

# ANNUAL MAGAZINE 2011

*Commemorating*  
the **150<sup>th</sup>** Birth Anniversary of  
**NOBEL LAUREATE RABINDRANATH TAGORE**

**SHILLONG COLLEGE**  
BOYCE ROAD, SHILLONG - 793 003

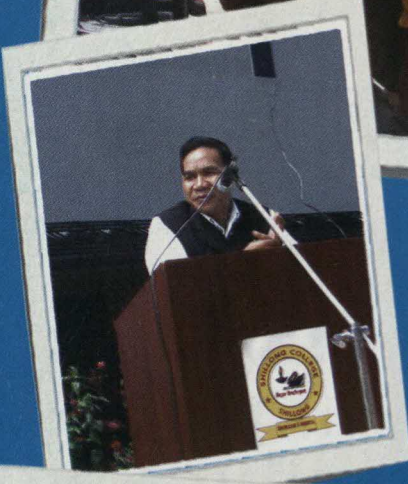




# Annual Social & Cultural Week 2011

2330 Sept 2011

## Inauguration



"Colours of your Boots"

# SHILLONG COLLEGE

(ESTD. 1956)

(Assessed and Re-Accredited By NAAC, Bangalore with CGPA 2.92)



# ANNUAL MAGAZINE 2011

**SHILLONG COLLEGE**  
**BOYCE ROAD**  
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*"Let us not pray to be sheltered from dangers but to be fearless when facing them"*

**– Rabindranath Tagore**





*From The Principal's Desk*

## FOREWORD

I am glad to state that Shillong College Magazine is published regularly and the volume for 2011 is also coming out from the minds and hearts of our Teachers and students along with few invited articles. The College has completed its 56 years of existence in serving the society. During these decades, the College has produced many leaders in various walks of life. I owe my gratitude towards the founder

members, past and present staff and students of the College who have contributed and shared a lot for the growth and development of the College right from its inception and up to these days. Every drop of sharing and contribution is very significant for the progress of the institution. The College has achieved the Golden crown of celebration, has been assessed and re-accredited by NAAC Team with Grade B. There is another milestone of challenge ahead of us to reach to higher level in educational standard. It is time that all of us right from the students, office staff, teachers and members of the management to devote by working together for the betterment of the College.

A target before us is to expand the institute on all frontal areas. The students are to strive for academic excellence, the teachers are to mentor themselves for nursing and guiding the students to the successful achievements and the members of the management are to lead the teams with an open heart. The duties of the students are to attend classes regularly, to work hard for the studies and to live a good manner and to maintain the decorum in life. Seriousness and dedication are the principles of teachers in relation to the student community. The College is all out for providing more students facilities such sports infrastructure, extension programmes and others like teachers-students interactive courses and activities.

I am very grateful to Dr. M.N. Bhattacharjee, Teacher-in-charge, College Magazine, the members of the Editorial Board, the Students' Editor and student editorial board members who have worked hard for bringing out the college Magazine every year.

I express my gratitude to Dr. Malay Dey, Vice Principal, Shri K. D. Roy, Vice Principal (Professional Courses), the Teachers and the Non-Teaching staff for their cooperation and sincerity. My special thanks to Prof. K. S. Lyngdoh, President and all the members of the Governing Body of the College for their advice and support. The progress and development of the College depends totally on the valuable decisions and policies of the management.

I am expressing a special greeting to our former Principal, Dr. (Mrs.) M.P.R. Lyngdoh, who had contributed immensely for the development of the College. The footprints marked in the College history will be our steps. I am thanking the Shillong Alumni Association for the sharing and contributing to the growth of the College and to all who are involved directly or indirectly with the College.

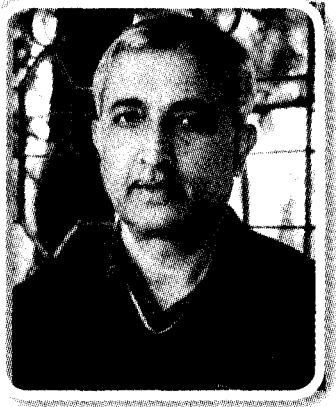
Let the blessing of the Almighty be with each and every one of us.

14<sup>TH</sup> DECEMBER 2011

Dr. K.D. Ramsiej

*"Let your life lightly dance on the edges of Time like dew on the tip of a leaf"* - Rabindranath Tagore





## **FROM THE TEACHER IN-CHARGE...**

Throughout the year 2011, the Nation celebrated the 150th Birth Anniversary of Rabindranath Tagore (1861-1941), the first Asian Nobel Laureate who won the Nobel Prize for Literature in 1913 for 'Geetanjali', a compilation of some of his poems. He was not only a poet but truly a multifaceted genius – a Writer, Painter, Philosopher, Educator, Businessman, Social Reformer and advocate of Indian Independence. He has composed over 2000+ songs popularly called 'Rabindra-Sangeet' (Tagore's Songs) which still continue to top the charts. He is the only composer and lyricist in the world whose compositions are used as the National Anthems of 2 different nations, India and Bangladesh. He continues to be a popular literary figure in today's world. His writings, paintings and songs seem so very contemporary. This volume of Annual College Magazine 2011 is marked as our honest and humble tribute to this great personality on his Birth Anniversary. Some glimpses of his life and work are presented here for the benefit of one and all.

In addition to the literary work, Tagore also showed interest in varied subjects – Education, Culture, Music, Science and many others. Biggest contribution he made in the field of education is demonstrated in the successful venture of establishing of the Visva Bharati University in Santiniketan, Bolpur, West Bengal. Visva Bharati, means the place where the world worships the knowledge and

represents the communion of the world with India. In its initial years Tagore expressed his dissatisfaction with the word 'university', since university translates to Vishva-Vidyalyaya, which is smaller in scope than Visva Bharati. Until independence it was a college. On 23 December 1921 Tagore formally started the college with proceeds from the prize money of the Nobel Prize he received in 1913. Soon after independence, in 1951, the institution was given the status of a university by the government of independent India and was renamed Visva Bharati University. The poet's eldest son, Rathindranath Tagore, became the first Upacharya, Vice Chancellor of the new university.

Tagore toured throughout the world. Shillong was one of his favourite destinations and hence he visited thrice this beautiful hill station. The editorial board of this magazine while presenting its tribute to the Great Poet also taken the task of presenting a brief life-sketch of the poet for the benefit of all – we hope that our endeavour will bear fruit. This volume also includes an article from Dr. Dilip Lahiri, formerly lecturer in Bengali in St. Edmund's College, in the Bengali Section of this volume – we express our gratitude to Dr. Lahiri for his spontaneous response to our request. It would be interesting to narrate a simple moment of Tagore's world tour for our readers. While he was visiting Russia (erstwhile U.S.S.R.) in 1930, he attended a meeting of pioneers in Moscow. Renowned communist leader Petrov, who had keen interest in literature, was accompanying him. While in the formal function, the children and young ones started laughing at the sight of Tagore. Amused with the event, Tagore asked Petrov the reason behind their laughter. Petrov pointed at his appearance – beard, long dress etc. Tagore enjoyed the moment profusely and requested Petrov to explain to the children those were only his masks or outer covering which he puts on when he goes out. In his heart, he was like those children only and ever tried to remain as pure and innocent like them.



The year 2011 also marked a significant development in the history of the College. Dr. (Mrs.) M.P.R. Lyngdoh, who took a major role in shaping and developing the future of the College after taking over as the Principal of the college in November 1996, retired on 1st of January, 2011, handing over the baton to younger generation. Contributions of our former Principal remain in our heart, mind and feelings. Thus, no one dared to write anything on her but felt that we should listen more from her to continue with our endeavour to take Shillong College to higher goals in education and other spheres of life. We are grateful to her for contributing a detailed account of her service in the College in her column entitled Reminiscences of Shillong College. Thank you, again, Madame, for your contributions and guidance.

This issue of the magazine also shows changing moods and interest of our students, our concerns on the climate change and many others. The college is vibrant with many activities in and outside the campus. The report of activities will give every one an insight how the college, its faculty and students are engaged in multifarious activities including those of national as well as international importance.

This magazine is the annual feature of the college and hence the mouthpiece of all members of the Shillong College Family. I

am extremely privileged to be associated with the publication of this important publication of the college. I am thankful to our former Principal, Dr. (Mrs.) M.P.R. Lyngdoh and to our present Principal Dr. K.D. Ramsiej for their constant inspiring words in bringing out the magazine. I express my gratitude to Dr. Malay Dey, Vice Principal, and Shri Kollol Dutta Roy, Vice Principal (Professional Courses), all members of the teaching and non-teaching staff for their endeavours and immense care. Each and every member of the Editorial Board of the magazine, Shillong College Students' Union, student editor of the magazine deserve special appreciation for their unstinted support and cooperation. The cover design of the magazine is a result of meticulous effort from Smt. A. Mitri of Computer Science Department – I congratulate and thank her for the wonderful work. Shri Abel Mercher deserves appreciation for taking immense care in typing and composition and hence making that this issue of the Annual Magazine of the college sees the light of the day.

Finally, I take the responsibility of any mistake or printing errors, in spite of best efforts, and urge upon all to bear with the same.

*Thank You & Happy Reading.*

**Dr. M.N. Bhattacharjee**

*“Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India’s obligation to offer to others the hospitality of her best culture and India’s right to accept from others their best.”*

*Abinash Jena*

(Founder of VISVA-BHARATI)



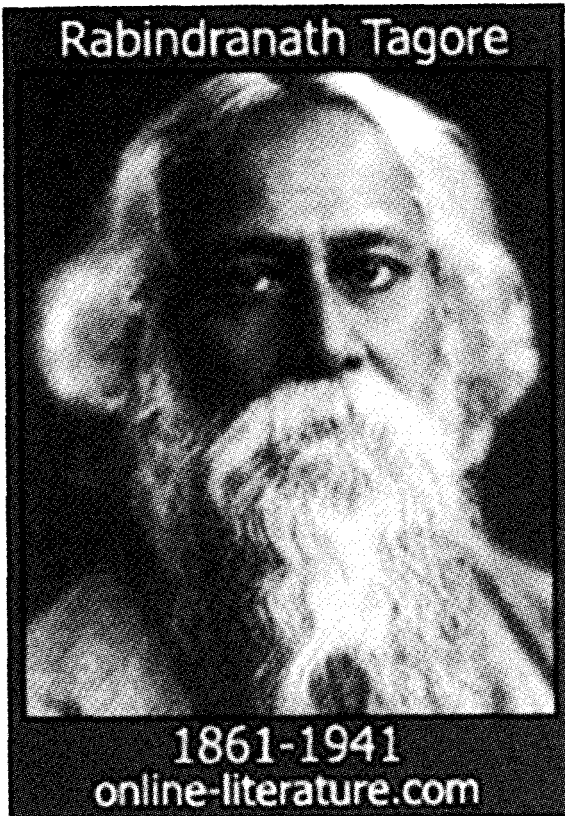
# SHILLONG COLLEGE MAGAZINE 2011: EDITORIAL BOARD

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*"The highest education is that which does not merely give us information but makes our life in harmony with all existence."*

*- Rabindranath Tagore*





Rabindranath Tagore was a Bengali polymath who reshaped his region's literature and music. Author of Gitanjali, he became the first non-European Nobel laureate by earning the 1913 Prize in Literature. In translation his poetry was viewed as spiritual and mercurial; his seemingly mesmeric personality, flowing hair, and other-worldly dress earned him a prophet-like reputation in the West. Yet, his "elegant prose and magical poetry" still remain largely unknown outside Bengal.

Tagore wrote poetry as an eight-year-old. At age sixteen, he cheekily released his first substantial poems under the pseudonym Bhānusimha ("Sun Lion"), which were seized upon by literary authorities as long-lost classics. By 1877, became complete short story and drama writer. As a humanist, Universalist, internationalist, and strident anti-nationalist he denounced the British Raj and advocated for independence from foreign rule. As an exponent of the Bengal Renaissance he advanced a vast canon that comprised paintings, sketches and doodles, hundreds of texts, and some two thousand songs; his legacy endures also in the institution he founded, i.e., Visva-Bharati University in Bolpur, West Bengal.

The youngest of thirteen surviving children, Tagore was born in the Jorasanko mansion in Calcutta to parents Debendranath Tagore and Sarada Devi. Tagore largely avoided classroom schooling. His father wanted him to become a barrister; thus, in 1878, Tagore enrolled at a public school in Brighton, East Sussex, England. He briefly read law at University College London, but again left school. He opted instead for independent study of Shakespeare, Religio Medici, Coriolanus, and Antony and Cleopatra. Lively English, Irish, and Scottish folk tunes impressed Tagore. In 1880 he returned to Bengal degree-less, resolving to reconcile European novelty with Brahmo traditions, taking the best from each. In 1883 he married Mrinalini Devi; they had five children, two of whom died in childhood.

In 1901 Tagore moved to Santiniketan to found an ashram with a marble-floored prayer hall—'The Mandir'—an experimental school, groves of trees, gardens, a library. There his wife and two of his children died. His father died in 1905. In November 1913, Tagore learned he had won that year's Nobel Prize in Literature: the Swedish Academy appreciated the idealistic and accessible nature of a small body of his translated material focussed on the Gitanjali: "Song Offerings". In 1915, the British

*On The Theme:*

**Commemorating 150<sup>th</sup> Birth Anniversary of**

**ॠAVIGURU  
RABINDRANATH TAGORE**

**RABINDRANATH TAGORE**  
— A LIFE SKETCH

*[Here is presented a short life sketch of Nobel laureate Rabindra Nath Tagore for benefit of our readers. Most of the materials have been collected from the literature and also from different websites. While all these source materials cannot be named, we offer our thanks and gratitude to them. We believe that all of them will appreciate our effort since the materials used here only for academic purpose. Editorial Board]*



Crown granted Tagore a knighthood. He renounced it after the 1919 Jallianwala Bagh massacre.

Tagore's remit expanded to science in his last years, as hinted in *Visva-Parichay*, (1937) - a collection of essays. His respect for scientific laws and his exploration of biology, physics, and astronomy informed his poetry, which exhibited extensive naturalism and verisimilitude. He wove the process of science, the narratives of scientists, into stories in *Se* (1937), *Tin Sangi* (1940), and *Galpa Salpa* (1941). His last five years were marked by chronic pain and two long periods of illness. These began when Tagore lost consciousness in late 1937; he remained comatose and near death for a time. This was followed in late 1940 by a similar spell. He never recovered. Poetry from these valetudinarian years is among his finest. A period of prolonged agony ended with Tagore's death on 7 August 1941, aged eighty.

Between 1878 and 1932, Tagore set foot in more than thirty countries on five continents. Tagore interacted with Henri Bergson, Albert Einstein, Robert Frost, Thomas Mann, George Bernard Shaw, H.G. Wells, and Romain Rolland. Visits to Persia and Iraq (in 1932) and Sri Lanka (in 1933) comprised Tagore's final foreign tour.

Known mostly for his poetry, Tagore wrote novels, essays, short stories, travelogues, dramas, and thousands of songs. Of Tagore's prose, his short stories are perhaps most highly regarded; he is indeed credited with originating the Bengali-language version of the genre. His works are frequently noted for their rhythmic, optimistic, and lyrical nature. Such stories mostly borrow from deceptively simple subject matter: commoners. Tagore's non-fiction grappled with history, linguistics, and spirituality.

Tagore composed 2,230 songs and was a prolific painter. His songs compose *Rabindrasangeet* ("Tagore Song"), merges fluidly into his literature, most of which—poems or parts of novels, stories, or plays alike—were lyricised. Influenced by the thumri style of Hindustani music, they ran the entire gamut of human emotion. In 1971, 'Amar Shonar Bangla' became the national anthem of Bangladesh. It was written—ironically—to protest the 1905 Partition of Bengal along communal lines: lopping Muslim-majority East Bengal from Hindu-dominated West Bengal. 'Jana Gana Mana' was first sung in 1911 at a Calcutta session of the Indian National Congress and was adopted in 1950 by the Constituent Assembly of the Republic of India as its National Anthem.

## A GLIMPSE ON HIS LIFE AND WORK

- 1861** - Born on Monday, May 7th, (Vaisakha 25, Saka Era 1783, Bengali Era 1268).
- 1865** - Admitted to Calcutta Training Academy.
- 1868** - Admitted to Oriental Seminary and later to Normal School.
- 1871** - Admitted to Bengal Academy.
- 1873** - Goes with his father Debendranath Tagore on a trip to the Himalayas; his first visit to Bolpur. On the way composes a drama, *Prithviraj Parajay*.
- 1874** - His poem entitled *Abhilash* appears in the *Tattvabodhini Patrika*. Admitted to St. Xavier's School, Calcutta.
- 1875** - On the 11th February, in his first public appearance, recites a patriotic poem at the Hindu Mela.
- 1877** - Starts to publish poems and articles regularly in his family's monthly journal, *Bharati*.
- 1878** - Goes to England with brother, Satyendranath.
- 1880** - Returns to India without completing any course of study
- 1881** - Composes his first set of devotional songs for anniversary of Brahmo Samaj-Maghotsav. His first musical play, *Valmiki-Pratibha* staged at Jorasanko.
- 1883** - Marries Mrinalini Devi.
- 1884** - Appointed Secretary to the Adi Brahmo Samaj, enters into controversy with Bankimchandra Chattopadhyay over the neo-Hindu movement.
- 1885** - Takes charge of *Balak*, a monthly magazine for the young.
- 1890** - Severely attacks the anti-Indian policy of Lord Cross, then Secretary of State for India. Takes charge of the management of the Tagore Estates with Selaidah as his headquarters.
- 1891** - Writes his first six short stories including *Post Master*.
- 1892** - Writes his first criticism of the system of education, *Sikshar Herpher*, a logical, vigorous proposal for the acceptance of mother tongue as the medium of instruction.



- 1894** - Takes over editorial charge of Sadhana.
- 1898** - Initiates agricultural experiments on his estates. Sedition Bill; arrest of Bal Gangadhar Tilak; he reads his paper Kantha-Rodh (The Throttled) at a public meeting in Calcutta.
- 1899** - At the anniversary of 7 Poush, leads the prayer and delivers his first sermon on Brahmoponishad in the Mandir at Santiniketan.
- 1901** - Establishes school at Santiniketan. Revives Bangadarshan, editing it for five years.
- 1905** - Agitation against Lord Curzon's proposal to partition Bengal. Rabindranath advocates policy of constructive non-cooperation against the British. On 16th October (the day partition becomes a settled fact), Rabindranath initiates the Rakhi-bandhan ceremony as a symbol of unity in Bengal. Leads a huge procession through the streets of Calcutta singing Banglarmati, Banglarjal.
- 1906** - Writes a series of articles on problems of education and draws up a comprehensive programme of work for the National Council of Education.
- 1908** - Initiates organised village uplift work in the Patisar region of the Tagore estates with the help of Kalimohan Ghosh and others.
- 1910** - Christmas Day is observed at Santiniketan for the first time - the Poet conducts the service.
- 1912** - English Gitanjali published by the India Society, London.
- 1913** - English versions of Gitanjali, The Crescent Moon, The Gardener and Chitra were published by Macmillan. On 13th November, Rabindranath was awarded the Nobel Prize for Literature.
- 1914** - Gandhi's students from Phoenix, South Africa come to Santiniketan.
- 1915** - Receives knighthood. Meets Gandhi for the first time.
- 1916** - Travels to Japan and USA, giving lectures on Nationalism and Personality.
- 1917** - Supports Pramatha Chaudhuri's attempts to popularise spoken Bengali as a vehicle of literary expression and contributes to Sabujpatra, his first story written in colloquial Bengali, Paila Nambar.
- 1918** - Formal foundation stone of Visva-Bharati is laid.
- 1919** - Cautions Gandhi against misuse of passive resistance. Renounces KNIGHTHOOD in protest against Jalianwallah Bagh massacre.
- 1920** - Leaves for England on a lecture tour to raise funds for Visva-Bharati. Travels to France, Holland and USA.
- 1921** - Visits England, France, Switzerland, Germany, Sweden, Austria and Czechoslovakia.
- 1922** - Rural Reconstruction Institute at Sriniketan is formally inaugurated with Elmhirst as its first director.
- 1923** - Visva-Bharati quarterly starts publication under his editorship. Visarjan is staged at the Empire Theatre, Calcutta where the Poet plays the role of Jaysingha.
- 1924** - Visits China and Japan and then sails for South America; stays in Buenos Aires as the guest of Victoria Ocampo.
- 1926** - Travels to Italy, Switzerland (where he meets Romain Rolland) and other countries of Europe.
- 1927** - Tour of Southeast Asia.
- 1928** - Starts painting regularly.
- 1930** - His paintings are exhibited at the Gallerie Pigalle in Paris followed by one in Birmingham and many European capitals and in USA. Delivers Hibbert lecture in Oxford (published as *The Religion of Man*). Writes *The Child*, his one and only original English poem.
- 1937** - Rabindranath falls seriously ill. Prantik (Borderland) poems published.
- 1940** - Oxford University holds special Convocation at Santiniketan to confer Doctorate on Rabindranath.
- 1941** - His final lecture, "Crisis in Civilisation" is read on his eightieth birthday. Dies 7th August.



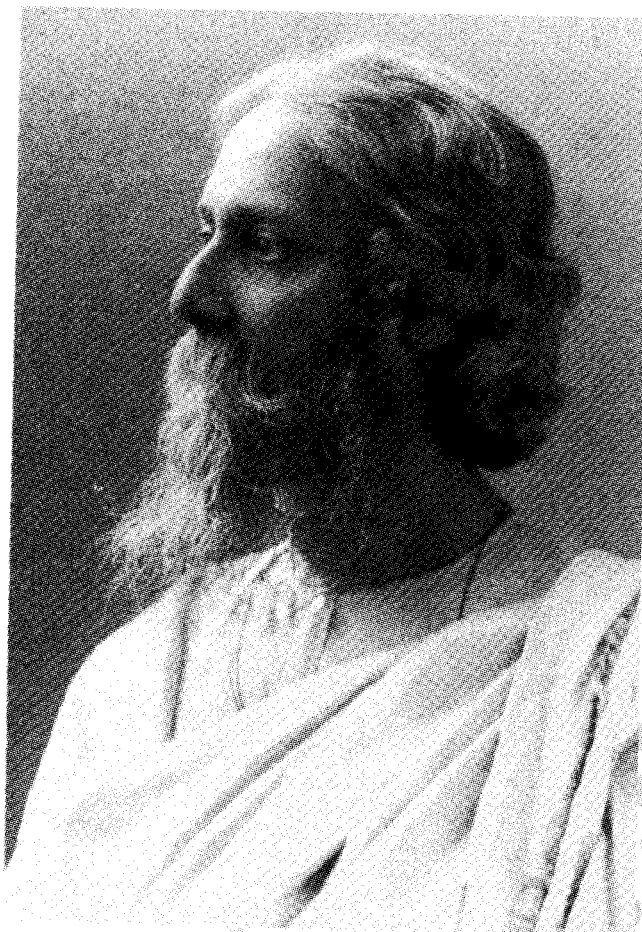


## NOBEL AWARD

*Rabindranath Tagore was awarded the Nobel Prize for Literature in 1913 by the Nobel Committee "because of his profoundly sensitive fresh and beautiful verse, by which, with consummate skill, he has made his poetic thought, expressed in his own English words, apart of the literature of the West."*

### FOR THE INTERESTED READERS, WE PRODUCE HERE A LIST OF IMPORTANT ENGLISH WRITINGS OF TAGORE WITH SOME TRANSLATED WORKS

1. *Gitanjali* (Song Offerings). London, The India Society, 1912. (Prose translations by the author of a selection of poems from *Gitanjali*, *Naivedya*, *Kheya*, *Gitimalya*, etc.)
2. *Glimpses of Bengal Life*. Madras, G. A. Natesan, 1913. Stories. (Translated by Rajani Ranjan Sen.)
3. *The Gardener*. London, Macmillan & Co., [October] 1913. Poems. (Prose translations by the author of a selection of poems from *Kshanika*, *Kalpna*, *Sonar Tari*, etc.)
4. *Sadhana*. London, Macmillan & Co., [October] 1913. Essays and lectures delivered in the United States.
5. *The Crescent Moon*. London, Macmillan & Co., 1913. Child-poems. (Translations by the author of poems mostly from *Sisu*.)
6. *Chitra* London, The India Society, 1913. Drama (A translation by the author of *Chitrangada*.)
7. *The King of the Dark Chamber*. London, Macmillan & Co., 1914. Drama. (A translation





- by K. C. Sen of Raja. The translation is erroneously attributed to the author in the title-page.)
8. *One Hundred Poems of Kabir*. London. The India Society, 1914. (Translated by Rabindranath Tagore.)
  9. *The Post Office*. Dublin, The Cuala Press, [July] 1914. Drama. (A translation by Devabrata Mukhopadhyaya of *Dakghar*.)
  10. *Fruit-Gathering*. London, Macmillan & Co., [October] 1916. Poems. (Translations of a selection of poems from *Gitimalya*, *Gitali*, *Balaka*, etc. *Fruit-Gathering* was issued together with *Gitanjali* under the title *Gitanjali and Fruit-Gathering* by Macmillan, New York, in September 1918, with illustrations by Nandalal Bose, Surendranath Kar, Abanindranath Tagore and Nabendranath Tagore.)
  11. *The Hungry Stones and Other Stories*. London, Macmillan & Co., 1916. Stories.
  12. *Stray Birds*. New York, Macmillan, 1916. Epigrams.
  13. *My Reminiscences*. London, Macmillan & Co., 1917. Autobiography. (A translation of *Jivansmriti* by Surendranath Tagore.)
  14. *Sacrifice and Other Plays*. London, Macmillan & Co., 1917.
  15. *The Cycle of Spring*. London, Macmillan & Co., 1917. Drama. (A translation of *Phalguni*.)
  16. *Nationalism*. London, Macmillan & Co., 1917. (Lectures delivered in Japan and the United States, followed by 'The Sunset of the Century', a poem adapted from some poems of *Naivedya*.)
  17. *Personality*. London, Macmillan & Co., 1917. Lectures delivered in the United States.
  18. *Lover's Gift and Crossing*. London, Macmillan & Co., 1918. (Translations of a selection of poems and songs from *Balaka*, *Kshanika*, *Kheya*, etc.)
  19. *Mashi and Other Stories*. London, Macmillan & Co., 1918.
  20. *Stories from Tagore*. Calcutta, Macmillan & Co., 1918.
  21. *The Parrot's Training*. Calcutta, Thacker Spink, 1918. Allegorical Satire. (A translation of *Tota-Kahini*, *Lipika*, by the author. A new edition of the book issued under the title *The Parrot's Training and Other Stories*, Visva-Bharati, October 1944, includes some other satires and fantasies.)
  22. *The Home and the World*. London, Macmillan & Co., 1919. Novel. (A translation by Surendranath Tagore of *Ghare-Baire*.)
  23. *The Fugitive*. Santiniketan, Santiniketan Press, 1919 (?). Poems. (A selection of poems from various books. This is not identical with *The Fugitive*, 1921, and was for private circulation.)
  24. *Greater India*. Madras, S. Ganesan, 1921. Essays.
  25. *The Wreck*. London, Macmillan & Co., 1921. Novel. (A translation of *Naukadubi*.)
  26. *Glimpses of Bengal*. London, Macmillan & Co., 1921. Letters. (Translations by Surendranath Tagore of a selection from *Chhinnapatra*.)
  27. *The Fugitive*. London, Macmillan & Co., 1921. Poems and songs. (Translations of poems and songs from *Manasi*, *Sonar Tari*, *Gitimalya*, etc., and sketches from *Lipika*. It also includes translations of several dramatic pieces.)
  28. *Thought Relics*. New York, Macmillan, March 1921. (Translations by the author of select prose pieces from his Bengali writings. A new and enlarged edition of the book, edited by C. F. Andrews, was published by Macmillan & Co., London, in 1929, under the title *Thoughts from Tagore*.)
  29. *Creative Unity*. London, Macmillan & Co., 1922. Essays and lectures.
  30. *Poems from Tagore*. Calcutta, Macmillan & Co., 1922. An anthology of poems and songs with an introduction by C. F. Andrews.
  31. *The Visvabharati*. By Rabindranath and C. F. Andrews. Madras, Natesan, April 1923. Essays.
  32. *Letters from Abroad*. Madras, S. Ganesan, 1924. Letters. (Letters to C. F. Andrews, May 1920 to July 1921.)
  33. *Gora*. London, Macmillan & Co., 1924. Novel. (A translation by W. W. Pearson of *Gora*.)
  34. *The Curse at Farewell*. London, G. Harrap, 1924. Drama. (A translation by Edward Thompson of *Viday-Abhisap*.)
  35. *The Augustan Book of Modern Poetry: Rabindranath Tagore*. London, Ernest Benn, 1925. (Translations by Edward Thompson of 21 poems and 12 epigrams.)



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37. *Red Oleanders*. London, Macmillan & Co., 1925. Drama. (A translation of *Raktakarabi*.)
38. *Broken Ties and Other Stories*. London, Macmillan & Co., 1925.
39. *Lectures and Addresses*. London, Macmillan & Co., 1928. (Compiled by Anthony X. Soares.)
40. *Fireflies*. New York, Macmillan, 1928. Epigrams.
41. *Letters to a Friend*. London. Allen & Unwin, 1928. Letters to C.F. Andrews, 1913-22. (Revised and enlarged edition of *Letters from Abroad* (1924) consisting of letters written during 1920-21.)
42. *The Tagore Birthday Book*. London, Macmillan & Co., 1928. (Edited by C.F. Andrews.)
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47. *The Golden Boat*. London, Allen & Unwin, 1932. (Contains translations by Bhabani Bhattacharya of pieces from *Lipika*, and of a selection of poems.)
48. *Mahatmaji and the Depressed Humanity*. Calcutta, Visva-Bharati, December 1932. Lectures.
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50. *Collected Poems and Plays of Rabindranath Tagore*. London, Macmillan & Co., 1936.
51. *Man*. Waltair, Andhra University, 1937. Lectures delivered at the Andhra University.
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55. *Two Sisters*. Calcutta, Visva-Bharati, 1945. Novel. (A translation by Krishna Kripalani of *Dui Bon*.)
56. *Your Tagore for Today*. Bombay, Peoples Publishing House, September 1945. (Edited by Hirankumar Sanyal. Selections translated by Hirendranath Mukherjee.)
57. *Farewell, My Friend*. London, The New India Publishing Company, 1946. Novel. (A translation of Seshher Kavitya by Krishna Kripalani. A new edition of the book, issued under the title *Farewell My Friend and The Garden*, Bombay, Jaico Publishing House, August 1956, includes a translation of the novel *Malancha* (The Garden) also by Krishna Kripalani).
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59. *Four Chapters*. Calcutta, Visva-Bharati, September 1950. Novel. (A translation by Surendranath Tagore of *Char Adhyaya*.)
60. *A Tagore Testament*. London, Meridian Books, 1953. Autobiographical essays. (Translations by Indu Dutt of essays included in *Atma-parichay*, together with some poems selected by the translator to introduce the essays.)
61. *A Flight of Swans*. London, John Murray, 1955. Poems. (Translations by Aurobindo Bose of poems from *Balakaand* one poem from *Gitanjali*.)



62. *Syamali*. Calcutta, Visva-Bharati, September 1955. Poems. (A translation of *Syamali*. Translations are by Sheila Chatterji, with the exception of *The Eternal March*, translated by the author.)
63. *The Herald of Spring*, London, John Murray, 1957. Poems. (Translations by Aurobindo Bose of poems from Mahua.)
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66. *The Runaway and Other Stories*. Calcutta, Visva-Bharati, 1959.
67. *Wings of Death*. London, John Murray, 1960. Poems. (Translations by Aurobindo Bose of poems from Prantik, Rogasajyay, Arogya and Sesh Lekha.)
68. Poems from Puravi. Santiniketan, Uma Roy, 8 May 1960. (Translations by Kshitis Roy of six poems from Puravi and a poem from Sesh Lekha. For private circulation.)
69. Letters from Russia. Calcutta, Visva-Bharati, September 1960. (A translation by Sasadhar Sinha of Russian Chithi.)
70. Natir Puja (The Court Dancer). Calcutta, Writers Workshop, 1961. Drama. (Translation by Syamasree Devi of Natir Puja. For private circulation.)
71. A Tagore Reader. New York. Macmillan & Co., [April] 1961. (An anthology, edited by Amiya Chakravarty, published in observance of the centennial of Tagore's birthday.)
72. A Visit to Japan. New York, East West Institute, May 1961. Travel. (A translation by Shakuntala Rao Sastri of Japan-Yatri.)
73. *Devouring Love*. New York, East West Institute, May 1961. Drama. (A translation by Shakuntala Rao Sastri of Raja O Rani.)
74. *Towards Universal Man*. Bombay, Asia Publishing House, 7 May 1961. Essays. (A selection of essays on social, economic, political and educational topics to indicate Tagore's contributions in those fields, prepared by the Tagore Commemorative Volume Society, New Delhi, on the occasion of the Centenary of Tagore's birth. Translated by various writers and edited by Bhabani Bhattacharya. Introduction by Humayun Kabir.)
75. Tagore and Man. Calcutta, Tagore Centenary Peace Festival All India Committee, November 1961.
76. *The Wayfaring Poet*. Calcutta, Dunlop, December 1961. (An anthology with the theme of Tagore as a traveler.)
77. Rabindranath Tagore, Pioneer in Education. London, John Murray, 1961. Essays and exchanges between Rabindranath Tagore and L. K. Elmhirst.
78. *Truth Called them Differently*. Rabindranath and Mahatma Gandhi, Ahmedabad, Navajiban. July 1961. (Some Essays, discourses and statements of Rabindranath Tagore are included in this book.)
79. A Bunch of Poems. Calcutta, Writers Workshop, [1962]. (Translations by Manika Verma of five poems from *Syamali*.)
80. Mahatma Gandhi. Calcutta, Visva-Bharati, January 1963. Essays and discussion.
81. *The Co-operative Principle*. Visva-Bharati, February 1963. Essays and discussion.
82. Chaturanga. New Delhi, Sahitya Akademi, December 1963. (A translation by Asoke Mitra of Chaturanga.)
83. *Boundless Sky*. Calcutta, Visva-Bharati, May 1964. (An anthology of short stories (8), essays (14), poems (49), a drama and a novel.)
84. *Faith of a Poet*. Bombay, Bharatiya Vidya Bhavan, August 1964.
85. *The Housewarming and other Selected Writings*. New York, The American Library, 1965. (An anthology of short stories (19), plays (2), fables and prose sketches (6) and narrative poems (5), edited by Amiya Chakravarty. Translated by Mary Lago, Tarun Gupta and the editor.)
86. *Tagore for You*. Calcutta, Visva-Bharati, May 1966. (An anthology of essays and addresses, parables, letters and poems. Edited by Sisirkumar Ghose.)
87. *One Hundred and One*. Bombay, Asia Publishing House, 1966. (An anthology of poems edited by Humayun Kabir.)
88. *Moon, For What do You Wait?* New York, Atheneum, 1967. (A selection from *Stray Birds*. Edited by Richard Lewis.)



## TAGORE AND EINSTEIN



*Rabindranath Tagore and Albert Einstein in  
Caputh, July 14, 1930*

Source: [www.schoolofwisdom.com](http://www.schoolofwisdom.com) and  
[www. Sawf.org](http://www.Sawf.org)

Tagore and Einstein met through a common friend, Dr. Mendel. Tagore visited Einstein at his residence at Kaputh in the suburbs of Berlin on July 14, 1930, and Einstein returned the call and visited Tagore at the Mendel home. Both conversations were recorded and the above photograph was taken. The July 14 conversation originally published in *The Religion of Man* (George, Allen & Unwin, Ltd., London), Appendix II, pp. 222-225.

Einstein reserved the highest admiration for Tagore as well as Mahatma Gandhi, and they, in turn, recognized in him a kindred spirit. The Tagore-Einstein dialogues of 1930 have been reprinted in a delightful book, *Einstein Lived Here*, by Professor Abraham Pais (Oxford University Press, 1994) in Chapter 9, "The Indian Connection: Tagore and Gandhi." The warm, humane Tagore-Einstein interchange on music is particularly engaging.

Following excerpts show how they regarded each other:

### TAGORE ON EINSTEIN:

*Einstein has often been called a lonely man. Insofar as the realm of the mathematical vision helps to liberate the mind from the crowded trivialities of daily life, I suppose he is a lonely man. His is what might be called transcendental materialism, which reaches the frontiers of metaphysics,*

*where there can be utter detachment from the entangling world of self. To me both science and art are expressions of our spiritual nature, above our biological necessities and possessed of an ultimate value. Einstein is an excellent interrogator. We talked long and earnestly about my "religion of man." He punctuated my thoughts with terse remarks of his own, and by his questions I could measure the trend of his own thinking.*

### EINSTEIN TO TAGORE:

You are aware of the struggle of creatures that spring forth out of need and dark desires. You seek salvation in quiet contemplation and in the workings of beauty. Nursing these you have served mankind by a long fruitful life, spreading a mild spirit, as has been proclaimed by the wise men of your people.

### EINSTEIN ON TAGORE, CO-WRITTEN WITH GANDHI AND ROMAIN ROLLAND:

He has been for us the living symbol of the Spirit, of Light, and of Harmony - the great free bird which soars in the midst of tempests - the song of Eternity which Ariel strikes on his golden harp, rising above the sea of unloosened passions. But his art never remained indifferent to human misery and struggles. He is the 'Great Sentinel.' For all that we are and we have created have had their roots and their branches in that Great Ganges of Poetry and Love.

They talked on wide ranging topics during the conversation and the one on music is quite appealing. Last few dialogues are produced here:

- T: It is difficult to analyze the effect of eastern and western music on our minds. I am deeply moved by the western music - I feel that it is great, that it is vast in its structure and grand in its composition. Our own music touches me more deeply by its fundamental lyrical appeal. European music is epic in character; it has a broad background and is Gothic in its structure.
- E: Yes, yes, that is very true. When did you first hear European music?
- T: At seventeen, when I first came to Europe. I came to know it intimately, but even before that time I had heard European music in our own household. I had heard the music of Chopin and others at an early age.
- E: There is a question we Europeans cannot properly answer, we are so used to our own





A View of the Gathering



## In Honour of Dr. MPR Lyngdoh



Smt. O. Kharkongor, Head, Department of Education,  
presenting bouquet to former Principal

Another View of the Gathering





In honour of

# Dr. MPR Lyngdoh



Smt. L. P. Shadap, Head, department of Political Science, recounting her memories



Dr. K. D. Ramsiej, President MCTA UNIT, at the start of the programme



Shri W. Lawai, Secretary, MCTA Unit, offers vote-of-thanks



Shri Debabrata Bhattacharjee, Head Assistant, giving a vivid picture of his association with the former Principal



Smt. V.C.S. Sharon reading out the citation to be presented to the former Principal



Shri S. Lyngdoh, General Secretary, SCSU, got quite emotional



# In honour of

# Dr. MPR Lyngdoh



Shri T. J. Kharbhih, Head, Department of Chemistry, giving a jovial presentation



Dr. Malay Dey, Principal Incharge, expressing his feelings and emotions



Shri Rudyson Rynjah, Head, Department of History, recounting his association with MPRL



Shri .S. R. Nongkynrih, seniormost teacher, with Welcome Speech



Dr. (Mrs.) M.R.R. Lyngdoh finally speaks reassuring her full support in future



Dr. M. N. Bhattacharjee initiating the release of the College Magazine 2010

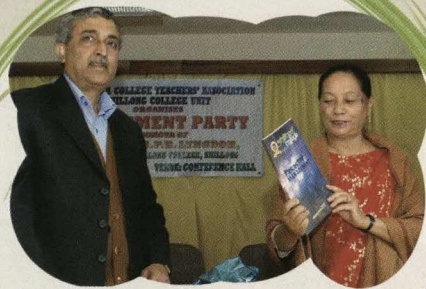




Dr. Malay Dey hands over the citation of MPRL



Kong Angeline presents the mementos on behalf of the Non-teaching Staff



Dr. (Mrs.) M.P.R. Lyngdoh, former Principal, releasing the College Magazine 2010



This is probably more lighter and enjoying moments



Everyone enjoying their turn



Party is full of amusements and refreshing menu

# In honour of Dr. MPR Lyngdoh





music. We want to know whether our own music is a conventional or a fundamental human feeling, whether to feel consonance and dissonance is natural or a convention which we accept.

- T: Somehow the piano confounds me. The violin pleases me much more.
- E: It would be interesting to study the effects of European music on an Indian who had never heard it when he was young.
- T: Once I asked an English musician to analyze for me some classical music and explain to me what are the elements that make for the beauty of a piece.

E: The difficulty is that really good music, whether of the East or of the West, cannot be analyzed.

T: Yes, and what deeply affects the hearer is beyond himself.

E: The same uncertainty will always be there about everything fundamental in our experience, in our reaction to art, whether in Europe or Asia. Even the red flower I see before me on your table may not be the same to you and me.

T: And yet there is always going on the process of reconciliation between them, the individual taste conforming to the universal standard.

*Do not say, "It is morning," and dismiss it with a name of yesterday. See it for the first time as a new-born child that has no name.*

- Rabindranath Tagore

## TAGORE'S SHILLONG CONNECTION

In the initial part of the 20th century, Shillong hosted many celebrities of global stature. Besides Swami Vivekananda and Netaji Subhash Chandra Bose, Kabiguru Rabindranath Tagore was one of the most illustrious and celebrated tourists to visit Shillong. Rabindranath Tagore had a special place in his heart for Shillong. He loved this pristine hill station so much that he visited it thrice, more than any other place and loved Shillong so much that when he went back, he wrote his masterpiece 'Sesher Kabita' a novel whose total background was Shillong.

Those were the days when reaching this salubrious hill station was not an easy affair at all. The road was not good and there was no proper or regular mode of communication. Tagore probably travelled from Guwahati in some private motor vehicles. The poet, in his memoirs, described the winding road to Shillong as 'aka – baka – path' with eye catching jungles on either side of the road. He had also celebrated the aromatic emanations from the pine trees. He was equally charmed by the union of unknown flowers in the evergreen





hills of the Khasi hills and developed intrinsic bond with abode of clouds during his three visits here in 1919, 1923 and 1927 and the influence of the landscape on his creative sensibilities.

The eternal tourist that Tagore was is amplified in his verse 'Shillonger Chiti' (letter from Shillong). He wrote, "Gormi Jokhon tutlo na aar pakhar haowa Sarbote – thonda hote daure elum – Shillong namak porbote". (When the heat of summer could not be met even with fans and soft drinks, I rushed to the hills of Shillong).

Kabiguru visited Shillong first in the year 1919 during October. He stayed in Brookside Complex a house near Rilbung area. He began writing his famous novel Shesher Kobita here. The poet had written a few short write-ups — Ekti Chauni and Ekti Din — and made a few English translations. Jeet Bhoomi was his next abode during his second visit to Shillong in April, 1923. He stayed here for a month and penned his famous drama Raktakorobi (Red Oleander) and the poem Shillonger-Chithi (The Letter From Shillong). The natural beauty of this pristine hill station finds an expression in this poem.

Shillong attracted Tagore for the third time in 1927 in the month of May. One of Tagore's ardent admirers, business icon Ambalal Sarabhai from Ahmedabad, invited Tagore and hired two houses in the Upland road of Laitumkrah. One house was exclusively for Tagore to stay in from May till June that year. The name of the house was 'Solomon Ville' which was owned by Mr. D. Lanagard. Later on, the king of Sidlee purchased this house and named it 'Sidlee House'. This time, Tagore utilised the time of his vacation in composing quite a few of his poems including Susamay and Debbaru and songs. It was here that Tagore started writing his celebrated novel 'Tin Purus' which was later named 'Jogajog'. During this trip, Tagore mostly confined himself in Solomon Villa. He only went out one day when he was taken to witness a Khasi dance and on another evening to attend a social invitation by the Queen of Mayurbhanj Smti Sucharu Devi.

During this time, a few local youth organised a staging of Tagore's drama 'Chirakumar Shabha' at Queenton Hall (now Vivekananda Cultural Centre) and invited Tagore as a guest. Tagore went to see this staging of his own drama at Shillong but because of a stomach ache, he could not stay long at the function.

*"True, you have to fight against obstacles, you have to overcome ignorance and lack of sympathy, even persistently virulent antagonism. But your mission is not restricted to your own nation or own party, it is for the betterment of humanity according to your light. But does not humanity include those who do not agree with your aim?"*

**– Rabindranath Tagore**



## .....that heaven of freedom.....

**Smt. BOBINA WANNIANG**

– Department of English

*“Into that heaven of freedom, my father, let my country awake.”*

These memorable words end a well-known poem by Tagore – a poem whose lines resound and stay in our collective memory. In just a few brush strokes the poet captures the essence of what his ideal India is like.

What is this freedom that Tagore prays for? It is too easy to presume that the poet is talking about political freedom since he lived during the days of colonialism and must have certainly heard about, and seen, the injustice and cruelty meted out to his fellow countrymen by an alien people and government, such as the inhuman massacre of Jallianwala Bagh. At the same time, he also witnessed the negative elements that were tearing the people of the country apart such as the communal riots that took place in Bengal. Incidents such as the latter only served to confirm what he had always believed – that true Swaraj will never come even with national independence unless his countrymen rid themselves of the more enslaving and dangerous mindset, for slavery of the mind is more dangerous than physical slavery. True Swaraj rests entirely on one’s willingness to exercise his/her God-given reason and intellect to change the established twisted perception of external reality and instead to awaken one’s mind and soul to a clear Reason-based understanding and worldview, thereby shedding the centuries-old soul-deadening habits, conventions and attitudes that divide man from man, that blind one to the truth that at the core and essence of man, all external matters such as faith, culture, customs, language, politics, are mere maya. For Tagore, the concern is to free the individual from these internal shackles and to bring to his fellowmen the flame of enlightenment. Only when this realization comes can we then stand together to fight for a common cause and India will achieve that true heaven of freedom.

**“Where the mind is without fear and the head is held high:”**

Just like Mahatma Gandhi, Tagore sees fearlessness as a powerful weapon, a fearlessness that comes from an unshakeable belief and faith in the indomitable strength of moral force versus brute force. The head can be held high when an individual is released from the “cowed submissiveness of the terror-stricken”. India had too long been bowed and bogged down by foreign rule, besides which the invisible shackles of narrow social and mental habits had impeded, and produced inertia of, intellect and mind. The mindless dreary repetition of soul-deadening habit and thought reduces man to a machinelike existence, dependent upon others to direct him as to what, when, where and how. The danger is there because: “Only those who feel that they have become inwardly small can be belittled by others,” those who are “themselves humbly conscious of their dwarfed humanity.” It is in this context that for Tagore the more vital and pressing need is to free man from the negative factors and habits that keep him parochial and timorous, with head bowed down in submissiveness and fear, a state of intellectual atrophy. The poet emphatically states in the first line of the poem that when fear is removed from one’s mind, the head will be held high with dignity and pride. The Maker, in making man, has instilled that “most lively sprightly thing called Mind” which is to be essentially exercised if one is to achieve self-realisation and consequent new heights.

**“...let my country awake.”**

Implicit in these words is the idea that the people have been existing in a mental and intellectual rut, a kind of limbo that is more



alarming than political subjugation. Freedom is to be won not from outside forces, for the key to release lies within ourselves. The onus of slavery is not entirely dependent on external factors. Our intellect has remained dormant and we have followed a course of blind routine and habit without question. "Religion and Custom have between them usurped the throne of Reason" reducing man to a machinelike state. Writing to Gandhi, Tagore said that "the science and art of building up Swaraj is a vast subject..... For this task, aspiration and emotion must be there, but no less must study and thought be there likewise.....Above all, the spirit of inquiry throughout the whole country must be kept intact and untrammelled, its mind not made timid or inactive by compulsion open or secret."

### **"Where knowledge is free"**

If the Mind and Reason are to be fostered then there should be an atmosphere of freedom where one can express doubts, inquire and discuss without the fear of having hands clapped onto one's mouth to silence such audacity. In society there is, and always has been, some kind of danger for the ones who dare pose iconoclastic questions and problems, those who do not subscribe to the mainstream or philosophy of the community, society, Nation or State. Tagore had experienced this when he raised certain questions on such topics as the Charkha, the concept of Swaraj, the burning of foreign cloth, the Basic Education Scheme. However, he considers "all intense pressure of persuasion brought upon the crowd psychology" as "unhealthy for it". Such intellectual ruthlessness and control conditions the individual to subscribe to conformism, and the consequent inertness of mind is "the root of all slavery." True Swaraj comes only with Swaraj of the mind. The freedom that Tagore longs and prays for is not merely political in the narrow context of colonialism and nationalism. Swaraj in this limited physical sense, he declares, is mere maya; and to claim it as an objective is to delude ourselves with phrases learnt and borrowed from the West. "The idea of freedom which prevails in modern civilisation is superficial and materialistic. Our revolution in

India will be a true one when its forces will be directed against this crude idea of liberty". It is too easy to substitute inner freedom with outer freedom, to impose the latter at the cost of the former. So, in "The Call of Truth" written as a rejoinder to Mahatma Gandhi, Tagore states:

"Alien government in India is veritable chameleon. Today it comes in the guise of the Englishman; tomorrow perhaps as some other foreigner; the next day without abating a jot of its virulence, it may take the shape of our own countrymen.....The idea that our country is ours, merely because we have been born in it, can only be held by those who are fastened, in a parasitic existence, upon the outside world. But the true nature of man is his inner nature, with its inherent powers. Therefore, that only can be a man's true country, which he can help to create by his wisdom and will, his love and his actions."

This will be achieved only through the "free play of intellect" based on the moral force of truth whose very foundation is love. It will come when with a fearless heart the individual exercises his inner powers. For the fight is for Man, the emancipation of the spirit of man from the meshes he has woven around him; for a world that allows the free play of Reason, that fosters the spirit of sacrifice and willingness to suffer even at the cost of material success; the realisation of self in the light of intellect; a battle for the mind and the inner powers. "Our mind must acknowledge the Truth of the Intellect, just as our heart does the Truth of Love".

At the same time, Tagore asserts that: "Individual human races also attain true freedom when they have the freedom of perfect revelation of Man and not of their aggressive racial egoism..... Erecting barricades of fierce separateness in the name of national necessity is offering hindrance to it" for "the only path of deliverance for nations is in the ideal humanity.....Therefore my one prayer is: let India stand for the cooperation of all peoples of the world." The narrow-mindedness that has been there since time immemorial has created the "narrow domestic walls", and, at another level, threatens to isolate country from country, the East from the West, and so on. Tagore exhorts his countrymen to "be rid of all false pride and rejoice at any lamp being lit any



corner of the world, knowing that it is a part of the common illumination of our house." Tagore postulated an individualistic, yet universal, view of freedom. In "The Call of Truth" he makes this far-sighted observation:

"The awakening of India is a part of the awakening of world. The door of the New Age has been flung open at the trumpet blast of a great war.....Nations had attained nearness to each other without being aware of it, that is to say, the outside fact was there, but it had not penetrated into the mind. At the shock of the war, the truth of it stood revealed to mankind. The foundation modern, that is Western, civilisation was shaken; and it has become evident that the convulsion is neither local nor temporary but has traversed the whole earth and will last until the shocks between man and man, which have extended from continent to continent, can be brought to rest, and a harmony be established."

It is this harmony that Tagore dreams of in his India – a harmony that will establish itself in spite of the external differences of religion, custom, culture, language, for "the foundation of Swaraj cannot be based on any external conformity, but only in the internal union of hearts". The motherland is a creation of man and in "the work of its creation as well as of its preservation, the people the country come into intimate relations with one another, and a country so created by them, they can love better than life itself. In our country our people are only born therein: they take no hand in its

creation; therefore between them there are no deep-seated ties of connexion,.... We must re-awaken the faculty of gaining the motherland by creating it" employing "the varied powers of man." For Tagore, "the true India is an idea and not a mere geographical fact."

Profound ideas are expressed in this short and simple poem with an economy of words and pregnant imagery. The lilting musical effect of assonance and alliteration lends a beautiful lyrical cadence that is most melodious to the ear. There is effective use of contrast between 'fear' and 'head held high'; 'free' and 'walls'; 'stretches', 'ever-widening' and 'marrow'; 'fragments' and 'perfection'; 'clear stream' and 'dreary desert'; 'reason' and 'dead habit'. The fragmentation and isolation, insular and life-sapping impression/ effect of 'narrow domestic walls' and 'dreary desert sand of dead habit' gives way and opens out into an emerging image of an endless depth of the fountain of truth from where emanate words of Reason which is comparable to a clear life-giving stream that enables tireless striving to stretch its arms towards perfection and pushes the mind to be led forward into ever-widening thought and action. This image encapsulates the essence of the concept of Swaraj. Freedom, after all, is about space, not confinement; expansion, not isolation.

[This piece of writing draws help from "The Mahatma and the Poet" (Letters and Debates between Gandhi and Tagore 1915-1941) compiled and edited by Sabyasachi Bhattacharya, National Book Trust, India, 1999.]

*"Life is perpetually creative because it contains in itself that surplus which ever overflows the boundaries of the immediate time and space, restlessly pursuing its adventure of expression in the varied forms of self-realization."*

- Rabindranath Tagore



## Where the Mind is without Fear

By: Rabindranath Tagore

A Khasi translation by: **Dr. (Mrs.) M. P. R. Lyngdoh**  
Former Principal, Shillong College

**N**ga shu kwah ban pashat khyndiat da kaba pynkylla sha ka ktien Khasi ia ki jingmut jong ka jingrwai kaba long kawei na ki jingrwai kaba nga sngewtyinnad eh jong u "Rabindarnath Tagore", kaba ai kyrteng.

Where the Mind is without Fear

Where the mind is without fear, and the head  
is held high;

Where knowledge is free;

Where the world has not been broken up into  
fragments

By narrow domestic walls;

Where words come out from the depth of  
truth;

Where tireless striving stretches its arms  
towards perfection;

Where the clear stream of reason has not lost  
its way

Into the dreary desert sand of dead habit;

Where the mind is led forward by thee

Into ever-widening thought and action

Into that heaven of freedom, my Father, let  
my country awake.

Ha kaba ka jingmut jingpyrkhat kam don  
jingtieng

Ha kaba ka jingmut jingpyrkhat kam don  
jingtieng bad ka khlieh ka mied shajrong;

Ha kaba ka jingnang ka jingtip ka laitluid;

Ha kaba ka pyrthei kam shim la pait la pra ha  
ki thngiat rit jong ka kynroh ing ba khim;

Ha kaba ki kyntien ki mih na ka jingjylliew  
jong ka jingshisha;

Ha kaba ka jingialeh ba khlem thait ka piar ia  
la ki ksang kti sha ka jingjanai;

Ha kaba ka wahduid basngur jong ka daw  
kam shim jah lynti ha ka ri shyiap ba  
kynjah

jong ki jingmlien ba la iap;

Ha kaba ia ka jingmut jingpyrkhat la ialam  
khmat da ma Me sha ka pyrkhat bad ka  
kam kaba iar;

Sha ka bneng ba laitluid, U Kpa jong nga,

Ai ba ka Ri jong nga kan kyndit bynriew.

*The tendency in modern civilization is to make  
the world uniform... Let the mind be universal.  
The individual should not be sacrificed.*

- Rabindranath Tagore





# HANDING OVER THE BATON

## - Reminiscences and Message

2011 is marked as a momentous year in the annals of Shillong College. After the reshaping the college with her dedicated services which included approximately 15 years as Principal of the college, Dr. (Mrs.) M. P. R. Lyngdoh retired on the first day of 2011, handing over the charge to Vice Principal, Dr. Malay Dey. On 1st July, 2011, Dr. K. D. Ramsiej, Head of Philosophy Department, took over as the regular Principal of the College, thus starting a completely new phase ushering in new direction for the future. This section of the magazine contains the Reminiscences from our former Principal and also a short message from the new Principal.

*"Those institutions which are static in their nature raise walls of division; this is why, in the history of religions, priesthood has always maintained dissensions and hindered the freedom of man. But the principle of life unites, it deals with the varied, and seeks unity."*

- Rabindranath Tagore



## Reminiscences of Shillong College

**M.P.R. LYNGDOH**

*Former Principal, Shillong College*

It was on the 8th of March 1975, that I stepped in the portals of Shillong College at 9:30 A.M. with my appointment letter and joining report in hand ready to join as Lecturer in the Department of History. I entered the Principal's room and handed over my joining report to Prof. D. S. Rawat, the then Principal of the College. He welcomed me, he was a fine gentleman and very cordial. He sent for Prof (Mrs.) C. Choudhury, the Head of the History Department and Prof. D. Mukherjee of the same Department and introduced me to them. I was introduced to a section of students, I was young and energetic and many mistook me for a student. I went to Professors' Common Room, there I first met Prof. A. C. War of the Khasi Department, and Bikash Roy, who spoke to me and told me that he too stayed in Laitumkhrah. There were a number of teachers that were unknown faces to me in the Common Room. It took me quite sometime to get adjusted to the new environment of Shillong College. I had an experience while serving for a short period in the Department of History, Tura Government College before joining Shillong



College. I remember my first salary in Shillong College was Rs. 627/- (Rupees Six hundred and Twenty Seven) only which was quiet sufficient at that time. The Principal's room and office was housed in the present Professors' Common Room and Examination rooms. Half of the area was used as the Principal's Office with small cubicles for the Head Assistant and the office staff. The other half was used as the Library with few old almirahs and books. Shri D. Bhattacharjee besides his other duties also looked after the library. The present Botany laboratory was the Professors' Common Room with no attached washroom, and both male and female teachers used the common washroom outside in the basketball court, where the water tank had been constructed recently. The College had no proper infrastructure, no proper maintenance, no worthy library, no boundary walls, or fencing and students and outsiders could enter easily from any part of the College campus.

As days passed by, and being friendly by nature, I got acquainted with all the teachers, senior to me and those close to my age like Shri. H. Dhar, Smt. Rama Bhattacharjee (Sarkar), Smt. R. Devi, Smt. S. Dhar, Smt. S. Chowdhury and others. The senior teachers treated me well, I remember in particular, A. C. War who was just like an elder brother to me. Some teachers joined a few days before me like Prof. B.C. Jyrwa in the Department of Khasi, who was an author of repute, Shri. T.T. Pachunga of the Mizo Department, Shri. N.B. Rai in the Department of Nepali and Shri. A.K. Gurung of Hindi Department were my contemporary in Gauhati University. Shri A.K. Gurung was a sports person as well. I remember in the first University sports meet, in 1975, Prof. Gurung and myself won the gold medal in the 100 meters event for the male and female teachers. I also met Smt. B. Laso, Department of Education, who could converse fluently in Bengali, she later left the College to join the North Eastern Hill University. My colleagues in the Department were very nice to me: Smt. C. Choudhury was a fine and accomplished lady; she died due to her serious illness, Shri. D. Mukherjee left the Department for a new job in Calcutta, and so, in 1982, I had to shoulder the responsibility as Head of the Department. I got married in September 1976, and I still remember the teachers who came to

my residence and some of them witnessed the marriage ceremony in the church as well. From 1976 to 1995, it was really tough and challenging period for me, I had to manage the family with my four children and balance along with my career. Fortunately, I had a very understanding husband and a very supportive family. I did my M.Phil (Special) in 1983-1985, and then I started working for my Ph. D. I got the UGC Teacher Fellowship for my Ph.D. in 1987, however, I took only one and the half years' leave, since I could complete my research work earlier. As I was doing my research, I got interested in social and academic activities, attending seminars, presenting papers and other social activities. I never dreamt that I would be the Principal of Shillong College, as I was not very much interested in administration. However, destiny had its own way, Prof D.S. Rawat retired in 1990 and Prof K.L. Choudhury, Head of Department of Economics and the senior most teacher, became the Principal. He retired in 1995, and T. Moitra, of the same department, became the Principal In-charge for a brief period. The post of Principal was advertised twice and some senior colleagues asked me to apply for the same. I hesitated initially, however, I put my application on the last date. I believe that I was destined to become the Principal of Shillong College. I was selected and joined as Principal on the 1st of November 1996.

My career in Shillong College spread over a period of 35 years, and can be divided into two parts, from 8th March 1975 to 31st October 1996, as Lecturer and Head of the Department of History, and from 1st November 1996 to 31st December 2010 as Principal of the College. I recall back my days in the College when we had classes in the evening shift instead of the morning shift. The last period in the evening shift was up to 8:15 p. m., and by the time we left the College, it would be round about 8:30 p.m. We used to leave the College walking together with other teachers. The Boyce Road was then very quite with few houses, and at that time nobody owned a vehicle except the Principal who had an Ambassador car. After the communal problem in the state in the years 1979 – 1980, the College authority abolished the evening shift and started the morning shift instead.



During the last few years, the College has achieved much in all respects, which I cannot elaborate in these few pages. Now, we can boast of a good but not adequate infrastructure. I believe that a good institution must have a good library. The new library hall was inaugurated on the 28th May 1997, on the same day, a seminar on "The Effective Use of College Library in Meghalaya", was organized in collaboration with the Meghalaya Library Association. Now, the College Library has a well stocked collection, with computers and reprography section. The College has appointed a qualified Librarian Smt. W. Dkhar in 1996 with supporting staff. Smt. W. Dkhar, however, left Shillong College to join as Librarian in NEIGRIHMS, Shillong, and a new qualified Librarian Smt. B. Lyngdoh has been appointed. In 1997, the Shillong College Academic Society was formed, and since its inception, the Society has organized many National Seminars/Conferences, and other programmes and activities. Almost all the proceedings of the Seminars/Conferences have been published.

Realising the importance of Computer in today's world, the College introduced studies on Computer Applications in 2000, for the students of Higher Secondary Classes initially, in collaboration with Aptech, and from 2002, the College ran the course by itself. Another development of Shillong College, was the introduction of new subjects and new courses relevant to the modern needs. In 1999, the Department of Garo was started with Smt. L. D. Marak as the first Lecturer of the Department. In 2004 – 2005 crossing all barriers, the College has been able to start the Professional Courses in Bachelor of Computer Applications (BCA), Bachelor of Business Administration (BBA) and B. Sc. in Computer Science. About 30 computers including the furnishing of the Computer Lab were funded by the North Eastern Council (NEC) for which the College is greatly thankful. Shri Bikash Roy has been placed as in-charge of the BBA Department for two years after his retirement. Shri P. Hadem and Shri. G.K. Nongkynrih were the first two Lecturers in the Computer Department, and later, more teachers were added to the Department. In 2005 – 2006, Statistics was introduced in the Higher Secondary and Degree courses with Shri. S. Goswami as

the first Lecturer of the Department. In 2006, Sociology was introduced, initially, as a pass course with Smt. S. Khyriemmujat as the first Lecturer and later in 2009, this was department was upgraded to teach Honours course in the subject. In 2007, Microbiology was introduced with Shri. Zoliansanga as the first Lecturer of the Department. Smt. M. Lynser has been appointed as lecturer in Environmental Education/Studies to teach the subject to the Degree and Higher Secondary students.

In 2002, the Shillong College Alumni Association was formed with Shri. Joining Pde as the President. The Association is actively involved with many activities of the College. The College started an Information and Career Guidance Cell in 2003, and it was inaugurated by Shri. E.P. Kharbhih, the then Director, Higher and Technical Education, Meghalaya. The objective of the Cell is to provide information and guidance to the students on various aspects. In 2003, the Shillong College Employees' Welfare Scheme was implemented for the benefit of the staff of the College.

The College organized a Training programme for NGO's on "Public Participation in Environmental Management" November 13 – 15, 2000. The programme was sponsored by the Central Pollution Control Board, New Delhi. Besides the academic activities the College encourages and promotes extra-curricular and co-curricular activities. Many activities for the students have been organized. Students have the opportunities to participate in sports, games, seminars, debates, quiz, study tour, cultural programmes and others. Many students have excelled in their studies and have participated in many programmes under the NCC, NSS, Rovers and Rangers and have brought laurels to the College. The College had organized a student seminar on "The Right to Information – its impact" on 11th August 2006. It was inaugurated by Shri. G.P. Wahlang, IAS, the then Chief Information Commissioner, Meghalaya. Students presented papers and participated actively. Some RTI activists: Shri. M. Syiem, Shri. Tarun Bharitya, Smt. Angela Rngad and two teachers Smt. W.C.K. Sohliya and Shri. B.F. Lyngdoh acted as resource persons. The Tourism Department, Meghalaya and the Meghalaya Tourism Development Forum organized the



Autumn Festival, October 31 – November 8, 2009. The theme of the festival was “Enchanting Folklores”. The College tableau was adjudged the best and was awarded the First Prize along with a cash prize of Rs. 70,000/-. In 2002, the National Integration Camp (NIC) was held in Shillong College from 12th – 21st October. About 200 Colleges and University students from many states of the country participated in the programme. Our appreciation goes to Dr. H. langrai and his team for the successful programme. The College magazine was brought out regularly from 1998 – 1999 till date. Shri R.K. Deb was the Professor In-charge of the College magazine, and from the year 2000 onwards, Dr. M.N. Bhattacharjee, Department of Chemistry, has been assigned the responsibility as Professor Incharge of the College magazine till date. The Shillong College Students’ Union had also completed its Golden Jubilee in 2009. It may be recalled that the first Students’ Union of the College was formed in 1959. The Shillong College Students’ Union celebrated the Golden jubilee of the Union (1959 – 2009) in 2009 – 2010 with a year long programme.

The College has launched the College website to provide necessary information to the students and the general public at large. The College has also set up a gymnasium for both male and female students, who are interested in this exercise. In 2009, a small Health Center was started with a qualified nurse, Smt. Larisa Hek and a Doctor on call, to cater to emergency situations and common ailments. The Women Cell of the College was inaugurated on 19th June 2009, by the Chief Guest, Smt. M. lawphniaw, Postmaster General who was also an alumnus of the College. As per NAAC guidelines, an IQAC has also been set up for quality enhancement of the Institution. The Departments of Botany and Zoology have formed the Botanic Club and Zoonic Club respectively. On 28th November 2006, a talk on “Women Politics and History”, was organized by the Literary Circle of the College, Dr (Mrs) Judith R. Ross, Professor, Department of History, De Paul University, Chicago, U.S.A. was the dignified speaker. It was followed by a talk on ‘English in India: Problems and Perspectives’ by Prof. K.C. Boral, Director, CIEFL.

Another achievement of Shillong College was the first assessment accreditation of the

College, by the NAAC, Bangalore. The NAAC Peer Team consisted of Prof. R.K. Mishra, former Vice Chancellor of Gorakhpur University as Chairman, Prof. S. Bhattacharjee, Department of Economics, Kalyani University, West Bengal, as coordinator and Dr A.K. Kundu, Principal, Barasat Government College, Barasat, West Bengal as Member, and Dr. S. Shyamsundar from NAAC, Bangalore. The NAAC Peer Team visited the College from 5th to 7th August 2003, the report highlighted various commendable features of the College as well as issues and concerns and our strengths and weaknesses. The College was assessed and accredited in 2003 at ‘B’ Grade Level (72-60%) institutional score in the 7 points scale.

It was great pride for all of us, when Shillong College established on 15th August 1956 completed its Golden Jubilee on 15th August 2006. A year long celebration during 2005 – 2006, was organized. The Golden Jubilee was inaugurated on 17th August 2005 and culminated with the closing ceremony on 17th August 2006. Both the inaugural function and closing ceremony were graced by His Excellency, Shri. M.M. Jacob, the then Governor of Meghalaya as Chief Guest. Shri Mukul Sangma, the then Education Minister, Meghalaya, was the Guest of Honour at the inaugural function. A new extension building, the “Golden Jubilee Commemoration Building” was also inaugurated by His Excellency, Shri. M. M. Jacob. Presently, the new building housed the Principal’s Room, a well equipped Principal’s Conference room, two Vice Principals’ rooms and the Principal’s office in the ground floor. The gymnasium, sports room, Students’ Union office are allotted at the basement and the first floor is used for some classrooms and a Conference hall. One big hall was constructed recently at the second floor which is being used as a classroom. Besides, an improved Basket Ball Court along with the gallery was constructed, and also a small Art Gallery was constructed to depict the rich cultural heritage of the people of Meghalaya - the same may be extended in the future to show case other cultures of the country as well. Shri Robert G. Lyngdoh, the then Home Minister of Meghalaya and also an alumnus of the College, sponsored an amount of Rs. 5000/- as cash prize, to be awarded to the winner of the competition of the College anthem during the



Golden Jubilee Celebration of the College. Shri Paul H. Shylla, who was a student of 3rd Year B. A. English (Honours) was adjudged the best composer. Now we are proud that the College has got its own College anthem.

Another milestone of the College was the second visit of the NAAC Peer Team for reaccreditation of the College on the 5th – 7th August, 2010. The Peer Team comprised of Prof. K. Kunhikrishnan, former Pro Vice Chancellor, Kannur University, Kerala, as Chairperson, Dr. V.N. Magare, Director, College Development Council, University of Mumbai, as member coordinator and Dr. Siddhartha Gupta, Principal, Bankura Zilla Saradamani Mahila Mahavidyalaya, Bankura, West Bengal, as member. The Peer Team assessed the College for reaccreditation with 'B' Grade, with an institutional scale of 2.92 in the 4 points scale. The College missed 'A' Grade by mere 0.08 which is very painful for all of us. However, the College is determined to work harder and achieve more in the future. The Girls' Hostel funded by the UGC is about to be completed.

I recall back my memories and remember all those teachers whom I have worked with, some of them have passed away, may their souls rest in peace. I recollect some of the teachers were really good, they went to the classrooms with only a piece of chalk and duster and delivered wonderful lectures. After becoming the Principal of the College, a proposal was put up in the Governing Body, for creating the post of Vice Principal to assist and share the responsibilities and to function in the absence of the Principal. Prof. T. Moitra became the first Vice Principal of the College. After T. Moitra, some of the senior colleagues became Vice Principals one after another on retirement of the incumbent, and they are Shri. B.C. Goswami, HOD, Mathematics, Shri. U. C. Kakati, HOD, Botany, Shri. R.K. Dutta, HOD, Physics, Shri. N.K. Sarkar, of English Department, Shri. D. Mukherjee who was also Head of the Department of Physics after Shri. R.K. Dutta, Smt. R. Devi, HOD, Zoology. Dr. M. Dey, who became Head of Zoology Department after the retirement of Smt. R. Devi was my only junior colleague who became Vice Principal, and when I retired in January 2011, he took over as Principal In-charge of the College till 30th June 2011. Dr. K.D. Ramsiej, HOD, Philosophy

joined as Principal on 1st July 2011. When we started the Professional Courses we felt that there was a need for a separate Vice Principal to look after the Professional courses for the smooth functioning of the new departments. The Governing Body accepted the suggestion and appointed Dr. S.K. Gupta, HOD, Chemistry, as the first Vice Principal of the Professional courses, and after him, Shri. K.D. Roy, Department of Commerce and Management, became the Vice Principal and is serving till date.

I had a friendly and cordial relationship with all my colleagues starting from Shri. B. Nanda, who was HOD, English, Smt. D. Chakravorty, Shri J. Purkayastha, Smt. Mamata Bordoloi, Shri. N.K. Sarkar, Smt. S. Das, all from the Department of English. I remember Shri. R.C. Sharma, Shri C.D. Baruah and Shri K.A. Ahmed of the Department of Assamese quite fondly. The later left the College to join as Principal in a College in Assam. Shri K.B. Das, HOD, Bengali, who always clad in a Dhoti, Dr (Mrs.) G. Sen of the same Department are also vivid in my memory. I remember Shri. S.R. Bhattacharjee, HOD, Political Science, Dr. Soumen Sen in the same department who later left to join in the NEHU, Shri. B.C. Goswami and Shri. K.K. Choudhury of the Department of Mathematics. The Department of Philosophy consisted of Shri. B.B. Datta, Shri S.B. Sengupta who later was transferred to the Department of English, Shri. R.K. Deb who was also a professional tabla player and Dr (Mrs) Jayanti Biswas, who joined one year before my joining as Principal. I cannot forget my colleagues of the Economics Department, Shri Kanai Lal Choudhury, Shri S. Bhattacharjee, Tapan Moitra, Ramkrishna Bhattacharjee, Smt. Rakhee Bhattacharjee, who resigned after her marriage and Smt. L. Kharkrang, who had an untimely death. I remember Shri. S.K. Roy, Department of Commerce, who was my close neighbour, he later left the teaching job and joined the Shillong Bar. This department also had personalities like Shri. A.M. Paul, Shri B.C. Roy, Shri Bikash Roy, Shri S.R. Nongkynrih, who is like a brother to me, Shri. K.D. Roy, A. Khanduri, B.K. Saha, S. Sharma, B.F. Lyngdoh all of the Commerce Department, the last named teacher later resigned and joined in the NEHU. How can I forget my colleagues in the Department of Botany? They are Smt. Anjali Dutta, Smt. Rama





Sarkar, Dr (Mrs) A.A. Ahmed, and Shri S.K. Roy. My friends in the Department of Zoology: Shri. K. Dutta and Dr S.N. Dutta. Then we had Shri P. Deb, HOD, Chemistry, a very intelligent but least caring for his health, as he was a bachelor. He was interested in sports, and had all the rules in his finger tips. Dr S.K. Gupta became the HOD Chemistry after P. Deb's death. Remember very well, Shri Ramananda Bhattacharjee, Shri. T.J. Kharbhih, present HOD, Chemistry, always in a smiling face and seldom gets angry. We Dr (Miss) D.L. Buam, a sincere worker, Shri U. Ghosh, Shri R.K. Das of the Department of Physics. Other teachers were more or less my contemporaries, like Dr (Mrs.) D. Chattopadhyay, Smt. S. Dhar, Smt. S. Choudhury, Smt. N. Sinha, Smt. R. Sarkar and others whom I am friendly with. I remember Shri N.G. Goswami, HOD, Education, B. Bhattacharjee, Smt. O. Kharkongor, and Dr (Miss) R. Dkhar of the same Department. Then, of course, many teachers who are my colleagues and friends who joined a few years before I became the Principal like Smt. L.P. Shadap, R. Pyngrope, Smt. V.R. Solomon of the Department of Political Science; Shri. B. Syiem, Dr (Mrs.) N. West, Dr (Mrs.) E.N. Kharkongor, Shri L. Pathaw of the Department of Economics; Dr (Mrs.) H. Diengdoh, Dr H. langrai, of the Department of Education; Smt. E.N. Dkhar, Physics Department, Shri R. Rynjah, Smt. N. Lytand, Smt. J. Choudhury who were my Departmental colleagues, Dr (Mrs.) D. Bhowmick, Smt. B. Wanniang of the English Department. Smt. M. Gatphoh, Shri T. S. Rajee, Dr (Mrs.) D. Mawroh, Shri H. Marwein of the Department of Khasi. There are many new teachers in the various departments now including the Professional courses, who joined the College during my tenure, whom I cannot name them one by one, but my blessings and good wishes to all of them.

I cannot forget the office staff, with whom I became very close after becoming the Principal, Shri S.C. Sorcar, Head Assistant, who quoted rules in everything. He expired in 2002 while in service. His wife Smt. Kalyani Sorcar, who also served in Shillong College, is a very simple lady. I remember very well Shri P.K. Dey who was always in a world of dreams, he passed away in 2000, Smt. R. Das Chowdhury who resigned in 1981, Shri B.K. Sangma, who resigned in 1987, and Smt. Josephine Myrten, who also resigned. Shri S. K. Dam became

Head Assistant after S.C. Sorcar, was a bit reckless and did not take care of his health. He expired in 2006 when Shri D. Bhattacharjee became the Head Assistant. Bhattacharjee is sincere and very keen to learn. Smt. R. Khongwir is well versed in account works and Shri Nikhil Paul, dealing with all kinds of works, likes to speak in Khasi to the students. I remember fondly, of course, all the other office staff who have joined during my tenure. I did not find much problems with the office staff except a few cases, since they cooperated with the administration. Many old staff have retired, I lovingly call the staff, as Sorcar Babu, Bhatta, Nikhil, Kalyani, Rosa, Bolaram, Mitralal, Bhavani, Chabilal, Padamlal, Daker, Augustine, August, Toni, Marcell, Riman, Avalon, Don, Alfred, Lan, Ethel, Tulsii, Prem, Raj Kishore, Anil, Phang, Alphon, Phlo, Wankmen, Kong Kles, Kong Jureen, Bansara, Gel, Padeng, Maheh, Bahbah, Willy, Hep, Max, Lam, Kongnah and Kumar who passed away in 2009. I missed them all.

The first three years as Principal were full of problems and difficulties, I had to start from the beginning, there were problems of administration, discipline, dealing with parents and guardians, NGO's and pressure groups. Now, admission is not much of a problem, since many Higher Secondary Schools have been set up in many parts of the state. A large number of students move out of the state after plus two, as they opt for professional, other job oriented courses and even general courses outside the state. The students of Shillong College have been very cooperative and they participate actively in all programmes and activities of the College. I miss my dear students very much. My appreciation to all the members of the Shillong College Students' Union and all the other students for their cooperation and understanding and, I give them my blessings, so that they can prosper and come out successfully in life.

At the end of my career in Shillong College, I thank God the Creator for all the blessings that He has showered upon all of us in the College. I thank God for giving me good health and the knowledge and wisdom to tackle problems and work to the best of my ability. I have a vision and a mission which we have achieved, to bring Shillong College to what it is today. My special gratitude to all the Presidents and members of the Governing Body particularly during my tenure,



(L) R.T. Rymbai, (L) R. Kharpor, Prof. K.S. Lyngdoh for all their advice and support. I thank all the Vice Principals of the College, all the teachers and office staff for their cooperation and the confidence they bestowed on me. I thank the Government, the University, Financial agencies, the U.G.C., NEC, DST and many others who have helped us to develop the College academically and physically. I hope and pray that Shillong College will grow from strength to strength in the years to come.



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## LET THE BLESSINGS OF THE INFINITE TRINITY BE UPON FINITE TRINITIES

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*(A short message from the our new Principal, Dr. K.D. Ramsiej)*

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The doctrine of Trinity is one of fundamental principles of Christian faith and understanding. The significance of doctrine of Trinity is the state of being three. It is the union of three-in-one. The real meaning of Trinity in Christian theology is the unity in one Divine nature of God the Father, God the son and God the Holy Spirit. Three-in-one means that there is One and only One God.

In our social institutions, we have three main members of the family: The Father, the Mother and the Children. Family is insignificant if these terms are not there. When all the three component members of the family are united and working together, then is the family successful and strong. The father satisfies how mother is caring of their children and the children are obedient to the parents. Such family which cooperates with one another is a happy family on earth.

Shillong College is a big family-institution located in Laitumkhrah, Shillong. It took its birth on the 15th of August, 1956. It is matured enough and it should maintain the healthy environment. Shillong College consists of three main components viz. the Management-members that includes Governing Body Members, the Principal, the Vice Principals and the Office staff; the Teaching Faculties; and the Student community. These three organs of the institution, like many others, are very essential and necessary, if one of these organs paralyses, the whole body will be paralysed. They should be all active and working together. The three organs of the College are like the fire-stones in which if one of them is damaged, the vessel of food cannot be put and the food could not be cooked. Therefore, in the College, the members of the management, the teachers and the students are expected to cooperate with one another for maintaining the cordial atmosphere and for leading to the higher paragon and achievements.

Our prayer is: "Let the blessings of the Infinite Trinity shower upon the Finite Trinities, viz. the members of the Management, the teachers and the students of Shillong College. Let His presence be with us so that we shall be more fruitful and successful in all activities in life. We pray that the spirit of wisdom and truth be with the teachers and the students that they can perform the responsibilities with sincerity and dedication – Amen."



# GENERAL SECTION

## ARTICLES FROM STUDENTS AND COLLEGE MATTERS



"Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual self, the idea of his country, of humanity, of God."

- Rabindranath Tagore



# ACHIEVEMENTS



Dr. Malay Dey receiving the Re-accreditation Certificate in the Accreditation Award ceremony at NAAC, Bangalore, on 24th April, 2011

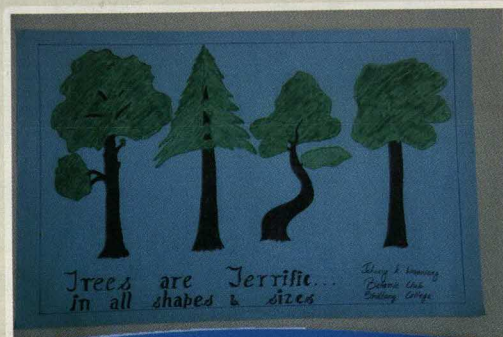


NSS Volunteers receiving National Award at New Delhi while Shri Ajay Maken, Union Minister for Youth Affairs etc. looks on.





# World Environment Day 2011





# World Environment Day



Shri G.R. Rumnong anchoring the Inaugural Programme



Dr. Malay Dey, Principal Incharge addressing the gathering



Smt. M.B. Lynder, Lecturer, presenting a slide show on degrading Environment in Shillong



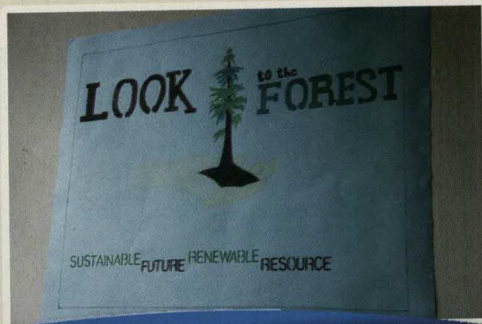
Dr. B.K. Tiwari, NEHU, delivering a talk on the theme



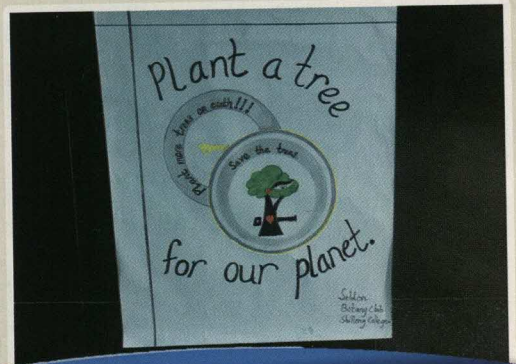
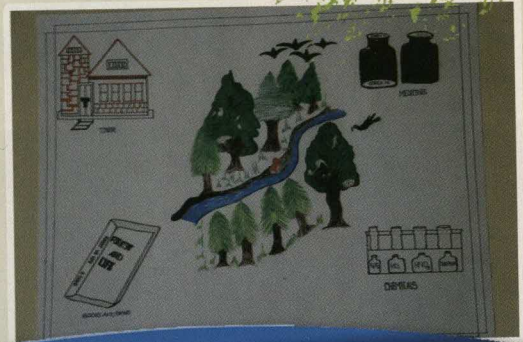
Dr. (Mrs) H. Diengdoh, Vice Principal, Shillong College Accademic Society making some observations

**Theme :**  
**Forest : Nature at your service**





# Environment Day



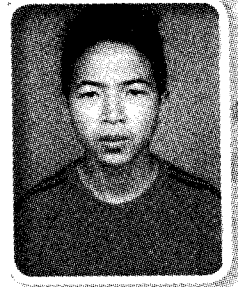
Dr. V.K. Vehera, DDG, GSI with Valedictory Address in the Prize Distributing Ceremony ( 20-07-2011)







# COLLEGE DAYS - DOWN THE MEMORY LANE



Shri Banteilang Dohling  
III<sup>rd</sup> Year B.A (English  
honours)

College for most may be just a regular educational institution but for me it is more than words can describe. I have spent five whole years in this college and yet now I feel like it is just as short as the blink of an eye. Years have passed but I am still the same old ignorant boy who is so in love with his college without thinking that time and tide waits for none and I have to climb another step but yet I fail to do so. Of course, the journey of life teaches us to move on and find our place in this world, yet I am lagging behind. I see the world moving hastily but yet I choose to stay steady and calm. Being in college made me a whole new person and changed my personality and gave me a better understanding of life and how things work. I have reached the winter of my life in college and it is time for me to leave my college behind and move on in life for the fruits are now ripe and it is my duty to complete the task.

When will we ever meet again, dear friends? The chances are slim. How I wish I could roll back time and go back to where my college life begins. We can never go back or alter our past, we have written our chapter and it cannot be re-written. All the fun we had just fades away and all that is left are memories that last a lifetime. Now we are awake and recollecting the entire lecture that we have bunked and the teachers whose classes missed out. Giving proxy was almost a fashion and everyone was so eager to give proxy, but whenever someone is caught there would be uproar in class. Those were the happy days of giving proxy. In a body we sit writing our assignments and projects and when it comes to submission, always at the last minute because this is how things work for us. When it comes to exams we scratch our heads and pray to God to help us endure the three hours battle and after the exams we grumble saying that the teachers had posed only the difficult questions. Whenever we had a good result in college we felt on top of the world and screamed and shouted at the top of our voices. All those moments are locked in our memories never to come back again.

They say that failure is the stepping stone to success but for me teachers are the stepping stone to success. We are going to remember you dearly and miss you a lot. We love you with all our heart and soul, your dedication and hardwork we will forever cherish. How we are going to miss the campus and remember all the different stories, and the different worlds co-existing as one single whole and making up one body. I know that when I look back to the past I will remember all the moments in life with tears in my eyes.

As I go down memory lane, I recall the times that I shared with my friends and teachers. I remember the times when we had our fights and the times when we went out and had fun without a care in the world. My teachers are not only the people who enlightened me in my quest for knowledge but they are the pillars for me to lean on. They are not just teachers for me but they are my best friends. I am thankful and grateful to God who gave me the golden opportunity to meet such wonderful Gods and Goddesses of knowledge here on earth. I have no more words to say but just priceless memories that will always bring tears of joy to my eyes.

The world is moving fast,  
I among the few am keeping up  
But, I have promises to keep  
And miles to go before I sleep."

**"VIVA LA SHILLONG COLLEGE:  
LONG LIVE SHILLONG COLLEGE"**



# GLOBAL WARMING AND ITS IMPACT!!!



**M. Chinmuanthang**  
*1<sup>st</sup> year B. Sc. (Botany honours)*

**(Animal Farming is one of the major causes of Global Warming)**

**E**very environmental scientist warns that meat no longer threatens just animals or human health but the planet's very survival. With grain prices at an all-time high, 26 countries are suffering from food crises. Burma has lost its crops in cyclone Nargis. Our own wheat has been damaged by hailstorms in May! We've gone from grain exporter to importer. The time for seminars is past, we are already in the midst of global warming, and it's time to act.

Global warming refers to a significant rise in the planet's temperature making it uninhabitable. It happens thus: the earth is warmed by energy from the sun. In order to maintain its temperature, the earth must radiate some of that energy back into the atmosphere. However, certain atmospheric gases form a blanket around the earth, allowing solar radiation to penetrate, but preventing it from escaping. The more these greenhouse gases, the hotter is the earth.

The major greenhouse gases include carbon dioxide, methane, and nitrogen oxides. This article deals with methane because it is our food choice that determines its levels. While livestock production creates 65% of nitrogen oxides, it is most dangerous next to methane.

Colourless, odourless and lighter than air, methane acts as a powerful heat trapper. Its Global warming Potential (GWP) is the measure of any greenhouse gas warming effects over time. One kg of carbon dioxide over 20 years has GWP of 1 while that of methane is 11! The Earth's crust and mud volcanoes contain huge amounts of

methane. There is also a large but unknown amount of methane in ocean floor which global warming could release causing a further surge in global temperature. Such releases of methane may have contributed to earlier major extinction events. In terms of human activity, the most significant source of methane is animal husbandry or the commercial rearing of animals which produces 37% of all human-induced methane.

Much of the world's livestock are ruminants like sheep and cattle who have a unique, four chambered stomach. In the chamber called rumen, bacteria break down food, generating methane as a by-product. On average, each dairy cow belches out 500 litres of methane daily accounting for 16% of the world's annual methane emissions. Plus there is cattle fart. The 60 million methane tons the dattle annually is generated one fifth of all global methane emissions.

Today, methane concentrations in the atmosphere are more than double what they have for the past 160,000 years. Scientists worry about a global warming vicious cycle. Warming already underway thaws permafrost soil that has been frozen for thousands of years. Thawed permafrost releases methane and carbon dioxide into the atmosphere which traps more heat which thaws more permafrost and so on "The higher the temperature gets, the more permafrost we melt, the more vicious the cycle," says Chris field of Washington's Carnegie Institution.

Let's look at methane emission and global warming in terms of India.



India has the world's highest cattle population and the highest (along with China) methane emissions. It has 11% of the world's total livestock which continues to grow in response to the demand for milk and meat. This livestock population consumes Rs. 2 crores of feed PER DAY and produces 78% of India's total methane emission from the agriculture sector and 50% of overall emissions.

According to the Intergovernmental Panel on Climate Change (IPCC), the result of greenhouse gas emissions would mean an average temperature increase in Asia of 3°C by 2050 and 5°C by 2080. How will this affect an agricultural like India?

The Indian Agricultural Research Institute has started that global climate will cause the monsoon to be delayed and often uncertain. Agriculture productivity will be hit by severe drought and flooding, soil degradation and pest infestation (bugs thrive in the heat). Even allowing for adaptation options like shifting growing seasons for major crops, wheat yields could decline by as much as 28-68% and rice by 40%. The World Bank estimates that a temperature rise of 2-3°C will cause a 9-25% loss in farm revenues. This is borne out in J&K where over the last two decades, temperatures have already risen almost 2°C, paddy fields have turned into arid stretches and food shortage, as also the food processing industry since increased temperatures would hamper food storage. More refrigeration would mean more greenhouse gases and more global warming—a terrible Catch 22 situation! All in all climate change could cost India a GDP decline of up to 9%.

With a population of over one billion people, India is among those threatened by climate change. Receding Himalayan glaciers could jeopardize water supplies while rising sea levels menace the low lying, densely populated 6500 km India coastline as well as major cities like Mumbai and Kolkata, plus neighboring Bangladesh which may result in an influx of refugees into

adjoining Meghalaya. A one meter rise in sea level could inundate 1700 sq km of prime agricultural land in Orissa and West Bengal. Already several islands in the Sundarbans are submerged, displacing thousands of people. Increased landslides and flooding is projected in Assam. Greenpeace predicts the seven million Indian will need relocation should global temperatures rise by even 2°C. Another report showing that temperature would raise more in Northern than Southern India, calculates that the yearly average of tropical disturbances in the North Indian Ocean increase from 17 to 29 endangering 5760 sq km of land and 4,200 sq km of road.

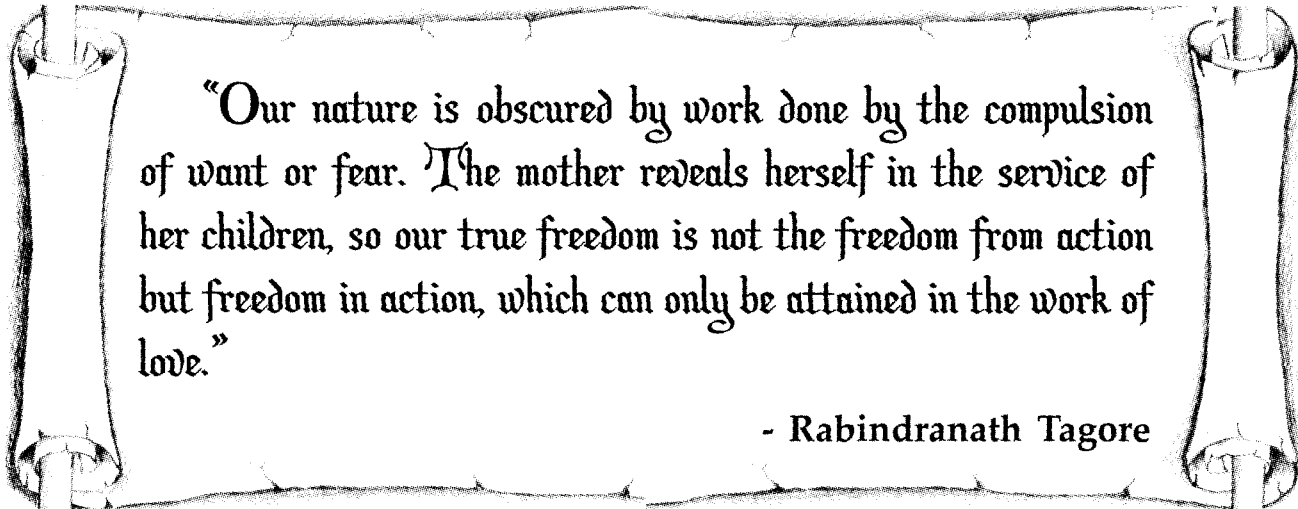
Already the effects of climate change are evident if only one cared to notice. India's climate has become increasingly volatile and this trend is expected to continue with increasing frequency of hot days and heat waves and fewer cold days and cold waves. The incessantly rising temperature and the unprecedented rains in Mumbai, Gujarat and Rajasthan clearly show that something new is happening. In the past decade, almost 67% of Himalayan glaciers have retreated; by 2035 they could virtually disappear. These glaciers are the source of water for nine major Asian rivers. Their melting would undoubtedly lead to increased summer flows and possibly flooding followed, in a few decades, by a reduction in the flow as the glaciers disappear. According to a 2007 WWF report, the end of the glaciers would mean the end of the Indus River causing water crisis.

The urgency of the situation has not yet dawned on Indian policy-makers. There is not even an effort to understand the implications of climate change, let alone evolve systems to mitigate its impacts. "We have not even put in a place mechanisms to carry out an inventory of GHG emissions, as mandated by the UN. Although there is money coming from the global environmental fund, there is no system to plan and make use of the fund properly" say experts at IIT Delhi. India remains one of the world's top polluters,

currently contributing around 4% of all global greenhouse gas emissions.

Well, if government isn't attempting to prevent climate change, you can. Animal farming is responsible for 18% of all greenhouse gas emission. Add to this feed and transportation of animals plus the supplies and electricity consumed by farms and slaughterhouses. And, most damagingly, deforestation with 55 sq. ft. of tropical rain forest consumed for every hamburger. Once a carbon depository, the de forested Amazon is now a major carbon emitter. The total impact of animal farming on global warming is more than that of the world's entire transport sector - land, air and sea combined! The FAQ has unequivocally

stated that the meat industry is one of the most significant contributors today's most serious environment problems". Yet politicians and even environmentalists prefer to ignore this, concentrating instead on carbon dioxide and its major sources - fossil fuels. Now it may be difficult to take cow flatulence seriously except that meat animals are walking gas factories consuming fodder and producing methane and nitrous oxide, gases for more dangerous than carbon dioxide. You can help reduce both simply by choosing not to use or eat animals and animals' products. The less demand for meat and dairy, the less animals produced the less greenhouse gases, global warming and climate change. It's now up to you.



"Our nature is obscured by work done by the compulsion of want or fear. The mother reveals herself in the service of her children, so our true freedom is not the freedom from action but freedom in action, which can only be attained in the work of love."

- Rabindranath Tagore

## THE REAL THIEF

**Judge:** Did you snatch the lady's purse?

**Thief:** No, Your Honour, it was my left hand that snatched her purse.

**Judge:** In that case, I sentence your left hand to six months imprisonment.

**Thief:** Who.....What???

**Judge:** It is up to you whether you go along with it or not.





# KIRAN BEDI -

**Evamagricia Snaitang**  
*Class XI Arts (Morning)*

## A model of inspiration

**K**iran Bedi is one woman whom I truly admire. She was born on the 9<sup>th</sup> of June 1949. She had the advantages which were not available to an average Indian woman. She made the best use of the advantages by getting a good education and receiving her Ph. D. Her sturdiness and sense of dedication and devotion, her readiness to endure trials and tribulations, her willingness to help and cooperate, have always been a source of inspiration to all. In respect of firmness of judgments and quickness of decision, she has surpassed even men.

In July 1972, she became the first female police officer in India. Her honesty started to draw attention but it was not always appreciated. When she was on duty, as a traffic police officer at a government function, she ticketed an automobile belonging to high government official. In spite of this, she rose through the ranks proving herself to be a capable law enforcement officer. She was also well aware that the police were often the violators of human rights but she also believed that it was the police who were in the best position to be the champion of human rights. As a traffic cop, an officer, an anti-terrorist specialist and an administrator, she applied this philosophy. Besides, catching thieves and bad guys and putting them in jail, Kiran Bedi felt that she had to help them and show them the right path for a better life.

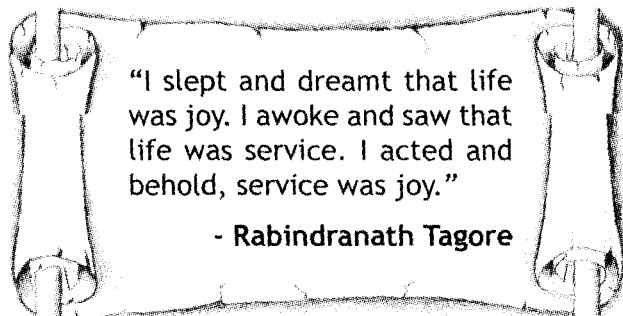
When she was promoted to Inspector General of Prisons in 1994, she faced the greatest challenge as she was given the responsibility of managing the largest and very well known prison in the Asia-Pacific area. The prison held about 8500 prisoners. She would talk to them, and learnt how horrible their living conditions were as they had to suffer at the hands of cruel guards. She also learnt that the drug trade was still active inside the prison. So she introduced drug treatment programmes and

created an atmosphere that encouraged prayer and meditation in prison.

Kiran Bedi is admired and loved by many Indians. She did not let down the prisoners but she tried her level best to instill hope in them and also to turn them into better individuals. Her fearless approach has contributed greatly to put in place innumerable innovative policy and prison reforms.

Today, she is the most celebrated police officer and an inspirational speaker in India and abroad. She has been awarded with the Asian Nobel Prize and the Joseph Beuys Award by German foundation and the Asia Region award for Drug Prevention and Control by the International Organization of Good Templers.

From the life of Kiran Bedi, we can draw a conclusion that each and every individual is a unique creation of God with gifts and talents. Life is not an empty dream. It is something essential and substantial, a reality and a mission and a golden opportunity given to us by God. We have to strive towards excellence in all spheres of our life and become a blessing to other in the Society and the country as a whole. If we could understand this, comprehend this with the whole consciousness of our being, life would be so meaning, so fruitful and full of unimaginable possibilities.





# SHILLONG COLLEGE, SHILLONG

## VISION OF THE COLLEGE

- With the motto "Knowledge is Immortal" at its central focus, Shillong College endeavours, as per the ideal set by its founders and well wishers, to provide quality but affordable education for all sections of people with additional impetus on socially, economically and educationally disadvantaged groups. The college visualizes a knowledge-based society ever ready to develop and acquire more knowledge with students becoming not merely job seekers but worthy citizens with high moral and human values attuned with cultural plurality of our great nation.

## MISSION OF THE COLLEGE

- To remain socially committed and hence mould the generations of students always alive to emerging needs and the challenges of the world with constructive mindset to develop a scientific progressive society that consists of citizens who are intellectually proficient, morally honest and also who nurtures a sense of belonging.
- To serve and give our students a competitive edge in the employment market, in keeping with developments in educational, social, professional and personal lives of people all around the world.

## AIMS AND OBJECTIVES

- To provide quality education to all aspiring students through meaningful academic and professional courses keeping in mind the special needs of the economically, educationally and socially disadvantaged segment of the society.
- To inculcate knowledge and need-based work skills so that the products of the college find themselves prepared for employment and self-employment avenues as and when required.
- To help students to discover and tap their fullest potential through appropriate co- and extra-curricular activities leading to integrated personality development in order to become responsible and productive citizens of the country.
- To encourage and promote moral, secular, scientific and nation-building values so that the students respect, protect and nurture the rich composite culture of the country and of each of its constituents units.
- To create awareness, concern and care for environment by gearing various collegiate activities to sustainable environmental practices encompassing the State's land, water, flora and fauna.

## SHILLONG COLLEGE ANTHEM

1. O Arise we Shillong College  
 Ever zealous in our quest  
 For virtue, truth and knowledge  
 To rise above the rest.

*Refrain: Light the lamp of knowledge in our hearts  
 Forever it will burn till we depart.*

2. For knowledge immortal is our motto dear  
 A guiding force to which we all adhere  
 Ever striving to light the lamp of glory  
 Here we are to make our destiny.

*Refrain: Light the lamp of knowledge in our hearts  
 Forever it will burn till we depart.*

3. Inspired, we shall conquer  
 Every fear or false belief  
 To emerge as triumphant victors  
 In every field you can perceive.

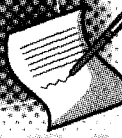
*Refrain: Light the lamp of knowledge in our hearts  
 Forever it will burn till we depart.*

4. God bless Shillong College  
 Make it fruitful in its quest  
 For virtue, truth and knowledge  
 We shall remain for ever the best.

*Refrain: Light the lamp of knowledge in our hearts  
 Forever it will burn till we depart.*



# HIGHLIGHTS OF IMPORTANTS ACTIVITIES DURING THE YEAR 2011



1. Dr. (Mrs.) M.P.R. Lyngdoh retired as Principal of the College on 01<sup>st</sup> January, 2011 and Dr. Malay Dey, Vice Principal, took over as the officiating Principal of Shillong College till appointment of a regular Principal of the College.
2. The Shillong College Unit of the Meghalaya College Teachers' Association organized a Farewell Party on 29<sup>th</sup> March 2011 in honour of Dr. Mrs. M.P.R. Lyngdoh, former Principal of the College. Dr. (Mrs.) M.P.R. Lyngdoh also released the Annual College Magazine, 2010, on the occasion.
3. One Year Certificate Course on "Computer Application" started from March 2011.
4. Dr. Malay Dey, In-charge Principal of the College, attended the Award Ceremony organised by National Accreditation and Assessment Council, NAAC, Bangalore on 24<sup>th</sup> April, 2011, at Bangalore, and received the Grade Certificate of the College awarded by NAAC, Bangalore, on re-accreditation and re-assessment of the college.
5. A student-oriented interactive programme on "The importance of Mathematics and its various applications" was organized by the department of Mathematics on 7<sup>th</sup> May, 2011. Dr S.L. Marbaniang, eminent (retired) Professor of Mathematics, NEHU, was the resource person and infused the students to take studies of mathematics as their career option.
6. Women's Cell of the College organised a brief awareness programme on "TEENAGE & PREGNANCY" on May, 13, 2011, at the Conference Hall of the College, which was attended by girl students of the college in large numbers.
7. Shillong College Boys' and Girls' Basketball teams participated in the Inter-College Under-19 Basketball Tournament 2011 organised by the Basketball Association of Meghalaya played at Jawaharlal Nehru Basketball Court, Shillong, and performed creditably. The Girls' team won the Shri (L) Rayland Lyngdoh Memorial Trophy being the Runners-up in the Tournament. The final match for the Girls' event was played between Shillong College and St. Mary's College, Shillong.
8. **WORLD ENVIRONMENT DAY 2011:** A number of Environment Awareness programmes were organised on the occasion of World Environment Day 2011 by the Shillong College Academic Society in collaboration with Shillong College and sponsored by Indian Overseas Bank, Shillong, and State Council of Science, Technology & Environment, Meghalaya. *United Nations has declared the year 2011 as the "Year of Forests" with the Theme- "Forests: Nature at Your Service."* The various programmes organised included:
  - (a) Distribution of Leaflets on Environment awareness and tips for better environment on 04-06-2011 through Newspaper vendors and by volunteers. The Leaflets were distributed by the students to general public. These were also distributed along with daily newspaper on 4<sup>th</sup> June, 2011, and there was good response from public on the contents of the leaflet. Copies of the leaflet are attached herewith.
  - (b) Wearing of Badges by students, teachers and members of public on 04-06-2011 at the College campus. Wearing of Environment Badges gave a feeling to all about their participation and involvement in environment conservations activities.
  - (c) Popular Talk by Prof. B.K. Tiwari, Head, Environment Science Depart-



ment, North Eastern Hill University, Shillong, on 04-06-2011 at 11.00 a.m. on the *THEME: "Forests: Nature At Your Service"* at the Conference Hall, Shillong College, Shillong. The talk was attended by about 400 students along with the teachers and covered by the local print and electronic media. The talk was followed by an interesting interactive session that showed the concern of the citizens – young and not so young – about the future physical and spiritual environment of our State and everywhere. The talk was preceded by a slide show on the degeneration of environment in and around Shillong City and making aware one and all about our responsibilities towards conservation of environment of Shillong and elsewhere. This was presented by Smt. M.B. Lynser, Lecturer, Environment Studies Department of the College.

- (e) ESSAY COMPETITION for Secondary, Higher Secondary and Degree Students – to be submitted on or before 4th June, 2011, by 2.00 p.m. A total 109 essays were received from as many as 16 different institutions of East Khasi Hills and Jaintia Hills were received. The essay competition was held in three groups with different topics and they were:
- i. Group A: Degree Classes: Topic: "Rupture in the Natural Cycle of Earth's Equilibrium".
  - ii. Group B: Classes XI & XII: Topic: "Climate Change – A Signal for Disaster".
  - iii. Group C: Classes IX & X: Topic: "Organic Architecture – Building Eco-friendly Castle".
- (e) The Prize Distribution function in connection with the Essay competitions organised by the Shillong College Academic Society in collaboration with Shillong College on the occasion

of World Environment Day 2011 was held on the 20<sup>th</sup> July, 2011, at the Shillong College Conference Hall, at 2.00 p.m. Dr. U. K. Behera, Deputy Director General, Geological Survey of India, Shillong, graced the occasion as Chief Guest and distributed the prizes.

9. The Shillong College Students' Union organised a "Freshers' Welcome" programme on 25<sup>th</sup> June 2011 at the college campus.
10. **Dr. K.D. Ramsiej, Head of the Department of Philosophy Department of the College took over as the regular Principal of the College with effect from 1<sup>st</sup> July 2011. The new Principal held a Staff meeting on 9<sup>th</sup> July, 2011, and sought the cooperation of all the members of the Shillong College fraternity so that the College along with its students and teachers can reach higher goals of academic achievements and extra-curricular activities in future.**
11. A UGC-sponsored short term course on "FUNCTIONAL HINDI" was started on 15<sup>th</sup> July, 2011, with Course Director/Convener Dr. (Mrs.) Shruti Pandey, Lecturer, Department of Hindi, of the college.
12. The Shillong College Alumni Association celebrated the "Alumni Day" as well as the "Foundation Day of the College" on the 14<sup>th</sup> August, 2011 at the College campus with hoisting of College Flag, playing of the College Anthem and cultural programmes. The Alumni Association also felicitated Dr. K. D. Ramsiej, an alumnus of the college, for taking up the post of the Principal of the college.
13. General Meeting (Conference) of the Shillong College Unit of Meghalaya College Teachers' Association was held on 20<sup>th</sup> August, 2011, in which Shri T. S. Rajee of Department of Khasi was elected as President and Shri S. Lato of Department of Physics as the Secretary along with other office bearers.



14. Shillong College Annual Social and Cultural Week 2011 'COLOURS OF YOUR BOOTS' was organised by the Shillong College Students' Union with the theme "BINDING CULTURES", ENHANCING TRADITIONS from 23<sup>rd</sup> to 30<sup>th</sup> SEPTEMBER, 2011. Dr. (Mrs.) M.P.R. Lyngdoh, former Principal of the College was the Chief Guest in the Valedictory Function held on 30-11-2011 in the College premises.
15. Women Cell of the College organized a programme on "SEXUAL AWARENESS: BEHAVIOUR AND ACCOUNTABILITY" on 8<sup>th</sup> November, 2011. The resource person for the programme was Dr. J. Lyngwa, MBBS, Regional Health and Family Welfare Center, Government of Meghalaya.
16. Department of Chemistry of the College celebrated the "INTERNATIONAL YEAR OF CHEMISTRY" by holding a day-long programme on 16<sup>th</sup> of November, 2011. The highlight of the programme was a very informative presentation on the theme by Prof. Chira Ranjan Bhattacharjee, In-charge Head, Department of Chemistry, Assam University, Silchar. The programme also included a power point presentation on "Chemistry Around Us" by Dr. Cheerful Masharing, Department of College, Shillong College and a Quiz Competition among the Chemistry, Botany, Physics, Zoology, Mathematics and Microbiology students of the College in which team of Microbiology students emerged as the winner.
17. Department of Botany and Microbiology of the College in association with Internal Quality Assurance Cell organised a two-day workshop cum training programme on "MUSHROOM CULTIVATION" under UGC sponsored "Development Location Specific Curricula" on the 7<sup>th</sup> and 8<sup>th</sup> of December, 2011. Participants (students) were taken to Mushroom cultivation centres at Upper Shillong and Thangsning on 7<sup>th</sup> December for practical experience which was followed by theoretical sessions on 8<sup>th</sup> of December 2011. The theoretical sessions were conducted by Smt. P. Kharkrang, lecturer, Department of Microbiology of the College, Smt. A. Sangma, HDO (mushroom), Government of Meghalaya, Upper Shillong, Smt. T. Shylla, ADH (Mushroom), Government of Meghalaya, Upper Shillong, Dr. Satish Chandra, Principal Scientist, Plant Pathology Division, ICAR, Umiam and Dr. C. O. Rangad, Director of Horticulture, Government of Meghalaya.
18. Women Cell of the college organised a programme on "DOMESTIC VIOLENCE ON WOMEN AND ATROCITIES ON WOMEN AND CHILDREN" on 16<sup>th</sup> December, 2011, at Nongmadan Community Hall, Smit Village. Advocate Meena Kharkongor, Public Prosecutor and a member of State Women Commission, Dr. Balajied Syiem, Syiem Hima Khyrim, Mr. K.M. Syiem, Sordar Smit Pyllun, Mr. J. Khyriemujat, Rangbah Shnong Nongmadan and President and Secretary of Seng Longkmie, Nongmadan, Smit, along with Dr. K.D. Ramsiej, Principal of the College and Dr. (Mrs.) E. Kharkongor, Convener, Women's Cell, Shillong College, Shillong, graced the programme and conducted the awareness session.
19. Shillong College Students' Union organised an "ADVANCE CHRISTMAS & NEW YEAR CONCERT cum FELICITATION PROGRAMME" on 13<sup>th</sup> December, 2011, in which the III<sup>rd</sup> year degree students were felicitated.
20. Dr. C. Masharing of Department of Chemistry, D. Thabah of Computer Science Department and S. Kharrymba of Khasi Department lead 43 students in a Study Tour cum Excursion programme from 28<sup>th</sup> December 2011 to 10<sup>th</sup> January, 2012. They visited places of tourist interest and also important educational houses in Goa, Mumbai and Kolkata.



# ACHIEVEMENTS AND AWARDS

## 1. AWARD OF Ph. D. DEGREE TO TEACHERS

- (i) Smt. Lucy Mary Jyrwa of Department of Zoology was awarded Ph. D. degree by the North Eastern Hill University on 18<sup>th</sup> July, 2011, for her thesis entitled, "Effect of Osmotic, hyperammonia and desiccation stresses on gluconeogenesis in the air-breathing catfish, *Clarias Batrachus*", under the supervision of Prof. N. Saha, department of Zoology, NEHU.
- (ii) Shri Sankar Sarma, Selection Grade Lecturer, in the Department of Commerce & Management was awarded Ph. D. degree by the Gauhati University on 1<sup>st</sup> August, 2011, for his thesis entitled "Analysis of Export Performance of India". He did his research work under the supervision of Prof. Sujit Sikidar, Gauhati University.
- (iii) Smt. Hiramon Diengdoh of Department of Education was awarded Ph. D. degree by the North Eastern Hill University, Shillong, for her thesis entitled "Effect of Intelligence, Social Maturity and Emotional Competence on the Academic Achievement of Higher Secondary School Students in the East Khasi Hills District of Meghalaya, under the supervision of Prof. P. K. Singh, NEHU.

## 2. AWARD OF M. Phil. DEGREE TO TEACHER

- (i) Smt. J. Rivulet Gidon of Department of Mathematics was awarded M. Phil. Degree by the North Eastern Hill University on 11<sup>th</sup> July, 2011, for her dissertation entitled, "A Study of Semi-normalization of Rings and Normalization of Modules". She completed her work under the supervision of Dr. A. M. Buhphang.
- (ii) Smt. Aiom Minnette Mitri. Head of Department of Computer Sc. & Applications was awarded M. Phil. by Madurai Kamaraj University, Tamil Nadu. Her topic of research was "Neural Network Based Text Retrieval" and completed her work under the Supervision of Dr. T.K. Sinha, Reader, Computer Center, NEHU, Shillong -22

3. **Award-winning NSS teacher, volunteers feted-** The NSS team of the Shillong College was adjudged as the Best NSS team by the North Eastern Hill University, Shillong, and the college was awarded certificate and trophy for the same. Shri Wantreki Lyngdoh, a NSS volunteer, was also awarded Indira Gandhi NSS award the year and was felicitated by the NSS, State Cell, North Eastern Hill University (NEHU). Below the presented the report that the local prominent Newspaper, The Shillong Times, on 26-11-2011.

Reported in The Shillong Times on November 26th, 2011

**SHILLONG:** Two volunteers and a teacher of the National Service Scheme (NSS) who were awarded with the Indira Gandhi NSS award this year were felicitated by the NSS, State Cell, North Eastern Hill University (NEHU) here on Friday.

Davida Paswett of St. Anthony's College and Wantreki Lyngdoh Mawphlang of Shillong College are the student volunteers who were awarded this year. A teacher of Sankardev College Irabel Nongbri was also felicitated. Last year's awardee Palvydora Kharkongor of Sankardev College was also felicitated.

Nongbri said "it is team work" while Davida highlighted two main things she learnt as the NSS volunteer- punctuality and respect for public property.





4. **ACADEMIC ACHIEVEMENT OF THE STUDENTS:** The significant achievement of the students of Shillong College in the Degree final examinations conducted by the North Eastern Hill University:

### ACHIEVEMENTS, 2011

Year of Examination 2011	Name Of Student	Examination Passed	Honours subject	Rank/Position in University
1	Shri Reignborlang Marbaniang	B. Sc.(Hons.)	Mathematics	Ist Class First
2	Sonia P. Kharlukhi	B. Sc. (Hons.)	Zoology	Ist Class Fifth
3	Kaminthanthang Hilsiam	B. Sc. (Hons.)	Zoology	Ist Class Eighth
4	Darikynti Kharmawlong	B. Sc. (Hons.)	Computer Science	Ist Class Tenth
5	Khrawkupalang Nongkynrih	B.C.A.		Ist Class Third
6	Dolanstar Kharshiing	B. A. (Hons.)	Economics	Ist Class Second
7	Daphishisha S. Mawthoh	B. A. (Hons.)	Economics	Ist Class Fifth
8	Daminot Pyngrope	B. Sc. (Hons.)	Microbiology	Ist Class First
9	Dalamphang Kharkongor	B. Sc. (Hons.)	Microbiology	Ist Class Second
10	Ganelsen Nongphud	B. Sc. (Hons.)	Microbiology	Ist Class Third
11	Welfareson Khongliah	B. Sc. (Hons.)	Microbiology	Ist Class Fourth
12	Sendermoon Nongrum	B. Sc. (Hons.)	Microbiology	Ist Class Fifth
13	Shaphrang B. Khonglam	B. Sc. (Hons.)	Microbiology	Ist Class Sixth
14	Samborlang Syiem	B. Sc. (Hons.)	Microbiology	Ist Class Seventh
15	Zasse D. Areng	B. Sc. (Hons.)	Microbiology	Ist Class Eighth

#### 5. AWARDS FOR ACADEMIC EXCELLENCE – 2011: ENDOWMENT PRIZES

I. **“S. C. DUTTA MEMORIAL PRIZE:** Awarded to:

- i) Shri Reignborlang Marbaniang: B. Sc. Mathematic Hons.) - Ist Class First.
- ii) Shri Subhajit Nag – B. Com. (Hons.) - First Class.
- iii) Dolanstar Kharshiing: B. A. (Economics Hons.) – 1<sup>st</sup> Class Third.
- iv) Daphishisha Mawthoh: B. A. (Economics Hons.) – Ist class Fifth.

II. **“PROF. N. K. SARKAR PRIZE IN ENGLISH”:** Awarded to Evarisha Pyngrope.

III. **“PROF. D. MUKHERJEE PRIZE IN PHYSICS”:** Awarded to Rebestone Lyngdoh Kynshi: B. Sc. (Physics Hons.) – 1<sup>st</sup> Class.

IV. **“PROF. REKHA DEVI PRIZE IN ZOOLOGY”:** Awarded to Sonia Pinky Kharlukhi – B. Sc. (Zoology Hons.) – 1<sup>st</sup> Class Fifth.

# REPORTS FROM DEPARTMENT/ CELL/COMMITTEES ETC.



## 1. INTERNATIONAL YEAR OF CHEMISTRY, 2011:

Report from Dr. (Ms.) D.L. Buam, Associate Professor, Department of Chemistry.

I am happy to report that the Department of Chemistry, Shillong College has conducted successfully the programme on International Year of Chemistry 2011 on the 16<sup>th</sup> Nov 2011 in the College conference Hall. The programme started at 11.00 A.M. and all the Science students of I, II and III year B.Sc. from various departments numbering about 130 were present throughout the day.

At the start of the programme, Dr. C. Masharing, Department of Chemistry Shillong College gave a power point presentation on "Chemistry Around us" in which he elaborated the concept of IYC and how Chemistry is serving mankind for centuries. This was followed by an invited talk by Prof. C.R. Bhattacharjee, Head, Department of Chemistry, Assam University, Silchar who presented an illuminating speech on 'Nanochemistry & Supramolecular Chemistry' for about an hour which was appreciated by all the students and teachers present.

The last part of the programme consisted of a Quiz Competition for the honours students of B.Sc. I, II, and III year conducted by Shri N.P. Jyrwa, Lecturer Department of Computer Science, Shillong College under the supervision of Dr. (Ms) D.L. Buam, Department of Chemistry. There were altogether 6 teams- each team consisted of 3 participants from each year from the Departments of Botany, Chemistry, Microbiology, Mathematics, Physics and Zoology. The Department of Microbiology secured the Winners Prize and the Department of Zoology, the Runners-up Prize. The members of the Winners and Runners-up team were **Department of Microbiology.**

1. Shri Abbas Hussain B.Sc. III
2. Nakibapher Jones Shangpliang B.Sc III
3. Rohit M. Yadav B.Sc. II

## Department of Zoology

1. Twinkle Lily Marwein B.Sc. III
2. Mebaniohnam Thawmuit B.Sc. II
3. Sanshaphrang Shabong B.Sc. I

The programme concluded with the Prize Distribution ceremony and the resource person Prof C.R. Bhattacharjee gave away the Prizes to the Champion and Runners-up team while the certificates of participation were given away by Shri T.J. Kharbhih, Head, Department of Chemistry, Shillong College.

## 2. WORKSHOP-CUM-TRAINING PROGRAMME ON 'MUSHROOM CULTIVATION' AT SHILLONG COLLEGE ON THE 7<sup>TH</sup> & 8<sup>TH</sup> DEC 2011: Organised by The Botany and The Microbiology Departments in association with IQAC, Shillong College, Shillong and Sponsored by UGC under Location Specific Curriculum – A report by Smt. M. V.T. Marwein



Mushroom is a basidiomycete belonging to a group of colourless plants called 'Fungi'. It is of diverse varieties of which most are edible. They make an exotic and nutritious vegetarian



delicacy around the world and have been found to have a lot of health benefits. Mushrooms contain appreciable amounts of vitamins like Niacin and Pantothenic acid, minerals such as calcium, phosphorus and potassium and a fair quantity of iron. Folic acid which is of vital importance for treating anaemic condition in the human body is available in large quantity. Their protein may be considered intermediate to that of animal and vegetables. Fresh mushrooms contain about 80-95% moisture, 3% protein, 0.3-0.4% fat and 1% minerals and vitamins. With the low carbohydrate and fat contents they constitute an ideal dish for diabetic patients.

Although naturally found in the wild, edible mushroom is grown in 70 countries around the world. Mushroom requires a temperature between 20° and 30° C and a relative humidity of 55 to 75% to grow. Hence, the North-eastern region and Meghalaya, in particular has very good prospects of cultivation as well as processing. Fresh mushrooms can either be sold in the market or processed to have a longer shelf life. There are two main varieties of mushroom which can be cultivated, viz. Button type (*Agaricus bisporus*) and Oyster (*Pleurotus ostreatus*). These mushrooms are easy to cultivate and do not require huge investment. Mushroom cultivation can be done in a small scale like in the basement of a house or a shed or can be made large scale by establishing proper mushroom farms. The market for mushroom is growing rapidly and is expected to become a substitute for eggs and meat in the near future and hence, this programme aimed at introducing mushroom cultivation as a career option for our outgoing student participants.

#### **Aim of the Programme:**

1. To introduce mushroom as a health food rather than a delicacy.
2. To expose participants to the vast possibilities that mushroom cultivation offers.
3. To cater to and empower the educated unemployed.

The programme was divided into two sessions, the first of which was a practical session on the

7<sup>th</sup> Dec 2011 and a Theoretical cum Presentation Session on the following day, the 8<sup>th</sup> Dec 2011. A total of 55 registered participants which included students and faculty from varied departments of the college left the college premises for a field visit to the Office of the Asst. Pathologist, Mushroom development Scheme, 7<sup>th</sup> mile, Upper Shillong, Govt. of Meghalaya. There, the participants were taken to the different rooms, sections and laboratory and were shown and demonstrated the methodology of cultivating mushroom. The participants were also shown the difference between the cultivation of oyster and button mushroom.

The participants were then taken to Laitdiengsai Village to have an on-field experience of Mushroom Cultivation. Laitdiengsai village has been dubbed, "The Mushroom Village" where as many as 24 families earn their living by mushroom cultivation. The participants interacted with a very prominent mushroom grower of the village, Bah Soliwell Lyngdoh who has had 27 years of field experience. The gentleman practices this trade in the basement of his own house using traditional methods of mushroom cultivation. He revealed his techniques and tricks of the trade based on hands on experience. The field method adopted by farmers was found to deviate in many ways from the laboratory method and this has really fascinated and sparked an interest among the participants. The method was found to be not only more farmer friendly but environment – friendly as well. The farmers used home-grown millet as straw, Gur (mithai) and poultry waste to make Compost. Also, the used up compost has proved to be excellent manure which sells at a very good price. The participants also visited the farm of Bah Nicholas Kharmudai where they finally get to see in actuality the process of casing and also the fruiting body, i.e. the matured mushrooms, blooming in the trays.

The 2<sup>nd</sup> Session of the Programme was held in the Conference room of Shillong College on the 8<sup>th</sup> Dec, 2011. Dr. M.N. Bhattacharjee, the co-coordinator IQAC, Shillong college welcomed the participants and the Resource persons of the





day into the Programme. The Resource persons were Dr. C.O. Rangad, Director of horticulture, Government of Meghalaya, Smt. T. Shylla, A.D.H (Mushroom), Upper Shillong, Smt. A. Sangma, H.D.O. (Mushroom), Upper Shillong, Govt. of Meghalaya and Dr. Satish Chandra, Principal Scientist, Plant pathology division, ICAR, Umiam.

The Principal of Shillong college, Dr. K.D. Ramsiej spoke on the occasion where he emphasised on the importance of mushroom as a part of our diet, medicine etc. He ruded on the fact that most mushrooms used are known only by their local names. He encouraged students to consider mushroom cultivation as a career. He also expressed his wish to see Mushroom Cultivation Projects in the College Premises.

Smt. P. Kharkrang, Faculty of Microbiology then introduced the participants to the world of Mycophagy, the act of consuming Mushrooms. She gave a brief but beautiful power-point presentation on 'Mushrooms- A potential Food For The future', giving a pictorial view of diverse kinds of edible and non-edible locally available mushrooms. She stressed on the nutritional and economic importance of Mushrooms in general but also pointed out the toxic nature of some mushrooms. India still ranks 54 in the world's mushroom producers and hence stressed on the importance of popularising Mushroom cultivation based on its market potential.

A Presentation on 'Crop Management Strategies, Pest and Disease Control and Post harvest Management' was forwarded by Dr. Satish Chandra. He talked about the different strategies in Mushroom management largely based on experiments and field results. He talked about Pest and Disease Control by using both biotic and abiotic treatments which are specific to the infecting pathogen and Infection mode. He also highlighted on the various methods of Post harvest treatments of Mushroom.

Smti. T. Shylla, who had demonstrated how compost was prepared during the field trip the previous day further explained in a presentation of hers, the details and proportions of the

different components involved in the long and short method of composting specifically for button mushroom. She mentioned the importance of maintenance and manner in which button mushroom is harvested. This was followed by presentation on 'Method of Spawn Preparation and cultivation of Oyster mushroom' by Smt. A. Sangma. Here the speaker talked about the Laboratory Preparation of media, fungal mycelium and spawn production which can be made available to local growers. The speaker then discussed the growth and maintenance techniques of oyster mushroom in particular.

Dr. C.O. Rangad, Director of Horticulture, Govt of Meghalaya is the first to have earned a Ph.D. in Mushroom and also the first to have introduced Mushroom Cultivation in north-east India. He was also instrumental in organising this Programme. In his speech, he revealed that he wanted the training Programme to be one with a difference with Participants who are really interested in the programme. He specifically stressed on the fact that since all participants are educated, they should consider spawn production industry as a carreer option, which is an upcoming and growing industry today. He called for sincerity in any case a participant wants to embark on Mushroom cultivation.

An interactive session followed which saw interesting questions and feedback between the participants and the Resource Persons. It was heartening to see numerous student participants come forward with well founded questions and feedback which gave evidence for the success of the programme. The Interaction session was followed by a Valedictory Function which included a Summary Presentation of the two-day Programme by Smt. M.V.T. Marwein, faculty of Botany department. Shri S.K. Roy, H.O.D., Department of Botany, Shillong College and Smt. D. Lyngdoh, lecturr of Botany Department, also spoke on the occasion.

The participants expressed of being privileged to have been a part of this 'out of the class room learning' and every participant agreed that this programme had been an eye-opener to what fungi-culture has to offer.



### III. COMMUNITY PARTICIPATION PROGRAMME ON LEGAL AWARENESS: DOMESTIC VIOLENCE AND ATROCITIES ON WOMEN AND CHILDREN: A report from Dr. (Mrs.) E. Kharkongor, Convener, Women's Cell, Shillong College.

The Womens' Cell, Shillong College organized a community participation programme on "Legal Awareness: Domestic Violence and Atrocities on Women and Children", on the 16 December 2011 at Nongmadan Community Hall, Smit Village. The target group for the programme comprised of the various Women's' organizations in the village and the resource person for the occasion was Advocate Meena Kharkongor, Public Prosecutor, Govt. Lawyer, Jiantia Hills District and presently member of Women's Commission, Meghalaya, Shillong.

The objective for organizing the programme was to motivate and generate awareness on legal issues particularly for the poor and the marginalized women in rural and tribal areas which have become imperative in the present day context. Women have to be sensitized about their rights and status in the society. They should be provided clear information regarding their legal rights and remedies and the effectiveness of such services in combating all forms of violence against women and children. In this regard the Womens' Cell, Shillong College, had organized the community participation programme on "*Legal Awareness: Domestic Violence and Atrocities on Women and Children*" to focus on these pertinent issues so as to provide information and ensure women's access to justice.

The occasion was graced by Dr. Balajied Syiem, Syiem Hima Khyrim, as the chief guest; Syiem Sad Batriti Syiem, Hima Khyrim, Mr. K.M. Syiem, Sordar Smit Pyllun, Mr. J. Khyriemujat, Rangbah Shnong Nongmadan, the Presidents and Secretaries of women's organizations or the Seng Longkmie from the seven localities in Nongmadan, Smit and Dr. K.D. Ramsiej, Principal Shillong College. Besides members of the women's' cell, a number of teachers and students were also present. Further the occasion witnessed an immense response from the local people whose attendance was recorded to be around 120.



As the formal function ensued, all the dignitaries and guests expressed their happiness at the initiative of the college for targeting Smit village for the legal awareness programme which was much needed in the present day context. They encouraged the women's' cell to reach out to more local people especially in the interior areas so as to spread information and knowledge and hence equip women and children who are otherwise unaware and marginalized.

The highlight of the programme was the presentation and demonstrations by the resource person: Adv. Meena Kharkongor. She clearly brought out the significance of the Indian Constitution in providing and protecting the dignity of all citizens in the country. A detailed presentation was given on the legal rights and status of women and children in the society. The issues of sexual harassment, rape, domestic violence and abuses etc. were thoroughly discussed and Illuminating examples were drawn from real life situations to clearly reflect these issues. The importance of having the right information about the remedies and services that are available to combat any form of abuses and violence was emphasized upon.

Further, the resource person focused on the various ways and means that will ensure justice to women. The importance of lodging an F.I.R. was emphasized upon. At the same time clear information was given about the various cells that are present in police stations which comprised of women police officers to cater to any problems that is faced by women and children. The presence of fast track courts to deliver justice, the various sections of legal rights which protect and ensure justice to women were clearly highlighted. Besides these, the presence of sincere and effective

local women's organizations, the local Dorbar, N.G.O.'s and others are necessary requirements to ensure protection and timely justice to victims. However, the resource person emphasized that the woman must have the strength and confidence to combat any injustice so that the remedies and the effectiveness of all the services that are available would equip and ensure justice to women and children.

The presentations were followed by active interactions from the participants. It was observed that many of the participants expressed their interest and experiences in various areas related to the issues discussed. A number of them openly discussed and related their experiences of sexual abuses and domestic violence and were confident of seeking redresses for the injustice. Clearly the programme was a success based upon the active responses and deliberations from all the participants.

#### IV. STUDY TOUR CUM EXCURSION: A report by Dr. Cheerfulness Masharing-



All together we were 46 in numbers comprising of 43 students and 3 teachers (C. Masharing, D. Thabah and S. Kharrymba). We started our Journey on 27<sup>th</sup> December, 2011, at 10.00 pm and reached Guwahati at around 3.30 am. On 28<sup>th</sup> we boarded the Saraighat Exp. at 12.45 pm and reached Kolkatta on 29<sup>th</sup> around 7.00 am. As our train for Goa was scheduled to depart at 8.30 pm on the same day, so there, in Kolkata we spend the whole day for sightseeing. We

visited Victoria museum, Science city, Eco park and done a few shopping in Big Market. We left Meghalaya House after our early dinner and boarded the Amravati Express. The trip from Kolkatta to Goa was a bit exciting and it was also like testing the students' patience and how eager they are to reach Goa. This happened because we were caught in a limbo as we didn't know that there was no pantry car in the train. So, the next day, we had our late but quite heavy lunch around 3.00 pm after reaching one big station. Even then there was no complaint from the students or maybe they didn't dare complaining (Ha ha ha...). We reached Goa on 31<sup>st</sup> at 2 pm and spend our New Year Eve on the Cruise (Coral Queen). Here we stayed in Roseland Guest House (Panjim). We visited many places viz., Old Goa, Dona Paula, Aguada Ford, North and South beaches such as the Anjuna, Callungute, Arambol etc. We stayed for four days and left Goa on the fifth day i.e. on 4<sup>th</sup> Jan 2012 by Konkan Express at 2.00 pm. On 4<sup>th</sup> Jan., we reached Mumbai in the morning and there too we visited the Gate Way of India, the Taj Hotel, Booth House, Hanging Garden and many more. We left Mumbai on the same day and reached Kolkatta on 7<sup>th</sup> night. This time the students were enjoying shopping only, as we had already done the sightseeing on Dec. 29<sup>th</sup>. On 9<sup>th</sup> Jan we left Kolkata and reached Shillong on the 10<sup>th</sup> January, 2012. It was an exciting and learning experience for all of us, particularly the students. The management of the College deserves huge appreciation for taking initiative every year to expose the students to the multifarious and vibrant culture and environment of our Country.

*"All men have poetry in their hearts, and it is necessary for them, as much as possible, to express their feelings. For this they must have a medium, moving and pliant, which can refreshingly become their own, age after age. All great languages undergo change. Those languages which resist the spirit of change are doomed and will never produce great harvests of thought and literature. When forms become fixed, the spirit either weakly accepts its imprisonment or rebels. All revolutions consists of the "within" fighting against invasion from "without" ... All great human movements are related to some great idea."*

**- Rabindranath Tagore**



# Accademic Achievements



**Aiom Minnette Mtri**  
Department Of Computer Sc. & Applications  
awarded M.Phil Degree  
by Madurai Kamaraj Universith, TN



**J. Rivulet Gidon**  
Department of Mathematics  
awarded M.Phil Degree  
by North Eastern Hill University



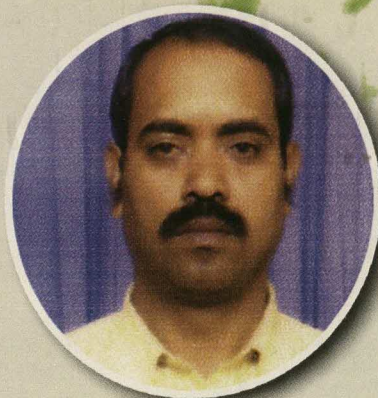
**Shri Reignborlang Marbaniang**  
ranked First Class First in B.Sc. Mathematics (Hons)  
Examination 2011



**Lucy Mary Jyrwa**  
Department of Zooogy  
awarded Ph.D. Degree  
by North Eastern Hill University



**Hiramon Diengdoh**  
Department Of Education  
awarded Ph.D. Degree  
by North Eastern Hill Univer-  
sity



**Shankar Sarma**  
Department of Commerce & Management  
awarded Ph.D. Degree  
by Guwahati University





A group photo of Chemistry Honours Students with Teachers and Prof. C. R. Bhattacharjee

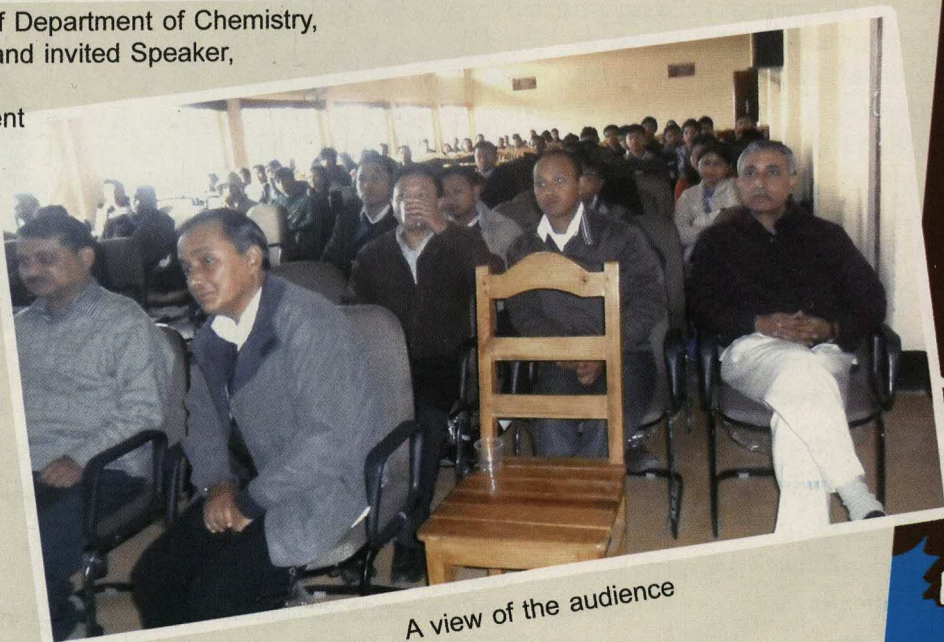


Prof. C. R. Bhattacharjee with his exquisite presentation on Nanochemistry and allied subjects



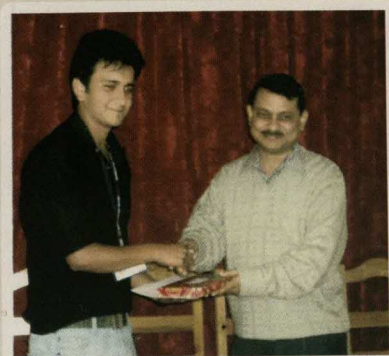
Prof. C. R. Bhattacharjee of Department of Chemistry, Assam University, Silchar, and invited Speaker, presented with bouquet by chemistry honours student

**International  
year of  
Chemistry  
(16-11-2011)**



A view of the audience





Prof. C. R. Bhattacharjee distributing prizes



Shri T. J. Kharbhii,  
Head, Department of Chemistry,  
with his Welcome Address



Dr. Cheerfulness Masharing,  
Asstt. Professor, Department of  
Chemistry, with his presentation  
on 'Chemistry Around Us



Shri N. P. Jyrwa of Computer Science Department  
conducting the quiz

# International year of Chemistry (16-11-2011)



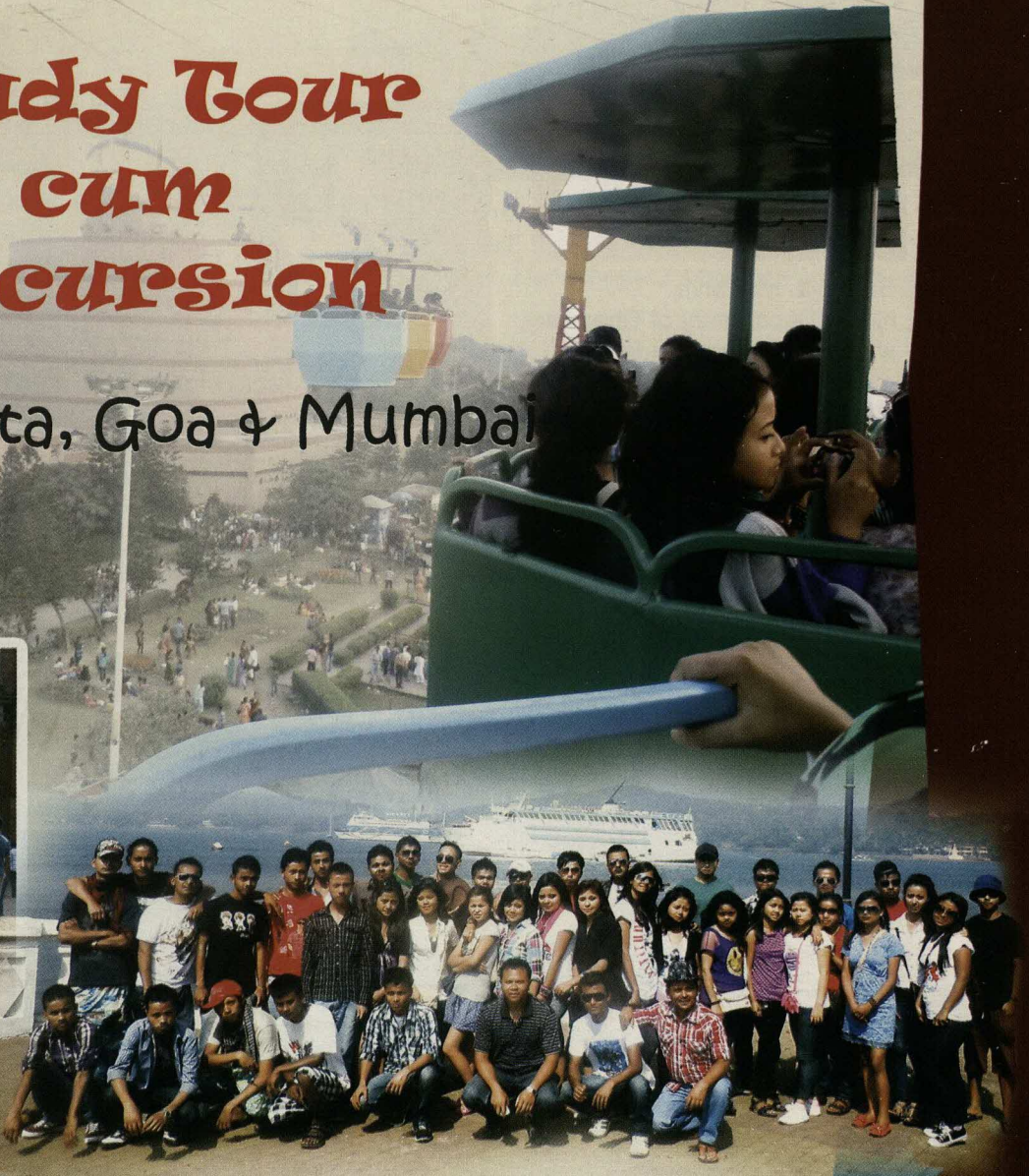
Dr. (Ms.) D.L. Buam, Associate Professor, Department of  
Chemistry, initiating the Quiz competition





# Study Tour cum Excursion

to Kolkata, Goa & Mumbai







Award to NSS Team  
by N.E.H.U.  
and Govt. of India



National Award Winning Volunteers (Smt Palvydora Kharkongor and Shri Wantreki Lyngdoh) along with Programme Officers and Principal, Dr. K. D. Ramsiej.

NSS



Ms. Iaijopshisha L. Nongbri and Ms. Apkyrmen Khyriemmuajat, NSS Volunteers of the college at the 16th National Youth Festival 2011 at Udaipur, Rajasthan



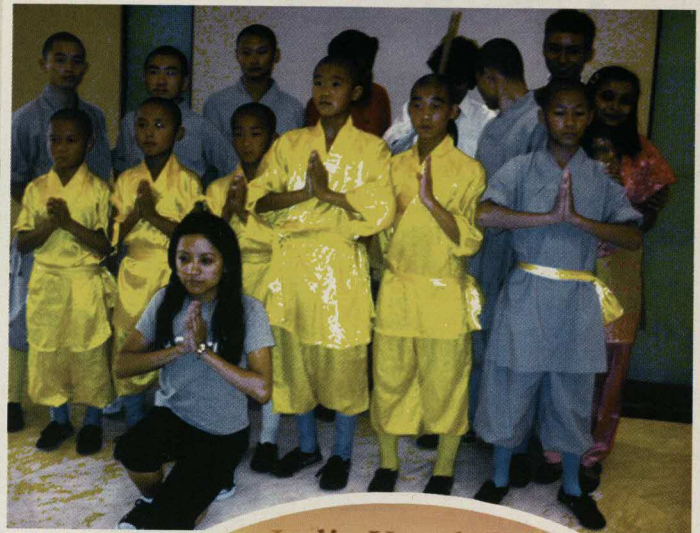
Md. Azharuddin at the National Youth Convention held at Udaipur, Rajasthan

National Youth Festival



# VISIT TO CHINA BY NSS VOLUNTEERS -

Nasima Begum Choudhury  
and Shiningstar Kharbuli -  
Members of India Youth Delegation



NSS





# NSS



Prof. K. Umdor along with Volunteers during their activities at the Special Camp at Mawjongka



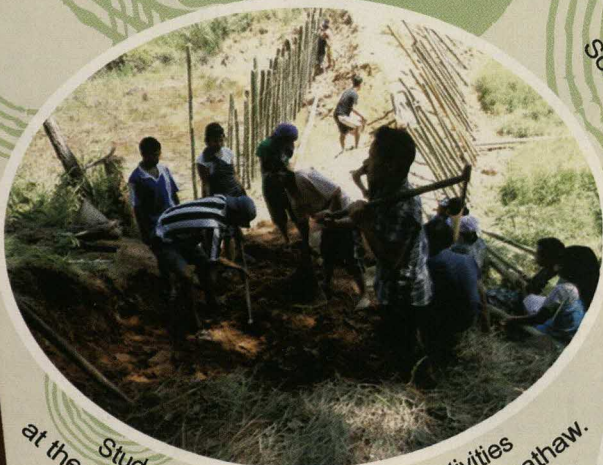
Students along with teachers during their visit to Mawlynnong



Resource person at the NSS Orientation programme in College



Some volunteers during the cleaning drive in the college campus



Student Volunteers during their activities at the Special Camping Programme at Nongpathaw.



Principal, Vice Principals, Programme Officers and Award Winning NSS Volunteers of the College

## COMMUNITY SERVICE & ORIENTATION PROGRAMME



# NATIONAL INTEGRATION CAMP AT SHIMOGA, KARNATAKA



Volunteers taking part in the procession at the NIC

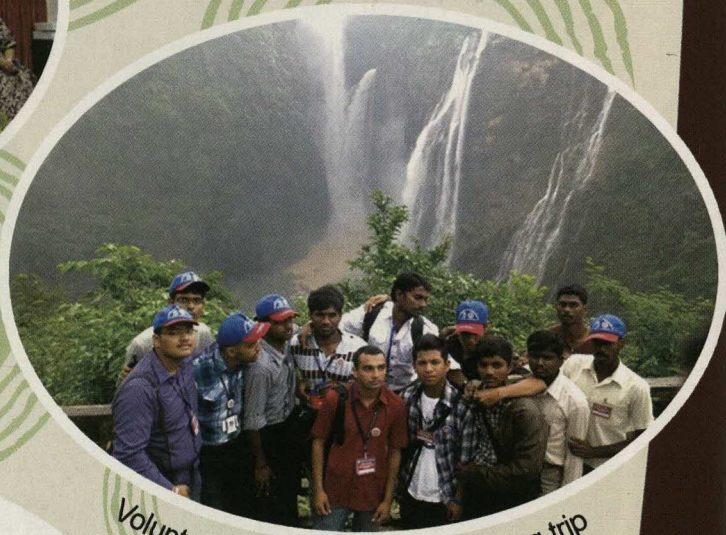


Volunteers were performing at the cultural programme at the NIC



Students and Programme Officers of various states at the NIC at Shimoga, Karnataka

# NSS



Volunteers enjoying their sightseeing trip to Jog Falls



Students were enjoying and playing in the snow

## TRIP TO SIKKIM BY NSS TEAM





# REPORT FROM THE NSS DESK

## A. REPORT OF THE NSS ACTIVITIES DURING THE YEAR 2010-2011 -

**Smt. Amina Marbaniang, Programme Officer NSS**

**O**n the very outset the Programme Officers of the NSS Unit of the College expresses our sincerest appreciation and thanks to our former Principal Dr. (Mrs.) M.P.R. Lyngdoh and our present Principal Dr. K.D. Ramsiej for their guidance and support in various ways and also the Teachers of different departments who were always behind us and are our source of inspiration. We thank specially Prof. L.M. Pariat (Department of English) and Ms. M.B. Lynser (Department of Environmental Education) for their contributions and services rendered to us in every moments of our endeavour in fulfilling our aims and objectives towards the society.



### List of the various activities/programmes/achievements of the Shillong College NSS Unit from the year 2010-2011

- ❖ Two NSS Volunteers donated Blood in NEIGHRIMS on the 12<sup>th</sup> of July, 2010.
- ❖ An Orientation Programme was conducted for NSS Volunteers of the College on the 21<sup>st</sup> July, 2010 in which Dr. H. Iangrai State Liaison Officer was the Resource person.
- ❖ On account of All India Flag Day for the Blind Celebration 2010, the NSS Unit donated Rs 576 only to Jyoti Sroat School on the 26<sup>th</sup> of July, 2010.
- ❖ NSS had organized a cleaning drive in the College Campus on the 2<sup>nd</sup> of August, 2010.
- ❖ NSS Shillong College Unit observed the Sadbhavna Diwas Day on the 20<sup>th</sup> of August, 2010.
- ❖ NSS Volunteer, Smt Palvydora Kharkongor was Conferred the National Award for Best Volunteer on the 24<sup>th</sup> of September, 2010 in a function held at New Delhi.
- ❖ NSS Volunteer, Shri Wantreki Lyngdoh was conferred the University Level Award for best volunteer on the 24<sup>th</sup> of September, 2010 in a function held at NEHU.
- ❖ Programme Officers and 30 NSS Volunteers participated in the NSS Day Celebration held at NEHU on the 24<sup>th</sup> September, 2010.
- ❖ NSS Shillong College Unit bagged the 2<sup>nd</sup> prize in the Inter-College Power Point Presentation Competition held on the 24<sup>th</sup> of September, 2010 at NEHU Campus.
- ❖ Two NSS Volunteers, Shri Shining Star Kharbuli and Smt Nasima Begum Choudhury have been selected to attend the Pre-Republic Day Parade Camp from 1<sup>st</sup>-10<sup>th</sup> October, 2010 at Gangtok, Sikkim.
- ❖ The NSS Unit, Shillong College organised a 7 day special camp from 5<sup>th</sup>-11<sup>th</sup> December 2010 at Mawjongka which is the adopted village of the unit. Mawjongka Village is situated in East Khasi Hills District and it is about 35 km from Shillong. The number of volunteers who participated in the Camp was 60 together with 4 Programme Officers. The accommodation for the volunteers and Programme Officers were arranged by the Village Headman at the Evergreen RCLP School, Mawjongka. Shri H.D.R. Lyngdoh the Home Minister of Meghalaya was the Chief Guest at the concluding day function and distribute the certificates to the volunteers.
- ❖ On 1<sup>st</sup> December 2010, the NSS Shillong College Unit and Red Ribbon Club in collaboration with Meghalaya Aids Control Society (MACS) organized an AIDS awareness programme at Sohryngkham Village to celebrate World's AIDS Day





## C. OUR TRIP TO CHINA

*Report by NASIMA BEGUM CHOUDHURY (in association with Shiningstar Kharbuli)*

*(ANOUNCEMENT: All passengers of flight no.CA948 are requested to fasten their seat belts.....)*

I still cannot believe that I'm going to China... Few months back when me as well as Shiningstar got the news that we were short-listed for being the part of the Indian Delegation which would be going to China for cultural and traditional exchange programme. We were totally confused as over the few days we had to submit our passport to the Ministry of Sports and Youth Affairs for obtaining the Visa from the Chinese Immigration Agency. The next few days passed away running from one office to another in the process of getting all our documents required ready.

"Going abroad is not an easy job." I said this to myself while coming out of one of the office where I had to wait in a queue for around 2 hours. I was terribly hungry so after that I rushed home as fast as I could.....

The Indian Delegation going to China was divided into 3 groups viz; Beijing, Shanghai and Guangzhou. I checked out the list and found my name written in bold letters 'NASIMA BEGUM CHOUDHURY' and the next name read 'SHININGSTAR KHARBULI'. We were happy that we were both in the same group.

**Sept 20<sup>th</sup>:** We arrived at the Beijing Airport at 12:25 pm as per the Chinese time followed by check-in at the CITIC International Hotel and the first word we learnt was "nihao" which means "hello" and then after lunch we headed for our rooms until the next morning.

**Sept 21<sup>st</sup>:** After that real good sleep the next morning 7 big luxury buses were parked in front of our hotel building. Within no time we all found ourselves seated in those buses as they were meant for our conveyance throughout the city. That day we visited two places namely the Beijing 798 Art Zone and the Chaoyang theatre. In Chaoyang theatre (one of the oldest and most famous

theatre in China) we were welcomed with the display of an acrobatic show which showcased some of the breath-taking and nerve-thrilling experience...After coming out of the theatre I believe most of the people were now clear of their doubts that why China still outperformed other country in Olympics and other games... The same routine followed the next two days i.e., 22<sup>nd</sup> and 23<sup>rd</sup> with us visiting places like Palace Museum, The Forbidden City, The Great Hall of The People where we had the Traditional Cultural Exchange Stage for Indian and Chinese Youth, Tiananmen Square, and also the unforgettable wonder of the world The Great Wall of China...

**Sept 23<sup>rd</sup> :** Today history was going to be re-written as we were about to begin our maiden voyage to Zhengzhou province and that too by a bullet train which was also a significant moment as the train ruled the tracks at the speed of 250km/h. It was a wonderful journey full of "thrill" and of course speed. No further event was listed for today as it was already 11pm when we arrived at Zhengzhou.

**Sept 24<sup>th</sup>:** Today we were to visit Zhengzhou University, Zhengzhou Yutong Co. Ltd, followed by lunch, then to the rural community construction and the evening was marked with a banquet given by Henan Youth Federation in our honour. People at Zhengzhou University warmly welcomed us and treated us as if we were the renowned scholars from the far side of the world. Zhengzhou Yutong Co. Ltd gave us a field of being in virtual sti-fi world. People were engaged in operating the machinery which produced gigantic and top class luxurious buses. After lunch we visited Madu New Town where a new rural community construction was



in progress. Contradictory to its name, there was nothing rural anywhere around that place. The evening banquet presented before us some eye-catching and savoury Chinese cuisine but unfortunately me and Shining could not enjoy the dish to our heart-content as we were suffering from what we say "Chinese Belly." (This is the term that we coined out to explain the diarrhea like situation.)

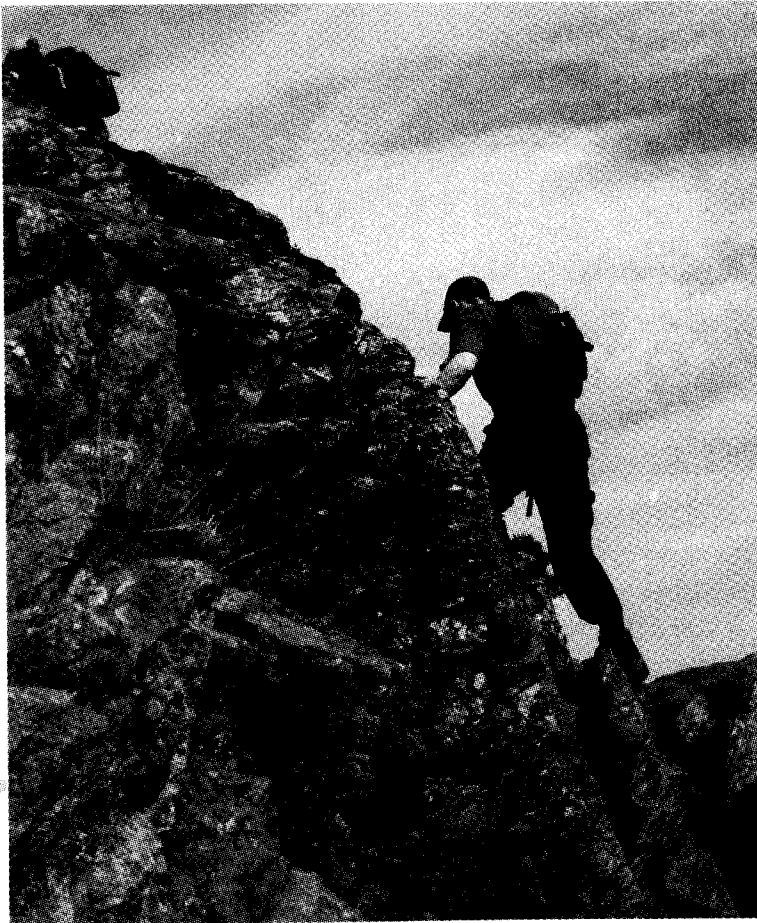
Our further days passed away in more or less in the same way with morning and afternoon engaged in visiting various places of interest like the White Horse Temple in Luoyang, Longmen Grottoes, Shanxi Historical Museum, Wild Goose Pagoda Square, Xi'an Jiaotong University and the unforgettable Terra-Cotta Warriors Museum where recently excavated sculptures and other things somewhat created a mirage of being present in some ancient civilization. This place is also

known as the eighth wonder of the world. It took us to a different world reflecting the best of architectural sight of the great civilization. Such is the beauty of this place that words seems too less to appreciate it.

**Sept 29<sup>th</sup>:** Our final day in China... The day was scheduled for shopping in the streets of China like The Silk Street and The Pearl Market. People did their shopping and nobody seemed to be satisfied as there was so much to buy but we had very less to spend due to paucity of time. We boarded our flight at 2050 hours to fly back to our homeland, India with beautiful memories and wonderful experience that would remain afresh throughout our life.

**THANK YOU NSS AND THANK YOU  
SHILLONG COLLEGE**

**SHAE SHAE.... Means.... THANK YOU....**







## D. REPORT OF THE NATIONAL INTEGRATION CAMP

**Ms. Charisa Sumer**

*NSS Volunteer of Class XII Arts (Day)*

**O**ne Programme Officer and Ten Student Volunteers from Shillong College got the opportunity to represent Meghalaya to the National Integration Camp (NIC) held in Kuvempu University, Shimoga, Karnataka, from the 22<sup>nd</sup> to the 28<sup>th</sup> June 2011.

Initially on the 18<sup>th</sup> of June we departed - one day in advance from Shillong at 2.30 p.m. and reached Guwahati at 8.30 p.m. A night hold in a hotel nearby the station. The following day we started our journey from Guwahati by train. It took us three days and four nights to reach Karnataka (Bangalore). From Bangalore we boarded another train to Shimoga.

We were accommodated in the indoor stadium while the boys and our teacher were accommodated in the boys' hostel and a separate place was arranged for having food right from the first day to the last day. We arrived at the venue exactly before registration. After lunch we took part in the Procession held within the University premises, followed by a Cultural Programme of the state (Karnataka). Then we were led to the auditorium where every one present from different parts of India and their Programme Officers introduced themselves individually. After that we were divided into different groups, given by a separate name for each group. We were instructed regarding the rules, regulation and disciplines to be compiled by each camper, after which we went for dinner and then went to sleep. That was our first day's programme.

It was a one week programme. Gradually from the second day we

resumed with all the scheduled programmes. The programme consisted with lectures on Leadership skills, Personality Development and many more. The Programme was divided into three sessions and in the evening we would have cultural programmes. At 6 a.m. we would have flag hoisting and followed by yoga and light exercises after which we go for breakfast. At 8.30 a.m. we have to do some cleaning drive around the campus which they called it Sharamadhana, and after that we would go rest and washed and then attended the first session. After one and half hour of first session we had a ten minutes tea break. As well as for the second session after which we had our lunch at the dining hall. From 2.30 p.m. to 3.30 p.m. we would have our personal time. Then at 3.30 p.m. our session would start and after that we had a tea break and then at 6 p.m. we had the cultural programme presented from different states of India. When the programme got over at 10. p.m., we would usually had dinner at the dining hall followed by group meetings and then go to sleep. This was our everyday programme from 23<sup>rd</sup> to 26<sup>th</sup> of June.

On 27<sup>th</sup> June we went for a sight seeing to the famous Jog Falls. It was a beautiful water fall and many tourists would be found flocking at the site. We had lots of fun on that day. We went by bus where girls and boys were seated in separate busses and it took us three hours from the University to reach our destination. We had our lunch out there with everyone. After we returned back we went to the auditorium where we were enthralled by the cultural programme



presented by the local cultural troupe and after that we had a brief meeting where we reflected back on the past days and shared our views state wise. Then we had our dinner and went to sleep.

On the 28<sup>th</sup> of June was the last day and we had the usual programme except Sharamadhana was not done. We had only the first session where certificates and prizes were distributed to the camper and the Vice Chancellor of the University gave a valedictory address and the programme was over. We had lunch and then rushed back to pack our things and bid farewell to our fellow campers and then left Shimoga by bus to board a train for Bangalore.

We were all excited after reaching Shimoga, Kuvempu University as it was our first time to be a part of such a lovely

programme. The programme was successful and we got a chance to get to know more about other states and their cultures and vice versa. Moreover the food in Meghalaya is totally different from what we had in Karnataka. We had coconut milk because South India is famous for coconut. Pongal which is a type of rice cooked in a semi liquid way. We learnt Integrity. As the aim of NSS is to develop the personality of students through community service, therefore our personality are improving more and more and is yet to be improved in the days to come with our continuing association with NSS. It is with the ladder of courage that we can reach the heights of the sky.

**LONG LIVE NSS.....**

**LONG LIVE SHILLONG COLLEGE.....**

## **E. TRIP TO SIKKIM**

**Mr. Mardor Wanri Synrem**

**Programme Officer NSS and Asst. Prof. Mathematics**

*(Dedicated to those wonderful people of Sikkim who died at the Earthquake of 18<sup>th</sup> September 2011)*

The 12<sup>th</sup> day of April, 2011, was the most excited day of the year...it was drizzling when we started for our journey at around noon to proceed to Guwahati to catch a Train scheduled to leave for New Jalpaiguri at 9.30 P.M. As we are going down the Shillong Guwahati Highway, our thoughts and minds are with full of excitements...lost in imaginations...of what would be this place we are going to see.....what a colourful sight it would be when we thought about the Rhododendrons Festival that was still going on there.....how the ice covered mountain, the Kanchenjunga, would be.... We reached Guwahati at 7.30 P.M. and straight went to the Railway Station, there

we put our luggages and bags to relieve ourselves of the weights. It was 9 o'clock and we all proceed to platform number 5 where the Train was standing and went to occupy our seats. As the Trains starts rolling off the tracks we all get together for a short prayer and went to sleep knowing well that we had to get up by 5 o'clock in the morning for our destination. The next morning we reached New Jalpaiguri Railway Station at 6.30 A.M. and the sky was a little cloudy...there we went to catch a Sumo for Gangtok and without spending too much time, we boarded the Sumo and proceeded to Gangtok. It was a very beautiful sight all along the way as we were enjoying the





sights of the river Teesta flowing all along the way....but we were a little disappointed of its muddy colour because of the Hydel Projects construction that were going on.....but anyway we did enjoy the ride. We stopped at a village called Namthang on our way, to have lunch as we all are very hungry. The moment we glanced at the menu we saw Chicken and Mutton items were also available and immediate ordered for it. We had a stomach full of rice accompanied with some local vegetables and after we finished head back to our destination. We reached Gangtok at around 1 o'clock and straight we went to our Hotel, the Highway Hotel where we all put up for the entire trip. A young polite boy went to greet and welcome us and arrange for our needs.

Our first day, in this beautiful town, was spent by visiting the Mall, a place where commercial activities were taking place and there were many multi-storeyed shopping stores...We were quite surprise that this commercial area was neatly maintained, with small gardens decorated with lights and flowers. There were lots of food joints around and we decided to step in one of the joint, *The Gangtalk*, and had evening tea with some snacks. We spent a little time visiting some shops just to kill the time as we had a plan to have our dinner at the place nearby our hotel only. After taking a few snaps at the Mall, admiring its cleanness and thanks to the civic sense of the local people.....no spitting around like we do here, we suddenly realized that we must go back and have our dinner.....Oh gosh....all restaurants were closed.....it was 9.30 P. M .....and after a little bit of running here and there we could manage to notice only one place which is still open and enjoy the food though simple but eat to the fullest of our satisfaction.

The very next day, we got up early and went to have our breakfast at a nearby place and we were provided with everything right from puri, cornflakes to bread and butter along with tea, milk and coffee. At around 10 o'clock we were ready to leave Gangtok to visit the Tumthahg Valley but we could not visit Nathula Pass due to landslide

on this highway. We hired a Max Sumo and proceed to Yumthang. We all have fun all along the way as we dance and sing to the tune of the music played in the vehicle. The ride was really adventurous as we could not go through the highway due to the landslide, but the driver of the vehicle who was a local Lepcha, took us through the different route passing through the thick forest muddy road. The ride was so thrilling and scary too but we did enjoy every part of the journey. The first stop was the Water fall.....the name of which has slipped off my mind because I was amazed at its beauty with the mist covering it adding to its beauty. We stopped here for sometime and proceed our journey. As we were travelling we were spellbound at the beauty of the nature its picturesque landscape linked with numerous variety of Rhododendrons with mountains covered with beautiful blanket of snow. We stopped at a place Called Mangan to have our lunch. Our next stop was at Chumthang where we had our tea. We reached Lachung at around 8 o'clock in the evening where we were all put up at the Kanchendongza resort and spent the night here. It is a very beautiful place with snow covered mountains surrounding it and a tentalising river flowing along its valley. We also visited one house of the local people where we spent sometime with them, the sight of the house made us feel more at home as their nature and style of living resembles our very own, their politeness, cleanliness with a small kitchen where sparkling clean items well placed on the cupboard over the local chulla with burning woods to keep us warm from the bitter chilly cold.

After spending some time with this family, we went back to the resort to have our dinner which was prepared according to our wishes. The food we had was so yummy and the taste of it makes us feeling well at home as the style of preparation resembles that of ours we used to have in our very own houses. We then got to sleep with a full lot of excitement of getting up early the next day to see the sunrays being reflected from the snow capped mountains. Early morning all of us got up and were ready to move on with



fantasies and imaginations of what would be this place Yumthang could be. All along the way we were spellbound at the grandeur beauty of the Mother Nature and we cannot help but praise the All Mighty for his wonderful works and bestowed upon us this beautiful earth. On one side there are snow covered trees like those we used to see on Christmas cards, but one cannot believe the reality of this marvelous sight, where as on the other side mountains covered with snow and white with sparkling bright sunrays reflecting the beauty around us. We reached Yumtahng Valley at around 10 o'clock where we were provided breakfast with bread butter, fruits at a small shack with the chulla to keep us warm. We went a little ahead of Yumthang to catch a glimpse of the China border but unfortunately due to heavy snowfall on the previous day the road was blocked and could not make it but however we did have a lot of fun, playing in the snow throwing ice at each other and was really excited to have come this far and see the magnificent Himalayas with our own eyes.

We then came back to Lachung at about noon to have our lunch at the resort where we had stayed and then ready to depart to Gangtok. On the way back to Gangtok we enjoyed the scenic beauty of the place and even click snaps all along without break. On reaching a place near Gangtok, we all were stranded in a landslide, where we had to cross the road on foot and to be transported back to Gangtok by another vehicle. The hospitality and the goodness of the people were demonstrated and seen here where people from all walks of life came to this place to help assisting

thousand of Tourists stranded at this place and even provided them transport with their own private vehicles. We reached gangtok at nearly about 9 o'clock and they took us to a place for dinner. We then got back to our hotel and went to sleep with fond memories never to forget in our life ever.

The next day we spent only visiting nearby places like the White Hall, the Palace and had a very joyful Ropeway ride where we enjoyed the aerial view of the town and from where we could see the State Assembly and the secretariat. The whole evening of the day was spent visiting shops as we had a lists of things to be bought and went on for a shopping spree like as if we are going to buy everything, but of course if its available freely. We then came back to the hotel and had our own preferred dinner and we enjoyed the food as if this is going to be our last meal. We were provided with the music system and played all types of music from blues to jazz and hip hop and mind you for some of us it is just a cup of tea and specially Sir L. Pariat was so graceful when he did a little bit of waltz.

Next day we had to bit goodbye to this place and its people, people full of grace and charm with smile on their face ..... we left with a hope, a hope that we can make a change....believe that we can and make the difference. We reached Siliguri at around 3o'clock and we boarded the train at 7.30 and reached Guwahati early morning. We were impatient to get home and tell our families the excitement and thrill of this experience that is going to stay within our memories forever.

*"The greed of gain has no time or limit to its capaciousness. Its one object is to produce and consume. It has pity neither for beautiful nature nor for living human beings. It is ruthlessly ready without a moment's hesitation to crush beauty and life out of them, molding them into money."*

**- Rabindranath Tagore**





# SHILLONG COLLEGE GOVERNING BODY 2011-12

1. Prof. (Mrs.) K. S. Lyngdoh - President
2. Dr. K. D. Ramsiej - Secretary and Principal
3. Director of Higher & Technical Education,  
Government of Meghalaya or his nominee - Member
4. Dr. (Mrs.) V. Kharmawphlang,  
Principal, CTE (PGT), Shillong - Member
5. Dr. L. N. Lenka,  
Department of Philosophy, North Eastern Hill University,  
Shillong (University nominee) - Member
6. Prof. G. Das,  
Department of Statistics, North Eastern Hill University,  
Shillong (University nominee) - Member
7. Shri G. P. Kharchandy - Member
8. Shri D. B. Gurung - Member
9. Dr. Malay Dey, Vice Principal - Member
10. Shri Kollol Dutta Roy, Vice Principal (Professional Courses) - Member
11. Shri Joining Pde  
Guardian Representative - Member
12. Shri T. J. Kharbhih  
Head, Department of Chemistry, Shillong College  
(Elected Teachers' Representative) - Member
13. Shri Lesterlyn Pathaw  
Associate Professor, Department of Economics,  
Shillong College (Elected Teachers' Representative) - Member

*"We write long books no page perhaps has any quality to make writing a pleasure, being confident in some general design, just as we fight and make money and fill our heads with politics – all dull things in the doing – while Mr. Tagore, like the Indian Civilization itself, has been content to discover the soul and surrender himself to its spontaneity..."*

– Y.B. in Introduction of GITANJALI



# SHILLONG COLLEGE STAFF

**Dr. K. D. Ramsiej**  
*Principal*

**Dr. Malay Dey**  
Vice Principal

**Shri Kollol Dutta Roy**  
Vice Principal (Professional Courses)

## FACULTY MEMBERS

### Department of English

Dr. Mrs.) Dhira Bhowmick (Head)  
Smt. B. Wanniang  
Smt. I. S. Warjri  
Shri L. M. Pariat  
Smt. A. B. Basaiawmoit  
Smt. G. J. Dkhar  
Shri Gavett R. Rumnong

### Department of Garo

Smt. L. D. Marak

### Department of Bengali

Smt. Chandana Dhar

### Department of History

Shri R. Rynjah (Head)  
Smt. N. Lytand  
Smt. J. Chowdhury  
Smt. V. C. S. Dkhar

### Department of Education

Smt. O. Kharkongor (Head)  
Dr. (Smt.) R. Dkhar  
Dr. H. Iangrai(on lien)  
Smt. H. Diengdoh  
B.M.L. Wanswett

### Department of Philosophy

Dr. (Smt.) J. Paul Biswas (Head)  
Dr. B. P. Tripathi  
Smt. K. Lartang  
Smt. Extra Kurkalang

### Department of Mathematics

Shri D. Shadap (Head)  
Shri M. W. Synrem  
Shri S. Kharchandy  
Smt. J. Revulket Gidon  
Shri Barometer Nongbri

### Department of Khasi

Shri T. S. Rajee (Head)  
Dr. (Smt.) D. Mawroh  
Dr. (Smt.) A. Nongbri  
Shri W. Lawai  
Shri H. Marwein  
Shri Sajor Kharrymbai

### Department of Hindi

Dr. (Mrs.) S. Pandey

### Department of Economics

Shri B. Syiem (Head)  
Shri L. Pathaw  
Dr.(Smt.) E. Kharkongor  
Smt. I. S. Kharkongor  
Shri S. O. Lyngskor  
Smt. S. Kharumnuid

### Department of Political Science

Smt. L. P. Shadap (Head)  
Smt. V. R. Solomon  
Smt. R. Pyngrope  
Smt. A. Marbaniang

### Department of Sociology

Smt. S. Khyriemujat (Head)  
Smt. S. R. J. Khongwar  
Smt. Karren Sohtun  
Donna R. Diengdoh

### Department of Commerce & Management

Shri S. R. Nongkynrih (Head)  
Shri Kallol Dutta Roy  
Shri A. Khanduri  
Shri B. K. Saha  
Shri S. Sarma



### **Department of Environment Education**

Smt. M. B. Lynser

Smt. W. C. K. Sohliya

Smt. P. Khonglah

Shri P. Kipgen

Smt. Aibadalin Diengdoh

Smt. I. Diengdoh

### **Department of Statistics**

Shri S. Goswami (on lien)

Smt. Pushpita Das

Shri Don Manik Syiem

### **Department of Botany**

Shri Swapan Kr. Roy (Head)

Smt. D. Kharchandi

Smt. M. V. T. Marwein

Smt. D. Lyngdoh

Smt. Aroma Lyngdoh

### **Department of Chemistry**

Shri T. J. Kharbhih (Head)

Dr. M. N. Bhattacharjee

Dr.(Smt.) D. L. Buam

Shri Kenneth Umdor

Dr. Cheerfulman Masharing

### **Department of Physics**

Smt. E. N. Dkhar (Head)

Shri Snarmon Lato

Shri Mebanjopson Rynjah

Shri Aiborlang Dkhar

Shri Longkhraw Khongiang

### **Department of Zoology**

Dr. Malay Dey (Head)

Smt. D. N. Shabong

Smt. E. M. Pala

Smt. Lucy Mary Jyrwa

Dr. S. Khongwir

### **Department of Computer Science**

Smt. Aiom M. Mitri (Head)

Shri Bantei Mukhim (on lien)

Shri Macdonald S. Mawrie

Smt. Ibalarihun Sun

Smt. I. G. Kharmawphlang

Shri Teiborlang S. Warjri

Shri Nicholas P. Jyrwa

Shri N. Donald J. Thabah

### **Department of Microbiology**

Shri Zoliansanga (Head)

Smt. Pynhunshisha Kharkrang

Smt. Mary Diengdoh

Smt. W. Lytand

Smt. I. Lyngdoh

### **LIBRARY STAFF**

Smt. B. Lyngdoh - Librarian

Shri Manglehah Niangti - Assistant Librarian

Shri Tulshi Ram Fullel - Assistant

Smt. J. M. Lyngdoh - Menial

### **Following teachers are also helping the College, teaching on part time basis:**

1. Shri Tobalyntilang K. Tiewsoh - Commerce & Management
2. Shri T. T. Pachunga - Mizo
3. Mankhraw Dunnai - English
4. Lasara M. Lyngdoh - Economics
5. I. M. Marbaniang - Philosophy
6. I. S. Khyriem - Statistics







### NON-TEACHING STAFF – Office

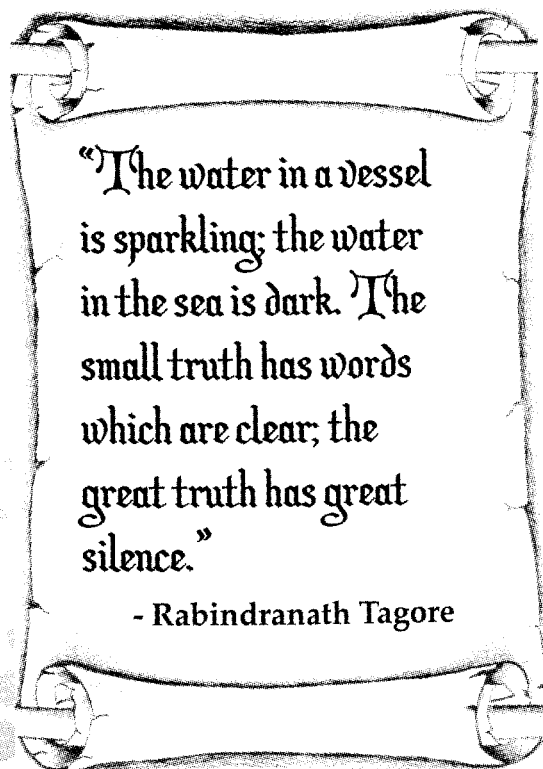
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|--|--|
| 1. Shri Debabrata Bhattacharjee – Head Assistant | 6. Shri Rimanlang Kharumnuid           |
| 2. Shri Nikhil Paul – Accountant                 | 7. Shri A. Khriam                      |
| 3. Smt. Rosaline Khongwir                        | 8. Shri Avalan Gatphoh – GymInstructor |
| 4. Shri Anthony D. Jyrwa                         | 9. Smt. Larisa Hek – Staff Nurse       |
| 5. Shri M. Lyngdoh                               |  |

### NON-TEACHING STAFF – Menial

- |                          |                               |
|--------------------------|-------------------------------|
| 1. Smt. F. Kharlukhi     | 14. Shri A. Lyngdoh           |
| 2. Shri R. Kharkongor    | 15. Maximilando Sohtun        |
| 3. Shri S. K. Wahlang    | 16. Shri Alfred F. K. Sawian  |
| 4. Shri Prem Sharma      | 17. Shri Lambha K. Kharkongor |
| 5. Shri Raj Kishore Rai  | 18. Bansara Rynthathiang      |
| 6. D. Kharlukhi          | 19. Shri Anil Khannal         |
| 7. C. S. Kharnari        | 20. Smt. Angelin Kongwir      |
| 8. Smt. K. Warjri        | 21. D. Marbianiang            |
| 9. W. Basaiawmoit        | 22. Shri C. N. Areng          |
| 10. Smt. Alphansa Rymbai | 23. Shri Sylvester Myrthong   |
| 11. Smt. Phang Syngai    | 24. Shri P. Songthiang        |
| 12. D. R. Kharmujai      | 25. Powerful Mawlieh          |
| 13. Shri E. Pyrtuh       | 26. Willy B. Kharngi          |

### Following teachers/staff have resigned/retired during this period:

1. Dr. (Mrs.) M. P. R. Lyngdoh, Principal, retired on 01-01-2011.
2. Dr. (Mrs.) N. West – Economics Department – resigned on being appointed in IIM, Shillong.
3. Shri Dulan Kr. Das – Menial Staff – retired on 1<sup>st</sup> September, 2011.



**Shri Dulan Kr. Das, office staff,  
retired from services w.e.f. 01-09-2011**



# SHILLONG COLLEGE STUDENTS' UNION, 2011-12

Elected Class Representatives have elected the following students as the Office Bearers of the Shillong College Students' Union for the session 2011-12

Sl No.	Post	Name	Class
1	President (Ex-officio)	Dr. K. D. Ramsiej	Principal
2	Vice President	Smt. Lovienia Warjri	III/ B. A.
3	General Secretary	Shri Shaisngi Lyngdoh	III/B. A.
4	Asstt. General Secretary	Smt. Magretta Nongrum	I/B. Sc.
5	Music Secretary	Shri Iadonlang Tyngsong	III/B.B.A.
6	Asstt. Music Secretary	Smt. Rikynti Kharmawlong	II/B. Com
7	Sports Secretary	Shri Kenneth E. Thabah	II/B. Com.
8	Asstt. Sports Secretary	Shri Hiamdor Lyngdoh	II/B. C. A.
9	Secretary, Boys' Common Room	Shri Luckystar Mawrie	II/IB.Com.
10	Secretary, Girls' Common room	Smt. Clarisa Kharmawlong	I/B. Com.
11	Discipline Secretary (Boys)	Shri Richborn Kharkongor	III/B. Sc.
12	Discipline Secretary (Girls)	Smt. Banribha Syiem	III/ B. B. A.
13	Asstt. Discipline Secretary	Shri Debestar Mawkhiew	I/B. Com.
14	Debate Secretary	Shri Dringstar Kharsati	II/B. Com.
15	Asstt. Debate Secretary	Shri Banteiborlang Wanniang	XI/Sc.
16	Student Editor, College Magazine	Shri Andrew Anderson Kharsotun	II/B. B. A.
17	Student Editorial Board Members	Smt. Darisha Cynthi M Lyngdoh	II/B. B. A.
18	Women Cell Representatives	Smt. Rupa Pakyntein	II/ B. A.
		Smt. Iaijopdashisha L. Nongbri	III/B. A.

*"Thou hast made me endless, such is they pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life."*

**- From the first verse in Tagore's Gitanjali**



# A GENERAL REPORT FROM GENERAL SECRETARY, S.C.S.U. (2011-12), ON THE ACTIVITIES OF S.C.S.U. DURING 2011-12



**Shri Shaisngi Lyngdoh**  
*General Secretary*

**A**gain time for the election of new Office Bearers of the Shillong College Students' Union (S.C.S.U.) arrived and the College Management with the active support from the Teachers, through the formation of an Election Tribunal, conducted the election smoothly. Thus the Executive Committee of the S.C.S.U. for the year 2011-12 was elected and took its charge. Our first major activity this year was to organise the Annual social and Cultural Week – 2011 and the work was distributed to different secretaries, i.e. sport, Music, Debate, Discipline and others. I, as General Secretary, tried my best to coordinate all the activities so that every programme is conducted in smooth manner with cooperation and guidance from the Teachers, Vice Principals and Principal.

Dancing, Singing Competitions and cultural programmes under the watchful supervision of the Music and Assistant Music Secretary and the Teachers-in-charge.

The closing ceremony of Annual Social and Cultural Week-2011 was held on the 30<sup>th</sup> September, 2011, at the College Basketball court in the presence of the Chief Guest Dr. (Mrs.) M. P. R. Lyngdoh, former Principal of Shillong College. The Valedictory speech of the Chief Guest was followed by the Beauty Contest and the Disco Jockey where the students had a very rocking afternoon.

The theme for Annual social and Cultural Week this year was chosen as "BINDING CULTURES, ENHANCING TRADITIONS" and it was held from the 23<sup>rd</sup> September to 30<sup>th</sup> September, 2011. It was inaugurated on the 23<sup>rd</sup> September, 2011, at the College Basketball Court by the Principal Dr. K. D. Ramsiej in the presence our Vice Principal Dr. Malay Dey and Vice Principal (Professional Courses) Shri K. D. Roy, all the teachers and students who gathered around the venue.

On behalf of the S.C.S.U., I would like to extend my gratitude to the Chief Guest dr. (Mrs.) M. P. R. Lyngdoh, former Principal of Shillong College. I also thank our respected Principal Dr. K. D. Ramsiej (who is also the President of S.C.S.U.), Vice Principals and all the Teachers-in-charge who trusted and believed that we can render our best services to the welfare of the college and students. Last but not the least, I would also like to thank all the participants and the students for their overwhelming response and there active participation in various activities. I would also like to thank the NCC (National Cadet Corps), the Discipline Committee, the volunteers and all the members of S.C.S.U. for the support and cooperation.

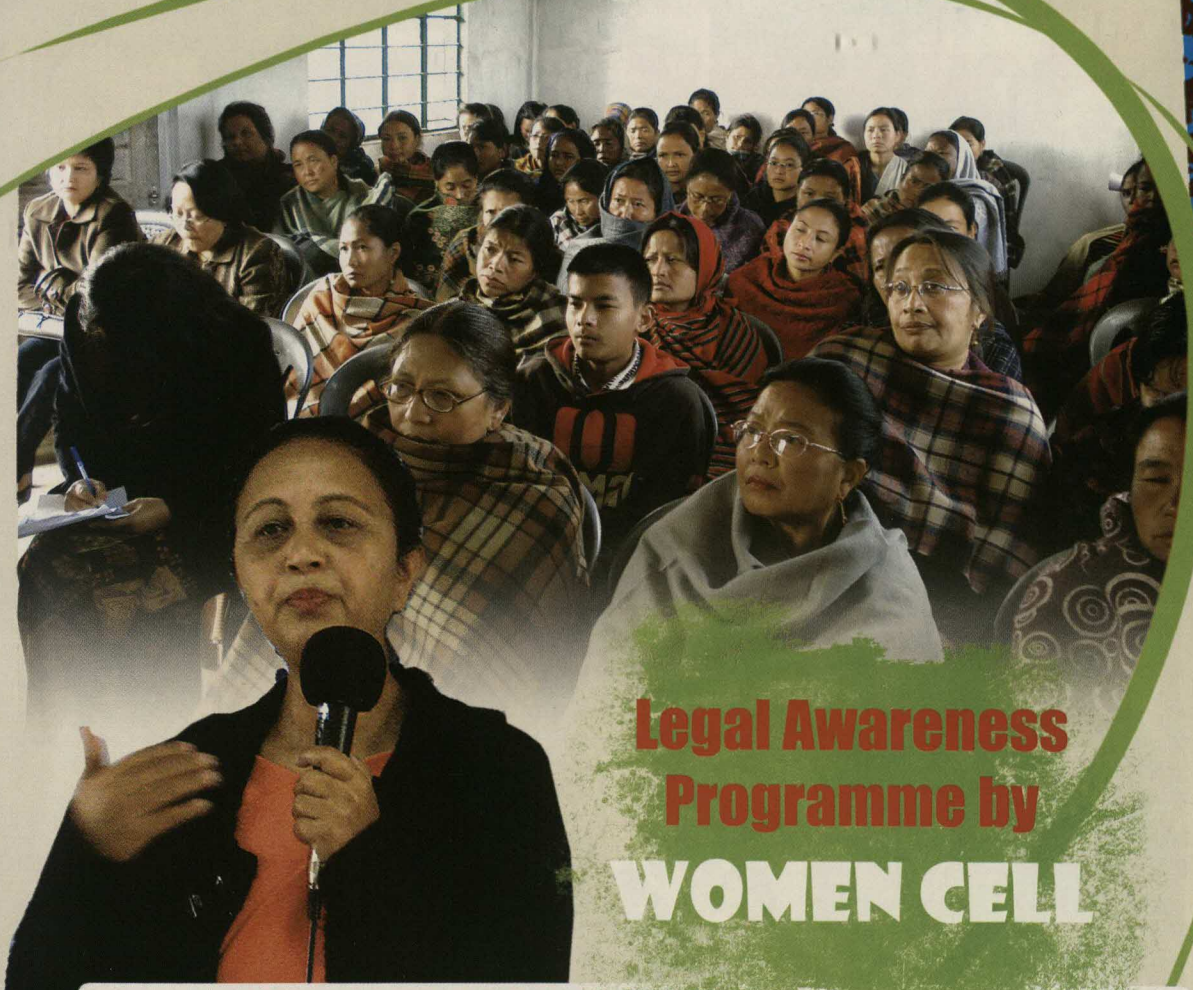
The sports activities were conducted smoothly by the Sports Secretary and Assistant Sports Secretary and they successfully conducted football, Basketball, Table Tennis, Chess, Carom Board, Arm Wrestling etc. The Debate, Spelling Bee, Open Quiz, and Short Story Telling were also conducted elegantly by the Debate Secretary ad his team. We also organised the Miss and Mr. Shillong College – 2011, in addition to the

*THANK YOU*

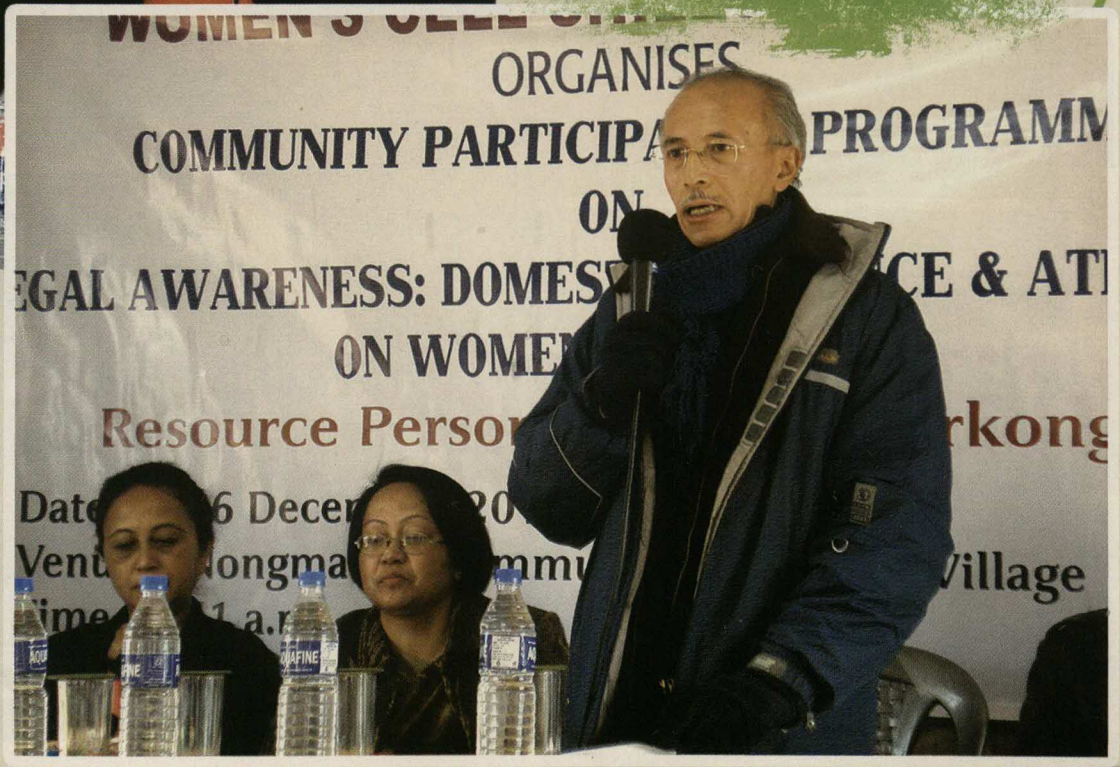
**LONG LIVE SHILLONG COLLEGE  
LONG LIVE S.C.S.U.**





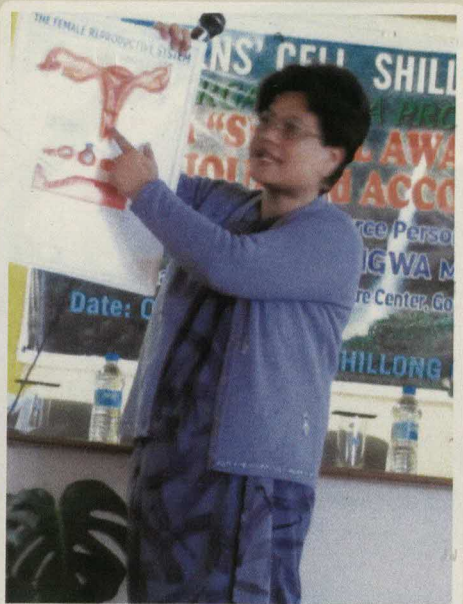


**Legal Awareness  
Programme by  
WOMEN CELL**



**WOMEN'S CELL ORGANISES  
COMMUNITY PARTICIPATION PROGRAMME  
ON  
LEGAL AWARENESS: DOMESTIC VIOLENCE & ATTEMPTED SUICIDE  
ON WOMEN  
Resource Person: [Name] Kowloon  
Date: 16 Dec 2011  
Venue: Wongmala Community Village  
Time: 10 a.m. - 12 p.m.**





**Legal Awareness  
Programme by  
WOMEN CELL**





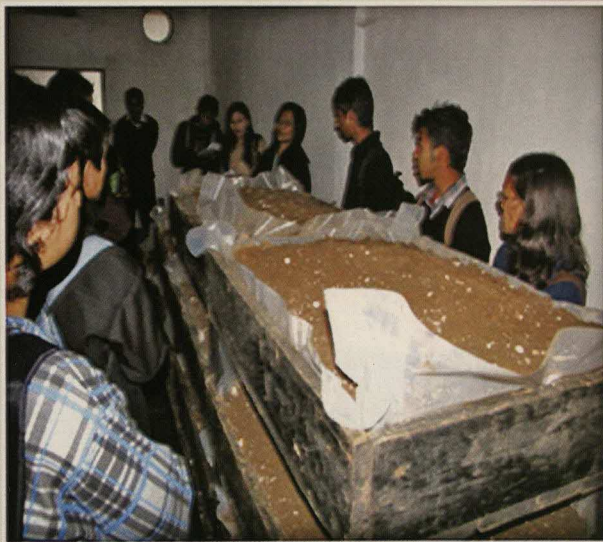
# MUSHROOM WORKSHOP



Smt. A Sangma demonstrating  
Spawn Production in the lab



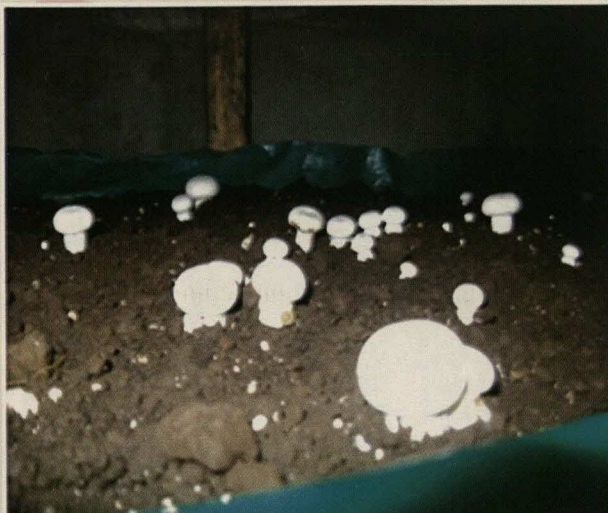
Bah Soliwell Lyngdoh at work  
in his basement



Smt. T Shylla showing the students  
how casing is done



Bah Nicholas Kharmudai demonstrates  
Sterilization of Casing soil



Button Mushroom fructification



The Principal of Shillong College,  
Dr. K.D Ramsiej speaking on the Occasion





Smt. D. Lyngdoh compering the programme



A view of participants & resource persons



A section of the participants



Dr. C. Rangad, Director, Agriculture, Govt. of Meghalaya, giving an overview of the programme on Mushroom Cultivation



Smt. P. Kharkrang with her presentation on importance of Mushroom Cultivation



Another section of the Participants

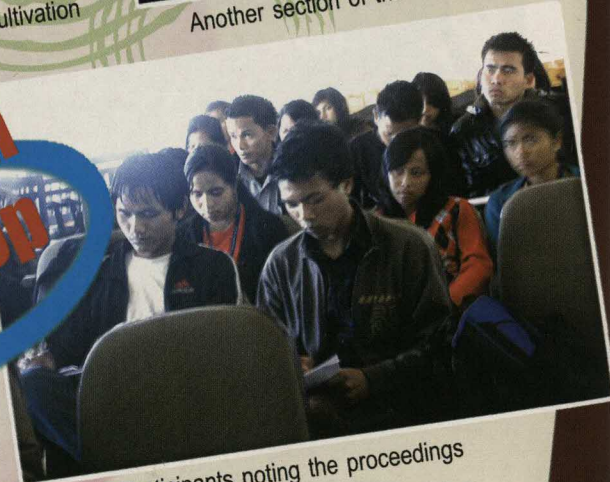


Smt. T. Shylla, resource person, explaining some important aspects of Mushroom Cultivation



Dr. Satish Chandra, Principal Scientist, Plant Pathology, ICAR, Umiam with his presentation on Mushroom Crop Management Strategies

# Mushroom Workshop



Participants noting the proceedings



Participants, organisers, resource persons with Principal



# KHASI SECTION



*"The tendency in modern civilization is to make the world  
uniform... Let the mind be universal. The individual should not  
be sacrificed."*

*- Rabindranath Tagore*



# WAI TANG I KHUN KHYNDIAT RUH PHINLAH?

Shri Ynteipat Kharsunai  
III/B.A. (Khasi honours)

La don kawei ka longiing ha kawei ka shnong rit ha nongkyndong bad kane ka longing ka long kaba donakor bad donburom shibun, tangba kam long pat kaba riewspah. Ha kane ka longiing ki don ar ngut ki khun shynrang kiba kyrteng u Ngop bad u Jop.

U kpa bad ka kmie jong kane ka iing ki long ki briew kiba sheptieng ia U Blei. Te kum ki kmie ki kpa ki ju hikai bad sneng ia la ki jong ki khun khnang ba kin long ki ba hok bad ba khuid ha ka jingim jong ki met bad mynsiem ban lait na ki jingsniew. Ki long kiba ieit ia ka jingiaseng bad kim ju bam lane dih дума kumba leh kiwei pat ki briew, ki ju mai bad dom ia la ki khun lada ki leh kumta, khamtam lei lei ban leh ia kano kano ka jait jingsniew. Ki long shisha ki briew kiba hok kiba sumar khuid ia lade, bad ki hikai ruh ia la ki khun da kaba pynshong nongrim na ka ktien u Blei kaba ong kumne "To leh ia kiei kiei baroh ia ka ban pyndonburom ia U Blei, bad kita kiba pynjot ialade, U Blei ruh un sa pynjot ia ki." Bad ki ai ruh ki jingsneng ia kaba ki doctor (doctor) ki ong bad batai ba lada ngi bam ne dih дума ka wallam ia ka jingpang Kansar (cancer) ha ka met u briew.

Kine ar ngut shipara (Ngop bad u Jop) ki long shisha kiba tipsngi bad donakor, hynrei kumba long lem kiwei pat ki para khynnah kine ruh ki don hi la ki jingtlot kata ka long ba ki bam lane ki dih ia u дума harieh harieh ha bym iohi ki kmie ki kpa. Kane ka jingmlien basniew ka la nangsuhtied na kawei ka por sha kawei pat ka por kat haduh ba ki la kyrni bad kim lah shuh ban iehnoh. Ka kmie u kpa ki la sngewsih shibun eh ia kane ka jinglong jong ki khun,

hynrei wat la katta ruh kim shym la man thait ban mai, ban sneng, ban hikai bad ban kyntu kumba mynshwa ia la ki khun ba kin kut jingmut ban iehnoh shi syndon ia kane ka jingmlien ba sniew kaba rit tam katba dang shah ka por. Ki ong ba ia i jingsniew iba rit tam lada ngim niewkor hynrei ngi ailad ia ki, kin ialam ia ngi sha ka pungktieh ba jylliew ka ahor jong ki jingsniew bad ngin sa long mraw ha ka.

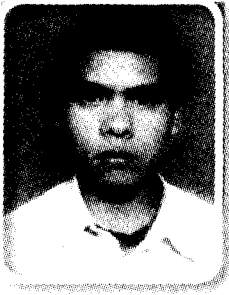


Te katba ki sngi ki snem ki la nangiaid bad kine ar ngut ruh ki la kynjoh sha ka jinglong samla. U Jop (para) katba u nangsan ha ka jinglong samla u la nang sngewthuh ruh ia ka jingkordor kaba ka kmie bad u kpa ki hikai bad sneng, kumta u la kut jingmut da shisha ban iehnoh shisyndon ia kane ka jingmlien ba sniew bad naduh kata ka por um ju mlien shuh bad u la long u nongjop ha ka jingim jong u.

Hynrei sangsot ia u Ngop (hynmen) ha ka jingshisha u ruh u la sngewthuh bad u la ong ba nga ruh ngan sa iehnoh, hynrei um kut jingmut ban iehnoh da shisha kum u para. Katba ki sngi ki snem ki nang wan u ruh u sngewtynnad bad sngewmuja ha kata ka jinglong. Te ha kawei ka sngi u la ioh pang jyrhoh (cough) bad kane ka jingpang ka la ktah jur ia u, te haba la phah shek (check) ha ki doctor (doctor) la shem ba u la ioh pang kansar (cancer) kaba ym lah shuh ban pynkoit bad kaba sngewsih ka long ba ha kaba khatduh u la dei ban khlad noh na kane ka pyrthei khlem pat da dei por tang na ka bynta kata ka jingpang ba u la ioh.

Shuwa ba un khlad noh u la pynmap na la ka kmie bad na la u kpa da kaba u ong kumne "ko Mei ko pa lada ngan jin da la kohnguh ia ka jinghikai ka ktien U Blei kaba phi la hikai ia nga, nga tip skhem ba kan nym wan jia kumne ha ka jingim jong nga. Te mynta nga la dei hok ban long kumne namar u Blei u la bishar bad ainong ia nga kat kum ki kam ba nga la leh namar ngam shym la kohnguh ia ka hukum jong u."

- *Ban babe long leh noh ei, hynrei to kyndit bynrrew noh katba dang don ka por.*



# Samla ka Ri

**Shri Ynteipat Kharsunai**  
*III/B.A. (Khasi honours)*

1. Jingim samla kaba kordor,  
Lada ïa ka ngi nang ñiewkor;  
Jingim samla kaba jakhlia,  
Lada ïa ka ngim i salia.
2. Ha ka ïa ïaid ïa ïeng samla,  
Lynti synkien kam dei jaka;  
Hynrei kum khun khasi khara,  
Ngin bud rukom ki kñi ki kpa.
3. Ha ka shongkha shongman mynta,  
Katto katne ki jingkylla;  
Ngim bit ban leh mata madei,  
Namar ngi tip ba don u Blei.
4. Para samla, ka ri Khasi,  
Ha jingpule, ha kam ne kti;  
Kumba kular kumba pyni,  
To long ki riew shynrang ka ri.
5. Samla ba ïai pyrta kolshor,  
Mynta te ka la dei ka por.  
Lada ngi kwah ban im ka ri,  
Ka dei lyngba jingim jong ngi.
6. Samla kiba dangkhie dangsan,  
Ki bym pat tip shano phin jam;  
Khamtam kane ka juk wad kam,  
Phai khmat sh'u Blei katb'u ïalam.



7. Para samla, ko para ri,  
Kawei nga kwah ban ong ïa phi;  
Ha ka jingthmu, jinglong jingim,  
To long bakhuid met bad mynsiem.
8. Sa shisien pat ko khun ka ri,  
Kynthei, shynrang, longkpa, longkmie;  
Khnanng ban leh bha kiwei ïa ngi,  
Ngi dei ban sdang da lade hi.

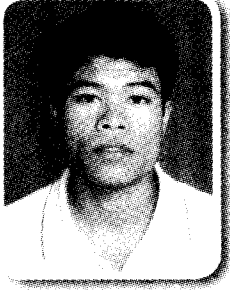
# Jingim Jong Nga

**Shri Ynteipat Kharsunai**  
*III/B.A. (Khasi honours)*



1. Sien rung nyngkong ha Shillong College,  
Class eleven bad ka class twelve;  
Jingim jong nga dap tang jingtieng,  
Ka dei namar ba ngam ju mlien.
2. Ar snem pura nga don ha ka,  
Ka um bathiang nga dih sngewbha;  
Ki lok ki jor malu mala,  
Jingsum nga shem ha pneh jong ka.
3. Ynda nga leit ha ka 1<sup>st</sup> year,  
La kumba bam thymmai ka lyer;  
Ki lok ki jor ngam ïohi shuh,  
Hangta wan biang ka jingkyññih.
4. Kane ka por nga sdang sngewthuh,  
Ban shu sngewhun beit kam dei shuh;  
Minot ngi dei la kam la kti,  
Thei samla ruh nga sdang ïohi.
5. Haba nga don ha 2<sup>nd</sup> year,  
Jingmut, jingthmu la nang kham ïar;  
Jingim hapdeng kane ka snem,  
Ki lok shisha nga sdang ïa shem.
6. 3<sup>rd</sup> year ka long ka snem khadduh,  
Bad paralok ngam kwah khlad shuh;  
Ki lok kynthei ba nga ïashem,  
Ngam tip hangno ka mon ngan dem.





# Shnong Baizit (Maw- ryngkneng)

**Shalancos Lawai**  
*III/B.A. (Khasi honours)*

1. Ki Riew-hyndai ban sah kynmaw,  
Kynjreng pynieng sakhi d'u maw;  
Hangta ka Nam jong ki ka sah,  
Wat met jong ki la kylla shrah.

2. Kumjuh ia pha shnong Mawryngkneng,  
La seng nongrim d'u maw ba ieng,  
Namar Long-shwa bas tad jong ngi,  
la long-mynta ban ai sakhi.

3. U 'Maw' u long nongrim baskhem,  
la 'u' ka eh ban pynkhylllem  
Namarkata shnong rawryngkneng,  
Haduh mynta ka ieng kynjreng.

4. Pha dei ka shnong i mei i pa,  
Ka shnong b'la pun b'la kha ia nga;  
Dei hangne ba nga kdut 'sohpet'  
Namarkata ngam lah ban klet.

5. Pha long kum 'Mei' ba ri ia nga,  
Ban lait na sniew ban lait na ma;  
Hapneh jong pha nga la im sngi,  
Ryngkat u Bnai ryngkat ka sngi.

6. Ki saw-aïom ki pynsngew bha,  
la briew baroh ba shong ha pha;  
la 'er iwbiha nga pha ai,  
Ba ngin ioh dih khlem jingkhuslai.

7. U Ngap u Lwai u wan sha pha  
Ban ioh umthiang ban kijit nangta;  
Bun kiba wan kit hap shongneh,  
Namar umthiang ban ieh ka eh.

8. Tang poi sha pha ki klet la shnong,  
Bunsien ki klet ruh la ljinglong;

Haba kine ki wan ia khleh,  
Ka shnong jong ngi kan shem jingeh.

9. Kyndit bynriew ko paid jong ngi,  
loh ba ka shnong kan sa ringsti;  
Hapha 'Lang-iöng te ki la bun,  
Para 'Lang-lieh ngim dei ban shun.

10. Haba nga don ha Ri nongwei,  
la pha nga tmang kum ia I Mei;  
Kyrteing jong pha ka rung ha nga,  
Khuslai rynsiem kaban ia nga.

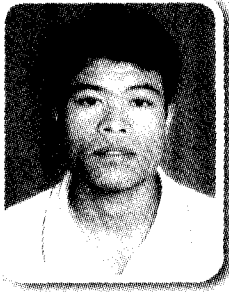
11. Tang poi sha pha nga kmen mynsiem,  
Ban iohi biang ia pha ko 'syiem'  
Jingieit jong nga la theh ha pha,  
Wat ha dohnud long khet patsha.

12. Naduh dangrit haduh mynta,  
Kyrteing jong pha nga iai pyrta;  
Shi snieh pyrthei ym don kumpha,  
Watra lpha sniew ne long ba bha.

13. Khublei ia pha ko shnong jong nga,  
Ba pha la ri sumar ia nga;  
Naduh ba nga don ha la pneh,  
Haduh mynta haban da heh.

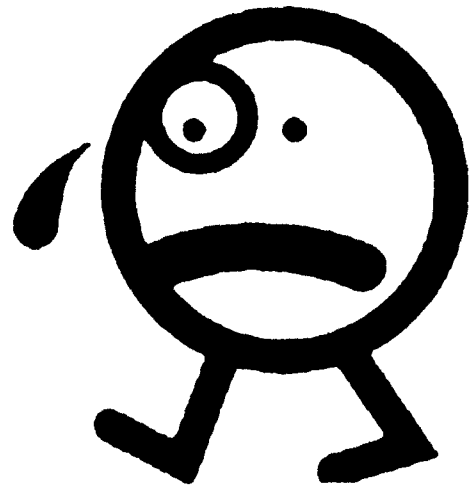
14. To nang im slem ko shnong jong nga,  
To nang kyrkhu kyrdoth mapha;  
Ban mih samla kum ki riwshlur,  
Ban bun ki stad te kum ki khllur.





## Ki Symboh Pyrkhat

Shalancos Lawai  
III/B.A. (Khasi honours)

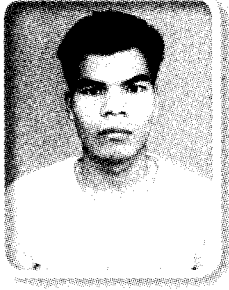


1. "Ka jinglong babha ha ka Mynta  
Ka pynlong ïa ka Hynnin, ka  
Jingphohsniew jong ka jingkmn  
Bad ka Lashai ka jing ïohi ïaka  
Jing-kyrmen."
2. "Wat kiei kiei kiba rit eh ki long kiba janai,  
Bad ka Jingjanai pat kam kheiñ shuh  
Ïa kiei kiei kiba rit eh."
3. "Lada ka Mynsiem jong phi  
Ka long kum u lum mihding  
Kumno pat phi khmih lynti  
Ba ki syntiew kin phuh ha  
Ki kti jong phi."
4. "Pyrshang ym ban long u briew uba jop,  
Hynrei ka mon ban pyrshang ka  
Pynlong ïa u uba kordor."
5. "Baroh ki syrngiew jong ka Jingim  
La pynlong ïa ka da kaba ngi ïeng  
Ha ka jingtyngshaiñ jong ka malade."
6. Ka jingmap ka long ka jubab  
Ïa ki ei kiei ki jingbakla kiba  
Khraw, ha kaba ïa kaba la pynmong
7. "Ka long kaei kaei kaba lah  
Ban ai khlem ka jingieit  
Hynrei ka long pat ka bymlah long  
Ban ieit khlem ka jing-ai."
8. "Ka jingkmn hi kam ju shongsah;  
Ka jingkmn tang ha ki khyllipmat  
Te ki sah."
9. "Ka jingbun u shohkhaw ha u metbah  
Ka pynpat ïa u naduh jan tynrai,  
Ka jingduna u shohkhaw, ka pynlong  
Ïa u ba un ïeng beit thik haduh  
Ka kliar jong u."
10. "Ka kham bha kaba ïam ban ïa kaba bitar  
Namar ka jingbitar ka pynmong ïa kiwei  
Katba ki ummat pat ki tuid suki jai  
Lyngba ka mynsiem bad ka pynkhuid  
Ïa ka dohnud."
11. "Ym don ka wah kaba phai birang  
Sha la ka tynrai wat baroh  
Ki wah ki don ïa kaba sdang."
12. "Ïa kaba phim ïohi da la ki khmat;  
Wat batai da la u Thylliej."
13. "Ki syntiew jong ka Lashai  
Ki long ki symbai jong ka mynta."
14. "Ka jingkhlain jong ka mynsiem  
Ka wan na ka jinglongkhuid ka jingngeit."





# Shillong College

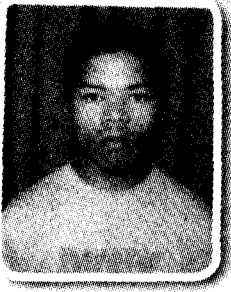


## Iamangstone Mawkhiew Class XI (Arts)

1. Na pdeng kiwei pha ièng,  
Ha pdeng ki khlaw kiba jyrngam;  
Katno jingitynnat haba nga peit,  
Ia pha ko Shillong College.  
Marwei nga shu iapbieit,  
Haba nga peit iapha marwei nga shoh  
jingieit.
2. Dei ki jingitynnat jong pha,  
Kiba khring ym tang ia nga;  
Ba ha pha ban tip,  
Ia kiei kiei kiba phylla  
Kata ka dei ka jingstad ba kordor;  
Ba baroh na ngi ngi khein kor.
3. Bunjait ki tnad jingstad pha don,  
Bun ki khynnah pule, ki jied ha la ka mon;  
Science, Commerce bad Arts,  
Ha la ka jong ka jingsngew tynnat,
- Hynrei baroh ki dei ki tnad jingstad,  
Ba baroh na ngi, ngi wad.
4. Katba nangmih ki sngi ki por,  
Jingstad long kum mawkordor;  
Napha Shillong College ai kin mih,  
Ka umpohliew jingstad ba ngin ioh dih.  
Nang pynnih ruh ia la ki jong ki briew,  
Ki ban long ka lawei ka jaidbynriew.
5. Kumba kiwei ki iohi, haba ki peit,  
Nga ruh nga bishni iapha ko Shillong  
College;  
Ba kumno ki mala pha kiew sha suin,  
Kiba pynlong ia nga, ba ngan iskuin;  
Kumba pha kiew shajrong, ha la ki mala  
Nga ruh ngan trei shitom ban poi hangta.
6. Ki sngi ki snem ki leit,  
Nang iaaid shaphrang Shillong College;  
Nang tyngshaiñ ha ki sngi ban wan,  
Kum ha ki matti ki meisan pasan;  
Nangsei ruh ia la ki khraw pyrkhat,  
Kum u kseh bilat ba iar ki tnat.
7. Shuwa ngan pynkut ia ine i bynta,  
Khatduh shaphi ko lok baieat ngan phla;  
Kata ka dei 'Khublei iaphi ko Nong-hikai',  
Khlem tyngkai jingstad ha ngi phi ai;  
Ia jinglong ba bha ba phi juh pynpaw  
Sha ka lawei iaphi, ngan iai kynmaw.







**Habanjop Marboh**  
III/B.A. (Khasi Honours)



1. Ka sap ka la don lypa, hynrei ka paw ynda ngi la pyrshang.
2. Ka jingieid ka dei ka dawai khelaiñ, hynrei wat dih palat ia ka ioh kylla bih pynban.
3. Ban ong nga ieid iaphi ha u ne ka samla ka bym ieid ka long thik kum ba ai jingbam thiang ha u ne ka samla ba pang bniat.
4. Ban im ha pyrthei ym dei ban tieng bad ym dei ban kob.
5. Tur haba dei ban tur, rieh haba dei ban rieh, wat tur haba dei ban rieh bad wat rieh haba dei ban tur.
6. Lah ba bud nadien ban ia ka ba lam na khmat bad ialam bakla.
7. Ia ka hynnin ban thoh mynta hap da kynmaw, ia ka la shai ban thoh mynta hap da pyrkhath.
8. Don ki ba bam ym ba ki thngan, bad don ki ba thngan ki bym ioh bam.
9. Ka jingiam ka don bun jait, hynrei ki ummat ki tuid kumjuh.
10. Iam katba phi dang don lad, ym haba la kut lad.
11. Kumno ngan kyrsiew ia kiwei haba ialade nga iohthiah.
12. Lada nga la ithuh ia ka lynti bad ngam ialam te ia kiwei kane ka dei ka jingbakla jong nga, bad lada ngam pat ithuh ia ka lynti nga ialam ia kiwei kane ruh ka dei ka jing bakla jong nga hi.
13. Ka jingthngan ka pun ia ka jingatlukhi, ka jingkdang pat ka kha ia ka shoh samthiah.
14. Burom ialade bad ia kiwei da ki riam ba donakor.
15. Ka pyrthei ka dei tang ka jaka jingtyngjuh u Blei ia ki briew haduh katno ki im bha.
16. Ka ktien khlem ka kam, ka long kum ka wait lam hapoh jingsop bad ka kam khlem ka ktien ka long kum ka watlam khlem jingsop.
17. Ka khmat ka kor shondur, ka jabieng ka kamra sait dur bad ka mynsiem ka jaka buh dur.
18. Haba ialade ngim kwah ban leh, wat bishni pat haba leh kiwei.



# GARO SECTION



“The best of us still have our aspirations for the supreme goals of life, which is so often mocked by prosperous people who now control the world. We still believe that the world has a deeper meaning than what is apparent, and that therein the human soul finds its ultimate harmony and peace. We still know that only in spiritual wealth does civilization attain its end, not in a prolific production of materials, and not in the competition of intemperate power with power.”

- Rabindranath Tagore





# RABINDRANATH TAGORENI SKIA-PORANI BIDINGO GISIK A NING BITE U IANI



Smt. L.D. MARAK  
Department of Garo

Rabindranath Tagoreni gimin anga bang-eu- ipajaoba anga jekoma sipaa aro poraiman paachim uko ku-o biji koe, jako rengsi ra-gija uni skia-porani bidingo gisik a-ning bite chanchirakani (Philosophical Education) gimin kan-dike seatpaenga.

Rabindranath Tagore (1861-1941) poet, dakmesokaniko segipa (playwright), noksarangko salgipa (painter), git ring-gipa (musician), gisik a-ning bite chanchirakgipa (philosopher), skia-pora man-gipa (educationist), git tarigipa (lyricist) aro ga-suen golpo aganna changgipa ong-e ua Chansok-tosokgijagipa Gisik Gnanggipa Mande (Myriad-Minded Man) ong-a. Uni gisikni ning-tue chanchianirang uni bimang gita nakatpilaha, jekon ua rang-site poedo seani, uni pilak chanchianirang aro gisiko bimang rikanirangko sea-jotania aro tamasa dakanirangona ra-baaha. ua pilakni bidingon chong-motan mandeni pilak uianirang aro kamrangni gimin seaha- sasonni biding, tangka-paisa, lekka-pora, a-gilsak gimikni namdapani, me-chikrangni jakgitelani bidingoba ong-chong, pilakni bidingon uni bilakbegipa penoni joksretjaha.

Tagore, bang-bata somoion bang-bata manderangni jakchin skia man-begipa ine chanako man-achim. Ua lekka-porani bidingo bang-bate seaha indiba uni mongsonggipa chanchianira lekka-porako skie ra-engon gisiko man-na mangmang mingtitalani ba mukosto ka-anisan aro porikkanasan poraiani ong-na nangja. Ua klas ning-o skianiko raken jegala, maina ua an-tangan skulo skigipani jakchi sastirangko man-rongachim. Ua chasong gitalni bi-sarangko apsan dakgipa obostarangko chagrongatna sikjae gitalgipa skiani bewalrangko (new innovative teaching

method) ra-gataha. Da-ororoni lekka-porako skiani bewalara wal-skimita gita bi-sarangni changa-sapani ba dakbewalrangko bolchidengko balwa pe-a gita rakgipako goera goa gita dakatgenchim. Indaken bi-sarangko pilakni gita chong-motan be-enni aro gisikni gita dal-oroaniko champenggenchim. Uni mingsinggipa satire 'The Parrots Tale' o Indiaa donggipa lekka-porani dingtang dingtang rokomrangni gimin janapa.

Tagore a-gilsakni dingtang dingtang bakrangona songree uano skia-porani gimin maikai ong-enga uarangni gimin uima-sie3 ra-aha. Uni giminan ua salaramoni saliramona chel-grikoba uaragoniko basee nambatsranggipa skia-porani gadangko ong-atna skaha. Ua mandeni pilak nangnikanirangko on-gipa lekka-porako a-gilsak gimikonan gipatangna skaha. Ua miksonganion 1901 bitsimangon Vishwabharatiko bikote uko a-gilsakni skichakram biap ong-atna jotton ka-aha, jean Indiani nambatsranggipa 'culture' ko gipin a-songrangona on-gen aro gipin a-songrangoniko nambata skianirangko man-skagen. Uni mangsonganiara universityrang uaniko tom-daksa manderangnasa on-namangmang dakaniko gale pilakkon man-gopgipa ong-na aro ramram mandeni janggi tanganiko nangdikegipa ong-na nanga; jedakode kangal aro man-e ch-gipani gisepo mamung dingtanggrikanirang dongjawa.

Ku-tangchi skie ra-anian Tagoreni nikanio nambatgipa ong-a. Ku-tangkon name ma-sichengjaode gipin ku-sikkoskie ra-anira bi-sarangna bal-boja gita ong-a. Skulo skie ra-na tarisamsogipa (curriculum) o Tagore ki-tap aro subjectrangkosan skiaigija dingtang dingtang daka-rike nianirangko man-gope tarianiko

nangnikaha. Tagore 'education' ba lekka-porani gimin indine aganaha- 'Lekka-pora mandeni atchikapaonin donga'. Uko darangba ra-srona ba cha-unaba man-ja, uni gimin uko an-tangni chanchianiko parape-na aro uko jakgitele jakkalna man-na nanga.

Mingsinggipa educationist Froebel indine agana, "U-i-ma-siani kamrangko salantin ka-rongnatariendonanirabi-sakojadachangata aro kolchi re-ataming apsana. Gitrangko ring-e dake nianirang aro git ring-aoniko uamangni skie ra-anian uamangni dal-droanina dak-chaka. "Tagore chasong gitalni bi-sarangko ong-telaigiparang baksa nangrimanikoba nangnikaha. Santiniketanni a-bachenggipao ua indine janapa, "ong-telaigipaoni chel-e bidako on-aniera agansokpilgijagipa saknaanirangko bi-sana on-a. landaggipa chel-tanggrikaniko on-rikrikaniera namen namgijaniko mandeo ong-ata. la rasong grianiara ru-utaonin a-gilsako dongaha".

Tagore mande sakantikon ong-telaigipa baksa nangrime janggi tanganiko aro uni rongtal-an-tala git rongtale donganiko nangnikaha. 'Mia misi ga-gong mandeskan saljong' aganme-apao agana mandeskao pangchakrika gita mande ong-telaigipao pangchake janggi tanganiko ma-sina nanga. Ua indake ku-pea, "chubatsranggipa skia man-aniera an-chingna uianimangmangkosa on-ja indiba pilak janggi gnanggiparang baksa nangrime janggi tangata." Santiniketano da-alona kingking bi-sarangna 'routine' dongja, uamang uamangni klass kuturi jean bangbanggipa bakraona re-bae bolkokkimaos noksarangko salgen ba sea-jotanirangko skie ra-na jotton ka-gen, jekon blackboardo see bolo dingdee donachim. Uamang git ring-gen, chrokgen aro kal-grikgen, uamangko nitimna skigipa donggenchimoba ua bi-sarangko mamungkoba dakchina draani dongja. Mesokanina bi-sarang git ring-joljole saina rong git chakko on-e noksa salengon skigipa una skie on-jaoba an-tangni chanchia gita salah. Ua bi-sa sakgipinni aganako knachakna gitaba an-tangni kamon jakchakjaenagachim.

Froebel agana, "bi-sarang an-tangtangan dakna rikna changbagiparang ong-a, uni gimin uamang 1) ring-achi (songs) 2) chindakanirangchi (gesture) aro 3) daka-rikanirangchi (construction) an-tangatngni changa-sapanirangko dake nigiparang ong-na man-na nanga." Tagore skia-porara gisiko jakgitele chanchianirangko namrroatanio ua bebera-a. Jensalo gisiko kusi katchaanian gapa skie ra-anioba gisik nangbatatan baksa gisikko ritchengbatata. Skie ra-mitingo mamungnaba jajrengani donggija skie ra-na man-na nanga. Ua gisikni, ka-tongni aro skanio jakgitele parakna man-na nanga jedakode pilak chanchibewalanirang aro changa sapanirang dake rike nianirangchi bang-bate ong-katna man-gen. Uni nikanio bi-sarangna skanggipa lesson on-anian uamangko namdapatna on-anian ong-a. Uamngko an-tangtangni man-a gita jekoba dakna cholrangko on-na nanga. Uamangni dakna gong-gijako mamungkoba drana nangja. Uamangni janggi tanganio changa-sapaniko jakkalna on-na nanga.

Tagoreni gimin aganengon uni gitni gimin agangjian dongna amjawa. Ring-anian changa sapanirangoni nambat-sranggiparangoni mingsa ong-a. Gitna ka-saanlara mandeon dongchapa, uni gitara kusina ring-mangmanganisan ong-ja indiba lekka-porako giproroatna chalaigipa gita chachaba ong-a. landaggipa lekka-porako a-gimikchina gipatna amsokgijani ong-ani gimin ua ring-anirangchi aro chrok-mesae dakmesokanirangchi gipatna jotton ka-aha. Uni gitko knaon ring-gipa aro Tagore sakgnikosan nikatmanpila gita ua gitosan gisik ka-tong gimikan ong-ani gimin an-tangan banon ong-enga ukon gualmanpila ine agana.

Tagoreni segimin ki-taprang 'Gitanjali' aro 'Basegimin Golporang' ko A-chikkuona pe-manaha indiba uni ki-taprangko bang-en pe-kugija dongaienga. Pe-na gong-giparangna aro lekka serakgiparangnade agano bang-roora doktapo jeloroangaia. An-tangtangni ma-sigiminko aro knagiminko gualjana gita lekka pal-tak ra-e see done ja-man ja-wilona su-song wegate donangchina sakantikon didina ska.



# LOVE IS NOT SELFISH

## KA·SANIARA AN·TANGNASAN CHANCHI- AIGIPA ONG·NA GITA NANGJA

Dalcheng R. Sangma  
B.A. 1<sup>st</sup> Year(M)

### A·BACHENGA 13:1-18o pangchake seani

Skanggipa an·chingni Pa Isolko aro Depante Jisu Kristoko mitelchengna ang·a namen kusi ong·a.

An·ching bang·a manderangko la wilwilao dongenggiparangko ramram nikna gita man·a, bang·bata manderangan an·tangtangnasan chanchiaigipa donga ine uina gita man·gen. Saksa sakgipinko am·na skani dongja an·tangtangkosan chu·ongnikaia. Songsa songgipin a·songsa a·songgipin jean sasonni ning·o donggipa a·ani bak ong·paachim iarangni bidingoba dakgrikani ong·katachim. An·ching gitachambegipa kitapranoniko poraina gita man·a. An·ching gisik ra·atna gita man·gen jean a·ani bidingo dakgrikbeahachimbakkomanpa·a.an·chingni India A·song mangmangba jakgitele janggi tangna man·a gita mangba bang·a neng·nikanirangko man·a. A·songsa a·songskako man·na skani iara mandeni ong·telaigipa man·na skanian, nambatgipako ra·na skanian mandeo donga. Iaragara a·songko dilgiparangni a·selo an·tangtangnasa chanchiani gimin ong·a.

Sastronigita Abrahamnigimin niatna Abrahamni bimungko a·bachengode Abram ine minga ine masina man·gen, indiba uko Isolara Abraham ine okamskaachim. Abraham Ur minggipa biapon dal·kapaha ine an·ching Bibleo uina gita man·a. Ur minggipa biapara ba A·songara namen nitobeachim, Abraham aro uni nokdango bang·a malgaman chu·ongtokachim. Indiba Abrahamkora Isolan Kanaan A·songchina jitungchina gita

ge·etmanjok hajalsa milesrang ramako re·na gita chel·beachim aro uanon A·songni pagipa ong·na gita watataha. Abrahamni ma·drang, uni songtang, uni a·songtang aro malgamko ua a·songchina ra·angna gita Isolan ge·etaha. An·ching jringnan Isolko jarikode aro bamode,Ua nitobegipa aro nambegipa kamko an·chingna on·genchim.

Jensomoio Abraham aro uni pagipa Jerah, uni jikgipa Sarah, aro uni gritang Lotba uamang baksa re·angpaaha. Adita re·ange Haran minggipa biapo neng·takahaon Terahde sijok. Abraham, uni jikgipa aro gritang Lotmangsan re·angaiaha.

Abrahamara namen man·e cha·achim aro sona, rupa, namen gapchipachim Lotbani man·e cha·gipa ong·achim, indake uamangara dongbrina gita apchakajok, Abrahamni jillaniko nirikgipa aro Lotni jillaniko nirikgipaming manenggrikaha ba kajia ong·aha, uko Abrahamara nikdikemung ua Lotna indake aganaha "An·chingara jegrikjanaha, maina an·chingara ma·drang ong·a. Nang·ni mikkango a·a gimik dongjama? An·ching ianoni ekgriknaha, Anga nang·na a·a basena gita skang on·enga na·a jakasichi re·angode, indide anga jakrachi re·anggen, na·a jakrachi re·angode, indide anga jakasichi re·anggen" Unon Lot niwate Jordanni a·kawe gimikkon nikataha. Aro ukon Jehovani bari gita nikaha. Unon Lot Jordanni a·kaweko an·tangna seaha. Aro ua Sodomona kingking tambuko jitroroangaha. A·bacheng 13:13 "Ua Sodomni manderangara namjabeachim, aro Jehovani nikanio papibegiparang ong·achim". Abrahamde kanaan A·songo dongrikaha.





Abachenga 13: 14-7 Unon Abraham Lotni ekangmano Jehova Abrahamko inaha "Na-a niwate nang-ni dongramni salgro, salgipeng, salaram, saliramchiko niboching, maina nang-ni miksonggipa pilak a-ako anga nang-na aro nang-ni bitchrina jringirotna on-gen aro angni bitchriko a-ani adimu gita jelatgen, unon saoba a-ani adimuko channa amode, indide nang-ni bitchrikoba channa amgen.

Chakatbo, la A-songni gro gipengko re-rorobo maina ang-a uko nang-na on-gen"....Aro unon Abraham Jehovani ganchiko rikaha.

An-ching nikna gita man-gen ua manderangara gimiknin gita chanchigipa ong-a. Lotara an-tangna gita nambegipa a-ako baseaha, Lotara Abrahamni jonggipa aro gritang ong-achim. Abrahamara an-tangna skang basejaha Lotkosan basechina gita on-chengaha. Abrahamara an-tangnasan chanchiaigipa ong-jaha. Isolara an-tangtangnasan

chanchiaigipa manderangna ka-sajana. [If you or a selfish friend, then you are not a friend at all] Na-a an-tangnasan chanchiaigipa ripeng ong-aiode indide na-a gimiknin ripeng ong-kuja. Jean an-tangnasan chanchiaigipa ong-gijagipa sakgipinnaba chanchioba an-chingara mamung dakeba gimaani ong-ja maina, Isolara an-chingna bang-bea pattianiko on-chongmota. Abraham mamung dakeba an-tangko bachina re-gen chanchijaha. Abrahamara Lotnasan ua bachina rena ska una on-chengaha. An-chingni songsalo janggitanganioba saksa sakgipinko gimaaniona ra-bana nangja.

Sastroo agana Philiphirangna 2: 3-5o "Susae aro gaora de-grame mamungkoba dakgija, indiba gisik sontolachi an-tangnabate gipinko nambate nike; sakantian an-tangnina miksonggija sakgipinnina miksonge, na-simang mingsako chanchina gita. Kristo Jisu la je gisik gnanchim, uan na-simangoba ong-china."

## NA-A MAIKO DAKGENCHIM (CHANCHIANI KAN-DIKGIPA GOLPO)

Dalcheng R. Sangma  
B.A. 1<sup>st</sup> Year(M)

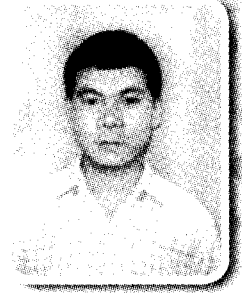
United States of America ni salgrosalaramchipakge chet Staterango aro Canada-ni Salaramchipakni bakrango songdonggipa million 30 manderangna bijoli dongjani gimin andalgopaha. Bijoli dongjani gimin mombatirangko uamang brena gita nangaha. New York Radio Station-o indake parakata, "Songjimarangni ramarangni dokanrango mombatirangni damrang changgni ong-aha. Indiba badiaba ka-sachakgipa aro namgipa badinggiparang mombatirangni damrangko adha damo komiate palataha aro uamang kangalrangna sualataha".

Iano mitam dokan nokgiparang an-tangtangni man-dapaninasa mombatiko nangbemiting somoi changgni damo palaha. Mitam dokan nokgiparang sakgipinrangna ka-sae dangdike on-skaha. Ua tiktak apsan somoio an-tangtangna chanchigipaba dongaha aro sakgipinrangna ka-sachakgiparangba dongaha.

An-ching ua somoio maiko dakgenchim? An-ching kangalrangna ka-sachakgenma aro ka-sae dangdike on-genma? An-ching ua somoio tangka man-daprikna mombatiko bate palgenma? Nang-ni chanchiani gita maiko dakgenchim un somoio?



# RINGANI CHINA SIMSAKSOANI



RAKMEN JELIAN A. SANGMA

CLASS - XII ARTS (Morning)

1. A.gilsakko niwilwalon A.song chiga ran'a gita,  
Atchinam chiga simdimari bon'angenga gita;  
Simsak sona nangbebijok chanchie mikkangchikon.

2. A.bri a.kong ka.sindikdikni tingtotrang,  
Bon'ang injok sri sri jokenggipa chimikrang.  
Man'rikgenma an'ching jaktangari,  
Mikrontangchi nirikeba jakruronggen ma ?

3. Janggi tanganina gamchatgipa ringani,  
Simsak benama chiko nanganina,  
Chanchijringnama pangnan ripingna,  
Niario niksenggipa grikjang jangna.



4. A'songtango ripingna gita tarisoanirang,  
Uarangni joksuake galenganiko.  
Simsaksobojok saoba chanchiani gape,  
Chanchisoani uamangna namen gamchatbejok.

5. A'song chigao tottak saan dongjaode,  
Chanchisoa, U'mang simsakbee;  
Ga'akenggipa silgasakni bitchikosa,  
Chimongpaa tottaksakoba gamchatnikesa.

6. Rakkiangkunama jokenggipa sri sri,  
Simdimari grikjang jangko.  
A'songtango chigatango raakkiangkuna,  
Chanchirikitna an'tangtangon nitoriri,  
Uarangko jakkalanio an'tangtangni jakon simsakna.







Class XI Science

**Representative**  
Class Photos (17-11-2011)



Class XII, Science





XI Commerce

**Representative**  
Class Photos (17-11-2011)



Class XII (Arts) Day Section - some of them





1st Year B. A. (Morning Section)  
some of them

## Representative Class Photos (17-11-2011)



1st Year B.A. (Day)- some of them





Ist Year B. Sc.

**Representative**  
Class Photos  
(17-11-2011)



Ist Year B.B.A.



Ist Year B.Com.(Morning section)





IIInd Year B.B.A



IIInd Year B.C.A

**Representative**  
Class Photos (17-11-2011)



I, II and IIIrd B. Sc. (Microbiology)





IIInd Year B.A. (Morning Section)



IIInd Year B. Com (Day)  
- Some of them



Few of IIIrd Year B.A. (Morning Section) Students

# Representative Class Photos (17-11-2011)

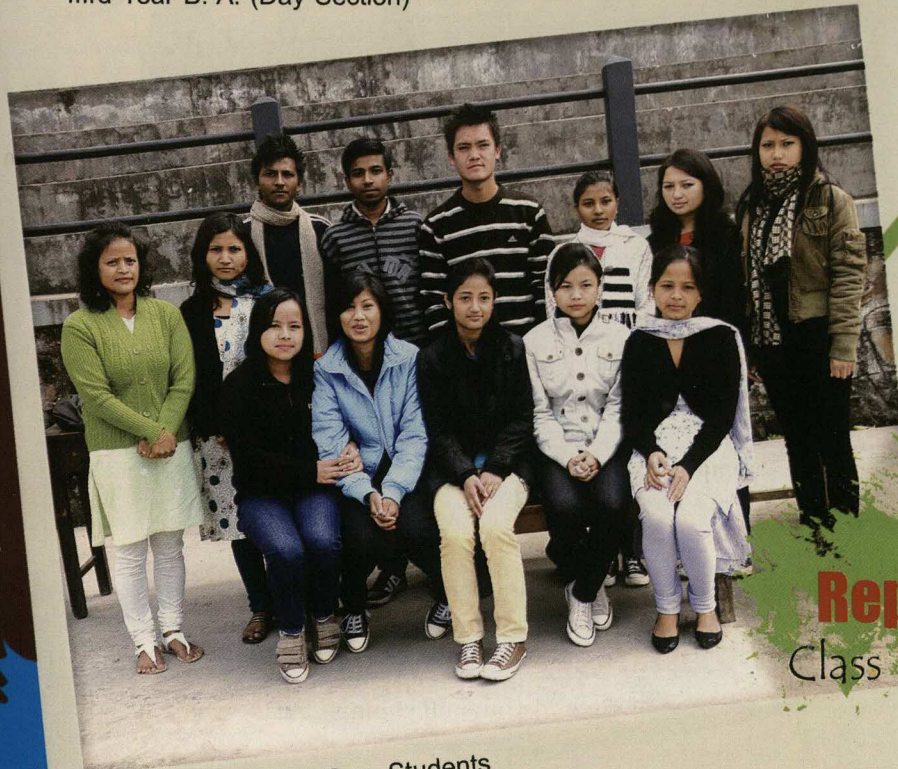




Few of Illrd Year  
B. Sc. students



Illrd Year B. A. (Day Section)



Few of Illrd Year B.Com Students

**Representative**  
Class Photos (17-11-2011)





11rd Year B.B.A.



# Representative

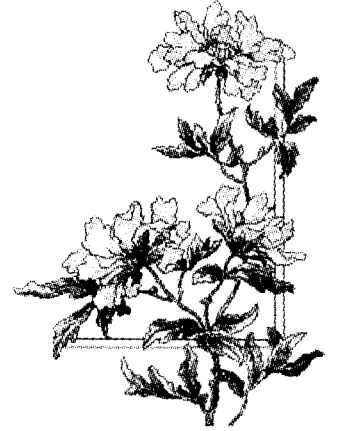
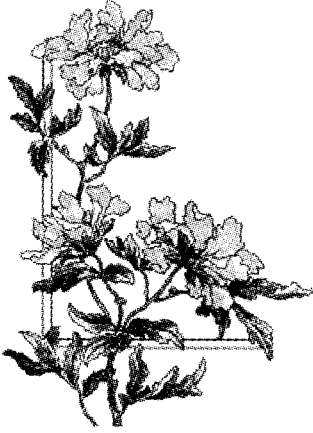
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S.C.S.U. Executive Committee Members with Principal, Vice Principal and Teacher-in-Charge of Magazine



HINDI  
AND  
BENGALI  
SECTION









## जहाँ चित्त भय-शून्य, जहाँ सिर हो उन्नत



श्रुति पाण्डेय

हे मेरे चित्त, पुण्य तीर्थ में -  
 इस भारत के महामानव के सागर-तट पर धीरे  
 जगो  
 दोनों बाँहे फैला यहाँ खड़े हो नर-देवता का नमन  
 कर  
 उदार छंदों में परम आनंद से बार-बार उनका  
 वंदन कर  
 ध्यान-गंभीर यह जो भूधर है  
 नदीरूपी जयमाला सिये यह जो प्रांतर है  
 यहाँ नित्य पवित्र धरती को निरखो -  
 इस भारत के महामानव के सागर-तट पर

आधुनिक भारत के अद्वितीय मनीषी तथा भारतीय साहित्य के शिखर - पुरुष गुरुदेव रवीन्द्रनाथ ठाकुर का जीवन और साहित्य एक उच्चतम उद्देश्य के लिये समर्पित था। उनकी प्रतिभा मानवीय सृजनात्मकता के हर आयाम का स्पर्श करती है। वे कवि, दार्शनिक, सामाजिक कार्यकर्ता, उपन्यासकार, संगीतज्ञ, चित्रकार, नाटककार तथा शिक्षाशास्त्री थे। इन सभी क्षेत्रों में गुरुदेव का योगदान अप्रतिम है।

गुरुदेव रवीन्द्रनाथ ठाकुर का जन्म 7 मई 1861 को कलकत्ता के जोड़ासाँकों में एक संपन्न तथा सुसंस्कृत परिवार में हुआ था। उनका पालन पोषण अपने प्रसिद्ध पिता देवेन्द्रनाथ ठाकुर की छत्रछाया में हुआ था जो ब्राह्म समाज के जाने माने नेता थे। उनपर उनके पितामह द्वारकानाथ

ठाकुर का भी गहरा प्रभाव पड़ा था जिन्होंने बंगाल में पुनर्जागरण को गति प्रदान की थी।

रवीन्द्रनाथ का परिवार सांस्कृतिक दृष्टि से बहुत समृद्ध था। बचपन से ही उन्हें साहित्य, संगीत और कला से संपन्न माहौल प्राप्त हुआ। धनाढ्य परिवारों की परम्परा के अनुसार उन्हें आरंभिक शिक्षा घर पर ही व्यक्तिगत शिक्षकों के माध्यम से प्राप्त हुई। ठाकुर परिवार समाज के अग्रगण्य परिवारों में से था। उनके पितामह द्वारकानाथ ठाकुर प्रिंस कहलाते थे। जोड़ासाँकों की हवेली द्वारकानाथ के पितामह ने बनवाई थी। अमर्त्य सेन ने लिखा है कि गुरुदेव अपने परिवार पर तीन संस्कृतियों के प्रभाव को स्वीकार करते थे। हिन्दू, मुस्लिम तथा योरोपीय। इसलिये उनके व्यक्तित्व में सहज-स्वाभाविक रूप से विविध धर्मों का समन्वय हो गया था। उनपर संस्कृत साहित्य, बंगाल के वैष्णव साहित्य के साथ ही अंग्रेजी रोमाण्टिक तथा उत्तर रोमाण्टिक कवियों का गहरा प्रभाव पड़ा था। उनकी शिक्षा अंग्रेजी, बंगला तथा संस्कृति में हुई थी। अमर्त्य सेन ने रवीन्द्रनाथ द्वारा फारसी साहित्य पढ़े जाने का भी उल्लेख किया है। उनके पितामह तो फारसी तथा अरबी साहित्य के अच्छे ज्ञाता थे।

बचपन में ही गुरुदेव ने यह विख्यात ब्रह्म-संगीत लिखा था -

नयन तोमारे, पाय ना देखिते रयेछ नयने-  
 नयने।



(आँखें तुमको देख न पाती, बसे हुए तुम आँखों-आँखों में)

सत्रह वर्ष की उम्र में उन्हें उच्चशिक्षा के लिये विलायत भेज दिया गया। विलायत में रवीन्द्रनाथ वहाँ के सामाजिक जीवन में सक्रिय हो गये। उन्होंने वहाँ से जो पत्र भेजे, वे “यूरोप प्रवासी पत्र” नाम से छपे हैं। लेकिन पढ़ाई पूरी होने के पहले ही 1880 में वे वापस बुला लिये गये।

देश लौटते ही उन्होंने बाल्मीकि प्रतिभा की रचना की जो एक गीत-नाट्य था। धीरे-धीरे कवि और चिंतक के रूप में रवीन्द्रनाथ की ख्याति फैलने लगी। 1912 की विलायत-यात्रा में कई प्रसिद्ध अंग्रेज लेखकों, कलाकारों और चिंतकों से उनकी गहरी मित्रता हो गयी। प्रसिद्ध कवि यीट्स और कलाकार विलियम रोथेन्स्टाइन उनके प्रशंसक बन गये। उन्हीं के कहने पर रवीन्द्रनाथ ने अपने गीतों का अंग्रेजी में अनुवाद करना शुरू किया। ये रचनाएँ बाद में ‘गीतांजलि’ नाम से प्रकाशित हुईं जिसपर उन्हें 1913 में साहित्य का नोबल पुरस्कार प्राप्त हुआ। ‘गीतांजलि’ की भूमिका यीट्स ने लिखी थी जो स्वयं एक महान रचनाकार थे। नोबल पुरस्कार से सम्मानित किये जाने के बाद वे एशिया, यूरोप और अमेरिका गये और वहाँ साहित्य-सभाओं में भाषण दिये। वे विश्व के लिये भारत की आध्यात्मिक विरासत की आवाज बन गये। एक ऐसे दौर में जब अंग्रेजों ने भारतीय संस्कृति के विषय में असभ्य या पिछड़ी संस्कृति होने का भ्रम फैला रखा था, गुरुदेव ने नोबेल पुरस्कार प्राप्त कर संसार के मूर्धन्य विचारकों को प्रभावित किया तथा भारत की महान आध्यात्मिक परम्परा से उनका परिचय कराया। नवम्बर, 1912

में ‘टाइम’ पत्रिका के लिटररी सप्लीमेंट में ‘गीतांजलि’ की समीक्षा में यहाँ तक कहा गया कि “ब्रिटिश काल की पतनशील परिदृष्टि, जिसमें विचारों का अभाव था एवं ईश्वर, प्रकृति और मूल्यों के प्रति ठण्डापन था। पर टैगोर की कविता ने अत्यन्त सकारात्मक प्रभाव डाला है।”

नोबल पुरस्कार मिलने के साथ ही वैश्विक परिदृश्य पर चोटी के चिंतकों और मनीषियों के साथ उनका आदान-प्रदान होने लगा। इनमें आइनस्टाइन। विलियम यीट्स, राबर्ट फ्रास्ट, जार्ज बर्नार्ड शॉ तथा एच. जी. वेल्स प्रमुख थे। उन्होंने आइनस्टाइन की चिंतन प्रक्रिया को समृद्ध तथा प्रभावित किया तथा उन्हें आध्यात्मिकता से संपन्न बनाया था।

परन्तु विश्वकवि का स्थान प्राप्त होने पर भी उनकी जड़ें भारत भूमि में गहरे समाई हुई थीं। उनके संदर्भ, विषय बिम्ब तथा पात्र सभी भारतीय परिवेश से ग्रहीत हैं। अपने देश की मिट्टी से उन्हें गहरा और उत्कट प्रेम था -

ओ मेरे देश की माटी, तुझपर सिर टेकता मैं।  
तुझी पर विश्वमयी का,  
तुझी पर विश्व माँ का आँचल विछा देखता मैं।  
तू घुली हैं मेरे तन-बदन में,  
तू मिली है मुझे प्राण मन में,  
तेरी वही साँवली सुकुमार मूर्ति मर्म गुँथी, एकता में।

उनके गीतों में सर्वत्र भारत की इस महान गौरवशाली परम्परा के प्रति उनकी गहरी निष्ठा प्रकट होती है -

परन्तु उनकी देशभक्ति को संकीर्ण राष्ट्रवाद की सीमा में नहीं बद्ध किया जा सकता। वे उस



उग्र राष्ट्रवाद से सहमत नहीं थे जो हमारे स्वतंत्रता संग्राम का मूलमंत्र था। इसी भाव ने उन्हें उस समय की राजनीति में सक्रिय भूमिका निभाने से रोका। प्रथम विश्वयुद्ध का कारण वे संकीर्ण राष्ट्रवाद को ही मानते थे। वास्तव में वे मानव संस्कृति की एकता में विश्वास करते थे। उन्होंने हर मनुष्य में देवत्व की खोज की थी। वे किसी एक जाति, संप्रदाय या राष्ट्र के नहीं थे। अपनी रचनाओं और चिंतन में वे विश्व मानव की खोज करते हैं। उनका चिंतन अपने समय से बहुत आगे था।

कितने अनजानों से परिचय कराया तुमने  
कितने घरों में जगह दिलवाई।

दूर-दूर को कितना निकट बनाया तुमने,  
बंधु रे, निपट परायों को बनवाया भाई।

गुरुदेव ने सांस्कृतिक अस्मिता और भाषा की स्थानीयता को अक्षुण्ण रखते हुए वैश्विक संवेदना से जुड़ने की बात कही थी। स्थानीयता उनके साहित्य में विश्वदृष्टि ग्रहण करती है। आज भूमंडलीकरण के परिप्रेक्ष्य में जब विश्व भर में स्थानीय संस्कृतियों के लुप्त होने का खतरा मंडरा रहा है, गुरुदेव के विचार बहुत प्रासंगिक हैं। जून 1930 में जेनेवा में एच. डी. वेल्स से हुई बातचीत में गुरुदेव ने स्पष्ट कहा था कि यह चिन्ता का विषय है कि आधुनिक सभ्यता पूरे विश्व को एक ही तरह का करती जा रही है। जब वेल्स ने कहा क्या आप ऐसा नहीं सोचते कि यह एक नये विश्व का उदय है जो स्थानीयता से मुक्त होकर एक ही लक्ष्य पर पहुँचना चाहता है तो गुरुदेव ने स्पष्ट कहा था कि हमारी वैयक्तिक बाह्य पहचानों को एक होना जरूरी नहीं है। मानस को, मन को वैश्विक होना चाहिये। इसके लिये वैयक्तिक पहचानों को त्यागना आवश्यक नहीं है।

उन्होंने आगे कहा था कि मानव सभ्यता आपसी मित्रता और सहयोग से विभिन्न संस्कृतियों को बेहतर ढंग से सुरक्षित रख सकती है।

रवीन्द्रनाथ के साहित्य में मानवजाति की उन वर्तमान समस्याओं और चुनौतियों को हल करने का प्रयास मिलता है जिसका सामना आज विश्व कर रहा है। उन्होंने मानव के लोभ के विध्वंसक रूप को स्पष्ट रूप से देखा था तथा मानव और प्रकृति के आत्मीय सम्बन्ध पर बल दिया था। “तपोवन” में उन्होंने कहा “वह संस्कृति जो वनों से उत्पन्न हुई है, जीवन के पुननिर्माण की विविध प्रक्रियाओं से प्रभावित हुई है। प्रकृति ही मानव की भावनाओं को शान्ति की निरन्तरता प्रदान कर सकती है।”

रवीन्द्रनाथ सम्पूर्ण मानवता को सहानुभूति, संवेदना, सत्य तथा प्रेम के सूत्र में बाँधना चाहते थे। “घरे बाहिरे” नामक उपन्यास में वे एक पात्र के माध्यम से कहते हैं, “बुद्ध ने संसार पर विजय प्राप्त की थी, सिकंदर ने नहीं।” वे किसी भी प्रकार की धार्मिक कट्टरता और सांस्कृतिक वर्चस्ववाद के विरोधी थे। उनका मानना था कि सच्चा लोकतंत्र तथा स्वतंत्रता तभी स्थापित हो सकते हैं जब प्रत्येक मनुष्य के व्यक्तित्व का पूर्ण विकास हो। हुमायूँ कबीर ने लिखा है, “मनुष्य के प्रति रवीन्द्रनाथ का प्रेम अनजाने तथा अपरिहार्य रूप से भगवान के प्रति प्रेम का रूप ले लेता है। उनकी कल्पना में जीवन की अभिरुचि का जो विकास हुआ है, उसमें प्रकृति और मानव एकाकार हो गये हैं।”

रवीन्द्रनाथ कवि तथा चिंतक ही नहीं, समाजसुधारक भी थे। उन्होंने जाति-प्रथा, नारी उत्पीड़न, साम्प्रदायिकता, शोषितों-दलितों को दमन



का घोर विरोध किया। अपनी पुश्तैनी जमींदारी की देखभाल करने के दौरान उन्होंने गरीब जनता के दुख-दर्द को नजदीकी से देखा था। उनकी रचनाओं में यह स्थान-स्थान पर व्यक्त हुआ है। उन्होंने अपने एक पुत्र का विवाह एक बाल-विधवा से कराकर अपने सामाजिक दायित्व का निर्वाह किया था। स्त्रियों को जिस तरह पूरे विश्व में दूसरे दर्जे का नागरिक माना जाता है और उनके खिलाफ अत्याचार किया जाता है उसके विरुद्ध आवाज उठाते हुए वे कहते हैं आज ऐसा युग आ गया है जब स्त्रियों ने मानवत्व के पूर्ण मूल्य का दावा उपस्थित किया है। सम्पूर्ण व्यक्तिविशेष के रूप में उनकी गिनती होगी। उन्होंने न केवल पुनर्जागरण की शुरुआत की बल्कि बंगाल के राजनीतिक सामाजिक जीवन में महत्वपूर्ण योगदान किया। उनके जीवनकाल में दोनों विश्वयुद्ध हुए जिसकी पीड़ा से वे अत्यन्त विचलित हुए थे। मृत्यु से कुछ समय पूर्व उन्हें संसार के शक्तिशाली राष्ट्रों के अत्याचार और अहंकार तथा कमजोर राष्ट्रों की निरीह स्थिति ने बहुत पीड़ित किया था। उन्हीं दिनों लिखी गयी कविता की कुछ पंक्तियाँ हैं -

हे महाकाल के सिंहासन पर बैठे हुए विचारक।  
मुझे शक्ति दो, शक्ति दो,  
मेरे कण्ठ में वज्रवाणी संचारित करो  
ताकि मैं इस शिशुघाती, नारी-घाती कुत्सित  
वीभत्सता को धिक्कार दे सकूँ।

गुरुदेव ने भारतीय शास्त्रीय संगीत की परम्परा में संगीत-शिक्षा ग्रहण की थी। परन्तु उन्होंने शास्त्रीयता की रुढ़िबद्ध परम्परा से विद्रोह किया और बंगाल के समृद्ध लोकसंगीत की परम्परा से, विशेषकर बाउल और भाटियाली से प्रेरणा ग्रहण कर 2000 से अधिक गीतों को संगीतबद्ध किया

जिसे आज हम रवीन्द्रसंगीत के नाम से जानते हैं।

चित्रकला के क्षेत्र में भी उनका महत्वपूर्ण योगदान है। सन् 1930 में पेरिस, लंदन, बर्लिन, मास्को, न्यूयार्क आदि में लगायी गयी प्रदर्शनियों के माध्यम से विश्व ने उन्हें आधुनिक चित्रकला के महत्वपूर्ण कलाकार के रूप में जाना। उन्होंने चित्रकला में औपचारित शिक्षा नहीं प्राप्त की थी पर इससे उन्हें मौलिक रूप से चित्रकला के नये आयामों की खोज करने का अवसर मिला जो रेखाओं और रंगों के संयोजन में देखने को मिलता है। उनकी अधिकांश कलाकृतियाँ विश्वभारती में संग्रहीत हैं। ऐसा लगता है कि रेखाओं और रंगों के माध्यम से वे कुछ अलग अभिव्यक्त करना चाहते थे। उनके गीतों में जहाँ शान्ति और ज्ञान हैं वहीं अपने चित्रों के माध्यम से वे एक रहस्यलोक की सृष्टि करते हैं।

गुरुदेव का शैक्षिक चिन्तन भी अनूठा और विलक्षण था। अपने शिक्षा दर्शन के द्वारा उन्होंने भारत में चल रही औपनिवेशिक शिक्षा पद्धति का विकल्प प्रस्तुत करने का प्रयास किया जो असाधारण मौलिकता से युक्त था। शहर के मशीनी जीवन से दूर बोलपुर में शान्तिनिकेतन की स्थापना इसी शैक्षिक चिन्तन का परिणाम था।

रवीन्द्रनाथ ठाकुर के चिन्तन का मूल विषय था जीवन की विराट और महान परिणति। शिक्षा के क्षेत्र में उन्होंने जो नवीन उद्भावनाएँ प्रस्तुत की, वे इसी चिन्तन का परिणाम थी। तत्कालीन समाज में शिक्षा और उसके लक्ष्य के बारे में देश में चेतना के अभाव के कारण शिक्षा के लिये उचित परिवेश का निर्माण नहीं हो पा रहा था और शिक्षा के विस्तार में बाधाएँ आ रही थीं।



रवीन्द्रनाथ के शिक्षा दर्शन का सबसे बड़ा वैशिष्ट्य है मनुष्य जीवन और समाज के सर्वांगीण विकास के लिये प्रकृति के सतत साहचर्य की आवश्यकता पर बल दिया जाना। इसके लिये उन्होंने प्राचीन भारत के तपोबनों, गुरुकुलों से प्रेरणा ली। अपनी कल्पना के उस महान आदर्श को आधुनिक रूप देने के प्रयास में उन्होंने शान्तिनिकेतन की स्थापना की।

गुरुदेव का विचार था कि संकीर्ण राष्ट्रवाद का युग समाप्त हो चुका है। अतएव शान्तिनिकेतन को उन्होंने अन्तर्राष्ट्रीय और सार्वभौमिक रूप प्रदान करने का प्रयास किया। उन्होंने विश्वभारती की कल्पना मानविकी अध्ययनों के अन्तर्राष्ट्रीय केन्द्र के रूप में की। शान्तिनिकेतन के कलाभवन में संगीत और कला की शिक्षा की व्यवस्था की जिसमें नन्दलाल बोस, असित हालदार आदि लब्धप्रतिष्ठ कलाकार थे।

शान्तिनिकेतन में पूर्वी और पश्चिमी संस्कृतियों के सामंजस्य से रवीन्द्रनाथ के मानवतावादी और विश्वबंधुत्व पर आधारित जीवन दर्शन को पूर्ण अभिव्यक्ति मिली। उनका विचार था कि हमारी शिक्षा पद्धति हमारी चेतना का विकास करने के स्थान पर हमारी रचनात्मक ऊर्जा का ह्रास करनेवाली है। बचपन से ही इसमें नवीनता और रचनात्मकता के लिये कोई स्थान नहीं होता। बच्चों में प्रारंभ से ही पाठ को कण्ठस्थ करने की प्रवृत्ति भर दी जाती है। फलतः विद्यार्थी की चिन्तन-शक्ति और कल्पना-शक्ति दोनों का विकास अवरुद्ध हो जाता है।

शिक्षा व्यवस्था की विसंगतियों की ओर ध्यान आकर्षित करते हुए उन्होंने बताया कि आज की शिक्षा का केन्द्र शहर है। इससे देश के विभिन्न

वर्गों, क्षेत्रों और प्रान्तों के बीच विच्छेद की खाई पैदा हो गयी है। गुरुदेव ने भारत की प्राचीन और सुदृढ़ शिक्षा प्रणाली, जो तक्षशिला और नालन्दा के विश्वविद्यालयों में देखने को मिली थी, को पुनर्जीवित करने का प्रयास किया। उन्होंने न केवल शिक्षा व्यवस्था में मूल्यों का समावेश किये जाने की आवश्यकता पर जोर दिया बल्कि छात्रों को यांत्रिक शिक्षा देनेवाली औपनिवेशिक शिक्षा पद्धति में परिवर्तन किये जाने की दिशा में सार्थक प्रयास किया। गुरुदेव के इन प्रयासों से उनके मौलिक चिन्तन और दूरदर्शिता का ज्ञान होता है।

गुरुदेव ने अपनी रचनात्मक ऊर्जा के बलपर भारतीय नवजागरण की चेतना को विकसित किया। जवाहरलाल नेहरू ने लिखा है, “मेरी पीढ़ी के लोग उनके विराट व्यक्तित्व के प्रभाव में बड़े हुए हैं और सचेत या अचेत रूप से उनके हाथों गढ़े गये हैं। वह एक ऐसा व्यक्तित्व था, जो भारत के किसी प्राचीन ऋषि के सहश हमारे प्राचीन विवेक में गहराई तक गया था। उनके साथ मिलने पर या उनका लिखा हुआ पढ़ने पर, ऐसी अनुभूति होती थी, मानो हम मानवीय अनुभव और विवेक के उच्च पर्वत-शिखर के सामने खड़े हों।” इस महान व्यक्तित्व ने मानवीय विकास और चिंतन के सभी पक्षों पर अपनी अमिट छाप छोड़ी है। उनके मानस की व्यापकता को जीवन के किसी एक पक्ष तक सीमित नहीं किया जा सकता। ऐसे विराट व्यक्तित्व की एक सौ पचासवीं जयन्ती मनाते हुए हमें उनके विचारों की प्रासंगिकता को आज के भारत के सम्मुख रखना है। जहाँ चित्त भय शून्य, जहाँ सिर उन्नत

ज्ञान मुक्त, प्राचीर गृहों के, अक्षत वसुधा का जहाँ न करके खण्ड-विभाजन दिन-रात बनाते छोटे-छोटे आंगन।





# ‘এমো প্ৰান ড়রন, দৈন্য হরন হে’ — কবিগুরু রবীন্দ্রনাথ

ডঃ দিলীপ লাহিড়ী

প্রাক্তন অধ্যাপক, সেন্ট এডমাণ্ড'স কলেজ, শিলং

সূর্যের প্রতিরূপে যাঁর নাম, সেই রবি বা রবীন্দ্রনাথ দু-হাজারেরও বেশি গান রচনা করেছেন, তাতে সুর সংযোগ করে গানে রূপান্তরিত করেছেন যা রবীন্দ্র সংগীত নামে পরিচিত যা মানবজীবনের হাসি, কান্না, সুখ দুঃখ এবং অতিক্রম্য এক আলোকে উদ্ভাসিত। বিখ্যাত লেখক মূলক রাজ আনন্দ বলেছেন তিনিই (রবীন্দ্রনাথ) হলেন ভারতের প্রথম ব্যক্তি যিনি ব্যক্তি মানসের বিশ্বাসের ভিত্তিকে নবরূপ দান করেছিলেন যা মানুষের আত্মশক্তির অর্থাৎ সাহিত্য, কলা, দর্শন, বিজ্ঞান তথা গানের মাধ্যমে চিন্তার নবশক্তির উদ্বোধন করেছে। আর এভাবেই তিনিই প্রথম প্রাচীন সংস্কারমুক্ত সমাজ গড়ার এক রূপকে তুলে ধরতে সমর্থ হয়েছিলেন। রবীন্দ্রনাথ তাঁর ‘সভ্যতার সংকট’ প্রবন্ধে বিশ্বাসের সঙ্গে এক আত্মপ্রত্যয়ের সুরে বলেছেন পূর্ব দিক থেকেই নবসূর্য আবার উদিত হবে মানব কল্যাণের পথ ধরে।

আমি প্রার্থনা করি ‘আমাদের ভেতরকার আলো প্রজ্জ্বলিত হোক’ শুধুমাত্র আলোকের প্রদীপ জ্বালিয়েই যেন কাজ শেষ না হয়। তিনি বলেছেন যেমন গ্রামোফোনের মধ্যে গানের আনন্দ যেমন শেষ কথা নয় তেমনি গোলাপের সৌন্দর্য শুধুমাত্র তার পেলব কুসুমের মধ্যেই সীমাবদ্ধ থাকতে পারে না। যতক্ষণ না এঁর সৌন্দর্য আমাদের চিত্তে আনন্দের হিল্লোল জাগিয়ে না তোলে। কবি এঁকেই তাঁর ‘জীবনদেবতা’ রূপে আখ্যায়িত করেছেন। তিনি বলেছেন সূর্যের আলোর মধ্যে স্বর্গের অনুভব করা যাবে অথবা তুচ্ছতিতুচ্ছ প্রকৃতির কোন রূপ, যাঁর হৃদয় আলোকিত হয়েছে সেই পরম সত্তার প্রভায়।

হৃদয়ের এই পরম অনুভূতি কবিগুরু প্রতিনিয়ত অনুভব করেছেন, তাই শিশুকাল থেকে জীবনের শেষকাল অর্থাৎ ব্রহ্মসংগীতের মধ্যে সেই পরমপিতার প্রতি অসীম শ্রদ্ধায় তিনি শুধু নিজ চিত্তকেই তাঁকে সমর্পণ করে ক্ষান্ত হননি, আমাদেরকেও তার অনুভূতিলব্ধ মনকে কথায় সাজিয়ে গানের মধ্য দিয়ে উপহার দিয়ে গেছেন। তাঁর ‘Religion of Man’ অর্থাৎ মানবধর্ম আমাদের একালের জন্য পরম সম্পদ। তাঁর বিভিন্ন রচনায় বিশেষতঃ তার নাটকে ফুটে উঠেছে সেই চিরন্তন আর্তি যা জাতপাতের বেড়া জাল থেকে মুক্ত করে মানব উর্দ্ধমুখী হতে পেরেছে। ‘চণ্ডালিকা’ নাটকে তাঁর এক চিত্তের বিস্ফোভ সুন্দরভাবে ধরা পড়েছে। বিশ্বজনীন মানবতার অপমানকে কবি কখনই মেনে নিতে পারেননি।

“যারে তুমি নীচে ফেল  
সে তোমারে বাঁধবে যে নীচে  
পশ্চাতে রেখেছ যারে  
সে তোমারে পশ্চাতে টানিছে।”

আসলে ‘ঠাকুর বাড়ি’ই এক অপার বিস্ময়। এই বাড়ি থেকেই বাঙালী নূতন যুগের ইঙ্গিত পেলো। কবি এলেন, তাঁর ঘরেই বিরাজ করছেন অবনীন্দ্রনাথ ও দ্বিপেন্দ্রনাথ। এঁরাও দুজনাই এক বিস্ময়, যেন বৃথাদিত্য যোগ। অবনীন্দ্রনাথ ছবি আঁকেন, ছবি লেখেন। তাঁর শুধু ছবিই বা কেন, অবন ঠাকুরের গল্প। সেতো বিস্ময়ের উপর বিস্ময়। তাও তো ছবি, আপনারা নিশ্চয়ই তাঁর বাপ্যাদিত্য, পদ্মিনী, শিলাদিত্য গল্পে আজো কল্পনায় সেই ছবিটুকু নিশ্চয়ই দেখতে পান। আর দ্বিপেন্দ্রনাথ, তিনি ছাড়া কে এমন সুর



সংযোগ করতে পারতেন। নিশ্চয়ই আপনাদের মনে আছে সেই গানের সংলাপ —

“কৃষ্ণকলি আমি তাকেই বলি

কালো তারে বলে গায়ের লোক...”

এ গান শুনতে শুনতে যে ছবি আমাদের চিত্তে ভেসে ওঠে - সুরের যাদুগর সেই দ্বিপেন্দ্রনাথকে তখন মনে হয় কোন অজানা জগতের অধিবাসী ছিলেন তিনি।

আসলে রবীন্দ্রনাথ এক Encyclopedia। বিশাল তাঁর কীর্তি। এক দীর্ঘজীবী, সুপুরুষ মানুষটি সম্বন্ধে বলতে গেলে মহাভারত তৈরী হয়ে যাবে। রবীন্দ্রনাথ জমিদার, সেইরূপ মানবদরদী রবীন্দ্রনাথ, কবি রবীন্দ্রনাথ, সুকণ্ঠের অধিকারী রবীন্দ্রনাথ, প্রবন্ধকার রবীন্দ্রনাথ, নোবেলজয়ী বিশ্বভ্রমণকারী রবীন্দ্রনাথ, কার কথা বলবো। এত ছোট্ট পরিসরে রবীন্দ্রনাথকে ধরা মুশকিল। চিত্রকর রবীন্দ্রনাথের ছবি মানুষকে চিত্তের গহণে নিয়ে যায়। এত বিচিত্র তার রূপ। বাঙলার সাধারণ মানুষের দুর্গতি সম্বন্ধে তিনি খুবই সচেতন ছিলেন। রবীন্দ্রনাথের ধর্ম বলতে কোনো সংকীর্ণ সাম্প্রদায়িক ধর্ম নয়। তা বিশ্বমানবের ধর্ম। বঙ্গভঙ্গ আন্দোলনের চেষ্টাকে তিনি রুদ্ধ করে দিয়েছিলেন রাথী বন্ধনের সূত্র ধরে। গ্রামবাংলাকে তিনি ভালভাবেই জানতেন। শিলাইদহের অভিজ্ঞতা তার ছিল। এদের দুঃখ দুর্দশার প্রতি তিনি ছিলেন সদা জাগ্রত প্রহরী, শ্রীনিকেতন সৃষ্টির পেছনে এই বোধই কাজ করেছে। স্বাধীনতা আন্দোলনের সময় সহিংস পদ্ধতিকে কিন্তু তিনি মেনে নিতে পারেননি। মনের দিক থেকে তিনি ছিলেন গান্ধীবাদী - অহিংস। অধ্যাপক শঙ্করী প্রসাদ বসু “স্বদেশী আন্দোলনঃ রবীন্দ্র-অরবিন্দ মতদ্বন্দ্ব” এবং ডঃ উজ্জ্বল কুমার মজুমদার - সম্পাদিত ‘রাতের তারা-দিনের রবি’ গ্রন্থগুলো এ বিষয়ে বিশেষ আলোকপাত করেছে - উৎসাহী পাঠক তা পড়ে দেখতে পারেন।

ঠাকুরবাড়ির সঙ্গে শিলঙের আরো একটি সম্পর্কের কথা স্মরণ করা যেতে পারে। তা হোল ব্রাহ্ম

সমাজের সম্পর্ক। এককালে ১৮-১৯ শতকে যে আধুনিক মানসিকতার জন্ম হয়েছিল, তার সাথে মহর্ষী - কেশব সেন কৃত ব্রাহ্মসমাজ ওতোপ্রোত ভাবে জড়িত। এই ব্রাহ্মসমাজ কিন্তু শিলং-চেরাপুঞ্জিতেও শেকড় গেড়েছিলো। যদিও শিলঙের ওই সমাজ নিয়ে বিশেষ কিছুই গবেষণা হয়ে ওঠেনি।

আরো একটি রবীন্দ্র রচনার বিশেষ দিক হোল ‘ছিন্নপত্রাবলী’। চিঠিপত্র যে সাহিত্য হয়ে উঠতে পারে রবীন্দ্রনাথের চিঠি না পড়লে তা বোঝা যায় না। একালে আমরা চিঠি লেখা প্রায় ভুলেই গেছি। SMS/Phone-এর যুগে স্বল্প পরিসরে আমরা খবর পাঠিয়ে থাকি। এতে কিন্তু হৃদয়ের তাপ বা উচ্ছ্বাস কোনটাই ধরা পড়ে না। অত্যাধুনিক Technology আমাদের চিত্তের বিশাল অংশকে অনুর্বর করে দিয়েছে সন্দেহ নাই। বিংশ শতাব্দীর প্রথম পাদ অর্ধি আমাদের সমাজে চিঠি লেখার প্রবণতা বিশেষ ভাবে ছিল। বিজয়া/নববর্ষ, হালখাতার সময়, বাড়িতে কোন মঙ্গলায়োজন এসব খবর বয়ে নিত চিঠিপত্র। রবীন্দ্রনাথ আমাদের চিত্তকে সজীব করে রেখেছিলেন তার অপূর্ব চিঠিপত্রের ভঙ্গীতে। এতে ছিল সমাজ, ইতিহাস, কবিতা, গান, প্রকৃতির সূক্ষ্মসব চিত্রের সমাবেশ।

আজকাল প্রায়শই একটা কথা শোনা যায় তা হোল ‘সময় নেই’। সবাই ব্যস্ত। কিন্তু একবার ভাবুন তো কবিগুরুকে। সারাজীবন তিনি যা লিখেছেন তা একমাত্র জার্মান লেখক গ্যায়টের সঙ্গে তুলনা করা চলে। তিনি অজস্র ভ্রমণ করেছেন, পৃথিবীর বিশেষ বিশেষ রাজ্যে পরিভ্রমণ করেছেন, চীন, জাপান, রাশিয়া, আমেরিকা, ইংলণ্ড, ল্যাটিন আমেরিকা কত না রাজ্যে। কখনও বিনা কাজে বসে থাকেননি। কবিগুরুর কাছ থেকে আমাদের শেখার শেষ নেই।

রবীন্দ্রনাথের মতে ভারতীয় সাধনার অন্যতম বৈশিষ্ট্য হচ্ছে সরল জীবনযাপন। একখানি পত্রে স্ত্রীকে লিখেছিলেন - “আজকাল আমার মনের একমাত্র আকাঙ্ক্ষা এই, আমাদের জীবন সহজ এবং সরল হোক,



আমাদের চতুর্দিক প্রশান্ত এবং প্রসন্ন হোক, আমাদের অভাব অল্প, উদ্দেশ্য উচ্চ, চেষ্টা নিঃস্বার্থ এবং দেশের কার্য আপনাদের কাজের চেয়ে প্রধান হোক।”

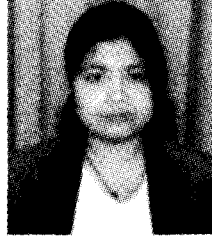
প্রাচীন ভারতের আদর্শ আজ বাস্তব ভারতের নিকট অলীক, অলস কল্পনা মাত্র। রবীন্দ্রনাথ আদর্শ ব্রাহ্মণের জয়গান করেছেন, সে ব্রাহ্মণ জ্ঞানের প্রতীক, সে ব্রাহ্মণ একটি আইডিয়া মাত্র। তিনি লিখেছেন - “আমাদের এই সমাজ প্রধান দেশে ব্রাহ্মণের আবশ্যিক আছে।” যথার্থ ব্রাহ্মণ সম্প্রদায়ের একান্ত প্রয়োজন আছে। তাঁহারা দরিদ্র হইবেন, পণ্ডিত হইবেন, ধর্মনিষ্ঠ হইবেন, সর্বপ্রকার আশ্রম ধর্মের ও আশ্রয় স্বরূপ হইবেন ও গুরু হইবেন।

রবীন্দ্রনাথের মতে ‘প্রাচ্য সভ্যতার কলেবর ধর্ম’। এই ধর্ম ব্যাহত হয়েছে বলেই ধর্ম কলুষিত হয়েছে। অন্তঃসারশূণ্য হয়েছে - তাই আজ ব্রাহ্মণ ব্রাহ্মণ নহে, ক্ষত্রিয় আর ত্রাণকর্তা নহে, বৈশ্য নিজের ব্যবসায় সন্তুষ্ট নহে - সকলেই রিক্ত কাঠামোটোর চারিপাশে ভূতের মতো ঘুরিয়া মারিতেছে।

এমনি ভাবে রবীন্দ্রচর্চা আমাদের সহজ জীবনযাত্রায় বহু ক্ষেত্রে আলোকপাত করতে সাহায্য করবে। দুর্ভাগ্যের বিষয় রবীন্দ্র গবেষণা পূর্বেত্তর ভারতে ধীরে ধীরে অবলুপ্তির দিকে এগোচ্ছে। বাঙালীর জীবনযাত্রায় এ অনীহা লক্ষ্যনীয় ও আত্মঘাতী প্রচেষ্টা আমাদের চিন্তের দমবন্ধ অবস্থাকে আরোও অসহনীয়

করে তুলতে পারে। কবিগুরু শিলঙে এসেছিলেন মোট তিনবার। শিলঙকে ভালবেসেছিলেন। সেকালের শিলঙ প্রকৃতির এক নিকেতন ছিল। এখনকার মতো নয়, বর্তমানের শিলঙ থেকে গাছপালা অন্তর্হিত হয়েছে, ঘরবাড়ির প্রয়োজনে। এখানে অবস্থানকালে যে তিনটি অপূর্ব গ্রন্থ লিখেছিলেন (রক্তকরবী, শেষের কবিতা, যোগাযোগ) তা বাঙালী চিন্তকে ভীষণভাবে নাড়া দিয়েছে, যার ফলশ্রুতি শিলঙ অমলিন থাকবে বহুকাল। ভারতে বহু শৈলাবাস আছে, কিন্তু কবিগুরুর ভ্রমণ এবং সৃষ্ট রচনা এ স্থানকে বাঙালীর কাছে অমর করে রেখেছে। কবি শ্রীহট্টেও গিয়েছিলেন, কিন্তু মানুষের পিঠে চড়ে নয় - যা তৎকালে বহুল প্রচলিত ছিল। মানবতার অপমান তিনি কখনই সহ্য করতেন না। তাই সদ্য সমাপ্ত রেলের চড়ে বদরপুর-করিমগঞ্জ হয়ে তিনি শ্রীহট্টে গিয়েছিলেন। কবিস্মৃতি ধীরে ধীরে শিলঙে মুছে যেতে আরম্ভ করেছে, যে আবাসে তিনি থেকে গেছেন কালের স্রোতে তা হারিয়ে যেতে বসেছে। কবিগুরুর পিতা মহর্ষী দেবেন্দ্রনাথ যিনি কোনদিন শিলঙে আসেননি, তিনি কিন্তু মোওখারে ব্রাহ্মমন্দির পুড়ে যাবার পর বর্তমান পুলিশবাজারে ৫০০ টাকা দিয়ে জমি কিনে তাতে ব্রাহ্মমন্দির স্থাপন করেন। এই মন্দির ও তৎসংলগ্ন জমি আজ অবহেলিত, শিলঙস্থ বঙ্গীয় সাহিত্য পরিষদ এটার ভার নিলে হয়তো কিছুটা রক্ষা পেতে পারে। ●

# বিশ্বকবি রবীন্দ্রনাথ ঠাকুর



সুমা দেব  
প্রথম বর্ষ, কলা বিভাগ

১৮৬১ খ্রীষ্টাব্দের ৭ই মে, ১২৬৮ বঙ্গাব্দের ২৫শে বৈশাখ কলিকাতার জোড়াসাঁকো অঞ্চলে বিখ্যাত ঠাকুর পরিবারে রবীন্দ্রনাথ ঠাকুর জন্মগ্রহণ করেন। তাঁহার পিতার নাম মহর্ষি দেবেন্দ্রনাথ ঠাকুর এবং মাতার নাম ছিল সারদা দেবী।

কলিকাতার বেঙ্গল একাডেমী, ওরিয়েন্টাল সেমিনারী ও নর্মাল স্কুলে রবীন্দ্রনাথ কিছুদিন শিক্ষা লাভ করিয়াছিলেন, কিন্তু প্রকৃতপক্ষে তাঁহার শিক্ষা গৃহেই হইয়াছিল। বিদ্যালয়ের আবহাওয়া তাঁহার মোটেই ভাল লাগিত না, তিনি গৃহশিক্ষকগণের নিকট বাংলা, ইংরাজী, সংস্কৃত প্রভৃতি বিষয়ে মনোযোগের সহিত শিক্ষা লাভ করেন।

অতি অল্প বয়সেই রবীন্দ্রনাথের সাহিত্য জীবনের

সূচনা হয়। দেখিতে দেখিতে কবি হিসাবে তাহার নাম চারিদিকে ছড়াইয়া পড়ে, শুধু ভারতবর্ষে নয়, সারা পৃথিবীতে তিনি একজন শ্রেষ্ঠ কবি বলিয়া পরিচিত হন। তাঁহার লেখা ‘গীতাঞ্জলী’ পৃথিবীর মধ্যে একটি শ্রেষ্ঠ কবিতার বই। এই বইয়ের জন্য ১৯১৩ খ্রীষ্টাব্দে সুইডেনের ‘নোবেল একাডেমী’ তাঁহাকে নোবেল পুরস্কার প্রদান করেন।

রবীন্দ্রনাথ যে শুধু কবিতাই লিখিয়াছেন তাহা নয়, তিনি গল্প, উপন্যাস, নাটক, প্রবন্ধ প্রভৃতি লিখিয়া গিয়াছেন। তাঁহার মত সর্বতোমুখী প্রতিভা পৃথিবীতে বিরল। জীবনের শেষ দিন পর্যন্ত তিনি লিখিয়া গিয়াছেন।

১৩৪৮ সনের ২২শে শ্রাবণ পৃথিবীর এই শ্রেষ্ঠ মহামানব ৮০ বৎসর বয়সে দেহত্যাগ করেন। ●



# “মানব প্রেমিক ও প্রকৃতি প্রেমিক – রবীন্দ্রনাথ”

অধ্যাপিকা চন্দনা ধর  
বাংলা বিভাগ, শিলং কলেজ, শিলং

১৮৬১ খ্রীষ্টাব্দের ৭ই মে, (২৫শে বৈশাখ, ১২৬৮) কলিকাতার জোড়াসাঁকোর বিখ্যাত ঠাকুর পরিবারে রবীন্দ্রনাথের জন্ম হয়। পিতা দেবেন্দ্রনাথ ঠাকুর আদর্শবান মহান ব্যক্তিত্বের পুরুষ ছিলেন। দেবেন্দ্রনাথ ঠাকুরের পরিবার বৃহৎ ছিল। তাই শৈশবে রবীন্দ্রনাথকে অনাস্থীয় ভৃত্যদের তত্ত্বাবধানে মানুষ হতে হয়েছে। অবশ্য বালক ও কিশোর বয়সে নিজস্ব আত্মীয়দের স্নেহ ভালবাসা পেয়েছিলেন। দাদা জ্যোতিরিন্দ্রনাথ ঠাকুর ও তাঁর পত্নী কাদম্বরী দেবীর প্রেম, স্নেহ, প্রীতি ভালবাসাই রবীন্দ্রনাথ ঠাকুরের জীবনের প্রধান সম্বল এবং স্বাধীন চিন্তা বিকাশের পথ খুলে দিয়েছিল। দাদা জ্যোতিরিন্দ্রনাথ সম্পর্কে রবীন্দ্রনাথের নিজের উক্তি “পিতৃদেব ছিলেন হিমালয়, বাড়ীতে দাদারা ছিলেন কর্তৃপক্ষ। জ্যোতিদাদা যাঁকে আমি সকলের চেয়ে মানতুম, বাইরে থেকে তিনি আমাকে কোন বাঁধন পরাননি। তাঁর সঙ্গে তর্ক করেছি, নানা বিষয়ে আলোচনা করেছি, বয়স্যের মতো তিনি বালককেও শ্রদ্ধা করতে জানতেন। আমার আপন মনের স্বাধীনতা দ্বারাই তিনি আমার চিন্তা বিকাশের সহায়তা করেছেন।” কাদম্বরী দেবীর পৃষ্ঠপোষকতা ও বন্ধুত্ব তাঁর অপরিণত বয়সে সাহিত্য সাধনার রসদ জুগিয়েছিল। ১৮৮৪ খ্রীষ্টাব্দে কাদম্বরী দেবীর মৃত্যুই রবীন্দ্রনাথের জীবনে প্রথম মৃত্যুশোকের অভিজ্ঞতা লাভ হয়।

রবীন্দ্রনাথ জীবনে কোন প্রথাগত শিক্ষা লাভ করেন নাই। পরিবারের সৃজনশীল শিল্পকলার মধ্যেই তাঁর বাল্য ও কিশোর বয়স অতিবাহিত হয়। এই পারিবারিক পরিবেশের প্রভাবেই কবির ব্যক্তিত্বে অতি সহজেই মাতৃভাষার প্রতি ভালবাসা ও দেশের ঐতিহ্যের প্রতি শ্রদ্ধা এবং মানব ও প্রকৃতির আকর্ষণ জাগে।

রবীন্দ্রনাথের প্রধান অবলম্বন হচ্ছে মানবমুখিতা ও প্রকৃতিপ্রেম। এই দুইয়ের মিশ্রণই মহান কবিদের আদর্শ। মানবমুখিতা রবীন্দ্রকাব্যের প্রধান বৈশিষ্ট্য। কিন্তু তাঁর পূর্ণ বিকাশ অনেক কাব্যে দেখা যায় না, কারণ আশৈশব নিঃসঙ্গতা ও নির্জন পরিবেশে বড় হয়ে ওঠার জন্যই হয়ত এরূপ হয়েছে। অথচ নিসর্গচেতনা ও কল্পনাশক্তির অসাধারণ বিকাশ ঘটেছে। কবি নিজেই মন্তব্য করেছেন — “I had a deep sense almost from infancy of the beauty of nature, an intimate feeling of companionship with trees and the clouds, and felt in tune with the musical touch of the seasons, the air. At the same time, I had a peculiar susceptibility of human kindness.”

১৮৯১ খ্রীষ্টাব্দে জমিদারীর তত্ত্বাবধানের ভার গ্রহণ করে শিলাইদহে যান, সেইখানেই কবি পল্লী জীবন ও পল্লী প্রকৃতির সান্নিধ্যে আসেন। শিলাইদহে কবি দরিদ্র, গ্রাম্য মানুষদের দেখেছেন, তাদের সুখদুঃখ, হাসি-কান্নায় ভরা জীবনযাত্রার পরিচয় পেয়েছেন। কিন্তু তাদের সঙ্গে ঘনিষ্ঠ হতে পারেননি। দূর থেকে তাদের ছবি এঁকেছেন, তাতে সহানুভূতি, প্রীতিরসে পূর্ণ ও কল্পনার রং মিশানো জীবন চিত্র কাব্য ও কবিতায় উপহার দিয়েছেন।

রবীন্দ্রনাথের প্রথম অপরিণত বয়সে প্রকাশ ‘সন্ধ্যাসঙ্গীত’ (১৮৮২), ‘প্রভাত-সঙ্গীত’ (১৮৮৩) এবং ‘ছবি ও গান’ (১৮৮৪)। এই রচনাগুলিতে কবির স্বাধীনভাবে নিজের কবি প্রতিভা বিকশিত হয়েছে। ঈশ্বর ও বিশ্বপ্রকৃতির সঙ্গে ভালবাসার বন্ধন লাভের আগ্রহ-ইত রবীন্দ্রকাব্যের মূল সুর। ‘সন্ধ্যাসঙ্গীতে’ কবির বিষাদ ও হৃদয়বেদনার কথা আছে। এই বেদনা

রবীন্দ্রনাথকে সংকীর্ণ গণ্ডিতে বেঁধে রাখতে পারেনি। তিনি বেদনা কুহককে ভেঙে দুঃখকে বরণ করে নেন। আরও দুটি দিক সন্ধ্যাসঙ্গীতে দেখা যায়। তা হল শৈশবের সহজ আনন্দ ও জীবনের স্মৃতিরোমছন। প্রকৃতি চেতনা ও নিসর্গ বর্ণনা একাব্যে উপস্থিত।

‘প্রভাত-সঙ্গীত’-এ কবির হৃদয়ের অবরুদ্ধ দ্বার ভেঙে যায়। আনন্দে হৃদয় ভরে ওঠে। কবি নিজেই বলেছেন, “প্রভাত-সঙ্গীত’ আমার অন্তর প্রকৃতির প্রথম বর্হিমুখ উচ্ছ্বাস।” একদিন প্রভাতে কবির চোখে হঠাৎ সূর্যরশ্মি ঝলমল করে ওঠে, সামনের যত আঁধারের পর্দা ছিল তা সরে গিয়ে পৃথিবীর সৌন্দর্যের দ্বার মুক্ত হয়ে গেল। নতুন সৃষ্টি আনন্দে মন ভরে উঠল। বিশ্বের সঙ্গে মিলন, মানব প্রীতি, জীবনের নূতন আশা, আবেগ ও আনন্দ কবিকে মাতিয়ে তোলে। কবি নিজে লিখেছেন — “হঠাৎ এক মুহূর্তের মধ্যে আমার চোখের উপর হইতে যেন একটা পর্দা সরিয়া গেল। দেখিলাম, একটি অপরূপ মহিমায় বিশ্বসংসার সমাচ্ছন্ন, আনন্দে এবং সৌন্দর্যে সর্বত্রই তরঙ্গিত। আমার হৃদয়ে স্তরে স্তরে যে একটা বিষাদের আচ্ছাদন ছিল তাহা এক নিমেষেই ভেদ করিয়া আমার সমস্ত ভিতরটাতে বিশ্বের আলোক একেবারে বিচ্ছুরিত হইয়া পড়িল।” — জীবন অভিজ্ঞতার সত্যরূপ দেখলেন কবি। ‘নির্ঝরের স্বপ্নভঙ্গ’-এর মধ্যে বিশ্বের গতিময়তা এবং ‘প্রতিধ্বনি’ কবিতায় ইন্দ্রিয়াতীত বিশ্বের আভাস — এই দুই নিয়েই রবীন্দ্রকাব্যের মূল সুর ধ্বনিত। কবির নরনারী সম্পর্কে প্রত্যক্ষ ও জাগ্রতরূপ আবিষ্কারের তৃষ্ণা জেগে উঠেছে। শুধু নরনারী নয়, পৃথিবীর সমস্ত গতিময় দৃশ্যই কবিকে ভাষায় রূপ দিতে অনুপ্রাণিত করে তুলেছে। ‘ছবি ও গান’ কাব্যে বাস্তব জীবনের এবং প্রাকৃতিক দৃশ্যের ছবি আছে, তাতে কোন কল্পনার রঙ নাই। ‘কড়ি ও কোমল’ কাব্যে কবির মানব ও প্রকৃতির প্রতি ভালবাসার প্রগাঢ় রূপ দেখা যায়। কবি বাস্তব সৌন্দর্যে গভীরভাবে আকৃষ্ট, কল্পনার সৌন্দর্যে নয়। কবির কাছে যৌবন স্বপ্ন ছড়িয়ে আছে বিশ্বের আকাশে। ‘কড়ি ও কোমল’-এ কবির ইন্দ্রিয় সচেতনতার পরিচয় পাওয়া যায়। এখানে প্রকৃতি

বিষয়ক কবিতাগুলিতে বৈচিত্র্যের সঙ্গে বিশ্বানুভূতির একাত্মতার পরিচয় আছে।

তারপর কবির ‘মানসী’ কাব্য (১৮৯০)। এই কাব্যের প্রধান বিষয় প্রেম, কিন্তু তা অতীন্দ্রিয় প্রেমরহস্যের দার্শনিক ভিত্তি ভূমি। এখানে প্রকৃতি বিষয়ক কবিতাগুলিতে ব্যক্তি জীবন ও বিশ্বের মর্মগত সংযোগ দেখা যায়। প্রকৃতির মায়াময় রূপ ‘মানসী’ কবিতার অন্যতম বিষয়। কবির স্বাভাবিক প্রবণতা প্রকৃতির সঙ্গে মিলন। এই কাব্য আরম্ভ হয়েছিল বাংলাদেশ থেকে বহু দূরে গাজিপুরে। এই নূতন পরিবেশে কবির কবিতায় নানা রূপের প্রকাশ ঘটে।

“সোনার তরী” রচনায় সময় কবি পিতার আদেশে জমিদারী দেখাশুনার জন্য গ্রামে যান এবং বহুদিন সেখানে বসবাস করেন। অনেকদিন পদ্মালালিত পল্লী বাংলায় অর্থাৎ শিলাইদহ, সাজাদপুর এবং পতিসবের দিন যাপন করেন। পদ্মানদীর জলে বাটে বাস করে বাংলার গ্রামীণ প্রকৃতিকে নিবিড়ভাবে অনুভব করে এক নতুন জগতে নিজেকে নিয়ে যান। উদার প্রকৃতি এবং সহজ মানুষের প্রতি আকর্ষণই কবির ‘সোনার তরী’ কাব্যের জন্ম। ‘সোনার তরী’ কাব্যের প্রথমেই কবি লিখেছেন — “সোনার তরীর লেখা আর এক পরিপ্রেক্ষিতে। বাংলাদেশের নদীতে নদীতে গ্রামে গ্রামে তখন ঘুরে বেড়াচ্ছি, এর নূতনত্ব চলন্ত বৈচিত্র্যের নূতনত্ব। শুধু তাই নয়, পরিচয়ে অপরিচয়ে মেলামেশা করেছিল মনের মধ্যে।” শাহরিক জীবন থেকে দূরে গ্রাম বাংলার প্রকৃতি ও মানুষের কাছে পৌঁছে এক নতুন স্বাদের পরিচয় পেয়ে কবি চিত্ত বিচিত্র ভাবে আলোড়িত হয়েছে তার পরিচয় “ছিন্নপত্রাবলী”তে বর্তমান।

বাল্যকাল থেকেই কবি প্রকৃতি প্রেমী, প্রকৃতিকে দেহমনের নিবিড় মিলনে উপলব্ধি করলেন এই “সোনার তরী” কাব্যে, তার বিচিত্র রূপরসের সম্ভার নিয়ে ইন্দ্রিয়গ্রাহ্য মূর্তিতে কবির কাছে ধরা দিয়েছে, নতুন পরিবেশের গভীর অনুভব তাঁর ছিন্নপত্রের বিভিন্ন চিঠিতে আছে, যেমন একটি চিঠিতে কবি লিখেছেন — “তীরে যেখানে নৌকা বাঁধা আছে সেইখান থেকে

একরকম ঘাসের গন্ধ এবং থেকে থেকে পৃথিবীর একটা গরমতাপ গায়ের উপর এসে লাগতে থাকে - মনে হয়, এই জীবন্ত উত্তপ্ত ধরণী আমার খুব নিকটে থেকে নিশ্বাস ফেলছে, বোধ করি আমারও নিশ্বাস তার গায়ে গিয়ে লাগছে।” প্রকৃতির সজীবতা তাঁর কবিতার প্রধান অঙ্গ। নিজের দেশের প্রাণরস নিয়েই কাব্য বা সাহিত্য পুরিপুষ্ট ও বিকশিত হয়। বাংলাদেশের প্রকৃতি, বাংলার লোকসাহিত্য এবং লোকসঙ্গীত, লোকজীবনে ব্যবহার বাংলা ভাষার বৈচিত্র্যই রবীন্দ্রনাথকে শ্রেষ্ঠত্ব, মহত্ব দান করেছে। বিশ্বচেতনার সঙ্গে আপন ব্যক্তিগত চেতনার একাত্মতা হওয়াই কবির প্রধান বৈশিষ্ট্য। কবি ‘জড়ের নর্তন’ এ সুরহীন, ছন্দহীন, অর্থহীন সবকিছুকে দেখিয়েছেন, আর অন্যদিকে প্রকৃতির কল্যাণময়ী মূর্তিরও ধ্যান করছেন। বিশ্বপ্রকৃতি এবং মানবজীবন নিয়েই কবির কাব্য সৃষ্টি। রবীন্দ্রনাথের প্রকৃতিতে প্রকৃতি ও মানুষ এক। রবীন্দ্রকাব্যে দেখা যায় কবি মর্ত্য-পৃথিবী এবং মানব জীবনের সঙ্গে নিজেকে একাকার করে তুলতে। বহু চেষ্ঠার পর বিশ্বের সঙ্গে তাঁর সেই যোগসূত্র ঘটল ‘নির্ব্বারের স্বপ্নভঙ্গ’ কবিতায়। নবজাগরণের আনন্দে কবি গেয়ে উঠলেন —

“হৃদয় আজি মোর কেমনে গেল খুলি  
জগৎ আসি সেথা করিছে কোলাকুলি।”

— জগৎ মিশেছে হৃদয়ের সাথে। এই নতুন আনন্দ, এই নতুন অভিজ্ঞ তায় আত্মহারা হয়ে কবি লিখলেন —

“মরিতে চাহি না আমি সুন্দর ভুবনে,  
মানবের মাঝে আমি বাঁচিবারে চাই।”

— বিশ্ব ও মানবজীবনের প্রতি ভালবাসাই কবিকে বিশ্বপ্রাণের সঙ্গে একাত্ম করে তুলেছে। পৃথিবীর রপবৈচিত্র, সৌন্দর্য্য, প্রাণধাত্রীরূপা ধরিত্রীকে তিনি শুধু মাতা রূপেই নয়, তিনি মানবী মাতা রূপে গ্রহণ করেছেন। স্বর্গ হচ্ছে সাধারণ মানুষের কাছে সুখ ও আনন্দের লীলাভূমি। কিন্তু কবি স্বর্গকে কামনা করেন না, কবির একান্ত কাম্য দুঃখ বেদনা পীড়িত, মরণ-বিচ্ছেদে আহত মর্ত্য পৃথিবীর প্রতি। যেখানে

প্রেম ভালবাসার আনন্দনিকেতন বর্তমান। কবির কাছে জড় প্রকৃতি বলে কিছুই নাই সমস্ত বিশ্বপ্রকৃতিই সজীব প্রাণবন্ত। সমুদ্রকে মহাজননী, স্নেহময়ী প্রকৃতির প্রতীকরূপে বন্দনা করেছেন। এইভাবে কবির মর্ত্যপ্ৰীতি ব্যক্ত হয়েছে।

মৃত্তিকাময়ী পৃথিবীর জন্মের সূচনা লগ্ন থেকেই কবির যোগসূত্র। তারপর ধীরে ধীরে পৃথিবীর বুকে প্রাণের সঞ্চর হয়। এইভাবে রূপান্তরিত রূপে কবি বারবার এই বিশ্ব প্রকৃতি ও বিশ্বমানবের কাছে আসতে চান, এটা যেন কবির জন্মজন্মান্তরের সম্পর্ক। তাই কবি বিচিত্র জীবন ধারায় নিজেকে বিলীন করতে চেয়েছেন। আরব, তিব্বতী, জাপানী, চীন অথবা আরণ্যক অসভ্য মানুষের জীবন ধারার সঙ্গে নিজেকে মিলাইবার তাঁর ঐকান্তিক ইচ্ছা, যুগ যুগ ধরে কবি পৃথিবীর সঙ্গে মিলবার যে একটি ইচ্ছা, সেই জাগরণের কবি চেতনার আনন্দ, উল্লাসে পূর্ণ হয়ে, সমস্ত ধর্মণীতে প্রবাহিত হয়ে ওঠে। কিন্তু অনেক সময় মানবজীবনের একাকীত্ব; বেদনা, উদাসীনতা, কবিকে বিষণ্ণ করেছে, তাই কবি সৌন্দর্য্যে, ঐশ্বর্য্যে, নৃত্যগীত ছন্দে, অফুরন্ত জীবনপ্রবাহে জড়ত্বের ভিতরে প্রবেশ করে এক আনন্দের উৎস ধরে ধরিত্রীকে মাতৃকল্প মূর্তিতে দেখেছেন। সেই মাতৃক্রোড়ে ফিরে আসার জন্য কবি আকুলতা —

“জননী, লহো গো মোরে

সঘন বন্ধন তব বহুযুগ ধরে -

আমারে করিয়া লহো তোমার বুকের,

তোমার বিপুল প্রাণ বিচিত্র সুখের

উৎস উঠিতেছে যেথা সে গোপনপুরে

আমারে লইয়া যাও -রাখিওনা দূরে।”

কবির মর্ত্য প্ৰীতি ও মানবপ্ৰীতি দুইটি ভিন্ন জিনিস নয়। একে অন্যের পরিপূরক অর্থাৎ মর্ত্যপ্ৰীতিরই আর একদিক মানবপ্ৰীতি। বিশ্বপ্রকৃতি ও বিশ্বমানবের সঙ্গে মানবিক আত্মীয়তা স্থাপনই কবি প্রয়াস। এই প্রয়াসই কবিকে বিশ্বের মধ্যে শ্রেষ্ঠত্ব ও মহত্বের আসনে বসিয়েছে। ●

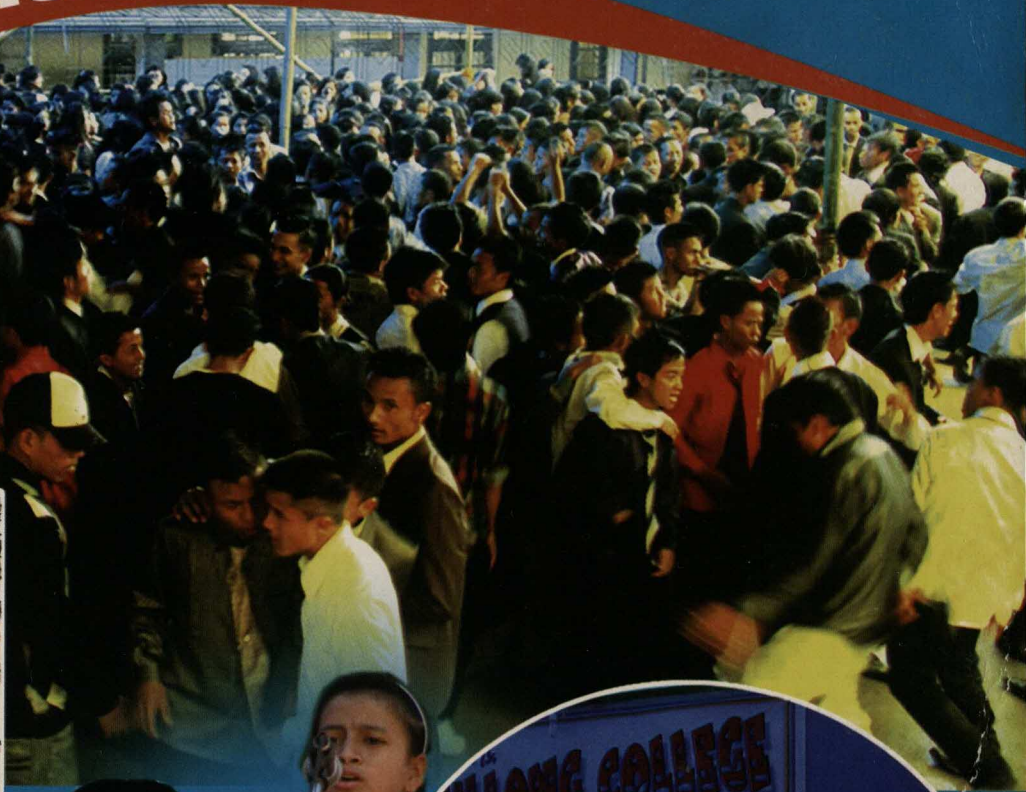
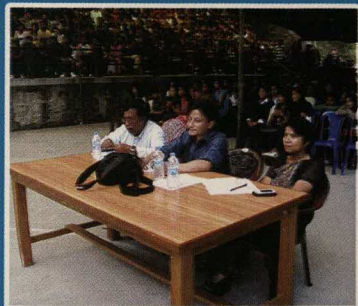
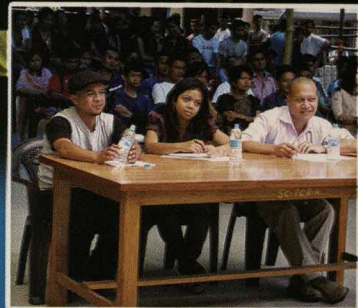






# Inauguration

## "Binding Cultures: Enhancing Traditions"



## Annual Social & Cultural Week 2011

2330 Sept 2011







The Tagore family mansion in Calcutta is now a museum of the poet's life and times