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**Study of Baul Community Family
Relation and their Philosophy: An
Overview of West Bengal**

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Contents

Page No

1. Title of the RESEARCH
2. Publication of the RESEARCH
3. Dedication
4. Acknowledgement
5. How to Read the Book

Chapter-I

6. Abstract
7. Introduction
8. Why Finding of the Work
9. Problem of the Subject
10. Limitation of the Study
11. Objective of the Study
12. Community of Bauls
13. History of the Baul
14. A Social Group
15. Family life and Relation
16. Cause of the Study & Rational

Chapter-II

17. Review of Literature

Chapter-III

18. Rules and Regulation of Indian Folk Culture
19. The Voice of Bengal Bauls
20. Society depends on our Family

Chapter- IV

21. Addresses of some Bauls and Fakirs

Chapter –V

22. Research Methodology
23. Table and Categorization of Collected Information
24. Geographical Location & Operational Areas
25. Striking Questions before and after Research
26. Operational Subjects
27. Scope of the study
28. Sample and Sampling System
29. Data Collection Process

Chapter- VI

30. Data Presentation and analysis
31. Charts and Diagrams

- 32. Most Finding Data
- 33. Hypothesis

Chapter-VII

- 34. Conclusion

Chapter-VIII

- 35. Research Questionnaire

Chapter- IX

- 36. Author's Biography
- 37. Glossary
- 38. Bibliography
- 39. Picture's Credit
- 40. Index

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Dedication to my Teacher

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How to Read The Book

The book ‘**Study of Baul Community Family Relation and their Philosophy: An Overview of West Bengal**’ is a result of my long time research work. It is not only the result of my experience, collective data from others or laboratorial based, but it is my long time practical work which is compacted with this research paper. So the volume has become quite large.

Here to study the subject accurately it has been **divided according to chapter wise**. There are (I to IX) chapters and the contents detailing has been presented according to the convenience of the *readers as well as beneficiaries*.

The main subject matter has been indicated with unique and prominently, but the subject has been written in most ordinarily with common sense.

In chapter *III Government Act, rules, regulations*, Folk culture and many facts, “Folklore of India” which is essential for Baul have been given, even no-how of Bauls’ voice of Bengal has been given irregularly, though which is very interesting.

The *Review of Literature in chapter II, Charts and Diagrams in VI* and in chapter *VIII the Research Questionnaire Data Collection sheet* have been presented. Especially the names of many Books which have helped to complete *the book have been given in Bibliography in Chapter IX*. This section will be helpful to others for further Study.

Abstract

This title framing on “**Study of Baul Community Family Relation and their Philosophy: An Overview of West Bengal**” has been taken, because different problems can be solved by this subject.

To focus the Baul Community Family Relation and their Philosophy is main object and for this the subject *Peaceful Co-relation among Baul Community and Society* has been chosen here.

Though the existence Society has a value, yet especially importance has been given on value-added process which can be more valuable in our Society by Baul traditional, conceptual and spirituality. It has been shown how the Baul Songs, Dresses, Musical Instruments and their Behavioral approach are. It has also been discussed here about their *Birth, Age, Population, Livelihood, Jobs, location*. A gap

between Baul Community and Society has been focused here. Another part of their *Cosmic Energy, Cosmic Love and Cosmic Sex* have been approached here in which form they believe. It has also been shown that they have **National, International and Worldwide Value Ethically, Philosophically and Commercially.**

It is matter of thinking how such unknown common matter can widely spread out at home and abroad and how it is possible to strengthen the structural unit of our country in the sphere of applicability of Ideology, humanities, fraternities and equalities. I want to show these here. It has also been known that *economically many backward families have not got their socio-economical respect yet now*, but I have indicated that they get these in their lives. It has been seen that Indian folk culture and the Bauls Community are **co-related and they maintain a socio environmental balance of mankind.**

Earning livelihood, taking responsibility of the family and properly maintaining the family is very difficult in this time to the poor people. The way of *earning a normal income has been found out and even there is a possibility of being a remarkable way in folk culture.* And the concept to give pleasure to the family has been hidden in it. *It is a suitable folk unit for the developing and under-developing countries like us.* It has a far-spreading result which is able to strengthen the Economical, Political, and Social bound in our society.

As the concept is very ideal for this country, because most Bauls are **Illiterate, Below Poverty**, some of them are **Addicted**, some family members are involved in **Quarreling every day**, lead an **Unhappy life** and they have **Little Social Respect** comparatively.

The *fundamental argument and importance of family life and philosophical observation* of Bengal's Baul has been presented here.

The importance of *analysis of philosophical observation and the family life of Bengal's Baul* has come to say about **fundamental thinking, fundamental theory** is nothing. Here **'Fundamental' indicates 'True or 'False'**. *The rest theories of world stand on this theory and those are derivative theory.* It has also been seen that in the conflict between **True and False the victory of truth is ideal for society formation. But it varies from man to man.** So the presentation of *fundamental theory depends on some fixed men, places and fixed thinking, which is ideal for those men of those places.* To present this **theory it is not only difficult, but complicated too.**

So I am trying to present the main matters of Bauls' family life and their philosophical aspect by accepting the truth and application.

The Baul community is still now at swinging situation in the sphere of their social respect. The Baul community separate from their main stream and is trying to form a new society coming out from their traditional social system, which has become a mixed community. It is understood from the customs, manners, evil practices into the culture of pure Baul community that the tradition of Baul culture will be ruined like other folk culture for negligence. As the Baul society remains at the marginal level of total social system and a huge personal income is not seen among them in such developed eco-social system. So they will go to the level of negligence, unhealthy position. They are seen to take part more on sexuality for believing on physiology. As a result too-much reproduction, a sexual relation with other women, to form more families, haphazard maintaining system of families, negligence of education of their children, unconfined life-lead, even a game of hidden the truth is going on in this society.

Cosmic energy, cosmic love and cosmic relation – these three together is mission and vision of Baul community which is coming in front of humanity gradually. But this concept is being faded out that cannot be understood.

‘Be simple, be soften, Be man co-related with man. ‘Sahaj Hao, Saral Hao, Manush Dhare Manush Hao’. It is understood that those who believe in this Man, those who are inspired by this idealism are very soften, simple and very ordinary man. Though they have nothing, yet they are maker of perfect man. They can change and rectify the structure and system of country. They are the policy maker of our society and they have its main theory of society making policy in their hand. They are also minstrel poet (Charan Kabi) and they deliver the speech of equality, fraternity and liberty without hesitation and bravely. They are now drowned. It is said if full of human resource is utilized; the blessing golden pot of society will be full. According to the poet, ‘Emon Manob Jamin Roilo Patit, Abad Korle Phalto Sona’.

So today the time has come to co-relate among all; e.g self, group, community, Government and other organizations. As it has been got honored as social value, so the Bauls theory can be started in the level of basic, advanced and corporate level. In an international field it has spread out and it is able to bring honor for country. The economical development, socialization and understanding have been increased among persons, families and society. **To involvement in different constructive works in society has been increased. In some fields they have taken a Role of Leadership. Overall they have turned into an Icon.**

INTRODUCTION

Folk culture of West Bengal alias India has been remained with a remarkable position. Many Folk cultures have arrived in different states and those have taken a colorful design garlanding by a single thread, which has been taken a main role to form well society behind the culture, tradition and creativity of India.

A necessity to mention like such kind of Folk culture about the Baul community is being felt recently.

At present Baul songs have been highly appreciated at home and abroad. Even Baul songs sung by foreigners and its philosophy have been introduced all over the world. **They are the creator of such valuable wealth.**

But happiness-sorrow, laugh-cry, torture, rules-react, agony-peace, love-hate have been seen extremely in this community, which is not suitable for a well-planned Society. So now time has come to be care on their practical life style, ethical and philosophical prosperity and sound health.

It is seen that at present Baul songs, dress, musical instrument, origin, destruction, reappearance and their tradition have being discussed more. **But their families, fiction of their lives and socio-economic circumstance have not been discussed likewise.** So I have tried my best to write down the subject on the Bauls' families, marriage, maintenance, children, separation, social honor, poverty, culture by the side of social consciousness and awareness. Baul is a community or a special part of Society, where haphazard situation has fallen on the society. So at present it has become the matter of my thinking.

As the society has been formed having centralized the family or this family is very important to form the society. I have tried to **focus on the family life and philosophy of Baul.** So I have tried to present my research paper about this concept. Even I have tried to draw a frame how the selected families were in past, are at present and will remain in future.

Besides, I have tried to inform my experience of my feeling on the concept how much the art, culture of Baul community is necessary at present or will it be needed or not in future.

Indian Scenario

On which situation this subject is standing on:

The Indian civilization is not today's, it began from Vedic period. If we look back, we can see that according to *Shiva Puranas* we see our God Shiva who is God of destruction as *Natorajan Idol*, we see Him with *music Domru* and dancing style. The other side of Shiva is as savior of people from poison as Nilkantha. *Goddess Saraswati is God of knowledge, who is called Bagdevi.* She is seen everywhere with songs and musical instrument Bina. So she is called Binapani. In "Narada Purana" *Narada Muni* who always travels on a Dheki and carries Bina, He always sings the song of Lord Vishnu "*Narayana, Narayana*" which is origin of reality. After that we see the appearance of Rama in the period of Treta. In this time we can see *Labo and Kush as singers in the palace of Rama Chandra, who sang on good and bad side of Jungle life, even painful life of their mother, Sitadevi.*

Long, long time has passed. *Sri Chaitanya Dev appeared* before 525 years in this Bengal and a Baisnab style was started and another rhythm is seen in Bengal.

In everyday life the Bauls are seen in their **Akhra (shed made by straw and Bamboo stick, leaves of palm tree)** and in the hut of Fakir and in different fairs and festivals. Here tribal community life is seen. In Baul families there are still now crisis, complains, good and bad side, peace and sorrow and they have also a broad mentality to take these easily. To them the definition of good or bad is different. They say that good or bad is nothing, all are only incident. In the life of each and every person has to face the sorrowful incident. *From this men have to take the knowledge of life.* The work of men is the creation of the result of **work (Karmofall)**. To them accident occurs for own work. This mentality is another part of Baul community adoration. *In every Baul Community there are also upper classes, backward classes, and even tribal classes are seen. They have separate social system, rules and ethical background among them.* In Muslim community there are separate social systems, like that the *Muslim Fakir being included in Muslim Society, they make their separate community, rules and ethical value.*

Guru is the centre of the organization organized by adorned disciples. They inform their problems, quarrel, to Guru. Both sides of complainant and defendant accept with respect Guru's judgment and conclusion. The whole system is despotic. The saint decides the quarrelling between two Gurus and the disciples of other

Guru. The disciples of both Guru comes to inform his complains, at last the people decide the conclusion. But their main feature is that they are not punished or penalty forcefully. The fault is judged with the help of guilty and if the tutor accepts his punishment, then his judgment is closed.

Though Guru takes master role of judgment hall, but the mass opinion or ***democratic rights is accepted***. The disciples cannot judge the Guru or his decision. But they can claim against the Guru, complain against him in front of dignities and can get justice. The saints are held all the power of the Baul socio community.

The Baul community believes on social and economical equality. According to them if all persons give some to the poor, then there will not be poverty in society. The economical inequality will be removed in the way of ‘Jakat’.

But the opinions of most Bauls are that every person should have self property. But minor Baul communities are against the self properties.

The Baul communities’ concept is not clear about socio inequality and economical equality. They seem if Baul’s concept is accepted, the problems will be solved, but it is also noted that they give priority on property, economic, food and women. Even they give importance on self indulgence.

The **Baul’s ideology makes them learn to avoid selfishness** step by step to unite with others. According to them selfishness is corruption. By remembering ***‘Gopi Shakti’*** Krishna’s happiness is their pleasure. Even they can give up their utmost dearest things without hesitation. ***In Baul’s adoration egotism is sacrificed***. It is also seen that a Baul husband make his son, *wife easily engaged to other person to serve him*. In this way egoism will be dissolute – this is their hope. But practically it is seen that the movement of establishing equality by co-operation and sexuality appearance in their adoration has mostly faded out.

They have no tendency to be rich. They are happy to get a little. They pass the days with a little bit when they collect their day’s food normally. They close their work and go to meet the saint. They do not eager to collect the excess money unnecessary. They are happy to get their little needs like food, cloths, shed.

Tendency of crime is very little among the Bauls. They are beyond of question of theft and dacoits. *The Baul community can do only that guilty without which days can not run*. They accept only those guilty such as begging from house holder by a little trick or by business to take high price or to take percentage of agricultural production. Though these are ethically cooperation, but the Baul cannot hesitate to do these to live. ***All can be done to save life – this is another theory of Baul.***

The Bauls make them adjust in every situation. In this said they cannot be said 'Apathetic Baul' (**Udashi Baul**). **Moreover they are very practical and materialist, clever.**

To Baul collection is not unethical. But they seem it meaningless to collect money for future spending hard life at present. **To expend for pleasure and to serve people by finding is expenditure of property in honest way. They expend money happily to serve sages, guests and participants also. Whenever the poor Baul collects a little money, they make the people feed.** They have no interest to grow wealth. Generally it is seen that the *Baul community has kept their own economy in their own society, though they say to apply such concept in other communities in Society.*

It is also seen in our country each and every community carries out their own identity on their own food. **The Bauls of Bengal have their own food habit.** What types of food the Baul like is that –

The discrimination of Baul about food is too much. In such case this is a same likeness between Bauls and Baisnabas. But there is no much difference with Muslim.

As the beef is prohibited in *Baul community, especially Baisnaba Baul*, they think those who eat beef suffer from many harmful diseases. Generally they do not take onion and garlic so much. In Baul family they drink water of washing rice (Panta Bhat) at dawn. At the Tiffin time they take boiled rice steeped in cold water or bread, but they do not take many types of curry. All of them love to take milk, curd. The Baul says the eating 'Seba'. Generally all items are given in a plate together. Before starting their eating the Bauls offer their food to his Guru, after that they start their eating. If Guru present there, the disciples offer food to Guru at first. The disciples begin to take the remaining of Guru's meal. At the time of eating if any guest come to their home, the Baul offers him meal according to their traditional rule. The menu of food items at any festival are flattened and fried rice, molasses, curds etc.

Complete dish (Purna Bhago)- hotch-potch, ot rice, pulse (Dal), Malice, Palice, thickened milk, Fish curry, pickles curds. According to economical standard these dishes are served in the Bauls' houses. In saints' ceremonies all menus are served together.

(You always say Baul and Baul. But who will tell about Bengal's Baul. Tell that being great shocked Bengal's Bauls have died.)

From this rhythm of melody song it is easily understood the cause of their sorrow in industrial civilization. Today the Baul community is shattered for *separation, socialism, eco-socialism, religious, political contrariety*. So the Baul community and culture will be ruined for the development of town, city etc. The more the city will ruin the rural, the more this rural life dependent Baul culture will be finished.

In West Bengal another problem has arisen- that is **language or Terminology**. The English words have entered and mixed with the languages of rural Bengal. As a result this dishonors the Baul songs and their philosophy is being defiled. The culture of this Bengal is going to forget the Bengali linguistic movement of Bangladesh as well as profile Bengali language contributed by Tagore.

This Baul community of Bengal and Baul philosophy is a part of Bengal's culture. We have seen some groups, schedule castes, tribes, aboriginal people and minority class community has been demolished by wheel of time or at the month of ruin.

Once the 'Hapu song' of Birbhum and Murshidabad was very popular, which are totally ruined. It is matter of fear that once our '**Hari samkirtan**' will be ruined.

'The song of 'Miloni Mashi' is not alive. 'Where is folk drama, 'Alkalf'? 'Paledhia is almost demolished. Ramgana of Jalpaiguri, Bulbuli dance practice of Purulia is not seen now. By the wheel of time the folk culture of Baul will be closed, or this will be changed in different views. To find out any side of folk culture in Western Countries is difficult. For industrial revolution urbanization has extensively. This urban civilization had captured the peaceful rural life. As a result it is hard to find out their folk culture. Any culture lives on acceptance.

The tradition of Baul culture moves from generation to generation or remains intact from disciple to disciple. It is practically true to us that it cannot be maintained from generation to generation economically. So next generation of the Baul artists do not agree to take his traditional livelihood in this modern time.

The Baul community and their folk culture are at the tough situation and they are in front of difficulties for **dangerous economical problem**.

Most people of Baul approx 95% live in village. So they know the environment, geographical tune, soil, practical and philanthropically environment by their hearts' feeling. So their measuring scale to know the man is different.

They cannot adjust with the politician leaders and urban cruelty faultier. They are very simple and present themselves like children. The real artists understand that they are defender by this politics o vote. Following heart and soul in the reflection of their **Arshinagar** they understand their poverty.. Thinking the opportunity of

their poverty these *selfish political people* want to buy their talent by giving them *opportunity of festival, rewards etc.* So unwillingly they have to write songs, to sing, to make the people hear taking the *success of Government or party workshop.* ***As a result the real truth has been covered. Moreover it harms the whole society, culture as well as Baul community.***

When an artist composes a song, then he is influenced by his own environment, language, social view, experience and tune of song arising from heart. ***It is not possible for the urban people to understand this instinct. The Baul song has labored breathing for some low talented and middle talented artists.*** Baul song is original. The song goes to one artist from another artist by hearing. ***But the urban artist has no such instinct, emotion. These rural songs have become goods for sale in theme of distribution for using urban instruments.***

At present to identify the Baul Fakir is very difficult.

What is role of (Sadhan Sangini) spiritual partner in the life of which saint or singer is difficult to justify and to identify on this day.

In the sphere of Research it has been seen that to apply the newly process overcoming preplanned process has been guilty of partiality.

The Bauls do not know themselves properly what their position in Baul society and community are. So possibility of pointing out the truth in researchers' literature is very little, which may create problematic situation to further study.

There is a far distance between adorned Bauls and Singer Bauls, though this difference is not found out publicly. There are many personal and community problems which are being neglected.

It has been seen that there is a controversy about ***the communal, doctrinal, cultural and traditional fiction, problems and differentiations has also been seen in their adorations.*** Most of them now want to come out from their traditional Baul concept.

The birth-control and pro-creation system is one of the subjects of their adoration, but many Bauls have many children. Some of them live together with others' wife and women in different places leaving their own wife and children unethically. Even it has been seen that many live with foreigners wearing the garb of a religious mendicant.

At present ***many Bauls have forgotten about these cosmic sex, cosmic love, even cosmic energy and lost their reality*** and have engaged themselves in personal greediness.

Some of them have changed their female partners serially and engaged themselves illiberal, adorned sexually, which is at present working as bad indication in the sphere of positive formation of society.

There are some Bauls who have nothing food and lodging. The marginal farmers earn livelihood by cultivation, fishing. The tribal communities like Hari, Dome, Bugdi, Murmur are seen as Baul. So the same mentality of Baul is seen little.

At present there are crashes among the systems of modern society and mixed Baul community system, from which it is understood that having now much they are in glowing open minded main stream or not. It is very difficult and problematic to analyze it. And how much it will go in *future that cannot be properly said.*

Sometimes it is understood they are too much materialists. They have given more priority on physiology (**Dehatwatta**).

When it is seen that some Bauls being Materialists with Physiologists, *they become confused and do not take decision, then they try to come back again in spiritual world.* And after travelling some days they again go back to their before position. As a result many *Bauls give birth to egotism and try to make understand that they have full of knowledge about materialist world and God.*

So a little knowledge, egotism is more dangerous to make healthy and wealthy society which is seen at Baul society.

Causes of Study and Rational

This subject “**Study of Baul Community Family Relation and their Philosophy: An Overview of West Bengal**”, has been taken, because different problems can be solved by this subject. Even this Baul tradition, philosophy, their community organization and folk culture of Bengal as well as India has a national and international value. This ideology is helpful to underdeveloped countries and developing country like us. Even taking their ideology and philosophical enlightenment most developed countries have been benefitted. It is seen in many spheres many research scholars have studied more, published some literature in this field, even they have become more delighted.

Now Baul Ideology, Physiology, Terminology, Anthropology, Psychology as well as Sociology are becoming value-add for overall World wide Society developing.

Earning livelihood, taking responsibility of the family and properly maintaining the family is very difficult in this time for the poor people. The way of earning a normal

income has been found out and even there is a possibility of being a remarkable folk Art and Craft in future. And the ingredients to give pleasure to the family have been hidden in it. It is a suitable job for the developing countries like us. It has a far-spreading result which is able to strengthen the economical, political, and social bound in our society.

As the concept is very ideal for this country, because most people are unemployed, below poverty, some of them are addicted, some family members are involved in quarreling every day, lead an unhappy life and they have little social respect comparatively.

As it has been got honored as social values, so the culture can be started in the level of basic, advanced and corporate. In an international field it has spread out and it is able to bring foreign money. The economical development, socialization and understanding have been increased among persons, families and society. To involvement in different constructive works in society has been increased. In some fields they have taken a role of leadership. Overall they have turned into an example

*The birth-control and pro-creation system is one of the subjects of their adoration, but many Bauls have many children. Some of them live together with others' wife and women in **Mela** leaving their own wife and children unethically and hardly. Even it has been seen that many live with foreigners wearing the garb of a religious mendicant.*

At present many Bauls have forgotten about these cosmic sex, cosmic love, even cosmic energy and lost their reality and have engaged themselves in personal greediness. Many of them have changed their female partners serially and engaged themselves illiterally, adorned sexually, which is at present working as bad indication in the sphere of positive formation of society.

There are some Bauls who have nothing food and lodging. The marginal farmers earn livelihood by cultivation, fishing. The tribal communities like Hari, Dome, Bugdi, Murrmur are seen as Baul. So the same mentality of Baul is seen little.

At present there is many crashes among the systems of modern society and mixed Baul community system, from which it is understood that having now much they are in glowing open minded main stream or not. ***It is very difficult and problematic to analyse it. And how much it will go in future that cannot be properly said.*** Sometimes it is understood they are too much materialists. They have given more priority on physiology (**Dehatwatta**).

When it is seen that some Bauls being materialists with physiologists. **One confused and do not take decision, then they try to come back again in spiritual world.** And after travelling some days they again go back to these before position. As a result many **Bauls give birth to egotism and try to make understand that they have full of knowledge about materialist world and God.** So a little knowledge, egotism is more dangerous to make healthy and wealthy society which is seen at Baul society.

Problem of the subject.

The structure of Social management is formed on the basis of some subjects e.g. Religion, Socialization, Economics, Politics, especially Culture, which has become reality to present civilization. At present different types of activities in the sphere of management and unhealthy communication has created a terrible situation among mankind. It will be more frightful in near future.

Especially it refers to the side of plan, projects of development and underdevelopment of nation on the standpoint of such cultural situation. As a result it is seen that healthy life lead and good cultural environment is necessary for development of every men and families. Its indication is gotten from folk culture of Baul Community, their family relation and their philosophical aspect which will be a major component for Society. But it is seen that today a few person try to understand the philosophy of Bauls' ideology. A large part of people do not know this. **This is the major problem and a long gap is there.**

The Bauls's original songs are heard very little. It is only heard from a few traditional Bauls who live in remote village far from town. **It is a big problem to take them or to reach there for us.**

The number of artificial Baul is too much, even their songs have become modernized; even their instruments have become different. They are now out of track of Bauls' original tradition. **This is another gap** for finding the actual Bauls.

After the advent of new method of communication and entertainment, the traditional art forms and their practitioners have suffered due to the neglect of the new generation and steadily decreasing listeners. **The various problems faced by them include.**

At present the ordinary dresses and imitation ornaments of Baul folk artists,

which they use, now their dresses have become a part of fashion industry. For this industrialists and interested urban people are being benefitted, but the rural folk artists are suffering from this, even when they have to buy the dresses, they have to buy that in high prices. An unparallel situation arises between small scale and large scale industries, which has become **another problem.**

The Bauls are now suffering from migratory problem, because at present the joint families are being broken up. The Bauls are not exception from this. They have to travel here and there leaving their mother land. As a result different concepts, geographical change, linguistic pattern of those areas are influencing them, which is diversified from their originality. **This is not only a problem, but a large gap is seen** among them, which will be tough to fulfill in near century.

In many sphere it is seen that the Government is making the Bauls sing to fulfill their plan, project, mission and vision in many State, National and International fairs and they are forcing them to sing on particular objectives. Here a **problem arises that we are forgetting our origin of cultural root.**

It is a problem that a behavioral change is seen in people who are now thinking the ancient arts backward which is obstacle to socio-economic development.

Actually it is not clear what the Bauls want and what is their thinking. It is **also a big problem, though** a bridge course to bridge academic and skill **development gaps which include traditional** art practitioner,

to acquire necessary skill and required recommendation to have their own identity, to get worth for their goods: lacking which they are exploited by traders and middleman.

This is the period of industrialization and globalization. Now nobody get any time to think other. So everybody has to bear his own culture. Among this high speed how those backward and tribal folk cultures can adjust – such kind of **problematic question appears.**

There is a hill of problems of them. Both Community and Society are suffering, e.g.

*Limitation of their art by machine made good has resulted in increasing competition and low price for their wares. **Lack of infrastructure and facilities to showcase and market their art.** Lack of market of their art in the present economic. **This has pushed many out of business.** Lack of incentive to push their art to future generation leading to show death of the art.*

Today the Baul community is shattered for **separation, socialism, eco-socialism, religious, political contrariety.** So the **Baul community and culture will be ruined for the development of town, city etc. The more the city will ruin the rural, the more this rural life dependent Baul culture will be finished.**

In West Bengal another problem has arisen- that is **language or Terminology.** The English words have entered and mixed with the languages of rural Bengal. As a result this dishonors the Baul songs and their philosophy is being defiled. The culture of this Bengal is going to forget the Bengali linguistic movement of Bangladesh as well as profile Bengali language contributed by Tagore.

This Baul community of Bengal and Baul philosophy is a part of Bengal's culture. We have seen some groups, schedule castes, tribes, aboriginal people and minority class community has been demolished by wheel of time or at the month of ruin.

By the wheel of time the folk culture of Baul will be closed, or this will be changed in different views. To find out any side of folk culture in Western Countries is difficult. For industrial revolution urbanization has extensively. **This urban civilization had captured the peaceful rural life. As a result it is hard to find out their folk culture. Any culture lives on acceptance.**

The tradition of Baul culture moves from generation to generation or remain intact from disciple to disciple. It is practically true to us that it cannot be maintained from generation to generation economically. *So next generation of the artist does not agree to take their traditional livelihood in this modern age.*

The Baul community and their folk culture is now at the tough situation and they are in front of difficulties for **dangerous economical problem.**

Most people of Baul approx 95% live in village. **So they know the environment, geographical tune, soil, practical and philanthropically environment by their hearts' feeling.** So their measuring scale to know the man is different.

They cannot adjust with the political leaders and urban cruelty faultier. They are very simple and **present themselves like children.** The real artists understand that they are defender by this politics of vote. Following heart and soul in the reflection of their **Arshinagar** they understand their poverty.. Thinking the opportunity of their poverty these **selfish political people want to buy their talent by giving them opportunity of festivals,** rewards etc. So unwillingly they have to write songs, to sing, to make the people hear taking the success of Government or party workshop. As a result the real truth has been covered; moreover it harms the whole society, culture as well as Baul community.

When an artist composes a song, then he is influenced by his own environment, language, social view, experience and tune of song arising from heart. It is not possible for the urban people to understand

this instinct. The Baul song has labored breathing for some low talented and middle talented artists. Baul song is original. The song goes to one artist from another artist by hearing. But the urban artist has no such instinct, emotion. These rural songs have become goods for sale in theme of distribution by using urban instrument.

At present to identify the Baul Fakir is very difficult.

What is role of (Sadhan Sangini) spiritual partner in the life of which saint or singer is difficult to justify and to identify on this day.

In the sphere of Research it has been seen that overcoming preplanned process to apply the newly process some it has been guilty of partiality.

The Bauls do not know themselves properly what the position of Baul society and community is. So possibility of pointing out the truth in researchers' literature is very little, which may create problematic situation to further study.

There is a far distance between adorned Bauls and Singer Bauls, though this difference is not found out publicly. There are many personal and community problems which is being neglected.

It has been seen that there is disunion among the communal, doctrinal, cultural and traditional fiction, **problems and differentiations has also been seen in their adorations.** They now have wanted to do coming out from their traditional Baul concept.

The birth-control and pro-creation system is one of the subjects of their adoration, but many Bauls have many children. Some of them live together with others' wife and women leaving their own wife and children unethically and hardly. Even it has been seen that many live with foreigners wearing the garb of a religious mendicant.

At present **many Bauls have forgotten about these cosmic sex, cosmic love, even cosmic energy and lost their reality** and have engaged them in personal greediness.

Many of them have changed their female partners serially and engaged themselves illiterate, adorned sexually, which is at present working as bad indication in the sphere of positive formation of society.

There are some Bauls who have nothing food and lodging. The marginal farmers earn their livelihood by cultivation, fishing etc. The tribal communities like Hari, Dome, Bugdi, Murmur are seen as Baul. So the same mentality of Baul is seen little.

At present there are many crashes among the systems of modern society and mixed Baul community system, from which it is understood that how much they are in open minded in main stream of the society or not. **It is very difficult and problematic to analyze it.** And how much it will go in **future that cannot be properly said.**

Sometimes it is seemed that they are too much materialists. They have given more priority on physiology (**Dehatwatta**).

When it is seen that some Bauls being materialists with physiologists, **one is confused and do not take decision, then they try to come back again in spiritual world.** And after travelling some days they again go back to their before position. As a result many **Bauls give birth to egotism and try to make understand that they have full knowledge about materialist world and God.**

So it is a big problem that a little knowledge, egotism is more dangerous to make healthy and wealthy society which is now being seen at Baul society.

Limitation of the Study

To study the Bauls' family life of Bengal and their philosophy I have focused on the Bauls' families of this State. Though I have tried to finish the work with limited

time, space and some limited Bauls' families. As a result I am unable to focus on the whole of the Baul population's areas which I have gotten about Baul communities of Bengal as well as whole India. I cannot cover all the districts of Bengal. My sample size is very limited. I have studied only 17 Districts in Bengal.

From the social standpoint of sorrow, unhappiness of Bauls, their relation with family, selection of job, takes parts in society etc. I have tried to present my research. As helping hand **I have chosen vision of Bengali folk Baul community family relation and their philosophical approach**. Though in this paper a dynamic approach has been used for easy presentation of the subject matter, but as a student of social science I have seen that ignoring the side of Science, Anthropology, Philosophy, Politics, Economics, Religion no work can be done. So relevantly the importance of the above subjects cannot be avoided. The subject of pure science, economy, politics and other subjects is not discussed here deeply. As the student of Social Science I have seen that discussion of this research paper has been encapsulated in the boundary of the social science.

Objective of the Study

To focus the Baul Community Family Relation and their Philosophy is main object and for this the subject **Peaceful Co-relation among Baul Community and Society** has been chosen here.

Though the existence Society has a value, yet especially importance has been given on value-added process which can be more valuable in our Society by Baul traditional, conceptual and spirituality.

It has been shown how the Baul Songs, Dresses, Musical Instruments and their Behavirol approach are. It has also been discussed here about their Birth, Age, Population, Livelihood, Jobs, location. A gap between Baul Community and Society has been focused here.

Another part of their Cosmic Energy, Cosmic Love and Cosmic Sex have been approached here in which form they believe. It has also been shown that they have national, international and world wide value ethically, philosophically and commercially.

It is matter of thinking how such unknown common matter can widely spread out at home and abroad and how it is possible to strengthen the structural unit of our country in the sphere of applicability of ideology, humanities, fraternities and equalities.

I want to show this here. It has also been known that economically many backward families have not got their socio-economical respect yet now, but I have indicated that they get these in their lives. It has been seen that Indian folk culture and the Bauls Community are co-related and they maintain a socio environmental balance of mankind.

*The fundamental argument and importance of family life and philosophical observation of Bengal's **Baul** has been presented here.*

The importance of analysis of philosophical observation and the family life of Bengal's Baul has come to say about fundamental thinking, fundamental theory is nothing. Here 'Fundamental' indicates 'True or 'False'. The rest theories of world stand on this theory and those are derivative theory.

It has also been seen that in the conflict between True and False the victory of truth is ideal for society formation. But it varies from man to man. So the presentation of fundamental theory depends on some fixed men, places and fixed thinking, which is ideal for those men of those places.

To present this theory it is not only difficult, but complicated too. So I am trying to present the main matters of Bauls' family life and their philosophical aspect by accepting the truth and application.

- 1. The Baul community is still now at swinging situation in the sphere of their social respect.*
2. The Baul community separate from their main stream and is trying to form a new society coming out from their traditional social system, which has become a mixed community.
- 3. It is understood from the customs, manners, evil practices into the culture of pure Baul community that the tradition of Baul culture will be ruined like other folk culture for negligence.*
4. As the Baul society remains at the marginal level of total social system and a huge personal income is not seen to them in such developed eco-social system. So they will go to the level of negligence, unhealthy position.
- 5. They are seen to take part more on sexuality for believing on physiology. As a result too-much reproduction, a sexual relation with other women, to form more families, haphazard maintaining system of families, negligence of education of their children, unconfined life-lead, even a game of hidden the truth is going on in this society.*
6. Cosmic energy, cosmic love and cosmic relation – these three together is mission and vision of Baul community which is coming in front of humanity gradually. But this concept is being faded out that cannot be understood.

7. *'Be simple, be soften, Be man with man.
'Sahaj Hao, Saral Hao, Manush Dhare Manush Hao'.*

It is understood that those who believe in this Man, those who are inspired in this idealism are very soften, simple and very ordinary man.

Though they have nothing, yet they are maker of perfect man. They can change and rectify the structure and system of country. They are the policy maker of our society and they have its main theory of society making policy in their hand. They are also minstrel poet (Charan Kabi) and they deliver the speech of equality, fraternity and liberty without hesitation and bravely. They are now drowned. It is said if full of human resource is utilized, the blessing golden pot of society will be full. According to poet, 'Emon Manob Jamin Roilo Patit, Abad Korle Phalto Sona'.

So today the time has come to co-relate among all with self, group, community, Government and other organization.

Social Position of the Baul

At present the social position of Baul will be observed on the matter how far the position of Baul at **society is acceptable. Besides importance is given on geography and culture. It is also necessary to justify how far these socio-ecomic, political and religious matter is acceptable at society before seeing how far they are sociability and socialist in culture.**

In the past it has been seen that the Baul being out of community group and coming from traditional social unity has made a new socialism. At present Baul Community is organized, cultural and is going on with modernization. So it is seen that society has given them much honor. Yet the Baul community has remained at vacillating position. Now modern civilized society is feeling their culture, their sacrifice, object, rule, thinking is somewhat socially organized. Once the Baul community was repressed trodden and violence of exploitation and now most of those has vanished. The so-called literate **Society is giving them value and is giving the importance of their taking part which is influencing the governmental, non-governmental organization**

and other organizations by their Research matter and has become conscious to organize disciplinary.

Though it is seen that in the year 1976 the artists of folk are 2 lakh but in the year 2016 the number has become 80 lakhs. So it is said the real number of Baul is very little and the number of commercial Baul 'Saja Baul' is more. **Though these commercial Bauls has bewildered the market hot, practically it is not yet possible to develop the original Baul. They also remain in the same position of Past.**

Baul as Social Community and their History

Though the subject of Baul society and community is somehow relative and imaginary, **it stands up on practical life. The subject is so complex and extensive that no one can reach to its bottom after my questions, researchers.** The famous researchers have published their many research papers on this subject after researching during long times. Yet they cannot escape from the hand of criticism. **The society as well as common people have taken heartlessly their opinion and concepts.**

I have a little knowledge about Baul society and community though I came in contact with such people in the year 2010.

Recently I have started a researching work about them for my study. So my philosophical and fundamental truth, my practical knowledge, **Reporting, opinions of learned persons have been presented here**

The main concept of this community is advice of Teacher (Guru), Society influenced by own party or organization. The Bauls are members of such dependent men based on such organization.

Originally the Bauls are sages and wanderers. Their dresses are eye-catching according to their religion, caste, sex etc. Generally the Bauls community is seen in India as religious and cultural singers.

The Bauls are seen in West Bengal of India and Bangladesh. There are three communities – the first community is seen in the district of Birbhum which is the source of Baul community of West Bengal. This community is inhabitant of Birbhum, Bankura and Midnapur districts which are situated in the West sides of this State. They are **Tantric and Sakta**.

The second type is known as Nabadwip community among whose the influence of **Baisnab** is seen. They are seen in the district of Nadia and Murshidabad.

The third community is Muslim Baul or Fakir whom are seen in the border area of Murshidabad, Nadia and Bangladesh.

The Bauls spend their family lives and daily lives by doing every day's ritual works.

The sage Bauls become sage and wonder in whole country and live in Ashram which is called **Akhra**. The Bauls who wander from village to village by singing earn their livelihood by begging This is called **Madhukari**. The role of **Guru** in Baul's life is very much. They can be **educational teacher, Singer teacher, and adorn teacher**.

There is differentiation of their songs. The presentation of different singers is different and they sing different tune. Sometimes they sing their own songs written by themselves.

The History of Bauls and Extensions

To know the history of Baul is very difficult. This is socio-economical situation of Society. This can be easily presented in time chart by parallel communicating of cultural movement, destruction, socio-economic society.

It is necessary to know an idea of the literally meaning of the Baul before presenting the history of Baul.

The thinking of some Common Peoples, Baul or what the students, teachers and researchers are thinking about the meaning of the **word Baul** is given below.

According to the said personality, **Baul Artist Sankar Bandyopadhyaya**, the meaning of the Baul is- '**BA**' means arrangement. '**UL**' means whose arrangement. In a word the Baul is that person who wanders in the world. *He is the Baul who is beyond God, beyond body and beyond person.*

Every Baul is known as '**Kshyapa**' and the lady Baul is called '**Kshepi**'

Bauls introduce himself, '**We are mad**'. The meaning of *Baul is maniac or mad.*

Mrinaljit Goswami has written about the opinion of famous researcher, **Kshitimohan** 'Baul is now a *'generic definition.'*

Before many century a gang of illiterate persons being out of caste, religion, without forbidding '**Sashtra**' has been adorned humanity. They are free-minded men. They did not keep themselves is a limitation of society. Then the Bauls told, '*We are mad. Let us free. Mad has no responsibility*'.

According to others, the word '**Aulbaul**' has come from the word '**Bauloali**'. Many seem that the word 'Baul' can come from the word '**Byakul**'. Many have explained them as '**Self searcher**'. Here the meaning of '**Ba**' is '**Soul**' and '**Ul**' is '**searcher**'. The word 'Baul' may come from the Hindi word '**Baur**'. In Arby language '**BA**' is beautiful and '**UL**' means '**Establish**' If we seem the word 'Baul' is from '**Bayu**' and '**La**', then the persons who **adore air or pancha Bhatia** may be called Baul.

Some sages seem the unaware (Bhabuk) persons Baul.

Actually the Bauls never seem themselves a community; even they do not need to collect the source of their history. For some men who are shattered by socially, economically and religious cultured have to wander place to place for collecting some food. *They can only tell their thinking and story of torture in simple languages by patchwork (Jora-Tappi). They have travelled from village to villages and* from town to town like a vagabond.

In this situation how it will be possible for him to keep his history. He who was in torn dress, unfitted health, full of hair without oil, full of bread in face, joining the bamboo stiff in gourd-shell and with a single string in '**Ektara**' which is only asset and companion wanders in from path to path, how is it possible for him to maintain their original history.

So this responsibility to keep the history of Baul has fallen in the hand of researching. They reveal the possible side of planned situation having together of many incidents.

Recently the Baul Nityananda Das of Pancham Pally of Royganj of Uttar Banga has given some points e.g. who the discoverer of Baul is and where the source of them is.

From **Gourangalila** we have come to know that Mahaprabhu sent Mahaprasad at Puridham to his mother by Jagadananda. Advita Acharya wrote letter to Jogadananda from Santipur. In letter **Advaita prabhu wrote, Baul tells Baul, 'he does not sells rice in the market.'** From that letter it is known **Chaitanyadev, Advaitya Acharya, Nityananda are all also Bauls.**

But many researchers do not want to think them Baul. They are eager to take them as Baul Guru.

At present seeing the behavior of Baul he seems that the meaning of **BA** is 'talkative' and 'UL; means unrestrained and 'LA' means 'shameless'. He also seems that *Satya, Treta, Dwapar and Kali Yugas were destroyed 27th times.* This year of 'kali Yuga' is 28th. In this Yuga Sri Chaitanya Mahaprabhu appeared. **The main source of Baul is Lord Krishna and Radha.**

The Baul like **Mantu Sarkar, Shibu Mahanta** have given superiority to **Lord Bishnu, Shiva.** They have also said about **Laba Kush of Ramayana with great personalities like Sri Chaittanya, Lalon Sai etc.**

Besides writer, researcher, Singer **Tarani Sen Mahanta** has told that present researchers, writers are also involved inextricably with Baul history. He has also made remark that the great personalities like **Debendranath Tagore, Rabindra nath Tagore, Sudhir Kumar Chakraborty, Sakti Nath Jhha, Nigurananda, Indrajit Bandyapadhyay, Leena Chaki, Mrinaljeet Goswami, Pradip Ghosh, Shanti Ranjan Gangopadhya** are also attached with Baul history.

Different *books, little magazines, religious books, experts, critics, sages, songers, researchers,* more over *many common men* have helped me to get descriptive notes from which I have come to know that before appearance of *Sri Chaittanya Dev was the starting age of the Baul history.*

It is said that the following personalities are the founders of Baul opinions –

as *Nadhabendra Puri* and *Jadabendra Puri* of 1501, *Sri Chaityany Dev* of 1484, *Advaita Acharya* of 1434-1557, *Nityananda* of the year 1473-1542, his son *Birbhadra or Balabhadra*. But Baul Guru is not like *Bauddha, Christianity or Islam*. They say that emancipated man may be Baul Guru.

Baul concept appeared not than above 16th century, before *Baisnaba of Bengal*. **Aul, Baul, Kartabhaja, Sain, Nera, Fakir, Jikkir** etc. concepts could not give clear outlook of this concept.

After the entrance of Islam in **Bengal Sufi community was formed** in each center points of the country. Then an Islamic environment was established generally by Sufi Community in Bengal and by their influence a philosophical revolution was seen in Bengal and at that time Baisnab traditional religion was more spread out. In 16th century from Islamic situation, **influenced by Baisnab and Sufi a valuable philanthropic concept was appeared**. This is the Baul concept, though influence of Sufi fell on Bengal.

It is said originally Nadia is the ‘mother land of Baul’ and their concept also spread out from here. For this district is the remarkable place of ancient culture as well as place of spiritual.

After next stage this **‘Baul’ became a communal world**. In 17th century in Bengal Baul concept was established and spread out by philanthropic excitement, their noble indifferent mind and by their heartiest classic song. *Between 16th and 17th century Baisnab community tried to give priority to work more than religion and to Sastra more than heart and for this reason Baul voice was spread out*.

In the 18th century people of Hindu, Muslim and other community became Baul to fulfill their spiritual demand. As a result a **mixed fiction arose and for this a scenario was seen that Baul community became pervasive**, Profligate, unethical community. Even they moved to the nature love avoiding spirituality. So Baul concept became incomplete concept influenced by different communities and their haphazard different views. In 19th century this informal situation reached to **more problematic situation**.

This **Baul community became enemy to both Hindu and Muslim and ‘let the Baul dissolute’** a plan was arisen. In 1873 *Maulana Kiramat Ali* and *Hazi Sarif Attaullah* who were famous as social reformers of Muslim society are specially responsible for destruction of Baul. **Till now the Baul concept does not extend so much and after all they remain in very weak condition**.

It is clear to us that in 17th century Baul concept has been arisen in Bangladesh and the founder of this concept is *Aulchand* and *Madhab Bibi*. After that one

Baisnab Mahajan named **Birbhadra** made this popular. The famous writer, researcher **Upendra Nath Bhattacharya** discussed about Baul religion in his book '**Banglar Baul O Baul Gan**' probably written within 1625 to 1675 year Baul religion of Bengal appeared as a full formed religion.

Brajendra Nath Sil said, 'Baul's appearance was between last part of 14th century and first part of 15th century. Baul was risen from **Siddha and Muslim Fakir**. Baul culture became strong in 16th, 17th and 18th century. Appearance of Baul religion is not possible in a day or by one person.

Remarkable researchers **Indrajit Bandyopadhyay** and **Nabagopal Roy** pointed out in their books '**Bangalir Baul Charcha 1283-1350**. Being neglected, ruled, tortured by the people of elite families **Baisnab Bairagi of Sahajia Marg and Muslim Fakir of Sufi Marg** have established the Baul community being together by communal interest as well as integration.

Another historical theory is that son of **Nityananda** who was disciple of Sri Chaitanya, **Birbhadra** consecrator, the **Nyara and Neri** of backward caste to Baisnab religion. **It is seen that they brought the Baul ideology and community.**

Baul wants to know the creator of universe by **Soul and Super-soul** as well as to realize the **cosmic energy**. They realize pure body and soul remains in our bodies. **Though Bauls are not literally sound, yet they can deliver deep knowledge regarding philosophical aspect.**

They suspect all traditional faiths of Society and make **all the matters stand in a controversial platform**. It is said that **Bauls are broad minded and non-communal devotee. They announce the humanism in easy tune.**

Though there are different opinions of different persons, but totally it is said that the **Baul concept is founded by an illiterate community and it is totally secular religion.**

Middle class Bengali has been neglecting during long time. **Rabindra Nath Tagore** has a great contribution to grow the consciousness of society on Baul. Besides **Kshitimohan Sen** made the position of Baul community grow to the literate Society.

The philosophical side of this community cannot be evaluated without Baul song and history.

Extension of Baul Community

Baul songs and Baul life style fell influence on Bengal culture. But their influence was not so much anywhere except **Rabindra Nath Tagore**. In the year 1930 when he was giving lecture in different places of Europe he told then about Baul. He also wrote an essay on the basis of them in his English book **‘Religion of a man’**.

Bauls who would behave in love and simple life are old community who wandered in different places like sages. They believed like Buddhists that perfection of life comes from love being face from ruling of soul. Famous song sung by famous Baul **Gagon Harkara**.

‘Ami kothay pabo tare,

Amar Moner Manush Je Re.’

Perhaps some renowned personalities do not know that these beggars are neglected from education, wealth and respect. These resource persons are found for realistic of Soul, they are neglected for **their social problem** with bad luck, but their lives are blessed by touch of love.

Where there is presented full resources of happy, peace, wealth in the world, yet every moment scrambling, striking and harming warp and woof are seen for try after try to collect those. But these valuable things are preserved in whose store. He observes all. **All are sharer of that cosmic fluid and those are easy ways to get it. This feeling is not seen in other’s community in India, which is clearly expressed in the Baul’s voice.**

A vast stream of cosmic love in middle age devotional literature in Rajasthan and different parts of India fulfill by love of humanity.

Some of **Tagore’s literature are influenced by Baul’s folk**. Even the song of Baul’s lyrics touches to his songs e.g. **Gram Chhara oi Ranga Matir Path.’**

Many other leading poets like Jasimuddin, Najrul Islam were influenced by Baul's songs.

At present Bauls are seen in West Bengal and Bangladesh. In 19th and 20th century **Baul movement reached at top**. The Bauls came in rural and urban areas off and on and beg on alms from five or many houses by **their logo instruments Ektara's tune**.

Trains, buses, boats and fairs are the best places for begging of Bauls.

At kenduli the famous fair of Bauls named 'Jaydev Mela' is held every year in the memory of famous ***Kabi Joydev & Padmabati*** at the end of Bengali month Paush.

The western Baul from America and Europe also come in that fair. But their songs are quite different. But they practices Yoga regularly of emotion and masters with accuracy.

Always a mystery remains among the travelogue Bauls. These Baul Yogins have kept continuity of Bengali folk songs during centuries.

These yogins are Baul, Fakir who are known for their dresses and songs. The people must remind the songs of the Bauls with Ektara (Instruments with one string) and begging pot.

Baul Fakir belong to a mixed religious culture and traditional meeting. The source of their **tradition is covered with mystery**. But they have mixed with the culture of **Bengal, Bihar and Jharkhand**. **during thousand years.**

A mixed culture has been made by traditional Baisnab devotional movement or a Hindu religious movement of middle age influenced by Sufi Community of Islam and its influence has fallen on music, social, economical and on the sphere of religion which has inspired the cosmic love by taking **Hindu and Sufi philosophy**.

Baul song and socialism has given honor to explain the cosmic love openly. So they have been able to come out from the narrowness and they have also got respect by an understanding.

The strength of Baul philosophy is so much that at present they get invitation from all over the world.

The Family Life of Baul and their Relation

Baul is a part of society, so it is natural to have their family. But the family life is with two persons- man and woman. But at present Baul has to live with such persons who do not belong to Baul society.

Generally parents are head of Baul family. If their parents do not accept the Baul opinion, yet it is the duty of Baul to take care of their parents. **The Baul parents are very affectionate to their children. The daughter of such family gets too much importance and also education.** The sons of Baul get lesson on Baul culture from boyhood. They engage their sons and daughters in Baul adoration. The Baul community does not want to engage themselves in Baul adoration. **The relation of Baul with their disciples is very deep.**

In an ideal Guru of joint family and interior village the joint family of Baul is seen with their brother-sisters, daughter-daughter-in-law and parents. Generally the Baul expends all which he earns. **Now the joint family of the Baul is being broken.** The reason is their **poor economic condition, jealousy, lack of place etc.** Even the families of renowned Guru cannot avoid the situation. At present it has been seen that their **cooking system being separated** in the broken families, there remains a cooperation, sympathy, helping mentally among the members, but in many sphere quarreling, cruelty is also seen. But that is not seen to cross the limit.

In Baul community there is seen a close relation with neighbors, though it will be not said that there is no quarrelling among them, but that does not hurdle the level.

The main status of **Baul family is simple and most ordinary**. They are very *open-minded and open-handed man regarding taking and giving anything. They are very happy to get a little. Each and every person has accepted their condition and their life-style. This is the mentality of Baul and Fakir.*

All disciples of a Guru seem themselves a belonging to a family. The disciples of a **Gurukul practices** to search the reality for sacrificing their selfishness, individualism and self-rights. At the time of festival the disciples seem the festival of Gurukul to his own. They give money, things in the festival of Guru according to their utmost effort. Those who cannot do that complete the festival. The disciples flourish the festive house by getting-together, with songs, musical instrumental tune and their active works and movement. **At night they sleep around their Guru-mata in a circle.** They adorn their **Gurugi and Saiji**. The **Sariats community does not accept this system.** This get-together festival of the large **Baul families is going on in hidden.**

The Subject Matter of Research

The fundamental argument and importance of family life and philosophical observation of Bengal's Baul has been presented here.

The importance of analysis of philosophical observation and the family life of Bengal's Baul has come to say about **fundamental thinking, fundamental theory is nothing.** Here 'Fundamental' indicates 'True or False'. The rest theories of world stand on this theory and those are derivative theory.

It has also been seen that in the conflict between **True and False the victory of truth is ideal for society formation. But it varies from man to man.**

So the presentation of fundamental theory depends on some fixed men, places and fixed thinking, which is ideal for those men of those places.

To present this theory it is not only difficult, but complicated too. So I am trying to present the main matters of Bauls' family life and their philosophical aspect by accepting the truth and application.

- **The Baul community** is still now at swinging situation in the sphere of their social respect.
- **The Baul community separate** from their main stream and is trying to form a new society coming out from their traditional social system, which has become a mixed community.
- **It is understood from the customs**, manners, evil practices into the culture of pure Baul community that the tradition of Baul culture will be ruined like other folk culture for negligence.
- **As the Baul society remains** at the marginal level of total social system and a huge personal income is not seen to them in such developed eco-social system. So they will go to the level of negligence, unhealthy position.
- **They are seen to take part more on sexuality** for believing on physiology. As a result too-much reproduction, a sexual relation with other women, to form more families, haphazard maintaining system of families, negligence of education of their children, unconfined life-lead, even a game of hidden the truth is going on in this society.
- **Cosmic energy, cosmic love and cosmic relation** – these three together is mission and vision of Baul community which is coming in front of humanity gradually. But this concept is being faded out that cannot be understood.
- **'Be simple, be soften, Be man with man.**

**'Sahaj Hao, Saral Hao,
Manush Dhare Manush Hao'.**

It is understood that those who believe in this Man, those who are inspired in this idealism are very soften, simple and very ordinary man.

Though they have nothing, yet they are maker of perfect man. ***They can change and rectify the structure and system of country.*** They are the policy maker of our society and ***they have its main theory of society making policy in their hand. They are also minstrel poet (Charan Kabi) and they deliver the speech of equality, fraternity and liberty without hesitation and bravely.*** They are now drowned. **It is said if full of human resource is utilized, the blessing golden pot of society will be full. According to poet, ‘Emon Manob Jamin Roilo Patit, Abad Korle Phalto Sona’.**

So today the time has come to co-relate among all with self, group, community, Government and other organization.

Review of Literature

The subject ***‘Baul’ is not very popular till now*** as a special matter in our Society. So the ***research work on it has been done very little.*** Though the information of those who have worked on it has collected the data with hard labor and then have presented. Each and every writer, Researcher, student, teacher has presented in front of mass about the folk culture and folk tradition as far as their effort. ***I give my heartiest respect to those for their literature contribution.*** These persons have made prosperous and sound health on their idea and indirectly research to know the Baul community. **Their writing has been used as quotation.**

It is not possible to give their names of all in inner text. In Bibliography I have mentioned the names of authors, Researchers, publishers, publication, years and places. Besides I have taken help of different magazines, newspapers, cinemas, websites etc.

Reviews of Newspapers and Magazines

The Times of India, Calcutta Times, page no. - 12, Saturday, 21st January, 2012.

The report is ‘Kshyapa ke jabi aay, Joydever Melay’.

Mad come who will go to Joydev’s Baul’s fair.- Reported by Jenia Sen and Devlina Chakraborty.

A Baul music transcends topographical barriers drawing rural audience in song of the soul and soul, more and more, question being risen about the true nature of Baul Music at the **Joydev’s Mela**. The Master themselves offers some prospectives’.

In this mad-scramble for money, fame and recognition, life has come full circle for the **legendary Guru, Kshyapa**. He was once friends with **Bob Marley and felted for his singing across the world** but **Gour** now lives in a small aback in a bamboo prove away from the hallaballa at the Mela

Baul point out every one gather at the **Mela**- devout crowds drug, peddlers, vagrants, pic-pockets. It is impossible to say at Tamaltala now. It is been taken over by outsider.

Speech

Some Bauls delivered their speech **Nitya Gopal Das** – It’s not fair to criticize. We are getting to eat a sourage Milk, because people are listening to Baul Music.

Gour Hari Das – While important to remain focused on Shadhana, music is like formula to remember the maths.

Saibal Das – When I am singing, I am not worried about anything else, yes, if some one like the perfrmerance, he gives money.s

Kartik Das Baul – There is move money in the city. For the past three years I have stopped performing in villages.

Sadhan Das Baul – Today, Baul gan is bug. Its reaching out to the masses, but how many are getting into the Baul philosophy.

Master of Soul – From the Joydev Mela to psychedelic pubs, strains of the **Dotara** and beats of the **Dupki** are creating a common refrain, Baul music just like the Baul is travelling and how?

Music- From the rural Melas to the cities pubs, Baul Tune find a home everywhere. It's a testimony to the versatile, say Musicians.

Anandabazar Patrika, 27th February, 20th Patrica.

Lalon Sain became shelter-less again and again. Sometime he left Ektara and became club-man. He was also a Fakir of Sahajia words singer – write *Abir Mukheree*.

In the house of *Harinath Majumder* the fire was not then blown. Six clubmen sursounded his house, who is the man who stood in front of Nayeb giving himself friend of *Kangal Harinath*. He is the Jewel of two Bengal, *Lalon Sain*.

The body is senseless. The companions went away leaving him in fear of infection of disease. Somebody set fire in his mouth floated the body of Lalon in river At first Lalon wrote,

‘Kharchar Bhitari Achin Pakhi Kemone Ase Jay’

How does the unknown bird within the cage come and go?’. That song of Lalon came back in the pages of his memory of life.’

Lalon Sain adorned under a Mango tree of a forest outside the village chheure(Deurior). At first he did not come out from the forest. After that a cottage (Ankhra) was made with the help of some expert workers. His followers began to come one by one.

The references are used to write this article are

1. *Lalon Sain – Abdul Hasan Chowdhury*
2. *Fakir Lalon Sain – Sakti Nath Jhha.*
1. *Moner Manush – Sunil Gongopadhyay*

2. *Baul – Jasimmuddin*
3. *Allal Dost Seba Kaili*
4. *Lalon Fakir O Tar Gan – Annada Sankar Roy*
5. *Maromia Lalon – An editor published by Nilkhil Bharan Bango Sahitya Sanmilan in the occasion of a Seminar.*
6. *Achin Pakhi – Documentary film, Directed by Tanvin M*
7. *Amrita Kumbher Sandhana*

Fakir Lalon Sain – (Land, time and Induatry) –

Saktinath Jhha, publisher – Samar Nath Barua Parichay publisher pvt. Ltd, 83 College street, Kol- 700007

This literature is useful analysis. Lalon's adopted son *Bholai Sha*. This book is gotten from an oldest **preserved at Santiniketan**, where there are deeply discussion about Lalon's home, time and his arts.

This book is evidence how the eminent editors, Researchers take the ideas and literature deforming the traditional folklores of peoples and by showing gift and kindness full of environment of fairy tale in the name of publishing.

Even this literature open the Baul theory and originality of their shadhana is reflected by entering in the mystery.

Baul Fakir Dhansha Andoloner Itihas

(The history of the movement of destruction of Baul Fakir)

Saktinath Jhha – Mon Fakira, 1st published -2001, 2283 Nayabad, house-8, Road-1, Nabodila, Mukundapur, Kolkata-99, Boipara, Kanaidhar lane, Kol- 700012.

The before edition of this literature was published in **the Bengali year 1408**. Many writings were started to publish about the religious torture were published in different news letter and magazine.

In the year 1997 the writings of an anti voice in different Patrikas and placed as a book. There the writings of many reporters, authors and sufferers are compiling.

This book is published with new information.

Being changed and modified the incidents and theories of next time has been published in the 5th chapter of present edition of this book. The author has described the incidents of persecution after observing and verifying the truth and **falsity with the help of Baul Fakir Organization.**

To say about 'Lower caste' he has pointed out the poor, powerless people. This literature has been written with the help of observational theories of the application place of presented people. Many unknown theories of **local history of middle Banga** have been described here. The fight between religion and culture is another name of **conflict and collision of society**. Here the tears and blood-shed of tortured people has been persecution theory.

Bangler Baul Charcha – 1230-1350.

Collection and modified by Indrajit Bondyopadhyay and Nabogopal Roy publication – Samar Nag.

Barna Parichaya publishers Pvt. Ltd. 83 college street, Kol-7, 1st edition- Falgun-1422.

Universality has added restlessness in today's modern Bengal.

The poison of **communalism has been growing on with poverty. The Baul community spread out the universe with the tune of their simple songs.** Being tortured by separation **some are become a beggar of Ektara** somewhere. After defection of opinions it becomes clear that the Baul **community and Baul songs are the inseparable parts of Bengal.** The Baul of leaving home or family belonged Baul all accept the non-communal thinking. As the Bauls do not care riches of society,

the powerful group of Society goes against Baul culture. **The conservative member of religions group attacks the Baul as they seem their adore of materialism.** Baul song, Lalon Fakir is our hope and expectation. Now we will have to see whether **we can sing with simple tune and simple language** depending on Baul song. **‘Amon Manob Samaj Kabe go Habe’** When will such human society be? – **The humanism, the philosophy which has come from Indian tradition is the only support of Bauls.** They wander to find out **Moner Manush** (*True friend closely related with heart*), the supremacy among men’s body. The Universe of Baul is surrounding the preset and man. **There is no such selfishness.** They have **no faith on rebirth** like Hindu religion, even they *have no devotion on after life’s happiness of Islamic religion.* **There is no fiction among Hindu and Muslim.** The disciple of Muslim is Hindu and the disciple of Hindu is Muslim whose expand is step by step.

Bastubadi Baul, Udbhab Samaj, Sanskriti O Darshan

Materialistic Baul: Origin, Society, Culture and Philosophy

Saktinath Jhha, Desh Publishing, Kolkata-700073, 1st edition, 1999, Edition 1st and edited and extended Desh- 2010,

Western Luxuries life or fundamental difference of Baul philosophical theory with equal dirty desire has been described in this series. By strong restraint and adored here sense organs, **mind is controlled.** Here **traditional sense demands which are causes of all types of sadness** are enactor and even it is avoidable. The body and mind are the sources of infinite pleasure and happiness. But to take out that pleasure is to be known. So another life is spent in this life. Baul and Fakir’s song can *taste the life fully. This thirsty cannot fulfill. This has also been told in Materialist Baul that practice of Baul, Fakir, discussion on culture, the thinking and consciousness which is*

published is not said the mystery idealism. They cannot want to explain materialistic world and life, deep feelings under the body by any doubtful concept or by any emergency God or Goddess. **They have no faith on hell and heaven.** They believe that the cause of creation of world and life is four materials. *Ancient power is natural resource* which is the main cause of creation of animals and their life. A there is no direct evidence of imaginary hell, heaven, rebirth, so the Bauls do not accept both ancient nature and power in a stream. He who has known the creators of our body and who has learnt to run these has become a master from the common people and *He is the Sai who feels healthy, wealthy long-life.* Peaceful happy life and sound pleasure, adoration is a joyful path- this is reflected every moment in this literature.

Lalon Fakirer Ayna

Nigura Nanda

(Explanation of mystic philosophical approach in the light of modern science.) Publisher – Nirmal Kumar Saha, Sahityam, 18 B, Shyamacharan Dey Street, Kolkata – 73. Published – mahalaya-1414.

This literature is an enlighten book on the thinking of Lalon Fakir in the light of Baul philosophy, in the **mirror hall (Ayna Mahal).**

The humanity sides scientifically presentation. Lalon Fakir presented the *Arshi Nagar or Ayna Mahal (Mirror Palace)* in this song. According to Yoga Man's body has six circles (Satha Chakra). **"I cannot know where there is hidden mirror palace."**

But in the Baul's philosophy there is not six circles like Baul's Sath Chakras. They believe on four circles. Among them the importance of making order (Anga Chakra) is too much.

The **Maner Manush (Original friend) of Baul belongs there.** Lalou has described what type of **shape and size of that man is.**

He has nothing –Hand, Leg, Soldier and Head.

Sometimes He flies on Air and sometimes floats on the Water.

There are such kinds of beautiful explanations in the whole book.

Baul Fakir Katha

Sudhir Chakraborty

Ananda publishers Pvt. Ltd.45, Beniatola Lane, Kol- 700007. First Edition- March, 2001, First Ananda Edition – August, 2001, 2nd Edition May, 2010.

This book is a brightest novel of searching diamond in the hidden of Look (Rup). The main subject of this book is today's real position and the family of Baul Fakir. Searching of their life's conflict and searching of Tune and advice. To make Bengali culture many different religious stories and their heart and soul flourished by their women's life have been described here by their sympathetic pen.

Besides this literature has presented mysticism of Mirror of Baul and Fakir, reflection of physiology and has become charm full.

The literature 'Fakir Nama' written by Abu Taher Fakir and conversation of Researcher Dinesh Chowdhury with the author is a valuable edition of the series.

Directory of Baul. – Mrinaljit Goswami.

Published by Ashtha Communication, First Edition- Baul Festival, Panagarh, 15th December, 2007.

The author has tried to write about his experiences e.g. Bauls' names and addresses of South Bengal, their unpublished songs, Baul's hidden word meaning, pictures and sketches of some Bauls. Some stories of Bauls' life.

His book will be indication as the milestone for the further study.

Prashno Uttare Baul Gan

Tarani Sen Mahanta,

International and Cultural Affairs Department, Govt. of West Bengal. The centre of Folk and Tribal Culture, Chhit-Kalikapur, Lokgram, Kolkata- 700099. Published by Director of I &CA and presented by D & P Graphic Pvt Ltd. Ganganagar, Kolkata- 132. 1st publication -2014

The theoretical discussion of Baul song, binding the all matters in details and their analysis are the sphere of interested part of Sadhak Baul. There are the helper to bring the cosmic knowledge of adored life. The author has explained the philosophical and philanthropic matter in question –answer method in this book. Here the matter has been presented on the basis of question and answer of Hindu Baisnab. He has followed the main matter in a style of an answer in a single song.

This valuable literature inspires not only Baul Sadhak, but also the question of researchers, interested persons. From the conclusion of the learned person it is known that the evidence , Kumaril Bhatta, Mondan Mishra and Jagod Guru Sankaracharya has been gotten from these Question patterns. In this time by Baudha Sahajjan, 'Brojojan', a sloka is appeared which is 'Charjyapada' which is full of cosmic love and devotion. After that appearance of the Baul is held and began to find out. Achin Pakhi (Unknown Bird). All the time of appearance of the Saviour of Nadia Sri Chaittanya Mahaprabhu at the begging of 12th century at the Nanur of

Birbhum of Dwija Chandi Das his 'Sahajua mat', is song 'Chandidasa style' became most popular in the north and East part of India, the next time that adored process of vision has become acceptable.

Adore and information od Chandidas 'Upasana is published. The author has tried hard and soul tomention consciously about Kabiraj Goswami 'Sri Cgaittanya Charatamrita' of 1537 Sakabda.

The golden age of Baul Fakir songs is from 19th century to 20th century, which is seen in this book.

The writers of this pattern of Baul Sadhak in this period, of undivided Bengal were Lalon Fakir, Panju Sahu, Duddu Saha, Ahsan Ali, Goyer Saho, Kajim Sain, Din Sarat, Gopal Jowardwar, Behal Saho, Howre Gorai, Jaharuddin Saho, Abdul Khalik, Gopal Gorai, Radheshyam Das, Padmolochan, Dwijadas, Babu Jahangir, Haradhan Thakur, Dewan Mansur, Dis Gopal, Buddha Saho etc. They are Mauljan and contributor regarding this Baul conceptual propagation and progressive foeld.

At that time, different verses, Bengali dogerrel poem, puzzle of Kalidas were very popular, whose touch has been spread out in every pages of this book of Taranis Sen Mahanta's 'Proshnottare Baul Gan.

In the book it has also been seen that Proshnottare Baul Gan is in two stream – one is single song which is solved by answer. The other is 'Palagan' by some question answers. The method is applied as single question answer in this book.

The book has been chapter zed according to Guru Tttva, Seva tattva, Dhamyattva, Mocumtattva, pantattva, Brajo tattva, Janma-mrityutattva, Pakhi tattva, Brajo Tattva, Guru Sishya Tattva etc.

Bangler Baulani, - Day.sPublishing, Sudhanshu Shekhar Dey, 13, Bankim Chatterjee Street, Kolkata – 73

From the time of appearance of Baul adored woman was essential to Baul. Woman was adore partner (Sadhan Sangini) and temple girl (Sevadasi). Still now they are carrying their identity in this name. But it is necessary to identify them as only woman, whom the author Leena Chaki has discussed with importance and she has also depicted the position of unlighted Baulani in her researching work. It has also been arisen that only Man can be Baul, singer and Sadhak. But if we see in the inner apartment of Baul, we shall see that he has a Partner (Sangini) who is known as Sadhan Sangini. There have been seen to those women whose work is to serve the Baul, so they are known as Sebadashi. The identification of Baul is incomplete without these women. The author has given importance on the discussion of those women of the position, mentality and life-style of these Baulani, likewise she has also given importance to know about them. In this literature this has also been discussed in which way the Baulani can get their own identity in the world of Baul song, how can they occupy a strong place? It is seen that the main object of this book is to appear the Baulani publicly.

Lok Sanskritir Bipannata O Unnyayona – Pradip Ghosh

Pritania Publication & Distributers, 14 Beniatola Lane, Kolkata – 9, Pritonia Edition, April, 2015.

The evil position of Bengal's folk culture, old culture of Bengal, Group, their behavior and also songs have been discussed in this literature. The well-known author and Researcher, Pradip Ghosh has presented time, place, person about the relation of Lalon and Rabindra Nath Tagore. It is known from the book that in the year 1890 Lalon Sain died then Rabinndra Nath was 29 years old. After one year Iswar Chandra Vidyasagar (1820- 1891) died, then he was 30 years old. Raja

Rammohan Roy (1772-1891) was older of two years than Lalon Sain. When Lalon was alive, then active life of Dwaroka Nath Tagore was spread out. Lalon lived 116 years. So he was born in the year 1774. A famous poet of Bengal, Michel Madhusudan Dutta (1824-1873) was born when Lalon was alive and he made the Bengali Literature and language sit on a concrete base. It has been also presented that different active life of Dwaroka Nath was spread out when Lalon was alive, yet there was no evidence that he knew Lalon. Moreover it is known that Lalon had to protest with club against Jeminder for torturing the cultivators.

It is seen that at the time 29th century the educated Bengali, from Rammohon to Vidyasagar engaged them in the service of country being educated of Western culture. But the problem of the men was that they being separated from most ordinary people spent their lives among the upper classes Hindu. The village life was unknown to them. They had no mentality to grow rural people's consciousness about their lives. The people who spent their lives in modern urban places being inspired by Western culture, a differentiation is seen between these intellectual personalities and rural lives, societies and cultures of Bengal. As a result such incarnation person like Lalon remains unknown to his contemporary persons.

In this literature Biography of Lalon Sain has been presented. It is seen that Lalon lived in the village Chheuria beside Kalinga river which belonged to Kushthia of the district Nadia of undivided Bengal. Among his disciples who were very close to him were Shital Shah, Maniruddin, Bhola or Duddu, perhaps they did not know more about his life or did know. Mr Ghosh informed in this literature that they could not give so much information about Lalon.

But he tried to inform us that Lalon was born in a Hindu family at a Bharara village. His marriage was held in a little age. From childhood he had attraction on song. At the young age he moved out with some villagers to go Nabadwip Dham. Boat was main transport by watery way. After visiting to pilgrimage places they were returning, Lalon was

attacked by the disease pox. The companions kept senseless, half-dead Lalon in the way beside the river bank to make them save from this inflectional disease. Coming back in the village they spread out expired news of Lalon. One Muslim childless woman saw pox-attacked, senseless Lalon beside the bank of river. She took Lalon in her home and nursed him like a mother and gradually made him free from disease.

Becoming free from disease being nursed by the Muslim Lady Lalon came back home in his village after some years. But already his family completed his funeral ceremonies after hearing his dead news from the neighbors. Lalon's wife wore widow's dress. One of his eyes damaged for suffering from pox. When Lalon came back, a dangerous problem was created in the rural life.

The causes which have shown in this book are those that his funeral ceremony had been finished means he is dead. Secondly to spend some months in Muslim family, thirdly he had taken rice and water from Muslim hand. So he was the person of another religion. So the village-head of the community gave religious injunctions that these two problems could be solved by expiation. Money is needed for expiation. It was impossible for Lalon's poor widow mother to collect this money. But a question arose in young Lalon's mind than to think about money. 'How such religious injunction of society is'? What types of rule is this who gives new life and saves the dying man is untouchable as she belong to another religion? What type of stream rule is this in the name of religion? Is self religion gone away to take water from the man of other religion? Then what is religion? What is caste? Who will judge of caste? Many questions of such type arose in Lalon's mind. He did not agree to buy own religion in exchange of money according to rural community head. In this literature it has been shown a tragedy.

Lalon left the home. At this time traveler Lalon came in contact with a man named Siraj Sain. He came to know about deep knowledge about humanism from Siraj Sain 'Sabar Upar Manush Satya (Man id true on all).

Religions, castes, classes all are false. . Being born a new man, Lalon became an organization of new religion 'Where man is true'. To do good to mankind is the main object. Lalon told about them who are tortured by higher caste, who are ruled by rich men, who are neglected by Muslim or Hindu community. Lalon also said about new religion, voice of man's heart.. He set up himself among poor, tortured, mostly, ruled, hungry and low-caste men. The author has clearly informed that Lalon is still now too much relevant in this 21st century.

It is seen that Rabindra Nath Tagore has a contribution to introduce Lalon with this educated and elite society (1861-1941) even all the Bengali have come to know about Lalon's philosophy.

The peternal Zemindary of Rabindra Nath was at Silaidaha which is situated in some kilometer distance from Chheuria. Debendra Nath Tagore gave responsibility of Zemindary in the year 1890 to his youngest son Rabindra Nath.

Young Rabindra Nath went to Shilaidaha as Zeminder at the end of that year. Lalon had died before some years. It was not that Rabindra Nath did not come to Shilaidaha before getting Zemindary. He came with his dearest elder brother, Natunda and most inspiration of his life, Jyotindranath Tagore. But he came then in another view and another expectation. But this arrival was being Zeminder. Now he was Zeminder of Tagore Estate, 8th son of Debendra Nath Tagore Babu Rabindra Nath Tagore.

30 years old young Rabindra Nath was known as poet and author in intellectual society before coming to Shilaidaha to take the responsibility of Zemindary.

It is known from website <http://en.wikipedia.org/wiki/baul> that Nobel award winner Rabindra Nath and the writer of national song of India, Bangla and Srilanka Rabindra Nath loved Nabani Das baul and Nabani Das was only Baul who inspired Rabindra Nath made Tagore enter into the song of Lalon Fakir and emotion. The poet felt the importance of Lalon and collecting many songs of Lalon he published in different

magazines at that time. It is also seen that the influence of Baul emotion and philosophy has fallen too much into the songs of Rabindra Nath.

Kirtan Rasswarup – Sri Sri AnandaMayee charitable Society, Matrimandir, 57/1, Baligange circular Road, Kolkata- 19

The Kirtan is old wealth of India. This song is illuminator of mind, body and higher than it. Many more of Baul's mind is covered by the tradition of Baisnab Kirtan Rashwarup which has been remained as song's history told by Sri Sri Ma, self songs, songs written by Sri Mukta Nanda, songs of Mounanand Parbat, slokas, strotan, Naupada, subject matter of Namyago as songs.

Baul Samagra – Singer, musical notation – Swapan Palsa..

There are more than 100 Baul songs in this book.

From 'Guru na Mui Sandhya Sakale Mono Pran Diyare' to 'Amar Betar Biya Dibo Samoy Hayechhe'.

Such kind of many songs is there. Those who have become famous singers are Santanu Mondal, Nirmalendu Chowdhury, Swapan Patra, Bishnupada Ghosh, Amar Pal, Sanojit Mondal, Gostha Gopal Das, Anshuman Roy, Swapan Chakraborty, Manobendra Mukhopadhyay, Sachindev Barman, Runa Laila, Kana Bhadra, Bala, Pankaj Mitra, Rabi Bagdi, Utpalendu Chaudhury etc.

Bangler Mela – Gita Palit, Supriya Kar, Rita publication, 54 Sagar MannaRoad, Kolkata-60

The importance of fair on vagrant Bauls is too much. So in this book we get the history of not only Baul, but of many other fairs.

Many fairs are held here and there during the years. Some of these are older than 500 to 700 years. More than lakh people present in some fairs. Some fairs are for one day, some are for more than one month. The importance of this book is very much to know the brightest colorful sides of many fairs which are full of beauty of many fairs which are full of beauty of folk culture and their life of Bengal. The authors have told not about West Bengal survey, but there are about geography, history, society, culture. The description of only 20 fairs of 15 districts in West Bengal has been illustrated here. The fairs have been selected according to their oldness, popularity, religious differentiation and eligibility of district representativeness.

As Gopinath Mela of Agradwip, Gajon Mela of Bakreswar, Snake's Mela of Kshaidaitola, Goshthobehar Mela of Gobordanga, Siboratrir Mela of Galpeswar, Kenduli Mels of Jpydev, Benir Merla of Tishta Bazar, Dhayail Mrla, Kansha Bratar Mela of Dhayail village, Baish hazari Mela of Mela of Maldha, Chandi Mela of Barisha, Barodiner Mela of Bogopara, Rather Mela of Mahishadal, Berar Mela of Murshidabazd, Paush Mela of Santiniketan, Satirmar Dolmela at Kalyani etc. have been discussed brightly in this book.

Bangler Baul – Goshgopal Das

Lokgitir Gan

Collection and edition – Ujjal Biswas, Publisher – Sajal Pushtakalaya. 99 Mahatma Gandhi Road, Kolkata- 7

This book is rich with presentation of 100 songs and sang by famous artists of Bengal.

Starting from 'Paran Bandhu Re,

Bhalobaisyao Tor Mon Pailam Nare' to 'Yodi Ashe Thako Hari Niye Namer Tari Amay Niyo Par Karia' Such kinds of many songs have been written by Nilkamal Roy, Arun Purkait, Dulal Chsandra Nath, Chandra

Kanta Nandi, Paritosh Roy, Bhaba Pagla, Kanu Barman , Khamed Kabyal, Upen Das, Ganesh Chandra Dey, Lalon Fakir, Prasanta Naskar, Pares Das, Anil Chakraborty, Utpal Roy, Ramkrishna Mondal, Purna Das Baul, Ramkanai Das, Sushanta Sannyasi, Debdas Halder, Harekrishna Baruri, Subrata Chowdhury, Biplab Mallick, Sudhanshu Khan.

Pirit Baul – Shanti Ranjan Gongopadhya, Publisher- Srimati Kumiko Gangopadhyay, Kumiko Bhavan, D-24/26 Pande Ghat, Beneras, 1917

‘Dharmo Nahi Jane Baul, Nahi Jane Jnan,
Devsakti Janar Janya Kar Kebal Dhyan’
‘Baul does not know religion,
He does not knowledge,
’To know God power remains in meditation.’
‘Baul plays one string instrument (Ektara)
Dance and sing
Where He finds out,
He gets Him there..’
‘Baul Bajay Ektara,
Nache Ar Gay,
Seikhane Khoje Jare
Seikhane Pay.’

Wonderful presentation is this 'Pirity Baul'. Love and love, colors and colors have been seen in pages after pages. The author has in capsulated within two covers with more than hundred pages where has been reflected 113 Baul;s idea and there philosophical approach which he has presented as poetical style.' Ayre Sabai Bichitra Duniyay

Ayre Sabai Pirity Duniyay pirity Baul Gai

Nupur bendhe dui Payete, Nachan Diye Jai.'.

In this way the poet has brought the cosmic subjects being united with Bauls in front of us.

'Karna Sudha; (Volum -1) Tarani Sen Mahanta, Upadeshabali – 1989 Sachirani Printing works, Royganj, Uttar Dinajpur

In the literature there has been many advices which are necessary to every persons for practical and spiritual life.

Especially our body is built up by nine doors. But we have become puzzled with one door and eight holes – Shraban (Hearing) – that comes by name Mantra or He who believes whom.

Mouth –In t5he name of Lord Krishna

Nose –Smell

Eye – To meet sages

To rectify oneself, must have pleasure.

It is seen in no-3 slokas in this book that one should not promise taking the names of Father, mother, Guru, Gouranga. As many say that if I cannot do the work I am not son of a father. If you fail in that work, then you do the sin, but responsibility will fall on your parents. Such statements are really injustice. If you do any wrong, want forgive from Sri Bishnu. – this advice is in the book.

No animals or things of nature are debtor to men, but man is debtor to all. We are debtor to sky, air, fruit, root water which we use. So being son of nature we should adorn that nature.

Such kinds of advices from 1 to 109 have been presented in such a way that have been an ideal constitution not only to the mind of Baul, but to common men also.

Lokgiti Samrat Parikshit Bala, Bhaktidas Baul and Ramkanai Das. Selected new songs. Collector – Sajal Kumar Nath and Hibani Nath, 99 Mahatma Gandhi Road, Kolkata-7.

This book is rich with more than 100 popular songs. The popular singers are Parikshit Bala, Bhakta Das Baul, Ramkanai Das.

The composer and singers are Animesh Gajor, Asit Kundu, Tarun Mallick, Joyanta Dey, Basudev Paruya, Tapan Karmakar, Ranjan Roy Chowdhury, Debprasad Chakraborty, Sakti Bhattacharya, Arindam Samajpati, Goutam Kharati, Kanu Barman, Paritosh Roy, Janardan Biswas, Pintu Bala, Nilkamal Roy, Bhaba Pagla, Amit Chakraborty, Asit Chakraborty.

Jnan Sindhu – Srimat Anilkrishna Goswami, Yugpur, Nadia, Publisher – Ranjit Biswas, Shantipur, Anita Singh, Helencha.

The Kabigan has been presented in this book by Truth, Nursing, love where vast knowledge has been published about society, religion, money, sex, freedom.

Gita Upanisad. Bengali translated from real Sanskrit slokas and from English 'Bhasat Gita As it is'

Translator- Srimat Bhakticharu Swami, 2nd edition – 2007

Publisher- Shyama Charan Das Bhramacharya.

This book is mine of ancient philosophy, thinking and constitution of society of India. This book is full of primitive information, knowledge. Social status of past, middle aged situation and how it was formed, joy of truth in the crash between truth and falsity, acceptance of forming new society – all are reflected in this book which are necessary at present.

Review of films

Some films have shown about Baul society and their sorrowful life, emotions, ideals, Biographies and philosophy by which people have been inspired. As ‘Hanssharaj’ – Produced by Asit Mondal, presented by Tarama Chitram, story , film and direction by Ajit Ganguli

In the film he has shown the most ordinary lives of village Bauls. Nobody keeps their information of little bits of hope and their wants. The literate urban peoples give the rural simple boy assurance to give a chance to sing in the Radio. So the little come to town The sorrowful story of the conflict between rural mentality, culture and behavior has been shown in this film.

‘O Baby mosai Ekhon Ami ki Sonai

Sahartar Eai Golokdhadhay Adhar Halo Mon,

Mando Bhalor Eki Khela Chalchhe Hetha Sarbokshan’ Adhar Holo Mon.

sKeu Bina Doshe Chor Hay, Keu Sadhu Sege Paran Banchay.

Ami Gayer Chhele Gar kari Bhai Sai Bangalir Sricharan

Adhar Halo Mon.

Such emotion of Baul can move the mind of any person.

Raikamal : Tarasankar Bondyopadhyay, Director – Subodh Mitra.

The western part of Bengal spread out from Patna to Pabna. Baisnab pilgrim Joydev lives in the bank of river Ajoy. There is one class of men who are inspired by human idealism initiated and spent their lives are called Baisnab Baul . The lives of the Baisnab Baul have been presented in this film.

Kamallata : Sarat Chandra Chattopadhyay. The part of the Novel ‘Srikanta’. The film was shown in the cinema hall in the year 1979. This is directed and script writing by Hari Sadhan Dasgupta.

Moner Manush : This film is written by Saktipada Rajguru and directed by Goutam Ghosh. This film is made with the life of Lalon Fakir. How the stream of incidents in the story about conflict between caste and color in Society at that time, position of poor and rich and differentiation of opinions is going ahead has been reflected on the screen. It is seen in the picture how the neglected Baul Fakir Society was tortured by Zeminders and hand of the Society. At the last stage of picture the Baul tradition, their contribution in society among the zaminder and literate person even inner apartments of Zeminders has been shown.

Gradually Baul tradition has started to get honor in Baul Society.

It was also seen at that time the caste system and touch-ability was got more importance than love and affectionate relation between mother and son in the rural poor life.

‘Bhagobaner Jat Jadi Sai

Toder Keno Jater balai.

Chheler Mukhe thuthu diye,

Mar Mukhe dis Dhuper Dhoya

Janis ne je Dharmo se je Dharmo aj Sahansil

Tare ki Bhai Bhante pare

Chhoyachhuir chhotto dhil. Jak na sa je Dharmo, Roibe Manush Nai Paroa,

Jater Name Bajjati sab Jat Jaliyat Khelchho Juya.

The subject is that the binding for which life between husband and wife is easily broken by exploiting instrument of society at that time.

Antony Firingi:

Directed by Sunil Gongopadhyay , started in the year 1988

It has been shown in the film how the humanity is engaged to find out man according to the differentiation of space, time and person in the observation of humanism, materialism and divinity. The film 'Antony Firingi' is courageous and sympathetic presentation to enter into the yard of spiritualism, observation by materialism having torn the fencing net of narrowness, socialism, behaviorism and devotion. . With it has also been shown in this film how dynamism is brought in modern socialism. We can see in this picture how the mixing of tune of western song with Bengal's Kabigan, Tarja etc can fill the life of forming new Society.

Besides in the films of Bhola Moyra, Nilachale Mahaprabhu, Bon palashir padabali, Jaliswar we can see a sketch of social system of Bengal, philosophical life, movement of society, which has given a sign to form a society indicating the thunderball.s

Cosmic sex:

One night is on the run from sex and violence when he meets Sadhavi, a woman who strangely resembles his dead mother. She gives him shelter and teaches him to travel inwards through sex. Director : Amitabh Chakroborty

Amitabh Chakraborty is a film director and film editor. He is an alumnus of the Film and Television Institute of India, Pune. He has directed two *fiction feature films*: *Kaal Abhirati* (1989) and *Cosmic Sex* (2012). *Kaal Abhirati*, an avantgarde Bengali film composed of long static shots and a surreally disintegrating narrative remains a critical and...

Monpura:

Monpura is one of the highest grossing Bangladeshi films, directed by [Giasuddin Selim](#). *Monpura* is a romantic tragedy film set in rural Bangladesh. As Selim's large-screen debut, and [contemporary-folk soundtrack](#) released ahead of screening which were an instant hit, it received a huge media hype even before its release. The shooting started in June 2007 and took place in a number of places, including Dhunat ([Bogra](#)), [Kushtia](#) and [Dhaka](#).

[Chanchal Chowdhury](#) plays the role of Shonai. [Farhana Mili](#) plays her debut role as Pori, the daughter of a fisherman. The young couple are supported by veteran actors [Mamunur Rashid](#) and [Fazlur Rahman Babu](#).

Websites Observation

Reference websites –

<http://in.wikipedia.org/wiki/baul>

<http://in.wikipedia.org/with/music> of bengal

<http://in.wiki>

<http://www.unesco.org/culture/intangible>

<Http://yeribess.hu/english/tagore4.php?p=aboouts>

<http://gnana.com/song/guru-tumi-patit-paban-1>

In the above website, there are different types of Baul with social position of Baul community their family problems, conflicts, love,

which has made haste the work of Research. The theoretical sides of Baul philosophy has been discussed by Wikipedia, music of Bengal, successive culture, Baul and Rabindra Nath, song of soul India, heart's song of India, song-Tumi Patit Paban etc.

Rules and Regulation of Indian Folk & Bauls

At present Government has taken some Rules, Regulations and Acts regarding Indian Folk, Baul Community development and Research. For this some Baul Community are not satisfied in this step. They are making a group and tried to move against the rules. Most members of the Community have wanted that the Government be quite flexible about this rules, regulations and acts. They think that many common people of the State like West Bengal are involved in these fields. Most of them are poor and below poverty level, some of them are economically quite healthy, but they are unconscious about society environmental situation. The very little percentage of the Bauls is generally sound health. To find out those persons is very difficult in such new small Community of Bauls' Arts and Craft.

The Government has wanted to fulfill the community implement according to the Indian Constitution and they want to take the all the matters under an umbrella, even let all people live under one central system.

But some members of regional communities seem that we have to suffer much from such plans, projects and policy of Government and they also think that this will work like a Machine for ruling us.

In spite of not giving any importance on this, but the Government has wanted to develop the society as well as communities from their own platform and for this they has improved different plans, projects and implements. The Government has taken especial care to bring many Rules, Regulations and Acts for this.

However, it has been seen that the policy of Government and the movement of the Bauls Organizations are justified for the society's development and implements.

Though there is an importance on the voice of both of them, and they will have to give priority to each other with soft acceptance of new perspective for over all development.

Some Rules, Regulations and Acts are given here in brief, from which both will not only be benefitted; Society which belongs to vast area will also be benefitted directly and indirectly.

Higher Education: Acts and Subordinate Legislation University & Higher Education

[The Central Educational Institutions \(Reservation in Admission\) Act, 2006](#)

[The University Grants Commission Act, 1956](#)

[The National Commission for Minority Educational Institutions Act, 2004](#)

[Notification issued by Government Notifying NCMEI \(Financial and Administrative Powers\) Rules 2005](#)

[Notification issued by Government Notifying NCMEI \(Financial and Administrative Powers\) Amendment Rules 2012](#)

[Notification issued by Government Notifying NCMEI \(Annual Report\) Rules 2005](#)

[Notification issued by Government Notifying NCMEI Minority Educational Institutions \(Annual Statement of Accounts\) Rules, 2006](#)

[Notification issued by Government Notifying NCMEI Minority Educational Institutions \(Annual Statement of Accounts\) Amendment Rules, 2006](#)

[Notification issued by Government Notifying Rules for Salaries and Allowances and other Conditions of Service of Chairperson and other members](#)

[Notification issued by Government Notifying NCMEI \(Procedure and Appeal\) Rules, 2006](#)

[Notification issued by Government Notifying NCMEI \(Procedure and Appeal\) Amendment Rules, 2012](#)

[The National Commission for Minority Educational Institutions \(Amendment\) Act, 2010](#)

[The National Commission for Minority Educational Institutions Ordinance, 2004 \(No.6 of 2004\)](#)

[Notification - the National Commission for Minority Educational Institutions \(Amendment\) Act, 2006 \(No. 18 of 2006\)](#)

[The Central Universities Act, 2009](#)

Technical Education

[The School of Planning and Architecture Act 2014](#)

[The All India Council for Technical Education Act, 1987](#)

[The Institutes of Technology Act, 1961](#)

[National Institutes of Technology Act, 2007](#)

[The National Institutes of Technology \(Amendment\) Act,2012](#)

[The National Institutes of Technology, Science Education and Reserch \(Amendment\) Act,2014](#)

[The Institutes of Technology \(Amendment\) Act, 2012](#)

[The Architects Act, 1972](#)

[The Apprentices Act, 1961](#)

[Draft Indian Institutes of Information Technology \(IIIT\) Bill, 2010](#)

[National Institutes of Technology, Science Education and Research \(Amendment Act\), 2014](#)

[The Indian Institutes of Management Bill, 2017](#)

Distance Learning

[Indira Gandhi National Open University Act, 1985](#)

Book Promotion & Copyright

[The Copyright Act, 1957](#)

[The Copyright \(Amendment\) Act, 2012](#)

This is achieved with rules that proscribe and punish market distorting behaviour. Examples in the Indian context include The Foreign Trade (Development and Regulation) Act, 1992 for facilitating imports into and augmenting exports from India and the Electricity Act of 2003, which allows State regulators to fix tariffs

for power consumption, thus preventing suppliers from taking advantage of natural monopolies. 2.1.2 Regulation in the public interest

The Government of India has enacted various laws to protect the environment through the Environment (Protection) Act, 1986 as the umbrella legislation. These set standards for emissions and discharge; regulation of the location of industries; management of hazardous waste, and protection of public health and welfare. According to the Act the term „environment“ includes water, air and land and the inter-relationship among and between them. A policy framework to complement the legislative provisions has also been developed.

major regulations in India Act Purpose Securities Contracts (Regulation) Act, 1956 to prevent undesirable transactions in securities by regulating the business The Foreign Exchange Management Act (FEMA), 1999 to facilitate external trade and payments and to promote the orderly development and maintenance of the foreign exchange market. The Foreign Trade (Development and Regulation) Act, 1992 to provide for development and regulation of foreign trade by facilitating imports into and augmenting exports from India and for matters connected herewith. The Industries Act, 1951 to empower the Government to take necessary steps for the development of industries; to regulate the pattern and direction of industrial development; and to control the activities, performance and results of industrial undertakings in the public interest. The Indian Contract Act, 1872 Governing legislation for contracts, which lays down the general principles relating to formation, performance and enforceability of contracts and the rules relating to certain special types of contracts like Indemnity and Guarantee; Bailment and Pledge; as well as Agency. The Sale of Goods Act, 1930 to protect the interest of buyers and sellers. Indian Patents Act, 2005 to grant significant economic exclusiveness to manufacturers of patented products with some in-built mechanisms to check extreme causes of competition restriction. The Company Act, 1956 to regulate setting up and operation of companies in India: it regulates the formation, financing, functioning and winding up of companies. Competition Act, 2002 to ensure a healthy and fair competition in the market economy and to protect the interests of consumers: aims to prohibit the anti-competitive business practices, abuse of dominance by an enterprise as well as regulate various business combinations such as mergers and acquisitions. 10 Act Purpose The Trade Marks Act, 1999 to amend and consolidate the law relating to trade marks, to provide for registration and better protection of trade marks for goods and services and for the prevention of the use of fraudulent marks.

The Information Technology Act, 2000 to provide legal recognition for transactions carried out by means of electronic data interchange and other means of electronic communication, commonly referred to as "electronic commerce", which involve the use of alternatives to paper-based methods of communication and storage of information; to facilitate electronic filing of documents with Government agencies

The Consumer Protection Act, 1986 (amended 1993, 2002) COPRA To protect consumer rights and providing a simple quasi-judicial dispute resolution system for resolving complaints with respect to unfair trade practices. The Industrial Disputes Act, 1947 To facilitate investigation and settlement of all industrial disputes related to industrial employees and employers. The Factories Act, 1948 Umbrella legislation to regulate the working conditions in factories. The Indian Trade Unions Act, 1926 to facilitate the registration of trade unions, their rights, liabilities and responsibilities as well as ensure that their funds are utilized properly: it gives legal and corporate status to registered trade unions and also seeks to protect them from civil or criminal prosecution so that these could carry on their legitimate activities for the benefit of the working class. The Bureau of Indian Standards Act, 1986 to set standards (quality, safety etc) for various kinds of products to protect consumer safety.

Culture plays an important role in the development of any nation. It represents a set of shared attitudes, values, goals and practices. Culture and creativity manifest themselves in almost all economic, social and other activities. A country as diverse as India is symbolized by the plurality of its culture.

India has one of the world's largest collections of songs, music, dance, theatre, folk traditions, performing arts, rites and rituals, paintings and writings that are known, as the 'Intangible Cultural Heritage' (ICH) of humanity. In order to preserve these elements, the Ministry of Culture implements a number of schemes and programs aimed at providing financial support to individuals, groups and cultural organizations engaged in performing, visual and literary arts etc.

This section offers comprehensive information related to cultural heritage, ancient monuments, literary arts, visual arts, schemes, programs, performing arts, fairs and festivals and handicraft of India. Detailed information on various organizations involved in promotion and propagation of Indian art and culture is also available in this section.

Reference

Ministry of Arts & Culture, **Government of India**

<http://www.indiaculture.nic.in/>

Important links

[Website of Ministry of Culture](#)

[Website of National Gallery of Modern Art](#)

[Website of Allahabad Museum](#)

[Website of Rampur Raza Library](#)

[Website of National Monuments Authority](#)

Problematic Aspects of the Sexual Rituals of the Bauls of Bengal Author(s): Rahul Peter Das Source:

Journal of the American Oriental Society,

Vol. 112, No. 3 (Jul. - Sep., 1992), pp. 388-432 Published by:

[American Oriental Society](#)

<http://www.jstor.org/stable/603078> .

Publisher Description

The American Oriental Society is the oldest learned society in the United States devoted to a particular field of scholarship. The Society was founded in 1842, preceded only by such distinguished organizations of general scope as the American Philosophical Society (1743), the American Academy of Arts and Sciences (1780), and the American Antiquarian Society (1812). From the beginning its aims have been humanistic. The encouragement of basic research in the languages and literatures of Asia has always been central in its tradition. This tradition has come to include such subjects as philology, literary criticism, textual criticism, paleography, epigraphy, linguistics, biography, archaeology, and the history of the intellectual and imaginative aspects of Oriental civilizations, especially of philosophy, religion, folklore and art. The scope of the Society's purpose is not limited by temporal boundaries: All sincere students of man and his works in Asia, at whatever period of history are welcomed to membership.

Regulatory Management *and Reform in India 1. Background Paper for OECD *

. This paper was prepared by Vijay Vir Singh, Fellow, CUTS International and

Siddhartha Mitra, Director (Research), CUTS International. Email for

correspondence: sm2@cuts.org. 2

The Voice of Bangal's Bauls & their Daily Life

In everyday life the Bauls are seen in their Akhra (shed made by straw and Bamboo sticks, leaves of palm tree) and in the hut of Fakir and in different fairs and festivals. Here tribal community life is seen. In Baul families there are till now crisis, complains, good and bad side, peace and sorrow and they have also a broad mentality. to take these easily. To them the definition of good or bad is different. They say that good or bad is nothing, all are only incident. In the life of each and every person has to face the sorrowful incident. From this men have to take the knowledge of life. The work of men is the creation of the result of work (Karmofall). To them accident occurs for own work. This mentality is another part of Baul community adoration. In every Baul Community there are also upper class, backward class, even tribal class are seen. They have separate social system, rules and ethical background among them. In Muslim community there are separate social system, like that the Muslim Fakir being included in Muslim Society, they make their separate community, rules and ethical value.

Guru is the centre of the organization organized by adorned disciples. They inform their problems, quarrel, to Guru. Both sides of complainant and defendant accept with respect Guru's judgment and conclusion. The whole system is despotic. The saint decides the quarrelling between two Gurus and the disciples of other Guru. The disciples of both Guru comes to inform their complain, at last the people decide the conclusion. But their main feature is that they are not punished or penalty forcefully. The fault is judged with the help of guilty and if the tutor accepts his punishment, then his judgment is closed.

Though Guru takes master role of judgment hall, but the mass opinion Or democratic rights is accepted. The disciples cannot judge the Guru or his decision. But they can claim against the Guru, complain against him in front of dignities and can get justice. The saints are hold all the power of the Baul socio community.

The Baul community believe on social and economical equality. According to them if all persons give some to the poor, then their will not be poverty in society. The economical inequality will be removed in the way of 'Jakat'.

But the opinions of most Bauls are that every person should have self property. But minor Baul communities are against the self properties.

The baul communities' concept is not clear about socio inequality and economical equality. They seem if Baul's concept is accepted, the problems will be solved, but it is also noted that they give priority on property, economic, food and women. Even they give importance on self indulgence.

The Baul's ideology makes them learn to avoid selfishness step by step to unite with others. According to them selfishness is corruption. By remembering 'Gopi Shakti Krishna's happiness is their pleasure. Even they can give up their utmost dearest things without hesitation. In Baul's adoration egotism is sacrificed. It is also seen that a Baul husband make his son wife easily engaged to other person to serve him. In this way egoism will be dissolute – this is their hope. But practically it is seen that the movement of establishing equality by co-operation and sexuality appearance in their adoration has mostly faded out.

They have no tendency to be rich. They are happy to get a little. They pass the days with a little bit when they collect their day's food normally. They close their work and go to meet the saint. They do not eager to collect the excess money unnecessary. They are happy to get their little needs like food, cloths, shed.

Tendency of crime is very little among the Baul. They are beyond of question of theft and dacoits. The Baul community accept only those guilty without which days do not properly run. The Baul community accept only those guilty such as begging from house holder by a little trick or by business to take high price or to take percentage of agricultural production . Though these are ethically cooperation, but the

Baul cannot hesitate to do these to live. All can be done to save life – this is another theory of Baul.

The Bauls make them adjust in every situation. In this said they cannot be said 'Apathetic Baul' (Udashi Baul). Moreover they are very practical and materialist, clever.

To Baul collection is not unethical. But they seem it meaningless to collect money for future spending hard life at present. To expend for pleasure and to serve people by finding is expenditure of property in honest way. They expend money happily to serve sages, guests and participants also. Whenever the poor Baul collect a little money, they make the people feed. They have no interest to grow wealth. Generally it is seen that the Baul community has kept their own economy in their own society, though they say to apply their such concept in other communities in Society.

Each and every community carry out their own identity on their own food.

The Bauls of Bengal have their own food habit. What types of food the Baul like is that –

The discrimination of Baul about food is too much. In such case this is a same likeness between Bauls and Baisnabas. But there is no much difference with Muslim.

As the beef is prohibited in Baul community, specially Baisnaba Baul, they think those who eat beef suffer from many harmful diseases. Generally they do not take onion and garlic so much. In Baul family they drink water of washing rice (Panta Bhat) at dawn. At the Tiffin time they take boiled rice steeped in cold water or bread, but they do not take many types of curry. All of them love to take milk, curd. The Baul says the eating 'Seba'. Generally all items are given in a plate together. Before starting their eating the Bauls offer their food to his Guru, after that they start their eating. If Guru present there, the disciples offer food to Guru at first. The disciples begin to take the

remaining of Guru's meal. At the time of eating if any guest come their home, the Baul offers him meal according to their traditional rule. The menu of food items at any festival are flattened and fried rice, molasses, curds etc.

Complete dish (Purna Bhago)- hotch-potch, ot rice, pulse (Dal), Malice, Palice, thickened milk, Fish curry, thickened milk, Fish curry, pickles curds. According to economical standard these dishes are served in the Bauls' houses. In saints' ceremonies all menus are served together.

Society Depends on Our Family

We know that the family is micro unit of the Society. So it is very necessary to give important on this family. The development of the society depends on the quality of every family. Such quality depends on their economical background, their culture, traditional emotion, morality, faith, religion, and colonial activities. These matters are very sensitive and its coordinating process is very complicated. A serious positive movement of progressive society demands a relationship among all people by compilations of all matters.

Though sometimes it has been seen; that this relationship is not maintained among the families many times, because the differentiations of places, times, persons, their economy, social respects, cultures, faith, philosophy and political condition cannot match rightly and timely. So an unbalanced condition is seen occasionally.

In this sphere if we think what is the main object of the people then we will see that **“people know the value of life and its theory ‘Spending Well Life Lead’, but today that better State is far away”**. Many factors influence the life according to different percentage of value. If we study we can imagine a percentage of this. Then we can say that for spending well life lead generally it has been seen that most of the common people are optimists on the following percentage and they try to maintain it. Economical Support 70%, Relation between each other 7%, Political 2%, Philosophy 6%, Culture 4%, Traditional 2%, Faith 3%, Social Respect 6%

In this case it is understood that the percentage of value of economical condition is 70% which is giving economical support for better life lead which every person wants and it maintains to keep many matters.

So there is a role and responsibility of society to give every family economically strength and confirm their jobs. Automatically the other desires of the family will be fulfilled and will gradually increase respectation on Society. On the contrary society will be benefited directly and indirectly from Families.

Addresses of some Bauls and Fakir's in Bangal

Kolkata

1. Bhakta Das Baul Kalikapur, Kol-78
2. Madhab Chandra Chakraborty 62/5 Bancharam Roy Road, Behala, Kol-34
3. Manju Dasi 59/A Maharaja Thakur Road, Kol-31
4. Manoranjan Das 113 Chetla Lock Gate, Kol-53
5. Premtosh Das 28 Ramkrishna Sarani, Parnosri Pally, Behala, Kol-60
6. Purnadas Baul 59A/ Maharaj Thakur Road, Kolkata-31
7. Rajkumar Halder 18/1 Kalikapur, Kol-78
8. Saheb Mandol Bizypara, Gorla, Kol-68
9. Sammiti Poddar Adarshapally, Birati, 22/2 Sahid Ganesh Dutta Road
10. Sanjit Mondal 14 Mahendra Roy Lane, Kol-46
11. Santi Das Baul Mukundapur Coloney, Santoshpur, Kol-75

Coochbehar

1. Ajit Barman PesterJhar
2. Ajit Burman Posterjhar, Kotoyali-736156 9046126838
3. Giribala Brahmachari 139 Bokna Bandha, Aleckjhari
4. Gopal Brahmachari 139 Bokna Bandha, Aleckjhari, Mainaguri
5. Gopal Brahmochari. 139-Boknabandha, Alorbari,Ranir hat, Mekhli Ganj, 9733147994
6. Goutam Bardhan Uchalpukuri
7. Harendranath Biswas Chandguri, Pesterjhar
8. Harkumar Burman Kesharibari
9. Hemendra Nath Biswas Chapaguri, Pesterjhar
10. Josoda Roy 144 Kamat Charobandha
11. Lakshmikanta Burman Bhogramguri
12. Madhabilata Roy Kharida, Gopalpur, Barogopalpur
13. Manindra Chandra Das Kamatphulbari, Tuphanganj
14. Monglu Burman Dhulia, Khalisha, Mekhli Ganj
15. Mukundamahan Roy Bhogramguri
16. Nema Das Baneswar
17. Nilkamal Roy Pradhan 168 Dhulia Baldiahati
18. Nirmal Kumar Biswas Nil Kuthi, Babur hat
8348888113
19. Niva Roy Khasbas Dwarikamari Jalaldhaha
20. Paresh Chandra Mondal Chapaguri, Pesterjhar
21. Rakhil Chandra Roy Uchal Pukuri
22. Ramchandra Das Sajerpara,Kanthalbari, Sanjer Arr, Ghoramara
23. Ramcharan Das Baul Sanjerpara, Kanthakbari, Ghoramara
24. Ratichand Burman (Disabled) 165 Uchalpukuri
25. Rupchand Sarkar Pesterjhar
26. Sandhyarani Brahmachary 139 Boknabandha
27. Shyamali Roymaghi Bhogramguri

- | | | |
|-----|----------------------------|-----------------------------------|
| 28. | Subhadra Brahmochary | Boknabandha, Alecjhari |
| 29. | Subhas Chandra Burman | Dhandhunia, Bhogrambari |
| 30. | Sudhir Chandra Goswami | Kamatphulbari, Tuphanganj |
| 31. | Suresh Chandra Chakraborty | Uchalpukuri |
| 32. | Tarani Barman (Disabled) | Kodalksheti, Domukha Nayarhat |
| 33. | Tilak Kar | Uchalpukuri |
| 34. | Upendra Nath Pradhan | Mantosti, Tuphan Ganj, Makarkhana |

North 24 Parganas

- | | | |
|-----|-------------------------|----------------------------------------|
| 1. | Achyutananda Biswas | Dinobandhunagar, Bonga |
| 2. | Aloknath Kahar | Lebutala, Gopalpur |
| 3. | Amit majumder | Shymnagar |
| 4. | Ananta Gopal Das | 154, Jatinnagor Lane, New barrackpur, |
| 5. | Ashis Bhattacharya | Suryanagar, Kharda |
| 6. | Bachhu Mandal | Narayanpur, Sonarpukur |
| 7. | Bani Chakraborty | Shyamnagar, Santinibaspally, Antpur |
| 8. | Bankim Das | Parpatna, Deganga |
| 9. | Bhavasindhu Karmakar | Bishpur |
| 10. | Budhirsvar Baul | Nagarukhra |
| 11. | Chitta Biswas | Swadpur, Maslandpur |
| 12. | Ganesh Mandal | Jhajha, Khashbalanda |
| 13. | Ganopati Mandol | Saroda pally, Nahata-743290 |
| 14. | Gopal Mandal | Narayanpur, Sonarpur |
| 15. | Hajarilal Swarnakar | Berachanpa |
| 16. | Haridas Baul | 23-Railgate, Shyamnagar, |
| 17. | Jagonnath Adhikari Baul | Garur Phanri, Halisahar |
| 18. | Jaydeb Bhattacharya | Dinobandhunagar, Bonga |
| 19. | Kajol Mondal | Jhajha, Khashbalanda |
| 20. | Kartickchandra Sarkar | Mandalpara, Matua |
| 21. | Kartickdas Baul | Kamalpur, Shyamnagar, Jagoddal |
| 22. | Kshudiram Mandol | Narayanpur, Sonarpur |
| 23. | Loknath Mandal | Mandalpara, Matuagram |
| 24. | Narayan Dafader | Purbadanga, Belpur |
| 25. | Nilmoni Mandal | Parpatna, DeGanga |
| 26. | Paritosh Mandal | Jhanjhan, Khasbalanda |
| 27. | Rajanikanta Sarkar | Kuchiamora, Chanchberia |
| 28. | Ranapratap Mukherjee | Uttar Agorpara |
| 29. | Saroj Dasi | Indiranagor Coloney, Purnanandapally |
| 30. | Shambhudas Baul | Palpara, Akaipur |
| 31. | Shikhadas Baul | 26 no.New Adarshanagar, Agorpara |
| 32. | Smarajit Khyapa | Saheb Coloney, Naihati |
| 33. | Subodh Chandra Mondal | Gokulpur |
| 34. | Sunil Das Baul | Sarkari Abasan, Block-C-54, Shyamnagar |
| 35. | Tarapada Saha | Dinobandhunagar, Banga |
| 36. | Tulshi Khyapa | Indiranagar Coloney |
| 37. | Upendas Baul | New Adarsha Nagor, Agarpara |

South 24-Parganas

1. Amal Chakraborty Maloncha Coloney, Mahinagar, Kol-145, 9903130173
2. Ashes Dey Kamrabandh, Sonarpur
3. Akshya Baidya Mainpith, Kulti
4. Ashutosh Mukhopadhyay Maheshpur, Ramkrishnapur, Baruipur
5. Krishna Chandra Siddha Taluk Ranaghat, Purba Ranaghat
6. Krishnapada Sardar Jalaberia, Nimpith Ashram, Kulti
7. Keshab Chandra (Sidhanta)Mridhe Purba Ranaghat, Mathura
8. Keshab Cgandra Siddha Taluk, Ranaghat, East Ranaghat
9. Kalipada Shikari & Community Rajnagar, Kulpi, Kakdwip
10. Gopaldas Baul & Community East Kashiara, Sonarpur
11. Jagodish Sarkar Alipur Sadar, Malancha Coloney, Malancha
12. Jyatirmoyee Brahmachari Chandpur, Diamonfharbour
13. Nripenchandra Halder Kamalpur, South Bijoy nagar
14. Nitishchandra Roy Alipur Sadae, Chhitkalikapur, Kashba
15. Nirapada Mandal Hospital Quarters, Chhoto Mollakhali, Gosaba
16. Nishikanta Burman Rajnagar Srinath, Rajnagar, Kakdwip
17. Md. Ali Akbar Bene Danga, Noapara, Mallickpur, Baruipur
18. Madhai Gharami Mathurapur
19. Murari Mahan Kayal South Kutokhali, Madhukhali, Canning
20. Shantidas Baul Alipur Sadar, Birji kadamtala, Garia
21. Shyamapada Baidya Gaherpur, Jpynagar, Diamond Harbour
22. Swapan Kumar Mandal Moipith Binodpur, Ambikanagar

Jalpaiguri

1. Amal Adhikari Bhakti Nagar
2. Amarchand Goswami Churachura, Mainaguri, Hosuldanga
3. Aswinikumar Goswami Dasarath palli, Siliguri Sebak Road, Siliguri
4. Dhiren Das Baul 1 No. Dhupguri
5. Dinobandhu Roy Radhanagar, Dhupguri
6. Dulal Halder 41 Sashtrinagar, Sebak road
7. Gopal Sadhu (Sarkar) North Bairatiguri, Dhupguri
8. Govinda Sharma Dasarath Palli, Siliguri, Sabak Road
9. Hari Das Baul Kachua Bowakmari, Kachua
10. Hari Das Sarkar Kachuabowalmari, Kachua
11. Jatin Mohanta Roypara, Dhupguri
12. Kalachand Daebesh No.2 Radhanagar-B, Dhupguri
13. Kamini Biswas Dhupguri 1 No Burmanpara, Dhupguri
14. Kashinath Mandal Vaktinagar, Siliguri
15. Khagendra Chandra Burman Dhupguri
16. Lukshman Das Baul Roypara, Dhupguri
17. Manindra Burman Burmanpara, Dhupguri
18. Manju Dasi Jaldipara, Lengujhar
19. Maya Rani Das Bhaktinagar, Siliguri

20. Narayan Biswas Bhaktinagar
21. Narayan Sarkar Bairatiguri, Dhupguri
22. Narendra Nath Das Dhupguri Roypara, Dhupguri
23. Netai Roy Bhaktinagar
24. Nityananda Mallick (Baul) Bairatiguri, Dhupguri
25. Paresh Chandra Mondal Bargharia, Bargharia Pradhanpara
26. Paresh Das Baul 2 No. Bridge Newpara, Dhupguri
27. Phatick Halder 4 No. Ward-Sashtrinagar, Sebak Road, Dhupguri
28. Pravat Kumar halder Deomali, Khagenhat, Dhupguri
29. Raidashi Mohanta Raipara, Dhupguri
30. Samar Adhikari Bhaktinagar, Sahid Colloney
31. Sandhya Bramhachari (Gopal). Dhudhumali Bazar, Siliguri, Jalpaiguri 9733147994
32. Sarala Devi Baul Jhil Colloney, Alipurduar
33. Satya Ranjan Das Baul Bhaktinagar
34. Sidha Gopal Das Baul Dwarikamari, Kalirhat, Tekatali
35. Subal Chandra Sil Charchara Bhandar, Mainaguri, Bhangamali
36. Subhas Chandra Das Bhaktinagar, Siliguri
37. Sudhir Krishna Das North Ghagbari Railgate, Mainaguri
38. Sushil Roy Khyapa Dhupguri
39. Vivekananda Das Goswami Mickel Madhusidan Colloney, Sahudanga

Darjeeling

1. Chaitanya Halder Baghajatin Coloney, Pradhannagar, Darjeeling
2. Chhayarani Debnath Shantipur, Matigara, Kadamtala, Darjeeling
3. Giri Bala Brahmochari (Gopal) Rabindranagar Das Para, Siliguri,
4. Gokul Chandra Sarkar Varatnagar, Siliguri, Darjeeling
5. Gopal Das Mohanta Khaprail More, Matigara, Siliguri, Darjeeling
6. Gopal Halder 2 No. Purba Baghajatin Coloney, Pradhannagar, Darjeeling
7. Gopal Sarkar Bharatnagar, Rabindra Sarani, Siliguri, Daejeeling
8. Kala Gosai New Terlipara, Siliguri, Darjeeling
9. Mallika Dasi Bagracoat, Siliguri, Darjeeling
10. Nityananda Sarkar Bharatnagar, Siliguri, Darjeeling
11. Pagolchand Das Parimal Coloney, Matigara, Darjeeling
12. Ramkrishna Pal Bhaktinagar, Siliguri, Darjeeling

North Dinajpur

1. Ajit Ghosh Kamalai, Etahar
2. Alo Acharya. Subhas ganj, P.S-Roy Ganj-733134 .9733227259
3. Amar Mandal Kanchanpalli, Royganj
4. Ananda Kumar Das Kurmanpur, Etahar
5. Anil Kumar Pal Subhash Ganj, Royganj
6. Annyo Pal Subhas Ganj, Pal Para 9933085389
7. Arati Pal Subhas Ganj, Kali Bari, Pal Para 8670179592
8. Archana Dutta Debinagar

9. Bhakti Pal Bagun, Etahar, bekidanga
10. Brajogopal Baisnab Arthogram, Maharajhat, Royganj
11. Budhiswar Pal Subhas Ganj Pal Para 8100369658
12. Chaitanya Pal. Subhaj Ganj, Sukanta Coloney, Pal Para-733134 9732256343
13. Dhaneswar Burman Joynagar, Birkhoi
14. Dinobandhu Goswami Manikorepalsha, Karandighi, Patnore, Dalkhola
15. Dulal Sarkar Collegepara, Indira Coloney, Royganj
16. Garal Das Paikpara, Etahar
17. Girin Burman Lahanda, Rampur, Royganj
18. Gopendra Nath Das Purba Collegepara, Royganj
19. Haripada Das Bamangram, Royganj
20. Jagodishchandra Roy Kashimpur, Hemtabad
21. Jyostna Pal Panisala, Dwipnagar
9932557541
22. Kalachand Murmu Najirpur, Maharaja, Royganj
23. Kalpana Biswas South Kashba, Rouganj
24. Kanak Kumar Acharya Subhas Ganj, P.S-Roy Ganj-733134
9733227259
25. Kartick Chandra Bueman Goyalgaon, Birghoi, Royganj
26. Krishnakanta Burman Sherpur, Khoksa
27. Lalita Dasi(Sharma) Farasara, Dalkola, Karandighi
28. Luxmikanta Burman Baruibari, Hemtabad
29. Mantu Sarkar Subhas Ganj, Roy Ganj
9933768412
30. Monglu Burman Dhulia, Khalisha, Mekhli Ganj
31. Monimala Mondal Rampur, Lahara, Royganj
9735417572
32. Nagen Mohanta Palpara, Sukanta Coloney, Royganj
33. Narahari Mohanta Ghankolhat, Kaliaganj
34. Narayan Chandra Sil Subhash Ganj, Sukanta Coloney, Royganj
35. Nepal Burman Dumuria, Runia
36. Nitrynanda Das Kanchanpally, Royganj
37. Nityananda Das Baul Kanchan Pally, Roy Ganj
9564058652
38. Paritosh Das Brahmopur, Khoksha, Royganj
39. Parul Debsharma Sudarshanpur, Rpyganj
40. Prabha Das (Baulani) Kanchan Pally, Roy Ganj
9564058652
41. Prabhash Roy Khalshi, Royganj
42. Prabhati Das Kanchanpally, Royganj
43. Prafulla Halder South Kashba, Devinagar, Royganj
44. Ram Govinda Mahanta. Chapduyar, Subhas Ganj, Roy Ganj
9734085682
45. Ranajit Burman Dumuria, Runia, Royganj
46. Sadananda Mohanta Kashba, Royganj, Devinagar
47. Sahadev Sarkar Sudarshanpur, Royganj
48. Santosh Pal Subhas Ganj Pal Para, P.O-Subhas Ganj
8670179592

49. Saraswati Mohanta Deshbandhupara, Kanchanpally, Royganj
50. Saratchandra Roy Sarai, Rupahar, Royganj
51. Saroswati Modak Subhas Ganj, Kot Gram-733134
7872969521
52. Satani Sinha Karan (Kajal) Subhas Ganj, Roy Ganj,
9547326103
53. Satishchandra Burman Bamangram
54. Satishchandra Majumder Darivit, Majumderpara, Dulalivita
55. Shephali Dey (Sarkar). Adiar, Arthogram, P.O- Maharajhat, Royganj-733156
9593657536
56. Shibu Mahanta. Roy Ganj, Subhas Ganj, Chapduyar
9932130099
57. Shilpi Chowdhury Subhas Ganj, Deep Tube Well, Roy Ganj
9547721770
58. Shyamapada Burman Roynagar, Kaliaganj, Raghunathpur
59. Shyamsundar Pal Subhashganj, Royganj
60. Sontosh Sil Mockdampur, Runia, Royganj
61. Subhash Chandra Pal Bagbari, Etahar
62. Subodh Das Paikpara, Etahar
63. Sudhir Chandra Roy Birkhoi, Royganj
64. Sudhir Sarkar Dwipnagar, Devinagar, Royganj
65. Sujan Burman Khoktuli, Runia, Royganj
66. Sukumar Das Paikpara, Etahar
67. Sunil Sarkar Indira Coloney, Collegepara, Royganj
68. Suphal Chowdhury Subhas Ganj, Naroratpur, Kanta Bari
9547721770
69. Surobala Burman Baruibari, Hemtabad
70. Sushanta Halder Subhas Ganj, Royganj- 733134
7797192367
71. Sushil Das Mohanta Kalaigaon, Barshiyar, Royganj
72. Swaminath Roy Joynagar, Birkhoi, Royganj
73. Swapan Chandra Biswas Lakshapriya, Royganj
74. Swapna Biswas South-kashba, Devinagar, Royganj
75. Taranikanta Sil Subhashganj, Royganj
76. Taranimohan Biswas Chhatrapur, Royganj, Kashibati
77. Taranisen Mohanta (Halder) Subhashganj
78. Tarimohan Burman Runia, Royganj
79. Tola Pal Do not inform the address
9851012557
80. Tuphan Debsharma Paschim mahadebpur, Rupahar

South Dinajpur

1. Amrita Bueman Boyal, Barokashipur
2. Balaram Roy Ghatul, Tapan, Gurail
3. Bharati Burman Khokna, Nazirpur, Balurpur
4. Bhubaneswari Khepi(Phurphuri) Khorna, Nazirpur, Balurpur
5. Binaykrishna Mohanta Makaila, Kushmundi, Uttar karanchi

6.	Bipad Vanjan Dasmohanta	Tapan
7.	Birendranath Roy	North Bazrapur, Naya Bazar, Tapan
8.	Brajendra Chandra Biswas	Banshihari
9.	Chandan Kumar Burman	Ghatkalitala, Balurghat
10.	Chandan Kumar Mohanta	Chalk Bhagirath, Kardaha
11.	Charan Mohanta	Salac, Tapan
12.	Dhiren Mohanta	Sahapara, Gangarampur
13.	Dhirendra Mohanta	Bazarpars, Trimohini, Hili
14.	Dipu Bhusan Das	Sibbari, Keshpur, Razibpur, Gangarampur
15.	Ganesh Burman	Ramchandrapur, Tapan
16.	Gopal Singha	Jhapurcy, Patiram, Balueghat
17.	Gopeshchandra Burman	Sobra Coloney, Amrail
18.	Gourirani Das	Ghatkalitala, Narayanpur, Balueghat
19.	Joydev Kabiraj	Chalk Bhrigu, Balurghat
20.	Kalipada Sarkar	Laskarhat, Yapan
21.	Kamalakanti Mohanta	Govindapur, Kumarganj
22.	Kashitishchandra Debnath	Chalk Ramprasad, Khirdirpur, Balurghat
23.	Lakhan Malo (Lakhan Das Malo)	Basudevpur, Hilli-733126 9800228008
24.	Luxman Das Baul	Dakhinpara, Bashudevpur, Hili
25.	Madhai Mohanta	Shukdevpur, Raghavnagar
26.	Malati Mohanta	Chalkbhrigu, Balurghat
27.	Mamoni Roy	North Bazrapukur, Nayabazar, Gangarampur
28.	Narayan Mohanta	Tapan
29.	Narendra Nath Debnath	Mahish-Nata Bazarpara, Trimohini, Hili
30.	Nripendra Nath Ghosh	Dakra, chalkbhrigu, Balurghat
31.	Pradip Mohanta	Mirjapur, Banshihari, Buniadpara
32.	Prafulla Chandra Mohanta	Dolgaon, Harirampur, Bagichapur
33.	Priya Malo	Basudevpur, Hilli-733126
34.	Raghunath Mondal	Maharajpur, Jalalpur
35.	Raj Kumar Burman Baul	Khorna, Najir Pur, Balurghat 8371813710
36.	Rajkumar Burman	Khorna, Nazirpur, Balurpur
37.	Samir Roy	North ChalkBhabani, Beltala
38.	Subal Biswas	Laskarhat, Tapan
39.	Sukumar Ghosh	Baghajatin Coloney, Balurghat
40.	Sumangal Sarkar	A.K.Gopalan Coloney, Balurghat
41.	Suresh Sil	Vaior, Vikahar
42.	Suryakanta Das	Ganahar, Tapan
43.	Taranikanta Mohanta	Bazarpara, Trimohini, Hili

Nadia

1.	Abani Ghosh	Krishnapur, Shibnibas
2.	Adhir Das	Purano Bazar, Taherpur
3.	Adyanath Biswas	Ashannagar
4.	Ajit Roy	Natipota
5.	Amulya Sarkar	Yugpur, Dhaka Colony , Nadia,
6.	Ananda Mondal	Ghoshpara, Kalyani
7.	Anandamayee, Adhikari	Bajitpur, Kirtaniatala

8. Anil Khyappa Vimpur
9. Anil Krishna Sarkar Goswami Nakashipara, Yugpur, Nadia.
10. Apurba Biswas Nakashipara
11. Arjun Mondal Goash
12. Arun Das Baul Kantaganj, Kalyani
13. Arun Dey Bikrampur, Sonadanga, Nakashipara
14. Ashok Das Baul Gajna
15. Ashok Das Baul Srinathpur, Anulia
16. Bharat Das South Bahirgachhi
17. Bhilanath Das Kanainagar, Bhaluka
18. Bholananda Goswami Radhakantapur, Keshpur
19. Bidhan Chandra Biswas Kharmar Simulia
20. Biren Das Chilakhali, Daspara
21. Biren Sarkar Uttar Ghoshpara, Chakdaha
22. Bishnupada Das Durgapur, Haritala
23. Champa Ghosh Tarakdaspur, Mahatpur
24. Chandana Dasi South Bahirgachhi
25. Dhiren Das Baul Pukuria, Badkulla
26. Dibananda Khyappa Bhagyabantapur, Kaliganja
27. Dinesh Halder Dhubulia, New Market
28. Doyal Khyappa Debgram
29. Dulal Chandra Baul Devipur, Dhantala
30. Dulal Chandra Das Beleyati, Mamjoan
31. Dwijapada Pramanick Jokipur, Bagchi Jamshedpur
32. Gangadhar Mondal Naikurra, Ashannagar
33. Gayatri Dasi Galakanta, Bhatjangla, Kulghachhi
34. Gobordhan Hazra Aoupara
35. Gokul Goshtha Das Baul Bagula
36. Gopal Das Baul Nabadwip
37. Gopal Das Chalkbehari, Natipota
38. Gouranga Das Baul Betai
39. Gouranga Das Baul Mubarakpur, Haripur
40. Govinda Pramanick Singhahati, Dhubulia
41. Hari Baidya South Chandmari, Kalyani
42. Haridas Halder Paglachandi, Radhakantanagar
43. Indrajit Swarnokar Bajitpur Coloney, Karimpur-741152
8001234483
44. Joydev Goswami Hirnagar
45. Kalidasi Adhikari Baisnabpara, Ghurni
46. Kalyani Dasi Koikhali, Bagula
47. Kartick Khyappa Charmajdia, Charbrahmanagar
48. Krishna Das Baul Arongghata
49. Krishna Das Baul Gangni
50. Krishna Dasi Baisnabi Ghoshpara, Kaluani
51. Luxmirani Biswas Kalyani Simanta
52. Madan Ghosh Rajibpur
53. Madan Kumar Bhowmick Phulkhali, Kechuadanga
54. Madan Mondal Kechuadanga, Phulgram

55. Madanmohan Rajbanshi Satyanagar Collney, Shantipur
56. Madhabi Goswami Sukantapally, Ghurni, Krishnanagar
57. Mahadeb Biswas Pravatnagar, Joypur
58. Maharaj Biswas Hariharnagar, Chitrashali
59. Maninda Mondal Kalyani Samanta, Kalyani
60. Maninda Sarkar Muratipur, Kalyani
61. Manmatha Biswas Jajabar, Hanskhali
62. Mantu Mondal Chander Hat
63. Minati Mohanta Murutia, Baliadanga
64. Mira Mohanti Matiari
65. Monohar Das Belghari, Pairadanga
66. Monsur Ali Fakir Thanar Para, Gour Bhanga-741152
8001134833
67. Mrityun Khyappa Gantra, Gouripur
68. Mukul Das Purbabhatjangla, Kulgachhi
69. Mukunda Das Saguna, Lebutala
70. Nabakumar Das Baul Ghoshpara, Natunpally, Kalyani
71. Narayan Chandra Saha Gopalpur
72. Narottamo Das Baul 2 No. Mitra Coloney, Kalyani
73. Narugopal Adhikari Stationpara, Badkulla
74. Nigomananda Das Matiaei Ashram, Matiari
75. Nikhil Gaen Chandpur, Rampur
76. Nityagopal Bairagya Ashannagar
77. Nityananda Bala Ghoshpara, Natunpally, Kalyani
78. Paresh Sarkar Ashannagar
79. Patdip Das Baul Radhakantapur, Keshpur
80. Prafulla Biswas Aghapota, Vimpur
81. Prahllad Das Bamunpukur
82. Prasanta Adhikari Dhubulia
83. Pravash Mondal Jokipur, Bagchi Jamshedpur
84. Premananda Das Bairagi Purba Bhatjalo, Kulgachhi
85. Rabindra Nath Mondal Kumri Hoshlaneria
86. Rabindranath Adhikari Mugrail, Gouripur
87. Radharani Goswami Srikrishnachaitanya Mission, nabadwip
88. Rampada Sharma Ushagram Trust, Birnagar
89. Ratan Bachhar Kanthhaltala, Ghoshpara, Kalyani
90. Sadhan Pramanick Teghari
91. Sailen Sarkar Dhoradaha
92. Samiel Mondal Bangalghhi, Chapra
93. Samir Hajra Dharmada
94. Sanatan Das Chandra
95. Sandhyarani Adhikari Luxmipara, Majdia
96. Sandip Pal Saheb Nagar
97. Sanyasi Charan Halder Bankimpur
98. Sashanka Saekar Kalyangachhi South
99. Sashanka Sarkar Yamunapara, Beltala, Alaipur
100. Sashi Das Ashannagar
101. Sashthi Charan Adhikari Thana Road, Shantipur

102.	Sashthi Khyappa	Dighara, Chalkdaha
103.	Satyaranjan Mondal	Bayer Dengi, Nabarupda, Bagula
104.	Shila Tarafder	Saguna, Lebutala
105.	Shrabanti Das	Saguna, Lebutala
106.	Soma Biswas	Hansdanga, Dhubulia
107.	Subhadra Sharma	Bangalghhi, Chapra
108.	Subhas Biswas	Chandanpukur, Chitrashali
109.	Suborna Das	Kanainagar, Valuka
110.	Subrata Biswas	Garapata
111.	Sudhir Biswas	Gachha
112.	Sumitra Adhikari (Anandamoyi)	Bajitpur, Karimpur-741152 9734339275
113.	Sumitra Dasi	Ghoshpara, Murragachha
114.	Suphal Das	Purba Bhatjangla, Kulgachhi
115.	Swapn Kumar Mondal	Shibpur
116.	Tulika Mondal	Naikurra, Ashannagar
117.	Vakta Das	Madhabpur, Krishnapur

Purulia

1.	Akash Sahish	Bhanra, Purulia 2No. Block
2.	Bashuli Dasi	Dhholkata, Khadharipirra, Hurra
3.	Bipin Mohanta	Dhabera, Bamundiha, Barrabazar
4.	Budheswar Badyakar	Bhanra, Purulia, 2 No. Block
5.	Debidas Baul	Premananda Ashram, Bhanra More
6.	Ghanashyam Sahish	Siju, Dapat, Hurra
7.	Keshab Das	Dhholkata, Hurra
8.	Pradip Das	Arjunjora, Hurra
9.	Rajani Mohanta	Raotara, Bhagyabandh, Hurra
10.	Shalabat Mahato	Lotpada, Heborrana
11.	Shrishtidhar Mohanta	Satsarati, Basu Sadhu Ashram
12.	Subal Mahato	Taltanrr, Raotora Bhagbandh
13.	Subhas Goswami	Arjunjora, Hurra
14.	Subita Dasi	Dhargram, Sarberia

Burdwan

1.	Abak Das Baul	Chanda, Rotibati, Jamuria	9832115737
2.	Ajoy Kumar Marjit	Birhata, Bangali Basti	
3.	Alibordi Mallick	Nowpara, Ukhura, Sarangpur, Purbastali, Kalna	
4.	Amulya Das	Durgapur	
5.	Anadi kumar Bairagya	Katoa, Minipara-713130	
6.	Ananta Gopal Das	Gopalmath, Durga-3	
7.	Anita Goswami. Krishnagore, Kaliari, Bahadurpur, jamuria		9332413427
8.	Anup Kumar Dutta	Pundabeswar	

9.	Baidyanath Mukhopadhyaya	Kuchut	
10.	Barun Das Bairagya	Phulberia, Samdi	9434250926
11.	Bhabani Bauri	Mattalpur, Jamuria	9474536203
12.	Bhajan Bairagya	Muktipur, Sahajpur, Hattala	
13.	Bhakti Bhusan Das	Radhanagar	
14.	Bharat Ruidas	Panagar, Panagorbazar,	
15.	Chaitali Chakraborty	Asansole, Chandmora, Shibdanga Coliari, Miga	
16.	Chand Bibi	Mondalpara, Hemangini Goli, Katoa 9732119084	
17.	Chandichanran Mahanta	Trilokchandrapur, Kanksha	0343 2646367
18.	Damal Ankure	Paduma, Debshala, Budbud	0343 2646570
19.	Dayamoy Khan	Kota, Budbud	9332451049
20.	Dhaneswar Bug	Krishnarampur, Ranodiha, Budbud	
21.	Dhiraj Chakraborty	Ara Shibtala	
22.	Dilip Das Baul	Dakshinbati, Vidyanagar	
23.	Dilip Das	Pundabeswar,	
24.	Dilip Magghi	Naskar Bandh, Bharatpur, Budbud	9332382147
25.	Dipak Ruidas	Sudiarra, Trilokchandrapur, Kanksha	
26.	Doyal Das	Bidhanpally, Katoa, 2 No Ward	
27.	Ela Badyakar	Kota, Budbud	9732096870
28.	Girish Mondal	Baronilpur, Palpara, Nibeditapalli	9434360653
29.	Gita Chakraborty	Pundwabeswar	
30.	Gobinda Dhali	Baronilpur, Balidanga, Sripalli	9832221499
31.	Gopi Kshyapa	Pandobeswar	
32.	Gopi Kshyapa	Pandobeswar, Bangalpara	0341 2742497
33.	Haradhan Das Baul	Radhanagar	
34.	Haradhan Dolui	Kota, Budbud	9732096870
35.	Haradhan Dolui	Kota, Budbud	9732096870
36.	Haradhan Khan	Krishnarampur, Ranodiha, Budbud	
37.	Haru Badyakar	Bamundiha, Sundarcha, Kulti	9332077173
38.	Hirendranath Karak	Chaktetul, Ranodiha, Budbud	
39.	Janardan Mete	Panagor, panagorbazar, Kanksha	9851385989
40.	Jiban Das Baul (1)	Babnabera, Amlajora	
41.	Jiban Das Baul (2)	Chakdola More, Krishnanagar	
42.	Jiban Kumar Ankure	Sakuri, Bharatpur, Budbud	9332911708
43.	Jibankrishna Goswami. Krishnagore,	Kaliari, Bahadurpur, jamuria	9332413427
44.	Joydev Bairagya	Panuhat, Paschimpara, Barodighi, Katoa	
45.	Joydev Saha	Jamalpur	
46.	Joykrishan Ghosh. Bogra Coloney, Devchandnagore,	Jamuria	9332449549
47.	Kabita Ankure	Sakuri, Bharatpur, Budbud	9332911708
48.	Kabita Das	Babnabera, Amlajora	
49.	Kamal Das Bairagya	Kota, Budbud	9333441003

50.	Kartick Das	Alutia, Gushkara 3 No. Ward	
51.	Kartick Das	Alutia, Gushkara 3 No Ward	9434358073
52.	Karuna Bairagya	Muktipur, Sahajpur, Hattola	
53.	Krishna Sarkar	Basudha, Moukhia, Panagore	9932426138
54.	Kumar Shyamolendu	Babnapara, Amlajora	
55.	Latika Sarkar	Basudha, Moukhia, Panagore	9932426138
56.	Madam Das Bairagya	Birhat, Bangali Basti	9333780092
57.	Madhab Das Bairagya	Baronilpur, Suritpara	
58.	Madhusudan Bairagya	Guskara, Baroaritala-12 No Ward	9434358116
59.	Mandira Das Baul	Muktipur, Sahajpur, Hattala	
60.	Md Fakir Mondal	Rasulpur	
61.	Mitali Chakraborty	Asansole, Chandmore, Shibdanga, Miga	
62.	Mithu Begam	Chakdola, Bahadurpur, Jamuria	9332413427
63.	Moinamoti Das	Bezri, Kulti	9333113281
64.	Monmotha Das Biswas	Becgarhat, Olaichanditala	9732398035
65.	Monoj Fakir 9732119084	Mondal Hemanginigoli, 2 No Ward, Katoa	
66.	Naboni Das Baul	Durgapur, Benchiti Market	
67.	Narayan Das Baul	Ayma, Simlapur	9332306271
68.	Narayan Mondal	Gopalpur, Uttarpara, Durgapur-12	3732344532
69.	Narayanchandra Adhikari	Gopalpur, Uttarpara, Durgapur-12	0343 2707006
70.	Netai Das Baul. Bogra Govt. Coloney,	Devchand nagore, Jamuria.	9332449549
71.	Om Das Baul	Katoa	
72.	Paban Das	Durgapur	
73.	Paban Kumar Sarkar	Bashudha, Moukhira	9932426138
74.	Pabitra Loha	Telepara, Trilokchandrapur, Kanksha	9434539023
75.	Parimal Khan	Kota, Budbud	9732096870
76.	Prasanta Roy	Chittaranjan	
77.	Priya Bagdi	Rajkusum, Birudiha, Kanksha	
78.	Rabidulal Ankure	Domra, Trilokchandrapur, Kanksha	
79.	Radharani Bagdi	Rajkusum, Birudiha, Kanksha	
80.	Rajen Das	Banomalipur	
81.	Rakhohari Bagdi	Trilokchandrapur, Kanksha	
82.	Ramkrishna Mondal	Gopalpur, Uttarpara, Durgapur-12	9832739854
83.	Rampada Mallav	Kota, Budbud	9732096870
84.	Ramprasad Mondal	Kuldanga, Katoa	9332137040
85.	Rasudas Bairagya	Kharo, Mankar, Budbud	9732108484
86.	Ratan Das Baul	Uttarchupi	
87.	Rintu Das	Baronilpur, Becharhat, Kundu Bagan 9332387267	
88.	Rita Das	Pundobeswar	
89.	Sadananda Das	Becharhat, Olaichanditala	

90.	Sadhan Das Bairagya	Hatgovidapur	
91.	Sagar Das baul	Chakta, Ketugram	
92.	Sagor Das Baul	Chatka, Kandora, Ketugram	9732195914
93.	Sanatan Biswas	Banomalipur, Khandogram	9332377057
94.	Sanatan Das	Namalipur, Khandoghosh	
95.	Sandhya Sarkar	Basudha, Moukhira	9232437801
96.	Sandip Rajak	Muktipur, Sahajpur, Hattala	
97.	Sangita Sarkar	Chanda, Rotibati, Jamuria	9332206187
98.	Sanjoy Das Bairagya	Birhata, Bangali Basti	9333780092
99.	Santanu Sarkar	Chanda, Rotibati, Jamuria	9332206187
100.	Satyanarayan Chakraborty Sakuri, Bharatpur, Budbud		0343 2644615
101.	Shakti Ghosh	Muktipur, Shyamsundar	
102.	Shanti karmokar	Trilokchandrapur, Kanksha	
103.	Sheikh Abbas	Akhalpur, Jamuria	9474536803
104.	Shrabanti Roy	Nabogram Coloney, Khandaghosh	
105.	Srigunamoy Ankure	Ranodiha, Budbud	
106.	Sriswapan Ankure	Krishnarampur, Ranodiha, Budbud	
107.	Subrata Mukherji	Gnandas, Kandara, Ketugram	
108.	Sushanta Kirtania	Banomalipur, Khandoghosh	9732229255
109.	Swapan Adhikari	Muktipur, Shyamsundar	
110.	Swapan Dutta	Khaja Anowar Ber	9732124689
111.	Swadesh Kumar Bagdi	Rajkusum, Birudiha, Kanksha	
112.	Swetbahan Das 9593016978	Mouri, Chatuka, Ketugram.	9800331312/
113.	Swapan Kumar Sarkar	Basudha, Moukhia, Panagore	9932426138
114.	Tapan Kumar Banerjee	Bharatpur	
115.	Uttam Dal	Kota, Budbud	9732096870
116.	Vivek Das	Baronilpur, Kamaladighirpar	9732074616

Bankura

1.	Asit Gayen	Radhamohanpur. 03244 278196	9851264815
2.	Bakachand Dey	Nimtala, Sonamukhi	
3.	Bapi Das	Chasabad, Monahartala, Sonamukhi	
4.	Barid Baran Das Khyappa	Sonamukhy	
5.	Barid Roy	Lokhesol, Sonamukhi	
6.	Barid Roy	Lokhesole, Sonamukhi-722157	9332492493
7.	Basudev Middy. Kamalasayer, Patrasayer, Hodolnarayanpur		9933611046
8.	Bhakti Das Goswami. Uttar Patoshpur, Hodolnarayanpur, Patrapayer.		9332678426
9.	Bhaktibinoy Das Goswami	Potoshpur	
10.	Bharat Das Bairagi	Sonamukhi	
11.	Bholanath Das	Belo, Amritapara,	03244 278122
12.	Bikash Majumder	Lokeshal	

13. Bimal Das Bairagya Potoshpur
14. Biswajit Majumder Patashpur, Hadal Narayanpur, Patrasayer
15. Biswajit Majumder. Patoshpur, Hodolnarayanpur. 9332651779 9933013496
16. Biswanath Das Baul Khayerboni, Radhamohanpur, 03244 278213
17. Buddhadev Bauri Amritapara, Sonamukhi
18. Chinmaya Mondal Radhapur, Mohanpur, Sonamukhi
19. Dilip Bandyopadhyay Banerjeevara, Sonamukhi

20. Dilip Bondyopadhyay Sonamukhi, Banerjipara. 9933515720
9832960470
21. Dilip Chattopadhyay Ardhagram, Adhgao

22. Gosain Anathdas Brajobasi Mahanta. Rampur, Sonamukhi
23. Gour Das Bairagi Radhanagar

24. Govinda Chakraborty. Uttar Patoshpur, Hodolnarayanpur, Patrapayer. 9732191550
25. Gurucharan Das Baul. Uttar Patoshpur, Hodolnarayanpur, Patrapayer. 9332678426
26. Haridashi Nabasan, Chhander 9434652951
27. Haripada Gosai Nabasan, Chhander, Beliator 9732043472
28. Haripada Goswami Nabasan, Chhander
29. Hemanta Kumar Das Kendadanra

30. Hemanta Mukherjee. Bidyadharpur, Gopikantapur, Sonamukhi. 9333782084
31. Kartick Das. Uttar Patoshpur, Hodolnarayanpur, Patrapayer 9332678426
32. Krishna Das Baul Dubrajpur
33. Lalmohan Das Bishnupur
34. Lamban Das Barasat Coloney, Hadalnarayanpur

35. Madam Nag Sonamukhi
36. Madan Nag Shyambazar, Sonamukhi

37. Madhab Das Nabasan, Chhander, Beliator
38. Madhusudan kantar Radhamohanpur 03244 204297
39. Mahadev Mohanta Chuamoshina-722157 03244 257522
40. Mongal Bargokshatriya Amritapara, Sonamukhi
41. Monoj Das Barasat Coloney, Hadalnarayanpur

42. Niranjan Das Benshia, Amritapara
43. Nirmala Goswami Nabasan, Chhander, Beliator 9732043472
44. Nityananda Bairagi Akara, Palashbani
45. Patit Das Arjunpur, P.O-Layek Bandh,
7407609662
46. Patit Paban Das Arjunpur, Layekbandh
47. Patit Paban Das Kankardanga, Dulepukur, Krishnanagar

48. Piru Digar Beldanga, Hodolnarayanpur
49. Pramila Mridha Barasat, Patrasayer, Hodolnarayanpur
50. Prasanta Bagdi. Deulpara, Hodolnarayanpur, Patrapayer 9732191550
51. Rabi Lochan Kalindi Syampur, Saltora
52. Rabilochon Kalindi Baul Shyampur, Saltora 9932321606
53. Raghunath Talukder Amritapara, Sonamukhi
54. Ranjan Das Baul. Uttar Patoshpur, Hodolnarayanpur, Patrapayer 9332678426
55. Ranjit Bannerji Chuamoshina-722157 03244 201366
56. Ranku Dey Sonamukhi 9333756771
57. Rina Dey Nimtala, Sonamukhi

58. Rina Dey Sonamukhi, Lalbazar 9333756771

59.	Rinku Dey	Nimtala, Sonamukhi	
60.	Sadhan Chandra Pakhira	Bankura	
61.	Samir Bandopadhyay	Banerjee para, Sonamukhi	
62.	Sanatan Bairagya	Ashinkota, Kotulpur	9474167497
63.	Sanatan Das Baul	Khayerbuni	
64.	Sanatan Das Baul. Khayerbuni, Jagobandhu Ashram, Sonamukhi		03244 278213
65.	Sanatan Das Thakur	Radhamohanpur, Sonamukhi	
66.	Sanatan Das	Khoyer Buni	
67.	Sanjoy Dey	Nimtala, Sonamukhi	
68.	Sankar Das Baul. Uttar Patoshpur, Hodolnarayanpur, Patrapayer		9732191550
69.	Satish Das Baul	Ebeshpur, Panditpara	
70.	Satyananda Das Baul	Makurgram	
71.	Satyananda Das	Nabasan, Chhander	9434652951
72.	Subal Mondal	Patra Sayer, Sonamukhi	
73.	Subhash Chakraborty	Beliatorr	
74.	Subir Das	Kankardanga, Dulepukur, Krishnanagar	
75.	Sukdev Das Baul	Balitha, Kotalpur	9474144468
76.	Sukhdebdas Baul	Bishnupur	
77.	Sukumar Roy	Kamala Sayer, Hadal Narayanpur, Patrasayer	
78.	Sukumar Roy.	Kamalasayer, Hodolnarayanpur	933611046
79.	Sunil Das	Barasat Coloney, Hadalnarayanpur	
80.	Supriya Das	Benshia, Amritapara	
81.	Swapn Das Baul	Bongram, Radhamohanpur	9732368922
82.	Tanmaya Majumder	Lokeshol	
83.	Tanmoy Majumder	Lokhesole-722157	9732877446
84.	Tapan Bandyopadhyaya	Banerjee para, Sonamukhi	
85.	Tapan Banerjee	Sonamukhi, Banerjee para	9233117479
86.	Thakur Bannerjee	Radhamohanpur	03244 278122
87.	Udhab Goswami	Nabasan, Chhander, Beliator	
88.	Uttam Batobyal	Monohartala, Sonamukhi	
89.	Uttam Batobyal	Sonamukhi, Monohartala	9232742036
90.	Vaktaram Mohanta	Tentulara. Vaktaramer Ashram, Ghara	

Birbhum

1.	Abhimanya Dom	Jhhoronagori	9232303390
2.	Adhir Chandra Das Baul	Pukurpara Coloney, Kundula, Saithia	9851116014
3.	Aghor Das	Dhanai Badhura, Digha	
4.	Ajit Das Baul	Dwarnda	
5.	Ajit Kumar Das	Tikorbata	
6.	Anadi Bhusan Mondal	Sainthia	

7.	Ananda Das	Rautara, Bogdaura, Bolpur	03463 220279
8.	Ananda Gopal Das	Gangasagar, Sirupara, Bolpur	9232798561
9.	Anath Mal	Layekpur, Chhoto Sangra, Saithia	
10.	Anath Thakurdas	Batkar	
11.	Anil Das	Pursura, Paigara, Khairasol	
12.	Anil Hazra	Kalyanpur, Kurmitha	9732316708
13.	Anjan Chakraborty	Maghhigram, Siuri	9434556773
14.	Antim Sakha Mondal	Narayan Ghati, Kotasub	
15.	Anupam Thakur	Sainthia	
16.	Archana Bagdi	Dubrajpur, 3 No Ward	
17.	Arnab Majumder	Batkar	
18.	Arun Bauri	Hetampur	
19.	Arun Das Baul	Mahula, Bakdaura, Bolpur	03463 220266
20.	Asha NandanChattaraj	Hetampur	
21.	Ashish Das	Amarpur, Derpur	
22.	Ashok Hazra	Dubrajpur, Paharerswar	
23.	Ashtam Das baul	Kuchli, K.Gopalpur, Bolpur	03463 238433
24.	Ashutosh Ankure	Ushipur, Darondwa	9233014380
25.	Asish Bairagya	Pauri,	
26.	Aswini Kumar Dutta	Gargara	
27.	Atit Dalui	Bodmati, Choricha, Md Bazar	9332456481
28.	Babul Mahata	Dubrajpur, 5 No Ward	9732163218
29.	Babulal Das	Barobagan, Siuri	9851131290
30.	Baburam Bagdi	Sultanpur, Bilati Sultanpur	9474410385
31.	Babusona Ankure	Srichandrapur Dwaronda, Illambazar	03463 271222
32.	Baidyanath Das	Namobazar, Chhoto Sangra, Saithia	03463 231064
33.	Baidyanath Das	Suripara Manshatala, Ashram, Bolpur	
34.	Baisnabcharan Krishna Das.	Parchandra Hat, Parulia	9474307214
35.	Bankashyam Das Baul	Joydev, Ilambazar	
36.	Bankashyam Das Baul	Joydev, Kenduli	
37.	Bankashyam Das Baul	Joydev, Kenduli	
38.	Bapi Nandi	Dubrajpur	9332173586
39.	Barid Barab Dom	Raipur, Langulia, Siuri	9232795421
40.	Barun Das	Hetampur, Dubrajpur	
41.	Barun Kumar Ghosh	Khandogram	
42.	Basudev Das Baul	Shyambati, Subhashpally, Santiniketan	
43.	Basudev Das Baul	Shyambati, Subhaspally, Santiniketan	9832232736
44.	Basudev Das	Rautara, Bogdaura, Bolpur	03463 220279
45.	Batukeswar Roy	Siuri	
46.	Benimadhab Das	Dubrajpur	
47.	Bhagabati Prasad Sarkar	Surul	
48.	Bhajan Das Baul	Kuchli, K. Gopalpur, Bolpur	9932869535
49.	Bhuban Das Baul	Kirnahar, Nanur	9474309336
50.	Bhuban Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
51.	Bhupendra Nath Chakraborty,	Suri	
52.	Bidyut Chowdhury	Siuri	
53.	Bikash Konai	Kotasur, Mayureswar.	03462 235622 9732223642
54.	Bikram Yasin Sheikh.	Islampur, Bonkatipara, Dubrajpur	03462 245210/ 9332456481
55.	Biman Das	Hatkaluha, Lovpur	

56.	Biman Pal	Rasunpur, Kuliara	9732231613
57.	Binoy Das	Dubrajpur	9732229579
58.	Bipad Taran Das	Gargaria	
59.	Bipadtaran Das	Gorgoria,	
60.	Bipadtaran Das	Gorgoria, Parui	9332979193
61.	Bipattaran Mete	Shartor, Valash	03463 266494
62.	Birbaldas Baul	Kuchli, K.Gopalpur, Bolpur	03463 220430
63.	Biswa Nath Das	Magghi Gram, Siuri	9332226950
64.	Biswajit Das Baul	Amdohora, Sitapur, Bolpur	03463 220266
65.	Biswanath Das	Bolpur	
66.	Biswanath Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
67.	Biswanath Das Baul	Siuri, Bolpur	
68.	Biswanath Dom	Jhhoronagori	9233129095
69.	Biswanath nath Baul.	Gangasagar, Purbopara, Suripara, Bolpur	9232685336
70.	Bodon Rui Das	Kalyanpur, Kurmitha	
71.	Bonyeswar Das	Gidhila, Kuliara	03462 232009
72.	Chadu Gopal Dom	Bhandirbon, Khatonga, Siuri	
73.	Chaitali Dey	Vivekanda pally, Siuri	03462 253680
74.	Chakradhar Das Baul	Kendua, Rakshakalitala, Siuri	9323160362
75.	Chakradhar Das Baul	Siuri	
76.	Chandi Das Baul	Monipur, Sidurtopa, Saithia	03462 230847
77.	Chandi Sankar Sarkar	Siuri	
78.	Chandi Saren	Kuchli, K.Gopalpur, Bolpur	03463 329595
79.	Chandidas Baul	Badhnabagram, Kashba, Bolpur	
80.	Chatur Das Baul	Dubrajpur, Shib Parbati Ashram	
81.	Chhattu Das Baul	Bibkicha, Khayepara, Bolpur	03463 658672
82.	Chhottu Das	Jambuni, Bolpur	9732038174
83.	Chinmaya Dom	Gorgoria, Parui	03462272455
84.	Chinmaya Kanti Das	Siuri	
85.	Dayal Bagdi	Sundipur, Bishnu Khanda	9732170501
86.	Dayal Birbanshi	Baro-Andula, Siuri	03462 228305
87.	Dayamay Das	Bakreswar	
88.	Debdas Baul	Dharmorajtala, Bolpur	
89.	Debdas Baul.	Dharmorajtala, Madhurpukur, Dakshinpara, Bolpur	9732184619
90.	Devdas Baul	Suchipara, Bolpur	
91.	Dhananjoy Das	Rautara, Bogdaura, Bolpur	03463 220279
92.	Dhananjoy Kshyapa	Bhramorkol Jamkalo, Saithia	03463 329762
93.	Dhaneswar Chowdhury	Amdohora, Sitapur, Bolpur	03463 220251
94.	Dharam Bagdi	Sundipur, Bishnu Khanda	
95.	Dhnonjoy Das	Amodpur	9232394055
96.	Dhulu Das Baul	Dewanpara, Kaleswar	9232951840
97.	Dibakar Das Baul	Nishapati Coloney, Parunldanga, Bolpur	
98.	Dibakar Das	Parul Danga, Bolpur	9232444160
99.	Didayal	Shyambati, Subhashpally, Santiniketan	
100.	Dilip Bagdi	Sultanpur, Bilati Sultanpur	947441085
101.	Dilip Bagdi	Sundipur, Bishnu Khanda	9232561451
102.	Dindayal Das	Dharmorajtala, Khyapachnder Ashram, Bolpur	
103.	Dulal Das Bairagya	Bargram, Shatpalsha	9734808508
104.	Dulal Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
105.	Dulal Das	Bhaluksunda, Ekrahazrapur	9232720269

106. Dulal Dom	Bidaipur, Kandighi, Dubrajpur	03462 282213
107. Dulal Sutradhar	Kota, Dubrajpur	03463 273370
108. Dulalchandra Das Baul	Ballavpur, Sriniketan, Bolpur	9732055113
109. Durgapada Das	Lovpur	
110. Gajanan Das	Hazrapur, Ekrahazrapur	9232720269
111. Gangadhar Das	Dubrajpur Ashram, Dubrajpur	
112. Gautam Hazra	Bhubandanga, Sukantapally, Bolpur	9932623430
113. Giyashuddin	Jalalpur, Dubrajpur	9332153499
114. Gopal Chandra Mondal	Perua	
115. Gopal Das Baul	Subhas Pally, Santiniketan	9832787387
116. Gopinath Das Baul	Joydev, kenduli	9474731738
117. Gora	Dubrajpur	
118. Gour Chandra Das Baul	Dubrajpur, Darbesh Ashram	
119. Gourab Das Baul	Gangasagarpar, Bolpur	9933799238
120. Gouri Maharaj	Dubrajpur	
121. Goutam Das Baul	Paruldanga, Bolpur	9434634148
122. Goutam Das Baul. Dharmorajtala, Madharpukur, Bolpur		9732219597
123. Goutam Das	Metela	
124. Goutam Mahara	Harishkopa, Mathpalsa, Saithia. 03461 290046/ 9232447352	
125. Gurugopal Das. Dharmorajtala, Gangasagar, Bolpur		9933799238
126. Habol Das Baul	Januri, Siuri	9332168914
127. Hridaya Das	Bandhranipur, Kareswar	03462 232078
128. Jadu Ankure	Srichandrapur, Daronda, Illambazar	03463 271277
129. Jagonnath Dhara	Jashpur, Ghoratari	
130. Jagonnath, Das	Shyambati, Subhas Pally, Santiniketan	9232789438
131. Jhulon Karmokar	Ajoy Kopa, Bongaipur, Saithia	03462 228319
132. Jiban Das	Kusum Jatra, Amodpur	03463 320232
133. Joy Gopal Dev	Vivekananda palli, Siuri	9734775431
134. Joyanta Chottopadhyay	Karidhya, Siuri	9474127671
135. Joydev Das	Tapashpur	
136. Kajal Das	Bhaluksunda, Ekrahazrapur	9232720269
137. Kalimaya Das	Bandhranipur, Kaleswar	03462 232078
138. Kalipada Das Baul	Halakapar Ashram, Joydev, Kenduli	
139. Kalipada Das Baul	Halakapar Ashram, Joydev, Kenduli	9732001433
140. Kalipada Sen	Daulotpur, Panditpur, Dubrajpur	9434635225
141. Kalpana Hazra	Bhuban Danga, Sukanta Pally	9332647735
142. Kalpona Das	Mosodda, Batashpur, Saithia	
143. Kanai Das Baul (Blind)	Tarapith	
144. Kanailal Nandi	Siuri	
145. Kanak Bairagya	Rashidpur, Khairasol	
146. Kanchan Mal	Pathai, Mayureswar	
147. Kartick Badyakar	Jalalpur, Dubrajpur	
148. Kartick Das Baul	Arar, Tatinapara, Lovpur	9932691655
149. Kartick Das Baul	Dhandanga, Lavpur	
150. Kartick Das Baul	Kuchli, K.Gopalpur, Bolpur	03463 329687
151. Kartick Das	Dhandanga, Kuniara, Lovpur	9732071022
152. Kartick Mahara	Dihikopa, Bongaipur, Saithia	03462 228319
153. Kashi Nath Das	Uttar narayanpur, Parul Danga, Bolpur	9732037106
154. Kenaram Bittar	Loha Bazar, Md Bazar	9732291774
155. Kenaram Das	Sriphala, Rampurhat	
156. Keshab Chandra Baul	Bargram, Satpalsha	9732352245

157. Keshab Das Baisnab	Dubrajpur, 8 No Ward	03462 659028
158. Keshabbharati Baul	Bargram, Shatpalash	
159. Khagen Bagdi	Jashpur, Ghoratari	
160. Khyappachand Bharati	Joydev, Saktiseba Ashram	
161. Krishna Chandra Patra	Illambazar,	9732239277
162. Krishna Charan Das	Mohanpur, Shatpalsha	
163. Krishna Das Bairagya	Guptipara, Natun Linepar, Bolpur	9732386505
164. Krishna Das Baul	Angar Gorla, Patel Nagar, Md Bazar	9332456481
165. Krishna Kshyapa	Suripara, Dharmorajtala, Thakurpukurpar, Bolpur	
166. Krishnagopal Das. .	Gangasagarpar, Panchanantala, Bolpur	9333510818
167. Krisna Das bairagya	Guptipara, Bolpur	
168. Kshudiram Das Baul	Kuchli, K.Gopalpur, Bolpur	03463 220430
169. Kshudiram Sen	Bolpur	
170. Lakhsman Chandra Das Baul	Sonator, Rakshakalitala, Siuri. 03462 256151/ 9734265483	
171. Lakshan Das Bairagya	Palashban, Goalipara, Tatipara, Bakreswar.	9732371104
172. Lakshan Das Bairagya	Subhas Palli, Siuri	9732260777
173. Lakshan Das Baul	Tamaltala Ashram, Joydev, Kenduli	9474543876
174. Lakshan Das Baul.	Guptipara, Panchanantala, Gangasagor, Bolpur	9932857098
175. Lakshman Das Baul	Kedua, Siuri	
176. Lakshman Dom	Jalalpur, Dubrajpur	
177. Lalu Fakir	Mol Danga, Sri Niketan, Bolpur	9932315306
178. Laxmandas Bairagya	Rabindrapally, Siuri	
179. Luksmikanta Das	Tokipur, Gorla, Saithia	
180. Luxman Chandra Das Baul	Kendua, Sonatorr	
181. Luxman Das	Mehidnagar Ashram	
182. Luxmikanta Das	Bhandirbon, Khantonga, Siuri	
183. Madhab Das	Dubrajpur	
184. Madhab Halder	Barobagan, Siuri	9332456481
185. Madhu Mahara	Kharia, Patelnagar, Md Bazar	9332456491
186. Madhusudan Das	Kota, Dubrajpur	03463 659701
187. Magaram Hazra	Jashpur, Ghoratari	
188. Mahadev Das Baul.	Sonator, Rakshakalitala, Siuri.03462 256151/ 0732089551	
189. Mana Lohar	Layek Bazar, Bolpur	03463 253942
190. Manash Chakraborty	Siuri	
191. Manick Dom	Jalalpur, Dubrajpur	
192. Manik Dom	Roypur, Languali, Siuri	
193. Manju Das Mahanta	Amdohora, Sitapur, Bolpur	03463 220241
194. Manju Dhibor	Siuri, Khatonga	9835394088
195. Manobendra Akur	Bhandirban, Khatonga, Siuri	
196. Manobendra Hazra	Bhuban Danga, Sukanta Pally	9851164502
197. Mihir Bagdi	Ushagram, Purandarpur, Siuri	
198. Mithun Das	Bhorkol, Jamphal, Saithia	
199. Mitryunjoy Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
200. Mohan Dom	Behira, Gangadharpur, Siuri	9474009270
201. Mohan Hazra	Payer	
202. Monika Das	Halakapar Ashram, Loydev, Kenduli	9732001433
203. Monoranjan Das	Bhagobatipur, Kuliya	03462 232260
204. Moyna Bauri	Sekupur, Dubrajpur	
205. Mrityunjoy Das Baul	Dwaronda, Sriniketan Road, Illambazar	03463 271300
206. Murli Dhar Das	Sirsha	

207.	Nabin Bauri	Srichandrapur, Dwaronda, Illambazar	03463 271207
208.	Nagendra Nath Ruj	Panditpur	
209.	Nakshatra Das Baul	Pagla Babar Ashram	
210.	Nakshatra Das	Sadhu Danga, Amodpur	9732082542
211.	Nakul Bauri	Gohalipara	
212.	Narayan Chandra Das Baul	Dubrajpur, Dakbunglopara	9732045737
213.	Narayan Das Bairagya	Amodpur	
214.	Narayan Das Bairagya	Amodpur	03463 230356
215.	Narayan Hazra	Jashpur, Ghoratari	
216.	Naresh Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
217.	Narod Goswami	Hatpikra	
218.	Naroddas Goswami	Harekra, Gadadharpur	
219.	Nemai Das	Batashpur, Makdomnagor, Md:Bazar	9332456481
220.	Nemai Goswami	Suripara, Gangasagarpar, Bolpur	9232630501
221.	Netai Ankur	Siuri Vivekananda Pally, Siuri	03462 250977
222.	Netai Das Baul	Kalipur, Karidhya	
223.	Netai Das Baul	Kalipur, Karidhya, Siuri	
224.	Netai Das	Siuri	
225.	Nibash Kumar Pal	Mahisha, Das Palsa	03462 232001
226.	Nikhil Bau	Saheb Danga, Daronda, Illambazar	9233141152
227.	Niranjana Das	Shyambati, Phuldanga, Santiniketan	9732102493
228.	Niranjana Ghosh Roy	Kalimohan Pally, Bolpur	9332647735
229.	Nirmay Das	Sankarpur, Rautara, Dubrajpur	
230.	Nitya Gopal Das Baul	Gangasagarpar, Panchanantala, Bolpur	9932815206
231.	Nityananda Das Bairagi	Gopalpur, Chinpai	03462 657147
232.	Nityananda Das Baul	Shrifala, Rampurhat	
233.	Nityananda Goswami	Bakreswar	03462 274292
234.	Paban Das Baul	Deshbandhu Coloney, Kokovyan	
235.	Pagolram Das	Joydev, Kenduli	
236.	Paltu Badyakar	Jalalpur, Dubrajpur	
237.	Paltu Das	Gorgoria, Parui	9332979193
238.	Panchu Bagdi	Dubrajpur, 3 No Ward	9732099819
239.	Pandu hazra	Jashpur, Ghoratari	03462 270598
240.	Pankaj Bandhyopadhyay	Patel Nagar, Md Bazar	03462 260626
241.	Pankaj Bandyapadhyay	Patal Nagar	
242.	Panu Das Baul	Badhnabagram, Kashba, Bolpur	
243.	Paresh Das Baul	Kurumba, Lovpur, Birbhum	03463 226252
244.	Paresh Hazra	Jashpur, Ghoratari, Dubrajpur	
245.	Pareshlal Nandi	Siuri	
246.	Parimal Chandra Mondal	Indira, Hatia	9434499320
247.	Patai Das Baul	Sitapur, Bolpur	
248.	Patitpaban Das	Tokipur, Gorla, Saithia	
249.	Phani Das	Kalipur, Karidhya, Siuri	
250.	Phantu Das	Bhaluksunda, Ekrahazrapur	9232720269
251.	Prabhati Biswas Dey	Arobinda Pally, Siuri. 03462 257750	9732035669
252.	Prabir Kumar Das	Kaleswar,	03462 232480
253.	Pranab Badyakar	Kamalpur, Kota, Dubrajpur	03462 281575
254.	Prasanta Bhandari	Ushordihi,	9233014380
255.	Prasanta Das	Gorgoria, Parui	03462 272455
256.	Pratima Das	Paruldanga, Bosepur	9232444160

257. Pravat Khyappa	Joydevgram, Janukjar	
258. Purnima Das Bairagi	Gopalpur, Chinpai	03462 657147
259. Rabidas Baul	Kuchli, K.Gopalpur, Bolpur.	03463 329687/ 9474612816
260. Rabidas Baul	Shrifala, Rampurhat	
261. Radhamoy Goswami	Joydev, Kenduly	
262. Radharani Das Baul	Dwaranda	
263. Radheshyam Das	Suipara, Sonarkundu	
264. Raghu Bagdi	Jashpur, Ghoratari	
265. Rajkumar Bagdi	Keshiadanga, Kaleswar	9474633659
266. Rajo Saha	Siuri	
267. Raju Das	Jambuni, Bolpur	9732038174
268. Rakhali Kora	Phullahipur, Mohobazar	9232357257
269. Rakshakar Das Baul	Angira, Kabilpur	9851103822
270. Ram Chandra Das	Parul Danga, Bolpur	
271. Ramchandra Mondal	Guptipara, Gangasagar, Bolpur	9732036599
272. Rana Nandi	Dubrajpur	9332173586
273. Ranjit Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
274. Ranu Mondal	Illambazar	9232332832
275. Ratan Ankur	Koma, januri	9233139904
276. Ratan Kahar	Siuri	
277. Rathin Kishku	Gopalnagar, Parui	9434633476
278. Rekha Hazra	Bolpur Buban Danga, Sukanta Pally	9332647735
279. Renuka Das Bairagya	Rabindrapally, Siuri	
280. Rina Das	Parul Danga, Bolpur	9232444160
281. Sachidananda Giri	Joydev, Kenduli	
282. Sadhan Das Baul	Bargram, Shatpalsha	9732060496
283. Sadhu Charan Das	Panch Para, Saugram	
284. Sadhu Charan Das	Panchpara, Sahugram	03484 242054
285. Sadhu Charan Dolui	Burul, Rautara, Dubrajpur	
286. Sambhu Nath Hazra	Illambazar	9434157798
287. Sandhya Bauri	Malya Pahar, Kukhutia	
288. Sandhya Das	Kantar, Jashpur, Dubrajpur	
289. Sandhya Rani Das. Panchanantala, Gangasagorpar, Suripara, Bolpur		9933549621
290. Sandhya Rani Singha. Nanubazar, Natun ganga, Chhoto Sangra, Amodpur.		9734246003
291. Sanjib Das	Sekompur, Gopalpur	9733551737
292. Sanjoy Mahara	Baro-Andula, Siuri	9233165543
293. Santiram Das	Rautara, Bogdaura, Bolpur	03463 220279
294. Santosh Das	Namubazar, Chhoto Sangra, Saithia	9732173101
295. Santosh Dhara	Bolpur, Shilapally, 6 No Ward	
296. Saroma Bairagi	Joydev, Kenduli	9734240237
297. Saroshi Chattopadhyay	Hetampur,	
298. Saroswati Das	Amdohora, Sitapur, Bolpur	9832863517
299. Sattyanarayan Chattopadhyay, Hetampur		
300. Satyaban Bauri	Kantor, Ghoratari	
301. Shambhu Das	Ilambazar	
302. Shanti Das	Mallarpur	
303. Sheikh Hasmat Ali	Lohagram, Pochhiara	
304. Shephali Bauri	Hetampur	
305. Shibsankar Das Bairagya	Panchanantala, Suripara, Bolpur	9233101716
306. Shilpa Hazra	Kalyanpur, Kurmitha, Dubrajpur	9732316708

307. Shribas Chand Goswami	Tentulia	
308. Shyamali Halder	Saroda Palli, Saithia, 03463 262313	9232774330
309. Shyamapada Das Baul	Molanpur, Sindurtopa, Saithia	9732114953
310. Shyamlal Das	Pursura, Paigora, Khoirasol	
311. Sib Sankar Das Bairagya	Panchanantala, Bolpur	
312. Sibsundar Das	Gorgoria, Parui. 03462272455	9732265205
313. Sital Dam	Koma, Januri	9233139904
314. Smriti kana Das	Uchpur	9474166748
315. Smritima Das	Bargram, Shatpalash	
316. Somai Dom	Netaipur, Parui	03462 272342
317. Somnath Das	Rautara, Bogdaura, Bolpur	03463 220279
318. Sonath Hazra	Kurumba, Lovpur, Birbhum	
319. Srishti Dhar Mal	Poshoa, Sindurtopa, Saithia	923014204
320. Subhas Baisnab	Dubrajpur,	03462 250219
321. Subhas Das Baul	Paruldanga, Bolpur	
322. Subhas Kabiraj	Tikarbeta	
323. Subhas Kora	Phullahipur, Mohobazar	9232357257
324. Subhodh Mukhopadhyay	Kota	
325. Subodh Bagdi	Digha, Birbhum	03463 243640
326. Sudhan Kahar	Monohari, Metla	
327. Sudhir Das Baul	Paruldanga, Bolpur	9232562191
328. Sudhir Das Baul	Parundanga, Bolpur	
329. Sudhir Das	Joydev, Kenduli	
330. Sudhir Das	Saithia	
331. Sujit Das Baul	Kurumba, Lovpur, Birbhum	03463 226252
332. Sukanta Dom	Kamalpur, Kota, Dubrajpur	
333. Sukanta Dom	Kamalpur, Kota, Dubrajpur	03462 281575
334. Sukanta Mirdha	Chella Dwaronda, Ilambazar	03463 271331
335. Sukumar Bagdi	Jalalpur, Dubrajpur	
336. Sukumar Bagdi	Sundipur, Bishnu Khanda	
337. Sukumar Das Baul	Amdohora, Sitapur, Bolpur	9832863517
338. Sukumar Das	Hazrapur, Ekrahazrapur	9232720269
339. Sukumar Das	Purosunda, Paigara, Khoirasol	9332510757
340. Sukumar Das	Surul, Sri Niketan, Santiniketan	9932591910
341. Sumanta Das	Shyambati, Subhas Pally, Santiniketan	9232789438
342. Swapan Das Bairagya	Guptipara, Panchanantala, Bolpur	03463 252213
343. Syamsudhar Das	Mosodda, Batashpur, Saithia	
344. Tapan Bagdi	Lohagram, Pachhiyara, Dubrajpur	
345. Tapan Bittal	Amarpur, Derpur	
346. Tapan Das	Amarpur, Derpur	
347. Tapan Das	Machhigram, Sainthia, Sidi	
348. Tapan Das	Maghigram, Siuri. 03462 257750	9732195574
349. Tarak Bagdi	Kurumba, Lovpur, Birbhum	03463 226287
350. Tarakeswar Das	Jaydev, Kenduli	
351. Taraknath Das	Baul Kuthi Sebashram, Joydev, Kenduli	
352. Taraknath Das	Joydev, Kenduli	
353. Tarun Kora baul	Gangasagar, Suripara, Bolpur	0346 3253153

354. Tinkari Das Baul	Dubrajpur	
355. Tinkari Das Baul	Dubrajpur, Natun Pally	
356. Tinkari Das Baul	Paigara	
357. Ujjal Gorai	Bhubandanga, Sukantapally, Bolpur	9932623430
358. Urmila Das	Shyambati, Subhaspally, Bolpur	9832232736
359. Utpal Das Mahanta	Amdohora, Sitapur, Bolpur	03463 220341
360. Uttam Das Baul	Baisnabi Mata Shebashram, Joydev, Kenduli	
361. Uttam Das Baul.	Baisnabi Mata Sebashram, Joydev, Kenduli	
362. Uttam Das Baul. Dharmorajtala, Madharpukur, Bolpur		9732219597
363. Uttam Das	Jhinaipur, Gadadharpur, Parui	9933365318

Maldaha

1. Amulya Halder	Mudafat habbynagar, Katikandar, Gajol	
2. Ananta Malakar	Sankarpur, Gajol	
3. Balaram Biswas	Habibpur, Halderpara, Maldaha	
4. Bharatdas Baul	Kalaibari, Sirashi	
5. Bibekanda Roy	Nayapara, Gajol	
6. Bijen Das	Bamongola	
7. Bishnupada Sarkar	Bidhannagar, P.O- Bulbulchandi, Maldaha	
8. Dinesh Chandra Sarkar	Bashipara, kupadaha	
9. Gokul Halder	Daulatpur, Bamongola, Nalagola	
10. Jhhantu Sarkar	Arjj Jalsha, Jalsha, Gajol	
11. Joydev Chakraborty	Makuli, Pakua, Bamongola	
12. Khokon Rabi Das	Balrasahapur, Old Maldaha-732142, 9775541850	
13. Krishna Das Roy	21 Mail Coloney, Maldanga, Shyambari	
14. Kshirodlal Sarkar	Srirampur, Gajol	
15. Madanmohan Majumder	Krishnanagar, Katikandar, Gajol	
16. Manindranath Sarkar	Bamongola	
17. Manobendra Halder	Pabnapara, sahapur, Old maldaha	
18. Naba Kumar Biswas 9735018163	Hobibpur, Maldaha,	
19. Narottamo Das	Gurala, Jagdala, Bamangola	
20. Raghunath Das	Malancha, Ashrampur	
21. Rajaram Mondal	Kadamtala, Kaliachalk	
22. Ramcharan sarkar	Soladanga, Dubapara	
23. Sadhan Kumar Sarkar	Dhoharlangi, Bulbulichandi, Duba Para 9735935028	
24. Sanker Chakraborty	Panchatirtha Gobrakuri Burningghat, Pakuahat	
25. Satish Chandra Sarkar	Sritampur, Gajol, Bamongola	

Murshidabad

1. Ananta Bittar	Monoharpur, Rajarampur, kandi 9232950141	
2. Ananta Das Baul	Bazarsha	
3. Anil Chowdhuri	Garaimari	

4. Anju Barik Vakuri Thakurpara, Chaltia, Baharampur
9339153011
5. Ashalata Sarkar Panchgachhi, Rukunpur
6. Ashim Das Baul Hastinapur, Baronja,
03463641472
7. Atul Biswas Monoharpur, Kandi
8. Atul Das Bittar Monoharpur, Rajarampur, kandi
9232950141
9. Babon Das Dayanagar, Kashimbazar
10. Barun Dey Khorjuna
9732911912
11. Basanti Das Singer
12. Bhabanibala Dasi Jinpara, Goborhati
13. Bhajohari Das Kondla
14. Bhajohari Rajbanshi Monshubpur, Puranderpur
9332282217
15. Bhaktidasi Baul Bazarsha
16. Bidhan Hazra Krishna Mati, Balarampur, Bahorampur
9332282217
17. Binoy Dey Chhotokapsha, Belgram
9732325882
18. Biswanath Das Binkar, Saegachhi
19. Biswanath Das Singer
20. Brahmopada Saha Salar
21. Brindaban Bag Jinpara, Goborhati
22. Brindaban Ghosh Polisha, Bharatpur
9232992451
23. Dayal Mondal Now Pukuria
24. Dhalu Rajbanshi Monshubpur, Purondarpur
9734395634
25. Dhananjoy Das Phulshikhar, BipraShikhar
26. Dhananjoy Sutradhar Phulshikhar, Belgtam
9732357266
27. Dhulu Das Khargram
28. Dhulu Rajbanshi Monsabpur, Purondarpur
29. Dibakar Das Dohalia, Kandi
9733964017
30. Dilip Das Kederchandpur
31. Dilip Mondal Golahat, Nabadurga
32. Dulal Das Gaddasingarii
33. Dulal Das Mahadia
34. Dulal Ghosh Mahisar, Khargram
9434857105

35. Dulal Halder Krishna Mati, Balarampur, Bahorampur
9332960021
36. Ganesh Das Teya, P.O-Teya
9734266507
37. Ghanoshyam Sarder Salar
38. Gobinda Das Radhar Ghat, Baharampur
9332282217
39. Gopal Biswas Bidhupara
40. Gourhari Das Gaddasigari
41. Govinda Chattoraj Ruppur, Jemorajbati
42. Govinda Chattoraj Ruppur, Jemorajbati, kandi
9474644841
43. Govinda Das Jinpara, Goborhati
44. Gurupada sarkar Kunnarun
45. Hasan Fakir Mahammad Pur (Naoda),
46. Jadab Das 95/8 Dayanagor road, Baharompur
9332282217
47. Jadav Chandra Das Dayanagar, Kashimbazar
48. Jatin Hazra Kapashdanga
49. Jogomaya Das Kondala
50. Josoda Das Nishinda, Farakka
51. Joydev Mondal Chandkhali, Kandi
9734395638
52. Joydev Mondal Chandkhali, Kandibalia
53. Joyonti Dasbairagi Kushberia, Juranpur
54. Kalachand Dhibar Chhoto Kapsha, Belgram
9732325882
55. Kalipada Das Bairagya Kandi
56. Kalipada Das Bairagya Sadhunua, Olapara, Kandi
9733713970
57. Kalipada Das Petari, Senai
58. Khokon Hazra Goysabad, Talgram
59. Krishna Das Bairagya Bumper Sou, Reginagor
9732802395
60. Luxmi Chattoraj Ruppur, Jemorajbati
61. Luxmi kanta Chattoraj Ruppur, Janakandi
9434856924
62. Luxmi Mondal Khargram
63. Madhusudan Das Bairagya Baninathpur
9732875634
64. Mandira Das Bittar Sabolpur, Ekghoria, Baronja
9732848310
65. Manick Das Kunnarunu
66. Mithu Bayen Taloel, Biprashikhar
9732357266

67. Monoranjan Chowdhuri Garaimari
68. Monoranjan Halder Tean Station Coloney, Tean
69. Moyna Bittar Monoharpur, Rajarampur, kandi
9232950141
70. Moynabala Madapur Coloney, Hatinagar
71. Nabamirabi Das Dohali, Sagardighi
9332282217
72. Nandulal Das Ballavpur, Mahadevbatl
73. Nema! Das Baul Panchthupi. 03484271505
9732701684
74. Nema! Das Aijuni, Salu
75. Nema! Das Mahadia
76. Nema! Mondal Basudev Khali, Phudkipara, Baharampur
77. Nema! Mukhopadhyay Bidhupara, Sompara
78. Nepal Chandra Mondal Bachhra
79. Netai Mondal Harirbagan, Puranderpur
9734395638
80. Niharika Das Baul Panchthupi. 03484271505
9732701684
81. Niharika Das Panchthupi
82. Nirmal Ghosh Maliandi
83. Nityananda Mondal Haribagan
84. Palash Mondal Polisha, Gunanandabati, Bharatpur
9232992451
85. Panchanan Mondal Jitpur, Rajarampur
86. Panchkari Mushahar Borgachhi Ghoshpara, Balarampur
9332282217
87. Panchugopal Das Kunnarun
88. Paresh Saha Panchthupi
89. Partho Sarothi Ghosh Gundiria, Gunanandabati, Bharatpur
9232951681
90. Prabhat Hazra Kantonagor, kashimbazar
9332282217
91. Prabhat Sarkar Balarampur Coloney
9474579140
92. Premananda Das Charamtala, Jadupur
93. Purna Chandra Das Haidarpur, Jahabara
94. Putul Das Radhar Ghat, Baharampur
9332282217
95. Putul Das Uttarpara, Rajarhat
96. Putul Dasi Uttarpara, Nityananda Asram
97. Rabidas Baral Kashimbazar
98. Rabindra Nath Das Kashimbazar, Natunpara, Roshganj
9734329611

99. Rabindra Nath Das Rosganj, Kashimbazar
100. Rameswar Hazra `Begunbari
101. Rinku Maitra Barkapsha, Baronja
9434857105
102. Sadhan Das Bittar Bahara
9732679096
103. Sagar Mondal Banupara, Brahmanpara, Kandi
9732823735
104. Sahaput Fakir Sarmushtapur
105. Sakhigopal Sutradhar Phulshikhar, Belgram
9732357266
106. Sambal Mondal Taranagar, Masimpur
107. Saranan Mondal Harirbagan, Puranderpur
9734395634
108. Saraswati Das Rosganj, Kashimbazar
109. Sasabka Das Baul Harirbagan, Purandarpur
110. Sashthicharan Das Nandi Baneswar, Ekghoria
9732444319
111. Sebananda Das Bairagya Prasadpur
9933374055
112. Shaktimoyee Dasi Ballavpur, Mahadevhati
113. Shyamal Chakraborty Mahadia
114. Shyamal Chakraborty Mahadia, Kandi
9434857105
115. Shyamali Das Radhar Ghat, Baharampur
9332282217
116. Shyamsundar Das Radhar Ghat, Uttarpara
9332282217
117. Shyamsundar Das Uttarpara, Radharhat
118. Siddhartha Ghosh Santipur, Jajan, Bharatpur
9434856924
119. Somen Biswas Banshchetar, Beldanga
120. Soumen Biswas Baschator, Beldanga
9232732875
121. Soumen Biswas Beldanga
122. Sribash Chandra Ghosh Gopalpur, Mahadia, Kandi
03484257839
123. Subal Chandra Das Radhar Ghat, Ghoshpara
9332282217
124. Subhash Magghi Salar
125. Subodh Saha Panchgram
126. Sukanta Chattoraj Ruppur, Kandi
9434856924
127. Sukdev Das Panchthupi
128. Sukumar Halder Vakuri, Chaltia
9932560790
129. Sumitra Das Baul Bazarsau

130. Sunil Kumar Das Kalyanpur, Andi
9434856924
131. Syamsundar Das Radhar Ghat, Uttarpara
132. Tamal Das Hazra Siddheswari, Kune, Baronja
9232994521
133. Tamal Krishna Tantubaya Chhotokapsha, Belgram
9732325882
134. Taraknath Ghosh Santipur, Jajan, Bharatpur
9733507784
135. Tarun Kumar pramanick Nabagram Maslijpur
136. Tulika Hazra Begun Bari
137. Tulshi Dasi Ruppur, Jemorajbati
138. Udaya Halder Kederchandpur

139. Ujjal Chakraborty Chhoto Kapsha, Belgram
9732325882
140. Urmila Das Bittar Sabolpur, Ekghoria, Baronja
9732848310
141. Uttam Das Bittar Sabolpur, Ekghoria, Baronja
9732848310
142. Uttam Das Panchgram, Nabagram
9933800424
143. Uttara Sarkar Charmohula, Jadupur

Midnapur

1. Ashok Bera Charabar, Bhagobanpur
2. Banshi Dolui Agutia, Bhagobanpur
3. Bimal Goswami Vairabichalk, Shuklalpur
4. Brajogopal Das Saisha, Keshpur
5. Dayal Krishnadas Baul Tilantapara, Jalchalk
6. Gourhari Pandit Dobandi
7. Harendranath Bhuiya Charabera, Bhagobanpur
8. Kartick Chandra Giri Belda
9. Krishna Das Charabar, Bhagobanpur
10. Krishnakanai Das Charabar, Bhagobanpur
11. Luxminarayan Baul Chandipur
12. Monoranjan AdaK Kolaghat
13. Nabadwip Das Mayna, Hoglabari
14. Nabadwip gatait Mayana, Hoglabari
15. Nabakumar Das Kamalpur
16. Nitrynanda Baul Mahammadpur
17. Pankajdas Baul South Barhat, Keshapat
18. Prankrishna Das Baul Mollyghati
19. Rabin Sarkar Purushottampur
20. Rajkrishna Bera Charabera, Bhagobanpur
21. Satilal Dua Belaghati, Gopalpur
22. Subal Patra Kodaliala, Bhogpur
23. Subodh Jana Agutia, Bhagobanpur
24. Tapan Kumar Samanta Chiyara, Rajnagar

Hooghly

- | | |
|-----------------------|-----------------------------------|
| 1. Ashim Das | Shyamnagar, Mondalpara, Abontipur |
| 2. Chinmaya Das Baul | Tribeni |
| 3. Dhiraj Khapa | Hooghly 8335861341 |
| 4. Dolly Das | Shyamnagar, Mondalpara, Abontipur |
| 5. Madhab Das Baul | Yashra, Somra |
| 6. Nityagopal Goswami | Yashra, Somra |
| 7. Pushpa Adhikari | Moshad |
| 8. Rupa Das | Jagodhatri Pally, Bhadreswae |
| 9. Santana Mondal | Saktipur, Guptipara |

Some List of Fakir and Bauls

List of Sadhak Fakir's, Baul's and Singer's Mushidabad, Birbhum, Bakura, Nadia etc

1. Abdul Alim	Shaspur, Kamutpur, Birbhum
2. Abdul Halim	Musirer More, Baroshal, Birbhum
3. Abdul Kashem	Pakmia, Pipulberia, Nadia
4. Abdul Salam Fakir	Kalandar
5. Absab Ali	Bajitpur, Sahapur, Murshidabad
6. Abu bakkar	Dhananjoypur, Bethuadahari, Nadia
7. Achhimuddin Fakir	Paranpur, Kubla, Nadia
8. Adushah Fakir	Maheshpur, Sonamukhi
9. Ahamat Sheikh	Alugram, Murshidabad
10. Ajit Das	Kankalitala, Birbhum
11. Ajit Molla	Shikra, Padmamala, Nadia
12. Akshed Sheikh	Kulgachhi
13. Alamgir	
14. Alibox Fakir	Harishpur, Baruipara, Murshidabad
15. Almin Fakir	Deulia, Talukhuda, Nadia
16. Alok Lahari (LohariBaba)	Kolkata, Behala
17. Ambad Ali Sheikh	Ranabandh, Nadia
18. Amir Chand Fakir	
19. Amirchand Fakir	Beghari, Nadia
20. Amiruddin Mondal	Goash, Nadia
21. Amirul Fakir	Gourbhanga, Nadia
22. Ananda Gopal Das	Suripara, Birbhum
23. Anayetulla Biswas	
24. Aolad Sheikh	Sonia, Shihalay, Murshidabad
25. Arjun Khyapa	
26. Ashmat Fakir	Majlispur, Pipulberia, Nadia
27. Asim Mondal	Bhubandanga, Birbhum
28. Babaji Khyapa	Rautar Gram, Birbhum
29. Bahar Sheikh Fakir	Melepota, Patharghata, Nadia
30. Balahari Das Baul	
31. Banashri Chattoraj Baul	
32. Bapi Das Baul	Joydev, Kenduli, Burdwan
33. Basirbaba	Emambazar, Hariharpara, Murshidabad
34. Behetar Shah	Hatia, Birbhum
35. Bhakta Das Baul	
36. Bhanu Babu	Chimsura, Khushi Goli 9331268603
37. Bholanath Baul	Bogdourah, Birbhum
38. Bikram Yasin Sheikh	Saiyad Bharatpur, Murshidabad
39. Bipadtaran Das Baul	Deepland Para, Bolpur, Birbhum
40. Biswanath Das	
41. Bonnie Baul (Modern Baul)	
42. Bubun Babu	Chinsura Rabindra Bhavan
43. Champa Das Baul	
44. Charandasi'r Gaan	
45. Daulat Shah	(Fakir of Bangladesh)
46. Dayal Baul	Nadia
47. Dhaneswar Das Dhaki	Gaanpur, Birbhum
48. Dhiraj Khyapa	Hooghly
49. Dibakar Das Baul	Parul Danga, Santiniketan, Birbhum
50. Dillar Fakir	Daherdhar, Mahula, Murshidabad

51. Dipak Das Bhubandanga. Birbhum
52. Dipak Kumar Adhikari Copidanga, Harishava, Chimsura 9804962164
53. Dipankar Paik (Carpenter) Chandannagar Purshri Lain Dhar, S.Point
8902283387
54. Dipannwita Acharya Modern baul
55. Doyal Das Baul
56. Ebadat Fakir Barnia, Nadia
57. Eman Mondal Patharghata, Tehatta, Nadia
58. Enayetulla Fakir Paranpur, Karimpur, Nadia
59. Esharuddin Sheikh Melepota, Patharghata, Nadia
60. Eshrafil Fakir Kushaberia, Juanpur, Murshidabad
61. Fakir Lalon Shah
62. Ganesh Das Moledanga. Birbhum
63. Gani Shah Sarbhanga, Tehatta, Nadia
64. Golam Fakir Gorbhanga, Nadia
65. Golam Shah Ghurisha, Ilambazar, Nadia
66. Goshto Gopal Das Baul Bagula Nadia
67. Gour Hari Das Baul Santinekatan, Birbhum
68. Gour Khyapa
69. Halim Fakir
70. Haripada GosaiHassan Fakir Mahammadpur, Murshidabad
71. Jabbar Ali Khan Narayanpur, Nadia
72. Jagonnath Das Subhaspally, Birbhum
73. Jagonnath Hazra (Jaga) Santiniketan, Prantick, Shyambati, Birbhum-731235
7407200334
74. Jahiruddin Fakir Choan Pathanpara, Murshidabad
75. Jalal Shah
76. Jalal Shah Fakirdanga, Hetampur, Birbhum
77. Jalil Khan Choan Pathanpara, Murshidabad
78. Jamat Ali Sahajatpur, Murshidabad
79. Jamir Shah Ghurisha, Ilambazar, Birbhum
80. Jatin Golder (85 years) Nabagram Purbopara, Chandannagar
81. Jiban Das Baul Padmabatipur, Birbhum
82. Jillar Fakir Nishchintapur, Mushidabad
83. Jiten Das Bhubandanga, Birbhum
84. Joshef Mahalder Fakir Ranabandh, Nadia
85. Joydeb Kabiraj
86. Julmat Fakir Sahajatpur, Murshudabad
87. Kalachand Darbesh
88. Kalidasi Adhikari
89. Kalu Fakir Ayas, Birbhum
90. Kamal Sheikh Muraripukur, Madhurkul, Murshidabad
91. Kartick Das Baul Santinekatan, Birbhum
92. Kashimuddin Shah Baharampur, Murshidabad
93. Khaibar Rahaman Molla Gordanga, Nadia
94. Khalil Shah Rajnagar, Birbhum
95. Khejamat Shah Fakir Taranagar, Murshidabad
96. Khejimat Mondal Sahebpara, Dogachhi, Nadia
97. Kshitish Chandra Das
98. Lakshman Das Baul Suripara, Bolpur. Birbhum
99. Lakshman Das Baul Tamaltali, Kenduli, Burdwan.
100. Lakshmi Kanta Chattoraj Baul
101. Lal Md. Sheikh Khosalpur, Baruipara, Murshidabad
102. Lalu Fakir Sriniketan, Moledanga, Birbhum
103. Lalu Shah Sashpur, Kamatpur, Birbhum
104. Liakat Ali

105. Lokman Fakir Pardiar, Murshidabad
106. Madan Sadhu Rajibpur, Padmamala, Nadia
107. Mahabul Khan Gordanga, Nadia
108. Maki Kajumi Joydab, Bardhaman
109. Maki Kajumi.
110. Makim Shah Mayureswar, Birbhum
111. Malabika (Modern Folk Baul)
112. Mamtaj Baul "Morile Kandishna"
113. Manash Mahanta Arambag, Basantapur, 17 No. Ward, Hooghly.
114. Manick Das Baul Phuldanga, Birbhum
115. Mansur Fakir Ali Gorbhanga, Nadia
116. Marjam Fakir Choan Pathanpara, Murshidabad
117. Mata Ma Hat Govindapur, Burdwan
118. Mathur Mandal Patharghata, Tehatta, Nadia
119. MD. Abu Noban
120. Md. Fakir Sahajatpur, Murshidabad
121. Md. Mashnad Ali Dihipara, Kukhulia, Birbhum
122. Md. Najer Ali Sheikh Joynagor, Palashipara, Nadia
123. Md. Rajab Ali Barnia, Yehatta, Nadia
124. Md. Rashed Ali Gopinathpur, Murshidabad
125. Md. Selim Hansadanga, Dhubulia, Nadia
126. Monsur Ali Fakir Gordanga, Nadia
127. Mozammel Fakir Bhangaljhhi, Chapra, Nadia
128. Mujibar Rahman Shashpur, Kamatpur, Birbhum
129. Muktar Shah Hetia, Birbhum
130. Mulam Fakir Dompukur, Pitambarpur, Nadia
131. Nabanidas Baul (in courtesy by Biswabharati)
132. Naga Baba Kankalitala, Birbhum
133. Najimuddin Mando; Fajilnagar, Nadia
134. Najrul Fakir Sahajatpur, Murshidabad
135. Narayan Shah Fakir Ranabandh, Nadia
136. Narendra Nath Debnath
137. Nema Fakir Hudagram, Talukhuda, Nadia
138. Netai Das Baul (Baul Siromoni) Santinekatan, Birbhum
139. Netai Das Dhaki Gaanpur, Birbhum
140. Niamat Hossain Mothertala, Hariharpara, Murshidabad
141. Nritya Gopal Das Suripara, Birbhum
142. Nurmahammad Shah Ghuria, Elambazar, Birbhum
143. Paban Das Baul
144. Paban Das Baul
145. Paran Fakir
146. Parbati Baul Santinekatan, Birbhum
147. Patitpaban Baul Chandernnagore Duplexpatty, Kumorpara
148. Phulmala Desai
149. Pijer Fakir Pitambar[ur, Padmamala, Nadia
150. Pinjira Shah Sardanga, Kanainagar, Nadia
151. Prabhat Khyapa Sushri Palli, Birbhum 9775362702
152. Prabhati Biswas Baul Deeplandpara, Bolepur, Birbhum
153. Prafulla Halder
154. Prahlad Tipnya
155. Purna Das Baul Kolkata
156. Rabin Mondal Bhubandanga. Birbhum
157. Radha Rani Goswami
158. Rahamat Fakir Barnia, Tehatta, Nadia
159. Rahid Sheikh Chachua, Murshidabad
160. Rahid Sheikh Chadoa, Gaddasingari, Murshidabad

161. Rahim Khan Fakir
162. Raju Das Baul
163. Rure Mannan
164. Sabu Fakir
165. Sabul Fakir
166. Sader Fakir
167. Sadhan Das Bairagya
168. Sadhan Das Bairagya
169. Sagor
170. Sahabuddin Shadhu
171. Salam Shah
172. Samar Mondal Fakir
173. Samir Shah
174. Samiran Das Baul
175. Samser Ali Khan
176. Sanatan Das Baul
177. Sanatan Das Baul (80)
178. Sanjib Das
179. Sanjoy Baul
180. Saptarshi Mukherjee (Rishi)
181. Saraswati Mahanta
182. Sarurat Fakir
183. Sashanka Gosai Baul (97)
184. Sha Niyamat Fakir
185. Sha Selim Fakir
186. Shabhu Prasad Chowdhury
187. Shah Abdul Karim
188. Shakshi Gopal Baul
189. Sheikh Abu Tahar
190. Shib Sankar Das
191. Shyam Das (Kashari)
192. Shyamal Biswas

193. Siraj Shah
194. Sirajul Hak
195. Somen Biswas
196. Subal Das
197. Subal Das Baul
198. Subaldas Baul
199. Sukhchand Fakir
200. Sukumar Das
201. Sumantra Das.
202. Sumitra Dasi
203. Sushanta Mirdha
204. Sushanta Roy (Tuna Khapa)
205. Taj Mallick Fakir
206. Taleb Shah
207. Tapan Das Baul
208. Tarani Sen Mahanta
209. Tarun Das Baul (Lyricist)
210. Tarun Khyapa
211. Upen Golder Baul
212. Uttam Goldar Baul Gharami)
- Gupinathpur, Beldanga, Murshidabad
Kambuni, Birbhum

Kushberia, Juranpur, Murshidabad
Sahajadpur, Murshidabad
Bagchi Jamshedpur, Kuchaidanga, Nadia

Joydab, Bardhaman

Sonpur, Sutia, Nadia
Shaspur, Kamatpur, Birbhum
Ranabandh, Nadia
Sashpur, Kamatpur, Birbhum

Baharan, Baruipara, Murshidabad

Bankura
Kunorpara. Birbhum

Kanchrapara, KGRP, Busstand, N.24 Parganas
Raygang. North Dinajpur
Khosalpur, Baruipara, Murshidabad
Kheurbani, Bankura
Goltikuri, Islam Bazar, Birbhum
Goltikuri, Islam Bazar, Birbhum
Chinsura, Hooghly 9830893427

Notunpara, Rajdwarbar, Bankura. 9232563960
Mandari, Puramba, Lavpur, Birbhum
Gorgoria, Birbhum
Gaanpur, Birbhum
Char Krishnabati, Balaghar, Hooghly
9735216880

Kanaipur, Karidhhya, Birbkum
Rudranagarpara, Palashipara, Nadia

Santinekatan, Birbhum

Kulgachhi, Tehatta, Nadia
Moledanga. Birbhum
Notunpara, Rajdwarbar, Bankura. 9232563960

Chella, Daronda, Birbhum 9733827167
Panihati, N. 24 Parganas, 8017450723. 9038542034
Baharan, Baruipara, Murshidabad
Fakirdanga, Hetampur, Birbhum
Parul Danga, Santiniketan, Birbhum
Subhasgang, North Denijpur
Sarbanandapur, Birbhum, P.O. Laldhaha
Shyambati, Shantiniketan, Birbhum
Adi Saptagram Ghoshpara
Nabagram Purbopara, Chandannagar
8961463472

Some Baul & there Family members they have contribution in my works

Ajit Burman
Ajoy Majumder
Akash Sahis
Aleya Begam
Alo Acharya
Amal Chakraborty
Amulya Sarkar
Anath Bandhu Santara
Anil Krishna Sarkar Goswami
Anna Pal
Arati Pal
Arati Roy
Arjun Talukder
Arun Burman
Ayesha Bibi
Balaram Biswas
Barun Ghosh
Bhanu Paul
Bhola Das
Binoy Krishna Mahanta
Birendra Nath Roy
Bishnupada Sarkar
Bittu Mahanta
Buddhiswar Pal
Chaitanya Pal
Dhiraj Kshyapa
Dipak Kumar Adhikari
Dipankar Paik
Ganapati Mondal
Gopal Brahmochary
Goutam Das Baul
Hasina Bibi
Hassan Fakir
Indrajit Swarnakar
Indranil Chingri
James Khan
Jyotshna Pal
Kabi Arun Chakraborty
Kalachand Murmu
Kanak Kumar Acharya
Kartick Das Baul
Kartick Debnath
Khokon Rabi Das
Lakshan Gun
Laksman Malo
Lalu Fakir
Latika Sarkar
Luxmi Byapari
Madan Mohan Mahanta
Madhabi Das
Mahaluxmi Biswas Halder

Mahua Ghosh
Mantu Sarkar
Milan Karmokar
Mongal Burman
Monimala Mondal
Mukul Sarkar
Nabakumar Biswas
Nirmal Kumar Biswas
Nirmal Sirkar
Nitya Gopal Das
Nupuri Mahanta
Pankaj Roy
Patit Das
Professor Satyam Mahapatra
Pulak Modak
Radhagobinda Mahanta
Raghu nath Ghosh
Rajkumar Burman
Rakesh Karan
Ram kanai Das
Rama Sil
Ranadhir Roy
Ranajit Mondal
Sadhan Sarkar
Sambhu Prasad Chowdhury
Sanatan Sil
Sandhya Rani Das
Santosh Pal
Saraswati Modak
Satani Simha (Karan)
Sheikh Sabir Ali
Shephali Dey
Shibu Mahanta
Shyamal Biswas
Silpi Chowdhury
Sontosh Howlader
Subhankar Mahanta
Subhas Das
Subodh Chandra Halder
Sudhir Malick
Sukumar Das
Sumitra Adhikari
Suphal Chudhury
Sushanto Halder
Tapas Singha
Tola Pal
Uttam Golder

Research Design, Method and Methodology

Ethnographic Empirical research is based on surveys and Interviews with testable hypothesis.

Mixed methods and action research have also been given priority.

As I have been related with this work and this community during last 10 years continuously and I have deeply attached with this community. I feel that their bad and good side influences me very much. Even I seem myself one of their communities. Their philosophy, their behaviors touches my heart very much. I have learned to feel my divine life from Bauls.

Guru has taught me “Sahaj Hao, Saral Hao, Manush Dhare Manush Hao”

(Be easy, be simple, and be man co-related with man.)

I do not know that I have given them more priority at the time of field work when living with them. I have tried my best to present the original fact. If there is any error in the sphere of data analysis, I hope the future researchers will rectify that and forgive me.

For this the Ethnographical design has been given priority for approaching of research method. Besides, the case study and positive approach have been maintained here.

Research Methodology

At present the method and situation of works has been changed, modified and developed in different kinds. One caste and caste based work of past is seen very little today. The storm of modification and implement is so powerful that its control is very sound. So to centralize and present it in a word, in a language and in a method is very complicated.

Especially importance has been given on those people who are involved in Baul traditional Philosophy in West Bengal. Even the interested persons, students, teachers, researchers, community organizations have also been given priority.

Importance has been given on their social and economical condition, their problems, relation with family members, their education, attitude, their prosperity and malfunctioning.

At first interview has been taken from 50 Bauls who are involved in this Sphere. Besides, interview has also been taken from 300 Baul personalities and interested persons. From Sociological aspect the views of these persons, observations, conclusions and their remarks have been presented.

When I was busy in research work and was making a layout I saw the different kinds of subjects about regional, socio-logical environmental, economical and their faith. At the time of data-collection I studied their life style of related community. It was seemed to me that it is very difficult to present in a little space.

If I follow single method among different methods in this research paper, then I shall have to lie aside far away from true fact of the subject matter. It is seemed to me that it might create a problem to research paper, so I do not use a method. Here I have used a dynamic method.

Research Time and Duration

I have started this work with my long time experiences which were over 10 years from 2006. But to encapsulate my thesis paper academically I have completed this within 1 year from January, 2017 to January, 2018.

Research Project Cost

To present actual project cost is very difficult. There are some costs which cannot be possible to present in word. For, in many spheres, the field work and especially

Ethnographical research is dependent on sponsorship, but in many times the researcher does not get any sponsorship. Especially it is seen in the sphere of ethnographical research, which has been happened in my study. No work is done without money, so I have to find out the source of money. I have a small business of Aquarium fish in Chandannagore, by which I earn my livelihood and maintain my family. From there I have taken money as a loan.

However, a lump sum money Rs.36 thousand have been expended.

The expenditure is given below:

S.I/No.	Particulars	Quantity	Rate	Amount
1	Office Stationary 4 times	4	750	3000
2	Correspondence Letters with reply	600	0.5	300
3	Stamps Sending and Reply	300	20	6000
4	Address sticker	600	0.5	300
5	Travelling expenses 10times	10	850	8500
6	Food and lodging10 times	10	400	4000
7	Books, Magazines	25	200	5000
8	Seminar and Meeting	2	3500	7000
9	Banner, Poster	1	1300	1300
10	Miscellaneous	1	600	600
	TOTAL			36000

Geographical Location & Operational Area

The 17 districts of West Bengal have been chosen as sphere of Research. Mainly highlighted on how Bengali folk culture of Baul Community family relation and their philosophy will be got back in our Society with a melodical tune. To present the subjects of the Bauls testimony of past, present, even future scope has been chosen from the following places:

Kolkata: 113 Chetla Lock Gate, Kol-53, 14 Mahendra Roy Lane, Kol-46, 18/1 Kalikapur, Kol-78, 28 Ramkrishna Sarani, Parnosri Pally, Behala, Kol-60, 59A/ Maharaj Thakur Road, Kolkata-31, 62/5 Bancharam Roy Road, Behala, Kol-34, Adarshapally, Birati, 22/2 Sahid Ganesh Dutta Road, Bizypara, Gorla, Kol-68, Mukundapur Coloney, Santoshpur, Kol-75

Hooghly: Shyamnagar, Mondalpara, Abontipur, Tribeni, Hooghly, Shyamnagar, Mondalpara, Abontipur, Yashra, Somra, Yashra, Somra, Moshad, Jagodhatri Pally, Bhadreswae, Saktipur, Guptipara, Uttarpura, Rishrah, Chandannagore, Chinsura, Bhadreswar, Bandel, Tarakeswar, Guptipara

Burdwan: Kota, Budbud, Chanda, Rotibati, Jamuria, Nowpara, Ukhura, Sarangpur, Purbastali, Kalna, Durgapur, Benchiti Market, Baronilpur, Kamaladighirpar, Kalna, Burdwan of Burdwan.

Nadia: Krishnanagore, Nabadwip of Nadia, Maheshganj, Bethuadahari, Yugpur, Dhaka Coloney, Gourbhanga, Najirpur, Vimpur, Nakashipara, Yugpur, Nakashipara, Goash, Kantaganj, Kalyani, Bikrampur, Sonadanga, Nakashipara, Gajna, Srinathpur, Anulia, South Bahirgachhi, Kanainagar, Bhaluka, Radhakantapur, Keshpur, Kharmar Simulia, Chilakhali, Daspara, Uttar Ghoshpara, Chakdaha

North 24-Parganas: 154, Jatinnagor Lane, New barrackpur, 23-Railgate, Shyamnagar, Berachanpa, Bishpur, Garur Phanri, Halisahar, Jhajha, Khashbalanda, Nagarukhra, Narayanpur, Sonarpukur, Narayanpur, Sonarpur, Parpatna, Deganga, Saroda pally, Nahata-743290, Shyamnagar, Santinibaspally, Antpur, Shymnagar, Suryanagar, Kharda, Swadpur, Maslandpur.

South 24-Parganas: Alipur Sadar, Birji kadamtala, Garia, Bene Danga, Noapara, Mallickpur, Baruipur, Gaherpur, Jpynagar, Diamond Harbour, Hospital Quarters, Chhoto Mollakhali, Gosaba, Mathurapur, Moipith Binodpur, Ambikanagar, Naihati, Kalyani, Rajnagar Srinath, Rajnagar, Kakdwip, South Kutokhali, Madhukhali, Canning

Midnapur: Kolaghat, Mayna, Hoglabari, Kamalpur, Mahammadpur, South Barhat, Keshapat,, Mollyghati, Purushottampur, Charabera, Bhagobanpur

Bankura: Amritapara, Sonamukhi, Barasat Coloney, Hadalnarayanpur, Barasat Coloney, Hadalnarayanpur, Bidyadharpur, Gopikantapur, Sonamukhi, Bishnupur, Chuamoshina-722157, Dubrajpur, Nabasan, Chhander, Beliator, Radhamohanpur, Shyambazar, Sonamukhi, Sonamukhi, Uttar Patoshpur, Hodolnarayanpur, Patrapayer

Birbhum: Kuchli, K.Gopalpur, Bolpur, Ushipur, Darondwa, Pauri, Gargara, Bodmati, Choricha, Md Bazar, Dubrajpur, 5 No Ward, Barobagan, Siuri, Sultanpur, Bilati Sultanpur, Srichandrapur Dwaronda, Illambazar, Namobazar, Chhoto Sangra, Saithia, Suripara Manshatala, Ashram, Bolpur

Purulia: Bhanra, Purulia 2No. Block Dholkata, Khadharipirra, Hurra, Dhabera, Bamundiha, Barrabazar, Bhanra, Purulia, 2 No. Block, Premananda Ashram, Bhanra More, Siju, Dapat, Hurra, Dholkata, Hurra, Arjunjora, Hurra, Raotara, Bhagyabandh, Hurra, Lotpada, Heborrana, Satsarati, Basu Sadhu Ashram, Taltanrr, Raotora Bhagbandh, Arjunjora, Hurra, Dhargram, Sarberia.

Maldaha: Khorjuna, Singer, Jinpara, Goborhati, Kondla, Monshubpur, Puranderpur, Bazarsha, Krishna Mati, Balarampur, Bahorampur, Chhotokapsha, Belgram, Binkar, Saegachhi

Darjeeling: Khaprail More, Matigara, Siliguri, 2 No. Purba Baghajatin Coloney, Pradhannagar, Bharatnagar, Rabindra Sarani, New Terlipara, Bagracoat,

Coochbehar: Sajerpara, Kanthalbari, Sanjer Arr, Ghoramara, Sanjerpara, Kanthakbari, Ghoramara, 165 Uchalpukuri, Pesterjhar, 139 Boknabandha, Bhogramguri, Boknabandha, Alecjhari, Dhandhunia, Bhogrambari

Jalpaiguri: 1 No. Dhupguri, 41 Sashttrinagar, Sebak road, Bhakti Nagar, Churachura, Mainaguri, Hosuldanga, Dasarath palli, Siliguri Sebak Road, Siliguri, Dasarath Palli, Siliguri, Sabak Road, Kachua , Bowakmari, Kachua, Kachuabowalmari, Kachua, North Bairatiguri, Dhupguri, Radhanagar, Dhupguri.

North Dinajpur:Kamalai, Etahar, Subhas ganj, P.S-Roy Ganj-733134, Kanchanpalli, Royganj, Kurmanpur, Etahar, Subhash Ganj, Royganj, Subhas Ganj, Pal Para, Subhas Ganj, Kali Bari, Pal Para, Debinagar, Bagun, Etahar, bekidanga, Arthogram, Maharajhat, Royganj.

South Dinajpur: Boyal, Barokashipur, Ghatul, Tapan, Gurail, Khokna, Nazirpur, Balurpur, Khorna, Nazirpur, Balurpur, Makaila, Kushmundi, Uttar karanchi, North Bazrapur, Naya Bazar, Tapan, Bansihari, Ghatkalitala, Balurghat, Chalk Bhagirath, Kardaha, Sahapara, Gangarampur.

Murshidabad: Monoharpur, Rajarampur, kandi, Bazarsha, Garaimari, Vakuri Thakurpara, Chaltia, Baharampur, Panchgachhi, Rukunpur, Hastinapur, Baronja, Monoharpur, Kandi, Monoharpur, Rajarampur, kandi, Dayanagar, Kashimbazar, Khorjuna.

Operational Subject

Though the Bauls culture and their philosophy are heard rarely from the people, but it has been seen that its wideness is very big. *Once it was like a small community in our society, but now it has developed to main folk cultural plot in Bengal as well as India.* Though the history of this Baul is above 500 years in India, but everyone knows today that it is actually 2000 years old. From observation it has been known that the Government gets benefits directly and indirectly from national and international field. *Government and non-governmental organizations, many interested people have involved in this circle by well-planned projects. Some of them have given trade mark level and this Baul Art has become a product.* From

this it is *clearly understood that Baul environment is very hopeful and continuation of its prosperity will never be interrupted within coming decay.*

So at present this subject is seemed so necessary that this field will take importance to help the future generation to prosper economically to get social respect and development of country.

Here the operational subjects are presented e.g. Baul Community, Family Relation, Philosophy, Education, Culture, Tradition, Prosperity, Development, Baul Academic, Health, Social Respect have been shown here. Besides, the subjects of food and lodging, their Behavioral Tendency, Terminology, Songs, Dresses, Instruments have been brought under its influence.

The importance is also given on Development of Bauls' Children, their old persons', even on Women. It has also been marked out on role of Baulani in their life.

For this it is necessary to maintain their records systematically and also to make ready plan, project, implement and with this it is also necessary to do such plan that they can get and take economically help from State and Central Government and even an infrastructure of the projects has been shown. Here it has also been given importance on Self, Group and Community Interest.

Table and Categorization of Information Collection

The statistics have been gathered by feedback form and table. Even Information has been classified according to age, education, qualification, occupation, monthly income, gender, marital status, family relation, social status etc. Table has been repeated according to different variables.

I have tried to collect the data through following way e.g.

A) Contact by sending questions by post.

B) Field visit (case and group work)

c) Telephonic contact

d) To take help by different papers, magazines, books

- e) To contact with reliable source
- f) Through different Electronic media (T.V, Radio etc.)
- g) In many sphere the subject matter of movie and different Video Footage has been followed.
- h) To help different web sites.
- i) Moreover, expert opinion of my research guide has also helped me.

I think that the data which I have collected and the opinion which the people have informed me are almost true and I have tried my best to produce those in easy, understandable language that will be acceptable to next generation.

Data Presentation and Analysis

Microsoft Office Excel, 2007 has been used to analyze the data. MS Office is one of the most widely used of statistical software package. It covers a broad range of statistical procedures that follows summarizing data. It determines whether the differences between groups are statistical significance or not.

Microsoft Office also contains several tools for analyzing data. It also includes function for recording data and computing new variable as well as assimilation and combined data files.

Especially followed by Garrett and Woodworth Ranking Technique (per cent position- $100 (R_{ij} - 0.5/N_j)$)

$R_{ij} - 1^{st}, 2^{nd}, 3^{rd}, 4^{th}, 5^{th}, 6^{th}, 7^{th}, 8^{th}, 9^{th}, 10^{th}.$

N_j -Total Rank given by 100 respondents = 10

Chi-Square Technique has also been utilized for testing the assumption. Data was evaluated with the help of tables, charts and diagrams.

Statistical technique as proportion has been used to analyze the data. Descriptive analysis has been applied. Garratt's Rank Technique has been conducted to establish the most importance factors involving the understanding among Baul Families and interested peoples. Likert's Scale Technique has been used for analysis.

Striking Questions before and after Research

Dividing the subject of research questions in two parts I have completed the research work. At first some questions have been set up before research, which has made the field of research. Secondly, at the time of going on research data collection, different questions were asked to the different persons. Moreover at the time of going on pilot project, more questions have been known. First stage questions before research:

- 1. What is the subject matter of Research?*
 - 2. Whether has the social value of the selected subject?*
 - 3. How much is the subject appropriate and logical?*
 - 4. Is the subject able to develop socio-economically?*
 - 5. How far is the subject matter spread out?*
 - 6. For whom is this project?*
 - 7. Who are participants of this?*
 - 8. Is there any Act compact with this subject?*
 - 9. If there is any Act, how much is that fruitful?*
 - 10. Are there plans, project schemes, loan subsidy etc.?*
 - 11. How much is this subject related to the environment or if it has really any relation with environment?*
- Moreover is it beneficial for mankind?*

In the next stage the questions have been set up by direct interview where the patterns of free questions and associated questions have been followed.

In this sphere all the persons like students, teachers, researchers, family members etc. have been brought under the auspices of such question-answers. The questions have also been set up. How they will take part to establish social peace through socio-economy development.

Such pattern of research question has been followed here. e.g. The name, age, address, contact number, relation among families members, possibilities and difficulties, even their individual view about past, present and future of this field has been presented here as a question. Some questions have also been kept here free and others are bounded.

How is the implement percentage of traditional Baul?

Is research and academically facilities upgraded?

From where do the resources of Baul Trend come?

From where have you got inspiration?

How types of problems do you face in your Baul life and which method do you apply for solving the problems?

Scope of the Study

The work on Study of Baul Community Family Relation and their Philosophy: an Overview of West Bengal is done in any places of India besides West Bengal. It is also applicable as an add value of Society in sphere of job, Socio Economy, Social Respect and many developments.

1. It is a universal problem and demand. So it can be applied to everywhere and for all.

2. It works as alternative helpful resource.

3. A big multidisciplinary concept will be increasing day after day from this. Even the other branches of knowledge will be benefitted as well as upgraded.

4. There are many fields under its control; one of those can be applicable.
5. Many persons are now interested to come in this Baulism.
6. This folk tradition is adjustable to this environment of West Bengal as well as India, even in the whole world.

Sample and Sampling System

Sample Design

Descriptive Research Design has been used here for this social research. By using this design the sides of family relation, life style, livelihood and philosophy of Baul community has been focused.

Geographical Distribution

Data has been collected from those districts of West Bengal where the families of Baul community live, e.g. Howrah, Kolkata, Hooghly, Nadia, North and South 24 Parganas, Birbhum, Bankura, Murshidabad, Burdwan, North and South Dinajpur, Coochbehar, Jalpaiguri, Darjeeling, Midnapur, Purulia, Maldaha.

Sample and Sampling

Sample is a little part of representative presentation of the whole which can able to present the whole characters. *50 families of Baul community have been chosen in this social study. A structure of questionnaire was sent to 200 respondents. Among them, 70 respondents have sent by filling up the questionnaire forms. The question patterns were both open ended and close ended* questions. Same questions and same words have been used for the selected respondents. It has been done both in English and Bengali version, because the numbers of Bengali Bauls are more here.

Data Collection Processing

Here *purposive sampling* of unfeasible data sampling has been used.

Data Analysis

An important step of research is explanation and analysis of collected data. It has been shown by *Frequency Distribution* after classified the information data.

Data Collection Tools and Process

The statistics have been gathered by feedback form and table. Even Information has been classified according to *age, education, qualification, occupation, monthly income, gender, marital status, family relation, social status* etc. **Table has been repeated according to different variables.**

I have tried to collect the data through following way e.g.

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Collecting data analysis and their explanation

Study of Baul Community Family Relation and their Philosophy: An over View of West Bengal. Here the subject of research has been presented with 50 Bauls and their family members.

Table 01

The Ages of the Baul

The counting of ages of men is started from birth and ended at his death. Generally the age indicates a number. But there comes a huge change in thinking of men with growing ages. The more the ages grow among the Baul communities, the more their philosophy increase which is their traditional faith. Even their perfection becomes prominent. So it is necessary to know the ages of Baul community in this research.

Table: 01			
Subject : Age of the Baul Family			
Sl. No	AGE	Num of Baul	% of Baul
1	18-22	-	-
2	23-27	3	6%
3	28-32	4	8%
4	33-37	3	6%
5	38-42	6	12%
6	43-47	3	6%
7	48-52	9	18%
8	53-57	7	14%
9	58 Above	15	30%
Total		50	100%

From the above table it has been seen that the ages from 18 to 22 Bauls are non-existence in this Table. 23-27 years 3, between 28-32 is 4, 33-37 is 3, 38-42 is 6, 43-47 is 3, 48-52 is 9, 53-57 is 7, and above 58 year old is 15 Bauls are existed.

The most finding data: In Serial Number 9, it is seen that the age of 30% Bauls is above 58 years old. From this an idea is gotten that the involvement that these kind of men are interest to see the Bauls.

Table 02

The addresses of the Bauls.

The Bauls live in different addresses for which differentiation among Baul Community has been seen.

Table 02			
Subject : Addresses of the Baul Community			
Sl. No	Address	Num of Traders	% of Traders
1	Permanent Set up	48	96%
2	Non-permanent set up	2	4%
3	Set up less	-	-
Total		50	100

From above table it is seen that 96% Bauls have permanent Addresses. Non-permanent is only 4%, There is no vagabond Bauls on the Table..

The most finding data: It is understood that most Bauls have permanent addresses whose percentage is 96%.

Table 03

Education of the Bauls

Education brings consciousness, consciousness brings revolution and revolution brings freedom. Education is the measuring tools for socialization of our society members. So an educational layout of Bauls is given here.

Table: 03			
Subject: Education of the Bauls			
Sl. No	Education	Number of Traders	% of Bauls
1	Illiterate	-	-
2	Literate	13	26%
3	Primary	9	18%
4	Junior Secondary	17	34%
5	Secondary	4	8%
6	School Final	7	14%
Total		50	100%

From above table it is seen that 34% Bauls are more who are within Junior Standard. It is also known that there is no illiterate person. Literate is 26%, Primary educated is 18%, Secondary is 4%, School Final and above it is 14%.

The Most Finding Data: 34% Bauls is being educated in junior level.

Table: 04

Belonging to the Religion of Bauls

A part coming from different religious community has established a new religion which is known as humanity. In spite of staying in this community, they have faith on their main religion, for which an influence falls on the effect of Baul culture and tradition.

Here a table about the religion on which they are attracted is given below:

Table: 04			
Subject: Belonging to the Religion of the Bauls			
Sl. No	Faith	Number	% of Bauls
1	Hindu	47	94%
2	Islam	3	6%
Total		50	100%

From the above table it is seen 94% is Hindu, Islamic is 6%.

The Most Finding Data: The number of Bauls believing on Hindu Religion is more, 94%.

Table: 05

Livelihood of Bauls

To earn livelihood the Bauls are attached with another jobs. The table of those jobs is given.

The main instrument of earning livelihood of Bauls is Baul Songs and Begging (Madhukari). But being rapid changes of present socio environment a huge change has been seen in the field of socio-economic of Baul community. Even it is also seen that they are choosing different jobs. As a result how far they can be carried out their traditional Bauls' earning path, that kind of Table of that subject is given here.

Table: 5			
Subject: Livelihood of Bauls			
Sl. No	Different Jobs	Number	% of Bauls
1	Songs and music	25	50%
2	Teacher	4	8%
3	Cultivation	5	10%
4	Business	2	4%
5	Begging (Madhukari)	5	10%
6	Art and Craft	6	12%
7	Work in other houses	3	6%
Total		50	100%

From above table it is seen that the Bauls have selected different jobs, for their livelihood. Such as 50% Bauls is in songs and music, 8% is Teacher, 10% is in Agriculture, 4% in involved in Business, 10% in Madhukari, 12% is engaged in Art and Craft, 6% work in other's houses.

The most finding data: It is seen that 50% Bauls have chosen the songs and music as main livelihood.

Table: 06

The Sadhan Sangini of Bauls' Life

There is no obstruction among Bauls to live with more Lady, Wife or Sadhan Sangini. So Sometimes a haphazard or an unorganized situation is arisen among family and society, where a good or bad effect falls on social structure. Though the real Sadhan Sangini has great importance on this Baul community, so there is no way to give importance on this controversial matter.

A statistic of Sadhan Sangini of Baul is shown by a Table.

Table : 6			
Subject: Sadhan Sangini of Bauls' life.			
Sl. No	Married or Unmarried	Number	% of Bauls
1	Wife	28	56%
2	More than one Sadhan Sangini	3	6%
3	No life partner	7	14%
4	Keep hidden	12	24%
Total		50	100%

It is seen from the above table that the 56% Bauls have wives,, 6% have more than one Sadhan Sangini, 14% has none, 24%% has kept hidden.

The most finding data:

56% Bauls have shown their wives as Sadhan Sangini.

Table 07

Guru of Bauls

Bauls respect their Guru (Teacher) too much and they indicate that the matter is going on traditionally from Guru to Guru. So all of them has Guru. In Guru World of Bauls there are Educational Guru, Adored (Diksha) Guru and Songs' Guru.

So in Baul Society the role of Guru is very much. By a Table the importance of Guru is shown here.

Table: 7			
Subject: Guru of Bauls			
Sl. No	Types of Guru	Number	% of Bauls
1	Guru of education ,adored and songs	16	32%
2	Only education and adored Guru	20	40%
3	Music Guru	14	28%
Total		50	100%

From above table it is seen that 16 Bauls have educational, adored and songs; Guru, 20 Bauls have educational and adored Guru and 14 Bauls have only Guru of songs i.e. the ratio is 32:40:28.

The most finding data:

40% Bauls have music and education Guru.

Table 08

Average Income of Bauls

Income is especial side which solve the problem of food, dress and shelter of family as well self. All have to earn livelihood. Bauls are not separated from this. Here a Table is given below:

Table: 08			
Subject: Average Income of Bauls in a Month.			
Sl. No	Monthly Income in Rs.	Numbers	% of Bauls
1	1000-3000	16	32%
2	3000-5000	11	22%
3	5000-7000	2	4%
4	7000-10000	3	6%
5	No fixed income	11	22%
6	No answer	3	6%
7	Keep hidden	4	8%
Total		50	100%

From the above table it is seen that the income of 16 Bauls is from Rs.1000-3000, 11 tBauls is Rs. from 3000 to 5000, 2 have 5000 to 7000, 3 have 7000 – 10000, 11 have no fixed income, 3 do not respond and 4 Bauls keep hidden..

The most finding data: the table shows here that 32% monthly income of Baul is within Rs. 1000 to 3000.

Table 09

Subject: Family members of the Bauls

The micro unit of making Society is family. smotion keeps remain the flowcycle of the society. It is made by the blood relation and on the basis of relatives. The members of the family of the Aquarium Fish Traders have a role. So a data on how many members are there in the family of the Ornamental Fishermen Community is given below as table.

Table: 09			
Subject: Family members of the Bauls			
Sl. No	No. of Members in Family	Numbers of Family	% of Bauls
1	Members 1	1	2%
2	Members 2	2	4%
3	Members 5	5	10%
4	Members 4	14	28%
5	Members 5	9	18%
6	Members 6	8	16%
7	Members 7	6	12%
8	Members 8	1	2%
9	Members 9	2	4%
10	Members 12	2	4%
Total		50	100%

In serial No 2 it is seen that each 14 Bauls family has 4 members and in serial no.6 the members of 2 families there 6 members in 8 families.

The most finding data: In serial No. 4 the family of Bauls has 4 members and in serial 10 2 families have 12 members.

Table 10

Subject: The relation between Baul and their Families.

A differentiation has been seen in the activities, appearances and philosophy of Bauls. Even in many cases a dissimilarity and lack of understanding is seen. Sometimes they deal partly or totally separate life in spite of remaining together. As a result an unnatural and uncomfortable situation is created.

So in many sphere it is seen that relation of the family is running on beyond control whose pressure fall on the whole family as well as the society.

The subject is shown here by a table.

Table: 10			
Subject: Family Relation			
Sl. No	Family relation with Bauls	Number of Family	% of Bauls
1	Too Much Good	27	54%
2	Good	11	22%
3	Not bad	2	4%
4	No Comment	9	18%
5.	None	1	2%
Total		50	100%

From the above table it is known that there is too much good relation among 27 families, good in 11 families, not bad in 2 families and 9 families do not any comments. The number of family has none. The ratio is 54:22:4:18:2

The most finding data: The table shows that 54% of Bauls' family relation is very well.

Table 11

Socio-economic situation of Baul

In society an organization is built up and spread out on the basis of social respect and lineage of a group or community and their socio-economic situation. On the basis from their given data a table on socio-economic situation of past, present and future of Bauls is given below.

Sl. No	PAST SOCIAL STATUS	Number of Family	% of Baul
1	Good	7	14%
2	Ordinary	20	40%
3	Not well	18	36%
4	No Comment	5	10%
5	Question papers are not understood	-	-
Total		50	100%
Sl. No	PRESENT SOCIAL STATUS	Number of Family	% of Bauls
1	Good	3	6%
2	Ordinary	16	32%
3	Not well	22	44%
4	No Comment	4	8%
5	Question Pattern is not understood	5	10%
Total		50	100%
Sl. No	FUTURE SOCIAL STATUS	Number of Family	% of Bauls
1	Good	8	16%
2	Ordinary	2	4%
3	Not well	8	16%
4	No Comment	20	40%
5	Question Pattern is not understood	12	24%
Total		50	100%

The past social status of Baul in serial 1, the situation of 7 families are good, serial 2, 20 are ordinary, in Serial 3, 18 families are not well, in serial 4, 5 families do not any comment. In this situation it is seen that 40% of their past social status and 36% inform that their standard was not well.

According to serial from top to bottom the present social status of Bauls number 3 families belong to good, ordinary is 16, not well is 22, no comment is 4 and 5 families do not understand the question pattern. It is seen that 8% traders do not do any comment, 32% lead ordinary life.

From the table of Future Social Status, 20 families do not do any comment, 12 families do not follow question patterns, 8 families hope good future, 2 families hope ordinary life and 8 not well. The 40% do not give any comment, 16% is good.

The most finding data: Most Bauls inform that their socio-economical condition of past was not good, present is not well and there is no doubt that future will not be prosperous.

Table 12

Number of Children of Bauls

Baul's family has Children, Boys, Girls. The children are the representative of the family and community to carry out the culture and tradition from generation to generation. Their role to build up the larger society is Universal truth. So remembering the importance of the children, a table is given below.

Here the ages of Children, Boys, and Girls within 16 years are mentioned.

Table : 12			
Subject: Number of children of Bauls			
Sl. No	Child	Number of Family	% of Bauls
1	No Child	5	10%
2	Child 1	8	16%
3	Child2	10	20%
4	Child 3	8	16%
5	Child 4 and so on	19	38%
Total		50	100%

Serial No. 1 No Children, in 5 family, in serial 2 Child 1 in 8 families, in serial 3, children 2 in 10 families, serial 4 shows children 3 in 8 families and in serial 5 the number of children is 4 and so on in 19 families.

According to the schedule the percentage of Bauls' family are 10%, 16%, 20%, 16% and 38%.

The most finding data: From the above table it is seen that 38% Families have 4 and above children.

Table 13

Number of Bauls Addicted by-

Generally addiction spoils the natural qualities of men. Even it takes the health mind and economical condition to the mouth of destruction. It also comes down their education, culture and art below. The Bauls community know that addiction is a social problem and gradually it takes the men to the world of crime. But this society cannot come out from the net of this addiction. Most of the people have been seen to attach to the addiction.

From the collected data of the Bauls a table of addicted things is given below

Table: 13			
Subject: Number of Bauls are addicted by			
Sl. No	Things	Number of Families addicted	% of Bauls
1	Pan	7	14%
2	Bidi	11	22%
3	Tamak	7	14%
4	Sidhi	2	4%
5	Wine	17	34%
6	Tari	1	2%
7	Ganga	5	10%
Total		50	100%

From the above table it is seen that 7 families is addicted in pan, 11 families in Bidi, in serial 3 tamak addicted is 7, no 4, 2 is in sidhi, in serial 5 wine addicted are 17 families, in aerial 6, 1 family takes tari, in serial 7 ganga addicted is 5.

According to the schedule from 1 to 7, the percentage of Bauls addiction are 14%, 22%,14%,4%. 34%, 2%, 10%.

The most finding data: From the above table it is seen that in 17 families 34% Bauls are addicted in wine.

Table 14

Numbers of Taking part of Fakirs in different Islamic festivals.

Relation between each other is established by different social festivals. It grows up from men to men, and community to community. There are different festivals in Islam religion. An organization of society or community can focus too much itself by these festivals. So how much their participation is in festivals is given by a table.

Table 14			
Subject: Present of Fakir in different Islamic festivals			
Sl. No	Festivals of Islam	No. of Family	% of Bauls
1	Sabebarat	7	14%
2	Maharam	12	24%
3	Fateya Doyaj Daham	6	12%
4	Id	22	44%
5	Floating Fence (Bera Bhasan)	3	6%
Total		50	100%

Here table has been set up by 50 families, but it has been seen that one family and their members take part in more than one festival, which is a positive side of the socio environment. Here total 50 families are being counted. But both Hindu and Mustim Fakir take part in rural and urban festivals.

44%Fakirs participate in Id Festival, 24% present in Maharam, 14% Sabebarat, 12% present at Fateya Doyaj Daham and 6% take part in Bera Bhasan or Floating Fence festival.

The most finding data: Most Fakirs participate in Id festival.

Table 15

Bauls participate in Hindu Festivals

Table 15			
Subject: Present of Bauls in different festivals			
Sl. No	Festivals	No. of Family	% of Bauls
1	Joydev Mela festival, Kenduli	18	36%
2	Poush Mela, Santiniketan	13	26%
3	Gopinath's Mela at Burdwan	2	4%
4	Satimayer Mela at Kalyani	10	20%
5	Ramkeli festival, Maldaha	2	4%
6	Rash Mela at Nabadwip and Santipur	5	10%
Total		50	100%

From the above Table it is indicated 36% Baul families go to the Joydev's Mela, 26% families take part Poush Mela, we see 20% at Satimayer Mela, 10% in Rash Mela 4% in Gopinather Mela and Ramkeli festival.

The most finding data: Most Bauls prefer and participate in Joy Dev's Baul Mela at Kenduli.

Table 16

Baul follows the Calendar

All persons follow the date, month, year, lunar days and season.

To follow the date is not only for necessity; it is an art or style. It depends on place, time, person, interest and mentality. It is also seen that it is also an Endeavour to keep tightly the tradition and culture. The Bauls too are not detached from this. It is shown by a table.

Table:15			
Subject: Traders follow the Calender			
Sl. No	Month is followed	Number of Family	% of Bauls
1	Bengali Calender	36	72%
2	English Calender	14	28%
Total		50	100%

In serial number 1, 36 families follow the Bengali Calendar, 14 families follow the English Calendar,

According to schedule the percentage of the Bauls are 72% and followers of English calendar is 28%.

The most finding data: 72% of the Bauls follow the Bengali calendar.

Table 17

Families of Bauls believe on which stream or route.

Faith is very soft and sensitive matter that makes the relation tightly. It is the main core of the value of humanity. So the matter of faith is very important to the Baul community. It belongs to mankind and remains in holistic heart of men.

In this regard such faith of Bauls is mentioned by a table.

Table 17			
Subject: Families of Bauls believe on which stream or route			
Sl. No	Stream of Faith	Numbers of Family	% of the Baulss
1	Baul	17	34%
2	Fakir	6	12%
3	Darbesh	2	4%
4	Marphati	3	6%
5	Manusya	2	4%
6	Baisnab	20	40%
Total		50	100%

According to data from serial 1 to 6, Stream of faith are on Baul, Fakir, Darbesh, Marphati, Munusya and Baisnaba. Numbers of Families' interest are on 17, 6, 2, 3, 2, 20. Percentage of Bauls's devotion are on 34%, 12%, 4%, 6%, 4%, 40%.

The most finding data: Most Bauls of Bengal have faith, devotion and follow Baisnaba stream. Their percentage is 40%.

Table 18

The Bauls believe on different Gods and Monks

Most of the Baul have faith on different Gods and Monks. Most men have belief on God. So Baul, Fakir families are not separated from this. They believe on different Gods or monks. So here it is shown by a table.

Table: 18			
Subject: The Bauls believe on different Gods and Monks			
Sl. No	Gods & Monks	Number of Family	% of Bauls
1	Mahammad	11	22%
2	Chaitanyadev	8	16%
3	Ali	4	8%
4	Fatema	1	2%
5	Kali	3	6%
6	Shiva	3	6%
7	Radha	4	8%
8	Krishna	16	32%
Total		50	100%

The table shows that the believers Baul families of Mahammad are 11, Chainyadev 8, Ali 4, Fatema 1, Kali 3, Shiva 3, Radha 4, Krishna 16.

According to schedule the ratio: 22:16:8:2:6:6:8:32.

The most finding data: 32% Baul families believe on Lord Krishna.

Table 19

Whether the Bauls are interested to keep Baul Tradition or not?

Before starting a work it is necessary to know whether it is good or bad. If the work is bad, in most cases the work is totally stopped. If it indicates positive side, then the inspiration with desire to work increases too much. Its indicating sides- good or bad is necessary to know for Bauls. Bauls are now passing the days in very critical situation. Its impression has been fallen on their thinking. Most of Them claim in different times that they cannot endure this stress e.g. poverty, socio-marginal respect etc. They expressed their opinion strongly that next generation will not follow this tradition; even their family members also support this line. This is most important matter which is not avoidable.

So understanding the importance of this matter a table is given below.

Table: 19			
Subject: Whether the Bauls are interested to keep Baul Tradition or not?			
Sl. No	Opinion on Tradition of Bauls	No. of Bauls families	% of Bauls
1	very well	11	22%
2	Well.	16	32%
3	not well	13	26%
4	May be little well	6	12%
5	No Comment	4	8%
Total		50	100%

Here 50 Bauls are involved in this Tradition and they have given a statement on which the above table has been done. According to schedule, 11 Bauls' opinion is very well, 16 Bauls' opinion is well, 13 Bauls say that it is not well, 6 Bauls' opinion is 'it may be little well' and 4 Bauls do not give any comments.

22% of Bauls say that it is very well, opinion of 32% is well, 26% give opinion that it is not well, 12% say that it may be little well and 8% do not do any comment.

The most finding data: 16 Bauls or 32% Bauls believe that this Tradition is well.

The most finding data According to Table

1. ***The most finding data:*** In Serial Number 9, it is seen that the age of 30% Bauls is above 58 years old. From this an idea is gotten that the involvement that these kind of men are interest to see the Bauls.
2. ***The most finding data:*** It is understood that most Bauls have permanent addresses whose percentage is 96%.
3. ***The Most Finding Data:*** 34% Bauls is being educated in junior level.
4. ***The Most Finding Data:*** The number of Bauls believing on Hindu Religion is more, 94%.
5. ***The most finding data:*** It is seen that 50% Bauls have chosen the songs and music as main livelihood.
6. ***The most finding data:*** 56% Bauls have shown their wives as Sadhan Sangini.
7. ***The most finding data:*** 40% Bauls have music and education Guru.
8. ***The most finding data:*** the table shows here that 32% monthly income of Baul is within Rs. 1000 to 3000.
9. ***The most finding data:*** In serial No. 4 the family of Bauls has 4 members and in serial 10 2 families have 12 members.
10. ***The most finding data:*** The table shows that 54% of Bauls' family relation is very well.
11. ***The most finding data:*** Most Bauls inform that their socio-economical condition of past was not good, present is not well and there is no doubt that future will not be prosperous.
12. ***The most finding data:*** From the above table it is seen that 38% Families have 4 and above children.
13. ***The most finding data:*** From the above table it is seen that in 17 families 34% Bauls are addicted in wine.
14. ***The most finding data:*** Most Fakirs participate in Id festival.
15. ***The most finding data:*** Most Bauls prefer and participate in Joy Dev's Baul Mela at Kenduli.

16. ***The most finding data:*** 72% of the Bauls follow the Bengali calendar.
17. ***The most finding data:*** Most Bauls of Bengal have faith, devotion and follow Baisnaba stream. Their percentage is 40%.
18. ***The most finding data:*** 32% Baul families believe on Lord Krishna.
19. ***The most finding data:*** 16 Bauls or 32% Bauls believe that this Tradition is well.

Hypothesis and Conclusion

It is seen in the family life of Bengal's Bauls and their philosophy that to say about the fiction of their life and their philosophical thinking is not only complicated, but it is also very tough. So accepting the truth without hesitation is said easily.

1. *The Baul Society remains till now in swelling position in the sphere of social respect.*
2. The Baul community being detached from their root of the origin once in a time and coming out from traditional social system has tried to form a new Society which has become a *complex community*.
3. The custom, culture, uncultured, behavioral dropped out are seen among the Bauls, from this it is seemed that *as many folk cultures of country have been destroyed by negligence, lack of maintaining , likewise the Baul culture will be demolished.*
4. ***As the Baul remains in marginal point of boundary of society*** and society cannot get minimum revenue from the community in such economically developing society, *so they will be neglected, insulted, disrespect and go to unhealthy condition gradually.*
5. To believe on ***materialism and more on physiology*** they have been seen to involve in *sexuality too much. So they live with many women, form more families and high reproduction, haphazard maintaining, negligence of education of children, restless life lead, even a trick to hidden the truth is going on from eyes of people in this society.*
6. Though the three ***components of cosmic energy, cosmic love and cosmic sex are the ideals of Baul society and their mission and vision stand on this***, yet coming ahead taking the hand of humanity where they are fading away today is not understood.

7. Conclusion

8. Baul Community is seen in West Bengal i.e in India. It is very important to know whether the discussion of this subject is necessary or not.
9. In India there are many people whose conditions are very weak for different difficulties, especially for their economic, knowledge and for social respect.

As a result lack of peace and soft understanding is shown in such kind of people and their families. In society among such situation a bad side and sign is shown in the socio scenario.

10. How this problem and problem solving process is presented and how far it is spread out – it is also an important matter. Besides, it is important to know how the nature of innovation and what their achievement is.
11. It is very significant question and till now India does not get any more entrance, expand acceptance in international field of traditional folk as well as Bengal's Bauls in India. So this culture will have to travel alone far away. When the thinking and knowledge of many men will get more importance, then this Baul culture will get entrance in open field.
12. This subject belongs to an unorganized condition now. This can be organized. It is an off-bit matter which can be brought to the main stream of social values. It has huge possibilities to make it in an international audience leaving the regional field.
13. The helpless and poor people can take part in economical development shortly, they can also set up an environment of peace and happiness among the own families, can get self respect in society, they have entrance and empowerment, can give leadership and will be distinguished personality by this field in the developed country like India.
14. ***Study of Baul Community Family Relation and their Philosophy: An overview of West Bengal.*** It is said from the thinking about Bauls family life, their relation and their philosophy in Bengal which has been ***enlightened by study – Be easy, be simple. Be man touching the Man.***
15. It is understood that those who are believer in this Mantra, who are inspired in this ideal are very easy, simple and quiet man (Matir Manush). ***They have nothing – food and lodging, but they are maker of humanity. They can change and rectify the structural, behavioral unit of a country. They have main theory in their hands. They can also deliver the speeches of equality, fraternity and freedom with courage and without hesitation.*** But today they are down-trodden. ***It is said if the human resource is fully utilized; the pleasure pot of society will be fulfilled.***
16. In the word of Poet ***“Amon Manob Jamin Railo Patit, Abad Karle Falto Sona”*** (Such kind of human resource is unutilized, if it is cultivated, the gold is flourished.)
17. So time has come to ***correlate with each and others. To solve this problem it is necessity to bring a concrete integration among persons, groups, organizations, Government and non-government organizations etc.***
18. Besides, the men of Bauls community have ***unique tunes of sensitive and classic melodious songs, The tradition of Bauls remain intact generation to***

generation, Guru after Guru, Guru to disciples, At present for the industrial revolution and urbanization they suffer from extreme sorrow and are hunting of poverty. They are ruled out socially, economically, politically and cultural etc. There are linguistic problems very much; even their terminology or their code-language has not come out in front of people. Even the researchers are not fully conscious about the terminology. The Bauls and their family members are coming out from their original tradition for the terrible economical problem. At present it has been very hard to find out the original Bauls.

19. *It is not understood clearly the role of Bauls and their Sadhan Sangini.* The bauls do not know clearly where their position in society is. As a result it is matter of fear that the Bauls culture will be ruined under the ruling of time line. *So it is necessary to take action immediately.*
20. *Community education is very necessary today and it is also necessary to bring cultural and behavioral change of Bauls' life. The NGO, professional social workers can take a great role about their education.* It is necessary to expose those Bauls who are in sorrowful position. The responsibly of social media is to publish and bring publicly the *different kind of facilities and projects for Bauls given by Government and non-governmental organizations.* The Bauls who are *older, physically and mentally challenged should be taken special care* with special priority.
21. *A lot of field work research is necessary* on the subject what the disadvantages of all Baul communities are, what their desire are from society or how the society can fulfill their desire. It is necessary to give importance on this matter that this Baul society or community can be intimated with our whole cultural society. Besides, *special priority will be given that they can take part and get role in religious and social festivals.* *The Bauls who are dropped out from society will be taken special care to bring back them in main stream by counseling.*
22. *A clear visibility and transparency about this Baul folk culture* is necessary in this time to the people of Baul community and interested people, though the consciousness of the people, their influence and contribution is necessary too more. By using the social media its publicity will be increased too much and *will prepare a plan, project and implementation with taking the all people in all stages of the society.*
- 23.

24. Perspective of Bengali Folk

25. Baul Community Family Relation

26.

27.Letter For Baul & there Family

28.

29. Researcher: Patit Paban Halder. Enrollment No : 142028250004
30. No '2' Niranjannagar, Chandannagar. Hooghly. 712136
31. Ph. 033 26850107/ Mobile: 9143005171. Email-

patitpabanhalder@gmail.com

32. Guide: Professor Sudhanshu Shakar Dutta. Chandannagar

33. University: Netaji Subhas Open University. Kolkata

34. Study Center: Bijaykrishna Girls College. Code: C-08

35.

36.

37.

38. Name:

.....

.....

39.

40. Address:

.....

.....

41.

.....

.....

42.

43. Joy Guru

44. Respected Sir/Madam,

45. I am Patit Paban Halder, a student of Master of Social Worker (MSW).
Recently I have started to set up a research paper on Family Relation of Bengali Folk of Baul Community from NSOU.

46. In this work I want some information from you & your, which will help my research work to be more qualitative. I assure you that your information will be maintained except my research work and your name will be mentioned with great respect in my research book.

47.

48. A question answer sheet and a reply envelop will be sent to you with this communicate letter.

49. I request you to fill up the answer sheet and send by reply envelop within 10 days receiving the letter. I hope physically contact with you must be possible by blessing of Guru.

50.

51. With best Regard

52. Patit Paban Halder

53.

54. Chandannagar

55.

56. Date.....

58. Perspective of Bengali Folk. Baul Community Family Relation

59.

60. Question Answer Sheet For Baul & there Family

61.

62. Researcher:	Patit Paban Halder. Enrollment No : 142028250004
63.	No '2' Niranjannagar, Chandannagar. Hooghly. 712136
64.	Ph. 033 26850107/ Mobile: 9143005171. Email- patitpabanhalder@gmail.com
65. Guide:	Professor Sudhanshu Shakar Dutta. Chandannagar
66. University:	Netaji Subhas Open University. Kolkata
67. Study Center:	Bijaykrishna Girls College. Code: C-08

68.

69. Question Answer Sheet

70.

71.

72. Study of Baul

73. Baul Community Family Relation

74. Baul Philosophy

75. Overview of West Bengal

76. Study of Baul

77. Baul Community Family Relation,

78. Baul Philosophy,

79. Baul of West Bengal.

80. Dedication

81. Grateful to

82. *Ethnographical*

83. *most ordinary common sense*

84. *little knowledge.*

85. I have to take help

86. common people,

87. students,

88. Teachers,

89. Researchers,

90. Authors,

91. Newspapers,

92. Magazines

93. Families

94. *Time, Space and Men.*

95. Maya Nadir Char

96. Satya, Shiva and Sundaram

BIODATA

Phot

Name : **Patit Paban Halder**

Father's Name : Late Manindra Nath Halder
Mother : Annada Halder

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Chandannagore, Dist. Hooghly, Pin -712136.
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9143005171

Email : patitpabanhalder@ gmail.com
Website : www.aquariumfishcate.co.in

Date of Birth : **15th November, 1973.**
Blood Group : A+

Castes : **Scheduled Castes (Malo)**
Nationality : Indian. Religion: Hindu.

Voter Identity Card No & Date : --
Date: 30.01.1995

Aadhaar No :
PAN Card No : --
Passport No : --

Marital statute: **Married.**
Spouse: Kabita Halder.
Children: Son & Daughter. Agnidtyuti & Avishikta

Academic Qualifications :

Examination Passed: Secondary. Board/University: West Bengal Board of Secondary Education (WBBSE) Year of Passing: 1990
Subject Studied: Bengali, English, History, Geography, Life Science, Physical Science, Math, and Book keeping. % of Marks: 41

Examination Passed: Higher Secondary. Board/University: West Bengal Council of Higher Secondary Education (WBCHSE) Year of Passing: 1992
Subject Studied: Bengali, English, History, Political Science, Philosophy and Economy. % of Marks: 36.10

Examination Passed: Bachelor Degree. Board/University: Netaji Subhas Open University (NSOU). Year of Passing: 2013
Subject Studied: Sociology (Elective), History (Subsidiary), FHS, FST, AOC-2 (Food Processing).
% of Marks: 53.50

Post Graduate or Master of Social Work (MSW). Board/University: Netaji Subhas Open University (NSOU). **Year of Passing: June 2016.**

Subject Studied: History & Philosophy of Social Work, Methods of Social work I (Social Case Work/ Social Group Work), Method of Social Work 2 (Community Organization), Man & Society (Sociology/ Indian Economy System), Human Growth & Behaviour & Health & Hygiene, Social Work Research & Statistics (Social Work Research/ Statistics/ Use of Computer), Fieldwork (Placement Report), Viva Voce, Social Welfare Administration, Community Development (Rural & Urban), Contemporary Social Problems and Social Policy, Crime & Correctional Administration, Social Legislation, Areas of Social Work Practice, Project Work (Study Reports), Viva Voce. Result: 2nd Class, Grand: (B+), Total 59.47%, Grand Total: Full Marks, 1500, Marks Obtained: 892.

* **COMPUTER** : Application on: M.S. Office & D.T.P. Multimedia- PageMaker, Photoshop, CorelDraw etc.

* **Sports Kabadi** : in District Level & University Level 1990 Respectively.

Signature & Date

Some of my successful works are:-

1. Published a book named "Rangin Machh Ebong Jalojo Gachh Chas" (Cultivation of Aquarium Fishes and Plants) in Bengali in 1996.
2. Establishment of "**Fish Hospital**" to save the diseased fishes at the end of the year 1996.
3. Published the second book "Rangin Machher Paricharcha Ebong Rog Mukti". (Maintenance and Treatment of colour fishes) in Bengali in 1999.
4. Published the second book in Hindi and English versions in the year 2000.
5. Establishment of "Matsya Nilaya", a Training Centre of Aquarium Fish in 2001.
6. Now I am engaged as Principal Trainer and Lecturer of Matsya Nilaya, Sabinara, Chandannagore & I was engaged as Guest Lecturer cum Training Instructor for Ornamental Fishery since February 2004 in Bengal Industrial Training Center, Prabhash Roy ITI, Amtala, South 24th parganas.
7. Field Work Project Aquaculture on Ornamental Fishery Management (Culture, Capture, Collection, Prosing, Packaging, Transporting, Marketing, Breeding, Rearing, Diseases', Aquarium Making, Aquarium Setup of Fresh Water, Marine Water, Brackish Water, & Planted Aquarium.) 2015.
8. Field Work Project on MSW all types of social works. 2015.
9. Study continues during 10 years on **BAUL Community Family Relation in Bengal** and a dissertation paper is submitted to Netaji Subhas Open University (NSOU), Sector-1, Salt lake, Kolkata-64 for Master Degree on 23.10.2016 guided by Professor Sudhanshu Shekhar Dutta.
10. Training Successfully Completed on Indian Institute For Health Training. Conducted by Indian Rural Medical Association (**Community Medical Service**) CMS. Kolkata 2014.

11. Training Successfully Completed on Indian Institute For Health Training. Conducted by Indian Rural Medical Association (**Essential Drugs for Primary Health Care** of WHO EDT). Kolkata 2015.
12. I have a business on **Aquariums, Fishes, Aquatic plants & Accessory**. “**Halder Hobby Center**” Established in 1985.

The Activities of our Organization:

1. Our Organization has been working since 1996.
2. The Organization is registered by West Bengal Society Registration act S/IL/7380
3. Matsya Nilaya is an Aquarium Fish Training Center and fish care unit.
4. It is a complete training centre of Aquaculture on Aquarium Ornamental fishery Management, capture, processing and marketing.
5. Every year this Organization organizes a conference on 19th June with the interested persons. Many Experts, Consultants, Established pet-Shoppers and Breeders participate in this conference.
6. Matsya Nilaya arranges an Educational Expedition every year on this subject to find out the new ornamental fishes in the rivers of India, the density of Aquarists of India, other status of ornamental fishes etc.
7. Various information about Aquarium fishes such as Articles, Photography, and Tables etc. are available.
8. There are also various books on Aquarium fishes for learners and for research works.
9. Our organization has 20 years experiences on this subject and has been continuously working satisfactorily for the interested persons.
10. Matsya Nilaya is able to continue correspond to the different ornamental fish unit and centre in any corner of the World.

Author's Autobiography

I was born at Birpur village of Nadia in West Bengal on 15th November, 1973. At the age of one, I came to Chandannagar with my parents Father Manindra Nath Halder and Mother Annada Halder. I have got primary education from P.C.Sen Adarsha Sikshalaya and then Madhyamik and Higher Education from Durgacharan Rakshit Bango Vidyalaya and Chandannagar Government College respectively. Gradually I have completed Bachelor Degree and Master Degree from Netaji Subhas Open University. Now I am student of PhD in Sociology from Seacom Skills University, Kolkatas.

My hobby on Ornamental fish has turned into special interest on business and research work. Ultimately my achievements are spectacular Ornamental Fish Hospital, Aquarium Fishery Management and Aquarium Fish Training Center. I am now involved in different Government and non-Government organizations as principal Trainer and Lecturer. I have written more than 20 books on "Ornamental Fishery", “Baul Community Family Relation & their Philosophy”, Social Science

etc. The main subject matter of my books are Aquarium, Decoration, Aquarium fish, Aquatic Plants, Culture, Breeding, Rearing, Buying & Selling, Capture, Collection, Processing, Packaging, Transporting, Marketing, Geographical Distribution of fishes. Social Welfare & Rural Development How is Non Government Organization Formed and how is it Increase, Decrease and Dissolute, Social Work & Social Development and many more.

I am working on successfully as aquarium fish breeder, dealer, and consultant, Principal Trainer, Lecturer of Aquarium Fishery Management and Computer Science. I have kept some prominence in the sphere of my works e.g. Author, Publisher, and Researcher of Social Science. I have established a unique venture of 'Aquarium Fish Hospital and Matsya Nilaya Organization' (Ornamental Fish Training, Research and development). I have approached a new formula on Synthetic Sea preparation Salt named "Sea Content" for Marine life keeping. I have formed a community Organization named "Baul Community Family Relation"

Gradually my works has got recognition both nationally and internationally.

Some books of Author have been published with ISBN (International Standard Book Number) by Halder Publication and all those books are enlisted by Office of the Registrar of Publications, West Bengal, Bhabani Bhawan, Alipore, Kolkata-27. REGISTRATION OF BOOKS (under Act XXV of 1867 as modified up to the 1st July, 1922 and 1st March, 1970). Certificate of delivery of a book under section 9 of Act XXV of 1867.

All those books of Author have been preserved in State Library of West Bengal, National Library, Kolkata, some District and Regional Library.

The names of the books are given here-

<u>Title of the Books</u>	<u>Year</u> <u>ISBN</u>
1. Rangin Machh O Jaloj Gachh Chass,	1996 81-901240-0-5
2. Rangin Macher Paricharya O Rogmukti,	1999. 81-901240-1-3
3. Rangin Machhlio Ke Dhek Bhal Aur Rogmukti, Hindi.	2000 81-901240-2-1
4. Maintenance & Treatment of colour Fishes, English.	2000 81-901240-3-
X	
5. Aquarium Paricharyar Mul Bisaya, Bengali.	2006 81-901240-4-8
6. Rangin Machhlia Aur Jalojo Udvidya ki Utpadan Hindi	2006
7. Essential Tips for Aquarists English	2006 81-901240-5-6
8. Breeding of Aquarium Fishes & Plants English	2006 81-901240-6-4
9. Aquarium Prasange Bengali	2006 81-901240-7-2
10. Prasikshane Aquarium Machh Chas Bengali	2006 81-901240-8-0
11. Aquarium Abhidhan Bengali	2006 81-901240-9-9
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904527-1-7	97881-
14. Fish Name & Photo A-Z, English.	2007
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15. Discuss, English	2007
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904527-4-8	97881-
17. Aquarium Water Chemistry English	2008
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- 3. Anandabazar Patrika, 27th February, 20th Patrica. Lalon Sain became shelter-less again and again. Sometime he left Ektara and became club-man. He was also a Fakir of Sahajia words singer – write **Abir Mukheree**.*
- 4. Lalon Sain – Abdul Hasan Chowdhury*
- 5. Fakir Lalon Sain – Sakti Nath Jhha.*
- 6. Moner Manush – Sunil Gongopadhyay*
- 7. Baul – Jasimmuddin Allal Dost Seba Kaili*

8. *Lalon Fakir O Tar Gan – Annada Sankar Roy*
9. *Maromia Lalon – An editor published by Nilkhil Bharan Bango Sahitya Sanmilan in the occasion of a Seminar.*
10. *Achin Pakhi – Documentary film, Directed by Tanvin Mokamble*
11. *Amrita Kumbher Sandhana*
12. *Fakir Lalon Sain – (Land, time and Industry) Saktinath Jhha, publisher – Samar Nath Barua Parichay publisher pvt. Ltd, 83 College street, Kol- 700007*
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24. Bangler Mela – Gita Palit, Supriya Kar, Rita publication, 54 Sagar MannaRoad, Kolkata-60
25. Bangler Baul – Goshgopal Das
26. Lokgitir Gan. Collection and edition – Ujjal Biswas, Publisher – Sajal Pushtakalaya. 99 Mahatma Gandhi Road, Kolkata- 7
27. Pirit Baul – Shanti Ranjan Gongopadhya, Publisher- Srimati Kumiko Gangopadhya, Kumiko Bhavan, D-24/26 Pande Ghat, Beneras, 1917
28. Karna Sudha; (Volum -1) Tarani Sen Mahanta, Upadeshabali – 1989 Sachirani Printing works, Royganj, Uttar Dinajpur
29. Lokgiti Samrat Parikshit Bala, Bhaktidas Baul and Ramkanai Das. Selected new songs. Collector – Sajal Kumar Nath and hibani Nath, 99 Mahatma Gandhi Toad, Kolkata-7.
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39. Philosopher

40. Songs Bengali, Baul Fakir Festival

41. Banipur Loka Utsav in Habra, 24 Pargana North, West Bengal

42. Baul Fakir Utsav at Shaktigarh, Jadavpur, Kolkata, West Bengal

43. Fakir Utsav at Gourbhanga village. Nadia. West Bengal

44. Gangasagar Mela in Gangasagar. South 24 parganas, West Bengal

45. Joydev Mela at Joydev, Birbhum, West Bengal

46. Lalon Mela (Dol Purni,a Utsab), Kustia Bangladesh

47. Lohagore Baul Fakir Mahotsav, Bolpur, Birbhum, West Bengal

48. Manush Mela at Paruli. Kolkata, West Bengal

49. Poush Mela in Bolpur, West Bengal

50. Sara angla Lalon Mela in Birnagar, Nadia, West Bengal

Films & Documentary

51. Some films have shown about Baul society and their sorrowful life, emotions, ideals, Biographies and philosophy by which people have been inspired. As

52. Hanssharaj – Produced by Asit Mondal, Kolkata 1976. presented by Tarama Chitram, story, film and direction by Ajit Ganguli

53. Raikamal : Tarasankar Bondyopadhyay, Director – Subodh Mitra.

54. Kamallata : Sarat Chandra Chattopadhyay. The part of the Novel ‘Srikanta’. The film was shown in the cinema hall in the year 1979. This is directed and script writing by Hari Sadhan Dasgupta.

55. Moner Manush : This film is written by Saktipada Rajguru and directed by Goutam Ghosh. This film is made with the life of Lalon Fakir. Kolkata and Bangladesh 2010

56. Achin Pakhi: Tanvir Mokammel 1996

57. Antony Firingi: Directed by Sunil Gongopadhyay , started in the year 1988

58. Cosmic sex: Director : Amitabh Chakroborty . Cosmic Sex released on (2012).

59. Monpura: Directed by [Giasuddin Selim contemporary-folk](#) soundtrack
The shooting started in June 2007.

60. A Baul, The Baul: Samim Ansari, 2013

61. Anglar Baul: Deb Lahiri

62. Baul Beyond Tradition and Modernity: Md. Intaj Ali
63. Baul without Boundaries: Sutapa Deb 2008
64. Bishar Baul: Amit Chakraborty, 206
65. Elven Miles: Ruchir Joshi. 1992
66. Kulhaara Kalangkini: Amirul Islam, 2010
67. Lalan Fakir (Syed Hassan Imam, Dhaka. 1970
68. Lalon , Tanvir Mokammel, Bangladesh, 2004
69. Lalon Fakir (Sakti Chottopadhyay, Kolkata 1986
70. Moner Manush: Harry Mathews. 2008
71. Notun Prolonmer Baul: Biswajit Bonnie, 2007
72. Tagori Ajit Ganguly, Kolkata 1986

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