

Missive from Vice Chancellor's desk, June, 2023

Land is an important ingredient for a university. In today's world of virtual communication, the counter argument will attract public attention. Now, we need not go to the market to even buy food stuff. It can be ordered online and the ordered item will reach one's doorstep. The same is true for almost everything. You order online and get what you would like to buy. So, one does not require land to build a university. Or by transforming the existing academic centres into modes of learning to be conducted virtually, enough land shall be available for public consumption. Now, the government or other public authorities are required to adopt a policy to legalize the transfer of land either through payment or favour to those chosen few who are likely to be of help to the ruling parties to remain in power. This is mutually beneficial to those who prefer to grab land for selfish gain and also to the political authorities since they do not have to fiddle with the system of law which is usually defined as the rule of law. It will be a full proof system because under no circumstances, the ruling classes will have enough time to concentrate on other areas of their preferred zones of activities since they do not have to spend time in transforming the rule of law into rule by law or the claim that we will interpret/misinterpret laws once it is known who are the benefactors and who are the victims. If the latter are your known political enemy or are likely to be an enemy of the regime, then there is no mercy; and, if the former are at your beck and call, then the rule by law shall prevail to the satisfaction of those happily enjoying power and authority.

Land is thus a bone of contention for all and if one is well-known in terms of certain socially recognised parameters, one is beyond the purview of the established laws. To avoid legal restrictions, one is to be globally recognised. Alas, the British colonialism was ousted by relentless struggle by many freedom fighters regardless of ideological predilections, the mindset continues to prevail. One is immediately elevated to an exalted place if one's contribution is recognised by the Westerners, especially the white-skinned people. It has generally been true despite the fact that the glory comes by selling India's poverty or by highlighting the distinctive features of Visva-Bharati, for instance, and yet, these so-called global intellectuals hardly contribute to India's well-being or that of Visva-Bharati. Those who place this bitter truth in the public domain are hounded for narrow political benefit or guided by the selfish desire of humiliating those with contrary opinions. There is no space for healthy debate. What appears to govern the public perception in general is the dictum that "might is right" or *jiski lathi uski bhayees*. Nonetheless, there is also a voice, however feeble may be, to challenge such a hateful agenda of a selected few by those who simply do not privilege their personal benefit for collective gain. History is replete with example showing that many selfless and courageous individuals doused the fire knowing well that this is not an easy task. Their determination to serve humanity is a source of indomitable energy although they are in a minority as sociologists theorized that most of humanity prefer to follow the "herd psychology" which means that follow blindly what you are told to do. It is of use in two ways: one does not have to take the responsibility for one's feed and this makes the leader happy since s/he, by being the decision maker, scores brownie points by self-defending that his/her mode of guiding

the human-herd is successful. Goal is achieved and the supporters remain happy by being part of successful design without perhaps understanding their contribution except by carrying forward the order regardless of whether it conforms to their politico-ideological preferences. It may appear to be an example of deception; but who will bail the cat in a situation when most of us are accustomed to pay obeisance to the leader of the ruling authority in view of its access to the instruments of humiliation and if that does not work, devices for coercion.

Under the present political dispensation, the political authorities appear to have established a system where the idea of dissent is simply inconceivable. Does it mean that who refined such a system will remain forever? If that happens, human history has no future. This is the end of history. There are many who are complacent with the prevalent system of political control tend to be happy by holding this view as axiomatic. The opposition, despite being feeble and underrated, remains as active as before. History will chart out a new narrative by reestablishing humanity in its glorious form. The contemporary phase of human civilization is marred with deficiencies. Hence, those with double faces excel rather easily forgetting perhaps that on the day of *Quyamat* they cannot escape atonement and those now are at their mercy for endeavouring hard to reminding human beings of their role as human beings will have the last laugh.

Is land grabbing proper even for who is claimed to have made India known to the rest of the world as a place where human values are neither respected nor accorded a proper place in assessing them as they are. There is no point in burdening people by referring to examples since it is happening every minute of our existence presumably because of our complacency and also, we are too scared to raise voice against the elites and political authorities presumably we are not ready yet to face the adverse consequences. This is, on an average, the state of affairs in and around us. Nonetheless, it has given those seeking to articulate a differently-structured voice an opportunity to translate their heart-felt design into practice. Regardless of the adverse consequences, these brave people undertake activities which should easily attract premonition on the part of those determined to go ahead and yet do not restrain themselves. This is a source which enables the flag bearer to proceed further and those trying hard to maintain status quo design plans to counter till they are convinced that the end is near. This is not a Marxist formulation but one that draws on the transcendental views of Lord Krishna who, while rejuvenating his disciple Arjun, gave us the idea that truth would ultimately prevail. It may have been late in blossoming to full; but it will in the end. So, the sustained battle being waged at different level of human existence is a relentless battle since the path of truth is neither rosy nor easy which is why many fail to carry on the struggle till the end. This needs to be tested now and then. Out of which new aspirants will come and get involved in the struggle with new spirit. This is long drawn process which will ultimately culminate in the attainment of goals for humanity as a whole.

The Land Fiasco (published in The Telegraph, Kolkata on 24 April, 2023)

Founded by one of the most illustrious sons of India, Gurudev Rabindranath Tagore, Visva-Bharati does not require the glory of an individual to spread its ideological motto of universal humanism or *vasudhaiva kutumbakam*. Unfortunately, in West Bengal, the self-proclaimed moral custodians of *bangaliana* (Bengaliness) tend to privilege an individual at the cost of a great institution like Visva-Bharati. Despite having experienced the outcome of complacency, Bengalis appear to have conveniently forgotten the fact that Bengal was hailed during the nationalist phase as a harbinger of politically and ideologically innovative and inspiring models for humanity. The reasons for this decadence are plenty: some of them can be located in the desire to fulfill partisan interests by those who matter in decision-making, leading to individual interests being prioritized over those of the state and institutions that made Bengal proud not so many decades ago.

Let me acquaint the readers with some basic facts that are relevant to the issue at hand. Visva-Bharati had 1,134 acres of land, which it acquired over time out of donations by philanthropists and through purchase by the institution. When the new administration took over in 2018, I was told that the landsharks have already grabbed 77 acres of Visva-Bharati's land. We wrote to these landgrabbers with a request to return the land; the request was not heeded. We undertook many other means, like holding processions with banners of request as well as a Gandhian mode of protest by resorting to 12 hours of fasting in which many of the university staff participated. Visva-Bharati undertook the Gandhian way for reclaiming the encroached land in response to directions from the Union government as well as the university's annual audits. We have succeeded in reclaiming 12 acres of land since 2019. It did not work. We have evicted those who built temples on our land by risking annoying those who are institutionally empowered to harm Visva-Bharati. We who are emotionally associated with this heritage centre of learning never back-tracked. Our purpose is not to ensure individual well-being but the sustenance of an institution for which Gurudev Rabindranath Tagore and his elder son, Rathindranath, sacrificed everything.

Let me now focus on why Visva-Bharati has deployed all possible legal means to reclaim the illegally-occupied land by Professor Amartya Sen. Let it be made clear that he is one of those who belong to the group of land grabbers at the cost of Visva-Bharati. Let it also be emphasized that the Sen family is one of the beneficiaries in Santiniketan and also sold land to Gurudev Tagore when he required land for building his "vessel of treasure, Visva-Bharati". It has been mentioned that since the papers claiming that Professor Sen is the legal owner of the land in question were given by the hon'ble chief minister of West Bengal, our charge is invalid. I have my reservation about this kind of logic, which justifies the argument that whatever those wielding authority do are the axiomatic truth although the legal document and the transfer deed suggest otherwise. We have nothing personal against him. We are also indebted to him intellectually. But does that justify the fact that he can own a piece of land illegally? No media trial will prevent Visva-Bharati from following legal courses to reclaim the land and, if necessary, Visva-Bharati will not restrain itself

from taking other legally-endorsed steps that may cause further embarrassment not only to him but also to Visva-Bharati.

Our eviction order is in the public domain. Those who are criticizing Visva-Bharati are requested to go through it and then comment as a responsible citizen of this great country, which is governed by the rule of law. We urge the hon'ble chief minister of West Bengal to take care of the interests of an institution for which Gurudev left no stone unturned during his lifetime. Once it became a Central university and an Institution of National Importance, those who were responsible for safeguarding this renowned institution also worked hard to discharge their role since it is a jewel in India's crown. The law is uniform for those involved in grabbing public property. We, thus, expect that it will be the same regardless of who the person is. If those who are otherwise respected evade legal restrictions by pampering the political authority, then those with nearly no one to stand by them will lose faith in India's legal system. What is most tragic is that these individuals who thrive in the West by selling Visva-Bharati and Indian poverty hardly contribute to the well-being of the former or for alleviating those reeling under poverty in India. They are spared as they know how to change their political loyalty for social and pecuniary benefits. Visva-Bharati's endeavour is just a baby step to let these individuals know that the oft-quoted slogan, 'might is right', may not always be an adequate shield for protecting their partisan interests at the cost of a Heritage Institution of Higher Learning.

We are committed to protect Visva-Bharati. We are committed to protect the dignity of the illustrious sons and daughters of Mother India provided they also discharge their role in proving that they do not mind sacrificing their partisan interests for the sake of the institution that stands in a class by itself. Our objective is not to defame those who are causing irreparable damage to Visva-Bharati, but simply to urge them to avoid playing with fire because Visva-Bharati shall not avoid taking unpleasant steps despite being a victim of an orchestrated campaign by those who are likely to be hard-hit soon.

Celebration of Eid

India is a composite society. Attempts have constantly been made to sustain India's multireligious character. Hindus, Muslims, and other communities with separate religious denominations existed side by side for many centuries. They survived symbiotically. They are different socio-culturally, and yet by being together spatially, they drew on one another which led to the evolution of many socio-cultural traits acceptable to religiously different communities presumably because they lived together. That synergy is possible due to being together is evident if one just has a glimpse of how India developed as a compact human civilization. India is not just a geographical space, it is a politico-ideological vision which helps evolve a syncretic culture of communal existence. The inevitable outcome is also the development of a mindset nurtured to appreciate co-existence of human beings irrespective of being religiously disparate.

Being founded by Gurudev Rabindranath Tagore, Visva-Bharati always valued communal amity as indispensable for the growth and consolidation of a strong bond among those living together for generations. Based on his socio-psychological upbringing in a cosmopolitan family, he was an heir to a cultural heritage of commonality. His experience as a zamindar in Sialdaha in east Bengal where Muslims were demographically preponderant also provided him with inputs to properly understand how communal animosity was detrimental to human progress. In fact, he was intrigued when he found in *Kachari* (the place for administrative activities) which was the seat of authority for the zamindar, Muslims were earmarked to sit on the floor whereas his Hindu *prajas* were given cushions when they came to see him. As the system was contrary to his politico-ideological priorities, he immediately instructed his officers to offer cushions to his Muslim visitors. We see Gurudev Tagore as a social reformer who, being convinced that Hindu-Muslim compatibility was a key to India's success as a politico-economic compact. During the Swadeshi Movement (1905-8), he sharply made this point in many of his creative texts. For instance, his novel, *Ghare Baire* (1916) is a testimony here. Here, Nikhilesh articulated his views when he stated that unless the mainstream nationalists understand the adverse impact of Hindu-Muslim socio-cultural distance on the growth of Bengalis as a unit, the nationalist clamour for unity was likely to be vacuous. In the novel, Sandip represented the views of an orthodox nationalist who was not ready to appreciate Nikhilesh's ideational vision drawing on communal disharmony. Basic here is the point that Gurudev Tagore realized that Hindus and Muslims needed to form a socio-cultural compact to attain the goals tuned to their collective well-being. The idea was reverberated in his myriad texts. Visva-Bharati became a laboratory for him to experiment with the claim that he forcefully made in the public domain.

Visva-Bharati celebrates the Christmas day on 25 December every year which is known as Christo Utsab. It is celebrated in a grand fashion and has been continuing like this. One of the reasons was certainly Gurudev Tagore's inclination and also his fascination for his comrade-in-arms, CF Andrews who probably gave useful inputs to Gurudev in this regard. Furthermore, that Christians remained an important demographic section of society during the colonial era might have influenced him to a significant extent. And, also, the decision to hold Christo Utsab corresponded with his politico-ideological priorities. Ideally speaking, he hinted at the organization of major religions festivals just to put the views in the public domain that he was for *sarva-dharma-samabhava*, a Gandhian formulation which would have worked reasonably well in multi-religious India. Hence, his formulation aimed at creating a composite identity seeking to draw socio-culturally disparate communities as one collectivity. The students with different religious backgrounds are allowed to enjoy their festivals privately although the campus never paid special attention to the holding of other religious festivals. On Eid, it was celebrated by lighting candles in Chhatim Tola, one of the holiest places in the campus. In 2023, the Karmi Mandali, the organization responsible for organizing programmes to continue with Visva-Bharati's traditions decided to hold a special prayer in the Kaanch Mandir followed by offering simaiya, a special kind of home-made sweet since this is distributed to those visiting a Muslim household. More than 300

faculty members and students had simaiya, arranged by a colleague, by sitting together in the garden near Mandir. It was really an evening of togetherness which Gurudev Tagore always espoused in his acts and creative writings.

Why was Eid celebrated formally in Mandir?

There are three probable answers? First, being sensitive to Bengal's syncretic traditions, it was decided by Karmi Mandali of Visva-Bharati to hold this event. As we celebrate Christo Utsav in a grand way, a consensus evolved to celebrate Eid as this event stands for bringing socio-culturally different people together. Secondly, this was also an occasion which was very close to the heart of Visva-Bharati's founder, Gurudev Tagore. As he persuasively argued in many of his critical texts, so long as this communal schism was not effectively challenged and weeded-out, his heart-felt desire of bringing Hindus and Muslims together remained distant. So, Eid celebration was governed by what Gurudev Tagore sincerely wanted. Finally, it is required most especially now when humanity is divided horizontally and also vertically and is being sustained by those seeking to fulfill their selfish objectives. So, at one level, holding of Eid in the campus is a design to bring socio-culturally separate sections of India's demography; at another level, it is directed to realize Gurudev's message of universal humanism.

Apart from the above explanatory reasons, Eid celebration is also an articulation of Gandhiji's idea of *Sarva-Dharma-Sambhava* which means equal respect to all regardless of religious predilections. On the basis of understanding of the human mindset, the Mahatma realized that the Western approach to secularism, religious neutrality, made no sense to the Indians; religion invariably governs Indian minds. Hence, his insistence was on accepting human beings with their distinct religious identities and learning to accept others with equal respect despite being religiously disparate. The same idea was reiterated by Ramkrishna Paramhans, the great leader of humanism of the nineteenth century when he uttered *Jata Mot Tata Path* (multiple modes are there to express one's heart-felt beliefs) by questioning those who forcefully privilege one belief system in preference to others. As humanity is diverse, so are the beliefs which govern human beings. Implicit here is also the importance of the contextual milieu in shaping the human belief system. It is thus not surprising that Muslims of Bengal uphold many Hindu socio-cultural practices presumably because they are nurtured in a strictly syncretic environment supportive of a synergy between communities with contrarian religious-ritual beliefs.

Eid celebration is an integral component of the Indian belief system and continues to remain so. The more we celebrate multiple religious events the nearer we come to one another emotionally. Visva-Bharati took the lead in this regard in the past under Gurudev Tagore's tutelage; it has been doing so even today under his inspirational guidance. The 2023 celebration is just a happy addition to the annual calendar of Visva-Bharati's year-long events. The celebration is a powerful political message to the detractors who, by fomenting communal animosities, strive to pursue their divisive

goal. Mere pretentious behaviour is futile unless it is accompanied by feelings for communities despite being religiously different. Politicians regardless of their affiliations to many political outfits appeared to have refined the technique of organizing a set of activities to hide their real intentions. As history has shown, their main concern is to win the people as voters. In the first-past-the-post system of democratic elections being practised since the introduction of adult suffrage in 1952 in India, the winner is the one who gets maximum number of votes among the contestants regardless of the fact whether s/he secures the majority of votes. For them, coming together of Hindus, Muslims and individuals with other religions denominations is a signal of warning, and if they were unable to fathom the veracity of these oppositional voices, as per historical experiences, one can safely argue that their days are numbered.

Eid is, at one level, a celebration after a month-long Roza or fasting during the day and holding of Iftar to break the day-long fast. In the Iftar congregation, everybody joined to have food together. It is also a get together not only for the members of the family, close kith and kins, but also the invited friends and close acquaintances. Nowadays, the politicians take this opportunity to welcome their guests and also people from their constituencies to consolidate the bond with them. At another level, Eid has wider implications because it creates a space of communion after a month-long fasting. It is a day when people gather for celebration regardless of religion. As history shows, in Bengal, Eid is celebrated as fondly as are Durga Puja and other Hindu religio-social festivals. The local landlords, regardless of their religious identities, organized these festivals, as archival sources underlined, with gaiety and joy. The purpose was to demonstrate that by being integral to a Zamindari estate, those who were located there were linked with one another by being together in the same geographical space. Here, religion was hardly a deterrent for them to come together. Although, as history is a witness, the religious chasm between Hindus and Muslims led to skirmishes, if not riots killing many, these are rare instances. That Bengal was also a microcosm of communal unity provides strong inputs to persuasively argue that the sense of being together was so strong that it acted as detrimental to communal distance. Many fell prey to the colonial divide and rule policy; but most of the Bengalis appeared to be free from communal virus. Yes, there were enmities between Zamindars and their subjects not on the basis of differences of religion, but because they were placed differently in social and political domains. In other words, the well-entrenched differences were largely due to class differences or socio-economic schism which put them in watertight compartments. There are scholars who unequivocally proved that most of the communal riots in Bengal was largely due to socio-economic disparities between communities and religion did not have the dominant role in segmenting people as it was assumed. Nonetheless, the festivals were occasions for people to come together, as history is replete with examples.

Visva-Bharati is a forerunner in many respects. In fact, Gurudev's design of *Tapobon Siksha* was both an innovative endeavour and a fierce critique of the prevalent English education. Similarly, the recognition of Visva-Bharati being a World Heritage Academic Institution (which is also a rare

achievement for a living institution) is a new feather in its cap. So, Visva-Bharati always creates new trends which are based on the urge to approximate the Tagorean mode of thinking. The Eid celebration is one of those efforts to initiate a trend on the basis of Gurudev's heart-felt desire to bring about communal amity and harmony. There are many texts in the plethora of his creative writings where he always privileged humanity regardless of religion, race, and ethnicity. By translating his time-tested ideas into practice, Visva-Bharati is simply following what it should be by taking "the vessel of his treasure" forward. The Eid celebration has thus much wider implications in numerous ways: prominent among them is to reemphasize the claim that religious differences are insignificant if human beings are emotionally bonded irrespective of consequences. Festivals are occasions when individuals regardless of their socio-cultural identities join hands with one another, Gurudev Tagore firmly believed. By organizing a special prayer in Mandir, Visva-Bharati, at one level, reminds people of the humane mechanism Gurudev preferred and, at another level, reintroduces a design of socio-cultural amity in circumstances when human beings are separated from one another by artificially generated divisive instruments.

A fictitious or an imaginative story (?)

Let me end the missive of June, 2023 with a fictitious or an entirely imaginative story, the inputs of which are drawn from the recent developments in Gurudev's Visva-Bharati. Two characters are critical: *Naranas* and *Beblidas*. Both of them are male, well-educated and belong to the upper crest of Bengali society. They are proud of being born in a caste in Bengal which grew in importance by being servile to the colonial rulers, so said the chronicler of past history of Bengal which was colonized first by the British. *Beblidas* is stinkingly rich since he has many sources of income besides having inherited property from his ancestors; he is widely reputed by dint of his merit and supportive mentors. *Naranas* is rich, but not as rich as *Beblidas*; reputed, but not as reputed as *Beblidas*. As *Beblidas* and *Naranas* are related to each other, they draw on each other although *Naranas* is lagging behind *Beblidas* in many respects; but he strongly feels that servility to *Beblidas* will help him get pecuniary and other benefits. Hence, he devotes himself wholeheartedly to pleasing *Beblidas* by doing whatever he feels appropriate regardless of whether his deeds are proper or morally justified. *Naranas* felt great when he married third time and threw a gala party to declare that he, by marrying three times, he at least achieved one significant milestone which will place him at par with *Beblidas*. But, that's it.

Now, there is a plot twist to the story with the very entry of a beautiful and a milching cow which the local people worship as a holy cow. As *Beblidas* is in the habit to possessing illegally many worldly things, he asks *Naranas* to catch the cow for him as he is keen to have her. The task was not difficult since the holy cow was, by nature, quiet and lacks the power which the miscreants are likely to deploy to catch her. But *Naranas* had a serious problem since the local people were not ready to allow *Naranas* since the cow was, for them, an object of worship. So they decided to approach *Naranas* not to execute his decision to please *Beblidas* as it was likely to cause serious consternation to the local people. By being the temporary chieftain of the locality, *Naranas* was

also arrogant and possessive. He thus expressed that there were no forces on earth who could stop him to deploy his methods to please Beblidas.

Now, there are four characters in this imaginative story: Beblidas, Naranas, the holy cow and greed because both Beblidas and Naranas, dissatisfied souls, have hardly any scruples while seeking to satisfy their self-gratifying and partisan needs. Apart from this, the role of the local people worshipping the holy cow is also important in understanding the turns and twists in the story.

Beblidas wants the cow and Naranas is keen to give to him come whatever may as constraints. Being the local chieftain, Naranas is overconfident to catch the cow and handover the innocent animal to Beblidas because by being related with Beblidas, it is his holy duty to satisfy him even that means dissatisfaction to the people who believes that the cow is holy and it is their duty to protect her. But their opposition was overruled and Naranas, by issuing a decree took possession of the cow and was happy to handover her with the proviso that "the cow shall be under the possession of Beblidas but she belongs to the community". Naranas thus avoided being blamed for handing the cow to his favourite Beblidas by emphasizing that the local community also retained their rights over the cow. The deed of transfer was articulated accordingly. So, Naranas applied the trick most intelligently by devising a scheme to fulfill his objective of pleasing Beblidas and, at the same time, befooling the local people by also mentioning that the cow belonged to them.

Both, Beblidas and Naranas became very happy because their smart strategy worked for them to snatch a public possession by misleading those who actually nurtured the cow over generations. In so doing, Naranas was assisted by some of so-called animal lovers: they were Kuprioyo Sikhar, Irmila Dhomo, Uddhato Dhikcharya and his minions because everybody received the benefit of the holy cow; they also remained committed to Beblidas with the hope that he would help them to gain other pecuniary benefits and facilities which were not otherwise available.

Meanwhile, the story took a different turn as Naranas lost to another chieftain and he saved his life by disappearing from the scene and settled elsewhere with the property he amassed by acting towards that goal. Beblidas was happy because he continued to remain proud as the holy cow was in his possession. There was however simmering tension for the local people never appreciated Naranas for being so unfair to them. They were awaiting opportunities. And an opportunity came when a new chieftain arrived to set things right despite vehement opposition of the minions of Beblidas and Kupriyo Sikhar, his most proximate designer, Uddhatham Sikhar (who is famous by his own deeds because he was punished by one of the earlier chieftains of this kingdom by removing him from service as he drew benefits simultaneously from two sources) and Habla Thikujee, a new entrant to the group who so far survived by cheating people by resorting to what he considered, rather wrongly, effective tactics. Their purpose is to gain for themselves by utilizing Beblidas as their carriage which Beblidas, despite having been acquainted with their ulterior motives, allowed because it helped him keep the cow illegally in his possession.

Once the new chieftain announced that the illegally possessed cow should be returned to the community and steps were taken, Beblidas approached Ma-Janani to protect him from the chieftain by exercising all her powers to save him. She immediately jumped with the aim of defending indefensible. First, she prepared her army by distributing responsibilities: so, there appeared Karbari Kumon (with the same reputation as Beblidas and Naranas of not being happy with a single Bee), Bhoibheet Cowdray, (who is very kind in showering his liking for many Bees who came near him) Kibanna Dhandabajee, (as famous as his comrade-in-arms in showing his abilities to attract Bees) among others. Ma-Janani extended all help; she gave them whatever coercive instrument was required to rattle the chieftain which hardly deterred him since, for him, it was a battle against evil forces and illegalities.

Now, the final chapter of the story unfolded. Beblidas was cornered despite his announcement that Ma-Janani would soon become Jagat-Janani. It was a source of joy and assurance to her and given Beblidas' announcement in the public domain, no force on earth could act as a deterrent. She was on top of the moon; she came to meet Beblidas in his temporary abode and issued a decree that the holy cow belonged to him by ordering her minions to see that it was done. In order to please their boss, the minions did whatever they could to make Ma-Janani happy. In the meanwhile, Beblidas went to another institutional authority to request him to devise another strategy so that he was not deprived of his illegal possession, the holy cow. It was not an easy decision to make since the Muskil Asanan had to arbitrate between communal and individual interests. He was in a dilemma. So, the decision was not as easy as it was in other cases of illegal possession. Nonetheless, the Muskil Asanan saved his face for the time being by deciding to defer the arbitration at a later date.

My dear readers, the story is not complete yet. The outcome is not yet final. And, Beblidas is still in possession of the holy cow because Muskil Asanan and Ma-Janani and her trustworthy henchmen continue to stand by him due to his statement to the effect of Ma-Janani being transformed into Jagat-Janani of those who remain blindly committed to her regardless of the situations. The story, so far told, confirms that no matter how famous he or she is, illegal possession is neither justiciable nor is justified under any canon of governing human behaviour. It also reiterates the axiomatic truth that the claim of one being a Ma-Janani cannot be permanent but is ephemeral.

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