. Dhirendramohan Sen was the Guest-in-chief.

The auspicious day commenced with an early morning Vaitalik. As the Upacharya and the Guest-in-chief arrived at the venue of the function, a guard of honour was presented by a small contingent of Brati Balakas and Brati Balikas. The ceremony commenced with a song of Gurudeva আজ আলোকের এই বর্নাবারায়” S. J. Brajagopal Goswami, Adhyapaka, Siksha Satra, recited Vedic hymns and S. J. Ajoy Kumar Ghosh of the Block Development Office, Sriniketan, recited the Bengali version of the Vedic hymns. Sm. Sadhana Biswas of F & C. W. T. C. read out excerpts from the address of Gurudeva on a similar occasion in the past. After this the Upacharya addressed the gathering.

After the address of the Upacharya, the Samavartan was held at which altogether 22 successful candidates were awarded diplomas and certificates in the traditional manner of Visva-Bharati. The award of certificates and diplomas was followed by the address of the Guest-in-chief Dr. D. M. Sen. In his address Dr. Sen appealed to the staff and students of Sriniketan to fulfil the ideals of Gurudeva. He recalled how Sriniketan grew so big an institution from a small experimental farm.

Immediately after the anniversary meeting Sm. Manika Bhattacharya performed the ceremonial opening of the Exhibition by lighting a lamp, to the singing of the song “অগ্নিশিখা এস এস” The Exhibition consisted of the following broad sections :

- 1) Agriculture 2) Educational craft 3) Flower show 4) Village crafts
- 5) Birla Industrial and Science Exhibition with demonstrations.

In the afternoon there was a rally of 700 Brati Balakas and Brati Balikas who took part in mass drill and other feats. S. J. Sailesh Chandra Sen, former officiating Registrar, Visva-Bharati, presided over the Rally. The demonstration given by the boys and girls was highly appreciated by all. At 6-00 p. m, Sri S. S. Dhavan, Rajyapal, West Bengal, visited the Exhibition and in a great happy mood went round the Mela.

A Baby Show was held on the morning of February 8. After a preliminary selection a large number of babies from different villages were sent up for the final show. The baby participants were divided into 3 groups according to age. The best three in each of the groups were awarded prizes.

A Mahila Sammelan was held the same afternoon. Sm. Sudha Ray, Chairman, Social Welfare Board, West Bengal presided over the Sammelan. The Sammelan

was largely attended by ladies from neighbouring villages. Certificates of merit were awarded to a number of village women for proficiency in handicrafts. Deliberations of the Sammelan ended with a brief address by the president.

This year's programme of entertainment was very well-planned. A novel feature was display of fireworks which were first lighted by one of our oldest members of the staff Sri Bholanath Das. Yatra was performed by Ramkrishna Opera of Kamarkundu. Cinema show, Baul songs and Loka Sangit were also held as usual.



শ্রীনিকেতনের ৪৮ তম বার্ষিক উৎসব—১৯৭০.

উপাচার্য মহাশয়ের ভাষণ

আজ ২৩শে মাঘ ১৩৭৬। শ্রীনিকেতনের প্রতিষ্ঠার ৪৮ তম বার্ষিক উৎসব এবং বিশ্বভারতীয় লোক শিক্ষাসংসদের ও কুটীর শিল্প শিক্ষণ শাখার সমার্তন উপলক্ষে আজ আমরা এই অহুষ্ঠানে সমবেত হয়েছি।

অহুষ্ঠানের সূচনাতেই আমরা শোকসন্তপ্ত চিত্তে স্বর্গত স্বধাকান্ত রায় চৌধুরী মহাশয়কে স্মরণ করি। বাল্যকাল থেকেই তিনি শান্তিনিকেতন গুরুদেবের স্নেহস্পর্শে আসেন, কর্মজীবনে বিশ্বভারতীয় বিভিন্ন ক্ষেত্রে তিনি স্নানাম ও দক্ষতার সঙ্গে কাজ করে গেছেন। শেষ দিকে ১১ বৎসর তিনি শ্রীনিকেতনের সঙ্গে সংশ্লিষ্ট ছিলেন। ১৯৬২ সালে স্বধাদা, অবসর গ্রহণ করেন। অবসর গ্রহণের পরও বিভিন্ন বিষয়ে সুপরামর্শ দিয়ে তিনি আমাদের সাহায্য করেছেন। গত ১২ই নভেম্বর তিনি আমাদের সকলের মায়া ত্যাগ করে পরলোকগমন করেন। তাঁর বিদেহী আত্মা শান্তি লাভ করুক এই প্রার্থনা করি।

আমাদের আরও একজন প্রবীণ সহকর্মী গোপাল চন্দ্র গুঁই মহাশয় গত ১৩ই জাহুয়ারী পরলোক গমন করেন। প্রসঙ্গত উল্লেখ করি যে ইলামবাজারের প্রখ্যাত লাফা শিল্পীদের শেষ শিল্পী এই গুঁই মহাশয়কে লাফা শিল্পের পুনরুজ্জীবনের জন্য আমরা শ্রীনিকেতনে পেয়েছিলাম। শিল্পশিক্ষণ শাখায় দক্ষতার সঙ্গে কাজ করে ১৯৬৫ সালে তিনি অবসর গ্রহণ করেছিলেন। তাঁর আত্মার শান্তি হোক ভগবানের কাছে এই প্রার্থনা করি।

আজকের এই অহুষ্ঠানে প্রধান অতিথিরূপে গুরুদেবের ঘনিষ্ঠ সহযোগী ও প্রখ্যাত শিক্ষাবিদ ডঃ ধীরেন্দ্র মোহন সেন মহাশয়কে আমরা পেয়েছি। তিনি আমাদের আপনজন। ধীরেন্দ্র বিশ্ব-ভারতীয়ই প্রাক্তন ছাত্র ও গুরুদেবের একান্ত সচিব ও শিক্ষাভবনের প্রাক্তন অধ্যক্ষ। শ্রীনিকেতনের গোড়ার দিকে শিক্ষা বিভাগের কর্ণধার হিসাবে তাঁর কর্ম প্রতিভা আজও আমরা শ্রদ্ধার সঙ্গে স্মরণ করি। শ্রীনিকেতনের শিক্ষাসত্র ও শিক্ষাচর্চার বহুবিধ উন্নয়নমূলক পরিকল্পনা ও কর্মধারার মূলে ছিল তাঁরই আন্তরিক প্রচেষ্টা ও অবদান। ১৯৩৫-৩৬ সালে তাঁরই উদ্যোগে একাধারে পল্লী শিক্ষক ও পল্লী কর্মী গড়ে তুলবার জন্য তৎকালীন দুই বৎসরের পাঠ্যক্রম নিয়ে শ্রীনিকেতনের শিক্ষা-চর্চার প্রতিষ্ঠা হয় স্তানীস্বতন সরকারী সাহায্য। দেশের অন্যান্য শিক্ষক শিক্ষণ কেন্দ্রের শিক্ষা ধারা থেকে একটি পৃথক সভাও বৈশিষ্ট্য নিয়ে পল্লী সংগঠন বিভাগের আদর্শের ভিত্তিতে শিক্ষা-চর্চার নতুন শিক্ষা ব্যবস্থার পরিকল্পনা তিনিই করেছিলেন। তারপর থেকে অবশ্য এক বছরের পাঠ্যক্রম চলছে। ভারত সরকারের শিক্ষা উপদেষ্টা, পশ্চিম বঙ্গ সরকারের শিক্ষা সচিব ও অধিকর্তা এবং বর্তমান বিশ্ববিদ্যালয়ের উপাচার্য হিসাবে শিক্ষা জগতে তাঁর অবদান স্মরণীয় হয়ে থাকবে। এই অহুষ্ঠানে তাঁকে প্রধান অতিথি রূপে পেয়ে আমরা গৌরব বোধ করছি। বিশ্বভারতীয় পক্ষে থেকে সশ্রদ্ধচিত্তে তাঁকে আমি স্বাগত জানাই।

এই অহুষ্ঠানে উপস্থিত গ্রামবাসী, অতিথিবৃন্দ ও আমার স্নেহের ছাত্রছাত্রীদের সম্ভাষণ জানাই।

রীতি অনুযায়ী শ্রীনিকেতনের বিভিন্ন বিভাগের বাজের গতিপ্রকৃতি সম্বন্ধে বিবরণ দেওয়া প্রয়োজন মনে করি। শ্রীনিকেতন বিশ্বভারতীয় চারটি প্রতিষ্ঠান—পল্লী সংগঠন বিভাগ, পল্লী শিক্ষা-সদন, গৃহ ও অর্থনৈতিক প্রশিক্ষণ কেন্দ্র এবং পরিবার ও শিশু কল্যান প্রশিক্ষণ কেন্দ্র কাজ করছে। পল্লী সংগঠন বিভাগের শিক্ষাসত্র, শিক্ষা-চর্চা ও কুটীর শিল্প শিক্ষণ কেন্দ্রের কাজ বেশ সন্তোষজনকভাবেই চলছে। আলোচ্য

বৎসরে শিক্ষাসত্ৰের ছয় জন ছাত্র ছাত্রী ও পল্লী শিক্ষা-সদনের একজন ছাত্র বিভিন্ন বিষয়ে দক্ষতা ও পারদর্শিতার জন্য পুরস্কার লাভ করেছেন, আমি তাদের অভিনন্দন জানাই। বর্তমান বছর থেকে শিক্ষাসত্রে ভূগোলকে ঐচ্ছিক পাঠ্য বিষয় হিসাবে উচ্চ মাধ্যমিক শ্রেণীর পাঠক্রমে অন্তর্ভুক্ত করা হয়েছে। শিক্ষাসত্ৰের আবাসিক ছাত্রদের দেখাশোনার জন্য একজন গৃহশিক্ষক নিযুক্ত হয়েছেন। শিক্ষাসত্রে একটি নতুন গ্রন্থাগারের নির্মাণ কাজ সম্পূর্ণ হয়েছে। ছাত্রাবাসের স্থানভাববশতঃ এবার বহিরাগত বহু ছাত্রছাত্রীকে ভর্তি করা সম্ভব হয়নি। গত মাসে শ্রীনিকেতনের শারীর শিক্ষা শাখার সহযোগিতায় জয়দেব কেন্দুলী গ্রামে শিক্ষাসত্ৰের ২৫ জন নির্বাচিত ছাত্র নিয়ে একটি সমাজসেবামূলক শিক্ষাশিবির পরিচালিত হয়। ছাত্ররা তিন দিন ব্যাপী ঐ শিবিরে বিভিন্ন গঠনমূলক কাজে অংশগ্রহণ করেন।

শিক্ষাচর্চায় গত বছর ১২০ জন ছাত্র ছাত্রী যথারীতি শিক্ষণ সমাপ্ত করেছেন। এ বছর এ পর্যন্ত একশত দশ জন ছাত্র ছাত্রী ভর্তি হয়েছেন। গত মাসে একটি বিশেষ কর্মসূচী অলুয়ায়ী শিক্ষা চর্চার সমস্ত ছাত্র ছাত্রীদের নিয়ে পল্লী সম্প্রসারণ শাখার উদ্যোগে সাত দিনের একটি ব্রতীনাযক শিক্ষণ শিবির পরিচালনা করা হয়।

শ্রীনিকেতনের কুটীরশিল্প শিক্ষণ কেন্দ্রে ছাত্রী সমেত মোট ১২৫ জন ছাত্রছাত্রী শিক্ষা গ্রহণ করছেন। আসাম, মনিপুর, নাগালাও প্রভৃতি বিভিন্ন রাজ্য থেকে এ বছর অনেক শিক্ষার্থী এসেছেন। খাদি ও গ্রামোদ্যোগ কমিশনের আর্থিক সাহায্যে গত বৎসর থেকে কুটীরশিল্প শিক্ষণ কেন্দ্রে চর্মশিল্পের একটি নতুন পাঠক্রম প্রবর্তন করা হয়েছে, প্রসঙ্গত উল্লেখ করা যায় যে বিশ্ব-ভারতীয় সংশোধিত আইন অলুয়ায়ী পরীক্ষা চালনার সুবিধার জগু গত জুলাই মাস থেকে বিশ্ব-ভারতী লোকশিক্ষা সংসদ শ্রীনিকেতন থেকে শান্তিনিকেতনে কর্মসচিবের দপ্তরভুক্ত করা হয়েছে। পল্লী সংগঠন বিভাগের শিল্প সম্প্রসারণ শাখার কাজ সন্তোষজনকভাবে চলছে। গত বছর এই শাখার বয়ন ও দারু শিল্পে মোট দুই লক্ষ চল্লিশ হাজার ছয়শত আটত্রিশ টাকার সামগ্রী এবং এই দুই লক্ষ তেত্রিশ হাজার সাতশত সাতষটি টাকার সামগ্রী বিক্রয় হয়েছে। উৎপাদন শাখায় নিযুক্ত কর্মীদের গত বছরের লভ্যাংশ থেকে মোট পাঁচ হাজার দুইশত আশি টাকা বোনাস হিসাবে দেওয়া হয়েছে।

স্বাস্থ্য ও চিকিৎসা শাখা শ্রীনিকেতন ও বিনয়ভবনের কর্মীদের চিকিৎসা ছাড়াও পার্শ্ববর্তী অঞ্চলের আদিবাসীদের চিকিৎসা ও পল্লী স্বাস্থ্য সমিতির কাজকর্মে সহযোগিতা করেছেন। এই শাখার শিশু ও মাতৃমঙ্গল কেন্দ্রের কাজও সন্তোষজনকভাবে চলছে।

পল্লীসম্প্রসারণ শাখা আশে পাশের প্রায় ১০০টি গ্রামের গঠনমূলক কাজ করে যাচ্ছে। বয়স্ক শিক্ষা, সমাজ শিক্ষা, পল্লী গ্রন্থাগার, ধর্মগোলা, সমবায় ব্রতীবালক ও যুব সংগঠন ইত্যাদি কর্মসূচীর মাধ্যমে তাঁরা সম্প্রসারণের কাজ চালিয়ে যাচ্ছেন। পল্লী ও পল্লীবাসীদের সঙ্গে আরও ঘনিষ্ঠ যোগাযোগের প্রয়োজন আমরা সর্বদাই উপলব্ধি করি। সেজন্য পল্লী সংগঠন বিভাগ তথা শ্রীনিকেতনের আদর্শকে অক্ষুণ্ন রেখে কার্যধারার প্রয়োজনীয় বিন্যাসের জন্য কার্যকরী ব্যবস্থা গ্রহণের বিষয় আমরা বিশেষভাবে চিন্তা করছি।

গান্ধী শতবার্ষিকী উপলক্ষে শ্রীনিকেতনের পার্শ্ববর্তী কয়েকটি গ্রামে আলোচ্য বৎসরে এক বিশেষ কার্যসূচী অলুয়ায়ী জনসভা, গান্ধী মেলা ও প্রদর্শনী, মহিলা বয়স্কশিক্ষা ও শিল্পকেন্দ্র স্থাপন, বৃক্ষ

রোপন, কুয়া ও রাস্তা ঘাট ইত্যাদি সংস্কারের কাজে অমদান প্রভৃতি গঠনমূলক কর্মসূচী গ্রহণ করা হয়েছে। প্রতিটি ক্ষেত্রে আমরা গ্রামবাসীদের আন্তরিক সহযোগিতা পেয়েছি, সেজন্য বিশেষভাবে তাঁদের ধন্যবাদ জানাই।

পল্লী শিক্ষাসদনের রুবি মহাবিদ্যালয়ের পরিচালনার ব্যাপারে বেশ কয়েক বছর যাবৎ যে আর্থিক সমস্যা চলছিল তা দূরীকরণের আশা দেখা দিয়েছে। বিশ্ববিদ্যালয় মঞ্জুরী কমিশন ও ভারতীয় রুবি গবেষণা সংস্থা উভয়ে যুক্তভাবে ঐ রুবি মহাবিদ্যালয়ের সাহায্যের জন্য সম্মত হয়েছেন। উভয়ের যথোপযুক্ত সাহায্যে পুষ্ট হয়ে অদূর ভবিষ্যতে এই মহাবিদ্যালয়ের উন্নয়ন বিষয়ে আমরা অনেক-খানি নিশ্চিত বোধ করছি।

আমি আরও ঘোষণা করছি যে পল্লী শিক্ষা সদনের পরিচালনাধীনে একটি বিশেষ পরিকল্পনা অমুযায়ী তিন বছরের জন্য কৃষকদের শিক্ষা ব্যবস্থা হতে চলেছে। এর যাবতীয় অর্থ পাওয়া যাবে ফ্রিডম ফ্রম হান্ডার ক্যাম্পেন নামক আন্তর্জাতিক সংস্থা হতে। ঐ শিক্ষকের আওতায় পড়বে শ্রীনিকেতনের বিভিন্ন প্রতিষ্ঠানের সংশ্লিষ্ট সম্প্রদায়ের শাখার অন্তর্গত গ্রামগুলি। আমি আশা করব এই নতুন সমন্বয়যোগী ব্যবস্থায় গ্রাম বাংলার রুবি উন্নয়ন দৃষ্টান্ত স্থাপিত হবে। পল্লী শিক্ষাসদনের সমাজকর্ম মহাবিদ্যালয়ের কাজও বেশ সন্তোষজনকভাবেই চলছে। নির্দিষ্ট কর্মসূচী অমুযায়ী ছাত্ররা পার্শ্ববর্তী গ্রামসমূহে সম্প্রদায়ের কাজে অংশ গ্রহণ করছে।

আলোচ্য বৎসরে পরিবার ও শিশুকল্যাণ শিক্ষণ কেন্দ্র থেকে তিন মাসের জন্য দুটি ও দেড়মাসের জন্য দুটি পরিবার ও শিশুকল্যাণ পাঠক্রমে পশ্চিমবঙ্গ, আসাম, মনিপুর, বিহার, উড়িষ্যা, ত্রিপুরা, মহারাষ্ট্র, উত্তর প্রদেশ ও মধ্য প্রদেশ এই নয়টি রাজ্য থেকে মোট ১৮০ জন মহিলা কর্মী শিক্ষা সমাপ্ত করে নিজ নিজ সংস্থার কাজে নিযুক্ত আছেন।

এই শিক্ষাকেন্দ্রের পার্শ্ববর্তী গ্রামের মহিলাদের শিক্ষা দানের জন্য সাত দিনের চারটি গৃহ কল্যাণ শিক্ষণ শিবির পরিচালিত হয়েছে।

গৃহ ও অর্থনৈতিক প্রশিক্ষণ কেন্দ্রে (হোম ইকোনমিক টেনিং সেন্টার) পশ্চিমবঙ্গ রাজ্য সরকারের সমাজ উন্নয়ন সংস্থার একুশ জন গ্রাম সেবিকা নিয়ে দু মাসের একটি গৃহস্থ বিজ্ঞানের পাঠক্রম পরিচালনা করা হয়। এ ছাড়া বিভিন্ন সমাজ উন্নয়ন সংস্থার মহিলা সমিতির ও অগাধ সংস্থার ১৭ জন নেত্রী স্থানীয় মহিলার জন্য একমাসব্যাপী একটি সমাজ উন্নয়ন পাঠক্রম পরিচালনা করা হয়। বিভিন্ন গ্রামের সমাজ উন্নয়ন সংস্থার মহিলাদের যুব সংগঠন বিষয়ে শিক্ষাদানের জন্য বার দিনের দুটি শিক্ষা শিবিরও পরিচালিত হয়।

গত বৎসর বিভিন্ন রাজ্য থেকে বহু বিশিষ্ট সমাজ কর্মী ও পদস্থ সরকারী কর্মচারী এ কেন্দ্রটি পরিদর্শন করেন।

পরিশেষে আমি আশা করব যে, উদ্দেশ্য ও আদর্শ নিয়ে গুরুদেব এই শ্রীনিকেতনের প্রতিষ্ঠা করেছিলেন সেই আদর্শ ও উদ্দেশ্যে রূপায়নে শ্রীনিকেতনের প্রতিটি কর্মী ও ছাত্র ছাত্রী প্রয়াসী হবেন। এই সূত্রে অধ্যাপক, অধ্যাপক কর্মী ও ছাত্র ছাত্রী স্মরণ করিয়ে দেওয়া প্রয়োজন মনে করি যে শ্রীনিকেতনের বিভিন্ন বিভাগ ও অঙ্গবিভাগের কর্মধারা হবে গ্রামমুখীন, এই ছিল গুরুদেবের শ্রীনিকেতন প্রতিষ্ঠার মূল আদর্শ ও উদ্দেশ্য।

উপস্থিত সকলকে আমার নমস্কার জানিয়ে এখানেই আমার বক্তব্য শেষ করছি।

NEWS AND NOTES

Mahatma Gandhi Birth Centenary concluded on February 22, the day Kasturba Gandhi died in detention in 1944. A meeting was held that evening at Cheena Bhavana at which S. Annada Sankar Ray spoke on "The Future of Gandhism."

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Gandhi Punyaha was observed on March 10, to commemorate the experiment in self-help initiated by Gandhiji at Santiniketan in 1915. The students and staff both at Santiniketan and Sriniketan carried out programmes of cleaning and cooked their own meals. The cooks, servants and sweepers got a day off.

•

The birth anniversary of Deenabandhu C. F. Andrews was celebrated in front of Cheena-Bhavana (and not in front of the Mandir as reported last month) on the evening of February 12. The meeting opened with the song. "যেথায় থাকে সবার অধম/দীনের হতে দীন" after which several little children of Patha-Bhavana read out excerpts from the piece "দীনবন্ধু" in the "সহজ পাঠ" containing a life-sketch of Andrews. Sm. Rita Ghosh of Siksha-Bhavana read out an extract from Andrews's autobiographical work "What I owe to Christ." Sriman Jayantabhanu Chakravarty of Patha-Bhavana read out Gurudeva's address at the memorial service for his dear Charlie. S. Ajay Mitra recited the poem "পূজালয়ের অন্তরে ও বাহিরে" which is a translation of Andrews' poem "In As Much" done by Gurudeva.

Prof. Benoyendranath Banerjee who was the Chief-guest at the function spoke most feelingly about the saintly man, recalling several occasions on which he had come to know Andrews closely. Sm. Malina Ray who presided read an extract from her translation of Andrews' autobiographical sketch entitled "A Pilgrim's Progress". The function ended with the song 'মরণ সাগর পারে তোমরা অমর।'

•

S. Ramkinkar Baij who received the award of Padma Bhushan this year was accorded warm felicitations by Santiniketan Karmi Mandali at a reception held in front of the Shyamali on the evening of February 14. An address presented to him on this occasion was read out by S. Samir May Ghosh, Secretary, Santiniketan Karmi Mandali. Adhyapakas Suren De and Somendranath Bandyopadhyay were among those who spoke at the meeting paying tributes to the creative talents of the eminent artist. An intimate account of Ramkinkar given by S. Prabhatmohan Bandyopadhyay, his fellow-student at Kala-Bhavana, was read out by S. Pranab Sengupta. Sm. Nilima Sen, S. Partha Ghosh, S. Jayanta Bhattacharya and S. Sitangshu Roy delighted the gathering with appropriate songs.

•

In a colourful ceremony held at Uttarayana on the evening of March 6, Adhyapaka Binodebehari Mukhopadhyay, the outstanding painter and art critic of our country, was honoured by the National Lalit Kala Akademi as Fellow of the Akademi. He was presented on this occasion with a Tamrapatra, and Angavastra. The function was addressed among others by Dr. Mulkraj Anand, Chairman of the Akademi and Dr. Roma Chowdhury, Vice-Chancellor, Rabindra Bharati University. In his brief reply to the felicitations S. Mukherjee graciously acknowledged the gesture in all humility. The function ended with a round of songs sung impromptu.



Two important exhibitions of the stalwart artists, S. Ramkinkar Baij and S. Binodebehari Mukhopadhyaya were organised in Nandan, Kala-Bhavana from 19th February to 12th March. In both these shows one was struck by flashes of the old masters' inimitable styles. Ramkinkar's works displayed his spirit of abandon and his great vitality. And yet they were lucid with a sure sense of form. The work of S. Mukherjee displayed a spatial tension and formal coherence which indicated a new pictorial direction.



The staff of Visva-Bharati Grantha Vibhaga in Calcutta held a condolence meeting at the passing away of Lord Bertrand Russell. A resolution was passed referring to the great savant as the most youthful elder of the world who was dedicated to the cause of peace among mankind.



On 21st February this year *Sahityika* organized a meeting to honour the memory of those great martyrs of East Bengal who had sacrificed their lives to preserve our Bengali language.

An honest attempt, though a modest one, was made through an exhibition of books, to present an idea about the post-partition literature of East Bengal. A cross-section of their works invigorates the mind with sound human values which man would cherish forever. It is remarkable to see how people there have remained themselves amidst the swaying generation always eager to be westernized. In their grip over the artistic material combined with a refreshing closeness to the soil, they are modern in the true sense of the term. They have also successfully foiled the attempt made by Urdu fanatics to cripple our language.

The function, held in memoriam revealed how close we Bengalis are culturally on the two sides of the border. Recitations of poems written by poets of East Bengal and folk songs of the region presented by students of

Sangit-Bhavana stressed this unity. Sj. Subhendu Mukherjee in tracing the politico-economic reasons behind the uprising on the language issue in East Bengal reminded us of our obligations to those heroes who had died to uphold the cause of our mother tongue. Sj. Annadasankar Ray, the president, in his absorbing talk said that the people in East Bengal want to maintain their separate political identity which they cherish but they certainly do not want to be segregated culturally. They constitute a part of Bengali culture and deserve appreciation for the verve and devotion they have shown in cultivating the language. It is by a common endeavour only that we can maintain the rich heritage of our language—our common pride.

—Bhabatosh Chaudhuri—Student, Siksha-Bhavana

Prasad Sahitya Parishad of Bhubandanga arranged a solemn and simple function in connection with Mahatma Gandhi birth centenary at the local public library on the evening of January 11. The meeting started with the singing of "Ramdhun" so dear to the heart of Gandhiji. Adhyapaka Haripada Chakravarty of Visva-Bharati who presided at the meeting read excerpts from the Bhagvat Gita and explained how the ideals of the Gita were reflected in the life of Mahatma Gandhi. Readings were also given from the Bible and the Koran. Sj. Amitabha Bagchi, Secretary of the Parishad recited a poem composed by him on Mahatmaji. Songs and recitations appropriate to the occasion made the function quite attractive. Sj. Jagadananda Mukhopadhyay and Sj. Subir Ch. Majumdar took part in the discussions that were held on Gandhiji's life.

A few days earlier, a programme of Cleaning was carried out by the inhabitants of Bhubandanga on the morning of January 7.

The following office bearers of the general body of Visva-Bharati Chatra Sammilani are declared to have been duly elected for the session 1969-70.

President :—Sri Dipak Chatteraj (Vidya Bhavana)

Secretary : „ Prabir Kumar Das („ „)

Members :

- (1) Sri Arup Banerjee (Siksha „)
- (2) Sm Kumkum Kapoor (Sangit „)
- (3) Sri Animesh Mitra (Siksha „)
- (4) „ Ranjit Sharma (Vidya „)

The following office bearers of the Executive body of Visva-Bharati Chatra Sammilani are declared to have been duly elected for the session 1969-70.

President : Sri Biswajit Chattoraj (Vidya-Bhavana)

Social Secretary : Sm Kumkum Kapoor (Sangit „)

Literary Secretary : Sri Animesh Mitra (Siksha „)

Games Secretary : Sri Arup Banerjee (Siksha „)

We welcome in our midst the following members of the staff who have joined Visva-Bharati recently :

Sri S. P. Sen—Professor of History, Vidya Bhavana

Sri H. D. Bagchi—Finance Officer, Visva-Bharati

Sri Prabirkanti Basu—Adhyapaka in Leatherwork at the C. I. T Centre,
Sriniketan.

Sri Sk. Golam Mahaboob—Temporary Hostel Attendant, Kala-Bhavana
Students' Hostel.

Sri Madanjit Jha—Temporary Night Watchman at H. E. T. C., Sriniketan

Sri Lek Bahadur—Night Watchman, Palli Siksha Sadana.

The members of the Granthan Vibhaga staff accorded farewell to S. Santoshkumar Mukhopadhyay, the retiring Artha Sachiva, at a meeting held in Calcutta on January 29. A warm tribute was paid to S. Mukherjee for his endearing qualities and sympathetic attitude.

At the invitation of the Ramakrishna Mission Institute of Culture, Gol Park, Calcutta, Prof. Sujit Kumar Mukhopadhyay, Fellow of the University Grants Commission, read at the Vivekananda Hall of the Institute on March 4 last, a paper on "the Cultural Relations of India with China and Tibet." Dr. Ramesh Chandra Majumdar was in the chair.

Dr. Panchanan Mandal recently made an extensive tour of Ranchi District in order to collect some old Bengali Manuscripts and Folk songs in that area. He met Maharaj-Kumar Rajkishore Nath Shahadeo of Rantu with a view to obtaining some of his rare collections of Manuscripts preserved in the Temple at Tapovana in Ranchi. He has been able to collect some Bengali Manuscripts in Oriya Scripts from S. Sitaram Sahu of Tamar in Ranchi District. A number of Folk songs about rituals and festivities of the aborigines have also been collected by him, through Mahadeo Thakur, Karma Munda, Ramlagan Singh of

Ranchi and Nityananda Bagdi of Uliun, Singbhum. Besides, "Jhumar-Rasamanjari" by Bhavapritananda Ojha of Deoghar, Santhal Pargana, some Bengali Translation from Srimat Bhagabata written in Kayathi script have also been received through Sree Shivaprasad Nayek-Karmakar of Obaria. A large number of Folk songs collected by Balram Munda of Barhato have also been received by him by the good offices of Swami Siddhantananda of Ramakrishna Sanatorium of Ranchi and his erudite discourses on the relevant subjects were of considerable help to him.

All thanks are due to Dr. Sarbabandhu De, D. P. M. O. for these collections and we are also indebted to Swami Vedantananda, the Secretary of the same Sanatorium who kindly introduced Dr. Mandal to Maharaj-Kumar of Ratu.

Prof. M. Abdul Haq Ansari, Head of the Department of Arabic, Persian and Islamic Studies, was invited by the "Islam and the Modern Age Society", Jamia Nagar, New Delhi to participate in a Seminar on "Religion and the Modern Age" organised by the Society from February 21 to 23. Prof Ansari read a paper on the 'Necessity of Religion in the Modern Age' in the Seminar and took part in its discussions.

Dr. Tarasankar Banerjee was deputed by the W. U. S. Committee, Visva-Bharati to go to New Delhi in connection with the Science Book-Bank project and the Health Scheme of the W. U. S. It is heartening to know that Dr. Banerjee has been able to procure a large number of books and a pretty cash amount for the Book-Bank project for the benefit of our Science students.

Dr. Banerjee attended the Historical Records Commission meeting in Madras, being specially invited by the Commission. He also read a paper on 'Social Movements in Bengal in the 10th Century—An Assessment' which was highly appreciated.

Sj Narendranath Qanungo, Adhyapaka in History, Visva-Bharati, has been admitted to the degree of Doctorate of Philosophy of Visva-Bharati on submission of his thesis entitled :

"The Renascent Bengal on the Cross-Roads, 1833-1886 : A Study on some Aspects of Social History."

Our congratulations to Dr. Qanungo.

Sj Pranabendranath Ghosh, Adhyapaka in German, led a party of the advanced students of German Language to Maxmuller Bhavan, Calcutta, early in

February. The students had an opportunity to acquaint themselves with the technical aids to learning a foreign language. The party was given a warm welcome by Dr. Heinz Muller and his Indian colleagues. Demonstration lessons with special emphasis on German intonation were given in the Electronic Classroom in two sittings. Dr. Mueller, Head of German Studies was present all through. In the evening the students were taken to the auditorium where they learnt a German folksong accompanied by piano. They also witnessed the first part of a film course named "Guten Tag." The film course is intended to help foreigners speak German.

Dr. Mueller was very much satisfied with the performance of our students.

●

Sj. Dinkar Kowshik participated in the Seminar organised by Lalit Kala Akademi on "Struggle for Image in Contemporary Art" and read his paper on the theme on February 20.

●

Sj. Kanchan Chakravarty, Adhyapaka, History of Art, participated in the Seminar organised by the Museum Associations of India at Banaras Hindu University, Varanasi and read his paper there on the 7th March last.

●

Sj. Debidas Ray of the department of Economics was invited to give a talk on 'Consumers' Co-operatives in West Bengal, at the Co-operative Training College Kalyani on February 25. Earlier Sj. Ray served on a Committee on Consumers' Co-operatives set up by the Government of West Bengal

●

The annual picnic of Sriniketan Karmi-Sangha was held on the 21st January.

●

The annual picnic of Siksha-Satra was held at Amar Kutir on the 3rd February. There were about 400 participants including students, teachers and invitees.

●

In Sriniketan Magh Mela the trainees of both the Family and Child Welfare and Home Economic Training Centres opened a Home Science stall showing various activities of their Centres. Demonstrations in various preparations from Soya-bean were given by the trainees and village crafts made by the village women were on display.

Sm. Sudha Ray, Chairman, West Bengal Social Welfare Board, visited this Centre on 9. 2. 70 and met the staff and the trainees of the Centre and gave a talk on 'Social Welfare Board's activities.'

A picnic for Dangapara village women was organised at Dangapara by the Mahila Samity of the village on 19. 2. 70 in which our trainees participated.

A group of twenty Maharastrian women from Girls' Guide Unit, Calcutta came to visit the Home Economic Training Centre on 19. 2. 70.

Sm. Panna Ray, Secretary and Sm. Meera Dutta Gupta, Member of the West Bengal Social Welfare Advisory Board visited the Centre on 27. 2. 70.

Sm. Renuka Sen Gupta, Dy. Director, Social Welfare Deptt., Govt. of West Bengal visited this Centre on 28. 2. 70 and 1. 3. 70 and gave two talks on—"Social Welfare Programmes in West Bengal as initiated by the Govt."

•

A drama "MAHAUDBODHAN" (about Ramkrishna & Vivekananda) organised by the Karmi-Sangha of Sriniketan was staged by the Lokaranjan Sakha of the Govt. of West Bengal on the 28th February with great success.

•

The following friendly matches were recently played in Santiniketan on Asram and Purvapalli grounds :

Visva-Bharati Cricket Team played a cricket match against Suri Vidyasagar College Team on the 14th January 1970 on Asram Ground. Suri Vidyasagar College won the match by 4 wickets.

Visva-Bharati Team played a cricket match against K. N. College Berhampore, on January 21 on Asram Ground. The match was drawn.

Visva-Bharati Team played a cricket match against Ashutosh College on January 26 on Asram Ground. Ashutosh College won by 6 wickets.

Siksha-Vidya Volley Team played a friendly match against Anandamoyee Samiti, Surul on Purvapalli Ground. Siksha-Vidya Team won the match by 6-15, 11-15.

Sri S. N. Chowdhury read an article "বিজ্ঞানতনে শারীর শিক্ষার মৌল নীতি ও জাতীয় জীবনে স্বাস্থ্যচর্চার স্থান, which was published in the Bengali journal ব্যায়াম চর্চা in its issue of January, 1970.

•

As reported earlier the Inter-School Annual Athletic Meet was held on 22nd & 3rd January, 1970.

Patha Bhavana and Siksha Satra participated in this Meet. In all 252 students participated in this Meet out of which 196 (120 boys and 26 girls) students were from Siksha Satra.

Dr. Upendra Kumar Das opened the Meet and also gave away the prizes and certificates to the winners on the closing day.

There were 60 events for different groups of boys and girls such as,

- (i) Senior Group (ii) Intermediate Group (iii) Junior Group (iv) Minor Group (v) Ananda Pathsala Group

We give below the names of the competitors who distinguished themselves in their respective groups:

GROUP CHAMPIONS—BOYS

Senior Group

- 1st. Sisir Mukherjee—Siksha Satra—14 points
2nd. Swapan Bhattacharya—Patha Bhavan—13 points
3rd. Bishnu Haldar—Patha Bhavan—12 points

Intermediate Group

- | | | |
|-------------------|--------------|-----------|
| 1st. Bhaskar Roy | Patha Bhavan | 21 points |
| 2nd. Ajit Saha | " | 19 " |
| 3rd. Ashis Pathak | " | 13 " |

Junior Group

- | | | |
|------------------------|--------------|-----------|
| 1st. Bhupnarayan Singh | Patha Bhavan | 15 points |
| 2nd. Rajsekhar Roy | " | 12 " |
| 3rd. Subhas Patra | " | 10 " |

GROUP CHAMPIONS—GIRLS

Senior Group

- | | | |
|---------------------|--------------|-----------|
| 1st. Kalyani Singh | Patha Bhavan | 21 points |
| 2nd. Chanumoti Laha | Siksha Satra | 17 " |
| 3rd. Polly Datta | " | 11 " |

Intermediate Group

- | | | |
|----------------------|--------------|-----------|
| 1st. Anusree Goon | Patha Bhavan | 18 points |
| 2nd. Rajwanti Singh | " | 10 " |
| 3rd. Kuntalika Barui | " | 8 " |

Junior Group

- | | | |
|------------------------|--------------|-----------|
| 1st. Suma Bhattacharya | Patha Bhavan | 18 points |
| 2nd. Madhumita Sen | " | 5 " |
| 3rd. Kamalpriya Biswas | " | 4 " |

SCHOOL CHAMPIONS—BOYS

- | | | |
|------------|--------------|------------|
| Winners | Patha Bhavan | 197 points |
| Runners Up | Siksha Satra | 32 " |

SCHOOL CHAMPIONS—GIRLS

Winners	Patha Bhavan	134 points
Runners Up	Siksha Satra	44 "

•

The Annual Athletic meet of Sriniketan was held on the 24th February last with great enthusiasm. Nearly 245 participants (students, staff and ex-students) took part in this meet. Dr. Himangsu Bimal Majumdar, Principal, Vinaya-Bhavana was kind enough to inaugurate the sports in the morning. The prizes to the successful competitors were also distributed by him in the afternoon. In this meet the most interesting part was played by Battalion No. 1000 (students of Class I & II) with their Rasagolla and other races. In different groups the champions were Prabir Nanda, Anil Sarkar, Goutam Paul, Dilip Saha, Saukat Ali, Bina Sakhi Devi, Chanumati Laha, Ahida Khatun and Kanika Roy Chowdhury. Dr. Majumdar in his speech advised the athletes to practise their favourite events throughout the year which would help raise the athletic standard of our country.

National Physical efficiency Test for the year 1969-70 was conducted on 20th, 21st, 22nd February and 1st March at Sriniketan Centre. Nearly 60% participants became successful in winning Stars.

•

The following are the salient features of weather observation recorded during the months of January and February, 1970 by the Sferics Observatory, Sriniketan.

January

Max. tem.—26.4 °C.—13-1-70

Min. tem.—9.7 °C.—9-1-70

Rainfall —17 m. m.—21-1-70

Max. Humidity 97% on 27-1-70

Min. Humidity 56% 28-1-70

February

Max. Temp.—31.9 °C.—24-2-70

Min. Temp.—10.3 °C.—12-2-70

Max. Humidity—88%—20-2-70

Min. Humidity—42%—13-2-70

Total rainfall—22.8 mm—20-2-70

•

The name of Sj. Prafulla Chandra Sen Gupta was wrongly published as Prafulla Chandra Sen—Treasurer, Asramik Sangha in the January issue of the News (Page 227).

Two reports got wrongly published in our February issue. The lecture of Prof. B. C. Das at Vinaya-Bhavana and the Seminar at Palli Siksha Sadana which had been fixed for January 24 and 30 respectively, were cancelled. There being no intimation of cancellation, the editor from his sick-bed acted on the basis of the notices received by him of these engagements. The editor offers his apologies.

In the obituary list in the Upacharya's address at the last annual convocation, late Rabindralal Roy was inadvertently referred to as former Principal of Sangit Bhavana. Rabindralal Roy had been the Head of the Department of Classical Hindusthani Music in Visva-Bharati, and not the Principal.

The report of the last Annual Convocation of Visva-Bharati appeared in the form of an article under the name of Sm. Nila Das. At the request of Sm. Das it is made known that the first two paragraphs of the article as well as the concluding one were from her pen. The responsibility for the passage intervening is the editor's.

Departments of English and Bengali organised a meeting on 5 March at Sinha Sadana condoling the passing away of Dr. Srikumar Bandyopadhyaya. A brilliant student—the first Eshan Scholar in English of Calcutta University—, doyen of teachers of English and Bengali in this part of the country, and an academic critic of the most commanding stature in his day—pioneering a new trend of criticism in Bengali literature, Dr. Bandyopadhyaya had been over a long time an indisputable stalwart in the field of our culture. Distinguished scholars abroad acclaimed his 'Critical Theory and Poetical Practice in Lyrical Ballads', and generations of post graduate students had the unforgettable experience of their initiation to the beauty of Romantic poetry at his hands. And it will be too early to attempt any assessment of his achievements in the field of Bengali literary criticism in their true perspective. For a man of his deep sense of cultural duty it was natural that his relationship with Visva-Bharati should be intimate and lifelong. His visits to Santiniketan, especially as member of Board of Studies in English and Bengali had not been infrequent, but every time he came, he carried with him the sacred ardour of visiting a shrine. He was one of those rare humanists with an exceptional range of interests and contributions whose reassuring presence will always, always be missed.

—Shyamalkumar Sarkar

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THE PALM TREES

AT

SHANTINIKETAN.

When the last glow of day is dying
Far in the still & silent west
The palm-trees cease their plaintive sighing
And gently hush themselves to rest

LETTERS TO GURUDEVA : VOL. XXV

C. F. Andrews

Continued from *March* issue

(50)

Delhi.

May 27, [1914.]

My dear friend,

Your letters have been like a strain of wonderful music with cadence and refrain. I have been reading them one by one from the first outburst of recovered joy in the glory of life on through the inner spirit's mortal conflict to the close of a strong and deathless peace. The refrain has been always the সত্য and the শান্তি

Each new day I have been trying to follow your footsteps and be with you on the path, and my own life has gained its strength from yours.

I see now I had become bitter and querulous and complaining in Simla and had lost charity towards those who were misjudging me : and this ended in my misjudging them. This had been growing secretly upon me. But since your letters came I have seen it and I have been praying this morning in the love of the Mother-heart which is all embracing, that I may not offend again. My own mother's love which has come back to me with all its radiant sunshine will be my support. I had felt ashamed of myself at Shantiniketan when telling things in your presence about S. Africa which need not have been repeated. I had felt the shame then, but had not taken warning. Now the warning is clear.

The door of my new life with you is slowly opening and I am standing on the very threshold. You are taking me by the hand and lending me step by step. The ties of the old life have been loosened and if some bonds had to be wrenched and torn asunder, others were set free in love. Shushil has given me up wholly and in joy. His was the hardest task of all. It is my own nature, with its long moulding in unquiet ways, that I fear. But I know nowhere in the world where this can be overcome like শান্তিনিকেতন and the শান্তি will be with me in the struggle.

With deep love and devotion.

Charlie.

AN INTERESTING VISITOR

An interesting personality has arrived in England from the Cape this week—the Rev. C.-F. Andrews, of the Cambridge Mission, Delhi, who has been on an unofficial visit to South Africa in connection with the Indian question.

We have often quoted from his luminous articles on problems in India. He sees deeply into the problem of the Asiatic beset by Western civilisation.

Mr. Andrews and his colleague, Mr. Pearson, have had a royal reception in South Africa by the Indians. While there Mr. Andrews heard of his mother's death, and in a speech he thanked those Indian women who had bestowed upon him a great mother-love in replacement of the mother's love he had lost. During his visit Mr. Andrews travelled third-class and lived in Indian homes, so that he might see things for himself.

India's Spiritual King

At Pretoria, where Mr. Andrews was feted, he spoke of India's "spiritual king", who was Gurudev Rabindranath Tagore. He was the greatest thinker in the world of today. He was certainly the greatest poet of the age. The latter opinion was not only his own, but it was also that of the best literary men of the European world, as was evidenced by their awarding him last year's Nobel Prize (value £ 7,700). He swayed the hearts of the millions by the spiritual power of his poetry. He spurned all worldly honour, although it was all at his feet.

"When a deputation of the elite of Bengal waited upon him to do him honour on his gaining the Nobel Prize, he reminded the deputation of a poem of his which considered a golden necklace as being too heavy a burden to bear. He wanted a garland of flowers—the real inward love of his people. Although he could command riches he was living a life of retirement. The loss of his dear wife and children was to him a time though of sorrow, also of spiritual grace. He had established a school conducted on liberal lines where truly national ideals were carried out. It was situated on the Ashram founded by his late father, Maharshi Debendranath Tagore. Maharshi meant a great sage, and truly the late Mr. Tagore was the greatest sage of his time in India.

"The Ashram was called Shanti Niketan (the Abode of Peace). And such it truly was.

"Mr. Andrews himself realised the greatest peace at this place, and he had decided to work for the rest of his life at this Ashram. He had dedicated his life to India, and he had learnt to love India largely through the influence of this great and good man.

"He then recited amid perfect silence a Sanskrit verse given by the Poet-Saint to Mr. Andrews for the Indians as a message of peace amid their troubles

The verse was recited by Mr. Andrews first at a Durban meeting. It meant that God was the revealer of Truth and knowledge. He was without end, revealing His immortal form as joy. He was Peace, He was bliss. He was the One without a second."

Lord Gladstone presided at a lecture in Cape Town by Rev. C. F. Andrews on Rabindranath Tagore, the Indian poet, and said he wished more South Africans could go to India, and by so doing rise to a higher appreciation of what the Indians were. They would think less of India as a country which sent its coolies to the South African coast, and would realise that there was in the personality of Mr. Rabindranath Tagore an intense expression of imaginative national life.

Mr. Andrews, in a letter to the *Cape Times*, says that the Commission of Inquiry into the Indians' grievances has been very prompt and businesslike, and that the findings may soon be expected. These will be followed, he hopes, by legislation this Session "such as is needed to settle once and for all the Indian trouble." The main points are the £ 3 tax, regarding which Mr. Andrews anticipates no difficulty, and the marriage question.

The Indian Problem

"The present struggle in South Africa," says Mr. Andrews in the *Calcutta Statesman*, "is not now primarily an economic one, as it has been in the past. Immigration of cheap Indian labour has now ceased, and even new indentured labour is prohibited after the expiry of the present time services.

"The real issue is whether the naturalised Indians already settled in South Africa, who have shown such remarkable industrial and moral qualities, are to be regarded as a civilised or as an uncivilised community, and behind this issue lies the larger issue still of the status of India herself. Is she today, with her own great past traditions and her more recent modern progress, to rank among the civilised peoples of the world ? Or is she to be an outcast and a pariah among the nations ? Such a vital issue will not be settled by a mere repatriation of the South African Indians."

The above is a report concerning Deenabandhu Andrews in the *PUBLIC OPINION* published from England in its issue of the 13th March, 1913. The press cutting was found pasted on the pages of *THE ASRAMA* the English manuscript magazine run by the students of Brahmagavidyalaya, Santiniketan.

MY GAOL EXPERIENCES IN SOUTH AFRICA

Ramdas Gandhi

(Continued from *March* issue)

After three days we went to the Charge Office at 9 a. m. There we were asked if we would make an appeal as there was time yet. But we distinctly told them that we wanted to do nothing of the kind. So we were taken by a sergeant to the other side of the border which is about three fourths of a mile from the town. I think it was a grand procession to watch, all of us marching together with books and beddings over our shoulders. When we reached the other side of the border, a paper was read out to us by the sergeant which, I am afraid, most of us did not understand and there was no necessity to do so either. When the sergeant saw that we had re-entered the Tv'aal and were following him, he arrested us and took us to the Charge Office where we were taken in charge and kept there until the next day. In the night Mr. Kallenbach came to enquire whether we were quite happy and needed anything or not. We told him that we were quite happy and doubly so because we had plenty of food to eat and because we were sure that we would be going to jail for certain. The only things we needed were some blankets. So he went at once and sent about a dozen of blankets.

The next day which was the 23rd day of November will never be forgotten by us because it was the day we were sentenced to three months' hard labour. As we were going from the Charge Office to the court house, Mr. Kallenbach and the kind gentleman Mr. Badat who had put his whole house at our disposal and was always ready to serve us at the very first call, met us and told us the sad news that Mr. Hussen Dawad, son of Mr. Dawad Mahomed was dead. We were all very grieved to hear this because he was a very fine-charactered boy and was loved by everyone. But we tried to console ourselves by simply saying that it was God's will which no one can resist.

At the court we had to wait for about half an hour before our case was tried. After a few questions had been asked and the sergeant had given his report, the magistrate passed the sentence giving us three months hard labour. After saluting the magistrate we left the court. From there we were taken to the Charge Office where we had some of our own food which was left. Then we marched up to His Majesty's Hotel. As we were marching we could see that some part of our company felt sorry and this was especially so amongst the women folk because uptill now we had been together but now had to part from each other. But that was over in a short time because they saw at once that this was not the time for sorrow and gave it up.

The first one to step into the gaol was Mr. Rustomjee. There we had to stand up in a line and our ten fingerprints were taken. That procession lasted for about an hour and a half after which Chhaganbhai and the others were taken to the prisonyard where the storeroom was. There we got our new clothing which consisted of short knickers, a warm shirt made of flannel and a jersey as well as a towel to dry ourselves with after the bath etc. Then we got some food which many did not like. This was especially seen in Chhaganbhai's case for he could not take any food at all. But gradually he became, somewhat used to it. And his appetite began to increase also. The first meal consisted of rice and some dried beans mixed with salt and boiled. After our meal we rested a little. Then we were taken to the place where our old clothing was to be packed in a sack. We did that after which our weight was taken. Then some few questions were asked regarding our life outside. At about five we had our supper which consisted of some mealy gruel with some potatoes in it. And four ounces of bread. No sooner had we finished than we were locked up.*

*Ramdas Gandhi's article remains incomplete at this stage. No further instalments could be traced in the subsequent numbers of *The Asrama*.

NEWS AND NOTES

Vasanta Utsava or Spring Festival was celebrated at Santiniketan on the 23rd March. *Dol Purnima* (full moon of the spring season) appeared rather late this year and the crimson splash of *Simul* and *Palas* flowers on the landscape had faded out. But the *Sal* trees were in all their splendour of new leaves of the brightest green and swelling with white blossoms. The night air was laden with a medley of scents from *Sal*, *Sirish* and other flowers of the season.

There was an early morning Vaitalik on the day of Vasanta Utsava and after that the ceremonial function began at 7-30 a. m. A colourful procession of boys and girls, their clothes gaily dyed for the occasion, came dancing to Amrakunja to the singing of *ওরে গৃহবাসী / খোল দ্বার খোল*। A delightful programme of songs and recitations in which Gurudeva acclaims the spirit of youth symbolised by spring, interspersed with dances, was gone through at Amrakunja before a vast gathering. No sooner had the ceremony ended than the revelry of *Holi* began. Gour Prangana was spattered red with showers of *abir* (coloured powder) and rang with a burst of songs spontaneously sung.

The dance-drama *Shvama* was put on the boards of the open-air stage at Gour Prangana in the evening, but much to the disappointment of thousands of spectators, the performance had to be abandoned when it suddenly started raining. The sky became clear after a while and at 9-30 p. m a Vaitalik was taken out along Sal Bithi where the full moon had cast its spell of enchantment.

•

Kala-Bhavana Chatra Sammilani organised a fairly big exhibition of Arts and Crafts at Nandan. It remained open from March 22 to 29. There were as many as 78 exhibits in the Fine Arts section and 52 in the Crafts section.

•

We are extremely happy to learn that Sriman Prajit Ghosh, postgraduate student of the department of Physics, has been awarded the Professor P. K. Bhattacharya Memorial Book Prize by the Calcutta University Physics Alumni Association for his essay on the "Van Allen Radiation Belt." We congratulate Sriman Ghosh and wish him yet more success in the future.

•

An exhibition of Paintings and Sculptures by Phanibhusan, ex-student of Kala-Bhavana and his pupils was held recently at Shree—College of Arts and Crafts at Bose Pukur Road, Calcutta-39.

•

Yogendra Kumar Sinha, a student of Kala-Bhavana, has been awarded 3rd Prize with a Certificate on his Wood Carving "Bapu" at the Gandhi Centenary Exhibition held under Uttar Pradesh State Lalit Kala Akademi.



The annual music competition of Patha-Bhavana boys and girls in memory of Dinendranath Tagore was held at Sangit-Bhavana on the evening of March 15. Students of classes Seven to Eleven were eligible for the competition. Aparna Ray of Class X was declared winner by the judges.



The following students of Patha-Bhavana have been awarded Proficiency Prizes for the years 1968-69 and 1970:

1. *Asramik Sangha Prize (1968-69) :*

a) Ajit Chakravorty Smriti Puraskar
(for proficiency in English)

1) Jayantabhanu Chakravorty

2) Amiya Kumar Basu

3) Amita Majumdar

4) Sudipto Das

b) Nepal Chandra Roy Smriti Puraskar
(for proficiency in History)

1) Madhumita Sanyal

2) Ketaki Dutta

c) Jagadananda Roy Smriti Puraskar
(for proficiency in Mathematics)

1) Jayantobhanu Chakravorty

2) Amiya Kumar Basu

3) Vikram Kowshik

d) Santosh Chandra Majumdar Smriti
Puraskar

1) Swapan Bhattacharya

(for proficiency in Games)

2) Kalyani Singha

e) Dinendra Smriti Puraskar
(for proficiency in Music)

1) Aparna Roy

2. *Asramik Sangha Prize (1969-70)*

a) Tanyanendra Smriti Puraskar
(for proficiency in English)

1) Koushik Ghosh

2) Sankar Dutta

3) Subhasis Mitra

4) Madhumita Mukherji

3. *Other Prizes, 1970*

- | | |
|---|--|
| a) Indira Devi Choudhury Smriti
Puraskar
(for proficiency in Bengali) | 1) Sudipto Das
2) Jayantobhanu Chakravorty |
| b) Saibalini Sen Smriti Puraskar :
(for proficiency in Home Science) | 1) Neepa Bisi |
| c) Kshiti Mohan Sen Smriti
Puraskar
(for proficiency in Sanskrit) | 1) Sarmila Chatterjee |
| d) Tejesh Ch. Sen Smriti Puraskar
(for proficiency in Nature Study) | 1) Krishna Sadhan Pal. |
| e) Minati Puraskar
(Best girl students of class X
from Humanities & Science Groups) | a) <i>Humanities Group</i>
1. Rita Majumdar

b) <i>Science Group</i>
1. Ketaki Roy Choudhury
2. Krishna Bhowmik |

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An exhibition of *Naksi Bari* done by Sm. Mamata Maiti was held at Kala-Bhavana early last month. It was a fine display of artistic designs with *Bari*, a fried side-dish common in Bengali homes.

•

Dr. G. C. Mondal, Director, Agro-Economic Research Centre, rejoined his duties on January 19 last on conclusion of his two-year assignment in the Philippines as a Consultant to the UNSECO project of strengthening agricultural training at the Mindanao Institute of Technology. The assignment took him to Japan, the U. S. A., the U. K., Sweden, West Germany and Greece where he observed agricultural Co-operatives and studied the system of training and research in agricultural economics. Dr. Mandal delivered a lecture on "Area Approach to Rural Development" at a conference on "Balanced Regional Development" held in Calcutta on March 8 under the auspices of the Indian Institute of Economic Geography.

•

Sj Sunil Sengupta, Sj Radharanjan Patnaik and Sj Ramnandan Prasad participated in the seminar on "Studies in Tribal Problems" organised by the Agro-Economic Research Centre for North-Eastern India at Jorhat, Assam, in

the second week of February. S. Sengupta presented his paper "Village Study as a Method of Studying Tribal Problem" at the seminar.

•

The election of seven members to the Siksha-Samiti (Academic Council) from amongst the teachers of Visva-Bharati was duly held in accordance with Statute 14 (1) (v) and the following seven candidates are declared as elected for a period of three years with effect from 28 March 1970 :

1. Shri Somendranath Bandyopadhyay
 2. Shri Santosh Kumar Basu
 3. Shri Monoranjan Sengupta
 4. Shri Arun Majumder
 5. Shri Ajit Kumar Sarkar
 6. Shri Binoy Bhattacharjee
 7. Shri Amiya Kanti Gupta
-

Dr. Ashim Das Gupta, Head of the Department of History, Presidency College, Calcutta, gave a Seminar lecture in the Department of History on the 9th March last on "the Merchant Community at Surat in the early 18th Century."

•

Dr. H. K. Barpujari, Head of the Department of History, Gauhati University, gave two seminar lectures in the Department of History on "the Problems of the North East Frontier" on February 22 and 24.

•

Dr. Tarasankar Banerjee of the Department of History has been elected to the Finance Committee of the Asiatic Society, Calcutta for the year 1970-71.

•

Adhyapaka Pradip Kumar Sengupta of the Department of Philosophy being invited by North Bengal University, delivered a course of six lectures on "Some Fundamentals of Methodology of the Natural Sciences," in the first week of March.

•

Adhyapaka Samir Kumar Ghosh of the Department of Physics was invited to conduct a discussion on scientific questions broadcast from the Calcutta Station of All India Radio on March 26.

•

Sj Haripada Chakravorty, Adhyapaka, Department of Ancient Indian History and Culture, has recently brought out his book "Pasupata-Sutram with Kaundinya's Bhasya translated with an Introduction on the History of Saivism in India."

Sj. Amiya Kumar Sen, Chief Inspector (Social Education) of the Govt. of West Bengal, visited H. E. T. and F & C. W. T. Centres on 1. 3. 70 and gave a talk to the trainees on 'Adult Education'.

An examination for the neo-literates of Pearsonpalli was organised on 6. 3. 70. with the help of the Village Extension Section of Palli Samgathan Vibhaga, Sriniketan. Out of 12 examinees 6 came out successful.

A sports meet for the children of Pearsonpalli, Kaliganj and Balipara was organised on 8. 3. 70. About 120 children took part.

Sm. Asoka Gupta, Member, West Bengal Social Advisory Board and Sm. Usha Haldar and Lady Ramala Sinha, former members of the State Board, visited H. E. T. Centre on March 9.

An 8-day farmer women youth camp was organised at H. E. T. C. by the Birbhum District Agriculture Department with the help of local development Block. 50 women participated in the camp.

'Natir Puja' a dance drama was performed by the young girls of Ballavpur village under the guidance of the staff and trainees of H. E. T. C. on 15. 3. 70.

A branch of the W. U. S. Canteen was opened in the Physics department buildings on April 2 last.

The following programmes of Visva-Bharati can be heard from the Calcutta Station of All India Radio :

27. 4. 70. 9-30 p. m.—বিশ্বভারতীতে বিজ্ঞানচর্চা

29. 4. 70. 6-30 p. m.—বীরভূমের মুসলমানদের কয়েকটি আচার অহুঠান

27. 5. 70. 6-30 p. m.—গ্রামের একটি স্কুল

Visva-Bharati Study Circle

During the months of February and March the following meetings and lectures were organised by the Study Circle, Visva Bharati.

Dr. Sachindranath Ganguly, Adhyapaka in Philosophy read an interesting paper entitled "Samuel Beckett's Drama" at a meeting held on the 3rd February. The paper presented an approach towards understanding the problems in Beckett's dramas.

On the 9th February the Study Circle arranged a meeting in memory of Bertrand Russell, at Cheena Bhavana Hall. The Advanced Centre in Philosophy helped the Study Circle put up a small display of the works of Bertrand Russell at the place of the meeting. The Upacharya, teachers and students read passages from different books of Bertrand Russell in illustration of the diverse subjects on which he thought and wrote. Sri Pabitra Ray, Adhyapaka in Philosophy and Dr. Ashok Rudra, Adhyapaka in Economics spoke respectively on the social philosophy of Russell and involvement of Russell in the social movements during his lifetime.

"Nuclear Energy—Its Present and Future", was the subject of a lecture by Dr. A. K. Dey, Adhyapaka in Chemistry at a meeting held on the 23rd February. There was good participation of students and teachers in the discussion that followed the lectures.

Dr. M. S. Swaminathan, Director, Indian Agricultural Research Institute, New Delhi, came to Visva-Bharati in order to deliver two extension lectures held on the morning and evening of the 27th February. The subject of his lectures was "Genetic Harvest of our Biological and Natural Resources". The lectures were highly interesting.

Prof. S. R. Khastagir, renowned physicist now residing at Santiniketan, gave an interesting talk to the Study Circle on the 2nd March last. The subject of his lecture was "বিজ্ঞান সম্বন্ধে বৈজ্ঞানিক গবেষণা" given in Bengali.

Sj Benoy Ghose reputed journalist and literateur gave a talk on the subject entitled "বাংলার নবজাগরণ—অন্ত বিবোধ ও তার সামাজিক ফলাফল" on the 28th March. Both the lectures were well attended.

•

A playwright from Maharashtra

Sri P. L. Deshpande, renowned playwright, actor and composer of Maharashtra, came to Santiniketan in January last with a view to learning the Bengali language and studying Bengali drama and stagecraft. For the last three months he took regular coaching in Bengali language with Adhyapaka Rambahal Tewari. He held discussions with Sj Santidev Ghosh on Gurudeva's songs as employed in his dramas and on Bengali literature with Adhyapaka

Bhudev Choudhury. He picked up with great zeal *Baul* and *Kirtan* songs of Bengal, visited *melas* held at Joydev-Kenduli and Purulia where he acquired a first hand knowledge of folk-songs, *jatras*, *kavigan*, etc.

Sri Deshpande's interest in Bengal may be traced to the influence of his maternal grandfather, late Baman Mungesh Dubhasi who was the first translator of Gurudeva's *Gitanjali* into Marathi. As a young boy he had come to know about Santiniketan from *Shyamkanta's Letters*. (Shyamkanta, son of the illustrious historian G. S. Sardesai was a student of Santiniketan. He wrote home a series of beautiful letters describing the day to day life at Santiniketan. After Shyamkanta's premature death, his father brought out an anthology of these letters). Ever since he read this book Deshpande dreamt of coming to Santiniketan and now at the age of fifty, his long-cherished desire has been fulfilled.

While here Sri Deshpande made close and wide contacts, and gave a number of discourses. At a function organised by *Sangit Chakra* he delivered a lecture in which he dealt with the origin and growth of Marathi drama and dramatic music. To bring home his points he gave a masterly demonstration of appropriate Marathi songs much to the delight of the listeners. The talk gave a full exposition of how the Marathi stage adopted the age-old compositions of classical music by rendering the latter into the Marathi language and also by making slight but significant changes in the style of their presentation on the stage. In another lecture Sri Deshpande discussed the contribution of the saints of Maharashtra, namely, Gnyaneswara, Tukaram, Ramdas, etc. to Marathi religious poetry and music. On this occasion he also sang some Marathi Bhajans.

In a warm farewell function arranged by the students of Sangit-Bhavana on March 30 last, Adhyapakas D. T. Joshi and V. V. Wazalwar paid eloquent tributes to the versatile gifts of Sri Deshpande. Sri Deshpande in his reply offered his heartfelt thanks for the cordial treatment he had received at Santiniketan. He urged the students to be true to the ideals of the founder of Visva Bharati. He also advised them to understand and appreciate all kinds of music in a spirit of catholicity and not to recognise any barrier in the field of music.



Our Cover Page this month shows the autograph reproduction of the first few lines of Charles Frier Andrews's poem. The Palm Trees at Santiniketan from the English manuscript magazine *The Asrama*. The poem has since been compiled in the biography of Andrews by Marjorie Sykes and Banarasidas Chaturvedi.

স্মরণে : অধ্যাপক জীবন চৌধুরী

মায়া গাঙ্গুলী

যেন কোপাই-এর প্রোজ্জ্বল ভোর
কিস্মা, ভুবনডাঙার তারা-জ্বলা ঝিল ।

প্রজ্জায় কোমল,
গোলাপ-দৃপ্ত
বিনয়ে গর্বিত

সেই ভালবাসার মানুষটি

অনির্বাক শিখায় মিলিয়ে গেল ।

পড়ে রইল তার প্রিয় ছাতিমের ছায়া, শিশু, সখা, প্রিয়জন ।
দীপ্ত আত্মা জলে গেল,
শেষক্ষণ অবধি অকম্প প্রভায় ।

প্রথম অঙ্কের শুরু দেবী নেই,
অপেক্ষমান প্রেক্ষাগৃহ, আলোকিত মঞ্চ,
ত্রুঙ্ক যুবক মুখ্য ভূমিকার জগু প্রস্তুত,
এমন সময় পড়ে গেল লাল যবনিকা
প্রচণ্ড প্রতিহিংসায় ।

চোখের পাতা অকস্মাৎ নেমে এল,
শরীরে শেষ নিশ্বাস,
মৃত্যুর মুখোশ ঢেকে দিল সব ।

না, আলোয় আলোময় সব ।

তবু আমরা, কয়েকশতজন,

যেন বর্ষ শেষের কালবৈশাখী ঝড়ে

অন্ধকারাচ্ছন্ন হলাম, হলাম নিঃসঙ্গ ।

শিখর-চ্যুত, দূর-সন্ধানী ।

কিন্তু না, সে মরেনি

বরং মৃত্যুই লাভ করল নব-জীবন ।

IN MEMORIAM : ADHYAPAKA JIBAN CHOUDHURY

Maya Ganguly, B. A., III yr.

Beautiful as flaming dawn of *Kopāi*
Shimmering as a star-lit pool of *Bhuvan-Dānga*
Loved and loving, wise with tenderness,
He was a man, proud and humble,
—a rose of power melted into Flame eternal.

The favourite shadow of *Chhātim*,
His pupils, friends and beloved ones
—all deserted.
His radiant soul burnt, upto the last,
With undiminished glow.

The first act was about to start,
Life, his theatre, waited, stage alight,
And the angry youth ready for a stellar role,
And then the red curtain fell
in bitter vengefulness.

The eye-lids suddenly shut ;
The frame breathed last ;
Mask of Death covered all.
Nay, it was light, all light.
Yet, we hundreds of us, darkened
by the year-ending Nor'-Wester ;
felt lonely, crest-fallen, searching far.
No, he was not dead
It was Death that regained Life.

OBITUARY

A grim tragedy overtook us in the early hours of April 14, the day of Varsha Sesh. **ADHYAPAKA JIBAN KRISHNA CHOUDHURY** of the department of English has passed away. He was only 36. After taking his classes at Vidya-Bhavana on the 9th morning he returned to his quarters and there he was accidentally caught in a fire from a domestic stove. He was rushed to the hospital with severe and extensive burn injuries. For five agonising days the doctors battled for his life with a host of his colleagues and friends in constant attendance round the clock. He seemed to be rallying a little after two days, but there was a setback from the 12th midnight and despite all efforts throughout the next day to wrest him from the clutches of death, the cruel end could not be averted.

A pall of grief came down over the entire community residing at Santiniketan, Sriniketan and Vinaya-Bhavana as the news of Adhyapaka Choudhury's passing away spread. The university in all its departments was closed immediately and streams of people poured into the premises of the hospital to pay their last respects. We have no words to describe the calamity that has befallen the family of Sj. Choudhury who has left behind his only son barely four months old, besides his wife, his aged parents and his younger brother and sister.

Sj. Jiban Krishna Choudhury joined Visva-Bharati as Adhyapaka in English in 1960. He hailed from Sylhet, now in East Pakistan and was educated in Assam. Well-versed in Assamese, he obtained his doctoral degree for his thesis on the Influence of Bengali Literature on Assamese Literature. A man of quiet demeanour and amiable manners, Sj. Choudhury was greatly admired by his students and colleagues.

We deeply mourn the death of a valued colleague, cut in the flower of his age and offer our heartfelt sympathy and condolences to the grief-stricken family.

The body of Adhyapaka Choudhury was taken out in a large procession which went round the Asrama on way to the cremation ground.

Varsha Sesh (Close of the Bengali Year) was observed in the evening amidst the gloom of death. The divine service held at the Mandir was conducted by Sj. Sunil Chandra Sarkar who in the course of his address made poignant references to the melancholy happening of the day and prayed for the everlasting peace of the departed soul.

All functions on April 15 were cancelled except the Nava Varsha service in the morning.

GURDIAL MALLIK : We had scarcely recovered from the shock at the sudden death of a young colleague when we learnt from the newspapers about the sad demise of a venerable old guard, Sri Gurdial Mallik. He died in Bombay on April 14 last at the age of 74 after a prolonged illness. He was single.

Sri Gurdial Mallik belonged to the none too large class of idealists who have their being in disinterested service. He was a man of sweetness and light, the beauty of his character lying in his utter simplicity and humility of spirit. Mallikji had been associated with Visva-Bharati since Gurudeva's time, taking up occasional service over a long stretch of years. Though he never permanently settled here, his heart was always in Santiniketan. He remembered from his sick-bed late Master Mahashay Nandalal Bose whose death anniversary was to be on Vaisakh 2, in a letter written to S. Biswarup Bose. The letter reached S. Bose on the very day Mallikji breathed his last. Sri Gurdial Mallik was the first Curator of Rabindra-Bhavana when it was founded after Gurudeva's death. Immediately on learning about the passing away of Mallikji, the staff of Rabindra-Bhavana paid homage to his memory at a meeting held on the afternoon of April 16. Dr. Upendra Kumar Das presided.



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VISVABHARATI NEWS

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MAY

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TO GURUDEY

May 9th. 1939.

Time can but add to thy majestic brow

The snow-white radiance of the mountain height.

Thou canst look back on all the past years now

Veiled in the clouds below, while azure light

Crowns thee with splendour. As a noble singer,

Who never stooped to baseness in thy verse,

Thou hast loved this life, and longed to be a bringer

Of joy to young and old, who shall rehearse

Thy songs, and hand them on from age to age,

To gather laurels as the seasons roll,

And give mankind a generous heritage

Of all the tenderest hopes that touch the soul.

Post, while other glories fade and die

Thy words have won their immortality.

PUR1.

C. F. Andrews.

LETTERS TO GURUDEVA : VOLUME XXVI

C. F. Andrews

Continued from *April* issue

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Delhi

May 29 [1914.]

My dear friend,

I am grieved to find that my telegram sent yesterday did not reach you. I have sent an Express in answer to your own. But do not have any anxiety. I am quite fit and shall reach you easily and well. The heat here has been very trying lately and there has been the continual strain of saying good-bye and settling many minor things. Today I have actually and finally resigned : and though there has been no real understanding there has been much kindness and consideration on the part of the authorities. With Shushil there has been understanding also. His goodness and simplicity have been my greatest strength and support throughout.

You can hardly realise what your letters have meant to me during these days : and the one which I have just received, speaking of the Mother and her gifts has given me a quiet happiness on a day of stress and change. I must learn to know the Divine as Mother in my inner heart. It is a realm of truth and love that I have scarcely entered but can see glimpses of its beauty.

With deep devotion,

Charlie.

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Shantiniketan.

August 14, [1914.]

My dear friend,

I was so glad to hear that you have decided to stay on in Calcutta and not go backwards and forwards. That was quite right and I hope you will get some quiet and rest which you so much needed. The School is going on very well indeed. Your words last week had their effect and a new spirit is abroad.

Your brother has decided not to go to Allahabad, as there is typhoid there. I am greatly relieved as I had promised to take him and I do not wish to be away from the Ashram while you are absent.

Santosh, Dinu and I went with the Football Team to Burdwan on Wednesday. The match was drawn. It was a very anxious and exhausting day. Two of the boys were hurt, one badly. Fortunately the Civil Surgeon was in

the Station and when I went to him he came round at once and did everything that could be done. The return train was very late and we did not reach the Ashram till 1. 30 A. M. Dhiren is now all right, but he was in great pain all the journey. We are not going over again.

We are very busy practising for Midsummer Night's Dream. Narbhup is Bottom. Susil (with his beard coming) is Thistle, Hemanta, Peter Quince. The little boys are the fairies. It will take up a lot of time but I think it is worth doing. Willie stayed a little longer at Berhampur and had a very happy time there with his friends. We have had great talks in the 'Club' about the war: and that and other subjects have kept things going. Nepal Babu is very flourishing. He gave a very good address in the Mandir this week so they tell me. The boys were very attentive. Dinu is quite pleased with the new Music Master.

I have been terribly lonely and it has been a hard time in other ways. Letters have begun to come in, upbraiding me for the course I have taken and Mr. Rudra regards it as seriously wrong. I cannot help it. I do not think we must look at consequences and I am trying not to do so: but that is the burden of all their letters, — "you will be misunderstood and bring harm to that which you hold sacred." But I have had the happiness of finding Ajit's mood has changed entirely towards me and that there is nothing but love and affection from all the rest of the teachers and the boys. That cloud has entirely passed away and will never I hope return.

But I am anxious about yourself. Nogen's news was good as far as it went and I don't want you to write a letter—there is no need now Nogen has told me about you. Do, however, be fully and completely lazy for a few days. I felt you needed it so much before you left here and blamed myself again and again for adding to your burdens. I will try and not be so selfish again.

Your very affectionate
Charlie.

SANTINIKETAN AND SEVAGRAM

Gurdial Mallik

The idealism and aspirations of modern India, broadly speaking, are summed up in two symbols : Santiniketan and Sevagram. Both these institutions came into being as a protest against the late nineteenth-century values of the West : individualism, industrialism and imperialism, more particularly as these were reflected in the system of administration and education, introduced in this country.

Santiniketan rose Minerva-like from the head of a poet. For, the very first day on which Rabindranath Tagore sat down in a *sal* avenue to be a playmate to three little children, during the whole gamut of their youthful growth, in the presence of Nature and their neighbours—the primitive people, the children of the human race—he presented to the professional school-master an ideology in instruction, which had on it the stamp of synthesis.

Sevagram, or its predecessors,—Phoenix Ashram in South Africa, or Sabar-mati,—on the other hand, was built brick on brick by an artisan, who held honest manual labour as the primary principle of human existence, knowing, as he did by faith, that such labour gives both dignity and depth to man.

The poet had a vision of the oneness of all life and this he aimed at implementing in his forest hermitage, albeit adapted to changed conditions. Whatever stood in the way of the evolution of the inherent sense of unity, which dwells in the heart of every man, was, therefore, eliminated through study, self-discipline, service and song.

The ploughman, as Gandhiji may well be metaphorically called, with his philosophy, at once pragmatic and practical, of "One step enough for me", began with a conscious cultivation of every attribute, which would aid him in effacing his ego gradually till he touched what is common to all.

Santiniketan and Sevagram deepened the inherent human urge for perfection, as against what passes muster under the protean term "progress". The best and truest expression of perfection, in spirit as well as in substance, is simplicity. And as the Poet has said somewhere, "Simplicity is the physiognomy of perfection."

And has it not always been so? The prophet or the poet has found himself, while passing through the corridors of history, side by side with the priest or the ploughman. In our times the priest has failed to fulfil his holy avocation and the prophet has not as yet appeared. In their place, however, we have witnessed the sublime spectacle of the poet and the ploughman travelling together to the Temple of Truth. And Truth has generally been approached along the

avenues of *anand*—joy—and asceticism. This may be the explanation of the observation which the Poet made on one occasion : “Santiniketan represents the *anand* of Truth ; Sabarmati, the *tapasya* of Truth.” And is not Truth the Beautiful Bird with two wings or the Tree with two birds sitting on its branches ?

The above is an extract, slightly abridged, from a collection of short essays entitled “Gandhi and Tagore” by Gurdial Mallik. We reproduce the article with acknowledgements to the Navajivan Publishing House, Ahmedabad-14.

GURDIAL MALLIK—A HOMAGE

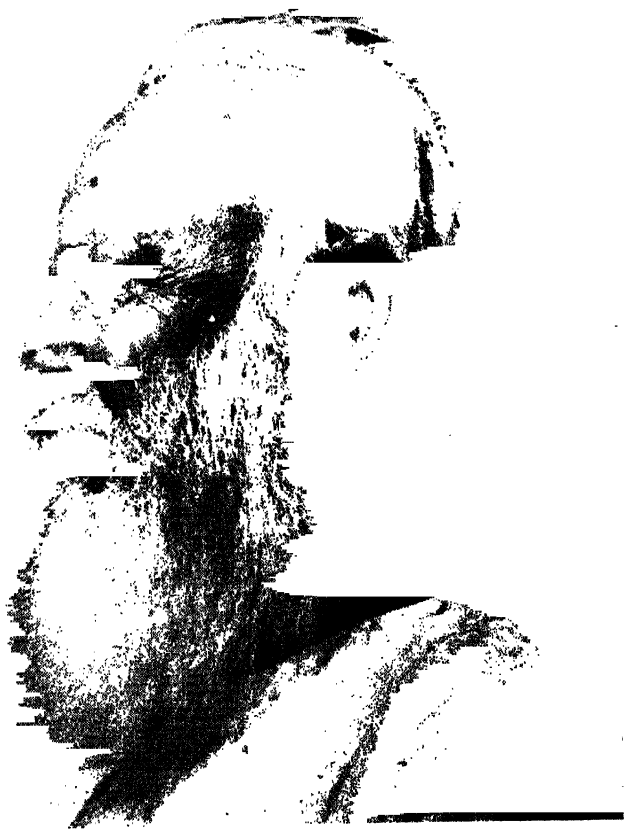
Mohanlal Bajpai

Mallikji is the bane of the biographer. If somebody ever attempted to write a life of his, he would declare that he might prevent it by taking the biographer's. His life was an open book and yet one knew so little of its personal details. Not only was the veil of his self-chosen obscurity impregnable but the outer effusion and the apparently bubbling and bustling personality was the mask of an inner poise and calm in which he lived alone with the Lord of his life.

Born in the then North West Frontier Province, Mallikji spent his boyhood in Sindh, was educated in Bombay and chose to divide his life between Sabarmati and Santiniketan. This about sums up the biographical part—the part of the iceberg visible to the eye, the larger mass remaining submerged under the vast sea, yet supporting and sustaining the former.

It was the sage of Sabarmati who had pointed to him the way to Santiniketan where he spent a little more than a quarter of a century as a professor of English literature in the Visva-Bharati. Teaching was to him the kindling of fire in young hearts with that in his own, relying not on precepts but on example. The teacher's role was the least part of the business, for he was the unfailing friend, the most dependable guide and a delightful playmate of his pupils. He literally shared their joys and their grief, tried to tackle their problems as though these were his own and, therefore, pressing and urgent, their solution brooking no delay.

Mallikji's life in Santiniketan had the elusive charm of a legend in the way he lived it. Vying with Gurudeva in early rising and invariably acknowledging



Born : 1896

GURDIAL MALLIK

Died : April 14, 1970

Photo : Ajay Dutta

defeat, Mallikji is still remembered as blending his songs with the first chirping of birds among the trees in the *sal* avenue or the mango grove. His was a deep and powerful voice that resounded far and yet lost none of its profundity ; but above all it had a mysterious soul-quality that expressed itself in a call of the deep to the deep. Mallikji had never had any formal initiation into the technique of music and metrics, and yet he seemed to have caught somehow the very spirit of song and singing in his musical compositions, principally, in Hindi.

With Mallikji is associated his tiny thatched mud cottage in the Kala-Bhavana of Santiniketan ashram, designed by Nandalal Bose. A narrow bed, a half-reclining bamboo chair and an improvised bamboo table were its only furnishings ; a few essential articles of clothing his only life-possession. There he sat receiving his callers from early dawn to late midnight, the stream of visitors including tiny tots in their mother's arms and those carrying the burden of age rather heavily, boys and girls, humble clerks and learned scholars, simple *santhals* and the modest employees of the ashram. Whatever they came for, and it is difficult to recount their sundry motives and missions, they seemed to return invariably with a smile on their lips and, not unoften, a grateful tear glistening in the corners of their eyes. Mallikji's magic smile would somehow chase away the clouds of gloom, or one would return from his hermitage with the conviction that life was not such a baffling problem as it threatened to look a little while ago.

Though some may have doubtless seen Mallikji in his pre-beard days, yet to most he could never be thought of without his inevitable flowing silvery beard, his broad radiant forehead and his deep, deep eyes. In his youth he was an outstanding tennis player till an accident ruled out all games and sports from his life. The irrepressible spirit of play, however, never deserted him and it expressed itself in little pranks and leg-pullings, mostly directed against himself. So was his humour, of which he himself was the sure target. He was more than content to be a laughing stock as long as laughter could be ensured to suffuse a taciturn temper.

On the wall of Mallikji's hut was inscribed at his instance a quotation from *Gitanjali* : "When one knows Thee, then alien there is none, then no door is shut." Here lies the secret, if one were permitted to speculate on such an intensely personal matter, of Mallikji's religious consciousness, his altruism, his interest in and love for his fellow-beings, his spirit of service to humanity. Indeed, it may as well be the main-spring of his humour and his playfulness—his outer no less than inner life. For does it not recall to us the opening verse of the Isha Upanishad wherein we come across the great image of the world as a dwelling-place for the informing and governing Spirit ? Mallikji loved all

because he sought to love the One in all, not for philanthropic reasons. Hence his humanism and hence, indeed, his religious universalism. It was the Religion of Man because it was the Religion of God.

Soft like flowers, Mallikji could be adamant in the firmness of his convictions. When physically indisposed, he relied mainly on the healing power of nature and not on drugs, except homoeopathic. He suffered quietly all his life a host of major ailments but never compromised his principles for an easier or quicker cure. Even in his last illness, suspected to be throat cancer, he refused to relent. One is reminded of the cryptic line in one of his own songs: "There is fire, too, in the lotus of his love!"

Such was Mallikji as some of us knew him, but he was greater than our knowledge of him—and far greater than our estimate would represent him to be. It was impossible to limit him to this or that principle, for he exceeded them when you would least suspect it. This elusiveness was indeed the charm of his personality that never failed to cast its spell on those that came into contact with him. And who in this ashram did not come into contact with him while he lived here?

The following note sent by Mallikji to Sj Biswarup Bose was penned by himself only three days before his death. It is written in remembrance of Sj Bose's father Master Mahasaya Nandalal Bose who died on April 16, 1966 (Vaisakh 2, 1473 B. S.). The letter, poignantly enough, reached Sj Biswarup Bose on the day Gurdial Mallik departed this life.

Bombay—71 (AS)

11. 4. 70.

Dear Bishuda,

My reverence and love to the spirit of my beloved Dada—your revered father. His inspiration to look at the soul of things we see shall, always abide. My sympathy with you all and remembrance too—sympathy because it is not easy to overcome the sorrow of separation from him.

With deep love from

Gurdial

(Bedridden for four months)

Full of solicitude for others, Mallikji was most reticent about himself. We knew next to nothing about his early life except that he had lost everyone of his family in the earthquake disaster of Quetta to which place he belonged

A divine service was held at the Mandir to pay homage to the memory of Sri Gurdial Mallik on the evening of April 18. Dr. Upendra Kumar Das who officiated made a touching reference to the tragic death at Santiniketan of a young colleague Adhyapaka Jiban Krishna Choudhury on the very day Mallikji left this life far away in Bombay. The spirit of Santiniketan consisting in a common brotherhood had asserted itself, Sj Das observed, among its people sorrowing for Sri Choudhuri. The same spirit had brought them together to mourn the loss of an old comrade, Sri Gurdial Mallik.

Sj Das spoke of the charming personality of Gurdial whose life had been a model of simplicity. To meet him was to love him, he said. Sj Das recalled the familiar figure of Mallikji at the daily prayer—a picture of self-surrender, his face lit up with an unworldly joy. At other times he would break into a rapture of songs, pouring out his heart to the Lord, his beloved.

Sacred verses were recited at the service by Sj Mohanlal Bajpai and devotional songs were given. Sj Bajpai also recited a few short poems in English composed by Gurdial Mallik—poems that expressed the fervour of a devout soul.

DR. JIBAN KRISHNA CHOUDHURY—MEMORIES OF A FRIEND

Pabitra Kunar Roy

When I was introduced to him, Jiban Choudhury was seated in the staff room of the English Department ; he had a class to meet and he was busy with a pile of notes. He had joined Visva-Bharati only the other day.

I was told that Jiban Choudhuri was a brilliant scholar, with two first class degrees in English . I noticed his roundish bespectacled face, he was attired in his usual white *dhoti and punjabi*. His smile was sweetly unsophisticated and genial. His nod was not smart but bashful. Before going to his class he told me that he would call on me. On the following evening he was the visitor I received.

It took us no time to become friends. Such was his disarming entry into people's hearts. His sincere unaffected manners and unreserved cordiality made him known all over the university campus. He picked up cordiality with people of all walks of life—teachers, in some cases, members of their families, students and other members of the staff.

But Jiban Choudhury struck people most by his integrity. He hated humbug and pretension. At the same time, he could prize the merits of those with whom he differed most. He preferred to call a spade a spade and never allowed the generally valued embellishments either in his thoughts or in his actions lest it belied his attitude towards persons whom he liked or disliked. Upright and candid—he was passionately a straight person. He was a lover of facts—no matter of whatever sort they were. This attitude of his lent to his character a stark simplicity, which has often been misunderstood, only to be better appreciated later. Naturally, he was much choosy about persons with whom he could be courteous. As a result, he had a very limited number of friends, but never lost any.

For a number of years Jiban Choudhury lived in the vicinity of my house, and he was the visitor we most welcomed and expected. Later when I moved to a new residence even then he kept calling on me regularly on a *rikshaw*. His visits became scarcer when he committed himself to a common cause—organizing the Adhyapaka Sabha, of which he was one of the architects, and which demanded much of his time. However busy he was, he had always a minute or two for a chat or a joke.

As a person of serious academic concern he loved his subject—English literature, though his first love was Bengali. Jiban Choudhuri enjoyed his study of Bengali literature, mostly confined to the 19th and 20th century writers, and together with it he had an alert critical appreciation for the literature of other regional languages of India. He made a valuable comparative study on the influence of Bengali poetry and drama on the Assamese literature.

It was his doctoral dissertation and was highly praised by Professor Suniti Kumar Chatterjee, who was one of his examiners. Some of the sections of the work have already been published in the *Visva-Bharati Patrika* and *Kavi-O-Kavita*. When it is fully published, all those who are interested in comparative literature would acknowledge its worth.

Jiban Choudhuri loved the English Romantics, particularly Shelley was his favourite, and of late, it was Yeats whom he liked most. But he disliked Wordsworth. He admired Marlowe, and his paper on *Doctor Faustus* won him renown. He talked about the musical pattern in *The Tempest*, but above all he seriously thought over the problems of Comedy and often pondered on producing a work on the subject. In spite of all these, Jiban Choudhuri was never a pedantic, nor a narrow specialist. An avid reader of books that he was he had an enormous collection of facts, and his command of references was remarkable, and he was always glad to share it with others.

I remember my first impression of his room, which he liked to be called a surrealistic painting. His room at *Tinsangi* was dumped with a cart-load of books and journals of odd sorts. It was his hobby to collect Bengali literary magazines, well-known and obscure, which he needed for his evidently historical interest in Bengali literature. As a lover of facts, he never indulged in woolly generalisations in literary matters, and many of us saw him on various occasions, looking penetratingly into bookshelves in search of clues if he had to expose any unwarranted statement. Such obstinate searches for facts must have consumed much of his energies, but he loved doing it, and thought it to be his special field. At his leisure hours he was to be seen in the Central Library seated opposite Sri Birendra Banerjee, and glancing through the new arrivals heaped on the table. It was a common sight.

From the library he used to wind his way home, with a bag full of books hanging from his shoulders, swinging a little stick in his hand, or thumping his right palm on his head, or sending a pinch of snuff into his nostrils. Unless otherwise preoccupied, he spent his evenings in the Reading Room taking notes from books, or reading books of some unexpected sort. Sometimes, he raided the library of his friends for books on pilgrimages to the Himalayas, at another occasion for biographies of saints, again, on a different visit, for novels. For many of us it was a feat to keep away journals and magazines in order not to let him have a chance to pounce upon them.

Jiban Choudhury had friends amongst his students and often he visited them in their hostels and they were seen accompanying him in and around the *asrama*. They were virtually members of his family, and I know how they rejoiced when he married. I have more memories of that happy event of Jiban Choudhury's life—but they are too personal to bear mention for a public perusal.

Jiban Choudhury was a dutiful son of his parents, who were so proud of him—a jewel of a son. His love for his mother knew no bounds. All those who were intimate with him know how he bore the domestic troubles and tragedies with fortitude and patience. Many of us would love to recall how he used to blush at the mention of his wife's name, and how he used to pluck a flower or two from gardens of his friends, with an apparent stoical look, on his way back home ; finally, we were left to see him as a loving father—a story that cannot be further narrated. As a friend, he was completely unselfish, absolutely reliable, always delighting in one's successes, aggrieved at one's losses and astonishingly loyal, but never flattering, yet ever ready to help.

He loved Santiniketan and he declined an offer by the Sahitya Academy which would have carried a lucrative salary. There can be no doubt that he served Visva-Bharati to the best of his capabilities. ~~We who are left to mourn his loss, shall ever fondly imagine him walking down Salbithi, with his head bent on his right ; his asking for a cigarette and refusing it if it were a charminar, his hasty visits and sudden exits, and I, for myself will ever treasure my copies of *The Dialogues of Plato* and বেলা অবেলা কালবেলা which he inscribed for me. And, above all, there will be with me a photograph, already turned yellow, taken during a visit to Paruldanga. There Jiban Choudhury is seen in our midst.~~

PROF. V. K. GOKAK AT SANTINIKETAN

Santa Bhattacharyya

In Visva-Bharati study circle's recent session of University extension lectures we had an opportunity to hear two delightful and thought-provoking talks by Prof. V. K. Gokak, formerly the Vice-Chancellor of Bangalore University and at one time the director of the Central Institute of English Studies in Hyderabad. On the evening of April 10, at Cheena Bhavana, he spoke on "The Romanticist's Conception of Beauty". The next day he lectured on "The Teaching of English in the Seventies."

As indicated by the title, the first day's lecture was an exposition of the nature of aesthetic experience, visualized and realized by the romantic poets. Prof. Gokak made a lucid and delightful analysis of the different levels of aesthetic experience as formulated by Coleridge in his *Biographia Literaria*. Coleridge saw four distinct stages in man's perception and appreciation of beauty—the sensuous, the imaginative, the intellectual and the spiritual. Other romantic poets too had similar experiences and views. Prof. Gokak fully worked out for us the implications of these views by different romantic poets. With copious and beautifully chosen extracts from their poetry he brought an abstract subject within the comprehension of all present.

The delight of the senses at the sight of beautiful objects intoxicates us into a thoughtless abandon. But a poet passes from the enjoyment of pure sensuous beauty to the second level when his imagination is stimulated and he learns to form images of the objects he sees. These images have a life of their own and become lasting treasures of his mind. The awakened imagination however brings in despondency and despair at the agony and misery of life. This is a dark passage a poet must cross to reach the realm of intellectual beauty when he sees a law, a system a spirit behind the objects of the world. This realization chastens experiences and a bird becomes a spirit to him and the mountain a power that walks abroad with the storm. This is reaching out to the principle of beauty—going from objects to principles. Finally, man achieves a complete vision of beauty as he reaches the last level—the level of perceiving the spiritual beauty. Then he forms a notion of his notions and synthesises all his experiences and discovers the all-pervasive spirit in which all principles are harmonised and reconciled to one another. Such is the level reached by a mystic or an epic poet or a great dramatist whose vision of life encompasses all.

Dr. Sisir Kumar Ghosh echoed the feeling of the audience when he said that Prof. Gokak had made a much needed reassessment of the romantic poets who have become the favourite whipping boys of the modern critics.

A brief summary of Prof. Gokak's second lecture will appear next month.

DIPLOMA EXAMINATION IN FINE ART AND CRAFTS, PART II—1969

The following candidate bearing Roll No. D/Art-21 is declared to have passed the Diploma Examination in Fine Art and Crafts-Part II-held in April, 1969.

Name
Abdul Majid

Class
Distinction

NEWS AND NOTES

Rabindra Janmotsava was celebrated this year on the three evenings of April 26 to 28 under the auspices of Santiniketan Karmi Mandali. The birth anniversary function took place on the open air stage at Gaur Prangana. A programme of Gurudeva's songs and recitation of his poems appropriate to the occasion, was presented by students and members of the staff of different departments of Visva-Bharati. This was followed by about two hours of Rabindra Sangeet by Sj Santidev Ghosh, Sm. Nilima Sen and several noted singers who came here on invitation. Amongst those invited were Sm. Bani Tagore (Ray), Sj Kalyan Ray, Sm. Maya Sen, Sj Arghya Sen and last but not least, Sm. Suchitra Mitra.

Next evening on the 27th April, there was a delightful programme of classical music in two sessions. At first Sj Sukhendu Goswamy, an eminent vocalist, gave a masterly demonstration of *Kheyal* in *Puriya* followed by a Bengali *Ragpradhan* song and finally a *thumri*. Sj Goswamy was accompanied on the *tabla* by Sj Dilip Das and on the harmonium by Sj Nemai Chand Baral. At the second sitting there was a *Sitar* recital by Sj Manilal Nag. Sj Nag is an accomplished musician who has become well-established at a comparatively young age and he gave ample proof of his virtuosity in his rendering of *Ragesree* followed by a *thumri*. A rare treat of this evening was *tabla*-playing by Ustad Keramatulla Khan who accompanied Sj Nag. Without disturbing the the main instrument, Keramatulla Khan held the audience spellbound by his magnificent performance on the drums.

The two musical evenings of Rabindra Janmotsava held outdoors were most pleasant with the wind blowing a fine breeze. On the third evening the venue of entertainment had to be shifted to the Sangit-Bhavana auditorium owing to inclement weather. Sj. A. Kanan, renowned vocalist, accompanied by Sj. Dilip Das on the *tabla*, presented a series of *ragas* e. g. *Puria Kalyan*, *Kalavati*,

Hansadhwani etc. followed by a *Thumri* and a *Bhajan*. It was a three hours' treat highly appreciated by all.

●

An exhibition of paintings by Gurudeva was held at Nandan, Kala Bhavana from April 15 to 24. Many of the exhibits were put on view for the public for the first time.

In the words of S. J. D. R. Kowshik, Adhakshya, Kala Bhavana, "the exhibition once again brings home a fundamental truth about Tagore's art. It had its origins not in technique, nor in virtuosity, but in the visible mystery of existence around him."

●

Under the auspices of the Gandhi Centenary Committee, Visva-Bharati, a departmental seminar on "Gandhiji on Education with special reference to Secondary Education" was held at Vinaya-Bhavana from April 2 to 4 last. Sri Bijoy Kumar Bhattacharya, the renowned educationist, in his inaugural address spoke on the relevance of Mahatma Gandhi to our age. His emphasis was on Gandhiji's approach to education.

The Seminar was directed by Prof. H. B. Majumdar, Head of the Deptt. of Education. Sri Jai Gobind Rai, Dr. P. R. Chakravorty, Dr. H. B. Mukherji and Sri Nrisingha Banerji, Adhyapakas of Vinaya-Bhavana worked as resource persons. The B. Ed. and M. Ed. students of Vinaya-Bhavana, selected secondary school teachers of local schools and Adhyapakas of Vinaya-Bhavana participated in the seminar.

After the inaugural ceremony two major areas—Gandhian values in Education and Work-Experience—were selected for discussion in groups. The working paper on the first major area was presented by Dr. P. R. Chakravorty. Prof. H. B. Majumdar presented the working paper on the second major area.

After the presentation of the working papers, the whole group was divided into eight smaller groups. All the eight groups prepared reports that were presented at the plenary session and thoroughly discussed. The Director, in his summing-up, explained the significance of Gandhian Values in a democratic educational system. The educational importance of work-experience in a progressive society with an expanding economy was also high-lighted by him.

Sri J. K. De, Co-Ordinator, Extension Services Department, was the organiser of the Seminar. Sri Sudhir Dawn, a participant, moved a vote of thanks at the concluding session of the seminar.

●

Two distinguished visitors to Sriniketan on April 2 last were Mr. Jack P. B. Dobbs and Mr. Peter Kiddle of Dartington Hall, Totnes, Devonshire, England. They came here at the instance of Dr. L. K. Elmhirst, the first Director of Sriniketan. They observed the working of the different sections of rural reconstruction work and showed keen interest in it.

We are glad to announce the following recent research publications by members of the staff, department of Physics :

1. Dr. D. Chattarji : (i) 'Relativistic Study of KL.L.
Auger Transition Probabilities'
Phys. Rev. 174, 44 (1968) (with B. Talukdar)
(ii) 'On K-shell Internal Conversion
Coefficients' Nuclear Physics A134,
199 (1969) (with B. Talukdar)
(iii) 'Relativistic Study of $L^1L_2^m$ 4, 5
Coster-Kronig Transitions' Phys. Rev.
189A, 33 (1970) (with B. Talukdar)
2. Dr. P. Ghose : (i) 'Field-Current Identities in a Gauge-Invariant
Formulation of Massive Vector
Fields' Lettere al Nuovo Dimento 2, 97
(1969)
3. Dr. D. N. Tripathy: (i) 'Collective oscillations in a Dense
Electron Gas Containing a Fixed Point
Charge' Nuovo Cimento, 63B 361 (1969)
(ii) 'Positronium Formation by the Passage
of Positrons Through an Electron Gas'
Nuovo Cimento, 63B 317 (1969)
4. Dr. Asim K. Ray : (i) Resolution of the Fermi Yang Ambiguity
in K Nucleon Scottering' Phys. Rev. 183,
1183 (1969)

Dr. Dipankar Chattarji, Adhyapaka in Physics, rejoined his duties at Visva-Bharati in February, 1970 after having completed a year's research assignment as senior post-doctoral fellow at Ohio University, U. S. A. During his stay in the U. S. A. Dr. Chattarji represented Visva-Bharati at several topical conferences in theoretical physics and at meetings of the American Physical Society.

Sri Prantosh Chakravarty returned to the department of Physics in January last after completing his post-graduate work in experimental nuclear physics at Queen's University, Kingston, Ontario, Canada.

●

Dr. D. N. Tripathy of the department of Physics participated in the "Winter College on the theory of imperfect crystalline solids", held at the International Centre for Theoretical Physics, Trieste, Italy, from January 12 to April 10, 1970.

●

Dr. Asim Kumar Ray recently delivered a series of twelve lectures on 'The Resonant Boson and Baryon States in Particle Physics' to the members of the staff and research workers of the Saha Institute of Nuclear Physics, Calcutta.

●

The following Seminar Lectures were recently delivered in the Department of Physics :

- (1) Dr. C. K. Nair, Saha Institute of Nuclear Physics, Calcutta delivered a seminar lecture on 'Collective Models in Nuclei' on March 8, 1970 at 5-30 p. m. in the Physics Auditorium.
 - (2) Dr. A. C. Biswas, Tata Institute of Fundamental Research, Bombay, delivered a seminar lecture on 'Some Aspects of Superfluidity' on March 27, 1970 at 4 p. m. in the Physics auditorium.
-

We are glad to learn that the second Kalidas Nag Memorial Medallion is to be awarded to S. J. Pulinbihari Sen.

●

Adhyapaka Suren De of the Department of sculpture, Kala Bhavana, was invited to participate in the exhibition of painting and sculpture of the Society of Working Artists, West Bengal, held at Birla Academy from 22 April 1970. Sri De's works were highly appreciated by All India Radio and also by the Press.

●

Farmers' Education and Training Centre—sponsored by the Freedom From Hunger Campaign, F. A. O., was started from 8. 3. 70 under the auspices of Palli Siksha Sadana, Visva-Bharati with Dr. Salil Kumar Majumdar Head of the Dept. of Agriculture and Principal, Palli Siksha Sadana and Dr. Debabrata Das Gupta, Adhyapaka in Agricultural Extension as the Hony.

Director and Deputy Director of the Centre respectively. The centre will continue functioning for 3 years. Following programmes of the centre have been contemplated :

- a) Imparting intensive training for 7 days to 30 village leaders every year.
- b) Conducting demonstration and training Camps (at least 15 per year) in the villages.
- c) Giving instructions in Fruit preservation, storage, nutrition etc., to 25 farm women every year.
- d) Organizing field trips to successful farms with the active participation of farmers.
- e) Providing supplies and services to the farmers from the centre.

●

The Librarian, Central Library, gratefully acknowledges the following gifts of books to the Central Library, Visva-Bharati :

- 1) Dr. Dhirendramohan Datta, philosopher of renown now residing at Purva-Palli, Santiniketan, has kindly presented 207 volumes of books.
- 2) S. B. C. Banerjee, Deputy Librarian, Visva Bharati Central Library has kindly made a gift of 106 books.

●

The following persons are declared to have been elected office-bearers of Santiniketan Karmi-Mandali for 1970-71 :

General Secretary : Sri Nanigopal Biswas.

UTSAV-SAKHA : *Secretary* (ex-officio)—Sri Nanigopal Biswas. *Representatives*—Sri Manish Kumar Dev, Sri Sukhen Ganguly. SEVA-SAKHA : *Secretary*—Sri Santisaran Majumdar. *Representatives*—Sri Dipak Kumar Bhattacharyya, Sm. Nandita Sarkar. SAMSKRITI-SAKHA : *Secretary*—Sri Pasupati Sasmal. *Representatives*—Sri Amitrasudan Bhattacharyya, Sri Kamal Prosad Choudhury. VINO-DAN-SAKHA : *Secretary*—Sri Adhir Kumar Dey. *Representatives*—Sri Santimoy Mitra, Sri Sitikantha Bhattacharyya.

●

The Annual General Meeting of the Sriniketan Karmi Sangha was held on the 30th March. The following persons have been elected office bearers for 1970-71 :

General Secretary : Sri Santosh Kumar Kar.

Utsava Sakhā :- *Secretary* : Sri Santosh Kumar Kar. *Members* : Sri Mihir Kiran Sircar, Sri Pijush Kanti Ghosh, Sri Sushil Kumar Mondal (Co-opted)

Vinodan Sākhā :- Secretary : Sri Kashinath Paul. Members : Sri Ajit Sircar, Sri Niranjan Banerjee, Sri Panchanan Sarkar (Co-opted).

Seva Sākhā : Secretary : Sri Sunil Kumar Sircar. Members : Sri Birendranath Saha, Sri Monoranjan Banerjee, Sri Trishit Chakraborty (Co-opted).

Sanskriti Sākhā : Secretary : Sri Ahibhusan Mukherjee. Members : Sri Alokanda Roy, Sri Debabrata Das Gupta, Sri Sital Mukherjee (co-opted.)

●
Indira, a music school associated with Patha-Bhavana Society at Ballygunge, Calcutta, was founded a few years ago to perpetuate the memory of Indira Devi Choudhurani who like Dinendranath Tagore was a custodian of her uncle's songs all her life. Indira Devi's grandniece Sm. Supurna Choudhury, her husband Sj. Subhas Choudhury, Sm. Jayasree Ray—all ex-students of Santiniketan and several other enthusiastic workers have been able to put the institution on a sound footing.

On April 8 last, Indira organised a cultural function at which Bengali songs of a wide variety were presented by distinguished singers of Calcutta and members of the *Indira* group. The composers represented were, besides Gurudeva, Rammohun, Maharsi Devendranath, Dwijendralal, Atulprasad, Rajanikanta, Satyendranath, Jyotirindranath, Indira Devi and Dinendranath.

●
The Village Extension Section, Palli Samgathan Vibhaga, Sriniketan organised a Training Camp of the Village Workers in the Basic School of Paruldanga Village from March 24 to 28. The Camp was inaugurated by Adhyapaka Debidas Ray of Vidya-Bhavana on 25th March. Sri Satyadas Chakraborty, Adhyaksha, Palli Samgathan Vibhaga was present. 60 trainees participated in the camp.

The daily programme of work of the camp included, Sramdan, discussion, sports and games, prayer meeting, cultural functions like cinema show, yatra, Manasa mangal etc. The villagers volunteered in repairing two roads of the village.

Sri Ketaki Ranjan Gope, District Social Education Officer, Adhyapaka, G. P. Rao of Palli Siksha Sadana, Adhyapaka Samiran Chatterjee and Adhyapaka Brojagopal Goswami both of Siksha Satra were amongst others who participated in the programme of the Camp on different days.

●
A six-day first-aid Training Camp for the trainees (64+10) of Family & Child Welfare Training Centre and Home Economic Training Centre was organised with the help of St. John Ambulance Association (India), Calcutta from 29th March to 3rd April at the Training Centre.

Children's sports were organised at Ballavpur Village under the guidance of the F. C. W. T. C. Trainees, the staff associate, and Primary school teachers of Ballavpur village on 12. 4. 70. 60 children participated in the sports.

A ten-day Camp was held from 10th to 19th April for imparting practical lessons to the Griha Sevikas trainees of F. C. W. T. C. 15 women from local villages (Surul, Nurpur, Ballavpur and Sattore) participated in the Camp.

A cultural function was organised by the trainees of F. C. W. T. C and H. E. T. C. at Dangapara village for the children of that village on 30. 4. 70. A film show was screened by this Centre at the end of the function.

A three-day exhibition on Craft and Teaching-aid materials prepared by the outgoing batch of 64 women trainees was inaugurated by Mrs. Manika Bhattacharyya on 30. 4. 70. The exhibition remained open upto May 3.

A cultural function of the children of the Balwadi and the Hobby Club was organised at the F. C. W. T. Centre on 17. 4. 70.



Panchisey Vaisakh, a red letter day for the people of Bengal east and west of the border, was celebrated with great popular enthusiasm. In Calcutta, Maharshi Bhavana where Gurudeva saw the light 109 years ago was kept open for the public from morning till evening. Rabindra Bharati Samiti in collaboration with Visva-Bharati and Rabindra Bharati organised an impressive ceremony on the premises of 5, Dwarkanath Tagore Lane. The function opened with the singing of Vedic hymns by students of Rabindra Bharati after which songs of Gurudeva, recitations and readings from him were given by distinguished citizens. Another grand function held in the morning was at Rabindra Sadana on Cathedral Road where there was an attractive programme of like variety. Attended by a huge number of people, the ceremony starting at 7 a. m. continued for hours on end.

In the evening, Vaitanik, a music society of Calcutta arranged a highly distinctive programme in which the evolution of Rabindra Sangit was discussed with practical demonstration of songs. S. Soumyendranath Tagore gave a most illuminating talk analysing the different elements fused together in Rabindra music not by any conscious efforts but by the assimilative power of a creative genius.

At Santiniketan, the day broke with Gurudev's songs in his own voice and also sung by others on the gramophone. The records were played at Vichitra. In the evening there was an informal gathering celebrating the poet's birthday at Gaur Prangana.



Work in the university was disrupted on the morning of April 26 resulting from a conflict between the Adhyapaka Sabha (Teachers' Council) and the Karma-Samiti (Executive Council). A few teachers took their classes as usual. Things returned to normal towards the afternoon.



The University closed for summer recess for two months on May 1. A series of examinations will be going on throughout the vacation.



The following weather reports for the months of March and April, 1970 have been received from the Sferics Observatory, Sriniketan :

<i>March</i>		<i>April</i>
Maxim. Temp.	: 41.4°c on 31.3.	41.9°c on 12.4.
Minim. Temp.	: 16.6°c on 6.3.	20.2°c on 3.4.
Maxim. Humidity	: 86% on 4.3.	76% on 14.4.
Minim. Humidity	: 06% on 26.3.	23% on 18.4.
Rain Fall	: 24.1mm. on 30.3.	4.6mm. on 14.4.
Total Rainfall	: 24.1mm.	4.6mm.

OBITUARY

It was with deep sorrow that we learnt of the death of ADHYAPAKA SUDHENDU-RANJAN RAY at his Calcutta residence on April 22 last. He was 70. An eminent educationist, Sj Ray had served at Mymensingh College for a long time before he migrated from East Pakistan. He joined Bolpur College in 1950 as its first Principal and built it up almost single-handed by his untiring efforts. After retirement in 1960, he continued in the same college as senior lecturer in English. In 1963 he joined Visva-Bharati as Adhyapaka in English at Palli Siksha Sadana. He retired from that post in 1964, but remained associated with Visva-Bharati thereafter as member of a high-level selection committee. What was much more important than the merely formal connections was that he shared in full the corporate life of Santiniketan having settled here at Purva Palli for the last fifteen years or so. Along with his cousin Sj. Amal Home and younger brother Dr. Niharranjan Ray, Sudhenduranjan had been devoted to Santiniketan and all that it stands for from his early days. Sj Ray had been ailing seriously for quite some time. But ill-health could not damp his spirits. Except when compelled to keep his bed, he was seen taking his usual strolls, paying social calls, attending functions and festivals here, in fact zestfully participating in the life of the Asrama. A man of great refinement and unfailing courtesy Sj Roy had always a smile to greet his numerous acquaintances who held him in the highest esteem.

We offer our sincere condolences to the family of Sj. Ray in their bereavement.

Sj BIBHUTIBHUSAN BHATTACHARYA, a retired worker of the Palli Samgathan Vibhaga passed away on April 26 at the age of 70. Sj Bhattacharya who belonged to the neighbouring village Ballavpur had served Sriniketan for many years with sincerity and devotion. We deeply mourn the death of an old colleague and convey our sympathies to his son Sriman Debabrata an ex-student of Patha-Bhavana.



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Sketch by Manindrabhusan Gupta

VISVA-BHARATI NEWS

June 1970

LETTERS TO GURUDEVA : VOLUME XXVII

C. F. Andrews

Continued from *May* issue

[53]

Bolpur
Aug. 15, [1914.]

My dear friend,

I am much happier again. For a time I had fallen into that fatal snare of self-pity and if I had gone further should have made myself contemptible. But this solitude has been bracing and life has become more even. It was your 'Sādhana' which gave me just what I needed. I took it from your brother's house, and it brought me back to the true values. Letters had been coming in, full of bitterness and pain, and I needed just what Sādhana could give me : for you have written out of your own experience and not out of the philosophy of others : and when you quote the Upanishads you have first made them your own.

And then I was getting excited and anxious about my home in this hour—my father and sisters—and the morning paper was becoming an unhealthy intoxicant. But health has returned and I must keep it during the coming days.

Last night, under the stars, I remembered your words. The sky was almost cloudless and the smaller things seemed swept clean away and only the great remained.

Keep well and take a complete rest.

With deepest love from

Charlie

[54]

Bolpur
August 24, [1914.]

My dear friend,

The joy would have been almost too great if I had seen you for longer today. As it was, it could not have been more perfect. And my cup of happiness was turning over as I went back to Shantiniketan. And then I went at once and saw your brother and stayed with him for hours while he talked of Kant and the Categorical Imperative and Apperception, but the only things I was apperceiving were his wonderful eyes which told me his own pleasure. And then Willie was so much better than I had dared to hope and we have been talking without end and shall continue after tea and far into the night I expect. He has been telling me of all the wonderful happiness you have given him in this last month while he has been ill. You have done far more for him than all Dr. Maitra's injections !

I am having tea now and Dipu Babu's carriage has just come to take this letter.

I shall hope to get to Calcutta on Thursday and I am longing to see all those new translations of yours which Willie has been describing to me and you must read some of your favourites to me.

Willie sends his love.

With all my dearest love.

Charlie

PROF. V. K. GOKAK

ON

THE TEACHING OF ENGLISH IN INDIA

Prof V. K. Gokak, lately Vice-Chancellor of Bangalore University and former Director of the Central Institute of English, Hyderabad, spoke on "The Teaching of English in India in the Seventies" at Cheena Bhavana on the evening of April 11 last. It was the second and last of his extension lectures arranged by Visva-Bharati Study Circle in collaboration with the department of English.

As is well known, Prof. Gokak happens to be an authority on the subject, having been in touch with the teaching of English throughout India for many years now.

According to him, English, being an international language is even now, after over two decades of Independence, of considerable importance in India.

While dealing with certain aspects of the problems of teaching English, he also weighed the possibilities of English making a total disappearance from our realms of education within the next decade or two.

Prof. Gokak at first emphasized the fact that the standard of English, both spoken and written, had markedly deteriorated during the last quarter of this century.

About 15 to 20 years back, the method of teaching English in Secondary Schools was completely different from the method now followed. In those days, the stress lay on learning through grammar—the long, hard way. Times have changed. Now the aim is to teach English in the shortest possible time, in the easiest method available.

In India today, English is taught mainly by the Direct Method, of which a later modification is the Structural Approach. In this, emphasis is laid firstly on speech (spoken English), next on reading, then on writing. Investigations have shown that if students are taught about 3000 words and some 300

structures, then they can learn enough English to gain an understanding of the language. The hours that a student devotes towards learning English varies greatly from state to state. In Gujarat, for example, experts believe that English should be taught from Class VIII to XI for 12 periods a week. They believe that a student being older, will be able to learn the language much quicker in only 4 years' time. In W. Bengal and other states, English is taught mostly from Class III onwards, for 6 periods a week—the belief being that it is more useful to teach a pupil a little at a time from a young age, than making a rush at the end and thus taxing his brain.

The teaching of a second language however depends, to a large extent, on the capability of the pupils as well as on the type of the teacher. Sometimes bright, enthusiastic teachers lose precious time and energy when they fail to make any headway at all with their pupils. At other times students suffer when the teachers are careless and callous or have no proper teacher's training. Apart from these factors, the English books prescribed are themselves often faulty. One chapter may have 20 new words, while another only 5. It is essential to maintain uniformity in order to make any kind of progress while teaching a second language.

According to Prof. Gokak, the Bi-Lingual method and *not* the structural approach is the best possible method by which one can learn English as a second language. By this he means that a lesson should first be explained in English and then in the mother tongue. A question likewise, should first be asked in English and then in the mother-tongue. The student however, must be induced to express himself in English alone.

A certain amount of general English is a 'must' for Honours students today. Most of the important Text-books are in English. Therefore a student should possess at least some knowledge of English. Here Prof. Gokak mentioned an incident when once an English Professor asked General English students to explain the line

"Death, august and royal....."

One and all wrote, "He was of royal blood and died in the *month* of August!"

Isn't it rather superfluous for these students to have even a smattering of Chaucer, Shakespeare, Keats and Yeats?

At this point, one may as well ask, why bother with English at all? Whether the net result, the English finally taught, will be of any use to the individuals concerned, is not at present Prof. Gokak's concern. He himself predicts that within the next 50 years, English as a second language will have vanished from the schools and colleges in India. What will remain will be essentially for the true lovers of English literature—the special Departments

of English in the renowned Universities and English, possibly as a part-time Certificate Course for those having spare time for the evening sessions.

Well and good incidentally, if we feel like Poof. Gokak's friend, who after studying English literature in Oxford, came home and eagerly described the magic of Keats to his landlady. After about an hour, she ventured good-naturedly,

"And who *are* Keats?"

Shumona Roy

BOOK REVIEWS

Bhanusinha Thakurer Padavali by Rabindranath Tagore ed. Subhendu Shekhar Mukhopadhyaya, Visva-Bharati. Rs. 6.00

This is a welcome addition to the series of annotated texts of Rabindranath that Visva-Bharati has recently started publishing. This small group of lyrical *pastiches* in the manner of early Vaishnava songs was published for the first time about 86 years ago. Written by the poet still in his teens, under the assumed name of Bhanusinha Thakur—the first and perhaps the most famous and romantic of the poet's several pseudonyms—the poems have ever since occupied a special place in the poet's juvenilia. Like Chatterton's pseudo-medieval forgeries (which, as the poet has often sarcastically pointed out, were an obvious inspiration for the adolescent poet) these poems were written in a language which was partly derivative and partly invented and have fascinated and intrigued generations of readers by their romantic glamour and quasi-legendary associations. But unlike Chatterton's poems, these Bhanusinha poems are *not* dead museum-pieces attracting only literary archaeologists. The whole group is strangely alive, both as poetry and as songs (actually sung) and some of them at least are still the hot favourites of many. Viewed retrospectively, the language itself of these poems, as manipulated by the sixteen-year-old poet, shows, among other things, a surprisingly precocious philological instinct (and knowledge). It strikes one as immensely significant as one recalls that it was the poet's first attempt, right at the beginning of his career, at handling a creative medium other than his own Bengali.

The edition under review is not a *critical* one, nor exactly a *variorum*. The compiler has modestly refrained from theorising and has, rightly, confined himself, in his annotations, to incorporating *all* the relevant facts, variant

readings, printing history and successive emendations, carefully collated from a bewildering maze of published and manuscript materials. He deserves special credit for having produced a volume which is likely to interest lay readers as well as prospective researchers in the field of stylistics and literary forms. The inclusion of the old (and incomplete) glossary as well as of the hilarious skit on the life of the mysterious Bhanusinha Thakur, obviously written by the poet himself and published in 1884, is particularly welcome and is sure to be deeply appreciated by all.

S. N. Mitra

Mohit Chandra Sen : Birth Centenary Publications. Nababidhan Trust. Rs. 3.00.

This souvenir published on the occasion of the birth centenary of Mohit Chandra Sen, the eminent educationist, philanthropist and religious enthusiast is likely to be useful to students of the social history of Bengal in the late nineteenth and early twentieth centuries. For Mohit Chandra Sen was a personality of considerable stature and among his innumerable activities we should recall his contribution to the early phase of Gurudev's great educational experiments here at Santiniketan. He sacrificed a brilliant career as a professor in one of the Calcutta colleges and joined the Santiniketan school on a ridiculously low salary. During his very short stay here Gurudev valued his support and co-operation, not only in his educational venture but in his literary work as well. In 1903 Gurudev entrusted him with the task of editing his *Collected Poems* and, later, paid him glowing tributes for his idealism and selfless service on several occasions. Two such extracts have enriched the present souvenir.

The volume includes some specimens of Mohit Chandra Sen's English writings. The second part contains tributes to him in the form of letters and extracts from articles on him written by his friends, admirers and eminent contemporaries.

S. N. Mitra

EXAMINATIONS

350a

The following candidates are declared to have passed the Higher School Certificate Examination held in March-April, 1970.

GROUP I—HUMANITIES

First Division (In Order of Merit) : Basanti Bhattacharya, Sudipta Mitra, Shyamasree Mukherjee, Dayani Kowshik, Piyali Sen, Suchismita Kar, Sakuntala Sen Gupta, Debashis Das, Chaitali Sinha Roy, Anupama Chowdhury.

Second Division (In Alphabetical Order) : Ajoy Kumar Ghosh, Arati Mukhaty, Basabi Ray, Bhaswati Mitra, Bratati Ghose, Gautam Kumar Panda, Geeta Rani Mandal, Irabati Mandal, Jaba Roy Choudhury, Kalyani Banerjee, Maitreyee Sarkar, Malyasri Panda, Manju Roy, Rani Paul, Reena Chatterjee, Sagarika Banerjee, Sandhya Rani Bhattacharya, Sankar Talukdar, Saswati Mukherji, Seymanti Mookerjee, Srabani Burman Roy, Sudan Chandra Bhattacharyya, Sukla Mallik, Sumana Gupta, Supriti Mandal, Tuktuk Sen, Uma Dey.

GROUP II—SCIENCE

First Division (In Order of Merit) : Ragasree Bural, Bhaskar Samanta, Saheli Banerjee, Utpalendu Banerjee, Ratna Devanath, Surjya Kanta Bhattacharyya, Pradip Ganguly, Priti Sarkar, Tirtha Salil De.

Second Division (In Alphabetical Order) : Amitabha Chattopadhyaya, Anita Choudhury, Arun Kumar Das, Deb Kumar Das, Jayati Gupta, Krishnakali Boxi, Mahammad Jafarulla, Prasanta Kumar Bandyopadhyay, Rabi Ranjan Roy, Runa Banerjee, Sugato Chandra, Sumantra Mukherjee.

Third Division (In Alphabetical order) : Ashok Chandra Mukhaty, Subrata Ghatak, Sudip Ranjan Dutta, Tarit Kumar Ghosh.

GROUP V - HOME SCIENCE

Second Division. Ananya Sarkar.

The following candidates are declared to have passed the Higher School Certificate Examination (Compartmental) held in March-April, 1970.

GROUP I—HUMANITIES

Indrani Sen Mojumder

GROUP II—SCIENCE

Kalpana Chakravorty
Kirit Kumar Vasantra Naik

On the results of the Higher School Certificate Examination held in March-April, 1970, the following candidates are declared to be eligible for admission to the Compartmental Examination in the subjects noted against their names.

GROUP I—HUMANITIES

<i>Name</i>	<i>Subject</i>
Suparna Das	English (General)
Suvaluxmi Bhattacharyya	English (General)

GROUP II—SCIENCE

Apu Som	Mathematics
Ranjita Choudhury	English (General)
Shivadeva Ghoshal	Mathematics
Sunandan Lala	Mathematics

NEWS AND NOTES

The following office-bearers of Visva-Bharati Alumni Association have been elected for the year 1969-70.

President—	Sri Prabhat Kumar Sen
Vice-President—	Sm. Ranu Mukhopadhyay
Treasurer—	Sri Bidyut Baran Nath
Secreretary—	Sri Radhavinode Sarkar
Assitant Secretary—	Sir Debaprasad Sengupta
Representatives in the Karma- Samiti	—Sri Amitava Choudhury Sri Barendramohan Sen
Representative in the Samsad	—Sm. Amita Sen
Other Members	—Sri Chittapriya Mukhopadhyay Sri Purnananda Chattopadhyay Sri Paritosh Bandyopadhyay

•

We are glad to learn from Sri Chinmay Ray, ex-student of Kala Bhavana that a branch of Santiniketan Asramik Sangha has recently been opened at Agartala, Tripura State. The following office-bearers have been elected :

President—	Sri Satyaranjan Basu
Vice-President—	Sri Sirajuddin Ahmed
Joint Secretaries—	Sri Parthapratim Deb Sri Chinmay Ray
Treasurer—	Sm. Anjali Chowdhuri

•

An educational excursion was organised by Siksha Satra on 3-3-70 with the students of Classes VIII to IX to Jayrambati, Kamarpukur and Vishnupur by bus. The total number of participants including 5 teachers was 53.

•

The opening ceremony of the New Library Building of Siksha Satra was performed on the morning of the 4th April last. The function was presided over by the Adhyaksha, Palli Samgathana Vibhaga.

•

A Sahitya Sabha was organised by the students of Siksha Satra on the 28 April evening.

•

Weather Report for the month of May, 1970.

Maximum Temperature	46.6°c on 14. 5.
Minimum Temperature	19.1°c on 1. 5.
Rainfall	11.3mm on 16. 5.
Maximum Humidity	75% on 2. 5.
Minimum Humidity	34% on 13. 5.

OBITUARY

We were greatly shocked to learn of the sudden death of Sri Haridas Sarma, ex-student of Kala-Bhavana owing to a heart attack, at his residence at Karimganj on April 26 last.

Having taken his diploma in Fine Arts and Crafts in 1968 last Sri Sarma had been working as an Art teacher at Karimganj H. S. School. While a student of Kala-Bhavana he won the love and affection of teachers and students as well.

We deeply mourn the most untimely death of Sri Sarma and offer our heartfelt condolences to the bereaved family.



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