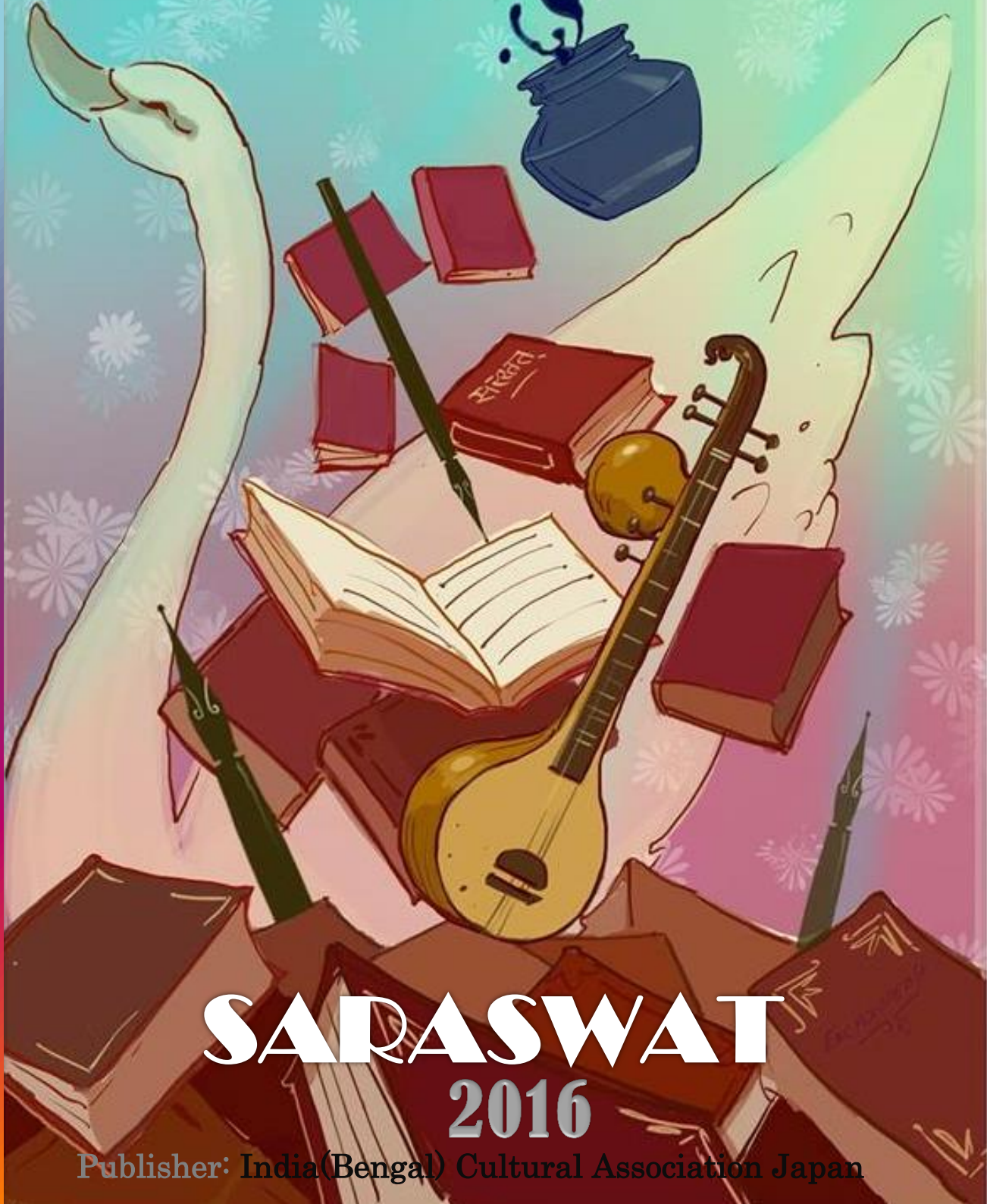


# সারস্বত



**SARASWAT**  
**2016**

Publisher: India(Bengal) Cultural Association Japan

## অনুষ্ঠান সূচি

- ❖ পূজারম্ভ : ১১টা ~
- ❖ অঞ্জলি প্রদান : ১২টা থেকে ১২টা ৩০ পর্যন্ত
- ❖ অতিথি বরন : ১২টা ৩০ থেকে ১টা পর্যন্ত
- ❖ প্রসাদ বিতরণ : ১টা থেকে ৩টা পর্যন্ত
- ❖ সাংস্কৃতিক অনুষ্ঠান : ১টা ৩০ থেকে ৬টা ৩০টা পর্যন্ত
- ❖ আরতি : ৬টা ৩০ থেকে ৭টা পর্যন্ত

## Program

- ❖ Puja start: 11:00 ~
- ❖ Worship (Anjali): 12:00 ~ 12:30
- ❖ VIP Welcome: 12:30 ~ 13:00
- ❖ Prasad Distribution (Lunch): 13:00 ~ 15:00
- ❖ Cultural program: 13:30 ~ 18:30
- ❖ Arati & Dodhikorma 18:30 ~ 19:00

## スケジュール

- ❖ プジャ開始 : 11:00 ~
- ❖ 一般参詣 : 12:00 ~ 12:30
- ❖ スピーチ : 12:30 ~ 13:00
- ❖ プロサド (昼御飯) : 13:00 ~ 15:00
- ❖ インドの音楽,歌,踊り : 13:30 ~ 18:30
- ❖ プジャ終了イベント : 18:30 ~ 19:00



Agomoni 2013



Saraswat 2014



Agomoni 2014



Saraswat 2015



Agomoni 2015



Saraswat 2016

## Team Saraswat

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**India(Bengal) Cultural Association Japan**



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- Twitter: [https://twitter.com/ibca\\_japan](https://twitter.com/ibca_japan)





## Income and Expenditures of Saraswati Puja 2015:

### Income:

1. Members contribution:.... JPY 122,000
2. Hall Collection: JPY 218,000
3. Sponsors: ..... JPY 20,000
4. Pranami: ..... JPY 17,500
5. Raffle ticket sale: ..... JPY 56,400
6. Printing company(Donation):... JPY 58,880

### Expenditures:

1. Hall and related: JPY 85,090
2. Cultural Program:JPY 38,000
3. Prasad (Lunch): JPY 175,000
4. Media/Magazine: JPY 83,770
5. Puja and related: JPY 187,472

**Account Balance: JPY -76,552**

## পুষ্পাঞ্জলী মন্ত্রঃ

(৩ বার পাঠসহ)

ওঁ জয় জয় দেবী চরাচর সারে,  
কুচযুগশোভিত মুক্তাহারে।  
বীনারঞ্জিত পুস্তক হস্তে,  
ভগবতী ভারতী দেবী নমহস্ততে॥  
নমঃভদ্রকাল্যৈ নমো নিত্যং সরস্বত্যৈ নমো নমঃ।  
বেদ-বেদাঙ্গ-বেদান্ত-বিদ্যা-স্থানেভ্য এব চ॥  
এস স-চন্দন পুষ্পবিল্ব পত্রাঞ্জলি সরস্বতৈ নমঃ॥

### প্রনাম মন্ত্রঃ

নমো সরস্বতী মহাভাগে  
বিদ্যে কমললোচনে।  
বিশ্বরূপে বিশালাক্ষ্মী  
বিদ্যাংদেহি নমোহস্ততে॥  
জয় জয় দেবী চরাচর সারে,  
কুচযুগশোভিত মুক্তাহারে।  
বীনারঞ্জিত পুস্তক হস্তে,  
ভগবতী ভারতী দেবী নমহস্ততে॥

### সরস্বতীর স্তবঃ

শ্বেতপদ্মাসনা দেবী শ্বেত পুষ্পোপশোভিতা।  
শ্বেতাস্তরধরা নিত্যা শ্বেতাগন্ধানুলেপনা॥  
শ্বেতাক্ষসূত্রহস্তা চ শ্বেতচন্দনচর্চিতা।  
শ্বেতবীণাধরা শুভ্রা শ্বেতালঙ্কারবভূষিতা  
বন্দিতা সিদ্ধগন্ধর্বের্চিতা দেবদানবৈঃ।  
পূজিতা মুনিভিঃ সর্বেঋষিভিঃ স্তুয়তে সদা॥  
স্তোত্রোণেন তাং দেবীং জগদ্ধাত্রীং সরস্বতীম্।  
যে স্মরতি ত্রিসংখ্যায়ং সর্বত্র বিদ্যাং লভন্তি তে॥



## Message from the President's desk

Dear All,

I feel greatly privileged in writing to you to convey my thoughts through this message. I wish you Happy New Year 2016 from bottom of my heart. I, personally as well as the President of this organization, welcome you all on the auspicious event "SARASWATI PUJA 2016" to be held on 14th February. We have started Saraswati Puja 10 years back, our initial success mainly motivated us to think wider and inviting other Indian friends who are residing in Tokyo and suburban in addition to Japanese friends who loves Indian culture and Indian community as well. As the name suggest, it was basically the idea of bringing not only Bengalis but all other Indian friends together with various activities. To make all guests and members feel home atmosphere and to give a nostalgic touch, we will go on giving our best effort to organize such events every year. We, at IBCA Japan feel this is the best way to introduce our unique Indian Culture to this foreign nation by organizing these kind of cultural event here in Tokyo. Moreover, this will help us to connect culturally with each other strengthening our relationship & making our bond stronger.

Now, worship of Goddess Saraswati cannot be completed without writing, poems, story, drawing & so on. We are going ahead one step further by publishing, for the 3rd time, the festival magazine "SARASWAT". Thanks to all who have put lots of time and effort to make again the successful release of "SARASWAT". I would like to express my gratitude from bottom of my heart to "The Embassy of India", "The Japan-India Association(日印協会)" and Japan-Bharat Sarvodaya Mitrata Sangha, and all of our friends, valuable guests, Sponsors and well-wishers without your kind supports this would not have been possible.

Our commitment remains in making IBCA Japan a bigger organization & sharing platform on a bigger scale. I would again like to thank all of our members and our friends who are associated with this organization directly or indirectly, for having faith in us, believing us & giving us a share of their time, efforts & most importantly love. We need more new faces, if you are not already a member, I encourage you to contact with us and become a member and join the association. Your thoughts and comments are very important to us and will help the organization serve the community better. We have many things to do, many miles to go to make IBCA Japan as a vibrant organization of Indian in Japan. I request for your active support and participation to fulfill our dreams and aspirations.

Namaskar ...

**Swapan Kumar Biswas** (President of IBCA JAPAN)

Dated: 14.02.2016

Place: Tokyo

# ラス・ビハリ・ボース

## 少年期

ラス・ビハリ・ボースは、明治 19（1886）年インド ベンガル地方に、政府新聞の書記を



している父 ビノド・ビハリと母 ブボネンショリの長男として生まれました。家は代々武士の階級（インド 4 階級の 2 番目）でした。

幼少期は母方の叔父のもとで育ち、その後シヤンデルナゴルへ、続いて父の転勤でカルカッタへ移り、再び父の転勤があると叔父の家へと移り住み、転々とした生活を送ります。このような家庭環境からくる淋しさや不満が、ボースの革命精神をより増強させていったのです。

## 革命家へ

ボースの中の革命家精神を目覚めさせたのは、学生時代、当時の新刊で革命に燃える青年達に広く読まれた『サラット・チャンドラ』でした。その本に書かれたインド兵反乱に血を湧き立たせ、ボースは学業を捨てインド兵になることを志願。そして、ウィリアム要塞司令官に入隊を志願しますが、ベンガル人は身体特徴から兵士に向いていないという理由

で志願兵として登録出来ないとの返事を受けてしまいます。その後も志願し続けて行動に移すも失敗し、結局父の強制で森林研究所化学部門の実験補助員に任官します。しかし、この職務は革命活動におおいに利用できるものでした。赴任先がグルカ兵（ネパールの山岳民族の傭兵）輸送の中心地や所在地であったため、兵士に革命思想を叩き込むことで運動を拡大させることができ、また、勤勉な官吏として行動していたため、責任あるポジションを任され、爆弾製造の部品や薬品を密かに調達できました。また大正元（1912）年にデリーにおける総督爆殺計画を決行してもしばらくは疑われることなく、逆に警察が革命党員の行動内偵をボースに依頼するほどでした。

しかし、2 年後の大正 3（1914）年にはデリー事件でのボースの主犯が判明、ボースの首には 12,000 ルピーの懸賞金がかかります。そして大正 4（1915）年のラホールの反乱も密告により失敗。身の危険が迫る中、ボースは武器を入手するため日本に渡ることを決意します。そんな時、アジアで初めてノーベル文学賞を受賞したベンガルの詩聖 ラビンドラナード・タゴールが日本行きを計画していることを知ります。そこで、来日の下準備をする親類だと偽って来日します。

## 相馬夫妻との運命の出会い

大正 4（1915）年 6 月 5 日、神戸に上陸したボースは京都経由で 8 日には東京に着き、7 月 28 日には中国の革命家孫文を箱根に訪ね、肝胆相照らします。武器をインドに送る

ためボースは上海に渡り、東京の同志から送られてきた多量の武器をインドに送ります。ところが、この船がイギリス官憲に見つかり、同時にボースの密入国がイギリスに発覚してしまい、追及されることになります。日本に戻ったボースに孫文は大アジア主義を唱えた「玄洋社」の頭山満を紹介します。当時の日本はイギリスと日英同盟を締結しており、イギリスのお尋ね者であるボースに国外退去命令が下ります。同年の11月28日のことでした。退去期限の12月2日を翌日に控えた12月1日の夜、官憲の尾行がついたボースは頭山邸から変装し、警官の目を欺き逃亡します。そして逃げ延びた先が中村屋でした。それから相馬夫妻は3カ月間半、命がけでボースを匿います。ちなみに、この間にボースが相馬夫妻にカーリーライスを作り振る舞ったのが縁となり、中村屋は昭和2（1927）年に「純印度式カーリーライス」を発売します。

この後約4年間、英国政府の追及が続き、17回にもわたり隠れ家を移り住む逃亡生活を送ります。それを支えたのが相馬夫妻の長女 俊子でした。中村屋を出た後のボースとの連絡役を務め、大正7（1918）年には頭山の媒酌で結婚しますが、逃亡中のことで隠れて行われました。同年、第一次世界大戦が終結したことを受けイギリスによるボース追及が終わり、一家は中村屋の敷地内に新居を建て生活します。

しかし残念なことに翌年、俊子は肺炎で亡くなります。享年26歳の短い生涯でした。

ボースはこの後、大正12（1923）年に日本国籍を取得し、インド独立運動に邁進。も

う1人のボース、セバス・チャンドラ・ボースとも手を組み、その活動は東南アジア諸国に及びました。

## 晩年

ラス・ビハリ・ボースは昭和20（1945）年1月21日、インドの独立を見ることも

なく亡くなり、ボースと俊子の長男 正秀も日本陸軍戦車隊の一員として沖縄戦を戦いこの年6月に戦死します。また、チャンド



ラ・ボースも8月19日、台湾上空で航空機事故に遭い共にインド独立を見ることなく亡くなります。

2人のボースが一生を捧げたインドの独立は2年後の昭和22（1947）年、インド国民の蜂起により果たされました。

## 新宿 中村屋

写真と記事インターネット集めました

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## বাঙালীর ভ্যালেন্টাইন’স ডে

কুয়াশা কাটা ভোরের অবসানে রূপোল রোদের চাদরে ঢাকা শুক্ল পঞ্চমীর সুপ্রিয় স্নেহগুপ্ত  
ছাত্র-ছাত্রীর কণ্ঠে পরিচিত কোরাস -

জয় জয় দেবী চরাচর সারে - কুচযুগ শোভিত মুক্তা হারে  
বীনা রঞ্জিত পুষ্পক হস্তে ভগবতী ভারতী দেবী নমস্তুতে।।

..... সরস্বতী মহাভাগে বিদ্যে কমল লোচনে

বিশ্বরূপে বিশালাক্ষী বিদ্যান দেহী নমস্তুতে।।

মাঘ মাসের এই পঞ্চমীটি মা সরস্বতীর আরাধনা দিবস হিসাবে ছাত্র-ছাত্রী সমাজে যতটা পরিচিত তার চেয়ে বোধ হয় বেশী পরিচিত বাঙালীর ভ্যালেন্টাইন’স ডে হিসাবে। বাড়িতে, ক্লাবে, কোচিং ক্লাসে, স্কুলে - ছোটো থেকে বড় সব বয়সী ছাত্র-ছাত্রীদের হাত জোড় করা প্রণাম দৃশ্যের পাশাপাশিই চোখে পড়ে দুটু চোখের নির্বাক ছুটোছুটি - কেউ কেউ আবার মৌনতা ভেঙ্গে ভাবে সাবে অর্ধসত্য মোড়কে বলেই দেয় -- আমি তোমায় ..... ভা.....সি- তুমি.....?

সিংহ ভাগ ছেলেরা পাজামা পাজাবী বা রং চঙ্গে চোখে পড়ার মত পোশাক, আর মেয়েদের তো কথাই আলাদা - শতকরা একশো ভাগ মেয়েই শ্যাম্পু করা খোলাচুলে কিছু কিছু শিশির কনার সাজে আর বাসন্তী রঙের শাড়ির ভাঁজে ভাঁজে যেন এক একটি জীবন্ত প্রতিমা।

অনেক শিশুদের ক্ষেত্রেই যেমন পড়াশুনার প্রথম ‘হাতেখড়ি’র দিন হিসাবে বেছে নেওয়া হয় এই দিনটিকে। ..... একই ভাবে এই বিশেষ দিনটিই কৈশোর - যৌবনের কিনারে দাঁড়ানো অনেকের কাছে প্রথম প্রেমের স্বীকৃতি জ্ঞাপনের দিবস হিসাবে চিহ্নিত।

এখন অবশ্য অনেক বদল এসেছে, হাতে এসেছে মোবাইল, কিন্তু প্রেমের সাবেকীয়ানায় সরস্বতী পূজো আজও বাঙালীর কাছে চিরকালীন “প্রেম দিবস”।

দীর্ঘদিনের একটা মানসিক প্রভুতি থাকে এই দিনটার জন্য। বন্ধু কে - বন্ধুর বান্ধবীকে - সবাই কে একটা সুত্রের মধ্যে নিয়ে পরিকল্পনা মাফিক এগানো -

পারস্পরিক মুগ্ধতা পাগল করা আর পাগল হওয়া আর সবশেষে .....

সেই চূড়ান্তসন্ধিক্ষণ = “পাগলামো” !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

এ যেন অঞ্জলী মন্ত্রের পর প্রণাম স্তোত্র ..... কিংবা রচনার শেষে উপসংহারের মত ..... যার রেশ অমলিন থাকবে মনে .... ছুঁয়ে থাকবে হৃদয়ের লুকানো স্তরগুলোকে .... সরস্বতীর স্তব মন্ত্রে শুরু হওয়া সরল ভালোলাগাই যেন পরিনিতি পায় ভালবাসার অমোঘ রূপকথায় - তাই “বসন্তপঞ্চমী” আর “বাঙালীর ভ্যালেন্টাইন’স” ডে আজ পরস্পরের সিনোনেম্ ।।

## Radha binod Pal

*When Time shall have softened  
passion and prejudice, when Reason  
shall have stripped the mask from  
misrepresentation,  
then justice, holding evenly her scales,  
will require much of past censure and  
praise to change places.*

*Radha binod Pal*

Dr. Radha Binod Pal assumed duty in the Fifth Month of the Year Showa 21 (May, 1946) as a judge representing India at the International Military Tribunal for the Far East established in Tokyo. During the judgeship, the verdict being handed down in the Eleventh Month of the Year Showa 23 (November, 1948), he devoted all his energies to the perusal of innumerable books and documents, attempting to obtain a fair and disinterested view of the period that the indictment was declared to cover.

Of all the eleven judges sitting on the bench, each representing his country, Dr. Pal was by far the most outstanding not only in his erudition of international law but in his resolution to achieve justice of law and his profound insight into civilization as well.

Dr. Pal detected that the tribunal, commonly known as the Tokyo Trial, was none other than formalized vengeance sought with arrogance by the victorious Allied Powers upon a defeated Japan. He attested that the prosecution instigated by the Allies was

replete with misconceptions of facts, being therefore groundless. Consequently, he submitted a voluminous separate opinion recommending that each and every one of the accused be found not guilty of each and every one of the charges in the indictment. With, as the concluding part of his judgment foresaw, the Allies' craze for retaliation cooling down and the biased outlook on history being corrected, the insightful view presented by Dr. Pal has now gained recognition which it should deserve in the academic circle of international law. Paying homage to the bravery and dedication of Dr. Pal, who with consistency attempted to defend justice of law and reason of history, we, with humbleness, establish his monument here, so that his invaluable words shall be remembered in the mind of the Japanese people and that his unparalleled accomplishment shall gain prevalence with eternity

Nambu Toshiaki

Chief Priest  
Yasukuni Jinja

*(Article collected from Yasukuni Jinja)*





(意見書の結語)

時が熱狂と偏見とを

やわらげた晩には

また理性が虚偽から

その仮面を剥ぎとった晩には

その時こそ正義の女神は

その秤を平衡に保ちながら

過去の賞罰の多くに

そのところを変えることを

要求するであらう

ラダ・ビノード・パール

頌

ラダ・ビノード・パール博士は、昭和二十一年（一九四六）年五月東京に開設された『極東国際軍事裁判所』法廷のインド代表判事として着任され、昭和二十三年十一月の結審・判決に至るまで、他事一切を顧みることなく専心この裁判に關する膨大な史料の調査と分析に没頭されました。

博士はこの裁判を擔當した連合國十一箇國の裁判官の中で唯一人の國際法専門の判事であると同時に、法の正義を守らんとする熱烈な使命感と、高度の文明史の見識の持主でありました。

博士はこの通稱『東京裁判』が、勝利に傲る連合國の、今や無力となった敗戦國日本に對する野蠻な復讐の儀式に過ぎない事を看破し、事實誤認に満ちた連合國の訴追には法的根拠が全く缺けてゐる事を論証し、被告國に對し全員無罪と判決する浩瀚な意見書を公にされたのであります。

その意見書の結語にある如く、大多数連合國の復讐熱と史的偏見が漸く収まりつつある現在、博士の裁定は今や文明世界の國際法學界に於ける定説と認められたのです。

私共は茲に法の正義と歴史の道理とを守り抜いたパール博士の勇氣と情熱を顕彰し、その言葉を日本國民に向けられた貴重な遺訓として銘記するためにこの碑を建立し、博士の偉業を千古に傳へんとするものであります。

平成十七年六月二十五日

靖國神社

宮司

南部利昭

ラダ・ビノード・パール博士

1886. 1. 27	インド、ベンガル州ノディア県にて生誕
1911	カルカッタ大学法学部卒業
1923~1936	カルカッタ大学法学部教授
1927~1941	インド政府法律顧問
1941~1943	カルカッタ高等裁判所判事
1944~1946	カルカッタ大学副総長
1946~1948	極東國際軍事裁判インド代表判事 日本被告全員の無罪を判決
1952~1967	國際連合國際法委員會委員 1958、1962は委員長
1966	日本政府より勲一等瑞宝章受章
1967. 1. 10	カルカッタ（現在のコルカタ）にて逝去 享年82

# INDIA

**Avnish Gaurav**

We urge the youth to look at all that India as a nation has achieved; be proud and determined to take her to new heights.

As a tribute to our nation we present 69 plus facts about our motherland that we should be proud of. So here it goes:

**1.** Sanskrit is considered as the mother of all higher languages. It is the most precise and therefore suitable language for computer software. (A report in Forbes magazine, July 1987).

**2.** Although modern images & descriptions of India often show poverty, India was one of the richest countries before British rule in India, i.e. during the early 17th Century. Christopher Columbus was attracted by India's wealth and was looking for a route to India when he discovered America by mistake. India has fed the greed of almost every powerful nation or ruler (that/who looked upon it, during those times) and is poised to be at the top of the world in all aspects.

**3.** India is the Largest democracy in the world, the 7th largest country in the world and one of the most ancient and

living civilizations (at least 10, 000 years old).

**4.** India's GDP has overtaken China's in May 2015.

**5.** India has the largest number of biomass gasifier systems in the world producing over 656 mega watts (MW) of power; and still has the potential of producing over 30000 mega watts of power.

**6.** India was the first country to be accorded the status of a Pioneer Investor in 1987 and was allocated an exclusive area in the central Indian Ocean by the UN for exploration and utilization of resources.

**7.** Indian factories exported a record 3.5 million cars in the March 2014-March 2015, 15% more than last year.

**8.** India has the maximum number of post offices in the world!

**9.** India has separate civil and military nuclear facilities owing to the 123 Agreement with US in 2005.

**10.** India has the largest number of news channels in the world. It has 798 TV channels as of July 2014.

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## SWAMI VIVEKANANDA'S SPEECH AT WORLD PARLIAMENT OF RELIGION, CHICAGO

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of millions and millions of Hindu people of all classes and sects. My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honor of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both

tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true.

I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering remnant Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day

repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita:

"Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

**Why We Disagree**  
**15 Sep 1893**

I will tell you a little story. You have heard the eloquent speaker who has just finished say, "Let us cease from abusing

each other," and he was very sorry that there should be always so much variance.

But I think I should tell you a story which would illustrate the cause of this variance. A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not, but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the water of all the worms and bacilli that lived in it with an energy that would do credit to our modern bacteriologists. In this way it went on and became a little sleek and fat. Well, one day another frog that lived in the sea came and fell into the well.

"Where are you from?"

"I am from the sea."

"The sea! How big is that? Is it as big as my well?" and he took a leap from one side of the well to the other.

"My friend," said the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well!"

"Well, then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world. I have to thank you of America for the great attempt you are making to break down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

**Paper on Hinduism**  
**Read at the Parliament on 19th September, 1893**

Three religions now stand in the world which have come down to us from time

prehistoric--Hinduism, Zoroastrianism and Judaism. They have all received tremendous shocks and all of them prove by their survival their internal strength. But while Judaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter, and a handful of Parsees is all that remains to tell the tale of their grand religion, sect after sect arose in India and seemed to shake the religion of the Vedas to its very foundations, but like the waters of the seashore in a tremendous earthquake it receded only for a while, only to return in an all-absorbing flood, a thousand times more vigorous, and when the tumult of the rush was over, these sects were all sucked in, absorbed, and assimilated into the immense body of the mother faith. From the high spiritual flights of the Vedanta philosophy, of which the latest discoveries of science seem like echoes, to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists, and the atheism of the Jains, each and all have a place in the Hindu's religion. Where then, the question arises, where is the common centre to which all these widely diverging radii converge? Where is the common basis upon which all these seemingly hopeless contradictions rest? And this is the question I shall attempt to answer.

The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience, how a book can be without beginning or end. But by the Vedas no books are meant. They mean the



accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery, and would exist if all humanity forgot it, so is it with the laws that govern the spiritual world. The moral, ethical, and spiritual relations between soul and soul and between individual spirits and the Father of all spirits, were there before their discovery, and would remain even if we forgot them.

The discoverers of these laws are called Rishis, and we honour them as perfected beings.

I am glad to tell this audience that some of the very greatest of them were women. Here it may be said that these laws as laws may be without end, but they must have had a beginning.

The Vedas teach us that creation is without beginning or end.

Science is said to have proved that the sum total of cosmic energy is always the same. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in

God. In that case God is sometimes potential and sometimes kinetic, which would make Him mutable. Everything mutable is a compound, and everything compound must undergo that change which is called destruction. So God would die, which is absurd. Therefore there ever

was a time when there was no creation.

If I may be allowed to use a simile, creation and creator are two lines, without beginning and without end, running parallel to each other. God is the ever active providence, by whose power systems after systems are being evolved out of chaos, made to run for a time and again destroyed. This is what the Brahmin boy repeats every day: "The sun and the moon, the Lord created like the suns and moons of previous cycles." And this agrees with modern science.

Here I stand and if I shut my eyes, and try to conceive my existence, "I", "I", "I", what is the idea before me? The idea of a body. Am I, then, nothing but a combination of material substances? The Vedas declare, "No". I am a spirit living in a body. I am not the body. The body will die, but I shall not die. Here am I in this body; it will fall, but I shall go on living. I had also a past. The soul was not created, for creation means a combination which means a certain future dissolution. If then the soul was created, it must die. Some are born happy, enjoy perfect health, with beautiful body, mental vigour and all wants supplied.

Others are born miserable, some are without hands or feet, others again are idiots and only drag on a wretched existence. Why, if they are all created, why does a just and merciful God create one happy and another unhappy, why is He so partial? Nor would it mend matters in the least to hold that those who are miserable in this life will be happy in a future one. Why should a man be miserable even here in the reign of a just and merciful God? In the second place, the idea of a creator God does not explain the anomaly, but simply expresses the cruel fiat of an all-powerful being. There must have been causes, then, before his birth, to make a man miserable or happy and those were his past actions. Are not all the tendencies of the mind and the body accounted for by inherited aptitude?

Here are two parallel lines of existence--one of the mind, the other of matter. If matter and its transformations answer for all that we have, there is no necessity for supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter, and if a philosophical monism is inevitable, spiritual monism is certainly logical and no less desirable than a materialistic monism; but neither of these is necessary here. We cannot deny that bodies acquire certain tendencies from heredity, but those tendencies only mean the physical configuration, through which a peculiar mind alone can act in a peculiar way. There are other tendencies peculiar to a soul caused by its past actions. And a soul with a certain tendency would by the laws of affinity take birth in a body which is the fittest instrument for the display of that tendency. This is in

accord with science wants to explain everything by habit, and habit is got through repetitions. So repetitions are necessary to explain the natural habits of a new-born soul. And since they were not obtained in this present life, they must have come down from past lives.

There is another suggestion. Taking all these for granted, now is it that I do not remember anything of my past life? This can be easily explained I am now speaking English. It is not my mother tongue, in fact no words of my mother tongue are now present in my consciousness; but let me try to bring them up, and they rush in. That shows that consciousness is only the surface of the mental ocean, and within its depths are stored up all our experiences. Try and struggle, they would come up and you would be conscious even of your past life.

This is direct and demonstrative evidence. Verification is the perfect proof of a theory, and here is the challenge thrown to the world by the Rishis. We have discovered the secret by which the very depths of the ocean of memory can be stirred up--try it and you would get a complete reminiscence of your past life.

So then the Hindu believes that he is a spirit. Him the sword cannot pierce--him the fire cannot burn--him the water cannot melt--him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is nowhere, but whose centre is located in the body, and that death means the change of this centre from body to body. Not is the soul bound by the conditions of matter. In its very essence it is free, unbounded, holy, pure, and perfect. But somehow of other it finds itself tied down to matter and thinks of itself as matter.

Why should the free, perfect, and pure being be thus under the thralldom of matter, is the next question. How can the perfect soul be deluded into the belief that it is imperfect? We have been told that the Hindus shirk the question and say that no such question can be there.

Some thinkers want to answer it by positing one or more quasi-perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion; and the question and say that no such question can be there. Some thinkers want to answer it by positing one or more quasi-perfect beings, and use big scientific names to fill up the gap. But naming is not explaining. The question remains the same. How can the perfect become the quasi-perfect; how can the pure, the absolute, change even a microscopic particle of its nature? But the Hindu is sincere. He does not want to take shelter under sophistry. He is brave enough to face the question in a manly fashion; immortal, perfect and infinite, and death means only a change of centre from one body to another. The present is determined by our past actions, and the future by the present. The soul will go on evolving up or reverting back from birth to birth and death to death. But here is another question: Is man a tiny boat in a tempest, raised one moment on the foamy crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions—a powerless, helpless wreck in an ever-raging, ever-rushing, uncompromising current of cause and effect; a little moth placed under the wheel of causation which rolls on crushing everything in its way and waits not for the widow's tears or the orphan's cry? The heart sinks at the idea, yet this is the law of Nature. Is there no hope? Is there no escape?—was the cry that went up from the bottom of the heart of despair. It reached the throne of mercy, and words of hope and consolation came down and inspired a Vedic sage, and he stood up before the world and in trumpet voice proclaimed the glad tidings: "Hear, ye children of immortal bliss! even ye that reside in higher spheres! I have found the Ancient One who is beyond all darkness, all

delusion: knowing Him alone you shall be saved from death over again."

"Children of immortal bliss" --what a sweet, what a hopeful name! Allow me to call you, brethren, by that sweet name--heirs of immortal bliss--yea, the Hindu refuses to call you sinners. Ye are the Children of God, the sharers of immortal bliss, holy and perfect beings.

Ye divinities on earth--sinners! It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter. Thus it is that the Vedas proclaim not a dreadful combination of unforgiving laws, not an endless prison of cause and effect, but that at the head of all these laws, in and through every particle of matter and force, stands One "by whose command the wind blows, the fire burns, the clouds rain, and death stalks upon the earth." And what is His nature? He is everywhere, the pure and formless One, the Almighty and the All-merciful.

"Thou art our father, Thou art our mother, Thou art our beloved friend, Thou art the source of all strength; give us strength. Thou art He that beareth the burdens of the universe; help me bear the little burden of this life." Thus sang the Rishis of the Vedas. And how to worship Him? Through love. "He is to be worshipped as the one beloved, dearer than everything in this and the next life."

This is the doctrine of love declared in the Vedas, and let us see how it is fully developed and taught by Krishna, whom the Hindus believe to have been God incarnate on earth.

He taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water; so a man ought to live in the world--his heart to God and his hands to work.

It is good to love God for hope of reward in this or the next world, but it is better to love

God for love's sake, and the prayer goes: "Lord, I do not want wealth, nor children, nor learning. If it be Thy will, I shall go from birth to birth, but grant me this, that I may love

Thee without the hope of reward--love unselfishly for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his kingdom by his enemies and had to take shelter with his queen in a forest in the Himalayas, and there one day the queen asked him how it was that he, the most virtuous of men, should suffer so much misery.

Yudhishtira answered, "Behold, my queen, the Himalayas, how grand and beautiful they are; I love them. They do not give me anything, but my nature is to love the grand, the beautiful, therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved; my nature is to love Him, and therefore I love.

I do not pray for anything; I do not ask for anything. Let Him place me wherever He likes. I must love Him for love's sake. I cannot trade love."

The Vedas teach that the soul is divine, only held in the bondage of matter; perfection will be reached when this bond will burst, and the word they use for it is therefore, Mukti--freedom, freedom from the bonds of imperfection, freedom from death and misery.

And this bondage can only fall off through the mercy of God, and this mercy comes on the pure. So purity is the condition of His mercy. How does that mercy act? He reveals Himself to the pure heart; the pure and the stainless see God, yea, even in this life; then and then only all the crookedness of the heart is made straight. Then all doubt ceases. He is no more the freak of a terrible law of causation. This is the very centre, the very vital conception of Hinduism. The Hindu does not want to live upon words and theories. If there are existences beyond the ordinary sensuous existence, he wants to come face to face with them.

If there is a soul in him which is not matter, if there is an all-merciful universal Soul, he will go to Him direct. He must see Him, and that alone can destroy all doubts. So the best proof a Hindu sage gives about the soul, about God, is: "I have seen the soul; I have seen God." And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to believe a certain doctrine or dogma, but in realising--not in believing, but in being and becoming.

Thus the whole object of their system is by constant struggle to become perfect, to become divine, to reach God and see God, and this reaching God, seeing God, becoming perfect even as the Father in Heaven is perfect, constitutes the religion of the Hindus. And what becomes of a man when he attains perfection? He lives a life of bliss infinite.

He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure, namely God, and enjoys the bliss with God.

So far all the Hindus are agreed. This is the common religion of all the sects of India; but, then, perfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It cannot be an individual. And so when a soul becomes perfect and absolute, it must become one with Brahman, and it would only realize the Lord as the perfection, the reality, of its own nature and existence, the existence absolute, knowledge absolute, and bliss absolute. We have often and often read this called the losing of individuality and becoming a stock or a stone. "He jests at scars that never felt a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be greater happiness to enjoy the consciousness of two bodies, the measure of happiness increasing with the consciousness of an increasing number of bodies, the aim, the ultimate of happiness being reached when it would become a universal consciousness.

Therefore, to gain this infinite universal individuality, this miserable little prison-individuality must go. Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself, then alone can all errors cease when I am one with knowledge itself; and this is the necessary scientific conclusion. Science has proved to me that physical individuality is a delusion, that really my body is one little continuously changing body in an unbroken ocean of matter; and Advaita (unity) is the necessary conclusion with my other counterpart, soul. Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus Chemistry could not progress farther when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations, and the science of religion becomes perfect when it would discover Him who is the one life in a universe of death, Him who is the constant basis of an ever-changing world. One who is the only Soul of which all souls are but delusive manifestations. Thus is it, through multiplicity and duality, that the ultimate unity is reached. Religion can go no farther. This is the goal of all science. All science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science today, and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language, and with further light from the latest conclusions of science.

Descend we now from the aspirations of philosophy to the religion of the ignorant. At the very outset, I may tell you that there is no polytheism in India. In every temple, if one stands by and listens, one will find the worshippers applying all the attributes of God, including omnipresence, to the images. It is not polytheism, nor would the name henotheism explain the situation. "The rose called by any other name would smell as sweet." Names are not explanations. I remember, as a boy, hearing a Christian missionary preach to a crowd in India.

Among other sweet things he was telling them was that if he gave a blow to their idol with his stick, what could it do? One of his hearers sharply answered, "If I abuse your God, what can He do?" "You would be punished," said the preacher, "when you die." "So my idol will punish you when you die," retorted the Hindu. The tree is known by its fruits. When I have seen amongst them that are called idolaters, men, the like of whom in morality and spirituality and love I have never seen anywhere, I stop and ask myself, "Can sin beget holiness?" Superstition is a great enemy of man, but bigotry is worse. Why does a Christian go to church? Why is the cross holy? Why is the face turned toward the sky in prayer? Why are there so many images in the Catholic Church? Why are there so many images in the minds of Protestants when they pray? My brethren, we can no more think about anything without a mental image than we can live without breathing. By the law of association, the material image calls up the mental idea and vice versa. This is why the Hindu uses an external symbol when he worships. He will tell you, it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not omnipresent. After all, how much does omnipresence mean to almost the whole world? It stands merely as a word, a symbol. Has God superficial area? If not, when we repeat that word "omnipresent", we think of the extended sky or of space, that is all. As we find that somehow or other, by the laws of our mental constitution, we have to associate our ideas of infinity with the image of the blue sky, or of the sea, so we naturally connect our idea of holiness with the image of a church, a mosque, or a cross. The Hindus have associated the idea of holiness, purity, truth, omnipresence, and such other ideas with different images and forms. But with this difference that while some people devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centred in realisation. Man is to become divine by realising the divine. Idols or temples or churches or books are only the supports, the helps, of his spiritual childhood: but on and on he must progress.

He must not stop anywhere. "External worship, material worship," say the scriptures, "is the lowest stage; struggling to rise high, mental prayer is the next stage, but the highest stage is when the Lord has been realised." Mark, the same earnest man who is kneeling before the idol tells you, "Him the sun cannot express, nor the moon, nor the stars, the lightning cannot express Him, nor what we speak of as fire; through Him they shine." But he does not abuse any one's idol or call its worship sin. He recognises in it a necessary stage of life. "The child is father of the man." Would it be right for an old man to say that childhood is a sin or youth a sin? If a man can realise his divine nature with the help of an image, would it be right to call that a sin? Nor even when he has passed that stage, should he call it an error. To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the Infinite, each determined by the conditions of its birth and association, and each of these marks a stage of progress; and every soul is a young eagle soaring higher and higher, gathering more and more strength, till it reaches the Glorious Sun.

Unity in variety is the plan of nature, and the Hindu has recognized it. Every other religion lays down certain fixed dogmas, and tries to force society to adopt them. It places before society only one coat which must fit Jack and John and Henry, all alike. If it does not fit John or Henry, he must go without a coat to cover his body. The Hindus have discovered that the absolute can only be realized, or thought of, or stated, through the relative, and the images, crosses, and crescents are simply so many symbols--so many pegs to hang the spiritual ideas on. It is not that this help is necessary for everyone, but

those that do not need it have no right to say that it is wrong. Nor is it compulsory in Hinduism. One thing I must tell you. Idolatry in India does not mean anything horrible. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual truths. The Hindus have their faults, they sometimes have their exceptions; but mark this, they are always for punishing their own bodies, and never for cutting the throats of their neighbours. If the Hindu fanatic burns himself on the pyre, he never lights the fire of Inquisition. And even this cannot be laid at the door of his religion any more than the burning of witches can be laid at the door of Christianity.

To the Hindu, then, the whole world of religions is only a travelling, a coming up, of different men and women, through various conditions and circumstances, to the same goal. Every religion is only evolving a God out of the material man, and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the varying circumstances of different natures. It is the same light coming through glasses of different colors. And these little variations are necessary for purposes of adaptation. But in the heart of everything the same truth reigns. The Lord has declared to the Hindu in His incarnation as Krishna, "I am in every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there." And what has been the result? I challenge the world to find, throughout the whole system of Sanskrit philosophy, any such expression as that the Hindu alone will be saved and not others. Says Vyasa, "We find perfect men even beyond the pale of our caste and creed." One thing more. How, then, can the Hindu, whose whole fabric of thought centres in God, believe in Buddhism which is agnostic, or in Jainism which is atheistic? The Buddhists or the Jains do not depend upon God; but the whole force of their religion is directed to the great central truth in every religion, to evolve a God out of man. They have not seen the Father, but they have seen the Son. And he that hath seen the Son hath seen the Father also. This, brethren, is a short sketch of the religious ideas of the Hindus. The Hindu may have failed to carry out all his plans, but if there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahminic or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being, from the lowest grovelling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force, will be created in aiding humanity to realize its own true, divine nature. Offer such a religion, and all the nations will follow you. Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlor-meeting. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion. May He who is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea! The star arose in the East; it travelled steadily towards the West, sometimes dimmed and sometimes effulgent, till it made a circuit



of the world; and now it is again rising on the very horizon of the East, the borders of the Sanpo, a thousand fold more effulgent than it ever was before.

Hail, Columbia, motherland of liberty! It has been given to thee, who never dipped her hand in her neighbour's blood, who never found out that the shortest way of becoming rich was by robbing one's neighbours, it has been given to thee to march at the vanguard of civilisation with the flag of harmony.

### **Religion not the crying need of India**

**20th September, 1893**

Christians must always be ready for good criticism, and I hardly think that you will mind if I make a little criticism. You Christians, who are so fond of sending out missionaries to save the soul of the heathen--why do you not try to save their bodies from starvation? In India, during the terrible famines, thousands died from hunger, yet you Christians did nothing. You erect churches all through India, but the crying evil in the East is not religion--they have religion enough--but it is bread that the suffering millions of burning India cry out for with parched throats. They ask us for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realised how difficult it was to get help for heathens from Christians in a Christian land.

### **Buddhism, the fulfillment of Hinduism**

**26th September, 1893**

I am not a Buddhist, as you have heard, and yet I am. If China, or Japan, or Ceylon follow the teachings of the Great Master, India worships him as God incarnate on earth. You have just now heard that I am going to criticise Buddhism, but by that I wish you to understand only this. Far be it from me to criticise him whom I worship as God incarnate on earth. But our views about Buddha are that he was not understood properly by his disciples. The relation between Hinduism (by Hinduism, I mean the religion of the Vedas) and what is called Buddhism at the present day is nearly the same as between Judaism and Christianity. Jesus Christ was a Jew, and Shakyamuni was a Hindu. The Jews rejected Jesus Christ, nay, crucified him, and the Hindus have accepted Shakyamuni as God and worship him. But the real difference that we Hindus want to show between modern Buddhism and what we should understand as the teachings of Lord Buddha lies principally in this: Shakyamuni came to preach nothing new. He also, like Jesus, came to fulfil and not to destroy. Only, in the case of Jesus, it was the old people, the Jews, who did not understand him, while in the case of Buddha, it was his own followers who did not realise the import of his teachings. As the Jew did not understand the fulfilment of the Old Testament, so the Buddhist did not understand the fulfilment of the truths of the Hindu religion. Again, I repeat, Shakyamuni came not to destroy, but he was the fulfilment, the logical conclusion, the logical development of the religion of the Hindus. The religion of the Hindus is divided into two parts: the ceremonial and the spiritual. The spiritual portion is specially studied by the monks. In that there is no caste. A man from the highest caste and a man from the lowest may become a monk in India, and the two castes become equal. In religion there is no caste; caste is simply a social institution. Shakyamuni himself was a monk, and it was his glory that he had the large-heartedness to bring out the truths from the hidden Vedas and throw them broadcast all over the world. He was the first being in the world who brought missionarising into practice--nay, he was the first to conceive the idea of proselytising. The great glory of the Master lay in his wonderful sympathy for everybody, especially for the ignorant and the poor. Some of his disciples were Brahmins. When Buddha was teaching, Sanskrit was no more the spoken language in India. It was then only in the books of the learned.

Some of Buddha's Brahmin disciples wanted to translate his teachings into Sanskrit, but he distinctly told them, "I am for the poor, for the people; let me speak in the tongue of the people." And so to this day the great bulk of his teachings are in the vernacular of that day in India. Whatever may be the position of philosophy, whatever may be the position of metaphysics, so long as there is such a thing as death in the world, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness, there shall be a faith in God.

On the philosophic side the disciples of the Great Master dashed themselves against the eternal rocks of the Vedas and could not crush them, and on the other side they took away from the nation that eternal God to which every one, man or woman, clings so fondly. And the result was that Buddhism had to die a natural death in India. At the present day there is not one who calls oneself a Buddhist in India, the land of its birth. But at the same time, Brahminism lost something--that reforming zeal, that wonderful sympathy and charity for everybody, that wonderful leaven which Buddhism had brought to the masses and which had rendered Indian society so great that a Greek historian who wrote about India of that time was led to say that no Hindu was known to tell an untruth and no Hindu woman was known to be unchaste. Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. Then realise what the separation has shown to us, that the Buddhists cannot stand without the brain and philosophy of the Brahmins, nor the Brahmin without the heart of the Buddhist. This separation between the Buddhists and the Brahmins is the cause of the downfall of India. That is why India is populated by three hundred millions of beggars, and that is why India has been the slave of conquerors for the last thousand years. Let us then join the wonderful intellect of the Brahmins with the heart, the noble soul, the wonderful humanising power of the Great Master.

### **Address at the Final Session**

**27th September, 1893**

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who laboured to bring it into existence, and crowned with success their most unselfish labour. My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realised it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made general harmony the sweeter.

*Collected from internet.*







Saraswati Puja 2015



Durga Puja 2015





Dipotshob 2015



Cricket Match 2015



Farewell Party of Anandamay Baidya 2015



BBQ Camping at Okutama 2015



Yesr-ending party 2015

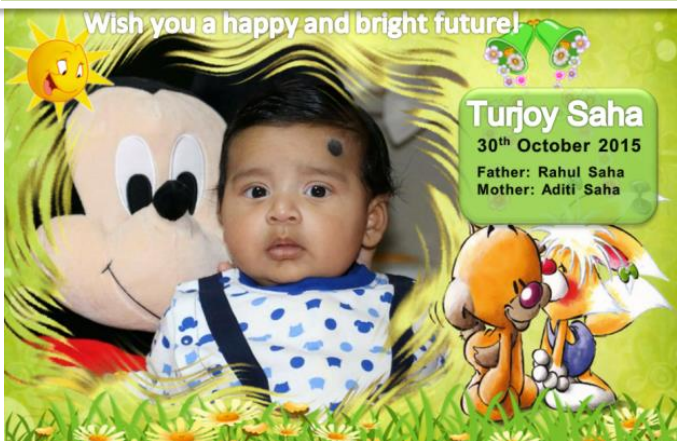




Prime Minister Narendra Modi on 23<sup>rd</sup> January 2016 released the digital copies of 100 files related to Netaji Subhas Chandra Bose on his 119<sup>th</sup> birth anniversary at the National Archives of India (NAI).



## IBCAJ New Members



## অভিমান

### - সুরজিৎ প্রামাণিক

॥ ১ ॥

স্কুলের পরে কলেজবেলা বন্ধু কত শত  
হই হুল্লোড়, আমোদ, প্রমোদ খানা পিনা যত।

স্মৃতির ছবি কোথা হ'তে দিয়ে ফিরে আসে  
কী'য়ে হ'লো আজ দুপুরের হঠাৎ অবকাশে।

অফিস থেকে আগামা ছুটি নিতেই হবে আজ  
সেইখানেতেই যাব আমি, থাকুক যত কাজ।

বহুদিনের কল্পনা সে, নিভৃত এক বাসনা  
একা হ'ব, ভীষণ ভাবে - কোথাও কেউ থাকবে না।

॥ ২ ॥

বিশ বছরের সংসারে আজ বিশেষ উপলব্ধি  
ক'জন খুশি আমায় নিয়ে, আমার দ্বারা, আজ অবধি ?

নিঃশেষে সব নিংড়ে দিয়ে, সংসারে আর অফিসে-  
“খুশী করো সবাইকে” - এই কী জীবন ? বাঁচবো আপশোষে

মেয়ে হয়েছে, স্ত্রী হয়েছে, হয়েছে তুমি মা  
তোমার জন্য বাঁচবে সবাই,- যেন অলীক কল্পনা।

॥ ৩ ॥

কোথায় যাব, কাকে বলবো, নিজের চাওয়া পাওয়া  
নদীর পাড়, ভাঙা সিঁড়ি, কৃষ্ণচূড়া - কোথাও একা হওয়া।

কী যে আছে সেইখানেতে, আবার ফিরে যাওয়া,  
আমার সাথে থাকবে না কেউ, নেইকো কিছুই চাওয়া।

নিজের সাথে কইবো কথা, নদী হবে সখি  
কৃষ্ণচূড়ায় আকাশ রাঙা, অশ্রু ভরা আঁখি।

॥ ৪ ॥

কতই বা হবে, পাঁচটা তখন, সূর্য ঢলেছে  
হাঁটিতে হাঁটিতে নদীর ঘাটে, “কই মাঝি এসেছে”?

“বেঁধায় যাবে ?” চোঁচিয়ে ডাকে ছোট্ট ছেলেটা  
“নৌকা চড়বো - মাঝা নদীতে”, “বল - নিবি কতটা ?”

“যা-হোক দিও, বসেই আছি, বাজার আজ মন্দ”  
দ্রুত পায়ে জলে নামি, জেউয়ে খুঁজি ছন্দ।

দুলকি চালে নৌকা চলে ওপার বরাবর  
মন ভেসেছে হাওয়ায় হাওয়ায়, মেঘের চরাচর

পশ্চিমেতে হঠাৎ কালো, খানিক ঠান্ডা হাওয়া-  
উড়িয়ে আঁচল, এলো চুল, কাউকে খুঁজতে চাওয়া।

দূরে রইলো ভাঙাঘাট, কৃষ্ণচূড়ার ছায়া  
আবছা মনে অনেক ছবি, কেউ'বা মোহ, কেউ মায়া।

“দিদি তুমি প্রথম এলে? শুধায় অবাক বালক  
খিলখিলিয়ে হেসে ওঠে, পড়ে না তার পলক।

“এ আমার আপন ভিটে”, শতক যাওয়া - আসা  
“তবুও যেনো হারিয়ে যাই, মেঘের ভেলায় ভাসা।

কোথা থেকে কখন যেন বৃষ্টি এলো ধেয়ে-  
দূরের দৃষ্টি ঝাপসা হলো, সুখের বারি বেয়ে।

নদীর ঘাট, কৃষ্ণচূড়া - কে তুমি ওখানে দাঁড়িয়ে?  
ভিজিয়ে শরীর মেঘের আঁচল, রাখবো তোমায় জড়িয়ে।

কাউকে আমি এই জায়গা চেনাইনি কোনোকাল-  
কে এসেছে আমার পিছু? আনবে নতুন সকাল?

ফুরাবে যখন দিনের আলো, আশার দীপ আমার  
আসবে তুমি, সাথি হবে? সেটাই আমার শেষ অভিসার ॥



# মানব জীবন -আমি যা দেখি

## আনন্দময় বৈদ্য

ভারতীয় হাই কমিশন, জর্জটাউন, গায়ানা  
(সাউথ আমেরিকা)

এক বার প্রশ্ন এসেছিল মাথায়  
মানুষ কেন দুনিয়ায় বার বার আসে যায়

আরো হয়ত অনুভব করেছিল এ মন  
সঙ্গে ত যাবে না এ জগতের কোন ধন

তবে কেন আমরা করি বাড়াবাড়ি  
কানা পয়সা নিয়েও চলে কাড়াকাড়ি

প্রানের প্রিয়জনকেও ছেড়ে থাকতে হয়  
তাদের না পাওয়ার কষ্ট যতই কেন না হয়

তবে কি এ ভবে আসাই পেতে সাজা  
সব হারিয়ে নামমাত্র পাওয়া, এতে কিসের মজা

আমাদের মান্য, সমাজের সভ্য  
দিয়েছিলেন উত্তর সত্য ভত্য

তাও কেন জানি শান্ত হয়নি তখন মন  
মনের ঘন্টা নিয়ে প্রশ্ন বাজত শুধু ঠনঠন

এমনি করে গেল অনেক দিবা রাত্র  
এখন মনে হচ্ছে এত ক্ষুদ্র কথা মাত্র

এটা ঠিকই যে মানুষ আসে দুনিয়ায় করতে প্রায়শ্চিত্ত  
তার থেকে কেউ পায়নি ছাড় হোক মালিক বা ভূত

আগের জন্মের পাপের ফল  
ফিরে মোদের আনে টেনে, এতই তার বল

নয় মাস হয় থাকতে অন্ধকূপে উল্টো করে মাথা  
বলতে পারার নেই উপায় যতই পাও ব্যথা

ছেলেবেলাতে মানুষ হয়ে খেতে হয় পোকা মাকড় এমনকি  
নিজ বিষ্ঠা

হা ভগবান মানুষ কি সত্যিই এত পাপিষ্ঠ

চেনা অচেনা ছোট বড় খেয়ে সবার হাতে মার

হতে হয় বড়, নেই কোন এতে ছাড়

যতই হও না ধনবান, গরিব তুমি কারো কাছে  
জীবনে বাধাবিঘ্ন কার না আছে

যদি ও আছে সুখ, দুঃখ ও কম নেই  
জীবনে সবাইকে কঠিন পরীক্ষা দিতে হবেই

এমন করেই মানুষের কাটে মানব জীবন  
প্রতিটি অধ্যায় জীবনে অনিবার্য যতই না চায় মন

একটা কথা আমি এবার খুশি হয়ে বলি  
ধন্য আমি বলতে পারায়, হওয়ার আগেই কালের বলি

এই মানব জীবনের করতে এসে প্রায়শ্চিত্ত  
প্রিয়জনদের আশীর্বাদ ভালোবাসাতেই হরষিত চিত্ত

বাবামা ভাইবোন জীবনসঙ্গিনী পুত্র কন্যা পরিবার  
সবার সহযোগিতা শুভেচ্ছায় হয়ে যাবে জীবন পার

আপনারা যারা হয়ত নয় তথাকথিত পরিবারের সদস্য  
মুক্তকণ্ঠে বলছি, আপনাদের তরেই জীবনময় খুশি হাস্য

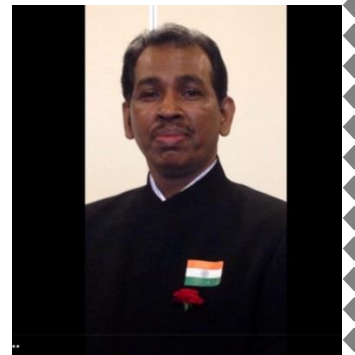
এই উত্তাল জীবন সাগরে, আছে ছিল থাকবে বাঁধা কষ্ট  
আপনাদের নির্মল ভালোবাসায় স্রষ্টা ও নিশ্চিত তুষ্ট

আপনাদেরই তরে পেলাম জীবনের সঠিক অর্থ  
এখন আমি এ জীবন নির্বিকার কাটাতে সমর্থ

এজীবনে ঠিকই প্রায়শ্চিত্ত করতে আশা  
তবে থাকলে প্রিয়জনদের সাথ হয়না কষ্ট তেমন খাসা

তাই আপনাদের সকলকে জানাই প্রণাম শুভেচ্ছা  
ভালবাসা

কাটুক সবার জীবন পেয়ে অপার প্রেম ভালোবাসা।





## নেতাজি

ভাস্কর দেব

কোথায় তুমি নেতাজি গেলে কোন কাজে  
লুকিয়ে আছ কোন সীমানায় সব হারাদের পাছে  
তোমার মত নেতা যদি থাকত এখন দেশে  
সব জনগণ থাকত ,তোমার পাশে তোমায় ভালো বেসে  
তোমার মত নেতা এখন আছেন কজন দেশে  
নেতাজি ছিলেন একজন ই নেতা জি হলেন দেশ কে ভালো বেসে  
তোমার আত্ম ত্যাগ আর তোমার দেশপ্রেম  
আর এখন কার নেতারা দেশকে নিয়ে খেলছে অনেক গেম  
তোমার সেই আজাদ হিন্দ ফৌজ বাহিনী  
করেছিলে অনেক কিছুই আছে অনেক কীর্তি কাহিনী  
তোমার সময় নেতা ছিলেন সর্দার বল্লভ ভাই Patel  
থেকে জিন্মা, নেহেরু ও গান্ধী  
জানিনা তোমার সঙ্গে কেন করলো এমন ফন্দি  
যার কারণে শোকে দুক্ষে তুমি হলে নিরুদ্দেশ  
আর তোমায় যারা ভালবাসে তারা খুজছে এদেশ ওদেশ  
আমরা দেশবাসীরা প্রনাম জানাই তোমার জন্ম দিন এলে  
মৃত্যু দিন তো পালন করিনা তুমি নেতাজি অমর বলে

## এলোমেলো

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কি যে হবে এই জমানো পয়সায় জানা ও ঠিকক নাই  
যদি ও জানি যখন হব বুড়ো  
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কেন জানি সব হিসেব যাচ্ছে গুলিয়ে  
উঠছিনা পেরে মনকে ভুলিয়ে

কোন সান্তনা আমি খুঁজে না পাই  
সত্যি সবকিছু লাগছে এলোমেলো তাই।



## The Messiah

Sushruta Bhattacharya

The Gale carries His voice  
Through mighty Tides He makes noise.  
Rains are His saddle  
Like a baby in the cradle.

The Sun portrays a halo of His white frizzy hair,  
Rainbow designs his attire.  
Volcano erupts His anger  
And Mountain interprets His divine vigor.

His tangible presence is the Flower  
Bird extols His supreme power.

Men become the mere toys  
Whenever He disposes their choice.  
If lifeless Globe gives Him a checkmate,  
White snow would wrap Him like a blanket!

## जरूरी सूचना (असर) नक्शा MOBILE का :-

सावधान ! संभलकर इस्तेमाल करे MOBILE

- ① जितना संभव हो MOBILE को अपने शरीर से दूर रखें
- ② कान से MOBILE को दूर रखने के लिए EAR-PHONE या BLUE BOOTH का इस्तेमाल करें।
- ③ MOBILE को अपने सिर के पास ना रखें।
- ④ MOBILE पर ज्यादा देर बात न करें। (लम्बी बात)
- ⑤ ज्यादा से ज्यादा MESSAGE का इस्तेमाल करें। बात कम करने की कोशिश करें।
- ⑥ SPEAKER PHONE ऑन करके बात करें।
- ⑦ जहां SIGNAL अच्छा हो वही से बात करें।
- ⑧ चलते हुए MOBILE पर बात न करें। बात करते हुए चले नहीं, SIGNAL WEAK होता है। REDUCTION ज्यादा होता है, और खतरा आप से ज्यादा होता है।
- ⑨ चक्का पड़ने हो या सिर गीला हो तब MOBILE से बात न करें। खस सिर गिला हो।
- ⑩ CALL लग जाने के बाद ही MOBILE या EAR-PHONE को कान के पास ले जाएं। जब CONNECT हो रही हो, तब SIGNAL ज्यादा STRONG होता है।
- ⑪ अगर संभव हो तो LAND-LINE का इस्तेमाल करें। LAND-LINE में REDUCTION वाला खतरा नहीं है।
- ⑫ MOBILE को राई या चैंट की जेब में ना रखें।
- ⑬ बच्चों से MOBILE दूर रखें, इसका रेडिएशन खतरनाक है।
- ⑭ मरीजों से MOBILE कम से कम 6 INCH दूरी रखें।
- ⑮ MOBILE को टावर से नहीं रंटीना से दूर रखें।

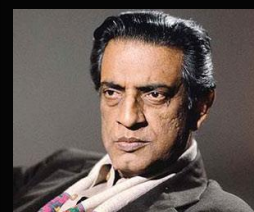
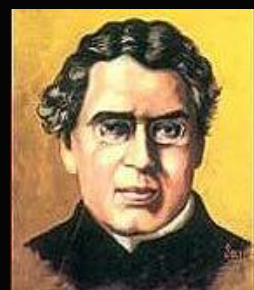
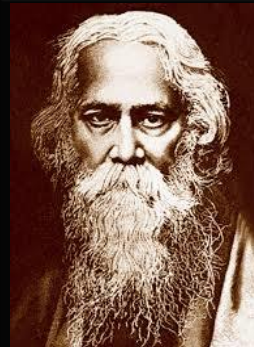


REKHA BAFNA  
रेखा बाफना



## Public holidays of West Bengal for 2016

Date	Day	Holiday
12 Jan	Tue	Birthday of Swami Vivekananda
23 Jan	Sat	Netaji's Birthday
26 Jan	Tue	Republic Day (National Day)
12 Feb	Fri	Basant Panchami / Sri Panchami
23 Mar	Wed	Doljatra / Holika Dahan
25 Mar	Fri	Good Friday
14 Apr	Thu	Dr Ambedkar Jayanti
1 May	Sun	May Day
8 May	Sun	Guru Rabindranath's Birthday
6 Jul	Wed	Ramazan / Idu'l Fitr (End of Ramadan) *
15 Aug	Mon	Independence Day
12 Sep	Mon	Bakri Id / Idu'l Zuha (Feast of Sacrifice)
30 Sep	Fri	Mahalaya Amavasye
2 Oct	Sun	Mahatma Gandhi's Birthday
8 Oct	Sat	Durga Puja / Dussehra (Maha Saptami)
9 Oct	Sun	Durga Puja / Dussehra (Maha Asthami)
10 Oct	Mon	Durga Puja / Dussehra (Maha Navami)
11 Oct	Tue	Durga Puja / Dussehra (Vijaya Dashami)
12 Oct	Wed	Muharram
15 Oct	Sat	Lakshmi Puja
29 Oct	Sat	Kali Puja
14 Nov	Mon	Guru Nanak Jayanti
25 Dec	Sun	Christmas Day





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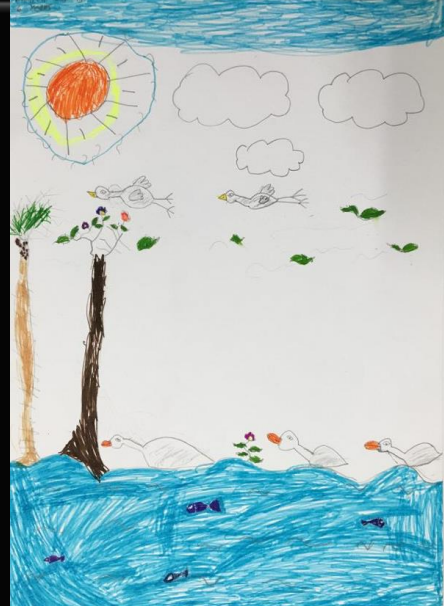


Advait Srivastava [IISJ Grade 1]

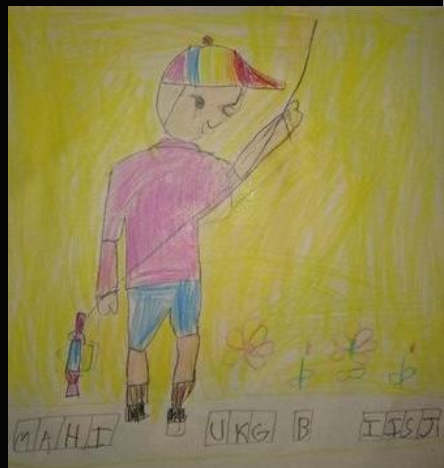




Dr. Nabarun Roy



Dishita Biswas [IISJ Grade 1]



AGNIMITRA SAHA  
AGE - 8 Years  
IISJ, TOKYO



Yashika Sahdev





Antara Ghosh [ IISJ Class UKG B]



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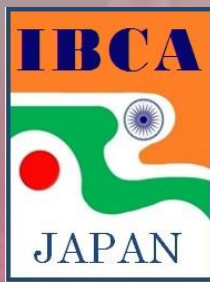
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