**Classic Poetry Series** 

# Shakti Chattopadhay - poems -

Publication Date: 2012

Publisher:

Poemhunter.com - The World's Poetry Archive

# Shakti Chattopadhay(25 November 1933 - 23 March 1995)

Shakti Chattopadhay (Bengali: ????? ????????? Shokti Chôttopaddhae) was a Bengali poet and writer, widely regarded as one of the greatest poet of 20th century Bengali literature.

<b> Early Life </b>

Shakti Chattopadhyay was born at Baharu village in modern-day South 24 Parganas district, Paschimbanga (West Bengal), India to Bamanath Chattopadhyay and Kamala Devi. He lost his father at the age of four and brought up by his maternal grandfather. He came to Bagbazar, Calcutta in 1948 and got admitted to Maharaja Cossimbazar Polytechnic School in class VIII. Here he was introduced to Marxism by a teacher. In 1949 he established Pragati Library and started a hand-written magazine, Pragati, which was soon changed into a printed one, changing the name to Bahnishikha. He passed Matriculation Examination in 1951 and got admitted to City College (Mirzapur branch) to study commerce as his maternal uncle, who was a businessman and also his guardian, promised him a job of an accountant. It was the same year when he got membership of the Communist Party of India (CPI). In 1953, he passed Intermediate Commerce Examination, but gave up studying commerce and got admitted to the Presidency College (now Presidency University, Kolkata) with Honours in Bengali literature but he did not appear in the examination.

<b> Early writings </b>

In 1956, he had to leave his maternal uncle's home and moved to a slum at Ultadanga along with his mother and brother. At this time he was solely dependant on the meagre wages of his brother. In March 1956, his poem "Yama" was published in Kabita, a literary magazine published by Buddhadeb Bose. After that he started writing for Krittibas and other magazines. Buddhadeb Bose also invited him to join the Comparative Literature course in newly-opened Jadavpur University. He joined the course, but could not complete it either. In 1958, he terminated his relationship with the CPI.

He worked at Saxby Pharma Ltd. as a store assistant and later taught at Bhowanipur Tutorial Home (Harrison Road branch). He also started a business himself and ran it for sometime before he gave up and joined Hind Motors as junior executive. But he could not continue anywhere. He started indulging in a wayward lifestyle and drinking heavily.

Shakti started writing in 1950s, but is usually associated with the generation of poets in 1960's. Regarded with great acclaim in Bengali literature, Shakti is equally well known for his legendary bohemian lifestyle. Most of Shakti's life was spent in Kolkata, India. During Allen Ginsberg's stay in India, the American poet is said to have developed a close friendship with Chattopadhay, and both are said to have influenced each other in various ways.

Shakti Chattopadhyay's first collection of poems, named ?? ????, ?? ???????? "He Prem, He Noihshôbdo" (O Love, O silence) came out in 1962. These poems were written at Chaibasa, Singbhum district in Bihar (now in Jharkhand) where he was guest of Samir Roychoudhury for a few years and fell in love with Samir's sister-in-law, which changed Shakti from a novelist to the best lyric poet after Rabindranath Tagore. In the next thirty-two years, he wrote around two thousand five hundred poems which were published through forty-five books.

<b> Hungry Generation </b>

Along with Sunil Gangopadhyay, Shakti remains the most famous poet of his generation. He was the leader of the Hungryalists (??????????), also known as the Hungry generation poets, which changed the course of Bengali poetry once for all. He was one of the founder members of the Hungry generation movement which started with the publication of a one page bulletin in November 1961. He, along with Malay Roy Choudhury, Samir Roychoudhury and Debi Ray had launched the movement in November 1961 from Patna where Malay resided at that time. However he left the movement in 1963 due to differences of opinion with the other members. In fact, till date Hungryalism (??????????) remains the only literary movement in Bengal. With Sunil, he was instrumental in the influential Krittibash magazine. These two poets are often referred together as "Sunil-Shakti" due to their friendship, poems and personal exploits. Together with two other friends, they feature in what is probably the most representative poem of that generation of poets, containing the now famous line ??????? ?????? ???? ???? ????? "Moddhorate Kolkata shashon kôre charjon jubok" (In midnight, Kolkata is ruled by four young men).

<b> Awards </b>

In 1983, he received the Sahitya Akademi Award for his collection of entitled ???? ????? ????? ???? "Jete Pari Kintu Kêno Jabo" (I can go but why?).

<b> Death </b>

This ever-bohemian legend died on March 23, 1995.

<b> Acknowledgments </b>

Apart from the sensational popularity that Shakti Chattopadhyay has attained among the lovers of modern Bengali poetry, he has also been the subject of serious academic research. Dr. Kuntal Chattopadhyay, Associate Professor in English at Narasinha Dutt college and a Guest Faculty in the Department of Bengali, University of Calcutta, did his Doctoral research on the Poetry of Shakti Chattopadhyay under the supervision of Dr. Sumita said thesis has also come out in the form of a book called "Mrityur Pareo Jeno Hete Jete Pari": Shakti Chattopadhyayer Kavita--Bishay, Prasanga O Prakaran''.

## Abani, Are You Home?

Abani, are you home?

The neighbourhood lies in sleep with doors closed But I keep hearing the night knocking at my door, 'Abani, are you home? '

Here it rains all the twelve months Here the clouds roam like cows Here the eager green grass closes in on the door, 'Abani, are you home? '

In my heart, half-dissolved, long-traveled I fall asleep within pain Suddenly I hear the night knocking at my door, 'Abani, are you home? '

#### Amake Porao

Ami Jai

### Atachora

# Bagane Ki Dhorechhilo Hat

### Bhitore Baire Bishom Juddho

## Chhinno Bichchhinno

# Choturdashpadi Kabitabali

# Din Jay

# Ebar Hoyese Shondhya

# Ek Osukhe Dujon Ondho

## Ekbar Tumi

## I Can Go, But Why Shall I?

I think, I will rather turn back So long, I have smeared so much soot in my hands Never thought of you as you are -

Now, when I stand by the gorge at night, The moon beckons, come on over -Now, when I stand mesmerized by the levee, The pyre logs call, 'come, c'mon over! '

I can go, I can go in any direction But why shall I go?

Got to kiss a long one to my kid Will go, But not right now I will take you along as well Won't go alone before time.

[Translated by Arindam Basu]

## Kisu Maya Roye Gelo

## Mone Mone Bahudur Chole Gesi

### Otherwise Why Should You Be Human

A group of mud-smeared dark boys

Their loin-clothes raised above their knees Excitedly catching fish, as they plunge into the water Beside the ankle-high ridge in the middle of the pool. Over on the other side Their loin-cloth pouches fill with little jiyal Their hollow hampers full already Draining away water from one side of the pool Into the other half So they can grab the fish with bare hands. Before the rains The earth dry and parched The naked backs of the boys burning in the sun Like the outside of earthen pots darkened In the smoke of burning sawdust While they desperately pat themselves on the back With wet mud to bring down the summer heat Trying hard --And later Would come the inevitable rolling in the soft slime For this was not the time to use the usual Net-baskets of bamboo. It's time now Simply to run over the lowly varieties of fish And seize them And gulp the fish down, fried. Even if no cooking oil is there. And if one is lucky to catch any shol Then, to roast this fish and take these with a bowl of watered rice-Enough if there is a little salt to go with it. In the first rains As mudskippers wriggle up with whirring noises And streams rush down from high hillocks To fill the pools, now clear and pellucid-Delighted, the small fish rise Erect with their barbed bodies Becoming difficult to get a hold on them.

And bristles? Yes, there are. As there are ways and ways Or else life can't go on. It is the same everywhere in the world It has to be caught the right way. Otherwise it slips through your hands And isn't there your loss or gain in this? But, let things be as they are. In the eyes of that man behind One has to reach out for some such example Of success, struggle or fear-Otherwise why should you be human? You could have been a shy mimosa creeper!

[Translated by Jayanta Mahapatra]

### Pabo Prem Kan Pete Rekhe

#### Porstri

# Shishir Bheja Shukno Khar

### Simanto Prostab - 1

# Station Bhasiye Brishti

## The Key

Till this day here lies with me Lost long ago, your dearest key You open still that chest of yours?

Touching your lips, that beauty spot, A new land has my own heart got? Now, right now, I write to thee.

Your key is there in loving care, The time has come for you to dare, Please write, if you do want it back?

In memories of no big need Your tears, malay.., lie like a seed Please write, if you do want it back?

#### Walks Behind, Remains Remote

He walks behind me, from a polite distance, Keeping his eye on me. I try to hide in a crowd; He pretends his mind is elsewhere, or, at best, He looks as if he is fooled and separates himself.

Still he follows. I move quickly, silently, Behind a crumbling wall, its moss rubs off on my face When suddenly I find him holding on to the other side, Standing, keeping up an appearance of studied regard.

His eyes, expressionless, he keeps fixed on me Yet, in fact, he may be looking upwards Seeing a bird, the clouds' movements, or the old tiles Of a primary school. When it begins to rain, Unconstrained, he moves under my umbrella, like a snail Drawn into its spiral shell. Nearing, he remains remote.

[Translated by Sibnarayan Ray]