

Missive- August, 2023

Visva-Bharati was a den of corruption; the den is partially dented, but, for completely destroying the den, this great centre of learning requires an appropriate mindset in its favour. Almost at the end of my tenure here, what I shall record here is based on my experience as Vice Chancellor of this heritage University. Let me put on record my heartfelt appreciation for those who are steadfastly committed to the well-being of this university despite odds. Visva-Bharati is thriving with their care, concerns and efforts. Unless they assisted me in doing what was considered to be of use for its improvement, it would have been impossible for me to accomplish what the university has achieved so far. There are many who shed crocodile tears at the NIRF ranking decline without, of course referring to the fact that this is perhaps one of those rare universities where no teacher has the distinction of having a patent; the quality of research and teaching does not seem to be satisfactory. Many teachers are reported not to equip themselves adequately before taking classes. What is most tragic is also the fact that despite getting fat salaries, they do not seem to be as sincere as they are expected. Students by being trained by incompetent and lazy teachers lack opportunities to have access to be taught by competent teachers who are well-acquainted with the latest literature. It is a very sad ecosystem at Visva-Bharati.

There is a concocted charge that some teachers and some students are terrorized by the administrative feats. Isn't natural if the teachers are deviants and students are truants they should be sternly punished. Visva-Bharati is being polluted by the deeds of a select few from among the teachers and students. Most of our students and teachers are happy with the disappearance of uncertainty and dadagiri of evil forces from outside who are politically backed.

Besides the local self seekers, one or two migrant BIRDS who are big are also responsible for unsettling Visva-Bharati now and then. They are land grabbers, deceptive and capable of misguiding innocent students because they are aware that only by doing so they would retain their illegal possession. With the expectations of gain, a few teachers leak the boot of these migrant BIRDS. A rough estimate shows that only a select set of LOSERS, teachers and students tend to nurture designs for harming Visva-Bharati for their partisan gains at the cost of the institution. The scene now is not unique as the past shows that Gurudev Rabindranath Tagore's only survived heir, his eldest son, Rathindranath Tagore, was hounded by the so-called Rabindriks because he was a threat to those who thrived by purportedly being close to Gurudev Tagore. He was humiliated to the hilt and was not even invited to participate in the centenary celebration of his illustrious father's arrival in this world. He was reported to have left Calcutta with tears. So, if Rathindranath Tagore and also some of the illustrious sons of mother India were hounded as they were engaged in activities to bring this academic centre of learning back to rails, the continuity of the same trend does not seem to be an aberration.

One of the migrant BIRDS who live in the cozy corner of the West has expertise the technique of political *volte facie* which has given him rich dividends in terms of political and pecuniary benefits. In order to enhance his marketability in the West, he always traces his intellectual roots in Gurudev Rabindranath Tagore. He thinks that he is the natural heir to Gurudev Tagore's legacy. What is most tragic that there are many in the campus and outside who enjoy being his lackeys perhaps with the expectations that they will secure benefits by being servile to him. This is not likely to happen

especially when he tends to take things forgetting that taking also involves giving. In his life of so many decades, he never gave a Naya Paisa for Visva-Bharati's well-being although he belongs to that family that has taken from the campus as much as is possible, including possessions which are tangible. It is better not to waste much space on this issue because if someone is inherently a self seeker, s/he can never be transformed; they however forget that human beings are mortal, but, institutions survive. Hence, harm to the institution is tantamount to undermine human civilization. Is this statement worth for one who is determined to fight for nearly nothing like the misled Duryodhana of Mahabharata. The minions moving around him like maggots searching for food in the *pass* of a wound.

Derailment of human minds

I shall remember my stint as Visva-Bharati's Vice Chancellor for many reasons. Prominent among them is the opportunity to see donkeys, dogs, ants and also pinworms in the garb of human beings. The comparison is perfect as my long experience of nearly five years demonstrates. Interestingly, many of these so-called human beings are non-vertebrate; so, they can't stand straight and have been so since they began understanding the other invertebrates around them. Hence, they crawl while seeking to fulfill their partisan goals; as they usually crawl, they are generally timid and thus lack the courage to stand when there is even a mild opposition. The campus is located in such a place, where this is the pattern which allows some of the big DADAS rule the roost. These DADAs have a set of salaried henchmen who carry on DADAS' dikkat for survival. Once DADAs are caught by superior DADAs, the smaller DADAs come out of their cocoons. So, the system continues till a human being appears to reorient them to the values of humanity by being respectful to the founder of this great seat of learning, Gurudev Rabindranath Tagore. What is striking is to note that Gurudev was not spared either; he was subject to virulent attack by the DADAs of the period when he was building this great academic centre brick by brick. Many of his writings are a testimony of this claim. Unfortunately, most of the inhabitants of this great small but pristine location under the sun do not feel the need of reading what he left for the posterity although they claim themselves as moral custodians of Gurudev Tagore's legacy and they tend to establish this by wrongly wasting their lung power; they are never taken seriously since they themselves have enriched themselves by means which are anything but fair. And, this is universally known. Hence, they bark, they are usually ignored and if they keep on barking to the extent of disturbing others, they are beaten black and blue by other individuals with identical aims.

Visva-Bharati is now a victim of a very peculiar disease; it is peculiar but no **physician** will come forward for a proper diagnosis and prescribe proper medication. As a result, the disease spreads and continues to weaken the campus. Academically, it has lost its position, to a considerable extent; Visva-Bharati is no longer the destination of foreign students; at best, the campus attracts students from Bangladesh and not from any of the SAARC countries. This is tragic for the campus since the very term Visva-Bharati stands for a nest for people from various parts of the globe. Locating reasons for this deterioration does not seem to be difficult provided one has the zeal to go to the end for finding out an effective solution.

Visva-Bharati is a place where humanity is being butchered every now and then by deploying means which anything but severely mean. Here, as Gurudev Tagore foresaw, there is hardly any emotional shackle while hitting another person. Human beings are often humiliated by labeling false charges of

rape, theft or casteist abuse. This is an easy way to size somebody up by making concocted charges in case his/her personal goal was not attained. Most of those involved in running the administration of Visva-Bharati have been slapped with false charges. The police are so neutral to the opponents of the ruling party, they tend to harass and even incarcerate those who are working to contribute to its well-being. Visva-Bharati has become Thomas More's Utopian without those features for which even Karl Marx had accepted as one of the perceptive thinkers who envisioned the state-less human existence; it was an example of withering away of the state.

Before I take up another area of my concern in this missive, I would like to draw the readers' attention to a heart-burning incident which I confronted. Let me make a prefacing remark: I am one of the admirers of Dr. BR Ambedkar and other leading humanist thinkers, like Gurudev Rabindranath Tagore, Mahatma Gandhi, among others because they created a powerful template for conceptualizing universal humanism. By this conceptual paramater, they emphasized that humanity is indivisible and hence an attempt to segregate humanity was an anathema in their thinking. I am devout humanist, kind-hearted; but if that be taken as my weaknesses, there shall then be nobody as virulent as me. I am ready to go miles after miles to defend what I sincerely believe and have been nurturing since I became emotionally equipped to understand human relations. It is too apparent to hold the view that there are individuals who are instinctively pinworm and there are some who are donkeys and they reveal their identity sooner and later. Their main purpose is to gain by hook or crook. They conveniently burn the boat which helps them to sail through the tumultuous days of their career of being employees in any institution. Fortunately for me, I interacted with one of this sort almost at the fag end of my tenure at Visva-Bharati; otherwise, my experience as a human being would have remained incomplete. This gentleman is habitually in search of green pastures in any corners of the country. He goes there, fulfils his partisan aim and then disappears from the scene or flees like a shameless soul. I was told about him as soon as I joined Visva-Bharati in late 2018. He introduced himself to me within a month and mentioned the name of some of the officer staff who were possible trouble makers. I did not know then that he did not disclose that he was one of them which I realized recently. I don't mind accepting someone as my opponent provided he or she follows a specific ethical code of conduct even while expressing his or her resentment. But if one is dismissive of ethics and stoop low beyond imagination, it ceases to be enjoyable. He is one of them who happily resort to any technique for fulfilling his exclusive goals and objectives. He, of course, won in the first leg; but that is the end of life. History is very cruel to those who are selfish and resort to means which are thing but fair and justiciable.

Visva-Bharati and sharks

Sharks are comfortable in water. I would not have realized that they survive well in land had I not had the opportunity to be at Visva-Bharati. Sharks are everywhere in the campus. They are nurtured by those who fulfill their partisan goals with their help. The sharks are happy if they get the leftover of animal flesh. In this regard, they are like street dogs or vultures that are happy with whatever they get out of benevolence of their mentors. They are happy being like this as they are accustomed by being servile to their mentors; so, it was a relationship based on mutual benefit.

What do they do to show that they are different? As I said, they are trouble makers not for the well-being of the university but for their selfish gain. For them, university is a place for fulfilling their exclusive objectives. They do not seem to accept that university is a space for bonhomie for people

from different walks of life and also generate and disseminate knowledge to all irrespective of caste, class and ethnicity. They would have done this provided they realized that the core purpose of university, and especially university like Visva-Bharati, is also to develop a template for humanity to grow as a collective. As is well-known, Gurudev Tagore built Visva-Bharati not just a centre of learning but also a place for togetherness regardless of artificially created socio-cultural differences. In order to execute this in reality, he adopted five villages adjacent to Visva-Bharati. The idea is to acquaint the students with the socio-economic realities of villages as like the Mahatma he also believed that India lived in villages. Unless the students know Indian villages, they remained totally delinked with the people living in their immediate surroundings. In 1921, there were five villages which Tagore adopted and now, we have increased to sixty villages in 2023. The purpose is not just to ensure one flow - from the campus to the villages, but also to ascertain a two-way traffic so that the villagers and especially the learners from the villages have an opportunity to interact with those in the campus. The nodal department is Rural Extension Centre which connects between the adopted villages and the campus. Villagers are also trained by experts in their area of specialization to retain many of the handicrafts which no longer attract many artisans presumably because they are time-consuming and the chances for making the two ends meet do not seem to be bright.

Ideally, Visva-Bharati stands out as a unique model of transmission and dissemination of knowledge; it is also an example of how human beings coexist with nature and other fellow beings. Tagore's mission was to create Visva-Bharati a level playing field. One of the reasons for founding another school at Sriniketan, *Siksha Satra*, was an expression of his disappointment with the transformation of Patha Bhavana, the first school which the bard founded in 1901, into a school of the rich which he never desired. This was one of the reasons which led the bard to establish another school elsewhere in the campus.

The reasons for decline of Visva-Bharati are too complex to be articulated so easily. Many reasons are there and it is the outcome of a complex interplay of factors over many decades. Tagore expressed disappointment with those who were associated with this academic centre on various occasions which he articulated in many of his texts. He highlighted the role of those who, instead of being committed to the ideational vision which acted critically in the unfolding of Visva-Bharati, were motivated to rise up the ladder by being associated with this innovative design of pedagogy. They hardly had the commitment which Gurudev Tagore expected of them. Visva-Bharati was reduced to become a place for gratifying exclusive gains. Some of those whose ancestors were invited by the poet made money by selling land to Gurudev Tagore which they bought at a **throwaway** price from the local people. This was perhaps the beginning of a new business of being developers by buying and selling land. Gurudev Tagore bought a large portion of land from them who rose to prominence as a moneyed class. So long as Tagore was in the saddles, he succeeded in pushing those who had the only goal of becoming rich by being associated with a Nobel laureate. His son, Rathindranath Tagore, the first Vice Chancellor who was chosen by the Chancellor, India's first Prime Minister, Jawaharlal Nehru, was forced to demit office in two years as his detractors labelled fabricated charges against him. Being a thorough gentleman, he preferred to leave office rather than battling with those who were unscrupulous. Some of the leading academicians, the famous scientist, Satyendra Nath Bose, famous economist, Amlan Dutta, famous historian, Sabyasachi Bhattacharya, among others were not allowed to complete their tenure as Vice

Chancellors as they raised cudgels against those elements who privileged their partisan interests over those of the University. As the rogues have so far succeeded in their plans for destabilizing the campus by attacking the Vice Chancellor on whatever happens in the university, they appear to have started thinking that they are invincible. Once the situation changes and their techniques backfire, they naturally get rattled and go haywire. I can vouch for this myself with reference to my experience as a top authority of this great seat of learning. The thugs under the garb of students, teachers or other stakeholders raise their ugly heads as soon as they **are** nabbed and sternly punished. It is thus natural that the job of Vice Chancellor at Visva-Bharati is nothing but trouble free. The situation gets worse if the Vice Chancellor is viewed as an agent of the union government in a context when an opposition party is at the saddles of power in West Bengal. I am the victim. The university suffers largely due to the fact that a large section of teachers and other employees are deviants and do not discharge their duties for which they are more than adequately compensated, as efficiently and as conscientiously as is expected. So, no enforcement of rules is possible without being a victim of their wrath. The socio-cultural programmes for which Visva-Bharati is universally known for **do** not receive adequate attention from those who earn their livelihood by being associated with the university in various capacities. For them, they do not seem to be as critical as is assumed. So, they conveniently avoid being present on those occasions. What is however most tragic is that they justify their intervention as an outcome of their commitment to the values associated with Gurudev Tagore. This is perhaps the best example of white lies which the so-called academicians, present and past, resort to, to hide their intentions for securing partisan benefits. They do not find it wrong when Visva-Bharati's land is grabbed, when Visva-Bharati is abused or Visva-Bharati is defamed by others forgetting that Visva-Bharati provides them with sources of livelihood despite not giving back what is required in exchange. Some of the Vice Chancellors were also found to have extended undue benefits to those nurturing nothing but their personal aims to buy their support which, of course, did not work in their favour and they had **to** pay a heavy price. But they also contributed to Visva-Bharati's decay because their decision to break rules and regulations for exclusive benefits institutionalized a pattern of behaviour of these thugs which make its appearance now and then to disturb the campus' tranquility. It is also evident however that a firm and tough administrator who can hardly be stopped by any of the means resorted to by the thugs and goons under the garb of stakeholders of Visva-Bharati is capable of setting things right. By being vigil and respectful to the University statutes and laws of the land, Visva-Bharati's most of the difficulties can be effectively tackled, as my experience so far shows.

My tenure as Visva-Bharati's Vice Chancellor is coming to an end soon. This is the right time to identify some of the serious lacuna confronting the University and also to suggest possible modes of meaningfully addressing the difficulties. The first and foremost is to evolve a mindset informed by how the founder and his successors charted a roadmap for Visva-Bharati's future by being compliant with the views Gurudev Tagore clung to while envisioning an alternative system of dissemination and generation of knowledge.

The second possible ingredient is the generation of an appropriate mindset determined to be immersed in the values and mores that are required to be privileged for sustaining the distinctive nature of Visva-Bharati as an academic centre of learning. As I keep repeating, Visva-Bharati is a philosophy which is rooted in Tagore's idea of universal humanism. So long as we lack that mindset

we shall be far away from Tagore's ideational vision. Being endowed with an opportunity to serve Visva-Bharati in any capacity is a god-send opportunity. We tend to undermine our role as sincere members of Visva-Bharati's as soon as we receive a permanent tenure. Hence, attendance to weekly *Mandir, Baitaliks* (very few in numbers in one year), and other socio-cultural events gets thinner day-by-day, unfortunately. Again, here for maintaining Visva-Bharati as Visva-Bharati and not as a centre for the growth of thugs, miscreants, deviants, the stakeholders are needed to devote wholeheartedly to the cause of this great centre for knowledge dissemination and also generation. The teachers have most significant roles to play because they are the ones who act decisively in creating modes of behaviour tuned to being good human beings appreciative of universal humanism ignoring the socio-cultural chasm partitioning humanity.

An allegory

This time my allegory involves the story of those distressed souls who always feel that they are victims and by being victims, they become conspirators. They consider everyone to be wrong and they are born to correct everybody regardless of whether they are listened to. They, being teachers of Visva-Bharati, focus on writing memoranda and other documents to prove that they are good at abusing others for the sake of getting back the same coin. They are servile to one who became famous by having undertaken feats to please the whites in the land of plenty. So, it is a collective of people with venoms. Their unity is hardly stable since it is based on a self-driven agenda.

Now the story unfolds.

Dhurto Kenan descends in the abode of peace which he does intermittently to maintain the coterie led by another two thugs who protect Kenon's ill-owned property in exchange of perhaps pecuniary gains. These two thugs mobilize supporters when Kenan comes down because, by nature, they enjoy leaking his boots. Kenan thinks that he is immortal. Hence, he protects his illegally-acquired property by heart and soul.

Now, the Sardar of the hamlet appears: Kenan goes into the hole being protected by salaried muscle men although he doesn't pay because Maharani agrees to pay out of state's exchequer. The two thugs begin doing what they tend to do to serve Kenan. They however forget that Sardar has already created a group of many to defend the hamlet from being vitiated by the goons, thugs and pinworms. Maharani remains busy to ensure that Kenan's wrong doings do not get noticed in the public domain. As soon as the inhabitants of the hamlet take them out, Maharani instructs his court members to play the tune to please Kenan. So, Kenan thinks that his wrongdoings are invisible.

With the presence of the Sardar, **his** trusted lieutenants are ready to sacrifice everything for the hamlet. So, the battle line is drawn. To justify their wrongdoings, many of the minions join Kenan and other thugs. So, Kenan, despite being naturally handicapped due to aging, becomes very enthusiastic. But he forgets that those living in the hamlet are organized and are ready to undertake the policy of tit for tat. It is immediately evident because once Kenan makes a comment as a self-proclaimed custodian of the hamlet which is forcefully countered by the inhabitants and also those who side with them because what the Sardar is doing is good for the people regardless of socio-cultural distinctions while Kenan and his minions are very conscious of their identity as English knowing sections of society who prefer to remain secluded from the illiterates of the hamlet.

There is no battle this time except some stray comments by Kenan and his thug companions. Kupriyo and his illustrious son who was banished from the hamlet by an erstwhile Sardar did not come out but made statements against the Sardar to sustain their image of being thugs. Apart from occasional statements by those of Kenan's stooges who prefer to remain so because neither the inhabitants nor the Sardar allow them to take out their fangs because, by now, they also have realized that if that is done, they will lose fangs which are the only weapons to terrorize the hamlet dwellers. Most of them have already lost their capabilities of disturbing those in the hamlet; they are not happy because their holy and valued items, the Kamdhenu and the goose laying golden eggs, are not in their possession since the Sardar took over the responsibility of protecting the hamlet. Let's wait till Kenan returns to try again to seek to establish his claim over those, the Kamdhenu and the god-send goose which are kept in safe custody in the hamlet and, with constant vigil on them, they have no reasons to be scared of the thugs now. Sardar knows that Kenan and his lackeys will come back; so, it is not a permanent truce but they are forced not to take out their fangs because they apprehend that they lose them permanently given the readiness of those individuals to fight them out by resorting to means which are effective but not contrary to morality. The thugs with Kenan are also aware that if they are caught, they will be instantaneously thrown out by Sardar's courageous partners to places including the nearest safety tanks in the hamlet.

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একটি রূপক-কাহিনি

আমার রূপক কাহিনিতে এবারে সেইসব দুরাত্মার কথা বলব যারা নিজেদের পরিস্থিতির শিকার বলে ভাবে আর শিকার বলেই তারা ষড়যন্ত্রকারী। সবাইকেই দোষী বলে চিহ্নিত করে, তিনি যিনিই হোন না কেন, তাঁর ভুল সংশোধন করার জন্মগত অধিকার প্রয়োগ করতে এরা তৎপর, তাদের কথা শোনা হোক ছাই না হোক তাতে অবশ্য কিছুই যায় আসে না। বিশ্বভারতীর শিক্ষক বলেই তারা স্মারকলিপি ও অন্যান্য নথিপত্র সহ অপরের প্রতি কটুক্তি নিষ্ক্ষেপে নিজেদের দর বলে প্রমাণ করেছে, একই মুদ্রা তাই তাদের দিকেও নিষ্ক্ষিপ্ত হয়। যিনি প্রাচুর্যে ভরা দেশে শ্বেতাঙ্গদের খুশি করে বিখ্যাত হয়েছেন এরা তাঁরই দাস। বিষে ভরা মানুষদের এ জোট তবে যেহেতু ব্যক্তিগত উদ্দেশ্য পূরণ করাই লক্ষ্য তাই জোটের ঐক্য বেশিদিন বজায় থাকে না।

এবার গল্পটি বলি।

ধূর্ত কেনান শান্তির আবাসে মাঝে মাঝে অবতরণ করে তাঁর দুষ্টচক্রটিকে অপর দুজন ঠগের সাহায্যে বজায় রাখেন আর তারাও কেনানের ছলে অধিকার করা সম্পত্তি নিজেদের আর্থিক লাভের কথা ভেবে রক্ষণাবেক্ষণ করে। কেনান নেমে এলেই এই জোড়া-ঠগ সমর্থক জুটিয়ে ফেলে কারণ তারা কেনানের বুট চাটতে ভালোবাসে। কেনান নিজেকে অমর মনে করেন। সেজন্যই অসদুপায়ে অধিকার করা সম্পত্তি মনে-প্রাণে রক্ষা করেন।

এবার পল্লীর সর্দার এলেন। কেনান বেতনভোগী পেশিওয়ালাদের দ্বারা সুরক্ষিত গর্তে ঢুকে পড়লেন, তবে এর জন্য তাঁকে টাকা খরচ করতে হল না – মহারানি রাষ্ট্রীয় কোষাগার থেকে অর্থ প্রদান করতে

রাজি হয়েছেন। ঠগ দু-জন কেনানের সেবা করার জন্য যা করার তা করতে শুরু করল। অবশ্য ঠগ দু-জন ভুলে গিয়েছিল সর্দার পল্লীগ্রামটিকে গুল্লা-ঠগ-ক্ষতিকর কীটাণুদের হাত থেকে বাঁচানোর জন্য অনেকের সমবায় একটি জোট তৈরি করেছেন। কেনানের ভুলগুলি যাতে জনগণের সামনে না আসে সেজন্য রানি তৎপর হয়ে উঠলেন। যে-মুহূর্তে পল্লীর অধিবাসীরা কেনানের বিচ্যুতিগুলি দেখে ফেলল সে-মুহূর্তে মহারানি আদালতকে কেনানের মনোমত খুশির সুর বাজানোর নির্দেশ দিলেন। তাই কেনানও ভাবলেন তাঁর বিচ্যুতিগুলি লোকচক্ষুর অন্তরালে থাকবে।

সর্দারের ও তাঁর বিশ্বস্তদের উপস্থিতিতে লেফটেন্যান্টরা পল্লীর জন্য সব কিছু ত্যাগ করতে প্রস্তুত। সুতরাং যুদ্ধের রূপরেখা তৈরি। নিজেদের বিচ্যুতিকে ন্যায়সংগত বলে প্রমাণ করার জন্য অনেক চাটুকার কেনান ও তাঁর ঠগদের দলে যোগ দিল। বয়সের ভারে নত হলেও কেনান খুবই উৎসাহিত হলেন। তিনি অবশ্য ভুলে গিয়েছিলেন পল্লীর অধিবাসীরা জোটবদ্ধ হয়ে টিলের বদলে পাটকেল নীতি গ্রহণ করেছে। কেনান গ্রামের স্বঘোষিত অভিভাবক হিসেবে একটি মন্তব্য করায় যখন পল্লীর অধিবাসীরা প্রবল ভাবে তার প্রতিবাদ করল তখন প্রমাণিত হল পল্লীবাসী বিশ্বাস করে সর্দার সমাজ-সংস্কৃতির দূরত্ব নির্বিশেষ পল্লীর লোকের ভালোর জন্যই কাজ করেন, অপরদিকে কেনান আর তাঁর চাটুকাররা ইংরেজি শিক্ষার শ্রেণি-সচেতনতার অহমিকায় নিরক্ষর পল্লীবাসীদের দূরেই রাখতে চায়।

কেনান আর তার সঙ্গী-ঠগদের কিছু দিশাহীন মন্তব্য ছাড়া এবার তেমন যুদ্ধ হল না। কুপ্রিয় ও তাঁর খ্যাতিমান পুত্র, যে পূর্ববর্তী এক সর্দারের দ্বারা গ্রাম থেকে বহিষ্কৃত হয়েছিল, এবার বেরিয়ে না এলেও ঠগ হিসেবে নিজেদের ভাবমূর্তি বজায় রাখার জন্য সর্দারের বিরুদ্ধে বিবৃতি দিয়েছিল। কেনানের চাটুকাররা মাঝে মাঝে মন্তব্য করে, দংশন করতে পারে না কারণ সর্দার ও অধিবাসীরা তাদের সে সুযোগ দেয়নি – তারাও বুঝতে পেরেছে যে দাঁতালো অস্ত্রে পল্লীবাসীকে তারা ভয় দেখাতো এবার বের করলে তা হারাতে হবে। পল্লীবাসীকে বিরক্ত করার অস্ত্র ও সামর্থ্য চাটুকাররা বেশিরভাগ ক্ষেত্রেই হারিয়ে ফেলেছে তাছাড়া সর্দার পল্লী-রক্ষার দায়িত্ব গ্রহণের পর কামধেনু ও সোনার ডিম-দেওয়া হাঁসের অধিকারও হারিয়েছে। পুনরায় ক্ষমতা দখলের আশায় তারা কেনানের প্রত্যাবর্তনের অপেক্ষায়, তবে কামধেনু আর ঈশ্বরের হাঁস প্রথর নজরদারির মধ্যে নিরাপদে রাখা আছে বলে ঠগদের আর ভয় পাওয়ার কারণ নেই। সর্দার জানে কেনান আর তার দালালরা ফিরে আসবে, এটি স্থায়ী যুদ্ধ-বিরতি নয়, তবে লড়াকু ব্যক্তিবর্গের কৌশলী কিন্তু নৈতিক প্রতিযুদ্ধকামী-তৎপরতায় তাদের দংশিত হারিয়ে ফেলার ভয়ে তারা সেগুলি গুটিয়ে রাখতে বাধ্য হবে। কেনানের ঠগেরা এ বিষয়ে সচেতন যে যদি তারা ধরা পড়ে তাহলে সঙ্গে সঙ্গে সর্দার ও তার সাহসী সঙ্গীরা গ্রামের নিকটবর্তী নানা স্থানে তাদের ফেলে দেবে।

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শান্তিনিকেতন

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