

IN STOCK



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ভূগঠন প্রক্রিয়া ও উদ্ভূত ভূমিরূপ

শু ক্লা হা জ রা
দে ব দী প ভ টা চা র্য



পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ

IN STOCK

ভূগঠন প্রক্রিয়া

ও

উদ্ভূত ভূমিরূপ

(Bhugathan
Procrieya

O

Udbhuto Bhumirup)



পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ

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Bhugathan Procrieya O Udbhuto Bhumirup

Sukla Barra

Debdip Bhattacharjee

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প্রকাশকাল : নভেম্বর, ২০২১/এ

প্রকাশক

পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ

এ বিটি ১৩/১, সেট্টার - ৫,

সশীলেক মিটি, কলকাতা-৭০০ ০৯১

প্রচ্ছদ

শাস্ত্রনু স্বে

বিপণন কেন্দ্র

পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষৎ
(সংস্কৃত কলেজিয়েট স্কুলের একতলা)
১, বঙ্কিম চ্যাটার্জি স্ট্রিট
কলকাতা - ৭০০ ০৭৩

মহাকবিবৃদ্ধ প্রাঙ্গণ,
রবীন্দ্রভারতী বিশ্ববিদ্যালয়,
(বি.টি. রোড ক্যাম্পাস)
৫৬-এ, বি.টি. রোড,
কলকাতা-৭০০ ০৫০

ISBN- 978-81-951559-3-4

মুদ্রক

সরস্বতী প্রেস লিমিটেড

(পশ্চিমবঙ্গ সরকারের উদ্যোগ)

কলকাতা - ৭০০ ০৫৬

মূল্য : দুশো পঞ্চাশ টাকা

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সর্বস্বত্ব সংরক্ষিত। প্রকাশকের লিখিত অনুমতি এবং আইনি অনুমোদন ছাড়া এই বইয়ের কোনও অংশের পুনর্মুদ্রণ, পুনরুৎপাদন, প্রতিলিপি, যান্ত্রিক উপায়ে (গ্রাফিক, ইলেক্ট্রনিক, ফোটো কপি) পুনরুৎপাদনযোগ্য ব্যবস্থায় সংরক্ষণ (ডিস্ক, টেপ, পারফোরেটেড মিডিয়া) অথবা হস্তান্তর করা যাবে না। এই শর্ত উলঙ্ঘনকারীর বিরুদ্ধে প্রকাশক উপযুক্ত আইনি ব্যবস্থা গ্রহণ করতে পারে।

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বিশ্ববিদ্যালয় মঞ্জুরি কমিশনের প্রদর্শিত পাঠ্যে ইদনিং পশ্চিমবঙ্গের বিভিন্ন উচ্চশিক্ষার প্রতিষ্ঠানে যে পছন্দসই মিশ্র পাঠ্যব্যবস্থার (চয়েস বেসড ক্রেডিট সিস্টেম) সূত্রপাত হয়েছে তার সঙ্গে সায়ুজ্য রেখেই ভূগোল বিষয়ক এই বইটির পরিবন্ধনা করা হয়েছে। আশা করা যায় বাংলার সূনিখিত এই বইটি ভূগোল বিষয়ে পাঠরত ছাত্রছাত্রীদের প্রভূত সহায়ক হিসেবে কাজ করবে।

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নভেম্বর ২০২১

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Phone: 933-2351/9154 (Direct), 933-2350/8386- Ext. 291
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Ref: HRG/Msg./2021-22/01

19 September, 2021

কথামুখ

উচ্চ শিক্ষাক্ষেত্রে বাংলা ভাষায় ইদানীংকালে ভূগোলের অনেকগুলি পুস্তক রচিত হয়েছে এবং হচ্ছে। তবে, প্রয়াত দুই দশকী অধ্যাপক, ড. সুভাষচন্দ্র মুখোপাধ্যায় ও শ্রী রমেশকুমার দাস প্রণীত দুই-খণ্ডের 'ভূমিরূপ উদ্ভব ও প্রকৃতি' (প্রথম খণ্ড 'ভূগাঠনিক ভূমিরূপ') বইটি যখন পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষদ প্রকাশ করেন, সেই সময় শিক্ষার্থী ও অধ্যাপক মহলে এটি যথেষ্ট সমাদৃত হয়। এর মূল কারণ ছিল, প্রাসঙ্গিক বিবরণগুলির বিজ্ঞানভিত্তিক আলোচনা এবং সাযুজ্যপূর্ণ চিত্রের ব্যবহার।

যেহেতু পুস্তকটি প্রায় দুই-দশকের বেশি আগে প্রকাশিত হয়, অনেকক্ষেত্রে এটির পরিমার্জনের প্রয়োজন হয়ে পড়ে। এমতাবস্থায় অধ্যাপক ড. সুনীল হাজারা স্বয়ং এবং তাঁর সুযোগ্য গবেষক-ছাত্র, বর্তমানে সহকারী অধ্যাপক, ড. দেবদীপ ভট্টাচার্য এই গুরুদায়িত্ব গ্রহণ করলেন। নবরূপে পরিমার্জিত বইটি এক্ষণে 'ভূগঠন প্রক্রিয়া ও উদ্ভূত ভূমিরূপ' নামে প্রকাশিত হচ্ছে। লেখকদ্বয় ও পর্ষদকে সেজন্য প্রথমেই সাধুবাদ জানাই।

বইটিতে রয়েছে বারোটি অধ্যায়। প্রধানত স্নাতক স্তরের পাঠক্রম অনুসারে লিখিত, সুপরিষ্কৃতভাবে ব্রহ্মাণ্ডের উৎপত্তি ও গঠন থেকে আরম্ভ করে ভূতাত্ত্বিক সময় সারণি, পৃথিবীর অভ্যন্তর ও ত্বক-এর বিবরণ, সমত্বিতি, মহীসঞ্চরণ, পাতসংস্থান, পর্বতের উৎপত্তি, সমুদ্রে জলের তলায় ভূগঠন সাপেক্ষে বিস্তৃতির রূপ, আগ্নেয়গিরি ও অগ্ন্যুদগম, ভূমিকম্প ও সুনামি ইত্যাদি ছাড়াও ভূপৃষ্ঠে ভাঁজ ও চ্যুতি, এবং পরিশেষে খনিজ ও শিলা সম্পর্কে সাম্প্রতিক তথ্য ও তত্ত্ব সমৃদ্ধ নিশদ আলোচনা রয়েছে এই পুস্তকে। প্রাতিষ্ঠানিক শিক্ষার্থী ছাড়াও বিভিন্ন প্রতিযোগিতামূলক পরীক্ষার প্রস্তুতিতে যারা এই বিষয়ে বাংলা ভাষায় পড়তে চান, তাঁদের উপকার হবে আমার বিশ্বাস।

সবধরনের পাঠকের চাহিদা পূরণে সার্থক হোক বইটি, এই কামনা রইল; এবং প্রকাশনার কাজে সংশ্লিষ্ট সকলকে শুভেচ্ছা জানালাম।

লক্ষ্মীনারায়ণ সংপতি
ভূগোলের অধ্যাপক,
অধিকর্তা, মানব সম্পদ উন্নয়ন কেন্দ্র,
কলিকাতা বিশ্ববিদ্যালয়

BioChar

Applications for Bioremediation of Contaminated
Systems

Edited by
Riti Thapar Kapoor, Maulin P. Shah

DE GRUYTER

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ISBN 978-3-11-073858-2

e-ISBN (PDF) 978-3-11-073400-3

e-ISBN (EPUB) 978-3-11-073406-5

Library of Congress Control Number: 2021944023

Bibliographic information published by the Deutsche Nationalbibliothek

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2022 Walter de Gruyter GmbH, Berlin/Boston

Cover image: Noppharat05081977 / iStock / Getty Images Plus

Typesetting: Integra Software Services Pvt. Ltd.

Printing and binding: CPI books GmbH, Leck

www.degruyter.com

Palas Samanta, Sukhendu Dey, Jinho Jung, Apurba Ratan Ghosh
Mechanism of metal sorption by biochar

Abstract: Biochar has received potential interest as a cost-efficient and environment-friendly sorbent material to remediate metal contamination recently. However, the mechanism of metal sorption capacity by agriculture-based biochar is still lacking. Accordingly, this review chapter demonstrates metal sorption mechanisms by biochar including physical binding, ion exchange, membrane filtration, complexation, precipitation, sorption, and electrostatic interactions and elucidate the role of corresponding biochar characteristics namely biochar preparation methods, surface area or charge, porosity, medium pH, presence of functional groups, mineral components, and pyrolysis temperature. Additionally, this review chapter addresses different techniques, namely steam or acid/base activation, composite impregnation with carbon-rich materials, minerals, organic compounds, and so on to improve metal sorption capacity either through functional improvement or providing efficient surface attributes to biochar. Furthermore, this chapter describes different mathematical models to check the metal sorption efficiency by biochar. Finally, this chapter highlights the future prospects of biochar-associated metal sorption in large-scale field application cost-effectively.

Keywords: biochar, metal sorption, functional groups, pyrolysis, complexation

1 Introduction

Heavy metals, which are ubiquitously present in natural environment, are considered as environmental pollutants and caused adverse impacts on public health because of nonbiodegradability and toxicity [1]. They are discharged into the natural environment from diverse natural and anthropogenic origins including smelting and mining activities, fertilizer and pesticide production units, and different manufacturing industries. As a result, the environment is deteriorating adversely and imposed toxic impacts on each environmental segment. Additionally, the bioaccumulation property of heavy metals due to their nondegradable nature has accelerated the adverse impacts [2].

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**YOUNG WOMEN AND
DRUG ADDICTION:
Psycho-social Perspectives of
Women Addicts in Rehabilitation
Centers of Kolkata**

SHREYA GANGULY

Introduction

In today's world, youth during the phase of their puberty and adolescence often show symptoms of a grave crisis of identity which at times indulge them into alcohol and drug-addiction. Globalization and the emergent use of the internet are the apparent factors that have had an immense impact on illicit drug markets and their wider ramifications. Abuse of methamphetamine (METH) is a growing international public health problem. There are a number of cities in India which have taken the lead in consumption on addictive substances. Punjab, in Northern part of India, has become drug prevalent since long time. States like Manipur, Mizoram, Goa and Mumbai are other high-flying states affected by the glitches of drug addiction. In this globalized world, the trend of substance dependence and drug culture is spreading across cities and unfortunately Kolkata is not out of this list. The incidence of drug addiction among adolescents and young women are becoming higher day by day. Influences of social media, popular culture and globalized market economy have had

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First Published 2021

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ISBN 978-93-90692-28-6

Published and printed by Krishan Mittal for Mittal Publications
4594/9, Daryaganj, New Delhi - 110002, India
Phone 23250398, Telefax 91-11-41564398
mail: info@mittalbooks.com

MAINSTREAMING WOMEN ISSUES

Edited by

DR. SOURAV MADHUR DEY
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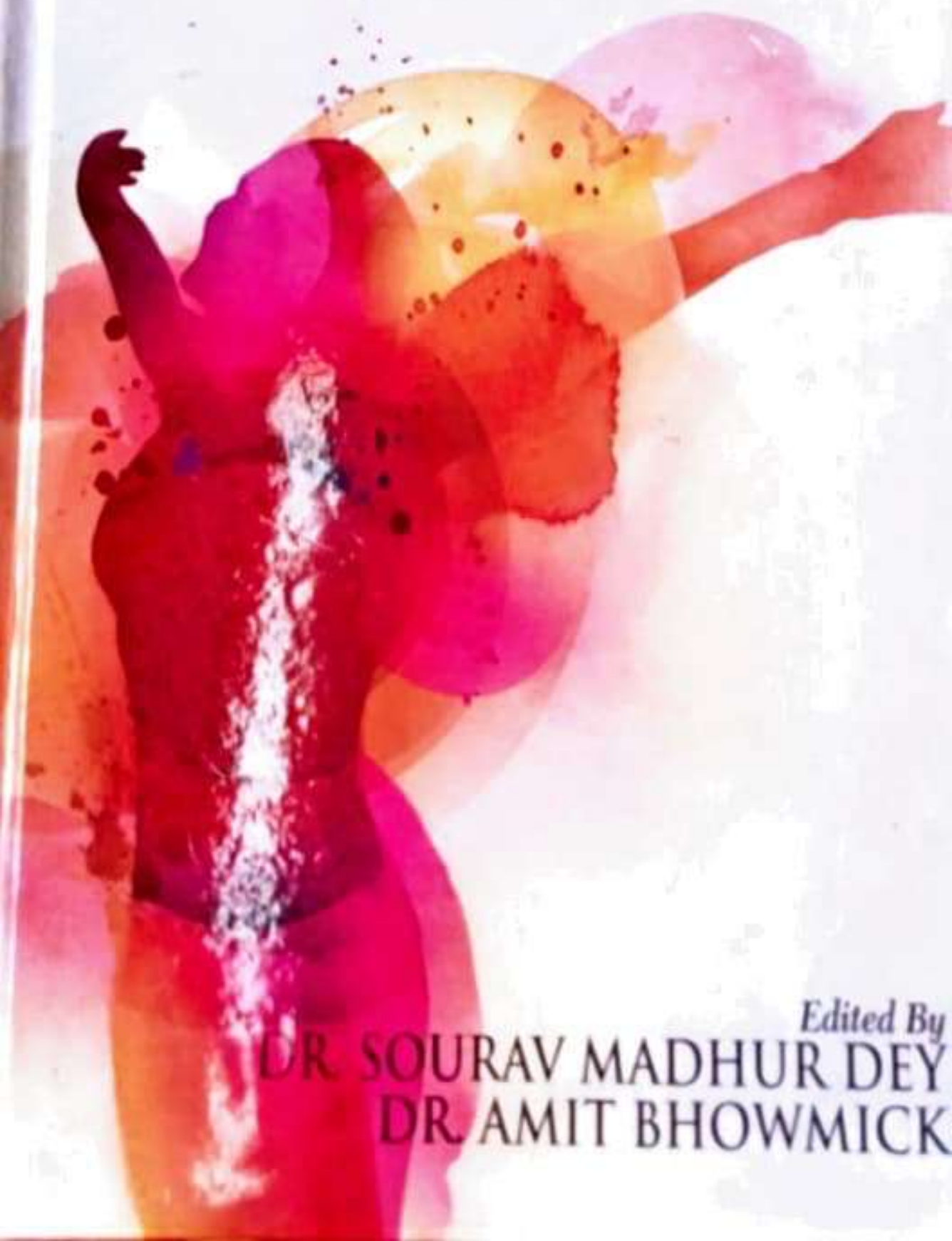


MITTAL PUBLICATIONS

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MAINSTREAMING WOMEN ISSUES



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DR. AMIT BHOWMICK



INDIAN FOLKLORE

CONTEMPLATION ON
ART, AESTHETICS
AND CULTURE

Rajashree

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The Past and Present of Tribal Festivals: An Inquiry into the Social and Cultural Artifacts of Oraon/Kurukh Folk Festivals

*Pawan Toppo**

As Beverly J. Stoelje writes a festival is, "an ancient and resilient form richly varied in organization and function across the world's societies. For all their diversity, however, festivals display certain characteristic features. They occur at calendrically regulated intervals and are public in nature, participatory in ethos, complex in structure and multiple in voice, scene, and purpose" (201). It includes food, merrymaking and entertainment and acts as markers of social, historical or mythological events by recalling the heroes and legends idiosyncratic to a specific community. The festivals also indicate the beginning or ending of a season and other important phases of a year. It is a well-known fact that the festivals, which are engrossed into the social and cultural dimension of life, also become a medium of understanding a particular community as it through their institutionalization that one can witness the tradition, the legends and the folklores which are associated with that community. It usually begins as mere occasion but ultimately becomes an inseparable part and parcel of a community which carries a deeper meaning as well as cultural values.

The celebration of festivals involves certain ceremonies, rituals preparation of certain food items. According to Ajit K. Singh the festivals without any doubt are:

An occasion to wear clothes, decorate houses, sing hymns, let off fireworks, prepare special meals and exchange good wishes. They may have a religious meaning or be associated with a particular season, but be it in any part of the world; the festivals have much in common, for the joy of living and gratitude for nature's bounties are universal. The festival is a periodic religious celebration or series or performances of a certain kind, often held periodically. (03)

* Assistant Professor, Department of English, Sukanta Mahavidyalaya, Dhupguri, West Bengal

দলিত



সম্পাদনা : জয়দেব বেরা

Dalit
A Collection of Essay Edited by
Joydev Bera

Guidance by: Anjan Bandyopadhyay
Edition: 1st, December, 2020
Volume: 1
Cover: Sampad Chowdhury

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Published by: Nyra Books
An Imprint of Myth Publication
Radhanagar, Bon-Radhanagar,
Bishnupur, Bankura,
W.B., PIN-722157

Printed by: Jayshree Press
91/B Baithakkhana Road,
Kolkata-91

ISBN: 978-85-78440-04-5

MRP: Rs. 350.00 Only

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কৌশিক দেবনাথ

'দলিত' শব্দের দ্বারা ভারতের এমন কিছু জাতি গোষ্ঠীকে বোঝানো হয় যারা সাধারণত নিপীড়িত এবং অনগ্রসর জাতি হিসাবে চিহ্নিত।^১ দলিতদের হিন্দু ধর্মের চতুর্বর্ণ ব্যবস্থা থেকে আলাদা করে রাখা হয়েছে এবং তাদের পঞ্চম বর্ণ হিসেবে দেখা হয়েছে, যা 'পঞ্চমা' নামেও পরিচিত। দলিতরা বর্তমানে হিন্দু ধর্ম, বৌদ্ধ ধর্ম, শিখ ধর্ম, খ্রীস্টান ধর্ম এবং বিভিন্ন লোক ধর্ম সহ বিভিন্ন ধর্মীয় বিশ্বাসকে বিশ্বাস করে। ভারতের ২০১১ সালের জনগননা অনুসারে দলিতদের সংখ্যা ছিল ২০ কোটি, যা ভারতের মোট জনসংখ্যার প্রায় ১৬%।^২

প্রখ্যাত সংস্কারক বি. আর. আম্বেদকর দলিত শব্দটির জনপ্রিয়তা বৃদ্ধি করেন। তিনি জাতি-বর্ণ নির্বিশেষে সমস্ত দুর্দশাগ্রস্ত মানুষদেরকে দলিতের অন্তর্ভুক্ত করেন।^৩ তাঁর গঠন করা 'লেবার পার্টি'-তে সমাজের দুর্দশাগ্রস্ত শ্রেণির মানুষদেরকে অন্তর্ভুক্ত করেছিলেন, যাদের মধ্যে মহিলারা ছিলেন অন্যতম। আম্বেদকর নিজে একজন মাহার সম্প্রদায়ের লোক ছিলেন। ১৯৭০ এর দশকে 'দলিত' শব্দের ব্যবহার আরও জনপ্রিয়তা লাভ করেছিল যখন 'দলিত প্যান্থার' সমাজকর্মী গোষ্ঠী এর ব্যবহার করেছিল। ধীরে ধীরে রাজনৈতিক দলগুলিও নিজেদের লাভবানের জন্য এই শব্দের ব্যবহার শুরু করে।^৪

মহাত্মা গান্ধী দলিতদের 'হরিজন' বা 'ঈশ্বরের সন্তান' নাম দিলেও তাতে তাদের অবস্থার উন্নতি বিশেষ কিছু হয়নি। আজও এরা সমাজে অচ্ছুত। এদের মন্দিরে যাবার অধিকার নেই, উচ্চ বর্ণের স্কুলে যাবার অধিকার নেই, উঁচু জাতের সঙ্গে এক কুয়ো থেকে জল নেবার অধিকার নেই।^৫ এমনকি একই শ্মশানে দাহ করারও অধিকার নেই। অর্থাৎ, এরা সমাজে সমস্ত দিক দিয়েই বঞ্চনার শিকার। আলোচ্য

ATLAS

INTERNATIONAL CONGRESS ON SOCIAL SCIENCES 8.

11- 13 June 2021

Ankara, TURKEY



FULL TEXT BOOK BOOK

EDITOR

Prof. Dr. Ahmet Niyazi ÖZKER

ISBN: 978-605-70671-8-0

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Issued: 28.06.2021

ISBN: 978-605-70671-8-0

ATLAS INTERNATIONAL JOURNAL ON SOCIAL SCIENCES
ISSN - 2616 - 936X



ATLAS 8th
INTERNATIONAL SOCIAL SCIENCES CONGRESS
June 11-13, 2021
Ankara, TURKEY

CONGRESS PROGRAM
Online (with Video Conference) Presentation

June 11- 13, 2021 Presentations

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Passcode: 487423



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Time / Saat (Ankara): 13:00-15:30
SESSION-2, HALL-4 / OTURUM-2, SALON-4
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INTERROGATING THE LOST HARP OF MY COUNTRY

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ABSTRACT

When the world is entangled within the satanic gyres of communal discrimination and violence, ignorance, restlessness and intolerance interrogating and debilitating the harmony of life and disabling the continuity of a nation, the lofty idealism engrained in the philosophical thoughts of Rabindranath Tagore in its 'vital faith in the redeeming power of spiritual forces and their up-building energy' bears an immense value for guiding the world which is being incapacitated due to the rapid absence of amity and good fellowship. It is heading towards dire straits of existence where man fails to recognize the true principles of culture and civilisation and furthers to a predicament of life where 'by unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root. The egoistical nature of an individual drives her/his mind away from the world towards her/his own selfish interest. As a consequence the individual gets importance against humanity and she/he fails to decipher and awaken the deeply hidden humane creative force of life i.e. 'Jibandebata' or 'the Lord of his Being'. This adheres towards the onset of a crisis when humanity is found to be drifting away from the principle of equipoise that governs our life. During these hours of crisis it is the poet's *dharma* [religion] to inflame humanity's awareness towards such a dynamism through the 'doctrine of nature worship, love and the worship of man' in order to awaken the individual from indifference and deep slumber by discerning the inner cadence of the world.

Rabindranath Tagore in his letter to Nevinson in February 1940 emphasized the necessity to organize a 'crusade for the liberty of the human spirit' and shared his hope for the triumph over the ordeal. Though attaining such an ideal is arduous, it is never inconceivable, rather this process facilitates an inner realisation of humanity and an individual consciousness leads to an awakening of the human race, at home and the world. This realisation like 'rhythm runs along/in its delight' illuminates the soul as *yat kincha yadham sarvam prana ejati nihsritam*. This philosophic vision continues to inspire humanity with its dynamic truthfulness. Today life is caught by the serpentine gyres of hatred, racial and religious discrimination, communal disharmony, intolerance, and disrespect for women, and an attempt to deny certain episodes of history. This paper will discuss with a few social examples how the present politics of India have distanced from ideal of 'Jibandebata' and devoted to nourish satanic thoughts to cripple humanity and disable the nation historically, socio-culturally and economically, fragmenting the ideal of 'visvakarma' and harking the crisis of civilisation.

Keywords: Discrimination, Intolerance, Humanism, Fellow-feeling, Truth.



INTRODUCTION

When the world is entangled within the satanic gyres of communal discrimination and violence, ignorance, restlessness and intolerance interrogating and debilitating the harmony of life and disabling the continuity of a nation, the lofty idealism engrained in the philosophical thoughts of Rabindranath Tagore in its 'vital faith in the redeeming power of spiritual forces and their up-building energy' (Radhakrishnan, 2015) bears an immense value for guiding the world which is being incapacitated due to the rapid absence of amity and good fellowship and heading towards dire straits of existence where man fails to recognize the true principles of culture and civilisation and furthers to a predicament of life where 'by unrighteousness man prospers, gains what appears desirable, conquers enemies, but perishes at the root (Tagore, 1996a). The egoistical nature of an individual drives her/his mind away from the world towards her/his own selfish interest. As a consequence the individual gets importance against humanity and she/he fails to decipher and awaken the deeply hidden humane creative force of life i.e. 'Jibandebata' or 'The God of Life' (Tagore, 2006). This adheres towards a crisis when humanity is found to be drifting away from the principle of equipoise that governs our life. During these disabled times of a nation it is the poet's *dharma* [religion] to inflame humanity's awareness towards such a dynamism through the 'doctrine of nature worship, love and the worship of man' (Anand, 1992) with 'waves of fragrant words' (Arundale, 1992) and affection in order to awaken the individual from indifference and deep slumber by discerning the inner cadence of the world.

Awakening Through Education

Rabindranath Tagore in his letter to Nevinson in February 1940 emphasized the necessity to organize a 'crusade for the liberty of the human spirit' and shared his hope for the triumph over the ordeal. In Indian context Tagore very aptly stated that it is difficult

to pursue the path of freedom, not only our unnatural political situation which hampers free national expression but the legacies of medieval habits and thought will have to be overcome (Tagore, 1996b).

Though attaining such an ideal is arduous, it is never inconceivable rather this process facilitates an inner realisation of humanity and an individual consciousness that leads towards an awakening of the human race, at home and the world. This realisation like 'rhythm runs along / in its delight' (Tagore, 2006) illuminates the soul as '*yat kincha yadham sarvam prana ejati nihsritam* i.e. all that there is comes out of life and vibrates in it' enabling an individual to realise and facilitate the self's transcending 'the limits of mortality – not in the duration of time, but in the perfection of truth' (Tagore, 2005). This individual realisation is a self's attempt to 'alight the lamp of mind as its part in the illumination of the world' (Tagore, 2003) through true education which involves a process by which

our mind and our words come away baffled from the supreme Truth, but he who knows That, through the immediate joy of his own soul, is saved from all doubts and fears (Tagore, 1978)

ensuring a symbolic gravity and manifesting the spirit of all times for 'harmony in the whole of human experience' (Anand, 1992). This education germinates the true spirit of freedom which encompasses the entire humanity debriefing all the barriers of life as its creativity bears the spirit of surplus by breaking the boundaries of time and space towards an adventurous expression of self-realisation bathed in an



illumination of his consciousness of the spiritual unity which reigns supreme over all differences of race and his mind no longer awkwardly stumbles over individual facts of separateness in the human world, accepting them as final; he realizes that peace is in the inner harmony which dwells in truth, and not in any outer adjustments; and that beauty carries an eternal assurance of our spiritual relationship to reality, which waits for its perfection in the response of our love (Tagore, 1978).

Such an education is an 'integral education, total education, education of the whole man' which contributed towards the development of the individual personality by alleviating 'the imagination, the aesthetic sense and the higher emotions to a position almost equal to that of Reason' (Sarkar, 1992). This emphasizes the necessity of communication in life as culture is a living agency 'which is the life of mind, [and] can only be imparted through man to man' initiating the progress of a culture which develops and grows with life ushering us to a state that is beyond the present date (Tagore, 2003). This entire socio-cultural progress prepares an individual to

cast away all fear and greed, defied all the instincts that cling to the brute nature, for the sake of acknowledging and preserving a life which belongs to the Eternal Person (Tagore, 2005).

This is a process through which the emancipation of the individual's mind take place as it dawns in them the realisation of the infinite by the 'help of an unseen atmosphere of aspiration' through subtle understanding, sympathy, self-help and love through which an individual has

gathered for the highest end of life, in the peace of nature; where life is not merely meditative, but fully awake in its activities, where boys' minds are not being perpetually drilled into believing that the ideal of the self-idolatry of the nation is the truest ideal for them to accept; where they are bidden to realize man's world as God's Kingdom to whose citizenship they have to aspire; where the sunrise and sunset and the silent glory of stars are not daily ignored; where nature's festivities of flowers and fruit have their joyous recognition from man; and where the young and the old, the teacher and the student, sit at the same table to partake of their daily food and the food of their eternal life (Tagore, 2007).

Rabindranath Tagore explored the new rhythms of life amidst nature and through this association he was able to discover the joys and sorrows of life which are being woven by someone who is adept enough in bringing the poet's realization towards his instincts and self-interest to limit his life and confine it within a certain meaning as he is

continually ripping up the limit – and through deep pain and severance of ties, he is fusing it with what is immense and what is great and cosmic (Tagore, 2006).

He aimed towards permeating 'the whole of his experiences through the deeper stirring of the rhythmic life' – a humanist attitude for a larger mental perspective (Anand, 1992). It is a kind of realisation so that one may not suffer from death i.e. '*tam vedyam purusham veda, yatha ma vo mrityuh parivyathah*' – a realisation of the immortal Man within ourselves so that we may die but not perish – an inspiration for freedom which installs in the heart of humanity the truth of 'dharma' – the Eternal Man (Tagore, 2005). This awakening within the poet has enabled him to discover the dynamic spirit which encompasses all of us – good and bad, the favourable and the unfavourable i.e. Jibandebata, the unseen presence who unites the



fragments of life allowing it to be in harmony with the world (Tagore, 2006), a result of Tagore's humanism, a deeply hidden creative force, a divine experience which was the foundation of his religion as his music, wedded to each other (Tagore, 1978). Tagore had stated, 'I want to take in all, with all outside – / my brothers! – so to mix and be allied' (Tagore, 2006) to emphasize the all-embracing spirit of man's personality which

throws its light upon a wider space, penetrating into hidden corners, the world of art also crosses its frontiers and extends its boundaries into unexplored regions (Tagore, 2007).

This illumination bears a principle at the heart that 'truth has harmony' (Tagore, 2006) which is complete when we communicate and connect with the humanity through the dualities of life like, joy and sorrow, good and evil and light and darkness as

the *Isha* of our Upanishad, the Super Soul, which permeates all moving things, is the God of this human universe whose mind we share in all our true knowledge, love and service, and whom to reveal in ourselves through renunciation of self is the highest end of life (Tagore, 2005).

This is the poet's thesis to find salvation, which as an endeavour can be experienced by any individual for tasting the elixir of reclamation as love expands to encompass every object in its creative abundance and diversity as 'the universe is drawn and gathered up. / A great bond fills my soul with joy and pain' (Tagore, 2006) complete in its expression, as the poet had acknowledged '*bhumaiva sukkam*' - greatness is happiness itself (Tagore, 2005) in his consortium where

No longer do I vaunt the human soul,
seeing your cool dark-coloured mother's face;
but to your dust and earth give my heart whole (Tagore, 2006).

Nature And Her Divinity

The spirit of harmony, connection and unity is attained through the realisation of the enigma of Nature with her divine forms and essences of beauty, her colours and fragrances which has enabled the poet to be liberated before the world in order to create 'the living world of truth and beauty' which is the function of Art (Tagore, 2007). As an individual liberates her/his self she/he is able to move from darkness to light and realise this limitless presence and kinship through a proper 'coordination of all our cultural resources' which will augment the birth of a complete man 'who is intellectual as well as economic, bound by social bonds and aspiring towards spiritual freedom' (Tagore, 2003). It is this Man who is able

to abandon the struggle for private happiness, to expel all eagerness of temporary desire to burn with passion for eternal things (Russell, 1993).

Rabindranath Tagore's '*Jibandebata*' is amidst nature, human beings - at the home and the world being 'blessed in the light of a world-encompassing fullness' (Tagore, 2006). It is a realisation which enables an individual to introspect her/his inner being and discover the inner god who steers the myriad forms of life. It therefore advocates the necessity to derive divine inspiration by being completely immersed in the contemplation of the serenity of nature as



life in nature and in the open as the best means of spiritual progress, for in nature the religious eye will see the infinite lying stretched in silent smiling repose (Radhakrishnan, 2015).

This feeling interrogates the individual's self-interest for feeling the unity which her/his soul experiences within the vast universe where an individual's self interests cease to exist under the impact of oneness governed by amity and fellowship where an individual is capable of seeing the world within her/himself (Tagore, 2003). This facilitates the birth of a consciousness which is

the apprehension of the relation of complete love between the animal soul and the divine and absolute soul, the love that has duality on one side and unity on the other. It has separation on one side and union on the other, bondage on one side liberation on the other. Within this love prowess and beauty, form and taste, finite and infinite have become one. It is by accepting the universe that this love truly transcends it; and in acknowledging the past of the universe, it truly welcomes it. This love recognizes peace (*shantam*) even in the midst of war, even in the midst of evil it knows good, and it worships the One even in the midst of the Many (Tagore, 2006).

Absolute Existence-Knowledge-Bliss

We are living at hard times where these philosophies of life have been utterly neglected and negated, and man is at war with his fellows to satisfy her/his ego, blinded by prejudices. In spite of progressing in science and education, India continues to be a nation where religion and religious beliefs/practices dominate the thoughts, reason and mind of the general masses disabling the spirit and crippling the true headway of the country. The irony of life is that India remains the motherland of Swami Vivekananda who established that everything in this Nature is the Brahman and the Brahman is

Sat-Chit-Ananda – the Absolute Existence-Knowledge-Bliss. The phrase Sat-Chit-Ananda means – Sat, i.e. Existence, Chit, i.e. Consciousness, or Knowledge, and Ananda, i.e. Bliss, which is the same as Love. There is no controversy between the Bhakta and the Jnani regarding the Sat aspect of Brahman. Only the Jnanis lay greater stress on His aspect of Chit, or Knowledge, while the Bhaktas keep the aspect of Ananda, or Love, more in view. But no sooner is the essence of Chit realised than the essence of Ananda is also realised. Because what is Chit is verily the same as Ananda (Vivekananda, 1971).

In spite of such philosophies of life India remains a country where for religion people continue to fight and kill each other, discriminate each other, waste money irrationally, while there are thousands of people living without proper food and the basic necessities of life. Excavating episodes of Indian history we can easily discover several instances where rationality-less religious thoughts and activities have dominated the course of human action and it is indeed a wonder to observe how such futile activities gain currency and publicity only in the name of religion. An important reference to such an impact and its aftermath is the partition of India and its repercussions are marked with a series of events of which some are not only stygian but also agonizing, provoking massive exodus of population on the eastern and the western front of the sub-continent. The hurried act of dividing the country causing an interruption of a way of life, remains a testimony to the violence that divisive politics can unleash² on human beings who are not responsible for creating boundaries and political lines of demarcation (Fraser, 2017). Such a saga of dislocation and displacement has left an



indelible impact upon the history of Indian independence characterized by communalism which nurtured violence, hatred and dislocation entailing a 'coerced migration' which involved 'an obligatory departure, forced severing of most or all ties at the origin, and little or no personal connection between the migrants and people at the destination' (Tilly, 1990). The unreasonable division of the nation spaces and the economic irrationality that is ushered in with this migration due to the creation of a border pronounces a

human tragedy of communities which have lived together through the centuries in reasonable harmony, being riven apart through the partitions imposed by foreign imperial powers and/or divisive nationalistic politics has not been an uncommon phenomenon through the twentieth century (Fraser, 2006).

Communal violence fanned by the regressive influence of religion, rituals, selfish motives of a few political leaders and the imperial presence rippled the partition of the sub-continent, creating Pakistan and east-Pakistan [Bangladesh] through the physical creation of a border with barbed wires. It was an external construct which was implemented geographically at the expense of the lives and future of thousands of human beings who were united emotionally, culturally and even religiously. We can never deny the active role of the imperial rule and egomaniac political leaders in sowing communal difference through a sensitive weapon of religion, among the people of the country inciting them, for no benefit, towards disharmony, hatred and lack of fellow-feeling. The entire plight of being uprooted and dislodged from their homes, due to the sudden creation of a boundary among human beings assuming it to be a solution to a man-made problem was not settled within a short period of time, but it was unabating and more so are its ramifications which we continue to experience even today. Another instance is the location of a specific religion's place of worship upon a plot of land where another religion's deity was supposed to be born, and therefore the present place of worship subsequently got destroyed at the cost of several lives of Indians. The heated argument regarding its authenticity moves ahead and no scientific vindication can be propounded regarding the birth of the mythical figure of one religion over that particular plot of land where another religion's place of prayer already existed. This act of human demolition of a place of worship of a particular religion engineered on communal and religious fanaticism is a dark mark in the history of India – it is a sheer denial of the spirit of harmony which Nature imbibes within us through her creation of Man, crippling the nation and disabling humanity. People till date end up in heated exchange of words and arguments when they discuss and support this act of barbarity, but they have no time to contemplate upon measures necessary for eradicating the discomfort and pain of the country's poor. They forget the humanism that every religion propagates, they forget the true spirit of *dharma* which is righteousness, and they forget humanism but adhere to religious affiliation which in this country has become an important yardstick of identity. Unfortunately, majority of the Indian people perceive an ideological perspective subtly harkening communal fanaticism which had wrecked India in the last century; an attitude which is based on personal gains, interests and powers bereft of true education, as a consequence they are ignorant of the fact that all religions are mediums of knowing the eternal Truth, and it is

the path of knowledge leads to Truth, as also does the path that combines knowledge and love. The path of love, too, leads to this goal. The way of love is as true as the way of knowledge. All paths ultimately lead to the same Truth. But as long as God keeps the feeling of ego in us, it is easier to follow the path of love (Lokeswarananda, 1996).



Religion still continues to govern the perspectives of the majority of Indians. It is surprising that even today many people following a particular religion react violently against another religion of the country attempting to 'other' the latter in a nation space which is known as a secular republic to the world. The display of arms at public procession to celebrate the birthday of a mythical figure or chanting the name of a Hindu mythical entity at the oath taking ceremony of the elected chief of a secular democratic nation is not only surprising but also a metaphor of segregation which the followers of non-Hindu faith would face in the days ahead; and it is a true story today when we hear accounts of prejudice, discrimination and suffering faced by the religious minorities at the hand of the majority groups who continue to exploit them on the grounds of religion both in the city and the village. Allow me to share with you a few recent incidents which may be satisfying bigoted religious sentiments of the majority of the masses but are active metonyms of communal differences and religious intolerance: first, the successful attempts to augment the 'super-human' impact upon human-beings' tailed ancestor leading to the rapid development of shrines every nook and corner dedicated to this god with a tail, red coloured body and often seen holding a mountain; second, the irrational saffronisation of Swami Vivekananda exhibited through the processions undertaken on his birthday as well as on the 125th anniversary of his address in the Parliament of Religions, Chicago; and third, the remarks by Justice Mahesh Chandra Sharma of the Rajasthan High Court regarding peacocks being lifelong celibate and peahens getting pregnant by drinking tears and not by mating with her male partner, and drinking the urine of the cow prevents ageing are indeed callous and irrational. These two comments deserve a serious interrogation – if we explore the reason for such comments we will not only be in fits of laughter, which the comments itself provoke, but also be able to fathom the depths of prejudice that opaque the rationality of an individual in a post-modern age. The reason which is the foundation of such bizarre comments is governed by religion – that is as the feather of the peacock is used in the crown of a mythical figure who melodiously plays the flute and known for his intelligence and wisdom [in this context it must be remembered that his wisdom in *The Gita* enshrines the truths of our life, much deviated and disrespected by these religious fanatics] therefore the peacock cannot have sex for procreation as sex is still considered in this society as a subject of 'taboo' – a sheer evidence of hypocrisy and ludicrousness; similarly the cow being the patron animal of this same god referred to above is supposed to be a holy animal – being the cause of communal conflicts and hatred. It is a testimony how religion obscures, blinds and grims the judgement of an individual, quite sardonic as a Judge is supposed to uplift the law of the country irrespective of any kind of associations and affiliations. It is sad to observe that people of my country have enough time and energy to worship and take royal care of the cow [I am not referring to the socio-economic investment undertaken by the Indians in their ritualistic worships or performances] and undertake several imperious rituals to any extent for appeasing the Almighty at the cost of the poor continuing to be poor, deprived, starved, exploited, women and children being maltreated and dishonoured. It is necessary for humanity to understand that like the morning light of the sun, religion is

plentiful, inexhaustible and is simple. It is God's own gift to us – eternal and ever present. It encompasses our inside and outside and exists eternally in us. We have only to open our heart and wish to get it. If we had to organise and make elaborate arrangements to get sky-full of daylight we would never have got it. Similarly if we have to make elaborate arrangements to get religion which is a recourse to our eternal life, we will never get it (Chaudhury, 2016).



On one side Indians worship the woman as Shakti, the Mother Goddess, while on the other side Indian women and girls continue to be exploited and subjected to the patriarchal lust. All these happenings at home and at the world are embodiments of wrong education which could not facilitate an awakening; like religious fanaticism, intolerance, discrimination and dogmatism, exploitation and dishonouring of woman and the girl child in India [or at any part of the world] breaks the harp of life as it involves unacknowledging the woman's important role in the existence of life which is like

the passive function of the soil, which not only helps the tree to grow but keeps its growth within limits. The tree must have life's adventure and send up and spread out its branches on all sides, but all its deeper bonds of relation are hidden and held firm in the soil and this helps it to live. Our civilisation must also have its passive element, broad and deep and stable. It must not be mere growth but harmony of growth. It must not be all tune but it must have its time also. This time is not a barrier, it is what the banks are to the river; they guide into permanence the current which otherwise would lose itself in the amorphousness of morass. It is rhythm, the rhythm which does not check the world's movements but leads them into truth and beauty (Tagore, 2007).

Crisis Of Our Times

With such a crisis looming large the ideals of 'secular democratic republic' appears to be ceasing to exist. We have reduced religion to a thing of utility in order to serve the purpose of our daily use, as a consequence its real necessity is lost (Chaudhury, 2016). It is indeed an irony that communal hatred and religious intolerance debars the progress of the nation. The success of India embodies that our

motherland [is] a junction of the two great systems, Hinduism and Islam – Vedanta brain and Islam body – is the only hope [as] without the help of practical Islam, theories of Vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind (Vivekananda, 1971).

These are perhaps very few references, compared to the wide scale religious intolerance that is presently looming large in this 'democratic, secular' country, often not reported and known, where man has voluntarily erased the cherished ideals of life and happily subscribed to the principles of intolerance and oppression upon the religious minorities to cater to the needs of political powers and their own selfish interests. Such activities are sheer evidences of enterprises which are enthusiastically in opposition to the promising spirit embedded in Articles 25 and 26 of the Indian Constitution where

the unity and fraternity of the people of India, professing numerous Faiths, has been sought to be achieved by enshrining the ideal of a 'secular State', which means that the State protects all religions equally and does not itself uphold any religion as the State religion. The question of Secularism is not one of sentiments, but one of law. The secular objective of the State has been specifically expressed by inserting the word 'secular' in the Preamble by the 42nd Amendment Act of 1976 of the Constitution [and further adds that] the State should be *neutral* as between the different religions...the neutrality of the State would be violated if religion is used for *political* purposes and advocated by the political parties for their political ends (Basu, 2001).



All those who carry ahead the destructive fire of religious intolerance as upright practitioners of Hindu faith have limited themselves to the worship of the idols and following the dogmatic religious practices which only incurs waste of resources; they have failed to decipher that for a follower of Hindu faith

the whole world of religions is only a travelling, a coming up of different men and women, through various conditions and circumstances to the same goal. Every religion is only evolving a God out of the material man, and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the varying circumstances of different natures (Vivekananda, 1971).

It is indeed a high time that people who proudly proclaim themselves to be Hindus because of the family in which they are born and thereby garner easily the spirit of intolerance towards others should know the message of Vedanta whose principle is that

we must allow this infinite variation in religious thought, and not try to bring everybody to the same opinion, because the goal is the same; as the Vedantist says in his poetical language: “As so many rivers, having their source in different mountains, roll down, crooked or straight, and at last come into the ocean – so, all these various creeds and religions, taking their start from different standpoints and running through crooked or straight courses, at last come into Thee (Vivekananda, 1971)

which is similar to Rabindranath Tagore’s Jibandebata involving ‘*satyam jnanam anantam. shantam shivam advaitam*’ i.e. ‘Truth is endless knowledge. Peace is absolute good’ (Tagore, 2006) and that to be a proper human being it primarily involves in considering that

man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the Infinite, each determined by the conditions of its birth and association, and each of these marks a stage of progress; and higher, gathering more and more strength till it reaches the Glorious Sun (Vivekananda, 1971).

CONCLUSION

In his *The Centre of Indian Culture*, Rabindranath Tagore propagates that the centre of Indian learning is based through a coordinated study of different cultures

the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh, and the Zoroastrian. And side by side with them the European – for only then shall we be able to assimilate the last (Tagore, 2003).

Therefore true education involves knowing the Truth and integrating the broken harp of India’s history, culture, tradition and heritage. ‘Knowledge is inherent in man; no knowledge comes from outside; it is all inside’ (Vivekananda, 1971). Therefore we need to unveil the mind’s veil to know our self and realise the true goal of life in order to address the disabilities of religious intolerance, fanaticism, violence, discrimination and disrespect to women and children which has crippled the country intellectually, economically as well as physically. Often this process, which appears initially to be complex is facilitated by the poet, the seer who through the creative realms of freedom enables humanity to realize the individual’s



inherent divine dignity, his great human truth, and thereby sings the victory to Man (Tagore, 1978). It facilitates the germination of an awakening in her/his heart from a disabled state of life towards discovering how it is a necessity of life to devote to a generous cause in order to dissipate the gloom and realize the positive hopes of life by nurturing the intellectual aspect of education along with the aesthetic life of man, music and fine arts for attaining the highest means of national self-expression (Tagore, 2003). This prepares the individual to journey from 'shantam, the tranquil' towards 'shivam, the True and Real' in order to experience the 'advaitam, the One and Absolute' (Tagore, 2006) where sorrow, enjoyment, renunciation, life and death amalgamate and the individual assimilates within the Infinite. This imminent inspiration is a cure to the all-pervasive malady which has crippled the nation, by enabling the individual to feel and touch 'life's sail with the breeze of love' in her/his journey to the 'new ghats on the great river of time' (Tagore, 2006). This consciousness is Rabindranath Tagore's Jibandebata, as has been stated by *The Upanishad*

Thou must know that God pervades all things that move and change in this moving world; find thy enjoyment in renunciation, covet not what belongs to others.

ya eko varno bahudha saktiyogat

varnan anekan nihitartho dadhati.

Vichaiti chante vi.vamadau sa devah

Sa no buddhya subhaya samyunaktu

who is one, and who dispenses the inherent needs of all people and all times, who is in the beginning and the end of all things, may he unite us with the bond of truth, of common fellowship, of righteousness (Tagore, 2005).

It is therefore necessary for us to realise that love and peace are necessary for happiness of the soul which is the truth of every religion. A country may be disabled by various malicious factors but it must be remembered all such malignant activities involving various degrees of fanaticism are short lived, they may impart a murky blemish upon the history of humanity but death is the eternal truth of life and peace can be attained through renunciation, fellow-feeling through an upright life enshrined in the principles of 'help and not fight, assimilation and not destruction, harmony and peace and not dissension' (Bose, 1994).

Endnotes:

1. The title of this essay is inspired from Derozio's sonnet 'The Harp of India' (Derozio, 2008). This essay is for Mr Anil Makar for his enduring love, abiding support and never ending grace in my life.
2. An account of the devastation due to Partition can be studied in Malcolm Lyall Darling's *At Freedom's Dawn* (Darling, 1949).

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