

ANIRBAN



PATRASAYER MAHAVIDYALAYA

SESSION: 2024-2025

ANIRBAN

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From the Principal's Desk



It is with great pride and joy that I present the latest edition of *Anirban*, the annual magazine of Patrasayer Mahavidyalaya. More than just a collection of creative and scholarly works, this magazine is a celebration of the vibrant spirit that defines our campus community.

Each year, *Anirban* serves as a cherished platform where thoughts, dreams, and voices converge—reflecting the essence of our college and its people. It is truly heartening to witness the talent, dedication, and originality our students and faculty bring forth through their poems, articles, artwork, and reflections. These contributions are far more than words on paper—they are glimpses into thoughtful minds, empathetic hearts, and hopeful visions for the future. Our institution strives not only for academic excellence but also for the nurturing of creativity, values, and character. It is encouraging to see how this magazine continues to uphold and promote that mission by inspiring students to think critically, feel deeply, and express themselves openly.

I am also pleased to share several significant milestones our college has achieved this year. Firstly, we have successfully filled all sanctioned teaching and non-teaching positions. Secondly, we inaugurated a fully equipped language

laboratory to enhance student learning. Thirdly, a free computer training program was launched for all stakeholders of the college. Fourth, thanks to the support of the local Panchayat Samity, a dedicated female washroom and changing room has been constructed, providing our girl students with greater comfort and privacy. Lastly, we are taking steps to associate with Patrasayer Bamira Gurudas Institution to facilitate NCC enrolment for our students.

To the editorial team—your dedication, perseverance, and hard work deserve the highest praise. You have skillfully brought together diverse voices into a unified expression of creativity and thought. To all the contributors—thank you for sharing your insights and imagination. And to every reader—may these pages bring you moments of reflection, joy, and inspiration. As you journey through this edition of *Anirban*, I hope it strengthens your sense of pride in being a part of the Patrasayer Mahavidyalaya family.

May your educational journey be marked by curiosity, courage, and compassion. Pursue knowledge wholeheartedly, but always carry with you the wisdom of the heart.

With warm regards and best wishes for your continued growth and success.

Dr. Santosh Koner
Principal
Patrasayer Mahavidyalaya



Dear Readers,

Sometimes, in the noise of the world—between assignments, deadlines, and daily routines—we forget the simplest truth: that we are all, at our core, human. And that means we are made not just of thoughts and dreams, but of feelings, of empathy, of an invisible thread that quietly ties us to one another.

This year, *Anirban*—the ever-burning flame of Patrasayer Mahavidyalaya—glows a little brighter, lit by the warmth of Humanity.

What is humanity, really?

It's a friend sharing their tiffin with you,
A teacher who believes in your potential when you don't,
A stranger helping you when your cycle breaks down,
Or a handwritten note left just to say, "*You'll be okay.*"

It's not loud. It doesn't wear a badge.

But it's always there—soft, steady, and strong.

Through the poems, stories, essays, and art in these pages, we invite you to feel that pulse. The beat of kindness. The rhythm of unity. The quiet, stubborn hope that no matter what the world throws at us, there's still something good in people. Something worth believing in.

In a time where it's easy to scroll past pain and swipe away real connection, let this issue of *Anirban* be a gentle reminder: being human is a gift. And being humane is a choice.

So here's to choosing it—every single day.

To helping. To healing.

To listening. To loving.

To being the light, even when it's hard.

After all, *Anirban* means the fire that never dies. And what better fire to keep alive... than humanity?

With love and light,
Dr. Ritushree Sengupta

Editor, *Anirban*
Patrasayer Mahavidyalaya

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Mahasweta Devi: The Conscience of Bengal

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Mahasweta Devi, one of India's most revered writers, left an indelible mark on the literary world with her powerful and poignant stories. Born in 1926 in Dhaka, Bangladesh, Mahasweta Devi's life was a testament to her courage and conviction, as she fearlessly chronicled the struggles of the marginalized and the oppressed.

Through her writings, Mahasweta Devi gave voice to the voiceless, shedding light on the dark corners of Indian society. Her stories, often set in the rural landscapes of Bengal, exposed the harsh realities of poverty, exploitation, and social injustice. Yet, even in the midst of despair, her characters embodied a resilience and strength that inspired hope and defiance.

Mahasweta Devi's most famous works, such as "Hajar Churashir Maa" (Mother of 1084) and "Rudali", are masterful explorations of the human condition. Her writing style, marked by simplicity, clarity, and a deep empathy for her characters, has been praised for its elegance and power.

A fierce activist and advocate for social justice, Mahasweta Devi's work extended far beyond the realm of literature. She was a vocal critic of oppression and inequality, and her writings often reflected her engagement with the world around her. Her commitment to the causes of the marginalized earned her numerous awards and accolades, including the Sahitya Akademi Award, the Padma Vibhushan, and the Ramon Magsaysay Award.

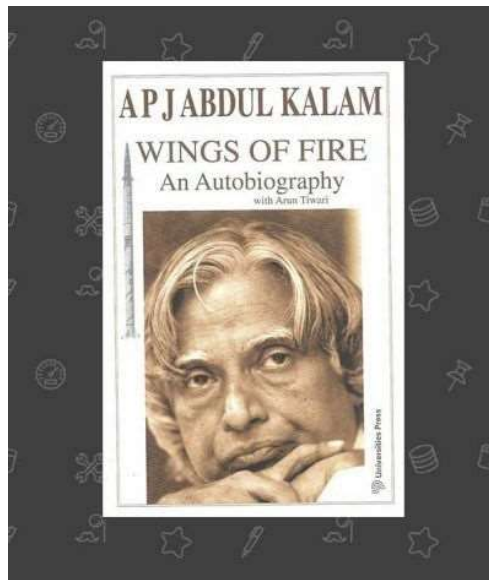
Mahasweta Devi's legacy is a testament to the transformative power of literature. Her stories continue to inspire and educate, offering a window into the complexities of human experience. As a writer, activist, and conscience of Bengal, Mahasweta Devi remains an iconic figure in Indian literature, her work a reminder of the importance of empathy, compassion, and social justice. Mahasweta Devi's literary career spanned over six decades. She wrote in Bengali, and her works often focused on the lives and struggles of the marginalized communities, particularly the indigenous tribes, Dalits, and rural poor. She was deeply influenced by the political climate of India, including the struggle for independence, post-independence social inequalities, and later, the growing awareness about tribal rights and exploitation.

In addition to her writing, Mahasweta Devi was an active social worker and human rights advocate. She worked closely with tribal communities, especially in the states of West Bengal, Jharkhand, and Odisha, and was a vocal critic of the exploitation they faced due to the commercial and political interests that encroached on their land and livelihood. She also championed women's rights and was outspoken about the injustices faced by marginalized women.

Mahasweta Devi was instrumental in raising awareness about the plight of the Santhal and other tribal groups. She worked with the *Santhal* tribe and documented their struggles against exploitation, often highlighting issues related to land rights, poverty, and the destruction of tribal cultures. Her efforts went beyond literature, and she was a vocal participant in movements against the displacement of tribal people from their lands due to industrial projects.

BOOK REVIEW OF WINGS OF FIRE

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Wings of Fire is the autobiography of Dr. A.P.J. Abdul Kalam, the 11th President of India and one of the most respected figures in Indian science and politics. Published in 1999, the book takes readers on a journey through his early life, education, and illustrious career in science and technology, culminating in his role as a visionary leader for India's defense and space programs.

The autobiography is divided into four sections:

1. **Part 1 – "Orientation":** Dr. Kalam begins by describing his early life in Rameswaram, a small town in Tamil Nadu. He writes about his humble beginnings, his family, and the strong values instilled in him by his parents and teachers. His childhood experiences, including his fascination with flight and the natural world, are recounted with warmth and honesty. The narrative highlights the importance of hard work, discipline, and education in shaping his future.
2. **Part 2 – "Creation":** This section focuses on Dr. Kalam's academic journey and his career in science. He narrates his experiences at various institutions, such as the Madras Institute of Technology, and how his academic interests led him to a career in aeronautical engineering. His work at the Indian Space Research Organisation (ISRO) and his contribution to India's first satellite launch and missile program are detailed here.

3. **Part 3 – "Propitiation":** This part delves into his time at the Defence Research and Development Organisation (DRDO) and his involvement in India's missile program. It details the challenges and triumphs of developing the indigenous missile systems, including the successful testing of the Agni and Prithvi missiles. Dr. Kalam's leadership and vision for a self-reliant India are evident throughout this section.
4. **Part 4 – "Final Flight":** In the final section, Dr. Kalam reflects on his time as President of India and his efforts to inspire young minds through his interactions with students. He also emphasizes the importance of dreams and vision in achieving greatness, encapsulated in his famous motto, "Dream, Dream, Dream." The book concludes on an inspiring note, with a call to action for the youth of India to build a brighter future.

Wings of Fire is a deeply inspiring and motivational work. Dr. Kalam's humility and his unwavering faith in the power of education, hard work, and dedication shine through in every chapter. What makes the autobiography particularly compelling is his ability to blend technical knowledge with personal anecdotes. While the book delves into complex scientific topics—such as missile technology, space exploration, and nuclear physics—it does so in a way that is accessible to the general reader. This makes the book not just for science enthusiasts but for anyone who is interested in the life and work of a man who has had a profound impact on India.

One of the most striking aspects of the book is Dr. Kalam's emphasis on the importance of values. Throughout the autobiography, he stresses the role that his family, mentors, and teachers played in shaping his character and ideals. The book is a tribute to the idea that true success is not measured by material wealth or fame but by the positive impact one has on society.

Additionally, the book offers a candid portrayal of the challenges Dr. Kalam faced in his career, from the failure of early projects to the political obstacles encountered while developing missile technology. His resilience in the face of setbacks is a key theme, demonstrating that perseverance and determination are essential to achieving one's goals.

The narrative also highlights Dr. Kalam's strong connection with the youth of India. He consistently urges young people to dream big and contribute to the nation's progress, emphasizing that India's future lies in their hands. His passion for empowering youth is contagious, and it's no surprise that *Wings of Fire* has become a popular book among students and young professionals across India. Dr. Kalam's writing style is simple, yet profound. He uses clear and concise language, which makes complex scientific concepts easy to understand. The tone is reflective and personal, allowing readers to connect with his journey on an emotional level. His storytelling is heartfelt, and his passion for his work and country is evident in every page. *Wings of Fire* is an inspiring, thought-provoking, and motivational book that offers invaluable insights into the life of one of India's most celebrated leaders. Dr. A.P.J. Abdul Kalam's journey from a small town in Tamil Nadu to becoming the President of India is a story of perseverance, dedication, and the power of dreams. This autobiography is not just for fans of science or technology; it is a must-read for anyone looking for inspiration and guidance on how to live a life of purpose and impact.

John Donne: The Metaphysical Maestro

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John Donne (1572–1631) is one of the most celebrated poets of the English Renaissance and a towering figure in the development of English literature. His works, which encompass poetry, sermons, and theological writings, showcase a profound intellectual depth and emotional complexity. Donne's poetry is marked by his unique blend of sensuality, spirituality, and intellectual curiosity. He is often associated with the metaphysical poets, a group known for their use of intricate metaphors, intellectual themes, and

strikingly original poetic forms. Understanding Donne requires exploring his life, his poetry, and the lasting impact he had on literature.

Early Life and Education

John Donne was born in London into a Catholic family during a time when Catholics were persecuted in Protestant England. His father, a merchant, died when Donne was young, and his mother raised him with strong religious values. Donne attended both Oxford and Cambridge universities but did not earn a degree from either, as he was unable to take the required Oath of Supremacy, which declared allegiance to the Church of England. He later studied law at Lincoln's Inn, showing his early intellectual interests and a commitment to a professional career. However, his true passion lay in writing, which he pursued both for personal expression and intellectual exploration.

Donne's Early Poetry: The Sensual and Erotic

In the early part of his career, Donne wrote primarily secular poetry, including elegies, songs, and satires. These works were often marked by their bold exploration of love, lust, and sensuality. Donne's poems such as *The Flea* and *A Valediction: Forbidding Mourning* demonstrate his characteristic use of wit, cleverness, and intellectual exploration. His famous metaphysical conceits—extended metaphors that compare seemingly disparate ideas—were revolutionary at the time. For instance, in *The Flea*, Donne uses the image of a flea to discuss the union of two lovers, merging themes of love, sexuality, and the physical with the intellectual in a strikingly original way.

While his early poems explored physical love, they also hinted at deeper philosophical questions. Donne's work was never simple or purely carnal; it was always infused with questions of life, death, and the nature of existence.

Religious Transformation and Later Poetry

Donne's life took a significant turn when he converted to Anglicanism, and he eventually became an ordained minister in the Church of England. This shift from secular to religious thought greatly influenced his later poetry and sermons. His religious poems, such as *Holy Sonnets*, reflect his struggles with faith, the nature of God, and the prospect of salvation. These works explore the tension between the sensual and the spiritual, where Donne contemplates the brevity of life, the afterlife, and his own salvation. In poems like *Death Be Not Proud*, Donne addresses mortality with both defiance and contemplation, showcasing his complex relationship with the fear of death.

His famous line "for whom the bell tolls, it tolls for thee," from his meditation in *Devotions Upon Emergent Occasions*, illustrates his belief in the interconnectedness of humanity and the inevitability of death. This sense of shared human experience, combined with his spiritual reflections, has made Donne's religious poetry some of the most profound in the English literary canon.

Legacy and Influence

John Donne's legacy is far-reaching. His work has influenced not only the metaphysical poets of his time but also countless writers, philosophers, and theologians throughout history. His combination of intellect and emotion, his use of metaphysical conceits, and his ability to blend the physical with the spiritual set him apart as a poet who defied easy categorization. Donne's works were often complex and difficult, but their emotional power, intellectual rigor, and bold explorations of human existence continue to resonate with readers today.

In addition to his poetry, Donne's sermons and theological writings remain important, providing deep insights into his religious and philosophical views. As both a poet and a clergyman, Donne navigated the tension between human desires and divine purpose, making him a key figure in the literary and religious thought of his time.

Conclusion

John Donne was a poet whose work transcends the boundaries of love, faith, and intellectual exploration. His contributions to literature, especially his metaphysical poetry, have earned him a prominent place in the history of English poetry. Donne's unique ability to fuse emotion with intellect, sensuality with spirituality, has made his work timeless, and his influence on literature and theology continues to be felt today. Through his life and poetry, Donne remains a symbol of the complex and ever-evolving human spirit.

William Shakespeare: The Bard of Avon

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"William Shakespeare is one of the renowned names of English playwrights. He was a multi-talented man who was a writer, poet and actor. He produced about one hundred and fifty-four sonnets, two narrative poems, thirty-eight plays and a few verses. He was born in Stratford-upon-Avon to a good family with good financial status on 23 April, 1564.

He started his career as an actor and then he started writing. He produced most of his works from 1589 to 1613. He wrote many famous plays like Romeo and Juliet, Julius Caesar, etc. In the year 1608, Shakespeare wrote some of his finest works of the tragic genre like Othello, Macbeth, and King Lear. These tragic genre works were some of the last works which he wrote in his last few years of life. Julius Caesar and Romeo and Juliet are some of his most famous plays which are played in schools and colleges on various occasions. He wrote vast, voluminous, unique and every different genre of plays.

Several of Shakespeare's works have been translated into other languages. Several movies and plays are also played in his plays. His works are loved by everyone of every age group. He is one of the most precious playwrights of the times. He died in his hometown at the age of 52 on 23 of April, 1616."

1. "Better three hours too soon than a minute too late."(The merry Wives Of Windsor).
2. "My words fly up, my thoughts remain below. Words without thoughts never to heaven go."(Hamlet).
3. "Brevity is the soul of wit."(Hamlet).
4. "Love looks not with the eyes, but with the mind; and therefore is winged Cupid painted blind."(A Midsummer Night's Dream).

Women in our Modern Society

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The word woman can be used generally to mean any female or specifically to mean an adult female human as contrasted with girl. The word originally meant young person of either sex in English; it was only around the beginning of the 16th century that it came to mean specifically a female child.

Women are important in our society. Every woman has her own job or duty in this modern society in which men are unfortunately still the strongest gender. We can't forget that a woman's life is a lot more complicated than a man's life. A woman has to take care of her own personal life and if she is married, additional stress can be on her shoulders. Yet they will still perform very well in the work environment in some cases better than their male counterparts. If she is a mother, she has to take care also for her children's life too.

Importance: -

Women play many important roles in our society, including: i) Community building, ii) Leadership, iii) Care giving, iv) Economic development etc.

Challenges: -

Despite the importance of women in society, women face numerous challenges that hinder their ability to contribute fully. Some of these challenges include: i) Gender discrimination, ii) violence Against women, iii) Lack of access to Education, iv) Lack of access to Healthcare etc.

Challenges of Being a Woman in Modern Society

Despite significant strides in gender equality, women in modern society continue to face a variety of challenges that are deeply ingrained in social, cultural, and economic structures. These challenges often stem from outdated norms, biases, and systemic inequalities that continue to shape the lives and opportunities of women. While the struggles women face may differ across regions, cultures, and socio-economic backgrounds, there are several common themes that persist in many parts of the world.

1. Gender Inequality in the Workplace

One of the most pervasive challenges women face in modern society is gender inequality in the workplace. Despite progress in education and employment, women continue to experience the "glass ceiling"—an invisible barrier that prevents them from rising to top leadership positions in business, politics, and other sectors. This is compounded by wage disparities, with women often earning less than men for the same work. According to global statistics, women earn on average 20% less than men, with the gender pay gap even wider for women of color and those in lower-income sectors.

Additionally, women often face workplace discrimination, whether it's being overlooked for promotions, receiving less challenging assignments, or encountering biased attitudes from colleagues and superiors. This inequality can also manifest in the form of sexual harassment, creating an unsafe or uncomfortable work environment for women.

2. Double Standards and Social Expectations

Women are often subject to double standards when it comes to social behavior and appearance. In many cultures, there are rigid expectations regarding how women should look, act, and behave. For example, women are often judged more harshly than men for expressing ambition, assertiveness, or independence. They may also face criticism for their personal choices, such as their career paths, relationships, or whether or not they choose to have children.

On the other hand, women are also frequently expected to embody traditional roles of caregivers and nurturers, managing household responsibilities and raising children, even if they have full-time careers. This often leads to an imbalance between personal and professional life, putting pressure on women to "do it all." The societal expectation of perfection, both in terms of physical appearance and the management of home and family life, can be mentally and emotionally exhausting.

3. Violence and Safety Concerns

Violence against women, including domestic abuse, sexual assault, and harassment, remains a significant issue worldwide. Despite legal frameworks meant to protect women, many still experience violence in their homes, workplaces, and public spaces. The fear of violence, or the trauma caused by past abuse, can affect women's mental health and limit their ability to participate fully in society.

Many women, especially in certain regions, are subjected to harmful cultural practices, such as child marriage, female genital mutilation, or trafficking. These forms of gender-based violence not only harm women physically but also limit their opportunities for education, employment, and personal autonomy.

4. Access to Healthcare and Reproductive Rights

Women's access to healthcare remains a critical issue. While reproductive rights are central to discussions about gender equality, many women still face obstacles in accessing birth control, abortion services, and maternal healthcare. In some parts of the world, restrictive

laws or societal stigma prevent women from making choices about their own bodies, impacting their health, careers, and personal freedom.

5. Mental Health and Emotional Well-being

The challenges women face in terms of societal expectations, career pressures, and personal life often contribute to mental health struggles. Women are more likely than men to experience anxiety, depression, and stress, which can be exacerbated by societal pressures to “have it all.” Balancing personal aspirations with societal expectations of femininity, motherhood, and relationships can take a significant emotional toll.

Moreover, women’s mental health is often stigmatized or overlooked. They may be less likely to seek help for fear of being judged or misunderstood, especially when it comes to dealing with issues like postnatal depression or the emotional strain of caregiving roles.

6. Representation in Media and Politics

Women remain underrepresented in many areas of public life, especially in positions of political power and media representation. While there have been improvements, women make up a significantly smaller proportion of political leaders, corporate executives, and academic researchers. This lack of representation can affect policy decisions, societal attitudes, and the overall progress toward gender equality.

In the media, women are often portrayed in stereotypical or limiting roles, such as the idealized mother, the damsel in distress, or the overly sexualized figure. These representations not only reinforce harmful stereotypes but also contribute to the broader cultural norms that limit women’s opportunities and self-perceptions.

7. Intersectionality and Multiple Forms of Discrimination

It’s important to recognize that women’s experiences are shaped by factors beyond gender, such as race, class, ethnicity, sexuality, and disability. Women of color, LGBTQ+ women, disabled women, and those from lower socio-economic backgrounds face additional layers of discrimination that intersect with their gender. These women often encounter compounded barriers to education, employment, healthcare, and social acceptance. The concept of *intersectionality* highlights the need to address not just gender inequality, but also the complex ways in which multiple forms of discrimination overlap and impact women’s lives.

While modern society has made considerable progress in promoting gender equality, women still face significant challenges that hinder their full participation and empowerment. Overcoming these challenges requires continued efforts in dismantling gender-based stereotypes, advocating for equal opportunities, and creating supportive environments that allow women to thrive without fear of discrimination or violence. It also calls for global solidarity in addressing issues of intersectionality, mental health, and access to healthcare. Only through sustained advocacy, education, and policy changes can we hope to create a society where women are truly free to live, work, and thrive on equal terms with men.

A Memorable Day in My Life

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Life is full of memories, moments, and experiences. Some memories are good, while others are bad. Life is too short, and it has its ups and downs. There are achievements and failures along the way. These experiences, whether good or bad, help create a stronger person. In this world, a free-minded man or woman is rare. I was born into a family where I grew up like a princess. My family, my friend, my guardian, and my guide is my father.

One of the most memorable days in my life was my father's 45th birthday. My family celebrated this day properly, and I paid for the celebration using my pocket money. We wished him at 12:00 AM, and he was very surprised because he had forgotten his own birthday. I wanted to see him happy, and in that moment, he was very emotional because, for the first time, someone had celebrated his birthday. That day, he felt very happy but also a little uneasy, as it was the first time anyone had celebrated it for him.

I cooked his favorite dish and dessert for lunch. Our parents dedicate a significant part of their lives to their children, making many sacrifices along the way. My father's profession was that of a mason, but now he is a successful man. He is the head of our family and the leader of his team at his workplace. He is a real hero in my life. The things we did to make him happy might seem small, but to us, he is like an "umbrella" in our lives. We should try to bring some happiness into his life, even for a short time. His love is unconditional. In the evening, we celebrated his birthday with cake-cutting, performances, and dinner, and we all enjoyed the moment very much. On that day, my father was incredibly happy. That day remains one of the most memorable days of my life because our first priority in life should be our parents' happiness. I was deeply satisfied knowing I had given my father some happiness. I will remember that day for the rest of my life.

My first day at college

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The first day of college is a momentous occasion that most people remember for a lifetime. For me, it was a mix of excitement, anxiety, and curiosity. As I entered the gates of my new college, my heartbeat increased. I saw the imposing buildings and the crowded campus, which instantly made me feel like I had stepped into a whole new world.

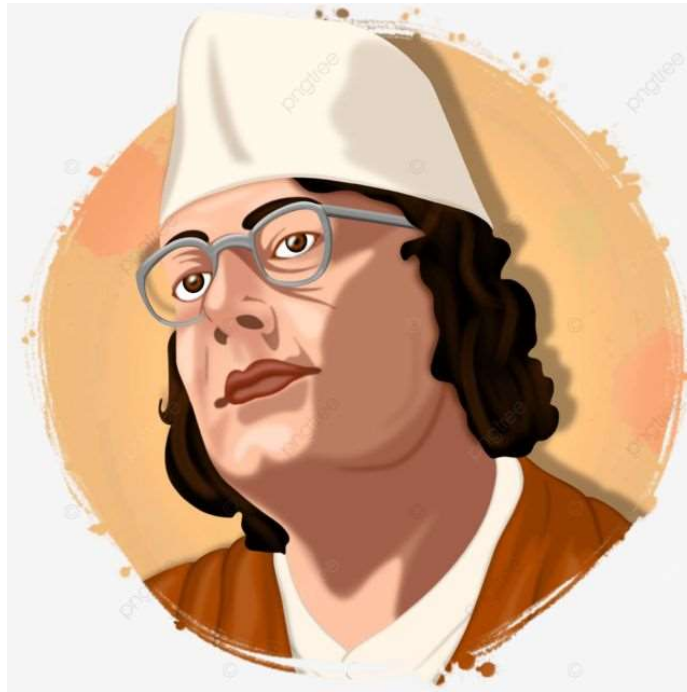
It was nothing like my school days. That day, my college organized an induction program for all first-semester students. I arrived early, hoping to get familiar with the surroundings before the program started. The campus was full of student activities; some students were walking in groups, and some were alone, all heading towards the seminar room where the program was taking place. I could feel the new energy, enthusiasm, and, of course, anxiety in the air. Like the others, I also roamed around the campus, and then we all gathered and sat in the seminar room. The program started in a few minutes.

At the start of the program, our respected principal welcomed all the new students to the college and congratulated us for a bright and successful future in college life. After the principal's speech, the respective professors and teachers of all departments gave speeches about their departments and congratulated us as well.

My department was English, and I met the teachers and professors from the English department. They were all very inspiring and kind-hearted. After that, our senior college students gave motivational speeches and congratulated us on beginning our college life. A few new students performed various activities such as dance, recitation, and some even sang Rabindra Sangeet. After that, the program ended, and all the students left the classroom. I came out of the classroom with a happy face. It was a great day for me, and I will always remember that day of my life.

Review of Kazi Nazrul Islam and his thoughts

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Semeter-3



Kazi Nazrul Islam was born on May 24, 1899, into a very poor family in Churulia village, Asansol, in the Burdwan district of West Bengal, India. A poet of love, humanity, and rebellion, Nazrul left a lasting imprint on both music and literature. His versatility was truly remarkable—he was a poet, short story writer, novelist, essayist, playwright, dramatist, singer, musician, lyricist, composer, director, actor, activist, journalist, editor, soldier, humanist, and philosopher.

Nazrul always strove to establish communal harmony and solidarity between Hindus and Muslims in undivided India. He urged religious fanatics to end the divisions and barriers created by religious intolerance and societal prejudice.

He was well aware of the narrow-mindedness and fanaticism that plagued society and believed that nobility and civility within the human soul could overcome communalism and foster a harmonious community. In one of his verses, he expressed his sincerest intention to bring unity between the two faiths:

“In one stalk we are two flowers –
Hindu and Muslim,
Muslim is its glory, Hindu is its life,
In the lap of one sky-mother like

The sun and the moon they dangle
They live with the same blood of one heart,
With one umbilical attachment.”

Nazrul was a romantic poet at heart and wrote many poems, short stories, and lyrics about love, emotion, and pain. He also passionately advocated for women’s equality and their rightful place in society. In his poem “*Nari*” (Woman), he declared:

“The song of equality I sing –
I see no difference between man and woman!
All deeds great and ever-beneficial were done
In this world, half of them were accomplished by woman,
The rest half by man.”

In his famous poem “*Daridro*” (Poverty), Nazrul revealed his deep empathy and resilience in the face of suffering. He embraced the hardships of life with courage, like an ocean swallowing every stream flowing into it.

Kazi Nazrul Islam, the national poet of Bangladesh, is also celebrated worldwide as the "Rebel Poet." His fierce resistance to all forms of oppression and injustice is vividly expressed in his poems, short stories, songs, and essays. With vibrant rhythms and revolutionary themes, he formed a powerful contrast to the poets of his time. His use of language and subject matter broke new ground in the history of Bengali poetry.

Nazrul became immensely popular for boldly addressing political and social issues through his art. He was also known for fusing Hindu and Muslim cultural traditions. His innovation in blending Bengali meters with Arabic and Sanskrit elements set him apart as a literary pioneer.

Nazrul nurtured almost every stream of Bengali literature and laid a solid foundation that resonates in the history of world literature.

Personal Essays

Mistu Chowdhury
Department of English
Semeter-3

I

YES, I Too Have Failed

The journey to becoming a civil servant is not an easy one. Thousands of aspirants appear for the UPSC examination every year, but only a handful succeed. I was one of those aspirants who had big dreams, but unfortunately, I faced failure in my UPSC journey.

I had always been fascinated by the idea of serving the nation and making a difference in people's lives. I prepared tirelessly for months, poring over books, attending coaching classes, and practicing mock tests. Despite my hard work, I couldn't clear the mains examination.

The feeling of failure was devastating. I had invested so much time, effort, and emotion into my preparation, and to see it all go in vain was heartbreaking. I felt like I had let myself and my family down.

That was my fourth attempt and third failure. I eagerly looked forward to my marksheet, mostly to confirm my own prejudice. I did not understand what was wrong with me. I would score good marks in my mocks, but when I appeared for the main examination, I would go blank. I knew the answers, but despite that, I would make mistakes. All the taunts questioning my abilities would come rushing back. I had sacrificed all my hobbies and struggled a lot.

However, as I reflected on my failure, I realized that it was not the end of the world. In fact, it was a stepping stone to success. I learned that failure is an essential part of the learning process, and it helps us grow and improve.

I took a break from my studies and focused on self-reflection. I analyzed my mistakes, identified my weaknesses, and worked on improving them. I also sought guidance from my mentors and peers, who helped me develop a new strategy for my preparation.

A year later, I reappeared for the UPSC examination, and this time, I cleared the mains. Although I didn't get selected for the final list, I felt a sense of pride and accomplishment. I had faced my fears, learned from my mistakes, and emerged stronger. Failure is not the opposite of success; it is a part of success. It helps us learn, grow, and improve. As Nelson Mandela once said, "The greatest glory in living lies not in never falling, but in rising every time we fall." I rose from my failure, and I am proud of myself for doing so.

Today, looking back at my journey, I see many things. Failure is not something to feel guilty about. It is an art. I thank myself for attempting the most challenging exam. Not everyone can attempt this exam. The people who criticize me the most are not able to do this. I may be a UPSC failure, but I did not fail in real life. I am proud of myself. I restarted my life, and today, I am glad that I didn't clear the exam.

II

My Father, My Hero

For a child, their father is often one of the most important people in their life, alongside their mother. The bond between a father and child is a very special one. Usually, people talk about a mother's love and affection, but a father's love often gets ignored. A mother's love is discussed repeatedly in movies, shows, and more. Yet, what we fail to acknowledge is the strength of a father, which often goes unnoticed. A father is a blessing that not many people have in their lives. It would also be wrong to say that every father is the ideal hero for their kids, because that is not always the case. However, I can vouch for my father without any second thoughts when it comes to being an ideal person. My father's name is Saroj Chowdhury, and he is 50 years old. I consider him my role model. When I grow up, I want to be like him. Most people like to believe that their father is different, and I do too. Nonetheless, this conviction is not merely based on the love I have for him, but also because of his personality. My father owns a business and is quite disciplined in all aspects of life. He is the one who taught me to always practice discipline, no matter what work I do. He says that mistakes are lessons, and we should always learn from them and not repeat them. He takes care of all the needs of our family. He always respects and obeys his parents and always shows respect to my mother. He is always very attentive to their requirements. I can share everything with him without any second thoughts. On the weekends, he watches cartoons with me. He believes in honesty. He is the person who taught me to be honest, helpful, kind, polite, and obedient. He tries his best to fulfill all our wishes but also maintains strictness when the need arises.

In conclusion, my father is not just a hero; he is a source of light and inspiration in my life. His presence in my life is like a beacon of strength and wisdom, shaping me into the person I am today. From his selfless dedication to our family to his unwavering support and love, my father embodies the qualities of a true hero. He sacrifices many things he wishes for and always tries to give his best to us. He works tirelessly day and night to ensure that the needs of the family are met. Without his sacrifices and contributions, a family is incomplete.

The Maestro of Bengali Literature

Susmita Das
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Semeter-3



Rabindranath Tagore, the Bard of Bengal, sat by the tranquil waters of the Ganges, his eyes lost in the swirling eddies of his mind. As he pondered the mysteries of the universe, his pen began to dance across the page, weaving a tapestry of words that would transport readers to a world of love, loss, and longing.

"The world is a great book, and he who has not learned to read it, has not learned to live," – Rabindranath Tagore (*The Gardener*, 1913).

His novels were a testament to this philosophy, as he poured his heart and soul into crafting stories that not only reflected the complexities of human nature but also offered a glimpse into the eternal and the divine.

In *The Home and the World*, Tagore's masterpiece of a novel, he explores the tumultuous relationships between three individuals—Nikhil, Sandip, and Bimala—against the backdrop of India's struggle for independence. Through their struggles and triumphs, Tagore probes the very fabric of human existence, revealing the intricate web of emotions, desires, and contradictions that bind us all.

As the sun dipped below the horizon, casting a golden glow over the Bengal countryside, Tagore's thoughts turned to the women of his stories—strong, independent, and yet vulnerable. Women like Bimala, who embodied the contradictions of a society in flux, torn between tradition and modernity, duty and desire.

In *Chokher Bali*, another of his notable works, Tagore delves into the inner world of Binodini, a young widow struggling to find her place in a society that seeks to constrain her. Through Binodini's story, Tagore shines a light on the dark recesses of the human heart, exposing the hypocrisy and cruelty that can masquerade as social norms.

And yet, despite the darkness that often shrouds his characters' lives, Tagore's novels are ultimately infused with a sense of hope and redemption. For in the midst of turmoil and uncertainty, he finds the resilience of the human spirit, the capacity for love and forgiveness that can transform even the most mundane of lives into something transcendent.

As the stars began to twinkle in the night sky, Tagore's pen finally came to rest, his thoughts lingering on the world he had created, a world of beauty and complexity, of light and shadow. For in the end, it was not just a world of fiction that he had crafted, but a reflection of the world we live in, with all its contradictions and paradoxes, its triumphs and tragedies.



The Melody of the Soul

Sayanti Khan

Department of English

Semester-3

"The universe is not a collection of distinct objects, but a continuum, where every point is interconnected with every other point." – Rabindranath Tagore

Rabindranath Tagore's writing was innovative in Bengali literature at the time for its focus on daily life, as opposed to the more traditional concerns of Indian literature, which tended to be constrained to epic and religious tales. His short stories often depicted exceptional circumstances and critical moments in the lives of everyday Bengali people, whether they were rich or poor, men or women, or even living or dead. Throughout his short stories, Tagore engages themes of domestic roles, the supernatural, and class. Sometimes these stories have clear moral conclusions, and sometimes they're wry and mysterious parables that don't seem to end or have any direct message.

Here's a short story in the style of Rabindranath Tagore:

The Melody of the Soul

In the sleepy town of Jalpaiguri, where the mighty Teesta River flowed gently, there lived a young girl named Aparna. She was a shy, introverted child with eyes that sparkled like the stars on a clear night. Aparna's greatest passion was music – the melody of the soul.

Every evening, as the sun dipped below the horizon, Aparna would sit by the riverbank, her tanpura in hand, and let the music flow from her heart. The river, the trees, and the stars above seemed to resonate with her melody, creating a symphony of sound that echoed across the universe.

One day, a wise old man named Girin arrived in Jalpaiguri. He was a mystic who had spent his life studying the ancient scriptures and seeking the truth. As he wandered through the town, he stumbled upon Aparna, sitting by the riverbank, her music filling the air.

Girin was enchanted by the melody, and he sat down beside Aparna, listening intently. As the music washed over him, he felt his soul stirring, awakening to the interconnectedness of all things.

"The universe is not a collection of distinct objects," Girin said, his eyes shining with wisdom, "but a continuum, where every point is interconnected with every other point. Your music, Aparna, is a reflection of this truth."

Aparna smiled, her eyes sparkling with understanding. And as she continued to play, her music wove a spell of unity and harmony, reminding all who listened of the interconnectedness of all things.

In conclusion, Aparna felt the universe expand within her. The boundaries of time and space dissolved, and she was one with the infinite. The music that had flowed through her was not just a collection of notes and rhythms, but a reflection of the harmony that lay at the heart of creation.

Literature and Life: A Timeless Reflection of Humanity

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Semester-1



Literature is not just the art of words; it is the mirror of life itself. From the ancient epics to modern novels, literature reflects the human experience—our joys, sorrows, struggles, and triumphs. It does not merely tell stories but breathes life into emotions and ideas that connect us across generations, borders, and time.

In every era, writers have captured the essence of life through their works. Shakespeare explored love, ambition, and betrayal, teaching us that human nature remains constant. Rabindranath Tagore wrote of freedom and spirituality, urging us to embrace a world beyond boundaries. Through George Orwell, we understood the dangers of unchecked power, and through Jane Austen, we saw the quiet strength of individuality and love.

Literature teaches us empathy. When we read *The Diary of Anne Frank*, we are not just reading a young girl's journal; we are feeling her fears and dreams as if they were our own. It allows us to step into the shoes of people we've never met, in places we've never been, and yet somehow, we find pieces of ourselves there.

Life, in its chaos and beauty, inspires literature. And in turn, literature gives meaning to life. A single line of poetry or a powerful story can comfort a grieving heart, ignite a revolution, or inspire someone to pursue their dreams.

As a student of English literature, I realize that words have the power to shape lives. They remind us that even in our darkest moments, we are not alone—someone, somewhere, has felt the same. This timeless bond between literature and life makes me believe that stories will continue to guide humanity, reminding us of who we are and who we can become.

A CHANGED WORLD

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“It is a truth universally acknowledged” (Jane Austen, *Pride and Prejudice*) that the world underwent a drastic change after the outbreak of the Novel Corona Virus during the late 2019 and early 2020. The very word ‘novel’ (new) made it clear that it was a never-seen-before virus and, therefore, had no cure yet. The change was almost overnight and the adjustment was not just at the physical level but also of perspective, at the very way we looked at life. The overall attitude was divided between ‘Before’ Covid-19 and ‘After’. Long before the appearance of the virus, digital dependence was already gradually becoming a steady part of our reality, but the choice became a compulsion after the outbreak of the worldwide pandemic as countries *en masse* went under complete lockdown overnight. Almost no sector or institution remained unaffected by this contagion. Educational establishments, offices, businesses, public places, all closed down with immediate effect in an attempt to contain the virus. After the initial few months, people, locked in their houses, started to strain against their literal and mental cages. Social media and OTT platforms took center-stage as the masses found creative ways to entertain both themselves and the world at large. The gulf between the elite and the ordinary lessened as the voice of the popular rose to the forefront. It was amidst this ruckus that the world changed and we scrambled to adapt and work around a different world than the one we woke up in.

One of the glaring gaps that the pandemic exposed was the utter unpreparedness in the healthcare system worldwide, leading to calls for better efficiency, stronger healthcare benefits, and an improved rapid response management. The damage was not just physical but also at a psychological level. Being locked up, sometimes alone and away from family & friends, exposed issues like isolation, stress, anxiety, and other mental health crises. This also led to more openness in discussing mental health and a growing demand for services and resources. Furthermore, the rapid development of COVID-19 vaccines opened new doors for medical research, resulting in the swift advancement in the healthcare system.

A noticeable alteration was in the employment sector that saw new development as major companies adopted remote or hybrid work models, thereby, shifting the workplace dynamic. Employees and employers adjusted to the flexible working arrangements that facilitated the work-from-home structure. On the other hand, small scale industries and companies found it difficult to continue with a massively reduced workforce. As a result, many became jobless as the companies closed down prematurely. With this uncertainty in the employment sector, people started seeking flexible work options, and the demand for gig economy, that includes freelancing, side jobs, delivery services etc. expanded exponentially. In addition, the pandemic accelerated automation and the use of artificial intelligence (AI) in

industries like retail, healthcare, and manufacturing to minimize human interaction and improve efficiency. The education sector, too, was compelled to shift to online learning during this time. While challenging for many, it also created new opportunities for online education, and hybrid models became more common. However, the shift to online learning also exacerbated the digital divide, especially in developing countries like India, where students from underprivileged backgrounds faced greater difficulties due to lack of access to technology and stable internet connections.

One of the conspicuous changes during the pandemic was the way people engaged in social interaction, as social distancing, quarantine, and lockdowns irrevocably altered how people interact. Virtual gatherings and online communities grew, and social habits became more centered around small, intimate settings rather than large groups. Family dynamics saw considerable alteration as with extended periods at home, familial relationships shifted and transformed. For some, this brought families closer, while for others, it revealed or heightened domestic issues, including increased domestic violence in some regions. The pandemic also forced people to reassess their life priorities, focusing more on personal well-being, relationships, and work-life balance. This led to increased interest in diverse hobbies, improved mental health, and sustainable living.

One arena that suffered a huge blow due the pandemic was global economy. Significant disruptions to global supply chains led to shortages in everything from medical supplies to consumer goods. This resulted in a reassessment of supply chain resilience, and many companies moved to localize production. Moreover, while the wealthy individuals and large corporations thrived in some sectors, the pandemic deepened inequality, hitting the low-income workers, especially daily-wagers and those in service-industries, the hardest. The shift to e-commerce accelerated, with more consumers shopping online than ever before. This saw businesses adapting to the need of the hour by improving digital experiences, delivery services, and contactless payment while small industries went under. One of the most severely impacted industries was the travel & tourism sector, with long-lasting changes. Vaccination passports, health screenings, and new safety protocols became a part of both international and domestic travel. A silver lining in this, however, was a rise in interest in local tourism and environmentally sustainable travel, as people reconsidered long-distance travel for both health and environmental reasons.

Technology & Digital Life saw immense acceleration as the pandemic forced organizations and individuals to rapidly adopt to digital technologies. From cloud computing to telemarketing, virtual meetings to e-commerce, the world become more digital almost overnight. With the increase in online activity, cyber threats also grew, leading to a heightened focus on cybersecurity measures to protect personal and corporate data. In the process, the pandemic exposed the vast gap in accessibility to digital tools and internet connectivity, leading to calls for improving digital infrastructure in unprivileged communities. In addition, the pandemic created both increased reliance on government health systems and, in some cases, erosion of trust due to inconsistent policies, misinformation, or inadequate response to the crisis. It intersected with political and social movements, as economic and social inequalities became more pronounced, sparking protests and demands for social justice. Furthermore,

countries with the capacity to produce vaccines and distributing them globally, used them as a tool for diplomacy. This altered the global power dynamics, with some countries taking advantage of the crisis to increase their influence, while others struggled with internal instability. In other words, the world in the post-COVID-19 era is more interconnected digitally but more fragmented in other ways, as nations and individuals are still reeling from the aftermath of the pandemic, constantly navigating the ongoing challenges of health, economy, and social change.

However, one bright side to the worldwide pandemic and the subsequent lockdown was the environmental impact. During this time, many places saw temporary improvements in air quality, water quality, and reduced emissions. This pinpointed the adverse the impact of human activity on the environment and spurred discussions about more sustainable living and working practices. Many governments are now incorporating green energy and sustainability initiatives into their recovery plans, investing in renewable energy and eco-friendly technologies.



Jajmani system and changes at Eklakhi Village, Purba Bardhaman: A Case Study

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A village is more than just a cluster of Homes; it's a tapestry of tradition, community and simplicity woven together against the backdrop of nature. In village, time seems to slow down, allowing residents to savor life's simple pleasures and cultivate meaningful connections with one another. Life in a village is defined by its rich cultural heritage, traditional practices, and a profound connection with nature. Whatever it's the cheerful chatter of neighbours, the vibrant colour of local festivals, or the timeless rhythms of agricultural life, a village encapsulates the essence of rustic charms and embodies the heart of community living.

The jajmani system, prevalent in rural India, played a significant role in sustaining traditional agrarian communities. This system was based on reciprocal relationships between different caste groups, where each caste performed specific economic functions for others in exchanges for goods, services or payments.

Jajmani system was important in traditional Rural Indian Society for several reason:

1. Economic Interdependence
2. Social Cohesion.
3. Preservation of traditional occupations.
4. Reduction of Conflicts
5. Social status and identity
6. Mutual Assistance.

1. Economic Interdependence:

It ensured the smooth functioning of rural economy by establishing interdependence among different caste groups.

2. Social Cohesion:

The systems promoted social cohesion and harmony within the village community by regulating relationships between different caste groups mainly maintain cooperation and mutual support.

3. Preservation of traditional occupations:

The system helped preserve & sustain traditional occupations associated with various castes. Examples are Bramhin to low caste like Napit, Kumor, Muchi, Kamar, Banik etc.

4. Social status & identity:

Participation in the jajmani system conferred social status & identity within the community. Each caste had a defined role and position.

Review of Literature:

The jajmani system is a hierarchical social structure grounded on Hinduism, intended to offer financial stability to the lower classes and services to the top ones. Jajmani system is the process of exchange goods and services between different castes. It is the job-based division of labour where lower castes perform various functions for upper castes. It consists of a set of traditional rules about exchange of product and services. Each caste has specific commitment towards others. In fact a jajmani system is a system of economic, social and ritual types among different caste groups in rural India. Jajman are two terms, they are 'jajman' (patron) and 'kamin' (client). The term jajman comes from the Sanskrit word 'Yajaman'. In each village, the land held by one caste the caste is called dominant caste who enjoying economic power. It could be said that, jajmani system is a system of distribution where land owning families of high castes are provided service and product by various lower castes such as carpenters (কামার), barbers (নাপিত), potters (কুমোড়), washer man (ধোপা). Under jajmani system, the primary function of the Brahmin caste is to perform in various rituals and ceremonial rituals. The potters make certain pots for domestic use. The washer man washes cloths, Lohars makes agricultural equipments, everyone in the village works for certain family or group of families, with whom they are linked hereditarily.

The first detailed study of jajmani tradition in India in a village of Uttar Pradesh made by William H. Wiser in his book "The Hindu Jajmani System" 1936, where he described in detail how different caste groups interact with each other in the production and exchange of goods and services. Pauline Kolenda (1963) in her article towards a model of the Hindu Jajmani system attempted co-operative studies of the jajmani system on the basis of field studies. Gould says that the caste system has occupational specialization and standard of different ritual of purity. A particularistic set of relationship is established between families of different occupational status. According to Luis Duménil and Pocock the key stone of any jajmani system is to dominate the lower castes by the upper castes in the village. The jajman was a land owner and cultivator, all other caste were in economic dependency. Thus even the community that was kept at the top of the caste hierarchy was the servant jajmans.

Methodology:

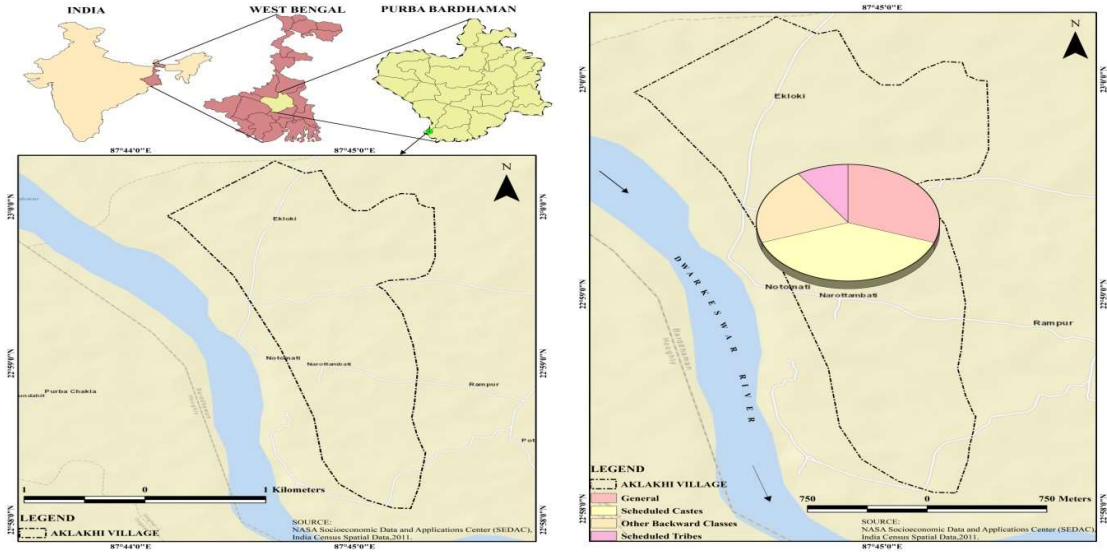
The whole study has been used in depth study and focus group discussion as part of a mixed method strategy. Here this method has been chosen in depth interviews are best when I am interested in individual experience, participants and feelings. In focus group design, social interaction itself can also tell us economic profit, gold maker can also share with researcher.

Study Area

Location and Demographic Position of the Village Eklakhi

The village named Eklakhi are situated under the State of West Bengal, District – Purba Bardhaman, P.S.- Madhabdihi and under Uchalan Gram Panchayet. Total area of the village is 4 Square Kilometer and Latitude is 23.01942 and Longitude is 87.77967. As per 2024 Electoral

Roll the total voter of this village is 1978, under which male voter is 989 and female voter is 989. Except this, in this village there is approximate 2200-2300 minor. One river named Darakeswar has flowed around the village. In this village people of different religions, castes and cultures are live there, of which general cast is 30%, Scheduled Caste is 40%, OBC is 20% and Scheduled Tribe is 10%.



In the village of Eklakhi, there are all categories people who engaged jajmani system. But here researcher have choosen below this kind of caste people.

1. Brahmin (পুরহিত)
2. Barber (নাপিত)
3. Goldsmith (স্বর্ণকার)
4. Dairyman (গোয়াল)
5. Confectioner (ময়রা)
6. Karmakar (কামার)
7. Fisherman (জেলে)
8. Potter Community (কুমোর)
9. Carpenter (ছুতোর)

Brahmin (পুরহিত) :

In jajmani system Brahmin were at the top of the system, receiving offering and services from other castes. The research that was done on the village of Eklakhi, where the participants name is Asish Banerjee, aged about 56 years and his educational qualification is Graduate. He is a priest from generation to generation. In his family for the next generation no one willing to act like priest because of the people of next generation in his family is engaged in various businesses and some of them work in various national and multinational company and willing to go abroad. However, housewives are closely related to this jajmani system. According to him in any marriage ceremony, any puja, rice ceremony, etc, in every function of village

Brahmin are must required and they are closely related to everyone. In earlier days, marriages were done within the same caste. But due to increase in personal preferences, marriages are also taking place in other caste. Their monthly income is Rs. 15,000/- to 20,000/-. To learn this profession, it is very important to have knowledge about Sanskrit Language and clear utterance. There is no political interference because of the strong bounding in their community. At present day the State Government provide 'Brahman Allowance' by a sum of Rs. 1,000/- for the poor Brahmin, but it is unfortunate that to get this benefit one has to join or to support politics. Last 10 years it is seen that the the Brahmin community maintain the jajmani system nicely through give & take policy.



Barber (নাপিত) :

Another most important role in jajmani system is Barber caste. Here the participant's name is Dinabandhu Das, aged about 45 years. He is working as Barber from generation to generation. The next generations of his family also engaged in this occupation including his wife. Every people in rural area are ignorant about Barber's work as such in every occasion like marriage ceremony, any puja, rice ceremony, etc the people should have to depend on them. They are working not only in rural area but also in urban area. The participant i.e. Dinabandhu Das has also a Saloon in the town at Burdwan and he travel daily from the village Eklakhi to the town Burdwan by bus, distance near about in total 35 Km + 35Km = 70 Km. There is no political interference because of their have own group in their community. Here another most important fact is that in rural area some people still have saloon in their own house. In that village all the people practice a famous ritual in the Bengali calendar month i.e. in the month of Chaitra is that the worship of Lord Shiva. In this ritual all the people of the village eklakhi participate for the whole month and a special dish prepared by the Brahmin in front of the Shiva Temple and the people belonging in the cast of Barber engaged to serve it to the villagers. Mobile and internet have important role in this occupation to pay money and to update in new fashion. At rural area jajmani system still exist in the barber community



Goldsmith (স্বর্ণকার) :

Name of the participant is Shyamal Kumar De aged about 53 years and his educational qualification he is Graduate and belonging in the caste of OBC-B. He is working as Goldsmith from generation to generation. In his family for the next generation no one willing to act like Goldsmith because the people of next generation in his family engaged in various businesses and some of them are working in multinational national companies and willing to go abroad. In previous time under the jajmnai system there was a transaction in between dairyman, potter community, farmer, weaver by way of giving milk, potter articles, vegetables, garments to the goldsmith in return of gold ornaments. But changing of time, nowadays those transaction converted into monetary transaction i.e. all people go to the goldsmith to purchase gold ornament. On another hand the goldsmith lend money to the other castes with high interest in lieu of depositing gold. Women are not related to the profession of goldsmith. Inter-caste marriage was too active in the goldsmith community, but in present time the member of the goldsmith family marries with the member of other caste. The member of the goldsmith community engaged with the member of the other castes reason of on one hand the religious pressure is loosen and on the other hand the modernization of society. The goldsmiths are well connected about the modern technology like android phone and internet system for work convenience and payment method. The goldsmith have specific group of community viz.

“West Bengal Goldsmith Association”. Through this association they can raise their problem before the association. This caste is in a struggle to retain the jajmani tradition but on the other hand this is the fact that the people of another caste entering in that profession to act as Goldsmith. The goldsmith community searching another source of income by closing the shop because the price of gold is increasing day by day.



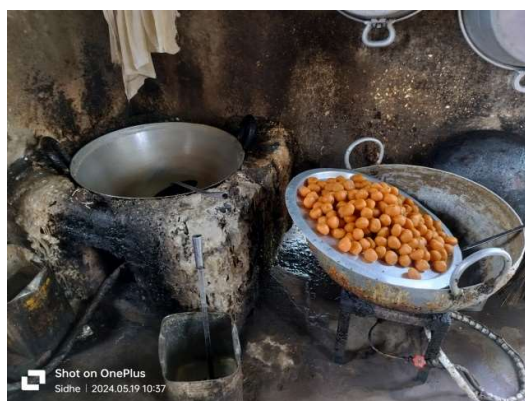
Dairyman (গোয়াল) :

The people belonging in the caste of Dairyman properly maintain the jajmani system. Chanchal Mondal is in the age of 33 years a dairyman told how they continue their profession in the society. They collect cow/buffalo milk from house to house as well as from small cattle house in exchange for money and after assembling they prepare curdle which is the only raw material for production of sweets. In jajmani system the dairyman would provide services by giving milk to the goldsmith and in return they would have receive gold ornament, giving milk to the farmer and in return they would have receive rice and vegetable. This system has evolved over time and might not be as prevalent today, the jajmani relationship may still exist in modified forms by way of the dairyman gives milk and curdle to the other caste and in return they receive money from them. According to him they are the only communities who prepare curdle. They have own community, which is caste based. They are not dependent only upon this profession because of they have huge property like cultivated land, pond etc. as such they are economically strong. The dairyman resides surrounding the village eklakhi and they cultivate gobindobhog paddy in a large quantity that's why big rice balls can be seen in their house. Mobile and internet facilities is more important in this profession to receive/pay money and to take order. According to participant “this occupation will continue until the next generation go outside to work, once they go outside to work no one wants to return to this occupation”.

Confectioner (ময়রা) :

Name of the participant is Rajkumar Rakshit, he is in the age of 53 years. He is continuing his profession as Confectioner from generation to generation. Even he established own sweet shop at Eklakhi market. His monthly income from his sweet shop around 30,000/- to 40,000/-. At earlier time he did not wanted to disclose his monthly income because of his some personal problem. He has two girl child, they also help him to make sweet. For getting order, to prepare fashionable sweets, to receive money android mobile with internet is too essential for this profession. In this profession here have a place to hide professional

knowledge. According to him jajmani system continued in this profession in different style, but totally not removed. People of other caste also joined in this occupation as confectioner.



Blacksmith (লোহার/কামার) :

In the village Eklakhi there is small number of Blacksmith family resides having 42 members out of which only 23 members have voting rights and rest 19 members are under the stage of eighteen. They are here from generation to generation. Most of the member of this family has passed Madhyamik and Higher Secondary and few of them obtained ITI degree and worked at Engineering based Company. Main source of income of these families to manufacture and sell iron products like sickle, cutlass, hammer, crowbar, garden tools, utensile etc. on the other hand they have small number of cultivated land from which they arranged the rice and vegetables for their daily need. The participant's name is Sashti Kumar Dey, he is in this profession from generation to generation. According to him he took knowledge from his grandfather and father. The main raw materials for this profession are iron and they purchase it from town. The female member of their family partly connected in this profession i.e. in absence of labour the female member of their family helped them in place of labour. According to him it takes a lot of time and to do a lot of physical work for manufacturing iron products. They earn approx 8,000/- to 10,000/- per month from this profession. They have no such specific organization and they are not connected with the politics. The new generation of their family is not interested to engage in this profession because there have uncertainty of income. For their profession there have no such Government facilities. They arrange loan from Self-Help-Group. In jajmani system the Blacksmith caste would provide services by way of making

and giving iron products for household and cultivation purpose and implements for other castes, and in return, they would receive goods or services from other castes. This system has evolved over time and might not be as prevalent today, especially in urban areas, but in some rural communities, elements of jajmani relationship may still exist in modified forms.

Fisherman (জেলে) :

In the village Eklakhi there resides small number of Fisherman family. They are here from generation to generation. Most of the member of this caste has never crossed the threshold of school, but it is the rare case that there have member who obtained Graduation degree and work as a school teacher. They are struggling in this profession. They band together and catch fish with net in pond, lake and other large water tank in large quantity in exchange of money and in the end in a small quantity of fish is also taken by them. According to him it is very difficult to catch fish during the cold winter night. The fisherman along with their family member catches fish from canal, river, and water passage and thereafter goes to the market to sell it, on the other hand they worked as day labour. The participant name is Dilip Mal, aged about 54 years. He is in this profession as fisherman from generation to generation. No female persons are involved in this occupation. For them no such Government scheme at all. The fisherman community has no such organization but they work in a group with the member of not less than 6. The members of new generation are not interested to engage in this profession, in lieu of they are engaged in different profession, but few of them are associated in this profession. In present scenario people of other caste entered in this profession due to work deficiency. In relation to marriage, in the earlier days marriage happened in between the same caste but nowadays this caste getting marriage to another caste. The jajmani system changed but not abolished. The dependency relation still alive to our society.

Potter Community (কুমোর) :

In the context of potters, they were often part of this system, providing pottery and other clay based products to the community in exchange for goods, agriculture commodity or other essential items provided by other castes. The system had both economic and social dimensions, shaping relationships and interdependence with the other community.

Ajay Kumar Pal, aged about 51 years having educational qualification of 8th standard. His only profession is pottery i.e. to make terracotta. He is continuing this profession as pottery from generation to generation. But next generation has other side income from contractual job, because he told that “the next generation cannot survive by choosing only this pottery profession”. Nowadays nobody come to buy the daily pottery accessories. The source of raw materials to make clay accessories is clay from Darakeswar River and these clay accessories are sold by the pottery in the eklakhi hut which sit for only two days in a week. Only the general people buy something from pottery community which uses at pooja or marriage rituals or garden accessories. Nowadays only one ritual i.e. marriage ceremony continuing in jajmani system by way of giving new sari and rice in exchange of things made from clay. Here have no political influences but they have strong community. The female family member helps to make clay pots.



Carpenter Community (ছুতোর) :

In the village Eklakhi there is small number of Carpenter family resides having 45 members, out of which, only 19 members have voting rights and rest 26 members are under the stage of eighteen. Most of the member of this caste has never crossed the threshold of school, but it is the rare case that there have member who completed Higher Secondary. Main source of income of these families to manufacture and sell wooden products, on the other hand they have small number of cultivated land from which they arranged the rice. The participant Kartick Kandu, aged about 49 years, is in this profession from generation to generation. His son also continuing this profession along with him. His son after completion his school joined with his as wood maker. According to the participant he learned from his father. The main raw materials for this profession wood and they purchase it from town. The female member of their family is not connected in this profession. According to him it takes a lot of time and to do a lot of physical work for manufacturing wooden products. In a word the final product shows a perfect handwork. They earn approx 12,000/- to 18,000/- per month from this profession. They have no such specific organization and they are not connected with the politics.

In the context of carpenter community, it would involve the exchange of goods and services between carpenter and other castes, such as farmers, in mutually beneficial arrangements. For example, carpenters might provide furniture or wooden implements in exchange for food grains or other agricultural produce from farming community. This system has been a significant socio-economic structure in rural India, although its prominence has decreased in modern times due to urbanization and economic changes. But changing of time, nowadays that exchange of goods and services converted into monetary transaction i.e. carpenter after production of wooden product they sell it in the market or they make wooden product when they got order.



CONCLUSION:

According to jajmani system there is exchange of goods and services between landowning higher caste and landless service castes, it serves to maintain the Indian village as a self-sufficient unit. But over time with modernization and social changes the jajmani system has not totally declined in rural area, but it influences on rural Indian society which is still visible in certain areas and some certain castes. On the basis of this research only three castes are maintaining the relationship between client and patron. The main three important castes are Brahmin, Barber and Dairyman, except these slightly did the Confectioner and Potter.

Only some few castes people told their dependency on the jajmani system, but most of the people from Brahmin, Barber, Kumhar are economically poor. Besides these three caste's people are said that 'the boys of our family would not become married if they perform only this job, so they must have to try some other job'. It is seen that the joint family is breaking up and the single family enjoying independency by their own decision, this is a bad impact of Jajmani System.

At the time when the society was dependent on self-sufficient village the goods and services was exchanged in barter system. But at present time in jajmani practice goods are exchanged in return of money not in return of services. Due to industrial civilization and migration, as well as shortage of cultivated land the slavery and obediency in jajmani practices might not be prevalent today. At present time transaction of goods and services in jajmani system converted into monetary transaction.

Villain

Tiasha Bag

Department of English
Semeter-6

"What a shame!" the villain did exclaim,

"A heinous act, beyond all shame!"

A crime scene unfolded on the screen,

A tale of wickedness, a heart unseen.

The villain's eyes, with scorn did gleam,

"A person capable of such a deed, a fiend, it would seem!"

He judged with scorn, with righteous disdain,

The criminal's act, a stain that would remain.

Tears of rage upon his eyes do gleam,

A window to the anguish that he cannot beam,

His heart, a vessel of pain and sorrow deep,

The villain's gaze, a reflection of the turmoil he does keep.

In shadows cast, a figure's found,

A villain, with a heart, profound.

For none are born, with evil's might,

But circumstances shape, the darkest night.

The villain's heart, beats like our own,

With love, with loss,...

Scared

Tanushree Karmakar

Department of English

Semeter-6

I gaze into the mirror,
and I'm scared by the horror I see.
I was beautiful, so what's wrong?
then I listen my favourite song,
take a rest, and look again.
drinking a cup of tea,
I gaze deeply at myself.
anyone calls out to me, help!
I sweat and am afraid.
then I realize, I'm safe in my bed.
But why do I see this dream?
I go to the park and buy ice cream.
Again, I hear 'Help! Help!'
I strongly grasp the ice cream and myself,
Scared, scared, scared, I'm nervous.
Is it my infatuation or a curse?
Now I'm running, sweating, and afraid.
Again, I realize I'm safe in bed.
I wake up to the sound of a cockatoo's call.
It was spring, and I start to walk in the hall."



আমি

রূপা পাঠক
ইংরেজি বিভাগ
সেমিস্টার - ৩

নদ-নদী ও গাছপালায় ঘেরা একটি ছোটো গ্রাম। গ্রামের নাম স্বপ্নপুর। এই গ্রামের সকল মানুষই স্বপ্নের শহরে ভেসে থাকে। একটি ছোট্ট মেয়ে জ্যোতি, সে তার পরিবারের সাথে এই গ্রামেই বাস করে। তারা অত্যন্ত মধ্যবিত্ত পরিবার কিন্তু জ্যোতির বাবা - মা কখনোই তাকে বুঝতে দেয় না যে সে একটি দরিদ্র পরিবারের মেয়ে। জ্যোতি অত্যন্ত ছোটো তাই সে এই সংসারের জটিলতা বুঝতে পারে না। সে যখন যা বায়না করে তার বাবা তাকে সেটাই তাকে এনে দেয়। জ্যোতি যখন একটু বড়ো হতে শুরু করে হঠাৎ করে তার বাবা খুব অসুস্থ হয়ে পড়ে। তখন তার মা কোনোক্রমে সংসার চালাত। জ্যোতির অনেক স্বপ্ন ছিল কিন্তু তার বাবা অসুস্থ হয়ে যাওয়ার পর সে ভাবে তার স্বপ্ন সে কি আদৌ পূর্ণ করতে পারবে? এইসব চিন্তাভাবনা যখন তার মাথায় চলতে থাকে তখন সে তার মাকে দেখে যে তার মা কিভাবে একা হাতে সব কিছু সামলাচ্ছে। তাই সে ঠিক করে সেও তার মায়ের মতো লড়াই করবে এবং তার স্বপ্ন পূরণ করবে ও তার বাবাকে সুস্থ করে তুলবে। সেইজন্য সে কঠোর পরিশ্রম শুরু করে সফলতা পাওয়ার আশায়। পরিশ্রমের পাশাপাশি সে তার পড়াশোনা ও চালিয়ে যায়। জ্যোতি খুব মেধাবী ছাত্রী ছিল তাই স্কুল ও টিউশন এর শিক্ষক - শিক্ষিকারা তাকে খুব ভালোবাসত। সে পড়াশোনায় ভালো হওয়ায় এবং আর্থিক অবস্থা খারাপ হওয়ায় তার শিক্ষক - শিক্ষিকারা তার বেতন নিতেন না এবং তাকে বই - পত্র দিয়েও সাহায্য করত। এইভাবে দিন চলতে থাকে যখন জ্যোতির বয়স ১৬ হয় তখন সে ছোটো ছোটো বাচ্চাদের পড়াতে শুরু করে। এইভাবে সে প্রথম উপার্জন করতে শুরু করে শিক্ষার সাহায্যে। জ্যোতি উপার্জন করায় তার মায়ের ও কিছুটা সুবিধা হয়। জ্যোতি বাবার চিকিৎসার কাজেও কিছুটা সাহায্য করে। ধীরে ধীরে তার বাবা সুস্থ হয়ে উঠতে শুরু করে। এরপর জ্যোতি তার স্বপ্নের পথে এক- পা এক - পা করে পাড়ি দেয় এবং এগিয়ে চলে তার স্বপ্ন পূরণ এর দিকে। এইভাবে ছোট্ট জ্যোতি শেখায় কিভাবে একটি ছোটো গ্রামে দরিদ্র পরিবারে জন্মগ্রহণ

করার পরও নিজের জেদ ও আত্মবিশ্বাসের জোরে হাজার প্রতিকূলতা কে জয় করে জীবনে ঘুরে
দাঁড়ানো যায়, নিজের স্বপ্ন পূরন করা যায়।



ছেলেবেলা

ড. সন্দীপ বর

সহকারী অধ্যাপক ও বিভাগীয় প্রধান

বাংলা বিভাগ, পাত্রসায়ের মহাবিদ্যালয়

হারিয়ে যাওয়া ছেলেবেলা,
ফিরে আসবে না আর কোন কাল!
স্মৃতির পাতায় উজ্জ্বল অক্ষরে লেখা থাকে,
শৈশবের সোনালী সে সব দিন।
বৃষ্টি ভিজে স্কুলে যাওয়া,
বন্ধুর সাথে টিফিন খাওয়া,
শত শত না ভোলা সেই সব দিন।
বহু বছর বাদে পুনর্মিলন উৎসবে,
যখন হলো দেখা; বদলে গেছে সময়ের কাছে,
আছে শুধু স্মৃতিগুলো হয়ে রূপ কথা।

সময় বদলেছে জীবন!
শত ব্যস্ততা করেছে জীবন চঞ্চল।
ভিন্ন পেশা; জীবনের দায়বদ্ধতা,
চলার পথে বাঁকে বাঁকে এনেছে পরিবর্তন।
মন চাইলেও; ফেরা যায় না ছেলেবেলায়!
জীবনের জটিলতা জীবনকে করেছে কঠিন।
প্রতিটি মুহূর্তে আমরা সবাই হচ্ছি,
কঠিন জটিল জীবনের সম্মুখীন।
পদে পদে বাধা; বিলম্বিত এ জীবন,
মাঝে মাঝে মনে হয়; সবকিছু ছেড়ে চলে যাই,
অতীতের সেই ফেলে আসা ছেলেবেলায়....!!

একলব্যের প্রতিজ্ঞা

অচিন্ত্য কুণ্ড
সহকারী অধ্যাপক
সংস্কৃত বিভাগ
পাত্রসায়ের মহাবিদ্যালয়

ব্যাসদেব রচিত মহাভারত এক অমূল্য রত্নের খনি, রত্নের সাগর ও বলা চলে। কি নেই সেখানে! বিভিন্ন আখ্যান, উপাখ্যান, গল্প, গাথা, কাহিনী, সমাজনীতি, ধর্মনীতি, দর্শন, আচারব্যবস্থা, সামাজিক রীতিনীতি সব কিছুই যেন সমভাবে বিরাজমান। তাই বলা হয়- 'যা নেই ভারতে তা নেই ভারতে'। অর্থাৎ মহাভারতে যা নেই তা কোথাও নেই। যে সমস্ত সহস্রদয় পাঠক মহাভারতের অতল গভীরে ডুব দিয়েছেন তারা এই কথার সত্যতার সাথে পরিচিত। মহাভারতের যতই গভীরে যাওয়া যায় ততই মূল্যবান সম্পদের হৃদিস মেলে। তাই মহাভারতকে বুঝতে গেলে বা জানতে গেলে তৎকালীন যুগের সামাজিক রীতিনীতি, ধর্ম দর্শন, আচার ব্যবস্থাকেও সমভাবে জানা প্রয়োজন।

মহাভারতের বিভিন্ন চরিত্র গুলির মধ্যে অন্যতম চরিত্র হলো অশ্বগুরু দ্রোণাচার্য। তিনি ছিলেন জাতিতে ব্রাহ্মণ কিন্তু পেশাতে ক্ষত্রিয়। তিনি ছিলেন ঋষি ভরদ্বাজের পুত্র। পরবর্তীকালে তিনি পরশুরামের কাছ থেকে বিভিন্ন ধরনের অস্ত্রশস্ত্র লাভ করেছিলেন এবং পিতামহ ভীষ্মের আনুকূল্যে কৌরব ও পাণ্ডবদের অস্ত্রগুরুর পদমর্যাদা লাভ করেছিলেন। একদিন যখন দ্রোণাচার্য রাজপুত্রদের অস্ত্রগুরুর দায়িত্ব পালন করছিলেন তখন নিষাদপুত্র একলব্যের আগমন ঘটে। একলব্য- প্রণাম গুরুদেব! আমি একলব্য। আমি আপনার শিষ্যত্ব গ্রহণ করতে চাই। তাই দয়া করে আমাকে আপনার শিষ্য রূপে স্বীকার করুন। আমি আপনার শিষ্যত্ব অভিলাষী। কে তুমি? কিই বা তোমার পরিচয়? গুরুদেব আমি নিষাদ হিরণ্যধনুর পুত্র একলব্য। আমি আপনাকে মনে মনে গুরু পদে বরণ করেছি তাই এখন আপনি দয়া করে আমাকে শিষ্যরূপে স্বীকার করুন। দেখো বাপু তোমার মনস্কামনা পূরণ করা সম্ভব নয়। সহজ কথায় আমি তোমাকে শিষ্য রূপে স্বীকার করতে পারব না। আমি এখানে কেবল রাজপুত্রদের অস্ত্র গুরু। আর সেখানে তুমি তো নিষাদ পুত্র। তাই তুমি এখান থেকে ফিরে যাও। কেন গুরুদেব আমি কেবল নিষাদ পুত্র ও নিচ বংশজাত বলেই কি আমাকে শিষ্য রূপে গ্রহণ করতে পারছেন না। আমি কি এতটাই দুর্ভাগা। ঈশ্বর আমাকে জন্ম দিয়েছেন নিষাদ কূলে। এখানে তো আমার কোন হাত নেই। তাহলে আমার কোথায় অপরাধ বলুন। দেখো বাছা, আমি অতশত বুঝিনা। তোমাকে শিষ্য রূপে গ্রহণ করা সম্ভব নয়। তোমাকে শিষ্য রূপে স্বীকার করলে এখানে নানা প্রকার সমস্যা দেখা দিতে পারে। তাই তুমি অন্য রাস্তা দেখ। গুরুদেব আজকে আমি ফিরে যাচ্ছি ভগ্ন মনোরথ হয়ে, কিন্তু আমি যদি আপনাকে সত্যি সত্যি গুরু পদে বরণ করে থাকি তাহলে একদিন আপনি নিজে থেকে আমার সামনে এসে উপস্থিত হবেন এটাই আমার প্রতিজ্ঞা। প্রণাম গুরুদেব আজ্ঞা করুন।

এদিকে গুরু দ্রোণাচার্যের তত্ত্বাবধানে কৌরব ও পাণ্ডবগণ নানাবিদ্যায় পারদর্শী হয়ে উঠলেন অন্যদিকে নিষাদপুত্র একলব্য গভীর অরণ্যে দ্রোণাচার্যের মূর্তি গড়ে তার সামনে অস্ত্রবিদ্যা অভ্যাস করতে লাগলেন। অনেক দিন পর পাণ্ডবরা গভীর অরণ্যে শিকার করতে গেল। শিকারে সহযোগী পাণ্ডবদের কুকুরটি বারবার চিৎকার করে সেই

ধ্যানমগ্ন একলব্যের মনসংযোগে ব্যাঘাত ঘটাতে লাগল। তখন নিষাদপুত্র একলব্য পরপর পাঁচটি বাণ সন্ধান করে কুকুরটির মুখ এমন ভাবে বন্ধ করে দিল যাতে তার কোন ক্ষতি না হয় অথচ চিৎকার করতেও না পারে। এই ঘটনা দেখে অর্জুন তো হতবাক। এ কাজ যার তার পক্ষে করা সম্ভব নয়। একমাত্র বড় যোদ্ধারাই এরকম কাজ করতে পারে। তারপর অর্জুনসহ পাণ্ডবেরা রাজধানীতে ফিরে এলেন। একদিন অর্জুন গুরু দ্রোণাচার্যকে কাছে পেয়ে বললেন গুরুদেব আপনি তো একদিন আমাকে কথা দিয়েছিলেন যে আমার থেকে বড় ধনুর্ধর আর কেউ হবে না। কিন্তু আমি দেখেছি ওই গভীর অরণ্যে এমন একজন ধনুর্ধর রয়েছে সে আমার থেকেও যুদ্ধবিদ্যায় পারদর্শী, তার চাইতে বড় কথা সে আপনারই শিষ্য। এটা কি করে সম্ভব অর্জুন। সম্ভব গুরুদেব আমি নিজের চোখে দেখেছি। তাহলে আমাকে দেখাও অর্জুন। আমিও নিজের চোখে দেখতে চাই কে তোমার থেকেও যুদ্ধবিদ্যায় বেশি দক্ষ। নিয়ে চলো আমাকে তার কাছে। আমি এখনি সেখানে যেতে চাই। তখন অর্জুন গুরু দ্রোণাচার্যকে সাথে নিয়ে সেই গভীর অরণ্যে একলব্যের কাছে গেলেন। গুরু দ্রোণাচার্যকে কাছে পেয়ে নিষাদপুত্র একলব্য অত্যন্ত হৃষ্ট চিত্তে সাষ্টাঙ্গ প্রণাম করলেন। এবং বললেন গুরুদেব আপনি এসেছেন, আমি জানি আপনি আসবেন কেননা আমি মনে মনে আপনাকেই গুরুপদে বরণ করেছি, আপনার তো না এসে উপায় নেই, আপনাকে তো আসতেই হবে, আমি আপনার জন্যই অপেক্ষা করছিলাম। আজ আমার প্রতিজ্ঞা পূরণ হল। বলুন গুরুদেব কিভাবে আমি আপনার সেবা করতে পারি। একলব্য তুমি যদি সত্যি সত্যিই আমাকে গুরুপদে বরণ করে থাক তাহলে দাও আমার গুরুদক্ষিণা। আদেশ করুন গুরুদেব কি দিতে হবে আমাকে। আপনার এই শিষ্যের পক্ষে অদেয় কিছুই নেই। তাহলে দাও আমাকে তোমার দক্ষিণ হস্তের বৃদ্ধাঙ্গুলি। আর এটাই হবে গুরুদক্ষিণা। যথা আজ্ঞা গুরুদেব এই বলে একলব্য তার কোমরস্থিত তরবারি দ্বারা ডান হাতের বুড়ো আঙ্গুলটি কেটে গুরু দ্রোণাচার্যের পায়ের সামনে রাখলেন এবং বললেন এই নিন আপনার গুরুদক্ষিণা। একলব্য একটু মৃদু হেসে বললেন আমার বিন্দুমাত্র কষ্ট হচ্ছে না কেননা আমি আপনাকে এখানে আনতে পেরেছি। তার ফলে আমার সাধনা সফল হয়েছে। দ্রোণাচার্য বললেন- একলব্য ধন্য তোমার গুরুভক্তি ধন্য তোমার গুরুদক্ষিণা।

সত্য জয়ী

কৃষ্ণা নন্দী

বাংলা বিভাগ,

সেমিস্টার - ৩

ছোটো একটি গ্রাম। নাম ছিল বীরসিংহ। গ্রামটি অবশ্য এখনও বর্তমান। গ্রামটি বাঁকুড়া জেলার অন্তর্ভুক্ত। সেই গ্রামের একটি মেয়ে হল সীতা। সীতা তার মা বাবার সাথে থাকতো। মেয়েটি লেখাপড়ায় বেশ ভালো ছিল। ছেলেবেলায় গ্রামের পশুপাখি, প্রজাপতি ও তার বন্ধুদের সাথে খেলতে ছুটতে ভালোবাসত। দেখতে দেখতে সীতার বিয়ের বয়স হয়ে উঠল। বাবা মা তার বিয়ের জন্য পাত্র দেখা শুরু করলো। পাত্রপক্ষের লোকেদের সীতাকে দেখে পছন্দ হল। সীতার বিয়ের দিন স্থির হল। ধূমধাম করে বিয়ে হয়ে গেলো সীতার।

সীতা বুঝতেও পারেনি যে তার একজন নির্দয় ও স্বার্থপর পুরুষের সাথে বিয়ে হয়েছে। বিয়ের এক বছর পর সীতা গর্ভবতী হল। কিন্তু এই সুখবরটি পাওয়ার সাথে সাথে এক দুঃসংবাদও পেল সীতা। সে খবর পেল যে তার বাবা ক্যান্সার রোগে মারা গেছে। মাকে সীতা বললো তার শ্বশুরবাড়িতে এসে থাকতে। কিন্তু সীতার মার খুব সাহস ও সহ্যশক্তি থাকায় সে সেখানে গিয়ে থাকতে চায়নি। ধীরে ধীরে সীতার সন্তান জন্ম দেওয়ার সময় এগিয়ে এলো। সীতার স্বামী উত্তরাধিকার হিসাবে এক পুত্র সন্তান আশা করেছিল।

কিন্তু সীতার একটি কন্যা সন্তান হয়েছিল। তাই তার স্বামী শিশু কন্যাটির মুখ না দেখে সীতাকে অপমান করে ঘাড় ধাক্কা দিয়ে বের করে দেয়। সীতা দুর্বল শরীরে সদ্যোজাত শিশুকন্যাকে নিয়ে তার বাপের বাড়িতে চলে আসে। তার মা সমস্ত ঘটনা শুনে তাকে বলল যে, চিন্তা করিস না মা, তোর এই মেয়েই একদিন ওই পিশাচকে শাস্তি দেবে। মিলিয়ে নিস আমার কথা। আমরা যদি পিশাচটার এই রূপ তোর বিয়ের আগে জানতে পারতাম, তাহলে কখনোই ওর সাথে তোর বিয়ে দিতাম না।

সীতা তার মেয়ের নাম রাখল জয়ী। সীতা ফুলের মালা বিক্রি করত। আর তার মা লোকের বাড়িতে কাজ করতো। এইভাবে তারা ধীরে ধীরে জয়ীকে বড়ো করে তুলল। জয়ীর আঠারো বছর পূর্ণ হল। সবাই যখন জয়ীকে বিয়ের কথা বললো, তখন সে কারও কথায় গুরুত্ব দিল না। জয়ী যেখানে অন্যায় দেখতো সেখানেই প্রতিবাদ করতো। এলাকার গুপ্তা-অপরাধীদের সাথে লড়াই করতে সে ছিল একাই একশো। এলাকার সবাই তাকে ‘লড়াকু জয়ী’ বলে ডাকত। একদিন

জয়ী সন্ধ্যাবেলায় মন্দির থেকে পূজো দিয়ে বাড়ি ফিরছিলো। সেই সময় অন্য গ্রাম থেকে আসা লোফার গুপ্তারা তার সাথে বাজে ব্যবহার করার চেষ্টা করছিলো। সঙ্গে সঙ্গে জয়ী তাদেরকে এমনভাবে মেরে কুপোকাত করলো যে তারা উঠে দাঁড়াতেই পারলো না। দূর থেকে একটি যুবক ঘটনাটা লক্ষ করে মনে মনে তার প্রশংসা করল।

পরের দিন জয়ী যখন আবার মন্দিরে পূজো দিতে গেলো যুবকটি তার নিজের পরিচয় জয়ীকে জানাল। যুবকটির নাম ছিল সত্য। সত্য জয়ীর সাহসিকতার প্রশংসা করল। প্রথম দেখাতেই সত্যর জয়ীকে ভালো লেগেছিল। তাই সত্য তার মাকে নিয়ে জয়ীদের বাড়িতে বিয়ের কথা বলতে গেল। জয়ীরও সত্যর ভালো মন ও সততা দেখে তাকে পছন্দ হয়েছিল। এরপর সত্য ও জয়ীর বিয়ে হয়ে গেল। বিয়ের পর সত্য ও তার মা জয়ীকে পুলিশের চাকরির পরীক্ষার প্রস্তুতি নিতে বলে। কারণ সত্য বুঝেছিল যে জয়ী এই কাজের যোগ্য। জয়ী সংসারে কাজের কথা চিন্তা করে প্রথমে মত দেয় না। কিন্তু তার শাশুড়ি মা বলেন যে, তিনি সংসারটা সামলে নেবেন। তখন জয়ী পুলিশের চাকরির পরীক্ষার প্রস্তুতি নেয় এবং নির্বাচিতও হয়। জয়ীর চোখে আনন্দে জল এসে যায়। তার স্বামী তাকে বুকে জড়িয়ে ধরে। তার শাশুড়ি মা তার জন্য ভীষণ গর্ব বোধ করে। চাকুরির এক বছর পর সে তার বাবাকে নিজের মায়ের প্রতি হওয়া অন্যায়ের শাস্তি দিয়ে জেলে পাঠায়। এই রকম করেই জয়ী অনেক অন্যায়ের প্রতিকার করেছিল। সরকার তার বীরত্বের ও সাহসিকতার জন্য তাকে পুরস্কার দিয়ে সম্মান জানায়।

মেয়েটি জীবনে সত্য সত্যই জয় লাভ করেছে। তাই নামের মতো সে কাজেও জয়ী। জয়ী তাই সত্যই জয়ী, সত্যের জয়ী।

এক নজরে পাত্রসায়ের

ড. দীনবন্ধু কুণ্ডু

সহকারী অধ্যাপক

বাংলা বিভাগ

পাত্রসায়ের মহাবিদ্যালয়

ভারতবর্ষের পশ্চিমবঙ্গ নামক অঙ্গরাজ্যের পশ্চিমাঞ্চলের একটি গুরুত্বপূর্ণ জেলা হল বাঁকুড়া। বাঁকুড়া জেলার বিষ্ণুপুর মহকুমার অন্তর্গত একটি ব্লক হল পাত্রসায়ের। পাত্রসায়ের ব্লকের পূর্বে রয়েছে ইন্দাস ও খণ্ডঘোষ ব্লক। পশ্চিমে রয়েছে সোনামুখী ও বিষ্ণুপুর ব্লক। উত্তরে রয়েছে গলসি-২ ব্লক ও দামোদর নদ। দক্ষিণে রয়েছে জয়পুর ব্লক ও দ্বারকেশ্বর নদ।

১৮৮১ খ্রিস্টাব্দে নবনির্মিত বাঁকুড়া জেলা গঠিত হওয়ার পর পাত্রসায়ের, ইন্দাস, সোনামুখী ও কোতুলপুর প্রভৃতি জনপদগুলি এই জেলার অন্তর্ভুক্ত হয়। পূর্বে এই অঞ্চলগুলি পশ্চিম বর্ধমান জেলার অন্তর্ভুক্ত ছিল। তার পূর্বে দীর্ঘদিন এই অঞ্চলগুলি মল্লরাজাদের অধীনস্থ ছিল।

কোনো কোনো ঐতিহাসিক মনে করেছেন পাত্রসায়ের এক সময় কোটাটবী রাজ্যের অন্তর্ভুক্ত ছিল। পাত্রসায়েরের পার্শ্ববর্তী কাকাটিয়া গ্রামটিই ছিল কোটাটবী রাজ্যের কেন্দ্রস্থল। কোটাটবী নামটিই ভাষাতাত্ত্বিক পরিবর্তনে কাকাটিয়া হয়েছে বলে অনেকে মনে করেছেন।

পাত্রসায়ের থেকে সড়ক পথে বাসে বাঁকুড়া, বর্ধমান, পুরুলিয়া, দুর্গাপুর, সোনামুখী, বিষ্ণুপুর ও কোতুলপুর প্রভৃতি অঞ্চলগুলির সঙ্গে বর্তমানে যোগাযোগ অত্যন্ত সহজ হয়ে উঠেছে। সাম্প্রতিক কালে ইন্দাস ও কোতুলপুরের মধ্যবর্তী স্থানে সামড়োঘাটে দ্বারকেশ্বর নদের ওপর ব্রিজ তৈরি হওয়ার পর কোতুলপুর, কামারপুকুর ও পার্শ্ববর্তী এলাকাগুলির সাথে যোগাযোগ আরও সহজতর হয়ে উঠেছে।

বাঁকুড়া মশাগ্রাম রেল পথের দ্বারা বাঁকুড়া থেকে মশাগ্রাম হয়ে কলকাতার যাওয়ার সুবিধা রয়েছে। মশাগ্রামে হাওড়া বর্ধমান কর্ড লাইনের সঙ্গে বাঁকুড়া মশাগ্রাম লাইনটি যুক্ত হয়ে গেলে কলকাতার সঙ্গে যোগাযোগ আরও সহজতর হবে। ভবিষ্যতে আরামাবাগ বোঁয়াইচণ্ডী ও খানা জংশন বোঁয়াইচণ্ডী প্রস্তাবিত রেলপথ নির্মাণ হয়ে গেলে আরামাবাগ ও বর্ধমানের সাথে পাত্রসায়েরের রেলপথে যোগাযোগ সহজ হয়ে উঠবে।

পাত্রসায়ের ব্লকের মধ্যে অবস্থিত পাত্রসায়ের থানা এলাকাটি বিষ্ণুপুর লোকসভা কেন্দ্রের অন্তর্গত। পাত্রসায়ের নামাঙ্কিত পৃথক কোনো বিধানসভা কেন্দ্র নেই। পাত্রসায়ের ব্লকের ৫ টি গ্রাম পঞ্চায়েত সোনামুখী বিধানসভা কেন্দ্রের এবং বাকি ৫ টি গ্রাম পঞ্চায়েত ইন্দাস বিধানসভা কেন্দ্রের অন্তর্ভুক্ত। পাত্রসায়েরের টেলিফোন ইন্ডেক্স নম্বর ০৩২৪৪। পিন কোড নম্বর ৭২২২০৬।

১০ টি গ্রাম পঞ্চায়েত (বালসি-১, বালসি-২, পাত্রসায়ের, জামকুড়ি, কুশদ্বীপ, বীরসিংহ, হামিরপুর, নারায়ণপুর, বিউর-বেতুর ও বেলুট-রসুলপুর), ১ টি পঞ্চায়েত সমিতি, ১৫১ টি গ্রাম, ১৩৪ টি গ্রাম সংসদ ও ১৬০ টি মৌজার সমন্বয়ে গড়ে উঠেছে পাত্রসায়ের নামক প্রাচীন জনপদ। মোট পোস্ট অফিসের সংখ্যা ২৪।

পাত্রসায়ের ব্লকের আয়তন ৩২১.০৭ বর্গ কিলোমিটার। জনসংখ্যা ১,৬৪,০৪৮ (১,৮৪,০৭০)। পুরুষ মহিলা। জনঘনত্বপ্রতি বর্গ কিলোমিটারে ৫৭০ জন। শিক্ষিতের হার ৬৪.৮৭%। মোট জনসংখ্যার ৯৭.৩৬ শতাংশ বাংলা ভাষায় কথা বলেন। ২.৫৫ শতাংশ সাঁওতালি ভাষায় কথা বলেন। বাকিরা অন্যান্য ভাষায় কথা বলেন। হিন্দু জনসংখ্যা ৮৫.২০%, মুসলিম জনসংখ্যা ১২.৫৮% এবং অন্যান্য ধর্মাবলম্বী মানুষের সংখ্যা ২.১০%।

সমভূমি অঞ্চল, মালভূমি অঞ্চল, বনাঞ্চল, নদ নদী ও খাল বিল নিয়ে গড়ে উঠেছে পাত্রসায়ের নামক প্রাচীন জনপদটির ভূপ্রকৃতি। এই ব্লকের দামোদর, শালি ও দ্বারকেশ্বর নদের পলি দ্বারা গঠিত বিস্তীর্ণ সমভূমি অঞ্চলে ধান, আলু, তিল, বাদাম, শাক সবজি ও অন্যান্য ফসলের চাষ হয়। মূলত এই অঞ্চলের অর্থনীতি গড়ে উঠেছে কৃষিজ ফসলের উৎপাদনের উপর।

দামোদর ও দ্বারকেশ্বর ছাড়াও শালী নদী, বোদাই নদী (দামোদর ও শালী নদীর সংযোগকারী নদী) ও অন্যান্য ছোটো বড়ো খালবিলগুলি জমিতে জলসেচের কাজে অগ্রণী ভূমিকা পালন করে থাকে। মল্লরাজাদের দ্বারা নির্মিত শুভঙ্কর খাল বা দাঁড়া এই অঞ্চলের জলসেচের ক্ষেত্রে গুরুত্বপূর্ণ ভূমিকা পালন করে থাকে।

সমভূমি অঞ্চলের পাশাপাশি উঁচু নিচু কাঁকুড়ে ও রুক্ষ শুষ্ক ভূপ্রকৃতির সমন্বয়ে পাত্রসায়ের জনপদটি বৈচিত্র্যময় হয়ে উঠেছে। এখানে মোট বনাঞ্চল রয়েছে ৪৯৬৫ হেক্টর। যদিও বর্তমানে নগরায়নের কারণে বনভূমি কিছুটা বিলুপ্তির পথে। ব্লক ও হসপিটালের সন্নিহিতে ফরেস্ট অফিস রয়েছে। এই বনাঞ্চলের তিনটি বিট অফিস রয়েছে।

বর্তমান বাংলাদেশের রাজধানী ঢাকার বিক্রমপুরের বাসিন্দা নন্দরাম চক্রবর্তী পাত্রসায়েরে বসবাস শুরু করেন। এখানে এসে এই পরিবারটি মল্লরাজাদের সামরিক বিভাগের কর্মচারী ছিলেন এবং

হাজার সৈন্যের অধিকারী ছিলেন। তাই মল্লরাজ চৈতন্য সিংহ তাদের উপাধি দেন হাজরা। নন্দরাম মল্লরাজদের প্রিয় পাত্র ছিলেন। সেই কারণে হাজরা পরিবারের লোকেরা গ্রামের সাধারণ জনগণের কাছে পাত্র নামে পরিচিত হয়। রুক্ষ শুষ্ক মাটিতে চাষাবাদের জন্য পাত্ররা একটি সাইর বা বৃহৎ জলাশয় খনন করেন। পাত্রদের সাইর সংলগ্ন জনপদের নাম হয়েছে পাত্রসায়র। বর্তমানে ধ্বনি পরিবর্তনের ফলে পাত্রসায়র পাত্রসায়ের নামে অধিক পরিচিত। পাত্রসায়ের জলাশয় বা পুকুরটি ক্রমশ স্থান নামে পরিচিত হয়ে যায়।

১ টি ডিগ্রি কলেজ, ২ টি শিক্ষক শিক্ষণ মহাবিদ্যালয়, ১৯ টি উচ্চ মাধ্যমিক স্কুল ১৮৩ টি প্রাইমারী স্কুল, ২৫ টি শিশু শিক্ষা কেন্দ্র, ২৬৮ টি আই সি ডি এস, ৯ টি মাধ্যমিক শিক্ষা কেন্দ্র ও ১৮ টি জুনিয়র স্কুল পাত্রসায়েরের শিক্ষা ব্যবস্থাকে মজবুত করে তুলেছে। উচ্চ মাধ্যমিক স্কুলগুলির মধ্যে উল্লেখযোগ্য হল পাত্রসায়ের বামিরা গুরুদাস ইন্সটিটিউশন, পাত্রসায়ের গার্লস হাই স্কুল, বালসি হাই স্কুল, বাঁকিসোল হাই স্কুল, কাকাটিয়া হাই স্কুল, জামকুড়ি হাই স্কুল, বেলুট উচ্চ বিদ্যালয়, কৃষ্ণনগর হাই স্কুল, রসুলপুর হাই মাদ্রাসা, নারায়ণপুর হাই স্কুল ও রসুলপুর বিবেকানন্দ মডেল স্কুল।

বিদ্যালয় ও মহাবিদ্যালয়ের পাশাপাশি গ্রন্থাগারগুলিও পাত্রসায়েরের শিক্ষা বিস্তারে গুরুত্বপূর্ণ ভূমিকা পালন করে চলেছে। এই ব্লকের সরকারী সাহায্যপ্রাপ্ত গ্রন্থাগারগুলি হল পাত্রসায়ের নেতাজি সহৃদয় লাইব্রেরী, বামিরা বিবেকানন্দ পাঠাগার, বীরসিংহ গ্রামীণ গ্রন্থাগার, পাটিত কৃষক সংঘ লাইব্রেরী, বেলুট বীণাপাণি লাইব্রেরী, বালসি ধ্রুব সংহতি গ্রন্থাগার ও বাঁকিশোল গ্রামীণ গ্রন্থাগার। ২০১৮ সালে হদল নারায়ণপুর স্কুলে মহিলা বিকাশ পাঠাগারের উদ্বোধন হয়।

পাত্রসায়েরের ১ টি ব্লক প্রাথমিক স্বাস্থ্য কেন্দ্রের পাশাপাশি ৩ টি প্রাইমারী হেলথ সেন্টার ২৭ টি সাব সেন্টার গ্রামীণ মানুষদের চিকিৎসা পরিষেবা দিয়ে চলেছে নিরন্তর। এছাড়াও এখানকার গ্রামীণ এলোপ্যাথিক ও হোমিওপ্যাথিক চিকিৎসা ব্যবস্থা বেশ উন্নত। পূর্বে এখানে কবিরাজি, হেকিমি ও ঝাড়ফুঁকের মাধ্যমে চিকিৎসা চলত। বর্তমানে এসব অপ্রচলিত হয়ে গেছে। বাস স্ট্যান্ড বাজার, বালসি, রসুলপুর ও কাঁকরডাঙ্গা প্রভৃতি অঞ্চলে ওষুধের দোকানগুলিতে কোলকাতা, বাঁকুড়া, বিষ্ণুপুর, পুরুলিয়া, দুর্গাপুর ও বর্ধমানের বিভিন্ন বিশেষজ্ঞ ডাক্তারবাবুরা আসেন। যার ফলে রোগিরা বিশেষ ভাবে উপকৃত হন।

এখানকার কাঁসা পিতলের শিল্প, ভরণ শিল্প (তামা, দস্তা ও টিনের মিশ্রণ) ও ডোকরা শিল্পের বিশেষ প্রচলন রয়েছে। নিতাই কর্মকার ডোকরা শিল্পের অন্যতম শিল্পী। তিনি তাঁর শিল্পকর্মের জন্য রাষ্ট্রপতি পুরস্কারে ভূষিত হয়েছেন। এটা পাত্রসায়েরবাসীর কাছে অত্যন্ত গর্বের বিষয়।

পাত্রসায়ের ব্লকের বিভিন্ন গ্রামে গঞ্জে শঙ্খ শিল্প, তাঁত শিল্প ও মৃৎ শিল্প, স্বর্ণ শিল্প, ধাতু শিল্প, কাষ্ঠ শিল্প, বাঁশ শিল্প, চর্ম শিল্প ও পট শিল্পের বিশেষ প্রচলন রয়েছে।

পাত্রসায়ের ব্লকের বিভিন্ন অঞ্চলে যাত্রা, নাটক, থিয়েটার, নৃত্য, গীত ও বাদ্যের বিশেষ কদর রয়েছে। গ্রামীণ বিভিন্ন উৎসব অনুষ্ঠান উপলক্ষ্যে যাত্রা নাটক ও থিয়েটারের বিশেষ প্রচলন ছিল। বহু দূর দূরান্ত থেকে মানুষ এখানে আসত যাত্রা নাটক শুনতে। বিষ্ণুপুর ঘরানার সঙ্গীত চর্চারও বিশেষ প্রচলন ছিল এই অঞ্চলে। গীটার, সেতার, তবলা ও অন্যান্য বাদ্যযন্ত্রের বিভিন্ন গুণি শিল্পী আছে। এই অঞ্চলের অঙ্কন শিল্পেও বিশেষ খ্যাতি রয়েছে।

জনসাধারণের আর্থিক লেনদেনের সুবিধার জন্য রাষ্ট্রীয়ত্ব ব্যাঙ্ক, গ্রামীণ ব্যাঙ্ক, পোস্ট অফিস, সি এস পি ও এটিএম কাউন্টারগুলি উল্লেখযোগ্য ভূমিকা পালন করে চলেছে। পাত্রসায়ের থানার সম্মুখে রয়েছে ইউকো ব্যাঙ্ক, পঞ্চায়েতের সম্মুখে রয়েছে বাঁকুড়া ডিস্ট্রিক সেন্ট্রাল কোঅপারেটিভ ব্যাঙ্ক, কাঁকরডাঙাতে বন্ধন ব্যাঙ্ক ও পি এন বি ব্যাঙ্ক রয়েছে। বালসি ও বামিরাতে রয়েছে স্টেট ব্যাঙ্ক অফ ইণ্ডিয়ার শাখা। এছাড়াও বঙ্গীয় গ্রামীণ বিকাশ ব্যাঙ্ক, ব্যাঙ্ক অফ ইণ্ডিয়া, সিভিকিট ব্যাঙ্ক ও সেন্ট্রাল ব্যাঙ্ক অফ ইণ্ডিয়া প্রভৃতি ব্যাঙ্কগুলি নিয়মিত জনগণের পরিষেবা দিয়ে চলেছে।

পাত্রসায়ের একটি প্রাচীন জনপদ। রাজনৈতিক পট পরিবর্তনে এই অঞ্চলটি বিভিন্ন সময়ে বিভিন্ন রাজ্যের অন্তর্ভুক্ত হয়েছে। বার বার শাসক বদল হওয়ার কারণে ভাঙ্গা গড়া চলেছে বার বার। তবে দীর্ঘদিন মল্ল রাজাদের অধীনে থাকার কারণে বেশ কিছু উল্লেখযোগ্য মন্দির ও স্থাপত্য কর্ম নির্মিত হয়েছে। মল্লরাজাদের পূর্ববর্তী ও পরবর্তীকালেও বেশ কিছু উল্লেখযোগ্য মন্দির স্থাপত্য নির্মিত হয়েছে। বর্তমানে এগুলির বেশ কিছু সংস্কার সাধন হয়েছে এবং বেশ কিছু মন্দির ধ্বংসের মুখোমুখি। এখানের মন্দিরগাত্রে টেরাকোটা শিল্পের নিদর্শনও পাওয়া যায়।

পাত্রসায়ের ব্লকের মন্দির ও অন্যান্য স্থাপত্যগুলির মধ্যে উল্লেখযোগ্য হল বাবা কালঞ্জয়ের মন্দির, ঘোষালদের কালীবাড়ি ও শিব মন্দির, কুশদ্বীপের দুর্গামন্দির, কর্মকার পাড়ার কালীমন্দির, দাসপাড়ার ঢেকলা কালী মাতার মন্দির, বালসি বালেশ্বর শিবের মন্দির, স্টেশন সলগ্ন এলাকায় সৌমেন ব্যানার্জি প্রতিষ্ঠিত রটন্তি কালীমাতার মন্দির, গন্ধেশ্বরী মাতার মন্দির, হাজরা পাড়ার দুর্গা মন্দির, ডান্নার মাতা বসন্ত চণ্ডীর মন্দির, কীর্তন মেলার কীর্তন মঞ্চ, পারুলিয়া শিব মন্দির, বিউরের পাষণ, বালসি চৌধুরী পাড়ার শীতলা মন্দির, বালসি পূর্ব পাড়ার বারো শিবের আটচালা, বিউরের মাতৃমন্দির, হাজরা পাড়ার শিব মন্দিরের সারি, রক্ষিণী মাতার মন্দির, কুশদ্বীপের সর্বমঙ্গলা মাতার মন্দির, ঘোষাল পাড়ার রঘুবীর মন্দির, বিউরের সিদ্ধেশ্বর শিব মন্দির, বেতুরের শ্রীচৈতন্য সারস্বত মঠ, গৌড়ীয় মঠ বালসি ও পাত্রসায়ের, অনুকুল ঠাকুরের সৎ সঙ্গ কেন্দ্র

পাত্রসায়ের, ঘোষাল পাড়ার শ্রীধর মন্দির, বালসির রাখানগরের লক্ষ্মী জনার্দনের মন্দির, জামকুড়ির রাজরাজেশ্বরী মাতার মন্দির, পাত্রসায়েরের গান্ধী আশ্রম, সিং পাড়ার দুর্গা মন্দির ও বালসি হরিপুরের মহাদেব দামোদর মন্দির।

পাত্রসায়ের ব্লকে মুসলিম স্থাপত্যের নিদর্শন হিসাবে বেশ কিছু মাদ্রাসার সন্ধান পাওয়া যায়। এর মধ্যে কাঁটাদিঘী, ফকিরডাঙ্গা ও রসুলপুরের মসজিদগুলি গুরুত্বপূর্ণ। এছাড়াও এই ব্লকে ৫০ টিরও বেশি মসজিদের সন্ধান পাওয়া যায়।

পাত্রসায়ের বাঁকুড়া জেলার অন্তর্ভুক্ত হলেও প্রত্যন্ত বাঁকুড়ার আঞ্চলিক টান এখানকার ভাষার মধ্যে লক্ষ করা যায় না। বিশেষ করে দক্ষিণ পশ্চিম বাঁকুড়ার বাঁকড়ি ভাষার সঙ্গে এই অঞ্চলের ভাষার তেমন কোনো সাদৃশ্য লক্ষ করা যায় না। দীর্ঘদিন পাত্রসায়ের বর্ধমান জেলার অন্তর্ভুক্ত ছিল এবং বর্ধমানের সঙ্গে এখানকার যোগাযোগ অত্যন্ত ঘনিষ্ঠ। তাই এই অঞ্চলে বর্ধমানের ভাষার বেশ টান ও বৈশিষ্ট্য এখানকার ভাষার মধ্যে লক্ষ করা যায়। আবার এই অঞ্চলের অদূরেই রয়েছে হুগলি জেলা। আঞ্চলিক উপভাষার নিরিখে পাত্রসায়ের পশ্চিমা রাঢ়ী উপভাষার অন্তর্ভুক্ত। কিন্তু এখানকার সাধারণ জনগণের ভাষার বিশ্লেষণ করলে দেখা যায় যে রাঢ়ী ও ঝাড়খণ্ডী উভয় ভাষার বৈশিষ্ট্য বিদ্যমান। ক্রিয়াপদের শেষে গা এর প্রয়োগ – খাগা, যাগা, বলগা, দেখগা, বসগা ইত্যাদি। ক্রিয়াপদের শেষে ক প্রত্যয়ের প্রয়োগ – চললেক, বললেক, যাবেক, খাবেক। না এর পরিবর্তে নাই এর ব্যবহার খাই নাই, যাই নাই। ন এর পরিবর্তে ল এর ব্যবহার নিয়ে – লিয়ে, নদী – লদী প্রভৃতি।

সাহিত্য সংস্কৃতি চর্চায় পাত্রসায়েরের সন্তানেরা বিশেষ অবদান রেখেছেন। প্রথমেই যার কথা মনে আসে তিনি হলেন ধর্মমঙ্গলের কবি সীতারাম দাস। তার পৈত্রিক নিবাস পাত্রসায়েরের সুখসায়র গ্রাম। তিনি ধর্মমঙ্গলের পাশাপাশি মনসামঙ্গল কাব্য রচনাতেও বিশেষ অবদান রেখেছেন। একই সঙ্গে দুই ধরনের মঙ্গলকাব্য রচনার বিরল কৃতিত্ব অর্জন করেন সীতারাম। এই কারণে সুকুমার সেন তাঁর প্রশংসা করেছেন। এর পাশাপাশি ঝড়ুময় খাঁ, সুধীর পালিত, মাখনচন্দ্র চট্টোপাধ্যায় ও অনন্তরাম মুখোপাধ্যায়ের নাম বিশেষ ভাবে উল্লেখযোগ্য।

পাত্রসায়েরের বাসিন্দা বিশিষ্ট স্বাধীনতা সংগ্রামী অনিল বরণ রায় ঋষি অরবিন্দের গীতার ভাষ্য রচনা করে বিখ্যাত হয়েছিলেন।

আধুনিক কালে শ্রীধর সাহার ‘নীরবে নিভূতে’ (উপন্যাস), উদয়চাঁদ ব্যানার্জির ‘কালো ঘোড়া’ (গল্পগ্রন্থ), অলকানন্দ সিনহার ‘মন্দার মালিক’ (কাব্য), তন্ময় পণ্ডিতের ‘রক্তকোপত’ (উপন্যাস),

শ্যামাপ্রসাদ লাহার ‘গোহগ্রামের ভূতবাংলো’ (গল্পগ্রন্থ), ‘বহিরঘন্যার বিভীষিকা’ (উপন্যাস), বিশ্বজিৎ সরকারের ‘রত্নগর্ভা বাঁকুড়া’, প্রসেনজিৎ সরকারের ‘কবির প্রতি, যুদ্ধহীন পৃথিবী’ (কাব্য) ও ‘পাত্রসায়ের, সভ্যতা সংস্কৃতির রূপরেখা’ প্রভৃতি গ্রন্থগুলি পাঠক মনে বিশেষ দাগ কেটেছে।

পাত্রসায়েরে শৈব সংস্কৃতির ধারাটি জনপ্রিয়। পাশাপাশি বৌদ্ধ ও জৈন সংস্কৃতির প্রভাব রয়েছে। এখানে প্রচুর শিবের মন্দির রয়েছে। বেশ কিছু ধর্ম ঠাকুরের থান রয়েছে। গাজন উৎসবের প্রচলন রয়েছে। অনেকে মনে করেন শৈব সংস্কৃতির ওপর বৌদ্ধ সংস্কৃতির প্রভাবের কারণে গাজন উৎসবগুলি অনুষ্ঠিত হয় বুদ্ধ পূর্ণিমার সময়। গাজন উৎসব উপলক্ষ্যে ভক্ত সন্ন্যাসিরা জিভে বান ফুঁড়ে থাকেন। গাজন এখানকার একটি অত্যন্ত প্রসিদ্ধ উৎসব। এই গাজন উপলক্ষ্যে বহু ভক্ত সমাগম হয়ে থাকে।

চৈতন্য সিংহের আমলে তৈরি বাবা কালঞ্জয়ের মন্দিরটি। এটি একটি একরত্ন মন্দির। পাশাপাশি এটি দেউল জাতীয় মন্দিরের নিদর্শন। কালঞ্জয় শিবের মন্দির পাত্রসায়েরবাসীর কাছে অত্যন্ত পুণ্য স্থান বলে বিবেচিত হয়। সারা বছর এখানে নিত্য পূজা হয় এবং এই মন্দির প্রাঙ্গণে নানা ধরনের উৎসব অনুষ্ঠান ও মেলা অনুষ্ঠিত হয়। ডাল্লা দিঘির পাড়ে বসন্ত চণ্ডীর মন্দির প্রাঙ্গণে শীতকালে মেলা অনুষ্ঠিত হয়।

বীরসিংহের বৃন্দাবন চন্দ্র মন্দিরটি একটি পঞ্চ রত্ন মন্দির। এটি মাকড়া পাথরের দ্বারা নির্মিত। বীরসিংহের রাধা দামোদর জিউ মন্দির নবরত্ন মন্দিরের দৃষ্টান্ত। পাত্রসায়েরে বেশ কিছু উল্লেখযোগ্য রাসমঞ্চ ও দোলমঞ্চ আছে। চারচালা, আটচালা ও জোড় বাংলা মন্দিরের নিদর্শনও এই অঞ্চলে দেখা যায়। টেরাকোটা মন্দির স্থাপত্যের নিদর্শনও এখানে রয়েছে।

বাঙালির বার মাসে তেরো পার্বণ। পাত্রসায়েরও তার ব্যতিক্রম নয়। এখানে সারা বছরই নানা ধরনের উৎসব অনুষ্ঠান চলে। শিবের গাজন, রথের মেলা, কালীপূজা, লক্ষ্মী পূজো, বসন্ত চণ্ডী মাতার পূজো, দুর্গা পূজো, বারোয়ারী পূজো, জমিদার বাড়ির পূজো, ক্লাব কমিটির পূজো, কার্তিক পূজো, জগদ্ধাত্রী পূজো, সরস্বতীপূজো, রাস ও দোল উৎসব, বাসন্তি পূজো, ইতু পূজো, সাঁওতাল ও মুসলিমদের বিভিন্ন ধর্ম সংস্কৃতির পরিচয় পাওয়া যায়। এই সমস্ত উৎসব ও অনুষ্ঠানকে কেন্দ্র করে বিভিন্ন ধরনের ধর্মীয় সংস্কৃতি গড়ে উঠেছে।

ব্যক্তি ঋণ

অরূপ রতন দে - গ্রন্থাগারিক, পাত্রসায়ের নেতাজি সহৃদয় লাইব্রেরী।

শ্যামাপ্রসাদ লাহা - বিশিষ্ট শিক্ষক ও লেখক।

তারাপদ মিশ্র - বিশিষ্ট সংস্কৃতি অনুরাগী ব্যক্তি।

সন্দীপ কুমার মণ্ডল - এস আই, পাত্রসায়ের ব্লক।

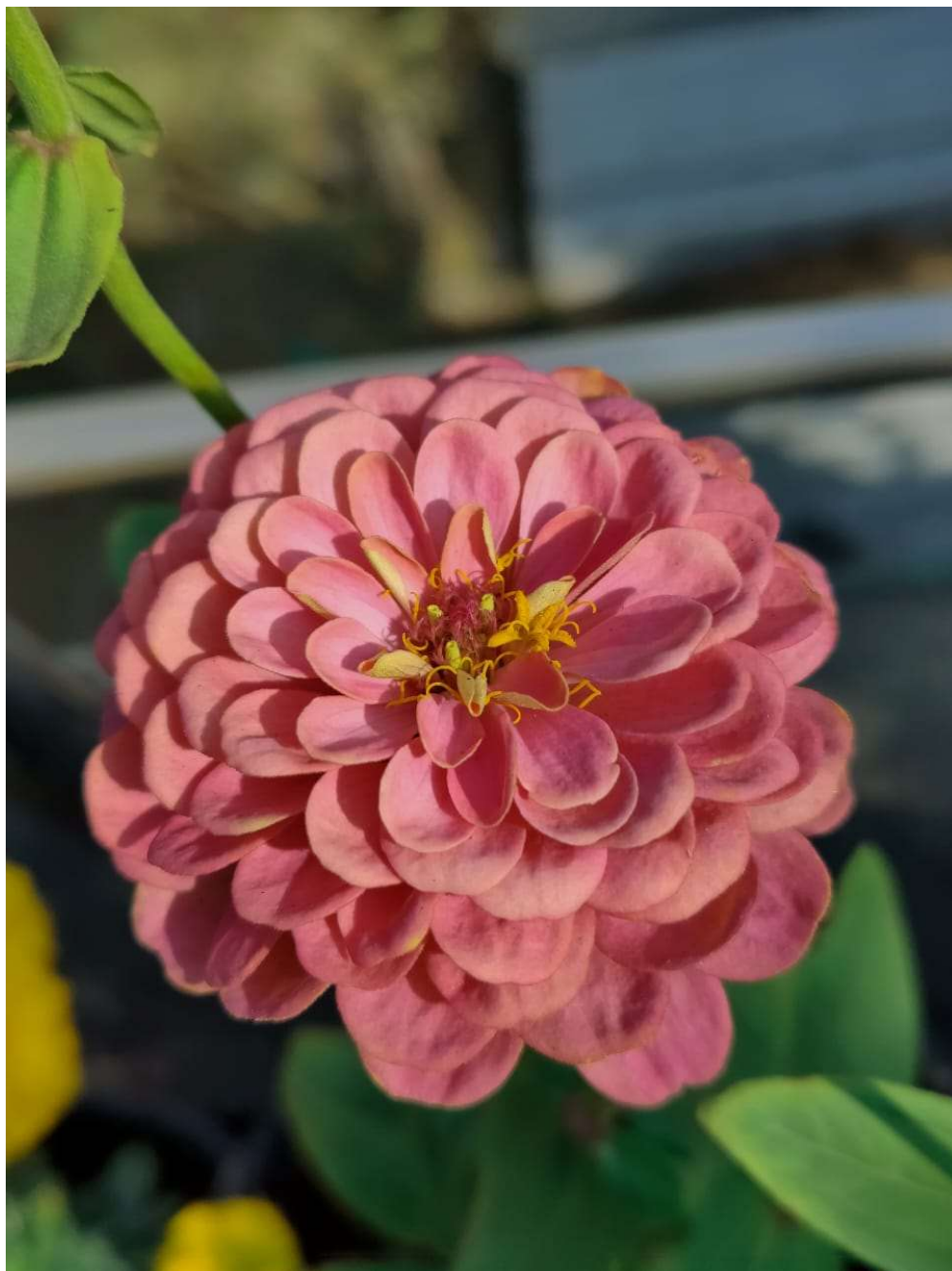
গ্রন্থ ঋণ

প্রসেনজিৎ সরকার - ‘পাত্রসায়ের সভ্যতা সংস্কৃতির রূপরেখা’।

SHUTTERBUG

FLORAL

Tanushree Biswas (Department of English, Sem-I)



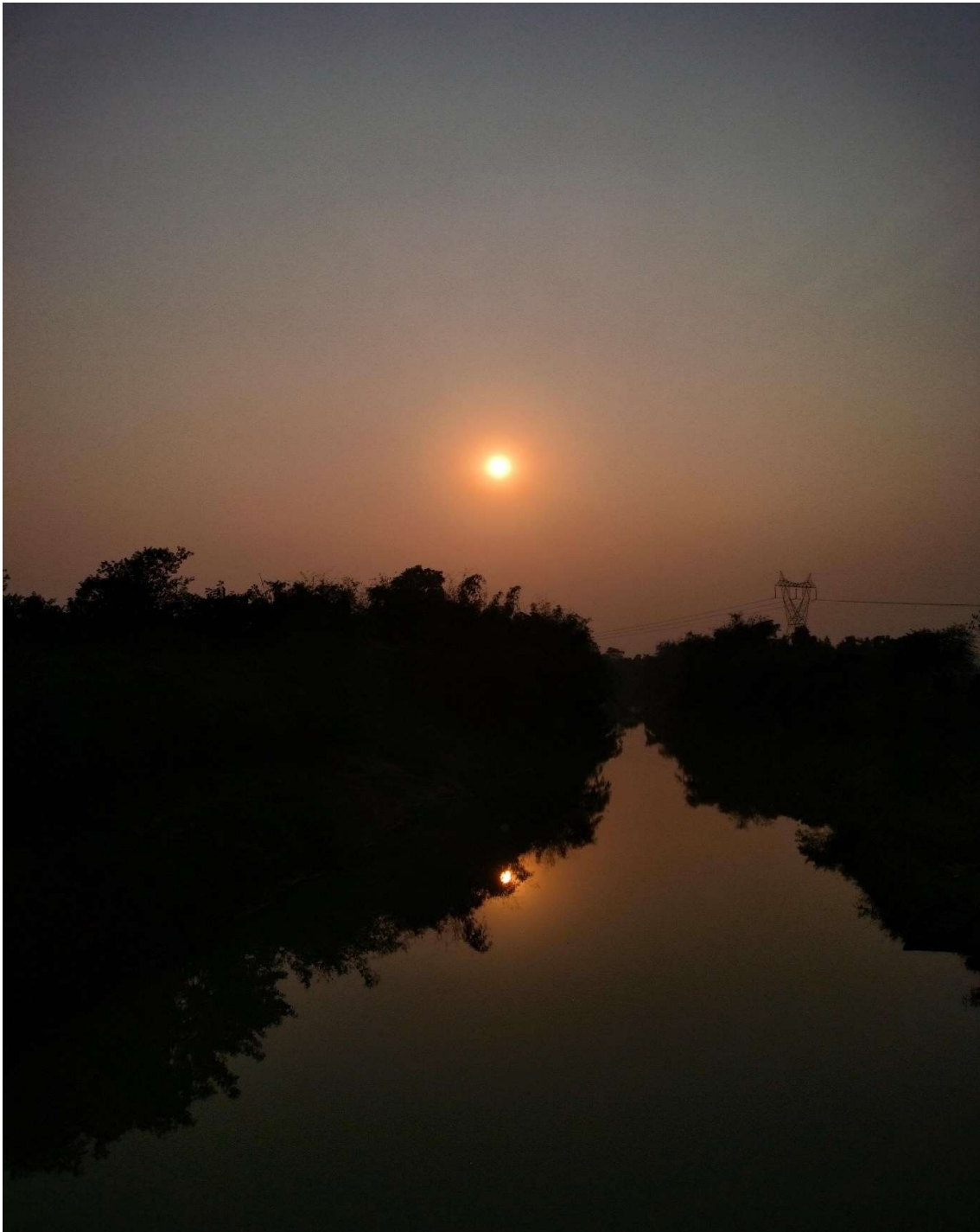
INNOCENCE

Sohan Dey (Department of English, Sem-III)



SUNDOWN

Taniya Pal (Department of English, Sem-I)



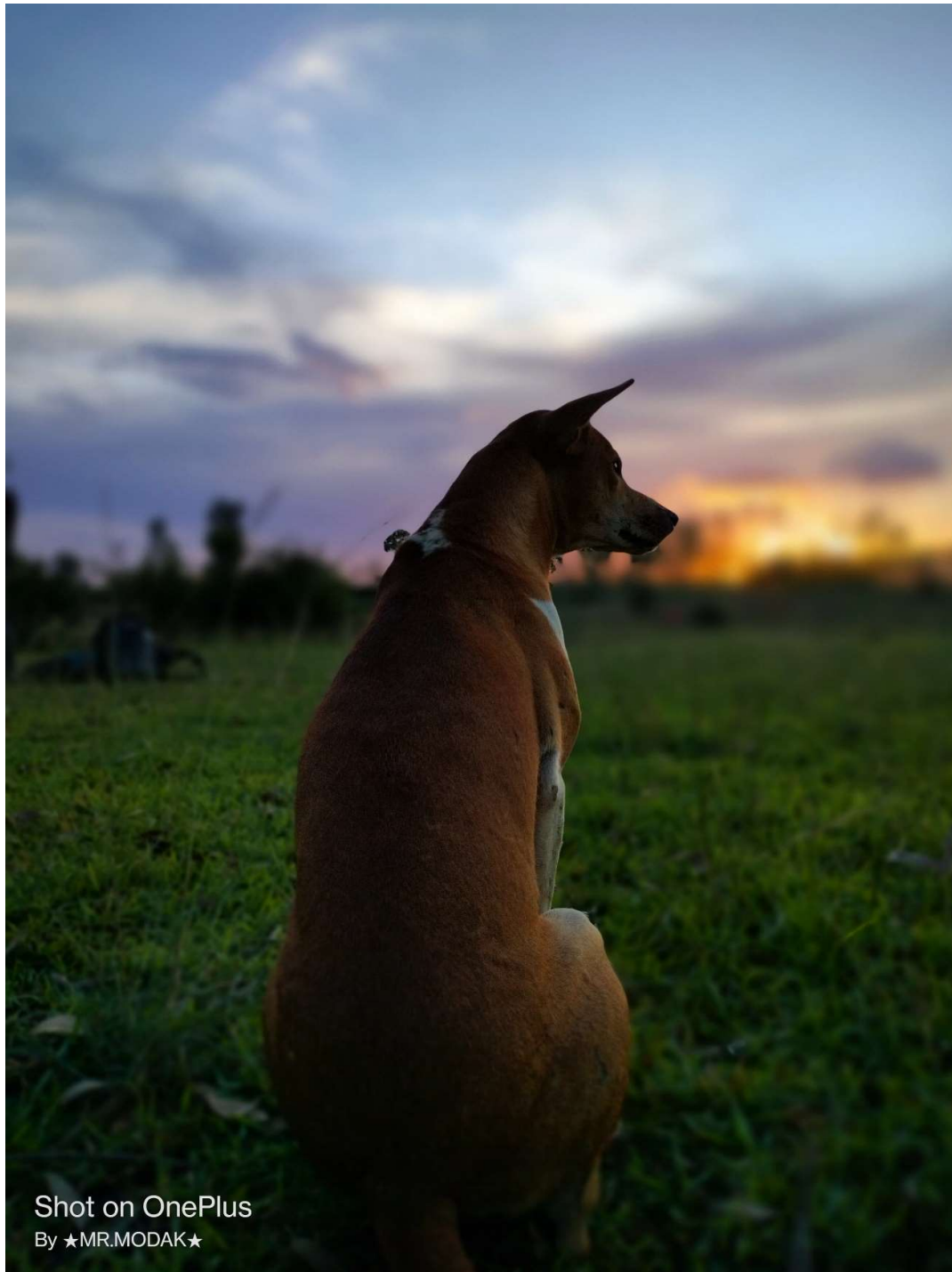
COLLEGE GARDEN

Rajani Biswas (Assistant Professor, Department of Political Science)



WAITING

Rupa Barat (Department of English, Sem-III)



*Thank
you*

