

*Dakshineswar Ramkrishna
Sangha Adyapeeth*

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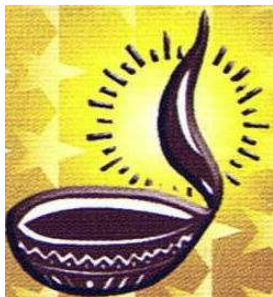
Hymns

Puja
Memoirs

Stories



Kali Puja 2018



With Best Compliments To
Adyapeath, USA of NJ
on the occasion of Kali Puja 2018
!!! HAPPY DIWALI !!!



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Dr. Neeraj Patel and Dr. Nicole Pouppirt
Satvik and Erin Patel

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MESSAGE FROM THE GOVERNING BODY, ADYAPEATH USA

Dear Devotees,

Governing Body of Adyapeath, USA (also known as DRSA USA) thanks you for your support in enabling us to serve our community. As an international branch of a renowned philanthropic institution in India, Dakshineswar Ramkrishna Sangha Adyapeath, we are extremely happy to **carry** on its traditions.

On this auspicious Puja Season, we reach out to you with our warm wishes and greetings!

The organization, was inaugurated in 1996 by Siddheswar Bhai who was the fifth president of the parent organization. Following his vision, we have been engaged in the **spiritual fulfillment of people**, primarily of Indian American community living in the USA and **giving back to our communities**.

Spiritual fulfillment of devotees while integrating our younger generation:

We observe the following key Pujas, Events and Satsanghs:

❖ **Kalpataru:**

Anniversary celebration of Thakur Ramkrishna Paramhangsha Dev's bestowing of his blessings to his devotees on 1st January 1886.

❖ **Saraswati Puja:**

Invocation to goddess of Knowledge, followed by children's Art competition and performances by children and adults.

❖ **Ram Navami Puja:**

Rama Navami is a spring Hindu festival that celebrates the birthday of God Rama. As a part of the Puja proceedings, we also perform the "Kumari" Puja, the worship of the goddess in a young girl.

❖ **Durga Puja:**

The ceremonial worship of the Mother Goddess, that commemorates Prince Rama's invocation of the goddess before going to war with the demon King Ravana.

❖ **Kali Puja:**

Commemoration of Goddess of Strength and Purity, symbolizes the Hindu concept of victory over evil.

❖ **Jagaddhatri Puja:**

Jagaddhatri (the savior of the world) is another aspect of the Hindu Goddess Durga, who is particularly worshipped in West Bengal.

❖ **Other Pujas and Events:**

We also celebrate Amabasya (New Moon) and Purnima (Full Moon), Janmastami Puja (celebration of the birth of Shri Krishna - the eighth avatar of Lord Vishnu), Rath Jatra/Ulto Rath (Chariot Festival), Ratanti Kali Puja (around January) and the Falharini Kali Puja (around May) and Birthdays of Shri Shri Ramkrishna Paramhangsha, Swami Vivekananda, Sarada Ma and Annada Thakur.

❖ **Satsanghs:**

This spiritual meeting occurs every 3rd Saturday of the month with devotional songs, Bhagavath Gita discussions, readings from Thakur Ramkrishna's "Kathamrita" - "The Nectar of Sri Ramakrishna's Words", Annada Thakur (Adyapeath's Founder) "Swapna Jiban" - "A Life of Visions". On occasions we invite other Hindu religious leaders to talk on current and relevant topics.

We hope that you will continue to support and join the Pujas, Events and Satsanghs throughout the year with your families.

Our resident Priest, Sri Raja Goswami also offers **Personal Puja Services** at devotee's homes or at the temple. Please visit our website, www.adyapeathusa.org, for details and a listing of upcoming events.

Giving back to our communities:

- ❖ Over the past few years, we have made a direct impact in our neighboring community through our Youth program. A few of the children affiliated with Adyapeath, USA collected a tidy sum of money during Kali Puja and donated them to the Food Bank of Somerset. Our efforts have been recognized and appreciated by the Somerset Township Food Bank.
- ❖ From time to time, we run clothing and “toys for kids” drives. We are looking to expand in this area and would like to request you to contribute to Adyapeath, USA for the Food Bank or toys for children. You can make a donation or bring canned food and toys to the Mandir.
- ❖ In past years, we have donated money for victims of natural disasters through American Red Cross and similar organizations. We will continue to enlarge our footprint in this area.
- ❖ We are a donor to Salvation Army.

How can you get involved:

- ❖ Spread the word so that more can benefit from our spiritual and cultural offerings.
- ❖ Bring your religious, social expertise and resources to our platform and we will help you reach out.
- ❖ Suggest charitable opportunities and we will review to stand with you on them.
- ❖ Help us raise funds to sustain and grow this organization **that runs on your donations**.
- ❖ Become a member and eventually a Governing Body executive and lead this organization.
- ❖ Give your time to social and cultural causes of this organization. Make yourself count!
- ❖ Help integrate the youth so that we can pass on our rich values.
- ❖ Enable us to fund a much needed larger temple - a legacy of Adyapeath for generations to enjoy.

We thank you again, for your overwhelming support and keeping the faith in Adya Ma. We continue striving to making a difference in your lives and those in our communities. **Please come forward with your generous donations, they make a big difference!!**

Thank you.
Jai Maa!

CURRENT GOVERNING BODY MEMBERS OF ADYAPEATH, USA

- | | | | |
|------------------|-----------------|-------------|---------------------|
| • President | Avijit Dasgupta | • Secretary | Debjyoti Chatterjee |
| • Vice President | Alak Das | • Treasurer | Santanu Chakraborty |

Executive Members:

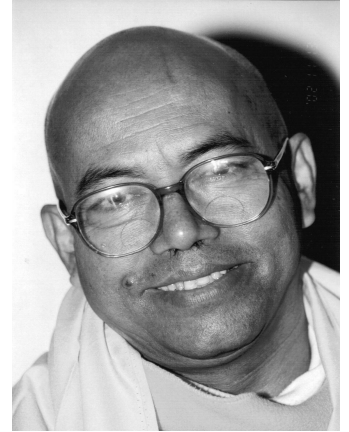
- | | | | |
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| • Finance | Prodip Ghosh | • IT | Anirban Mukherjee |
| • Puja & Satsangha | Madhumita Sinha | • Temple | Lalit Mohan Ghosh |
| • Housing | Tapan Dutta | • Youth Development | Sayantan Datta |
| • Fund Raising | (currently vacant) | | |

Message from Brahmachari Mural Bhai
General Secretary-cum-Trustee, Dakshineswar Ramkrishna Sangha
Adyapeath, Kolkata

My beloved Mothers, Sisters and Brothers of America, Welcome to the 2018 Kali Puja. Your love and affection brings me to this great country again and again during this time of the year.

On this auspicious day, on behalf of the entire Dakshineswar Ramkrishna Sangha Adyapeath, Kolkata and the 2,500 orphan boys and girls, widows and homeless that we have the privilege to serve, I welcome you to our Kali Puja in New Jersey.
Further, I would like to invite all of you to the temple of Adya Ma at Dakshineswar, Kolkata, founded by Sree Sree Annada Thakur in 1921.

I convey my deep appreciation for your collective endeavors in holding this event very successfully every year, taking our customs far and wide.



As you all know, Adyapeath is a **charitable institution. In a county like India, that is a tremendous responsibility.** With Ma's blessings and your help, we have been serving those who are less fortunate for **almost 100 years**; progressively in larger numbers. Today we are able to:

- ❖ Provide food for over 500 people (Narayan Seva) every day.
- ❖ Hold medical services including X-ray clinic, E.C.G. clinic, ultrasound, dental, eye treatment, pathology, echo-cardiograph, orthopedic as medical services for those who cannot afford them otherwise.
- ❖ Provision access to those who cannot travel, with a fleet of four mobile dispensaries, sixteen ambulances and eight corpse carriers (hearses).

This is your success story and you all can be very proud of it!!
However, you will not fail to realize that, there is much more to be done to make a dent!!
We will not fail, not rest, not give up, but measure up to the challenge given to us!!

Let's take a moment to remember our roots. The humble beginning of this organization was in 1921, when our founder, Sree Annada Thakur, **in a dream**, was directed by Sree Ramkrishna Paramhanghsa Dev to go to Eden Gardens and bring the image of Adya Ma. He was instructed that he would find a **stone statue under a pair of "pakur" and coconut trees**. On finding Adya Ma's statue, **Annada Thakur established this Sangha with the mission of caring for the poor and downtrodden.**

Adya Ma, the Divine Mother, expressed to Annada Thakur "I do not want to be installed in one place. On the contrary, it is my wish to be worshiped in every home and every family, worshipped not merely according to scriptural rites but by any offering in a simple and sincere expression that comes from the heart." She said that if any devotee says, "O Mother, please take this food and wear these clothes", it is enough of a prayer. Mother also indicated that she is pleased when anyone recites the Adyastrotram (hymn of Adya Ma) in her presence.

Carrying out the vision over the years, the Sangha in Kolkata established several philanthropic and social services like orphanage for 350 boys and girls.

I appeal to everyone to come forward and be a part of this great organization and contribute generously to its great cause!!

SARBESAM MANGALAM BHUYAT, SARBE SANTU NIRAMAYA,
SARBE BHADRANI PASYANTU MA KASCHIT DUKHABHAG VABET

Let goodness prevail all around the world. Let all stay healthy and hearty. Let all see the supreme beauty of Lord. Let no one stay in misery and let peace prevail in the WORLD.

OHM SHANTI. JOY MAA

Brahmachari Mural Bhai.

BRAHMACHARI MURAL BHAI
General Secretary Cum Trustee
Dakshineswar Ramkrishna Sangha
Adyapeath, Kolkata - 76



Students studying in Sangha's Orphanage (A shelter for 700 orphan kids)



Franklin Township

Somerset County

Mayor & Township Council

PROCLAMATION

WHEREAS, Kali Puja is a festival dedicated to the Hindu goddess Kali, celebrated on the new moon day of the Hindu month Kartik; and

WHEREAS, the Dakshineswar Ramkrishna Sangha Adyapeeth, USA is celebrating Kali Puja on November 3, 2018 at the Franklin High School; and

WHEREAS, the Township of Franklin recognizes the Dakshineswar Ramkrishna Sangha Adyapeeth, USA, it's sponsors, volunteers and Advisory Council on its 22 years of inspirational service to the community; and

*NOW, THEREFORE, We, **Rajiv Prasad, Councilman and Phillip Kramer, Mayor**, on behalf of the Township Council of the Township of Franklin, County of Somerset and State of New Jersey, do hereby extend its warmest greetings and wishes of success to Dakshineswar Ramkrishna Sangha Adyapeeth, USA during their celebration of **Kali Puja** and in their future endeavors.*

Phillip Kramer, Mayor

Rajiv Prasad, Councilman

November 3, 2018



NEW JERSEY GENERAL ASSEMBLY
JOSEPH DANIELSEN
Assemblyman, 17th District
334 Elizabeth Avenue
Somerset, NJ 08873
Phone: (732) 247-3999 Fax: (732) 247-4383



October 25, 2018

Dear Friends,

It is with great honor that I extend my warmest greetings to the Dakshineswar Ramkrishna Sangha Adyapeeth, USA, as you celebrate Kali Puja on November 3, 2018 at the Franklin High School in Somerset, NJ.

As an integral and respected institution in my town of Franklin Township, I salute the DRSA and its sponsors, volunteers and Advisory Council on 22 years of service to the community. DRSA-USA's long history of dedication and service to humanity is truly inspirational.

Once again, congratulations on this very special occasion. I wish the DRSA-USA great success during these celebrations and all future endeavors.

Always at your service,

A handwritten signature in cursive script that reads "Joe Danielson".

Assemblyman Joseph Danielson,
Legislative District 17

My best wishes to our friends at the

DAKSHINESWAR RAMKRISHNA SANGHA ADYAPEATH, USA

ON THE ANNUAL 2018 KALI PUJA CELEBRATION



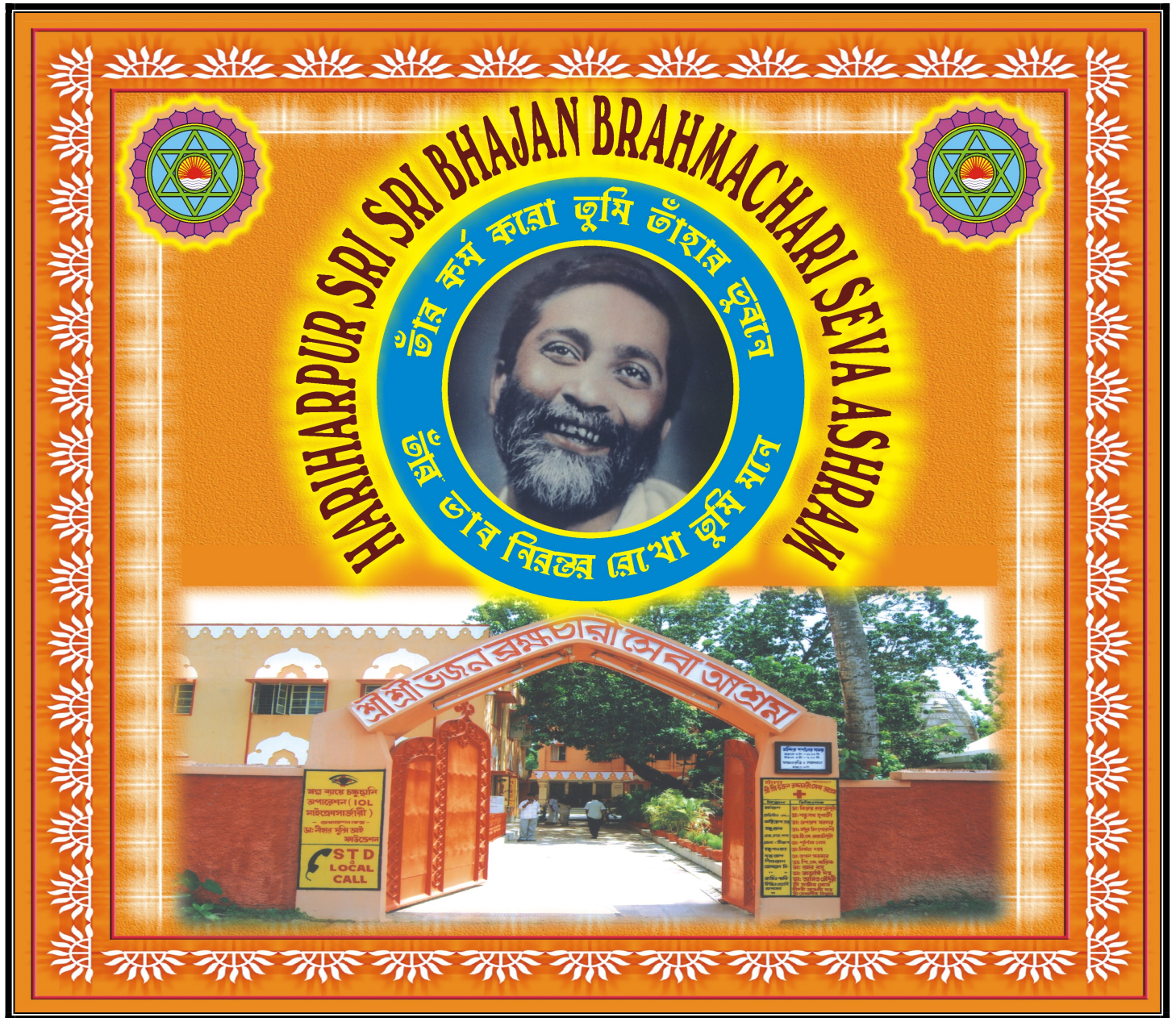
Upendra Chivukula

New Jersey Board of Utilities Commissioner



STATE OF NEW JERSEY
BOARD OF PUBLIC UTILITIES

Best wishes to all members of Adyapeeth, USA on Kali Puja 2018



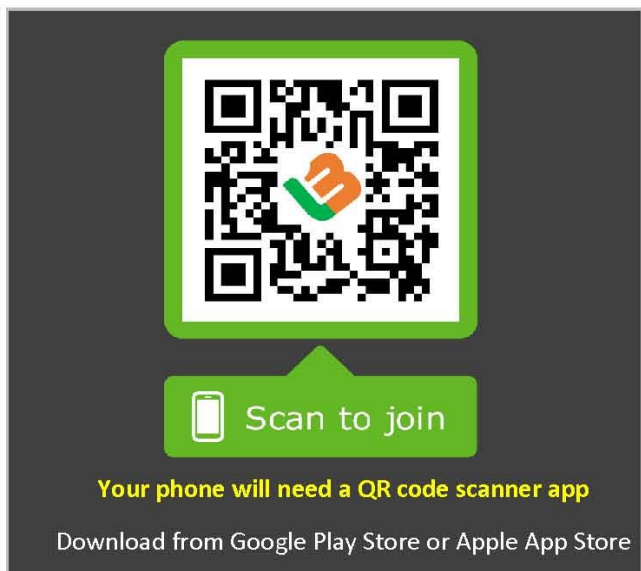
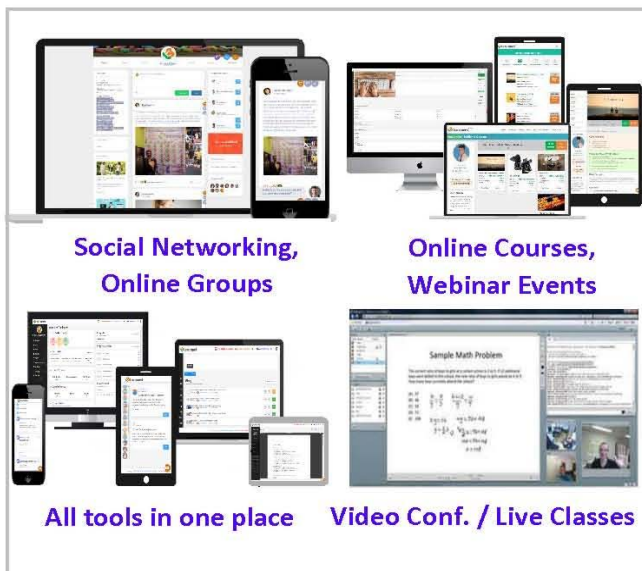
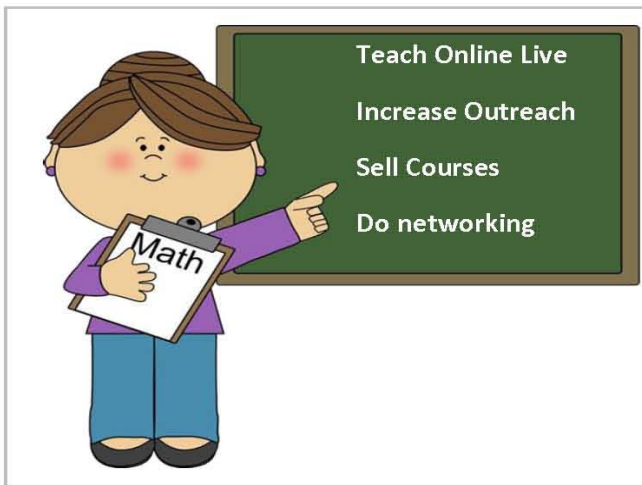
Best wishes from Sri Sri Bhajan Brahmachari Seva Ashram (Kolkata) to Dakshineswar RamKrishna Sangha, USA branch on the auspicious occasion of Sri Sri Kali Puja. May our hearts remain joined in devotion to her, and may all your endeavors be completely successful.

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Best wishes to all members of Adyapeath, USA on Kali Puja 2018

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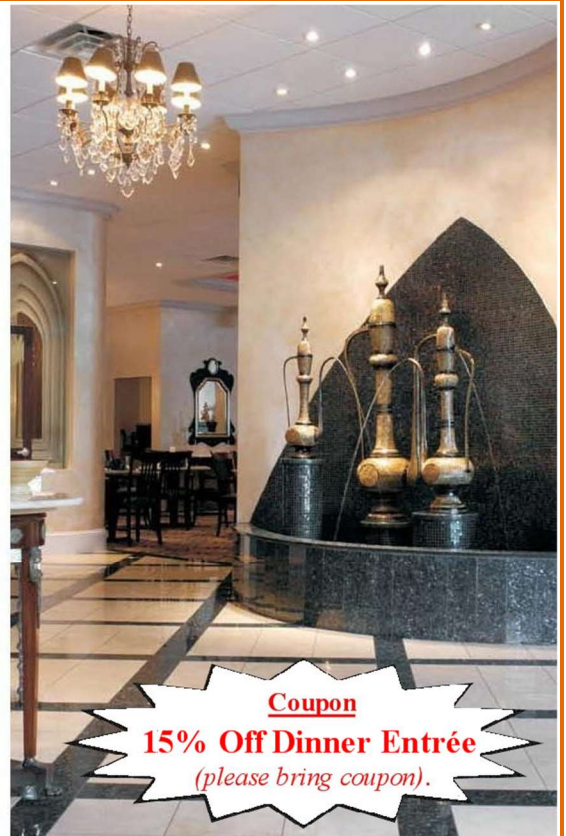
The Yamreno Darbar (above), an executive dining room for 24 guests. (Below) Dining room at Lawrenceville location. (Opposite) Grand entrance of Lawrenceville location. -Photos courtesy of Weidri Studios

Jain food also available

Palace of Asia

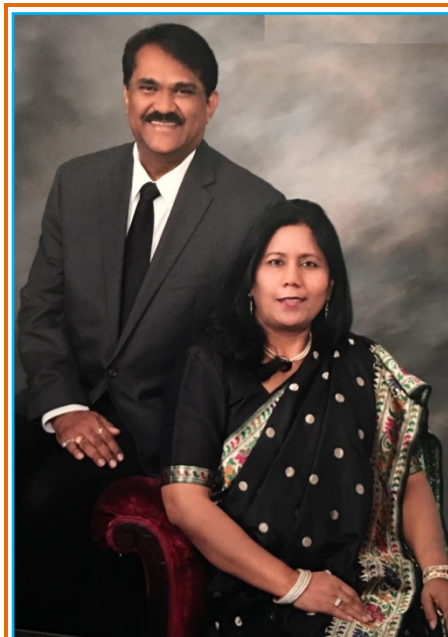
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Best wishes to all members of Adyapeath, USA on Kali Puja 2018



**Deepak Naran, MD, DABR &
Archana Naran, MD, DABR**

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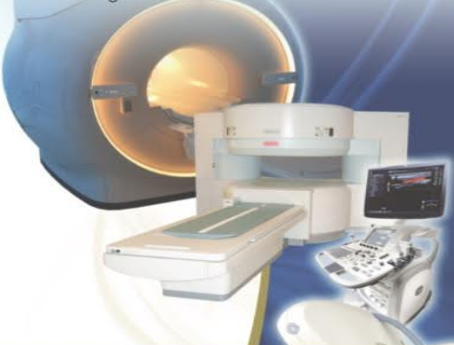
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Best wishes to all members of Adyapeath,, USA on Kali Puja 2018



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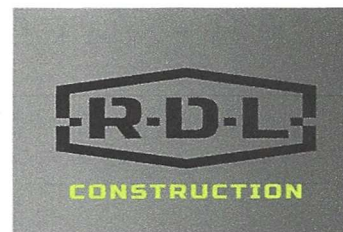
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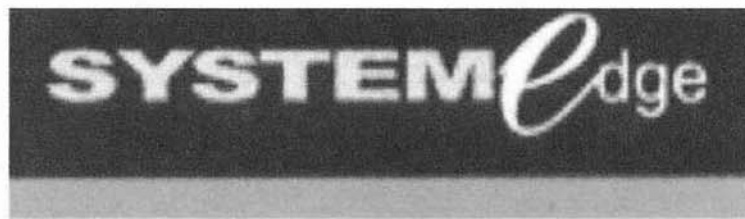
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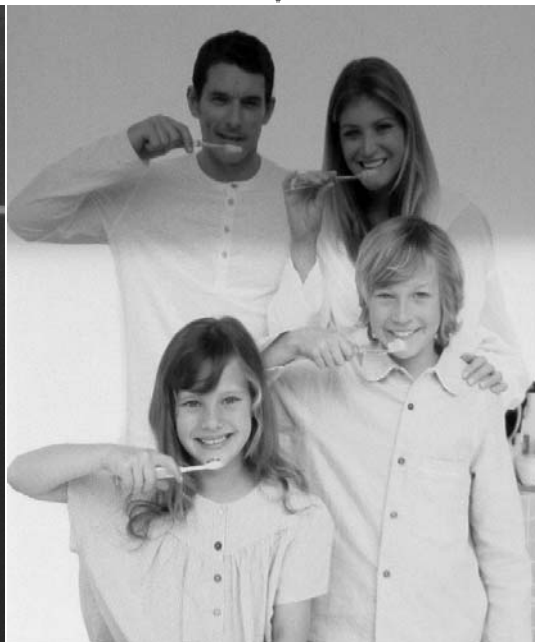
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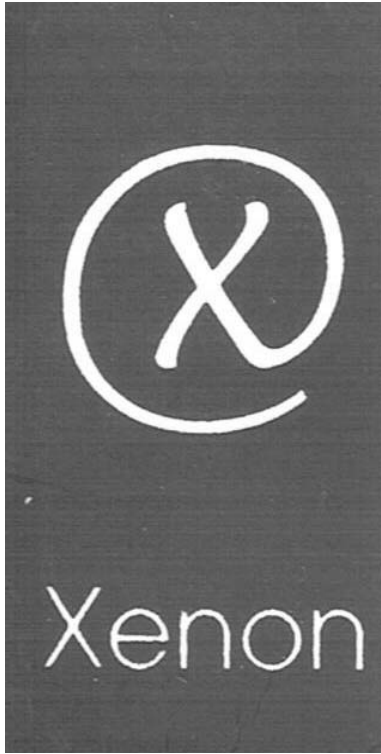
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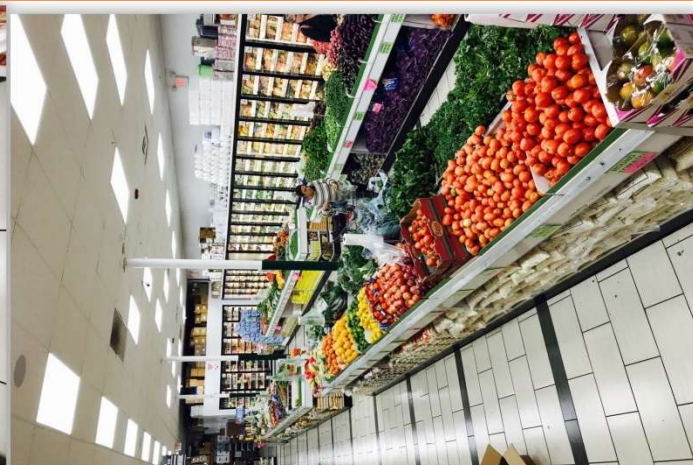
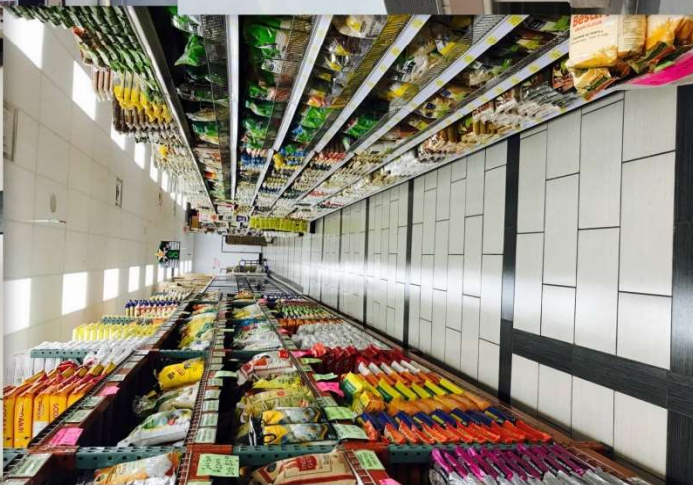
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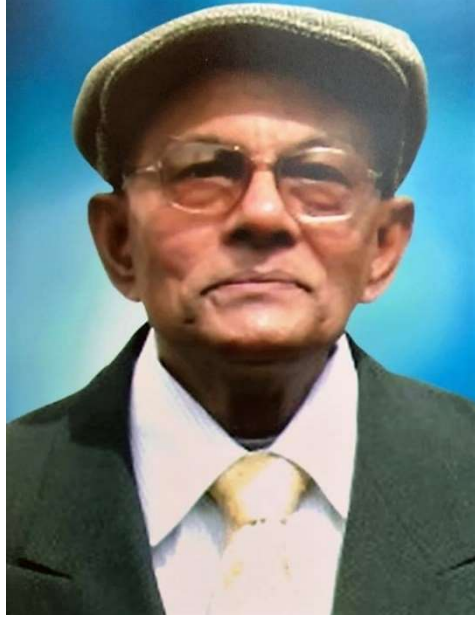
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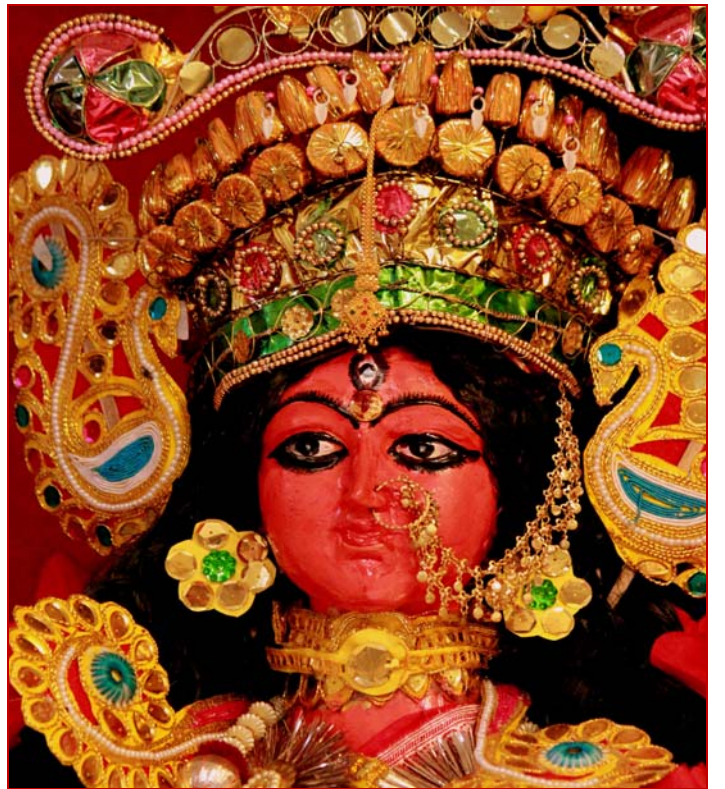
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বিরজা-ওড়্রদেশে চ কামাখ্যা নীলপর্বতে ॥

কালিকা বঙ্গদেশে চ-অযোধ্যায়াং মহেশ্বরী ।
বারাণস্যাম্নপূর্ণা গয়াক্ষেত্রে গয়েশ্বরী ॥

কুরুক্ষেত্রে ভদ্রকালী ব্রজে কাত্যায়নী পরা ।
দ্বারকায়াং মহামায়া মথুরায়াং মাহেশ্বরী ॥

ক্ষুধা ত্বং সর্বভূতানাং বেলা ত্বং সাগরস্য চ ।
নবমী শূক্লপক্ষস্য কৃষ্ণসৌক্যাদশী পরা ॥

দক্ষস্য দুহিতা দেবী দক্ষযজ্ঞবিনাশিনী ।
রামস্য জানকী ত্বং হি রাবণধ্বংসকারিণী ॥

চণ্ডমুণ্ডবধে দেবী রক্তবীজবিনাশিনী ।
নিশুভ্ৰশুভ্রমথনী মধুকৈটভঘাতিনী ॥

বিষ্ণুভক্তিপ্রদা দুর্গা সুখদা মোক্ষদা সদা ।
আদ্যাস্তবমিমং পুণ্যং যঃ পঠেৎ সততং নরঃ ॥

সর্বজ্বরভয়ং ন স্যাৎ সর্বব্যাধিবিনাশনম্ ।
কোটিতীর্থফলং তস্য লভতে নাত্র সংশয়ঃ ॥

জয়া মে চাগ্রতঃ পাতু বিজয়া পাতু পৃষ্ঠতঃ ।
নারায়ণী শীর্ষদেশে সর্বাঙ্গে সিংহবাহিনী ॥

শিবদূতী-উগ্রচণ্ডা প্রত্যঙ্গে পরমেশ্বরী ।
বিশালাক্ষী মহামায়া কৌমারী শঙ্খিনী শিবা ॥

চক্রিণী জয়দাত্রী চ রণমত্তা রণপ্রিয়া ।
দুর্গা জয়ন্তী কালী চ ভদ্রকালী মহোদরী ॥

নারসিংহী চ বারাহী সিদ্ধিদাত্রী সুখপ্রদা ।
ভয়ঙ্করী মহারৌদ্রী মহাভয়বিনাশিনী ॥

ইতি ব্রহ্মযামলে ব্রহ্ম-নারদ-সংবাদে আদ্যাস্তোত্রং সমাপ্তম্ ।

ওঁ অচ্যুতং কেশবং বিষুং হরিং সত্যং জনार्দনম্ ।
হংসং নারায়ণঐধেব-এতন্মাস্তিকং শুভম্ ॥

ওঁ অখণ্ডমণ্ডলাকারং ব্যাপ্তং যেন চরাচরম্ ।
তৎপদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ ॥
গুরুব্রহ্মা গুরুবিষ্ণুর্গুরুর্দেবো মহেশ্বরঃ ।
গুরুরেব পরং ব্রহ্ম তস্মৈ শ্রীগুরবে নমঃ ॥
অজ্ঞানতিমিরাক্ষস্য জ্ঞানাঞ্জনাশলাকয়া ।
চক্ষুবৃক্ষ্মীলিতং যেন তস্মৈ শ্রীগুরবে নমঃ ॥

ওঁ সৰ্বমঙ্গলমঙ্গল্যে! শিবে! সৰ্বার্থসাধিকে!
শরণ্যে! ত্র্যম্বকে! গৌরি! নারায়ণি! নমোহস্তু তে ॥
সৃষ্টিস্থিতিবিনাশানাং শক্তিভূতে! সনাতনি!
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শরণাগতদীনাত-পরিত্রাণপরায়ণে!
সৰ্বস্যাৰ্তিহরে! দেবি! নারায়ণি! নমোহস্তু তে ॥
জয়ন্তী মঙ্গলা কালী ভদ্রকালী কপালিনী।
দুৰ্গা শিবা ক্ষমা ধাত্ৰী স্বাহা স্বধা নমোহস্তু তে ॥

ওঁ কালি! কালি! মহাকালি! কালিকে! পরমেশ্বরী!
সৰ্বানন্দকরে! দেবি! নারায়ণি! নমোহস্তু তে ॥

ওঁ মহাদেবং মহাত্মানং মহায়োগিমহেশ্বরম্ ।
মহাপাপহরং দেবং মকারায় নমো নমঃ ॥

ওঁ নমো ব্রহ্মণ্যদেবায় গো-ব্রাহ্মণহিতায় চ ।
জগদ্ধিতায় কৃষ্ণায় গোবিন্দায় নমো নমঃ ॥
নমস্তে জলদাভাস! নমস্তে জলশায়িনে!
নমস্তে কেশবানন্ত! বাসুদেব! নমোহস্তু তে ॥
হে কৃষ্ণ! করুণাসিদ্ধো! দীনবন্ধো! জগৎপতে!
গোপেশ! গোপিকাকান্ত! রাধাকান্ত! নমোহস্তু তে ॥

শ্রীশ্রীরামকৃষ্ণনাম
(কীর্তনীয়)

“নমো রামকৃষ্ণে রামকৃষ্ণে কৃষ্ণরামচন্দ্রায় ।
নমঃ কৃষ্ণরামচন্দ্রায় নমো রামকৃষ্ণদেবায় ॥
নমো যুগ-অবতার নমঃ সৰ্বদেবদেবায় ।
নমঃ সৰ্বধৰ্মসম্বহয় সৰ্বভাবরক্ষায় ॥”

—অন্নদাঠাকুর

স্মরণীয়

ক্ষণমিহ চিন্তয় মানবনিচয়
সংসার-সুখদুঃখভোগম্ ।
কথমপি ধনজনমাশ্রয়মনুদিনং
নাস্তি তে খলু প্রেমলেশম্ ॥
পশ্যতু বিপিনে ক্ষিতিতলশয়নে
কস্য হৃদয়প্রেমরত্নম্ ।
বিগলিতনয়নং বিরহিতভূষণ-
মাশ্রয়বিহীনবিরাগম্ ॥
ইহ খলু ভবনং পরিজনপোষণং
নহি সুখভোগশচানুভাগম্ ।
মোহমায়াসেবিতং জরায়মভূষিতং
বিজড়িতশোকপাপতাপম্ ॥
ভাবয় নিত্যং প্রেমিকরত্নং
ভবপারাবারপারহেতুম্ ।
বৃথাকালযাপনং মা কুরু সজ্জন!
নহি নহি সুধীসমুচিতম্ ॥

—অন্নদাঠাকুর

ADYAPEATH: Puja Chants

Adya Stotram

Om, Namoh Adyayi

Srinu batsya prabakshyami adyastotram mahaphalam. (1)	Kurrukhetre Bhadrakali, Braje Katyaani Para. (21)
Ja pathet satatam bhaktya sa eba Bishnuballava. (2)	Dwarakayam Mahamaya Mathurayam Maheswari. (22)
Mritu byadhi vayam tasya nashti kinchit kalaujuge. (3)	Kshuddha tang Sarva-bhutanam, Bela tang sagarasya cha. (23)
Aputra lavate putram tripaksham srabanam jadi. (4)	Nabami Suklapakhsasya Krisnasaikadasi para. (24)
Dou masha bandhanamukti biprabaktrat srutam jadi. (5)	Dakshasya Duhita Devi Daksha Jagna Vinasini. (25)
Mritabatsha jibabatsha shanmasam srabanam jadi. (6)	Ramasya Janaki tam hi Ravana Dhvamsha Karini. (26)
Noukayam sankate judhhe pathanat jayamapnuyat. (7)	Chanda Munda Badhe Devi Raktwa Bija Binashini. (27)
Likhitwa sthapayet gehe naAgni Choura Vayam kachhit. (8)	Nishumbha Sumbha Mathani Madhu Kaitava Ghatini. (28)
Rajasthane jayi nityam prassanna sarvadevata. (9)	Bishnubhakti prada Durga Sukhada Mokshada sada. (29)
Om Hrim. Brahmani Brahmaloce Cha Baikunthe sarvamangalla. (10)	Adya Stotram Emam Punnam Ja pathet satatam Nara. (30)
Indrani amarabatyam ambika varunalaye. (11)	Sarvya Jaravayam nasyat sarvyabyadhi binashanam. (31)
Jamalaye Kalarupa, Kuberabhavane Shuva. (12)	Kotitirtha Phalam tasya lavate natra samshaya. (32)
Mahanandagnikone cha Bayabam Mrigabahini. (13)	Jaya me chagrata patu Bijaya patu prishthata. (33)
Nairityang Raktadanta cha Aishanyang Shuladharini. (14)	Narayani sirshadeshe Sarvangey Singhabahini. (34)
Patale Vaishnabirupa, Singhale Devamohini (15)	Sivaduti Ugrachanda Pratange Parameswari. (35)
Surasha cha Manidwipi, Lankayam Bhadrakalika. (16)	Bishalakhee Mahamaya Kaumari Sankhini Siba. (36)
Rameswari Setubandhe, Vimala Purushowtamme. (17)	Chakrini Jayadatri Cha Ranamattwa Ranapriya. (37)
Viraja Oudradeshe cha Kamakhya Nilaparbate. (18)	Durga Jayanti Kali cha Bhadrakali Mahodari. (38)
Kalika Bangadeshe cha Ayodhyaam Maheswari. (19)	Narasinghi cha baarahi Sidhidatri Sukrapada. (39)
Varanasyam Annapurna Gayakhshetre Gayeswari. (20)	Bhyankari Maharoudri Mahabhayabinashini. (40)

Iti Brahmajamale Brahma Narada Sambade, Adyastotram Samaptam.

Pranam Mantra

Om Achyutam, Keshabam Bishnum Harim Satyam Janardanam (3)
Hansam Narayanchaiba etanamasthakam shuvam
Om akhanda mandalakaram byaptam jena characharam
Tatpadam darshitam jena tasmai shree gurube namoh
Guru bramha guru Vishnu gurudeva maheswara
Gurureba param brahma tasmai shri gurube namoh
Agyana timirandhashya gyananjana shalakaya
Chakshurunmilitam jena tasmai shri gurube namoh
Om sarbamangala mangalye shibe sarbarthasadhike
Sharanye trambakye Gauri Narayani namohstute
Srishti sthiti binashanam shaktibhute sanatani
Gunashraye gunamaye Narayani namohstute
Sharanagata dinarta paritrana parayane
Sarbaswanti hare devi Narayani namohstute
Jayanti mangala kali bhadrakali kapalini
Durga shiba kshama dhartri swaha swadha namohstute
Om Kali Kali Mahakali Kalike Parameswari
Sarbanandakare Devi Narayani namohstute
Om Mahadevam mahatmanam mahajoyi maheswaram
Mahapapaharam devam makaraya namo namoh
Om namoh brhamanya debaya go brhamana hitayacha
Jagatdhitaya Krishnaya Govindaya Namoh namoh
Namaste jaladabhasha. Namaste jalashayine
Namaste Keshabananta, Basudeva namohstute.
He Krishna karunasindho, dinabandhu jagatpate
Gopesha Gopika kanta Radhakanta namohstute.

Sri Ramakrishna Naam

*Namoh Raamakrishna, Raamakrishna, Krishnaraama, Chandraaya
Namoh Krishnaraama, Chandraaya namoh Raamakrishna devaaya
Namoh juga abataara namoh, swarba debo debaaya.
Namoh Sarba dharma samanayo, sarbo vaabo rakshayao*

*Jai Maa Jai Maa Jai Maa Jai Maa
Jai Maa Jai Maa Jai Maa Jai*

*Hare Krishna Hare Krishna, Krishna Krishna Hare Hare.
Hare Rama Hare Rama, Rama Rama Hare Hare*

Acknowledgements

DRSA, USA Foundation's Governing Body members would like to acknowledge the following families for their generosity throughout the 2017 - 2018 years.

- *Gita & Sudipta Bandyopadhyay*
- *Saibal & Anjana Basu*
- *Siddhartha & Malavika Bhattacharji*
- *Sudeep & Sheela Bhattacharjee*
- *Jaiprakash & Suparna Biswas*
- *Tapas & Kajari Biswas*
- *Amitava & Lipika Chatterjee*
- *Pinaki & Rumana Chattopadhyay*
- *Abhinav Das*
- *Hasi Das*
- *Subhayan & Deepika Das*
- *Suwendu & Rinku Datta*
- *Banasree Dutta & Somak Das*
- *Gobin & Chandra Ganguly*
- *Rajiban & Mandira Ghosal*
- *Deepshikha Ghosh*
- *Asu & Maitreyee Mukerji*
- *Sankar & Sabita Mukherjee*
- *Jayati & Sushanta Mukhopadhyay*
- *Atanu & Manika Pal*
- *Birendra & Nandita Pramanik*
- *Ardhendu B & Amritaparna Samanta*
- *Shelly Roy Trust*
- *Uttarjyoti & Aparna Banerjee*
- *Sneha Basu*
- *Soma & Soumitra Bhattacharya*
- *Hemanta & Ruma Bhattacharyya*
- *Rupak & Anasua Biswas*
- *Subhranil & Piali Biswas*
- *Parthasarathi & Paramita Chakraborty*
- *Satarupa & Subir Chatterjee*
- *Saswati & Santanu Choudhury*
- *Debolina Das*
- *Pulakendu & Indrani Das*
- *Purnendu & Chandrani Dasgupta*
- *Amrita Dhole*
- *Dipen & Bandita Dutta*
- *Niloy & Tanushree Ganguly*
- *Sujit & Kanika Mazumdar*
- *Avijit D. Mukerji*
- *Subroto & Aditi Mukherjee*
- *Shreyashi Nayek*
- *Ajay & Bani Pramanik*
- *Bulganin & Krishna Roy*
- *Abhijit & Balaka Sen*

Acknowledgements

A Special Thanks to

Uttarjyoti and Aparna Banerjee

For designing and composing the Adyapeath, USA Kali Puja 2018 Brochure

&

Deepika Pall Das *for designing the Kali Puja 2018 Brochure Cover*

● ● ● ● ● ● ● ●

Andy Merson & Steven Merson

Strategic Content Imaging Inc.

For Printing the brochure

● ● ● ● ● ● ● ●

Sudeb and Tapasi Pai

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Adyapeath, USA would also like to thank the following individuals and families for their efforts in collecting advertisements for the 2018 Kali Puja Brochure

Rupak & Anasua Biswas
Subhayan Das

Dipen & Bandita Dutta
Subhasish Mitra

A Big Thank You to Mr. Ritvik Roy. Ritvik keeps a close eye on the Adyapeath website and makes sure that the events calendar is updated regularly

Adyapeath USA would like to recognize Mr. Soumen Roy, who helped with hosting and upgrading the Adyapeath, USA website, the maintenance and regular updates. He made it possible to webcast the 2018 Live Mahalaya from Adyapeath, USA temple

● ● ● ● ● ● ● ●

*And A Special Vote of Thanks from all of us at
Adyapeath, USA Foundation to our Priest,*

Raja Goswami

An exceptional individual, whose tremendous dedication and untiring energy has helped this community realize some key goals.

● ● ● ● ● ● ● ●

DRSA, USA Year Roundup (2017-18)



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Saraswati Puja - 2018



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&
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*From:
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Acknowledgements

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Best wishes to all members of Adyapeath, USA on Kali Puja 2018

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Best wishes to all Devotees, Advertisers and Patrons on the auspicious occasion of Kali Puja 2018

From:

Chandra Mandalappu

**Sigma Construction
Kapo Construction**

**100 Franklin Sq. Dr
Suite 207
Somerset, NJ 08873
732-809-8000 Ext 3004**

Adyapeath, USA Kali Puja 2017 Recap of Receipts and Expenditures

Receipts:

Donation	\$19,329.00
Sponsors	\$1,991.00
Advt	\$10,503.00
Stall	\$1,276.00
Pranami	\$132.00
Saree sale	\$625.00

TOTAL Receipts: \$33,856.00

Expenditures:

Food	\$6,372.00
Hall	\$6,986.00
Puja Supplies	\$916.00
Printing/Pastage	\$800.00
Transportation/Misc	\$544.00

TOTAL Expenditures: \$15,618.00

EXCESS of Receipts over Expenditures: \$18,238.00

Best Wishes for Happy Diwali and New Year



Frank Lazzaro, Esq.

Frank is a personal injury attorney with the firm of Lutz, Shafranski, Gorman, & Mahoney in New Brunswick, New Jersey. He and his firm have recovered millions of dollars for their clients in cases arising out of car accidents, trucking accidents, slip and falls, dog bites, construction site injuries, burns, workplace injuries and wrongful deaths.

He is one of roughly 2% of the attorneys in the State that is certified by the Supreme Court as a Civil Trial Attorney.

Mr. Lazzaro has attained the coveted AV-Preeminent rating from Martindale Hubbell and has been recognized by Super Lawyers magazine on multiple occasions.

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জগন্নাথদেবের রথযাত্রার ইতিহাস

রাজা গোস্বামী (পুরোহিত, আদ্যাপীঠ)

কখন শুরু হয়েছিল?

‘উৎকলখণ্ড’ এবং ‘দেউল তোলা’ নামক ওড়িশার প্রাচীন পুঁথিতে জগন্নাথদেবের রথযাত্রার ইতিহাস প্রসঙ্গে বলা হয়েছে যে এই রথযাত্রার প্রচলন হয়েছিল প্রায় সত্যযুগে। সে সময় আজকের ওড়িশার নাম ছিল মালবদেশ। সেই মালবদেশের অবন্তীনগরী রাজ্যে ইন্দ্রদ্যুম্ন নামে সূর্যবংশীয় এক পরম বিষ্ণুভক্ত রাজা ছিলেন, যিনি ভগবান বিষ্ণুর এই জগন্নাথরূপী মূর্তির রথযাত্রা শুরু করার স্বপ্নাদেশ পেয়েছিলেন। পরবর্তিকালে রাজা

ইন্দ্রদ্যুম্ন পুরীর এই জগন্নাথ মন্দির নির্মাণ ও রথযাত্রার প্রচলন করেন।

জগন্নাথের মূর্তিগুলো হাত-পা বিহীন, বড়বড় চোখের এবং অদ্ভুতদর্শন কেন?

বৈষ্ণবীয় দর্শন মতে, একদা দ্বারকায় মহিষীগণ রোহিনী মাতাকে জিজ্ঞাসা করলেন, ভগবান শ্রীকৃষ্ণকে এত সেবা করার পরও তিনি যেন শ্রীদাম-সুদাম, কখনও মা যশোদা-নন্দ বা কখনও ব্রজবাসীগণ বলতে মুর্ছা যান। তার কারণ কি?

তখন মাতা রোহিণী সুভদ্রাকে বললেন তুমি একটু দরজার বাইরে থাকো। এ বর্ণনা তুমি সহিতে পারবে না। সুভদ্রাকে বাইরে রেখে মাতা রোহিণী মহিষীদেরকে বলতে লাগলেন কৃষ্ণ বিহনে বৃন্দাবনের তরু-লতা-পশু-পাখি কিভাবে হা-কৃষ্ণ হা-কৃষ্ণ বলে কাঁদছে, কিভাবে মুর্ছা যাচ্ছে নগরবাসীরা। সখাগণ অনাহারে অনিদ্রায় কালাতিপাত করছে। মা যশোদা, পিতা নন্দ প্রতিদিন ছানা-মাখন নিয়ে গোপাল গোপাল বলে কাঁদতে কাঁদতে অন্ধ হয়ে গেছেন। কৃষ্ণবিহনে ব্রজগোপীগণ প্রাণান্তপ্রায়। এদিকে ভগিনী সুভদ্রা দেবীকে একটি কক্ষের দ্বারে দেখতে পেয়ে কৃষ্ণ এবং বলরাম তাঁর নিকটে এসে দাঁড়ালেন। কক্ষাভ্যন্তর থেকে ভেসে আসা ধ্বনি, রোহিণী মাতা কর্তৃক বর্ণিত ব্রজবাসীদের কৃষ্ণ-বিরহ কথা শ্রবণ করতে করতে কৃষ্ণ, বলরাম এবং সুভদ্রা বিকারগ্রস্ত হতে লাগলেন।

তাদের হস্ত-পদ শরীরভ্যন্তরে প্রবিষ্ট হতে লাগল। চক্ষুদ্বয় বিস্ফারিত হতে লাগল।

এমতাবস্থায় সেখানে নারদ মুনি উপস্থিত হয়ে সেই রূপ দর্শন করলেন। তখন নারদ মণি ভগবান শ্রীকৃষ্ণের নিকট প্রার্থনা করলেন, হে ভগবান, আমি আপনার যে রূপ দর্শন করলাম, যে ভক্ত বিরহে আপনি স্বয়ং বিকারগ্রস্ত হয়ে থাকেন, সেই করুণার মূর্তি জগতবাসীর কাছে প্রকাশ করুন। নারদ মুণির প্রার্থনায় ভগবান শ্রীকৃষ্ণ তাঁকে প্রতিশ্রুতি দিলেন যে, দারুবৃক্ষ (জগন্নাথ) রূপে শ্রীক্ষেত্র বা পুরীতে আমি এই রূপে আবির্ভূত হবো।

রথযাত্রায় কয়টি রথ ব্যবহৃত হয় বা হতো?

কারা থাকেন এই রথ তিনটিতে?

রথ তিনটির নাম কি?

রথের রঙ কি কি?

উচ্চতা ও চাকার সংখ্যা কত?

পুরীর রথযাত্রা উৎসব হচ্ছে বড় ভাই বলরাম বা বলভদ্র ও বোন সুভদ্রাকে সঙ্গে নিয়ে শ্রীকৃষ্ণের বৃন্দাবন যাত্রার স্মারক। তিন জনের জন্য আলাদা আলাদা তিনটি রথ। রথযাত্রা উৎসবের মূল দর্শনীয় হল এই রথ তিনটি।

প্রথমে থাকে বলরামের রথ → ‘তালধ্বজ’। রথটির চোদ্দোটি চাকা। উচ্চতা চুয়াল্লিশ ফুট। রথের আবরণের রঙ ‘নীল’।

তারপর যাত্রা করে সুভদ্রার রথ। রথের নাম ‘দর্পদলন’। উচ্চতা প্রায় তেতাল্লিশ ফুট। এই রথের মোট বারোটি চাকা। এই রথটির ধ্বজা বা পতাকায় ‘পদ্মচিহ্ন’ আঁকা থাকে, তাই রথটিকে ‘পদ্মধ্বজ’ও বলা হয়ে থাকে। রথের আবরণের রঙ ‘লাল’।

সবশেষে থাকে জগন্নাথদেবের রথ। রথটির নাম ‘নন্দীঘোষ’। পতাকায় কপিরাজ হনুমানের মূর্তি আঁকা রয়েছে তাই এই রথের আর একটি নাম ‘কপিধ্বজ’। রথটির উচ্চতা পঁয়তাল্লিশ ফুট। এতে ষোলোটি চাকা আছে। প্রতিটি চাকার ব্যাস সাত ফুট। রথটির আবরণের রঙ ‘হলুদ’।

তিনটি রথের আবরণীর রঙ আলাদা হলেও প্রতিটি রথের উপরিভাগের রঙ ‘লাল’।

রথযাত্রার মোক্ষ বা পূণ্য কি?

আষাঢ় মাসের শুক্ল পক্ষের দ্বিতীয়া তিথিতে অনুষ্ঠিত এই রথযাত্রা কিংবা পুনর্যাত্রা অর্থাৎ উল্টোরথ, রথোপরি ভগবান জগন্নাথ, বলদেব ও সুভদ্রাদেবীকে দর্শন করলে এই জগতে আর পুনর্জন্ম হবে না।

পিতৃহীন

রাজা গোস্বামী (পুরোহিত, আদ্যাপীঠ)

"শোক" কথাটির অর্থ যখন খুঁজে পেলাম
তখন 'তুমি' আমার জীবনে ধরুবতারা
আগে লোকের শোক হলে সামান্য অনুভব করতে পারতাম
আজ তুমি নেই গভীর ভাবে বুঝি
আমি আজ পঁয়ত্রিশ বৎসরের সাবালোক সেটাতে ও
তোমারই অসীম দান !
আমার অভিজ্ঞতা, জ্ঞানের পরিধি, ভক্ত হয়ে ভগবানের
প্রতি টান
সেটাতেও তোমারই কৃতিত্ব !
ভালোমানুষ হয়ে সমাজের বুক প্রতিষ্ঠা লাভ করা
লোকের ভালো চাওয়া, ক্ষতি না করা সেটাও তুমি শিখিয়েছ
বলতে - অপরের ক্ষতি করলে নিজেরটা আগে হয় !
লোককে দান করলে সেটা ফেরত দেন ভগবান
সেটাও তোমার কাছে থেকে শেখা
তুমি আমার আদর্শ, সত্যতা, পথ চলার প্রদর্শক
"তুমি" আর কেউ নও, আমার বাবা !

পুজোর দিনগুলি

দীপিকা পাল দাস

আকাশের গায়ে নাকি প্রেম প্রেম গন্ধ,
মনে হয়ে যেন কোনো এক গানের ছন্দ।
খানিক্ষনএ ভেসে ওঠে ঢাকের ডাক,
ভয়ে, রাগ, সন্দেহ সব অনুভূতি এখন থাকা
শিশুদের হাঁসি, গয়নার ক্ষণ ক্ষনে,
দুবিধা, অবিশ্বাস, পালায়ে দুর্বোনে।
কাটা ফল প্রসাদের গাজানো সুভাষ,
ভোগ, মিষ্টি, পায়েস... ভুরি ভোজের অপার
অবকাশ।
শেষে মনপ্রান দিয়ে পুষ্পাঞ্জলির গান,
সাফল্য ও আগামী সেরা দিনের আবহানা
একে অন্যের ওপর ভরসা বেড়ে যায়,
হৃদয়ে নতুন করে এক আশা জেগে যায়।
সবই ভালো লাগে, সবই উত্তম,
তবুও মাঝে মধ্যে অন্তর করে চিন্তনা
যখন বাবার ভালোবাসা, মায়ের রান্নার স্বাদ মনে পরে,
চোখ থেকে তখন কান্নার এক জোড়া খসে পরে।
আকাশের গায়ে প্রেম প্রেম গন্ধ,
মনে পরে ছোটবেলাকার সেই গানের ছন্দ।

REFLECTIONS

পার্থসারথি মুখোপাধ্যায়

একটি অফিস এর গান

তোমায় আমায় ব্রহ্ম সঙ্গীত

চলো
তাড়াতাড়ি করে ফেলি, এটা রেখে
সেটা ফেলি
আগে ভাগে করে ফেলা চাই
ঝালে ঝালে অশ্বলে হাসি মুখে দাঁত
মেলে
সবাইকে খুশি করে যাই

যদি বল
কিবা লাভ তাতে - তুমি রাঙ্কেল
Bonus আর Raise পাবে Large Scale
তাই
যেভাবে যদিকে গেলে মহাজন আহা
বলে
সেই সুরে সুরে ধরতাই

যদি বল
কিবা করি, সে হিসাব প্রচন্ড
কেন করি, সে কারণ প্রকালন্ড
তাই সব
আস্ত ব্যস্ত ধরে কোস্তা কুস্তি করে
শুধুই Manage করে যাই

চলো
সমস্যা সমাধানে চিন্তার বলিদানে
মেখে যুখে খিচুরী চড়াই
সবে মিলে করি কাজ হারি জিতি নাহি
লাজ
লাজ ভয় রেখে লাভ নাই

চলো
একসাথে হাথ মিলে লঘু গুরু
গোজামিলে
পথটাকে আঁধারে হরাই
যতেনা হারাক পথ যত মত তত
পথ
কোনো একটাকে ধরো তাই

যদি বলো
সমস্যা!! - তুমি ভাই অদ্ভুত
কোথা থেকে মাথায় ঢুকেছে ভূত
বলি
সমস্যা না থাকিলে এমন খুড়োর কলে
আমাদের কি জুটিবে ভাই

যদি বল
সে কেমন পথ - আহা অনন্ত
সে কেমন মত - আহা দুরন্ত
যেই পথে
একসাথে ছোট্টাছুটি একাধারে
গুতোগুতি
সে পথের তুলনা যে নাই

চলো
উপরের সিঁড়ি চড়ি Push Pop ধরাধরি
জোচ্চুরি বলে কিছু নাই
উপরের হাত ধরো নীচেদের হাত ছাড়
আগে পিছে পিঠ চুলকাই

যদি বলো
এভাবে কি হয় - তুমি আস্ত গাধা
বোঝোনিকো সাপ সিঁড়ি খেলার ধাঁধা

চলো
সদৈব সমর্থিত Boss বচনামৃত
নাক টিপে পান করে যাই
দৈব্য জ্ঞান এ জ্ঞানী
Boss মহামণি মনী
চোখ বুজে Follow কারো ভাই

দাও
সাপের মুখেতে ব্যাঙ তুমি চলো ড্যাং
ড্যাং
সিঁড়িটার শেষ যেন নাই !
সিঁড়িটার শেষ যেন নাই !!
সিঁড়িটার শেষ যেন নাই !!!

প্রান্ত তোমার দিগন্ত
অন্ত আমার তোমারি
চক্ষু আমার তোমার আলোয়
কণ্ঠে মুখের মূর্ত তোমার
চিত্তে জাগায় প্লাবন তোমার
প্রান্ত তোমার দিগন্ত
যা রয় অধরা
অনন্তে হারা
অনন্তে হারা
ভোরের আশা
নীরব ভাষা
মন্দ্র মধুর সুরের
ধারা
যা রয় অধরা

সন্ধানী মন পায়না খুঁজে
সংগোপনের নিবাস তোমার
ঘনাও মনের আকাশ যখন
আর্দ্র হৃদয় - কোমল আধার
একই তুমি একক আমায়
মগ্ন সুরের একান্ত কে
আত্মসাধন তোমার সাথে
পূর্ণ করো
ছন্দে ভর
আপনাতে হোক
আপন হারা

প্রান্ত তোমার দিগন্ত
অন্ত আমার তোমারি
প্রান্ত তোমার দিগন্ত যা

যা রয় অধরা
অনন্তে হারা
রয় অধরা

REFLECTIONS

Sri Sri Chandi

Ashim K. Chakravorti

“Om Namashchandikayae”

Sri Sri Chandi is considered the greatest among the scriptures available to the Gaudia (belonging to the unified province of Bengal) Shakta Sampradaya (worshippers of the Mother GODDESS). This scripture is known to have been derived from the secondary Vedic Literature, called the Puranas. Most of the material available to the Shakta worshippers is available in the Devi Bhagavata Purana and Markandeya Purana (including the portion famously called Devi Mahatmya in Sri Sri Chandi).

According to the Vedas there is only one GOD, the supreme one. GOD carries out all the activities through his Shaktis. The Vedas attribute this Shakti to the mother Goddess. The GOD and Goddess forms are non-separate and non-dual. The story of creation outlined in the Vedas tells us that Brahma (who comes from GOD and is GOD himself), after creating this universe, created the first two human beings, Manu (Swambhuva) and Manavi (Satarupa), in his image. Swambhuva Manu and Satarupa are then given the charge of filling out the earth with more progeny. Among the living beings Brahma created are secondary Gods called the Devatas (the demigods, such as Indra, Agni, Varun, Mitra, Chandra, Surya, Yama, Saptarshis, Manu, Daksha and other prajapatis, etc.), human beings and Demons. The Devatas have higher spiritual powers than human beings and are devotees of GOD, whereas Demons, very powerful in nature, always thrive on campaigns that are against the Devatas and humans. Sometime these demons turn very powerful and go against the supreme GOD.

Vedas say that before the creation of the Universe, there is nothing but an ethereal fluid called karan salil that exists and in it GOD is in yoga-nidra. Eventually Brahma, the creator aspect of GOD, is born out of GOD. When GOD is in yoga-nidra, it is known to be the night kalpa, when Brahma is also asleep. After the night Kalpa is over, GOD wishes that creation be started. Brahma then creates this universe and populates it with living beings. Then GOD, with his energy sustains the universe and after this sustenance phase, the universe is annihilated to nothing. The creation, sustenance and annihilation happen when GOD is awake and this constitutes one day of Brahma, the day kalpa. This process continues forever. Vedas state that the sustenance phase of the universe is 4.2 billion years long, of which 1.92 billion years have already passed for the present universe. We are currently in the SwetVaraha Kalpa. Scientists tell us the Big Bang, equivalent to the Start of Creating this universe, happened 14 billion years ago. If we take these numbers as a fact, we see that the universe is in the creation mode for roughly 12 billion years. This includes the time needed to make it stable so that it can bear life. We can assume an equal length of 12 billion years for annihilation of the universe. This makes Brahma's day kalpa $14+4.2+14$, i.e., 32.2 billion years. According to the Vedas, the sustenance phase of the universe is divided in 14 equal time spans, called manvantars, each presided by a different man. Each manvantar is further divided into 71 sets of chaturyugas, comprising of Satya Yuga (1,728,000 man years), Treta Yuga (1,296,000 man years), Dwapara Yuga (864,000 man years) and Kali Yuga (43,200 man years) and some extra thousands of years in between the Yugas. We are currently into roughly 5000 years of the Kali Yuga. The present Kali Yuga belongs to the 28th chaturyuga of the 7th manvantar of the present Swetvaraha kalpa.

Sri Sri Chandi is also known as Durga Saptashati. The main theme of Sri Sri Chandi is a conversation between Rishi Markandeya and his disciple called Bhaguri, where he narrates the story of Raja Surath who lived in the 2nd (Swarochisha) manvantar. The Swarochisha manvantar's timeline can be calculated to be sometime between 1.62 billion years and 1.3 billion years ago. Surath was known to be a very good ruler and at this time he is stated to be ruling over the entire world. His own kingdom was known to be in Swapur (or Supur commonly believed to be the Birbhum district of West Bengal). Surath lost his empire after being defeated by the yavan ruler of Kashmir and his capital city, Kola, was completely destroyed. When Surath returned after the battle, he was further cheated by his own ministers and ended up losing his kingdom as well. Surath, having lost everything, was wondering in the forests and happened to come to Medha Muni's Ashram. Here, he was joined by a trader (Vaishya) named Samadhi who had left his home on being cheated by his family. Although, both Surath and Samadhi had lost their lives' belongings and relations, they still remembered these attachments very fondly. It is here, in Medha Muni's ashram, the muni gave them the wisdom given in the shashtras that it is Mahamaya who puts people to illusory feelings in this world and real knowledge can only be obtained by worshipping her. Medha muni advised Surath and Samadhi that they could get back what they have lost only with her blessings.

REFLECTIONS

There are two opinions about where this Medha (or Medhas) Muni's ashram was. According to local legends in some parts of West Bengal, his ashram was near Garh Jungle. Garh Jungle was located near Durgapur city of Purba Bardhaman district of West Bengal. However, in the late 1900s (AD) Srimad Vedananda Swami, after many years of meditation, received the spiritual message that Medha Muni's ashram that is mentioned in Sri Sri Chandi was located on top of the Karaldenga Hills in the forest, in the area called Boalkhali in Chattagram district of present day Bangladesh. Today, this place is marked by a temple and has become an important pilgrimage center for the Bangladeshi Hindus. Upon enquiring as to how to worship Mahamaya to get her blessings, Medha Muni narrated Devi Mahatmya to Surath and Samadhi. In different milleniums, called the manvantars (of previous night Kalpa and the present day kalpa), Devi Chandika (Mahamaya), on being worshipped by the Devatas and on their request, had fought many times and defeated the demons, whom the Devatas could not conquer themselves. These tales are part of what is called Sri Sri Chandi. There are three very important stories.

The first story is that of killing the two demons Madhu and Kaitav. This happened in the previous night Kalpa (sometime before 14 billion years ago or earlier). When Brahma tried creating the universe, GOD (Vishnu) was in Yoganidra on Shesha Nag due to a spell cast by Yoganidra-Devi. At this time, Madhu and Kaitav emerged from Vishnu's ears and tried killing Brahma so that the universe would not be created. Seeing trouble, Brahma prayed to Yoga-nidra-Devi (Mahamaya), she came out of Vishnu's body to end the spell, Vishnu woke up and after a long fight Vishnu killed the two demons. Brahma was then able to create the present universe.

The second story is that of killing Mahishasur. This is a well-known story and I will not repeat it here. Mahishasur was the king of Mahisoor (present day Mysore). There is a famous temple standing where the Devi killed this demon. This temple, in present day Karnataka is known as Chamundeshwari Temple, dedicated to Devi's Shakti called Chamunda. This incident took place between 1.92 billion years and 1.62 billion years in the first (Swayambhuva) manvantar in the present day Kalpa. In this incident, the Devi first appeared in the mountains as Devi Katyayani.

The third story narrates Devi Chandika's fight with Shumbha and Nishumbha, alongwith their generals, Dhumralochan, Chanda, Munda, Rakta Beej, etc. In this battle, the Devi first appeared as Gauri (Parvati) and took other forms successively, such as, Kaushiki, Kalika, Amba, Chandika. For this battle, the Devi created the famous 64 Yoginis and 8 Matrikas (including Kali, also known as Chamunda in Sri Sri Chandi) out of her energy. This battle took place sometime before Surath's time in either the First (Swambhuva) Manvantar or the Second (Swarochisha) Manvantar (between 1.92 and 1.3 billion years ago).

After Devi killed the demons, the Devatas expressed their gratitude with various praises and the Devi, in turn, blessed the Devatas that whenever Danavs (Demons) will take birth for the purpose of fighting with or torturing the Human Beings or Devatas, the Devi will re-appear in the material world and kill those demons. Devi Chandika narrated to the Devatas how many more times she will re-appear in this present 7th manvantar. At the end of assailing Shumbha and Nishumbha, she assured the Devatas that she would re-appear on Vindhya-chal in the 28th ChaturYuga of the 7th manvantar (Lord Krishna's time) when another set of demons with the same names would live on earth. She would kill those demons. This incident has already happened 5000 years ago. She informed the Devatas that earlier, in one of the Satya Yugas of this manvantar, she appeared as Raktadantika to finish the demons from the dynasty of Viprachitti (Hiranyakashipu's sister Holika's husband) by eating them off. Again (50 million years later), in the 40th chaturyuga she will re-appear as Shakambhari and kill the Demon called Durgam. The Goddess will therefore be famously known as Durga. In the 50th Chaturyuga (93 million years later), she will take avatar to protect the Munis against the Rakshshas in the Himalayas and will be known as Bhima Devi. In the 60th Chaturyuga (after 135 million years later), the Devi will take avatar as Bhramari and kill Arunashur to protect the three worlds. The Devi assured the Devatas, that henceforth, whoever will read Devi Mahatmya (Sri Sri Chandi) and praise her with Stavas she will protect such people from all kinds of adversities.

Having delivered Devi Mahatmya, Medha Rishi instructed Surath and Samadhi to do Durga Puja to satisfy Devi Chandika or Durga. Surath and Samadhi made idol of Devi Durga with clay and worshipped her in Garh Jungle, successively for three years, after which Devi Durga appeared in front of them. She blessed that soon Surath will get his empire back. To Samadhi, she gave the boon of Brahmagan. Devi Durga further blessed Surath that he will take birth in the 8th manvantar, to be called the Savarni Manvantar (182 million years later) in the womb of Savarna, the wife of the Sun God. He will be known as Savarni and will be assigned the task of the 8th Manu, who will rule the entire world. The Garh Jungle area later became famous as Durgapur (in West Bengal). Surath, after getting his empire back, returned to his capital (Kola). There, he made Durga idols every year in the Bengali month of Chaitra and enrooted the Durga Puja festival which is known as the Basanti Puja today. He offered in sacrifice (known as boli in Bengali) one lakh animals. From that time onwards his capital started to be called Bolipur. In the present day the same city is known as Bolpur (in the Birbhum district of West Bengal).

REFLECTIONS

Divine offerings as sacrifices 'Yagna' in Gita (Chapter 4 Part of Gyana Yoga) Sekhar Naskar

Let me start with great stotra (chanting) we sometimes use before our meal is from verses 24.

brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam

brahmaiva tena gantavyaṁ brahma-karma-samādhinā

Inner meaning of this is when we perform and offer things to fire of Brahman (God – Ultimate truth) during 'Yagna', basically all the pots and utensils (ladle etc) and substances (Ghee etc) which are being used to perform 'Yagna' are themselves part of the Para- c. The fire on which the offering is going and action to perform 'Yagna' those are also part of ultimate truth. Those who realize that perfectly, realize the ultimate Brahman (supreme truth).

Some yogis sacrifice all the material substances and worldly senses in the fire, worshipping celestial god. But some sacrifice the own 'self' (atma-ahuti) to Brahman.

Some offers the senses of hearing and others with restrain behavior as offering of the sacrifices. Some offers the objects of senses like sound and vibration.

Some yogis sacrifice all the senses as five perceptual senses (Pancha Gyanendria), five working senses (Pancha Karmendria), five 'Pranas' in the fire of mind control and Samadhi.

The Five Faculties of Action (Pancha Karmendryas): vak-tattva: speech (voice), pani-tattva: grasping (hands), pada-tattva: walking (feet), payu-tattva: excretion (anus), upastha-tattva: procreation (genitals)

The organs of sense : The eye - the organ of sight having visible forms as its object. The ear - the organ of hearing, having sound as its object. The nose - the organ of smelling, having smell (odors) as its object. The tongue - the organ of tasting, having flavors as its object. The skin – the organ of feeling, having touch (contact) as its object.

Five Pranas are (Pancha Prana): Prana - movement of Air (vayu) which governed by certain physical actions. Which does different functions in the body.

Prana – Helps all Senses (Indrias), especially perceptive physiological functions.

Apana – Excretory physiological functions.

Samana – Digestive physiological functions.

Udana – Process of thinking, decision making, problem solving etc.

Vyana – Distribution physiological functions (blood circulations etc.)

Some offers material substances as sacrifices (Drabya Yagna), some does with severe austerities (Atma samyam Ygna). Some follows eight fold yogas (Yoga Yagna) and some absorbs knowledge from vedas and scriptures (Stotram Yagna) and some observes with strict vows from vedas (Bramha Yagna).

Astanga (eight fold) Yoga

YAMA - Restraints, moral disciplines or moral vows.

NIYAMA - Positive duties or observances.

REFLECTIONS

ASANA – Different postures.

PRANAYAMA – Techniques to control breathing.

PRATYAHARA – Withdrawal of Sense.

DHARANA - Focused concentration.

DHYANA - Meditation.

SAMADHI –God realization - Ultimate Enlightenment.

Some offer as sacrifices incoming breath (apana) into outgoing breath (prana) called rechak, while with outgoing breath into incoming breath in other ways, and also stopping the breath (kumbhak) and performs arduously pranayam to control the life energy. While others offers restrained the senses into life energy by practicing reduced their food intake.

Who participate in this Yagna (sacrifices) and partakes the remnants of the sacrifices advances towards absolute truth. And who does not get included in any kind of Yagna or sacrifices, they cannot get the ultimate truth (para Brahman) not only in this world, beyond of this world too.

Here lord Sri-Krishna described several yagnas. Drabya Yagna (with distribution of wealth means charity), Stotram Yagna (chanting), Yoga Yagna (Astanga Yoga), Swadhaya Yagna (Self-studies), Gyana Yagna (Self-realization – Dhyana), Atma samyam Ygna (self-control includes alleviate food intake and other disciplines), (Bramha Yagna - austerities to realize Brahman). There are many kinds of Yagna are described in vedas, which get sourced from different kind of work and practice, and which helps us to get liberated from the material bondage.

Sacrifice with knowledge (atma-gyana or self-realization or god realization which is Gyana Yoga) is greater than all the material sacrifices could be performed. Because all the sacrifices from material work culminate into knowledge. And fire of knowledge can burn all the karmic action and even sins, as fire make all material stuff into ashes. Divine knowledge is the purest and could only be attained with prolonged practice of yoga. Skeptical person who pose nether this divine knowledge or faith suffers and cannot get happiness in this world or next.

Following these paths of Yoga with help of appropriate Yogi Guru (spiritual master) anyone can advance towards truth. Because such an enlightened person has seen the supreme truth. With their help, our all delusions will go away and will be able to realize all the living beings, that are part of the supreme reality and that is within lord himself.

Disclaimer: Core information is taken from different sources of books and electronic sites and expressed in own way. So please forgive me if any misinterpretation and deformation in thought is expressed. My sole endeavor to raise awareness to the people who first time getting this kind of intense topic.

REFLECTIONS

A GROUNDBREAKING INNOVATION FOR EDUCATION AND TRAINING -

Kanad Chatterjee (Technology innovation enthusiast and a serial entrepreneur)

"The function of education is to teach one to think intensively and to think critically. Intelligence plus character—that is the goal of true education." - Martin Luther King, Jr.

It has been half a century since Martin Luther King, Jr. shared this great perspective on education. Yet even today, approximately 800 million people, including 72 million children on this planet still cannot read. Almost one third of the world's literate population do not have the proper education they need to earn a good living.

To accelerate the changes in education, new innovative solutions are required to solve a variety of education challenges. We need to improve our ability to share and access information about these solutions.

One side of the world is sending ships to space, connecting the world with digital technologies, and printing a human heart to save a life. On the other side of the world, the developing communities of this planet are struggling to access basic education. The painful fact is, we have not yet reached that point where education is everywhere for everyone and is a means of developing a better human being, building an informed and conscious character.

We see some of the challenges being, access to quality education, authentic source of knowledge, the ability to retain knowledge and lack of motivation to share knowledge. Many of these challenges are influenced by the socio-political and geo-economic barriers?

The traditional classroom model of education has its own limitations—it is time based and the restrictions affect who can engage and scalability is limited as well. Traditional classrooms and schools are having a hard time keeping up with the growing and evolving demand for education and learning. Scarcity of resources (limited number of schools and teachers) is making education too expensive.

Developing countries are still experimenting to identify the most robust education management and knowledge delivery system. The geographically, politically, and economically challenged parts of the globe are starving for quality sources of knowledge, or the necessary funding to deploy the minimum required education system in time. So, the question is, how can we democratize education and commoditize it to an extent that more people have access to the same quality of education?

Technology could possibly offer an answer to this question by ensuring there is adequate and quality supply to meet the ever-growing demand for knowledge and education across the globe.

Recently, a unique concept called blended, web based connected learning and teaching has shown enough potential to make a difference. A technology system built on this concept integrates multiple web-based trending technologies to connect learners, educators, parents, and facilitators at educational organizations, institutes, and sponsors with one another to discuss, plan, and execute educational projects. Leveraging the power of internet, web and mobile online content distribution and live online classes a system like this could also establish a meaningful way of bringing education to the mass in rural areas to transform education worldwide by enabling easy access to good teachers and knowledge content anytime, anywhere on any subject matter.

In a social, knowledge networking platform students can get the help they need on-demand for free or with a minimum investment as per their affordability, discuss ideas and challenges with other students and get exposure to different cross-cultural aspects. Parents could find such a system very helpful to stay in synch with their child's progress while upgrading their own skills.

On the other hand, many subject matter experts could find a way to plan their teaching and training sessions with their audience in advance. Such a system also enables additional income for teaching or training individuals online or by participating in a large educational project.

In cases, where a student is unable to pay the minimum fee to get help from their ideal teachers, a well-connected system may open opportunities for seeking little financial help to cover the lesson costs, where sponsors would get an opportunity to donate and make a difference.

So, in such an ecosystem, students get to learn, teachers get to receive the value for investing their time, parents get the visibility with peace of mind and sponsors get a way to demonstrate their passion for advancing education at both the micro and macro levels. Each step of this collaboration could be made visible to others, so that each case becomes an inspiration for the next one.

Compare such a massive online education ecosystem with that of smartphone and app ecosystem that transformed the cellular phone model and changed how information is offered and consumed. When we think about education in the coming decades, we see virtualized, online, connected, and social education model taking away most of the barriers.

If you believe in this concept, I would like to invite you to join a movement that has already started. An innovation we are already working on, with thousands of people from many countries have already joined us. Please find more information from the advertisement posted by *Learnmet* in this brochure.

Finding Happiness through the Bhagavat Gita

Nilanjan Haldar

Worship of the Gods, the Brahmanas, one's elders and great souls, purity, straightforwardness, continence and non-violence- this is called penance of body

Words which cause no annoyance to others and are truthful, agreeable, and beneficial, as well as the study of the Vedas and other Sastras and the practice of chanting the Divine Name- this is known as penance of speech

Cheerfulness of mind, placidity, habit of contemplation on God, control of the mind and perfect purity of inner feelings, all this is called austerity of the mind

This threefold penance performed with supreme faith by Yogis expecting no return is called Sattvika

Bhagavat Gita (14-17)

Life can be difficult, and those difficulties often push us to seek guidance for problems that seem beyond our own capacity. For me, whenever the world has turned pitch black and I have found myself all but the lost, I have always found direction within words of Sri Bhagavat Gita. The words of God lend their own comfort, but there is altogether another feeling of deep joy that comes from acting on His advice and making an effort to reach Him. However, it can be difficult to apply the lessons of the Bhagavat Gita in our own modern- and inevitably worldly- lives. One of the key messages the Gita espouses is that we should abandon the fruit of our actions, or offer them as sacrifice to God. This may seem, pragmatically, impossible at a glance, but ultimately, I believe this is essential in attaining liberation and happiness in life.

A few questions may come to mind when deciding to relinquish the fruits of one's action. What does that mean after all? How can we decide what action to take, what to do, if we do not look at some end goal to strive for? Ultimately, how can we apply these teachings into our own lives? The answers to these questions sit within the Bhagavat Gita itself. Recently within my own life I found myself overwhelmed with a myriad of decisions and responsibilities that I felt were beyond me, and I turned to the Gita for guidance. In chapter seventeen I found four slokes that have become particularly precious to me, because they offer straightforward direction with advice that is not altogether unfamiliar to us all. The slokes sit at the heart of the discourse where God was revealing how the different gunas manifest in the people we encounter around us. In His description of the habits of those who bear a disposition toward Sattvik, Rajas, or Tamas He describes a threefold penance that is considered Sattvika. They describe a Sattvik individual as someone who acts in the manner we were encouraged to hold since childhood, namely as a respectful, truthful, cheerful, and God-loving individual. However, because this is the nature of Sattvika individual, these are not habits born with the express purpose of attaining any reward. Instead they are simply actions that are agreeable to someone of the Sattvik nature, and which a Sattvika individual will inevitably express. In this concept I believe lies the answer to the riddle of implementation.

Sattvik, Rajas, and Tamas are within all of us, and compose our nature. We may find that one of these gunas dominate our life, and based on which guna that is, we will be facing a certain mental state. If it is Sattvika we will experience peace and bliss, Raja will have us feel sorrow, and Tamas will bring us ignorance and delusion. Most of us come under the Rajas, where we are motivated to action in the hopes of achieving some goal, and as a result most of us live with worry and sorrow as we fail to meet those achievements. But we all have felt Sattvik as well, as selflessness, purity, and love. Within us, even if it is not dominant, is this component of our being. By performing certain actions that fall in line with this nature and bearing the mindset this nature brings forth in us, we can augment this nature

within us. As humans are dynamic beings in essence, initially a person dominated by the Rajas may do this with the express intention of reaching God and the sweet fruit of bliss that would bring. One may think this person will inevitably fail, because in order to be Satvika one must give up the fruits of ones actions, even if that fruit is bliss and God. However, as this individual commits to prayer and meditation and begins to give his or her mind to God, this individuals nature will eventually change. Soon they will find that instead of acting as they do with some intention in mind, they simply act as they do because they wish to. Like a man who goes to sleep because they are tired, the nature they have cultivated will naturally guide them to actions that bring them closer to God. And like iron, which when placed close enough to a magnet is drawn to it by natural forces, so too is a Sattvik individual drawn to God once that Guna is made to dominate in an individual.

It is my conviction that anyone of any initial nature can still reach God, so long as they seek Him. I believe an integral part of that search is developing a Sattvik nature, a nature that would incline you to reject the fruits of your action, identifying the illusion and sorrow attached to them, and finding them altogether unappetizing as a result. It is my hope that by maintaining the penance of Sattvika that I may come to Him. I would like to thank you for reading my thoughts and hope our paths cross in our search for God.

OM TAT SAT.

On Privilege

Debanjan Haldar

Friction has always existed between individuals from different walks of life. Disparities in socioeconomic status, resources and opportunities have been polarizing forces in our society and have created deep rifts within our communities. A very evident manifestation of this is the creation of a privileged class of people and, naturally, an underprivileged class of people. This privilege can be defined by a variety of factors which include race, intelligence, geographic location and wealth and becomes an issue when the advantages bestowed by privilege allows for the exploitation of more vulnerable groups.

Recognizing our own tendencies to exploit others based on our strengths and advantages is a vital component of addressing this issue on the individual level. Swami Vivekananda, in one of his lectures, highlights the issues of privilege in society and explains the difference between the natural presence of disparities and the unnatural existence of privilege and exploitation.

Central to his argument is the idea of Atman, or the soul. In Hindu philosophy, it is said that all living beings are innervated by a soul that transcends mortality, time and space. The soul is infinite and is thus the same in its essence as the Supreme Soul (Brahman). This becomes the foundation for the introspective nature of Hinduism and the practice of self-realization as a path to God-realization. The idea Swami Vivekananda presents is that the existence of the soul acts as an equalizer among human beings. We are, at our very essence, one and the same and can only be distinguished by these superficial identities which are prescribed to us in each lifetime. While he makes this assertion, he also states that being indistinguishable in existence is not the goal and would in fact be incompatible with life. The dynamic nature of our being, and the presence of natural advantages and differences is a self-evident fact of life and in many ways defines what life is. Some people are particularly intelligent while others are particularly strong and others, still, are profoundly spiritual. All these advantages will naturally translate into some sort of stratification within

society. However, Swami Vivekananda argues that using these natural gifts to take away from those less fortunate is a violation of our goal of liberation. To deprive another is an act that is unethical and is founded in the idea that we are all, in our essence, part of a greater existence. I think that this distinction, between the existence of difference and the existence of unfair exploitation, is an important consideration to keep in mind while navigating our polarized society and acting in the best interest of our brethren. After all, it seems logical to best utilize the boons that have been given to us through circumstance while also ensuring that we act in ways that promote the greater good of mankind.

Below is a quote from Sami Vivekananda's lecture on privilege which beautifully illustrates his views on the topic.

“The work of ethics has been, and will be in the future, not the destruction of variation and the establishment of sameness in the external world – which is impossible for it would bring death and annihilation – but to recognize the unity in spite of all these variations, to recognize the God within, in spite of everything that frightens us, to recognize that infinite strength as the property of everyone in spite of all apparent weakness, and to recognized the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface.”

The Discussion of the True Meaning Behind Brahman

Shuvanjan Haldar (17 Years)

In the third chapter of Volume 1 of The Gospel of Sri Ramakrishna, Sri Ramakrishna visits scholar, educator, writer and philanthropist Pundit Iswar Chandra Vidyasagar, who is also well-known for his actions based on his own moral principles. One very famous story is of the time of when he promised his mother he would attend his brother's wedding, but due to flooding, he had to swim across a river because the ferry was absent. This, and many other humble and virtuous acts is why Sri Swami Vivekananda visited Vidyasagar to discuss religious topics.

During his discussion with Vidyasagar, the topic of Brahman, the ultimate truth, is brought up. When sad, it can be explained that the cause if this feeling is due to misery and discontent in one's own life, and this feeling is understood through Jiva, or life. In his explanation of what brahman is, Sri Ramakrishna essentially says that it cannot be explained. This is because Brahman, unlike Jiva, cannot be tainted by human touch, and is not verbally fathomable. If someone has attained the truth of what Brahman is, they cannot explain it; yet if someone can explain Brahman, they do not truly know what it is. “It is like water(reason) in melted butter(Brahman), if there is water in the melted butter, the solution will sizzle and bubble until all of the water is expunged, leaving only the clarified butter. Once water is added again, the solution will once again react, because the butter, or brahman, is not pure.” If Brahman is adulterated with an explanation, it is not truly brahman anymore. Thus, explaining what Brahman is is futile, and the understanding of Brahman and the explanation of it is paradoxical in nature. If someone goes through a prolonged state of samadhi, or concentrated meditation, he will reason with himself until he attains the knowledge of what is Brahman. In order to reach Brahman, one reaches the point where reason is not needed, because it is simply understood. This is why some of the greatest philosophers in India's history, such as Sankaracharya, despite meditating on the subject of brahman throughout the whole day, could not find a way to explain the answer that they found. “Brahman is understood in the inner conscience.”, and simply cannot be explained, and in order to understand it yourself, you must learn it yourself, it cannot be acquired from an external source

Classical Dances of India

By: Monalisa Hait

From region to region, India is home to various, beautiful, and unique dance forms. There are folk dances such as Garba from Gujarat, Bihu from Assam, Ghoomar from Rajasthan, and Dhunachi from West Bengal. These dances express emotions of joy and happiness and are performed for many occasions and celebrations. Folk dances consist of very simple steps and costumes corresponding to the state. However, Indian classical dances have a more defined structure and are based on the Natya Shastra, which is a text written by Bharata Muni, an ancient Indian theatrologist, about the performing arts of dance and drama. The eight classical dances of India are Bharatanatyam, Kathak, Odissi, Kuchipudi, Mohiniyattam, Kathakali, Manipuri, and Sattriya.

Bharatanatyam is believed to be the oldest of the classical dances. It originated from Tamil Nadu and is sometimes considered the mother of the other classical dance forms. Bha stands for bhava which means emotion, Ra for Raaga, which is the tune or the melody, Ta meaning Taala or rhythm, and Natyam which means dance and drama. Bharatanatyam includes footwork, facial expressions, and hand gestures called mudras. It often shows aspects of Lord Shiva through the angular movements. This form used to initially be performed by Devdasis, who were female attendants of god. They served a deity and did rituals for their entire lives. At this time, Bharatanatyam was called Dasi Attam. Some decades later, dancers started performing at royal courts to entertain the kings.

Another major classical dance form of India is Kathak. It originated from Northern India and is derived from the terms Katha which in Sanskrit means story and Kathaka, which translates to storyteller. Kathak has three specific gharanas, or styles. They are the Jaipur, Banaras, and Lucknow gharanas. Some of them focus more on the footwork and turns, while others focus more on the facial expressions and hand movements. Kathak is traditionally passed down from generation to generation verbally and through practice. Kathak mainly revolves around the love of Radha and Krishna and this dance form was often performed in Mughal courts.

Odissi is also an ancient Indian classical dance. Odissi originated from the temples in Odisha and were also performed by the Devdasis. This dance form represents ideas and stories of Vaishnavism, which is a tradition in Hinduism that considers Lord Vishnu as the central God. Odissi also portrays legends of other Hindu Gods and Goddesses such as Shiva and Parvati. The most prominent postures of Odissi divide the body into three parts as three elements and are called Tribhangi. There are three systems of Odissi dance and they are Mahari, which are based on Devdasi roots, Nartaki, which are from the royal courts, and Gotipau which is when boys dress up as girls and play female characters.

The next dance form, Kuchipudi, originates from a small village in Andhra Pradesh called Kuchipudi, from where it got its name. This is a dance-drama type of a performance since people used to focus more on the theater aspects of Kuchipudi than the actual dance itself. Earlier, when Kuchipudi was first established, men used to perform as female characters. But as time went by, women started dancing Kuchipudi too. The graceful movements and the long hair were used to exaggerate the femininity of this dance form. Sometimes, a Kuchipudi dancer can be seen dancing on a brass plate while balancing a pot filled with water on their head. This is called a Tarangam and shows the elements of space since the dancer is on a plate and water is represented by the brass pot. Kuchipudi also used to be performed in temples and royal courts.

Mohiniyattam is one of the classical dance forms of Kerala. This dance is usually performed by women as it is said to come from Mohini, which was a character possessed by Lord Vishnu to distract the demons. It is also considered to express maternal and devotional love. Originally, this dance used to only be performed in temples and royal courts before being banned by the British in the 19th century, but then was revived and is now done mainly as a solo performance. Mohiniyattam is a very delicate and elegant as it is considered to be a Lasya form, which is believed to be a dance of Goddess Parvati.

The other classical dance of Kerala is Kathakali. As seen in Kathak, Katha in Sanskrit means story and Kali means art or performance. The dancer's face is usually covered in bright paint, masks, and elaborate make-up. Kathakali often depicts stories from Hindu epics like Bhagavata Purans, Mahabharata, and Ramayana. The roles are characterized as gods, goddesses, demons, demonesses, animals, and saints. Depending on what character they are portraying, the dancer will do their make-up based on the codes Pacca, Minukku, Teppu, Kari, Tati, Payuppu, and Kati. This code goes hand in hand with how the roles are characterized.

Manipuri is a classical dance form from the state of Manipur. Manipuri generally shows features of Vaishnavism and sometimes even shows Shaivism, which considers Lord Shiva to be the supreme god, and Shaktism, which considers Goddess Parvati to be the primary goddess. It is frequently done as a team performance and focuses on the graceful movements of the upper body and hand gestures. Contrary to the other Indian classical dances, Manipuri dancers do not wear ghungroos, or ankle bells. The three styles of Manipuri Raas Leela are Tal Rasak which involves clapping, Danda Rasak which are the beats of two sticks, and Mandal Rasak which shows Krishna in the middle and the Gopis circling him and dancing around him.

The final Indian classical dance form is Sattriya from the monasteries of Assam. This dance form is also a dance drama centered around Vaishnavism. Sattriya was officially recognized as a classical dance in 2000 by the Sangeet Natak Akademi in India. The repertoire of Sattriya includes nritya which is pure dance, nritya which is expressive dance, and natya which is more of a dramatic play. Traditionally, Sattriya used to be performed by the male monks in the monasteries, called bhokots, as part of their rituals or to celebrate special events.

In essence, all Indian classical dances are based on the Natya Shastra written by Bharata Muni. All classical dances of India include pure dance, stories, and characters. Even though the different forms of dances have distinct styles of presenting the ideas and stories of Hindu religion, in the end they all come together to represent the culture and the people of India as a whole.

Adya Maa

Anitej Das (Musings of a 4-year-old)



“Mamma, I think Nomo Nomo-s (Gods) are like Super Heroes.

They save us all from the bad guys.

Just like the Super Heroes. Just like Superman and Batman.

Nomo Nomo-s have swords, sticks and armor.

All things to protect their friends.

And Mamma, I think Nomo Nomo lives inside my heart.

Guess what, people are like magic.

First, they live inside their Mamma's tummies.

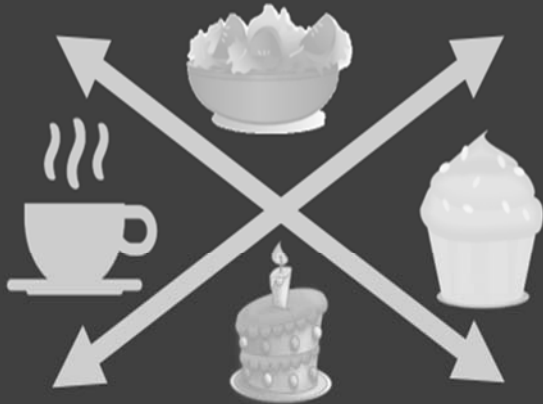
Then they come out and become big, all by magic!

May be because of Nomo Nomo!”

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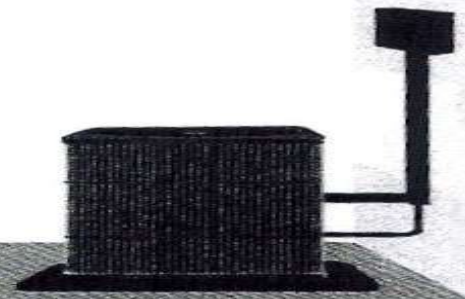
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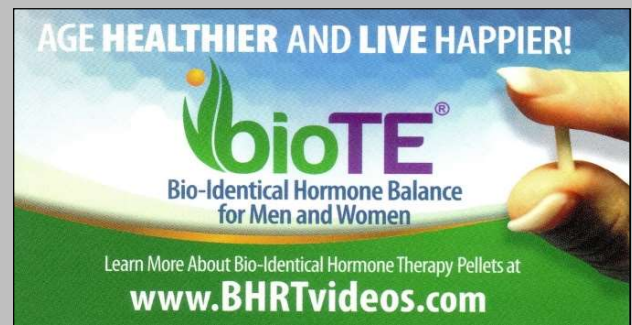
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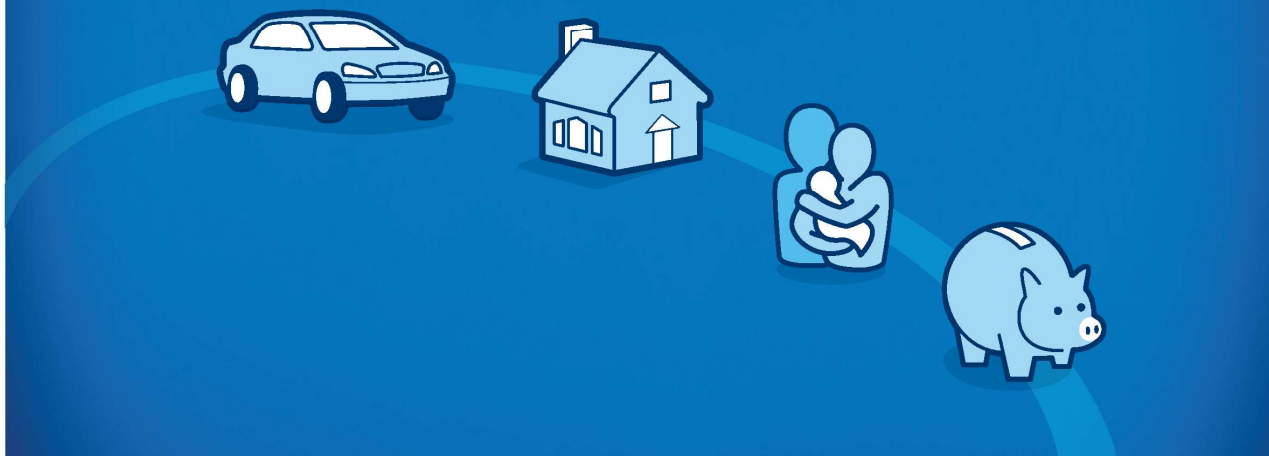
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