

## Various Dimensions of Modernity in 'Kollol' Literary Magazine of Bengali Literature in India

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We are to bear in mind the picture of global situation before searching the nature of opposition against Rabindranath by the Kollol circle. The first World War ended in 1918, meanwhile socialism was established in Soviet Russian 1917 and Kollol was published in the aftermath of it, in at is , in 1923. So the bludgeoning's of the first world war, too, brought about disappointment, worries, depression of spirits in the mind of Kolloleans. The colonialist intelligentsia noticed the severe consequences of the European capitalist system. On the other hand, the post world war sense of hollowness, disintegration, depression of spirits, dejection and decadence caused tremor in the very base of social psyche of Europe. The reflection of this social psyche occurred in T.S. Eliot's poem. The Waste land, published in 1922. Again the Indian communist party was founded in October 1920 in Tashkhand of post revolution Soviet Russian and it took on time in spreading this information amongst the colonialist intellectuals. But the ideological firmness did not develop so much amongst most of the young men of Bengal as they might have been able to analyse the social reality e in the line of Marxian observation, yet some of them were aware of human weal and woe, poverty and deprivation. Apart from the philosophy of revolution, after sociologies plus psychology taught the young writers to think in a fresh manner regarding social and family relationships. Surrealistic emerged from Avant - Garde and Dadaism in France. The young Bengali men started to have their familiarity with all these things. So, the images of kollol are found to be replete with essays dealing with Ramnya Rollna, Maxim Gorky, Noguchi, Neonid Andriv, Gabriel de Anunatsio, H.G Wells, Thomas Hardy, Tolstoy, Thomas rann, Avinobo Gupta wrote an article entitled "Oti Adhunik Engraji Kobita." So it is felt from this that the "kollol" circle might have a desire upholding the thoughts of the west heart and soul, so, this steeping themselves in thought -exit pertaining to waste we're not able to see the beam of base. On the contrary, there opposition against Rabindranath was practically turned into 2 a state of self-opposition, Buddhadev Basu said "যাকে কল্লোলযুগবলাহয়তার প্রধান লক্ষণই বিদ্রোহ" (the salient sign of the age which is called as kollol era lies in the act of outrage) it is necessary to give alteration to the nature of this revolt more deeply.

Achintya Kumar Sengupta's novel "Bede" was published in the Falgoon issue of Kallol, 1333. A violent reaction was erupted in this novel about sexualoty, An atmosphere of discontent concerning this came to notice in various contemporary founrals upto 1335, Bengali year. Going through the novel, Rabindranath wrote letter to Achintya Kumar, which was published in the the first issue of the the seventh year of Kallol, where Rabindranath wrote -

"তোমার কল্পনার প্রশস্ত ক্ষেত্র ও অজস্র বৈচিত্র্য দেখে আমি মনে মনে প্রশংসাকরে চিঠি লিখি। সেই কারণেই এই দুঃখবোধকরে চিঠি লিখি। কোনো কোনো বিষয়ে তোমার অত্যন্ত পৌনঃপুন্য আছে -

বুঝতে পারি সেখানেই তোমার মনে বন্ধন। সেই হেঁচমিথুনা সত্তি। সে প্রবৃত্তি মানুষের নেই বা তা প্রবল নয় এমন কথা কেউ বলেনা। কিন্তু সাহিত্যে সকল বিষয়েই যেমন

সংযমআবশ্যক, এক্ষেত্রেও"২ (I have appreciated you you inwardly e observing the board area and countless multi-coloured ness of your imagination. For this reason I have grieved that some matters display your serious repetitiousness - I feel there lies the tethering of your mind. It is an attachment to eroticism. Nobody says that human beings do not have that desire or that it is not violent. But as springiness is necessary in all the fields of literature, so also so in this respect.)

The mental state of Rabindranath clearly came to light from this letter regarding sexuality adopted in the kollolean modernity. Rabindranath wrote an essay named "yatrir dairy" in Agrahayan show of "Prabashi", 1334, Bengali year, which was published in his essay book called "Sahityer Potre" under the entitlement of "Sahitye Nobotwo"(Novelty in literature), and whatever he wrote there also goes against the the so-called kollolean 'revolt'. In addition to that a strong protest, too, has been at the same pronounced in this very essay that the western centricity and western wholeness by misleading the own modernity the Bengalees have been exaggeratingly spreading the adopted modernity from Europe as an identifying mark of civilization and culture in the colonial reality and as a result of which has made the colonization of the the faculty of mind inevitable . A small piece of expert from the essay may be cited here-

"শক্তির একটানতুন স্মৃতির দিনে ইশক্তিহীন রসাহিত্যকে আবিলাকরে তোলা সন্তরণপটু যেখানে অবলীলাক্রমে পার হয়ে যাচ্ছে  
অপটুর দল সেখানে ইউদ্দাম ভঙ্গিতে কেবল জলের নিচের পাঁককে উপরে আলোড়িত করত থাকে। অপটুই কৃত্রিমতা দ্বারা নিজের অভাব পূরণ করতে প্রাণপণে  
চেঁষ্টাকরে; সেরূঢ়তাকে বেলেশৌর্য, নির্লজ্জতাকে বেলেশৌর্য বাঁধিগতের সাহায্য ছাড়া তার চলবার শক্তিতে ইবলেই সে হাল-  
আমলেনরনতুন ত্বের ওকতক গুলো বাঁধি বুলি সংগ্রহ করে রাখা বিলিতি পাকশালায় ভারতীয় কারির যখন কলকরে শিশিতে করি-  
পাউডার বাঁধানি যমে তৈরিকরে রাখা; যাতে- যাতে মিশিয়ে দিলেই পাঁচ মিনিটের মধ্যেই কারি হয়ে ওঠে-  
লক্ষার গুঁড়ো বেশি থাকতে তার দৈন্যে বোঝা শক্ত হয়। আধুনিক সাহিত্যে সেইরকম মিশিতে সাজানো বাঁধি বুলি আছে

অপটু লেখকের পাকশালায় সে গুলো হচ্ছে 'রিয়ালিটিকারি পাউডার'। ওর মধ্যে একটা হচ্ছে দারিদ্র্যের আশ্ফালন, আর- একটা লালসার অসংযম"৩ (The artificialness of weak personalities during the days of new blooming of potentiality has made literature turbid. Where a man adapting divine in has been crossing over without any strain, there the incompetent once go on stirrizing the under water smile on the surface in an uncontrollable manna. An incapable person himself tries heart and soul to fulfill his own deficiency by means of artificialness, who calls rudeness as valour, and impudence as virility . Since it does not have the capability of moving without the help of set words, he keeps some unalterable jargon of the novelty of past time in store . Wine Indian curry is imitated in the European kitchen room, they prepare curry powder in a fixed system and keep it inside a bottle, so that curry is made instantly just mixing it in at, but it's utter need is difficult to be felt for chilli powder being much in quantity. Similarly, such set words are well arranged in the store house of modern literature, and those happen to be 'curry- powder of reality ' in the creative word of the incompetent writers. One out of them is vaunting of poverty and another one saying lack of restrain pertaining to eager desire)

It is understood from the suggestiveness of "chilli powder" and "curry powder of reality" as contained in the above quoted comment that the young man of "Kallol" "in course of adopting another's instrument" "have thrown away their own fortune" Moreover, they were prepared to " stir the underwater slime on the surface" in order to compensate their psychological damage. It seems that, as if, "vaunting of poverty" and "unrestrained lustfulness" have become the family characteristics of their literature. The victory message of Russian revolution and all the significances included in the communist manifesto might have pushed thoughts of some of them towards reality, but in at social reality as arrested in there literature is a reality churned with emotion

of sorrows and property of of rural and civil society e observed from the distance of commerce. We, as if, notice the emotionally fickle sympathy in the literature of the kollolean for the Sorrows and property of " black Smith and brazier plus labourers collectively "including the the ordinary people due to lake of transparency in political viewpoint and ideological force of materialistic philosophy in consciousness. Even the ultra modernist " dhupchaya" spread the impact of the spirit of times in a loud voice as the characteristics of ultra modernity. "ঔপনিবেশিকবুদ্ধিজীবীদেরগজদন্তমিনারবাসীঅবস্থানথেকেদূরবর্তীনিম্নভূমিরদিকেতাকানোরমধ্যেআত্মপ্রসাদথাকতেপারে সত্যবোধথাকেনা"৪ ( your page 88) (there may be self -complacency but not the perception of truth in the act of looking at the remote ground below by the colonialist intellectual living in ivory towards)

It would not be right to say that "kallol" did harpon the same string. Their proses and poems bear the evidence of emotionally charged consciousness of mass democratic revolution, huzzaing of calf time , attached to eroticism, an extensive picture of wholehearted enjoyment pertaining to biological hunger and thirst, pessimism, liberal humanism impact of Freudian psychology, psycho-analysis of love, revolt against social injustice and unfairness, setting of a new kind of relationship caused by reconsideration of familial and social relationships. These are the effects of their seing familiar with European and foreign literatures. The contents and ud structure of the writings of the world famous writers like Flobeyar, Zola, Ibsen, Nyut Humsun, Gorki, Gogole, Turgeniv, Antan chekov, Dostoyvoski, Tolstoy, Metarlink, Johan Boyar, jasinto Benavante have undoubtedly provided food and inspiration to the so-called ultra modern prose and poetry the kolloleans. They who distanced themselves from Rabindranath being driven by emotion of juvenileness knocked at the door of Western literature but in in consequence of adopting those occidental ingredients promiscuously they poured venom into the urn of nectar of tradition, and thus which resulted in bringing about a picture of unprecedented deformity in literature escorted by various kinds of maladies and impediments . Their writing world was overcast with sexual deformity tran sexology itself. We find exactly an opposite tone in the pessimism of jatindranath Sengupta, an adorable figure to the community of poets of " kollol" against what is said in Upanishada" আনন্দেনৈবভূতানিজায়তে"( delectation less cannot bring forth a creature). He as if, wants to say that all the creatures are born out of dolorousness, love in it , and after death they go to an unseen world full of affliction, but , ofcourse, this pessimism of jyotindranath was developed before the emergency of 'kollol' itself at the urge of distancing themselves from Rabindranath. A passionate outburst of all-pervading affliction was noticed in jatindranath's first poetry book "Moreechika", published in 1923, where he wrote in the poem "Andhakar" belonging to that very poetry book-

"তোমারনিঃশূন্যগর্ভহতে,  
রক্তলোকশ্রোতে  
ভরি' দিয়াব্যোম,  
যেদিনপ্রথম  
জন্মমাগ্রশিশু-বিশ্বকরিলক্রন্দন  
ওমওমওম-  
তুমিমাতামূর্ছাগতা  
কেকরেসাত্ত্বনা!-"৫

"The day when the newborn - world did cry first as soon as it organised Om Om Om filling the ether with outpouring of crimson glow from your overfull interiors, you, mother where unconscious, who consoles!"

We meet with "দুঃখেররুদ্রমূর্তি" (fiery image of affliction) in the poem named "Bohnistuti" belonging to that poetry book-

" মিলনবিরহভাবওঅভাবযোগবিয়োগেরকাজ,

থেমেগিয়েযবেএবিশ্বহবেঘোষেরমহাতাজ,

বিভূতিভূষণশঙ্করএকারহিবেনযেকালে

তখনোওতাহাকিতুমিআপনজ্বালায়জ্বলিবেতাহারিভালে?"<sup>৬</sup>

(feeling and deathness, union and separation are the works of blending and breaking -up /coming to a stop, while there would be a a grant diadem of actor destruction/ the age in which Bibhutibhushan and shaukar will remain alone, would you even then suffer from your own annoyances and vexations of life for / his weal?)

The revolutionary poet kazi Nazrul Islam, too , contributed poems and songs to "kollol." His famous poem " Srishti sukher kllashe" was published in the jaistha issue 1330, Bengali year, that is, the second issue of of the first year of "kollol". But of course , his first poetry book "Agniweena" (1329) voice already published before it. What the the young man failed to get in the pessimistic political tone of jatindranath were able to find in the high pitched poem of Nazrul. Is varied experience during his days in armed force, rising of Kamal Pasha and vision for mass democracy Plus his revolutionary awareness attained from socialistic Soviet Russia have made his poems a scintilla during this period. But so far be prose of the "Kollol" group it concerned, they could not keep an anti -colonialist endorsement in an overall manner. While the freedom movement of India " during the time of kollol" had been gradually becoming stronger, even then the mark of anti- imperialist movement was missing from the stories and novels of "kollol" , but, of course, some writings such as Panchu Gopal Mukhopadhyay's 'chayachobi', Gokul Chandra Nag's "Pothik", Ram Krishna Mukhopadhyay's " Ghash Phool", and Premendra Mitra's "Michil" may be taken as exceptional instances . These writings do not mark off the original characteristics of "kollol", as because the revolt of "kollol" as much as it was against Tagorean romanticism did not have even an iota of it against colonialism. Political apathy seems to be their characteristic Sign. Consequently , they did not at all have the idea that in in order to assimilate any matter one must move through a process of of acceptance and rejection and consideration and reconsideration, plus, above all , one is to be enriched by causing photosynthesis with the the help of light of ideology collecting flavour from the soil of tradition.

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