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

Patit Paban Halder
Research Scholar
Seacom Skills University,
Santiniketan,
West Bengal
# Contents

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Title of the RESEARCH</td>
<td>1</td>
</tr>
<tr>
<td>2. Publication of the RESEARCH</td>
<td>2</td>
</tr>
<tr>
<td>3. Dedication</td>
<td>3</td>
</tr>
<tr>
<td>4. Acknowledgement</td>
<td>4</td>
</tr>
<tr>
<td>5. How to Read the Book</td>
<td>5</td>
</tr>
</tbody>
</table>

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

Researcher: PATIT PABAN HALDER
Designation: Ph.D. Research on SOCIOLOGY (Social Science)
Affiliation: UGC. Kolkata, West Bengal, India
University: SEACOM SKILIS UNIVERSITY, KOLKATA
Year: 2017 – 2021
Guide: Professor Debansu Chatterjee.
Contact No: 7686093490
Assistant professor (Research). Institute of Management Study

Enrollment Number: ssu/ph/sc/17/01
E-mail: patitpabanhalder@gmail.com
Website: www.aquariumfishcare.co.in
Contact No: 033 2683 4532/ 9143005171
Address: No ‘2’ Niranjannagar, Chandannagar, Hooghly.
          Pin- 712136, West Bengal, INDIA

Key Words: Study of Baul
           Baul Community Family Relation,
           Baul Philosophy,
           Baul of West Bengal.
Dedication to my Teacher

Trishna Ghosh & Subrata Ghosh
Grateful to

I have long time experiences by the Ethnographical process behind this study for which I am able to finish the research work named “Study of Baul Community Family Relation and their Philosophy: An Overview of West Bengal”.

Many people have helped me by giving information, ideas, publications and others. For this I have completed this work with most ordinary common sense and a little knowledge. Here I can’t give in details about their heartiest contribution individually. Even I cannot mention some names unconsciously in this research book. So I am very sorry and I want apology from them.

To observe the family life of Bengal’s Bauls and their philosophy a huge information have been collected, for which I have to take help of common people, students, Teachers, Researchers, Authors, Newspapers, Magazines and families. All of them have helped me heart and soul to reach the subject. I give them my heartiest respect.

Especially I mention the name of my Baul Guru, Jaga kshyapa, because he has introduced me to these Baul Communities.

I am grateful to my respected Professor Sudhanshu Shekhar Dutta and respected Dr. Debanshu Chatterjee. They have directed me to prepare my collected data with their boundless efforts.

My cordial respect is to Fakir Mansur Ali of Gourbhang, Nadia. He has made me understand how men remain in the garden of humanities.

My heartiest thank is to Gulam Fakir of Gourbhanga, Nadia and Lalu Fakir of Santiniketan, Birbhum. They have taught me how the cosmic culture is misused in the sphere of application for lack of knowledge which is dependent on Time, Space and Men.

Also give my pranam to Nityananda Das Baul Royganj, Sadhandas Boiragya Burdwan, Gour Khapa, Birbhum & Netai Das Baul of Siuri, Birbhum. He has proved how we can live quietly within different problems. Baulani Prabha Das of North Dinajpur, Parvathy Das Baul Kerala & Laxmandas Baul, Joydev Kanduli has mentioned ‘the family is a ‘Maya Nadir Char’ (The frog dances on snake’s head and peacock dances there spreading beautiful long feathers). Her delivering speech and in ordinary and simple language, presentation of Satya, Shiva and Sundaram have inspired me very much and helped to enter into the spiritual world. My respect is to her.
I have great respect to **Tarani Sen Mahanta of Subhasganj** in my heart. He is the guide of a vast numbers of Bauls of Maldaha, Nadia with North and South Bengal. My heartiest respect is to the Researcher of Bauls, Folk culture, author, conservator, preacher and Baul songs like him who has given me all matters in a thread. I also bestow my respect to **Sasthi Mahanta Halder** of his family and his son **Madan Mohan Mahanta** for their valuable opinion, family relation and for giving their enlighten knowledge.

Thank to all **Stuffs of National Library**, who have helped me by giving information.

My pranam is to my respected **Teacher, Trishna Ghosh** who has given me permission to use her personal library, “**Amiya Pathagar**” and obliged me.

I also give my respect to **my family members** – wife Kabita Halder, son Agnidyuti and daughter Avishikta who have inspired me to go ahead of my long time journey.

I also give my respect to 82 year old **Kabiyal Amulya Sarkar** and his first wife **Malati Sarkar**, 2nd wife **Madhu Malati Kar** and 3rd wife **Karan Bala Sarkar** of Yugpur, Dhaka Colony of Nadia, because he has kept his families jointly with beautiful understanding.

My heartiest respect is to **Anil Krishna Sarkar Goswami** of Nakashipara, Yugpur, Nadia. He gives his time to his family and with this he adores, writes and sings ‘Kabigan’. It will be remarkable evidence in future. With this I also give my respect to **Narayan Sarkar, Gita Sarkar and Amrita Sarkar**.

I am also grateful to **Lok Prakolpa Department of Information and Cultural affairs, Hooghly district**, who have arranged to contact with different Persons, Baul Organisations, members, festivals and Seminars.

**Besides, I am grateful to** –

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-spaying 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 Natarajan 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 Sarowati 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 illiteral, 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 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-economic, 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 Bandyopadhya, 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 **Chaitanyakdev, Advaiyta 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 Chaitanya, 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, Rabindranath Tagore, Sudhir Kumar Chakraborty, Sakti Nath Jhha, Nigurananda, Indrajit Bandyapadhyay, Leena Chaki, Mrinaljeet Goswami, Pradip Ghosh, Shanti Ranjan Gangopadhyya** 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 Chaitanya 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 Chaittany 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 Baudhha, 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 dissolve’ 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 Chaittanya, 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 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 song, 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 performerance, 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 Patricia.

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 Mukherree.

In the house of Harinath Majumder the fire was not then blown. Six clubmen surrounded 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 Bhitar Achin Pakhi Kemone Ase Jay’. 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
3. 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 Nilkhill 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 Industry) –**  

*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.


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, Udbhav Samaj, Sanskriti O Darshan

Materialistic Baul: Origin, Society, Culture and Philosophy


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. Lalon 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


This book is a brightest novel of searching diamond in the hidden of Look (Rup). The main subject of this book is todays’ 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.

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, ‘Brojohan’, 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 beggining 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 to mention 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, Jahaaruddin 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 Tattva, Seva tattva, Dhamytattva, Mocumtattva, pantattva, Brajo tattva, Janma-mrityutattva, Pakhi tattva, Brajo Tattva, Guru Sishya Tattva etc.
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


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 Rabindra 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 paternal 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 that it. Many more of Baul’s mind is covered by the tradition of Baisnab Kirtan Rashswarup 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
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 ‘Piriti 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 Piriti Duniyay piriti 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 the 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 ab ideal constitution not only to the mind of Baul, but to common men also.


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


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 have been published about society, religion, money, sex, freeness.

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

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 ti 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 sen 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
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.
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://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 unconsciously 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 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 Research (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
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.

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 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 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, Goria, Kol-68
9. Sammiti Poddar
   Adarshapully, 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. Nemai Das
    Baneswar
17. Nilkamal Roy Pradhan
    168 Dhulia Baldiahati
18. Nirmal Kumar Biswas
    Nil Kuthi, Babur hat 8348888113
19. Niva Roy
    Khasbas Dwarkamari Jalaldhaha
20. Paresh Chandra Mondal
    Chapaguri, Pesterjhar
21. Rakhal 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. Sandhyaran Brahmachary
    139 Boknabandha
27. Shyamali Roymaghi
    Bhogramguri
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>28.</td>
<td>Subhadra Brahmochary</td>
<td>Boknabandha, Alecjhari</td>
</tr>
<tr>
<td>29.</td>
<td>Subhas Chandra Burman</td>
<td>Dhandhunia, Bhogrambari</td>
</tr>
<tr>
<td>30.</td>
<td>Sudhir Chandra Goswami</td>
<td>Kamatphulbari, Tuphanganj</td>
</tr>
<tr>
<td>31.</td>
<td>Suresh Chandra Chakraborty</td>
<td>Uchalpukuri</td>
</tr>
<tr>
<td>32.</td>
<td>Tarani Barman (Disabled)</td>
<td>Kodalksheti, Domukha Nayarhat</td>
</tr>
<tr>
<td>33.</td>
<td>Tilak Kar</td>
<td>Uchalpukuri</td>
</tr>
<tr>
<td>34.</td>
<td>Upendra Nath Pradhan</td>
<td>Mantosti, Tuphan Ganj, Makarkhana</td>
</tr>
</tbody>
</table>

### North 24 Parganas

<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Achyutananda Biswas</td>
<td>Dinobandhunagar, Bonga</td>
</tr>
<tr>
<td>2</td>
<td>Aloknath Kahar</td>
<td>Lebatala, Gopalpur</td>
</tr>
<tr>
<td>3</td>
<td>Amit majumder</td>
<td>Shymnagar</td>
</tr>
<tr>
<td>4</td>
<td>Ananta Gopal Das</td>
<td>154, Jatinnagor Lane, New barrackpur,</td>
</tr>
<tr>
<td>5</td>
<td>Ashis Bhattacharya</td>
<td>Suryanagar, Kharda</td>
</tr>
<tr>
<td>6</td>
<td>Bachhu Mandal</td>
<td>Narayanpur, Sonarpukur</td>
</tr>
<tr>
<td>7</td>
<td>Bani Chakraborty</td>
<td>Shyamnagar, Santinibaspally, Antpur</td>
</tr>
<tr>
<td>8</td>
<td>Bankim Das</td>
<td>Parpatna, Deganga</td>
</tr>
<tr>
<td>9</td>
<td>Bhavasindhu Karmakar</td>
<td>Bishpur</td>
</tr>
<tr>
<td>10</td>
<td>Budhirswar Baul</td>
<td>Nagarukhra</td>
</tr>
<tr>
<td>11</td>
<td>Chitta Biswas</td>
<td>Swadpur, Maslandpur</td>
</tr>
<tr>
<td>12</td>
<td>Ganesh Mandal</td>
<td>Jhajha, Khashbalanda</td>
</tr>
<tr>
<td>13</td>
<td>Ganopati Mandol</td>
<td>Saroda pally, Nahata-743290</td>
</tr>
<tr>
<td>14</td>
<td>Gopal Mandal</td>
<td>Narayanpur, Sonarpur</td>
</tr>
<tr>
<td>15</td>
<td>Hajarilal Swarnakar</td>
<td>Berachanpa</td>
</tr>
<tr>
<td>16</td>
<td>Haridas Baul</td>
<td>23-Railgate, Shyamnagar</td>
</tr>
<tr>
<td>17</td>
<td>Jagnnath Adhikari Baul</td>
<td>Garur Phanri, Halisahar</td>
</tr>
<tr>
<td>18</td>
<td>Jaydeb Bhattacharya</td>
<td>Dinobandhunagar, Bonga</td>
</tr>
<tr>
<td>19</td>
<td>Kajol Mondal</td>
<td>Jhajha, Khashbalanda</td>
</tr>
<tr>
<td>20</td>
<td>Kartickchandra Sarkar</td>
<td>Mandalpara, Matua</td>
</tr>
<tr>
<td>21</td>
<td>Kartickdas Baul</td>
<td>Kamalpur, Shyamnagar, Jagoddal</td>
</tr>
<tr>
<td>22</td>
<td>Kshudiram Mandol</td>
<td>Narayanpur, Sonarpur</td>
</tr>
<tr>
<td>23</td>
<td>Loknath Mandal</td>
<td>Mandalpara, Matuagram</td>
</tr>
<tr>
<td>24</td>
<td>Narayan Dafader</td>
<td>Purbadanga, Belpur</td>
</tr>
<tr>
<td>25</td>
<td>Nilmoni Mandal</td>
<td>Parpatna, DeGanga</td>
</tr>
<tr>
<td>26</td>
<td>Paritosh Mandal</td>
<td>Jhanjhan, Khasbalanda</td>
</tr>
<tr>
<td>27</td>
<td>Rajanikanta Sarkar</td>
<td>Kuchiamora, Chanchberia</td>
</tr>
<tr>
<td>28</td>
<td>Ranapratap Mukherjee</td>
<td>Uttar Agorpara</td>
</tr>
<tr>
<td>29</td>
<td>Saroj Dasi</td>
<td>Indiranagar Coloney, Purmanandapally</td>
</tr>
<tr>
<td>30</td>
<td>Shambhudas Baul</td>
<td>Palpara, Akaipur</td>
</tr>
<tr>
<td>31</td>
<td>Shikhadas Baul</td>
<td>26 no.New Adarshanagar, Agorpara</td>
</tr>
<tr>
<td>32</td>
<td>Smarakj Khyapa</td>
<td>Saheb Coloney, Naihati</td>
</tr>
<tr>
<td>33</td>
<td>Subodh Chandra Mondal</td>
<td>Gokulpur</td>
</tr>
<tr>
<td>34</td>
<td>Sunil Das Baul</td>
<td>Sarkari Abasan, Block-C-54, Shyamnagar</td>
</tr>
<tr>
<td>35</td>
<td>Tarapada Saha</td>
<td>Dinobandhunagar, Banga</td>
</tr>
<tr>
<td>36</td>
<td>Tulshi Khyapa</td>
<td>Indiranagar Coloney</td>
</tr>
<tr>
<td>37</td>
<td>Upendas Baul</td>
<td>New Adarsha Nagor, Agarpura</td>
</tr>
</tbody>
</table>
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. Krishnmapada 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. Gopaladas Baul & Community East Kashiara, Sonarpur
11. Jagodish Sarkar Alipur Sadar, Malancha Coloney, Malancha
12. Jyatirmoyee Brahmachari Chandpur, Diamonrfharbour
13. Nirpenchandra Halder Kamalpur, South Bijoynagar
14. Nitishchandra Roy Alipur Sadae, Chhitkalikapur, Khashba
15. Nirapada Mandal Hospital Quarters, Chhoto Mollakhal, 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 kadamta, 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. Dhpuguri
5. Dinobandhu Roy Radhanagar, Dhpuguri
6. Dulal Halder 41 Sashtrinagar, Sebak road
7. Gopal Sadhu (Sarkar) North Bairatiguri, Dhpuguri
8. Govinda Sharma Dasarath Palli, Siliguri, Sabak Road
9. Hari Das Baul Kachua Bowakmari, Kachua
10. Hari Das Sarkar Kachuaabowalmari, Kachua
11. Jatin Mohanta Roypara, Dhpuguri
12. Kalachand Daebesh No.2 Radhanagar-B, Dhpuguri
13. Kamini Biswas Dhupguri 1 No Burmanpara, Dhpuguri
14. Kashinath Mandal Vaktnagar, Siliguri
15. Khagendra Chandra Burman Dhpuguri
16. Lukshman Das Baul Roypara, Dhpuguri
17. Manindra Burman Burmanpara, Dhpuguri
18. Manju Dasi Jaldipara, Lengujhhar
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. Phatrick 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 Bhander, Mainaguri, Bhangamali

36. Subhas Chandra Das  
   Bhaktinagar, Siliguri

37. Sudhir Krishna Das  
   North Ghagbari Railgate, Mainaguri

38. Sushil Roy Khypa  
   Dhupguri

39. Vivekananda Das Goswami  
   Mickel Madhusidan Colloney, Sahudanga

Darjeeling

1. Chaitanya Halder  
   Baghajatin Coloney, Pradhannagar, Darjeeling

2. Chhyarani Debnath  
   Shantipur, Matigara, Kadamta, 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, Daejeling

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, Birkhoo
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  
    Bamangpur, 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 Das(Sharma)  
    Farasara, Daikola, 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. Nityamanda 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. Pratul 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  
   Desbandhupara, Kanchanpally, Royganj
50. Saratchandra Roy  
   Sarai, Rupahar, Royganj
51. Saroswati Modak  
   Subhas Ganj, Kot Gram-733134  
   787296521
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  
   959367536
56. Shib Mahanta. Roy Ganj, Subhas Ganj, Chapdayar  
   9932130099
57. Shilpi Chowdhury  
   Subhas Ganj, Deep Tube Well, Roy Ganj  
   9547721770
58. Shyamapada Burman  
   Roynagar, Kaliaganj, Raghubanathpur
59. Shyamsundar Pal  
   Subhashganj, Royganj
60. Sontosh Sil  
   Mockdompur, 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, Nararatpur, Kanta Bari  
   9547721770
69. Surobala Burman  
   Baruibari, Hemtabad
70. Sushanta Halder  
   Subhas Ganj, Royganj- 733134  
   7797192367
71. Sushil Das Mohanta  
   Kalaigaon, Barshiyani, 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 Deysharma  
   Paschim mahadebpur, Rupahar

**South Dinajpur**

1. Amrita Bueman  
   Boyal, Barokashipur
2. Balaram Roy  
   Ghatul, Tapan, Gurail
3. Bharati Burman  
   Khokna, Nazirpur, Balupur
4. Bhubaneswari Khepi(Phurphuri)  
   Khorna, Nazirpur, Balupur
5. Binaykrishna Mohanta  
   Makaila, Kushmundi, Uttar karanchi
6. Bipad Vanjan Dasmohanta  
7. Birendranath Roy  
8. Brajendra Chandra Biswas  
9. Chandan Kumar Burman  
10. Chandan Kumar Mohanta  
11. Charan Mohanta  
12. Dhiren Mohanta  
13. Dhirendra Mohanta  
14. Dipu Bhusan Das  
15. Ganesh Burman  
16. Gopal Singha  
17. Gopeshchandra Burman  
18. Gourirani Das  
19. Joydev Kabiraj  
20. Kalipada Sarkar  
21. Kamalakanti Mohanta  
22. Kashitishchandra Debnath  
23. Lakhan Malo (Lakhan Das Malo)  
24. Luxman Das Baul  
25. Madhai Mohanta  
26. Malati Mohanta  
27. Mamoni Roy  
28. Narayan Mohanta  
29. Narendra Nath Debnath  
30. Nripendra Nath Ghosh  
31. Pradip Mohanta  
32. Prafulla Chandra Mohanta  
33. Priya Malo  
34. Raghunath Mondal  
35. Raj Kumar Burman Baul  
36. Rajkumar Burman  
37. Samir Roy  
38. Subal Biswas  
39. Sukumar Ghosh  
40. Sumangal Sarkar  
41. Suresh Sil  
42. Suryakanta Das  
43. Taranikanta Mohanta

Nadia

1. Abani Ghosh  
2. Adhir Das  
3. Adyanath Biswas  
4. Ajit Roy  
5. Amulya Sarkar  
6. Ananda Mondal  
7. Anandamayee, Adhikari
8. Anil Khyappa  
   Vimpur

9. Anil Krishna Sarkar Goswami  
   Nakashipara, Yugpur, Nadia.

10. Apurba Biswas  
    Nakashipara

11. Arjun Mondal  
    Goash

12. Arun Das Baul  
    Kantanganj, Kalyani

13. Arun Dey  
    Bikrampur, Sonadanga, Nakashipara

14. Ashok Das Baul  
    Gajna

15. Ashok Das Baul  
    Srinathpur, Anulia

16. Bharat Das  
    South Bahirghachi

17. Bhilanath Das  
    Kanainagar, Bhaluka

18. Bholananda Goswami  
    Radhakantapur, Keshpur

    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 Bahirgacchi

25. Dhiren Das Baul  
    Pukuria, Badkulla

26. Dibananda Khyappa  
    Bhagyabaptapur, Kaliganja

27. Dinesh Halder  
    Dhubulia, New Market

28. Doyal Khyappa  
    Debgram

29. Dulal Chandra Baul  
    Devipur, Dhatala

30. Dulal Chandra Das  
    Beleyati, Mamjoan

31. Dwijapada Pramanick  
    Jokipur, Bagchi Jamshedpur

32. Gangadhar Mondal  
    Naikurra, Ashannagar

33. Gayatri Dasi  
    Galakanta, Bhatjangla, Kulghachhi

34. Gobindhan Hazra  
    Aoupura

35. Gokul Goshtha Das Baul  
    Bagula

36. Gopal Das Baul  
    Nabdwip

37. Gopal Das  
    Chalkbehari, Natipota

38. Gouranga Das Baul  
    Baitai

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

44. Joydev Goswami  
    Hirnagar

45. Kalidasi Adhikari  
    Baisnabpara, Ghurni

46. Kalyani Dasi  
    Koikhali, Bagula

47. Kartick Khyappa  
    Charmajdia, Charbrahamanagar

48. Krishna Das Baul  
    Arongghata

49. Krishna Das Baul  
    Gangni

50. Krishna Das Baisnabi  
    Ghoshpara, Kaluani

51. Luxmirani Biswas  
    Kalyani Simanta

52. Madan Ghosh  
    Rajibpur

53. Madan Kumar Bhowmick  
    Phulkali, Kechuadanga

54. Madan Mondal  
    Kechuadanga, Phulgram
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>55</td>
<td>Madanmohan Rajbanshi</td>
<td>Satyanagar Collney, Shantipur</td>
</tr>
<tr>
<td>56</td>
<td>Madhabi Goswami</td>
<td>Sukantapally, Ghurni, Krishnanagar</td>
</tr>
<tr>
<td>57</td>
<td>Mahadeb Biswas</td>
<td>Pravatnagar, Joypur</td>
</tr>
<tr>
<td>58</td>
<td>Maharaj Biswas</td>
<td>Hariharnagar, Chitrashali</td>
</tr>
<tr>
<td>59</td>
<td>Maninda Mondal</td>
<td>Kalyani Samanta, Kalyani</td>
</tr>
<tr>
<td>60</td>
<td>Maninda Sarkar</td>
<td>Muratipur, Kalyani</td>
</tr>
<tr>
<td>61</td>
<td>Manmatha Biswas</td>
<td>Jajabar, Hanskhali</td>
</tr>
<tr>
<td>62</td>
<td>Mantu Mondal</td>
<td>Chander Hat</td>
</tr>
<tr>
<td>63</td>
<td>Minati Mohanta</td>
<td>Murutia, Baliaadanga</td>
</tr>
<tr>
<td>64</td>
<td>Mira Mohanti</td>
<td>Matiari</td>
</tr>
<tr>
<td>65</td>
<td>Monohar Das</td>
<td>Belghari, Pairadanga</td>
</tr>
<tr>
<td>66</td>
<td>Monsur Ali Fakir</td>
<td>Thanar Para, Gour Bhanga-741152</td>
</tr>
<tr>
<td>67</td>
<td>Mrityun Khyappa</td>
<td>Gantra, Gouripur</td>
</tr>
<tr>
<td>68</td>
<td>Mukul Das</td>
<td>Purbabhatjangle, Kulgachhi</td>
</tr>
<tr>
<td>69</td>
<td>Mukunda Das</td>
<td>Saguna, Lebutala</td>
</tr>
<tr>
<td>70</td>
<td>Nabakumar Das Baul</td>
<td>Ghoshpara, Natunpally, Kalyani</td>
</tr>
<tr>
<td>71</td>
<td>Narayan Chandra Saha</td>
<td>Gopalpur</td>
</tr>
<tr>
<td>72</td>
<td>Narottamo Das Baul</td>
<td>2 No. Mitra Coloney, Kalyani</td>
</tr>
<tr>
<td>73</td>
<td>Narugopal Adhikari</td>
<td>Stationpara, Badkulla</td>
</tr>
<tr>
<td>74</td>
<td>Nigomananda Das</td>
<td>Matiaei Ashram, Matiari</td>
</tr>
<tr>
<td>75</td>
<td>Nikhil Gaen</td>
<td>Chandpur, Rampur</td>
</tr>
<tr>
<td>76</td>
<td>Nityagopal Bairagya</td>
<td>Ashannagar</td>
</tr>
<tr>
<td>77</td>
<td>Nityananda Bula</td>
<td>Ghoshpara, Natunpally, Kalyani</td>
</tr>
<tr>
<td>78</td>
<td>Paresh Sarkar</td>
<td>Ashannagar</td>
</tr>
<tr>
<td>79</td>
<td>Patdip Das Baul</td>
<td>Radhakantapur, Keshpur</td>
</tr>
<tr>
<td>80</td>
<td>Prafulla Biswas</td>
<td>Aghapota, Vimpur</td>
</tr>
<tr>
<td>81</td>
<td>Prahlad Das</td>
<td>Bamunpukur</td>
</tr>
<tr>
<td>82</td>
<td>Prasanta Adhikari</td>
<td>Dhubulia</td>
</tr>
<tr>
<td>83</td>
<td>Pravash Mondal</td>
<td>Jokipur, Bagchi Jamshedpur</td>
</tr>
<tr>
<td>84</td>
<td>Premananda Das Bairagi</td>
<td>Purba Bhatjalo, Kulgachhi</td>
</tr>
<tr>
<td>85</td>
<td>Rabindra Nath Mondal</td>
<td>Kumri Hoshlaneria</td>
</tr>
<tr>
<td>86</td>
<td>Rabindranath Adhikari</td>
<td>Mugrail, Gouripur</td>
</tr>
<tr>
<td>87</td>
<td>Radharani Goswami</td>
<td>Srikrishnachaitanya Mission, nabadwip</td>
</tr>
<tr>
<td>88</td>
<td>Rampada Sharma</td>
<td>Ushagram Trust, Birnagar</td>
</tr>
<tr>
<td>89</td>
<td>Ratan Bachhar</td>
<td>Kanthhatala, Ghoshpara, Kalyani</td>
</tr>
<tr>
<td>90</td>
<td>Sadhan Pramanick</td>
<td>Teghari</td>
</tr>
<tr>
<td>91</td>
<td>Sailen Sarkar</td>
<td>Dhoradaha</td>
</tr>
<tr>
<td>92</td>
<td>Samiel Mondal</td>
<td>Bangalghhi, Chapra</td>
</tr>
<tr>
<td>93</td>
<td>Samir Hajra</td>
<td>Dharmada</td>
</tr>
<tr>
<td>94</td>
<td>Sanatan Das</td>
<td>Chandra</td>
</tr>
<tr>
<td>95</td>
<td>Sandhyarani Adhikari</td>
<td>Luxmipara, Majdia</td>
</tr>
<tr>
<td>96</td>
<td>Sandip Pal</td>
<td>Saheb Nagar</td>
</tr>
<tr>
<td>97</td>
<td>Sanyasi Charan Halder</td>
<td>Bankimpur</td>
</tr>
<tr>
<td>98</td>
<td>Sashanka Saekar</td>
<td>Kalyangachhi South</td>
</tr>
<tr>
<td>99</td>
<td>Sashanka Sarkar</td>
<td>Yamunapara, Beltala, Alaipur</td>
</tr>
<tr>
<td>100</td>
<td>Sashi Das</td>
<td>Ashannagar</td>
</tr>
<tr>
<td>101</td>
<td>Sashthi Charan Adhikari</td>
<td>Thana Road, Shantipur</td>
</tr>
</tbody>
</table>
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. Subhadrar 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
973439275
113. Sumitra Dasi
Ghoshpara, Murragachha
114. Suphal Das
Purba Bhatjangla, Kulgachhi
115. Swapan 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 Bauil
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. Chandicharan 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, Vidyantar

23. Dilip Das
    Pandubeswar,

24. Dilip Maghhi
    Naskar Bandh, Bharatpur, Budbud
    9332382147

25. Dipak Ruidas
    Sudia, 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
    Pundubeswar,

30. Gobinda Dhali
    Baronilpur, Balidanga, Sripalli
    9832221499

31. Gopi Kshyapa
    Pandubeswar

32. Gopi Kshyapa
    Pandubeswar, 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. Hirenranath Karak
    Chakketul, 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 9434358073
51. Kartick Das
   Alutia, Gushkara 3 No Ward
52. Karuna Bairagya
   Muktipur, Sahajpur, Hattala
53. Krishna Sarkar
   Basudha, Moukhia, Panagore 9932426138
54. Kumar Shyamolendu
   Babnapara, Amlajora
55. Latika Sarkar
   Basudha, Moukhia, Panagore 9932426138
56. Madhab Das Bairagya
   Birhat, Bangali Basti 9333780092
57. Madhusudan Bairagya
   Baronilpur, Suritpara
58. Mandira Das Baul
   Muktipur, Sahajpur, Hattala
59. Madam Das Bairagya
   Birhat, Bangali Basti
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. Monmontha Das Biswas
   Beegarhat, Olaichanditala 9732398035
65. Monoj Fakir
   Mondal Hemanginigoli, 2 No Ward, Katoa 9732119084
66. Naboni Das Baul
   Durgapur, Benchiti Market
67. Narayan Das Baul
   Ayma, Simlapur 9332306271
68. Narayan Mondal
   Gopalpur, Uttarpara, Durgapur-12 3732344532
69. Narayan Chand Adhikari
   Gopalpur, Uttarpara, Durgapur-12 0343 2707006
70. Netai Das Baul, Bogra Govt. Coloney, Devchand nagore, Jamuria.
   Katoa
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
   Rajkum, Birudhi, Kanksha
78. Rabindulal Ankure
   Domra, Trilokchandrapur, Kanksha
79. Radharani Bagdi
   Rajkum, Birudhi, Kanksha
80. Rajen Das
   Banomalipur
81. Rakhojari Bagdi
   Trilokchandrapur, Kanksha
82. Ram Krishna 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
88. Rita Das
   Pundobeswar
89. Sadananda Das
   Becharhat, Olaichanditala
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Address</th>
<th>Contact Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>90.</td>
<td>Sadhan Das Bairagya</td>
<td>Hatgovidapur</td>
<td></td>
</tr>
<tr>
<td>91.</td>
<td>Sagar Das baul</td>
<td>Chatka, Ketugram</td>
<td>9732195914</td>
</tr>
<tr>
<td>92.</td>
<td>Sanjoy Das Bairagya</td>
<td>Birhata, Bangali Basti</td>
<td>9333780092</td>
</tr>
<tr>
<td>93.</td>
<td>Santanu Sarkar</td>
<td>Chanda, Rotibati, Jamuria</td>
<td>9332206187</td>
</tr>
<tr>
<td>94.</td>
<td>Shakti Ghosh</td>
<td>Muktipur, Shyamsundar</td>
<td></td>
</tr>
<tr>
<td>95.</td>
<td>Shanti karmokar</td>
<td>Trilokchandrapur, Kanksha</td>
<td></td>
</tr>
<tr>
<td>96.</td>
<td>Sheikh Abbas</td>
<td>Akhalpur, Jamuria</td>
<td>9474536803</td>
</tr>
<tr>
<td>97.</td>
<td>Srigunamoy Ankure</td>
<td>Ranodih, Budbud</td>
<td></td>
</tr>
<tr>
<td>98.</td>
<td>Swapan Adhikari</td>
<td>Muktipur, Shyamsundar</td>
<td></td>
</tr>
<tr>
<td>99.</td>
<td>Swapan Dutta</td>
<td>Khaja Anowar Ber</td>
<td>9732124689</td>
</tr>
<tr>
<td>100.</td>
<td>Shaktibinoy Das Goswami</td>
<td>Potoshpur</td>
<td></td>
</tr>
<tr>
<td>101.</td>
<td>Jyotirmoy Das</td>
<td>Sonamukhi</td>
<td></td>
</tr>
<tr>
<td>102.</td>
<td>Basudev Middya</td>
<td>Loksol, Sonamukhi</td>
<td>9851264815</td>
</tr>
<tr>
<td>103.</td>
<td>Barid Baran Das Khyappa</td>
<td>Sonamukhi</td>
<td></td>
</tr>
<tr>
<td>104.</td>
<td>Barid Roy</td>
<td>Lokhesole, Sonamukhi</td>
<td>9332492493</td>
</tr>
<tr>
<td>105.</td>
<td>Barid Roy</td>
<td>Lokhesole, Sonamukhi</td>
<td>9332492493</td>
</tr>
<tr>
<td>106.</td>
<td>Basudev Middya</td>
<td>Kamalasayer, Patrasayer, Patrapayer, Hodo</td>
<td>9332678426</td>
</tr>
<tr>
<td>107.</td>
<td>Bhakti Das Goswami</td>
<td>Potoshpur</td>
<td></td>
</tr>
<tr>
<td>108.</td>
<td>Bhaktibinoy Das Goswami</td>
<td>Potoshpur</td>
<td></td>
</tr>
<tr>
<td>109.</td>
<td>Bharat Das Bairagi</td>
<td>Sonamukhi</td>
<td></td>
</tr>
<tr>
<td>110.</td>
<td>Bholanath Das</td>
<td>Beloa, Amritapara,</td>
<td>03244 278122</td>
</tr>
<tr>
<td>111.</td>
<td>Bikash Majumder</td>
<td>Loksol</td>
<td></td>
</tr>
</tbody>
</table>
13. Bimal Das Bairagya, Potoshpur
15. Biswajit Majumder, Potoshpur, Hodolnarayanpur. 9332651779 9933013496
16. Biswanath Das Baul, Khayerboni, Radhamohanpur, 03244 278213
17. Buddhadev Bauri, Amritapara, Sonamukhi
18. Chinmaya Mondal, Radhapur, Mohanpur, Sonamukhi
19. Dilip Bandypadhyay, Banerjeepara, Sonamukhi
20. Dilip Bondyopadhyaya, Sonamukhi, Banerjipara. 9933515720 9832960470
21. Dilip Chattopadhyay, Ardhagram, Adhagao
22. Gosain Anathdas Brajbari 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. Haridas Das, Nabasan, Chhander 9434652951
27. Haripada Gosai, Nabasan, Chhander, Beliator 9732043472
28. Haripada Goswami, Nabasan, Chhander
29. Hemanta Kumar Das, Kendanana
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. Madan Nag, Sonamukhi
36. Madam Nag, 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 Bauri, 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. Rabilochan Kalindi, Syampur, Saltora
52. Rabilochan 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. Ranita Dey, Sonamukhi 9333756771
57. Rina Dey, Nimtala, Sonamukhi
58. Rina Dey, Sonamukhi, Lalbazar 9333756771
59. Rinku Dey
60. Sadhan Chandra Pakhira
61. Samir Bandopadhyay
62. Sanatan Bairagya
63. Sanatan Das Baul
64. Sanatan Das Baul. Khayerbuni, Jagobandhu Ashram, Sonamukhi
65. Sanatan Das Thakur
66. Sanatan Das
67. Sanjoy Dey
68. Sankar Das Baul. Uttar Patoshpur, Hodolnarayanpur, Patrapayer
69. Satish Das Baul
70. Satyananda Das Baul
71. Satyananda Das
72. Subal Mondal
73. Subhash Chakraborty
74. Subir Das
75. Sukdev Das Baul
76. Sukhdebdas Baul
77. Sukumar Roy
78. Sukumar Roy.
79. Sunil Das
80. Supriya Das
81. Swapan Das Baul
82. Tamaya Majumder
83. Tanmoy Majumder
84. Tapan Bandypadhyay
85. Tapan Banerjee
86. Thakur Banerjee
87. Udbhav Goswami
88. Uttam Batobyal
89. Uttam Batobyal
90. Vaktaram Mohanta

International Journal of Advance Research and Development

Birbhum

1. Abhimanya Dom
2. Adhir Chandra Das Baul
3. Aghor Das
4. Ajit Das Baul
5. Ajit Kumar Das
6. Anadi Bhusan Mondal

Jhhoronagori
Pukurpara Coloney, Kundula, Saithia
Dhanai Badhura, Digha
Dwarnda
Tikorbata
Sainthia

9232303390
9851116014
9233117479
03244 278122
9434652951
9732191550
9732368922
9732877446
9732877446
933611046
9474144468
9474144468
9732877446
9232742036
9232742036

Abhimanya Dom
Adhir Chandra Das Baul
Aghor Das
Ajit Das Baul
Ajit Kumar Das
Anadi Bhusan Mondal

Jhhoronagori
Pukurpara Coloney, Kundula, Saithia
Dhanai Badhura, Digha
Dwarnda
Tikorbata
Sainthia
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Ananda Das</td>
<td>Rautara, Bogdaura, Bolpur</td>
<td>03463 220279</td>
</tr>
<tr>
<td>8</td>
<td>Ananda Gopal Das</td>
<td>Gangasagar, Sirupara, Bolpur</td>
<td>9232798561</td>
</tr>
<tr>
<td>9</td>
<td>Anath Mal</td>
<td>Layekpur, Chhoto Sangra, Saithia</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Anath Thakurdas</td>
<td>Batikar</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Anil Das</td>
<td>Pursura, Paigara, Khairasol</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Anil Hazra</td>
<td>Kalyanpur, Kurmitha</td>
<td>9732316708</td>
</tr>
<tr>
<td>13</td>
<td>Anjan Chakraborty</td>
<td>Maghhigram, Siuri</td>
<td>9434556773</td>
</tr>
<tr>
<td>14</td>
<td>Antim Sakha Mondal</td>
<td>Narayan Ghati, Kotasub</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Anupam Thakur</td>
<td>Sainthia</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Archana Bagdi</td>
<td>Dubrajpur, 3 No Ward</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Arnab Majumder</td>
<td>Batikar</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Arun Bauri</td>
<td>Hetampur</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Arun Das Baul</td>
<td>Mahula, Bakdaura, Bolpur</td>
<td>03463 220266</td>
</tr>
<tr>
<td>20</td>
<td>Asha Nandan Chatteraj</td>
<td>Hetampur</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Ashish Das</td>
<td>Amarpur, Derpur</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Ashok Hazra</td>
<td>Dubrajpur, Paharerswar</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Ashtam Das baul</td>
<td>Kuchli, K.Gopalpur, Bolpur</td>
<td>03463 238433</td>
</tr>
<tr>
<td>24</td>
<td>Ashutosh Ankure</td>
<td>Ushipur, Darondwa</td>
<td>9233014380</td>
</tr>
<tr>
<td>25</td>
<td>Asish Bairagya</td>
<td>Pauri,</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Aswini Kumar Dutta</td>
<td>Gargara</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Atit Dalui</td>
<td>Bodmati, Choricha, Md Bazar</td>
<td>9332456481</td>
</tr>
<tr>
<td>28</td>
<td>Babul Mahata</td>
<td>Dubrajpur, 5 No Ward</td>
<td>9732163218</td>
</tr>
<tr>
<td>29</td>
<td>Babulal Das</td>
<td>Barobagan, Siuri</td>
<td>9851131290</td>
</tr>
<tr>
<td>30</td>
<td>Baburam Bagdi</td>
<td>Sultanpur, Bilati Sultanpur</td>
<td>9474410385</td>
</tr>
<tr>
<td>31</td>
<td>Babusona Ankure</td>
<td>Srichandrapur Dwaram, Illambazar</td>
<td>03463 271222</td>
</tr>
<tr>
<td>32</td>
<td>Baidyanath Das</td>
<td>Namobazar, Chhoto Sangra, Saithia</td>
<td>03463 231064</td>
</tr>
<tr>
<td>33</td>
<td>Baidyanath Das</td>
<td>Suripara Manshatala, Ashram, Bolpur</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Baisabcharan Krishna Das</td>
<td>Parchandra Hat, Parulia</td>
<td>9474307214</td>
</tr>
<tr>
<td>35</td>
<td>Bankashyam Das Baul</td>
<td>Joydev, Ilambazar</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Bankashyam Das Baul</td>
<td>Joydev, Kenduli</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Bankashyam Das Baul</td>
<td>Joydev, Kenduli</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Bapi Nandi</td>
<td>Dubrajpur</td>
<td>9332173586</td>
</tr>
<tr>
<td>39</td>
<td>Barid Barab Dom</td>
<td>Raipur, Langulia, Siuri</td>
<td>9232795421</td>
</tr>
<tr>
<td>40</td>
<td>Barun Das</td>
<td>Hetampur, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Barun Kumar Ghosh</td>
<td>Khandogram</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Basudev Das Baul</td>
<td>Shyambati, Subhashpally, Santiniketan</td>
<td>9832232736</td>
</tr>
<tr>
<td>43</td>
<td>Basudev Das Baul</td>
<td>Shyambati, Subhashpally, Santiniketan</td>
<td>9832232736</td>
</tr>
<tr>
<td>44</td>
<td>Basudev Das</td>
<td>Rautara, Bogdaura, Bolpur</td>
<td>03463 220279</td>
</tr>
<tr>
<td>45</td>
<td>Batukeswar Roy</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Benimadhab Das</td>
<td>Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Bhagabati Prasad Sarkar</td>
<td>Surul</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Bhajan Das Baul</td>
<td>Kuchli, K. Gopalpur, Bolpur</td>
<td>9932869535</td>
</tr>
<tr>
<td>49</td>
<td>Bhuban Das Baul</td>
<td>Kirnahar, Nanur</td>
<td>9474309336</td>
</tr>
<tr>
<td>50</td>
<td>Bhuban Das Baul</td>
<td>Molanpur, Sindurtopa, Saithia</td>
<td>9732114953</td>
</tr>
<tr>
<td>51</td>
<td>Bhupendra Nath Chakraborty</td>
<td>Suri</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Bidyut Chowdhury</td>
<td>Suri</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Bikash Konai</td>
<td>Kotasur, Mayureswar. 03462 235622</td>
<td>9732223642</td>
</tr>
<tr>
<td>54</td>
<td>Bikram Yasin Sheikh</td>
<td>Islampur, Bonkatipara, Dubrajpur</td>
<td>03462 245210/</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>9332456481</td>
</tr>
<tr>
<td>55</td>
<td>Biman Das</td>
<td>Hatkaluha, Lovpur</td>
<td></td>
</tr>
<tr>
<td>56.</td>
<td>Biman Pal</td>
<td>Rasunpur, Kuliara</td>
<td>9732231613</td>
</tr>
<tr>
<td>57.</td>
<td>Binoy Das</td>
<td>Dubrajpur</td>
<td>9732229579</td>
</tr>
<tr>
<td>58.</td>
<td>Bipad Taran Das</td>
<td>Gargaria</td>
<td></td>
</tr>
<tr>
<td>59.</td>
<td>Bipadtaran Das</td>
<td>Gorgoria</td>
<td></td>
</tr>
<tr>
<td>60.</td>
<td>Bipadtaran Das</td>
<td>Gorgoria, Parui</td>
<td>9332979193</td>
</tr>
<tr>
<td>61.</td>
<td>Bipattaran Mete</td>
<td>Shartor, Valash</td>
<td>03463 266494</td>
</tr>
<tr>
<td>62.</td>
<td>Birbaldas Baul</td>
<td>Kuchli, K.Gopalpur, Bolpur</td>
<td>03463 220430</td>
</tr>
<tr>
<td>63.</td>
<td>Biswa Nath Das</td>
<td>Maghhi Gram, Siuri</td>
<td>9332226950</td>
</tr>
<tr>
<td>64.</td>
<td>Biswajit Das Baul</td>
<td>Amdohora, Sitapur, Bolpur</td>
<td>03463 220266</td>
</tr>
<tr>
<td>65.</td>
<td>Biswanath Das</td>
<td>Bolpur</td>
<td></td>
</tr>
<tr>
<td>66.</td>
<td>Biswanath Das Baul</td>
<td>Molanpur, Sindurtopa, Saithia</td>
<td>9732114953</td>
</tr>
<tr>
<td>67.</td>
<td>Biswanath Das Baul</td>
<td>Siuri, Bolpur</td>
<td></td>
</tr>
<tr>
<td>68.</td>
<td>Biswanath Dom</td>
<td>Jhhoronagori</td>
<td>9233129095</td>
</tr>
<tr>
<td>69.</td>
<td>Biswanath Nath Baul, Gangasagar, Purbopara, Suripara, Bolpur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70.</td>
<td>Bodon Rui Das</td>
<td>Kalyanpur, Kurmittha</td>
<td></td>
</tr>
<tr>
<td>71.</td>
<td>Bonyeswar Das</td>
<td>Gidhila, Kuliara</td>
<td>03462 232009</td>
</tr>
<tr>
<td>72.</td>
<td>Chadi Gopal Dom</td>
<td>Bhandirbon, Khatonga, Siuri</td>
<td></td>
</tr>
<tr>
<td>73.</td>
<td>Chaitali Dey</td>
<td>Vivekanda pally, Siuri</td>
<td>03462 253680</td>
</tr>
<tr>
<td>74.</td>
<td>Chakradhar Das Baul</td>
<td>Kendua, Rakshakalitala, Siuri</td>
<td>9323160362</td>
</tr>
<tr>
<td>75.</td>
<td>Chakradhar Das Baul</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>76.</td>
<td>Chandi Das Baul</td>
<td>Monipur, Sidurtopa, Saithia</td>
<td>03462 230847</td>
</tr>
<tr>
<td>77.</td>
<td>Chandi Sankar Sarkar</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>78.</td>
<td>Chandi Saren</td>
<td>Kuchli, K.Gopalpur, Bolpur</td>
<td>03463 329595</td>
</tr>
<tr>
<td>79.</td>
<td>Chandidas Baul</td>
<td>Badhnabagram, Kashba, Bolpur</td>
<td></td>
</tr>
<tr>
<td>80.</td>
<td>Chatur Das Baul</td>
<td>Dubrajpur, Shib Parbat Ashram</td>
<td></td>
</tr>
<tr>
<td>81.</td>
<td>Chhattriit Das Baul</td>
<td>Birkicha, Khayepara, Bolpur</td>
<td>03463 658672</td>
</tr>
<tr>
<td>82.</td>
<td>Chhotu Das</td>
<td>Jambuni, Bolpur</td>
<td>9732038174</td>
</tr>
<tr>
<td>83.</td>
<td>Chhinnaya Dom</td>
<td>Gorgoria, Parui</td>
<td>03462272455</td>
</tr>
<tr>
<td>84.</td>
<td>Chhinnaya Kanti Das</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>85.</td>
<td>Dayal Bagdi</td>
<td>Sundipur, Bishnu Khanda</td>
<td>9732170501</td>
</tr>
<tr>
<td>86.</td>
<td>Dayal Birbanshi</td>
<td>Baro-Andula, Siuri</td>
<td>03462 228305</td>
</tr>
<tr>
<td>87.</td>
<td>Dayamay Das</td>
<td>Bakreswar</td>
<td></td>
</tr>
<tr>
<td>88.</td>
<td>Debdas Baul</td>
<td>Dharmarajtala, Bolpur</td>
<td></td>
</tr>
<tr>
<td>89.</td>
<td>Debdas Baul, Dharmarajtala, Madhurpuruk, Dakshinpara, Bolpur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>90.</td>
<td>Devdas Baul</td>
<td>Suchipara, Bolpur</td>
<td></td>
</tr>
<tr>
<td>91.</td>
<td>Dhananjay Das</td>
<td>Rautara, Bogdaura, Bolpur</td>
<td>03463 220279</td>
</tr>
<tr>
<td>92.</td>
<td>Dhananjay Khshypa</td>
<td>Bhramorkol Jamkalo, Saithia</td>
<td>03463 329762</td>
</tr>
<tr>
<td>93.</td>
<td>Dhaneswar Chowdhury</td>
<td>Amdohora, Sitapur, Bolpur</td>
<td>03463 220251</td>
</tr>
<tr>
<td>94.</td>
<td>Dharam Bagdi</td>
<td>Sundipur, Bishnu Khanda</td>
<td></td>
</tr>
<tr>
<td>95.</td>
<td>Dhonjnjoy Das</td>
<td>Amodpur</td>
<td>9232394055</td>
</tr>
<tr>
<td>96.</td>
<td>Dhulu Das Baul</td>
<td>Dewanpara, Kaleswar</td>
<td>9232951840</td>
</tr>
<tr>
<td>97.</td>
<td>Dibakar Das Baul</td>
<td>Nishapati Coloney, Parunldanga, Bolpur</td>
<td></td>
</tr>
<tr>
<td>98.</td>
<td>Dibakar Das</td>
<td>Parul Danga, Bolpur</td>
<td>9232444160</td>
</tr>
<tr>
<td>99.</td>
<td>Didayal</td>
<td>Shyambati, Subhashpally, Santiniketan</td>
<td></td>
</tr>
<tr>
<td>100.</td>
<td>Dilip Bagdi</td>
<td>Sultanpur, Bilati Sultanpur</td>
<td>947441085</td>
</tr>
<tr>
<td>101.</td>
<td>Dilip Bagdi</td>
<td>Sundipur, Bishnu Khanda</td>
<td>9232561451</td>
</tr>
<tr>
<td>102.</td>
<td>Dindayal Das</td>
<td>Dharmarajtala, Khayapchinder Ashram, Bolpur</td>
<td></td>
</tr>
<tr>
<td>103.</td>
<td>Dulal Das Bairagya</td>
<td>Bargram, Shatpalsha</td>
<td>9734808508</td>
</tr>
<tr>
<td>104.</td>
<td>Dulal Das Baul</td>
<td>Molanpur, Sindurtopa, Saithia</td>
<td>9732114953</td>
</tr>
<tr>
<td>105.</td>
<td>Dulal Das</td>
<td>Bhalukonsda, Ekrahazrapur</td>
<td>9232720269</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Address</td>
<td>Contact Information</td>
</tr>
<tr>
<td>---</td>
<td>-----------------------------</td>
<td>----------------------------------------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>106</td>
<td>Dulal Dom</td>
<td>Bidaipur, Kandighi, Dubrajpur</td>
<td>03462 282213</td>
</tr>
<tr>
<td>107</td>
<td>Dulal Sutradhar</td>
<td>Kota, Dubrajpur</td>
<td>03463 273370</td>
</tr>
<tr>
<td>108</td>
<td>Dulalchandra Das Baul</td>
<td>Ballavpur, Sriniketan, Bolpur</td>
<td>9732055113</td>
</tr>
<tr>
<td>109</td>
<td>Durgapada Das</td>
<td>Lovpur</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td>Gajan Das</td>
<td>Hazrapur, Ekrahazrapur</td>
<td>923270269</td>
</tr>
<tr>
<td>111</td>
<td>Gangadhar Das</td>
<td>Dubrajpur Ashram, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>Gautam Hazra</td>
<td>Bhubandanga, Sukantapally, Bolpur</td>
<td>9932623430</td>
</tr>
<tr>
<td>113</td>
<td>Giyashuddin</td>
<td>Jalalpur, Dubrajpur</td>
<td>9332153499</td>
</tr>
<tr>
<td>114</td>
<td>Gopinath Das Baul</td>
<td>Joydev, kenduli</td>
<td>9474723073</td>
</tr>
<tr>
<td>115</td>
<td>Gorra</td>
<td>Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>Gour Chandra Das Baul</td>
<td>Dubrajpur, Darbesh Ashram</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>Gourab Das Baul</td>
<td>Gangaagarpur, Bolpur</td>
<td>9933799287</td>
</tr>
<tr>
<td>118</td>
<td>Gouri Das</td>
<td>Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>119</td>
<td>Gourab Das Baul</td>
<td>Gangasagarpur, Bolpur</td>
<td>993270269</td>
</tr>
<tr>
<td>120</td>
<td>Gouri Maharaj</td>
<td>Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>Gourab Das Baul</td>
<td>Parushanpar, Bolpur</td>
<td>9434634148</td>
</tr>
<tr>
<td>122</td>
<td>Goutam Das</td>
<td>Metela</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td>Goutam Mahara</td>
<td>Harishkopa, Mathpalsa, Saithia</td>
<td>03461 290046/ 9232447352</td>
</tr>
<tr>
<td>124</td>
<td>Gurugopal Das Baul</td>
<td>Gangasagarpur, Bolpur</td>
<td>9933799238</td>
</tr>
<tr>
<td>125</td>
<td>Habol Das Baul</td>
<td>Januri, Siuri</td>
<td>9332168914</td>
</tr>
<tr>
<td>126</td>
<td>Hridaya Das</td>
<td>Bandhranipur, Kareswar</td>
<td>03462 232078</td>
</tr>
<tr>
<td>127</td>
<td>Jadu Ankure</td>
<td>Srichandrapur, Daronda, Illambazar</td>
<td>03463 271277</td>
</tr>
<tr>
<td>128</td>
<td>Jagannath Bhares</td>
<td>Jashpur, Ghotatari</td>
<td></td>
</tr>
<tr>
<td>129</td>
<td>Jagannath, Das</td>
<td>Shyambati, Subhas Pally, Sriniketan</td>
<td>9232789348</td>
</tr>
<tr>
<td>130</td>
<td>Jhulan Karmokar</td>
<td>Ajoy Kopa, Bongaipur, Saithia</td>
<td>03462 228319</td>
</tr>
<tr>
<td>131</td>
<td>Jiban Das</td>
<td>Kusum Jatra, Amodpur</td>
<td>03463 320232</td>
</tr>
<tr>
<td>132</td>
<td>Joy Gopal Dev</td>
<td>Vivekananda pali, Siuri</td>
<td>9734775431</td>
</tr>
<tr>
<td>133</td>
<td>Joyanta Chottopadhyay</td>
<td>Karidhya, Siuri</td>
<td>9474127671</td>
</tr>
<tr>
<td>134</td>
<td>Joydev Das</td>
<td>Tapashpurl</td>
<td></td>
</tr>
<tr>
<td>135</td>
<td>Kajal Das</td>
<td>Bhalukund, Ekrahazrapur</td>
<td>9232769269</td>
</tr>
<tr>
<td>136</td>
<td>Kalimaya Das</td>
<td>Bandhranipur, Kaleswar</td>
<td>03462 232078</td>
</tr>
<tr>
<td>137</td>
<td>Kalipada Das Baul</td>
<td>Halakapar Ashram, Joydev, Kenduli</td>
<td></td>
</tr>
<tr>
<td>138</td>
<td>Kalipada Das Baul</td>
<td>Halakapar Ashram, Joydev, Kenduli</td>
<td>9732001433</td>
</tr>
<tr>
<td>139</td>
<td>Kapil Das Baul</td>
<td>Daulotpur, Panditpur, Dubrajpur</td>
<td>9434635225</td>
</tr>
<tr>
<td>140</td>
<td>Kalpna Hazra</td>
<td>Bhuban Danga, Sukanta Pally</td>
<td>9332647735</td>
</tr>
<tr>
<td>141</td>
<td>Kalpona Das</td>
<td>Mosodka, Batashpur, Saithia</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td>Kanai Das Baul (Blind)</td>
<td>Tarapith</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td>Kanailal Nandi</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td>Kanak Bairagya</td>
<td>Rashidpur, Khairasol</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td>Kanchan Mal</td>
<td>Pathai, Mayureswar</td>
<td></td>
</tr>
<tr>
<td>146</td>
<td>Kartick Badyakar</td>
<td>Jalalpur, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td>Kartick Das Baul</td>
<td>Arar, Tatinapara, Lovpur</td>
<td>9932691655</td>
</tr>
<tr>
<td>148</td>
<td>Kartick Das Baul</td>
<td>Dhandanga, Lavpur</td>
<td></td>
</tr>
<tr>
<td>149</td>
<td>Kartick Das Baul</td>
<td>Kuchli, K.Gopalpur, Bolpur</td>
<td>03463 329687</td>
</tr>
<tr>
<td>150</td>
<td>Kartick Das Baul</td>
<td>Dhandanga, Kuniara, Lovpur</td>
<td>9732071022</td>
</tr>
<tr>
<td>151</td>
<td>Kartick Das Baul</td>
<td>Dihikopa, Bongaipur, Saithia</td>
<td>03462 228319</td>
</tr>
<tr>
<td>152</td>
<td>Kashi Nath Das</td>
<td>Uttar narayanpur, Parul Danga, Bolpur</td>
<td>9732037106</td>
</tr>
<tr>
<td>153</td>
<td>Kenaram Bittar</td>
<td>Loha Bazar, Md Bazar</td>
<td>9732291774</td>
</tr>
<tr>
<td>154</td>
<td>Kenaram Das</td>
<td>Sriphala, Rampurhat</td>
<td></td>
</tr>
<tr>
<td>155</td>
<td>Keshab Chandra Baul</td>
<td>Bargram, Satpalsha</td>
<td>9732522245</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Location</td>
<td>Phone</td>
</tr>
<tr>
<td>------</td>
<td>-------------------------------</td>
<td>-----------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>157</td>
<td>Keshab Das Baisnab</td>
<td>Dubrajpur, 8 No Ward</td>
<td>03462 659028</td>
</tr>
<tr>
<td>158</td>
<td>Keshabharati Baul</td>
<td>Bargram, Shatpalash</td>
<td></td>
</tr>
<tr>
<td>159</td>
<td>Khagen Bagdi</td>
<td>Jashpur, Ghoratari</td>
<td></td>
</tr>
<tr>
<td>160</td>
<td>Khyappachand Bharati</td>
<td>Joydev, Saktiseba Ashram</td>
<td></td>
</tr>
<tr>
<td>161</td>
<td>Krishna Chandra Patra</td>
<td>Illambazar,</td>
<td>9732239277</td>
</tr>
<tr>
<td>162</td>
<td>Krishna Charan Das</td>
<td>Mohanpur, Shatpalsha</td>
<td></td>
</tr>
<tr>
<td>163</td>
<td>Krishna Das Bairagya</td>
<td>Guptipara, Natun Linepar, Bolpur</td>
<td>9732386505</td>
</tr>
<tr>
<td>164</td>
<td>Krishna Das Baul</td>
<td>Anang Goria, Patel Nagar, Md Bazar</td>
<td>9332456481</td>
</tr>
<tr>
<td>165</td>
<td>Krishna Kshyapa</td>
<td>Suripara, Dharmorajtala, Thakurpukurpar, Bolpur</td>
<td></td>
</tr>
<tr>
<td>166</td>
<td>Khyappagopal Das.</td>
<td>Gangasagarpar, Panchanantala, Bolpur</td>
<td>9333510818</td>
</tr>
<tr>
<td>167</td>
<td>Krina Das bairagya</td>
<td>Guptipara, Bolpur</td>
<td></td>
</tr>
<tr>
<td>168</td>
<td>Kshudiram Das Baul</td>
<td>Kuchli, K.Gopalpur, Bolpur</td>
<td>03463 220430</td>
</tr>
<tr>
<td>169</td>
<td>Kshudiram Sen</td>
<td></td>
<td></td>
</tr>
<tr>
<td>170</td>
<td>Lakshman Chandra Das Baul</td>
<td>Sonator, Rakshakalitala, Siuri. 03462 256151/9734265483</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>Lakshan Das Bairagya</td>
<td>Palashban, Goalipara, Tatipara, Bakreswar. 9732371104</td>
<td></td>
</tr>
<tr>
<td>172</td>
<td>Lakshan Das Bairagya</td>
<td>Subhas Palli, Siuri</td>
<td>9732260777</td>
</tr>
<tr>
<td>173</td>
<td>Lakshan Das Baul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>174</td>
<td>Lakshman Das Baul</td>
<td>Kedua, Siuri</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>Lakshman Dom</td>
<td>Jalalpur, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>Lalu Fakir</td>
<td>Mol Danga, Sri Niketan, Bolpur</td>
<td>9932315306</td>
</tr>
<tr>
<td>177</td>
<td>Lakshmandas Bairagya</td>
<td>Rabindrapally, Siuri</td>
<td></td>
</tr>
<tr>
<td>178</td>
<td>Luxmikanta Das</td>
<td>Tokipur, Gorla, Saithia</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>Luxman Chandra Das Baul</td>
<td>Kendua, Sonatorr</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>Luxman Das</td>
<td>Mehidnagar Ashram</td>
<td></td>
</tr>
<tr>
<td>181</td>
<td>Luxmikanta Das</td>
<td>Bhandirbon, Khantonga, Siuri</td>
<td></td>
</tr>
<tr>
<td>182</td>
<td>Madhab Das</td>
<td>Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>183</td>
<td>Madhab Halder</td>
<td>Barobagan, Siuri</td>
<td>9332456481</td>
</tr>
<tr>
<td>184</td>
<td>Madhu Mahara</td>
<td>Kharia, Patelnagar, Md Bazar</td>
<td>9332456491</td>
</tr>
<tr>
<td>185</td>
<td>Madhusudan Das</td>
<td>Kota, Dubrajpur</td>
<td>03463 659701</td>
</tr>
<tr>
<td>186</td>
<td>Magaram Hazra</td>
<td>Jashpur, Ghoratari</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>Mahadev Das Baul.</td>
<td>Sonator, Rakshakalitala, Siuri.03462 256151/0732089551</td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>Mana Lohar</td>
<td>Layek Bazar, Bolpur</td>
<td>03463 253942</td>
</tr>
<tr>
<td>189</td>
<td>Manash Chakraborty</td>
<td>Siuri</td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>Manick Dom</td>
<td>Jalalpur, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>Manik Dom</td>
<td>Roypur, Languali, Siuri</td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>Manju Das Mahanta</td>
<td>Amdohora, Sitapur, Bolpur</td>
<td>03463 220241</td>
</tr>
<tr>
<td>193</td>
<td>Manju Dhibor</td>
<td>Siuri, Khatonga</td>
<td>9835394088</td>
</tr>
<tr>
<td>194</td>
<td>Manobendra Akur</td>
<td>Bhandirban, Khatonga, Siuri</td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>Manobendra Hazra</td>
<td>Bhuban Danga, Sukanta Pally</td>
<td>9851164502</td>
</tr>
<tr>
<td>196</td>
<td>Mihir Bagdi</td>
<td>Ushagram, Purandarpur, Siuri</td>
<td></td>
</tr>
<tr>
<td>197</td>
<td>Mithun Das</td>
<td>Bhorkol, Jamphal, Saithia</td>
<td></td>
</tr>
<tr>
<td>198</td>
<td>Mitryunjoy Das Baul</td>
<td>Molanpur, Sinduptoa, Saithia</td>
<td>9732114953</td>
</tr>
<tr>
<td>199</td>
<td>Mohan Dom</td>
<td>Behira, Gangadharpur, Siuri</td>
<td>9474009270</td>
</tr>
<tr>
<td>200</td>
<td>Mohan Hazra</td>
<td>Payer</td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>Monika Das</td>
<td>Halakapar Ashram, Loydev, Kenduli</td>
<td>9732001433</td>
</tr>
<tr>
<td>202</td>
<td>Monoranjan Das</td>
<td>Bhagobatipur, Kuliyara</td>
<td>03462 232260</td>
</tr>
<tr>
<td>203</td>
<td>Moyna Bauri</td>
<td>Sekupur, Dubrajpur</td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>Mrityunjoy Das Baul</td>
<td>Dwaronda, Sriniketan Road, Illambazar</td>
<td>03463 271300</td>
</tr>
<tr>
<td>205</td>
<td>Murlidhar Das</td>
<td>Sirsha</td>
<td></td>
</tr>
<tr>
<td>206</td>
<td>Murlidhar Das</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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, Dabunglopura  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, Makdomnagar, Md:Bazar  9332456481
220. Nemai Goswami  Suripara, Gangasagarpar, Bolpur  9232630501
221. Netai Ankur  Suri 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. Niranjan Das  Shyambati, Phuldanga, Santiniketen  9732102493
228. Niranjan 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 Goswami  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 Bandhyopadhyay  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  943449330
247. Patai Das Baul  Sitapur, Bolpur
248. Patipaban Das  Tokipur, Gorla, Saithia
249. Phani Das  Kalipur, Karidhya, Siuri
250. Phantu Das  Bhalukundra, 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, Janukar

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  Dwaram
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. Rakhal 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. Sachidanandam Giri  Joydev, Kenduli
282. Sadhan Das Baul  Bargram, Shatpalsha  9732060496
283. Sadhu Charan Das  Panch Para, Saugram
284. Sadhu Charan Das  Panchpura, 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 Singh. Nanubazar, Natun ganga, Chhoto Sangra, Ammodpur. 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  Hetamur,
298. Saroswati Das  Amdohora, Sitapur, Bolpur  9832863517
299. Sattyaranarayan Chattopadhyay, Hetamur
300. Satyaban Bauri  Kantor, Ghoratari
301. Shambhu Das  Illambazar
302. Shanti Das  Mallapur

303. Sheikh Hasmat Ali  Lohagram, Pochhiara
304. Shepali Bauri  Hetamur
305. Shibankar 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. Shyamal Das  
Pursura, Paigora, Khoirasol

311. Sib Sankar Das Bairagya  
Panchanantala, Bolpur

312. Sibsundar Das  
Gorgoria, Paru. 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. Srishi 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. Subbodh 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 Khandia

337. Sukumar Das Baul  
Amdohora, Sitapur, Bolpur  
9832863517

338. Sukumar Das  
Hazrapur, Ekrahazrapur  
9232720269

339. Sukumar Das  
Puurosunda, 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. Syamsubdar Das  
Mosodda, Batachpur, 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  
Maghhigram, 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
International Journal of Advance Research and Development

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  
Bainsabi Mata Shebashram, Joydev, Kenduli

361. Uttam Das Baul  
Bainsabi Mata Sebashram, Joydev, Kenduli

362. Uttam Das Baul  
Dharmorajtala, Madhurpukur, 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. Golul Halder  
Daulatpur, Bamongola, Nalagola

10. Jhantu Sarkar  
Arjij Jalsha, Jalsha, Gajol

11. Joydev Chakraborty  
Makuli, Pakua, Bamongola

12. Khokon Rabi Das  
Balasahapur, Old Maldaha-732142, 9775541850

13. Krishna Das Roy  
21 Mail Coloney, Maldanga, Shyambari

14. Kshirodilal Sarkar  
Srirampur, Gajol

15. Madanmohan Majumder  
Krishnanagar, Katikandar, Gajol

16. Manindranath Sarkar  
Bamongola

17. Manobendra Halder  
Pabnapara, sahapur, Old maldaha

18. Naba Kumar Biswas  
Hobibpur, Maldaha, 9735018163

19. Narottamo Das  
Gurala, Jagdala, Bamangola

20. Raghunath Das  
Malancha, Ashrampur

21. Rajaram Mondal  
Kadamta, 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
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
<th>Contact Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Anju Barik</td>
<td>Vakuri Thakurpara, Chaltia, Baharampur</td>
<td>9339153011</td>
</tr>
<tr>
<td>5</td>
<td>Ashalata Sarkar</td>
<td>Panchgachhi, Rukunpur</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Ashim Das Baul</td>
<td>Hastinapur, Baronja,</td>
<td>03463641472</td>
</tr>
<tr>
<td>7</td>
<td>Atul Biswas</td>
<td>Monoharpur, Kandi</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Atul Das Bittar</td>
<td>Monoharpur, Rajarampur, kandi</td>
<td>9232950141</td>
</tr>
<tr>
<td>9</td>
<td>Babon Das</td>
<td>Dayanagar, Kashimbazar</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Barun Dey</td>
<td>Khorjuna</td>
<td>9732911912</td>
</tr>
<tr>
<td>11</td>
<td>Basanti Das</td>
<td>Singer</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Bhabanibala Dasi</td>
<td>Jinpara, Goborhati</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Bhajohari Das</td>
<td>Kondla</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Bhajohari Rajbanshi</td>
<td>Monshubpur, Puranderpur</td>
<td>9332282217</td>
</tr>
<tr>
<td>15</td>
<td>Bhaktidasi Baul</td>
<td>Bazarsa</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Bidhan Hazra</td>
<td>Krishna Mati, Balarampur, Baharampur</td>
<td>9332282217</td>
</tr>
<tr>
<td>17</td>
<td>Binoy Dey</td>
<td>Chhotokapsha, Belgram</td>
<td>9732325882</td>
</tr>
<tr>
<td>18</td>
<td>Biswanath Das</td>
<td>Binkar, Saegachhi</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Biswanath Das</td>
<td>Singer</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Brahmapada Saha</td>
<td>Salar</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Brindaban Bag</td>
<td>Jinpara, Goborhati</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Brindaban Ghosh</td>
<td>Polisha, Bharatpur</td>
<td>9232992451</td>
</tr>
<tr>
<td>23</td>
<td>Dayal Mondal</td>
<td>Now Pukuria</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Dhalu Rajbanshi</td>
<td>Monshubpur, Purondarpur</td>
<td>9734395634</td>
</tr>
<tr>
<td>25</td>
<td>Dhananjoy Das</td>
<td>Phulshikhar, BipraShikhar</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Dhananjoy Sutradhar</td>
<td>Phulshikhar, Belgtam</td>
<td>9732357266</td>
</tr>
<tr>
<td>27</td>
<td>Dhulu Das</td>
<td>Khargram</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Dhulu Rajbanshi</td>
<td>Monsabpur, Purondarpur</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Dibakar Das</td>
<td>Dohalia, Kandi</td>
<td>9733964017</td>
</tr>
<tr>
<td>30</td>
<td>Dilip Das</td>
<td>Kederchandpur</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Dilip Mondal</td>
<td>Golahat, Nabadurga</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Dulal Das</td>
<td>Gaddasingarii</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Dulal Das</td>
<td>Mahadia</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Dulal Ghosh</td>
<td>Mahisar, Khargram</td>
<td>9434857105</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Address</td>
<td>Phone</td>
</tr>
<tr>
<td>---</td>
<td>----------------------</td>
<td>----------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>35</td>
<td>Dulal Halder</td>
<td>Krishna Mati, Balarampur, Baharampur</td>
<td>9332960021</td>
</tr>
<tr>
<td>36</td>
<td>Ganesh Das</td>
<td>Teya, P.O-Teya</td>
<td>9734266507</td>
</tr>
<tr>
<td>37</td>
<td>Ghanoshyam Sarder</td>
<td>Salar</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Gobinda Das</td>
<td>Radhar Ghat, Baharampur</td>
<td>9332282217</td>
</tr>
<tr>
<td>39</td>
<td>Gopal Biswas</td>
<td>Bidhupara</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Gourhari Das</td>
<td>Gaddasigari</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Govinda Chattoraj</td>
<td>Ruppur, Jemorajbati</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Govinda Chattoraj</td>
<td>Ruppur, Jemorajbati, kandi</td>
<td>9474644841</td>
</tr>
<tr>
<td>43</td>
<td>Govinda Das</td>
<td>Jinpara, Goborhati</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Gurupada sarkar</td>
<td>Kunnarun</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Hasan Fakir</td>
<td>Mahammad Pur (Naoda),</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Jadab Das</td>
<td>95/8 Dayanagor road, Baharompur</td>
<td>9332282217</td>
</tr>
<tr>
<td>47</td>
<td>Jadav Chandra Das</td>
<td>Dayanagar, Kashimbazar</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Jatin Hazra</td>
<td>Kapashdanga</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Jogomaya Das</td>
<td>Kondala</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Josoda Das</td>
<td>Nishinda, Farakka</td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Joydev Mondal</td>
<td>Chandkhali, Kandi</td>
<td>9734395638</td>
</tr>
<tr>
<td>52</td>
<td>Joydev Mondal</td>
<td>Chandkhali, Kandibalia</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Joyonti Dasbairagi</td>
<td>Kushberia, Juranpur</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Kalachand Dhibar</td>
<td>Chhoto Kapsha, Belgram</td>
<td>9732325882</td>
</tr>
<tr>
<td>55</td>
<td>Kalipada Das Bairagya</td>
<td>Kandi</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Kalipada Das Bairagya</td>
<td>Sadhunia, Olapara, Kandi</td>
<td>9733713970</td>
</tr>
<tr>
<td>57</td>
<td>Kalipada Das</td>
<td>Petari, Senai</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Khokon Hazra</td>
<td>Goysabad, Talgram</td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>Krishna Das Bairagya</td>
<td>Bumper Sou, Reginagor</td>
<td>9732802395</td>
</tr>
<tr>
<td>60</td>
<td>Luxmi Chattoraj</td>
<td>Ruppur, Jemorajbati</td>
<td></td>
</tr>
<tr>
<td>61</td>
<td>Luxmi kanta Chattoraj</td>
<td>Ruppur, Janakandi</td>
<td>9434856924</td>
</tr>
<tr>
<td>62</td>
<td>Luxmi Mondal</td>
<td>Khargram</td>
<td></td>
</tr>
<tr>
<td>63</td>
<td>Madhusudan Das Bairagya</td>
<td>Baninathpur</td>
<td>9732875634</td>
</tr>
<tr>
<td>64</td>
<td>Mandira Das Bittar</td>
<td>Sabolpur, Ekghoria, Baronja</td>
<td>9732848310</td>
</tr>
<tr>
<td>65</td>
<td>Manick Das</td>
<td>Kunnarunu</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Mithu Bayen</td>
<td>Taloel, Biprashikhar</td>
<td>9732357266</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Address</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>--------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Monoranjan Chowdhuri</td>
<td>Garaimari</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Monoranjan Halder</td>
<td>Tean Station Coloney, Tean</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Moyna Bittar</td>
<td>Monoharpur, Rajarampur, kandi</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Moynabala</td>
<td>Madapur Coloney, Hatinagar</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>Nabamirabi Das</td>
<td>Dohali, Sagardighi</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Nandulal Das</td>
<td>Ballavpur, Mahadevbat</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Nemai Das Baul</td>
<td>Panchthupi, 03484271505</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Nemai Das</td>
<td>Aijuni, Salu</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>Nemai Das</td>
<td>Mahadia</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Nemai Mondal</td>
<td>Basudev Khali, Phudkipara, Baharampur</td>
<td></td>
</tr>
<tr>
<td>77</td>
<td>Nemai Mukhopadhyay</td>
<td>Bidhupara, Sompara</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>Nepal Chandra Mondal</td>
<td>Bachhra</td>
<td></td>
</tr>
<tr>
<td>79</td>
<td>Netai Mondal</td>
<td>Harirbagan, Puranderpur</td>
<td></td>
</tr>
<tr>
<td>80</td>
<td>Niharika Das Baul</td>
<td>Panchthupi, 03484271505</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Niharika Das</td>
<td>Panchthupi</td>
<td></td>
</tr>
<tr>
<td>82</td>
<td>Nirmal Ghosh</td>
<td>Maliandi</td>
<td></td>
</tr>
<tr>
<td>83</td>
<td>Nityananda Mondal</td>
<td>Haribagan</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td>Palash Mondal</td>
<td>Polisha, Gunanandabati, Bharatpur</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td>Panchanan Mondal</td>
<td>Jitpur, Rajarampur</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>Panchkari Mushahar</td>
<td>Borgachhi Ghoshpara, Balarampur</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>Panchugopal Das</td>
<td>Kunnarun</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>Paresh Saha</td>
<td>Panchthupi</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>Partho Sarothi Ghosh</td>
<td>Gundiria, Gunanandabati, Bharatpur</td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>Prabhat Hazra</td>
<td>Kantonagor, kashimbazar</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>Prabhat Sarkar</td>
<td>Balarampur Coloney</td>
<td></td>
</tr>
<tr>
<td>92</td>
<td>Premananda Das</td>
<td>Charamtala, Jadupur</td>
<td></td>
</tr>
<tr>
<td>93</td>
<td>Purna Chandra Das</td>
<td>Haidarpur, Jahabar</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>Putul Das</td>
<td>Radhar Ghat, Baharampur</td>
<td></td>
</tr>
<tr>
<td>95</td>
<td>Putul Das</td>
<td>Uttarpara, Rajarhat</td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>Putul Dasi</td>
<td>Uttarpara, Nityananda Asram</td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>Rabidas Baral</td>
<td>Kashimbazar</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>Rabindra Nath Das</td>
<td>Kashimbazar, Natunpara, Roshganj</td>
<td></td>
</tr>
</tbody>
</table>
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. Sakhipal Sutradhar  
Phulshikhar, Belgram  
9732357266

106. Sambal Mondal  
Taranagar, Masimpur

107. Saranand Mondal  
Harirbagan, Puranderpur  
9733495634

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, Mahadevbati

113. Shyamal Chakraborty  
Mahadia

114. Shyamal Chakraborty  
Mahadia, Kandi  
9434857105

115. Shyamal 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  
Banschchetar, 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 Maghhi  
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 Maslipur
136. Tulika Hazra  Begun Bari
137. Tulshi Dasi  Ruppur, Jemora bati
138. Udaya Halder  Kedera chandpur
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, Shuklapur
4. Brajogopal Das  Saisha, Keshpur
5. Dayal Krishnas Das Baul  Tilantapara, Jhalchak
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. Nitryananda 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  Kodalia, 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
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, Kula, Nadia
8. Adushah Fakir  
   Maheshpur, Sonamukhi
9. Ahamat Sheikh  
   Alugra, Murshidabad
10. Ajit Das  
    Kankalitala, Birbhum
11. Ajit Molla  
    Shikra, Padmamala, Nadia
12. Alshed Sheikh  
    Kulachhi
13. Alamgir  
14. Alibox Fakir  
   Harishpur, Baruipara, Murshidabad
15. Almin Fakir  
    Deulia, Talukhuda, Nadia
16. Alok Lahari (Lohari Baba)  
    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, Harisharpa, 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. Bipadataran 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
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>Dipak Das</td>
<td>Bhubandanga, Birbhum</td>
</tr>
<tr>
<td>52</td>
<td>Dipak Kumar Adhikari</td>
<td>Copidanga, Harishava, Chimsura 9804962164</td>
</tr>
<tr>
<td>53</td>
<td>Dipankar Paik (Carpenter)</td>
<td>Chandannagar Purshri Lain Dhar, S.Point 8902283387</td>
</tr>
<tr>
<td>54</td>
<td>Dipannwita Acharya</td>
<td>Modern baul</td>
</tr>
<tr>
<td>55</td>
<td>Doyal Das</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Ebadat Fakir</td>
<td>Barnia, Nadia</td>
</tr>
<tr>
<td>57</td>
<td>Eman Mondal</td>
<td>Patharghata, Tehatta, Nadia</td>
</tr>
<tr>
<td>58</td>
<td>Enayettulla Fakir</td>
<td>Paranpur, Karimpur, Nadia</td>
</tr>
<tr>
<td>59</td>
<td>Esharuddin Sheikh</td>
<td>Melepota, Patharghata, Nadia</td>
</tr>
<tr>
<td>60</td>
<td>Eshrafil Fakir</td>
<td>Kushabheria, Juanpur, Murshidabad</td>
</tr>
<tr>
<td>61</td>
<td>Fakir Lalon Shah</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>Ganesh Das</td>
<td>Moledanga, Birbhum</td>
</tr>
<tr>
<td>63</td>
<td>Gani Shah</td>
<td>Sarbhanga, Tehatta, Nadia</td>
</tr>
<tr>
<td>64</td>
<td>Golam Fakir</td>
<td>Gorbhanga, Nadia</td>
</tr>
<tr>
<td>65</td>
<td>Golam Shah</td>
<td>Ghurisha, Ilambazar, Birbhum</td>
</tr>
<tr>
<td>66</td>
<td>Goshto Gopal Das Baul</td>
<td>Bagula Nadia</td>
</tr>
<tr>
<td>67</td>
<td>Gour Hari Das Baul</td>
<td>Santinekatan, Birbhum</td>
</tr>
<tr>
<td>68</td>
<td>Gour Khyapa</td>
<td></td>
</tr>
<tr>
<td>69</td>
<td>Halim Fakir</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Haripada GosaiHassan Fakir</td>
<td>Mahammadpur, Murshidabad</td>
</tr>
<tr>
<td>71</td>
<td>Jabbar Ali Khan</td>
<td>Narayanpur, Nadia</td>
</tr>
<tr>
<td>72</td>
<td>Jagannath Das</td>
<td>Subhaspally, Birbhum</td>
</tr>
<tr>
<td>73</td>
<td>Jagannath Hazra (Jaga)</td>
<td>Santiniketan, Prantick, Shyambati, Birbhum-731235 7407200334</td>
</tr>
<tr>
<td>74</td>
<td>Jahiruddin Fakir</td>
<td>Choan Pathanpara, Murshidabad</td>
</tr>
<tr>
<td>75</td>
<td>Jalal Shah</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Jalal Shah</td>
<td>Fakirdanga, Hetampur, Birbhum</td>
</tr>
<tr>
<td>77</td>
<td>Jalil Khan</td>
<td>Choan Pathanpara, Murshidabad</td>
</tr>
<tr>
<td>78</td>
<td>Jamat Ali</td>
<td>Sahajatpur, Murshidabad</td>
</tr>
<tr>
<td>79</td>
<td>Jamir Shah</td>
<td>Ghurisha, Ilambazar, Birbhum</td>
</tr>
<tr>
<td>80</td>
<td>Jatin Golder (85 years)</td>
<td>Nabagram Purbopara, Chandannagar</td>
</tr>
<tr>
<td>81</td>
<td>Jiban Das Baul</td>
<td>Padmabatipur, Birbhum</td>
</tr>
<tr>
<td>82</td>
<td>Jillar Fakir</td>
<td>Nishchintapur, Murshidabad</td>
</tr>
<tr>
<td>83</td>
<td>Jiten Das</td>
<td>Bhubandanga, Birbhum</td>
</tr>
<tr>
<td>84</td>
<td>Joshef Mahalder Fakir</td>
<td>Ranabandh, Nadia</td>
</tr>
<tr>
<td>85</td>
<td>Joydebr Kabiraj</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td>Julmat Fakir</td>
<td>Sahajatpur, Murshudabad</td>
</tr>
<tr>
<td>87</td>
<td>Kalachand Darbesh</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>Kalidasi Adhikari</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td>Kalu Fakir</td>
<td>Ayas, Birbhum</td>
</tr>
<tr>
<td>90</td>
<td>Kamal Sheikh</td>
<td>Muraripukur, Madhurkul, Murshidabad</td>
</tr>
<tr>
<td>91</td>
<td>Kartick Das Baul</td>
<td>Santinekatan, Birbhum</td>
</tr>
<tr>
<td>92</td>
<td>Kashimuddin Shah</td>
<td>Baharampur, Murshidabad</td>
</tr>
<tr>
<td>93</td>
<td>Khairbar Rahaman Molla</td>
<td>Gordanga, Nadia</td>
</tr>
<tr>
<td>94</td>
<td>Khalil Shah</td>
<td>Rajnagar, Birbhum</td>
</tr>
<tr>
<td>95</td>
<td>Khejamat Shah Fakir</td>
<td>Taranagar, Murshidabad</td>
</tr>
<tr>
<td>96</td>
<td>Khejimat Mondal</td>
<td>Sahebpara, Dogachhi, Nadia</td>
</tr>
<tr>
<td>97</td>
<td>Kshitish Chandra Das</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>Lakshman Das Baul</td>
<td>Suripara, Bolpur, Birbhum</td>
</tr>
<tr>
<td>99</td>
<td>Lakshman Das Baul</td>
<td>Tamaltali, Kenduli, Burdwan.</td>
</tr>
<tr>
<td>100</td>
<td>Lakshmi Kanta Chattoraj Baul</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>Lal Md. Sheikh</td>
<td>Khosalpur, Baruipara, Murshidabad</td>
</tr>
<tr>
<td>102</td>
<td>Lalu Fakir</td>
<td>Sriniketan, Moledanga, Birbhum</td>
</tr>
<tr>
<td>103</td>
<td>Lalu Shah</td>
<td>Sashpur, Kamatpur, Birbhum</td>
</tr>
<tr>
<td>104</td>
<td>Liakat Ali</td>
<td></td>
</tr>
</tbody>
</table>
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. Mamtaul “Morile Kandishna”
114. Manick Das Baul  Phuldanga, Birbhum
115. Mansur Fakir Ali  Gorbhanga, Nadia
116. Marjam Fakir  Choa 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
123. Md. Rajab Ali  Barnia, Yehatta, Nadia
124. Md. Rashed Ali  Gopinathpur, Murshidabad
125. Md. Selim  Hansadanga, Dhubulia, Nadia
126. Monsur Ali Fakir  Gorbhanga, Nadia
127. Mozammel Fakir  Bhangaljhi, Chapra, Nadia
128. Mujibar Rahman  Shashpur, Kamarpur, Birbhum
129. Muktar Shah  Hetia, Birbhum
130. Mulam Fakir  Dompukur, Pitambarpur, Nadia
131. Nabindas Baul (in courtesy by Biswabharati)
132. Naga Baba  Kankalitola, Birbhum
133. Najimuddin Mando;  Fajilnagar, Nadia
134. Najrul Fakir  Sahajatpur, Murshidabad
135. Narayan Shah Fakir  Ranaban, Nadia
136. Narendra Nath Debnath
137. Nemai 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. Nriya 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  Chandernagore Duplexpatty, Kumropara
148. Phulmala Desai
149. Pijer Fakir  Pitambarpur, Padmamala, Nadia
150. Pinjira Shah  Sardanga, Kanainagar, Nadia
151. Prabhat Khyapa  Sushri Palli, Birbhum  9775362702
152. Prabhati Biswas Baul  Deeplandpara, Bolepur, Birbhum
153. Pranbasu Halder
154. Prahald 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
<table>
<thead>
<tr>
<th></th>
<th>Name</th>
<th>Address</th>
</tr>
</thead>
<tbody>
<tr>
<td>161.</td>
<td>Rahim Khan Fakir</td>
<td>Gupinathpur, Beldanga, Murshidabad</td>
</tr>
<tr>
<td>162.</td>
<td>Raju Das Baul</td>
<td>Kambuni, Birbhum</td>
</tr>
<tr>
<td>163.</td>
<td>Rure Mannan</td>
<td></td>
</tr>
<tr>
<td>164.</td>
<td>Sabu Fakir</td>
<td>Kushberia, Juranpur, Murshidabad</td>
</tr>
<tr>
<td>165.</td>
<td>Sabul Fakir</td>
<td>Sahajadpur, Murshidabad</td>
</tr>
<tr>
<td>166.</td>
<td>Sader Fakir</td>
<td>Bagchi Jamshedpur, Kuchaidanga, Nadia</td>
</tr>
<tr>
<td>167.</td>
<td>Sadhan Das Bairagya</td>
<td>Joydab, Bardhaman</td>
</tr>
<tr>
<td>168.</td>
<td>Sadhan Das Bairagya</td>
<td>Joydab, Bardhaman</td>
</tr>
<tr>
<td>169.</td>
<td>Sagor</td>
<td></td>
</tr>
<tr>
<td>170.</td>
<td>Sahabuddin Shadhu</td>
<td>Sonpur, Sutia, Nadia</td>
</tr>
<tr>
<td>171.</td>
<td>Salam Shah</td>
<td>Shaspur, Kamatpur, Birbhum</td>
</tr>
<tr>
<td>172.</td>
<td>Samar Mondal Fakir</td>
<td>Ranabanbdh, Nadia</td>
</tr>
<tr>
<td>173.</td>
<td>Samir Shah</td>
<td>Sashpur, Kamatpur, Birbhum</td>
</tr>
<tr>
<td>174.</td>
<td>Samiran Das Baul</td>
<td></td>
</tr>
<tr>
<td>175.</td>
<td>Samser Ali Khan</td>
<td>Baharan, Baruipara, Murshidabad</td>
</tr>
<tr>
<td>176.</td>
<td>Sanatan Das Baul</td>
<td></td>
</tr>
<tr>
<td>177.</td>
<td>Sanatan Das Baul (80)</td>
<td>Bankura</td>
</tr>
<tr>
<td>178.</td>
<td>Sanjib Das</td>
<td>Kunorpara, Birbhum</td>
</tr>
<tr>
<td>179.</td>
<td>Sanjoy Baul</td>
<td></td>
</tr>
<tr>
<td>180.</td>
<td>Saptarshi Mukherjee (Rishi)</td>
<td>Kanchrapara, KGRP, Busstand, N.24 Parganas</td>
</tr>
<tr>
<td>181.</td>
<td>Saraswati Mahanta</td>
<td>Raygang, North Dinajpur</td>
</tr>
<tr>
<td>182.</td>
<td>Sarurat Fakir</td>
<td>Khosalpur, Baruipara, Murshidabad</td>
</tr>
<tr>
<td>183.</td>
<td>Sashanka Gosai Baul (97)</td>
<td>Kheurbani, Bankura</td>
</tr>
<tr>
<td>184.</td>
<td>Sha Niyamat Fakir</td>
<td>Goltikuri, Islam Bazar, Birbhum</td>
</tr>
<tr>
<td>185.</td>
<td>Sha Selim Fakir</td>
<td>Goltikuri, Islam Bazar, Birbhum</td>
</tr>
<tr>
<td>186.</td>
<td>Shabhu Prasad Chowdhury</td>
<td>Chinsura, Hooghly, 9830893427</td>
</tr>
<tr>
<td>187.</td>
<td>Shah Abdul Karim</td>
<td></td>
</tr>
<tr>
<td>188.</td>
<td>Shakshi Gopal Baul</td>
<td>Notunpara, Rajdwarbon, Bankura, 9232563960</td>
</tr>
<tr>
<td>189.</td>
<td>Sheikh Abu Tahar</td>
<td>Mandari, Puramba, Lavpur, Birbhum</td>
</tr>
<tr>
<td>190.</td>
<td>Shib Sankar Das</td>
<td>Gorgoria, Birbhum</td>
</tr>
<tr>
<td>191.</td>
<td>Shyam Das (Kashari)</td>
<td>Gaanpur, Birbhum</td>
</tr>
<tr>
<td>192.</td>
<td>Shyamal Biswas</td>
<td>Char Krishnabati, Balaghar, Hooghly, 9735216880</td>
</tr>
<tr>
<td>193.</td>
<td>Siraj Shah</td>
<td>Kanaipur, Karidhnya, Birbhum</td>
</tr>
<tr>
<td>194.</td>
<td>Sirajul Hak</td>
<td>Rudranagarpara, Palashipara, Nadia</td>
</tr>
<tr>
<td>195.</td>
<td>Somen Biswas</td>
<td></td>
</tr>
<tr>
<td>196.</td>
<td>Subal Das</td>
<td>Santinekatan, Birbhum</td>
</tr>
<tr>
<td>197.</td>
<td>Subal Das Baul</td>
<td>Santinekatan, Birbhum</td>
</tr>
<tr>
<td>198.</td>
<td>Subaldas Baul</td>
<td>Santinekatan, Birbhum</td>
</tr>
<tr>
<td>199.</td>
<td>Sukhchand Fakir</td>
<td>Kulgachhi, Tehatta, Nadia</td>
</tr>
<tr>
<td>200.</td>
<td>Sukumar Das</td>
<td>Moledanga, Birbhum</td>
</tr>
<tr>
<td>201.</td>
<td>Sumantra Das.</td>
<td>Notunpara, Rajdwarbon, Bankura, 9232563960</td>
</tr>
<tr>
<td>202.</td>
<td>Sumitra Dasi</td>
<td></td>
</tr>
<tr>
<td>203.</td>
<td>Sushanta Mirdha</td>
<td>Chella, Daronda, Birbhum, 9733827167</td>
</tr>
<tr>
<td>204.</td>
<td>Sushanta Roy (Tuna Khapa)</td>
<td>Panihati, N, 24 Parganas, 8017450723, 9038542034</td>
</tr>
<tr>
<td>205.</td>
<td>Taj Mallick Fakir</td>
<td>Baharan, Baruipara, Murshidabad</td>
</tr>
<tr>
<td>206.</td>
<td>Taleb Shah</td>
<td>Fakirdanga, Hetampur, Birbhum</td>
</tr>
<tr>
<td>207.</td>
<td>Tapan Das Baul</td>
<td>Parul Danga, Santiniketan, Birbhum</td>
</tr>
<tr>
<td>208.</td>
<td>Tarani Sen Mahanta</td>
<td>Subhasgang, North Denijpur</td>
</tr>
<tr>
<td>209.</td>
<td>Tarun Das Baul (Lyricist)</td>
<td>Sarbanandapur, Birbhum, P.O. Laldhaha</td>
</tr>
<tr>
<td>210.</td>
<td>Tarun Khyapa</td>
<td>Shyambati, Shantiniketan, Birbhum</td>
</tr>
<tr>
<td>211.</td>
<td>Upen Golder Baul</td>
<td>Adi Saptagram Ghoshpara</td>
</tr>
<tr>
<td>212.</td>
<td>Uttam Goldar Baul Gharami</td>
<td>Nabagram Purbopara, Chandannagar, 8961463472</td>
</tr>
</tbody>
</table>
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
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:

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

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, Goria, 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, Gutipara, Uttarpara, Rishrah, Chandannagore, Chinsura, Bhadreswar, Bandel, Tarakeswar, Gutipara

**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, Radhakantanpur, Keshpur, Kharwar Simulia, Chilakhali, Daspara, Uttar Ghoshpara, Chakdaha


**South 24-Parganas**: Aliipur Sadar, Birji kadamtala, Garia, Bene Dang, Noapara, Mallickpur, Baripur, Gahirpur, Jynagar, Diamond Harbour, Hospital Quarters, Chhoto Mollahali, Gosaba, Mathurapur, Moipith Binodpur, Ambikanagar, Naihati, Kalyani, Rajnagar Srinath, Rajnagar, Kakdwip, South Kuthkali, Madhukhali, Canning

**Midnapur**: Kolaghat, Mayna, Hologbari, Kamalpur, Mahamadpur, 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, Illambaruz, Namobazar, Chhoto Sangra, Satthia, Suripara Manshatala, Ashram, Bolpur


**Maldaha**: Khorjuna, Singer, Jipara, Goborhati, Kondla, Monshupur, Puranderpur, Bazarsha, Krishna Mati, Balarampur, Bahoramulp, Chhotokapsha, Belgram, Binkar, Saegachhi
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 (Rij – 0.5/Nj)

\[ Rij = 1^{st}, 2^{nd}, 3^{rd}, 4^{th}, 5^{th}, 6^{th}, 7^{th}, 8^{th}, 9^{th}, 10^{th}. \]

\[ Nj \text{- Total Rank given by 100 respondents} = 10 \]

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.

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 etc.

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.

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>
<thead>
<tr>
<th>Sl. No</th>
<th>AGE</th>
<th>Num of Baul</th>
<th>% of Baul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>18-22</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>23-27</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>3</td>
<td>28-32</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>4</td>
<td>33-37</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>5</td>
<td>38-42</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>6</td>
<td>43-47</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>7</td>
<td>48-52</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>8</td>
<td>53-57</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>9</td>
<td>58 Above</td>
<td>15</td>
<td>30%</td>
</tr>
</tbody>
</table>

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 exited.

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Address</th>
<th>Num of Traders</th>
<th>% of Traders</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Permanent Set up</td>
<td>48</td>
<td>96%</td>
</tr>
<tr>
<td>2</td>
<td>Non-permanent set up</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>3</td>
<td>Set up less</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Education</th>
<th>Number of Traders</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Literate</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>Primary</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>4</td>
<td>Junior Secondary</td>
<td>17</td>
<td>34%</td>
</tr>
<tr>
<td>5</td>
<td>Secondary</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>6</td>
<td>School Final</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Faith</th>
<th>Number</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hindu</td>
<td>47</td>
<td>94%</td>
</tr>
<tr>
<td>2</td>
<td>Islam</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

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%.
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>
<thead>
<tr>
<th>Sl. No</th>
<th>Different Jobs</th>
<th>Number</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Songs and music</td>
<td>25</td>
<td>50%</td>
</tr>
<tr>
<td>2</td>
<td>Teacher</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>3</td>
<td>Cultivation</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>4</td>
<td>Business</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>5</td>
<td>Begging (Madhukari)</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>6</td>
<td>Art and Craft</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>7</td>
<td>Work in other houses</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Married or Unmarried</th>
<th>Number</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wife</td>
<td>28</td>
<td>56%</td>
</tr>
<tr>
<td>2</td>
<td>More than one Sadhan Sangini</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>3</td>
<td>No life partner</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>4</td>
<td>Keep hidden</td>
<td>12</td>
<td>24%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Types of Guru</th>
<th>Number</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Guru of education, adored and songs</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td>2</td>
<td>Only education and adored Guru</td>
<td>20</td>
<td>40%</td>
</tr>
<tr>
<td>3</td>
<td>Music Guru</td>
<td>14</td>
<td>28%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Monthly Income in Rs.</th>
<th>Numbers</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1000-3000</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td>2</td>
<td>3000-5000</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>3</td>
<td>5000-7000</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>4</td>
<td>7000-10000</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>5</td>
<td>No fixed income</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>6</td>
<td>No answer</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>7</td>
<td>Keep hidden</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>No. of Members in Family</th>
<th>Numbers of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Members 1</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>2</td>
<td>Members 2</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>3</td>
<td>Members 5</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>4</td>
<td>Members 4</td>
<td>14</td>
<td>28%</td>
</tr>
<tr>
<td>5</td>
<td>Members 5</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>6</td>
<td>Members 6</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>7</td>
<td>Members 7</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>8</td>
<td>Members 8</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>9</td>
<td>Members 9</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>10</td>
<td>Members 12</td>
<td>2</td>
<td>4%</td>
</tr>
</tbody>
</table>

Total: 50 members 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>
<thead>
<tr>
<th>Sl. No</th>
<th>Family relation with Bauls</th>
<th>Number of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Too Much Good</td>
<td>27</td>
<td>54%</td>
</tr>
<tr>
<td>2</td>
<td>Good</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>3</td>
<td>Not bad</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>4</td>
<td>No Comment</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>5.</td>
<td>None</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>PAST SOCIAL STATUS</th>
<th>Number of Family</th>
<th>% of Baul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Good</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>2</td>
<td>Ordinary</td>
<td>20</td>
<td>40%</td>
</tr>
<tr>
<td>3</td>
<td>Not well</td>
<td>18</td>
<td>36%</td>
</tr>
<tr>
<td>4</td>
<td>No Comment</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>5</td>
<td>Question papers are not understood</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>PRESENT SOCIAL STATUS</th>
<th>Number of Family</th>
<th>% of Baul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Good</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>2</td>
<td>Ordinary</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td>3</td>
<td>Not well</td>
<td>22</td>
<td>44%</td>
</tr>
<tr>
<td>4</td>
<td>No Comment</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>5</td>
<td>Question Pattern is not understood</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>FUTURE SOCIAL STATUS</th>
<th>Number of Family</th>
<th>% of Baul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Good</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>2</td>
<td>Ordinary</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>3</td>
<td>Not well</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>4</td>
<td>No Comment</td>
<td>20</td>
<td>40%</td>
</tr>
<tr>
<td>5</td>
<td>Question Pattern is not understood</td>
<td>12</td>
<td>24%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Child</th>
<th>Number of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No Child</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>2</td>
<td>Child 1</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>3</td>
<td>Child2</td>
<td>10</td>
<td>20%</td>
</tr>
<tr>
<td>4</td>
<td>Child 3</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>5</td>
<td>Child 4 and so on</td>
<td>19</td>
<td>38%</td>
</tr>
</tbody>
</table>

| 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>
<thead>
<tr>
<th>Sl. No</th>
<th>Things</th>
<th>Number of Families addicted</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pan</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>2</td>
<td>Bidi</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>3</td>
<td>Tamak</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>4</td>
<td>Sidhi</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>5</td>
<td>Wine</td>
<td>17</td>
<td>34%</td>
</tr>
<tr>
<td>6</td>
<td>Tari</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>7</td>
<td>Ganga</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Festivals of Islam</th>
<th>No. of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sabebarat</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>2</td>
<td>Maharam</td>
<td>12</td>
<td>24%</td>
</tr>
<tr>
<td>3</td>
<td>Fateya Doyaj Daham</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>4</td>
<td>Id</td>
<td>22</td>
<td>44%</td>
</tr>
<tr>
<td>5</td>
<td>Floating Fence (Bera Bhasan)</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Festivals</th>
<th>No. of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Joydev Mela festival, Kenduli</td>
<td>18</td>
<td>36%</td>
</tr>
<tr>
<td>2</td>
<td>Poush Mela, Santiniketan</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>Gopinath’s Mela at Burdwan</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>4</td>
<td>Satimayer Mela at Kalyani</td>
<td>10</td>
<td>20%</td>
</tr>
<tr>
<td>5</td>
<td>Ramkeli festival, Maldaha</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>6</td>
<td>Rash Mela at Nabadwip and Santipur</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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 Calendar

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Month is followed</th>
<th>Number of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bengali Calendar</td>
<td>36</td>
<td>72%</td>
</tr>
<tr>
<td>2</td>
<td>English Calendar</td>
<td>14</td>
<td>28%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Stream of Faith</th>
<th>Numbers of Family</th>
<th>% of the Baulss</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Baul</td>
<td>17</td>
<td>34%</td>
</tr>
<tr>
<td>2</td>
<td>Fakir</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>3</td>
<td>Darbesh</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>4</td>
<td>Marphati</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>5</td>
<td>Manusya</td>
<td>2</td>
<td>4%</td>
</tr>
<tr>
<td>6</td>
<td>Baisnab</td>
<td>20</td>
<td>40%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>50</strong></td>
<td></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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>
<thead>
<tr>
<th>Sl. No</th>
<th>Gods &amp; Monks</th>
<th>Number of Family</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mahammad</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>2</td>
<td>Chaitanyadev</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>3</td>
<td>Ali</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>4</td>
<td>Fatema</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>5</td>
<td>Kali</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>6</td>
<td>Shiva</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>7</td>
<td>Radha</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>8</td>
<td>Krishna</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>50</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

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.


*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>
<thead>
<tr>
<th>Sl. No</th>
<th>Opinion on Tradition of Bauls</th>
<th>No. of Bauls families</th>
<th>% of Bauls</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>very well</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>2</td>
<td>Well.</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td>3</td>
<td>not well</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>4</td>
<td>May be little well</td>
<td>6</td>
<td>12%</td>
</tr>
<tr>
<td>5</td>
<td>No Comment</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>50</td>
<td>100%</td>
</tr>
</tbody>
</table>

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 Begal 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’ Niranjanagar, 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. Guide: Professor Sudhanshu Shakar Dutta. Chandannagar
64. University: Netaji Subhas Open University. Kolkata
65. Study Center: Bijaykrishna Girls College. Code: C-08
66.
67.
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
Name: Patit Paban Halder
Father’s Name: Late Manindra Nath Halder
Mother: Annada Halder
Address: No. 2 Niranjannagore, P.O. Chandannagore, Dist. Hooghly, Pin –712136. West Bengal.
Contact Number: Phone… 033 26850107 Mobile 9143005171
Email: patitpabanhalder@gmail.com
Website: www.aquariumfishcate.co.in
Castes: Scheduled Castes (Malo)
Voter Identity Card No & Date: WB/ 27/ 182/ 405624. Date: 30.01.1995
Aadhaar No: 8131 6063 5022
PAN Card No: ACDPH8652A
Passport No: P<INDHALDER<<PATIT<PABAN E3788284<4IND7311154M1302125

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

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
Result: 2nd Class, Grand: (B+), Total 59.47%, Grand Total: Full Marks, 1500, Marks Obtained: 892.

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

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.
4. Published the second book in Hindi and English versions in the year 2000.
6. Now I am engaged as Principal Trainer and Lecturer of Matsya Nilaya, Sabinara, Chandannagore & 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.
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.

Signature & Date
Training Successfully Completed on Indian Institute For Health Training. Conducted by Indian Rural Medical Association (Community Medical Service) CMS. Kolkata 2014.

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.

I have a business on Aquariums, Fishes, Aquatic plants & Accessory. “Halder Hobby Center” Established in 985.

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.

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-

<table>
<thead>
<tr>
<th>Books</th>
<th>Year</th>
<th>ISBN</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Rangin Macher Paricharya O Rogmukti,</td>
<td>1999.</td>
<td>81-901240-1-3</td>
</tr>
<tr>
<td>5. Aquarium Paricharyar Mul Bisaya, Bengali.</td>
<td>2006</td>
<td>81-901240-4-8</td>
</tr>
<tr>
<td>6. Rangin Machhlia Aur Jalojo Udvidya ki Utpadan Hindi</td>
<td>2006</td>
<td></td>
</tr>
<tr>
<td>7. Essential Tips for Aquarists English</td>
<td>2006</td>
<td>81-901240-5-6</td>
</tr>
<tr>
<td>8. Breeding of Aquarium Fishes &amp; Plants</td>
<td>2006</td>
<td>81-901240-6-4</td>
</tr>
<tr>
<td>9. Aquarium Prasange Bengali</td>
<td>2006</td>
<td>81-901240-7-2</td>
</tr>
</tbody>
</table>
10. Prasikshane Aquarium Machh Chas
   Bengali 2006
   81-901240-8-0

11. Aquarium Abhidhan
   Bengali 2006
   81-901240-9-9

    97881-904527-0-0

13. Fishes Origin of India, English. 2007
    97881-904527-1-7

14. Fish Name & Photo A-Z, English.
    2007
    97881-904527-2-4

15. Discuss, English 2007
    97881-904527-3-1

16. Pictorial Presentation of Fish Anatomy and Disease
    2008
    97881-904527-4-8

17. Aquarium Water Chemistry English 2008
    97881-904527-5-5

    97881-904527-6-2

    97881-904527-7-9
    2007

Bibliography


2. Mad come who will go to Joydev’s Baul’s fair.- Reported by Jenia Sen and Devlina Chakraborty.
3. **Anandabazar Patrika, 27th February, 20th Patricia.** 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 Mukherjee.

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 Nilkhir Bharan Bango Sahitya Sanmilan in the occasion of a Seminar.**

10. **Achin Pakhi – Documentary film, Directed by Tanvin Mokamle**

11. **Amrita Kumbher Sandhana**


16. **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.**


19. Prashno Uttare Baul Gan. Tarani Sen Mahanta, Information 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


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


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

25. Bangler Baul – Goshgopal Das


27. Pirit Baul – Shanti Ranjan Gongopadhya, Publisher- Srimati Kumiko Gangopadhyay, 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


37. Cheuria Kumarkhali Kushtia Bangladesh. Genre and Language
38. Fakir Lalan Shah 1774-1890 Burial Site
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 Purna, 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
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
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
63. Baul without Boundaries: Sutapa Deb 2008
64. Bishar Baul: Amit Chakraborty, 206
65. Elven Miles: Ruchir Joshi. 1992
67. Lalan Fakir (Syed Hassan Imam, Dhaka. 1970
68. Laloon, Tanvir Mokammel, Bangladesh, 2004
69. Lalon Fakir (Sakti Chhotopadhyay, Kolkata 1986
70. Moner Manush: Harry Mathews. 2008
72. Tagori Ajit Ganguly, Kolkata 1986

Web-sites observation:
75. http://in.wiki
76. http://in.wikipedia.org/with/music of bengal
78. http://www.unesco.org/culture/intangible
80. https://bauls.wordpress.com/history/

Picture’s Credit