AGBANG HI

AGOMONI

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and

Scribe for Bengali Section

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Special thanks from Editor to:

- Pradip K. Maiti (my husband) for helping in the editorial work.
- All contributors of articles in AGOMONI
- All organizations who provided advertisements for this magazine.
- All members of BICHITRA.







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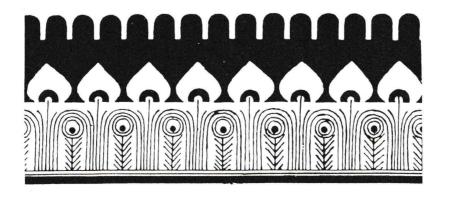
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with best compliments to the Durga-Puja Committee of Manitoba

"Best Indian Restaurant in North America" Dollarwise Guide to Canada, New York, U.S.A.

"An exceptional and superb Indian Restaurant" -Marion Warhaft, Winnipeg Free Press

"World class cooking at India Gardens" -Elizabeth Baird, Toronto Star, April 28, 1982

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PROGRAMME

SUNDAY, 16th OCTOBER	
MAHASASHTI	.BODHAN AMANTRAN PUJA PUSHPANJALI PRASAD BITARAN
MONDAY, 17TH OCTOBER	
MAHASAPTAMI	.PUJA PUSHPANJALI PRASAD BITARAN8.30 AM - 1.30 PM
	SANDHYA ARATI CULTURAL FUNCTION7.30 PM - 10 PM
TUESDAY, 18TH OCTOBER	
MAHASHTAMI	.PUJA PUSHPANJALI MAHA YOGGYA8.30 AM - 1.30 PM
	SANDHYA ARATI CULTURAL FUNCTION7.30 PM - 10 PM
WEDNESDAY, 19TH OCTOBER	
MAHANABAMI	.PUJA PUSHPANJALI PRASAD BITARAN8.30 AM - 1.30 PM SANDHYA ARATI CULTURAL FUNCTION7.30 PM - 10 PM
THURSDAY, 20TH OCTOBER	
BIJOYA DASHAMI	.PUJA PUSHPANJALI DARPAN BISARJAN PRASAD BITARAN SINDUR UTSAV
MONDAY, 24TH OCTOBER	
KOJAGARI LAKSHMI PU	JA PUJA SANDHYA ARATI PRASAD BITARAN7.30 PM - 10 PM

*Please confirm all timings at the temple 774-9197.

5

V.I.P. SUPERMARKET

and MOTI FLOUR INC.

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The oldest and friendliest Indian Grocery Store in Winnipeg

739 Ellice Ave. Phone 774-8671

PUJA GREETINGS TO OUR CUSTOMERS

10 lb. - \$5.99 MOONG DAL 1

DRY CHICK PEAS IO Ib. - \$5.99 11

10 kg.- \$5.99 MOTI ALLA 111

10 lb. - \$6.99 MOTI BESAN IV

3 lb. - \$ 3.99 LIBERTY OIL



SPECIAL PUJA DISCOUNT ON BULK PURCHASES-

- LARGEST SELECTION OF ORIGINAL HINDI VIDEO MOVIES IN TOWN

- OPEN SEVEN DAYS A WEEK - AMPLE FREE PARKING

"ASUN AJ KE V.I.P. JAI AUR SAB SAUDA KINI"

Puja Committee

Chairperson : Asim K. Roy

Priest.....: Jayanta K. Banerjee

Decoration....: Ratna Bose (Sr)

Ratna Bose (Jr)

Rini Bose

Mili Roy

Puja arrangement.....: Sumita Biswas

Jaya Roy

Manjusri Roy

Sikha Maiti

Cultural Programme.....: Krishna Bal

Executive Members.....: Pradip K. Maiti

Shibdas Biswas

Ranendra N. Sinha

Subrata Chakrabarty

Pallab K. Ganguli

Kamal K. Malakar

Ashok K. Sarkar

Pranab K. Roy

Pratul K. Biswas



EDITORIAL

It is my great pleasure to edit our annual magazine, AGOMONI and to celebrate it's 9th year along with 11th year of BICHITRA, the organization of Bengali people of Manitoba. For several years AGOMONI has been linked in time of publication with our greatest festival, Durga Puja - as it is the only medium to promote our cultural understanding and to cultivate an interest towards Bengali literature.

In India, although Durga Puja is known as the festival of Bengal, people from all over India celebrate this festival under different names in different provinces. Bengali people throughout the world celebrate Durga Puja at autumn season of the year because this is the time when nature is rich in its beauty and color to inspire the mind for joy and happiness.

In general there are two aspects of this national festival, one being religious and the other social. The religious feelings are very deeply rooted in our minds as we have been brought up in a Hindu religious environment, with the belief that this is the time to adore Devi Durga for her inspiration in granting us courage and strength. AGOMONI reflects the social aspect of the festival and reminds us to share our happiness with each other, forgetting our misgivings and enhancing our fellow feelings. So at this auspicious occasion I welcome you all, on behalf of Bichitra, to celebrate Durga Puja and make this festival a magnificent success.

প্রশ্লাদকীয় –

ACULISALOS. ONUM. REPLYS. (SAS. ONUMS. DAMPS)

- रिमाश्या स्टाइन्डि



MOTI-MAHAL CURRY PALACE

998 St. Mary's Road Winnipeg, Manitoba

> Phone 257-8218 257-4434

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Cooks, Assistant Cooks and Serving Personnel

Experience in preparation of the following will be an asset:

- 1. CHAPATI/ PARATHA/ POORI/ NAAN BHATHURA
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Please apply in person after 5PM.

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RESTAURANT BUSINESS with excellent reputation FOR SALE Contact Surendra Khanuja at 269-1080 or 257-8218 or 261-3090

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wishes all wishes all Jurga-Pooja Jurga-Po

We serve Punjabi style of cuisine.

We have a large selection of vegetarian and non-vegetarian foods.

Dinners range from \$4.95 and up.

We cater to parties and weddings from \$8.00 per person and up.

> and yes -WE ARE FULLY LICENSED

PUJA COMMITTEE CHAIRPERSON'S MESSAGE

Greetings to all members of Bichitra, friends, and all well wishers on the occasion of Durga Puja. I extend, on behalf of Bichitra, an invitation to you all to participate in these joyous and happy festivities.

This is the ninth year of our celebration of Durga Puja. During this five-day celebration, we worship the Divine Mother Durga who comes to Earth every year from her heavenly abode with her sons Kartick and Ganesh, and daughters Laxmi and Saraswati to destroy Evil and uphold Good. the festival is a time of great celebration of life and time of rejoicing.

I welcome you all to participate in the religious performances and cultural programmes. On this occasion I would like to thank all the members of Bichitra for their hard work in making this year's Puja a success, and for all literary and artistic contributions to "Agomoni." I also thank the Hindu Society of Manitoba for its cooperation, as well as all advertisers for their support.

Wishing you all a Happy Durga Puja.

WAR BYC

Sincerely,

Asim Roy

अम्माख्य- ११ टम- अमुन्यन क्षार्यक ० था. थमुद्रक. हामें स्थानि (१६४ त्रामुस त्राहिर्युर) २०५६ स्थित व्रेस् मेस्ये व्यक्तिस् अअ. उटिहरू। तड्. त्र्याचिक .. हिम्मियूंड अक. ट्यांक. ज्यासामादिं सम्बंगिर तह. सरिग्देसरि टिमअमिरिड लम्समेष. त्रिम्मे

अगदम नग्रसारिं मेंस्से देशि अन्तर्मा चुरिक. अतम्पि क्रकासकी उद्दिल्याने क्यानमधितं स्टटिंग स्तुका- ३ द्रामार्खेर तकाम अभी।

अश्यक देखि क्येंग्रारं ते व. अध्येष ध्यायोग्री भन्दीर्थिके बेड्रहेर्ड क्ट्री इंटि

अञ्चय तर्र. कृत्यक्ष्यिक ज्यामानाराव स्वर्णत्र. क्रेसिट्सेट लॉडिंड क्रिसिट्ट ।

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असूम अस

THE MEANING OF DURGA PUJA

Ranen Sinha

The meaning of the Lord religion ("re" = back or again, "ligare" = to bind or unite) it to unite one back to the origin. Bengali followers of the Hindu religion try to reach their spiritual root, every autumn, by worshipping their most favourite Goddess Durga. Bengalis put their heart and soul into this most important of all rituals - an elaborate 5-day long, marathon religious festival. To them and to all Hindus, it is a time of vindication of good over evil, a time of peace, harmony and joy.

But what is the true significance of Durga Puja? The Goddess Durga who is one of the many Gods and Goddesses in the Hindu panthion, symbolizes the powers and actions of the one almighty God, Brahman. All Hindus, whether they are Gujratis or Maharastrians, Madrasis or Bengalis are monotheistic they believe in one and only one God. Through many manifested representations, symbols and expressions of Hindus worship God. Thus, the aim of a Hindu is to realize God or Brahman by linking his or her individual soul, atman, with Brahman. One can achieve this life's goal either by meditating and constantly contemplating on God like an ascetic or Yogi who has renounced the worldly life, or by worshipping a personal God or Goddess who is a manifestation of God while engaged in normal worldly activities.

One set of Hindu sacred literature, Purana, contain numerous stories of Gods and Goddesses which are essentially allegorical reference to the supreme truth. Puranas tell us that the Goddess Durga was created by three

main trinity Gods - Brahma, the God of creation; Vishnu, the God of upbringing and Shiva, the God of destruction. Her assignment in this world has been to destroy the demons, Asuras. This is a story of the fight between good and evil in the world of the living and also in the heart of Durga puja is a reenactment of the battle between infinitely powerful and merciful Goddess, and the infinitely evil, strongest of all demons, a Mahishasura. The mighty Goddess killed the demon with her dazzling weaponary. From the worshippers' standpoint, the demon and the buffalo represent the evil and the destructive tendencies of a person, whereas the compassionate Durga represents the constructive and nobler tendencies of the same human being. During Puja the devotee once again not only becomes fully aware of this terrible struggle in every human heart, but he also becomes certain about which of the two forces will win. Through her decisive victory over the forces of evil, the Goddess Durga fills one with the hope and conviction that good ultimately wins over evil and thus there is hope, joy and meaning in life. Durga Puja is truly a celebration of life and a means of establishing communion with one and only one God, Brahman.



FESTIVAL OF AUTUMN

Rupa Roy

In the month of October
On the 16th day,
We celebrate the week
In a very special way,

We wear clothes,
Most have new,
Some have many,
Some have few.

Off to the temple
We like to go,
Whether there is
Rain or snow.

It's the puja
We all go to see,
During that week
That's where we'll be!



জ্গ্য - গুরু ব্যায়াকৃষ্ণ

- सिटिय. हैस्ये हरेटेड

क्रकेंड . ज्यू ज्यू डेर्जर्डक अर्डस्डेटेटिएड हिंदियथ त.ड. त्राज्यत्. त्राह्मार्डिट अर्थक ' स्थिडिशिक मात्र हामार ' रामारिक ' में मिलिक मात्र रहे मात्र र्रिमिटिये ' तम्प राज्ये रिक्ष तिया करें तिल ' टिम्म ' राज के कोरवार कर्यु. र्यट्ट ; र्वाल्य अव्याप , अधिन ३ रिक्निय - र्वार्ट्सिंट केंद्रेट्सिंड पह ,

र्थात् ६ स्मार्ट, रहराहर स्थाप्त के देखा

अराकेक, लिखन त्युंकिश्वादं साम्येष्ट्रानु स्टेसिक्कामी- देखी र्अपिरिक्ष देअण्डि , अर्थक स्कृत्ये हर्ण्ड , द्व्यानिक स्कृत अर्थ्य अर्थेय अर्थिया रिक्षत्र प्रभारितक, व्यक्षिक, आर्बिर्यक, अर्थितक, अर्थितकार्थ, अर्थितकार्थ, अर्थित किल्म नक । किर्य किल्म रेकेस्कि - मेर किर्य क्रिके किर्देश ' अड़ हिर्य रुक्रीर. क्टिटिंग क्रिके. क्टिटिंग पिडेंड. क्रिकेटकाडे. क्रेकेड. स्टिंग विके उभक्षत्र ' प्रषेडे डमिंडेन ' , तृहिरमुंड, अर्थावेंका 'लाहक, स्थानियामा- ' तृत्युमुं ह्या, अरमीरंड भागारेखा १३ ' मुनेद्ध ब्राह्म हात्रहा हता

" न्यामिक्ड. या स्ट हासीड हुन्ड. हारिह्ड प्रामिडिंट आउहा. हार्य। दुबला बुरे . सार्ड ' अपके बेता. सार्ड ' (इए मैडा) बुरे . सरे प्राप्त : म्मुक्कुण तडे , अर्दे । लाक्ष्येंड , यभ अत्यु, सर्दे ।,,

" अंग्रेड : स्क्टिंक कार्रोंच - सार्ड ' वासाड्ड ' कक्ष 'अक्रक सम्स्थेड : साव्रेड : अंग्रेश्न -न्मिन दिक्षे कार्डिंड सांद्र ध्राक्रामान्त्र हिंग कार्डिंड सांद्र एक स सात्में न्यान्यान्त हिंत न्याडाडे. कार्रडांड. कार्रडांड. सर्द्र कार्. हिंदाडा ! , ब्रिटाटर ' , आर्टरें. ज्यादि , ज्यादिया अर्थकान ; , अन्य अर्थकान निक्ये दिव्या याच क्रिकेदाराकार हिंद्य ' ठ्यापडे किरम हिंदि ल्रामिर ' अर्थमध्राद्य ' करकानैकारा. हिंद्य हुक्रि क्राक्रिक कर क्रेडिंडिंग्डर हिंच में "

कृतिहरूक अपदि . अभी क्ष्मीय प्रार्डेड . अभूमां. त्रंभकार्य -

क्रियुर व्यायमकं रायदि क्यां कदि ; , आदि 'दम. साम्यके. स्याक. सादि 'दम आर्थकं, दासम्य ' क्यां मा मासिवं ' , दम स्मिक. त्याह, स्वाद 'दम ज्यां . तक्युक. यादा 'दम प्रमेशकं, योगक.

त मुरमेंड कि धर कर डं. अमें करिंश तक दक्र । निर्देश, अर्ड. १४). करड़ित्स. क्षार्टिंड. (क्यामा । हम्छु. हमड़े. स्थिटिंड. स्थिते. हमड़े . स्थिटिंड. स्थामा । हमछु. हमड़े । स्थिटिंड -का रश्चटिंत. सहै । करकेंड. १४). क्षार्टिंड. स्थामा कर्डिटिंश्मा । कांडे. स्थिटिंड -ता कि. क्षार्टिंड स्थाम. हिस्सा । क्षार्टिंड. शरमांडेक्या क्षार्टिंगस्थ कर्डिटिंश्मा , हमड़े स्थाने स्थाम । संशिक्षंड स्थाने क्षार्टिंड स्थाने क्षार्टिंग स्थाने स्थ

एडिक दिए एक डर्म इंटिंग अकरम. "",

ट्रमट्ट राक्क्रीय नार्ड. राष्ट्राहु। काट्री केंड एड ए० काट्रि भ्रमिटिंड अट्या- हाठ तहाड '००इ. क्या क्याडा। वर्षावार्य, श्मरप्रकादक, उपहिंच व्रावेड ", व्राइ. उप्यूर्व - मिक्रम. व्याक्ट.

कारारं . सरं. र्यात ' कार स्ट ह्या । ,,
अपी - कार . ट्यार ! हिरास १३. र्यारा . त्या ' कार अपी . एड़ . उपार्स्ड . इते !
आरि ! अर्ड सरं. हमा प्रेस्ट ' कंडकाड़े - काड़िंग . लाय कार्ड में, व्या अर्थकार अर्थकार कार कार कार्य कार्य हुई हम कार स्था - (कड़ प्र प्रेस्ट लार अर्थि कार कार्य कार्य .

त हैश्य लाउके. डे ट्रिंस - , बस्य अत्. स्पर्टने. लक्ष्यीक्ष्य. क्ष्येस्य-। लक्ष्येश्व अ, प्र ' र्डिंश क्ष्य्यिके ट्रिंस-' अस्तर्क क्रूप्टिंग स्प्यूक्त च्यूक्त । क्ष्येशिं . स्पूर्णेल ' अक्ष्ये क्ष्येस्य क्ष्यें . स्वल्यास्य क्ष्येंस्य स्वल्यें स्वल्यें स्वल्यें क्ष्येंस्य क्ष्येंस्य प्रक्रिंगे अक्ष्येंस्य स्वल्येंस्य क्ष्येंस्य प्रक्रिंगे व्यव्यक्ति स्वल्येंस्य स अहै. ग्रंग- एउंटे । द्वीयम त्यारा क्षिण अस्पम क्ष्येंस्य - हार स्र ' २० स्ता ' अप्नेंड. ता कड़. ' कोसिम क्रेंस्य क्ष्य्रिय होत्या किन्नी किन्ने । स्र तिक्रिस्य तक डड़. देड़. एड़। रुपटे. केंक्र मते ज्वीक्षे ' अप्रमाप मते ' अप्रमा ' हार्ड व्रिस्ड व्रिय स्वाप्त अप्रवृत्ति तम्म अप्रवृत्ति तम्म अप्रव रूमक. ज्वीक. त्र कार्ड दार्ड है हैएड तिति व्याउन्हे. इसिम डेरार्डक ' तिक्रियम

करत. उरुक्त में के से क्षेत्र हैं। स्थित - तुम् सूची स्टेस्स्टी, क्षेत्रहैं अरकार्य दर्शर क्रेडिं. उपक्रिया, स्टेस्स्टिं, शिल्पिय क्राक्रिया स्थाने हिंदी

स्य जरुरू ' एक्ट्रिंग क्रिटिंग वस्ति, क्यूम क्यूम क्यूम क्रिके अंक्रें स्क्रिके हते ', "भुम्निर्विः होक रहिते , क्यूम् 'स्टब्र 'स्टब्र स्थार व्रूडे क्रिका क्रिका क्रिकेंड्र क्रेंग 'क्यूडे

CANY RUND " CARLY PLUT", ORLY EST 3 ELT. S'TJ. ORLY OS 3 ELT. OS'TJ. " ORLY EN EN ELT.

સ્પૂર્યલંબુ. જે સ્પડકો સહેમ. ઉક્કા, જે જ્યારકો મુ. જે આદર ' અહે. હ્યાર દો દોખ દાલમ દાલમ હાલેક મેંપલ્લકે. જ્યાર પ્રદાં કાર્યો દુવિસ દિલ્લિ દિલ્હિમ. ઉર્લે 'હાહેકે. દિવસ્થય મેંપ્ય કર્મ ' જ્યારે લ્વલન ભદકે ક્યારન (ઉલ્લિ દિલ્લિ દિલ્હિમ સામે કાર્યો કાર્યો કાર્યો કાર્યો કાર્યો કાર્યો કાર્યો કાર્યો (ઉલ્લિ દિલ્લિ દિલ્લે કાર્યો (ઉલ્લિ દિલ્લે કાર્યો કાર્ય

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एस्पुरंच स्मिडिटिं अस्मेडें । " त्युडि एस्ट्रे खिंडे स्मिडे स्मेड हिएने एक्ट्रिंग म्लेडिंग " इप्तेर्डेप्य समीस्म क्ट्रिंगडें

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they enter our homes

a hundred million figures

carrying the desert on their backs

sharp as silhouettes

framed by a pitiless sun

that changed their farms to graveyards

as they watched their cattle die

crops swallowed

by the cracks in the soil
they are running from the ruins

from leaders plump with power

soldiers and guns

paid for in the hard currency of their lives

teachers and farmers and mothers

do they remember who they were?

these walking skeletons

draped in the black skins of charity a slow retreat

yet something drives them always onward

miles across the burning land

pot-bellied babies gathered in arms

when anyone lesser

would sink into the dust

somehow they are stronger than the sun
each one born with a thousand years of patience
it is their utter silence
it is their hunger
in the face of defeat
they are hungry for life.

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તકારાકૃક. જાહેલિક સ્તાપ્ત ભાવિક અફિક્ત ! સ્તિકંપાંચીલા. જ્યા હડિં. તારાડિં! કર્રાક. તક કર્ષકં. સપૂર્ક પ્રમાર્ગિક દુશ્ – તિકારંકુ. જામેમકંપ. હડિં. તારાડિં! વક્ર. તાપ્રક્રમાંક અંક મેઠસ્કેશિકે લખ્યા સ્થાપ મેર્ફ ભાગાપા ! ભાપતિંક લખાલ. લગ્ગાપા. સથાપ્યાં અવાપ લખાલ. લખાલ સ્થાપ ત્યારંગ્યાં. કાર્ડ રામ. કર્મકં. કાર્યક. તા. ' તારુ. તારુ. તારુ. તારુ. તારુ. હમાતા લખ્ય જોક્ર તારુ. યુષ્ટારામા દ્વારા રામ સમ્યાર કાર્યકાર સાથા સાથાપા સાથાપા સાથાપા લખાલ કર્મ તારુ સ્થાપ તારુ. સામ સામેલિક માલ સામેશ સાથાપા સાથાપા તાપ્રકા કર્મ તામ સામેશ વારુ. સામે. શામેલિક માલ સામેશ સાથાપા સામેશ સાથાપા તાપ્યા તાપ્રકા સામે. ક્રમાં સામેશિક સામે સામેશિક સામે સામેશિક સામે સાથાપા સામેશ સાથે ... ક્રોલા ફ્રમેર શિક્સ સામે. સામેશિક માલ સામેશિક સામે

अडड़. हुकुछ्ते सुडं । .. अभ्याड़ क्यामुक डेकिटि हुएम्क .. दिख्य पड पडि मेंड.

इडि ' स्पिर्ड्साच्यु. अडे . स्टेन्डिस्टडे इस्). Сп. १८६ । स्ट्रांस क्रिट क्रिट १८५ अर हाडि । अडं तड़. व्याद्रिक अरुडेस्टे क्स्स् . वेस्युट इंड्रिस्टिं! अस्पिल्सिंडं. चीर्ता ह्यास्प्रेशः ' अस्पूर्डेड्ड्यून्ं । त्राडंड्यून्टे त्र वर्ते. एड्रा. त्युट्टिं क्रिट्टे हुन्ड्. राड्ड्डिं स्टेस्ट्रेस्टिं तेस हैंस इडं अपम्या १९डं. एट्रा. त्युट्टिं क्रिटें ' रिडेटें संबंद्धः स्पष्ट, ड्यं ' इय्हत्तिडे ल्योडं. स्टार्टे स्थारं. वर्षः -

सेर्स्सुली अमेरिंड माझे हांकाश् कांड लाली स्वास्तांड. कारावारिक कांडारी स्वास्तांड माझे हांकारि रावेराकार कांडारी स्वास्तांड संकारिक स्वास्तांड स्वास्तांड संकारिक रावेरा रावेराकांड स्वास्तांड स्वासांड स्वासांड

लाधि. आक्षि. अर्ड. जारिय 'राउंतुरे प्रयो ३ त्यारेव्य . तड़. तार्श्वार्यकेष अवम्बर्ध अमी अर्थ खुक्त्वं अरिष्ठ व दिक्ष्रिक स्टि द्रिक्ष्मिक मृद्रिम र्षकरें दार्धिक क्रुक्तिराह स्ट्रिक्ट स्ट्रिक्ट क्रिक्ट क्रिक क्रिक्ट क्रिक्ट क्रिक क् अपरिष्य । हिम्मेरिकाह. द्वारेकि स्वितिकारिक निक्य करिक्ष प्रदेश पर्वे पर्वे मास्विति उम्मुह्नेत्र क्रिट्डि ' अर्बेक्ट्रिं ' अर्बेक्ट्रिं ' अर्बेक्ट्रिंडिंडिं ज्यात्रीय द्वेदकडे. ११९म. अर्डप्त. क्रिये । बडेटे ११४० हार्के 'खेल्यु. वसहीडे. कृतिक आर्डसाक्ष्य मुत्रक स्पुक दारेकि या दार्डकि या दार्डकि या दार्डकि Le देराक कामें क्षिक अर्डिटि 'अर्ड वैस्थर एड । लड्. हारेड्या हुड मुकामिः ३ ७ वैद्यारेक्यात वैकारेरेक द्यारेकार दिन अर्ड सर्व सर्व त्यारम त्यार्लंड . मुअध्यात्या क्षेत्र करडे तुमर्त हमर्रि । अरह् दुर्मिन्तु, 'ल्डाम्बर्ड स्पर्ट्रम्बरेन प्रतिष्ठि देरिकाद्ये ३ हरस्थात् अप्रथिष्ठं स्थाप्त्ये. अस्य अद्भि । व्यक्ति ३ संभागादि दत र्यास्तिक अभी कुल्प्रिक अ,दर्श्याम 'अर्थ अरीम कार्डाक्व मुक् र्पाटि. राज्रिय । उडे अवर्मराडिस. देखि व्यक्षिय व्यक्षिय विश्वास्य भाडेपा ३ सम्माडे र्यमेकाप र्यट्यक्ति। दिल हार्वेक्ष् ल्यीयाल क्षिति द्वक्त्यीय भागार्थेय १९६४ ३ ०४म्ट्रीड अध्वर । अध्वर्ड अव्या अव्या अव्या अव्या । अद्भी अव्या ANORUPIEND अध्वर्षाता अकाराईकि खेड्डि । नखिने खेडाडिश स्ट टाइकिड त्रिम्डते, तरास्क समामीडे एक्सीरंबिस्स. ब्रह्माप इ. १० त्यादि ।

रामे किरम ट्राट्स. अर्ड. स्टिकुमी टिएड़। ट्रिएड्र ३ क्टरेंच । मड्राकान मिंडा ट्याक आगुन्थ ३ स्पायक मृद्दित ' क्यान्डाड्ड . कुर्डिंग क्रिकान- ३ मड्राकाड़िंग ' आठ. अरु खुड स्ट्राइडिंड मुद्धि- ट्याँगड़ ' कुर्डिं: अशिया । स्ट्राइडिंड कुन्नेड स्टेर्डिंगड़े किर्हिं के स्थाप्त ३. अरुरेड स्टिशिंड

" ४२ व्यक्त ।" ४२ स्ट्रिंग स्ट्रिक्ट ।"

अत्यक्षिश्च । यह भारती क्षेत्रका व स्टिश्वित्रकार स्ट्रिश्वित स्टिश्वित स्ट्रिश्वित स्ट्रिश्व स्ट्रिश्वित स्ट्रिश्वित स्ट्रिश्वित स्ट्रिश्वित स्ट्रिश्वित स्ट्रिश्व स्ट्रिश्च स्ट्रिश्व स्ट्रिश्व स्ट्रिश्व स्ट्रिश्व

त्रक्षाम्ड समः स्ट त्रक्रिकार्ग "

Slazdis då, celà ktop à gansian, anà canana (non onàn) elaption dias. Alaba à gansian, anà canana (non onàn) esanaesalle an. and cana (non, evila onin) - evanaesalle an. and cana (non, evila onin) - evanaesalle an. and cana da canand pran, anver a alicenar
ensage, anà evanete any de canand pran, anver a alicenar
allegiation à canalgarana cant allegia pran candida secular l'asp.
conce quelqui, que à asasap, as evanetos uch despuém, conneconce quelqui, que a sisasap, as evanetos uch despuém, conneconque quelqui, que a sisasap, as esa que desium, and
conpertie and anà canana que ensage, est envelor alperia and, que and est ensage,
and anà casalla en quala construir ellen ench cuch as est elle
and estable en quala est en ellen ench cuch as est ellen
and estable en quelle est en ellen ench cuch as est ellen
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राष्ट्रम क्ष्मिक्सिंग साह्मे हड्डम इक्टिंग तक्षित काम्ये. काम्येन काम

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Long ago lions could not roar but they were vicious.

There was a lion named Leonard. Some nearby hunters hated lions and killed many including Leonard's family. Now since Leonard's family was gone, all the animals picked on him.

The next day Leonard wished to the Goddess Durga to have an ability against the jungle animals. "I'll grant your wish if you show me that you're brave enough to kill a cobra.

So Leonard came back with a dead cobra around his neck. The Goddess Durga told him when time comes.

Days passed, the animals kept bugging Leonard. One day he got so fed up he took a deep breath and roared so loud the jungle shook. From then on the animals were scared of the lion and never bugged him again.

And that's why the lion roars!!!!!

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MY PLACE IN THE SONG

Prasun Tagore

At the crack of dawn, the Music floats in My place in the song, amounts not much, My efforts do not get me a place
In the symphony as such!

Nonetheless, I do know, that I do listen

To the music, which floats,

In the hope, one day,

I'll learn the notes.

The sun goes down and the Night cries mean "You may listen with all your might,
But never, with your effort so slight,
You'll ever sing, the song that floats in!"

Nonetheless, I do know, that I do listen,
And I tried to learn all along,
Some of the tune - and that, for sure,
Is my place in the song.



গ্রীরোট্রের সেই মানুষ্টি

- मुङ्गित् वृथ्याम

ट्राट्रं ट्राक्रावं.। ट्राक्ट्रं कार्टि. 'त. वेक्ट्रा स्ट्राट्रं अथ. त स्था. तथ. क्याट्टि. अवं. अवं. अवं. ल्याट्रस ट्राट्य स्ट्रायं प्राप्तं अवं. कार्ट्रं ट्राट्वं सिर्धिवं. तयदे. ल्याट्रा

मडाउं १-८५ तुम्म हिर्म क्राइटिं अम्बारं दिए क्राइटिं स्मा ।
अम्बारं १-८५ तुम्म हिर्म क्राइटिं तुम्म हिर्म क्राइटिं सम्मा ।
स्मा क्राइटिं सम्मार्टिं क्राइटिं क्राइटि

त्यित. स्राह्मभाद्र. अरस्तर. स्टिंग तिस्ति। काने वि. तक. क्ष्मिस्ते, स्रिक्म तूरे कार्यक. यदिष । लाके को माति वे-स्थारित्ति 'वि अर्थ. कार्य्यु यि अस्मस्याद्य द्यति अर्थे । अर्थावे स्थारित्ति 'वि अर्थे, कार्य्यु यि अस्मस्याद्य द्यति, अर्थि, अर्थितं स्थारितं क्ष्मि स्थारितं कार्ये कार्ये कार्ये कार्ये कार्ये स्थार्थे स्थारितं अर्थे, स्थारितं अर्थे स्थारितं स्थारिक्स वि स्थारितं वि स्थारितं स्थार्थे स्थितं। अस् स्थारितं स्थितं स्थारितं स्थितं स्थारितं वि स्थारितं स्थारितं।

अवश्व ' स्टेश्स्ट क्ष्यं क्ष्

अप्राक्षि, ट्रिंग्रिंक, व्यार्थां क्षेत्री, व्योक्षां। अप्रेश्वं ' व्यार्थां, ट्रेश्यः, ट्रिंग्रिंक त्यार्थः। व्यार्ड- स्ट्रीः ' व क्षि ' व्योक्ष्यः, व्यार्थाः, व्याप्ताः, व्यार्थाः, व्याय्यः, व्या

आउंतुष्ट्रिश राष्ट्रती द्विनिक. नकादी लाहि. वर्षिन श्राप असमा । द्विनी साम्हर्ष्य. अममा. हात्र श्राप्तां न क्रेक्टे. द्राष्टि श्राक्ष श्राप्ते । स्थिष्टे, मार्च अपरित्र । अरिकं. ध्यास्त्रक. अर्द्धित. काउना एत्यमं ३ रण्ये पुरस्यायुक समसी । सव र्किंदेइ. अवेशास ' वर्डे व्येष्ट्र (काम्मेरी (करि, हार्मिंग ' तृवसे. हाम्म. अत्रेड़ ग्रीमि हिरि ३ स्पर्वेश १९१० १९६ स्पर्य , ०० मास इम, १० सार्वेड अपूर्य तैटमें - स्राकेरक तटा स्मूदिम्सन । रुख् अर्थि द्राकेरकार दिन अर्थिशंड उत्रविष्टं . जारीय नार्श्य. वार्ड्सियम 'त्यातित दम लाहुकाड तहा लाड्येड. त्रुटिं द्रुटिं ट्रिटिं र्यटिं र्यटिं र्यटें र्यटें र्यटिं रेडं ट्रिंडं रेयटें अधिक वं. अवर्षे वं. व्यक्ति लाट्स. अवं. अवंतुमार्गित

्रिक्रेस्य दिव्यवेत्यार 'दिन्न, दिव्यकार्क डं वास्त्रेक्यिक सव क्राइ. दिन्न व्रूडे -अर्थ. में गरे । १० डेस्टोरं त्र अहेरि ह्री. क्षारं दमना क्षेत्र ट्यटमार्ड. त्यार्ड ट्यटमार्ड. ट्याट्स. ट्याविपडे. त्याळ्ट्य अत्ति. ट्यटिहर्टि ' कर्ड-व्यात. देखाने अर आटिरकं प्राम्स । व्यासिय भारिकं राज अपि गालिकं त्यवित्रे देशकारे भारत है। अया सार्य । अया क्षाकारिय का कार्य क्षाकारे स्थानिय अहर १० ब्हेसर्ड र्विष्यां शहसारिलां करा राज्य स्टा स्टिड वस्टियं भे त्रियु इत्यिष्ठ : अस्तिस्यर दिन व्रेष्ठ : अस्ति अस्त्रिके द्यान अध्यये त्राध्ये त्राध्ये. द्या अथ ' ताइ : (अर ' वर्ष अर्थे ' स्थिएंड . एतत हुं है . स्थाप ति क्युने दिंग त्यितं। अश् रयदिव में मुख्य शत्म कार्व मैं मैं मुक्कें में. स्वरवेष- स्वरित अटिमें । देशस्य ग्रम सर १८६६ दं अमसी अवेर० १. अधिक अस्ये . यहा मुने अर्थिए एए एए । स्रिए अरं ग्रंग शुर्वेष्ट्र ८४८४ भे ग्रापि स्रियंत्र अर्धि अरं ध्याप सँभोड़. एड़। इति अर्ते । स्तिद्र कहें अरं सैपिक 'अर्ड अर्धिड़ स्थाप स्मीयाप 'लापीडं

ज्ञा स्पर्ड असम्भास्त्र क्रि. इस्मिन । आरं रिडि अमसीर किश्विदे लाहिं. यदि दुंश. अतेला विभेष्टे सार्यास्य अम्लक असी मार्डि. केर्ष्यं काष्ट्रस्यं अव त्यक्षि अस कर्डं त्युत्रमें अव्यक्षित कर्रा अध्यक्तात्त्व. अविं अज्ञा ' अस्य आक्रिक त्रशंसादिउ

त्यारे कुछ . यहम जार्धिन थिमार्डको ' ग्रेस् तका त्यादे . थिए हम-

अका । जाम . क्यारिड . जामोरा त्यारे . उपलिय द्यार . वीतुरंग्न . श्राधिड अकात्रहण । , ३ जा पडि ,। लाखांड . दिखे असीतुरं . अका ' क्ये-डार्थड . ३ चाडेड्ड .

त्यां स्था प्रा । त्यां प्रिकार क्यां क्यां क्यां क्यां क्रिक्ट क्यां क

औम. स्पृह्णिक अरिंटि । अस्मिन रिमारिक एक क्षित्र । इषुरें . रिमारिक लाग्डि सुरुष्ट्र प्रक्षित स्थिति । स्थिति । स्थिति । स्थिति स्थि स्थिति स्थि अर्थार्थिक रिमारिक लाग्डिम लाग्डिम ते स्थिति । स्थिति । स्थिति । स्थिति स्थिति स्थिति । स्थिति । स्थिति स्थिति स्थिति स्थिति स्थिति । स् अस्तृ, क्राष्ट्र. १९८० माइ ' मार स्माउड अस्माक्ष् इत्येड . यूपी. १९१४ २५९११ - स्माउड इम्मु. तक्षड्रिताएंड ने मार सर्विड । श्रीस्त्येड ते. तक्ष. स्माउन - स्माइटेड्याएंड पृष्टियांड क्रिप्ट वर्षिट वर्षिड अस्त स्मार्थः १२९६. व्राप्तु कियांड अस्मुच 'तक. सम्माठाः इस्माउडिंग क्रियेस्ड. श्रीस्त्य त. कृद्रायुंड स्वक्रार्थः स्रम् क्रियं क्रियं क्रियं क्रियं तिन.

अ.ए. (चारुंगे ।

अ.ए. , उर्हेश्वाम, लिकारमुंगे के अक्षुकंड. ! एक्में, लक्कें, महेंद्रमंग, वे. स्प्रहारमें।

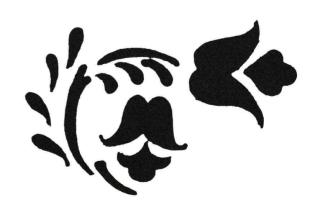
कार्य. व्रांच. अ.ए. एकं । एकं लाक लेक्सिंग. तुक्केंचे. स्टब्सेंकेंकि । मम. स्प्रतिक्षं

कार्य क्षिम. व्रांच. स्था । एकं लाक लेक्सिंग. तुक्केंचे. स्टब्सेंकि । मम. स्प्रतिक्षं

कार्य क्षिम. व्रांच. स्था । एकं लाक लेक्सिंग । असेंच । त्राम कार कार्यकेंचें ।

कार्य क्षिम. व्रांच. स्था अक्षें । कार्य । कार्य । कार्य । कार्य । व्यंचें । त्राम व्यंचें । त्राम व्यंचें । त्राम व्यंचें । व्यंचेंं । व्यंचें । व्यंचेंं । व्य

(यूम. (चुन) ।
तक्ष, त्रिम्स किन्दियन । चैमायका , तक्षर्यत्रिकः, ट्रिकः, यक्षिमित् , कार्यवर्षः , तुन्न । स्वर्षे , अद्भिक्षः , द्वा , व्वित्रितः , स्वर्षः , कार्यः । जामस्वरितः
वर्षः , तुन्न । स्वर्षे , अद्भिक्षः , द्वा , व्वित्रितः , व्वत्रितः , व्यत्रितः , व्वत्रितः , व्वत्रितः , व्वत्रितः , व्यत्रितः , व्वत्रितः , व्वत्रितः , व्यत्रितः , व्वत्रितः , व्वत्वतः , व्वत्रितः , व्वत्यतः , व्वत्यतः , व्वत्यतः , व्वत्यतः , व्व



MASTERING A MIGHTY OCEAN

Anju Sen

"When a person is in the grip of one of the world's great oceans, any attempt to exercise human control may seem foolish. Indeed, unless one has been exposed regularly to the huge, fearsome waves far out of sight of land, it is practically impossible to understand the true power of the deep...."

THE LITTLE RABBIT

Tooki Sen

Once upon a time there was a little rabbit; he was very brave. One day I was walking in the field and I found the rabbit; I just ran and ran.

Then suddenly a man stopped me and took the rabbit away from me - and put him in a cage. I was sad to see my rabbit in the cage. I started to pray to God and suddenly my rabbit saw the key. So the rabbit carefully took the key and escaped and he hopped as fast as he could and he found me.

It was time for my bed, and we two went to bed together.

(creative work at school)

On a very hot day a lion and pig went to a stream to drink some water. They asked who will drink the water first, will the lion or the pig? So they started to fight. After a few minutes, they got tired and stopped to take a rest. They saw some vultures watching for someone to die. Then they understood everything. So the pig and the lion said "We will be good friends and drink the water together."



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ર્રોક. હ્યાંહિયા હિરૂ. હોઠ, હેમ. હિલ્દિ હોલ્ફિ. । એક્સેપકેલુ, એકંકુ. અખ્યો 'એકિલો, અમમ. એકેસેપકે. વિશ્વકે. જાખખ. ૩ જ્લિસ્પાર્મ. શ્રેલ્ય અત્કૃષ્ટ, તુવરાંનુ જ્વારા | અમમ. લ્યાનુ. હ્યાલ્ય તુમેગુર્ભ (ઋનુલ્રિ ઉ.શ્વર અમમ હિલ્દુ 'સેનાંક 'ક્યાફેનિક, દ્યાલે ભુઆક શધ જાઓ ભારે. જાખના દુકિયા ' આશે એક -

સ્મુલ્મા. દિલ્ફુક્ક કાજકેંદા. તેલીક મહે ! દિલ્ફ્યાય જોલમઅર્લેક ! મેં કર્મડાંક દિલ્ય અર્વે સ્ટાપ્યાંક, અભ, મેફ્શાય ફર્લક, એકફે. જોકે 'દિલ્ફ્યો દ્યાદાર ! દુલ્ફ્યે ટિલ્મએકમેગ્ર: ભાગ્ય. ભાગ્યિકિક દિશ્યમ કોકંગ્ફે. સ્પાણે લખી લેટ્ટ. મેંગુ. કોટ્ડુ. ત્યુમાંક કાજ્ય-સા 'જોલમાં લે સ્ટ્રોફેન્સ દિલ્ફે હતાદિક મુખાસમુદ્યા લિકારિ ક્રેય્ય-તૈર્મકું. તક્ષક્ષતે. તૃદેસવિક શ્રેષ્ઠ ' તક્ર, ત્યેક્કાલ કાશકે. ત્યી

સ્કરિય ' અંગુ હ્વિ. શ્રોપ્ર સ્માર, સમામ મામ સમામ કરે મા ! કરે મા ! કર્યા ને સ્વાર કર્યા કર્યા સ્માર હતા કર્યા સમામ હતા કર્યા હતા કર્યા કર્યા સમામ હતા કર્યા કર્યા કર્યા સમામ હતા કર્યા કર્યા કર્યા સમામ હતા કર્યા કરા કર્યા ક

मुआ अभी प्रि. खिर्चित असीड स्मिरि तसि ते अअरे

, जांदी, बीस्स कि क्रिकार्त, हार्सी, 'सैक्स अहक डं, हर. ताडे. क्षिक्सिके क्षिक्कि क्रिक क्रिक्स कार्या, ताक्सि, क्रिक्स क्रिक, लिस, जाडे. स्रामीय । इंग्सिड रिअपम. क्षित्त, हमकि इंग्से, स्प्रिकार्ड, स्पी. अर अक्रेस्प 'ताम राम्ने क्ष्रिकें, स्राह्मार्थ

'श्रेष, श्रीनंपर' यस क्षित अगव पिछ पीना।

र्साम्गर करमाउँ स्टेश्चि शादी माले काक हिं। नाम नम्म कर्में मासी तमाक मामाया । त्रुक्त क्टिकास खिँ, 'ता हारि एक तिस , हम 'त्युम क्यूम क्रिमारिक (स्पुर्ट नृत्युम । त्रुक्त मामाउँ माले हिंड स्पुम हम्जि क्रिके खिँ । क्यूमेरिउँ ।

अप्राच्याङ् . उर्ने क्षिवं . (पर्ट 'क्येंच्यारं . स्टिं . क्रिं . (या है क्रिंते त्याप्त । अरंभवं हिद्दिं . हिद्दें . त्याप्त कर्ति क्षेत्राण्यारं . स्तिष् . 'त्याक्ष त्याक्ष क्षिवं स्टिंग्डं स्वयदि . प्रा त्याप्त ' क्षायेंग . तिस्य घरिंग , ताङ्ग विय त्यापिंग त्याप्त दिर्गेरिंग . यात्री (रहं . याप्ते !

त्री सु तुपरित स्त्रिक अने अदि । क्रिक्टिंग अका. भा अध्य स्थाप. त्यिडंड क्रिरिय. डेगका चक्कि चक्कि ब्रेस्टिंग. क्रिकि तक स्थापर व्यापन्यावस्थि अर्थे. क्षेत्रिक किथ स्थापण 'त्रैरिय ए०३४८ ' व्यापने हित क्रि. क्षेरिक ',

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One of the most recent interesting areas in science today is transcendental meditation (TM). Its application in facets of life is dramatic. Therefore, physiologists are trying to discover the scientific basis behind TM. They are studying the physiological effects, psychological effects and possible uses of TM. It is a known fact that TM is not a miracle, but it is based on scientific facts, most of which have yet to be explained. The reason for this is that TM is a very new addition to the many facets of scientific research. Many reports on TM are available, but only those reviewed by the scientific community discussed here. The aim of the SIMS Institute for Advanced Studies on TM is "to foster a complete scientific understanding of the effect of TM."

TM, as taught by Maharishi Mahesh Yogi, is defined as a technique for "turning the attention inwards towards the subtler levels of a thought until the mind transcends the subtlest state of the thought and arrives at the source of the thought." The practice of TM consists of morning and evening meditations 15-20 minutes in duration. It is a spontaneous process which originated with the ancient Vedic tradition of India. The technique is taught in 4 1-hour lessons by a trained teacher qualified by Maharishi Mahesh Yogi and organized by Students' International Meditation Society (SIMS). Individuals must abstain from drugs for 15 days before TM. In a lecture at Stanford University, Dr. Kanellakos summarized the profound effects which it is said to have on the quality of everyday life. They are:

"increased energy and efficiency in performing any kind of work; increased tranquility of mind coupled with decreased physical and mental tension; partial or complete loss of desire for hallucinogenic and similar drugs, including alcohol; increased creativity, productivity, intuitiveness and so on; improvement in functional disorders such as poor body posture and insomnia; and better mobilization of body resources to meet adverse circumstances such as accidents, sensory monotony, and surgery." (Goodall, K., 1972).

Apparently, the technique taught by Maharishi Mahesh Yogi does not require the adoption of any new lifestyle, or set of beliefs, nor does it demand mental of physical effort. The individual is taught a method to perceive a "suitable" sound or thought without trying to concentrate on the sound or thought. TM is for personal development and is offered at some universities. TM Subjects say that their awareness is drawn to "finer" or "more abstract" thinking. Psychic and behavioural changes resulting from TM stem from attempts to gain more self-knowledge or perhaps to quit drugs. One of the most striking effects discovered so far is the decrease in the usage of drugs after practicing TM for a while. This will be discussed later.

TM is totally different entity than sleep, dreaming or wakefulness. In equation form, these may be shown as follows: Wakefulness = self-awareness + thoughts or experiences. Dreaming = thoughts of experiences but no self-awareness. Deep sleep = no thoughts or experiences + no self-awareness. However, TM = no thoughts or experiences + self-awareness. According to Dr. R. Keith Wallace, TM also differs from hypnosis or autosuggestion. Dr. Kanellakos suggests that, as wakefulness, dreaming and sleep are essential to human well-being, so is TM. In fact, he says that we have all experienced it at one time or another, as we fall off to sleep. For what reason do we transcend? As much as we need sleep to rejuvenate our bodies and dreams to keep our minds functioning properly, we need TM to help release the accumulated tension and

stresses of a lifetime. The deep rest provided by TM is the solution to this problem. Normal sleep does not provide this.

Dramatic experiences as well as accumulated tension and stresses are deeply stored in the nervous system on very unconscious levels. We only use 5-10% of our full mental potential because the sensitive parts of the nervous system are smothered by accumulated stresses that can be released by a deep rest, i.e., T.M.. During TM, the mind is alert but the body is given a very deep rest. Eventually, the level is reached where the stress is, and it is released, usually without being aware of it. This is the reason why TM is useful to our well-being. Without this release of tension many nervous disorders will result.

Some of the psychological effects of TM are mentioned here: (1) Meditators notice that their perceptions improve. This is because more of their nervous system has been opened up for use. (2) They can understand things on a deeper level and the colors may appear more intense. (3) Sometimes, improved vision or hearing is reported. (D. Kanellakos, 1971) Above all, transcendental meditators feel that they are happier, more relaxed, more intelligent and creative with increased meditating time (D. Kanellakos, 1971) Through physiological studies, of galvanic skin resistance (GSR), it was found that meditators are less irritable and jumpy than nonmeditators. Further studies confirmed that meditators are much less anxious. (D.W. Orme-Johnson, 1971) In an experiment, it was found that meditators habituate faster than non-meditators, i.e., they got used to a certain loud sound sooner than the non-meditators did.

Nidich, Seeman and Bant (1971) of University of Cincinnati performed a psychological test of "self-actualization"- how much a person's full potential is used. 35 subjects were tested; 15 of whom were then taught TM. Retesting 2 months later showed that the meditators scored higher in "self-actualization", than non-meditators whereas the non-meditators scored the same as the first test. As meditators continue to meditate, the best elements in their personalities are set free to develop at a more rapid rate. They are noted for their even tempers and general good nature. They have more energy, sleep better and enjoy life more. (Time, 1971) Subjects report that the mind is able to experience a thought at a "finer or more creative level of thinking in an easy and natural manner". They claim a greater sense of direction in living their lives.

Dr. M. Shelly (1971), professor of psychology at University of Kansas, emphasizes that man's search for happiness and fulfillment has not, until recently, been of primary importance. The transition to a leisure-oriented society has had a profound effect on man. Survival is no longer man's worry; what to do with his leisure-time? Since man's basic needs have been fulfilled, the higher needs like self-actualization become very important to him. Some behavioral and psychological changes paralleling self-actualization are: "1) increased acceptance of self, of others and of nature; 2) increased desire for privacy; 3) greater freshness of appreciation and richness of emotional reaction; 4) increased autonomy; 5) improved interpersonal relationships; 6) greater creativity; & 7) superior perception of reality; "(Dr. M. Shelly, 1971) TM, the deep state of rest, opens up the pathway to the realization of these goals.

TM lowers the optimum level of arousal to a more reasonable level so that more enjoyments could be experienced. For most people, it requires a very high level of arousal before they can experience happiness or enjoyment. Therefore,

if the level is lowered by TM, it will be easier to attain the level and hence, life is more enjoyable. Meditators are also less dependent on external situations and surroundings for their happiness than are non-meditators. This is a result of the lowering of the level of arousal. Less social contact is required to obtain enjoyment; i.e., they can enjoy the simple things in life.

Nidich, Seeman and Banta's experiment showed that meditators, in Personal Orientation Inventory (POI) had greater ability to express feelings in spontaneous action and increased inner-directedness. They also scored higher on "Acceptance of Aggression" and "Capacity for Intimate Contact". In other studies, meditators reported greater emotional stability and less susceptibility to the ill effects of stress and tension. This is due to the release of these stresses and tensions during the practice of TM. Less energy is wasted on non-specific activity, i.e., doing nothing in particular, leaving them with more energy to enjoy the environment. The longer one practices TM, the more quickly he gets used to stressful situations.

Meditators appear stable, less defensive, less conditionable to stress and they view the environment as non-hostile. Behavioral and autonomic stability, less motor impulsivity, stronger ego, outgoingness, field independence, less susceptibility to stresses characterize transcendental meditators. Perhaps, the unique quality of deep rest provided by TM is responsible for the good health reported by meditators. ¹³

Meditators are 1) happier, 2) more relaxed, 3) less sad, 4) enjoy more things, 5) seek arousal as much as anyone, 6) seek social contact as often, 7) develop deeper personal relationships, and 8) have more personal resources.

Transcendental meditators, because they experience more enjoyments, probably have a better ability to reduce tension than non-meditators. Studies by Duffy, Fiske, Maddi and Shultz show that when tense, the individual's optimum level of arousal rises. Therefore, he requires higher amounts of stimulation to be happy. After a time, it is harder for them to experience excitement. Our complex society makes it almost impossible to release these accumulated tensions.

Not only the optimal level of arousal be raised, but it can also be lowered. It appears that TM does this.

The physiological signs of TM are described as a "wakeful, hypometabolic" state. This hypometabolic state may be the cure for the high incidence of hypertension and other diseases prevalent in our society. "Meditators claim that bodily states can be altered, personal energy can be rechannelled and directed for more efficient daily functioning, and perception of natural phenomena can be sharpened". (Brown, Stewart & Bladgett, 1971)

36 subjects were tested, each his own control. Results of this experiment were similar to those of previous ones. Oxygen consumption decreased 251.2 to 211.4 ml/minute, a decrease of 17%. It remained low during meditation and rose to a resting level after TM. The average fall was 45 ml/minute. CO elimination decreased from 218.7 ml/minute to 186.8. Respiratory quotient remained in the basal range (0.85) throughout. Total ventilation fell about 1 liter/minute. Respiratory rate dropped an average of 3 breaths/minute. Galvanic skin resistance (GSR) increased by more than twofold during meditation. ECG showed falls in heartrate, the mean being 5 beats/minute. EEG showed increased regularity and amplitude of alpha rhythm and occasional replacement by low-voltage theta waves. Dr. Aalison and Dr. Wallace suggest

that TM causes a marked fall in metabolic rate. Blood lactate concentrations dropped from 11.4 to 6.85 mg/100 ml and remained low after TM. Since lactate ion causes tiredness, the wakeful tranquility during and after TM may be a result of decreased lactate concentration. (Wallace, Benson & Wilson, 1971) Skin temperature of forehead and throat increased from 0.4 to 1.6° C during TM. Forearm blood flow increases 300% during meditation while finger blood flow remains unchanged. Arterial pH and base excess decreased slightly. The subjects had rather low resting systolic, diastolic, and mean blood pressures.

These physiological changes are different from those reported during sleep or hypnosis. The EEG may indicate that TM is a higher level of mental activity, as shown by the predominance of kappa-rhythm activity in persons engaged in TM. Metabolic rate slowed down to a level below that of deepest sleep. The heart apparently sends more blood into the extremities and yet works less. Therefore, muscles and blood vessels must be more relaxed and resist blood flow less. (Dr. Kanellakos).

As mentioned earlier, those who practice TM become happier, more relaxed, more creative, etc. Thus, TM may become a substitute for the alleged benefits, like creativity, relaxation, etc., and sensations of drugs. Surveys among meditators have shown a sharp decrease in drug abuse within 3 months after starting TM. After 21 months of TM, most subjects had quit entirely. H. Benson and R.K. Wallace distributed questionnaires which showed that, after 21 months of TM, marijuana smokers decreased from 78% to 12%; LSD users from 48% to 3%; amphetamine 30% to 1%; barbiturate 17% to 1%; narcotics 17% to 1%; hard-liquor 60% to 25%; cigarette 48% to 16%; drug selling 20% to 1%. Drug takers reported that they no longer feel the need for drugs and that the sensations they get are distasteful in comparison with those experienced during meditation. Thus, Benson and Wallace showed that 1862 subjects who practised TM:

- 1) decreased or stopped using drugs
- 2) decreased or stopped selling drugs
- 3) changed attitudes towards discouraging others

TM, an easily learned mental technique is being investigated as a possible nonchemical alternative to drugs among young people who have an "excessive preoccupation with mind altering drugs" (Narcotics Research, Rehabilitation and Treatment, 1971, part 2).



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WHAT IS BHAKTI OR DEVOTION

Shibdas Biswas

"Abiding in the midst of ignorance, wise 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 UPANISHAD

I would like to put across to you the theme of Chapter 12 of the "Shrimad Bhagwat Geeta". The essence of this chapter is the supremacy of Bhaktiyoga among other described yogas. Before I go into describing some of the concepts of Bhakti Yoga, I would like to touch upon a few thoughts that arise in my mind, and perhaps, it does also in yours. The points that I want to discuss, are as follows:

- 1) What is the relationship between Shreemad Bhagwat Geeta and Hinduism and Sanatana Charma?
 - 2) Where is the link that, where did Shrimad Bhagwat Geeta come from?
- 3) What laws or facts should we remember or obey from the Geeta while we are engaged in reading or listening?
- 4) What does Shrimad Bhagwat Geeta teach us and why the Geeta is regarded as the Bible of Hindus and
- 5) Also, some devotional aspect of Chapter 12 the aspect of the supremacy of Bhaktiyoga, which is easiest of all other forms of yogas and can be practised by all human beings, regardless of rich and poor, scholar or illiterate and young or old.

Firstly, I would like to quote some of the comments by the exponents of "HINDU Shastras"

Quote: "Hindus are ignorant of Hinduism; they practise rites without knowing their meaning. Vaguely proud of Vedanta, but without any clear notion of its teachings, they go through life with no religious commitment. But unconsciously, they are influenced by certain ingrained beliefs that are handed to them through generations by rituals and practices, which are all there is to their Hinduism" Unquote.

Hinduism is 'sanatana, timeless, everlasting. How can this die? It has resisted the onslaught of centuries and will survive the challenges of today and tomorrow. The believer such as I and you, regardless which parts of the world we come from, could have impacts from many cults that we come across today, or other forms of religion, but the sanctity of the thoughts of our own religion - Hinduism remains dormant within ourselves. It revives and springs up when resurgence of throughts on Hinduism are poured in our ears. It happened when Saints and yogis like Sankara, Ramanuja, Madhava were borned. It

happened when Shri Bhudda, Shri Ramkrishna, Shri Vivekanand and Shri Sairam came on earth. It is said in Shrimad Bhagwat Geeta that "whenever Dharma is in jeopardy, "I am born to revive 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 or more of historical hinduism are no more than a fraction of 'mahayuga' - which consists of 'Krita, treta, Dwapara and Kali'. How one could think of Hinduism being as old as five thousand years or can project another few thousands of years.

It is believed that at the end of 'mahayuga', the cosmos will dissolve and it will reborn. The cycle will keep on going and the Hinduism will remain in an Universal Order, as we see today.

We are in spate of 'Kaliyuga', the age of lust, anger and moral turpitude. It is the belief of Hindus that at the descent of 'Kalki' (the last avatar of Vishnu), He, who will put everything to an end with His blazing fire. For each yuga Dharma is looked at different angles, for Kaliyuga, the 'dharma' has been simplified and that is, simply by chanting the name of God, the human being could free himself from the bondage of desires and the cycle of life and death.

'Bhakti' is apparently the easiest means of attaining the freedom from these bondages. It is perhaps the most natural and easy way to follow. sort of 'Bhakti' is practised today? It is a surrender to God (prapatti) as explained by Ramanuja. But how many of us follow the rule of thumb. Perhaps fear, greed, desire are the motives of most worshippers, though these motives are not peculiar to only Hindus, but common in all religions. The wise, however, says that it is not wrong to go to God for refuge with a petition. because this act of submission is the first step of devotion or 'Bhakti'. due course of time, the mind will then be freed of fear, pride, greed and lusts-what one originally had, while submitting the petition. Do you realize what tremendous power the chanting of Lord's name has upon us. It takes away completely the rusted elements within us. The question is whether transformation occurs in every devotees - yes - it does to sincere ones. reminds me of a small story -

Once a learned scholar went to court of the King to recite Shrimad Bhagwat Geeta. He thought that he had pleased the king with his immense knowledge, but he was perturbed that the majesty did not show any sign of happiness. He kept on giving discourses year after year with the thought that one day the majesty will appreciate the scholar's virtue, but this did not happen. As the scholar kept on studying and learning more about the virtues of Shrimad Bhagwat Geeta, he realized the inner meaning of Geeta and that stopped him going to the court and giving discourses.

The moral of this story is - do the duty without any return or expectations. This is the very basis of Karma and Bhakti yoga. The 'Bhakti' in its highest forms sublimes into the highest forms of knowledge, that it, 'jnana yoga' (awareness of the ultimate reality). Shri Ramkrishna was not educated in the formal school, but his highest state of Bhakti and love for 'Kali' led him to understand the ultimate reality. He was siddha jnana yogi and a profound pandit of highest order.

What does this all tell us? This tells us that many of us not knowing where did the teachings of Bhakti come from, obey this in our day to day life. This is what is referred to as ingrained belief - the rituals in Hinduism. This is also sung by common folks in Bengal (Baool songs) and many other parts of India. Chaitannya, Bhuddha and today Saibaba brought the same message of love and devotion.

Next question is where is the link, that is, how Shrimad Bhagwat Geeta is related to Veda, Vedangas and Vedanta

The work ' $\underline{\text{veda}}$ ' is derived from 'Vid' to know. The vedas are also known as 'Sruti' or what is heard or revealed. The orthodox consider them 'Anadi' without a beginning. Others believe the hymns were revealed to the 'rishis' in inspired moments.

Then comes the '<u>Vedangas</u>'. They are the limbs or members of Veda. They are meant to assist in the study of Vedas and the proper performances of rituals.

Then comes the '<u>Vedanta</u>' - the 'Upanishads'. The word Upanishads literally means - "sitting down near" and signifies the master-pupil relationship. The Upanishads, known as Vedanta since they occur at the end of vedas number and they are as many as 108 or more. They can be added more as the knowledge develops. The Upanishad together with the 'Brahmasutra' and 'Bhagwat Geeta' - constitute the 'prasthanatriyi - Upanishad, which is the basis of Hindu-esthetic philosophy. Sankara, Ramanuja and madhava wrote everlasting commentaries on them.

Therefore you could see the chronological order and primordial source of Shrimad Bhagwat Geeta, that is, it is derived from treatise of Veda, Vedanga and VEdanta.

The next question is waht shall we remember while we are engaged in reading Shrimad Bhagwat Geeta.

In fact, I am going to elaborate in the next few moments - the thought of Swami Satyanand Maharaj Swarasati, who happened to be a religious leader and philosopher of our time. I have tried to translate some of his thoughts in this matter and perhaps will answer the above question in a simple manner. He in his text refers this as the \underline{facts} to remember.

Quote: "People who are engaged in understanding the eternal meaning of Shrimad Bhagwat Geeta, should begin with a devotion of undivided attention, that will make them more and more involved, far more than they can think of. The reader should pose himself as 'Arjuna' (in esthetic sense), who like other human-beings, will possess all earthly weakness, whereas the almighty Saviour, Lord Krishna - the charioteer is your supreme teacher - he, who is present before you and his soul purpose is to make you realize the truth of life and death. He is describing to you the immortal soul - 'Atman, which is imperishable, and its eternal relationship with Him. His sole purpose is to point out to you the supermacy of duty and action, which are to be performed without fear, without expecting any fruit of action, in mind; think that you as Arjuna and you are very dear to Him and you are His ardent follower. You are totally engrossed in listening to Him. Such real actors live under His grace

and forgiven for known or unknown committed sins. This is, in a real sense, a starting point in the understanding of the eternal truth of Shrimad Bhagwat Geeta.

Lord Krishna emphasized that listening discourses and understandings Shrimad Bhagwat Geeta is the way to understand what is real and what is unreal. All the actions is rendered to Him. The reader should follow this path with all faith, devotion and sincerely. He will be enlightened and be free from the bondage of cycles of life and death".

Lastly, I would like to say a few words on Chapter 12 - the aspect of 'Bhakti Yoga'.

Geeta is an outcome of the cream of 'Sankhya', 'Patanjal' and 'Vedanta'. It has an unique assemblage of 'jnana' (knowledge), Karma (Action and duty and Bhakti (devotion and love). It sympolizes hope and aspirations. It encourages action and duty.

Many are the themes of the symphony of the Shrimad Bhagwat, but central one are three - jnana, Karma and Bhakti: Light, life-action and love-devotion.

Jnana yoga is the centre of the Upanishad. The means of reaching 'Brahman'. The Geeta places the man of jnana - the man of light, above all men - he is God. This is when Atman, (soul) merges with parmatman (absolute).

Karma Yoga is the path of action and life. Actions performed without expecting the fruit of action, is karmayoga. The action is thus surrendered to God.

Whilst Jnana, the light of God, is the highest theme in the Bhagwat Geeta, 'The man of vision and I are one' - says Lord Krishna. We find that it is 'Bhakti' - love, devotion, which is the bond of Union between man and God and therefore, between man and man.

We find words in Geeta - that sound like the words of Jesus in Christianity. For this is my word of promise, that he who loves me, shall not perish. He who is 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 means ot reach God in whom light and 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 and Chapter 18, Verse #55).

We thus find in Shreemad Bhagwat Geeta and particularly in this chapter the essence of love and devotion interwoven with jnana, the light. Love leads to light: Bhakti leads to jnana and jnana is the joy of Brahman - the joy of infinite.

ANDAMANE KOEKDIN

Kamal Malaker

As a Bengali, I always had an unusual attraction for Andaman and Nicobar Islands. The name was after Hanuman, local slang of "Hanuman" is Handuman and from there came Andaman. Not so long ago, during the Japaneese occupation at the time of 2nd World War, Netaji Subhas Bose first established the Independent Govt. of India in Port Blair, the capital, between 1942 and 1945.

From the time these islands were known to mankind shrouds of mystery surrounded them. In historical and pre-hostorical time difficulty in accessing these islands and in modern times the notorious British Penal Coloney added to their intensity.

In the 2nd Century A.D. celebrated Alexandrian Geographer Ptolemy found his way to Andamans and first placed these on the map of the world. He described Andamans as "Islands of Good Fortune." In the 7th Century A.D. famous Budhist Scholar I'Tsing visited these islands and referred them as "Andabans". Marco Polo also had his share to visit Andamans but overestimated the size of the islands. In the 15th Century famous Italian Explorer Nicolo Conti arrived here and found them to be "Island of Gold".

In modern times British Governor Lord Cornwallis commissioned a survey of the Archepelago , by Lieutenant Archibald Blair and established first British settlement in Port Cornwallis later Port Blair in 1789. The British were busy expanding in the subcontinent neglecting the islands until the first Indian War of Independence distortedly called the Sepoy Mutiny. In 1870 the British Government established their Penal Coloney in Port Blair popularly known as "Kala Pani" or the Black Waters due to its notoriously harsh treatment of the Freedom Fighters.

On a spring morning I was on my way from Calcutta by Indian Airlines one and three quarter hour flight to Port Blair. The entire Archipelago spread on the Indian Ocean like a shiney green shari with golden lining to it. Port Balir Airport still looks like a wartime "Aerodrome", where I met Mr. Pawar with his Maruti Wagon. On our way to the hotel the road was beautiful I had the first glimpse of my dream. Port Blair is a blend of a hill station and sea resort, For next five days Mr. Pawar was my constant company, a hard working astute, businessman from Bangalore, who has made Andaman as his home. A biologist by training helped the beautiful port Blair Aquarium and the mini zoo; to grow.

Port Balir is a miniature India, they claim! A walk through Aberdeen Bazar gives you the thrill of walking in coimbatur or Salur. Close your eyes you can smell the Upmas Idle and Masala Dosas. But there are Bengalis Gujratis, Sikhs, Upites, Karnatakis, Marathis and Oriyas who made Andaman their home. Bengalis and Tamils are by far the majority above all other Indians.

These are new comers. But people lived in these islands thousands of years before outsiders stepped ashore. The local inhabitants are Australoid Negrito ie. Onges, Jarwas and Sentinelese. They still love to live on their

own environment and culture. But in Nicobar and Southern Andaman the natives are Sino-Burmees-Malaysian type; who loves wrestling, canoe racing, singing and dancing. Their wealth is measured by the number of pigs and coconut tree they own. Very happy and friendly people. During my visit to the museum I met the Sentenalese Assistant Curator who, though, young, his spiritual appreciation, I found to be impressive.

Bengali's always have special relation with these islands. Who knows if Bijoy Singha before conquering Singhal stopped over in Andamans. Local folklore does sing about gentle visitors from the north who went south and never to return again. Freedom Fighters who were tortured and killed or hung were mostly Bengali. After the partition of Bengal, several hundreds of thousands of refugees were settled in the Andamans, mostly to exploit their agricultural and dairy skill. Now the Indian population outisde Port Balir is mostly Bengali, who tends to the cows and the lands.

Just before the independence in 1946, 10-12 Bengali boys started a library which gradaully grew to its present form as "Atul Smriti Samity". which owns a large two storey building in downtown Port Blair, with all club facilities, including an auditorium and a "Puja Mandap". Recently they have added several rooms to their building to offer hostel facility for visitors to Andamans, at a very cheap rate but with comfortable living. I could not resist to meet the Bengalis of Andaman and spent several hours exchanging feelings and ideas. A Bengali away from home is always lonely at heart no matter how far away one is. We found something common close to our heart.

The cellular jail, which is now a national monument, bears the bleakest images or Indian history. Patriots like Biren Ghose, Batuk Dutta, Sachin Sanyal, Damodar Savarkar, Vamanrao Joshi, were all tortured and hung there. As soon as I stepped inside the jail I felt totally paralysed, went into a trance; the memory of Netaji, Khudiram, Bagha Jatin haunted me like an unshakable pain. Suddenly i stopped and leaned against a tree. My legs refused to walk, my heart throbbed I started to perspire, I had a morbid feeling of claustrophobia, pain in my head and back, not knowing if I go further would I be able to come out again?

Doctor! Doctor, Mr. Pawar shouted, if you are tired we will come another time. I woke up, the nightmare passed and we proceeded to see the cellular jail. The cellular jail started in 1906 and took 10 years to complete. It had seven pronged spruce coloured building with central tower as the fulcrum. It had 698 cells measuring 4 x 2.7 meters. The solitary confinement cells had their ventilators 3 meters from the floor to offer absolute isolation to the prisoner. Now only three wings are open to public as museum. And rest have been demolished to accommodate the new Government Hospital.

The glorious golden beaches are abound. The water has every shades of green, turquoise and blue. The beauty of the coral deposits are one of the finest in the world. Barren Island is famous for its boiling water that flows from an extinct volcano. Burmah Nalla a 17km lumber operation carried out with trained elephants. Chiriya Tapu or the Bird Island is an exquisite bird sanctuary. Madhuban, a place where elephants are trained by forrestors for lumbering operation.

Ross Island just north of Port Blair was the seat of British Administration. The British Chief Commissioner's Residence here was built on the model of Windsor Castle is in ruins, partly due to Japanese attack and partly due to neglect.

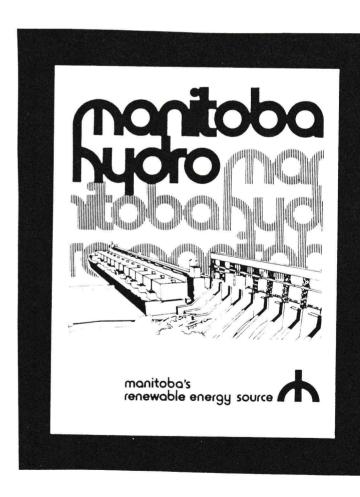
Mount Harriet was the summer resort of the British Chief Commissioner is the highest point in Port Blair which offers a spectacular view of the city.

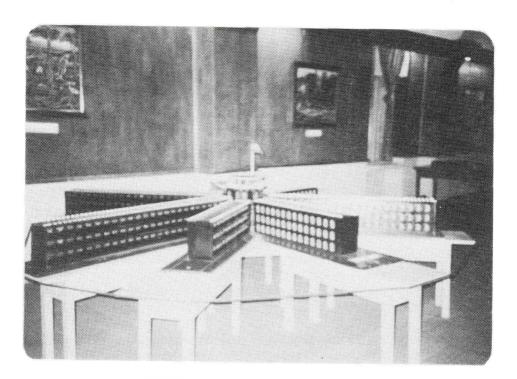
Nicobar Islands are even greener and flatter. The beaches are out of this world. This harbours a large contingent of Indian Navy and their training centre. Nicobar is out of bounds for all foreign nationals. Indians can only go to Nicobar with special permission from the Chief Commissioners.

In five days I tried to reach the soul of the Andamans, instead it bonded me so strongly I felt a part of the land and vowed to return as soon as I can. I feel little happier that I came to the Andamans, but my feelings at the cellular jail will remain with me forever.

From the Airport I took my plane to Madras, 1 hours flight, on my way to Bangalore. Since April 1988 additional flights started from Delhi via Bhubaneswar to and from Port Blair.







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