

AGOMONI '99



আগমনী

BICHITRA
Bengali Association
Winnipeg, Manitoba



আগমন



শরৎ কালের নীল আকাশে
হাওয়ায় পূজোর গন্ধ ভাসে।
কাশ ফুলের ঐ বনেতে
খুশির তুষান মনেতে।
বাজলো ঢাকের বাদি
বই পত্তর বাদ্দি।
সপ্তমীতে নতুন শাড়ি,
ডাক পড়েছে পূজোর বাড়ি।
মহাষ্টমীর অঞ্জলী
আনন্দে মন চঞ্চলই।
নবমীতে মন কাঁদে
যাওনা মাগো কদিন বাদে।
যাবেই যদি শিবের ঘরে
আসবে তো মা বছর পরে?

AGOMONI

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Winnipeg, Manitoba.**

Editor:

Soubhik Maiti

Cover:

The Illustration on the cover page and opposite page depict the facial expression of Goddess Durga.

Special thanks from the editor to:

- ❖ Pradip K. Maiti for helping with the organization of the magazine
- ❖ Sikha Maiti for her help scribing the Bengali script
- ❖ The members who contributed literary works
- ❖ The organizations who provided advertisements
- ❖ Members of BICHITRA for their support



Durga Puja Program 1999

Friday, October 15, 1999

Maha Shashti

5:00pm – 8:00 pm

Bodhan

Amantran

Puja

Pushpanjali

Prasad Bitaran

Saturday, October 16, 1999

Maha Saptami

9:00am-2:00pm

Puja

Arati

Pushpanjali

Prasad Bitaran

6:00pm-8:00pm

Sandhya Arati

Pushpanjali

Cultural Program

Dinner

Sunday, October 17, 1999

Maha Asthami

8:00am-2:00pm

Puja

Arati

Pushpanjali

5:00pm-10:00pm

Sandhi Puja

Sanhya Arati

Pushpanjali

Cultural Programme

Dinner

Monday, October 18, 1999

Maha Nabami

9:00am – 2:00pm

Puja

Arati

Pushpanjali

Prasad Bitaran

Yagna

7:00pm-9:00pm

Sandhya Arati

Pushpanjali

Cultural Program

Dinner

Tuesday, October 19, 1999

Vijoya Dashami

8:00am-12:00pm

Puja

Pushpanjali

Bisorjan

Prasad Bitaran

Sindur Utsav

Sunday, October 24, 1999

Kojagari Laxmi Puja

7:00pm-10:00pm

Puja

Sandhya Arati

Prasad Bitaran

Dinner



-Please confirm all times at the temple bulletin board or phone 774-9197

Puja Committee 1999

President, BICHITRA	Pradip K. Maiti
Chairperson	Sumita Biswas
Priest	Sujit Chakarborty
Decoration	Rubena Sinha Prabir Mitra
Agomoni Publication	Soubhik Maiti Sikha Maiti
Puja Arrangement	Monjushri Roy
Cultural Program	Krishna Bal Monjushri Roy
Food Committee	Archana Ghosh Joya Roy
Fund Raising Advertisement	Pradip K. Maiti Sumita Biswas
Collection in Temple	Ashok Sarkar
Treasurer	Alok Sarkar
Puja Groceries & Supplies	Asim Roy
Transportation of Protima	Shibdas Biswas Pranab Roy



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Editorial

It is my great pleasure to edit our annual magazine, AGOMONI and to celebrate its 20th year in publication by BICHITRA, the Bengali Association of Manitoba. AGOMONI is linked to our greatest festival, Durga Puja. AGOMONI is the only medium to promote our cultural understanding and to cultivate an interest in Bengali literature here in Winnipeg, Manitoba.

Bengal is a place rich in culture, tradition, art, literature and music. All these aspects are brought together in the many vibrant festivals that take place in Bengal. The greatest and most celebrated festival in Bengal is the Durga Puja, also known as the Autumn Festival.

The streets here in Winnipeg are not glittering with lights and the mood of all those around us is not one of pure joy. However, the spirit and happiness associated with Durga Puja is still maintained and shared among us during the Durga Puja Celebration. The Durga Puja held here in Winnipeg, rekindles the spirit of delight and happiness.

Soubhik Maiti

Publication Secretary,
BICHITRA, The Bengali Association of Manitoba



A Message from the President of BICHITRA

Friends,

It is a great pleasure to welcome you, your family members and friends to this auspicious occasion. The Durga Puja festival will be held during October 15-19, 1999 at the Hindu Temple of Manitoba. I am proud that this is the 20th year BICHITRA, the Bengali Association of Manitoba is celebrating Durga Puja here in Winnipeg.

Although Durga Puja is known as the festival of Bengal, people from all over India celebrate this festival under different names: Navaratri, Dushera etc. Bengali people throughout the world celebrate Durga Puja during the autumn season because nature is rich with beauty and color to inspire the mind with joy and happiness.

In general there are two aspects of this national festival, one being religious and other social. The religious feelings are very deeply rooted in our minds as we have been brought up in an environment, with the belief that this is the time to adore Devi Durga for her inspiration in granting us courage and strength. The social aspects of the festival remind us to share our happiness with each other, forgetting our misgivings and enhancing our relations with our loved ones.

I hope you will take part in our celebration and make this festival a great success.

Pradip K. Maiti

President, BICHITRA, The Bengali Association of Manitoba

Puja Committee Chairperson's Message

Durga Puja is one of the most revered Hindu festival. It reminds over and over again, glorifying the ultimate triumph of Virtue over the evil forces. We commemorate the Goddess Durga's "shakti", who vanquished the evil spirit of the demon, Mahisasura to restore peace and freedom on earth. It is also the spiritual power of the true "self" that destroys the evils within us.

The autumn festival of Mother Durga or popularly called as Dasshera is celebrated all over India. In Bengal, it is celebrated with much splendor and joy; new clothes, varieties of sweets, exquisite dishes- you name it, it is prepared in all homes, whether rich or poor. It is the time to forget the past differences and embrace each other. It is the "spirit" within that counts, not the body, because it is the same "mother's spirit", the "Brahman" that prevails in our bodies, whether it is your or mine.

The all-powerful Mother, the Warrior-Goddess- Brahmamamai-Maa descends on the Earth, accompanied by her whole family of virtues-- Laksmi, the symbol of beauty and prosperity, Swarasati, the goddess of learning, patronizing music and rhetoric, Karttikeya, the symbol of youth and valor, and Ganesa, the god of wisdom, the bestower of attainment and the remover of "Bighna".

The demon , Mahisasura usurped the throne of Indra, terrorizing the kingdom in the guise of a buffalo. Mother Durga, in response to the fervent prayers of all Gods from heaven appeared in great fury, riding on a lion and slew the buffalo-demon. The triumphant victory sent waves of jubilation through heaven and earth, marking the power of righteousness and the destruction of evils.

On this auspicious occasion of Durga Puja, I and my family extend greetings and well wishes to all the members of Bichitra and the members of Hindu Society. We are particularly grateful to the Executives and Trustees of the Hindu Society of Manitoba for their immense cooperation. Our Cultural, Food, Publication, Decoration, Puja, Transportation, Advertisement, Fund-raising committees have worked very hard to present you a rich and enjoyable evenings each day during this "navaratri" days. We are particularly indebted to our "Purohit", who came from Edmonton in the service of "mother Durga". Last but not least, I thank all members, participants and Bichitra Executives for their help for the success of these great celebrations.

Sumita Biswas (Chair)
Durga Puja Committee



५९९.

ଅନନ୍ଦ-ଆନନ୍ଦଃ, ହୃଦୟଃ ଆବିଷ୍କୃତ ହିତ
 ସାମାନ୍ ଚନ୍ଦ୍ରାକାଶଃ ଆବିଷ୍କୃତ ଆନନ୍ଦଃ, ଯଥାପ୍ରାପ୍ତି ଓ
 ଶୃଙ୍ଖଳିତ ପ୍ରାଣେ ଶାନ୍ତି,

[illegible]

विनीत

ସମସ୍ତଙ୍କ ସହ

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ਅਕਰ: ਸ਼ੁਧਾਈ

[illegible]

(48) જીનની, જાણનાં પ્રસાર,



আমি কে ?

—মাখান বলা—

মানব জীবনের-উদ্দেশ্য-কি? মানুষ কি করে — সমস্ত দিনে
কাজকর্মের-শেষে-ঘরে-ফিরে-যায়, বিশ্রাম করে, আগামের এই দিনের ভিত্তি
ফিরি আছেন তাঁরও ঘরে ফিরে যাবার প্রবল প্রবল। এই ঘর হল পরমাশ্রম-
সম্মিত-মিলন, "পরমাশ্রম" — মাঝে আমবা জীবন-বা উত্তরান বলে মাকি। মানুষ-
এব-কর্মের-দ্বারা-জীবনের-সম্মিত-মিলন-ইহা পারে। উত্তরানকে লাভ করার
মানব জীবনের-কাম্য-ইহা-উচিত। উচিত-করন সকলেরই শান্তি চায়। জীবন-
ব্যয়বসে কে আর-শান্তি-দিত-পারে, তিনি মানুষকে ভালবাসেন, এই তিনি-
মুগা-মুগা-অভাব-কালে-অসম্মিত-মাঝে-এগিয়ে। আগামের-সংসার-
চলকর-জন্ম-কত-উপদেশ-দেন। শ্রীকৃষ্ণকৃষ্ণ-সকলের-কর্ম-দুই-কর-
জন্ম-কত-আশ্রয়-ছিলেন। মাঝের-মত-সকলকে-এগিয়ে-বাঁধে-চাইছেন।
অসম্মিত-সমস্ত-ব্যয়-মাকি — "আমি" "আমাকে" এবং "আমার" নিয়ে। এই নিবন্ধে
কিছু-শব্দ-এবং কিছু-মাত্র-নিয়ে-আলোচনা-করব। যাহা পূর্বে মনোবিজ্ঞান,
বিশেষ করে-শ্রীকৃষ্ণকৃষ্ণ-ধাকুর-বলেছেন। এগুলি বিশেষ পরিধান যোগ্য।

দেখা-যাক-আমি কে? শ্রীকৃষ্ণ-গীতাতে বলেছেন — আমাকে চানকার
চেষ্টা-করো। আমাকে চানতে-পারলে-সব-চাওয়া-পাওয়া-শেষ-হবে। তিনি-
বলেছেন সুখ, দুঃখ ও মোহ — এই তিন-আলোচনায় — মানুষ-এব-আমিকে-হাবিয়ে-
ফেলেছে। তিনি আরও বলেছেন যে তিনি তিন স্তরের-অতীত। আমি বাক্যে-
বাহিরে-অন্য-সর্ববিধ-বর্জিত-আমার-কোনও-উপাধি-নাই। আর-জানেন-ওন-
কোনও-উপাধি-নাই, পাসপোর্ট-নাই-ড্রিমাও-নাই। এমন-এক-ব্যক্তিকে-হেনে-নাও-কি?
শ্রীকৃষ্ণ-বিজ্ঞানে-সমস্ত-সৃষ্টি-করেছেন। একবার বলেছেন-যে-আমাকে-চানলেই
সকল-চাওয়া-পাওয়া-শেষ-হবে। আমার-বলেছেন-যে-আমি-বাক্যে-
বাহিরে।

মুগা-মুগা-ধরে-মানুষ-গীতাতে-পড়ে-আসছে — জীবন-কণী-শ্রীকৃষ্ণের
কথা — আমাকে-চান — আমাকে-আমাকে। এই "আমাকে" ভিতরই সবকিছু-
লুকিয়ে-আছে। আমাকে-শব্দটি-একটি-ধাঁধা। আমি-আমার-আমাকে। আমার
পশু-আমি-কে-ধাকুর-শ্রীকৃষ্ণকৃষ্ণ-বলেছেন-আমি-হল-জীবনের-অহংকার।
অহং-এব-অহংকার-বোঝ-হল-আমার, নরেনকে বলেছেন — "আমার" — "আ", "হে", "ও"
এবং-মা-মাকার-এই-ভাব — "আর"। আমার-শব্দটি-দশবার-বল-দেখি-দেখি
সবই-আমি। আমাকে-শব্দটি-দশবার-বললে-মাকার-মা'কে। আমাকে-চান-
কালে-আমাকে-জান, আ-সবাস্তি-বিশ্বজননী।

শ্রীকৃষ্ণকৃষ্ণ-ছোট-ছোট-সকলের-মার্মা-কত-ক-ক-সমস্ত-সম্মিত-
পথ-দেখিয়েছেন। "ইহা-আমি-ফিরে-ফিরে-জন্ম-ভোগ-করছে-আর-বলছে-একটি-
আমার-ও-দিকটা-ভাব" কিন্তু-দেহ-ভোগের-সব-কোন-দিকটা-কর-মাকার-যে-দিক
নাই, একজন-জানী-আমি-বলুক-বলছে — "এ-দিকটা-আমার, এই-আমি-কাজ-
আমার, এই-ঘরটা-আমার। কেরন-আমি-ও-আমার, একদিন-এব-বায়ু-আমি-
সজিয়ে-দিল। এখন-মোর-আমি-কাঠের-বাক্স-টাও-নিত-ও-পাচ্ছে। উগেও-জুড়ে-
ই-আমি-ও-আমার-নিয়ে-গগন-ও-চিৎকার। আমাকে-দাঁড়-কর-এ-প্রশ্নের
সম্মানে — আমি-কে?

একটা-ক-আমার-সামনে-দাঁড়-এব-পশু-কর-কে-আমি?
প্রতিবিম্বের-টোঁট-নড়বে-কিন্তু-উত্তর-আমার-না। আমি-কে? আমি-কি-আমি?

—আমি কে?

তুমি কি আমি? আমার নাম রাখা- ইয়েছে মাখন-কখন রাখলেও কোন
কতি-ইনা, এটা-একটা নাম, সকল মোহে একটা নামের চিকিটে বসেছে।
এই নামের-পুষ্কোমি-খুলে ফেললে এর ভিতর-কতগুলি যন্ত্রণাটি আছে।
আনন্দ, সুখ, দুঃখ, পাকস্থলী-ইত্যাদি। প্রয়োজনে এগুলি বাল্যেই যায়। এগুলি
প্রশ্নের আমি নয়। আমার হাট ওপাঠের শব্দে, আমার হাট কি কাজে-
সহ করে অনুভূতি দিয়েছিল? দেখিও? তবে এই আমি কে?

শ্রীকৃষ্ণকৃষ্ণ বলেছেন—“বিচার করতে করতে-আমি চাইনি আর-
কিছুই থাকেনা, মোহের প্রথমে নাম খোদা তুমি ছাড়লে, আরপর-সাদা-
পুষ্কোমি। এই কণ ছাড়া ছাড়লে-ভিতরে কিছুই খুঁজে পাওয়া যায়না।”
স্বীকৃষ্ণ আর বিখ্যাত কবিগোষ্ঠী-খুঁজছিলেন-আমি কে।

প্রথম দিনের-সূর্য

প্রশ্ন করোছিল

সত্য-নূতন আবির্ভাবে-

কে তুমি?

জেলেনি উত্তর।

বসন্ত বসন্ত চলে গেল,

দিবসের শেষ সূর্য

শেষ প্রশ্ন উচ্চারিল

সমিচক্স মগার গিরে-

কে তুমি?

শেলমা উত্তর-॥

এই আমিকে খুঁজতে গিয়ে দেখতে-পাঠে যে, বর্তমান এই কল্পমুটারে-
খুঁজো-মানুষের আমি হাবিয়ে-গোছে। মানুষ একটা যন্ত্র বিশেষ, একটা
নাম একটা চিকানা, একটা জীবিকা-সঞ্চাল করে, কেহ ক্রোডা, কেহ
বিদ্বেষা, কেহ চোর, কেহ বোকা, কেহ শিকার, কেহ শিকারী। মোহে
সবাই অভিভূত। স্বপ্ন নাই, কিন্তু স্বপ্ন গুরুত্ব ছাড়াছড়ি। তাই এই আমিকে
খুঁজতে গিয়ে-শ্রীকৃষ্ণের-কথাই বার বার মনে পড়ে, তার নামে অনেক নিদ্রা
ঘন-আছে। কেউ বলে তিনি বাঁশী বাজিয়ে গার চাঙান, কেউ বলে
গোপ-ব্রহ্মণী-দের নিয়ে গোলায়-চুলতেন। আদায় নাকি বয়েস আরম্ভে কাজও
করেছেন কোন সময়। তাকে নাকি চরা নামক এক ব্যর্থ গির-ছুড়ে
ধরে-যেলেছে। তিনি কিছু বানী-বেয়েছেন। সেই বানীগুলি একটু-
শ্রীকৃষ্ণগত-গীতা, এটি সুখিবীর সকল ভাষাত-অনুদিত-ইয়েছে। গায়কের
মতো-যে সকল বই সমাধিক বিদিত-ইয়-গীতা তার মর্মে-অন্যতম।
আর এই গীতাত-মানুষের আমি লুকিয়ে আছে। শ্রীকৃষ্ণকৃষ্ণ বলেছেন-
গীতা-শব্দটা-ব্যব ব্যব বসে দেখি, থাকবে ত্র্যগীত এই ত্র্যগীত জীবনে
সমস্যা-সমস্যা-করতে পারে, তিনি নিজের জীবনে ত্র্যগীর প্রত্যক্ষ
প্রমাণ দিয়েছেন। তাই তিনি ত্র্যগীশ্বর। তিনি আরও বলেছেন-যে

ওজাবানকে পেছ হলে, তিনিটি টানেব-দরকাব। কি বকস টান; যেমন জননী-
সন্তানের প্রতি, মাতীর-স্বামীৰ প্রতি, আর বিশ্বাসীৰ বিশ্বাসে-প্রতি, এই তিন টান
যদি কাবও একপক্ষে হয় তবে সেই টানেব-জোরে সে ঈশ্বৰকে লাভ
কৰে পাৰে।

বৃন্দাবনে শ্রীকৃষ্ণ-লীলাত-আমরা কি দেখি। দেখি শ্রীকৃষ্ণ ও
তাঁৰ বাঁশী-আবির্ভাব-পৰে-শেষৰে এবং কৈশোৰে-তাঁৰ আগমন-
উদ্দেশ্যকে তিনি বহুলাংশে-সফল কৰেছেন এই বাঁশীৰ মাধ্যমে। পৰমাশ্রম
মকনের ত্রিতরে শ্রীকৃষ্ণ-বাপে-বিবাহ কৰে। তাঁৰ বাঁশীৰ-সুরে সেই
শ্রীকৃষ্ণকে আকর্ষণ কৰে। বালক কৃষ্ণ যখন তাঁৰ অনোহাৰী-বাঁশীত
ফুঁ দিছেন-তখন সেই বাঁশীৰ সুরে গোটা বৃন্দাবন আনন্দে উদ্বেল হয়
উঠে। যে একবার-সেই বাঁশীৰ শব্দ শুনেছে-সে কি আর ঘবে থাকে
পারে? বৃন্দাবনে-গোপনাৰীকা বংশীধ্বনি-শুনে পাগলিনীৰ মত-মুখ
কুল, ধান, মুখ, হৃৎ, লজ্জাকে অজান্তে কৰে মগ্ন। তাঁৰে কৃষ্ণৰ কাছ
ছুটেছেন। শ্রীকৃষ্ণ বসন্তে লজ্জা, ধূম, উষ্ম-তিন থাকে-নয়। চক্ষু লজ্জা-
কুল লজ্জা, লোক লজ্জা, সমাজ লজ্জা, দেহ লজ্জাকে বর্জন কৰেছিলেন বৃন্দাবনে-
গোপিনীকা, সকলের ধূম উলোম-কৰে-তাঁৰ শ্রীকৃষ্ণ-কাছে-ছুটেছেন।
এৰ বামই অগ।

এই অঙ্গের-কথাৰ-একটি গল্প আছে। শ্রীকৃষ্ণৰ মুখে সব সময়
বাঁশীকে দেখে গোপীদেব-মুখ কঁড়ে। কাবন এ বাঁশীৰ জন্যে শ্রীকৃষ্ণ-আলো
দিকে মন দেননা, সে জনে-সকলে দ্বিষ্ট কৰন-মুখোজ বুকে বাঁশীটি ছুৰি
কৰে-ডেকে ফেলতে-হবে, একদিন কৃষ্ণ-অঙ্গকে ওহা বাঁশীটি ছুৰি-
কৰন। বাঁশী-তখন বসন্ত-এ ডাবে এগলাকা-এমাকে কৃষ্ণ থেকে
বঞ্চিত-কৰনেন কেন? উত্তরে-গোপীকা বসন্ত-এমার-কি সম্মন
সুৰ আছে-যে দুটি সকল সময় কৃষ্ণ-হাতে হাতে থাকা-আৰ
তাঁৰ অঁৰৰ ক্ষাৰ কৰে থাকে? বাঁশী-বসন্ত-সুৰে কথা ছাড়ুন-আমারত
কেন আড়িওই নেই। শবীৰটাই ফোঁপকা-খাপা। এমার আশিওই নাই,
আমার সব কিছুই তাঁৰ। পূৰ-নেই, তান নেই, তিনি যে ডাবে বজান, সেই
ডাবেই বাজি। শব্দগতকে তিনি কখনও ত্যাগ কৰেন না। আমাৰ সব কিছু
তাঁকে সমর্পন কৰে-তাঁৰ আশ্রয়-নিজেছি। আমি শুধু যন্ত্র-মাগ-সহ
শুন। গোপীকা বুঝন-যখন কেহ বাঁশীৰ মত-নিজেকে তাঁৰ হাতে
তুলে দিহে দাবৰ সেই তাঁকে পাৰে।

শ্রীকৃষ্ণ-বংশীধ্বনি-তাঁৰ অগাধ-পোষ-প্রতীক। সে ঈকনিতে-
বলেই সকল মানুষের জনে-চিহ্নিত-এমার আস্থান। বসন্তে সম্ভাৰে
আকর্ষণকে ধ্বংস কৰাৰ নির্দেশ। কিংবদন্তীৰ-বৃন্দাবন ছিল কি ছিলনা-
গোপীকা ছিলেন কি ছিলেননা-ডাকৰ কাছ পাৰকে কাছ-সে প্রশ্ন
অবান্তৰ। অশ্বিনীকা-বিশ্বাস কৰেনা। অথাকথিত মুক্তিবাদীকা উপহাস
কৰে। কিন্তু ডাক, ডাবুকা, পুঁজিক, পাৰকে ওহে কি মায়া-আপে?

তিনি বলবেন:

"ওরা-জানেনা, ওই জানে না—

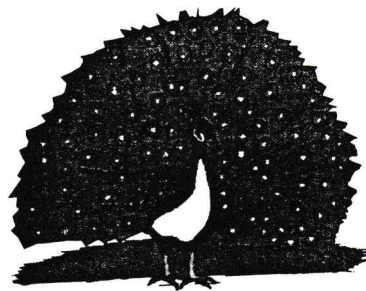
আমি জানি ওই জানি—

আমি অনুরে-ভাষার-বাঁশবী-শুনেছি—

ওই বঁবু আমি জানি—"
(দিলীপ-কুমার রায়)

কৃষ্ণের ঐ বাঁশী-চিৎকার ওড়ের হৃদয়-বৃন্দাবনে বেগেছে এখনও বাজে এবং বেজ-
চলবে। বাঁশীকৃষ্ণের-কয়েক স্রষ্টা-বহুর পরে চণ্ডীদাস লিখেছেন—"কানের ডিওর
দিশা-জ্বলন্ত পাশিন গো/আকুল করিন প্রান"। শ্যামী-বিবেকানন্দ
বলেছেন "কৃষ্ণ বাঁশী-বাজাইয়া চলিবেন, যাহার কান আছে সে শুনিবে
সেই বংশীবাদিনী" নচকল বলেছেন—আজও যাহার কানকড়ালে, বেনু বাজি
শ্রীকৃষ্ণকালে/নিগ্ৰহীনা করে যেথা-মনোহর"। বাঁশী-কুমার ঘোষের-
সেই বিখ্যাত জ্ঞানের ছন্দগুলি মনে পড়ে: "হামি বৃন্দাবনে আমাৰি কাবনে
সর্বনাশা-বাঁশী-বেজেছে এবার"। বাঁশী নাম বলেছেন "ঐ বঁবু বাঁশী বাজে
বনমাঝে কি মনোমাঝে"। এই মনীষীগণ কৃষ্ণের ঐ বাঁশী-শুনেছেন এবং
উপলব্ধি করেছেন, ওই ওনার প্রান ও মনের কথা লিখে গেছেন।

শ্রীকৃষ্ণ ও তাঁহার বাঁশী-মানুষকে চিৎকার পাঠিয়ে হতে অপরিণতায়,
বস্তুচেতন হতে আবেগময় চেতনায়, বসন্ত হতে শ্রমে, নবক হতে-স্বপ্নে আশ্বাস
করবে, ঐ আশ্বাস কোন দিন শেষ হবে না। কৃষ্ণের বংশীবাদিনী যিনি
শুনতে পাবেন, যিনি উপলব্ধি করবেন, তিনি তার আমিকে খুঁজে-
পাবেন, অনুরে যে আমি লুকিয়ে আছে, তিনিই এ অনুযায়ী। তাকে
জানতে হবে।



- কলকাতা -

- বিদ্বতি মন্ডল

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গাঢ়টি বহুর - বৈবে - রথ - এই চন্দ্রীর - ফেনা -
পুচ্ছের - দিল্লের - মজা, শীতের - কমলা - কেক
নিখে - গান নিখে - বহু গাঁথা -
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 ইয়া-পাশা-সামি-বাবে-সামে-
 ইয়া-বা-বাব-অজি-একা-
 ইয়া-পাশা-বাঁকে-নতুন-সামে-২৪-দেখা-।
 অনেক-চন্দা-সামে-ইয়া-কানু-ইব-
 জীবন-শ্রান্তি-অবস্থা-
 ওয়া-এ-মন-দুর্গা-অজি-উজি-দানে-
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অনেকক্ষন দেখেছি সে ছবি
শ্রুত, গীত-নিঃসঙ্গতা পিতৃ-
একসাথে কথা-কহেছে ওই চুপে ।
হে টুটেছি পিতা,-
তোমার-হৃদয়ে-দেখেছি-আমি
শ্রুতবিশ্বাস-বিশ্বপিতৃকে ।
সে বলো নম-, সম্মান নম
নম পীত-, লাল বা বামালী-,
আব-বু-একই
সে শুধু-শ্রুত-
হিংস্র-বক্তৃতা-স্রব-অশ্রুস্রব-সুখে,
পুত্র-বিদ্রুতি-কায়-স্রব,
ভুজি-ভুজি-মাওনি
শিশুকে-তোমার-কোলে-ভুজি-নিহি,
ওহনি-আমার-বোবা-
পালিয়ে-মাওনি-এককী-সুদূরে ।
আব-শু-শিশু!
সে-স্রব-দানয়-
বিক্রয়-স্রব-স্রব-
ব্রহ্ম-সে-নবীর-অধ্যক্ষ-অঙ্গ-ও
অধ্যক্ষ, স্রব, নিঃসঙ্গতা-নিহি ।
ওহু-ওহু-আব-পিতা-
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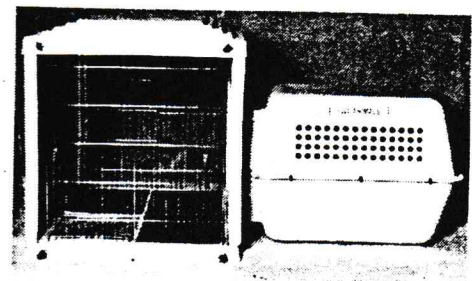
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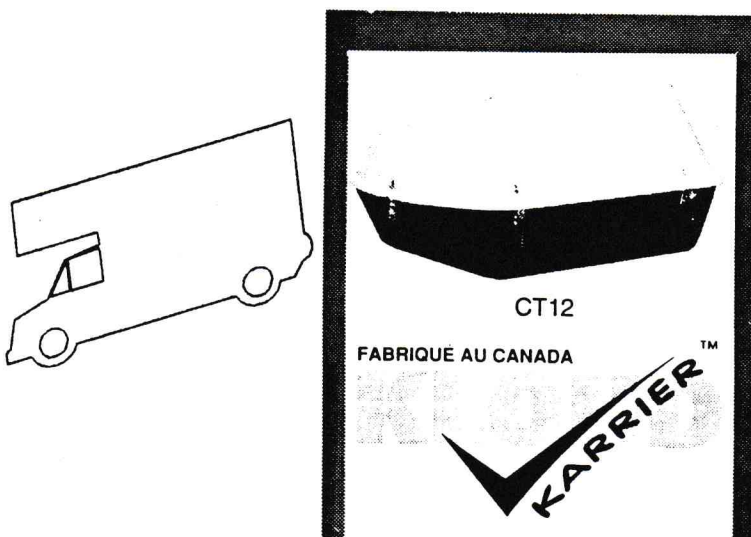
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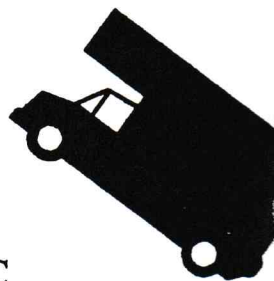
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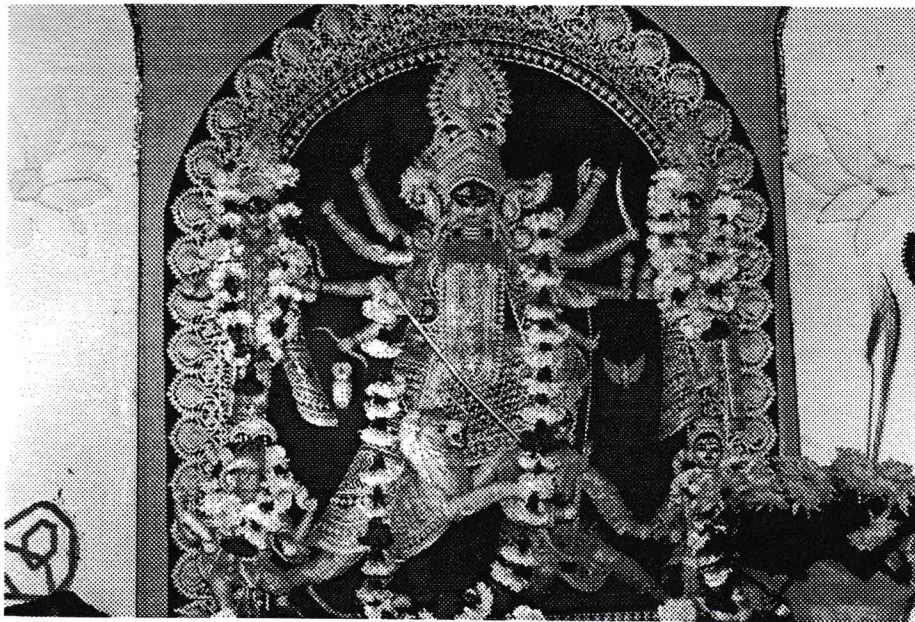
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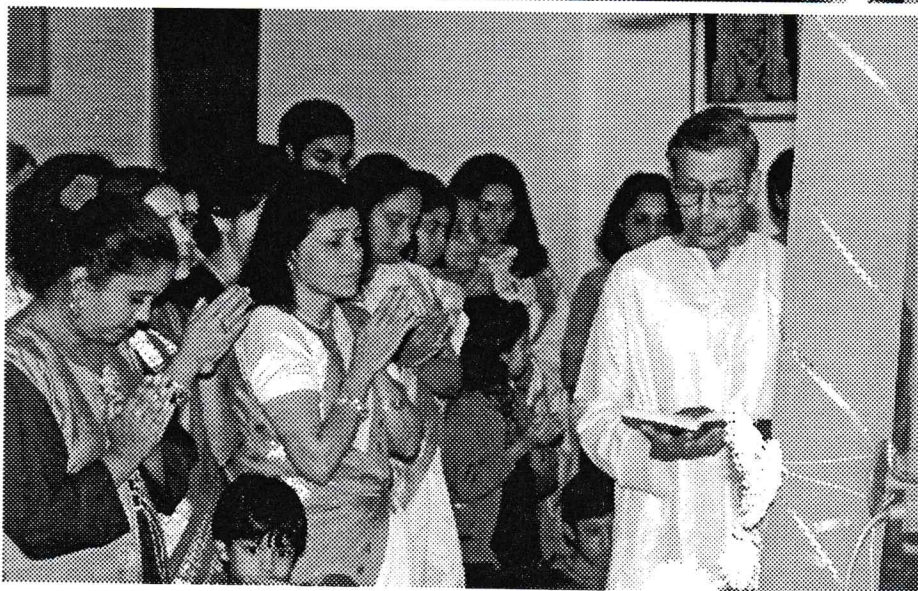
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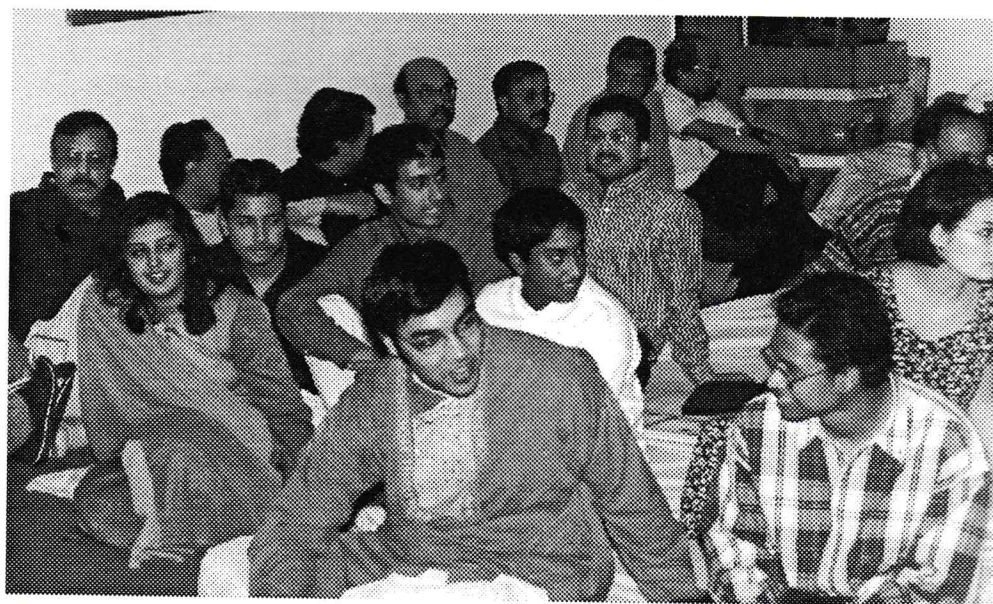


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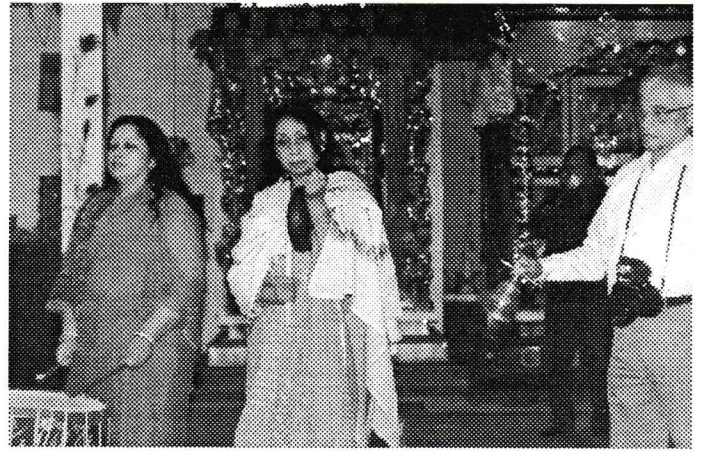
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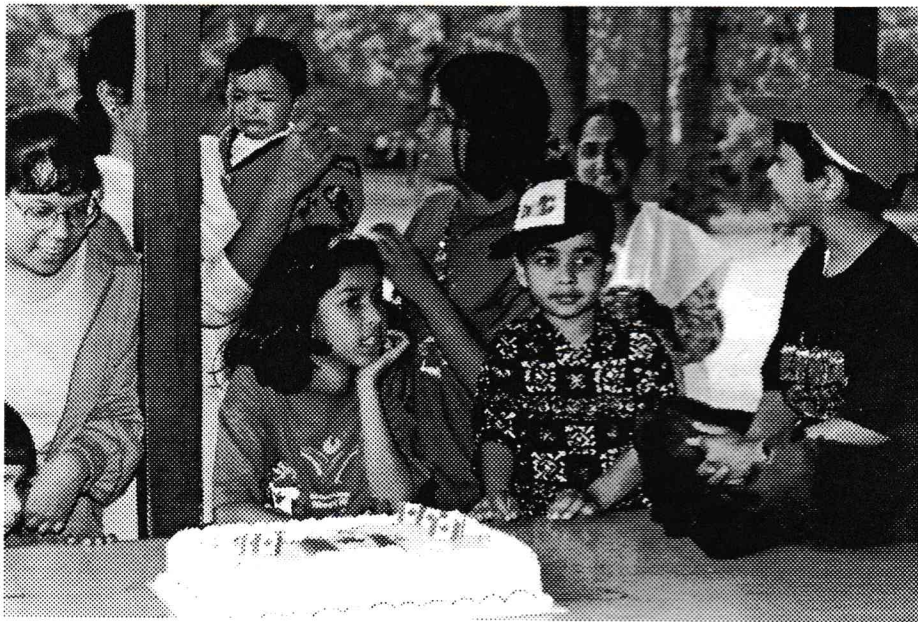


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THIS BUSINESS OF LIVING

Ranen Sinha

Since none of us can leave this life alive, it is useless to be preoccupied with death. Let us concentrate on life. Here, we have a clear-cut choice of making the most of life, or the least. The popular choice, however, is to just drift and not to think about it; yet, to live the most, is probably the simplest option. It is certainly not as painful as to live the least or to drift. In my opinion, the last two options are really not living. These are just for walling ourselves off from the brickbats thrown at us by others and from the world around us. Such fending off causes enormous loss of our quality energy. Energy loss occurs when you deal with terrible uncertainty and anxiety associated with our constant fear of unhappiness, sickness and death.

I try to meet this challenge by following a set of simple guidelines that enable me to live my present moments well, while getting the most out of my life. I shall share the guidelines with you. If you wish, you may practice them in your life and find out for yourself if they work or not for you.

One Word Makes the Difference

Perception is the key to how we take in things. Our own world view is built from our innumerable perceptions. We perceive the relationships and events that are happening within and around us. It is our unique way of intuitive recognition of truth. Each person's perception of each event at each point of time is entirely his or her own. Nothing in the world can change it. So, we must fully acknowledge and respect our own and others perceptions without trying to change them – that is, giving up our relentless effort to make other's perceptions similar to our own. We may try this fruitless venture of changing others, but in reality, the only person in the whole world I can change is myself. Remember, we only have to accept the perceptions of other people as real to them, we do not have to agree with them. Just think, if everybody perceives as you and I, how dull this world will be; we would all be clones! Respecting others perceptions

will remove causes of most of our anger and conflict arising out of our day to day interpersonal relationships. We can still deal with the issues of our disagreement as those between husband and wife, friends, employers and employees, without getting worked up and sore.

Two Words Make the Difference

Resignation and Acceptance are important keys to intermittent bouts of unhappiness and depression in our lives.

Resignation means giving up or uncomplaining endurance of disagreeable events. It involves judging but eventually agreeing to get along with resentment. (Put up and shut up, because you think you have no other choice.)

Acceptance means to receive willingly and wholeheartedly, with little or no judgement, all events as they happen. One may approve, disapprove or brood over the causes and effects; but the reality itself is taken as it is.

Much unhappiness and pain in life is caused by our failure to accept relationships and events that involve us. We not only resign to these without accepting, we also carry resentment and grudges in our memory bank. Unresolved issues gnaw from our past. Carrying such a heavy load causes much anguish and mental suffering. For example, your sister made an unkind comment about you many years ago which made you angry. You could have resolved it by accepting the fact that she might have her own reason (or her own unhappiness) to make such a comment. But without doing anything to resolve it you have become resigned to it. In taking this course you have also ensured that you continue to have a lingering painful feeling whenever you remember or meet your sister at different time intervals. If we could train ourselves not to judge other people's perceptions and accept them as they are, we may reduce much of our pain and anguish we carry. Solving unresolved issues of the past (doing alone, only in your mind) with an attitude of forgiveness may yield you happiness that you never thought possible.

Three Words Make the Difference

One coin has two sides – head and tail.

Every box has an inside and an outside.

Everything that involves us in this world has a dual nature: such as temperature – hot or cold; illumination – light or dark; state of being – happy or unhappy; state of health – ill or well. Such dualities are normal aspects of all things we deal with in the course of our lifetime. However, we seem to cherish one aspect over the other; either we downgrade or we glorify one aspect over the other ignoring that one cannot exist without the other.

No coin can only have a head, without a tail. No matter what value we place on one side, both sides are in reality the same. When we look at the coin as a whole both head and tail must always be there. From childhood to adulthood we are trained not to accept this simple truth. Instead we are taught by our parents, teachers, health professionals, scientists and governments only to love one and despise the other. The goal of our training effort is to not only downplay the undesirable side but also, if possible, eliminate it altogether. So, when we want to live in this human body we always want to be healthy and remove all sickness for all time. We are trained to believe that sickness is an abnormal condition of the body and health is the normal one. Following such logic we can remove the tail from a coin or the outside from a box and have a coin with only a head and a box with only the inside and no outside, but this is impossible.

Can we retrain ourselves? Yes. We can begin to see the dual aspects of everything in life and treat them equally as the normal parts of a whole object. For example, if you feel you are in a blue mood or depressed you can train yourself to take it as a normal part of living and cope with it as best you can; in the same way you can train yourself to feel happy and gay without thinking this alone is your normal state. One way to do it is to visualize the letter N, and think that the whole of a thing always has two sides, a peak and a valley, not just the peak on the left or the valley on the right as in the letter N. The letter N cannot be a full letter N without both sides. If we try and persist with this thinking we are likely to reduce much of the pain of blue moods while mellowing some of the exuberance of the high moods.

When we split everything into two components and treat each component as contradictory or completely different from the other, we seem to forget that both

components are essential constituent parts of the original thing that we split. Much as we like or dislike one part over the other, we can not have a feel of the "whole" thing without accepting both parts. Thus, when we dislike bodily pain or mental anguish so much that we want to completely eliminate these undesirables from our system for all time, we are also at the same time ensuring that we can not have bodily pleasure or mental gaiety. As the two components of every entity appear, disappear and reappear cyclically, all we have to do is to wait and not be overwhelmed by the impact of one component at one time. If we train ourselves to do so, the other component will appear sooner or later. Thus patience and a waiting game would work even in most tragic situations such as when one is suffering from an incurable disease or terminally ill, because suffering cannot be experienced without non-suffering.

Following these guidelines you could be content. If not, you will at least live more truthfully and tell fewer lies to yourself. To me that is making the most of my life. Even if you don't make it, the wrestling match between you and yourself could be fun. Be an observer.



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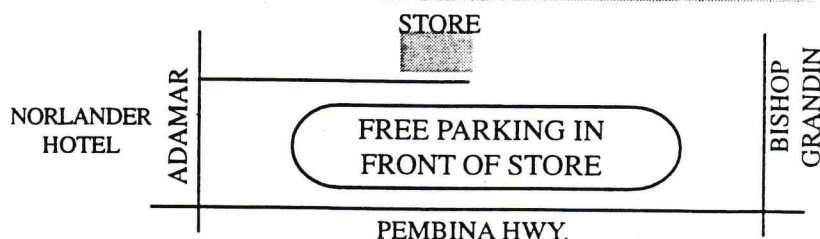
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As I write this essay, India is conducting a month-long national election to bring yet another government into power. This is an enormous feat to prove that democracy is still alive and well in India.

However, serious doubt about the legitimacy of this view is rampant in the minds of people both inside and outside of the Indian subcontinent. The citizens of India, which was once thought to be a great democracy, are losing faith in the democratic ideology. In December, 1993, a national poll showed that 58 percent of the citizens chose dictatorship over democracy. In Bombay and Madras, cities with a greater number of educated and cultured people, the percentage was even higher (70%). A Gallup poll in April, 1996, showed 84 percent of Indians had greater confidence in army rule, whereas only 25 percent preferred a parliamentary democracy. In the West, people have ambivalent feelings about the possibility of a democracy in India. There are ardent believers in democracy who wishfully think that India will be able to ride the tide of the present turmoil and eventually succeed in establishing a near-ideal democracy as well as an economic up-turn. This belief stems partly, if not mostly, from self-interest: that is from the desire not to see India governed by a non-democratic, authoritarian government.

Others feel, for a very complex multiplicity of reasons, that democracy in India is almost improbable (Dahl 1998). The people who are watching the political and economic development of India, and the other Asian developing countries (notably China), are dismayed by India's relative lack of progress.

Comparison with China is notably pertinent. Two years ago, India celebrated 50 years of independence from foreign rule. Coincidentally, China is now celebrating 50 years of communist revolution. In a recently published report in The New York Times, India compared quite unfavorably to China (Table I).

Table I

	<u>India</u>	<u>China</u>
Literacy	53%	83%
Female primary school enrollment	70%	99.9%
Malnourished and underweight children (under 5 yrs)	50%	30%
Population living on less than \$1.00 a day	50%	30%
Telephone lines (per 1000)	19	56
Personal Computers (per 1000)	2.1	6
Population density (No. of people per sq. mile)	700	380

India's woes appear at times insurmountable. Sixty-five percent of the population lives below the poverty line (even by Indian standards) and 25 percent earn less than twenty-five dollars a month. There are calamitous consequences resulting from accelerated deforestation, stifling levels of water and air pollution, a crippling and out-dated educational system, and rampant corruption in the civil service (India ranked among the top ten corrupt countries in the world). All these problems, and others, have inevitably raised concern about the future of India (Tharoor 1997).

An analysis of the bases for these discrepancies between China and India would be difficult, to say the least. The populations of both countries are nearly equal, though India is expected to surpass China as the world's most populous country by the year 2050. In the last five years, ten countries have been responsible for 60 percent of the world's population increase (India 16%, China 11.4%). China has been able to curb its population increase with such draconian

measures as allowing only one child per family. (Families with more than one child are heavily penalized.) The most obvious differences between the two countries are socio-political in nature. Since the eve of independence, India has striven to be a "polyarchal" democratic nation modelled after the British system. Despite having a socialistic structure, it has never been a true welfare state: there are no adequate health benefits (insurance), no compulsory primary education, and no unemployment insurance. China, on the other hand, adopted communism and an authoritarian government, yet it has still been able to fulfil most of the basic needs of its people, except possibly the need for freedom! Did democracy fail India, or would an authoritarian, non-democratic government have been more suitable for India, as it has been for China?

The answers to these questions are not simple and require some reflection on the basic democratic process. These are the basic requirements for democracy:

1. Elected officials.
2. Free, fair, and frequent elections.
3. Freedom of expression.
4. Alternative sources of information.
5. Associational autonomy (i.e, the right to form political parties).
6. Inclusive citizenship (includes the right for every adult citizen to vote and to run for elective office.)

There are also several conditions that favor democracy, such as control of the military and police by elected officials, democratic beliefs and political culture, no strong foreign control hostile to democracy, a modern market economy and society, and a weak subcultural pluralism (Dahl 1998). India fails to meet several of these conditions, rendering the enforcement of democracy improbable (Table II).

Table II

1. India has no national language.
2. India has diverse religious factions (80% Hindu) and caste systems.
3. India is one of the poorest countries in the world. (India ranked forty-seventh among seventy-eight developing countries on a Human Poverty Index, next to Rwanda, in forty-eighth place.)
4. India has slavery and recurring violations of human rights.
5. India is among the ten most corrupt countries in the world.

Although China is not democratic, it has the edge of being a more homogenous (less pleuralistic) society with one basic language. India has a multi-party system whereas China has basically one party. There is a close relationship between the number of parties and democratic stability. (Lijphart 1977) The ethno-cultural diversity of India is both its strength and its weakness. In recent years, however, the rift in the people's sense of national identity has been far wider, partly due to the global trend of separatist movements inspired by a growth of both personal and group freedom movements (based on linguistic, religious, and other identities). Conflicts in Kashmir, Punjab, and Assam have seriously wounded India's spirit and vitality. Also, internally, the legacy of the caste system and a century-old Hindu-Muslim feud ("primordial" loyalties) have stifled her moral and social consciousness so that her vital energies are constantly being wasted on damage control rather than being spent on socio-economic development.

In India, the problems with human right violations, bonded labor ("new slavery"), and child labor are among the worst in the world. Making and selling food, carrying and hauling, caring for animals, begging and thievery, and even prostitution, may be the jobs of those who are in debt bondage. (Bales 1999) Bonded labor, which has been in use in India for a long time, is expanding rapidly along with the globalization of poverty. In fact, it is estimated that there are about 10 to 12 million bonded laborers in India.

A modern market economy is an essential component of democracy, as it is capable of producing high economic growth and overall economic progress. The economic reform initiated by Manmohan Singh to strengthen the market economy in India was seen by most as a real breakthrough. As such, future governments will have very little choice but to expand it. However, there is an irony. A market economy (a form of capitalism) invariably generates political inequalities: citizens who are economically unequal are unlikely to be politically equal, thereby violating the basic premise of democracy. "Consequently, there is a permanent tension between democracy and a market-capitalist economy". (Dahl 1998) The idea of equality is particularly exacting and complex. It is confronted with two basic types of diversities: (1) the basic heterogeneity of human beings and (2) the multiplicity of variables whereby equality can be judged. (Sen 1992) As long as there is freedom to choose and achieve, and as long as there is concern for equality of opportunities and capabilities, economic inequalities do not play a strong role. Nevertheless, because of a market economy's adverse effects on political equality, it hinders the development of democracy beyond the level of polyarchy; thus, the search must continue for a better economic model.

If a market-capitalist economy is a minor threat to democracy, then globalization in the forms of NAFTA (North American Free Trade Agreement), and MAI (Multicultural Agreement on Investment) definitely signals the death-knell for democracy. All of these recent measures are designed to be of principal benefit to banks and big corporations, so that the rich become richer at the expense of the poor. (Hellyer 1999) It is no wonder that this phenomenon has occurred in almost every nation, including the most affluent ones. The international agencies IMF, World Bank, which are predominantly American powers that are supposed to aid the world's poor nations have instead used their organizations to secure the interests of international (mostly US) investors. The sovereignty of these poor nations has to be sacrificed; for example, the devaluation of a nation's currency has often been a pre-condition to receiving IMF "help". In India, the IMF has installed a "parallel government", which has access to all economic data even before government officials are privy to such information. "The IMF's main objective was to enforce the process of fiscal collapse and establish a system where the government was in a strait-jacket and no longer controlled the main instruments of fiscal and monetary policy." If that was not enough, "the key government policy documents were drafted directly by the IMF and the World Bank on behalf of the Union Ministry of Finance". (Chossudovsky 1998) Development is a historical progress, all prescriptions must be keeping with the stage that a country has reached in that process. A secure political context is therefore, a prerequisite for economic progress.

But nothing has hurt India more than what its citizens have done to themselves. Corruption, violence, sectarianism, the criminalization of politics, and widespread social tension mount a formidable barrier to India's progress. Although some of these ailments are related to environmental scarcity, the major problems of simple human greed, the indomitable urge to secure western affluence, and a total lack of morality in every stratum of political edifice have contributed to India's downfall. At this point, nobody can be trusted. Most unfortunately, the lack of morality appears to have no relation to the level

of education and affluence among the political elites.

India now finds itself caught in a downward spiral. To slow its slide down this spiral, India must act now. "Mere democracy is not enough", says Dr. Amartya Sen. "But that does not mean that democracy is not important." He sees development as a process of expanding the real freedoms that people enjoy. "Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as systematic social deprivation, neglect of public facilities as well as intolerance or over-activity of the repressive states." (Sen 1999) The way I see it, the first priority must be to address the poorest of the poor. "No per capita income figures, no indices of calorie consumption can capture the wretchedness that is the lot of the Indian poor." The modern economy and the "economic reform" have so far betrayed this majority of Indians. Practically no benefits have trickled down to them from the affluent top. The redistribution of wealth can be accomplished without destroying the market economy. The next priority is the strictest implementation of law and order. With the help of law and order, the government must introduce "progressive taxation", a minimum salary level, compulsory primary education, and a high level of taxation on inheritance and luxury goods to ensure the redistribution of wealth in India.

We know that democracy is on trial in India. Clearly, because this democracy has been fighting an up-hill battle, it is easy for us to surrender to the pessimistic view that democracy is unlikely to survive in India for long. It would be a fatal mistake for us to abandon democracy at this time, just because it has been imperfect. Rather, the decisive step toward maintaining a good society is to make democracy genuine and inclusive, which in turn will create a "common social will". "Let there be a coalition of the concerned and compassionate and those now outside the political system, and for the good society, there would be a bright wholly practical prospect. The affluent would be affluent, the comfortable still comfortable, but the poor would be part of the political system. Their needs would be heard, as would the other goals of the good society. the good society fails when democracy fails. With true democracy the good society would succeed, would even have aspects of inevitability." (Galbraith 1998)

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Snow

Sourabh Maiti

Snow in the prairie is always white.

It's good for a fort and a snowball fight.

Snow in the prairie is always cold.

It's made into snowmen that are small and rolled.

Snow in prairie is frozen water.

But don't be worry, in spring it's warmer.

Snow in the prairie is like a blizzard.

It might have been created by a magical wizard.



Motherland

Papiya Biswas

Winter is approaching fast,
The trees are turning brown and crimson,
The ducks are flying back to the meadows and lakes,
The new born knows not where to fly,
Mothers train them as they fly,
They reach their destination,
They glide through the air,
Oh! this is the land of my parents,
But that lake on the north is my birth place,
That's where I belong.
I want to go back to my birth place, again and again.
And one day, the remains of my body will stay there.
My mother land.



Do you recognize what is important and what is not important for you and your children or family in day to day life. We know that their health is one of the priority to you; when we talk of health, the yard-stick of health is somewhat different from one person to another, but one common denominator is that you do not want to see you and your children getting sick every now and then, and swallow pills and pills, one after another. That's not all; what is the follow up with the side effects? If you sit down and think, you can find the way out. The simple word is 'prevention' with no side effects.

There is a growing popularity of natural forms of holistic health care, such as naturopathy, homoeopathy and chiropractic medicine. The holistic therapies treat the person as a whole, that includes the 'mind and body'. The patient is required to take some responsibility or taught to take self care responsibility for their own wellness. It would be nice that you pass on this knowledge to the members of your nearest family, including your visiting friends. We do not have to look too far back, to the time when physicians scoffed at any importance placed on 'prevention' with respect to coronary heart ailments. Now, they are convinced and recognize that there is a need for healthy diet, regular exercise and being free from stressful life. Not long ago scientific medicine put little importance or dismissed as unscientific the patients emotional outlook in the state of recovery. This does not happen with holistic approach of treatment.

Those practitioners who take a holistic approach of health, spend time with their patients, especially listening to their patients. The modern medicine are generally so busy in their practice, that they have hardly any time to listen to their patients and their concerns.

What is the mind and body connection? Can an individual in some way improve or influence their own immune systems, against a constant bombardment of viruses, bacteria, chemical poisons? Now, the scientists are exploring the links between the mind, endocrine and immune systems (psycho-neuro-immunology or PNI). This new discipline has shown that the brain (mind), endocrine and immune systems are interrelated by a series of pathways that enable the mind and the body to influence each other. They are exploring, whether this network works.

Recently, the British Medical Journal reported a mental/ physical analyses of more than 100 controlled trials of homoeopathy, carried out between 1966 and 1991. The authors of the review were two Dutch Medical School professors, not homoeopathic physicians; the results came out as surprise.

1. Four out of nine trials showed successful treatment for vascular disease.
2. Six out of seven trials showed positive results in treating infections.
3. Five out of seven trials showed improvement in diseases of digestive system.
4. Five out of five showed successful treatment in hay fever.
5. Five out of seven showed faster recovery of bowel function after abdominal surgery.
6. Four out of six showed in rheumatoid disease.

7. Eighteen of twenty trials showed positive results in treating pain and trauma.
8. Thirteen out of fifteen showed benefits for variety of other conditions, such as the duration and complications of delivery, diabetes, myopia, cramps, lymphedema, respiratory insufficiency and skin diseases.

Homoeopathy improves, in general, the 'patient resistance' and found that it could speed up the broken bone healing, once the bone has been set. Though the homoeopaths treat the patients holistically, but now they are trained or interested in the pathology or diagnosis. Also, laboratory tests are included in the diagnostic procedure, in the case of severity to identify the cause of illness. Homoeopathy treatment is not determined by diagnosis, but by the totality of symptoms.

It is considered that body functions as a whole, yet organs are individually important, hence a lot of homoeopathic medications are used to improve the action of that site or 'drain off' the poisonous chemicals or product that accumulate in the course disease or complexity. Once, the accumulated products are drained off it showed the sign of improvement and recovery. Based on this philosophy of drainage, it is possible to get rid of cancerous sites, which is not yet revealed or exposed to the sufferer; it may appear at a later date. This is prevention.

It would be wise on the part of parents that they should often sit down with their family members, including sons and daughters (more with daughters) and discuss issues of their health; find out what precautions should they take against breast cancer, skin myeloma,

their general health, their food and the body weight. It is possible that parents may not be very familiar with these issues, then it is the children's role to expedite the matter and get things going. I, as a promoter of such activities, would not hesitate to hold special Meetings/ Seminars, including those telephonic conversations to create your interest. It is worth while, once you pass through such an agonizing situation of your own, your friend or any member of your family.

The deepest core of the individual is where the 'life force' resides, all disease starts in the 'shortfall' of this life force. In other words, if the life force is not adequate or enough, then the affected person fails to combat against the infection or disease. Contrarily, if the life force is strong enough, the person is never sick; it may boil down to strong immune system. When the disease is 'acute', the biological intelligence responds using every means to eradicate the disease from the centre, since the biological intelligence protects the most vital and important aspects of the individual. The life force is stronger in the young and healthy individuals; all organs operates optimally at biological and physiological levels. Good inheritance is also a factor in the well balanced constitution. They respond dramatically with homoeopathic medicines.

The highest ideals of the 'therapy' is to restore health rapidly, gently, permanently; to remove and destroy the whole disease in the shortest, surest, least harmful way, according to clearly comprehensible principles. This is the 'philosophy' of Hahnemann.

HUNTING AN ELEPHANT

Nalinaksha Bhattacharyya

MATHEMATICIANS -hunt elephants by going to Africa, throwing out everything that is not an elephant, and catching one of whatever is left.

EXPERIENCED MATHEMATICIANS -will attempt to prove the existence of at least one unique elephant before proceeding to step 1 as a subordinate exercise.

PROFESSORS OF MATHEMATICS -will prove the existence of at least one unique elephant and then leave the detection and capture of an actual elephant as an exercise for their graduate students.

COMPUTER SCIENTISTS -hunt elephants by exercising Algorithm A:

1. Go to Africa.
2. Start at the Cape of Good Hope.
3. Work northward in an orderly manner, traversing the continent alternately east and west.
4. During each traverse pass,
 - a. Catch each animal seen.
 - b. Compare each animal caught to a known elephant.
 - c. Stop when a match is detected.

EXPERIENCED COMPUTER PROGRAMMERS -modify Algorithm A by placing a known elephant in Cairo to ensure that the algorithm will terminate.

ASSEMBLY LANGUAGE PROGRAMMERS -prefer to execute Algorithm A on their hands and knees.

ENGINEERS -hunt elephants by going to Africa, catching gray animals at random, and stopping when any one of them weighs within plus or minus 15 percent of any previously observed elephant.

ECONOMISTS -don't hunt elephants, but they believe that if elephants are paid enough, they will hunt themselves.

FINANCIAL ECONOMISTS -don't hunt elephants either, but they can accurately price an option to hunt elephants (assuming elephant prices following a Brownian motion)

ACCOUNTANTS -also don't hunt elephants, they keep track of elephants hunted by other people.

STATISTICIANS -hunt the first animal they see N times and call it an elephant.

CONSULTANTS -don't hunt elephants, and many have never hunted anything at all, but they can be hired by the hour to advise those people who do.

OPERATIONS RESEARCH CONSULTANTS -can also measure the correlation of hat size and bullet color to the efficiency of elephant-hunting strategies, if someone else will only identify the elephants.

POLITICIANS -don't hunt elephants, but they will share the elephants you catch with the people who voted for them.

LAWYERS -don't hunt elephants, but they do follow the herds around arguing about who owns the droppings.

SOFTWARE LAWYERS -will claim that they own an entire herd based on the look and feel of one dropping.

SENIOR MANAGERS -set broad elephant-hunting policy based on the assumption that elephants are just like field mice, but with deeper voices.

QUALITY ASSURANCE INSPECTORS -ignore the elephants and look for mistakes the other hunters made when they were packing the jeep.

SALES PEOPLE -don't hunt elephants but spend their time selling elephants they haven't caught, for delivery two days before the season opens.

SOFTWARE SALES PEOPLE -ship the first thing they catch and write up an invoice for an elephant.

HARDWARE SALES PEOPLE -catch rabbits, paint them gray, and sell them as desktop elephants.





Brain Teasers

a collection by Pradip K. Maiti

Q1: If you knew a woman who was pregnant, who had 8 kids already, three of whom were deaf, two who were blind, one mentally retarded, and she had syphilis; would you recommend that she have an abortion? Read the next question before scrolling down to the answer of this one.

Q2: It is time to elect the world leader, and your vote counts. Here are the facts about the three leading candidates:

Candidate A

Associates with crooked politicians, and consults with astrologists. He's had two mistresses. He also chain smokes and drinks 8 to 10 martinis a day.

Candidate B

He was kicked out of office twice, sleeps until noon, used opium in college and drinks a quart of whisky every evening.

Candidate C

He is a decorated war hero. He's a vegetarian, doesn't smoke, drinks an occasional beer and hasn't had any extramarital affairs. Which of these candidates would be your choice? Decide first, no peeking, then scroll down for the answer.

Answers:

Q1: if you said yes, you just killed Beethoven

Q2: Candidate A is Franklin D. Roosevelt

Candidate B is Winston Churchill

Candidate C is Adolph Hitler

Global Village

Pradip K. Maiti

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like the following:

There would be:

57 Asians

21 Europeans

14 from the Western Hemisphere, both North and South

8 Africans

52 would be female

48 would be male

70 would be non-white

30 would be white

70 would be non-Christian

30 would be Christian

89 would be heterosexual

11 would be homosexual

6 people would posse 59% of the entire world's wealth and all 6 would be from the United States

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death;

1 would be near birth;

1 (yes, only 1) would have a college education

1 would own a computer

When one considers our world from such a compressed perspective, the need for both acceptance, understanding and education becomes glaringly apparent.





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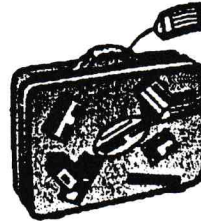
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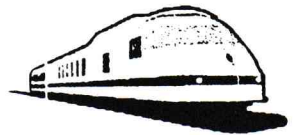
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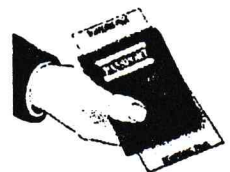


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