



# ଆଗମନୀ

1983

ପ୍ରବନ୍ଧ



Bichitra



ବିଚିତ୍ରା





*Bichitra*

## Bengali Club of Manitoba



আমাদের জন্মভূমির জন্য আমরা মাথায় পূজায়  
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	Pratul Kumar Biswas
	Bijay Prasad Raychoudhury
	Gaurisankar Roy
	Ashok Kumar Sarkar
Purohit (Priest) .....	Jayanta Kumar Banerji
Puja Arrangement .....	Maitreyi Banerji
Decoration .....	Ratna Bose
Magazine (AGOMONI) Editor.....	Gaurisankar Roy





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# PROGRAMME

## WEDNESDAY, 12TH OCTOBER

MAHASASHTI ..... BODHAN  
AMANTRAN  
PUJA  
PUSHPANJALI  
PRASAD BITARAN ..... 5 PM - 9 PM

## THURSDAY, 13TH OCTOBER

MAHASAPTAMI ..... PUJA  
PUSHPANJALI  
PRASAD BITARAN ..... 9.30 AM - 1.30 PM  
  
SANDHYA ARATI ..... 7.30 PM  
CULTURAL PROGRAM ..... 8 PM

## FRIDAY, 14TH OCTOBER

MAHASHTAMI ..... PUJA  
PUSHPANJALI  
MAHA YOGGYA ..... 9.30 AM - 2.30 PM  
  
SANDHI PUJA ..... 3 PM - 3.45 PM  
  
SANDHYA ARATI ..... 7.30 PM  
CULTURAL FUNCTION ..... 8 PM  
BHOG BITARAN ..... 9 PM

## SATURDAY, 15TH OCTOBER

MAHANABAMI ..... PUJA  
PUSHPANJALI  
PRASAD BITARAN ..... 9.30 AM - 1.30 PM  
  
BHOG BITARAN ..... 2 PM  
  
SANDHYA ARATI ..... 7.30 PM  
CULTURAL FUNCTION ..... 8 PM  
JALA JOG ..... 9.30 PM





SUNDAY, 16TH OCTOBER

BIJOYA DASHAMI ..... PUJA  
PUSHPANJALI  
DARPAN BISARJAN  
PRASAD BITARAN ..... 9.30 AM - 12.30 PM  
  
BHOG BITARAN ..... 1 PM  
SINDUR UTSAV ..... 2 PM

FRIDAY 21ST OCTOBER

KOJAGARI LAKSHMI PUJA ..... PUJA  
SANDHYA ARATI  
PRASAD BITARAN ..... 8 PM - 11 PM

SATURDAY, 22ND OCTOBER

BIJOYA SANMELANI ..... CULTURAL FUNCTION .... 7.30 PM  
JALA JOG ..... 9.30 PM



# 



ପୁରାକାଳେ ରାଜା-ମହାରାଜାଙ୍କ ଶାସ୍ତ୍ରକାଳେ  
 ଭୃଗୁଧାୟ ବେଢ଼ ହେତେ । କାଳେର ମୁଦାରେ ରାଜା-  
 ମହାରାଜାଙ୍କେ ଦିନ ଶେଷ ହେବେ ବିକ୍ରମ,  
 କ୍ଷତ୍ରର ମାରିକିଆୟ କହନୋ ଲୁନ ମତା ହୁଅି ।  
 ଶାସ୍ତ୍ର ଏମୋହିନୀ, ଶାସ୍ତ୍ର ଆମରେ । ମେଈ ମଠେ  
 ଆହୁ ଆମାୟେର କାୟାୟ ଉପାୟ । ଦେବୀ  
 ଦୁର୍ଗା ଆରାଧନାକୁ କେନ୍ଦ୍ର କରେ ଏହି ଉପାୟେ  
 ଯେ ଆହୁଜନ ବଞ୍ଚାଳୀ ହିନ୍ଦୁ ମମାଜେ  
 ମୁନିମତ ହେବେ ତାର ଘେନି ବୁଝି ଆହୁ-  
 ଜନ ଆର ବିକ୍ରମ ନେଇ । ଦୁର୍ଗାପ୍ରସାଦେ ଅନେକ  
 ବୈଶାକ୍ । ତାର ମଠେ ଘୋଟି ମେଠି ତାହା  
 - ମମାଜେର ମଠ ମେଠି ଏହି ଉପାୟେ  
 ଲାଜିବେ ଦେଖା । ମଠେର ମାୟେ  
 ମାୟେ ହାୟେ ଯୋଗାଯୋଗ ସୁମନ ।  
 ମଠେର ମଠେ ମିଳନେ ଏକାକି ମୁଣ୍ଡ  
 ଜାଗିବେ ଗୋନା । ମିଶ୍ରିମିତ ଏହି ଉପାୟେ  
 ଦୁର୍ଗାପ୍ରସାଦ ।

ଆମାୟେ ପୁରୁଷୋତ୍ତମ ଘୋଷିଲେନ  
 ଦୁର୍ଗାପ୍ରସାଦେ ମାୟେର ବଞ୍ଚାଳୀ ଉପାୟ  
 ହିମାଳୟ ମିଶ୍ରିକା କରତେ । କାଜେ ହୁଅେ  
 ବା ମୁଦାୟ ଘୋଷିଲେ ଏହି ଉପାୟେ  
 ଆହୁଜନ - ମେଈ ଭାବି ଘେନ ଅଢ଼ିଆ  
 ଏହି କାମନା । ଦୁର୍ଗାପ୍ରସାଦେ ଆନନ୍ଦ ମଠେ  
 ହୋଇ ଏହି ମାୟେ ।



আজ সায়া পৃথিবী শান্তির জন্য উত্থা।  
 শান্তি বিধাতার শাসনীয় শান্তির বাতায়  
 জীবনের সপ্নে অনুরক্ত ভারত জড়িয়ে আছে।  
 দেবী সর্বদায় শান্তিরূপে বিরাজিত।  
 তাঁর অসীম কৃপায় জগতের সর্বক্ষেত্রে  
 আছে শান্তি। সেই শান্তির আরাধনায়  
 আজ পূজার প্রকৃতি। প্রসন্ন মানসে  
 নমস্কার আশীষ প্রার্থনা :

" যা দেবী সর্বদায় শান্তিরূপে  
 প্রসিদ্ধা,  
 নমস্তুসৈ নমস্তুসৈ নমস্তুসৈ নমো  
 নমঃ ।"



# EDITORIAL

Again the time has come for DURGA PUJA - our festival of Autumn. This unique Hindu religious and social function, the rites of which have been passed on for generations by our forefathers, is performed during the magnificent autumn days when the sky is blue and the sunshine golden. DURGA PUJA symbolizes the triumph of good over evil. It gives strength to the weak and grants salvation to the pious. Divine Mother Durga, in cosmic terms, is the centre of infinite energy and is the source of eternal light. Socially, Durga Puja brings us closer to one another, enhancing our fellow feelings. It reminds us to share our happiness with others. Durga Puja is a time of homecoming and exchanging gifts and friendly greetings with our loved ones. It is a time for feasts, songs and music wherever Bengalis live. Let us transmit the spirit of Durga Puja amongst everybody around us.



Please join us in the same spirit.



# PRESIDENT'S MESSAGE

On the auspicious occasion of Durga Puja (Mother's Homecoming), my wife and I wish to extend our greetings to all the members of Bichitra (Bengali Club of Manitoba Inc.) as well as to all well wishers of the Hindu faith. Durga Puja in Bengal and other provinces of India is an expression of our reverence to Mother Durga and a festival of joy which unites men, women and children. It symbolises the victory of virtue and truth over evil and falsehood. In other parts of India the victory of the virtuous king Rama over the demon Ravana carries the same meaning.

On behalf of our Board of Directors, I express my deep appreciation to all of you who have extended your cooperation to make this annual festivity a success. I am particularly grateful to the Management/Executive Committee and Trustees of the Hindu Society of Manitoba for their generosity in allowing the use of the Temple during all these years.

Our Cultural Program Committee has worked very hard to present you a rich and enjoyable fare every Puja evening. Your presence during the cultural program will be a source of great inspiration to our organizers and young artists. The publication of 'Agomoni' has been possible not only through the efforts of many contributing writers but also through the cooperation of our many advertisers to whom I extend my sincere thanks.

Wish you all a Happy Durga Puja

**Shib Das Biswas**

# Babas Sweets

*Wishes Everybody a  
HAPPY DURGA PUJA !*

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# পূজা

ব্রজেন সিংহ

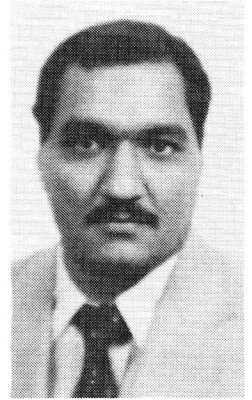
দুর্গাউষ্য বাম্বলীর আত্মার উৎসব । দেবীকাণ্ডের মাধ্যমে , প্রাচীন  
ও প্রতীক্ষার মাধ্যমে , পূর্বজীবন ও সর্বজীবন উৎসবের উত্তেজনা  
বাহ্যিক প্রাণের আর জীবাত্মার সঙ্গে পরমাত্মার সঙ্গে সংযোগ  
উৎসাহিত করতে চেষ্টা করে । পরমাত্মার সঙ্গে মানবাত্মার  
যোগাযোগ হয় ভক্তিমাগের তাত্ত্বিক মাধ্যমে । শক্তি-রূপী  
প্রাণের উৎসাহিতা বাম্বলীর মাতৃকাবের প্রাণের উৎসব । প্রাণের  
পূজার মর্ম হল শুভকে বরন করা ও অশুভকে দূর করা ।

শরৎকালের নীল আকাশের নীচে সোনারবরণের  
রৌদ্রের আলো তখন কলকল করে , ঘাসের উপর তখন ঝুঁপুনি  
করে করে পড়ে শিল্পীর জল , দেহী ও প্রবাসী বাম্বলীর  
কলকলপ্রবন গল তখন ঢলঢল হোচে উঠে প্রাণের আশ্রয়  
অনেকমাখ । প্রাণের পূজা বাম্বলীর স্নেহে সামাজিক উৎসব ।  
এ ঘন প্রকৃতির উৎসব । নানা আরম্ভের আয়োজন এই  
পূজায় । শরৎকালের পূজায় রাজারাজ্য বেরতেন দিগ্বিজয়ে ।  
প্রবাসের বাম্বলীর ঘরে আসতে ঘরে । একবার ও চলুনি  
হাত উদাস প্রাণ বাম্বলীর ঘেঁষে পড়তে ঘরের মাথা ছেঁচে ।  
আরম্ভ বা অনারম্ভের প্রার্থে হোক - সকল বাম্বলীর মাঝে  
মনোমত জাত অদের প্রাণের স্নেহে অর্ঘ্য দিখে । একালের-  
সর্বজীবন পূজার অনেকজুঁক জুঁক । কিন্তু মনের দিক থেকে  
শরৎকালের পূজায় বাম্বলীর গলে সেই একই বকুলের উত্তাপ  
ও উত্তেজনা । একই অর্ঘ্য ।

*Best Wishes to Everyone on Durga Puja*



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# "THE LIFE DIVINE" an inspiration

Sunu Das

In his book 'The Divine Life', Sri Aurobindo wrote, "...the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aims possible to man upon earth." Transcendancy from ordinary human limits by religious dictum glorifies all religions. Some religious preachers or teachers attempt to achieve it, a few claim to have experienced it whereas most of the mortals cannot even conceive the phenomenon. What does this ethereal experience mean? To quote Aurobindo, "The Transcendent, the Supercosmic is absolute and free in itself beyond Time and Space and beyond the conceptual opposites of finite and infinite." The thesis seems mindboggling in that it takes away all passions for the material world, dissolves the barrier of life and death, and abolishes the 'Self'. But it is beautiful because it opens up a new horizon and imposes an ultimate to salvation of the 'Soul'. The entity of self 'I' stems from the 'ego' and ego stands in the way of consciousness, the basic building block of salvation. Aurobindo's philosophy maintains three levels of consciousness - individual, universal and supracosmic, leading to the goal, the All, Sachchidananda - the triplicity of eternal existence, eternal consciousness and eternal bliss blended in One.

Aurobindo believed in the possibility of passing from an inconscient physical existence to the dimension of absolute divine consciousness through an ascending series of Matter, Life, Mind and Supermind. Then he said, "..... we enter into those



ranges of cosmic existence ... in which the soul liberated into its highest perfection possesses the infinity and beatitude of the eternal Godhead." This would be the personal experience of spiritually illuminated worlds culminating into supreme salvation, like 'Nirvana' professed by Buddhism and foreseen and realised by our ancient Vedic seers. How about mankind in general?

Aurobindo envisaged, "... a physical working of divine life in the human frame and even the evolution upon earth of something that we may call a divinely human body." A unique concept but is it possible? If so how? He considered that our conscious life-force dwelling in the physical body is too limited and not free, and its actions are regulated by the laws of substance from which the material world formed. In the superior states, at higher worlds there are other laws and higher guiding principles. If those higher principles are transposed upon our physical being "by any liberation of substance from its present imperfections" or "by any progression of man", the pure existence or true divine living can evolve.

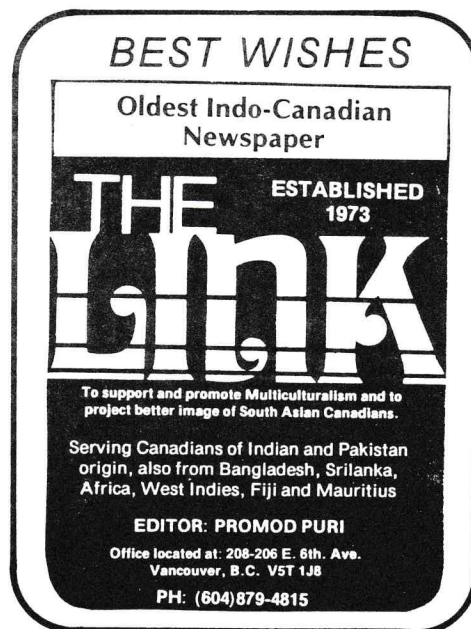
Would it be possible for man to ever enter into the realm of supra-consciousness or become a super race with divine life and divine mind? In so far as the individual being is concerned, this transcendancy is not impossible if we consider Buddha, Christ, Chaitanya or Ramkrishna. They are not myths. They were real people living on this earth, historically, not too long ago. But

they were not ordinary human beings. Something else was contained within their human frame or they evolved into a higher form while retaining their human body. They were the supraconscious divine beings who, indeed, realised the Godhead. Likewise, someone else may appear again. As of the mankind, evolving into a super state of body and mind is possible by 'mutation' which Aurobindo termed "liberation of substance" or "transfiguration". It is a fact, however, that the evolution of living beings into diversified forms in this planet was primarily necessitated by the existing environs (Nature) and was acquired by mutation suited to a new and better life with a potential for optimum survival. We know that material composition of the planet earth is different from other planets in our own galaxy, and there are other galaxies in the universe. Therefore the laws of Nature of our world and those of other worlds can be different. So the contention of Aurobindo's philosophy, that our conscious life-force may change under the guidance of some superior laws that control the constituents of higher worlds, is not far fetched. Hence the elevation of our imperfect consciousness to a higher state by transposition of conscious-force of a different substance may occur. Also, the path leading to the supreme consciousness through an ascending series from Matter to Spirit, as Aurobindo upheld, does not contradict with the known arrangements of existing physical worlds and the unknown beyond. Many holy men or so called 'Sidhdha Purush' perhaps represent their sojourn at different levels of higher consciousness in their ascent towards the Godhead. Vivekananda, Aurobindo and these men are

affirmations of higher and deeper spiritual experiences.

Aurobindo's vision of mankind lies, in his words, "... in the founding of human life upon the supramental realisation of conscious unity with the One and with all in our being and in all its members humanity must seek its final good and salvation." His postulates would hold no promise and appear only as incongruous ideals to those who are shackled to the hilt of materialism and who believe only in the truth and knowledge prevailing in this world. The life incorporeal is attributive of true knowledge. He wrote, " The earliest formula of wisdom promises to be its last - God, Light, Freedom, Immortality." Seeking that wisdom can lead to heaven descending upon this earth.

If the illumined consciousness in which enlightenment and wisdom would eventually be perceived is a mirror, then our present reflection on it is pretty ugly. The awakening of consciousness at the individual level should be the first step.







# মা খয়র এদেশ

পল্লব গণোপাধিকার

এ বছর আশ্বিনের শুক্লপক্ষে শুনার আবেশ। ২৪৫ Down-Town  
-এ একেবারে সুখোদ্ভূত দেখা। যানিকর্টা অভিভূত হয়েছিল।  
আমলেন সুজোর মধ্য আলাপ ২৩খ। তারপর অনেকদিন কেটে  
গেছে। এর মধ্যে দেখা করার সুযোগ নাই। তবে আমাকে  
চিন্তে ওনার অতীত কর্ম স্থান। গতবছর সুজোর কেন্দ্র  
নেমেছে জিহ্বা করতেরে বেশ একমাত্র হেসে উত্তর দিলেন,  
“এদেশ এত চাড়াতে তোমরা যে ভাবে সুজোর কর তাকে  
না ভাল লাগার কোন কারণ আছে বলে মনে করি না।  
আমার ভাবতে অবাক লাগে এত দূরে থেকেও তোমরা কি ভাবে  
নিজেকে প্রাণ বজায় রেখেছ। আশাকরি এবার আরও আনন্দ  
পাবে।”

Pembina-University-র বাস এমসে দাঁড়িয়েছিল।  
একই সঙ্গে বাসে উঠে পড়ল। আমাকে হাত ধরে পাঠে  
বসতে বললেন। সুযোগ পেয়ে ওনাকে বললাম, “এখনকার  
বাঙালীদের কেন্দ্র দেখলেন?” সুশ্রুটি সরাসরি ২৩খাটে উনি  
গম্ভীর হয়ে গেলেন। তবে যানিকর্টা দম নিচ্ছে বললেন, “দেখ,  
খরান বললে আমাকে আর তোমরা ডাকবে না। বছরে  
একবারই বিদেশ প্রদর্শন আসি। সেখানে বাদ দ্যাবে। তবে  
সবার সঙ্গে আলাপ করে ভালই লেগেছে। অবশ্য মনে ২ল  
অনেক বাঙালীর বোধহয় বাতুল হয়ে গিয়েছে।” শুনে  
চমকে উঠলাম। সুশ্রুটি পাঠে এবার উনি বললেন,

“দেখো বহু পূজো কলিচাঁরো হাজার হাজার টাকা দান করেছেন  
 খরামাটে। অন্নাসুর বাঙালী এই কাড়ের প্রস্তুত করেছেন  
 এখন। অতএব উইনিপেগের বাঙালীরা দ্যাক্টরের নাইটে  
 গেলে ভাল হয়। লোকের টাকাখ লোকের উন্নয়ন হয়।  
 সব ‘মা’রা খুশী হবেন তাতে।” বৈষ্ণব আনিকটো দক্ষ  
 গোলাঙ্গ ওনার কথা শুনে। আশ্চর্য সত্য। তবে সাগর পারে  
 আম্মাদের ঋণিকের উৎসব বোধিহয় সত্যিকারের বিলাসিতা  
 নয়। তাই ভাবনাচ বড়লোকের দুধের বাঙালীদের বুকে  
 হলে হয়ত ওনাকে সন্তুষ্ট বা বাঙলা ছেড়ে ইংরাজী ভাষা  
 শিখতে হবে - অথবা সেই শহরে ওনার আরও খনখন  
 খাতাখাত অবশ্যই দরকারী।

অঙ্কণে বাস আম্মার সন্তুষ্টিতে লৌছে গোছ  
 উদ্ভা জীবনে কোনরকমে নৈম পড়োছ।

Greetings to all Bengali Patrons on

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# SOMETHING TO KNOW – FOR CHILDREN

Shib Das Biswas

"Abiding in the midst of ignorance, wise men in their own esteem thinking themselves to be learned, fools treading path go about like blind men led by one who is himself blind"

- Katha Upanishada

I would like to go over a few of my thoughts that often come to mind while I am reading or listening Shreemad Bhagwat Geeta: (1). what is the relationship of Shreemad Bhagwat Geeta to Hinduism and 'Sanatan Dharma' (2). where is the link and where did Shreemad Bhagwat Geeta come from, (3). what shall we remember when we are engaged in reading or listening Shreemad Bhagwat Geeta, (4). what does Shreemad Bhagwat Geeta teach us and why is it regarded as the Bible of Hindus, and (5). why 'Bhakti yoga' is regarded as the supreme path to follow.

Hindus, of which I am one, are generally ignorant of Hinduism. They practice rites without knowing the meaning behind it. They are vaguely proud of vedanta without having any clear notion of its teaching. They go through life with no religious commitment. They are unconsciously influenced by certain ingrained beliefs that are handed to them through generations by rituals and practices, which are all there to the Hinduism.

Hinduism is 'sanatana', timeless and everlasting. It has resisted the onslaught of centuries and will survive the challenges of



today and tomorrow. Many cults and different forms of religion are practiced today, but Hinduism somehow has remained dormant within ourselves in the way of our lives. It revives when resurgence of thoughts are poured into our ears. It revived when yogis such as Sankara, Ramanuja or Madhava came on the earth. It revived when Lord Buddha, Shree RamaKrishna and Swami Vivekananda were born. Shreemad Bhagwat Geeta says that whenever 'Dharma' is in jeopardy "I am borned to revive 'Dharma' and safeguard it".

If Hinduism dies, 'Sanatana Dharma' will perish and the world will come to an end; such is the common belief of its followers and preservers. Five thousand years of historical Hinduism are no more than a fraction of 'Mahayuga' - consisting of 'Krita, Treta, Dwapara, and Kali'. How one can think that Hinduism is only five thousand years old. It is a common belief that at the end of 'Mahayuga' the cosmos will dissolve and it will then be reborn. Thus, the cycle will keep going whereas Hinduism will remain in universal order as we see it today. We are in spate of Kaliyuga, the age of lust, anger and moral turpitude. At the descent of 'Kalki' (the last Awatara of Lord Vishnu), He who will put everything to end in His blazing fire. In each year, Dharma is viewed from a different angle, for Kaliyuga the Dharma has been simplified, i.e. chanting the name of God will free the human being from desire, bondage and the cycle of life and death. 'Bhakti' is apparently the easiest means to attain 'Mokhccha', liberation or salvation. It is a complete surrender to God (Prapatti) as explained by Ramanuja. How many of us follow the rule of thumb? Not

many. Perhaps fear, greed and desire are the motives of most worshippers, but these motives are not peculiar to Hindus, but common in all forms of cults and various denominations of religion today. The wise man says that it is not wrong to go to God for refuge with a petition in mind, because this act of submission is the first step to the door of devotion or we might call it 'Bhakti'. Do you know what tremendous power the chanting of the Lord's name has upon us? The chanting takes away the rusted coating and makes us aware of what we are and where we are. The doing of duty without any motive is the basis of unattached 'Karma' and 'Bhaktiyoga'. The 'Bhakti' in its highest form sublimes into the highest forms of knowledge; this is 'jnana yoga' - the awareness of the ultimate reality. Shree RamKrishna had no formal education, but his highest state of Bhakti and love for mother Kali led him to understand the ultimate reality - 'Siddhi'. He was a 'Siddha jnana yogi'. Love for God, love for people, is the ultimate reality. The folk songs of Bengal commonly known as 'Baool' songs are very popular in Bengal even today. These songs spread the message of love. From time to time Shri Chaitanna, Shri Buddha and Shri Saibaba brought the same message of love and devotion.

How is Shreemad Bhagwat Geeta related to 'Veda', Vedangas and Vedanta? The word veda is derived from 'vid', to know. The veda are also known as 'Sruti' or what is revealed. The orthodox consider them 'Anaadi', that is, without beginning; others believe that the hymns were revealed to the 'Rishis' in inspired moments. The 'Vedangas' are the limbs or the members of veda. They are meant to assist in the

study of vedas and there are as many as 108 or more. The upanishad together with the 'Brahmasutra' and Shreemad Bhagwat Geeta constitute the 'prasthanatriyi Upanishad', which is the basis of Hindu esthetic philosophy. Sankara, Ramanuja and Madhava wrote everlasting commentaries on them.

The next question that arises is what shall we remember when we read or hear Shreemad Bhagwat Geeta. According to various religious leaders and philosophers such as Satyananda Maharaj Swarasati, we should follow the same esthetic path as Arjuna did in Geeta. We should pose ourself as Arjuna, who like other human beings, possessed all earthly weaknesses, whereas the almighty saviour - the charioteer, Lord Krishna is our supreme teacher. - He who is present before us and His sole purpose is to make us realize the truth of life and death, the relationship of the immortal soul - 'Atman' with Him and the supremacy of duty and action which has to be performed in every walk of life without fear and consequence in mind. This is, in a real sense, the starting point in the understanding of the eternal truth of Shreemad Bhagwat Geeta. The reader should follow with all faith, devotion and sincerity. He will be enlightened and be free of all bondages.

Chapter 12 of Shreemad Bhagwat Geeta describes some aspects of Bhakti yoga. This is an outcome of the cream of 'Sankhya', 'Patanjal' and 'Vedanta'. It is a unique assemblage of jnana, Karma and Bhakti. It symbolizes hope, aspiration and success. It encourages action and duty. Jnana yoga is the centre of the Upanishad - the means of reach-



ing 'Brahman'. The Geeta places the man of jnana - the man of light above all men - the God. This is when 'Atman' (soul) merges with 'Parmatman' (absolute). Karmayoga is the path of action and life. Actions performed without expecting the fruit of action is Karmayoga. The action is surrendered to God. Bhakti - love, devotion is the bond of union between man and God, and therefore, between man and man. Jesus also said "For this is my word of promise, that he who loves me shall not perish. He who in oneness of love, loves me. Whatever he sees, this man may live in truth, this man lives in me." The Bhagwat Geeta does not emphasize that God is reached by jnana, because jnana is God. But it says again and again that love - Bhakti, is the easiest means to reach God in whom the light and the love are one. By love he knows me in truth, who I am and what I am and only by love can see me, know me and come unto me (Chapter 11, verse #54). In this chapter (twelve), the essence of love leads to light. Bhakti leads to jnana and the jnana is the joy of Brahman - the joy of Infinite and Absolute.

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# বাঙলা আশিষ্য প্রেম

গৌরীশঙ্কর রায়

“প্রেমের স্রষ্টা ওয় না থাকিলে রস নিবদ হয় না”

— রবীন্দ্রনাথ ঠাকুর ॥

“বিচ্ছেদের মুখে প্রেমের বেগ বাড়িয়া উঠে”

— রবীন্দ্রনাথ ঠাকুর ॥

“বাঙলা ভাষার প্রেম অর্থে দুইটা শব্দে চল আছে, ভালনাগা আর ভালবাসা ।..... যেখানে ভাল লাগা, সেখানে ভালো আশ্রয় লাগে, যেখানে ভালোবাসা সেখানে ভালো অশ্রুকে বাস । আশ্রয়ত মুখের চক্ষু নিজেদের দিকে তখন ভালোনাগা; চক্ষু অন্যের দিকে তখন ভালোবাসা । ভালোনাগা ভোগে হৃদয়, ভালোবাসা ভোগে মন ।”

— রবীন্দ্রনাথ ঠাকুর ॥

“কুসুম স্নান মুখে বসিল, আশ্রয়কে কৈ বলব চোখের, আশ্রয় এত চোখে ! লাল চোখে করে তাকানো লোহা ফেলে রাখলেও তবু আছে আছে স্রষ্টা হৃদয় ঘর, ঘর না ? মারি-আশ্রয় আশ্রয় কিছু নেই, নিজের জন্য কোনও মুখ চাই না—যাকী জীবনটা এত বেরিয়ে ঘরের লোকের প্রেম করে কাটবে দেও ভেঙে— আর কোন আশ্রয় নেই, ইচ্ছা নেই । সব ভেঙে হৃদয় গেছে চোখের । লোকের মুখে মন ভেঙে

ଆସାର କଥା ଯତନାତ୍ମକ , ଏହାଦେଇ ସୁକାତେ ମେରୋଟି ମେଟା ଟିକି । କାଟକ  
ଜାକଟେନ ଛୋଟିସାରୁ , କେ ଧାଟର ଆମନାର ମଝେ ? କୁସୁମ ଟିକି ସେଠେ  
ଆଟକ ? ମେ ମରେ ଗୋଟକ ।”

— ଆମିକ ସହୋଦାରିଆଧି ॥

“ ଘୋରଣେର ମଝେ ମେଜ ଅଞ୍ଜାଞ୍ଜିଆଟର ଜାଢିଧେ ଆଟକ । ଟିକିକୁ  
ତାର ଆଲୋ ମସ ମସାଧି ଏକଟି ନଧ , ଉଠାମ କାଠିଠେଦେ ମୁଠକ  
ମୁଠକ ଅନୁସ୍ଥାପି ହାଞ୍ଜି କରେ , ତାର ସଞ୍ଜ ମିଜଜଣେର ଉମର ସୌନ୍ଦର୍ଯ୍ୟର  
ମତ ଘୋରାଲେ ଘେରାଲେ ଏକ-ଏକ ସାର ଏକ-ଏକ ସଞ୍ଜ । ସାଟର  
ସଞ୍ଜ ସଞ୍ଜେ ଟିକିଂସା ସାଞ୍ଜିଂ ସଞ୍ଜ ସଞ୍ଜେ ତାର ଘେରା ସଦଳାଧି ,  
ମୋକାକ ସଦଳେ ଧାଧି , ଟିକିକୁ ଅନୁସ୍ଥାପି ମେଝି — ଏକଟି ସଞ୍ଜର ।  
ଧାର ନାମ ମେଜ ।”

— ସମ୍ପାଦକ ଧୈର୍ଯ୍ୟବୀ ॥

“ ଶିଶୁର ନାକ ଘାସ ଟିକିଂସା ଘୁଲେର ସାଲାର ମତ , ସିନେର ମନ୍ତ୍ର ସା  
ଚନ୍ଦ୍ରୋର ଚନ୍ଦ୍ର ଲେଖାର ମତ , ମିଠୁର ଡିମ୍ବ ଟିକିଂସା ମୁଠୁର ଶିନି  
ମତ ମେଜ ସାମୁଦ୍ଧେର ଜୌନକେ ସୁନ୍ଦର କରେ ।”

— ସମ୍ପାଦକ ଧୈର୍ଯ୍ୟବୀ ॥

“ ମେଜକେ ମକଲେଟି ଏକ ହାଞ୍ଜିତେ ଦେଧେ ନା । ଏକ ଏକଜଣେ  
ହାଞ୍ଜିତେ ତାର ଏକ-ଏକ ସଞ୍ଜ ସିରା ମଝେ । ତା କାଟର କାଟକ  
ଘୋର ଜଳ ସା ବୁଝେର ଜାଳା , କାଟର କାଟକ ମସା ଉମାଠୁଧି  
କୌତୁକ , କାଟର କାଟକ ତା ଶ୍ଳୋଧେ ଡିଠୁ । ଆମାର କାଟକ  
ମେଜ ଏକଟି ବାଞ୍ଜିକେନ୍ଦ୍ରକ ବିମ୍ବର — ଟିକିଂସା ।”

— ସମ୍ପାଦକ ଧୈର୍ଯ୍ୟବୀ ॥

“ ଯୁଦ୍ଧ ମେଜ ନଧ , ଆମାଦେ ମିରିଚିତ ଏହି ଭୁବନେ କତ ସିଞ୍ଚି  
ମୋହେର ଅନୁଷ୍ଠାନ ଫାନ୍ଦ ଘେ ମାତା ସଞ୍ଜେ ତାର ଶିଞ୍ଚି ନେଟି ।



କୌଣସି ଆକର୍ଷଣ, କେ ଯେ କଥା କି କରେ ସମସ୍ତେ ସ୍ବୟଃ ହସ୍ତତ  
ସୌକର୍ଯ୍ୟ ସହ ସମ୍ଭବତଃ ନାହିଁ ନା । କ୍ଷାନ୍ତ, କାଳ ତ ସହମେ ଯିତେ  
ଦିହେତୁ ମଧ୍ୟ ଆକର୍ଷଣ ପରିବର୍ତ୍ତନେ ମିଳା ରେଖା ମାମା ଯାହା  
ନା । ଅଜ୍ଞାନ ଏହି ମଧ୍ୟ ଧାରଣା ମଧ୍ୟେ ମେଧାବୀ କଥାଟିଏ ସେହି  
ପ୍ରକାରିତ ହେ, ଗୋଟିଏ ମନେ ଥାଏ । ”

— ଶାନ୍ତକର ॥

“ମିତ୍ର । ମିତ୍ର ଏହି ଯେ ମିତ୍ରକୁ ବଡ଼ ଜାଣିବେ ବାଜିନ  
କରେ ମାନୁଷ ବିଚାର ସହ, ଯାହାତ ସହ, ସୁକେ କର୍ତ୍ତବ୍ୟ ସହାୟ  
ସୁଧ ମାଧ୍ୟ, ଏହି ସୁଧାବୁଦ୍ଧିର ଆଦେଶ ନାହିଁ କି ମେଧା ?”

— ମୁକ୍ତି ମଣି ॥

“ମୁକ୍ତିମାନେ ଓହ୍ଲେ ଯଦି କେହି ସମ୍ବନ୍ଧ ଆକର୍ଷଣ କରିବେ ନାହିଁ,  
ବିମାନେ ଓହ୍ଲେ କରିବେ ନାହିଁ, ଶକ୍ତିତାକେ ଅଗ୍ରାହ୍ୟ କରିବେ  
ନାହିଁ, ହୃଦୟକୁ ଉପେକ୍ଷା କରିବେ ନାହିଁ, ତୁମ ତାହା ମେଧା ।”

— ସୌନ୍ଦର୍ଯ୍ୟ ଶାନ୍ତକର ॥

“ଆଗତ ମୋହ ମେଧା, ଏ ସୁଧେ ଦାସୀ କରେ ନା, ଏ ନିଜେ  
ସୁଧା ବଳେ ସୁଧା ଦେହ ।”

— ସୌନ୍ଦର୍ଯ୍ୟ ଶାନ୍ତକର ॥

“ଶକ୍ତିର ଶେଷ ଚିତ୍ତାର୍ଥତା ମେଧା । ମେଧା - କେନ, କି ହେ,  
ଏ ସମସ୍ତ ମନ ଥାଉତେ ନାହିଁ ନା - ମେଧା ଆମ୍ଭ ଆମ୍ଭାର  
ଜ୍ଞାନ ଦିଅ, ଆମ୍ଭ ଆମ୍ଭାର ନିଜ ।”

— ସୌନ୍ଦର୍ଯ୍ୟ ଶାନ୍ତକର ॥

# A FLOWER IN THE GRASS

Mili Roy

All alone in the sun  
A man wandered in useless circles  
His head bent low beneath the stillness.  
All alone in a dark musty shack  
An old woman lay dying  
Waiting for her son to come home  
The man slowly raised his eyes  
And set off down the dusty dirt road.  
Perhaps he would find the answer.

He sailed across the ocean  
To a faraway land of frothing rivers and towering forests.  
He met a holy man  
With swishing black robes  
And a golden cross at his throat.  
The answer  
Said the holy man  
Lay in a Holy book.  
"Read it with care. Follow its teachings.  
Then you will find the answer."  
But the man could not read.  
He did not find the answer.

He travelled long and far  
And came to another land of teeming life and pulsing  
He met a wise man  
With flowing white robes  
And a glowing silvery stroke upon his brow.  
The answer  
Said the wise man  
Lay in sacrifice and good deeds.  
"Feed the poor. Give your gold to God.  
Then you will find the answer."  
But the man could scarcely feed himself; he had no money to give.  
He did not find the answer.

He journeyed many days more  
And came at last to a snowy mountain peak.  
He met an enlightened man  
In billowing orange robes  
Whipped by the icy winds.  
The answer  
Said the enlightened man  
Lay in renunciation and meditation.  
"Leave your home and family.  
Lead a life of meditation.  
Then you will find the answer."  
But the man could not leave his dying mother.  
He did not find the answer.

Sick and weary  
 Sore and confused  
 The man trudged slowly home.  
 In the dusty brown grass before his house  
 Sat a tiny child  
 Caked and plastered with mud,  
 Hair full of dry leaves.  
 The child smiled at the man;  
 The man frowned back  
 Lost in preoccupation.  
 The child laughed,  
 A rippling silver laugh  
 That floated through the window  
 To the old woman within.  
 The dying woman rose.  
 The man stopped in his tracks;  
 The answer was here.

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# ହାମି

ସୁର ଦାଶ

ଭାବି ପାହେଁ କାହେଁ ଏକେ ମୋହୋଟି କୁସାଧ ହେମେ—  
'କେମନ ହେବେ ତୁମ୍ଭେ ଜୀବ, ଭାଲୋ ?'  
ହେବେ ଦୋଧ ଭାବି ସୁଧେ । ଦୁଇଟି ମିଶ୍ର କାଲୋ ଘୋଷେ  
ଆସୋ କି ରହେବେ ଚାପା, ମାଡ଼େବେ ନନ୍ଦୁର ଆଲୋ ।  
ମାତ୍ତଲା ଶୋଟେର କୋନେ ତଥନା ରହେବେ ଭାମେ  
ରେଥାପୁ ରେଥାପୁ ମେଠି ସ୍ଥାନ ହାମି,  
ଘେନ ଘେନି ମେଠି ଘୋଷି ମିଶ୍ର କରେ ଅନ୍ତ ବାଲୁରାଜା ।  
ମହମା ଚମାକେ ଗାଁ । କି ବଳେ ୩ ଘୋଷି ?  
୩ କି ବୋଲେ ସୁନ୍ଦର ସାଥୀ ?  
ମାତାର ସୁବର୍ଣ୍ଣ କି ? ମୋଲାମେର ନାଲ,  
ଆକାଶର ନୀଳ ବା ଜୀବର ଆକାର ?  
ହାମିର ଆଲୋପଥ ଧାର କାହେଁ ବନ୍ଧୁ,  
ମୁଖିବୀର କାଲୋଭରା — ମେ ଘେ ଅନ୍ଧ ।  
ଭାବାର ଜୀବର ଦିଶେ । ମେଠି ହାମି  
ଆହେଁ ସିରା ମିଶ୍ର ଦୁଇ ଘୋଷେ,  
ଲୁକିବେ କତ ନା କାଥା ।  
ଘେନ ଘେନି ଘେନି କରେ ଘେନି ଘୋଷାର ଆଗେ  
ମିଶ୍ର ମୁନିମା ରାତେ, ମାଗର ମେଠି ।

# BIJOYA

Reeni Bose

Bijoya, a time of celebration,  
For many, it evokes fond memories,  
And yet, for others it seems difficult to comprehend,  
Parents relating childhood experiences to their children  
Seem to convey special meaning to the festivities.

Bijoya, a time for sharing,  
Sharing religion, culture, and good cheer,  
Sharing the labour of the preparations,  
And the satisfaction after its completion,  
Sharing between young and old.

Bijoya, a learning experience,  
For the young, it is insight into their heritage,  
A chance to grow closer to their parents,  
For the old, it is a time for rejuvenation,  
And for all, an encounter with their religion.

Indeed, it is an important time,  
A time for unity between families and generations,  
Love and cooperation replaces enmity,  
As everyone works towards a common goal:  
A meaningful and enjoyable time.

*Heartiest Durga Puja and Depawali  
Greetings from*

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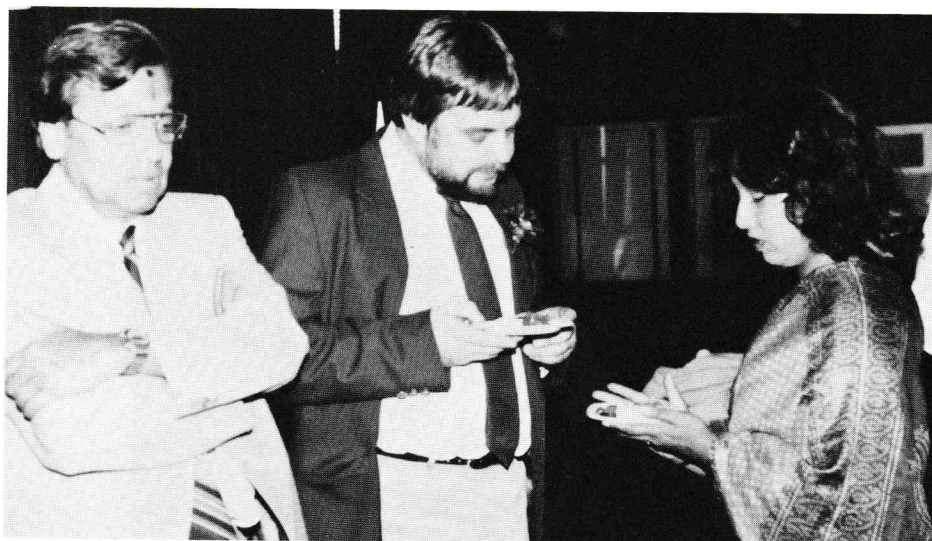




ଦୁର୍ଗାପୂଜା — ୧୯୮୧

ପୂଜାର ଘୋଷିନ ॥

ଅର୍ଚ୍ଚିତ  
ଆମ୍ବାଧନ ॥



ଜାତ୍ୟ ଯାଜ୍ଞ,  
ଦର୍ଶନ ଯାଜ୍ଞ ॥

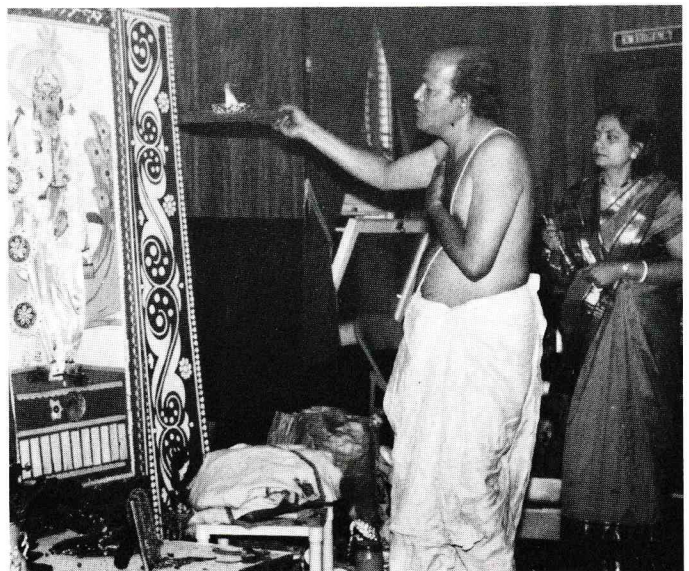


ମାନ୍ୟପୂଜାର ଆରମ୍ଭ ॥



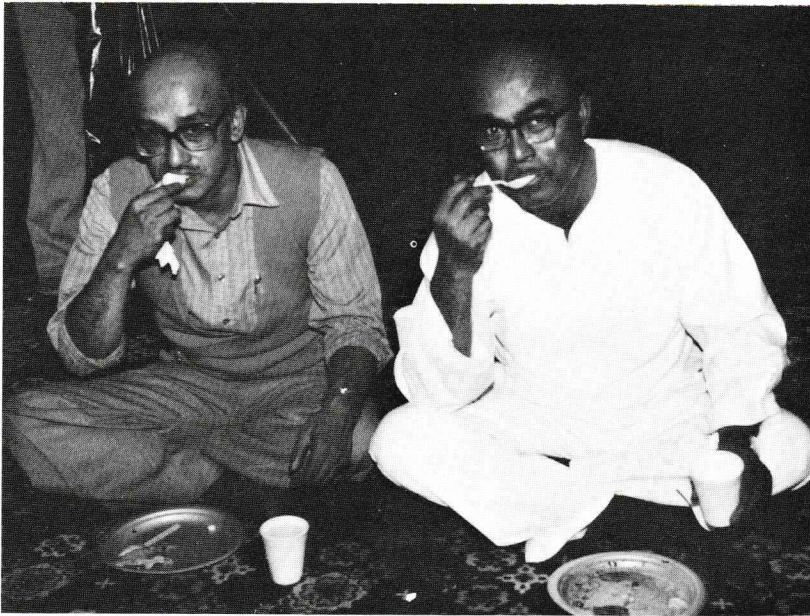
ବ୍ରହ୍ମପୂଜା ॥

ମହାପୂଜା ॥





গানের জলিমা ॥



প্রসাদ ভক্ষণ ॥

নৃত্যের স্তুদার ॥







ମୂର୍ତ୍ତି ଶୋଷ ॥



ଗ୍ରାହ୍ୟର ଆଶୀର୍ଷ  
କାମନା ॥

ଗ୍ରାହ୍ୟର ବିହାର ସମ୍ପନ୍ନ ॥





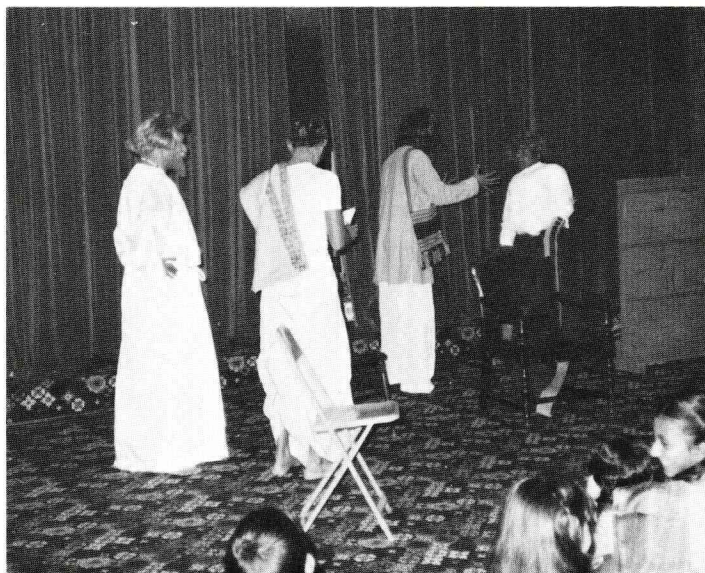
ମିଥିର  
ମିଥୁର  
ଭକ୍ତ  
ହେକ ॥



ବିମର୍ଜନ ॥



ବିଜୟା  
ମାସ୍ମିନୀ—  
'ନାଟକ' ॥







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ମଢ଼ିଆ ଓଢ଼ିଆ

ଭୂମିବିଦ୍ୟା ସହଜାଣ

সহ্য জাতারী পাপ কেবল ছোট্ট এক শহরে প্রাকটিক্যাল যুগে  
বসেছিল। কুগী নগরের ভীষণ কষ্ট। একদিন বলা একটা কুগী চোখের  
মধ্যবর্তী এক উদ্ভলোক শ্রুদন্ত শহর আমায় চোখের দুকেন্দ্র  
বললেন, 'জাতার বাবু, আমনাকে চোখে হবে আমাদের বাড়ী।  
শহর থেকে মটর লড়ে চড়ে ঘন। তার পরে ইট নগর এক  
ঘন। কুগী খুঁজি মিরিখাম। জাতার শহর বিজ্ঞান আমনাকে  
বিশেষ করে চোখে অনুরোধ করেছেন।' জাতার শহর ঘননাতি  
শ্রুতিতে তখন রক্তা শলাক ও উদ্ভলোকের সঙ্গে। গ্রামের মের  
বাড়ীতে নৌদুতে প্রায় সকল শল। দুই থেকে কান্না শ্রুতলাক।  
তার পর সব নিশ্চয়। ও নগর ছোট্ট একটা চলে আমাদের দিক  
আমিছিল - বললেন, 'তিন আর চার।'

দুপয়সাদ শুনে মনটা কড়ই ধ্বংস হ'ল। মৃত ব্যক্তির পাঠ্য  
 যাত্রী তাঁর ছোট ভাই মনু যাবার। আঁখি আঁলোকে সঁক ঘেলায়  
 উঠানে গারি গারি লোক মাটিতে ঘুস আঁচ। সবাই নিশ্চুপ।  
 মনু যাবু চোঁচিছ বলালেন, 'ডাক্তার যাবুক হাফার এনেছ। একটা  
 ডাব কেটেছ। তার পর ঘুস পড়েই হাউ মাউ কর চোঁচিছ কেঁদে  
 উঠলেন, বললেন, 'দাদা তে আর নেই ডাক্তার যাবু। কি হ'ল।  
 কেউই যোগ দিতে পারলেন না। কিন্তু মারা যাবার আগে  
 বলিছিলেন আপনার কথা। যদি শ্রী ডাক্তার যাবু এসে আসার নীতি  
 একটু পরীক্ষা কোরতেন, তবে আমি মৃত হইতাম।'  
 আমি অসম্মতের মত শ্রী মূল আঁলোকে মাসের দু'ভাগ

অভাবশ্রদ্ধ অশিক্ষিত ও অতি দরিদ্র লোকগুলির দিকে তাকিয়ে  
দেখলাম। মনে হল তারা আমার চাইতেও অসহায়। অর্থাভাবে  
সময় মত চিকিৎসায় শ্রদ্ধা হয় না।

এ বঙ্গবেরই কথা। নদীর ওপর একটি গ্রাম। এর মোড়ল  
উজির আলী আমাকে ডেকে নিয়ে গেলেন এক অতি দরিদ্র  
ভদ্রলোককে দেখাবার জন্যে। নদীর ঘাট পার হয়ে এক সার্টন  
দূরে গেল গ্রাম। গোলিনাতার একটি ভাঙা ঘর। এর ভেতর  
চাঁদাইয়ের ওপর শুয়েছিল আশিরাম শ্রীনাথ বসুশূন্য এক কুঠি।  
বললাম, 'শ্রীনাথবলে ভক্তি কোরতে হবে। বসু দিতে হবে।'  
উজির আলী বললেন, 'এর কাজ পরামর্শনিকের। দু'মাস কাজ  
নেক। অতঃপর অভাবশ্রদ্ধ। ঘর খাবার নেক বললেনও চলে।'  
দেখলাম, তাঁর স্ত্রী ঘোমটা টেনে চুপা কান ড় সামলে  
যাবাদায় বসে আছেন। চোটে চোটে দুটি চুলে আঁগুনাথ  
নেড়টে অবস্থায় দাঁড়িয়ে আছে। আমার ঘর উজির আলীকে  
ফিরিয়ে দিয়ে বললাম, 'এ থেকে মুক্তি দাবার ও উচ্চ  
কিন্তে।' ব্যাংগে স্যামল্ল স্ত্রী উচ্চ যা ছিল দিয়ে এলাম।  
এর দুদিন পর শুনলাম, বগী মারা গেল। বুঝলাম,  
দরিদ্রের বঁচার অধিকার এর দরিদ্রতা ছিনিয়ে নিল।

এ ঘটনার তিন বছর পরের কথা। পনেরো-ছোল  
বছর বয়েগের একটি ছেলে বাঁজা জায়ায় এসে দাঁড়াল  
আমার সামনে। বাঁজাটা পাখের কাছে বেঁচে গড় হয়ে  
প্রত্যক্ষ করল। বলল, 'আমি বঙ্গেশ, আপনার এক বগী  
ছেলে। পরামর্শনিকের কাজ জায়েছি। বগী থেকে  
আমার জন্যে আম নিচ্ছে এসেছি।' বললাম, 'আমি



তো কিছুই কারানি তোমার ব্যাপার জেনে।' রুমেল বললেন, 'আমনি  
 চেনে গেছেন এবং যে দু'দিন বঁচে ছিলেন শুধু আপনার কথাই  
 বলেছেন। আরও বলেছেন, আমি আর বাঁচতে চাই না। বঁচে কি  
 হবে? এই দুঃখ ও দারিদ্র্যের সঙ্গে যুদ্ধ করার ক্ষমতা আমার নেই।'  
 রুমেল তাঁর নিজের মাথার ও মৃত পিতার কৃতজ্ঞতা প্রকাশ করে  
 তিন বৃক্ষের পর জীবিতের বিদায় নিল।

দীর্ঘ অলসতা স্নানকালীরা তাঁদের অপরিপাক কৃতজ্ঞতা  
 স্বীকার করে 'বিশ্রাস' বলে নয়, শুধু চোখের অন্ধ পাহা  
 চেনে জীবিতের মত তাদের অন্তরের অন্তরালের বিশ্রাস ও  
 কৃতজ্ঞতা। সেই স্বীকার অস্বাভাবিক নয় বরঞ্চ চিরদিনের জন্তে।

তার একই পনের কথা। ইংল্যান্ডের এক হাসপাতালে  
 এক বৃদ্ধ রোগী জ্বাচ করছে। রাগে এগোরটায় এক এলে  
 দেখতে গেলাম। অ্যাজমা। হাঁচি ফেলছেন। শ্বাস আনছেন।  
 ফোন করে ছেলেকে বললাম সে কথা। সে বলল, 'হ্যাঁ,  
 বিশ্রাস। ওটা আমার Expect কোনোদিন। রাতে কিছু হলে  
 ফোন করে সকাল পাঠ্যের পর।

বুঝলাম, পিতৃমমতাসহিত এই কৃত্তির কাছে যুদ্ধের মূল্য  
 বেশী। পরদিন সকাল নয়টায় এসে দেখে আর্টিকিউল নেবার  
 সময় প্রলোক অতি কর্তে বললেন, 'Thanks Doc'.

লম্বা নাক চাঁচ বৃক্ষের এক প্রলোক হাসপাতালে  
 ভর্তি হয়েছেন। অবস্থা খুব রক্ষণ। বাঁচার আশা নেই।

লম্বা চোখের ছেলেরা অনেক দূর থেকে এসেছেন। কিন্তু একমুখের  
 আশাতে দৌঁড়ে। যে ভাবের হোক - রোগীকে বাঁচিয়ে রাখতেই



হবে । রুগী ঘোষনের সাথে জড়িত । ডাক্তাররা ও নার্সরা  
 অনবরতঃ যুদ্ধ কোরলেন রাত তিনটা পর্যন্ত । মেয়ে এসে  
 পৌঁছল ঘুরিবারে । মনের মধ্যে হতাশা নিয়ে মাথা নীচু কোরে  
 কান্ড খবীরকে টেনে সকলকে দুঃসহ্যবার্টা দিলাম । আর বললাম,  
 'I am very sorry.' নায়েডের টেনে বিবর্তে বসে, পাঠোচ্চান ।  
 হুঁ হুঁ কোরে কেঁদে আসাচ্ছি জড়িয়ে বসল, 'Thanks for your  
 care, Doc.'

আশ্বিন হলাম, রমেশ জীর্ণ অসুস্থ এদেশে । তবুও ভীষণ  
 আলী, সত্য ও বালক রমেশের অশ্রুধারা রক্তরশ্মিইন মোহ আর  
 সে শুধু Thanks এর মধ্যে অনেক আকাশ পাতাল কুর্বাণ ।  
 যা টেনে আসা যাও না, যাও ওজন করা ঘনুর আঁচড়  
 আঁড় হযনি । শুধু অল্পখুঁটি ও উপলব্ধির মাঝেই তার পারিচয়  
 পাওয়া যায় ।

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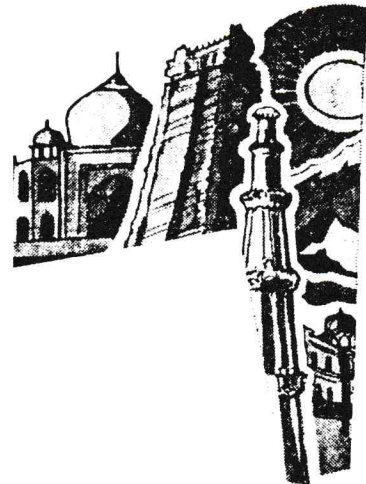
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# OUR RELIGION....HINDUISM



Bijay Prasad Raychaudhuri

Our religion Hinduism was born out of the wisdom and spirituality of the chants of sages - more than 15,000 stanzas in the earliest collection known as Rig Veda.

Today it is the faith of more than 300 million human beings in India and 16 million elsewhere.

## Our Concept of God

Our religion really has one God, Brahman (the Supreme Being) who is the eternal spirit. But we also have 330 million gods - enough for each family to honor at its household shrine.

The sublime objective of Hinduism is to leave behind the harsh, material world and to be united with God. This union is reached not just by prayers and rituals but through the ideals of Hindu living, purity, self control, detachment, truth, non-violence, charity and the deepest compassion toward all creatures. At the end of this path waits Brahman, the universal God, of whom the Upanishads say "Thou art woman, Thou art man, Thou art the dark-blue bee and the green parrot with red eyes. Thou hast the lightening as a child. Thou art the seasons and the seas. Thou dost abide with all-pervadingness, where from all things are born."

Not only sages but most Hindu worshippers still worship one central God by many names and in many forms. We use many forms and faces, symbols and myths to picture the many sides of God's oneness.

The Upanishads, referring to the three principal activities of the Supreme Being - creation, preservation and dissolution - say "everything is born in Him (in the beginning), is absorbed in Him (in the end) and breathes or is sustained in Him (in the period of its existence)."

Most of us are followers of either Vishnu or Shiva. Vishnu the Preserver and Shiva the Destroyer, along with Brahma the Creator, keep the world turning and the three of them are but three aspects of the supreme god, Brahman.

Those who follow Vishnu think of him as a god of love. He has come to earth as a human being a number of times, in order to overcome evil. The two general favorites among his incarnations are Rama, who is thought of as the ideal man and Krishna, a lovable hero.

Those who devote themselves to Shiva are interested in knowledge and self discipline. They believe in getting rid of the old to make room for the new.

### Death and Rebirth

Moksha, the release from a long series of rebirths, is our goal. In Bhagavat Gita Krishna explained to Arjuna;

"The wise grieve not for those who live and they grieve not for those who die - for life and death shall pass away."

"The spirit is everlasting."

"As a man leaves an old garment and puts one that is new, the spirit leaves his mortal body and then puts on one that is new."



"Invisible before birth are all things and after death invisible again. They are seen between two unseens. Why in this truth find sorrow."

### Our Scriptures

#### SRUTI - That which is read

The primary scriptures of Hinduism are the Vedas, containing knowledge which has been handed down from the most ancient times; knowledge, which does not owe its origin to man. The source of the Vedas is only God, the divine fountainhead of all knowledge. God revealed the Vedas to the Primary Creator, Brahma and through him to the earliest sages. "That which was heard."

There are three main divisions of the Vedas: Samhitas, Brahmanas and Upanishads.

The Samhitas form the core of the Vedas; in fact the word Veda is often used to refer only to this section of prayers, hymns and sacred formulae which are the basis of later elaboration in the scriptures.

Brahmanas are a discussion and elucidation of the meanings, significances, purposes, occasions and effects of the passages in the Samhitas.

The Upanishads are the philosophic and mystical elaborations of the truth first revealed to the seers and recorded in the Samhitas.

AUTHORITATIVE WRITINGS KNOWN AS SMRITIS (That which is remembered)

These writings cover rituals, rules of conduct, commentaries, sagas and digests of earlier writings. The most important are the:

Dharma Shastras (e.g. the laws of Manu) which are concerned with conduct, the way of righteousness, dealing even with personal hygiene, manners and behaviour.

Puranas developed as a reinforcement and amplification of the Vedic teachings, dealing with the stories of creation and legends of kings.

Epics e.g. Ramayana and Mahabharata, including Bhagavad Gita.

The Vedangas deal with phonetics, grammar, etymology, prosody, astronomy and ritual codes which serve as handbooks for sacrifices. Four supplementary Vedas deal with Ayurveda medicine, emphasizing prevention and the use of mental, moral and spiritual aids for cures.

The Darshanas (the intuition of truth). It was inevitable that various schools of interpretation of the Vedas would develop. There are six main schools. Darshanas are collections of aphorisms to which have been attached later commentaries. They fall into three pairs: Nyaya and Vaishesika; Sankhya and Yoga; Mimansa and Vedanta. All these schools agree that the Vedas are a record of spiritual experiences and truths by Seers, and the work of these systems of thought is to codify, interpret and reinforce them with logical arguments.

## The Sectarian Scriptures

Related chiefly to the three main sects of Shaivism, Vaishnavism and Sankhyaism are known as the Agamas or Tantras - the two names being used indiscriminately.

## Conclusion

Four Sanskrit terms express different aspects of Hinduism: Mata, Dharma, Bhakti and Marga. Mata means teachings or doctrines. Dharma means duties, obligations, rules and guides one should follow. Bhakti means feeling of devotion and Marga is the path prescribed to reach a destination or to satisfy a desire. Marga is central in our religion. Hinduism is a way or path to follow. It is a search for reality, for understanding and for timelessness. The most important quests of Hinduism are reality, spirituality, integration and liberation. Mahatma Gandhi's definition of the Hindu creed is "Search after truth through non-violent means."

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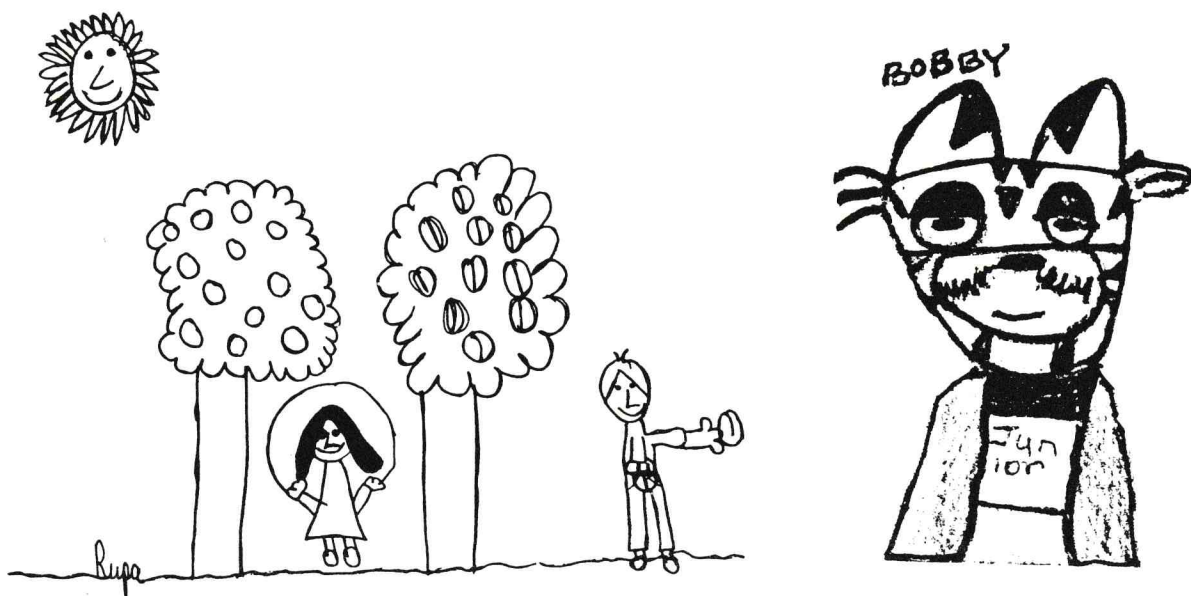
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# YOUNG ARTISTS



# A NIGHTMARE

Shouren Bose

I remember:

- the leaves rustling
- the green grass growing
- the sun shining and a cool breeze
- going out for Bijoya
- swimming, skating, and snowball throwing

But when I woke up:

- the roofs had holes and some were torn apart
- the grass was gone and the trees were dead
- the dust from the BOMB covered the ground
- no more skating, no more fun
- the sun went down and the rain came
- the rain mixed the dust to mud
- the animals died and there was nothing to eat
- everyone perished

No one survived



# DEAR DOCTOR

Collected by Pratul kumar Biswas

Dear Doctor,

My wife has an inferiority complex. Could this be cured?

Dear Doctor,

I think I have a small cavity in one of my teeth. Please try to keep your bill of the same size.

Dear Doctor,

My son studied in chemistry that the human body is worth only 97 cents. How come you send me a \$100 repair bill for a 97 cent machine?

Dear Doctor,

The diet you gave me for losing weight looks very simple but I want to ask you a question. You say that I should have a glass of skimmed milk and two pieces of dry toast three times a day. Am I supposed to eat this before or after meals?

Dear Doctor,

What can we do? I'm worried about my son because he's worried about me because he thinks I'm worried about him.

Dear Doctor,

Does surgical feasibility mean the ability of the patient to pay fees?

Dear Doctor,

When I was in your office, I forgot to ask you how to use the scale. Will I weigh less if I stand on one foot?



# WHAT SEERS AND MYSTICS HAVE SAID

Collected by Maitreyi & Jayanta Banerji

There are pearls in the deep sea, but you must hazard all perils to get them. If you fail to get them by a single dive, do not conclude that the sea is without them. Dive again and again, and you are sure to be rewarded in the end.

So also in the quest of the Lord, if your first attempt to see Him is fruitless, do not lose heart. Persevere in the attempt, and you are sure to realize Him at last.

Sri Ramakrishna

In some cases, although outwardly no change is visible, Grace works. You want to break a stone. Suppose after twenty blows it breaks. After giving a blow if you look at it, there is apparently no change. But the molecules inside the stone are affected. Every blow does its work, and is necessary for the breaking of the stone at the twentieth blow.

Swami Ram Das

God bears all burdens...Knowing that the train carries all the load, why should we, travelling therein, suffer by carrying our small bundles on our heads instead of leaving them on the train and being happy?

Ramana Maharshi

Depend on Him absolutely. In whatever circumstances you may find yourself sustain the remembrance of Him only.

Ma Anandamayi

Our dependence on God must be absolute. It is not that we must purify ourselves first and then go to Him. He must purify us. We must go to Him like a child. A child goes in a dirty condition to the mother. The mother does not reject it, or ask it to come clean. She takes the child, washes and dresses it with clean clothes. God is more loving than an earthly mother.

Swami Ram Das

Either melt the sense of separation by devotion or burn it by Knowledge (Jnana).

Ma Anandamayi

One-pointed thought of God is Bhakti, one-pointed experience of Self is Jnana. There should be one alone, whether we call it God or Self.

Ramana Maharshi

O Lord, Thy love flowing through human hearts has lured me to find the source of perfect love in Thee.

Yogananda

Man fell when he saw the One as many; he will rise when his vision is corrected.

Sri Sathya Sai Baba

The soul that is attached to anything, however much good there may be in it, will not arrive at the liberty of divine union. For whether it be a strong wire or a slender and delicate thread that holds the bird, it matters not, if it really holds it fast; for until the cord is broken, the bird cannot fly. So the soul, held by the bonds of human affections, however slight they may be, cannot while they last, make its way to God.

St. John of the Cross

There is nothing small in God's eyes; let there be nothing small in thine. He bestows as much labour of divine energy on the formation of a shell as on the building of an empire.

Sri Aurobindo

A man must not be judged by the nature of his duties, but by the manner in which he does them... Every duty is holy, and devotion to duty is the highest form of the worship of God.

Vivekananda

We should empty the heart of its contents, and then will God live in it. No other remedy is required, says Tuka, to see God. We should nip all our desires in the bud. When desires end, God comes to inhabit.

Sant Tukaram

Give all you have; give all you do; give all you are.

The Mother, Sri Aurobindo Ashram

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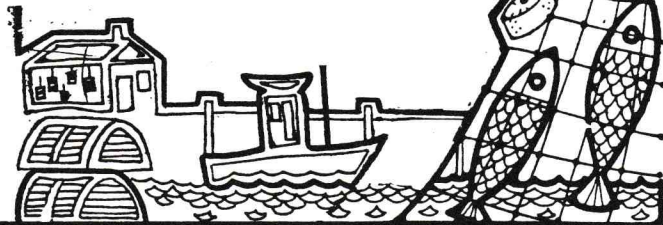
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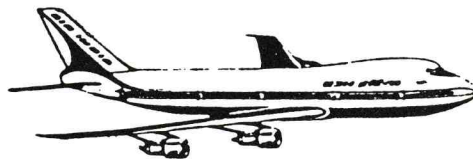
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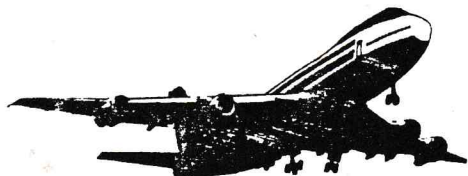


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