CHAPTER-VIII

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Rasosundari Devi, the writer of 'Amar Jiban' and Nalinibala Devi, the writer of 'Eri Ah Dinbor' have been the first lady path makers, respectively. Although there had been differences of land, time, language and circumstances, those two ladies none the less bore close affinities in respect of their pattern of living, actions and personalities. The differences due to the gulf between time and circumstances appeared quite natural.

At the outset of this comparative study we have to discuss to ascertain the circumstances in which they were born and brought up. Both Rasosundari Devi and Nalinibala Devi were fortunate enough to be born in two well-to-do families. "Rasosundari was born in a village called Patajia near the district Pabna in an ever increasing and prosperous family, in the month of Chaitra of 1216 B.E."¹

In 1216 B.E. (1810 A.D) in the month of Chaitra Rasosundari Devi was born in a rich and respectable family. Although she lost her father while she was a child, nonetheless she was the centre of affection of everybody. The absence or dearth of love, affection was a never-existent thing in her life.

On the other hand, Nalinibala Devi was born in 1898 A.D. in a renowned educated respectable and rich Brahmin family in Assam. "In 1898 A.D (Saka era 1819) in the earliest dawn (before sunrise) of the lunar day 'Madan Chaturdasi' I was first introduced to the mother Earth. My grand-father Christened the first grand-daughter of his family as 'Padmini' which was later changed by my father to Nalini"².

1. Sarkar, Saralabala - Amar Thakurma(Saralabala Rachana-sangraha) Vol.-II, P-756
2. Devi, Nalinibala - Eri Aha Dinbor, P-2
At the beginning of her autobiography, Nalinibala Devi expressed her high regards to the family of her birth which is no doubt remarkable. "I deem it to be a great fortune of my to born as the eldest grand-daughter in a rich and respectable family in a house wide and spacious and brought up in the midst of love and affection of eighty family units." 3

Since Nalinibala Devi was the first grand-daughter in the family, so she was the centre of endearment of her grand-father, grand-mother, father, mother, and all other members of the house.

It was almost coincidentally that the month of birth of the two ladies had been Chaitra.

The interest and facilities of the two ladies in the sphere of learning.

In the contemporary period of the time of Rasosundari, the female education was not at all easily available in Bengal. The people did not cherish even in their imagination the hope of educating their female members, and a queer belief that the educated women had to face inevitable calamities was ingrained in their minds. In the writings of Saralabala Sarkar, the grand-daughter of Rasosundari Devi, it is thus found.

"Our grand-mother did not know reading and writings. Although she was a daughter of much endearment, but nobody even imagine about the matter of educating her. Since in those days women were taught no lessons, but rather a firm conception that even in the discussion about learning mishaps like widowhood would occur in their domestic life, was deeply rooted in their minds" 4.

(Thakurma lekharpha janitan na. Jaditini khub adarer meychil, kintu tahake lekhaparha sikhalbar kalpana)

On the other hand, Nalinibala Devi was fortunate in this regard, though in her time also female education was not wide-spread in Assam. Here also, there was the least facility for school-education for girls. Even then, in her pre-marriage days Nalinibala Devi attained the facilities for education within her home-compound because of the interest and inspiration of her father and grand-father and in the help of her private teachers.

"In those days particularly in the Assamese society, there was the least facility for female education. In such a period of time, my grand-father cherished the hope that, I would grew educated in higher education observing my advancement in learning in the efforts of my father and the private teachers specially through the medium of poetry in such an early age".5

Rasosundari Devi did not do her learning with the help of others; with her indomitable desire to learn, she became educated her old her own, crossing the hurdles of the antagonistic society and absence of freedom of women. The housewife under the dominance of the family, mother of a number of children and even performing all the daily duties of the house, she became educated only because of her restaintless desire for learning. This austere painstaking effort of Rasosundari was based mainly on her trust on God.

"Then my mind became tremendously eager to learn the alphabets so that I would be able to read books. But my ill luck was that the women of those days did no learning. The people uttered the cry of astonishment, saying possibly the kali yuga (or the era of total falsehood and immorality) has just begun, it appears so. Now possibly women would also appear on the rule of the male".6

The bewildered Rasosundar Devi, apprehensive of the social rules then became dependent solely on God. This reliance on God made her bold even in the adverse circumstances till last. - "I always prayed to God in this manner from the bottom of my heart - 'O Almighty, please favour me with learning. I shall study books after learning to read".7

(Kintu amar maner sahit sarbadharameswarer nikat ei baliya prarthana karitam, he parameswar! tum amake lekhapara shikho ami lekhapara shikhia puthi pariba).

Married life of both ladies

The most astounding similarity of these two ladies (Rasosundari Devi and Nalinibala Devi though they lived 88 years apart, is that the marriage of both of them were performed at the age of twelve years.

At this age of twelve years, Nalinibala Devi possessed such an amount of wisdom which Rasosundari lacked; rather a childishness occupied her mind. - "I have heard (all people said) that everybody used to go to marriage, but very little I could know about the details of marriage. The only thing, I could know that marriage took place in everybody's life".8

8. Ibid, P-14.
That at the age of twelve years Rasosundari was so innocent as a child is evident from the statement of herself. - "All people told me; 'your marriage would take place' .... Then my mind was overwhelmed with joy .... The marriage would take place, playing of drums and other musical instruments will be there. All women would sound. 'Uludhani' with their mouths. I should see all these happenings.... And then I was frightened with feelings and thoughts which were difficult to express in words... Thereafter merriment began to swell. .... On the day before the marriage-day, the sight of numerous ornaments, brightly coloured garments and the playing of instruments made me enormously gleeful".

(Rakhon loke amake balti lagilo, tomar bibaha haibe. .... Takhon amar mone besh alhad upasthit haila, bajna asibe, sakale hulu dib, dekhib, abor bhayer sahit kata prakar chinta upasthit haila, taha bala jay na.... pare krame amon briddbhi haite lagilo. Biaher purba dibash alankar, lal sari, bain prabhrita dekhia amar bhari ahallad haila).

Rasosundari was the youngest child in a joint-family and as such surely her childishness was somewhat more than proportionate in her mind. Moreover, as she was a fatherless girl her share of love and affection from the family was unbalanced. As a result, she could not realise the realities of life in proper time.

On the other hand, although Nalinibala could not avail the chance of having the school education, yet she could read a good number of sanskrit kavyas even before she attained the age of twelve years under the care and guidance of her father and private teachers. She read the book entitled 'Bibhun mangal' presented to her by her teacher and was able to acquire all the knowledge contained therein even at this tender age.

"As I have already read all the 
sanskrit) coupletes of the book 'Bibha-mangal' presented to me by my teacher, each 'Veda-mantra' recited in the marriage rite stirred my heart with emotions. .... The words 'let my heart be yours be mine' uttered by the bridegroom at this moment became as though a hundred streams of respect and love in my virgin heart to flow down to the feet of my husband".10

(Mor sikkhaKE diya 'Bibaha-mangal

mantrabor parhi jowahabe biyathali pratyakti vedamantroi mor hridd abhibhuta kari tulichil. .... sei muhurtat darai kowa 'mor chitta tomar chitta hauk,mor hriday tomar hauk,swamir mukhat dwanita how vedmantra kumari pranat ashim sraddha aru bhalpowa jen hai parichy swamir charanat satadhare).

In the married life, Rasosundari Devi and Nalinibala were happy as they were devoted to their respective husband. In Nalinibala's life the conjugal relation was a transitory one (eight years only), while Rasosundari enjoyed for a longer period. But the most outstanding feature in their married days was that both were happy to the large extent. Although both had some grievances against the society mainly ruled by men, nonetheless they had no complain against their husbands; rather they had gratefully expressed their devotion and love for their respective husband in their autobiographies.

In the married life of Nalinibala Devi the greatest resort was her husband's love and affection towards her. - "By my fortune, I obtained a very kind husband. Every women longs for the unfeigned love of heart from the husband. As a result of penacess in many birth a woman gets the singular love of her husband. I also presumed it to be the result of meditation in my prior lives that I obtained the husband who was beyond censure for either beauty of his countenance or his virtues".11

10. Devi, Nalinibala - Eri Aha Dinbor, P-45
Although her married life was very brief one, she was happy without a limit. - "The golden hued days of eight years of my married life were filled to brim with the love of my kind husband. That constituted, although, another chapter of my life. The overbusy days of the married life were sweetened by various activities."

Rasosundari Devi was also happy in her married life. Although the contemporaneous system of the society aggrieved her, she was all along respectful to her husband. - "He was really a good person under whom I spent so much time till now".

A large part of Rasosundari’s life was covered by her love-devotion and respect for her husband. - "A few lines about my life have been written, but nothing could be written about my husband in this autobiography. I think, therefore, this book is maimed. Nevertheless, I am not skilled writer to describe his virtues. .... He was the best among men whose peer is nowhere to be met with. At his very sight the feeling that he was my husband naturally aroused in me. ..... He was profound, humane and was generous at the same time. .... In fact, my husband was a very high personality. After accomplishing good number of noble deeds he retired from the world".
Both were fortunate mother

In the family life none (either Nalinibala Devi or Rasosundari Devi) of them had to suffer from disturbances of peace; rather at places, these children were their helpmates in their literary pursuits. The mother of many children, Rasosundari Devi, was the great fortunate woman as regards her relation with her children. She had never to suffer for the wantonness of her children.

"When a child grows devilish, it is a great painful life for the parents while he or she lives and also same is the suffering when he or she dies. But, the gracious God inflicted no pain on me on this account. My children (both male and female) grew in the same manner. Every one then were fair looking, noble in character, learned charitable, kind and religious in view. They never did any harmful deed. I had never to suffer on account of their character or conduct."  

(santan, kusantan haile jinna abashthatei jantrana, mariya gele's jantrana.... kintu Jagadishwar sada haiya e bishaye amake kona kasta den nai, amar putra kanya je kaek santan haiachilo, tahara sakalei ekmat haiyachilo, tahara sumdar, sacchari tra, bidwan, data, dayaban, dharmik ebang kakhanao garhita karma karito na ihader charitra bishay amake kono kasta paite hay nai).

15. Devi, Rasosundari - Amar Jiban, P-34.
Nalinibala also felt proud of her children. In a life replete with a multitude of pains and sufferings her children were the only resort for solace, peace and comfort. Even in the description of the accidental death of her dearest young son Putali, she expressed such pride for the child.

"People were moved by Putali's sweet voice, even during the five years of his (Rammurti) tenor of life he collected a considerable fund by raising money and gold for the 'Independence-fund'. Thus he served the cause of the country. From his infancy he was not just one of other children by his nature. He was truthful and enraged when someone lied." 16

(Putalir madhur kanthar sure manubhām mohichil. Jiwantar pachati bachar bayasate patali (Rammurti) deshān swādhinata anthalanat swaraj fundalai bahu dhan son tuli di deshar seta karigal. .... sarure para tar an larat lagat swabhabar mil nachil. Se achilsatyabadi konbai michā kowa bulile tar khang uthe).

Nalinibala lost another young son at her youth. That son was also an exception among other children. He was firm in his honesty and was a help in his mother's pursuit of creative works.

"Withered a flower while it was half-bloomed. Pabitra (makhan) my second son breathed his last suffering only nine days from fever. He grew up in the pious imitation of his grand-father; his tender heart was moulded with such materials as truthfulness, justice, dauntlessness, simplicity and kindness. .... He despised such vices as selfishness and meanness from the bottom of his heart. .... As a symptom of his deep love for literature, he used to collect important portions of articles etc from the newspapers by cutting the pieces. Without such cuttings whi

Pabitra collected with much care, my work 'Smrititirtha' (reminiscences of my father) would not have come into being."

(E pahi adhabhula phul morahi gol, metra nadinor jwarat mor maju, Pabitrai (Makhan) chaku mudie chirakalalai. .... kakakar pabitra adarsere garhi uthichil tar komal charitra - satyanistha, nyaynistha, nirbhikata, saralata, dayare upachi para tar saru hiyakhani. .... Swarthaparata, nichatak heantarar saite ghrina karichil. ... Sahityar prati gahir anuragar chin, pratyaek khabar kagajar para lagatiyal katha, prabadha adi kati kati gotai thowa achil tar swabhav, mor dauta swargi howar khabarar kagajar katingbor, pabitrai sajatnare gotai nothowa hale deutar jiban swaron 'smriti Tirtha' lekhi uliowa mor nahalhnten).

Society from the view point of both the women

In the autobiographies of both the ladies the most attractive point is how they have judged the contemporaneous societies from the angle of their respective views. In the nineteenth and early 20th centuries the place of women in the society was not a very high one, both the writers have depicted the real picture of the neglected women and their oppressed liberty.

Rasosundari Devi describes in very simple diction how the liberty of women was oppressed in the prevalent nineteenth century Bengal. - "The women of those days did not do any learning. After performing their duties in the kitchen, they passed their leisure moments standing near their masters with great politeness and modesty - as though the female members of the house had nothing else to do than the household duties. The people of the society of the time maintains such ideas in their minds."

Not to speak of learning, the housewives had to confine themselves within the four walls of the house and had no right to speak to any body without prior permission. - "Especially the women lived under such rules that the housewives had to work in the house with a long face cloth indulging with no one in conversation; only then they were reckoned as very good wives".19

As though women were the puppets in the hands of men; they enjoyed no right of their own in the expression of their wish or desire. The education of women was a sort of unpardonable crime for which Rasosundari had to lament again and again in her autobiography. - "Oh what a matter of regret! Is it for the reason alone that we are born women, we have to suffer from so much hardship and pain? Like thieves you have to live in confinement of the prison, above that we are deprived from learning also. Nevertheless we are happy now to see the women fully liberated from thraldom. Now a days bring up their only daughter-child educating her with great care. But we had to face a great hardship and trouble in the efforts to learn."20

(Aha ki akkhaper bishoy! meyechelen balia ki etai durdasa! cherer mata jena bandi haiyai thaki, tai balia kibidya sikkhateo dosh? Je jaha hawk, ekhankar meyechegula je niskantakaswadinatay ache, taha dekhiao man santusta hay. Ekhan jahar ek meyechele ache, se kato jatna karia lekhapara sikhay, ei lekhapara sikibar janya amader kato kasta haiache).

19. Devi, Rasosundai - Amar Jiiban, P-21
Rasosundari Devi was not a spokesman of the progress of women. She was only an ordinary housewife under the cover of screens of family rules. Her conscience rebelled against the social oppression. In grave protest, she thus spoke again and again. "That was the time when the women could enjoy no freedom. They could not use their power in doing a thing. They spent their time in full thralldom. They used to stay as encaged birds. People of those times who are still living deem learning to be a serious crime. They ask whether women will earn money after their learning? The women today turn dejected after learning."  

(Takhankar sei ekkat: sekale meyechele diger swadinata motali chila na. Nijer kshamaty kono karm karite panta jaita na, sampurna rupe paradhina hiaya kaljapan karite haiye).

In her autobiography Nalinibala Devi has repeatedly mentioned about the helplessness and the social oppression and hindrances before women. "Those dark days covered by the thick screens. It was then matter of great shame when a woman moved about freely. Especially the girls of a gentle family could not go out their homes when they attained the age of ten or eleven."  

Under the purdah system, the value of life of woman was concealed; women enjoyed no individual freedom. They had no right even to see the sun or moon in a direct way. "All the ladies including the daughters and daughter-in-laws had to pass their days in the nooks of the house under the screens of the hideous social system... The women remained invisible to the sun and the moon."  

22. Devi, Nalinibala - Eri Aha Dinbor, P-12.
23. Ibid, P-12.
The pains of confinement of woman's life passed Nalinibala heavily down. Although towards the conclusion of her life, the women liberty delighted her, yet the remembrance of the bygone days when the sweet dreams of numerous hapless women were smashed by the obstructions and narrowness of the society eroded like stones upon her heart.

"I feel it like a dream, when remember the days of my early life passed under the inviolable veils. That day and this day of women-liberty are polar different. Who can count the number of those women who have ended their lives in sheer solitariness under the system of the inviolable veils. Today I remember those dar-days." 24

(Mor jibanar agchower sei dorgha- parda pratha anrar dinborlai manat parile sapon jen laga sei din ar aji ei mukta tirotta-jibanar swarga-martar yabadhaner alanghaniya parda-pratha anrat bahu narir jiban mirale narahi gaiche tar lekh kone lay? aji suwaricho atitar sei andhar dinborar katha).

Yet she was not rearing the rebellion feelings against the social rules, although Nalinibala was sad in her heart. - "But I did not suffer from peacelessness even in such circumstances. I rather consoled myself considering those rules of the society to be the norm of the day". 25

In the nineteenth century as well as in the early part of twentieth century the female education was not easily available in Assam. - "In the Assamese society in particular there was no facility for women's education in those days". 26

Political consciousness of both the ladies

The political consciousness that can be viewed in Nalinibala Devi's work 'Eri Ah: Dinbor' is based on the backdrop of the circumstances in which she was brought up. Her father Karmavir Nabin Chandra Bordoloi was a renowned politician of Assam and freedom fighter of India before independence. From her childhood she grew up a political environment, as a result a political consciousness can be noticed in her in a natural way. - "In the congress office which was housed in our own residence the patriotic leaders of Assam used to assemble and started the struggle for independence. The Deshabhakta Tarun Ram Phookan, Deshapran Chandranath Sarma, Bishnu Ran Medhi, Debeswar Sarma, Kuludhar Chaliha and others instilled in me that father Nabin Chandra Bordoloi as the Chief Secretary of Assam Congress".27

In the later life Nalinibala entangled herself with politics indirectly if not in a direct way. The companionship of her politician father repeatedly led Nalinibala Devi to the political platform. During this time the country or the community made her more worried than the individual worries and anxieties. Sometimes she raised her voice aloud in the solution of a number of political problems of Assam. But in occasion she entangled herself in these problems following the advice of her preacher and politician father.

"To serve literature is the best form of service to the country. By loving the country create literature for its welfare. Please stand on the forefront of every service to the country, but get involved nowhere. .... It is not to take active part in politics since active politics thwarts the mind in remaining pure.

27. Devi, Nalinibala - Eri Ah: Dinbor, P-79.
You will best serve the country through literature. I bless you, the Almighty God will always guide you by the path of welfare.\textsuperscript{28}

No such political consciousness is noticed in Rasosundari Devi. It was because of the fact that the circumstances in which Nalinibala was brought up were not similar to those of Rasosundari Devi. Nevertheless, patriotism dwelt in her also in a forceful way. She was strongly desirous of identifying herself more as an Indian than only as a Bengali. For a housewife who remained behind the screens this broadness of mind must be admired as scintillating.

"Oh my mind, this India, full of the mines of precious jewels is enriched by the numerous poor fellows who have become great one by contributing their mites. But I am lying here like a knave slave in the pride of my illusory belongings."\textsuperscript{29}

(The mind, this India, full of the mines of precious jewels is enriched by the numerous poor fellows who have become great one by contributing their mites. But I am lying here like a knave slave in the pride of my illusory belongings.)

The familial and religious life of both the autobiographers Rasosundari Devi and Nalinibala Devi were both sufferers of calamities and upheavals in their family lives at the same time. But both were greatly tolerant and dedicated to God. They both believed in God and the writers of autobiographies were firm in the belief that God Almighty was invisibly behind their every success and accomplishment.

In Rasosundari's childhood mind the seeds of devotion to God were sown by her mother. The

\textsuperscript{28} Devi, Nalinibala - Eri Aha Dinbor, P-116,117.

\textsuperscript{29} Devi, Rasosundari - Amar Jiban, P-61.
beginning of her spiritual life was in the mantras (Charms) of initiation taught by her mother. - "That Almighty God created us all. He can listen to whoever calls Him from anywhere. He hears when one calls Him in a loud voice or within one's heart. Hence he is not a human being, but the Almighty ... Since that day the great charm (Mahamantra) 'Parameswar' of my mother has entered my heart".30

Rasosundari Devi had her learning in such an adverse situation and social surroundings that made her believe that everything could happen only by the grace of God Himself. - "My learning could not be done with a little pain; it was really painstaking. I am very much surprised when I think of this hard woned knowledge. It was possible as though only when the Almighty God handled the affair Himself. Otherwise nothing could have been possible in such a situation".31


During her life time Rasosundari Devi lost her husband, six sons, a daughter and a grand-son. But her profound tolerance, patience and devotion to God left her steadfast in such dulge of grief. - For the people of the world the amount of weal and woe bestowed by God is almost equal. Some people retain the part of sorrow with a keenness and thus constantly derived pain out of it. But there are others who thrown no glance over the huge pile of hazards lying in fornt of them".32

Since her childhood, she had the firm belief that all the events and affairs of life

30. Devi, Rasosundari - Amar Jiben, P-12
31. Ibid, P-43.
whether good or evil, are performed to the will of God, so she expressed certain amount of conceit upon God when she had to taste both nectar and poison. "Oh master of the world! You are known by the name 'Gracious' (Dayamay). That name is wide spread in the three worlds. Even you express yourself only as cruel. I will still call you by that name Dayamay or Gracious".  

But the last deed of the devoted Rasosundari is he subjugation at the feet of God. "Oh master of the world! you only know what you intend to do in your last canto. Whatever you do must be auspicious (for me or us). But in the last hour you please shelter me at your beautiful feet."  

(He adhikari mahasay, tomar sesh ki kando karibe taha tumi jano. Jaha kara sei bhalo. Kintu tomar sesher samay daya kare sricharane sthan dite habe).  

Nalinibala Devi was born in a family having religious sentiments. "Our family belong to a heritage of Krishna-devotees. In the teaching of our grand-mother our mind became the place of Krishna-devotion since our childhood. Even in our beds she taught us the 'dhyan-varnan' chapter of the kirtana which we kept by our heart. The grand charming visage of Krishna was thus painted in the heart of our children by our grand-mother".

In her later life Nalinibala Devi was influenced immensely by the religious and the refined opinions of her other preceptors, father and the teachers. As Nalinibala Devi experienced the pain of early widowhood even during her youthful age, her mind soared high above the worldly desires and inclinations. When she returned to her parental home with five orphaned children, holding the hands of her father, she offered her prayers in tears.  

34. Ibid, P-72  
35. Devi, Nalinibala - Eri Aha Dinbor, P-29
the deity 'Gopal'(installed in her father's house) with a subjugated heart. - "Kindly accept my entire burden - offer all the belongings of life.Oh Lord thy feet. Kindly lead me by the purest and scared path".36

Nabin Chandra Bordoloi, her father himself showed the saffron tract to his daughter - a recent widow.

"There was no end to the efforts of my father to inspire the recent widow, his dead daughter by the spiritual path.He presented a copy of the Srimadbhagavata Gita to me saying - 'this book will show you the way'".37

(Sei sadya bidhaba maromar chowali- janak adyatma-pathere anupranita kari tulibalai deutar jatnar sim Nachil.Srimadbhagavata Gita ekhani di kale 'geetai tomak bat dekhuba)

The pious burning of the fire gave a new life to Nalinibala Devi.During this period she created her famous book 'Sandhiyar sur' a collection of mystic poems.

During her life time she experienced a lot of pains and sufferings.Already she had lost her husband and three sons. These boundless agonies were borne by her only by recalling the supreme father. Her mind now soaring high to the plane of spirituality was keen to rise above the worldly happiness and sorrow.

"Into my panting heart the couples of the 'Namghosa' by the great saint Madhavadev and his heart rending melodies of the Baragits(holy song) poured the embrosia of peace".38

37. Ibid, P-61.
In the sphere of comparative assessment of the value of the two autobiographies of the ladies as literary documents, the first requisite is the discussion of the formative characteristics of the both life-sketches. Keeping an eye on the facility of the discussion, the lives are divided into three parts—the beginning, the middle part and conclusion. In the first part are included the childhood, adolescences and youth; in the middle part is included the middle age, and in the concluding part are included the descriptions of the maturity and the falling years.

Nalinibala Devi herself divided her autobiography in three parts:

(i). Agchowa (i.e. the first part of life) Here she depicted her life till the beginning of youth;
(ii) Majchowa (i.e. middle part of life) In it she laid emphasis on the importance of the literary and social activities along with the main stream of her life-story.
(iii) Sesh-chowa (i.e. the last part of life) Here she said more about her literary career and the spiritual realizations than about her individual life.

Rasosundari Devi divided her autobiography into two parts

(1) First part: (from the beginning of her life till the beginning of 88th years). The varieties of eventful life are discussed here.
(2) Second Part: (starts with her 88 years) Her life story is imbued with a spiritual tinge.
In the matter of size 'Amar Jiban' by Rasosundari Devi is smaller than 'Eri Aha Dinbor' by Nalinibala Devi. The number of pages of 'Amar Jiban' (third edition) is 81, while that of 'Eri Aha Dinbor' is 368. Now it is to be noticed among them (between the writers of the two autobiographies) who paid greater attention on the descriptions of which chapters.

At the outset of the first part of each work both the writers described the time and place of their birth. The marriage of both of them took place at the twelfth years of their age. In the description of this brief pre-wedding period Nalinibala Devi described broadly many relevant events of this particular period of her life. While in comparison, in the brief description of this period, Rasosundari depicted more of her mental changes than the outward events of life.

The post-marriage period is described by Rasosundari Devi in detail while the circumference of the married life of Nalinibala Devi is so short that it makes the description brief enough.

In the middle part the various events and realizations of experiences of matured life are described by the two ladies in the same manner. Till now the framework of both the autobiographies are firmly tied, there is no scope for loose workmanship. The simple manner of story-telling can be observed in both the works. But in the middle part of 'Amar Jiban' by Rasosundari, this characteristic was noticed more vividly. The unblemished struggle for learning is described in such a fluent way that attracts everyone naturally. In 'Amar Jiban' a number of contemporaneous events are inevitably been inserted in the life story; but in the middle part of 'Eri Aha Dinbor' by Nalinibala Devi, the author frees herself from the confines of familial circumference to enter the wide arena of the
facts of real life. But in the final hours of their lives each of them arrived at a theory about Eternal Truth. In the words of Nalinibala.

"The pains and agonies from separations are most valuable treasures of human life. I obtained the firm belief that life-long burning of afflictions purifies heart. ... Through all actions the great feeling of Eternal Beautiful one awakes".39

(Dukh bicched manuh jioanar paran sampad. ... Manat driha biswas haal,jibanjora dukhe puri hridy suddha kari tole. ... Sakalo karmar majate chirasundarar anubhuti jagrate hay).

On the other hand we find the words of Rasosundari Devi. - "My mind! Have you not known even though you knew it? My mind, know it for certain that you will have to return to Him where from you have come who has sent you to this market of the world".40

(Monre tumi ki jania o jinitecha na monre tumi nischinta janibe tumi jnahar nikat haite achiacha, jina tomake bhaber bazare pathalachan,punarbar tnaahar nikat firia jaite haibe).

Nalinibala Devi was a renowned poet. As such, in the pages of her autobiography one bears the senorous cadence of poetry even in the middle of prose. Her poetic mind is expressed even in the nomenclature of the book 'Eri Aha Dinbor'.

39. Devi, Nalinibala - Eri Aha Dinbor, P-292
society. Along with it she envisaged a good number of experiences of woes and miseries and the untraced inspiration of creation of literature, but the descriptions of the side-events nowhere engulfed the main story of her life.

In the concluding part, that is in their maturity and mellow age their feelings are engrossed in the depth of self-realization. In the autobiography of Nalinibala Devi, the last part is the description of the chronological events of the creation of literature, her experiences of spiritual realization are mingled everywhere; but in the description of the final phase of Rasosundari Devi's life, spirituality came to the forefront. In this part of descriptions of both the authors are somewhat slow and slaggish, but nowhere tiresome.

The writers possibly unconsciously leave certain matters to their readers which later became invaluable treasures. Nalinibala Devi though a housewife of a conservative family, in her later life was entangled in a good number of social associations and institutions as a literary person. As such, naturally a considerable number of fundamental matters related to the sub-national life of Assam are accumulated in her work 'Er Aha Dinbor'. But as Rasosundari Devi was solely a housewife of those days, she had the least connection with the outside world. As such in her work we find minute observations on the contemporary society described perhaps without her knowledge, although there is no detailed description of the historical rise and fall of the contemporary sub-national life of Bengal.

It can therefore be asserted that both the writers of the autobiographies were undoubtedly skilled in exact depiction of the minutes
After obtaining acclamation from different organisations as a poet and after involving with number of social and welfare institutions she achieved recognition as a well-established poet, and wrote her autobiography 'Er: Aha Dinburi' in 1976. Behind this activity the keen interest and inquiry of the multiple number of well-known writers and admirers exists.

But in Bengali literature Rasosundari started her literary career only with the unprecedented path-finder 'Amar Jiban' in 1868, solely from the source of her heart's-inspiration. A fearful and purely housewife confined under the veils did the practice of austerities in the teeth of adverse society. After learning her lessons with self-costigation and without the initiative of others, she thus earned the glory of writing the first autobiography in Bengali literature. Despite of few minor differences these two ladies, although were primarily vocal against the contemporaneous social deprivation and oppression of women, but there was no loud voice of protest that could be heard in their writings.

Both Rasosundari and Nalinibala although not conversant with the form and technique of a genuine autobiography, crossed over the literary trial without any tribulation at the same time putting much value on the entity and personality of women. In short is glorification of the neglected life of women that turn those unimportant and futile life into much valuable and precious in the eyes of the so-called society.