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GRT **A COMPARATIVE APPRAISAL ON JYOTIPRASAD
AGARWALA'S ARTIST - PHILOSOPHER AND PLATO'S
PHILOSOPHER KING**

Umakanta Hazarika

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Abstract:-Jyotiprasad Agarwala, versatile genius of modern Assam played outstanding and enormous role in shaping the socio-cultural ethos of Assam in the middle of the twentieth century. He was a distinguished musician, artist, playwright, social reformer, freedom fighter and the first film maker of Assam. The 'Jaymoti' the first Assamese movie with sound was released in 1935 just after the four years of releasing Alam-Ara (1931) the first Indian cinema with sound .In the burning days of freedom movement for the independence of Jyotiprasad Agarwala launched a cultural revolution for the reconstruction of society of free from all sorts of discrimination exploitation, inequality etc. His vision of social reconstruction is identical to plato,s political ideology to some extend. So this article is an humble attempt to analyse the political ideology of Jyotiprasad Agarwala with reference his concept of artist philosopher in the light of Plato's philosopher King.

Keywords: philosopher and Plato's philosopher King , socio-political , cultural discrimination.

INTRODUCTION

Jyotiprasad Agarwala (1903), the outstanding symbol of rebel-genius played uncompromising role In the freedom movement for the independence of India. He was one of ardent follower of Mahatma Gandhi. In the burning day of freedom movement, Jyotiprasad Agarwala launched a socio-cultural revolution to reconstruct the society under colonial exploitation and socio-political and cultural discrimination. In order to reform the existing society Jyotiprasad Agarwala took art and culture as the strong instrument for social change. To him every human being is an artist and the main duty and responsibility of an artist is to create a new social order through deleting all evil forces deeply rooted in the society. Jyotiprasad Agarwala endeavoured to locate the artists in the midst of social reality. To him the artist has the role and responsibility in transforming society through continuous struggle against all sorts of injustice and anti-culture. But in this context it will be better to state Jyotiprasad Agarwala actual conception of art and artist through following lines from his famous poem-Bastobor Kendrot Xilpi(The Artist in the Centre of Reality)

*I am not an artist who draws pictures
Though I do draw
I am not an artist who creates poetry
Though I am a poet myself
Thought I express myself through art
To refine the art of life
To humanize mankind
I take my place
In the centre of reality
To battle injustice*

The aforesaid lines are enough to understand Jyotiprasad Agarwala broad conception of art and artists. Jyotiprasad Agarwala expected spiritual and ethical transition along with social, economic and political changes. In order to beautify the life of people, he wanted the society to be ruled and governed by the Artist-philosopher. He believed that joy, peace and

happiness human beings largely depend on the full development of culture. Every human being desires to establish beauty in his life and society through culture. Jyotiprasad Agarwala said that ruler and administrator of the state should try to establish culture in the society by deleting evil forces from the society. In order to establish culture in the society, the ruler himself must be cultured. Jyotiprasad said that the reins of ruling the society should be in the hands of artist-philosopher. To him until and unless the reins of the ruling is in the hands of the artist philosopher no culture will be established in the world.

Jyotiprasad Agarwala's theory of the Artist-philosopher's rule brings him to the close of Plato's philosopher King. Greek philosopher Plato also emphasised the rule of the philosopher-King in his ideal State elaborated in his famous book Republic. Plato said that until the philosophers are king or kings and princes of this world have the spirit and power of philosopher, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have freedom from their evils. Like Plato Jyotiprasad Agarwala also puts emphasis upon the sovereignty of wisdom.

CONCLUSION:

Both Plato and Jyotiprasad Agarwala are the architect of ideal states and the ideal state of their concerned period and space is desired to be ruled by a composite personality of having high knowledge and wisdom, honesty, truthfulness and sense of beauty and culture.

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