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## The music maker

- Rabindranath Thakur

A particle of sand would be nothing if it did not have its background in the whole physical world. This grain of sand is known in its context of the universe where we know all things through the testimony of our senses. When I say the grain of sand is, the whole physical world stands guarantee for the truth which is behind the appearance of the sand.

But where is that guarantee of truth for this personality of mine that has the mysterious faculty of knowledge before which the particle of sand offers its credential of identification? It must be acknowledged that this personal self of mine also has for its truth a background of personality where knowledge, unlike that of other things can only be immediate and self-revealed.

What I mean by personality is a self-conscious principle of transcendental unity within man which comprehends all the details of facts that are individually his in knowledge and feeling, wish and will and work. In its negative aspect it is limited to the individual separateness, while in its positive aspect it ever extends itself in the infinite through the increase of its knowledge, love and activities.

And for this reason, the most human of all facts about us is that we do dream of the limitless unattained – the dream which gives character to what is attained. Of all creatures, man lives in an endless future. Our present is only a part of it. The ideas unborn, the unbodied spirits, tease our imagination with an insistence which makes them more real to our mind than things around us. The atmosphere of the future must always surround our present in order to make it life-bearing and suggestive of immortality. For he who has the healthy vigour of humanity in him has a strong instinctive faith that ideally, he is limitless. That is why our greatest teachers claim from us a manifestation that touches the infinite. In this they pay homage to the Supreme Man. And our true worship lies in our indomitable courage to be great and thus to represent the human divine and ever to keep open the path of freedom towards the unattained.

We Indians have had the sad experience in our own part of the world how timid orthodoxy, its irrational repressions and its accumulation of dead centuries, dwarfs man through its idolatry of the past. Seated rigid in the centre of stagnation, it firmly ties the human spirit to the revolving wheels of habit till faintness overwhelms her. Like a sluggish stream choked by rotting weeds, it is divided into shallow slimy pools that

It was shocking, painful and unbelievable. In the evening of 14th May 2019 the bust of Ishwarchandra Bidyasagar placed in the campus of Bidyasagar College at Kolkata was pulled down and razed to ground! It was an attempt to strike at the very heart of Bengali culture. That too on the eve of 200th birth bicentenary celebration of that great man. **Behar Herald strongly condemns this act of vandalism.**

shroud their dumbness in a narcotic mist of stupor. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds in the ghastly disguise of religion. For our soul is shrunken when we allow foolish days to weave repeated patterns of unmeaning meshes round all departments of life. It becomes stunted when we have no object of profound interest, no prospect of heightened life, demanding clarity of mind and heroic attention to maintain and mature it. It is destroyed when we make fireworks of our animal passions for the enjoyment of their meteoric sensations, recklessly reducing to ashes all that could have been saved for permanent illumination. This happens not only to mediocre individuals hugging fetters that keep them irresponsible or hungering for lurid unrealities, but to generations of insipid races that have lost all emphasis of significance in themselves, having missed their future.

The continuous future is the domain of our millennium, which is with us more truly than what we see in our history in fragments of the present. It is in our dream. It is in the realm of the faith which creates perfection. We have seen the records of man's dream of the millennium, the ideal reality cherished by forgotten races in their admiration, hope and love manifested in the dignity of their being through some majesty in ideals and beauty in performance. While these races pass away one after another they leave great accomplishments behind them carrying their claim to recognition as dreamers-not so much as conquerors of earthly kingdoms, but as the designers of paradise. The poet gives us the best definition of man when he says:

We are the music-makers,  
we are the dreamers of dreams.

Our religious present for us the dreams of the ideal unity which is man himself as he manifests the infinite. We suffer from the sense of sin, which is the sense of discord, when any disruptive passion tears gaps in our vision of the One in man, creating isolation in our self from the universal humanity.

The Upanishad says, Ma gridah, "Covet not". For  
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## "Disturbing groundswell" of a hate-based violence

Newsdesk - On 29th April, at the UN in Geneva, a major summit to counter hate speech was held, hosted by UN Secretary General, Antonio Guterres and co-hosted by Adama Dieng, Special Adviser on the Prevention of Genocide.

A "disturbing groundswell" of hate-based violence and intolerance aimed at worshippers across all faiths, must be countered soon before it's too late, the United Nations Secretary-General said to the press, noting murderous attacks in just the past few days on a synagogue in California, and a church in Burkina Faso.

"Such incidents have become all-too-familiar" he said, citing "Muslims gunned down in mosques, their religious sites vandalized; Jews murdered in synagogues, their gravestones defaced with swastikas" and Christians "killed at prayer, their churches often torched."

Instead of being safe havens, houses of worship have become targets, he warned, noting that "beyond the murders, there is loathsome rhetoric: xenophobia aimed not only at religious groups but also at migrants, minorities and refugees...venom directed at anyone considered the 'other'".

In response he has set two "urgent initiatives" in motion; the drawing up of UN plan of action to "fully mobilize" the system to tackle hate speech, led by Special Adviser on the Prevention of Genocide, Adama Dieng, and an effort being led by the High Representative for the Alliance of Civilizations (UNAOC) Miguel Moratinos, to help ensure the

safety of religious sanctuaries. He said that some parts of the internet were rapidly becoming "hothouses of hate, as like-minded bigots find each other online". With "vile views move from the fringes to the mainstream" Mr. Guterres said he was "profoundly concerned that we are nearing a pivotal moment in battling hatred and extremism."

"The world must step up to stamp out anti-Semitism, anti-Muslim hatred, persecution of Christians and all other forms of racism, xenophobia, discrimination and incitement", said the UN chief.

Hatred is a threat to everyone – and so this is a job for everyone" he added. "Political and religious leaders have a special responsibility to promote peaceful coexistence. I will count on the strong support of Governments, civil society and other partners in working together to uphold the values that bind us a single human family".

Warning against a "revival" of ultra-nationalist groups and parties, the UN official warned that they "legitimized violations", by portraying minorities as a threat to their culture and identity.

"These groups are spreading their incendiary language into mainstream political discourse; we see this in too many countries," he said. "We need to collectively and actively stop these dynamics and counter them with messages of openness and inclusion."

Just over a week ago, a terror attack on churches and hotels in  
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## News & comments

### Removing Wombs to feed, to eat

Women are forced to remove their wombs, otherwise they would fail to get a job!

In the sugarcane fields of Beed district under Marathwara region of Maharashtra, labourer families come from far and near during the cane-cutting season. Since, during the days when their women menstruate they are needed to take some rest, the cane-cutting contractors force them to have wombs removed (by surgical operation called hysterectomy) of their women, if they expect to get hired by the contractors, get some job in the fields to earn for their family. There are villages now in the district of Beed, which may be called the villages of womb less women. And not due to some ailment afflicting a community, some medical problem but simply because the 'rules' of ruthless exploitation have forced them to get their wombs removed by the doctors. Normally, by the age of 25, after bearing two or three children the Beed women get their uteruses or wombs removed. In those cruel fields of

Maharashtra, husband and wife are employed as a unit. They get about Rs. 250 for cutting a tonne of sugarcane. In a day, they are able to cut about 3-4 tonnes of cane and in an entire season of about 4-5 months they cut about 300 tonnes of sugarcane. That is their earning from which they take care of their family needs for the whole year. In fact, what they earn during the season is their yearly income. Because, after the season there is no other employment for them in the region.

But, as per the terms of contract if the husband or wife takes a break for a day, the couple has to pay a fine of Rs 500 to the contractor. As menstrual periods hinder work and attract fines, the remedy is simple and readily available in the form of hysterectomy. After a hysterectomy, there is no chance of menstrual periods. So, there is no question of taking a break during cane cutting.

Farmers who employ those cane-cutting contractors also remain happy as their work gets completed in the required timeframe dictated by the market i.e., the purchase of sugarcanes by the sugar mills. As the contractors

insist, that they don't force the women to have a surgery; rather, it is a choice made by their families!

The women also appreciate the situation! They say that the contractors give them an advance for a surgery and that advance is recovered from their wages.

### Shortage of health workforce in India

As WHO defines, health workforce includes all those people engaged in actions whose primary intent is to enhance health. Competent, motivated and committed health workforce forms the core of an effective and efficient health system.

World Health Report 2006 identified India among the 57 countries facing critical shortage of health workforce. Since then, India, through the National Rural Health Mission (NRHM) and other initiatives, has made significant progress by improving the availability of doctors, nurses and midwives.

Through NRHM, India has recruited additional 160 000 health workforce (doctors, nurses and midwives) and nearly 900 000 community health workers called Accredited Social Health Activists

(ASHAs) to facilitate interface between the communities and health system. Currently, India produces 51 800 doctors and 24 000 specialists annually from 387 medical colleges. It currently has a capacity of producing 279 000 nurses/midwives annually from 7,401 institutions.

However, the availability of skilled health workforce continues to remain a challenge in many rural and remote parts of the country. The challenges include inadequate numbers, skill-mix and unequal distribution in rural and urban areas and in public and private sector.

Recently, a study making stories in the media claimed that India faces shortage of 6,00,000 doctors and 2 million nurses. The stories also said that in this country, 65 percent of health expenditure is borne by the individual or his/her family and such expenses push some 57 million people into poverty each year.

And in such a situation comes government subsidized health insurance schemes, having a tie-up obviously with private insurance companies! Claims are made that a panacea has been devised!

Rest of the stage are left for the yajna, puja and godmen!

### Seminar on Languages of Bihar

This is for the first time perhaps, that an attempt was made to engage minds together to focus on various languages and scripts that evolved or existed in Bihar through the ages. As the Concept Note stated, "The objective is not so much to attempt a comprehensive survey of the subject matter, but to underline certain meaningful patterns and phases of the long narrative."

The National Seminar was organised by Bihar Heritage Development Society (BHDS) at Patna on 10-11 May 2019. The theme was, 'Dialects, Languages and Scripts in Bihar through the Ages'.

The Concept Note briefs the perspective, "The region of Bihar has witnessed several languages and scripts taking roots and flourishing here, and some of them also going into oblivion with the passage of time. The first evidence of writing in the Indian subcontinent is provided by the Brahmi inscriptions, issued by Ashoka from Patliputra. Beginning from Brahmi, several scripts such as Nagri, Devnagri, Arabic, **Continued on Page-2**

## Corporates manipulating Supreme Court orders

Now no gossip from the roadside, but a judges' bench of Supreme Court itself has expressed 'shock' at how its orders could be changed at office level and said that these are the indications of some influential corporate houses managing to penetrate the judiciary to manipulate court staff, the bench emphasized.

Three occurrences highlighted the situation. First of all, an order passed by a bench in Anil Ambani contempt case was changed, in which two court staffs were sacked and a criminal case was lodged.

Secondly, a bench led by CJI himself was left 'perplexed' when, in spite of directions given, contempt plea against an eminent political leader was not listed together with the petition seeking Rafale judgment review.

Thirdly, in the instant case, the name of the forensic auditor mentioned in the order sheet, before whom six firm directors were ordered to appear, was changed and the name of some another forensic auditor was typed.

This time the bench, led by justice Arun Mishra has opined strongly, "It has been done in the most mischievous manner, it is very unfortunate. What is happening here? They are trying to manipulate our order sheet. Very serious things are happening in the court. Some more people have to go and removing 2-3 persons is not sufficient. It is destroying the judiciary and it cannot be allowed. We come and go but the institution will remain."

But milord, we are not shocked. We are just seeing that influential classes are right on 'vikas' path! Previously they managed lower courts, then they began managing high courts and now the supreme court itself. There is an old saying in Bengali that in courts, charges are not 'cut through by sharpness, [meaning arguments] but by the weight put on it.' And everyone knows who are the people who hold the boxes of 'weights' in this society.

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### News & Comments

Nastaliq, Kaithi and Roman have been in vogue here at different point of time. The languages that have been in currency include Magadhi Prakrit, Sanskrit, Pali, Apabhransha, Magahi, Maithili, Bhojpuri, Angika, Bajjika, Surjapuri, Mundari, Santhali, Ho, Hindi, Urdu and so on.

The Seminar, held in the hall of Patna Museum, was inaugurated by renowned linguist Prof. Kapil Muni Tiwari. Chief Guest was none other than the creator of multi-volume People's Linguistic Survey of India, Ganesh N Devy.

In his characteristic style, quoting great European philosopher Immanuel Kant who hinted the

unknowability of the material existence of consciousness and phenomenal world, Mr. Devy said that however the only bridge between these two is language. And if one language dies, a bridge is lost. He also said that in this age when human existence is being threatened by the danger of being either Homo-Deus or Cyborgs, concern of languages are the thing to keep us nearer to humaneness. His able collaborator in People's Linguistic Survey, Bihar part, Ms. Vibha Singh Chauhan was present next day. Explaining while sharing her experiences in preparing the Survey, she narrated a story. There was some big meeting somewhere in which around 1000 people participated. When asked, what is their mother-tongue all

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coveting diverts attention from the infinite value of our personality to the temptation of materials. Our village poet sings: "Man will brightly flash into your sight, my heart, if you shut the door of desires."

We have seen how primitive man was occupied with his physical needs, and thus restricted himself to the present which is the time boundary of the animal; and he missed the urge of his consciousness to seek its emancipation in a world of ultimate human value.

Modern civilization for the same reason seems to turn itself back to that primitive mentality.

Our needs have multiplied so furiously fast that we have lost our leisure for the deeper realization of our self and our faith in it. It means that we have lost our religion, the longing for the touch of the divine in man, the builder of the heaven, the music-maker, the dreamer of dreams. This has made it easy to tear into shreds our faith in the perfection of the human ideal, in its wholeness, as the fuller meaning of reality. No doubt it is wonderful that music contains a fact which has been analysed and measured, and which music shares in common with the braying of an ass or of a motor-car horn. But it is still more wonderful that music has a truth, which cannot be analysed into fractions; and there the difference between it and the bellowing impertinence of a motor-car horn is infinite. Men of our own times have analysed the human mind, its dreams, its spiritual aspirations, — most often caught unawares in the shattered state of madness, disease and desultory dreams — and they have found to their satisfaction that these are composed of elemental animalities tangled into various knots. This may be an important discovery; but what is still more important to realize is the fact that by some miracle of creation man infinitely transcends the component parts of his own character.

Suppose that some psychological explorer suspects that man's devotion to his beloved has at bottom our primitive stomach's hankering for human flesh; we need not contradict him; for whatever may be its genealogy, its secret composition, the complete character of our love, in its perfect mingling of physical, mental and spiritual associations, is unique in its utter difference from cannibalism. The truth underlying the possibility of such transmutation is the truth of our religion. A lotus has in common with a piece of rotten flesh the elements of carbon and hydrogen. In a state of dissolution

## Rabindra Jayanti at Muzaffarpur

Newsdesk – On 11th & 12th of May, Rabindra Jayanti was observed by Beena Concert Club, Muzaffarpur by staging of two plays – 'Kabuliwalah' by Rabindranath Thakur and 'Gabbukhela' by Dipendra Sengupta. The Muzaffarpur branch of Bengalee Association, Bihar, represented by its Secretary, Rana Karmakar also gave a simultaneous call to the Bengalees of Muzaffarpur to attend the presentations of the plays and make the event a success. The plays were really a success. Local newspapers highly



acclaimed the presentations. 'Kabuliwalah' was directed by very senior theatre personality of Muzaffarpur, Gopal Chandra Roy. The actors were Chittrak Chatterji, Gopal Chandra Roy, Rajat Das, Arpan Bose, Ranjita Chakrabarty whereas Mini was played by Kabisha Bose. Lights and stage-designing were done by artists from Kolkata, Robin Das, Gokul Chatterji and Priyabrata Chatterji.

The play 'Gabbukhela', staged next day was directed by Kishore Kumar Gupta. Various roles were played by Arnab Pal, Shubhashish

Pal, Gopal Ghosh, Chittrak Chatterji, Rabi Chatterji, Gopal Roy, Rajat Das, Gopal Ghosh, Bali Karmakar, Debashish Guha,



Ujjwal Das, Kishore Kumar Guha, Amarnath Chatterji and Partho Bhattacharya. Stage was designed by Bali Karmakar and Ujjwal Das. Lighting was done by same artists of day before. Managers were Prabir Kumar Mitra, Ananda Guha, Sumanta Chatterji, Amarnath Chatterji and Chandan.

After the staging of plays Muzaffarpur branch of Bengalee Association, Bihar presented mementos and bouquets to the child artist of Kabuliwalah, Kabisha Bose, to Arnab Pal who played Kathi Mistry in Gabbukhela and is a veteran actor of Muzaffarpur whereas



'Lifetime All Rounder' title was conferred on Gopal Chandra Roy, senior most artist of Muzaffarpur and equally efficient in all the branches of theatre.

## Two of a Bengalee family killed in Araria

Newsdesk – Full details of the matter is not known. But a video clip from a local news channel is there in the WhatsApp. It has also been posted on the Facebook page of Behar Herald.

In the refugee colony of Bela panchayat under Basmatiya OP of Narpatganj block, Distt. Araria, two Bengalee persons, Adhar Chandra Das and Pawan Kumar Das has been killed in broad daylight by a group of armed miscreants. Along with the sister, seen in the picture, one brother of Pawan Kumar Das is also present in the video. His name is Arjun Kumar Das and he works in SSB.

After five days of the occurrence, main culprit and his associated are still absconding, as reported by Dainik Bhaskar. The village people are also living in fear. The video also contains an image of the letter written by Adhar Chandra Das, few days back, to the police in which he had given prior information about the miscreants and expressed his apprehension that they would kill him. Matter is said to be an old land dispute.

Daughter of slain Adhar Chandra Das, Anjana Kumari is being seen in the video, crying and asking the police to take action. She is also alleging that police is in collusion with the criminals. The villagers are also seen seemingly confirming it. How to view the gruesome occurrence? As some routine matter of local crime, or the travails of Bengalee refugee families in many districts of Bihar?



A screengrab from the video

there is no difference between them, but in a state of creation the difference is immense; and it is that difference which really matters. We are told that some of our most sacred sentiments hold hidden in them instincts contrary to what these sentiments profess to be. Such disclosures have the effect upon certain persons of the relief of a tension, even like the relaxation in death of the incessant strenuousness of life. We find in modern literature that something like a chuckle of an exultant disillusionment is becoming contagious, and the knights-errant of the cult of arson are abroad, setting fire to our time-honoured altars of worship, proclaiming that the images enshrined on them, even if beautiful, are made of mud. They say that it has been found out that the appearances in human idealism are deceptive, that the underlying mud is real. From such a point of view, the whole of creation may be said to be a gigantic deception, and the billions of revolving electric specks that have the appearance of "you" or "me" should be condemned as bearers of false evidence.

But whom do they seek to delude? If it be beings like ourselves who possess some inborn criterion of the real, then to them these very appearances in their integrity must represent reality, and not their component electric specks. For them the rose must be more satisfactory as an object than its constituent gases, which can be tortured to speak against the evident identity of the rose. The rose, even like the human sentiment of goodness, or ideal of beauty, belongs to the realm of creation, in which all its rebellious elements are reconciled in a perfect harmony.

Because these elements in their simplicity yield themselves to our scrutiny, we in our pride are inclined to give them the best prizes as actors in that mystery-play, the rose. Such an analysis is really only giving a prize to our own detective cleverness.

I repeat again that the sentiments and ideals which man in his process of self-creation has built up, should be recognized in their wholeness. In all our faculties or passions there is nothing which is absolutely good or bad; they all are the constituents of the great human personality. They are notes that are wrong when in wrong places; our education is to make them into chords that may harmonize with the grand music of Man. The animal in the savage has been transformed into higher stages in the civilized man — in other words has attained a truer consonance with Man the divine, not through any elimination of the original materials, but

through a magical grouping of them, through the severe discipline of art, the discipline of curbing and stressing in proper places, establishing a balance of lights and shadows in the background and foreground, and thus imparting a unique value to our personality in all its completeness.

So long as we have faith in this value, our energy is steadily sustained in its creative activity that reveals the eternal Man. This faith is helped on all sides by literature, arts, legends, symbols, ceremonials, by the remembrance of heroic souls who have personified it in themselves.

Our religion is the inner principle that comprehends these endeavours and expressions and dreams through which we approach Him in whose image we are made. To keep alive our faith in the reality of the ideal perfection is the function of civilization, which is mainly formed of sentiments and the images that represent that ideal. In other words, civilization is a creation of art, created for the objective realization of our vision of the spiritually perfect. It is the product of the art of religion. We stop its course of conquest when we accept the cult of realism and forget that realism is the worst form of untruth, because it contains a minimum of truth. It is like preaching that only in the morgue can we comprehend the reality of the human body — the body which has its perfect revelation when seen in life. All great human facts are surrounded by an immense atmosphere of expectation. They are never complete if we leave out from them what might be, what should be, what is not yet proven but profoundly felt, what points towards the immortal. This dwells in a perpetual surplus in the individual, that transcends all the desultory facts about him.

The realism in Man is the animal in him, whose life is a mere duration of time; the human in him is his reality which has life everlasting for its background. Rocks and crystals being complete definitely in what they are, can keep as "mute insensate things" a kind of dumb dignity in their stolidly limited realism; while human facts grow unseemly and diseased, breeding germs of death, when divested of their creative ideal — the ideal of Man the divine. The difference between the notes as mere facts of sound and music, as a truth of expression is immense. For music, though it comprehends a limited number of notes, yet represents the infinite. It is for man to produce the music of the spirit with all the notes which he has in his psychology and which, through inattention or perversity, can easily be translated into a frightful noise. In music man is revealed, and not in a noise.

May Day 2019

## Attempts to usurp the legacy of Hay Market Square

- Bidyut Pal

The war is going on even after 133 years. The war between the laboring classes of USA and the capitalist classes.

The historians of capitalist classes begin the narrative with the throwing of bomb in a labour demonstration meeting on 4th May 1886 at Haymarket square by some 'anarchists' and sad death of some policemen. Whereas, it was everyone's knowledge that the movement for eight-hour working day was gaining strength all over USA including the city of Chicago, number of workers had died in police firing just a day before at McCormick factory gate, and taking Chicago police in confidence the factory owners had hired agent-provocateurs to pose as ruckus-creating and bomb-throwing anarchists to disturb the peaceful workers' meetings.

Though internationally accepted that the trial of eight labour leaders after Haymarket affair was the biggest 'travesty of justice', the intelligentsia from the side of capital still argue 'it was not travesty, it was rather judicial suicide!'

But the war is not limited to the battle of words. It has gone on changing the landmarks of Haymarket square and the city of Chicago itself.

Take the matter of Forest Home Cemetery for instance. All the martyred leaders of the workers were buried in the German Waldheim Cemetery situated in the Forest Park of Illinois near Chicago on 11th November 1887. The four who were hanged – Parsons, Fischer, Spies and Engel – along with Lingg (who allegedly took his life by igniting dynamite stick in his mouth) were later joined by Fielden, Schwab and Niebe, who were serving life term. Thus, they all came together after death. In 1893 a memorial was also erected there, made by Albert Winert.

But do you know when this memorial was registered in the National Register for Historic Sites? After 105 years, on 18th February 1997. Evidently a battle had to be fought to get the deaths of workers' leaders accepted as martyrdom in official American history. And now, this is the only cemetery in the status of historic site.

Now take another matter. Dispute over the status of killed police officer and other policemen in the bomb blast vis-à-vis the status of martyred leader of the workers. Whether Haymarket affair was anarchist action on law-keeping police force or a brutal police action in collusion with factory owners and hired goons on a peaceful workers' rally?

Police and civil administration of Chicago were saying that on 4th May 1886 some anarchists had assembled in the Haymarket Square. They rioted, threw bombs in which policemen were killed and injured. Hence, in 1889, a 9 feet high policeman's statue in bronze on a high pedestal was erected on the square. The cost of this statue was paid by Union League Club of the capitalists. For 41 years, the statue stood there.

On 4th May 1927, i.e. on the 41st anniversary of Haymarket affair, a streetcar jumped out of its tracks and hit the statue. The statue fell down. During interrogation the driver of the streetcar said, "sick of seeing that policeman with his arm raised".

In 1928 the statue was built again but this time instead of

"The late events have conclusively proved that our true salvation lies in our own hands; that a nation's greatness can never find its foundation on half-hearted concessions of contemptuous niggardliness.

"It is the sign of a feeble character to seek for a short-cut to fulfilment through the favour of those whose interest lies in keeping it barred – the one path to fulfilment is the difficult path of suffering and self-sacrifice. All great boons come to us through the power of the immortal spirit we have within us, and that spirit only proves itself by its defiance of danger and loss."

["Letters to a Friend" Edited by C. F. Andrews, Allen & Unwin, London 1928]

Same voice, glowing with valour, which was in the letter relinquishing knighthood written to Governor General, had an expression in this letter to Andrews.

A few days after this letter, on 13th August, the Poet again wrote to Andrews, this time from Paris:

"Our stay in England has been wasted. Your Parliament debates about Dyerism in the Punjab and other symptoms of an arrogant spirit of contempt and callousness about India have deeply grieved me, and it was with a feeling of relief that I left England."

But these were not his last words. The Poet now came to the basic – pointed to the fault where it really was:

"Let us forget the Punjab affairs – but never forget that we shall go on deserving such humiliation over and over again until we set our house in order. Do not mind the waves of the sea, but mind the leaks in your vessel."

Same words, which Rabindranath did speak to his countrymen all his life, "Look at yourself, take care of your home – march forward on the way of self-realization and self-culture." **Continued**

Haymarket square it was erected in the Union Park. In 1950 half of the square was taken by the construction of Kennedy Expressway. Taking this opportunity, the civil administration and the police of Chicago shifted the statue from Union Park and re-erected on that square, by the side of the expressway. In 1968, whole of USA was facing people's protest against US Army's actions in Vietnam war. In that year, again on 4th May, i.e. on 82nd anniversary of Haymarket affair, tussle was going on between police and demonstrators on the square. During that, someone painted the statue of the policeman in black. And on 6th October that year, someone pushed a bomb between the legs of the statue and blasted it.

On 4th May 1970 the statue was rebuilt and erected again on the square. The organization which claimed the responsibility for earlier blast, blasted the statue again on 6th October 1970.

Yet again the statue was built, erected and local mayor placed police guard around the statue for 24 hours. But somehow sense prevailed and in 1972 the statue was shifted to the yard of police headquarters. In 1976 it was shifted to Central Police Academy.

And, in 1992, a new thing happened. The site of the speakers' wagon, (the place from where standing on a wagon, the labour leaders were addressing the workers on 4th May 1886) was marked by a bronze plaque set into the sidewalk, reading:

A decade of strife between labor and industry culminated here in a confrontation that resulted in the tragic death of both workers and policemen. On May 4, 1886, spectators at a labor rally had gathered around the mouth of Crane's Alley. A contingent of police approaching on Des Plaines Street were met by a bomb thrown from just south of the alley. The resultant trial of eight activists gained worldwide attention for the labor movement, and initiated the tradition of "May Day" labor rallies in many cities.

Designated on March 25, 1992 Richard M. Daley, Mayor Look at the language! What a fine balancing act to place police brutalities at par with the killed leaders. However, tradition of 'May Day' was accepted for the first time after 106 years of confrontation!

After 12 years after placing of this plaque, on 14th September 2004, the same mayor Richard M. Daley, president of Chicago Police Union and (note it) other union leaders unveiled a memorial 15 feet high. With some human figures on it the Speakers' Wagon was built in bronze on which the martyred and other leaders raised the demand of eight hour working day 120 years back.

Wikipedia writes that a Labour Park has been proposed at the side inside which there will be a International Memorial Wall, Cultural tower etc. etc. But that has not started as yet.

[Sourced from Wikipedia and some other sites]



Forest Home Cemetery

Wagon Cart Memorial

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News &amp; Comments

mentioned Hindi. But when asked specifically, one by one, what is the mother tongue of their parents or in which language they talk when they go back to their villages, various different languages were mentioned. Thus, it was found finally that those 1000 people were having 700 mother tongues! This is the way, she emphasized, that peoples' languages shall have to be searched, removing the dust of collective oblivion and effects of linguistic dominations of some or other kind.

Presidential speech was delivered by Dr. Subhash Sharma, Development Commissioner, Govt. of Bihar and an eminent writer.

On 10th May, in the first session, papers were presented on Sanskrit by Prof. Dipti Tripathy, on Apbhransh by Dr. Yogesh Pratap Shekhar, on Khadi Boli by Dr. Rajiv Ranjan Giri.

In second session, evolution of Devnagari script from Brahmi was presented by Prof. Sitaram Dube. Paper on Farsi was presented by Prof. Sharfe Alam. Shri Bhairav Lal Das presented a paper on Kaithi and Sri Bhavnath Jha on Mthilakshar.

On 11th May, in the third session, Prof. Angraj Chaudhary presented paper on Pali. Prof. Siyaram Tiwary presented on Bajjika, Prof. Rajnish Mishra on Magahi, Prof. Sadanand Shahi on Bhojpuri, Prof. Devshankar Navin on Maithili and Dr. Ramesh Mohan Shankar 'Atmvishwas' on Angika.

In the fourth session, Prof. Giridhari Ram Gounjhu presented a paper on Sadri. Dr. Mahadev Toppo's paper was on Kudukh. Bidyut Pal presented on Bangla, whereas Prof. Vibha Singh Chauhan presented 'Bihar ki bhashayen: ek samagra drishti'.

The event was well co-ordinated by the Executive Director of BHDS, Dr. Vijay Kumar Chaudhary.

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Secretary

Samastipur Branch, Bengalee Association, Bihar

## Rabindranath Tagore - The Whole Man

- Mulk Raj Anand

I am very happy to be here, especially because I have not been well for some months and could not get about. But I would have been unhappy if I had not been able to join in these celebrations.

I may as well start by telling you that I would not have been here at all, and I could not have been a writer; if it was not for the inspiration of the poet Rabindranath Tagore. I would not have written a single line in my life, if I had not just by chance got hold of an early novel of the poet when I was eleven years old.

This genius of our time, who was here 20 years ago, where I came to see him, who blessed us, who talked to us, who was near to us, so that we could say "yes, yes. I am here in the presence of this great man", — this man was a giant and an immortal. And now he seems so near and so far. On the one hand, it appears as though he was living 200 years ago, among the medieval saints of India or 2000 years ago. Reference is often made to the extra-ordinary kinship between his poetry and that of Kalidasa, and it is quite likely that the ring of his words is certainly and authentically of the classical period. But it is important to realise that he was essentially of our time. Actually, he brought us into touch with the Upanishads and modern philosophy at the same time. And that is rather like a miracle.

In this context we will have to go to the sources and find out how he made the past relevant to our time.

Comparisons have also been made, in recent times, between Tagore and Hugo, Goethe, Heine and Whiteman. But I think the comparison with Leonardo da Vinci is the more appropriate. For here was a comprehensive genius who, like Leonardo, summed up in his personality almost the whole of life. Tagore was a humanist. He was one of the greatest humanists of our country and the world. He taught whole generations of the country to be humanists, not vaguely, but by creating, in his novels, those characters, those human beings, who are so real in their weaknesses. He conferred a certain dignity on weakness. He made the tormented obscure people so beautiful that one wants to know and to love them. Thus, his is more than a mere philosophical humanism. His humanism is evident in the courage to inspire and to lead weak peoples through critical periods.

This brings us to the question of the commitment of writers. Those of us, who learnt our lessons from him during the 1914-1919 war, will admit that writers are engaged—they are committed. Tagore was committed, not partially but wholly. He was responsible for the free India, as much as Gandhi and Jawaharlal are responsible for the free India. Perhaps Tagore was also responsible for a bigger freedom than that which Gandhi and Nehru have given us.... Some of you, who were in Bombay at the time of the first conference of the centenary, will remember how moving was the speech of Jawaharlal Nehru. He confessed that he was the spiritual heir of Tagore much more than of Gandhi. Politically, he said "I am the heir of Gandhi, but, spiritually, I feel much more kinship with Tagore." No one in this country has spoken a truer word on behalf of us all, for, we are the spiritual heirs of Tagore. Without Tagore the modern Indian consciousness would not be flowering. We do homage to Tagore because he was no, less than Leonardo, the 'whole-man' and he was the 'whole man' because he had courage to go beyond those poets, those philosophers, those educationists, those craftsmen, who think that the past is all and that all our thinking has been done for us. If, of course, to live in the image of Tagore is to do much more than our cowardice will allow us to do, it means that we should be able often say to those who are in power where they are wrong. Even in a centenary function, which is sponsored by the Government of India, one should not be frightened to say to out benign government, "Look, Tagore was your teacher and you have forgotten his message".

I visited Sriniketan to-day and saw what the Government of India has done in rural reconstruction work from this centre. I hope the authorities will have the grace to acknowledge, when they send people to be trained in the manner in which Tagore thought, that it was Tagore, who has taught us all the meaning of rural reconstruction.

Tagore was aware of the extraordinary destructive capacity of greed in human civilization. In his last message, published in the book Towards the Universal Man it is quite clear that he raised his voice against the profit-making civilisation of the West. In his lectures on Nationalism he warned Japan against the path of destruction through profit-making, on which it was going; he warned the East against militarism and aggression. These warnings are important for us as the threat of a nuclear war faces mankind.

The 'whole man' that was Tagore evolved a religion of man. Certainly, after the Buddha, the greatest humanism of Asia was founded by Tagore. The message of this humanism is the message of beauty and tenderness. Our task is to spread this message by translating Tagore's works, not merely in the fourteen major languages but also in two

hundred eighty dialects of out country and in the thousand languages of the world.

I wish to confess to you that, not during this year, but ever since I met the poet in Europe (about 30 years ago), I decided that if I could not build up an Educational Institution like that of Viswa-Bharati, I would at least build a small primary school. This school will soon be built up in Maharashtra in a small mountain village. I would like to consider this primary school as a dedication to the ideals that the poet stood for.....

Let us burn a few lights of our own from the big lamp which Tagore lit for us.

## We and our police

**We, the common people get scared whenever something happens which require us to go to the police. Their experiences give them reasons to be scared. Even the police department knows about it and they try to be friendly and easily approachable to the people in need. But we need to know about this civil security force as well. Behar Herald is serializing the question and answers in its issues to get the readers informed and also aware of their rights as citizen. The material being published here are available at the website of Maharashtra Police.**

(Continued from last issue)

**81. Suppose the police officer does not let me go, what can I do?**

Keeping you in custody against your will even for a moment if you are not under formal arrest is a serious offence. It is called illegal detention and either you or your family or friends can complain about the officer to his senior or even the magistrate. Most importantly, you can go to the high court or even the Supreme Court immediately through your lawyer, family or friend and me a habeas corpus petition seeking your immediate release.

**82. What does habeas corpus mean?**

This is a very old remedy against people being picked up by agents of powerful rulers and being helpless to protect themselves. It literally means "produce the body". It is a most practical remedy against wrongful detention. The courts — either the high court or the Supreme Court, deal with it on an urgent basis. Once the court gets an application indicating a disappearance that shows that the victim was last seen in the custody of the police, the court will ask the police to produce the person before it immediately and release him if the detention cannot be justified. If the detention has been illegal then the court can even grant compensation to the victim.

**83. Is there any other way of finding out about a person who has been arrested illegally and I don't know where he is kept?**

Yes. You can file a Right to Information application at the police station asking for the whereabouts of the person. Since the information is relating to the life and liberty of a person, the police are bound to give you the information within 48 hours.

**84. Can a police officer arrest me without giving reason?**

No. Police can make arrests only if there are good grounds for the arrest. Say if a person is caught red handed in the middle of some wrong-doing, or if many circumstances in the investigation point the finger of suspicion towards him, or a person is found to be helping someone else with a crime before during or after its occurrence, then he can be arrested. There has to be a "good reason" for making an arrest. Just because someone has

named someone else in an FIR cannot be a reason for arrest. There has to be something more in the form of evidence to arrest you. Experts have repeatedly pointed out that as many as 60% of all arrests are unnecessary or unreasonably made.

**85. If the police suspect me of committing a crime can they also arrest my family members?**

No, never. There is no guilt by association. Each person's guilt or innocence has to be judged by their own individual actions and not because they are close to or related to someone else who is a suspect. No one's freedom can be taken away except for a specific lawful reason.

The police cannot threaten family members or friends or take them into custody as bargaining tools. This kind of hostage-taking would amount to the serious crimes of illegal detention or kidnapping, at a minimum.

No matter how difficult the case is that the police are trying to solve, they cannot resort to illegal practices in order to put pressure on the suspect to give himself up or make a confession. The only people who can be arrested are those against whom there is a reasonable ground for thinking they have committed a crime.

Continued from Page-1

## "Disturbing groundswell" of ...

Sri Lanka claimed hundreds of lives, while in New Zealand on 15 March, an extremist, and self-avowed white supremacist, gunned down 50 mosque worshippers. Last month, Mr. Dieng had also expressed concern about spiraling intercommunal violence in central Mali which claimed 134 villagers' lives in one single attack, including women and children.

He warned that it could degenerate if nothing is done to stop it.

"Over the recent months, violence has reached unprecedented level amid retaliatory attacks and serious violations of human rights in central Mali impacting on all communities," Mr. Dieng said in a statement. "Unless these concerns are immediately addressed, there is a high risk of further escalation of the situation in which atrocity crimes could be committed."

Michael Møller, Director-General of UN Geneva, told participants that hate speech was "spreading like wildfire through social media into the mainstream".

"It is a menace to our values, to social stability, to peace itself. And such hate speech is in turn the breeding ground for unfathomable evil," he said, before insisting that the attacks in New Zealand and Sri Lanka represented "the bigotry that says another person is less than my equal, less than human."

In the face of such horrific events it was nonetheless crucial to remember that most people displayed "understanding, kindness, justice and reconciliation", Mr Møller insisted.

The event, Second Global Summit on Religion Peace and Security was also co-hosted with the International Association for the Defense of Religious Liberty (AIDLR).

[Inputs from: <https://news.un.org/en/story/2019/04/1037531>]

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