



AGOMONI 2019

7th Edition

সপ্তম সংস্করণ

Published by: India (Bengal) Cultural Association Japan



অনুষ্ঠান সূচি

Program

পূজারম্ভ	: ১০ টা ৩০~
অতিথী বরণ	: ১২ টা ~ ১২ টা ৩০
পুষ্পাঞ্জলি প্রদান	: ১২ টা ৩০ ~ ১ টা
প্রসাদ বিতরণ	: ১ টা ~ ৩ টা
সাংস্কৃতিক অনুষ্ঠান	: ৩ টা ~ ৬ টা
সিঁদুর খেলা	: ৬ টা ৩০ ~ ৭ টা ৩০

Puja starts	: 10:00 ~
Worship (Anjali)	: 12:00 ~ 12:30
Guest Welcome	: 12:30 ~ 13:00
Prasad (Lunch)	: 13:00 ~ 15:00
Cultural program	: 13:00 ~ 18:00
Aarati	: 18:30 ~ 19:30

Magazines published by IBCAJ



Agomoni 2013



Saraswat 2014



Agomoni 2014



Saraswat 2015



Agomoni 2015



Saraswat 2016



Agomoni 2016



Saraswat 2017



Agomoni 2017



Saraswat 2018



Agomoni 2018

Team Agomoni

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Content collection: Members of IBCAJ



India (Bengal) Cultural Association Japan



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সম্পাদকীয়



"আমার মাথা নত করে দাও হে / তোমার চরণধুলার তলে"

এই প্রার্থনা নিয়েই আজ IBCAJ নিমন্ত্রণ হয়েছে মহাশক্তির আরাধনার আয়োজনে।
এবারের আয়োজন অষ্টম বর্ষে পা দিল।

প্রত্যেকদিনের অসহ্য চাপ, অক্লান্ত পরিশ্রম, শারীরিক ও মানসিক যন্ত্রনা, দ্বন্দ্ব
কে সহ্য করেও শুধুমাত্র আন্তরিকতাকে অস্ত্র করে যে গড়ে উঠতে পারে শক্তি,
IBCAJ তেমনই এক পুঞ্জীভূত শক্তি, যেখানে ক্লান্তি, দুঃখ, বেদনা পরাজিত। এক
ঝাঁক প্রবাসী বাংলার সুরে বেজে উঠেছিল তার বীনা ২০১২ সালে জাপানের বুকো।
বুঝিয়ে দিয়েছে আন্তরিকতার শক্তি। দূরত্ব শব্দটা তার কাছে বড় দুর্বল। তাইতো
টোকিওর শরতে শোনা যায় শারদীয়ার সুর।

"মনের কোনের সব দীনতা/ মলিনতা ধুইয়ে দাও"

শুধুমাত্র এই প্রার্থনা জানাতে আনন্দধারার আয়োজন IBCAJ পক্ষ থেকে ৫ ই
অক্টোবর, Koto - Ku Bunka Center এ।

মাতৃআরাধনার সাথে সাথে IBCAJ এর আর একটা ছোট্ট প্রয়াস আগমনী। অনেক
চিন্তা, অনেক সুর, অনেক ছন্দে সেজে ওঠে প্রত্যেক বছর আমাদের আগমনী।
এ বছর তার সপ্তম বর্ষ।

পৃথিবীর সব মানুষের সহৃদয় উপস্থিতিতে উজ্জ্বল হয়ে ওঠে আমাদের এই
আরাধনা। কৃতজ্ঞতা জানাই সেইসব মানুষকে, কৃতজ্ঞতা রইলো সব স্পনসরদের
প্রতি যাদের সহায়তা ছাড়া এই আয়োজন অধরা থেকে যেত।

সব দেশের, সব বয়সের, সব ছন্দের মানুষের নিমন্ত্রণ রইল আমাদের পূজা
প্রাপ্তনে। আসুন হাতে হাত রেখে এগিয়ে যাই আমরা।

-শ্রীমতি কেয়া ভট্টাচার্য্য



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From President's desk



Dear Readers,

Another year has just passed by.....and it is the time to celebrate Bengalis' biggest festival - **Durga Puja**. We really feel proud to be able to continue this celebration in this busiest city of the world for a straight 8th year.

It is our pleasure to publish this 7th edition of "**AGOMONI**", an annual magazine in the occasion of celebration of Durga Puja. I would like to thank and congratulate the members of the "**AGOMONI**" creation team for their hard work which made it possible to publish this magazine. I also would like to extend thanks to the contributor of this edition of *Agomoni* not only in Japan but also from abroad. This has become possible only because of our members cordial and dedicated co-operations.

It's immense pleasure to note that every year we have some of new members joined in our IBCA (India Bengali Cultural Association) Japan. With the hard work and co-operation of these enthusiastic new members along with our existing members we have been able to organize this biggest Durga Puja of Japan in this year. I am really thankful to all of you for participating in this Durga Puja celebration. Some of you have travelled a long distance to come here.

I would like to express my deepest gratitude to "The Indian Embassy in Japan" and "Japan-India Association" for their constant support and guidance. I would also like to humbly thank all of our sponsors, for their cordial support and always being with us. Needless to mention again, I am thankful to all IBCAJ members for their hard working for the organization and active participation all through the year. Last but not the least, on this auspicious and holy day, let us forget our pains, sorrows, pride & arrogance and come closer in order to create a bond of unity and integrity. Hope Maa Durga will give you good health and prosperity through the year. **HAPPY DURGA PUJA** to all of you.

Dated: 20 September, 2019

Place: Tokyo

Swapan Kumar Biswas

(President, IBCA Japan)



भारत के राजदूत
AMBASSADOR OF INDIA



भारत का राजदूतावास
Embassy of India
2-2-11 Kudan Minami, Chiyoda-ku
Tokyo 102 0074



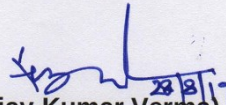
MESSAGE

I am happy to know that India Bengal Cultural Association, Japan, is celebrating the festival of Durga Puja in Koto-ku, Tokyo. On this auspicious occasion, I convey my warm felicitations and Shubho Bijoya to all the members of Indian community and team members of India Bengal Cultural Association, Japan.

Durga Puja festival marks the victory of Goddess Durga over the demon Mahisasura and commemorates the universal message of the triumph of Good over Evil. Apart from being a religious festival for the Hindus, it is also an occasion for reunion and rejuvenation, and a celebration of traditional culture and customs. While the rituals entail ten days of fast, feast and worship, the last four days—*Saptami*, *Ashtami*, *Navami*, and *Dashami* - are celebrated with much gaiety and grandeur in India and abroad. It is also a wonderful way of achieving togetherness among Indians in Japan and to introduce our Japanese friends to the festive traditions of India.

I take this opportunity to convey my best wishes to all of you and your families.

Tokyo
28 August 2019


(Sanjay Kumar Verma)



नेपाली राजदूतावास
टोकियो, जापान
Embassy of Nepal
Tokyo, Japan

September 26, 2019

Message

I am pleased to know that India Bengal Cultural Association in Japan is celebrating the Durga Puja in Koto-ku, Tokyo. On this auspicious occasion, I would like to extend my heartfelt greetings and warm felicitations to all Hindu communities, who celebrate this festival.

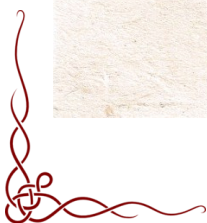
"Dashain" is a great festival of Nepal. On the occasion of 'Dashain' we worship Nava Durga Bhawani for nine days as nine different forms of Goddess. On the tenth day of worship is known as Dashami i.e. 'Dashain' and we get blessing from the seniors of the family members and relatives with 'Tika' and 'Jamara'. 'Dashain' is celebrated to mark the victory of Goddess Durga, over the demon and commemorates the message of the triumph of Good over Evil. This is the festival in which all members of family get together at their home even from abroad. This festival is commonly celebrated in Nepal, India and Bangladesh. I am happy to celebrate this festival with you all in Japan.

I would like to take this opportunity to convey my good wishes to all of you and your families for their good health, happiness and prosperity.

P. Rana

Prativa Rana

Ambassador of Nepal to Japan





रघुवर दास
Raghubar Das



मुख्यमंत्री
झारखण्ड सरकार
Chief Minister
Govt. of Jharkhand

Letter No. 7389356/19/CMCO

Jamshedpur, Date : 14.08.2019



Message

It gives me great pleasure to know that IBCAJ (India Bengal Cultural Association - Japan) is celebrating Durga Puja in a grand manner on 5th Oct, 2019 in Tokyo and also bringing out Magazine in commemoration.

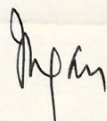
Durga Puja festival signifies the triumph of good over evil and inspires all to walk on the path of righteousness and forbearance. This day marks the victory of Goddess Durga (good) over the Demon Mahishasura (evil).

Japan has played an important role in India's development journey over the last six decades. There has been love and respect for India and Indians in Japan. The essence of this relationship is a sense of belonging, goodwill, respect for each other's culture and civilization. IBCAJ is introducing our rich Indian culture in Japan, which is a commendable work.

May Maa Durga fulfil everyone's aspirations and enrich our lives with prosperity, peace, joy and wisdom.

I congratulate one and all connected in this celebration and Wish all the best of luck in its grand success.

To,
Mr. Naba Ghosh,
Vice President,
IBCAJ, Tokyo, Japan.


(Raghubar Das)



Agamoni 2019



Dr. Tomio Mizokami

Professor of Emeritus, Osaka University,
PadmaShri Awardee in 2018.

Message

For Bengalis anywhere in the world Durga Puja is what Christmas, and some more, is to the Europeans and Americans and many Christians all over the world. In the form of a religious occasion, Durga Puja is an occasion for social celebration, an occasion for coming together for everyone forgetting all divisions and pettiness, an occasion for striving to bring out the best in the community. I remember that many many years ago when I was young, I saw the most colorful, energetic and exciting Durga Puja in Kolkata. All Bengali people were overjoyed in the happy mood in which they feel that they are with the Goddess Durga, and many people even danced with ecstasy. I had also seen before the Puja began how passionately professional sculptors or painters made the statues. I learned that people were lavish in sparing money for building beautiful statues and rich people even donated a big amount of money. I saw also the very touching scene of Visarjan (immersion). It was indeed a very impressive scene.

Bengal is a land of not only festival but also many cultural activities. It is well-known for its high quality throughout India. The most eminent figure in Bengali literature is needless to say, Gurudev Rabindranath Tagore, the first Asian Nobel prize winner in the field of literature. We could read his many masterpieces by the Japanese translation. But of course it is far better and profound to understand in the original Bengali language, which is one of the most sweet and rich Indian languages. He visited Japan five times and deeply affected many intellectuals in this country. It is a remarkable thing to think that there was no air trip then, he came to Japan by ship. It took him almost one month to reach Kobe from Kolkata by sea. Besides Gurudev, there were and are many other Bengali intellectuals who have influenced (or have been influenced by) Japan and the Japanese people since the 19th century till the present day in different fields. In fact, it can be said that except Mahatma Gandhi and Pandit Jawaharlal Nehru, most of the eminent intellectuals who had connections with Japan directly or indirectly were from Bengal. They are Swami Vivekananda (philosophy), Rash Behari Bose (freedom fighter and introduced Indian curry to Japan), Netaji Subhas Chandra Bose (freedom fighter), Justice Radha Vinod Pal (lawyer), P.S. Mahalanobis (statistics), Suniti Kumar Chatterji (linguistics), Satyajit Ray (film director), Nandlal Bose (painting) and Amartya Sen (economy) etc.

The reason why the Bengali intellectuals are so predominant in many fields and most of them are from the Hindu high caste is obvious: Calcutta was the capital of the British India till 1911. It was a gateway of western civilization and center of the Indian Renaissance (Bengal Renaissance is the almost identical term.) It was quite natural that Calcutta and its vicinity has been producing many intellectual leaders to all over India. It is true and a pity that after Independence Calcutta declined and lost its prestige as an economic and industrial center. There are less than 100 Japanese living there and a Japanese school is not more existent. It is hard to believe that till the beginning of the 60's Japan Airline stopped at the then shabby Dum Dum Airport.

Most of the Japanese investment is centralizing in south India (Chennai and Bengaluru) and north India (Gurugram etc.), so economically Consulate General of Japan has almost lost its existential value. But it has still a cultural value. Kolkata University, Jadavpur University and Vishva Bharati have many Japanese students.

I love Bengali language, culture and people. I am very pleased that Bengali Association in Tokyo has been holding Durga Puja every year along with various cultural activities. Such activities will only continue to bring Japan closer to Indian and Bengali culture and strengthen our age old connection.

I wish Bengali Association of Tokyo success in its efforts to bring our people together with their Dur-



॥ অনুভূতি ॥

দেবায়ন চন্দ্র

নীল আকাশের গায়ে ভেসে যাওয়া মেঘ গুলো , শোনাচ্ছে আজ কোন গান

স্মৃতিমেদুর এই মন ক্যানভাসটাকে যাচ্ছে ছুঁয়ে তার তান ।

ছোঁড়া কিছু কথা আর টুকরো স্মৃতির ভিড় হঠাৎ এলো এলোমেলো

চৌকাঠ পেরোবার অপেক্ষায় সব, বলছে আগলখানি খোলো ।

ধুলো পড়া ক্যানভাসে , শুকিয়ে যাওয়া ব্রাশে , চলটা ওঠা রং ফিকে

হারিয়ে যাওয়া সেই তারপিন গন্ধের অনুভূতি আজ সব দিকে ।

কালো ধোঁয়ায় ঘেরা জগৎটাতে আজ আবার নীলচে এক আলো

চলমানতার নামে জড় করে দেওয়া এই রোজনাচাটা কে ভোলালো ।

শিশির ভেজা ঘাসে, সবুজ মাঠের পাশে, কাশের বুক আজ দোলা

বলতে ইচ্ছে করে আবার সেসব কথা, বলেও হয়নি যা বলা ।

নতুন প্রেমের জলে, যে নৌকো গেছে চলে, হঠাৎ পালে তার হাওয়া

স্মৃতির গন্ধ মাখা বেপরোয়া পালছুটে , পুরোনো প্রেম কে খুঁজে পাওয়া ।

এগিয়ে গিয়ে ও তাই বারবার ফিরে আসা, চাঁদের বাড়ির ডাক শুনে

ফেলে আশা কবিতা, শেষ হওয়া গানটাই আবার গাওয়া আনমনে ।

নীল আকাশের গায়ে ভেসে যাওয়া মেঘগুলো শোনায় আবার সেই গান

নতুন ইসেলে বাধা নতুন ক্যানভাসকে যাচ্ছে ছুঁয়ে তার তান ।

পুরোনো কথা আর পুরোনো মুখের ভিড়ে আবার নতুন করে ভাসা

চৌকাঠ পেরিয়ে মনের ঘরে আজ আবার অবাধ যাওয়া আসা ।

নতুন ক্যানভাসে নতুন ব্রাশের ছোঁয়া, নতুন রঙের আঁকিঝুঁকি

হারিয়ে যাওয়া সেই তারপিন গন্ধের অনুভূতি ফের দেয় উঁকি ।





Agamani 2019



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University Teachers - Beyond University Boundary

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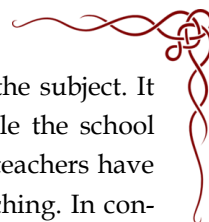


Education is the powerful instrument of economic, political, cultural, scientific and social change for a country. A teacher is the central figure in any formal educational system. A teacher plays a vital role in society growth, primarily by helping the shaping up the mindset of the young generation (i.e., students). Later on, these students decide the mindset of the nation. Besides their responsibility to educate students, teachers play an important role in character development, the shaping of a student's reputation, honor, and integrity. Above all, a good teacher helps a student to be a good human being in society and therefore a good citizen of the nation.

The topic of discussion in this article is on why do a university teacher should also get involved in school teaching activities. This might get the objection from a majority of university teachers. The primary reason for the object might be based on that they are already heavily burdened with teaching and research, which is quite reasonable and acceptable. I accept that a sincere university hardly get any time to get involved in so-called lower standard teaching activities. Though I fully agree, but I am in view that we should try our best to find sometime out to contribute to a level which is not expected from school teachers. Of course, we do not need to teach their textbook materials, nor we are intended to finish their syllabus. Our purpose is to expose the school kids to the real sense of the science subjects. Since we teach in graduate and undergraduate level and deal with matured students, it is expected that we have overall control of the topic/subject in which we are expert.



Further, due to our research exposure, we are in a position to present a topic very nicely to them (school students) and can make the appropriate correlation with surroundings. Due to various reasons, this is not expected from the majority of school teachers. A few of the significant reasons are their improper training, exposure, attitude towards the subject. In addition, since the school teachers have to deal with hyper activities of school children, it

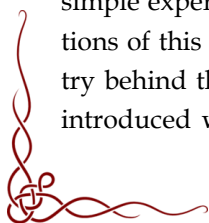


may not be possible for them to live up to the expectation with reference to the subject. It needs immense patience and considerable energy of school teachers to tackle the school children in daily basis. The kids only want to have fun and play. The school teachers have to take care of their safety, discipline, their attitude, health in addition to teaching. In contrast, university teachers just need to concentrate on subject to teach grown-up children. However, though unfortunate, school teachers recruitment, which is mostly decided at the local level, is not always able to attract suitable candidates. In this scenario, if university teachers contribute to school education by giving some subject talks, or popular discussion on some specific topics, it will surely help the students immensely. These lectures can expand the horizon of learning for the students. Students can be aware of existence of new areas of science which is getting popular in recent times but not included in their text book. Also, many a time, students are unable to catch the beauty of the subject or a particularly important topic which is there in their text book and hence does not feel interested in learning. A university teacher's lecture can help the student to cross the barrier.



Due to wide and varied exposure, it is expected that university teacher can make an excellent impression of a topic, even if it appears to be simple. Let me explain it with a chemistry experiment which is known to all, a simple acid-base reaction. In some of the lecture cum demonstrations that I have delivered in several neighboring schools in Varanasi (vide beside pictures show the lecture cum demonstration of concept of acid-base and kinetic experiments in neighbor schools). I intentionally start with this so-called the simplest and easiest experiment; the estimation of the strength of a strong acid by a strong base (HCl-NaOH). Burette – pipette based titration is traditionally done in all schools and colleges. However, to my surprise, it is noticed that most of the cases, students do not know the proper use of burette and pipette. If asked why based should be taken in the burette, or why should we use phenolphthalein as an indicator in this titration, hardly any proper or sensible answers can be obtained. Besides, all chemistry practical use consumables, it needs regular investment for practical, and therefore, it is observed that most of the schools keep the practical limited to on paper only! Let us have a look at how a university teacher can start: first giving the concept that it is an estimation of a chemical and hence every single drop of acid or base counts.

Therefore, one should learn how to use the apparatus properly. Secondly, it is indeed a simple experiment, but the principle behind it is immense. Starting from the chemical reactions of this acid-base reaction, law of chemical equivalence, selection of indicator, chemistry behind the color change of indicator, indicator constant and many more things can be introduced with this apparently simple experiment. On the contrary, what is usually ob-





served is that students keep adding base in acid until they see the change of color from colorless to pink. Hardly anybody is groomed to think what's happening in the system and the lots of chemistry behind it. The art of maintaining the practical notebook and calculation associated with this simple experiment can also much more meaning full if we give them the idea of significant digits, error associated with the experiment and many more. One can even correlate this experiment with another popular experiment that we perform to determine the rate constant of an acid catalyzed hydrolysis of ester. These experiments are relatively economic and hence can be used to introduce to the 10th and 11th standard students of chemistry. In addition, university teachers having vast experiences can impinge the idea of independent, critical, and creative thinking among students, which will help them to contribute to science when they grow up. With this example, I wish I could convince some of you that university teachers can contribute to enhancing the level of school education, particularly in the rural area.

(P.S. Readers' thoughtful opinions are welcomed. Please send to satyen.saha@gmail.com)

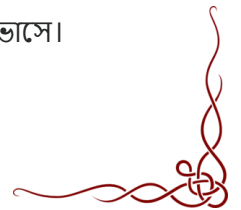


দূর্গে-দূর্গা

মানসী সেন, কলকাতা

দূর্গা আমার , দূর্গা তোমার,
 দূর্গা পূজোটা সবার,
 দূর্গা পূজো আসছে বলে
 মুঠোয় ভরে সুখ সাজার ।
 রথের দিনে খুঁটি পূজোয়
 আগেই আসে বোধন,
 মহিষাসুর মর্দিনীতে
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 তর্পণ দিয়ে মহালয়ায়
 পিতৃপুরুষের শ্রদ্ধার্ঘ্য,
 বিভেদ ভোলা শারদীয়ায়
 সকলেরই হাতে অর্ঘ্য ।

কোথাও তবুও রিক্ত হাতে
 বহু প্রাণেই নেই দিশা,
 উৎসবেরই আলোক মেলায়
 শুধুই থাকে ক্ষিদের তৃষা ।
 একই মাটির একই আঁচলে
 দুঃখ সুখের আলপনা,
 তবু তদবির চির সংস্কৃতির
 দূর্গাতি নাশিনীর আরাধনা ।
 শরৎ কালের আকাশ নীলে
 শিউলী - কাশ তাকিয়ে হাসে ,
 সার্বজনীন সারদীয়ায়,
 ফেরারী খুশি স্রোতেই ভাসে।





A different Durga Pujo

Sayantani Lala

For as long as she could remember, Durga pujo has always been the same for Ishani. It is not that she is complaining. Pujo meant new clothes, pandal hopping with family and friends, lots of laughter, no restrictions on street food, excitement in the air, balloons and flutes, the noisy crowds on the streets coupled with the immense traffic control; kids running with cap pistols, the sound of the dhak beats, Anjali chants on the loudspeaker and obviously waking up to the baritone of Birendra Krishna Bhadra. Ishani cannot wait for the pujo week to start.

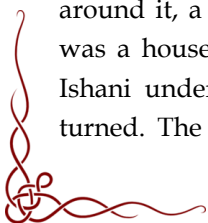
However this year, Ishani has a newfound freedom. She is earning now. With her first salary, she has bought a saree for Ma and a shirt for Baba. She has a new bag for herself as well. But her activity checklist is far from over.

Ishani had always been curious about her strange neighbours; two old people, a man and a woman. Ishani does not know whether they are siblings or spouses. The only thing she knew was that they lived an isolated life, in a run-down house, seemingly without any care for the world.

But Ishani Byomkesh Bakshi is not judgmental. She had inferred her hypothesis after a series of observations gathered over several years. Once, the old woman had come to their house in tears, to find her lost cat. Ishani had never seen anyone cry so much for a cat. That too when she has twelve of them, one tends to think that they are half-strays, for lack of a better word. Tears had streamed down her face, over her wrinkled skin, as Ishani's father consoled her. But her grief was inconsolable and she kept repeating that she had lost her child. Ishani, the only child of her parents, had felt sorry for her that day. It was sad that the closest being to a child for her was her pet. Ishani had wondered, didn't she have children or grandchildren; nephews or nieces, at least; or even if she has, don't they care enough? She didn't know and didn't think it was appropriate to ask.

The old man is no better. Ishani had seen him kiss the cats on several occasions. She had even witnessed him more than once, sharing his meal, his only fish piece, with their beloved cats and going hungry himself. He had fondly petted them, as they devoured his food. Wasn't that strange? Who feeds the pets at the cost of one's own health and well-being?

The house they live in must once had been very beautiful. An open courtyard with rooms around it, a spiraling staircase, an indoor garden, a big verandah and an open terrace; it was a house one gets to see in period films or in the very wealthy families of Calcutta. Ishani understands that the family was once very wealthy. But today the tables have turned. The entire property is in tatters with exposed beams, broken walls and leaking





roofs. A skeleton of an Austin car is still parked in the garden. In the night, when Ishani looks out of her window, the house with its dimmed lights, give her chills. But sometimes, on a full-moon night, when the moonlight washes over the entire courtyard, and covers the broken edges with shimmery silvery radiance, Ishani can almost believe that the house is still beautiful; melancholic and achingly beautiful.

This dilapidated house and its inhabitants are inseparable parts of Ishani's daily routine. She thinks about them every day. She finds them very strange. Otherwise, who in today's world, value pets more than themselves? They feed them, shelter them and treat them like their own children, even in the face of poverty. Even after so many years, this quaint residence is a mystery to her. Her favorite pastime is to romanticize various imaginary tales of the numerous miseries, each more outlandish than the other, that might have befallen the family. It seems to her, that they are stuck in a time-warp; a little fragment of the bygone era, half forgotten and safely hidden from public eye, in the posh locality of South Calcutta. The lives of these two people remain the same, everyday for the three hundred and sixty five days of a year. Even the greatest festival of the Bengalis fails to touch them. The splendor of Durga pujo loses its meaning at their doorsteps. Even on Nabami, when the entire city is iridescent and gleaming with mirth, the dimmed lights of their house do not shine any brighter.

So this year, Ishani has made a decision. Instead of speculating and making up stories, and wondering about them for the rest of her life, she has decided to get to know them. Her unfinished plan includes visiting them on Bijoya Dashami with sweets and good wishes, seeking their blessings. Ishani is fully aware that her plan may backfire. They might not want her inside their house; or that they will turn out to be mean souls who will dash each one of Ishani's hopes to the ground; or that they will be polite to her but not welcoming and will never give her a chance to be acquainted with them; each scenario is a rational possibility. But something in the way the old woman broke down that day, and the old man laughs with his crinkly eyes, makes Ishani hopeful that she will be able to enter their parallel universe. She has her own selfish reasons for this, of course. Firstly, Ishani believes that the happiness of Pujo should touch everyone, even in a tiny way. Secondly, she hopes to put an end to her relentless daydreaming and thus reduce the daily dose of her mother's scolding for being an airhead. And lastly, the reason she will not admit even to herself, is that she misses her grandparents too much and seeks the same affection from these two old souls.

So Ishani wants this Pujo to be a little different; hopefully better, with new friendships. Why? Because every time she sees this anomaly of a family, the old couple with eleven very furry children, it warms her heart; like a single ray of sunshine on a cold winter morning; or like a steaming cup of tea after a hard day at office; or like the way she feels when sometimes, in the dead of the night, she tiptoes in her parents' room and curls up between them. And that feeling is definitely something worth fighting for.





The Tiger

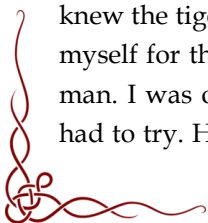
Dishita Biswas

Grade 5, IISJ Tokyo

Me and my family & friends went to a forest to camp for one week. We lived in a rental house. Things were going well. At the end of one week, people were packing their luggage & the children got some time to play. I was flying my father's helicopter.



I showed some acrobatic tricks to my friends. Eventually, I got tired & I turned on the auto pilot. I decided to sleep for sometime. I made myself more comfortable in my seat and drifted off to sleep. When I woke up, I saw that my helicopter was in a forest of very tall trees. I turned off the auto pilot & landed the helicopter. I walked through the forest, hoping to reach the camp. After a while, I heard growling. I turned and saw myself face to face with a tiger! Without wasting a second, I jumped over him and ran with all my might. Within a few minutes, I arrived at the camp. People were paralyzed at the sight of a tiger at their camp. I was followed by an avalanche of guilt. All this was happening because of me. But this wasn't the time to cry. I had to make things right. I snapped my fingers & two rooms appeared, one glass and one wooden. "Everyone! If you value your lives, get in here!," I said. Everyone got into the wooden room. There was no need for the glass room. I went inside & turned around just in time to see the tiger staring at me! He glared at me with his huge, golden, beady eyes. Outside the room, I could see a few people lying dead on the ground. Then I looked up at the sky. The sky was deep blue. The stars were shining brightly. So much time had passed by, but it only felt like a few minutes had gone. I snapped my fingers & the wooden room turned into ten big rooms made out of bricks and cement. Everyone was so tired they immediately went inside the room & slept. I quickly teleported myself to my parents room. They were fast asleep. I was very tired, so I locked the door, lied on the ground & slept. I had only slept a few minutes, when I heard something. I unlocked the door & opened it a little bit to take a peek. I saw the tiger eating a man. I turned pale. I realized I had forgotten to give the man one room. Then, right then, a disaster struck. I had sneezed. I was praying the tiger hadn't heard it, but he did. He jerked his head towards me & came a few steps closer. I knew I was seconds away from being discovered. So I knew what I had to do. I opened the door completely & revealed myself. I had no other choice. I knew the tiger would open the door and I would be discovered anyway. I quickly prepared myself for the battle. It wasn't going to be an easy battle. It wasn't like fighting with a human. I was only ten years old! The tiger needed to be defeated by a hunter not me! Still I had to try. He opened his mouth. I thought he was going to gobble me up. But no. Instead





when his mouth opened flames came out! Wow! He was a fire-breathing tiger.



I quickly shielded myself with a trash can lid. I glanced at a very big slingshot. I took off my shoe & sprayed it with a very stinky smell. It was water. I had kept it for a lot of days so it was stinky (I figured I could find some use for it & this was the time). Simple. I shot the shoe with the slingshot. Perfect shot. The tiger's eyelids drooped. He had fainted from the smell. I stabbed him in the heart with a kitchen knife. Suddenly, daylight appeared out of nowhere. People who were dead were alive once again. They rejoiced. I grinned. I had saved the day.

(I saw this whole story in my dream)



Dishita Biswas, Grade 5, IISJ Tokyo



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Celebrate this time with R.Y.M.A!

Kolkata, formerly known as Calcutta, a 329 years old city which serves as the capital of West Bengal, India (also the former capital of India) has always been famous for attracting tourists across the globe for its cultural heritage. Among many others, stands the famous Durga Puja, a Bengali traditional festival, celebrated in every corner of Bengal, and now around the world with the greatest enthusiasm.

In the late 18th century, soon after colonel William Tolly of the East India Company settled on the banks of the Adi Ganga River in South Calcutta and decided to dig it out to open water ways to the Calcutta Port, the area came to be known as 'Tollygunje', meaning Tolly's area/village. One of the oldest Durga Pujas in this area has been organised by the Russa Young Men's Association (R.Y.M.A) located in the Kudghat area of Tollygunje.

R.Y.M.A, founded jointly by Sushil Chandra Das and Krishna Chandra Ghosh in 1924, organized the Russa Sarbojanin Durgotsav in 1932 for the first time. Since then it has been the cynosure of this area and has seen an exponential increase in the number of audience for decades.

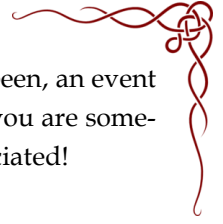


Over 1 lakh visitors come to the Wireless KMC Park to join the club for the celebrations everyday, for the four days of the Durga Puja! It has also been the house for numerous food stalls, hawkers and other people who have been successful in finding a living by putting up games stalls, merry-go-rounds, toy trains and many other rides not only for children but also for others! A group 'dhaakis' (the traditional Bengali drummers who play the instrument 'dhaak') have been loyal to this club and constant over decades and never fail to amaze the visitors with their rich, lilting and mellifluous rhythm sense!

The festive spirit has always been at the peak on the day of Durga Ashtami, when the sound of the 'dhaaks' reach its ultimate volume during the Sandhi Puja, which marks the end of Ashtami and the beginning of Navami or the ninth day! This short period is also known as 'Sandhikshan' which according to the Hindu mythology demarcates the time when goddess Durga took the Chamunda Avatar and killed a pair of demons, 'Chando' and 'Munda'. To commemorate this victory, the famous 'Dhunuchi Naach', a ritualized



dance worship, done with a prop consisting of earthenware with ignited coconut husk inside it, is performed by experts along with the beats of the dhaak going on in the background! After last year's Fanush Utsav (sky lantern festival) on the day of Diwali proved to be a tremendous success, this year, for the first time ever in Kolkata, R.Y.M.A will be proudly organizing 'Dhunuchi



Naach Utsav', an event centuries old but never celebrated like it should have been, an event for all to participate and compete for being the best in Dhunuchi Naach! So if you are somewhere nearby, do drop in and join us! Your participation will be greatly appreciated!

Incredible, isn't it? Have you ever heard or thought about it before?

On other days, the club organizes various games such as Dumb Charades, Conch Shell Blowing Competition etc! The whole festival however, remains incomplete without the major support of 'Saheli', the women branch of R.Y.M.A who play the major role of preparations, worship and event management!

On the final day of Visarjan, the whole society gathers together in the evening, plays with sindoor (which is known as 'sindoor khela' in bengali), displays the biggest crowd march in the locality, dances all the way to the beats of the dhaak, from teenagers to adults and journey towards the water body where the final rituals would be taking place.



Unlike other puja committees, R.Y.M.A has always had its own ways of implementing ideas, own traditional and religious views. In a city where famous Durga Pujas are put up with an artistic ambience, pandals carved out of a theme and the unique idols, R.Y.M.A has always stood apart, displaying a giant pandal on the Wireless KMC Park, Kudghat and decorating the whole premises and the society with lights, crowd and enthusiasm. Shri Pradip Rudra Pal of the famous Rudra Pal family, well known for building idols for generations, had been the sculpture artist for major pujas in West Bengal, including R.Y.M.A Sarbojanin Durgotsav for years! The R.Y.M.A Durga Idol has been one of the biggest in this region of Tollygunje! The members of this committee have been greatly devoted throughout generations and continue to be the same in future!

Facebook Page - R.Y.M.A Wireless Park **Instagram Page** - ryma.since.1924

Email - ryma.kolkata40@gmail.com



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Going forward, we continue to learn, grow & prosper with the blessings of God and our beloved customers.

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Lungs on Fire: the Amazon Calamity

Shreyasi Halder

PhD Scholar, University of Calcutta,
Kolkata, India

This summer is uncannily heated up all around the world, but especially in the Amazon. The Amazon in South America is the largest, most diverse tropical rainforest on Earth, covering an area of five and a half million square kilometres (2.1 million sq m). In recent times the mighty Amazon is making headlines for all the wrong reasons.

Raging fires in the rainforests of the Brazilian Amazon have sparked a global war of words between the country's president and world leaders over the severity of the crisis and his government's response to it. European leaders have reacted with growing fear and anger to these ravaging fires, calling it a worldwide crisis that is accelerating global warming.

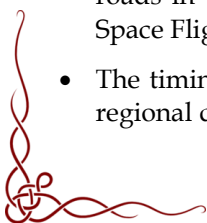


So how bad are the fires?

According to media reports, thousands of fires are ravaging the Amazon rainforest in Brazil for almost a decade. The official figures show more than 87,000 forest fires were recorded in Brazil in the first eight months of the year 2019- the highest number since 2010. That compares with 49,000 in the same period in 2018. NASA's satellite sensors indicated 2019 had been the most active year for almost a decade. At 74,000 the number of forest fires has more than doubled from 2013. Satellite data from Brazil's National Institute for Space Research shows an 84% increase from the same period in 2018. Plumes of smoke from the fires have spread across the Amazon region and beyond. According to the Copernicus Atmosphere Monitoring Service, a part of the European Union's Earth observation programme, the smoke has been travelling to as far as the Atlantic coast.

Who is to be blamed?

- This year most fires are reportedly an outcome of deliberate deforestation. Forest fires are believed to have been started by farmers and loggers clearing land for crops or grazing.
- In July alone, the Amazon lost 519 square miles of rainforest, an area more than twice the size of Tokyo, due to deforestation.
- There had been a noticeable increase in large, intense, and persistent fires along major roads in the central Brazilian Amazon as reported by Laboratory at NASA's Goddard Space Flight Centre.
- The timing and location of the fires were more consistent with land clearing than with regional drought.





Can the burning Amazon choke the world?

The Amazon Rainforest is popularly known as the 'Lungs of Earth' due to its capability of absorbing about 25% of the earth's total carbon dioxide emission. It behaves similarly to a pair of human lungs, absorbing the carbon dioxide from the atmosphere and releasing oxygen. But when trees are cut or burned, the carbon they are storing is released into the atmosphere and the rainforest's capacity to absorb carbon is reduced.

Before we try to decipher the probable mechanism behind this 'respiratory' role of the Amazon, let us have a look at the Amazon's amazing biodiversity:

- The Amazon rainforest also known in English as Amazonia or the Amazon Jungle, is a moist broadleaf tropical rainforest in the Amazon biome that covers most of the Amazon basin of South America.
- The majority of the forest is contained within Brazil with 60% of the rainforest, followed by Peru with 13%, Colombia with 10% and with minor amounts in Venezuela, Ecuador, Bolivia, Guyana, Suriname and French Guiana.
- Amazon is more than half of the world's rainforests with an area of 5.4 sq.km; that is 1.67 times as big as India.
- It covers 4% of the earth's surface area and represents over 60% of the world's remaining rainforests.
- The forest contains an estimated 390 billion individual trees divided into 16,000 species.
- The Amazon constitutes the largest collection of living plants and animal species in the world. The region is home to about 2.5 million insect species, 550 variety of reptiles, 2500 types of fishes, some 2,000 types of birds and mammals.

With these staggering figures of flora and fauna, this rainforest is like a precious gift of nature to mankind.

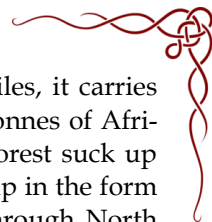
The Rain forest as Earth's Lungs? Let's know how.

Every year the Amazon releases about 20% of the total oxygen required by the total human population on earth. Strangely though, the oxygen released by the Amazonian trees remain within the Amazon and is taken up by the diverse ecosystem within the forest itself. Does that mean the Amazon forest doesn't cater to the oxygen requirement outside the forest?

The answer, it does but not directly.

This is an unique Global phenomenon which has been going around for ages. The action starts from the North African dessert. A dust storm rises from the desert, tonnes of dust being swept away by the warm winds rising from the sands. The dust takes two seasonal routes across the ocean, in the summer passing by the Caribbean and in the winter swinging further south to the Amazon.





As the dust layer enters into the Amazon territory after covering several miles, it carries along in itself nourishment for the Amazon biodiversity. Almost 30 million tonnes of African dust gets deposited in Amazon rain forest every year. The trees of the forest suck up water from the ground and part of the waters cross the power of gravity, go up in the form of water vapours. Thousands of water vapours cross the Amazon, travel through North America and finally collapse on the Mount Andes creating a brilliant rainfall. Several micro-minerals from the atmospheric dust particles dissolve into the rain water creating a nutritious amalgamation. These rain water seep into the Amazon river bed which eventually join hands with the ocean water. In the salty waters waiting for this nutrition are the Diatoms, the only organism on the planet with cell walls composed of transparent, opalescent silica.

Through carbon fixation, diatoms remove carbon dioxide from the atmosphere which is converted to organic carbon in the form of sugar and oxygen is released. We breathe this oxygen that diatoms release and the positive feedback loop continues

The diatoms produce 50% of the air we breathe. Without the diatoms the earth's oxygen availability will dwindle to half of its present content, putting every life form in jeopardy.

Survival without Amazon, feasible?

In the natural process of photosynthesis, trees and plants remove carbon from the air, absorb it, and release oxygen back into the air. In total, the world's forests suck up 2.4 billion metric tons of carbon each year. The Amazon absorbs a quarter of that total. In other words, it is the 'air conditioning' of the world.

However over the last few decades, scientists have warned that the Amazon rainforest is losing its ability to soak up carbon due to tree loss. According to a 2015 report, the rate of tree growth in the Amazon forest has remained static for the last several years, but a number of trees dying each year is increasing. Some models predict that by the year 2050, temperatures in the Amazon will rise between 2 and 3°C. Coupled with a decrease in rainfall and human deforestation, the Amazon rainforest may transform into a dry Savanna. Add to that, the recent burnings could be the final nail in the coffin.

The way ahead

The devastating fires have led the global audience to sit up and finally take notice. Even this write up is only a mere attempt in spreading awareness in the same direction. Global warming is our present reality, deforestation is not an alien term either and the two go hand in hand. Spending life in our own cocooned way of living, deforestation and global warming is not making much of a difference, yet. But it's probably a matter of time that danger comes knocking right at our door step and hit us unprepared. What then?





Programming is fun!

Aarush Chakraborty

Grade 3, IISJ Tokyo

Hello! I'm Aarush, and I would like to share with you how I am enjoying working on computer programming these days. Recently our IT ma'm taught us a programming tool called 'KTurtle' at school. It is based on the programming language, Logos. KTurtle is suitable for learning the basics of math, geometry and, of course, programming. It can be downloaded and installed easily from internet. Here I am sharing some designs that I have created using KTurtle using my own codes.

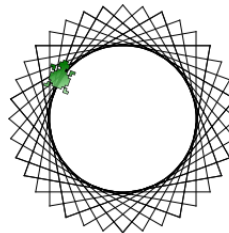
Design 1

```
repeat 10 {
  tr 200
  fw 50
  tr 100
  fw 50
}
```



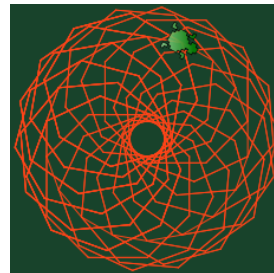
Design 2

```
repeat 50 {
  tr 30
  fw 100
  tr 100
  fw 100
}
```



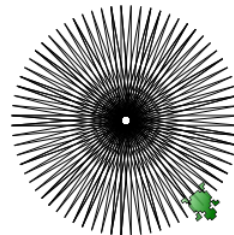
Design 3

```
canvascolor 24,67,43
pencolor 255,67,24
repeat 6 {
  repeat 4 {
    fw 30
    tr 20
  }
  repeat 4 {
    repeat 4 {
      bw 50
      tl 45
    }
  }
}
```



Design 4

```
repeat 100 {
  tr 6655
  fw 100
  tr 100
  fw 100
}
```



Won't you share your own codes too?



Agamani 2019



Japan, through my lens

Dr. Joydeep Chakraborty



Autumn fall at the University of Tokyo



The Tokyo tower



'Sakura', the enchanting cherry blossom



World's tallest tower, the Tokyo Skytree,



The sacred 'Shinkyo bridge' at Nikko



Deer park, Nara



The beautiful crater lake 'Ashi', Hakone



The golden 'Kinkaku-ji' temple at Kyoto



The mighty Mt. Fuji, as seen from Enoshima island



Ocean day celebration at Odaiba, Tokyo



'Daibutsu', the great Buddha at Kamakura



A view from the summit of Mt. Fuji



The 'Torii' path at Fushimi Inari-Taisha shrine, Kyoto



The temple wall leading to 'Yakuoin' at Mt. Takao



A view of Sapporo from Mt. Moiwa, Hokkaido



Rainbow bridge, Tokyo

PHOTOGRAPHY

Background: A view of the Sagami bay from Enoshima island



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A glimpse of Kolkata and its Durga Puja

Photography by *Dr. Aritra Guha*

Kolkata

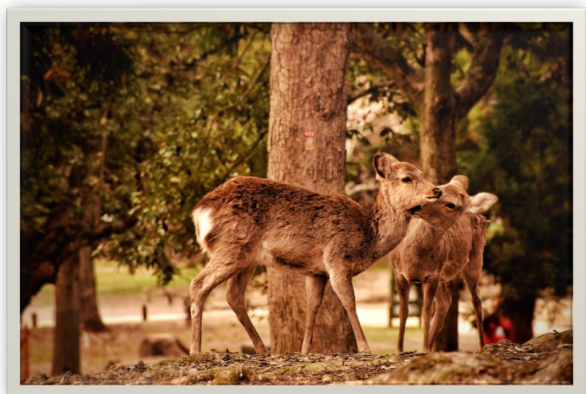




A little bit of nature!

Photography by Moumita Mukherjee

Tokyo





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Feeling stuck is an illusion. There is absolutely nothing easier than change.

Debarati Deb

We spend most of our lives trying to decrease the amount of change we experience. We do everything possible to stabilize, routinize, and normalize.

We feel stuck not because we are actually being pinned to our lot in life by forces beyond our control. Rather, it's because we're subtly and subconsciously influenced to reinforce preexisting behavioral patterns.

The trouble is not that we are incapable of change.

Your brain is plastic. Even after it goes through its final growth spurt in young adulthood, it's still an adaptive, responsive mechanism. With every thought you have and every behavior you engage in, you are forging new neural pathways and strengthening preexisting ones.

The trouble is not that we are incapable of change. Rather, it's that our most fundamental human fear is of the unknown — and we are still battling that, even in our highly modernized world.

Think of stories of captive baby elephants, who are sometimes chained to trees when they're young. As adults, they are freed from their bindings but still spend their lives hovering around their home base. The irony? As they mature, even just a bit, they possess the brute force to rip the tree out from its roots and free themselves. But they don't. They may have tried this when they were babies and failed, so the optics of the chains convince them they're still incapable.

The problem is not that we are stuck. It's that we become obsessed with familiar patterns, and that's what sabotages our lives.

If the first people who loved us also taught us that to love is to abandon, that becomes ingrained in our concept of a relationship. If we are only ever used to making a certain amount of money, we spend our time justifying why we aren't capable of making more, or why people who make more than us are corrupt, or why we are safe and "better off" where we stand. If we spend most of our lives with low sense of self, we use it as a coping mechanism, a reason to feel small and safe.

The brain is exceptional in that it is both adaptable and self-affirming.

When we finally reach the day when we're ready to change, we're up against a mountain of our own making. We have to untangle the deep associations that wreck our relationships. We have to face those fears, then choose otherwise. We have to admit that we haven't been as successful as we had once hoped before we can do more and become more. We have to



reconcile the false beliefs we have about people who are what we secretly want to be, all so that we no longer fear that it would be “bad” to be that way, too.

The brain is exceptional in that it is both adaptable and self-affirming. We spend most of our time unconsciously sorting through experiences and stimuli to focus solely on the information that reinforces what we already believe.

We want to be affirmed. We want to be validated. We want to be right. We want to return to the comfort and control of what we’ve known while still ascending to happiness we’ve not yet experienced.

The cruel trick of life is that as long as we are hovering near the tree we were once chained to (to use the elephant metaphor again), there will always be a gnawing sense that we are missing out and not quite doing all that we are meant to do. Everyone feels this way. Most people suffocate the feeling because listening would mean exiting their comfort zone, and sometimes it is the only one they have ever known.

But know this:

You do not sabotage your life because you are stupid.

You do not sabotage your life because you don’t know what you want.

You do not sabotage your life because you are incapable.

You sabotage your life when you become so used to your own familiar patterns that you fail to find the strength to endure the discomfort of breaking them.



॥ উপরে ॥

ফ্ল্যাটের ব্যালকনির ফুলগাছ
ঘুম থেকে রোজ জাগে
ক্রমশ শুকিয়ে যায় এতকিছু পেয়েও
না পাওয়ার রাগে।

রঙ চটে গেছে কিছুদিন হল
হারিয়ে গিয়েছে গন্ধ
মানুষ যতই উঠছে ততই
দরজা হচ্ছে বন্ধ।

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চুপ করে থাকে নিদারুণ ক্ষোভে।

আকাশ দেখেনি বহুদিন হল
পারেনি ধরতে বৃষ্টিও
এমন যে হতে পারে আসছে দিনে
বুঝতে পারেনি সৃষ্টিও।

ভালোবেসে বুকে নেয়নি টেনে
ভরিয়েছে ঘর শখে
খুঁরতে মাটি দস্তানা লাগে
চোট লাগে যদি নখে।

কোনোদিন ঘুম থেকে উঠে
দেখে যদি সব শেষ....
বিকেলে আসবে নতুন টব
দেখতে লাগবে বেশ।

ঘরের দেওয়াল ভরে আছে রঙে
মনের দেওয়াল ফিকে
ফুল হয়ে গেছে কেবল শো-পিস
কষ্টে আছে সে টিকে।

- সৌরভ দেবন





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পুজোর প্রাককথা

আকাশ নীলে শুভ্র মেঘের পুঞ্জ রূপের দ্যুতি,
ভোর বেলাতেই শিউলি তলায় উৎসব অনুভূতি।
রামচন্দ্রের অকাল বোধন, আমাদের শারদীয়া-
কৈলাস হতে পিতৃগৃহে আসেন শিব প্রিয়া।

শরতের ডাক "মা আসছেন" সবাই
"সাজো,সাজো"

আগমনীর সুরে ভুবন মেতে ওঠে আজও।
মায়ের সাথে পুত্রকন্যা,সবার নানা বাহন,
সুসজ্জিত ঘোড়ার পিঠে মর্ত্যে আগমন।

বিজ্ঞাপনের ঘনঘটায় মায়ের মুখটি আঁকা,
নতুন জামা নতুন জুতো পুজোর গন্ধ মাখা।
ঢাকির দল শহরমুখী বুকে কাশের ঘ্রাণ,
কুমোরটুলির মৃৎশিল্পীর তুলিতে শেষ টান।
আনন্দ গান উঠল বেজে উৎসব প্রাক্কালে,
মিলন মন্ত্রে উজ্জীবিত সবাই ছন্দে তালে।।

-ইন্দ্রানী কর

দুর্গাপূজা

আকাশ জুড়ে শরৎ ভোরে
শিউলি ফুলের গন্ধ
মা আসছে আসছে মা
দরজা কেন বন্ধ ?

কাশের দোলায় - সবুজ মাঠে
বইছে পুজোর হাওয়া ,
শিল্পী মনের গায়কীতে
আগমনী গাওয়া ॥

মেঘের কোলে রোদ হেসেছে
বাদল গেছে টুটি ,
উথাল - পাথাল মন পাথারে
আবেগ লুটোপুটি ॥

পুজো মানেই নতুন জামা
শৈশবকে খোঁজা ,
ভীরের মাঝেই খুঁজে পাওয়া
আবেশে চোখ বোজা ॥

রেডিওতে বীরেণ ভদ্র
মহালয়ার ভোর ,
খুশীর মাঝে খুশীর সাঁঝে
অটুট খুশীর ঘোর ॥

ঢ্যাম কুরকুর ঢাকের বাদ্যি
সঙ্গে পুজোর গান ,
রঙীন মনের দুটুমিতৈ
ইমন - কাফীর তান ॥

অষ্টমীতে অঞ্জলী আর
সন্ধি পুজোর স্মৃতি
মনের মাঝে উঁকি ঝুঁকি
অতীত জীবন গীতি ॥

ব্যস্ত জীবন বলছে এখন
সেদিন ছিল বেশ....
কত কিছুই হারিয়ে গেল
কাটলো না সেই রেশ ॥

আসছে পুজো আসছি আমি
তোমাদেরও চাই ,
বিশ্বজুড়ে সবার মাঝে
মায়ের ছোঁয়া পাই ॥

- Supriyo Sengupta



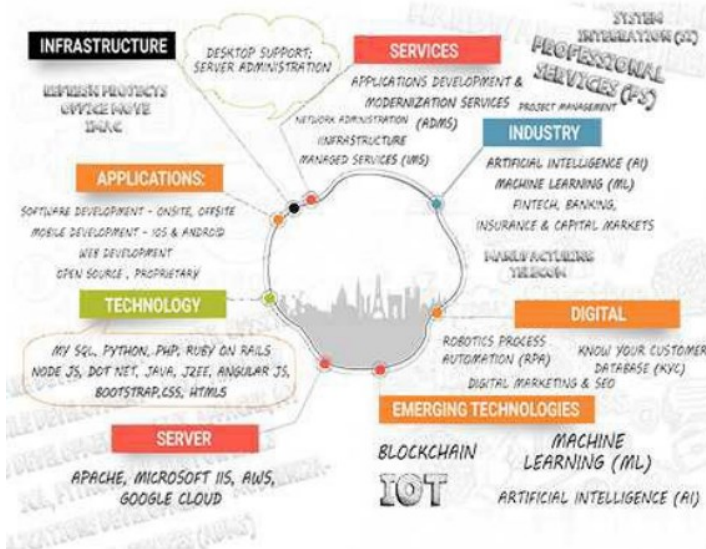


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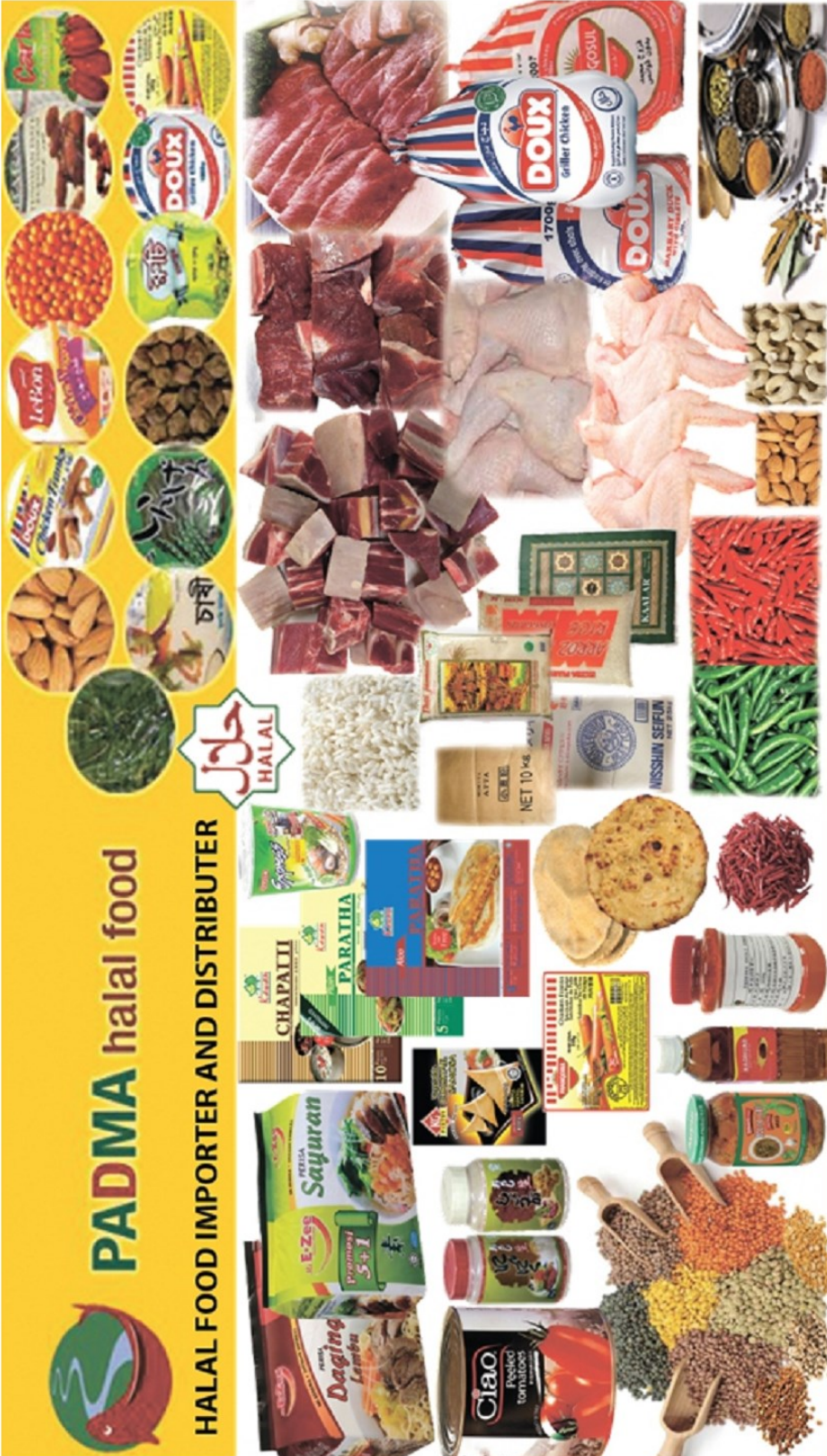






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ড: সুরত ভট্টাচার্য, রসায়ন বিজ্ঞান বিভাগ, কাশী হিন্দু বিশ্ববিদ্যালয়, বারাণসী।

দুর্গাপূজা এসে গেলো, এসে গেলো বাঙালীদের চিরন্তন উৎসবে মাতবার সময়। এই প্রসঙ্গে কিছু ধর্ম চর্চার ইচ্ছাতে এই প্রবন্ধ লেখার চেষ্টা। ধর্ম কী সে বিষয়ে অনেক মতান্তর আছে, বিদ্বানেরা বিভিন্ন ভাবে ধর্মের ব্যাখ্যা করেছেন। বৈদিক মীমাংসা শাস্ত্র মতে যজ্ঞ করাই ধর্ম। ধর্মের এই পরিভাষার পক্ষে-বিপক্ষে যুক্তি তর্ক না করে আমি কয়েকটি পুরোনো গল্প তুলে ধরছি। পাঠক নিজেই তার বিশ্লেষণ করবেন।

প্রথম গল্পটি মহাভারতে বর্ণিত: মহাভারত যুদ্ধে জয়ী হওয়ার পর যুধিষ্ঠির রাজা হয়ে রাজসূয় যজ্ঞ করলেন। সেই যজ্ঞে যোগ দিতে ও যজ্ঞ দেখতে দেশ বিদেশ থেকে অনেক লোক ও একত্র হলো রাজার যজ্ঞশালায়। এরই মধ্যে কোথা থেকে যেন একটি নকুল (বেজী) এসে ঢুকলো যার শরীরের অর্ধাংশ সোনার মত উজ্জ্বল। ঐরকম শরীরের গঠন দেখে সবাই উৎসুক হয়ে এগিয়ে এলো নকুলটির দিকে এবং সবাই কে আশ্চর্য করে সেই নকুল বললো যে - শুনলাম এখানে নাকি বিরাট যজ্ঞ হচ্ছে! রাজা বললেন, হ্যাঁ, ঠিকই শুনেছ! কিন্তু তুমি কে? তোমার শরীরের অর্ধাংশ সোনারই বা হলো কি করে? নকুল বললো, আমি একটি সাধারণ নকুল, কিন্তু একটি বিশেষ যজ্ঞের ধূলি-কণার স্পর্শে আমার এই পরিবর্তন হয়েছে, আমার অর্ধেক শরীর স্বর্ণাভ হয়েছে। তার পর থেকে যেখানেই যজ্ঞ হয়েছে জানতে পারি সেখানেই যাই এই আশায় যে বাকি অর্ধেক শরীর ও স্বর্ণাভ হয়ে উঠুক। কিন্তু দুঃখের কথা কোথাও গিয়ে কোনো লাভ হলোনা। রাজা যুধিষ্ঠির বললেন, কী সেই বিশেষ যজ্ঞ? কেই বা সে যজ্ঞ করেছিল? আমাদের কে বিস্তারিত বলো।

তখন নকুল বলতে শুরু করলো। আমি যে নগরে থাকতাম সেখানে এক গরীব ব্রাহ্মণ পরিবার বাস করতো। তাদের দারিদ্র্য এমনই ছিল যে রোজ ঠিক মতো খাবার ও জুটতোনা। কোনো ক্রমে অর্ধাহারে- অনাহারে তাদের দিন কাটছিলো। একবার এমন অবস্থা হলো পরপর বেশ কয়েক দিন তারা কোনো খাবার না পেয়ে অভুক্ত হয়ে ছিল, কিন্তু হটাৎ একদিন দুপুর বেলায় সেই ব্রাহ্মণ কে একজন এসে কিছুটা ছাতু দান করে দিয়ে গেলো। সেই ছাতু ভাগ করে সবাই যখন খেতে বসবে ঠিক তখনই এক জন অপরিচিত লোক এসে বললো যে, "আমি দূর দেশ থেকে আসছি, ভীষণ ক্ষুধার্ত - আমাকে কিছু খেতে দেও"।

পাঁচ রকম যজ্ঞ গৃহস্থের কর্তব্য - ব্রহ্ম যজ্ঞ অর্থাৎ জ্ঞান অর্জন করা, অধ্যয়ন করা। দেব যজ্ঞ - দেবতাদের উদ্দেশ্যে করা যজ্ঞ- পূজা, হোম ইত্যাদি, পিতৃযজ্ঞ - পূর্ব পুরুষদের উদ্দেশ্যে করা যজ্ঞ, মনুষ্য যজ্ঞ অর্থাৎ মানুষের সেবা করা যার মধ্যে অতিথি সেবা বিশেষ। এবং ভূত যজ্ঞ অর্থাৎ জীব-জন্তুদের সেবা ও ভোজন করানো।

নকুল বলতে থাকলো - অতিথি বাড়িতে এসে খেতে চাইছেন তাঁকে খেতে দেওয়া অবশ্য কর্তব্য তাই ব্রাহ্মণ, তাঁর স্ত্রী, পুত্র এবং পুত্রবধূ সবাই নিজের-নিজের ভাগ থেকে একটু একটু ছাতু নিয়ে একত্র করে সেই অতিথি কে দিলেন। অতিথি খুবই ক্ষুধার্ত ছিলেন তিনি মুহূর্তের মধ্যে সব টুকু খেয়ে নিলেন। তখন তাঁকে আর একটু ছাতু দেওয়া হলো, তিনি নিঃশেষ করে খেয়ে ফেললেন। ক্রমে সবটা ছাতু শেষ হয়ে গেলো, অতিথিরও খিদে মিটল এবং তিনি বিদায় নিলেন।



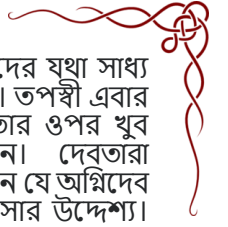
কিন্তু ব্রাহ্মণ ও তাঁর পরিবারের কারোই খাওয়া হলো না। ক্রমাগত অভুক্ত থেকে পরিবারের সবারই সেই রাত্রে মৃত্যু হলো। রাত্রে আমি ওই খানে গেছিলাম এবং আমার শরীরের একদিকে মাটিতে পড়ে থাকা ছাতুর কয়েকটি কণা লেগে যায় আর তার ফলেই আমার শরীরের অর্ধেক সোনার মতো হয়ে ওঠে।

নিস্বার্থ ভাবে নিজে অনাহারে থেকেও অন্য ক্ষুধার্ত মানুষের মুখে অন্ন তুলে দেওয়া - এ অন্য সব যজ্ঞের চেয়ে শ্রেষ্ঠ যজ্ঞ।

দ্বিতীয় গল্পটি ও মহাভারত থেকে নেওয়া। একেবারে সাধারণ মানুষের গল্প কিন্তু অসাধারণ শিক্ষাপ্রদ আর এই শিক্ষা আজকেও প্রাসঙ্গিক। একজন ব্যক্তি আল্ল বয়সেই গৃহ ত্যাগী হয়ে সিদ্ধিলাভের আশায় বনে বসে দীর্ঘ কাল ধরে তপস্যা করছিলেন। একদিন গাছের ডালে বসা একটি বক তাঁর মাথার ওপরে নোংরা ফেললো। তিনি বিরক্ত এবং ক্রুদ্ধ হয়ে সেই বকের দিকে তাকাতেই বকটি ভস্ম হয়ে গেলো। তপস্বী নিজের ক্ষমতা দেখে বিস্মিত হলেন আর বেশ সন্তুষ্টও হলেন। তাঁর মনে হলো যে তাঁর তপস্যা পূর্ণ হয়েছে এবং তিনি সিদ্ধিলাভ করেছেন। এবার তিনি বন থেকে বেরিয়ে লোকালয়ের দিকে ফিরতে লাগলেন। কিছুদূর আসার পর একটি গ্রামের এক বাড়ির দরজায় গিয়ে বসলেন তিনি। গৃহকর্ত্রী তাঁকে দেখতে পেয়ে বললেন, আপনি দয়া করে একটু বসুন, আমার স্বামী কাজ করে পরিশ্রান্ত হয়ে এইমাত্র বাড়ি ফিরেছেন। তাঁকে খাবার এবং জল দিয়ে আমি আপনার ভোজনের ব্যবস্থা করছি। এই কথা শুনে তপস্বীর খুব রাগ হলো, তিনি মনে মনে বললেন, আমি একজন সিদ্ধ পুরুষ, আমাকে এই গ্রাম্য মহিলা পান্ডা দিচ্ছেনা, নিজের পরিবারের কথা ভাবছে। দাঁড়াও দেখাচ্ছি, বলে তিনি খুব রোষায়িত দৃষ্টিতে সেই মহিলার দিকে তাকালেন। কিন্তু কী আশ্চর্য সেই মহিলার কিছুই হলোনা বরং তিনি হাসি মুখে বললেন হে তপস্বী! আমি মোটেও আপনাকে অবজ্ঞা করছি না, কিন্তু আমার পরিবারের প্রতি কর্তব্য আমার ধর্ম। আর আমি বক নই আপনার অকারণ ক্রোধে আমার কিছুই হবে না। একজন তপস্বীর নিজের ক্রোধের উপর নিয়ন্ত্রণ থাকা উচিত।

তপস্বী তো হতবাক! এ কী করে হলো? কি করে জানলো বক ভস্ম হয়ে যাওয়ার কথা? তপস্বী লজ্জায় ও ভয়ে সংকুচিত হয়ে বললেন, মা আমার ভুল হয়েছে, আপনি বলুন ধর্ম কী? সেই মহিলা বললেন, আমি কেবল আমার কর্তব্য জানি, ধর্ম - অধর্ম আমার কিছুই জানা নেই। আপনি যদি বেশী জানতে আগ্রহী হন তবে কাছেই মিথিলা নগরীতে ধর্মব্যাধ থাকে তাকে জিজ্ঞাসা করুন।

তপস্বী অত্যন্ত কৌতূহলী হয়ে রওনা দিলেন মিথিলার দিকে। মিথিলা পৌঁছে খোঁজ নিয়ে জানতে পারলেন ধর্মব্যাধের ঠিকানা। সেখানে গিয়ে দেখলেন যে একজন ব্যাধ বসে মাংস বিক্রি করছে। তপস্বী খুবই আশাহত হয়ে ভাবলেন যে এই বীভৎস কাজ করে, জীব হত্যা করে তাদের মাংস বিক্রি করে সে ধর্মের কথা কী বলবে! যা হোক তিনি ব্যাধের সামনে গিয়ে দাঁড়ালেন। ব্যাধ তাঁকে বসতে বললো এবং নিজের কাজ করতেই থাকলো। যখন তার মাংস বিক্রি শেষ হলো তখন সে সাদরে তপস্বী কে নিজের বাড়ি নিয়ে গেলো। তপস্বী ভাবতে ভাবতে চললেন যে এই ব্যাধ জীব জন্তু মেরে মাংস বিক্রি করে আর এর নাম ধর্মব্যাধ! কী ভাবেই বা এ ধর্ম পালন করে? ব্যাধের সাথে তার বাড়ি গিয়ে তপস্বী দেখলেন যে সে তার বৃদ্ধ পিতা মাতার সেবায লেগে পড়লো। পরে তপস্বী ব্যাধ কে জিজ্ঞাসা করলেন, কী ভাবে তুমি ধর্ম পালন কর? ব্যাধ শুধু বললো, হে তপস্বী আমি ব্যাধ, মাংস বিক্রি করাই আমার কাজ। সেই কাজ করেই আমি আমার পরিবার এর ভরন পোষণ করি। বুঝতে পারলেন যে কর্তব্য পালন করাই হলো ধর্ম।



বৃদ্ধ পিতা - মাতার সেবা করি এবং তাঁদের আদেশ মেনে চলি। আমার স্ত্রী ও সন্তানদের যথা সাধ্য সুখ সুবিধার চেষ্টা করি। গৃহস্থের যা যা কর্তব্য সবই যথা সম্ভব নিষ্ঠার সাথে পালন করি। তপস্বী এবার বিজয়ের পর দেবতারা খুব খুশি। শুধু খুশি হলেন যে তাই নয় নিজেদের ক্ষমতার ওপর খুব অহংকারও হলো তাঁদের। হটাৎ তাঁদের সামনে এক যক্ষ আবির্ভূত হলেন তাঁদের সামনে। দেবতারা একেবারেই বুঝতে পারলেন না কে সেই যক্ষ। তখন সব দেবতারা মিলে ঠিক করলেন যে অগ্নিদেব কে পাঠানো যাক যক্ষের কাছে আর তিনি জেনে আসুন যক্ষের পরিচয় ও তার আসার উদ্দেশ্য। অগ্নিদেব রাজি হলেন, এগিয়ে গেলেন যক্ষের দিকে। যক্ষ অগ্নিদেব কে জিজ্ঞাসা করলেন, "কে তুমি?" অগ্নিদেব উত্তর দিলেন, "আমি জাতবেদা অগ্নি ! এই পৃথিবীতে যা কিছু আছে আমি সবই দক্ষ করতে পারি।" এই কথা শুনে যক্ষ অগ্নিদেবের সামনে একটা ঘাস রেখে বললেন, এটিকে দক্ষ করতে পারবে? অগ্নিদেব এগিয়ে গেলেন সেই ঘাসটির দিকে, সহজেই জ্বালিয়ে শেষ করে দেবেন সেই বিশ্বাস নিয়ে। কিন্তু কই ঘাসটি তো জ্বললো না ! অগ্নিদেব সমস্ত শক্তি প্রয়োগ করলেন কিন্তু না, ঘাসটিকে দক্ষ করতে পারলেন না। মাথা নীচু করে ফিরে এলেন দেবতাদের মাঝে, বললেন - এই যক্ষ কে বুঝতে পারলাম না !

তখন দেবতারা পবনদেব কে বললেন, আপনি গিয়ে জেনে আসুন কে এই যক্ষ। পবনদেব স্বীকৃত হলেন যাবার জন্য, ধাবিত হলেন যক্ষের দিকে তীব্র বেগে। তাঁকেও যক্ষ জিজ্ঞাসা করলেন, "কে তুমি?" পবনদেব উত্তর দিলেন, "আমি বায়ু, আমি মাতরিশ্বা ! এ পৃথিবীতে যা কিছু আছে আমি সবই উড়িয়ে নিয়ে যেতে পারি মুহূর্তের মধ্যে।" পবন দেবের উত্তর শুনে যক্ষ একটা ঘাস সামনে রেখে বললেন, "পারবে এটিকে উড়িয়ে নিয়ে যেতে?" পবনদেব সর্বশক্তি প্রয়োগ করেও সে ঘাসটিকে নাড়াতে পারলেন না। ব্যর্থ হয়ে ফিরে এলেন দেবতাদের মাঝে। তখন দেবতারা বুঝলেন অবস্থা সঙ্গীন, তাঁরা ইন্দ্র কে বললেন, "হে দেবরাজ, আপনি জেনে আসুন কে এই যক্ষ।" ইন্দ্র এগিয়ে গেলেন যক্ষের দিকে, কিন্তু তখন হটাৎই যক্ষ তিরোহিত হলেন আর আকাশে আবির্ভূত হলেন হৈমবতী উমা (দেবী দুর্গা)। ইন্দ্র তাঁকেই জিজ্ঞাসা করলেন সেই যক্ষের পরিচয়। দেবী উমা বললেন, "ওই যক্ষই ব্রহ্ম !" ব্রহ্মের বিজয়েই তোমরা বিজয়ী হয়েছে। তোমরা যে অসুরদের পরাজিত করেছো তা এই ব্রহ্মের কারণেই। তাঁরই বলে তোমরা বলীয়ান, তাঁরই নির্দেশে ক্ষুদ্র থেকে ক্ষুদ্রতম এবং বৃহৎ থেকে বৃহত্তম সব কিছুই এবং সব কাজই হয়ে থাকে। তিনি অন্যান্য সাপেক্ষ আনন্দ, সেই আনন্দ রূপেই তাঁর উপাসনা কর।

এই কাহিনীর ব্যাখ্যা পন্ডিতেরা নানা ভাবে করেছেন। শ্রী অরবিন্দ বলেছেন উপনিষদে বর্ণিত দেবতারা মানুষের বিভিন্ন ইন্দ্রিয়ের প্রতীক। অগ্নি স্থূল জড়-ভূমি, বায়ু প্রাণের ও ইন্দ্র মনের প্রতীক। স্থূল-জড় পদার্থ দিয়ে বা প্রাণ শক্তি দিয়ে ব্রহ্ম কে জানা যায়না। মন অন্য ইন্দ্রিয়-গ্রাহ্য সূচনা কে বুঝতে পারে এবং অন্য ইন্দ্রিয় গুলি কে চালনা ও করে তাই দেবতাদের অধিপতি। কিন্তু ব্রহ্ম মনের ও অগোচর। তাই ইন্দ্র এগোতে যক্ষ অন্তর্হিত হন, তাঁকে আর পাওয়া যায় না। কিন্তু অন্যান্য ইন্দ্রিয়ের মতো মন থেমে যায় না, এগিয়ে চলে তার অন্বেষণ এবং তারই ফলে দেখা পাওয়া যায় দেবী উমার। উমাই পরা প্রকৃতি ও পরাচেতনা। পরাচেতনার উদয় হলেই ব্রহ্মের সাক্ষাৎকার সম্ভব।

দার্শনিক ব্যাখ্যা ছাড়াও এই কাহিনীর একটি অত্যন্ত সরল অর্থও হয়। পরম শক্তিশালী দেবতাও যখন অহংকারের বশবর্তী হন তখন তাঁর সব ক্ষমতাই লোপ পায়। আবার দেবীর শরণাপন্ন হলে তিনিই সঠিক পথ দেখান।

আজ যখন মানুষ, অহংকার ও স্বার্থপরতায় উন্মত্ত, মান্ব সভ্যতা মানুষের দ্বারাই বিপর্যস্ত, মা দুর্গার শরণাপন্ন হলে তিনিই আমাদের আসুরী প্রবৃত্তি নাশ করে ঠিক পথে নিয়ে আসবেন।

॥ নমস্তে জগত্তারিণি ত্রাহি দুর্গে ॥

ড: সুব্রত ভট্টাচার্য





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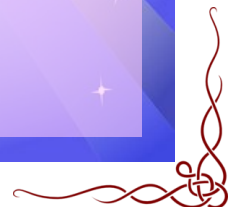
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Location:

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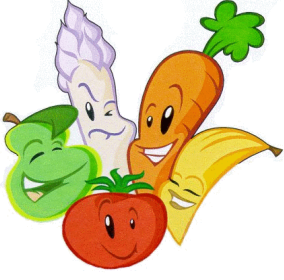
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Tel: 090-8562-8059 / 080-7949-1861



বাংলার রান্নাঘর

Bengal's kitchen



দম-পোক্ত ইলিশ

উপকরণ: ইলিশ মাছ ১ কেজি, ময়দা ২০০ গ্রাম, কর্নফ্লাওয়ার ৫০ গ্রাম, ডিম ১ টা, নুন সামান্য, জল সামান্য, সাদা তেল ২০০ গ্রাম, সর্ষের তেল ১০০ গ্রাম, কালো জিরে ১ চা চামচ, আদা বাটা ৫০০ গ্রাম, কাজুবাদা পোস্তবাদা মিলিয়ে ১০০ গ্রাম, কিশমিশ ৫০ গ্রাম, চারমগজ ২৫ গ্রাম, ১ টা নারকোলের দুধ, হলুদ ১ চা চামচ, লঙ্কাগুঁড়ো ২ চা চামচ।

প্রণালী: প্রথমে ময়দা, কর্নফ্লাওয়ার, ফেটানো ডিম, সামান্য নুন ও জল দিয়ে গুলে নিয়ে তাতে মাছের পিস্ ডুবিয়ে গরম তেলে বাদামি করে ভেজে নিতে হবে। এরপর কড়াইতে তেল গরম করে কালো জিরে ফোড়ন ও আদাবাটা দিয়ে ভাজতে হবে। ভাজা হলে তাতে সব বাটা মশলা ও গুঁড়ো মশলা জলে গুলে দিতে হবে। আন্দাজমতো নুন দিতে হবে। এরপর ফুটে উঠলে তাতে ভাজা ইলিশ মাছগুলো দিয়ে একটু উল্টে পাল্টে নিতে হবে। এবার আলাদা একটি হাঁড়ি বা প্যানে পুরো মাছ আর গ্রেইভি টা তেলে দিয়ে ঢাকনা বন্ধ করে দমে বসাতে হবে। ১০ মিনিট পর নামিয়ে গরম গরম পরিবেশন করতে হবে। এই পদটি গরম ভাতের সাথে অসাধারণ খেতে লাগবে।

-মৌসুমী বিশ্বাস





Dhaba Style Chicken Bharta

Bipasha Roy Dutta

Tokyo, Japan

Hey I am Bipasha, living in Japan for around 6 years, trying to adjust with all the odds and trying to cope up with the limited food items available here. I am a hardcore foody especially nonveg, but also do have a soft corner for greens. But in Japan there are literally scarcity of Indian veggies which I like the most. My weekly diet has chicken in



every other day so to give pleasure to my taste buds I try to prepare different kinds of chicken. What I want to share with you all today is a very tasty dish that gives a royal mughlai feel - **Dhaba style Chicken bharta**. Many of us might be familiar with this dish but still I want to share mine as mine one might be a bit different from others and for freshers it might be easier than others.

Before starting I want to say that I can't give the exact amount of all the spices as mostly I cook intuitively, so please pardon me and make the dish according to your measurement skill. Now let's start.

Recipe Take 1 packet of chicken breast or chicken thighs, boil it with turmeric powder, chilli powder, vinegar/ lemon juice for around 20-25 mins. In another oven boil 2,3 eggs. Meantime chop 2 onions. Take one frypan add mustard oil and temper with dry red chilli, bay leaf whole garam masala and wait until its starts spluttering. After the whole spices released the aroma add the sliced onions, pinch of salt and turmeric to let the onions turn soft pinkish in colour. Now add the ginger garlic paste and saute till it releases the oil. Now take some hung curd add turmeric, chilli powder, coriander powder, tandoori or chicken masala powder and make a paste. Add this paste in the frypan and stir it till the raw smell fades and add the shredded boiled chicken it and cook for around 15-20 mins. Now add the garam masala powder and the mashed egg yolk from the boiled ones and spread it on the bharta to give a creamy texture. Some can use cream instead of egg yolk. After all these steps to give your dish the special punch add chopped cilantro, bit kasuri methi and shredded egg yolks for garnishing which helps to tempt your hunger. Your bharta is ready... Can serve with roti, paratha





or even pilaf. Please try it at home this tasty cuisine, I bet once you taste it you will convince yourself to make it again and again.



Few recipes from Arpita Roy, Mumbai

Chhana'r jilepi: The lesser known Jalebi version with more mouthfeel

Ingredients:

Jalebi - 400-500 gm fresh paneer (low fat paneer), 4-5 heap tbsp semolina soaked in warm milk, 3 tbsp maida, 1/2 tsp baking powder, 5 cardamoms crushed.

Syrup- 3 cups sugar, 3 cups water, 4 cardamoms, saffron (10-12 strands)

Method: Knead paneer into a smooth dough, then add in the soaked semolina, flour, baking powder, cardamom crushed. Knead everything till the dough is super smooth. Meanwhile, prepare the sugar syrup by boiling together sugar, water, cardamom and lastly, saffron (try not to boil saffron, loses it's distinct notes).

Heat oil in medium flame. Now comes the tricky part, making the jalebis. Take a ball of Chana dough, roll it into a cigar shape. Pinch the 2 ends to form jalebi. Use very light hands as the dough has the consistency of mousse. Drop into oil and fry patiently in a medium flame till dark brown. Immediately transfer to the sugar syrup. Let the Jalebis soak for 2-3 hours.

Next, enjoy... :)



Carrot Walnut cake, spiced with ginger, nutmeg, cinnamon and vanilla: A nourishing way to celebrate winter's bounty of crispy, juicy, huge red carrots

Ingredients:

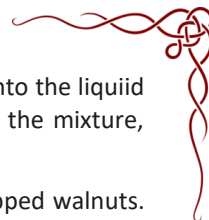
Wet ingredients: 4 eggs, 2 cups brown sugar, ground cinnamon, nutmeg, grated ginger, 1.25 cups oil, 1 tsp Vanilla essence, 2 cups grated carrots

Dry ingredients: 2 cups plain flour, 2 tsp baking soda, 1 tsp salt, roasted chopped walnuts



Method: Since this is an oil-based cake, technique is key to getting the fluff in the stuff.

1. Beat together 4 eggs at room temperature, with 2 cups of ground brown sugar and spices (ground Cinnamon, nutmeg, 1 inch ginger), till they are fluffy and enough air is incorporated. Blend in 1.25 cup oil, 1 tsp good natural vanilla essence.



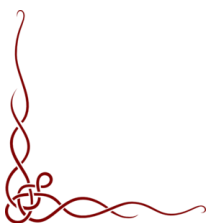
2. Mix and sift together 2 cups plain flour, 2 tsp baking soda, 1 tsp salt. Lightly fold into the liquid mixture with gentle twirls with a whisk. It is extremely important to not overbeat the mixture, else the cake will lose sponginess.
3. Fold in 3-4 cups of grated carrots (like 4 big carrots) and 1/2 cup of roasted chopped walnuts.
4. Bake at a preheated oven at 175°C. for 40-45 mins, till the toothpick comes out clean.

Discovering Desi exotica - **Roselle flower Jam:** A sassy jam with very prominent fruity, floral notes accompanied with a powerful kick of sourness

Roselle flowers are calyxes of Hibiscus flowers which have matured and whose petals have fallen off. The sour tasting leaves are more commonly known and have various names - Tengamora in Assam (where I bought these), Gongura (Andhra), Ambadi (Maharashtra), Mesta Pat (Bengal) etc. Flowers look cute and taste deadly sour. A sour, spicy, sweet chutney made of these beauties can ward off those bland days and glamorize the parathas/pancakes. Also, the inherent pectin content means the chutney resembles a jam, more than a liquid chutney. Recipe credits to a very good friend from Assam, who shares a passion for food.

Ingredients: Roselle buds, panch phoron, mustard oil, bay leaf, dried red chilli, jaggery, salt.

Method: Temper oil with the spices, add roselle buds, jaggery, salt. Stir and slow cook to perfection preferably in a clay pot (neutralizes acid and improves flavour as well). When done, admire the deep red crimson goodness, stare, store and enjoy.





ORYXPEER

Mr. Ajoy Sinha Roy, President



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Entrepreneur Mr. Ajoy Sinha Roy founded Oryxpeer in the year 2015 as a recruiting company. In about five years, Oryxpeer has transformed into a full-fledged business consulting house. Oryxpeer has placed many skilled resources in different industries, serving clients across the world. The business strategy of Oryxpeer is straightforward, share your needs/requirements and get the right candidates, partners, and stay stress-free. We welcome you to associate with Oryxpeer and feel the differences.

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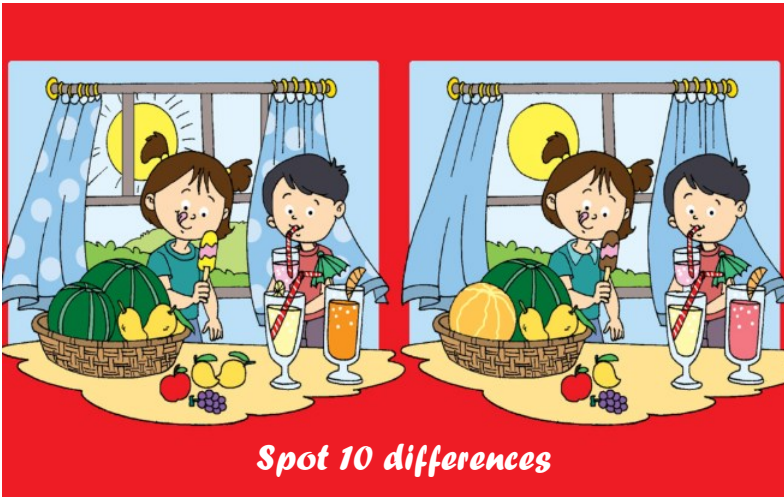
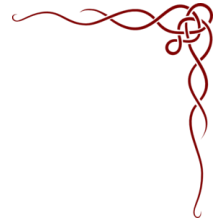


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Solve it if you can ...

A Question of Age

Rahul's grandfather is 5 times as old as Rahul, and Rahul's father is 20 years older than Rahul. If their collective age is 90, how old is Rahul, his father, and his grandfather?

What's odd?

Tick the odd one out in each row

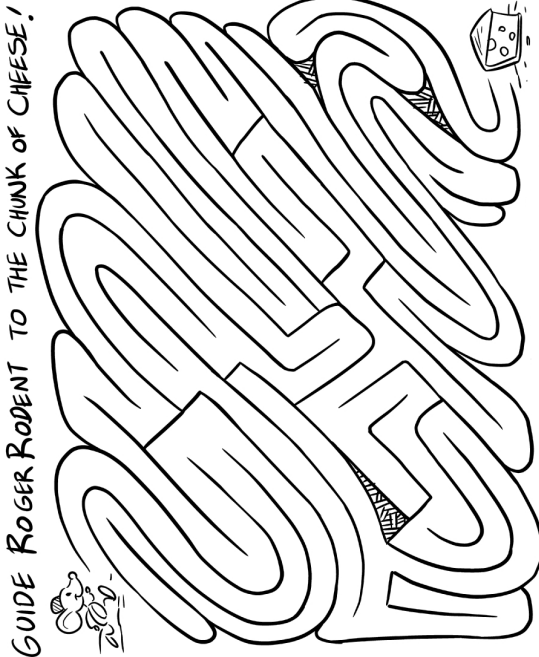




Connect the dots!



Solve the maze!



Color by Letters

Spooky Secret

A-Blue B-Brown C-Orange D-Green E-Dark Grey





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E-mail: bangladesh@rogress.com



About us . . .

The journey so far

Our Organisation was formed in 2007 to bring the Bengalis living in Japan together with the desire of imparting a feeling of 'Home away from Home'. The name was "Kolkata Cultural Society, Japan". However, more than being Bengalis we are Indians so we broadened our reach to the Indian Diaspora living in Tokyo and renamed our Association to "**India Bengal (Cultural) Association, Japan**" in 2014. One of the founder members is Mr. Motoyuki Negishi, whose father was close aide to Netaji Subhas Chandra Bose. At present our organisation consists of around 30 families as members comprising of people from various corners of India. Apart from these there are many other Indian, Bangladeshi and Japanese families who actively participate in all our programs despite not being registered members.



Cultural endeavors

The cultural heritage of India is well known world over and Bengal is known to be the cultural capital of India. Being in Tokyo, far away from our motherland, we felt that it is essential and our prime duty to promote our rich culture lest we and our future generations will forget it. We have been organising Cultural Programs round the year by combining them with festivals and events like **Durga Puja, Saraswati Puja, Holi, Rabindra Jayanti, New Year and Independence Day celebrations**. The Durga Puja and Saraswati Puja organised by us is one of the most popular events in the area and is visited by people in huge numbers. Most of the performances in these cultural programs are designed, composed and performed by the members of our organisation. Special emphasis is given to kids' performances to groom them for the future and to inculcate the Indian culture in them.



Cultural exchange

National - We indulge in Cultural Exchange Programs with other Indian Associations in Tokyo by inviting them to perform in our programs and participating in programs organised by them.

International - To foster cross-cultural exchange between India and Japan we have been hosting Japanese troupes/performers to regularly perform in our programs.



Contribution to social causes

During natural calamities, such as the massive earthquake which struck Nepal in April 2015, we offer assistance to the distressed people by donating Blankets, Clothes, Dry Foods, Tents etc. We also co-operate with Japan Vedanta Society with financial support. We are currently in process of reaching out to other Japanese NGOs to collaborate in social welfare here in Japan within our limited capabilities.



Leisure, food and sports

Apart from cultural and social activities, we often indulge in outdoor camps with friends and family. Birthdays are celebrated cumulatively at the end of each month. Well, our enjoyment is not only limited to that. IBCAJ has its own cricket team, called “**Bengal Samurai**”. We often set foot on playground on weekend mornings for practice.

This year, IBCAJ introduced a new event, “**Ilish Utshab**” to relish one of the most famous Bengali cuisine... Ilish (the Bengali name for Hilsa fish).



Afterall, its not just another association, it's a family, and we call it “IBCAJ”. If you too would like to be a member of this family, please feel free to drop an e-mail or message to one of the addresses given at the back of this magazine.



DURGA PUJA 2018

Statement of Collection & Expenses



Income	Amount (JPY)	Expenditures	Amount (JPY)
Members & Guests contributions	1,126,000	Hall rent	126,450
Donation	40,100	Food	406,600
Sponsorship	510,000	Cultural programme	78,300
Pronami	18,414	Magazine publication & Raf-fle draw	222,366
Participation fees (from non-members)	23,500	Video and photography	72,000
		Puja marketing, commute charges, other rents, etc	162,461
		Current balance	649,837
Total Income	1,718,014	Grand total	1,718,014



Current members of India (Bengal) Cultural Association



Mr. Abhijeet Pathak



Mr. Amit Saha



Mr. Amlan Debnath
(Treasury wing)



Ms. Amrita Ghosh



Mr. Anish Dey



Mr. Ansuman Bhar
(Treasury wing)



Dr. Anupam Mitra
(Advisor)



Mr. Arabinda Kundu



Dr. Ashutosh Kumar
(Treasury wing)



Mr. Bhaskar Deb
(Publicity wing)



Mr. Debayan Chandra



Mr. Dipankar Biswas
(Media wing)



Dr. Joydeep Chakraborty
(Jt. Secretary)



Mr. Kaushik Paul



Dr. Kaustav Bhattacharya
(Cultural wing)



Mr. Manish Kothari



Mr. Naba Kumar Ghosh
(Vice President)



Dr. Nabarun Roy



Mr. Pallab Sarkar
(Coordinator, Media wing)



Mr. Puneet Tyagi



Dr. Rajarshi Dasgupta
(Coordinator, Magazine)



Prof. Rajib Shaw



Mr. Sanjib Chatterjee
(Coordinator, Treaury wing)



Mr. Srinesh Kundu
(Coordinator, Publicity wing)



Mr. Soumya Dutta
(Jt. Secretary)



Mr. Subhabrata Mukherjee
(Coordinator, Cultural wing)



Mr. Subhasis Pramanik
(Coordinator, Outdoor events)



Mr. Subrata Mondal



Mr. Sumon Paul



Mr. Swapan Kumar Biswas
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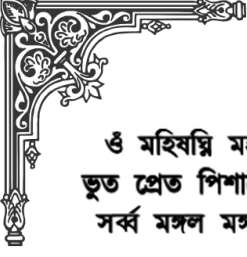


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পুষ্পাঞ্জলি মন্ত্র

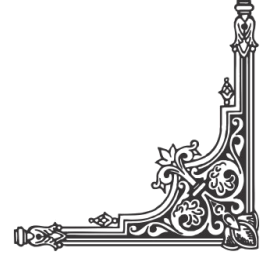
ও মহিষয়ি মহামায়ে চামুণ্ডে মুণ্ডমালিনি। আয়ুর আরোগ্য বিজয়ং দেহি দেবী নমস্তুতে।
ভূত প্রেত পিশাচেভ্যো রক্ষ্যোভ্যশ্চ মহেশ্বরী। দেবেভ্যো মানুষ্যেভ্যশ্চ ভয়েভ্য রক্ষ মাং সদা।
সর্ব মঙ্গল মঙ্গল্যে শিবে সর্বার্থ সাধিকে। উমে ব্রহ্মাণি কৌমারি বিশ্বরূপে প্রসীদ মে।
এষঃ সচন্দন পুষ্পাঞ্জলি ভগবতী দেবী দুর্গায়ৈ নমঃ।

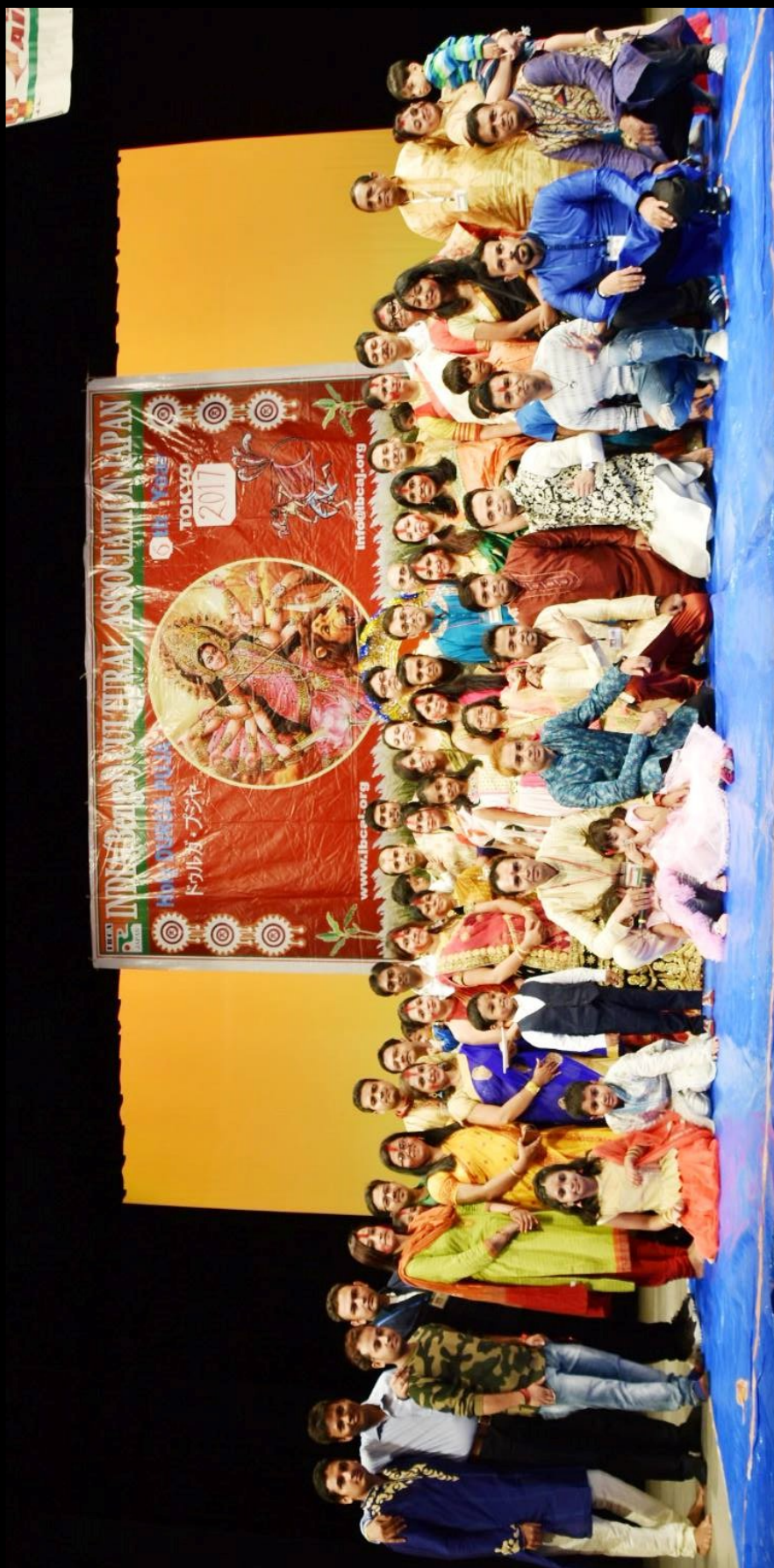
ও ভগবতি ভয়চ্ছেদে কাত্যায়ণি চ কামদে। কালকৃৎ কৌশিকি ত্বং হি কাত্যায়ণি নমস্তুতে।
ও প্রচণ্ডে পুত্রকে নিত্যং সুপ্রিতে সুরনায়িকে। কুলদ্যোত করে চোগ্রে জয়ং দেহি নমস্তুতে।
নমঃ রুদ্রচণ্ডে প্রচণ্ডাসি প্রচণ্ড গণনাশিনি। রক্ষ মাং সর্বতো দেবী বিশ্বেশ্বরী নমস্তুতে।

ও দুর্গে তারিণী দুর্গে ত্বং সর্বান্ততঃ বিনাশিণী। ধর্মার্থ কাম মোক্ষায় নিত্যং মে বরদা ভব।।
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প্রণাম মন্ত্র

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*Greetings and best wishes of
Durga Puja and Dussehra
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コミュニケーションで必要な場合、英語、インド語の通訳者が居りますので気軽に連絡下さい。

HOW ABOUT BUYING A REAL ESTATE(ASSET) IN JAPAN??

We have different properties for sale in different size. It just takes 1hr 10mins from Tokyo to Nasushiobara station(Tochigi prefecture) by shinkansen. The Nasu mountain peaks and the landscape looks really beautiful and you will be pleased for sure. If any individual, organization & company is interested please contact the below numbers.

For communication, if any interpreter is required (English or any Indian language), feel free to contact us.

アクセス/ Access

那須高原
グリーンレストハウスグループ
〒325-0114
栃木県那須塩原市戸田169-4

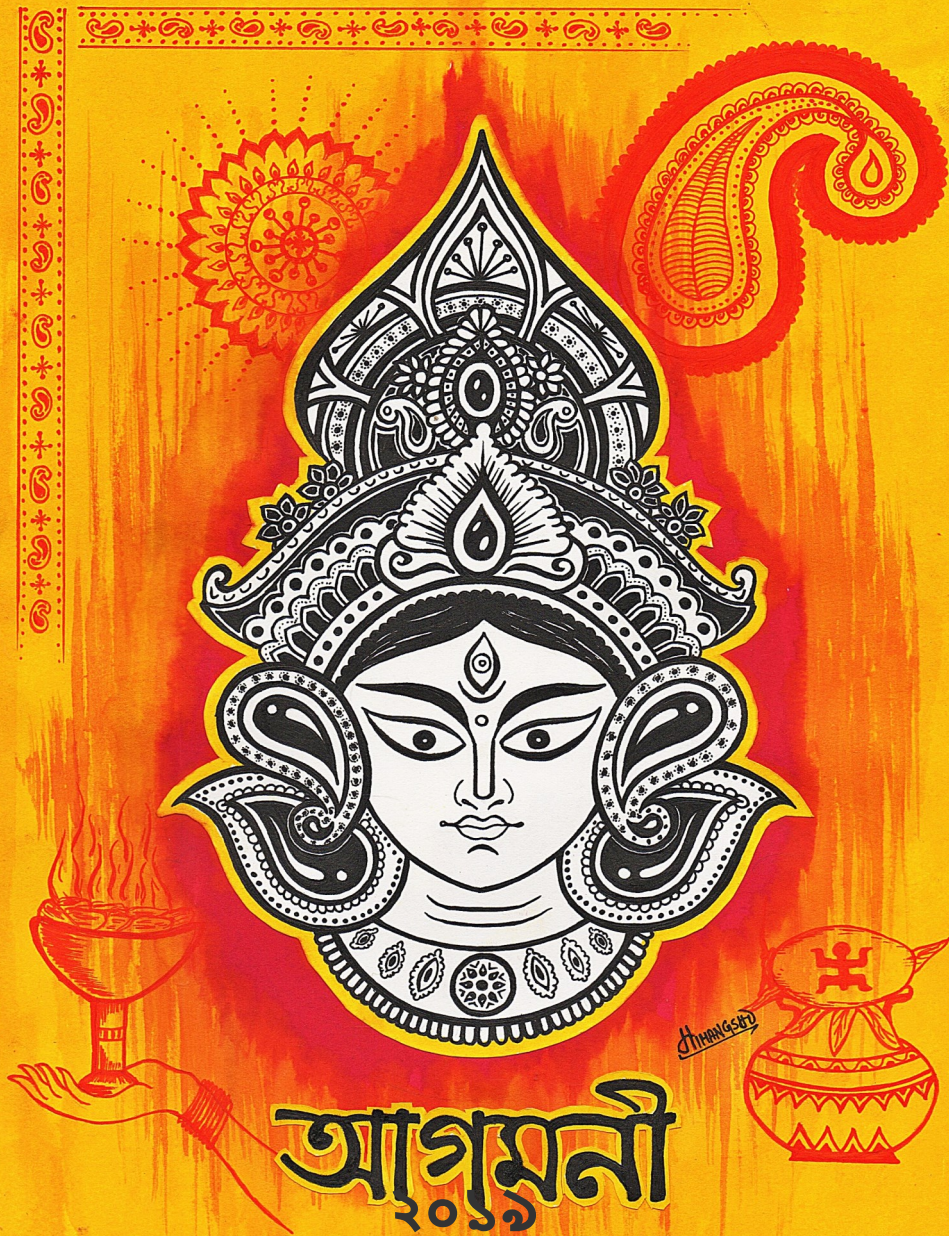
Nasu Highlands
GREEN REST HOUSE GROUP
〒 325-0114
Tootsuki prefecture Nasushiobara city Toda
169-4



<https://green-resthouse.com> | TEL:0287-69-0870 | FAX: 0287-69-1190



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his Kind Support.



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