

Sharad Sambhaar 2023

শারদ সন্টার ১৪৩০



The Cyberabad Bangali Association
দি সাইবারাবাদ বাঙালি এসোসিয়েশন

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CBA Durga Puja 2023 Idol donated by Archan & Arjya Biswas



CBA Durga Puja 2023





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CBA Durga Puja 2023





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CBA Durga Puja 2023





CBA Durga Puja 2023





राष्ट्रपति
भारत गणतंत्र
PRESIDENT
REPUBLIC OF INDIA



Message

On the auspicious occasion of Durga Puja, I extend my heartiest greetings and good wishes to all Indians living in India and abroad.

The festival of Durga Puja symbolizes the victory of good over evil, awareness over ignorance and truth over falsehood. Worshipped in many forms, Maa Durga gives us the strength to keep the divisive and destructive forces at bay.

I pray to Maa Durga to guide us to follow the path of ethics and work for the welfare of the society. We must empower women by making them equal and honorable partners in nation-building.

Let us take a pledge that following good conduct and with spirit of service we will work for the unity and integrity of our country.

(Droupadi Murmu)

New Delhi
October 16, 2023

মমতা ব্যানার্জী
Mamata Banerjee
মমতা বনর্জী
ممتا بنرجی



মুখ্যমন্ত্রী, পশ্চিমবঙ্গ
Chief Minister, West Bengal
मुख्यमंत्री, पश्चिम बंगाल
وزیر اعلیٰ، مغربی بنگال



শারদ শুভেচ্ছা



১৬ অক্টোবর, ২০২৩

“মা এসেছেন মৃন্ময়ী রূপে, শারদ-শিউলি গানে
সুখের পরশ পেল সকলে, আনন্দ-আলিঙ্গনে”

শিশির ভেজা ভোরের শিউলি আবার নিয়ে এলো আনন্দময়ীর আগমন বার্তা। শরতের নীল আকাশে ওই ভেসে বেড়ায় সাদা মেঘের ভেলা, শারদপ্রাতে ওই শোনা যায় আগমনী গান। দীর্ঘ প্রতীক্ষার অবশেষে হল অবসান। ঢাকের বাদ্যি আর কাশের ছন্দে, মা আসছেন ঘরে ঘরে।

আনন্দময়ী মা আসছেন সবার আনন্দোৎসবে যোগ দিতে, আমাদের বাঁধ-ভাঙা আনন্দ-উচ্ছ্বাসে शामिल হতে। আবার আমরা পালন করবো আমাদের প্রিয় উৎসব, দুর্গাপূজো। জাতি-ধর্ম নির্বিশেষে সবাই মিলে ভাগ করে নেবো পূজোর আনন্দ।

প্রার্থনা করি মায়ের চরণস্পর্শে কেটে যাক সব অন্ধকার, দূর হয়ে যাক সব মলিনতা। দশভুজার আগমানে প্রজ্বলিত হোক আশার দীপ। হাসি, আনন্দ আর গানে ভরে উঠুক সকলের জীবন। উমা মায়ের আশীর্বাদ ধরণীর বুকে বয়ে আনুক অপার শান্তি, সুখ, সংহতি, সমৃদ্ধি আর একতা-র বার্তা।

আপনাদের শারদোৎসবের আয়োজন সফল হোক। সকলকে জানাই শারদীয়ার অনেক অনেক প্রীতি, ভালোবাসা ও শিউলি শুভেচ্ছা। সকলে ভালো থাকুন, সুস্থ থাকুন, আনন্দে থাকুন।

(মমতা ব্যানার্জী)

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Editor's Note



Dear Friends

CBA is Sixteen!

A sixteen year old is a life full of possibilities and positivities who can make a difference to the world and we promise to walk the same path as we go forward to bring you bigger and better Durga Puja every year.

There are some people in our life who make us laugh a little louder, smile a little bigger and live a little better. We sincerely hope CBA has made that difference in your lives in 2023 and we promise to keep you engaged in years to come.

Thank you for your love and affection since 2008 which has helped keep us motivated and focussed.

This year our Souvenir has gone full digital and there will be no more printed copies distributed inline with our commitment to reduce carbon footprint.

Durga Puja pictures featured in this souvenir are also available for download at <https://photos.app.goo.gl/3Dhd8vjHbAuk98Ap8>

Till we meet again, please take care.

Surojeet Sengupta

President's Message



Dear Friends,

Durga Puja holds a special place in our hearts, irrespective of any community we belong to. The 10 days long festival signifies harmony, brotherhood and the essence of victory over evil. I feel much honored to have been offered the responsibility to lead the association and, I assure you with every degree of mind and spirit I possess will be devoted to the long-term interests of the Association.

I share with pride that this year “The Cyberabad Bengali association (CBA)” celebrated its 16th year of Durga Puja at Nakshatra convention hall of Naren Garden, Miyapur, and will continue doing so joyfully in the years to come.

Every year the executive members and volunteers of CBA with their hard work, creative juices, dedication and commitment have made our puja successful and so have the people who throng to our pandal. I also sincerely appreciate all the members of CBA for their overwhelming response to raise necessary funds to make this mega event successful.

On this occasion I also would like to thank our seniors for their guidance and contribution. A special mention and tons of thanks to all the patrons, members, advertisers and our sponsors for everything they do to make our Durga Puja a special one. My heartfelt gratitude to all the artists who grace our puja with their performance and make the crowd stick to their seats.

Last but not the least I would extend my warm regards to all the extraordinary ladies for their unconditional dedication and countless hours of hardworking that made puja successful. My gratitude to everyone who contributed their bit for the puja in every possible way. Let's keep our spirits high and make each puja a special one.

May the divine blessing of goddess be with you and your family always. May Maa Durga bestow peace, happiness and prosperity on all. **ASCHE BOCHOR ABAR HOBE!**

Once again, thanking you all,

Dipak Chandra Das

General Secretary's Message



Dear Members and Patrons,

Thanks to all of you for supporting CBA and helping us grow as an organization in the last 16 years. This year we shifted to a newer hall, Nakshatra Conventions at the same location of Naren Gardens and celebrated Durga puja in a grand way.

Like every year, we had a magnificent idol placed in an equally beautifully crafted Mandap specially designed by our CBA team.

This year we had a record number of devotees during Pushpanjali and Bhog mainly on Maha Ashtami. We got great support from our members who added up as volunteers on the spot to help us manage the events smoothly. You may check some of the pictures and drone shots available on our social media channels to witness the crowd management during the morning hours.

We continued to promote our local in-house talents by providing them the opportunity to perform in front of an admiring audience. They were as good as professional artists who were hired only on Ashtami night. Like last year, Children continued hosting our cultural events and serving as volunteers in various departments which has become another unique feature of CBA.

CBA is an inclusive association which welcomes all members to come forward and join the core working committee. We were joined by many new members who actively participated in key activities from planning to execution in this year's Durga puja. This is a positive sign for an association like CBA which is growing manifolds every year.

My gratitude to our executive members for their tireless effort in planning and executing the Durga Puja celebrations and many other events throughout the year.

Thanks again and have a great year ahead.

Subhro Mukherjee

Cultural Secretary's Message



Greetings All.

As I pen down a few lines on our grand 16th year puja celebration this year, I am sure by now our esteemed members, sponsors and well wishers are already gearing up for next year celebration. Ma Durga continues to bless us all and with her divine blessings, we had yet another and much bigger cultural extravaganza this year. Participations from our members and internal talents have grown over the years. CBA GOT TALENT stole the limelight again and right from 5 years to 75 years, there were huge participations and everyone was winner for us. Our younger talents fired our cultural stage with one after another fabulous performances which enthralled audiences. We were amazed to see such creative ideas they put on stage performances. We focused on group performances this year so a lot of our members could participate and show their talents within the limited time we had.

Over the years, we also organized Taranga (our annual rainy season cultural fest), Poila baishask, Bijoya Sammelan with great enthusiasm and huge participations.

Lastly I want to thank each of our EC members, cultural committee members to tirelessly work to make this year cultural celebrations a grand success.

Ashche bachar abar habe! Jai Ma Dugga!

Ramen Mitra

The Treasurer's Report



Dear Friends,

The 16th year of CBA, a year of great celebrations. As usual, this year also started with a wonderful get together to celebrate “Poila Boishakh”, followed by a grand cultural show “Taranga” in July. Both the events were attended by more and more members, ever increasing. Then came Durga Puja, which was the grandest this year. This year, we could shift to a bigger venue, same Narenn Grdens, Miyapur, but in the all new fully air-conditioned “Nakshatra” hall. The adjoining ground was also bigger, thus ensuring more and more stalls. CBA Puja is an event for which whole Bengali community of Hyderabad eagerly awaits and this year, the celebration was boundless. We are really happy and proud that the events could be celebrated very successfully with all co-operations from our members, well -wishers and patrons.

Like all other years, our members and sponsors spontaneously contributed for this year’s Durga Puja celebration, helping us to meet the various expanses of the celebrations like venue booking, decoration, idol procurement, transportation, procurement of puja items, all days bhog arrangements, security, parking, communication and cultural programs with external artists etc.

2022-23 account was completed and reports generated. We would like to submit to all, that our accounting is fully transparent and all our audited accounts report are always available to all for verification. This year, we shifted to our IDFC First Bank account completely.

I am extremely thankful to CBA for giving me a chance to serve as Treasurer for the consecutive 9th year and assure you that I have tried to maintain the accounts in a manner as much transparent and clean as possible and will continue to do so. Wishing a very good health to you all and all your family members and wishing a very happy NEW YEAR in advance to all.

Once again, thanking you all,

Kingsuk Kumar Roy

The Cyberabad Bangali Association

Patron: Shri S N Guha, Shri Abhijit Joarder

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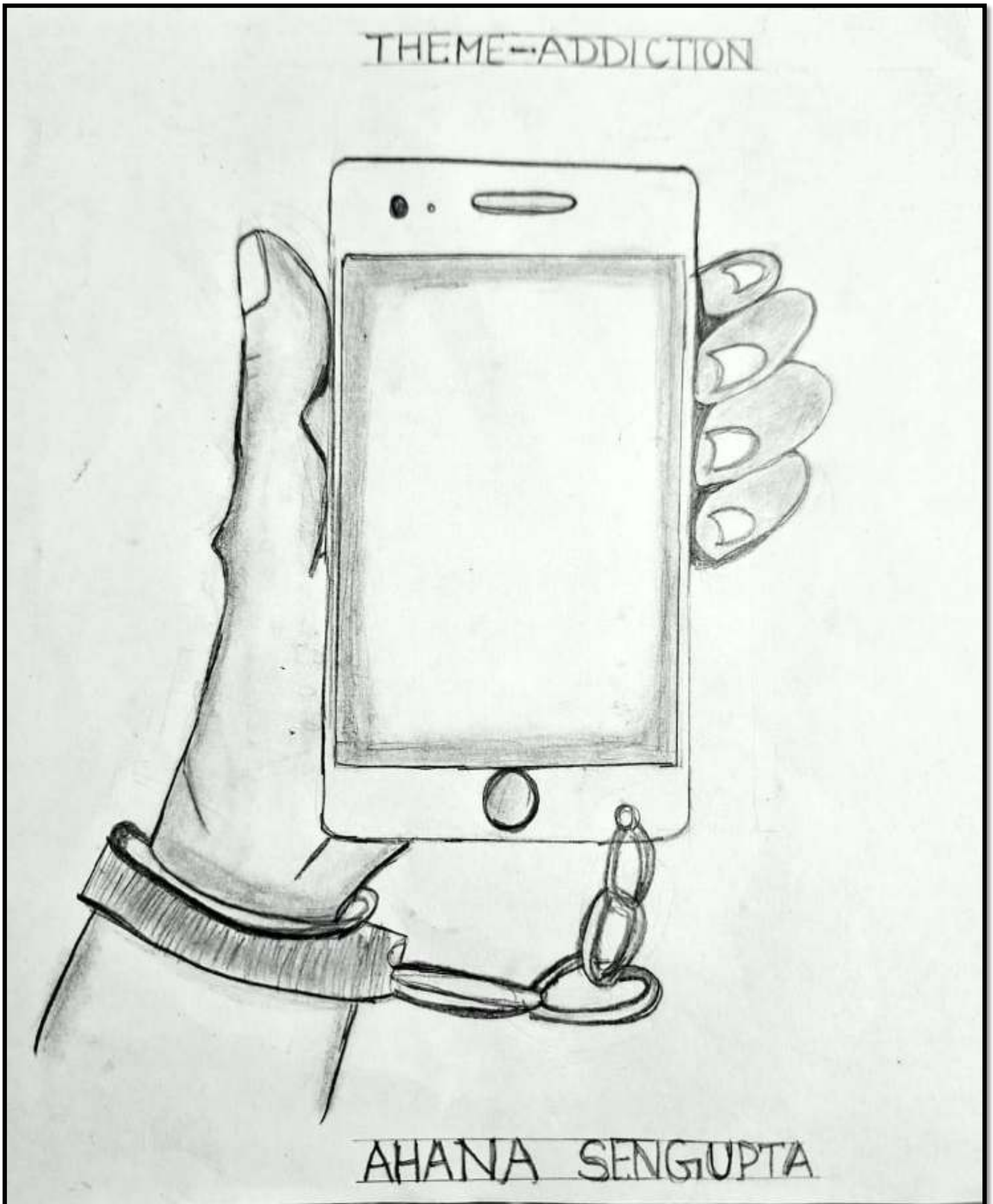
Lead the future

DURGA PUJA 2008-2022



Sketch

Ahana Sengupta



Chandan Bhattacharya

For All Puja Rituals
like Marriage,
Annaprashan,
Grihapravesha etc.

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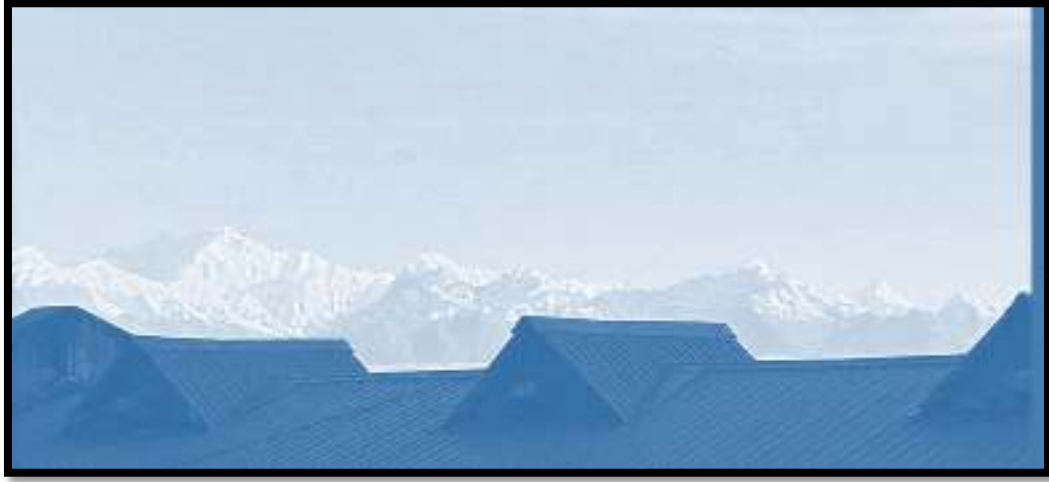


দার্জিলিং জমজমাট

চিরন্তন চৌধুরী

"...টুং সোনাডা ঘুম পেরিয়ে..আঁকা বাঁকা রাস্তা ধরে..."

অঞ্জন দত্তের খুব চেনা একটা গানের লাইন আর এই লাইনগুলো শুনলেই যে জায়গাটার কথা প্রথমেই মনে আসে তা হলো বাঙালীর 'দী পু দা' এর 'দা' মানে দার্জিলিং। লেখালিখি খুব একটা ভালো না পারলেও ভ্রমণ কাহিনী লিখতে বেশ লাগে। গত বছর লাদাখ ভ্রমণের অভিজ্ঞতা আমি জানিয়েছিলাম, তবে তারপর বিভিন্ন কারণে কোথাও ঘুরতে যাওয়া সম্ভব হয়নি, অথচ ঘরে থাকতেও যে আর মন মানে না। অগত্যা পুরোনো ভ্রমণের স্মৃতি রোমন্থন করতে করতে পেলাম 2021 এ ঘুরতে যাওয়া দার্জিলিং এর ভ্রমণ কাহিনী। ভাবলাম আপনাদের সাথেও একটু ভাগ করে নেওয়া যাক আমাদের দার্জিলিং ভ্রমণের কিছু অভিজ্ঞতা।



2021 এর 16 অক্টোবর দুর্গা পূজোর ঠিক পরেই শিয়ালদহ স্টেশন থেকে আমাদের যাত্রা শুরু হলো। পরের দিন সকালে নিউ জলপাইগুড়ি স্টেশনে নেমে সেই আঁকা বাঁকা রাস্তা পেরিয়ে আমরাও পৌঁছে গেলাম পাহাড়ের রানী দার্জিলিং। করোনার ভ্রুকুটি কাটিয়ে প্রায় দীর্ঘ দেড় বছর পর ঘুরতে যাওয়া আর জ্ঞানত অবস্থায় প্রথম দার্জিলিং দেখা (প্রথম বার গেছিলাম যখন আমার বয়স দেড় বছর, তাই কিছুই মনে নেই), তাই টিকিট কাটার পর থেকেই উত্তেজনা ছিল চরমে।

চার দিনের ভ্রমণে একদিন গেলাম দার্জিলিং এর কিছু দর্শনীয় স্থান, তার মধ্যে ছিল Tea Garden, HMI Museum, Rope way, HMI Zoo, Batasia Loop, Peace Pagoda. চিড়িয়াখানায় দেখা পেলাম Royal Bengal Tiger ও Black Bear এর। Rope way থেকে দেখা পাহাড় ও উপত্যকার নৈসর্গিক সৌন্দর্য ভুলিয়ে দিলো দু ঘন্টারও বেশি লাইনে দাঁড়িয়ে থাকার ক্লান্তিও। পরের দিন দার্জিলিং এর আবহাওয়া অনেকটা খারাপ হওয়ায় এবং একটানা 30 ঘন্টার বৃষ্টিতে সারাদিন হোটেল এর ঘরেই কাটাতে হয়। বাতিল করতে হয় মিরিক যাওয়ার পরিকল্পনা।

তবে হোটেলের ব্যালকনি থেকে বৃষ্টিভেজা দার্জিলিংকে বেশ উপভোগ করেছিলাম। আর দার্জিলিঙে এ সে দুপুরে খিচুড়ি, ডিমভাজা খেয়ে একটা সুন্দর ভাতঘুম দিতে পারবো এটা কখনোই আসা করিনি।

দার্জিলিং জমজমাট

চিরন্তন চৌধুরী

অবশ্য এর পরের দিন আবহাওয়ার কিছুটা উন্নতি হওয়াতে আমরা বেরিয়ে পড়লাম লামাহাট্টা ও তিনচুলের উদ্দেশ্যে। লামাহাট্টার ইকো পার্ক ও তিনচুলের বেশ কিছু ভিউ পয়েন্ট থেকে দু'চোখ ভরে পাহাড়ি সৌন্দর্য উপভোগ করলাম। ফেরার পথে দেখে নিলাম Lovers View Point(তিস্তা ও রঙ্গীত নদীর মিলনস্থল)।

মেঘলা আবহাওয়ায় যখন তাঁর দেখা পাওয়ার আশা প্রায় শেষ, তখন ফেরার দিন হোটেল এর ছাদ থেকে কাঞ্চনদার দেখা পেয়ে মনটাও বেশ খুশি হয়ে গেলো। রোদ ঝলমলে সকালে দর্শন করে এলাম মহাকাল মন্দির। নিউ জলপাইগুড়ি ফেরার পথে ঘুরে নিলাম লেপচাজগং, গোপালধারা চা বাগান, মিরিক লেক। লেপচাজগং আর মিরিক লেকের সৌন্দর্য আমাদের বেশ মুগ্ধ করেছিল। মিরিক লেকে boating করার ব্যবস্থা ছিল, তবে ট্রেন ধরার চিন্তায় আমাদের আর boating করা হয়ে ওঠেনি।



আর এবার বলি একটু পেট পুজোর কথা। Kev's এর সসেজ, হ্যাম, হট চকলেট, Glenary's এর পাশাপাশি Golden Tips এর first flush premium দার্জিলিং চা এর প্রতি ভালোবাসাটা আরো বাড়িয়ে দিলো। বাড়িতেও নিয়ে এলাম second flush এর বেশ কিছু প্যাকেট। ইচ্ছা ছিল kunga restaurant থেকে কিছু তিব্বতি খাবার চেখে দেখার, কিন্তু সেটি বন্ধ থাকায় চলে গেলাম আরেকটি তিব্বতি রেস্টুরেন্ট, Noryang Restaurant এবং খাবারের স্বাদ আমাদের নিরাশ করেনি। আমার সব পাহাড় ভ্রমণেই ধোঁয়া ওঠা ম্যাগি ও মোমোর স্বাদ আমাকে অতিরিক্ত শক্তি জোগায়, আর এখানেও তার অন্যথা হয়নি। এছাড়া ম্যাগে দার্জিলিং এর স্ট্রিট ফুড সত্যি মন ভরিয়ে দিয়েছিলো আর হয়তো এর টানেই সুযোগ পেলেই ছুটে যাবো এই পাহাড়ি শহরে।



Durga Puja - A Festival of India: An Emotion to Me

Avinandana Chakraborty



Durga Puja is not just a puja (worship) but a sentiment to the core of my heart. It is a festival of India but also an emotion for all Bengalis spread throughout the world. From the year when I was born, my parents used to take me to Kolkata during the Dusshera holidays. During that time, I used to see the sentiment of Durga Puja more in my parents than in me. As we are staying in Hyderabad, my father used to buy train tickets four months before to ensure reservations. That used to be the countdown for the Dusshera holidays. Apart from everything, I enjoy Durga Puja now wearing new clothes, hoping in pandals, clicking photos, making videos and meeting my extended family after a long time. Along with joy, Durga Puja is also filled with history and mythology.

Durga Puja was started in many places in Kolkata by many iconic personalities. Swami Vivekananda started Durga Puja at Belurmath in the year of 1901. Netaji Subhas Chandra Bose started it in Alipore jail when he was a prisoner there in the year 1930. In Indian mythology, we see that Durga Puja was first started by Lord Rama in the autumn season to seek blessings from Maa Durga for his victory against Ravana. Finally, Lord Rama killed Ravana which symbolizes the win of good over evil.

I just want to write about a small experience of mine on Durga Puja in Kolkata this year. We went to Kumartuli (a place in Kolkata) where eco-friendly Durga idols are made of clay and sent to different parts of the world just before puja. I could see artistic variations and themes of different idols of Maa Durga. That was amazing. I too enjoyed the golden sunlight and cold breeze of autumn while walking which refreshed my mind and soul. I could experience the sweet-soft-tender heart and soul of my mother through the idols though made of soil. I realize – that loving our mother is also equal to worshipping idol that resembles our own mother only.



Complex Human Being

Pronil Sengupta



Experience of past and anxieties of future governs your behaviour. We all know the behaviour drives your present. We always say that situations are happening and things are occurring to you but actually it is you who is driving what is happening. Things are way deeper than these experiences and anxieties, in your subconscious you actually play all the occurrences happening to you. Like a movie it plays in your head and then it happens in reality. These plays are governed by thoughts, which in turn is influenced by the experiences of past and anxieties of future. Deep rooted beneath these thoughts are tendencies. Tendencies are driven by the experiences through results of what you have done in past and the feelings derived from the results very slowly and gradually transforms these tendencies. Thus tendencies are far older than your age. If you do not believe in reincarnations you would not deny DNA, tendencies are passed on from generation to generation through DNA. The tendencies translates into your anatomy and then the secretions are based on anatomy and thus governs the behaviour. This is what we commonly understand as karmic cycles. But this is not the end of everything, deeper than the tendencies are the vibration. There is a certain vibration at your tiny particle soul level and the vibration is so strong it grows into frequencies and modulate in every cell of your body and even grow outside your body. These vibrations are deep rooted not only the karmic and DNA cycle but even the ecosystem of millions of years. The particles which made you and the five elements affects your frequency. Beyond five elements is time which is crucial part of your vibration. Thus a human is known as a complex being.

Now why I am writing this and sharing the wisdom, to help you all to understand the depth of what is happening around you. It is easier being said that stay in present but then how when mind is full of feelings governed by past and future. Even if I have trained myself to exist without feelings of past and future still I am not liberated from pain and disparity. Even if I am good in visualising still after some time I fall back. Even I am controlling my thought it would be lot a better life occurrence but may not be perfect. Important is to set the tendencies by repeated good karma by controlled thinking and the perfection is achieved by cleansing the vibrations. This is not easy but practise and conscious living is what helps you lead there. Lengthy to read and complex to understand. Not an easy task to comprehend or share everything, even books are not enough and this can only be felt.



জগৎদাত্রী পুজো

সুব্রত বসাক

বাঙালীর বারো মাসে তেরো পার্বন। ইংরেজি ক্যালেন্ডার অনুযায়ী আর মাত্র দেড় মাস বাকি বছর শেষ হতে। কিন্তু বাংলা ক্যালেন্ডারে এটা সবে সপ্তম মাস। কার্তিক মাস চলছে। আর কার্তিক মাসের শুক্লপক্ষের নবমী মানেই জগৎদাত্রী পুজো। এই পুণ্য তিথিতে বঙ্গবাসী মেতে ওঠে মা জগৎদাত্রীর আরাধনায়। তবে দুর্গা পুজোতে বিশ্বজুড়ে আপামর বাঙালির যে আবেগ ও উন্মাদনা তার থেকে কিছুটা ব্যতিক্রম এই জগৎদাত্রী পুজোর। সেই নিয়েই দু'চার কথা বলবো আজ।

বাংলায় জগৎদাত্রী পুজোর মূলত: দুটি পীঠস্থান - কৃষ্ণনগর আর চন্দননগর। শোনা যায় নবাব সিরাজ দৌল্লাহ রাজা কৃষ্ণচন্দ্রকে কর ফাঁকি দেওয়ার অপরাধে গ্রেফতার করার পর ওনাকে ছেড়েছিলেন বিজয়া দশমীর দিন। রাজা রাজরাদেব ব্যাপারই আলাদা। ওনার দুর্গাপূজা মাটি হওয়াটা উনি মেনে নিতে পারেন নি। তাই একমাস পরে কার্তিক মাসের নবমী তে উনি কৃষ্ণনগরে জগৎদাত্রী পুজোর আয়োজন করেন। সেই থেকে কৃষ্ণনগরে জগৎদাত্রী পুজো চলে আসছে। আর চন্দননগরে জগৎদাত্রী পুজো চালু করেন তৎকালীন ফরাসি সরকারের প্রতিনিধি ইন্দ্রনারায়ণ চৌধুরী। এসবই প্রায় আড়াইশো বছর আগের ঘটনা। কিন্তু সেই সময় থেকেই এই দুটি জায়গা জগৎদাত্রী পুজোর জন্য বিখ্যাত হয়ে গেছে। সময় যত এগিয়েছে এই পুজোর জনপ্রিয়তা তত বৃদ্ধি পেয়েছে পুজো পাগল বাঙালির কাছে। স্বভাবতই পুজোর পরিসরও বেড়েছে। এখন তো পুরো নদীয়া আর পুরো হুগলী জেলাতেই জগৎদাত্রী পুজো হয়। শুধু তাই নয় কলকাতা বা আমার বর্ধমান জেলাতেও কিছু পুজো হয় আর তার সঙ্গে মেলাও বসে। কিন্তু যদি জগৎদাত্রী HUB বলে কিছু থাকে তবে সেটা ওই চন্দননগর আর কৃষ্ণনগর।

যাই হোক, এতো গেলো ইতিহাস। এবার আসি নিজের কথায়। ছোটবেলা থেকেই শুনেছিলাম চন্দননগরের জগৎদাত্রী পুজো খুব বিখ্যাত। সেই ধারণা আরো বদ্ধমূল হয়েছিল আমার কিছু সহপাঠীদের সঙ্গে কথা বলে, যাদের বাড়ি চন্দননগরে। তাই মনের কোনে একটা ইচ্ছা চিরকালই ছিল যদি কখনো সুযোগ হয় একবার চন্দননগর যাবো পুজো দেখতে। কলেজ থেকে পাশ করে কলকাতার একটি বেসরকারি প্রতিষ্ঠানে চাকরি করতাম। আর থাকতাম দক্ষিণ কলকাতার একটি মেস বাড়িতে তিন বন্ধুতে। এরকমই কার্তিক মাসের শুক্লপক্ষের এক ছুটির দুপুরে, প্রায় কুড়ি বাইশ বছর আগে, আমরা তিনজন ঠিক করলাম চন্দননগর যাবো জগৎদাত্রী পুজো দেখতে। মেস থেকে বাস ধরে হাওড়া, তারপর মেন্স লাইনের লোকাল ধরে চন্দননগর। হাওড়া থেকে ট্রেনে জায়গা তো পেয়ে গিয়েছিলাম। কিন্তু যত ট্রেন চন্দননগরের দিকে এগোচ্ছিল তত ভিড় বাড়তে থাকছিল। অবশেষে প্রায় ঘন্টা খানেক পরে ভিড়ে ঠাসা ট্রেন চন্দননগরে পৌঁছলো। প্রায় নব্বই শতাংশ যাত্রী নেমে গেলো চন্দননগর, মনে হচ্ছিলো ওটাই বুঝি কোনো প্রান্তিক স্টেশন। যাই হোক, স্টেশনে চা, গরম সিঙ্গাড়া আর জিলিপি সহযোগে হালকা জলযোগ করে বেড়িয়ে পড়লাম পুজো দেখতে তিন বন্ধু মিলে। তখন সন্ধ্যা হয়ে গেছে আর চন্দননগর সেজে উঠেছে তার নিজের সাজে। অনিন্দ্যসুন্দর প্রতিমা, চিত্তাকর্ষক প্যান্ডেল আর অভাবনীয় আলোকসজ্জা দেখতে দেখতে আমরা ভাবছিলাম আমাদের আসাটা সত্যিই সার্থক। এই সব দেখতে দেখতে কখন যে ঘন্টাখানেক কেটে গেছে আমরা বুঝতেও পারিনি। রাত যত বাড়ছে প্যান্ডেলে ভিড় বাড়ছে। একটা জিনিস বুঝতে পারছিলাম, আমাদের মতো বহু মানুষ কলকাতা বা আশেপাশের জেলা গুলো থেকে এসে উপস্থিত হয়েছে। একেকটা প্যান্ডেলে শয়ে শয়ে মানুষের ভিড়। ভিড়ের চাপে সোজা হয়ে দাঁড়ানো কঠিন হচ্ছে। মনে হচ্ছে যেন অফিস টাইমে বিবাদী বাগ নাকতলার মিনি তে চড়েছি। দমবন্ধ হয়ে আসছে। এরকম অবস্থায় প্রায় ঘন্টা খানেক যুদ্ধ করে যখন একটা প্যান্ডেলের এক্সিট দিয়ে একসঙ্গে শখানেক মানুষ ছিটকে বেরোলাম দেখি

জগৎদাত্রী পুজো

সুব্রত বসাক

তার মধ্যে আমার বাকি বন্ধুরা কেউ নেই। অথচ প্যান্ডেলে এ ঢোকার সময় ছিল। দাঁড়িয়ে পিছন ঘুরে যে দেখবো তার উপায় নেই। সুনামির মতো জনস্রোত আমাকে ধেয়ে এলো আর আমি সোজা প্যান্ডেলের বাইরে মেন্ রোডে। সেখানেও একই চিত্র। শুধু মানুষের ঢল। হাজার হাজার, লক্ষ লক্ষ। তার ই মধ্যে চেপ্টা করে যাচ্ছি যদি আমার দুই বন্ধুকে খুঁজে পাই। কিন্তু না, প্রায় ঘন্টা খানেক আশেপাশে ঘোরা ঘুরি করে, চায়ের দোকান, খাবারের দোকান তন্ন তন্ন করে খুঁজেও ওদের দেখা পেলাম না। অগত্যা বিফল মনোরথ হয়ে ধীরে ধীরে স্টেশন এর দিকে রওনা দিলাম। রিটার্ন টিকিট কাটা ছিল তাই সোজা প্লাটফর্মে ঢুকে পড়লাম। সেখানেও দেখি একই ছবি। কাতারে কাতারে লোক। একটা ট্রেন ছেড়ে দিলাম। পরের ট্রেন আসতে আসতে আবার প্লাটফর্মে ভরে গেলো। তারই মধ্যে দৌড়ে লাফিয়ে ট্রেনে উঠে কোনোমতে একটা জানালার ধারের আসন দখল করে বসলাম। আর উদাস নয়নে তাকিয়ে রইলাম যদি এখনো ওদের সঙ্গে দেখা হয়। মা জগৎদাত্রী বোধহয় আমার মনোবেদনার কথা বুঝেছিলেন। হঠাৎ দেখি এক বন্ধু আমার জানালাটা অতিক্রম করে এগিয়ে গেলো। তারস্বরে ওর নাম ধরে ডাকলাম। আমার চিৎকার শুনে পাশের জন আঁতকে উঠেছিল। বন্ধু শুনতে পেলো। ট্রেন তখন চলতে শুরু করেছে। ও ভালো ফুটবল খেলতো। কলেজ দলের অধিনায়কও ছিল। শরীরটাকে চলন্ত ট্রেন এর ভেতর ভাসিয়ে দিলো। দরজার কাছে যারা ছিলেন তারা ওকে লুফে নিলেন। দ্রুত ভিড় ঠেলে ও আমার কাছে চলে এলো আর এদিক ওদিক তাকিয়ে আরেক বন্ধুর কথা জিজ্ঞাস করলো। আমি ওকে পাশে বসিয়ে সব বললাম। আর ওর কাছ থেকে যা শুনলাম সেটা আমার ঘটনার পুনরাবৃত্তি ছাড়া আর কিছুই না। যাই হোক দুজনে গল্প করতে করতে হাওড়া স্টেশনে পৌঁছে গেলাম। রাত ভালোই হয়েছে, শেষ বাসটা যাতে চলে না যায় তাই তাড়াতাড়ি বাস স্ট্যান্ডের দিকে হাঁটা দিলাম। সরকারি বাস, টিমটিমে আলোতে গুটি কয়েক যাত্রী বসে আছে। একজন আবার বলে উঠলো “কি হলো দাদা বাসটা এবার ছাড়ন”। আমরা তাড়াতাড়ি বাসে উঠে পড়লাম। দরজার উপরে দিকের একটা খালি দুটো আসন দেখে বসতে গিয়ে হঠাৎ চোখ পড়ল পেছনের দিকে আসনে। আবছা আলোয় দেখলাম আমাদের বন্ধুবর -ঝিমোচ্ছেন। দুজনের আবার চিৎকার- যাত্রীদের আবার আঁতকে ওঠা - আর আমাদের পুনর্মিলন। ওর বক্তব্য অনুযায়ী ও আগের ট্রেনেই চলে এসেছে। মনে মনে ধন্যবাদ জানালাম শেষ বাসের চালককে, ছাড়তে দেরি করার জন্য।

এরমধ্যে অনেকগুলো বছর কেটে গেছে। আর কোনোদিন চন্দননগর যাওয়া হয় নি। কিন্তু জগৎদাত্রী পুজো এলে সেই অসাধারণ উন্মাদনা, জগৎবিখ্যাত আলোকসজ্জা আর তার সঙ্গে প্রবল ভিড়ে আমাদের স্নানস্থায়ী বন্ধু বিচ্ছেদের কথা আজও মনে পড়ে।

জয় মা জগৎদাত্রী। 🙏 🙏



অসুর

পৌলমী বসাক

অসুর তুমি বিশ্বব্যাপী
এক বিষাক্ত বাতাস
অসুর তোমার অন্ধকারে
ঢেকেছে আকাশ।
আজ মানুষের মন জুড়ে
শরীর জুড়ে তুমি
সবার জীবন উদ্যান
তোমার অবাধ চারণভূমি।
বিজ্ঞান আজ হয়েছে অভিশাপ
তোমার ছত্রছায়ায়
করেছো তুমি ভাইরাস সৃষ্টি
লক্ষপ্রাণ নিয়েছো হেলায়।
ধর্ষণ, খুন, মলেস্টেশন, র‍্যাগিং
তোমার কাছে খেলা মাত্র
অসুর তোমার অট্টহাসি
শুনছে মানুষ সর্বত্র।
জিহাদের নামে বিশ্বজুড়ে
চালিয়েছো সন্ত্রাস
মরণ যন্তে রক্তাহতি দিয়ে
করেছো জীবন গ্রাস।
কখনো তুমি রক্ত মাংস
কখনো মহামারী
তোমার রয়েছে হাজারো রূপ
কেমনে চিনতে পারি।

তবু মানুষ আজ অপেক্ষায়
কখন জাগবে ত্রিনয়ন
আসবে ঠিক আমার দুর্গা
মাতিয়ে এই ভুবন।
অসুর তুমি সাবধান হও
সময় এসেছে এবার
ঝরবে তোমারো কালো রক্ত
পথ নেই পালাবার।





CBA Durga Puja 2023



CBA Durga Puja 2023





CBA Durga Puja 2023





CBA Durga Puja 2023

মা এসেছে

সোমা সাহা

মা এলো আজ নতুন সাজে,
ভালোবেসে সবার কাছে। ভক্তি দিয়ে শক্তি হয়ে পূজি তারে আলোর দীপে।।

বছর ঘুরে নতুন করে সাজাবো ঘর রঙীন ভাবে,
দেখবো আমি দেখবে তুমি পুরাতনের গানের মাঝে।।

সকাল বেলার শিউলি তলার
ফুল দিয়ে তাই বরণ করে,
সবাই মিলে একসাথে আজ মাকে ডাকি সবার সাথে।।

সপ্তমীতে নতুন কানের অষ্টমীতে নতুন শাড়ি,
নবমীর ওই সকাল বেলায় মন খারাপের সাথেই আড়ি।।

দশমীতে বলবে সবাই যেতেই হবে যে যার বাড়ি,
বছর শেষে আবার করে,
আসবে যখন মা আমাদের সবাই তখন ব্যাকুল হয়ে
ডাকবো তাকেই শুভ ক্ষণে।।



আমাদের পূজা

মৌমিতা দত্ত

আজ সকালে উঠেই দেখি
রোদ ঝলমল সব খানেতে।
সূর্য মায়া উঠে পড়েই
ডাকছে আমায় খেলতে যেতে।
একদৌড়ে আমিও যেই
যেতে গেছি বিছানা ছেড়ে
সেজো কাকা জোর গলাতে
আমার নামে হাঁকটি পাড়ে।
বললে এর'ম চললি কোথায়
নেই বুঝি পড়া নেই কোন কাজ ?
আমি বললাম ল-ম্বা ছুটি
দুপ্পা মা যে মন্দিরে আজ।
শিউলি কুড়িয়ে গাঁথবো মালা
আজ যে মায়ের চক্ষুদান
ডাকের সাজে কতো রঙে
সাজাবে পটুয়াদা মূর্তি খান।
আমার কি আর সময় আছে
অতো শতো গল্পো বলার

ছাড়ো বাপু দেরি হলে শিউলি
পড়ে থাকবে কি আর?
এই না বলে যেই ফিরেছি
দৌড়ে যাবো চন্ডী তলায়,
অ্যালার্ম খানা উঠলো বেজে
ঝনঝনঝন বিকট গলায়।
ভাঙলো ঘুম চমকে দেখি
শুরে আছি ফ্ল্যাটের বেড়ে
রোদ তো নয় আলো ছড়ায়
দামী আমার ল্যাম্প শেড়ে।
মনের খুশি ছোট্ট হয়ে
চোখ জুড়িয়ে কান্না এলো
ছোট্ট বেলার সেই হাসিখেলা
সব কিছুই কি হারিয়ে গেলো?
নিয়মমাফিক দিনকর্ম
তৈরি হয়ে অফিস যাওয়া।
কাজের চাপে সব ভুলেছি
সময় মতো খাওয়া দাওয়া।

সন্ধ্যায় যেই ক্লান্ত মনে
হোয়াটস অ্যাপ দেখছি খুলে
চান্সা হয়ে বসি উঠে
চ্যাং কুড়কুড় ঢাকের বোলে।
এই কটা দিন হায়দ্রাবাদে
আবার ফিরে পাবো বাঙলাকে!
সাইবেরাবাদ বেঙ্গলি অ্যাসোসিয়েশন
আনছে আমার দুর্গা মাকে।
যত্ন করে ভক্তি ভরে
করবো মায়ের আরাধনা
এই কটা দিন ভুলতে পারি
বাড়ছে আমার বয়স খানা।
নাচে গানে খাওয়া দাওয়ায়
মাতবো আবার আগের মতোই,
নতুন সাজে নতুন হয়ে
ভুলবো বগজ থাফুফ বতোই।
পুষ্পাঞ্জলী মায়ের পায়ে
ধুনি নাচ হাসি খেলা

ধন্যবাদ সি বি এ
ফিরিয়ে দিলেন ছোটবেলা।
এগিয়ে চলুক বছর বছর
এই কামনা থাকলো তবে
জয় মা দুর্গা জয় সি বি এ
আসছে বছর আবার হবে।



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Poulomi Basak



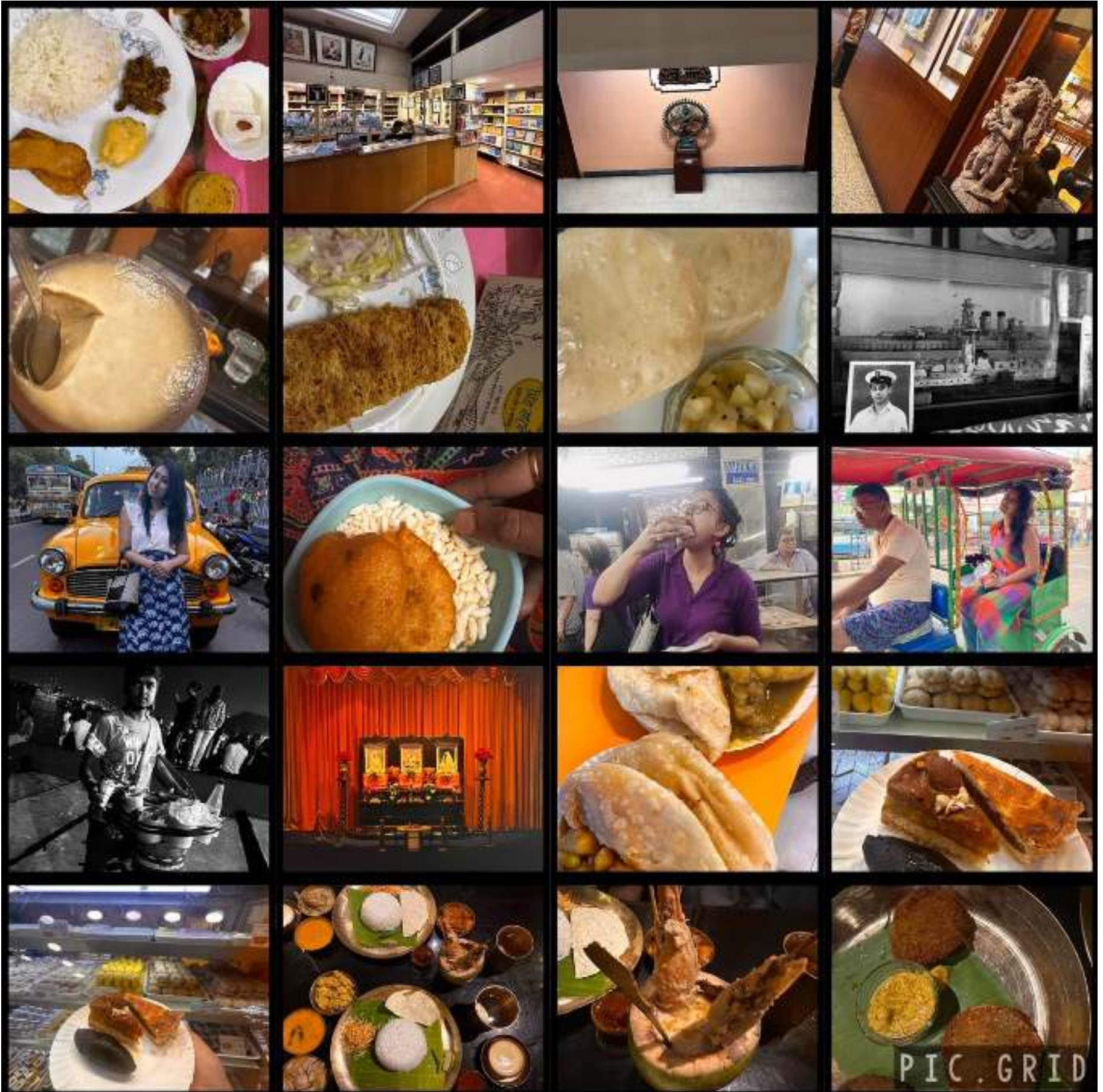
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Nbor Ainy (Nsha)



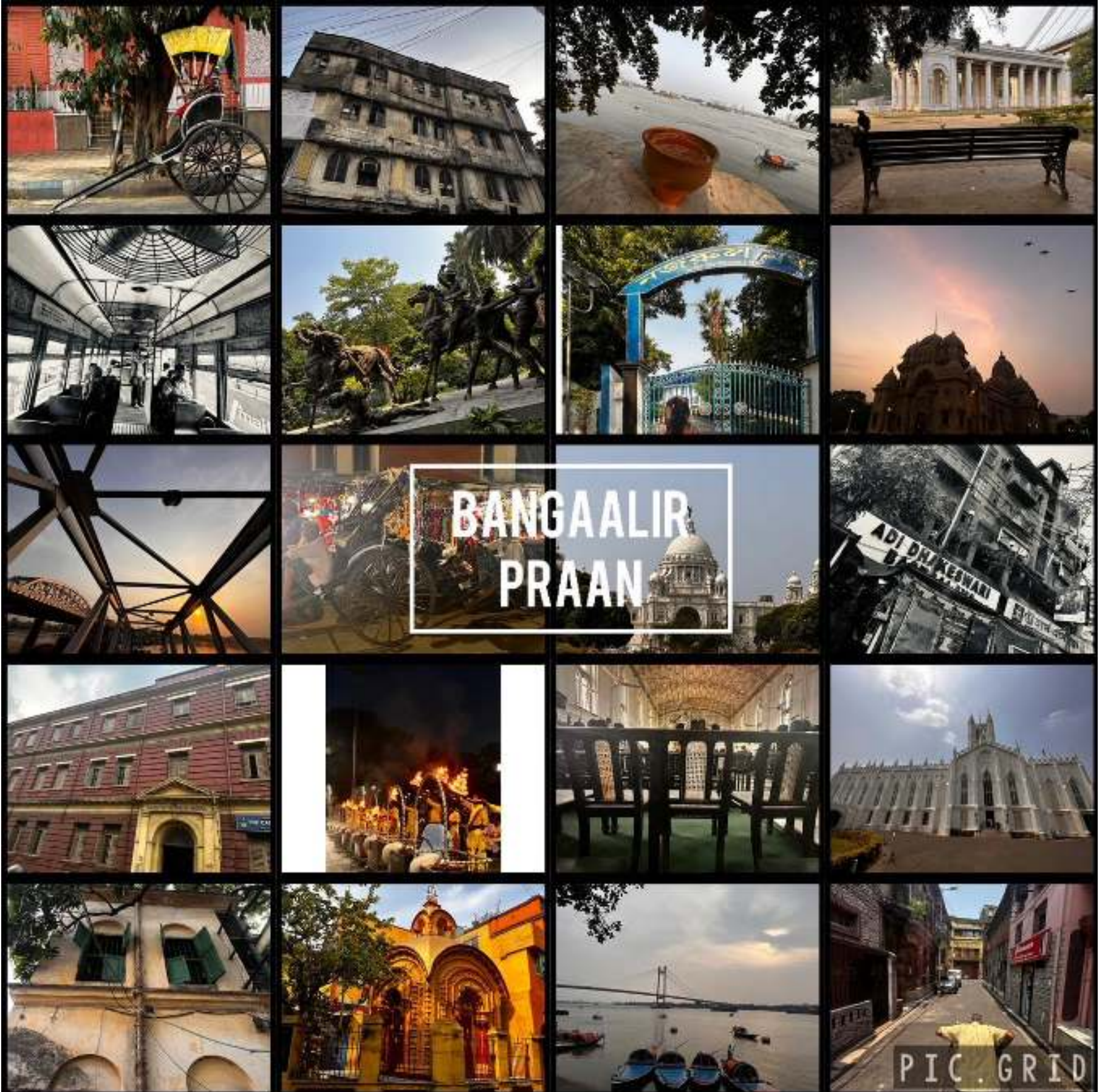
PHOTOGRAPHY

Nbor Ainy (Nsha)



PHOTOGRAPHY

Nbor Ainy (Nsha)



A few gems of thoughts from Sri Rāmakṛṣṇa- Kathāmṛta - (PART-IV)

A K Hom



Synopsis- The holy Book *Śrī-Śrī-Rāmakṛṣṇa-Kathāmṛta* continues to spiritually enlighten thousands across the world even after 120 years of its publication. Incidentally, I came across in the web platform about fifty four numbers of Video series of monthly discourses named **Kathāmṛta Path** in Bangla language **by Swami Ishatmananda Maharaj** of Sri Rāmakṛṣṇa Order. They were delivered mostly at the Banga Bhavan, at Chicago (USA) and also from his Office at Vivekananda Vedanta Society, at Chicago. I am immensely grateful to **Swami Ishatmananda Maharaj** for giving his kind consent to take extracts from his Videos and for using them in this article.

Through Kathāmṛta, we come across very simple explanations given by Sri Rāmakṛṣṇa Paramahansa on many religio-philosophical thoughts of even most complex types. In these video series, Swamiji's reading of Kathāmṛta and further elaborations made many of those complex thoughts far simpler and more lucid for the common people. With all humbleness, presenting this Part-IV, a few gems of religio-philosophical thoughts from those Kathāmṛta Path videos. [Part-I, II & III were published earlier during 2020, 2021 & 2022 respectively]. Attempts have been made to extract only some short-video clips for certain themes from the original videos which are around an hour-long each. These offerings may be convenient to those readers who would like to get clarity preferably from brief contents.

At the end of each theme of quotes and explanations here, a “web-link” of YouTube was provided. This will help the readers to navigate through and then view the short-video clips where Swamiji reads and explains. After viewing the short clips, one can return to this article again. [The Video clips are in xxx.mp4 format. The Ref. Serial number of the main You Tube Video series is indicated in ^{Superscript} and immediately after the YouTube Link]. The quotes of Sri Rāmakṛṣṇa were directly taken from the original English versions of the Kathāmṛta Volumes. [Ref. for each quote is indicated in ^{Superscript} and ahead of the YouTube link, giving the Serial Number no. of Kathāmṛta Volume and followed by its page no. The Serial nos. of those Volumes are as indicated at the end of this Article.]. Attempted best to thematically translate into English certain statements and elaborations by Swamiji which are originally in Bangla language. The deeper philosophical concepts are generally quite intricate. Hence, shortcomings if any found in those translations may kindly be pardoned. Certain common contents like the background etc. have been generally repeated here from the Part-I of the article. **This article may kindly be read “on-line” for viewing the YouTube contents from Internet and for most convenient reading, preferably in a Laptop. / Desktop.**

A few gems of thoughts from Sri Rāmakṛṣṇa- Kathāmṛta - (PART-IV)

A K Hom

Background - We can get authentic chronicle of certain periods of Sri Sri Rāmakṛṣṇa Paramahamsha's life in the famous classic *Śrī-Śrī-Rāmakṛṣṇa-Kathāmṛta* (original was written in the Bengali Language). The translated English version is also available as *The Gospel of Sri Rāmakṛṣṇa*.

Sri Mahendranath Gupta, a highly educated teacher of that time met Sri Rāmakṛṣṇa during an incidental visit with a friend to *Dakshineswar Kali* Temple complex at Kolkata. At the first meeting itself, he got moved by observing reflections of certain higher spiritual order in Sri Rāmakṛṣṇa's personality. He also had an exceptional habit of meticulously noting down about the day's happenings in the form of a diary. He kept direct records of all his meetings with Sri Rāmakṛṣṇa and his disciples. They were written with extra-ordinary details including the year, month, date, *tithi* (a day of the Hindu Lunar calendar or the *Panchanga*), the time, about the other devotees present there and with details of conversations between Sri Rāmakṛṣṇa and others. At times, for want of any paper at hand, he even used to scribble the happenings in a self-designed coded form in the corners of his *Dhuti* (a men's garment) and for retrieving them later at home. This period of recordings spans for about four years, i.e. from the time of his first visit in Feb, 1882 and up to the demise of Sri Rāmakṛṣṇa on 16th August, 1886. Those daily diaries were later published in a book form in 1902. In this book, the writer always concealed his own name throughout, ostensibly to avoid any *ahamkaara* (pride) and penned his name only as Sri M, Mani or as Master.

(1) 'Taba Kathamrita, Tapta Jeevanam.....'- Meaning of the Gopi Gita Shloka....-

Sri M has picked-up an extraordinary *Shloka* from Gopi-Gita and put it at the beginning of Kathāmṛta. Meaning of this Gopi Gita *Shloka*- *"The nectar of Your story revives the parched soul of man. Poets (men of knowledge) praise it. It wipes away our sins. To hear it is, in itself, auspicious. It is pervasive, limitless, and beautiful. Only those who have been generous in their past lives understand it"*. ^{1-pg-62}

Please view the Video (in Bangla narration) by clicking on this link- <https://youtu.be/BDpbfUMALCO> ⁰³⁸. After viewing, please close the video and return here.

(2) Who is a 'Bhakta' and Who is a 'Gyani' -

Sunday 5th March, 1882, during the 3rd meeting at Dakshineswar Temple with Sri Rāmakṛṣṇa, Sri M saw him surrounded by *bhaktas* (devotees) in his room. Being a recent visitor, Sri M did not know any of them. He writes - *"Addressing a young man of nineteen years old, Thakur looks at him and joyfully talks on a number of matters. The young man is Narendra (future Vivekananda and first time seen by Sri M). He is a college student and often visits the Sadharan Brahmo Samaj. His words are all full of spirit. His eyes are bright and the looks of a 'Bhakta'.."*

Now Swamiji explains in his discourse here about the differences between a *Bhakta* and a *Gyaani*. Though Narendranath was a *Gyani*, but Sri M felt, as if he was a *Bhakta*. Incidentally, elsewhere Vivekananda told that though from outward impression, Sri Rāmakṛṣṇa appeared as a *Bhakta*, but actually He was a *Gyani*.

On differences between them, Swamiji explains here that a *Gyani* is devoid of any worldly desires and hence outwardly his nature might appear as quite rough. Whereas for a *Bhakta*, his nature is very pleasant and soft, because he envisions God within all others and always remain concerned for the welfare of others.

[^{1-pg-80} <https://youtu.be/do6QhN19QpY> ⁰⁴¹]

(3) 'Ma Kalir roop'...Explanation about image of Mother Kali..., one can meditate whatever God form is liked...

It is 25th February, 1883, Sri Rāmakṛṣṇa is seated with devotees in his room at Dakshineswar Temple. Sri Rāmakṛṣṇa said (To Ram and other devotees), *"If you ask which form of God should be meditated upon, well you should meditate upon that form you like best. But you must keep in mind that all forms of God are one and the same. "You must have malice toward none of the forms of God. Shiva, Kali and Hari- all are indeed different forms of one and the same God. Blessed is he who knows one diety."* ^{4-pg 37}

Swamiji explains here that certain *Rishis* or highly intellectual knowledgeable persons conceptualised our Hindu God forms. As an example, he then explained about the form (*Roop*) of our Mother Kali. It is said that one Sri Krishananda Agambagish, a famous Tantric mystic of Nadia (in Bengal) spread about the form of Mother Kali for the common masses. Swamiji further explained that the various colours of Mother Kali are the manifestations of her being in different forms and at different times. As suggested by Sri Rāmakṛṣṇa, the best suited form of Mother Kali is *"Dakshina Kali"* for the householders.

A few gems of thoughts from Sri Rāmakrisna- Kathāmṛta - (PART-IV)

A K Hom

In this form, the Right side upper hand gesture symbolises ‘*abhoy*’ (assurance), whereas lower right hand gesture is for ‘giving whatever is asked’. Her Left side hands symbolise *liberation* - the sword in left hand symbolising only for removing of our ‘*agyaan, i.e., ahamkaar*’.

[^{4-pg-37} <https://youtu.be/x4DDQxEh5oo> ⁰³⁸]

(4) ‘Ami Mole, ghuchibe janjaal.....’ – “All troubles cease when the I-ness dies....”

It is 14th Dec.1882. Sri Vijaykrishna Goswami came to listen to Sri Rāmakṛṣṇa at the Dakshineswar Kali Temple. Vijaykrishna asked- *why are we bound like this? Why can’t we see the Lord?* Sri Rāmakṛṣṇa – *the very ego of man is maya. This egotism has veiled everything. All troubles cease when the I-ness dies. If by grace of the Lord a man realizes, “I am not the doer”, he becomes jivanmukta* ^{1-pg-132}. While explaining here about egotism, Swamiji also referred about a Gita shloka (3:27) mentioned in Kathamrita -“*....ahamkāra-vimūḍhātmā kartāham iti manyate... [in ignorance, the soul, deluded by false identification with the body, thinks of itself as the ‘doer’]*. It is like - when a pond feels pride of its numerous sparkling waves as if due to its own light, whereas actually they are only due to reflections of moonlight. Similarly, we are unable to see God within us, only because of delusion (*maya*) due to our own *Ahamakaara* and this mis-understanding can go away only if one can realise that ‘I am not the doer’, If we think deeper, we all have been immensely Blessed by God and are much fortunate than many of our fellow beings. Then why we should not remain happy and also express our deep gratitude to God daily before going to bed. The feel of ‘*me*’ and ‘*mine*’ are the signs of *Ahamkaara*. If we completely surrender to God whatever we are doing and pray for the success, we can relieve ourselves from *Ahamkaara*. [^{1-pg-168,184}

<https://youtu.be/s22NydjeLjY> ⁰⁰⁹]

(5) ‘Sabda Bhrahma’ – sound of ॐ - “Oum-kaar” –

11th March, 1883 on the birth Anniversary day of Sri Rāmakṛṣṇa at Dakshineswar. A householder devotee who reads Vedanta at home is among the devotees who gathered to listen to Sri Rāmakṛṣṇa, tells to another devotee about “*Shabda Brahma*” ॐ (i.e. *Oum Kaar*). He said, “*Anahata Shabda always sounding within and without*”. Sri Rāmakṛṣṇa tells - “***This sound alone is not enough. There is something indicated by the sound. Can I derive pleasure just from your name? Unless I see you. I cannot be a hundred percent happy***”. The householder Devotee, “*that Shabda is Brahman, that Anahata sound*”. But this expression by that devotee was without actually understanding the true meaning of *Shabda Brahma*, i.e., *Oum kaar*. Reason why Sri Rāmakṛṣṇa emphasised on having the *Bhakti* along with *Gyaan*. [^{2-pg-58} <https://youtu.be/MmFvcHma3Zk> ⁰⁴⁵

(6) ‘Ahetuki Bhakti’- selfless love for God...

Sri Rāmakṛṣṇa is sitting in his room after lunch at Dakshineswar Temple along with the devotees. It is 25th February, 1883. Sri Rāmakṛṣṇa said, “*If you have devotion – zealous love and devotion - God cannot remain unmoved. How great is God’s fondness for devotion! You may visit a rich man just because you like to see him. When you are asked if you’d like to favour, you reply, “Sir, I want nothing at all. I just come to see you. This is called ahetuki bhakti. You ask God for nothing – only to love him.* Swamiji then explained here that *Bhakti* (devotion) itself is God realisation which can eventually give a feeling of *Ananada* (Bliss). He further explained that simply following of standard Puja rituals is only *Vaidik Bhakti*. But such rituals can also be carried out with deep love and devotion, e.g., when Swamiji narrated about his own learning of how to do the daily ritual cleaning of Sri Rāmakṛṣṇa’s statue at Belur Math very carefully and very softly as if He was alive, also about very careful putting of the *Chandan* (*sandal wood paste*) mark on His forehead so that it does not fall into his eyelids causing pains, about meticulous cleaning of the fruits offering to Him and even placing of the drinking water glass at convenient distance before Him etc, so that He does not feel any inconvenience. He also narrated about an incidence when Sri Rāmakṛṣṇa used to totally ignore and avoid any talking with Vivekananda for about a month. When one day Sri Rāmakṛṣṇa finally asked Vivekananda why even after such avoidance, he continued his visits, Vivekananda replied, “*Sir, I love you, that’s why I visit you*”. This is the *Ahetuki Bhakti*, i.e. a *Bhakti* without any want, but just because of pure love and devotion.

[^{4-pg-34,35} <https://youtu.be/uQfOPLGIM-U> ⁰³⁷]

A few gems of thoughts from Sri Rāmakrisna- Kathāmṛta - (PART-IV)

A K Hom

(7) ‘Prem Bhakti Hole, Bidhi Niyam Thake Na.....’..When one's love towards God is very deep and unselfish, various rituals are not felt necessary for realising Him....

It is 9th of March, 1884, Sri Rāmakṛṣṇa is in his room at Dakshineswar Temple with several devotees sitting around. Sri Rāmakṛṣṇa's arm is in a splint. He broke his arm when he fell down near a railing in a state of ecstasy. He said to his devotees – “...In the beginning you can talk about sin and how to be free from it. But, if by God's grace, you begin to feel love for Him, you develop devotion, you forget all about sin and virtue. Then you go beyond injunctions and scriptures. You no longer feel you have to bother about penance and repentance...It is like reaching destination by a winding river, taking a long time.....But if the water rises in flood, you reach the destination in a straight path without difficulty and in a short time....”

[4-pg-111 <https://youtu.be/I5e5hUHeOJ4>

051]

(8)‘Naam Mahatya’- Repetition of Holy Name of Sri Krishna to achieve Bliss (Anandam) in life –

It is 11th March, 1883, on the birth Anniversary day of Sri Rāmakṛṣṇa at Dakshineswar. After lunch, Thakur was resting in his room. Many devotees were sitting around. Thakur addresses to a Vajra Krishna Goswami seated there and asks, “Well, what do you say is the way”? Goswami, “Sir, Nama (repetition of the Holy name) indeed takes one to Him”. Sri Rāmakṛṣṇa – “Yes, undoubtedly. Name is of great importance. Yet, if there is no love, how can it help? Deep yearning for the Lord is essential. What will it avail me if I repeat the Name but my mind remains tied to ‘lust and greed’?“So, repeat the Name and also pray at the same time that you may develop love for the Lord. And that all transitory things, such as money, name and fame and pleasures of the body, may have less and less attraction for you. You must pray thus.”

[2-pg-63 <https://youtu.be/3TLqNRRoATc> 048]

(9) What's wrong with fish and betel leaf ...Giving up Lust & Greed is real Renunciation....

It is on 7th April, 1883. Sri Rāmakṛṣṇa has come to the house of Sri Balaram Basu, another prominent and ardent household devotee. Sri Ramakrishna visited his house many times during his visits to Calcutta and where other devotees also used to gather to listen to Sri Rāmakṛṣṇa. There, Bhavanath finished singing a devotional song by friend. His friend Narendranath (future Vivekananda) told Thakur that Bhavanath has given up taking fish and Pan (Pan- a general habit of taking betel leaf with betel nut etc.). Thakur said, “Well, why is that? What's wrong with fish and betel leaf? They are not harmful. Giving up ‘lust and greed’ is the real renunciation....”

[4-pg-41

<https://youtu.be/QVe7cs2Ca7s> 052]

(10)‘Dukkho-Bhagabaner Kaaj...’...Happiness and Sorrow - why God has created so much pain.... - it is all act of God- Karmaphal (outcome of one's own actions) -

It is during one night of December of 1882 at Dakshineswar, in the room of Sri Rāmakṛṣṇa. Sri M narrates to Sri Rāmakṛṣṇa about what Pandit Iswar Chandra Vidyasagar said with irritation – When Ghengis Khan's ordered beheading of one lakh prisoners, God did not help at all. If He was there, let Him be there....Nothing good came to him. Sri Rāmakṛṣṇa, “Can anyone say what God is doing and for what purpose. He creates, preserves and dissolve, all of these....How can we know, why He destroys”....I say, “Mother, I have no need to understand, only grant me love and devotion of your feet”. Swamiji also explains here, God has given us wisdom for applying it and then to act accordingly in our lives. We get results as per our own karmaphal.

[5-pg-28 <https://youtu.be/4TqyL0wRMcs> 024]

(11) We are only the Trustees of the wealth which is earned with nothing but God's Blessings...

It is on 7th April, 1883. Sri Rāmakṛṣṇa has come to the house of Sri Balaram Basu, another prominent and ardent household devotee. Sri Ramakrishna visited this house many times during his visits to Calcutta and where other devotees also used to gather to listen to Sri Rāmakṛṣṇa. Balaram Basu provided a portion of his large house for the devotees. Ramdayal, a devotee was very sick and he was lying in bed in another room. Sri Rāmakṛṣṇa goes to that doorway and enquired about him....

A few gems of thoughts from Sri Rāmakrisna- Kathāmṛta - (PART-IV)

A K Hom

Here Swamiji explains particularly about the benevolence nature of Balaram Basu. Though being a very rich *Jamindaar*, he used to spend his wealth for noble causes and for *seva* (selfless services) of Sri Rāmakr̥ṣṇa and his devotees. It would be unwise to think that wealth earned with self-capabilities to be utilised only by self. When the business magnate Rockefeller was advised by Swami Vivekananda (around 1893) in Chicago, to donate a part of his wealth, initially it was objected by him. Rockefeller reasoned, why wealth earned purely by self-capabilities to be donated? But Vivekananda explained, that “capability” (*Buddhi*) might not remain permanently and God may take away at any time. Hence wealth earned so shall also be shared with other less fortunate. This noble spirit motivated Rockefeller to start his Philanthropy. Sri Rāmakr̥ṣṇa also told elsewhere that we are only the Trustees of the wealth which was given to us by God and it should be spent for the welfare of other less fortunate.

[4-pg-(basic them) 41 <https://youtu.be/Oo4jv2GNh2w> 052]

(12) ‘Paramarthik and Byvaharik Satya’-.. Ultimate Truth and practical use of that Truth...

It is on 5th of February, 1882 and during the third visit by Sri M to Sri Rāmakr̥ṣṇa at Dakshineswar Temple. Sri Rāmakr̥ṣṇa asks young Narendra (future Swami Vivekananda), “....if someone condemns you, what will you think of him?” Narendra - *I shall think that dogs are barking.* Sri Rāmakr̥ṣṇa (smiling)- *No, my Child, you must not go that far. Know that the Lord lives in all things. Even so, you must mix with the good and keep distance from the bad even while living with them....”To live in the world and to save oneself from the hands of bad people, one should make a show of Tomoguna (the spirit of resisting evil). But it will not be right to harm anyone thinking that he may harm you.”....”In the Lord’s creation there are different types of creatures and plants.....there are good men and bad men, holy as well as unholy; men attached to the world and the bhaktas also...”* Swamiji explained here that pragmatism is essential by differentiating between an Ultimate Truth and also using of that Truth while practically living in this world.

[1-pg-63 <https://youtu.be/VJOknTsv4Xo> 041]

(13) ‘Gerua’ (Ochre) Clothes and Sannyasi - Untruth is not good even in acting -

It is 29th March, 1883 at Dakshineswar Temple, Sri Ramakrishna is taking some rest in his room after mid-day meal. Paramahansa Deva’s Samadhi (ecstatic) state was gradually coming to an end. He was speaking in divine *bhahva*. Just then dressed in Gerua(Ochre) clothes an unknown Bengali enters the room and sits on the floor. Sri Ramakrishna (at the sight of the gerua) - *And why this gerua. What can be achieved by merely wearing the cloth”?*”*Untruth is not good. Not even a false grab. If ones grab does not correspond to one’s mind, it gradually brings complete ruin. By uttering lies or practising falsehood one gradually loses the fear of it, It is rather better to put on white clothes. There is attachment in mind and also there is a fall within; but outwardly there is gerua. This is highly dreadful.”* Swamiji quoted Vivekananda who once told,”*I can stand everything but hypocrisy”*. He further explained that a *Sannyasi* is not supposed to be angry or talk ill on others, Taking *Sannyas* means – *samyak nasha* – i.e., sacrificing own *ahamkaara* (ego) and thereafter his only duty is serving God in various forms.

[1-pg-20 <https://youtu.be/1sZccCaZ5E0> 051]

(14) Following Dharma helps preserving “Sattva guna”...., sanctity of humanity...

Continuing with the above explanation regarding abiding by truthfulness, Swamiji further said that for keeping the sensibilities of people in right path, Sri Ramakrishna used to work tirelessly. Sri Ramakrishna used to travel from Dakshineswar to Calcutta and visit many places and everywhere he used to explain about *Dharma*. Swamiji explained that out of three basic *Gunas* (personality, innate nature and psychological attributes of an individual) of human beings like - *Sattva* (purity and knowledge), *Raja* (activity and desire) & *Tama* (Ignorance, laziness and destruction). Whereas, the *Sattva Guna* can be well preserved by following the right paths of *Dharma*, and this is the reason why the society is still continuing decently. Otherwise if only *Raja* and *Tama Gunas* prevailed, the whole society would have turned out to be violent and outrageous. Following *Dharma* helps in preserving the sanctity of humanity.

[1-pg-201 <https://youtu.be/K5y9NVP3eKI> 051]

A few gems of thoughts from Sri Rāmakrisna- Kathāmṛta - (PART-IV)

A K Hom

(15) To remain 'Nir-ahamkaar'.....- Humbleness...I am the Servant of your Servants...

It is 29th March, 1883 at the room of Sri Ramakrishna is with devotees at Dakshineswar Temple. He was narrating about his visit to the house of Keshab Chandra Sen to witness the drama “*Nimai Sannyas*”. He said- “....some flattering disciple of Keshab spoilt this folk drama. One of them said to Keshab, “You are the Chaitanya of the Kali”. Keshab then looked at me and said laughing, ‘And what about Him? I said, I am the servant of your Servants and dust of the dust. Keshab had the desire for name and fame.’ Swamiji explained here that surprisingly Keshab was already an enlightened person and even earned praise from Sri Ramakrishna. So, while carrying out all our worldly responsibilities, at least once we should pray to God for enabling us to better realise that, He being the only eternal truth and the aspect which we could once perceive with Blessings none other from Him.

[1-pg-203 <https://youtu.be/bfqPTc-p4q0> ⁰⁵⁰]

(16)“Jotone Hridaye rekho, adorini Shyama Maake...”- i.e., “Religion is Realisation” same theme as later told by Swami Vivekananda - Sri Rāmakṛṣṇa is seated with the devotees in the house of Sri Balaram Basu. It is on 7th April, 1883. A Brahmo devotee asked Sri Ramakrishna whether he read *Panchadashi* (it is a Vedantic book). Thakur said, “at first, one should hear books like that, reason them out, but later, “Cherish the beloved Mother Shyama in your heart, O Mind, may you and I alone behold her, and let no one else intrude... after attaining God there is no lack of spiritual knowledge....When learning to write you have to spell out every word, but later you can write fluently....Simply studying scriptures is not of much help....Living in the midst of “lust and greed” you can’t understand the real significance of the scriptures. Attachment to the world keeps spiritual knowledge away from you”.

[4-pg-41 <https://youtu.be/7HINk2saar8> ⁰⁵³]

Conclusion - The philosophy of Sri Rāmakṛṣṇa’s thoughts move on by taking care of each and every one from all faiths, including even the unfaithful. Once a person came and told, he did not even believe in God, hence question of praying to God did not arise! But Sri Rāmakṛṣṇa then advised him to pray in this manner - “Oh my God, if you happen to exist, in that case, please fulfil my wish” ⁰⁰⁵!

What an extraordinary approach, he never leaves behind anybody....!! Let us all conclude here with the *Pranam Mantra* to Sri Sri Rāmakṛṣṇa. [Please click Video - <https://youtu.be/TnLO-gRaMQs> ⁰⁰⁵]

References and grateful Acknowledgement –

Kathāmṛta (in English) – Volume I of V - <http://www.vivekananda.net/PDFBooks/katha1.pdf>

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Kathāmṛta Path – Till date, fifty-four numbers of YouTube Videos are available. Those desirous in viewing them, can type in Google (or any Browser) as – **Rāmakṛṣṇa Kathamrita Path OXX** (for “OXX” -please type the Serial Number, e.g., 001, 002, 003,....011, 012...050... etc... One can view those full length Videos).



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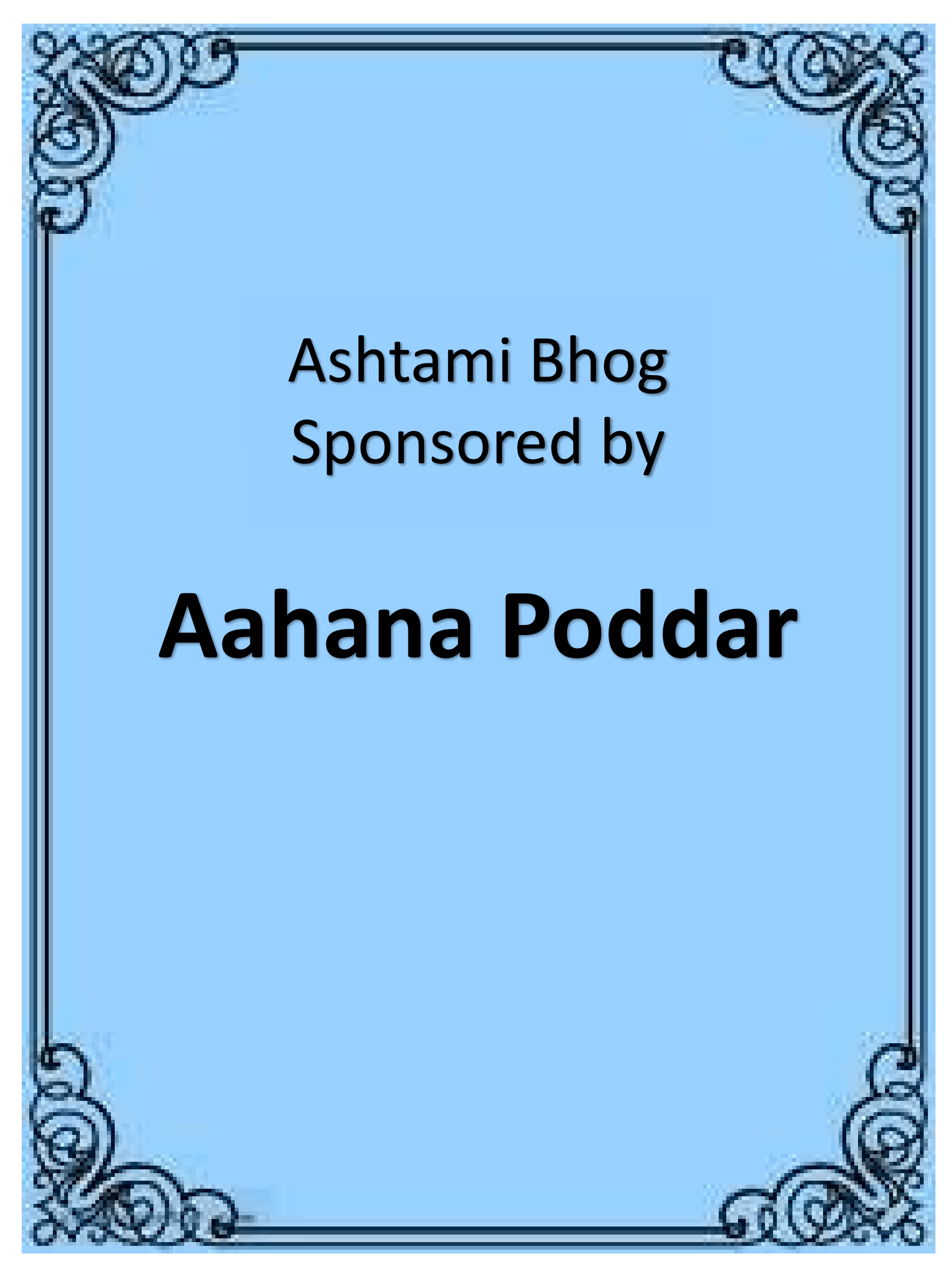
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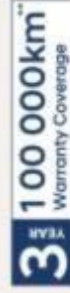


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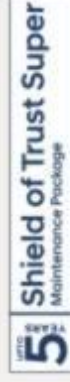
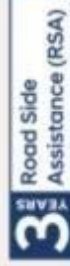
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2023 Nobel Prize in Physiology & Medicine : COVID-19 Vaccine Development

Avidipto Chakraborty

Just 1 year before his death in 1896, Alfred Nobel wrote a few lines as his "Will". It said, "All of my remaining realizable assets are to be disbursed as follows - the capital, converted to safe securities by my executors, is to constitute a fund, the interest on which is to be distributed annually as prizes to those who, during the preceding year, have conferred the greatest benefit to mankind". Currently, The Nobel Prize is given in 6 categories. They are - Physics, Chemistry, Physiology or Medicine, Literature, Economic Sciences and Peace. Normally, these prizes are announced in the 1st week of October and prizes are awarded on 10th Dec, the death anniversary of Alfred Nobel.

This year's Nobel prize in the category, Physiology or Medicine is very special as it is directly connected with COVID-19 vaccine development which has given lives to billions of people of our planet.

Traditionally, a vaccine is a mild dose of infection-causing microorganisms given to prepare the antibody (a weapon against infection) to fight that particular disease before real infection. The world's first vaccine was developed by Dr. Edward Jenner in 1796. It was the vaccine against Smallpox infection caused by a virus. Recently, the COVID-19 pandemic took its most devastating shape in the history of mankind. A few months after the outbreak of the disease, many vaccines against the virus had come out successfully as the shield to protect humanity. The first COVID-19 vaccine was developed by Pfizer and BioNTech, the two pharma giants in the world. Katalin Kariko (of Hungary) and Drew Weissman (of USA) got this year's Nobel prize in Physiology or Medicine category for their discoveries of the fundamentals of COVID-19 vaccine development as used by Pfizer and BioNTech later.

The COVID-19 virus is a fast-growing virus. So, when the virus infects our body, our body doesn't get sufficient time to make the antibodies to fight the virus. To fight the virus, antibody has to be made in advance or the machinery to make antibody must be ready prior to its real attack. The structure of the COVID-19 virus has a spike protein on its surface. The formation of any protein takes place from DNA via mRNA within a cell. It's like DNA to mRNA to protein. Pfizer and BioNTech vaccine injects the mRNA into our body through a right package. After entering into our body, this mRNA will form the protein (here, it's the spike protein of COVID-19 virus) inside our body. Our bodies will get fooled. It will think that the virus itself has come inside our body, and then body immunity will start producing the antibody against spike protein. The Spike protein is relatively harmless. So, the body can take its own time in making the Antibodies. But, one of the side effects of this mRNA vaccine was that it used to cause high inflammation in various parts of the body. But, If the structure of the mRNA is changed "suitably", the side effects would reduce drastically. This groundbreaking discovery was made by Katalin and Weissman which enabled the development of the COVID-19 vaccine at a much faster pace, initiating the win of science over the most dangerous threat to our planet.



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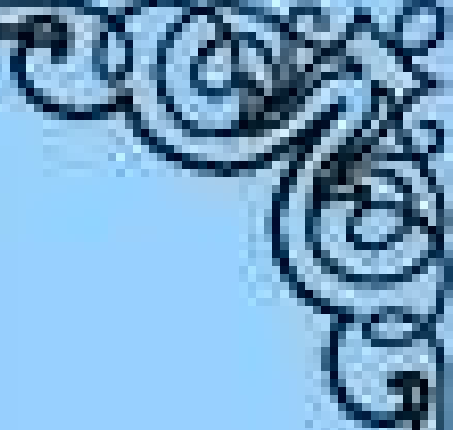
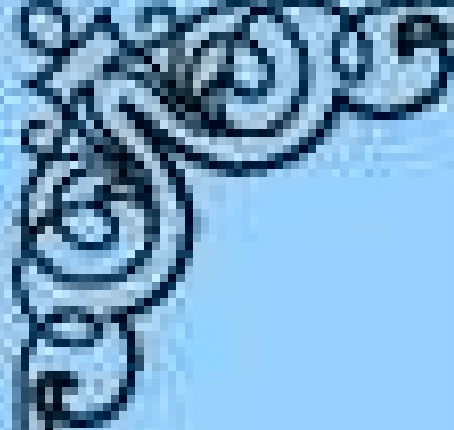
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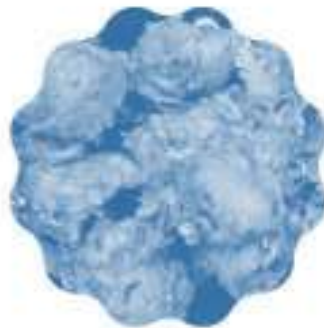
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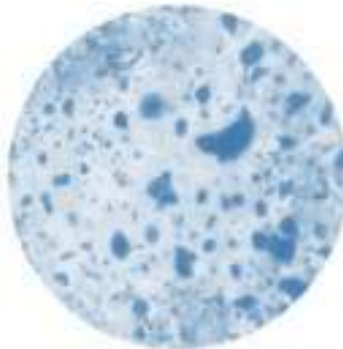
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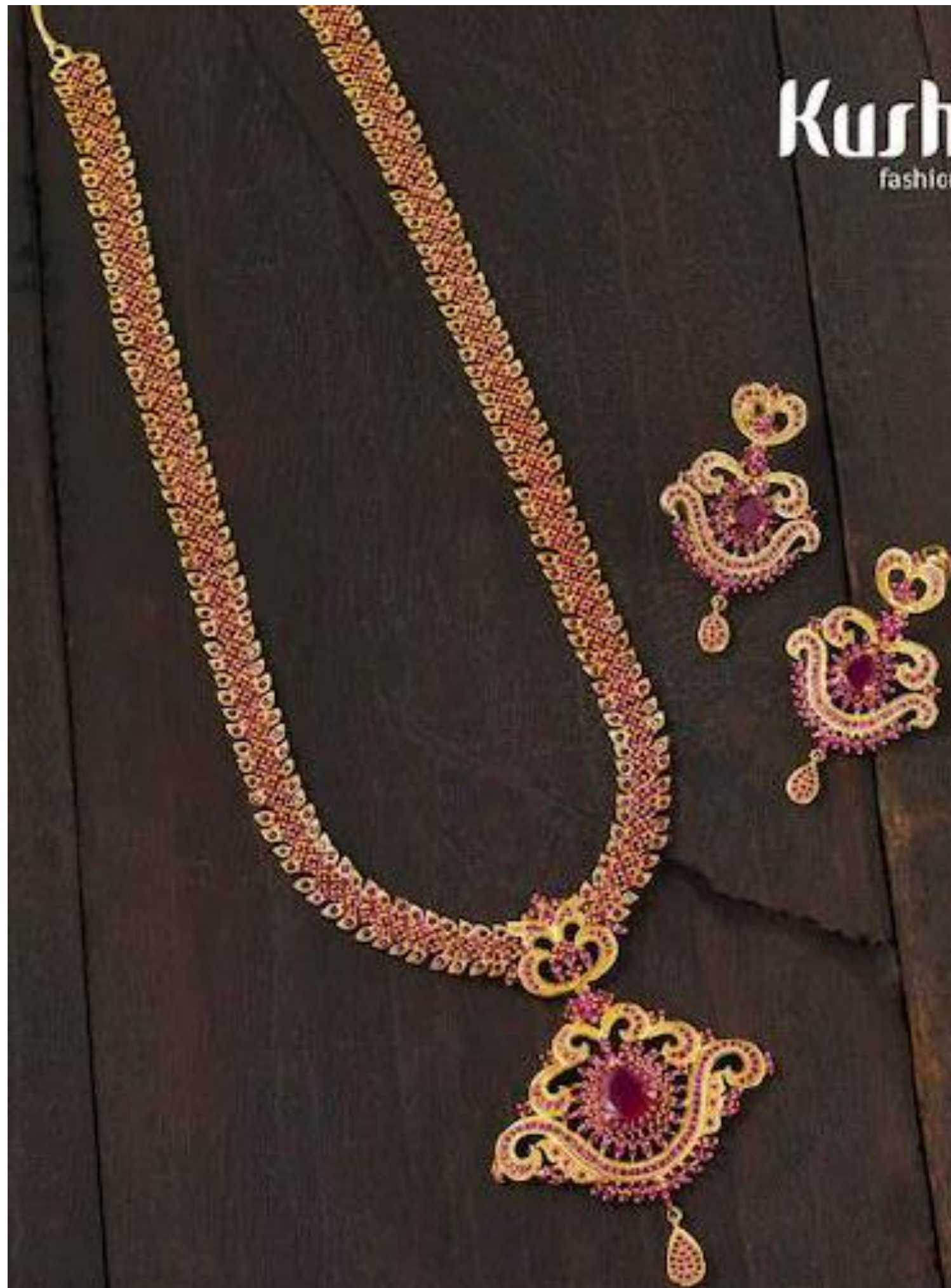
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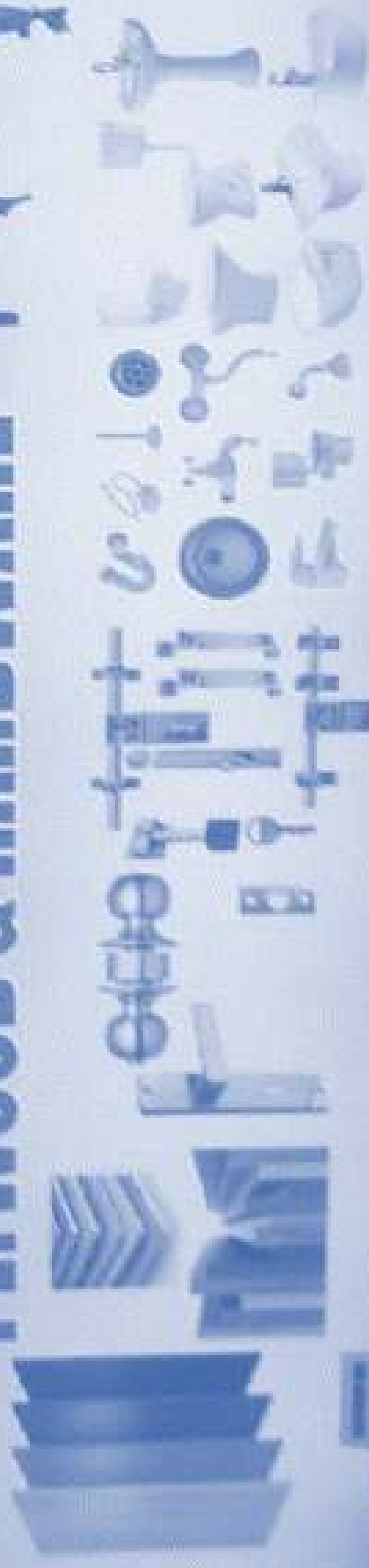


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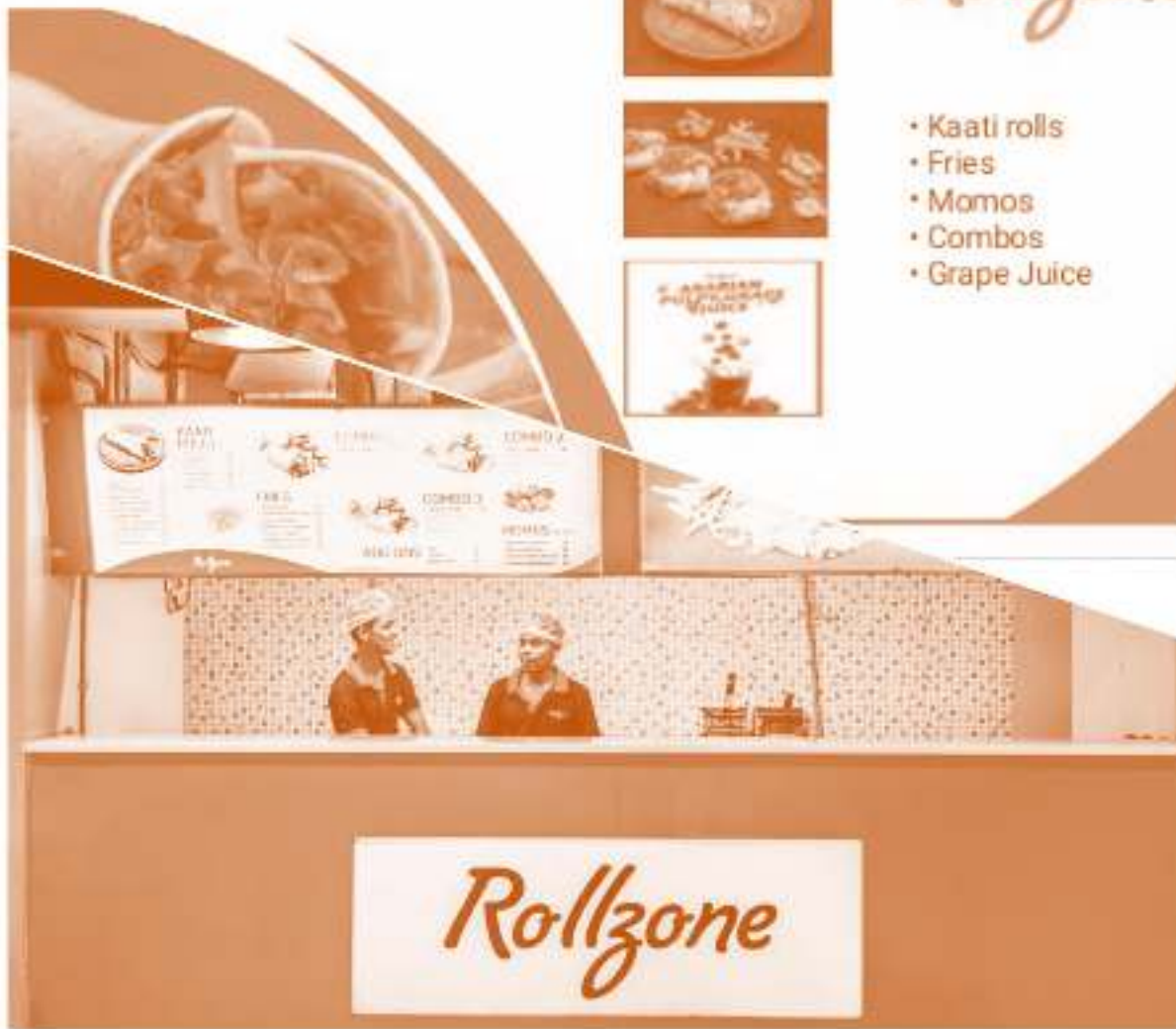
Back in 1988, this tiny hotel set up its first ever Badi Miyan Kebab outlet in Market Karim, Madras, before he moved to Tank Bund. A Nizam chef, he has also served Salar Jung who was especially fond of his Shorish kebabs. With a recipe that's been passed down to the fourth generation now, Syed Shaji, Badi Miyan Kebab has built the status among the city's families.

At the restaurant, you can smell the aroma and hear the sizzle of meat as meaty skewers grill on the barbecue even as you wait. While the waiters here are pretty, it's the Boti kebabs and the Sheekh kebabs that turn the spot. From India and the Middle East to the Nawabs, they have been relished by a cross section of people. To be had with thin parathas, these kebabs are served with local onion and a tangy Samplad (chutney) which is so good that the metropolitan city folk order just the paratha to be had with the chutney!

However, the menu that was once restricted to the Shorish, Chicken and Boti kebabs, apart from a dish or two, is now much bigger. You also have a few chat items and Chinese selections like the Kung Pao. The atmosphere is very ordinary but Badi Miyan is also available on Swiggy so you can have your favorite kebabs home delivered.

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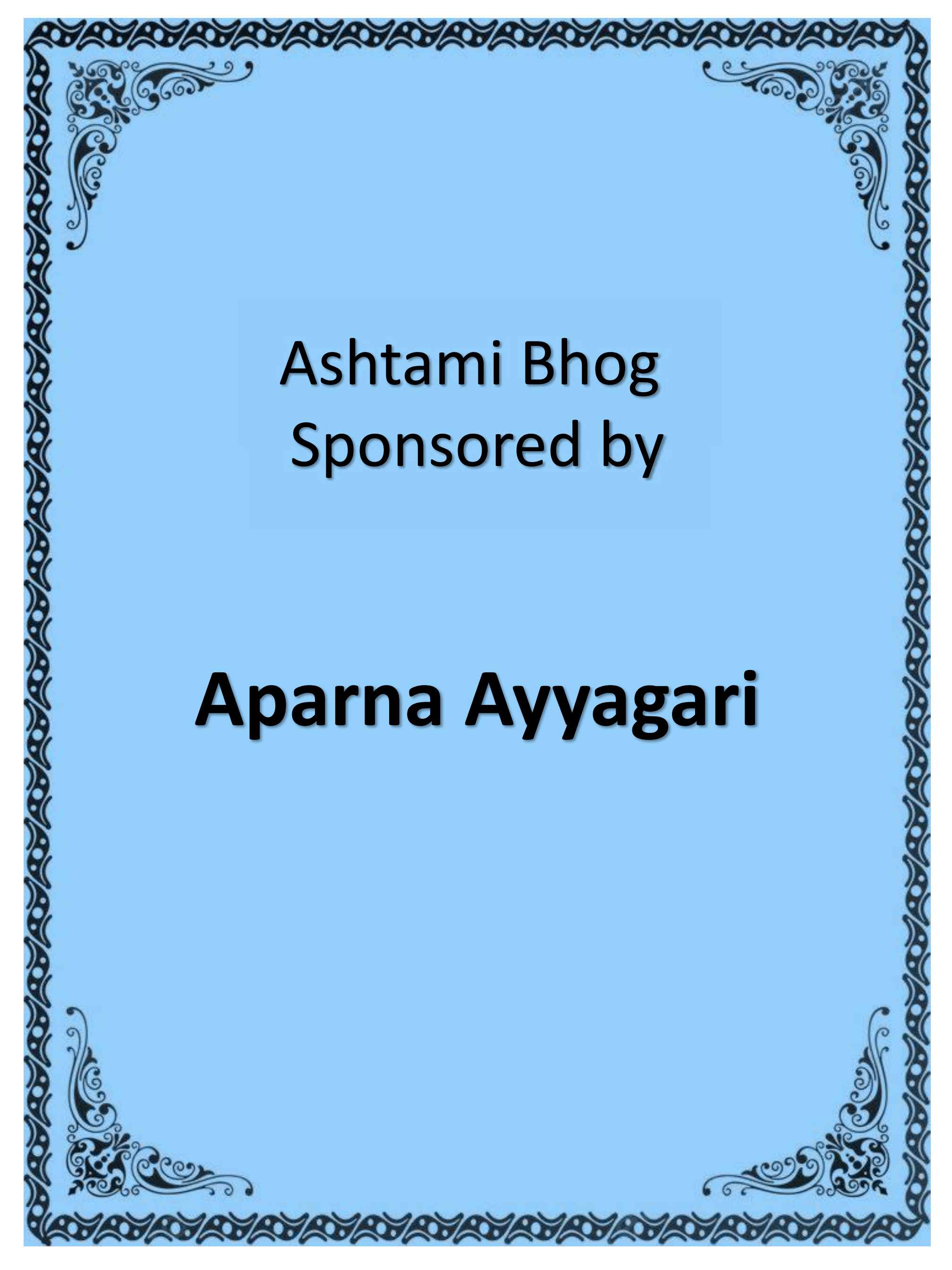
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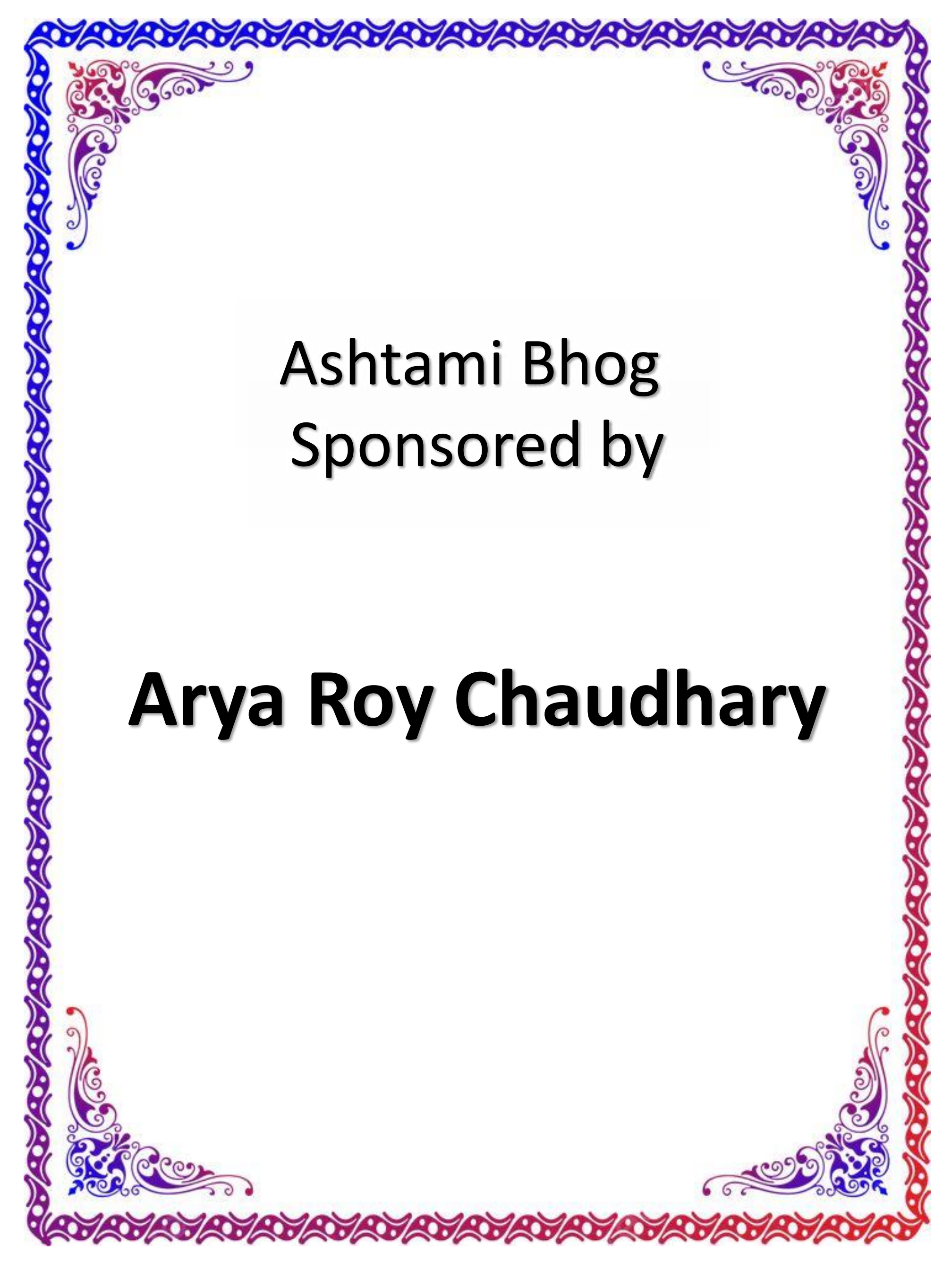
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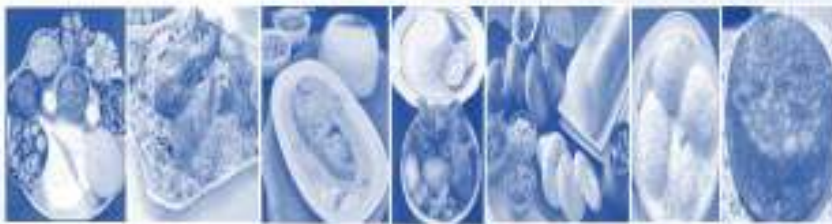
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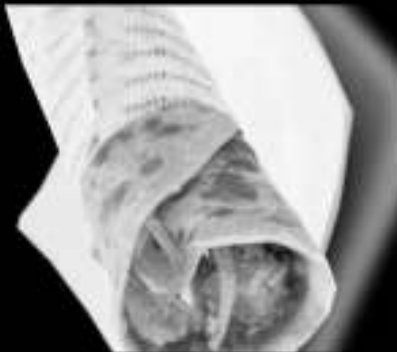
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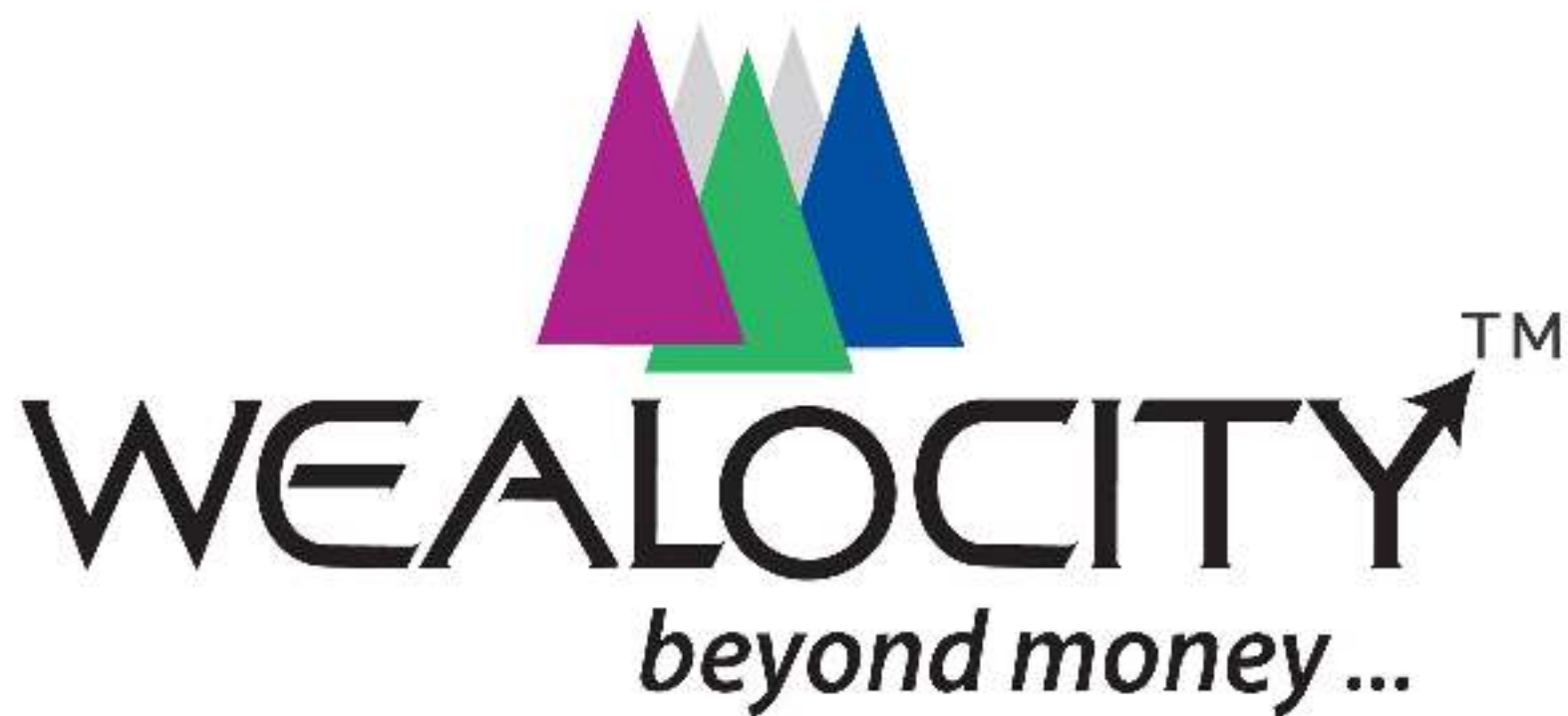
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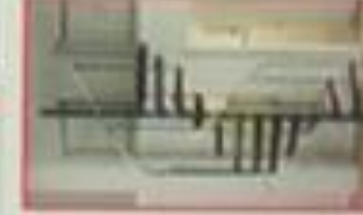
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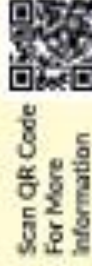
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CBA Poila Baisakh 2023



CBA Annual Picnic 2023



Varied Durga Puja pandals offer a glimpse into Bengal's rich culture

MIRGHNA NATH
HYDERABAD

THE city is gearing up for the Durga Puja celebration by local Bengalis to recreate that special elation that makes the puja a cultural extravaganza. The celebrations have acquired a flavour of Bengal this year. Most pandals will have unique attractions, as organisers have chosen various themes to raise awareness on the environment or represent an aspect of culture and history.

The other themes include Terracotta style and Venkateshwara Swamy temple in Karnataka. For the six days of Durga Puja celebrated from October 19 the pandals here are being decorated and the Durga idols are getting finishing touches.

Rajdeep Poddar, media secretary, Cyberabad Bangali Association, Mirapur, said "this year the puja celebrations will be a combination of traditional and contemporary styles. The theme will be on Terracotta. The idol will be crafted with Ganga porati (porous soil). The pandal will have the touch of ancient times. The Terracotta-themed mandap will showcase our



have all decorations in clay, including the goddess saree to ornaments. Everything will be made of clay; even the complete pandal will be made up of clay. With focus on being eco-friendly, we hope the pandal that highlights the importance of villages inspires visitors to be attached to their roots.

BangiyaSanskritik Sangha, Secunderabad, is celebrating its 55th year by fashioning its pandal on the theme of Venkateshwara Swamy temple in Karnataka. However the major attraction of the puja is going to be the ten women dakhis (drummers)," said Subrata Ganguly, general secretary.

traditions the Royal palace follow, the same will be followed".

Said Krishnendu Roy, one of the organisers, Utsab Cultural Association, Gachibowli, the pandal put up by the association always has an innovative touch. This year we

we have planned to celebrate puja in a very grand manner. Our puja will be performed by following all traditional rituals. This year the theme will be on re-creating Shobhabazar Rajbari (Shobhabazar Royal Palace located in Kolkata). All rituals and

rich heritage. People also will get an idea how puja used to happen in earlier times." Said Dr Chiranjit Ghosh, founder, UttaranBangiya Samiti, Narsingi, "As slowly theme-based puja culture is growing in Hyderabad, going with the flow this year



CBA Taranga 2023





The Cyberabad Bengali Association Durga Puja 2023