

मुक्तियोद्धा सुभाषचन्द्रवसुः

डः श्रीवास-देवनाथः



वीरपुत्रः सुभाषो हि मुक्तियोद्धेति कीर्तितः।
कटके यो जनिं लेभे बङ्गीयपरिवारजः॥१॥
सर्वकारपरीक्षायां चतुर्थस्थानभागिनः।
बुद्धिमतः सुभाषस्य देशभक्तिमयं मनः॥२॥
देशमातुः सुसेवायै त्यक्त्वा लाभदजीविकाम्।
मुक्तये यः स्वदेशस्य स्वात्मानं वै न्ययोजयत्॥३॥
चित्तरञ्जनदासेन दीक्षितो देशबन्धुना।
राजनीतौ विवेश यः क्रमात्कंग्रेसशीर्षगः॥४॥
मतानैक्यं समाश्रित्य गान्धिना सह निश्चलः।
अतिष्ठिपन्नवं दलं बलनीतिसमर्थकः॥५॥
कारावासबलाढ्येन वसुना मुक्तिमिच्छता।
विश्वयुद्धे स्वदेशस्य योगः समर्थितो न वै॥६॥
कारागृहे यदा तेन कृतमनश्नं तदा।
गृहे रुद्धोऽभवत्स हि सर्वकारैः प्रजाभयात्॥७॥
शठे शाठ्यं समाचर्य गृहात्स काबुलान्तः।
जार्मानीयवितारेणोद्धोधयामास भारतम्॥८॥
भारतीयभटैर्दलं विनिर्माय प्रतापवान्।
भारताक्रमणं चक्रे बर्माप्रदेशवर्त्मना॥९॥
मणिपुरे स्वभूमेर्हि त्रिवर्णरञ्जितो ध्वजः।
कोहिमायाञ्च दर्शितो दिल्ल्यभिमुखगामिना॥१०॥



आणविकास्त्रविध्वस्तजापानस्य पराभवात्।
क्षीणशक्तिः सुभाषोऽपि रणनिवृत्तिमाश्रितः॥११॥

सिङ्गापुरे विमाने स ममार विपदा भटः।
इति केचिद्वदन्ति हि नात्र मतैक्यभावना॥१२॥

शोणितं यच्छ मह्यं त्वं दास्याम्यहं स्वतन्त्रताम्।
एष स्वनः समुत्थितो वसुकण्ठे मुहुर्मुहुः॥१३॥

विवेकानन्दभावेन पुष्टस्त्यागी वसुर्भटः।
हृत्कन्दरे चिरं जीव्याद्ज्ञानं शक्तिं च यच्छतु॥१४॥

यस्य विचित्रकर्मणा स्वाधीनता त्वरान्विता।
बहुभिः पूजनीयं तं सुभाषं प्रणमाम्यहम्॥१५॥

प्राक्तनच्छात्रः रामकृष्णमिशन्-विद्यामन्दिरस्य बेलुडमठस्थितस्य

कामाख्यापञ्चकम्
नीलाचलस्थितां देवीं शुद्धभक्तप्रपूजिताम्।
कामाख्यामातरं वन्दे भक्तिमुक्तिप्रदायिकाम्॥ 1
पत्यसम्मानदुःखिता निजतनुं जहौ हि या।
योनिरूपेण पूजिता तां नमामि सुमातरम्॥ 2 संसारानलसन्तप्ताः कामकाञ्चनमोहिताः।
कामाख्यामातुराशिषा लभन्ते शाश्वतं सुखम्॥ 3
त्यागव्रतेन दीक्षिता मातृभावप्रचारकाः।
पुनन्ति साधवो विश्वं कारुण्येन हि सर्वदा॥ 4
रामकृष्णादिसुभक्ताः ददृशुर्मातरं शुभाम्।
देहि मे कृपया मातरभीष्टं तव दर्शनम्॥ 5

Translation : I praise the Goddess Kamakhya Mata , who resides in the Nilachal mountain , who is worshipped very well by the pure devotees and who offers devotion and salvation. 1

I bow down to the beautiful Mother who being sad because of her husband's disrespect, abandoned her own body (through mystical powers) and who is worshipped (here) in genital form. 2

The people who are tormented with the fire (agony) of the worldly life and who are deluded (infatuated) with lustre and wealth , can get eternal bliss through the blessing of Mother Kamakhya. 3

The sages who are initiated through the vow of sacrifice (i.e. who follow the path of renunciation) and who are the apostles (propagators) of Matribhava (considering God as Goddess or as a feminine entity), always sanctify the world with their compassion (empathy). 4

Many good (great) devotees like Ramakrishna etc. had gotten the vision of the auspicious Mother. O Mother ! Let me have your expected vision through (your) divine grace. 5

Composed and translated by Shreebas Debnath on 06.01.2019 at HRDC , GU^{Assam} _{धन्यवादः।}

भारतीयसंविधानस्य सप्तत्यधिकत्रिशततमानुच्छेदानुवादः (Translation of the 370th Article of the Indian Constitution)

जम्मु-काश्मीरप्रदेशं प्रति सामयिकविधानम्

(1) यद्यपि संविधानेऽस्मिन्विधानं विहितं तथापि ,--

(a) जम्मु-काश्मीरराज्यं प्रत्यष्टात्रिंशदधिकद्विशततमानुच्छेदोक्तविधानानि न प्रयुज्येरन्;

(b) संसदो विधानप्रणयनाधिकार उक्तराज्यस्य निमित्तं केवलं निम्नलिखितविषयेषु परिच्छिन्नं स्यात्--

(1) अयमधिकारो राज्यस्यास्य सर्वकारेण सहालोचनेन तेषु तेषु केन्द्रगतानुक्रमणिकाबद्धविषयेषु संयुक्तानुक्रमणिकाबद्धविषयेषु च स्यादये विषया

अस्य राज्यस्य भारताधिग्रहणविधानपत्रे (Instrument of Accession) राष्ट्रपतिमहोदयेनानुरूपत्वेन विधोषिताः।

एतदधिग्रहणं भारतस्य सार्वभौमत्वविषयकमासीत्। तदधिग्रहणविधानपत्रोक्तविषयेषु भारतस्य

सार्वभौमविधानसंसदविधानानि विधातुं शक्नुयात्।

(11) तथा चोक्तानुक्रमणिकायाः केषुचिद्विषयेषु राष्ट्रपतिमहोदय आदेशेन सविशेषं निर्देष्टुं क्षमो येषु विषयेषु प्रादेशिकसर्वकारेण सहैकचित्तता दृश्येत।

व्याख्यानम्:-- अनुच्छेदस्यास्याभिप्रायसिद्ध्यर्थं 'राज्यसर्वकार' इति शब्देन 'राष्ट्रपतिमहोदयेन शासकत्वेन कृतः सामयिकत्वेन जम्मु-काश्मीरराज्यस्य महाराजा' इत्यवगन्तव्यम्। 1948 इति ख्रिष्टीयसमानां मार्चमासस्य पञ्चमदिवसे महाराजनिर्मितघोषणापत्रेण सामयिकरूपेणायं महाराजा मन्त्रिपरिषद् परामर्शानुसारं कर्मसंपादनं कुर्यात्।

(c) प्रथमानुच्छेदस्य तथा चास्यानुच्छेदस्य नियमास्तद्राज्यं प्रति प्रयुज्येरन्;

(d) संविधानस्यास्यान्ये नियमा अपि तद्राज्यं प्रति प्रयुज्येरन्ये हि प्रतिषेधपरिवृत्तिसहाः। तेषु विषयेषु

राष्ट्रपतिमहोदयः सविशेषं निर्देष्टुं समर्थः। अत्रेदमवगन्तव्यं यदेतादृशो निर्देशो (b) इत्युपाधिकरणस्य (1) इति

परिच्छेदे (paragraph 1 of sub-clause b) उल्लिखितेषु विषयेषु भारताधिग्रहणविधानपत्रविषयकेषु स्यात्। तथा च

राज्यसर्वकारेण सहालोचनेनैव राष्ट्रपतिमहोदय इमं निर्देशं कुर्यात्।

तथा चैतादृश आदेशः पूर्ववर्तिविधानानुक्तविषयावगाही न स्यात्। यदा तु सर्वकारेण सहैकचित्तता भवेत्तदा त्वन्यो मार्गः शरणम्।

(2) राज्यसंविधानरचनार्थमाहूतगणपरिषद्ः सकाशे यदि प्रथमाधिकरणस्य

द्वितीयोपाधिकरणान्तर्गतद्वितीयपरिच्छेदे तदधिकरणस्य द्वितीयोपाधिकरणस्य द्वितीयनियमे वा

निरूपितविषयेष्वेकचित्तताऽप्यते, सा त्ववश्यमेवैतादृशपरिषद्ः सकाशयेवैतादृशनिर्णयनिमित्तमुपस्थापनीया।

तत्तैवायं निर्णयः प्रसज्येत।

(3) अस्मादनुच्छेदात्प्रागेव सिद्धसिद्धान्तेष्वेवं सत्स्वपि राष्ट्रपतिमहोदयो जनविज्ञप्तिप्रकाशनेनैतद्विधोषितुं

शक्नुयादयदयमनुच्छेदोऽकार्यसाधको भविष्यति व्यतिक्रमपरिवृत्तिद्वारा वा कार्यसाधकः स्यात्।

राष्ट्रपतिघोषितविज्ञप्तिप्रकाशनात्पूर्वमेव द्वितीयाधिकरणोल्लिखितविषयेषु जम्मु-काश्मीरराज्यगणपरिषद् उपदेश

आवश्यको भवति चेत्तर्हि तदीयघोषणादिवसतः स सविशेषं निर्देशदानं कर्तुं शक्नुयादिति दिक्।

Source: The Constitution of India, 1950 as amended by the Constitution (Ninety-seventh Amendment) Act, 2011, dt.12-01-2012. Bare Act., 2012, Commercial Law Publishers (India) Pvt. Ltd., Delhi.

Shreebas Debnath

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Why Is Women Empowerment Important for National Progress?

In the Vedic period women in India reached to the highest peak of wisdom. This pure land of the *Sanaatana Dharma* (the eternal religion) had produced many stalwart women in the field of knowledge. Thus we had Apaalaa, Viswavaaraa, Ghosaa, Gaargi, Maitreyi etc. Maitreyi sought '*Brahmajnaana*' or the supreme knowledge from her husband Yajnavalkya who was about to take '*pravrajyaa*' or the path of renunciation. Yajnavalkya wanted to divide his property between his two wives namely, Kaatyaayani and Maitreyi. But Maitreyi, a spiritual woman, asked her husband, "*What shall I do with the property by which I shall not be immortal?*" She wanted to know the path of immortality in the *Brihadaraanyaka Upanisad*.

Even before that the woman seer of the Rigveda Vaak, the daughter of the seer Ambhrina, had seen a *Sukta* (a collection of some *mantras* or hymns) called the *Vaaksukta*. A very high philosophical thought is expressed in this hymn. This was the most sublime state and status of women in India.

But in the Puranic period though women like Kunti, Gandhari, Draupadi etc. had shown their strong personality and wisdom in social and political affairs, still their freedom and power started to degrade. Draupadi became the property of her husband Yudhishthira in gambling. Consequently, she had to face a disgraceful situation in front of the civilized men in Dhritarastra's courtyard.

In the medieval age the plight of women became the worst because of the inhuman and brutal system of burning of Sati (a newly widow). Moreover, there were the curse of the dowry system, child marriage etc. In the pecuniary and social affairs women were completely dependent on men. A Brahmin could marry more than one lady according to the system of '*Kaulinya*' or the high status of lineage.

In the British period Lord William Bentinck abolished '*Satidaaha*' in 1829 A.D. by the **Regulation Act – XVII**. Raja Rammohan Roy played the pivotal role in convincing the then Governor General of the Fort William Lord William Bentinck. After that women got the English education through the tireless efforts of Rammohan, Pandit Iswarchandra Vidyasagar etc. The English education strengthened the mental power of women. As a result, they flourished in different fields of our society. Thus we got some eminent personalities from women in arts, music, science, sports, politics, law etc. We cannot forget the poetical beauty as presented by Sarojini Naidu in her English poetry. The contribution of Matangini Hazra, Pritilata Weddedar etc. in our freedom movement is remembered even now with great respect.

Now-a-days, women crack the UPSC civil service examination with glorious achievements. We had one internationally esteemed woman Prime Minister namely, Mrs. Indira Gandhi. Now women go to the bottom of sea, fly in the sky for astronomical research, put their footprints on the peaks of high mountains, run a state, run educational institutions with their skill and expertise.

In this modern context this is the one side of a coin. It projects only the apparent well-being of women. But the reality is something different. Disparity prevails between men and women with regard to power—legislative, or executive, or judiciary, or social or economic. Despite universal suffrage and education and a little bit of pecuniary freedom, the whole plight of women is below the expectation level. It is a grim fact that the attitude of the whole society endorses the inferiority of women. Even the women believe on their inferiority.

But the attitude must immediately be changed. If India has to develop in her economy, technology and science, women must be given same respect as what is given to men. Manu says in his *Manusamhitaa* that the deities please where women are worshipped. But all activities become fruitless where they are not worshipped.

The old proverb says that modesty is the ornament of a woman. But the modern proverb says that political power is the valuable ornament of woman. So reservation for women is a step to establish an

egalitarian society. Though the 33% reservation does not guarantee the safety and security of women, yet it can be considered as a milestone in the history of empowerment of women. If we want cultural integration, if we want to achieve national progress and unity, then more women justices and administrators must be appointed. Much ministerial responsibilities are to be conferred on them so that they can enact laws fulfilling their own aspirations.

Some groups of people have discriminative customs which lower the dignity of women. These are to be eradicated. Some Hindu temples are meant only for men. If more women are appointed as judges in the High Courts and in the Supreme Court then these humiliating customs may be wiped out from our society. A female District Magistrate can uplift the comprehensive condition of women in a district.

Though the women of the General Caste are educated and advanced, yet the women of the Scheduled Caste and Scheduled Tribes are not enlightened by education. Most of them are illiterate. They work in the paddy fields. Some collect the leaves fallen from the trees in the forest for fuel. Some work in the tea garden and coal factory.

Education along with political and pecuniary power is the only panacea for eradicating all kinds of discrimination and poisonous aspects of society. Swami Vivekananda said that women must be educated and then they must be made free in taking their own decision regarding their marriage or celibacy. Swamiji's spiritual master Shri Ramakrishna worshipped his wife Shri Sarada Devi as *Tripurasundari*. This is the highest ideal and attitude to women in our *Sanaatana Dharma*. It upholds women as the emblem of the cosmic power inherent in every sentient and insentient being in the universe.

In conclusion it can be said that a bird cannot fly with its one wing. It needs two wings. Similarly, the future progress of our motherland depends on the active participation of both men and women.

Dr. Shreebas Debnath

Santipur College, W.B.