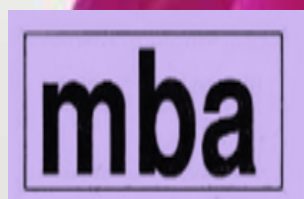




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Shankha

Volume 4. 2019



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Malaysian Bengalee Association (Reg No. 532)

Bengal House, Batu 1 1/2 Jalan Pantai, 71000 Port Dickson, Negeri Sembilan, Malaysia



Shankha 2019

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PERSATUAN BENGALÉE MALAYSIA



MALAYSIAN BENGALÉE ASSOCIATION

(REGISTRATION NO. 532)

BENGAL HOUSE, BATU 1½, JALAN PANTAI, 71000 PORT DICKSON, NEGERI SEMBILAN DARUL KHUSUS, MALAYSIA



Namaskar

Warmest regards to all our members, families, friends and readers. When the current committee commenced their term on January 2019, we made it our main aim to realign the members by deciding to “serve the members, be kind in our words and to get members engaged” in our activities.

Our recent Durga Puja celebrations witnessed locals, expatriates and Bangladeshis who contributed and participated in large numbers to make the event a success. The community came together and freely assisted towards puja, decoration, cooking and serving of food. Seeing the joy and satisfaction on their faces was truly gratifying.

We also received a number of compliments and probably the most significant was from an elder from India who said: “I have been to pujas in India, USA etc, but never did I see food being served to the elders, like you do in Malaysia”. This tradition of serving the elders has been a norm for us.

The committee comprised of people with different talents and temperament, but displayed passion in executing their tasks towards puja, food & beverage, seeking sponsorship and collection, decoration, entertainment, getting new members and the publishing of our Shankha magazine. Without their sincere commitment, involvement and sacrifices we would not be able carry out our yearly activities effectively.

I would like to thank the contributors towards our Shankha magazine for sharing their thoughts, emotions, views and I found it very informative and enlightening. We hope the elders and current generation of Bengalis would start writing about our legacy from their perspective of their parents and forefathers so that we could post it on our website.

Lastly, I would like to thank the members for their show of support in words, thoughts, actions and sponsorship. I am indeed humbled by your kindness and generosity.

Thank you

Mr. Sujit Kumar Ghosh
President
Malaysian Bengalee Association
019-2079884

About dreams and dreaming we all know. Before we fall asleep at night or before we wake up from sleep we see dreams. On dreams we have no control at all and they appear on their own. Pleasant or painful, peaceful or frightening dreams come and stay for sometime and disappear. Out of many dreams only a few nightmares we recollect. We think we dream only at night during sleep and not other times. In waking hours when we are alert, active and busy it is not possible to indulge oneself in dreams. Is it true? If we watch our minds we notice that during day time also we lapse into daydreams. The only difference between the two is we don't use the name dream and instead call it thinking, planning, imagining or absent-mindedness. Names are different but the stuff is the same.

It is a fact that during waking hours we are seldom fully awake or alert. We find ample proofs of this from our everyday life. We forget things in trains, buses and taxis. When we get down we fail to remember what things we were carrying. Once we lose we never get back these goods. Many times we go to market to buy a specific thing, or to some office to do a certain work and forget it. After using a thing, for example, a needle, a knife, a pair of scissors, a pen or keys or anything we unmindfully throw away or misplace and when that thing is needed again we frantically search for it hours and get angry or upset for the whole day. People borrow things from others and invariably fail to return them and promise and never keep it up. We are not careful about putting off lights, fans or aircons when they are not needed or clean the toilets after one's use. These are only a few examples of our carelessness. Much of our life is wasted in forgetfulness and regrets.

The question is why we often forget things, why are we so careless and why do we behave absent-mindedly? Is it our genetic defect or some deficiency in the brain? We know none of these is responsible. It is because most of our works are performed inattentively in a semiconscious or dream state. Most of the time we are not even aware of what we do, what our minds think. We listen, talk, eat, walk and do our work in indifferent way, in slipshod manner like robots. We walk on the streets wrapped in thoughts and bump into others or meet with accidents. We have regretted many times that had we been a little careful we could have avoided many of our mistakes and mishaps. We curse at that moment our inattentiveness and soon forget such regrets and commit the same mistakes.

Where lies our mistake? Are they not mental weakness and fickleness? Our minds are not steady and cannot focus on anything uninterruptedly for some length of time. The mind constantly wavers and wanders. It is like a naughty child which never remains steady and attentive, even for a few seconds. The trouble with us is we have not trained or disciplined the mind sufficiently to hold onto something for sometime. This training of the mind is required not only for students but also for adults. With such untrained, unruly mind we face many difficulties and suffer a lot. We try to take care of other unimportant things like our dress, make up, manners, external show and so on and neglect the mind. In the strong words of Swami Vivekananda, "Free!" exclaimed he, "We who cannot for moment govern our own minds, nay, cannot hold our mind on a subject, focus it on a point to the exclusion of everything else for a moment! Yet we call ourselves free." (Vol 8, page 48)

One may ask what is so important in training the mind? Is it not waste of time and energy? If we go deep into it we see our peace, happiness and creativity depend on the

disciplined mind. The disorderly mind shows our weak personality and character. It is the mind which shapes our character, if that mind is shallow and shoddy naturally our personality will be shallow. With a weak mind one cannot have a strong character. A superficial mind is incapable of accomplishing anything worthwhile. To achieve anything in any field either in worldly or spiritual and also in order to lead a happy and peaceful life we must have some hold on our minds. Self-control will place a person among the gods says a proverb.

Training the mind means we have to teach the mind a new way of thinking, a new way of living. Yes, we have to give up gradually the old style of careless functioning and thinking. Because it has not reduced our worries, anxieties, fear, discontentment and unhappiness. It has not improved our relationship with others or with ourselves. On the whole the peace of mind still remains a distant and future goal. We have to let go the old way so as to breathe some freshness in our lives. But the vast majority prefer the old way and do not like to change. The reason is change involves struggle and firmness and change requires patience and effort. And nobody wants that trouble.

How to break the habit of doing everything like a zombie or like a person half asleep and half awake. It is not an exaggeration but a stark fact of life, everyday reality. When we observe our everyday life and our activities it becomes self-evident. take a few examples: Morning when we get up and wash and brush our teeth our attention is not on it. The mind is thinking something else. We are eating lunch or dinner we are not aware of it because the mind is elsewhere. So also when we do other chores we never pay any attention to them. The result is that all things are done in a slipshod manner. Some children have a mental illness called attention deficiency syndrome. Children who suffer from this illness are unable to focus on anything even for a few seconds. Their focus constantly jumps from subject to subject – they cannot hold onto anything. Adults are a little better than these children but still they suffer from the symptoms of this illness.

Why do we suffer from this attention deficiency? Why can't we do anything with patience and concentration and enjoy doing it? We are all educated people and know many technical subjects and can handle difficult tasks. But that concentration is sporadic, selective and not continuous. Is it possible to do every day works little or big with care and attention? It is possible. With little practice, patience and care it can be done. In a few days we cannot achieve perfection but can make noteworthy progress.

How to become vigilant, alert and careful in all our activities at all places? What happens if we do this? The quality of life so also work improves, we are able to enjoy life more, avoid unnecessary regrets, worries and mistakes. When one is calm and peaceful other members of the family or co-workers also become calm and peaceful. In a family if a single member practices mindfulness the entire family will learn to remain more mindful. It will teach others the value of it. Following are the simple daily exercises which do not need any preparation or solitary place or fitness to do them. Practise everyday doing a few things with total undivided attention without thinking of anything else.

1) Watching the breath

It is our everyday experience that whatever we are doing the mind is not interested in it and thinks of other things. At work place it either thinks of home or some other place and at home it thinks of workplace. While taking rest it thinks of work and while working thinks of rest. The mind always moves in opposite direction. Those who practice japa and meditation

understand this problem. Because they always face this distraction. How to make this scattered mind attentive, how to keep this ceaselessly chattering mind silent? We have to use our breath as the means to take hold of the mind. Breathing is a natural process day and night on its own it goes on. We are not even aware of it. We have to become conscious of inhaling and exhaling. When we mindfully watch the breathing in and out for few minutes it calms the agitated mind. Whenever the mind is listless and wandering it is an effective method to control it. To make it more easy you can count one when you breathe in and two when you breathe out. Up to ten you can count and begin again from one. About ten minutes of exercise a few times a day helps the mind to concentrate and become quiet. It is also stated “Pranayameviniyogah” that means one has to watch and control the breath first and then do japa and meditation.

Another advantage of conscious breathing is: it relaxes the taut muscles of the body and mind. When one is angry, upset, or confused or frightened a few deep breaths loosens their grip. One can watch one’s breathing while sitting, walking, standing or lying down. Yoga says breath and mind are interconnected and influence each other. If we control the one we control the other. Our moods affect the flow of our breathing. When we are angry, frightened or elated our breathing becomes erratic. To correct it we can practice for sometime breathing in and out. Gradually it calms the mind. Therefore, breathing is a good weapon to control the mind. Through watching our breath we connect the mind to the body. Breath reminds us the existence of our physical body.

Japa or chanting of God’s name produces the same salutary effect on the mind. God’s name wards off all unwanted thoughts and keeps a person unruffled and focused. It expands more and more the field of awareness as one sincerely practices japa yoga.

2) Watching the body

We must be aware of what our body is doing and conscious of the movements of it. We have to take up the body after breathing exercise. Because it is easier than the mind. One has to move from gross to subtle. Buddha’s anapansati sutra mentions how to practice this exercise. When walking the practitioner must be conscious that he is walking, while sitting conscious of sitting and while lying down conscious of lying down. It means one should pay attention to different positions and movements of the body. This practice makes us mindful of the body otherwise we seldom notice its existence. Right now watch your body- what it is doing, what your hands and legs are doing. If you are changing your sitting or standing position be aware of it. When you get up in the morning do all the bodily activities with careful attention.

The advantages of this practice are: Through mindfulness of the body we can detect and overcome many of the unconscious ungraceful and unhealthy habits of the body. We have commented many times seeing others’ ungainly way of sitting, clumsy way of standing or repulsive manner of eating and so on. These are the results of unmindfulness. This also applies to us.

If we pay close attention to the bodily movements we can avoid many careless accidents and injuries. It also helps us to keep the body healthy, trim and agile. And another worthwhile reward is that the mind stops of thinking other useless thoughts. It is kept busy with watching the body and has become fused with the body.

3) Be present where you are

It may appear funny to say the obvious fact be present wherever you are. If we go little deeper it becomes clear to us that it is not funny. Most of the time we are physically present and mentally absent, mentally we are somewhere else. While listening to someone, talking to others, doing some work, while reading, seeing and on many occasions usually we are not mentally present and ignorant of what is actually happening. We often lose touch with reality – lost in daydreams. With such absentmindedness whatever we do turns out to be defective and unsatisfactory. Most of our mental energy is wasted in thinking useless thoughts or in imagining about non-existing things or events. Thinking has to stop to feel one's true presence here and now. After spending our mental energy on unproductive matters we get tired and drained out. It is not due to work one gets tired but due to the incessant occupation of the mind with this or that, in other words, non-stop chattering. When we are alert or attentive the mind is silent otherwise most of the time it is noisy. A silent mind is a peaceful and concentrated mind. Swami Vivekananda remarked: "In doing anything the stronger the power of concentration the better that thing will be done. Ninety percent of thought-force is wasted by the ordinary human being and therefore he is constantly committing blunders. The trained mind or man never makes mistakes." Thinking about or imagining about some future events generates fear, anxiety and worry. Therefore anchoring the mind only on the present moment keeps it free from grinding worry.

Mindfulness is meditation and meditation is mindfulness. The practice of meditation is to free the mind from thoughts and enable it to focus on something uninterruptedly. Mind is always distracted because of rush of irrelevant thoughts which do not allow a person to concentrate even for a short period. This is our weakness. So it has to be taught to hold on to a single thought or object in meditation. Repeated practice strengthens the mind. Similar purpose is served by the mindfulness. Paying attention to what we are doing keeps away the disturbing thoughts and other things like sights, sounds and smells. Mindfulness helps meditation and in turn meditation bolsters mindfulness. The test of spiritual practice lies in one's alertness and growing awareness.

The practice of paying undivided attention to everything, trivial or big brings joy and peace.

Revered Swami Muktirupanandaji's talk given in Ramakrishna Mission, Malaysia prayer hall on 31 August 2014. Swami Muktirupanandaji is the former President of Ramakrishna Mission, Singapore.

ভালোবাসা

কাজল চৌধুরী

ভালোবাসা
অল্প অল্প আশা
পাশাপাশি বসা
কিছু কিছু কবিতা
আমি জানি
যা-ই দুঃখ দিয়েছি
কথা কাটাকাটি
হয়েছে বাড়াবাড়ি
কিন্তু - ভালোবাসা..

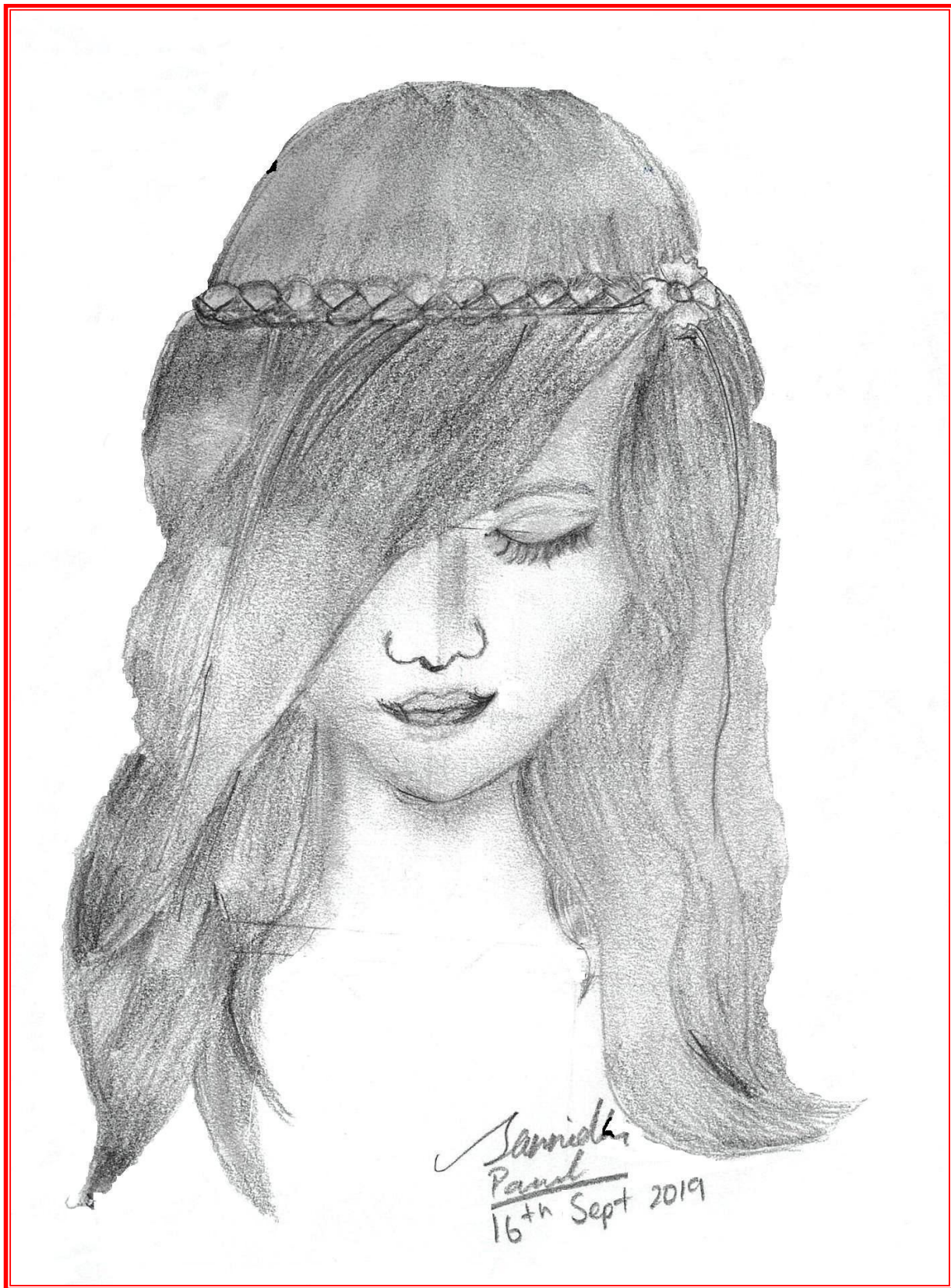
Bhalobasha

By Kajol Chowdhury

Bhalobasha
OlpoOlpoashsa
Pasha pashibosha
KichuKichukobita
Ami jani
Jay dukhodiyeichi
Kotha kata kati
Hoyechehbarabari
Kintu - bhalobasha..

I am the Princess of my own Fairy Tales

Sannidhi Paul (Age 12yrs)



A Brief History of how the present Malaysian Bengalee Association (MBA) started in Malaysia *(from the writer's perspective and research)*

Compiled by: Arati Bardhan



Old building



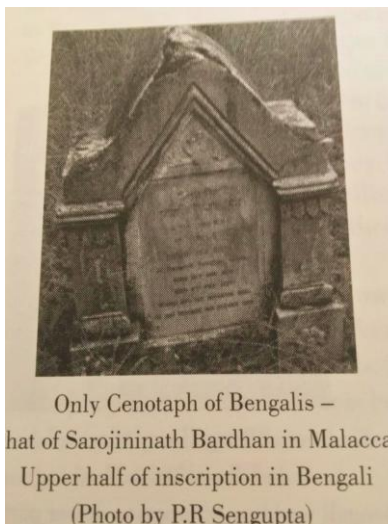
New building

Most of the information obtained is from old Circulars, Reports, written by the First Generation Bengali members of the Kali Temple And Boarding House Puja Committees 1927 -1951, Malayan Bengali Association 1952-1991, Malaysian Bengalee Association 1992 to 2017 and receipts from ROS. The reports of the Kali Temple and Boarding House between 1927 to early 1930s are missing. But most of the information of the birth of the present Malaysian Bengalee Association has been given by Dato' Saroja Dev Param, eldest daughter of Dr. Ajodhya Nath Dev, residing in Seremban, the grand children of Rai Sahib Dr. Sarojini Nath Bardhan: Prof. Dr. K. D. Bardhan O.B.E. and Dr. Madhumala Bardhan, presently residing in U.K. and lastly, Mr. D.K. Bardhan, who is familiar with the history of the Bardhan family.

The background of the birth of the Malaysian Bengali Association of today, is very closely associated with Rai Sahib Dr. Sarojini Nath Bardhan, who was in the British Colonial Medical Service. He was the first Bengali civil servant, sent by the British Government in 1908, to serve in the Department of Pathology, King Edward V11 School of Medicine in Singapore, which was a part of Malaya then.

In 1919, he was appointed as Medical Advisor to the Singapore Family Benefit Society for a short period, before he went to UK, for his post graduate studies at London School of Tropical Medicine & Hygiene in 1921. He obtained a Diploma in Tropical Medicine & Hygiene and also a Diploma in Public Health in 1922.

In 1922 he was appointed as the Government Pathologist in Malacca General Hospital, where he set up the Pathology Department.



Only Cenotaph of Bengalis –
hat of Sarojininath Bardhan in Malacca
Upper half of inscription in Bengali
(Photo by P.R Sengupta)

In February 1927, at the age of 53, Rai Sahib Dr. Sarojini Nath Bardhan passed away. Most of the Bengalis who were concentrated in Malacca, Negeri Sembilan and Kuala Lumpur, attended his funeral at Bukit Serindit, Malacca; where the Bengalis built a cenotaph later, the only one in Malaya. Even the Bengalis who were in Singapore, Johor and Penang contributed to this project.

PUJA COMMITTEE CHAIRMAN	
1927	Dr. B. C. MAJUMDER
1928	Mr. A. B. PAUL
1929-1930	Mr. N. N. NANDY
1931-1933	Dr. P. N. SEN
1934	Mr. A. B. PAUL
1935	Dr. B. C. MAJUMDER
1936	Mr. A. B. PAUL
1937	Dr. B. C. MAJUMDER
1938-1940	Mr. A. K. SEN
1941	Mr. U. C. DAS
1942-1943	Dr. D. K. MAJUMDER
1944-1945	Mr. B. B. SEN GUPTA
1946-1949	Mr. U. C. DAS
1950	Mr. U. C. DAS
1951	Mr. N. C. DASS

On the way back from the funeral, the Bengali members stopped at Dr. Ajodhya Nath Dev's house in Rembau, Negeri Sembilan. Dr. A.N. Dev was the Hospital Assistant there.

On that day, this group of Bengalis discussed about forming a Bengali Committee to look into the following matters:

- Celebration of "Durga Puja" and "Kali Puja".
- To safeguard the Bengali culture and mother tongue.
- To construct a Kali Temple and a Boarding House.

Therefore in 1927, the Bengali members first mooted the formation of the Kali Temple and Boarding House and formed the first Puja

Committee, with Dr. B.C. Majumder as the FIRST CHAIRMAN. This Puja Committee and the subsequent Puja Committees were responsible to organise all the celebrations of Durga Puja and Kali Puja at various venues.

The first Durga Puja and Kali Puja were simultaneously held at Mr. Atol Bihari Pal's house at Bukit Nenas Estate, Seremban, in 1927. From then onwards the members took turns to celebrate the Pujasin their homes at the beginning, either on a small scale or on a big scale. The Bengalis in and around the venues responded well and participated to celebrate together.

At the same time, the Bengalis realised that there was no public holiday for Durga Puja but there was a public holiday for Kali Puja or Deepavali, for all the Hindu members in Malaya.

Therefore these members decided to celebrate the Kali Puja in Port Dickson. The Puja Committees rented holiday Bungalows in Port Dickson, by the sea side, from late 1940s to mid-1950s, e.g. the Arab House, Lotus Bungalow, Fair winds and other bungalows every year. The response from the Bengalis from Penang to Singapore was good and they congregated very enthusiastically and this helped to make the occasion run successfully, every year.

It was apparent that the Bengalis liked the ambience of the celebration of Kali Puja at Port Dickson and felt that they must secure a property there.

All the adults and children stayed in those bungalows: slept in "dhala bichanas", ate all the meals sitting on the floor, watched the entertainment or the Bengali cinema and also bathed in the sea together. It was a big happy family, all united and co-operative for many, many years. Every member, young and old, used to look forward to Kali Puja in Port Dickson every year.

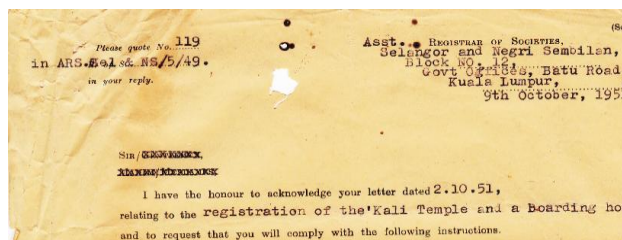
There was mass cooking and preparation of the meals from morning to evening by all the mothers and youths, assisted by Mr. Ashok Bardhan as their chief, during the early years, of 1927 to 1947. Unfortunately, he was killed by the communists in 1948, at Batang Melaka, Negeri Sembilan. Henceforth, Mr. Pulin Bihari Pal (fondly known as Sadhu Pal), volunteered to take charge and assisted in the mass cooking during those early years and continued to do so in Bengal House for many years: a feat we do not witness today!

Mr. B.B. Sen Gupta, former Chairman of Puja Committee 1944-1945, commented in his speech, that most of the Bengalis lived in remote parts of the country and there were no facilities for the

education of the children and that it was felt that a place was needed for those children to stay for their education in the town. Many of the first generation Bengalis came to Malaya in the early 1920s and were employed as Hospital Assistants, Clerks, Factory Supervisors and Conductors in remote Rubber plantations, where there were no facilities for formal education for their children, during the British Rule.

The same point was also brought out by Mr. B.B. Das Gupta, MBA President 1960 -1964, because nothing was done about the construction of a building for that purpose. But this project did not materialise, at all! The reason could be because a number of children from remote places were looked after by Bengali friends in the towns, where the children attended School for formal education and was given safe shelter and loving care.

There were also Bengalis who were employed by the Government as Doctors, Hospital Assistants, Engineers, Clerks, Technical Assistants, Soil Chemists and Veterinary Surgeons, to serve in various Government Departments. They were provided with Government houses to live in the towns, in various States of Malaya, from Penang to Singapore.



The “Kali Temple and Boarding House”

was registered with the Registrar of Societies(ROS) on 9thOctober 1951, although the application for registration with ROS was sent in May 1949. **The official address was 106 Birch Road, P.O. Box 4, Seremban**, where all the Committee Meetings of the Kali Temple

and Boarding House and the Malayan Bengali Association were held from 1927 to mid-1957.

Initially, the Kali Temple and Boarding House was officially registered under the National Union of Planters Workers (NUPW) to function.

In the meantime, the members of the subsequent Puja Committees decided to purchase a land on Rasah Road, Seremban, with the object of building a “Kali Temple and Boarding House”. For this purpose, the Committee collected a ½ month’s salary from every Bengali member those days and purchased a piece of land on Rasah Road. The construction of “Kali Temple and Boarding House” did not materialise because the members felt that the land was unsuitable for the construction of any building, according to the Annual Report of 1953.

The name “Kali Temple and Boarding House” of the Bengali Committee was changed to **Malayan Bengali Association** and was registered with the Registrar of Societies, Selangor and Negeri Sembilan, Reg. No 532, on 12 September 1952. Hence the MBA became the Reference for the Association.

Between 1953 to 1956, the Bengalis were very determined to obtain a suitable house in Port Dickson, where a “Kali Temple” could be built. At the same time, the Committees were contemplating the sale of the Seremban land to the

Members, by dividing it into plots, to obtain cash to purchase a piece of property in Port Dickson. This did not materialise.

The Minutes of AGM of Malayan Bengali Association, held on 3 November 1956, states that Mr. N.C. Dass, a Bengali of the First Generation and also the past Chairman of Kali Temple and Boarding House Puja Committee 1951, informed that the Cummuning Bungalow, with considerable land in Port Dickson, was for sale.

Mr. N. C. Dass also informed the Committee that he knew the owner and he could help to negotiate in acquiring the property, because the owner, Mr. Lee, could be interested to exchange this property with the MBA land in Seremban.

The total value of MBA. land in Seremban was RM 35,000/-, while the price of the prospective land in P.D. was around RM 8,000/- per acre. At this stage, Dr. J.B. Ray, President of MBA committee 1956, proposed that a sub-committee be formed to inspect the P.D. property, in question, and submit a report.

This sub-committee was made up of the following members at the 1956 AGM:

- Mr. B.B. Das Gupta
- Mr. A.K. Sen
- Mr. R.K. Paul
- Mr. N. N. Ghosh
- Mr. M. N. Dutta

After much deliberation, Dr. J.B. Ray proposed the following resolution:

“ That the Executive Committee be empowered to exchange the Association land in Seremban with the CUMMUNING BUNGLOW, standing on about 4 acres of land with a minimum cash of \$5,000/-”, as stated in the Minutes of the AGM 1957.

Mr. N.C. Dass was the mediator for this exchange of properties between the Malayan Bengali Association and Mr. Lee Geok Thye, from Kuala Pilah, the owner of Cummuning Bunglow.

There was a tenant who rented the Bungalow and the Executive Committee 1956 -1957, granted him time to vacate the house by the end of December that year.

By 31st December 1957, the Cummuning Bungalow was officially handed over to the Malayan Bengali Association, as stated in the Minutes of the 2nd Meeting of MBA, held on 28 July 1957, at 106 Birch Road, Seremban. The dream of owning a property by our forefathers and the Bengalis was achieved!!

After the Land was officially obtained in Port Dickson, the Registered Office of M.B.A. at 106 Birch Road Seremban, was then transferred to MBA Port Dickson. For this, the Committee had to write to the Registrar of Societies, Selangor and Negeri Sembilan. This new property was named BENGAL HOUSE, which is on 1½ mile stone, Jalan Pantai, 71000 Port Dickson, Negeri Sembilan.

According to the information from the Registrar of Societies in Seremban, the name of the MBA was changed from Malayan Bengali Association to **Malaysian Bengalee Association** on 22 August 1992. This change of name was necessary to give MBA the Malaysian status.

NAME	AMOUNT PAID	NAME	AMOUNT PAID
1. Mr. DILIP K. BARDHAN	\$ 10,001.00	31. Mr. MICHAEL YAN WAI PIN	\$ 1,500.00
2. LT. COL. (DR) BISHAJIT DAS	1,051.00	32. Dr. ARUN K. DEB	1,000.00
3. Mr. NETA RAM DAS	1,050.00	33. Mr. MINUVAL C. ROY (S'PORE)	1,000.00
4. Mr. DILLIP K. GHOSH (S'PORE)	1,001.00	34. Mr. NIMU GUHA THAKURTA (S'PORE)	1,172.00
5. Mr. MANESH C. DUTT (S'PORE)	1,000.00	35. Late Mr. SHISHIR K. GHOSH	1,005.00
6. Mr. ANIL B. GHOSH (S'PORE)	1,000.00	36. Late Mr. ANIYA B. SEN GUPTA	1,000.00
7. Mr. AJIT K. JORDAR	1,001.00	37. Mrs. BASANTI SEN GUPTA	1,000.00
8. Dr. KAMAL K. BANAL	2,000.00	38. Mrs. DANI SEN GUPTA (S'PORE)	1,000.00
9. Mr. SUBAL CHOUHURY	1,500.00	39. Mr. ANIT SEN GUPTA	1,000.00
10. Late Mrs. SHANTI K. CHOUHURY	1,001.00	40. Mrs. SAPN RAY SEN GUPTA (USA)	1,500.00
11. Mrs. BABY GHOSH	1,000.00	41. Late Mr. ANIL C. BARDHAN	1,001.00
12. Late Mr. ANJUL C. SINHA ROY	2,000.00	42. LT. COL. (DR) KANAK S. DUTTA	1,001.00
13. Mr. AJIT K. ROY	1,000.00	43. STATE GOVERNMENT, N.S. D.K.	5,000.00
14. Late Mr. DINESH C. CHOUHURY	1,001.00	44. Mrs. ABATHI BARDHAN	1,001.00
15. Mr. PRITHWISH R. DAS	1,000.00	45. Mr. SWADESH R. DAS	1,001.00
16. Mr. DILIP K. DUTT	1,000.00	46. Dr. AJIT K. MUKHERJEE	2,001.00
17. Mr. SATYA R. MITTRA	1,200.00	47. Mrs. SHIBANI SEN GUPTA	1,000.00
18. Mr. SUSIL K. CHAKRABARTY	2,000.00	48. Late Mr. KHAMENDRA N. CHAKRABARTY	1,001.00
19. Late Mr. BISHAD B. DAS GUPTA	10,000.00	49. Late Mr. MANMATHO N. DUTT	1,001.00
20. Mr. NEPAL C. MUKHERJEE	1,000.00	50. Dr. Dr. MANMOHAN MAJUMDAR	1,001.00
21. Late Mr. UPENDRA C. DAS	1,000.00	51. Dr. GOUR MOHAN DAS DE	1,001.00
22. Mr. RAJ K. CHAKRABARTY	1,000.00	52. Mr. AJIT K. GHOSH	1,001.00
23. Mr. RAHUL K. NANDI (S'PORE)	1,500.00	53. Late Mr. NARENDRA N. GHOSH	1,001.00
24. Dr. BIMAL C. ROY (AUSTR)	1,000.00	54. Late Mr. K. C. SAHA	1,001.00
25. Dr. NARAYAN C. SEN GUPTA (S'PORE)	1,500.00	55. Mr. B. C. MALAKAR (S'PORE)	1,031.00
26. Late Dr. A. Mrs. ATINDA M. RAY	5,000.00	56. Mr. MILON NANDY	1,010.00
27. Mr. PRESH C. SEN MAJUMDER	1,001.00	57. Late Mr. NIRODE R. ROY	1,001.00
28. Mr. PREM SENHAI	1,001.00	58. Late Mr. SINDORA C. SEN GUPTA	3500.00
29. Mr. NANI C. CHOUHURY	1,001.00	59. Mr. S. C. ROY (SHUKU)	1,000.00
30. Mr. NITYENDRA C. DASS	1,000.00	60. Late BILJOY KUMAR HAZARA	1,001.00



Entrance of the “Kali” Temple of Bengal house

The other dream of the first generation of Bengalis from the beginning of the 20th century was realised at last, when the construction of the *Kali Temple Prayer Hall* started in 1991 and was completed by “Paila Baisak” in 1992. This was possible because the members of MBA and friends donated generously to build the Temple.

The President then, Mr. D.K. Bardhan and all the members of the Committee of 1991 and 1992 strived hard to complete this project in Port Dickson. This was successful because of the great support and sincerity shown by all the first, second, third generation of Malaysian Bengalis, friends and all the Bengali expatriates then. This is another dream of the first generation Bengalis fulfilled.

Presidents elected during the AGM for the Malayan Bengalee Association and the Malaysian Bengalee Association

M. B. A. PRESIDENTS	
1951-1956	Mr. H. K. CHOUDHURY
1956-1957	Dr. J. B. RAY
1957-1958	Dr. J. B. RAY
1958-1959	Mr. B. B. DAS GUPTA
1959-1960	Mr. S. C. SEN GUPTA
1960-1964	Mr. B. B. DAS GUPTA
1965-1967	Mr. H. K. CHOUDHURY, AMN
1968	Dr. A. K. DUTTA SHARMA
1969-1970	Dr. A. M. TARAFDAR
1971-1972	Dr. K. K. MANDAL, A.M.N.
1973-1974	Mr. N. C. DAS
1975-1976	Mr. N. G. CHOUDHURY

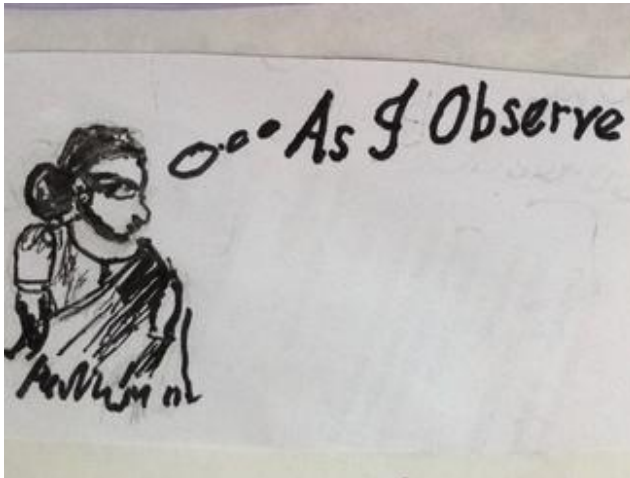
M. B. A. PRESIDENTS contd	
1977	MR. S. K. GHOSH
1978	MR. S. K. GHOSH
1979	MR. S. K. GHOSH
1980	MR. D. K. BARDHAN P.M.C.
1981	MR. D. K. BARDHAN P.M.C.
1982	MR. D. K. BARDHAN P.M.C.
1983	MR. D. K. BARDHAN P.M.C.
1984	MR. S. R. SEN GUPTA
1985	MR. S. R. SEN GUPTA
1986	MR. D. K. BARDHAN P.M.C.
1987	MR. D. K. BARDHAN P.M.C.
1988	MR. D. K. BARDHAN P.M.C.
1989	MR. D. K. BARDHAN P.M.C.
1990	MR. D. K. BARDHAN P.M.C.

M.B.A. PRESIDENTS	
1991-92	MR. D. K. BARDHAN, PMC
1993	MDM. MONJULEE DAS
1994	DR. K. K. MANDAL, AMN, JP
1995-97	MR. SUBAL CHAUDHURY
1998	MR. D. K. BARDHAN, PMC
1999-01	MR. AJIT ROY
2002-03	MR. D. K. BARDHAN, PMC
2004-05	DR. ANISH KUMAR ROY
2006-07	MRS. NOMITA PAUL BALASINGAM
2008	MR. PRODEEP KUMAR ROY

Today MBA celebrates Durga Puja in Petaling Jaya. In the late 1970s, a group of Bengali Expatriates in Petaling Jaya and Kuala Lumpur decided to celebrate the Durga Puja in a big way. Many of the members of the MBA and their families supported and participated well.

Dr. Soroj Mukherjee, Chairman of the Durga Puja Committee 1984, handed over the responsibility of Durga Puja to the MBA President Dr. S. R. Sen Gupta, at the residence of Late Mr. S.K. Ghosh, MBA President 1977-1979. To celebrate Durga Puja had been incorporated in the MBA activities from that point of time. *(This information was given by an ex-expatriate, Mr. Dipten Sen, now residing in Bangalore, India. He was the Treasurer and one of the active pioneer members to organise the Durga Puja at Petaling Jaya).*

Expats. from end of 1979 to 1984 celebrated Durga Puja at Geeta Asram, Petaling Jaya. Now MBA celebrates the Durga Puja in Petaling Jaya; and Kali Pujaas well Poila Baishak in Port Dickson. All these celebrations are successfully organized by the Malaysian Bengalis together with the Bengali expatriates.



Stands there the Bengal house
in all its glory,
Within its walls you'll find
many a precious story.
You hear the gentle whisper
of the racing waves,
You see the beauty of nature
around the place.

Daughters and sons come and go,
They go there to pray, to meet and to know.
Under its roof you meet the wise and bright,
They know what's good and what is right.

Remember those who gave their time,
Do your best and let it shine.
It's a place for all,
Be they big or small.

The pioneers did all with pleasure,
Leaving for us a beautiful treasure.
Let the golden bells joyfully chime,
And the soothing echoes ring all the time.

Move forward day after day,
Steadfast and true all the way.
It's a blissful place to be
An abode of peace and harmony.

Bengal House Malaysia is located in Port Dickson, Negri Sembilan, Malaysia

Retrieved from : <https://www.treasuredyears.com/blog/bengal-house-malaysia>

Dato' Saroja Dev Param, DSNS, AMN, PPN, PPT, PJK, PKL, JP – *Golden Path of Glory*



Dato' Saroja Dev Param was born in East Bengal, India in 1925. She migrated to Malaya (which is now part of Malaysia) in 1929.

A teacher, she was a pioneer in education in various rural areas in Malaysia. She and her late husband Mr. V. S. Param PJK, PKL, JP started two Government English Schools in 1954 and 1958. In these schools, they developed programmes of multicultural activities and sports, often involving the community, to complement the academic curriculum so that children received a holistic education. She retired from teaching fulltime in 1980.

Saroja's community work concerns were in health, education and family social well-being.

At the state level she was founder member of several community organizations for Women, Youth, Child Welfare and Health issues.

Saroja's public service included serving on; the Juvenile Court, the Visitors' Board of Seremban General Hospital, State Goodwill Council, State Unity Board, and Board of Governors of the Seremban Convent School.

Saroja is most passionate about Guiding.

Beginning as a Guider in 1946 she went on to serve in various capacities including as Malaysian National Guides Deputy Chief Commissioner (1973 to 1983). She represented the national association at the World Guide Conferences in; Helsinki (1969), Toronto (1972), Teheran (1978) Singapore (1981), Copenhagen (1983).

She has presented papers at International Guide Conferences in London, England; Edinburgh, Scotland; Adel Boden, Switzerland; Colombo, Sri Lanka; and Tokyo, Japan.

Saroja served in the World Association of Girl Guides and Girl Scouts (W.A.G.G.S.) "International Sangam Committee" for nine years. She received "the Swift" the highest international Guide award.

She has also received Malaysian government federal and state medals in recognition of her service to the community.

Saroja's political involvement was an extension of her interest in the welfare of women. She was State Women's Leader and National Women's Section Secretary in the Malaysian Indian Congress (1981-1987). She organized a Pre-School Teacher Training Programme mainly for girls from the rubber plantations.

Saroja was President of Friends of Sangam, Girl Guides Malaysia for 29 years (1982 - 2011) and President of the Convent Past Pupils' Association, Seremban for 26 years. She organised an "adoption scheme" for promising but needy students from the Convent Primary School (Tamil). Students were "adopted" by the members for three years. In addition to scholarships and books, "adopter mothers" met with both parents and children together with their teachers. The children's academic performance showed an improvement with students scoring A's in public examinations.

Friends of Sangam Malaysia organized the Seminar in 2001: Across the Years – Inter-Generational Participation in Activities;

She served on the Consultative Body of the Health of the Older Person's Committee of the Malaysian Medical Association.

In the 1990s she was recognized with a Malaysian Rotary Foundation award and in 2013 she was presented with the Rotary International Paul Harris Fellowship by the Winnipeg Transcona Rotary Club of Canada.

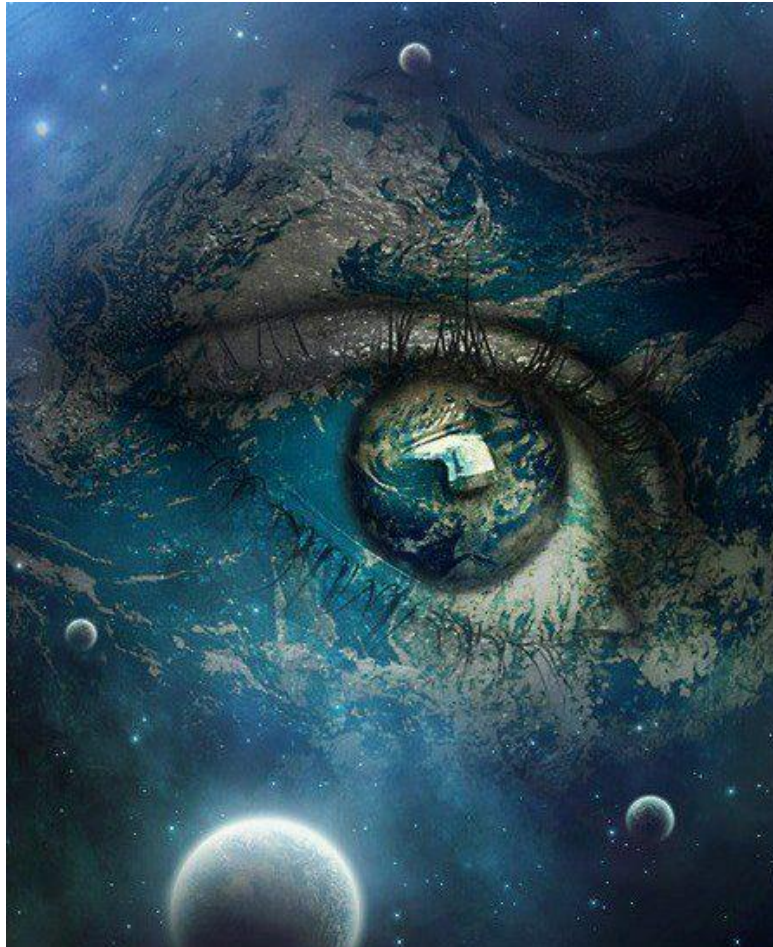
Her abiding philosophy remains the belief that interaction with people gives us the strength to reach out, and life itself provides us with the vision, wisdom and courage to build a better world for future generations.

Retrieved from : <https://www.treasuredeyears.com/about.html>

Indian Milkmaid in Malaysia

by Mr. Upendra Chandra Das, Written in 1969,
former Past Chairman 1950, Puja Committee

Half a dozen cows she had, heifers and calves a few
Smiling and talking, though very old, betel nuts she would chew.
Morn till night she would work, and talk on the road
Selling her milk from door to door, on her head the load.
Bottles of milk in a wicker basket set nicely in balance
Both her hands swinging at sides, away she would dance.
“A rotten son I have got, looks after pleasures of self
Old and weak though I am, he never cares to help”.
With winds she would speak about her son for a while
“What are you speaking of?” if asked, she would simply smile.
A few months later, she went to India with her rotten child
Got him married to a longhaired bride – lovely, beautiful and mild.
Happy she was for a few months, and then she had an attack of cholera
In her holy land, she breathed her last, the final scene of an opera.



Very often the word “Tantra,” invokes an assortment of thoughts and myths that set off alarm bells at jarring volumes, that it is enough to put off the less informed seeker wandering around the perimeters of the science.

Tantra is an ancient yet pulsating spiritual science – fascinatingly unique in that, it takes the whole person into account, dealing with the subject as a whole rather than on a piecemeal basis. Other spiritual traditions typically convey the message that desire for worldly needs and spiritual goals are mutually exclusive, setting the stage for a never-ending internal struggle. But take note, the spiritual path is a treacherous journey of the Self to the Self, with little or no room for mercy or a comforting shoulder to cry on. Take for instance, the Buddhist monasteries that are typically built on treacherous mountain landscapes, accessible only by foot through slippery terrains. It is not that the monastery was built away from the random crowd for the sake of austerity but is regarded as the tool of abstinence and perseverance inflicted upon the resident monks – s/he would have to climb up and down the steep mountain slopes to cater for the provisions of the monastery, as well as to perform pious pilgrimages alone for the sheer purpose of breaking the limits of their potential and curating a scheme that provides them the added edge over their sustainable skills.

The literal meaning of “tantra,” is “to weave, to expand or to spread,” and according to tantric adepts, the fabric of life can deliver true and eternal fulfilment only when all the threads are

woven according to the pattern designated by nature. When we are born, life naturally forms itself around that pattern. But as we grow, our ignorance, desire, attachment, fear and false images of ourselves and others tangle and tear the threads, mutilating that sacred fabric.

Tantra is a path for people inquiring to know themselves, to expand their awareness and to celebrate every facet of life with deep passion and tenacious gusto. Tantric methods have been solely curated to strip away layers of false shells that we have amassed over the many years of living on planet Earth. The essence of the path is that, it is not so concerned with the philosophies about life, as the direct experience of it, itself, rather it provides us the means to directly experience ourselves and portray our potential in the best possible way. It is not so much a believer's world but one of alchemy and a knowing and being involved with the lifetime that we are born in.

The main premise of Tantra is that, we must never assume that things will change and improve after death in worlds which are happier than ours. As here, so there. The moksha (liberation), that we think will happen upon death is simply a delusion that have been fed to us for years, for the condition in which we live here pursues us elsewhere, because change or improvement cannot come from outside of ourselves – it has to come from within.

The state of our consciousness attained while in the body is also the state of our consciousness elsewhere. The world we reach after the body is shed, is determined by the level of the consciousness reached WHILE in the body – that very vessel that had been gifted to us to facilitate our ascension in this lifetime.

The human body, with all its biological and psycho-mental processes, is only a tool in which and through which the cosmic forces operate. The individual human structure and the outer macrocosmic manifestation, or Universe, are similar. Therefore, all that exists in the Universe should also exist in a certain form and proportion in the microcosm, i.e. the human body.

The Vedas and all other ancient texts say that the human birth is considered to be the highest manifest – having been through 840,000 lower births to take the form of a human being. The only reason we are considered the highest manifest is because human beings are the only form of life that can manifest change: change at conscious levels – no other life form can outwit the mind of the human being. Yet, in all its grandeur, we are limited – to the point that we have manifested bizarre ideologies that cage and confine our potential of having to live our highest Truth. And what is the Truth? The Truth is nothing more than knowing who we are and what we are capable of – that underneath all of that, we are more than the sensory organs; more than our fears; more than our mind and certainly more than what we imagine ourselves to be.

Freedom from desire, non-attachment, is the only way to liberation; for all evils are born from attachments. Therefore, give up attachment, not by the mind alone, but by the whole of your being including your desire-self. Give up your fears that you may live from the essence of your heart and live in the Truth of the moment. Find out who you are and invest in every waking moment of your life, discovering yourself and reconnecting back to the majestic procession of life – and not only what you are able to see with your naked eye but also what you are able to manifest in the intangible sense.

The goal of Tantra, similar to that of modern science, is the study of the natural laws and of the human being. Tantra considers that the fundamental reality of the universe is consciousness. Before time and space, at the origin of universe was the Supreme Consciousness. Each human

being has a divine “spark,” inside of him/her, which is the consciousness, the essence of each human being, the ultimate source of his/her happiness and fulfilment.

On the most profound level of the universe there is a hidden, mysterious world. The physical world is merely an illusion of the perception. This knowledge of the outer Universe through focus inside is a landmark in Tantra. The asanas and the ascension of the energy Kundalini through all the seven centers of force (chakras), contribute to the knowledge of the outer universe.

According to the Tantric philosophy, the degree of spiritual evolution of a human being is directly proportional with the degree of freedom that that being has – the more we create our own synergy with our own life, the more we liberate ourselves from the ideologies that hold us imprisoned to our own unfounded fears.

Available/ published on [August 22, 2019](https://www.sujatanandy.com/tantra-the-canvas-of-life/) at : <https://www.sujatanandy.com/tantra-the-canvas-of-life/>

PREO PUJA BARI

Composed and written by : Kajol Chowdhury - mid 1990s

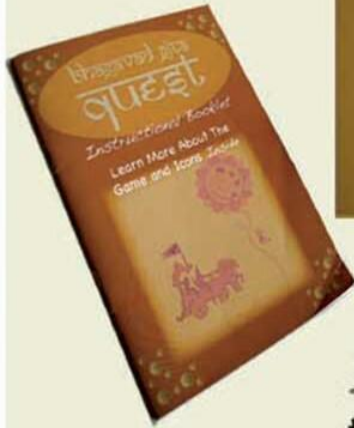
WITH SUCH HIGH HOPES WE HAVE GATHERED HERE TOGETHER TWICE A YEAR

HERE AT 'PUJA BARI' , P.D
NOW, WE'RE THE YOUNGER BREED
WITH NEW IDEAS INDEED
BUT WE'LL SURELY HEED
DREAMS OF BENGALI CREED

RIGHT NOT WRONG
WE'LL GROW STRONG
CHERISHING OUR CULTURE
AND OUR FAITH IN GOD
FOREVER AND EVER

TODAY, TOMORROW
NEVER DEVIATING
EVER EVER ASPIRING....

*Note; This poem-cum-song can be sung somewhat to the tune of Robindronath's " BORO ASHA
KORAY ASHAYCHI....."*



by Ashok Kumar Nandy

*Down the stalk onto the wheel
the karmic cycle do we not feel?
Sometimes in heaven on Earth and in hell
O when do we get out! only God can tell.*

*We need the knowledge but not the fruit
the reverse fig tree to be burnt to the root.
Since time immemorial we have been here
away from the One who is most dear.*

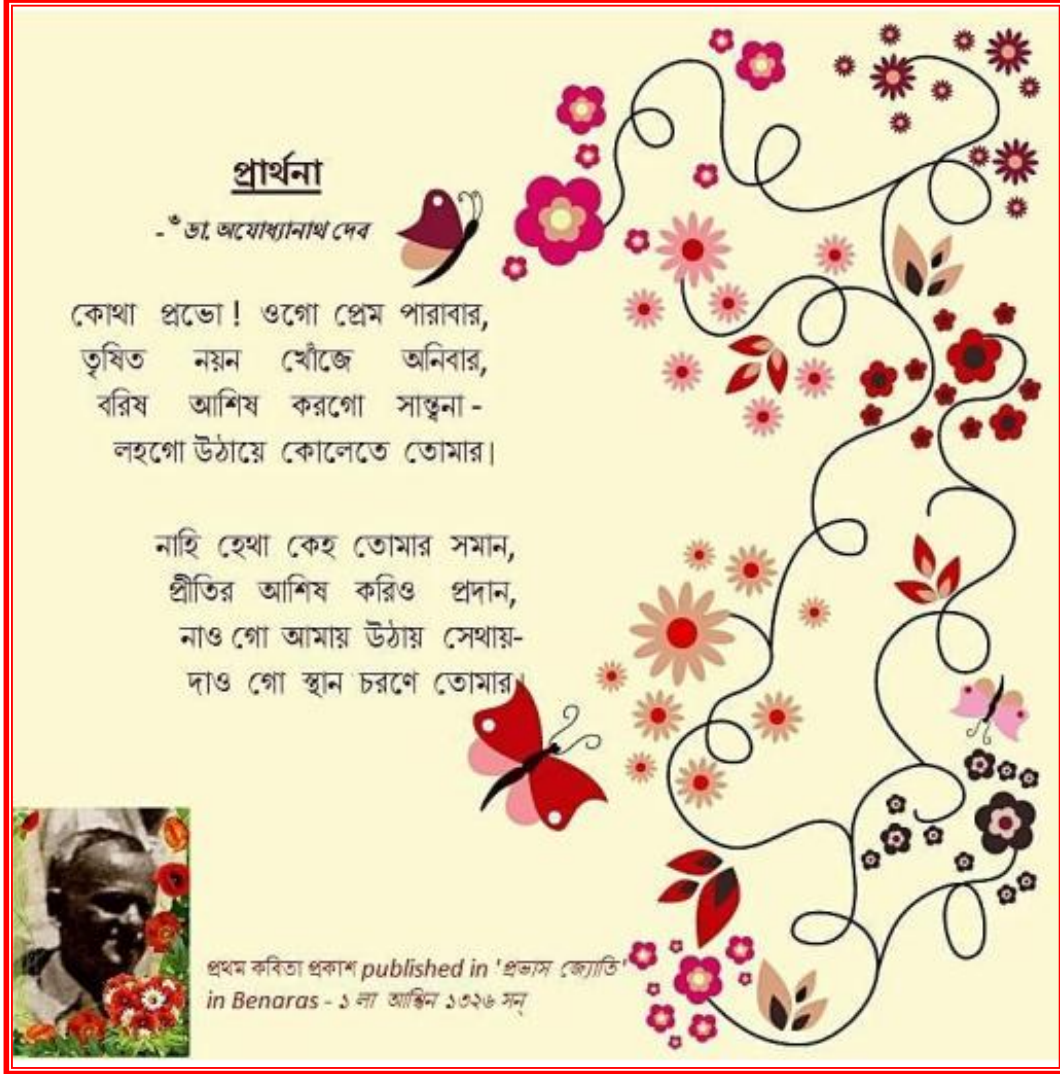
*He re-sang the song that was once told
in the hearts of envy it will not unfold.
This is the science of the Absolute Truth
from brahman to paramatma to bhagavan en route*

*Take heed from Krishna whose mercy's at large
a prelude to the battle in dharma they charge.
Just read the Gita, but to study is best
simply unravel the mysteries to finish this quest.*

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Prarthona

By Late Dr. Ajodhya Nath Dev



Prarthona

By Late Dr. Ajodhya Nath Dev

Kotha probho ! Ogo prem paarabar ,
Trshito noyan khonje onibaar,
Borisho aashis, korogo saantona -
Lohogo utthaye kolete tomaar.

Naahi hetha keho tomaar samaan,
Preetir aashis koriyo prodaan,
Naao go aamaye utthaye sethaye -
Daao go sthaan charone tomaar.

(Prothom kobita prakaash published in 'Prabhas
Jyoti' in Banaras - Poila aashwin 1326 san)

Retrieved from : Poetry of Dr. Ajodhya Nath Dev--- Compiled By Minakshi Gon, Calcutta, India

এক খাদ্য রসিকের আৰ্তনাদ / আকুতি

ড: অভিজিৎ ঘোষ

সকাল বেলা উসখুস লাগছে মনটা কাল রাতে মালয়েশিয়া বেঙ্গলি এ্যাসোসিয়েশন র আয়োজিত দুর্গা পূজার শেষ দিন কাটিয়ে মন তো খুবই ভালছিল তা হলে হটাৎ করে একাদশীর দিন মন টা কি চাইছে? ছুটতে চলে যেতে ইচ্ছা করছে; এইবার বুজলাম হরিদাস মদকের দোকানে কলাপাতায় পরিবেশিত লুচি আর ছোলার ডালের জন্য! আহা অমৃত। বলরাম মল্লিক ও রাধারমন মল্লিক নামটা জানেন? না কি আমাকে সোজা ভিমচন্দ্র নাগেই পাঠাচ্ছেন সন্দেশ খাবার জন্য? অথচ ছোটবেলা থেকেই শ্যামবাজার র দারিক র সন্দেশ খেইয়েই বড় হলাম এদিকে আবার কে সি দাসের রসগোল্লা মাথায় ঘুরপাক খাচ্ছে। তার সাথে বাবার পছন্দের সেন মশাই র গলাপথাস সন্দেশ কে ভুলি কি করে? আচ্ছা আমার বাড়ি এলাকার গুপ্ত ব্রাদার্স হিন্দুস্তান সুইটস মোচাক গাঙ্গরাম মিঠাই এই দোকান গুলো দোষ করলো? পুরো ছোটবেলার স্মৃতি টাই তো এই দোকান গুলো তে লুকিয়ে আছে। প্রাচী সিনেমার সামনে রাস্তায় দাঁড়িয়ে কখনো কচুরি তরকারি খাইয়েছেন? বা পুন্ডিরােমের দই! তেয়ারী সুয়াটিস র কথা না হয় বাদ ই দিলাম। সব কেমন এলোমেলো হওয়া যাচ্ছে আবার হটাৎ করে সব পুরনো স্মিরিতি গুলো সব চোখের সামনে ভেসে উঠছে। আচ্ছা কেনো এমন হয় না বলুন তো? যে ভাবে মোবাইল a video call করে পরিজন দের সাথে দেখা হচ্ছে কথা হচ্ছে দূরত্ব টা দূরত্ব বলেই মনে হচ্ছে না তাহলে আমার এই পছন্দের জিনিস গুলো যা যা বললাম সেগুলো আজকের টেকনোলজি নিমেষের মধ্যে আমার পছন্দের জায়গা গুলো তে মুহূর্তের মধ্যে নিয়ে গিয়ে যা যা খাবার ইচ্ছা সব ইচ্ছা পূরণ করিয়ে আবার মুহূর্তের মধ্যে কেনো এই মালয়েশিয়া তে ফেরত নিয়ে আসে না? একটু ভাবুন যাতে আমার মতো সবাই যারা এই নস্টালজিয়া তে ডুবে থাকে তারা একটু মনের আনন্দে থাকতে পারে। মনের আনন্দ টাই তো সব না কি?

Food For Thought

Dr. Monika Bardhan, 18th September, 2019

Sitting here thinking, watching the sun go down
About life and the people all around.
The drastic changes that have occurred so fast
The metamorphosis to the present from the past.
So taking a trip down memory lane
Reflecting on the past and present happiness and pain.
The friendships that have come and gone along the way
Very few of them were meant to permanently stay.
After being together for such a very long time
Realising that a few treasured souls were worth a dime.

It is really hard to find people in whom you can trust
And not be taken for granted like an old book collecting dust.
But these things do occur and cannot even be avoided
Even to the mere mortals who are so easily and completely deluded.
The betrayals, disappointments, heartaches and torments
Are the expected things that happen at unexpected moments.
Wishful thinking is something that we daily do
Knowing what we wish for sometimes will never come true.
No matter how hard we try to fulfill all our dreams
Things are not so rosy and as easy as they seem.

It is hard to tell who your friends really are
The ones who are loved and dear are always so far.
Surrounded by a thousand souls wearing smiling faces
From all walks of life, coming from different places.
One can never tell who is honest, hypocritical or evil
Who is a saint, an angel or even like Satan the devil?
A marriage may be beautiful and appear to be made in heaven
In most cases, divorce is the ultimate weapon of separation.
Two people may have been the best of friends as children
Suddenly, one betrays the other and the friendship is broken.

A family may have once been happy, carefree and content
Then infidelity and rebellion set in at the wrong moment.
A young infant is born, and an old man is dead and gone
Portraying life as a vicious cycle rotating on its own.
On the other side of the spectrum lies a totally different picture
It hurts like a wound rubbed with salt without a suture.
For as we live in a world filled with chaos and confusion
I often wonder and dream about all nations coming together in union.
As I sit within the peaceful atmosphere right next to my sweet Mama
Thinking about the orphaned hungry Rohingya child at the border of Myanmar.

Wishing that I could save the millions of men, women and children dying
Those mercilessly tortured and killed within the rumbles of Syria, which is bleeding.
All these are perfect examples of crimes against humanity
When, where, who, why and how it occurs baffles everybody.
This depicts the cruel, malicious and evil side of human nature
Making us seem like devils in disguise cloaked as angels, foreseeing a bleak future.
It shows so clearly that the most malignant cancer in the world today
Are human beings who see fit to do as they please without a care.
Who seem to justify their actions through mere words, lectures and speeches
Never to realise that they do not seem to practice what their fellowman preaches.

Why can't we just comprehend that this world is drying of its juice?
And lay down our weapons, put aside our anger and declare a truce.
Why can't we realise that all the wars, killing and bloodshed is so unnecessary
And live together as one big family, united in peace and harmony.
But despite the harshness of life that sometimes seems absurd
Some elements of good and happiness exists in every sense of the word.
For those who think that life is one comfortable bed of roses
Think again, people, and strive to make the best choices.
So just take a moment to ponder about all the sufferings and the sorrow
And definitely make the children's' dreams of yesterday become the realities of tomorrow.

Spiriton and the truth within

By Ashok K. Nandy



Acrylics on printed canvas, 4ft x 5ft, 2011,

The Spiriton and the truth within is an attempt to visually represent the individual's quest for the ultimate identity in our ever-changing environment. The painting depicts the negative half body of a man set within an ambiance of darkness with red tentacles wondering within range. The figure is shown to be prying open his body (which is a body suit) with his arms to reveal the true self within. This image is meant to challenge the individual to ponder on the concept of identity. To question the current understanding of the body as the basis of identity. What if, "I am not this body!" and therefore I am changing it similar to the changing clothes. Hence the figure painted as a negative to suggest a notion that although with bodies, our identification to our bodies is not absolute and that we should be more introspective to seek out our true identity from deep within our hearts.

The black background with red tentacles represents the darkness of ignorance and the clutches of distractions respectively which spontaneously break away in the presence of the light and truth.

The scientific term 'Spiriton' has been coined by Dr. T.D. Singh to further elucidate the methodical study of consciousness.

Love and Care for Old Parents

Arati Bardhan

From the day we are born
Our parents toil, bringing us up with care,
To become good, responsible, well-mannered adults,
Sacrificing and enduring all obstacles they lovingly bear.

Good values and discipline well taught and instilled,
Without any thought of hardship and neglect.
Train children to be humble, honest and obedient,
Gradually developing them to feel secure and great.
As parents grow weak and older,
They are left to fend themselves all alone,
To cope life with indignity and no mental support,
Leaving them with their hearts, all torn.

As children grow into adulthood and start life,
Gradually forget the solidly built attachment,
A bond that was very strong and graceful once,
Showing only qualities of selfishness and detachment.

Old parents become insecure and helpless,
Dejected, disappointed and totally unwanted.
Can't we prevent this undignified, incurable disease,
Just with a spoon of love and care for them, to feel protected?

Is this what children do, without feeling any guilt,
Neglect old parents and store them with sadness?
The younger generation watches and learns fast
Only to tear the strong family bond and develop selfishness.

Such horrible behaviour isn't life's good progress
For it's only a part of the unavoidable bad education,
When human reasoning power becomes absolutely void,
One tends to forget good values without any hesitation!!

Until adulthood, family bond is always strong
Feeling proud, safe, steady and happy.
After marriage, relationships reverse tremendously,
Drowning all the days of strong love and carefree.

In-Laws had been always a debatable issue.
Coping with them is quite hard and trying!!
When patience, tolerance and loving care shown
Can change their negative behaviour and dealings.

Till infinity, this malicious cycle will repeat.
So let's change our mind set and bad feelings.
Shower old parents with love and care,
Only two ingredients needed to get their Godly blessings.

কার পাপ

চিন্ময় চক্রবর্তী

কার পাপ ছুঁয়েছে আকাশ ?

কোন ওষ্ঠে বিষ ?

কার অহংকার

ছুঁয়েছে উষ্ণীষ ?

কোন দৃষ্টি লেলিহান শিখা ?

কার মনে অভিশাপ ?

সূর্য , তোমার দারুণ দীপ্তি ---

ছারখার করো পাপ !

যে মেঘ ঝরায় বৃষ্টি ,

সে তো গহীন জলের নদী ।

ডাকো , তাকে ডাকো !

পাপ ধুয়ে দেয় যদি

শুধু দিনযাপনের , প্রাণধারণের গ্লানি ..

অবক্ষয়ের সোনায় মোড়া খাঁচায়

প্রাণপাখিটার ডানার ঝাপটানি

কে-ই বা শোনে ,

কে-ই তাকে বাঁচায় !

তবু বসন্ত আসে ,

তোমার আমার পাপ

ধুয়ে যায় ঘাসে ঘাসে

তবুও শারোদোৎসব

দুর্দমদুর্বার

রবীন্দ্র-নৃত্যালোকে-

প্রণয় কুমার চৌধুরী

রবীন্দ্রনাথের নৃত্যকলা পারফর্মিক শিল্পধারায় এক বিশেষ ধারা!! যেমন জানি অনেক নান্দনিক শিল্পমাধ্যম যাতেই তিনি মনোযোগ দিয়েছেন তাই কালজয়ী হয়ে আছে। রবীন্দ্রসংগীত শিক্ষার প্রাতিষ্ঠানিক একটি ধারা আছে যা রবীন্দ্রনাথের জীবদ্দশায় শুরু হয়েছিলে কিন্তু রবীন্দ্রনৃত্যে তেমন কোন কাঠামোগত (মডিউল) ধারা নেই। হয়তো বিক্ষিপ্ত কিছু প্রচেষ্টা আছে। নৃত্যনাট্য বা তাঁর গীতিকবিতার নৃত্য কোরিওগ্রাফিতে কবির সময় থেকেই স্বকৃত তত্ত্বাবধানের বা কাছের নৃত্যবিশিষ্টজনের চর্চায় নিছক রবীন্দ্রভাবনালোকে এক অপরূপ ধারার উদ্ভব হয়েছিলো বৈকি। চিত্রাঙ্গদা নৃত্যনাট্যের এক মঞ্চায়নের পরে সেই সময়ের এক সংবাদ মাধ্যমে ‘রিভিউ’তে এরকম লেখা হয়েছে-

মঞ্চে অস্ফুট আলো ‘আমার অঙ্গে অঙ্গে কে বাজায় বাঁশি’। আনন্দ-বিষাদ তরঙ্গিত হচ্ছে মণিপুরি বা ওড়িশির লাস্যে। অর্জুনের পৌরুষ প্রকাশ পায় কথাকলির পদচারণায়। কখনও গুজরাতি গরবা, কখনও বাংলার বাউল, নানা নাচের ধারায় ফোটে রবীন্দ্রনাথের গানের ভাব, ছন্দ, রস।

নয় নয় করে শত বছর ধরে রবীন্দ্রনৃত্যের চর্চা হচ্ছে। বাংলা সংস্কৃতিতে শিল্পধারাগুলি অন্যতম একটি হয়ে উঠেছে রবীন্দ্রনৃত্য।

১৮৯৯ সালে ত্রিপুরার বুদ্ধিমন্ত সিংহের মণিপুরি নাচ দেখে মুগ্ধ হ’ন রবীন্দ্রনাথ। তাঁর চেষ্টায় বুদ্ধিমন্ত সিংহ, নবকুমার সিংহ, আমুবি সিংহের মতো মণিপুরি নৃত্যগুরুরা শান্তিনিকেতনে এসে নাচ শেখান। রবীন্দ্রনৃত্যনাট্যে কথাকলি, গরবা, বাউল বাংলার চিরায়ত লোকজ আঙ্গিকও আসে। ‘রবীন্দ্রনৃত্য’ বলতে একটি স্বতন্ত্র নৃত্যধারা বলে ধরা হয় না। যদিচ রবীন্দ্রসঙ্গীতের মতোই রবীন্দ্রনৃত্য একটি বিশিষ্ট শিল্পধারা। “রবীন্দ্রসঙ্গীত ও রবীন্দ্রনাথের গীতি-নৃত্যানাট্যশ্রিত এক নান্দনিক বিবিধ নৃত্যের আঙ্গিকে রবীন্দ্রনৃত্যের রূপকল্প তৈরির প্রয়াস তখন থেকেই। রবীন্দ্রঘরানার ব্যাকরণসম্মত সেই অনিন্দ্য রূপকল্পের প্রাতিষ্ঠানিক চর্চা তেমন পরিলক্ষিত হয় না। বিচ্ছিন্ন, এলোমেলো ভাবে রবীন্দ্রনৃত্যের চর্চা চলে। নির্দিষ্ট সৌষ্ঠবে পরিকাঠামোগত চর্চা বিক্ষিপ্ত ভাবে হলে ও সুনিয়মিত নয়। ভারতীয় নৃত্যের ইতিহাস নিয়ে যারা ভাবেন, গবেষণা করেন তাঁরা বলেন-

“রবীন্দ্রনাথের ধারায় নাচ অনেকেই করে, কিন্তু তা প্রায় ‘হাতের পাঁচ’ বলে ধরে নেওয়া হয়। তার সৃষ্টি দ্যোতনা বোঝার চেষ্টা হয় না”।

রুশ্বিনী দেবী আরুন্ডেল ভরতনাট্যম, গুরু ভেম্পতি চিল্লা সত্যম কুচিপুড়ি, ঝাভেরি বোনেরা মণিপুরি, যতীন গোস্বামী অসমের সত্রিয় নৃত্যধারায় রবীন্দ্রনৃত্য পরিকল্পনা করেছেন। “পাশ্চাত্যের ব্যালে থেকে সাবেকি লোকনৃত্য, নানা আঙ্গিকে রবীন্দ্রনৃত্য নিয়ে পরীক্ষা-নিরীক্ষা হয়েছে। কিন্তু রবীন্দ্রজন্মের পৌনে-দুশো বছরের পরেও যে ভাবে নাচের পরিকল্পনা হচ্ছে, তার মূল আঙ্গিক হয়তো বজায় থাকছে এখনকার কোরিওগ্রাফিতেও, “বৈচিত্র্য এসেছে, কিন্তু তেমন পরিবর্তন হয়নি। রবীন্দ্রনৃত্য তাই নাচের একটি বিশিষ্ট ধারার মতো গৃহীত হয়ে যায়।

রবীন্দ্রনৃত্যের কি তেমন নির্দিষ্ট ছাঁচ আছে? “না তা নয়” এটা রবীন্দ্রনাথ-প্রবর্তিত নৃত্যধারাকে বোঝা, অমূল্য রূপনিকেতনের অশ্বরে অবগাহনের একটা নান্দনিক পরম্পরাকে বয়ে নিয়ে যাওয়ার তাগিদ।

নৃত্য-পরিকল্পনা, বেশভূষা, আলো, মঞ্চসজ্জাতে রবীন্দ্রনাথ, প্রতিমা দেবী, নন্দলাল বসুর বহুমাত্রিক এবং এর চর্চা থেকে সমকালীন নাচ, নাটকের কোরিওগ্রাফার ও শিল্পীরা অনেক উপাদান নিতে পারেন। মণিপুরি, কথাকলি, ভরতনাট্যমের মতো ধ্রুপদী নাচের চর্চার পাশাপাশি বাউল, ঢালি, রায়বেঁশের মতো বাংলার লোকনৃত্যও জানতে হবে। তন্ময়ের পাঠে চিরায়ত ভারতীয় নৃত্যধারাগুলির বিবর্তন, রবীন্দ্রনাথ, অবনীন্দ্রনাথ, নন্দলালের নন্দনতত্ত্ব, নৃত্যচর্চার বিকাশন প্রবাহিত হয়ে যাবে। ধ্রুপদী নৃত্যধারার ভঙ্গিসমষ্টিগুলো তুলে এনে তা জারিত হবে ‘নিজস্ব রূপে-রঙে-চর্চায়’। সৃষ্টি হয়েছে এমন নাচ যেখানে সেই ভঙ্গিসমূহ পাশাপাশি আসতে পারে কোনও আদর্শগত নিয়ম না মেনেই। চিত্রাঙ্গদাকে ধরতে গিয়ে চরিত্রের নিয়মেই ভিন্ন রূপময় হতে পারে। তার দেহ মনের টানাপোড়েন শুধু ললিত মণিপুরি বা শুধু ঋজু ভরতনাট্যমে ধরা সম্ভব নয়। এই দুই নৃত্যচর্চার ভঙ্গি পরম্পরের হাত ধরে চিত্রাঙ্গদার রবীন্দ্রনৃত্যরূপ-

‘নহি দেবী,
নহি সামান্য নারী’।

মণিপুরি-ভরতনাট্যম দুই নাচেরই নিজস্ব রসজগত ভেঙ্গে খানখান হবে, ও তৈরি হলো আরেক রূপ, চিত্রাঙ্গদা নৃত্যনাট্যের রসগ্রহণে, মণিপুরি বা ভরতনাট্যমের হয়েও একান্ত রবীন্দ্রনৃত্যরস। এমনতরো বড় একটা দিকসন্ধান করলেন রবীন্দ্রনাথ, ভারতীয় নাচের ধারণার একেবারে মূলেই আঘাত হানলেন, তাহলে তাঁর সঙ্গে ‘আধুনিক’ নৃত্য বিষয়টাকে জোড়া হয় না কেন? উত্তরটা রবীন্দ্রনাথের কাছে পাওয়ার উপায় নেই, বরং বলতে পারবেন তাঁর সৃষ্টিকে যারা বয়ে নিয়ে যাচ্ছেন।

বর্ষামঙ্গলে, বা বসন্ত নৃত্যনাট্য পরিবেশনায়, সাধারণ কুঁচি দিয়ে পরা শাড়ি, কাঁধে ও কোমরে উত্তরীয়, টানা টানা চোখ, বাধ্যতামূলক রূপালি গহনা। মুদ্রায় নদীর চলন, ঝড়ের গতি, হৃদয়বেদনার প্রকাশ।

"স্বপ্ন মন্দির নেশায় মেশা
এ উন্মত্ততা
জাগায় ঝড়ের বেগে
কি বিপুল ব্যাথা"-

এই ভাবটা ধরতে গেলে প্রথাগত অচলায়তনের বাইরে আসতে হয়।

একজন নৃত্যবিশেষজ্ঞ না হয়ে ও রবীন্দ্রসাহিত্য অবলোকনের আলোকে বুঝতে পারি।

বিশ শতকের শুরুতে রবীন্দ্রনাথ ও তাঁর সহযোগীরা যে যে নাচ থেকে উপাদান আহরণ করে সেগুলি যে যে ভাবে মিশিয়ে গানের সঙ্গতে একটা নতুন নৃত্যজগত তৈরি করেছিলেন, যাকে রবীন্দ্র নৃত্যধারা বলছি সেটা তো নূতন পথ, নূতন আলোয় নূতন সিন্ধুতীর।

শান্তিদেব ঘোষ প্রমুখ বহুবিধ সমস্যা-সংস্কার সম্বন্ধেও একটা জিনিস ঠিকই ধরেছিলেন। রবীন্দ্রনৃত্য কোনও তথাকথিত “school of dance” নয়। নৃত্যকে শরীরের স্বাভাবিক সহজাত ছন্দের সঙ্গে

মিলিয়ে গীতিকার অন্তর্গত বোধ প্রকাশ। বসন্তোৎসবের প্রভাতফেরীতে যেমন মিশেছে পশ্চিম ভারতের গোষ্ঠীনৃত্য ডান্ডিয়া।

রবীন্দ্রনৃত্যের প্রচলনের শুরুতেই স্বাধীন চলনের ইতিহাস। সমসাময়িকতায় নাচের আঙ্গিক ও উপাদান নির্ধারণ করার দীক্ষা। ছক ভেঙ্গে ফেলা নাচ। ছকে বেঁধে রাখার নয়।

মঞ্জুশ্রী ও তদীয় কন্যা রঞ্জাবতী সরকারের কিছু কোরিওগ্রাফী জেনেছি, তাঁরা শুধু ধ্রুপদী ছকে থাকেন নি। রবীন্দ্রসৃষ্টির ভাবকে ধরেছেন। তাঁদের প্রযোজনা 'চন্ডালিকা' অনুরূপ 'তোমারি মাটির কন্যা', 'তাসের দেশ'-এর মতো রবীন্দ্র-আশ্রয়ী সৃষ্টির সমরূপত্বে মঞ্জুশ্রী ও তাঁর কন্যা ভারতীয় আধুনিক নৃত্যের লিজেগুরি শিল্পী রঞ্জাবতী তুলেছেন 'অরণ্য অমৃতা', 'গঙ্গোত্রী'র মতো স্বাধীন পরিবেশনা। রবীন্দ্রনাথের আশ্রয়ী হয়েও ধ্রুপদী ছক ভাঙার যে ধারাটি তাঁরা নিয়েছিলেন, এর সবকটিতেই কিন্তু তার প্রয়োগ ঘটেছে।

রবীন্দ্রনাথের নাচ তাঁর শিল্প প্রকাশেরই একটি মাধ্যম, ধ্রুপদী ছকের বাইরে প্রকাশিত মোহন অভিনবত্ব।

“The body of the dancer always has its own presence and being, regardless of the form explored.”

রবীন্দ্রনাথের নৃত্যধারা তাঁর একান্ত নৃত্যালোকের চিরায়ত আনন্দলোক।

Maa

Eshan Nandan Roy



মালয়েশিয়ার আদিবাসীঃ নিবন্ধ

ডা. নীলেশ কুমার মিত্র

এশিয়ার সভ্যতা ও অর্থনীতি সংস্কৃতি এবং মূল্যবোধের উপরে অনেকটাই নির্ভরশীল। মালয়েশিয়া- সিংগাপুর উপদ্বীপসমূহে কেবলমাত্র পূর্ব আর পশ্চিমের মিলন হয়েছে তাই নয়, পূর্ব আর পূর্বের নতুন ভাবে ভাব বিনিময় হয়েছে। এই মনশূন্য-এশিয়াতে উত্তর-পূর্ব আর দক্ষিণ-পশ্চিম জলবায়ুর সাথে সাথে মালয়-রা রয়েছেন ২৫০০ বছর ধরে। দক্ষিণ চীনের লোকেদের পশ্চিমের যাতায়াতের পথে অথবা পশ্চিম- দুনিয়ার লোকেদের পূর্ব-পথে Strait of Malacca-তে যাতায়াত বারংবার এমিগ্র্যান্ট মানুষদের এনেছে এই উপদ্বীপে। সিংগাপুর দ্বিতীয় মহাযুদ্ধের পূর্বে এবং পরে বহিরাগত মানুষদের সংস্কৃতি গ্রহণ করতে দ্বিধা করেনি। A Child of Free Trade এই দেশের বন্দরনগরী লন্ডনকে ছাড়িয়ে গেছে বানিজ্যিক দিকে। কিন্তু বহিরাগত মানুষের রঙে রঙিন হতে পেরেছেন মুষ্টিমেয় মালয়েশিয়াবাসী। অনেকে বলতে পারেন কৃষিভিত্তিক সভ্যতাই এই মানসিকতার কারন। আমরা পশ্চিম বাংলার মানুষজন অবশ্যই ভাবতে পারি আমাদের মাটি-মাথা সংস্কৃতি অনেকটা একইরকম। ঘনবর্ষন ভরা বনানী আর mangrove কেবলমাত্র মালয়েশিয়াকে উষ্ণ আর আদ্র করেনিক শক্তিও উর্বরা মাটির ,মিয়েছে। কেডা, পারলিস, পাহাং, কেলানতান আর সাবা-র উর্বর এলাকা ছাড়া বাকি মালয়েশিয়া-র উৎপাদন উল্লেখযোগ্য নয়। এখানকার আকাশ-বাতাসের উষ্ণতাকে আরো বাড়িয়েছে প্রতিবেশী Javanese দের অনুপ্রবেশ। মালয় সাম্রাজ্যের কথিত প্রতিষ্ঠাতা পরমেশ্বররা অনুপ্রবেশকারিদের সাথে ভয়ংকর যুদ্ধ করে লাল মাটি আরো লাল বানিয়েছেন।

কারা সবথেকে প্রথমে- মালয় উপদ্বীপে বাস করেন?

ঐতিহাসিকরা এইব্যাপারে একমত যে indiginous বা দেশীয় মানুষ যারা এই উপদ্বীপে বসবাস করতেন তারা প্রধানত তিনটি ethnic group এর-- নেগ্রিতো, সেনিও এবং প্রোটো-মালয়। সেমাঙ, সবথেকে প্রাচীন নেগ্রিতো গ্রুপের পূর্বপুরুষেরা মধ্য-প্রস্তর যুগে শিকার করতেন। পুরাতাত্ত্বিক গবেষকরা গুয়া, চা, কেলানতান মালয়েশিয়াতে গবেশনা করে দেখেছেন যে নেগ্রিতোরা, যাদের ওরাঙ আসলি বলা হয়, খৃষ্টপূর্ব ১০০০ সাল থেকে এই দ্বীপমালাতে বাস করছেন। প্রোটো-মালয় গ্রুপ চীনদেশের ইউনান প্রদেশ থেকে ১০০০ বিসিতে আসা শুরু করলে নেগ্রিতোরা দ্বীপের ভিতরে পাহাড়গুলিতে পলায়ন করে বাস করা শুরু করেন। প্রোটো-মালয় দের মালায়ু-আসলি বলা হয়ে থাকে। এরা সমুদ্রবিদ্যায় পারদর্শী ছিলেন এবং এই দ্বীপমালায় বসবাস করার আগে সমুদ্রপথে আসা বিদেশীদের জাহাজে কাজ করতেন। অন্য ethnic group দের তুলনায় এরা যাযাবর জীবন যাপন পছন্দ করতেন না। এরা ও ডিউতেরো-মালয়েরা কামপুং বা গ্রাম তৈরী করেন নদীতীরে বা সমুদ্র উপকূলে। এনারাই আধুনিক মালয়-প্রজাতির পূর্বপুরুষ। কৃষিকাজ ছাড়াও পূর্ব-শতাব্দীতে এনারা সমুদ্র উপকূলে বানিজ্য শুরু করেন। সুদূর ইউনান থেকে আসা এই ethnic group ছড়িয়ে পড়েন বোর্নিও, জাভা, সুমাত্রা এমনকি ভিয়েতনাম ও কম্বোডিয়াতেও। ঐতিহাসিকদের মতে প্রোটো-মালয় দের মধ্যে কোন বিশেষ ধর্মের প্রাধান্য দেখা যায়নি। ডিউতেরো-মালয়েরা আসেন ভারত এবং আরব দেশ থেকে। তাঁদের দ্বারা হিন্দু ভারতের প্রভাব মালয় দ্বীপসমূহে ছড়ায় -- প্রধানত পশ্চিম মালয়েশিয়াতে। ২০১৬তে করা genomic analysis চারটি প্রধান lineage এর কথা বলছে--ওরাং আসলি, সেমাঙ, সেনোয়, প্রোটো মালয়।

১৫ শতকে মুসলিম ধর্মের প্রভাব শুরু হয়- শুধুমাত্র আরবদেশ থেকে নয়, ভারত এবং পারস্যউপকূল থেকেও। ৮ম

এবং ১২শ শতকের মধ্যে শ্রীবিজয়া সাম্রাজ্য বিস্তার করে সুমাত্রা, জাভা এবং প্রাচীন মালয়েশিয়ার কেডাহ তে। বুদ্ধ ধর্মের প্রভাব ছড়িয়ে পড়ে মহারাজা ধর্মসেতুর রাজত্ব মালয় থেকে কম্বোডিয়া ও ইন্দোচীনার অন্য অংশেকিন্তু সম্ভবত জীবনযাত্রার সাথে ইসলাম ধর্মের স্বাভাবিক একীকরণ মালয়েশিয়াতে এই ধর্মের প্রাধান্য বিস্তারে সাহায্য করেছে। ১৪ শতকে সিংগাপুরের রাজা পরমেশ্বর মালাক্কা সাম্রাজ্যের পত্তন করেন। Golden age of Malay sultanate শুধুমাত্র মালয় দ্বীপসমূহে নয় উত্তর সুমাত্রাতেও বানিজ্য এবং ইসলাম ধর্মের বিস্তার করে। কিন্তু ১৫১১তে পর্তুগীজদের হাতে পরাজিত হয়ে জোহর এবং পেরাকে কেন্দ্রীভূত হয় মালাক্কা সাম্রাজ্য। পর্তুগীজদের পরে আসে ডাচ এবং পরবর্তীকালে ব্রিটিশ ঔপনিবেশিকেরা। দ্বিতীয় মহামুদ্র পরবর্তীকালে জাপানি অধিকৃত মালয়েশিয়া এবং জাতিয়তাবাদী আন্দোলনের ইতিহাস ও স্বাধীনতা লাভের কথাতো সবায়ের জানাই আছে।



নেগ্রিতো



প্রোটো-মালয়

পুরানো বনেদি বাঙালি রান্না

শুক্লা মিত্র

বাঙালির রসনা-তৃপ্ত রান্নার ইতিহাস অনেক পুরানো। সেকেলে রান্নার মধ্যে রসনা-তৃপ্তি ছাড়াও আছে মা-ঠাকুমার গন্ধমাখা ভালবাসার পরশ, যা সর্বযুগে সমাদৃত হয়েছে। আজকাল অতি ব্যস্ত জীবনের আড়ালে আমরা বাঙালিরা তা আমাদের রান্নাঘরে কি বিদেশে কি স্বদেশে ফিরিয়ে আনার চেষ্টা করে থাকি। যা আমাদের শুধু রসনাকেই নয়, আমাদের মনকেও একটা ভাললাগার অনুভূতি দিয়ে ভরিয়ে তোলে। মনে করিয়ে দেয় সুদূর ছেলেবেলার কিছু মিস্টি মধুর স্মৃতিকে। আজকে মালয়েশিয়ার কুয়ালালামপুর শহরে বসে আমি তাদের মধ্যকার কিছু সেকেলে রান্নার রেসিপি সবার সাথে শেয়ার করতে চাই।

আমার প্রথম রেসিপিঃ

টকের তরকারি

উপকরন

আলু ২টা, বেগুন ২টা, শিম ৫-৬টা আস্ত কড়াইশুঁটি ৮-১০টা, রাঙা আলু ২টা, পাঁচফোড়ন পরিমাণমত, শুকনো লক্ষা ২-৩টা, হলুদগুঁড়ো সামান্য, তেঁতুলের ক্বাথ ৫ টেবলচামচ, নুন ও চিনি স্বাদমতো, রোস্টেড জিরে শুকনোলক্ষা (সাজানোর জন্য), সরষের তেল প্রয়োজনমত।

প্রণালীঃ

কড়াইতে তেল গরম করুন। সব সবজি আলাদা আলাদা করে হালকা ভেজে নিন। বাকি তেলে পাঁচফোড়ন ও শুকনোলক্ষা ফোড়ন দিন। সুগন্ধ বেরোলে নুন দিয়ে নেড়েচেড়ে সবজিগুলো দিন। সামান্য হলুদগুঁড়ো দিয়ে কিছুক্ষন ঢাকা দিয়ে রাখুন। সিদ্ধ হয়ে এলে তেঁতুলের ক্বাথ দিন। চার মিনিট সামান্য নেড়েচেড়ে চিনি দিন। পুরো জিনিসটা মাখামাখা হয়ে এলে আঁচ বন্ধ করে দিন। রোস্টেড জিরে ও শুকনোলক্ষা ছড়িয়ে নামিয়ে নিন।

আদা-হিংয়ের চিংড়ি

উপকরন

চিংড়ি মাছ (মাঝারি মাপের) ২০০ গ্রাম, সরষের তেল পরিমাণমতো, কাঁচালক্ষা ২টা (কুচানো), হিং আধ চা-চামচ, আদাবাটা ১ টেবল চামচ, নুন ও চিনি স্বাদমতো, দই ৪ টেবলচামচ, নারকেল দুধ ১কাপ।

প্রণালীঃ

চিংড়ি হালকা ভাপিয়ে রাখুন। কড়াইতে সরষের তেল দিন। গরম হলে কাঁচালক্ষা কুচি, হিং ও আদাবাটা দিন। সামান্য নেড়েচেড়ে নুন ও চিনি দিন। সামান্য কষে নিন। আঁচ কমিয়ে চিংড়ি দিয়ে নেড়েচেড়ে ফেটানো দই দিন। এতে নারকেলের দুধ ধীরেধীরে মিশিয়ে নিন। পুরো জিনিসটা ভাপে সিদ্ধ করে নিন। মাখামাখা হয়ে এলে নামিয়ে পরিবেশন করুন।

"The Evolution of Hatred"

By : Soham Chakraborty

Medium: Digital Oil and Collage



Hate Until It's Too Late. Go ahead

Soham Chakraborty

The essence of hate, envy and malice will forever plague the planet. For what it's worth, the state that we are in now isn't because of the love we received or the amount of affection we offered to the ones surrounding us. In retrospect, one day, we will understand that, as a single entity or in waves of the dominant species, the impact we had on the planet and the people

around us are a collective effort of all the hate built up into two piles, what we gave and what we received.

A simple example is an organisation that built its foundation on one sole principle. Raw, untouched, grueling hate for the people who were different. On December 24th, 1865 in Pulaski, Tennessee the 'Ku Klux Klan' was formed. That was the raw form of the anger, back when it went, "There is no crime in hating". Some people's anger were irrational, based solely on one insignificant feature of the victim.

However, quickly the world spinning on its axis, like rubble to a spinning bicycle chain, hate started slowing the world down, metaphorically speaking. Hate developed into actions that proved to take the lives of thousands.

While the innocent died at the hands of an unregulated and unsystematic emotion of disgust and anger, they screamed and screamed, till their throats went sore and the blood of the dead trickled down the globe and covered acres across seas. It was as if hate had conquered and dictated everything.

Hate crime laws were introduced on average two decades ago in most countries. But then hate evolved, growing into a quieter but far more gruesome thing. Hate would be silent, partnering with the system of barter trade, and people soon did anything for money. Where there was no money there was the law's missing pieces and loopholes assisting the hate to perform unspeakable acts on victims.

Lynching, Sexual Assault, Decapitation, and/or other forms of cold-blooded murder.

But now the screams are muffled so no one can hear. Eventually greed, envy, hate and malice has diminished the Earth to what little of it is left.

These are the last few shouts and desperate screams. Now the world as one, are shrieking in pain and hopelessness and are being forced into permitting to the end of life. They're still loud enough for us to hear if we really try. But that's on us if we want to or not.

The hate will fester in our hearts and will leave us to die. Don't let it be too late.

In Memoriam – They are always within our Hearts

Borun Ghosh (son of the Late Sisir Ghosh and Late Chaya Rani Ghosh)

Deb Datta Das Gupta (Khoka, son of the late B. B. Das Gupta)

Gouri Das Malakar (wife of the late Dr. B. C. Malakar)

Jhunu Ghosh

Keshab Chakrabarty

Malaya Datta Sharma

Mallika Rani Dev

Mita Choudhury

Mithu Malakar

Nilima Chakrabarty (wife of Sushil Kumar Chakrabarty)

Nirmalendu Paul (Badol)

P R Dass (Shyam)

Prativa Roy Choudhury (Chaya)

Sharmishta Bardhan (wife of Arup Bardhan)



Borun Kumar Ghosh

Borun was a very talented and gifted individual. He was born on 14/12/1951 and passed on in 04/06/2019. At an early age he showed exceptional prowess in both music and art, and made his love of music his career. While still at school, he competed in the "Bakat TV program", and this proved to be his stepping stone to a fulfilling life in the fine arts. He worked as a pianist.



Shunil Guha Thakurta

By Shoandeep Radhakrishnan

On the 27th of August 1929, Shunil Guha Thakurta was born to Dr. Rabindranath Kumar Guha Thakurta and Nihar Bala Guha Thakurta. He was born in Kulim, Kedah in the then Malaya and grew up with 7 brothers and 10 sisters. Shunil Guha Thakurta grew up under the colonial rule and later during the Japanese occupation of Malaya where he experienced hardship and had to stop his schooling and work together with his brother Monil Guha Thakurta in supporting his parents and siblings. When the war came to an end, he served the newly independent government of Malaysia as a surveyor. He got the opportunity to travel all across Malaysia. He later tied the knot with Juthika Guha Thakurta who was from Calcutta. Shunil Guha Thakurta and Juthika Guha Thakurta were blessed with 2 girls and a boy, i.e. Shuroma Guha Thakurta, Robin Guha Thakurta and Jhorna Guha Thakurta. He raised his family in Sungai Petani, Kedah. During the course of his work, he had the opportunity to serve at the Malaysian-Thailand border during the peak of the communist insurgency in the 1970's where the risks were high. In the course of his occupation, he had to stay in the wilderness to help survey the land for the Malaysian-Thailand border fence to be built. Shunil Guha Thakurta was a person who loved animals to the core. Whenever possible, he would bring back wild exotic animals from the rainforests of Malaysia to be reared as pets. His children adored the wildlife he brought back from his expeditions which included a monkey, a slow loris, parrots, and various exotic birds. This animal loving trait of his originated from his father who used to be a well known Veterinary Surgeon in Kulim, Kedah. His father used to rear all kinds of animals from dogs to horses as pets. Apart from that, Shunil Guha Thakurta loved his job and cherished his family passionately. He was a typical family man who loved and cared for every member of his family. He used to travel all the way to Penang Island to visit his parents and siblings every weekend, even though the journey from Sungai Petani, Kedah to Penang Island was rather tedious at that time with bumpy roads which flooded constantly during the monsoon season. He was known as a kind and friendly person as he never judged a book by its cover. He loved

cracking jokes and interacting with everyone from all walks of life. He had a soft spot for children and children adored him too. He was a simple man who lived a simple life. He never craved for a huge house, an expensive car, fame, fortune and never had the idea to spend money lavishly. The hardships he experienced during the Japanese occupation made him a thrifty person. However, he provided his family with the necessities they required without cutting any corners. On the 27th of August 1984, he retired after serving the Malaysian government for 30 odd years. He settled down in Lunas, Kedah which is the town neighbouring his birth place which was Kulim, Kedah. He managed to provide support for his children to help them pursue their passions and dreams as well helped them complete their education. His children settled down and he gained loving sons in law i.e. Radhakrishnan Nadeson and Partha Neogi and daughter in law, Morini Guha Thakurta. After a few years, he was blessed with grandchildren of his own. His first grandchild, Shoandeep Radhakrishnan was brought into the world on 9th November 2002, followed by Monisha Guha Thakurta who was born on the 25th of February 2006. Later on Prisha Guha Thakurta was born on 28th of July 2009 and finally Pranali Neogi was born on 22nd December 2013. He always enjoyed the presence of his grandchildren and showered them with love and affection. He lived a contented life surrounded by the people he loved and doing the things he enjoyed and living life to the fullest. Shunil Guha Thakurta returned to his creator on the 28th of August 2018 after celebrating his 89th birthday on the 27th of August 2018. Shunil Guha Thakurta was a man known by many and loved by all. A man who loved nature and a man who served God. Shunil Guha Thakurta did not only leave us with his loving memories over the years but left behind a legacy too.

Brother Bear

Eshan Nandan Roy

"I just want to spend Christmaaas...Christmas with yooou!", my brother Suman sang merrily while strumming away on his guitar. It was mid-December 2017 and I was in Singapore at that time visiting my grandparents. While I was sitting in my grandparents living room, I watched a video recording that Suman sent of himself singing and pleading for me to come back to Seremban and spend time with him on Christmas. He had this remarkable talent of free styling his lyrics on the spot, and often times that's how he best expressed his emotions. All he had to do was listen to a beat and off he would go, rhyming and jiving! As I look back, it was our love for music that forged a bond between us very early on in our friendship.

I first met Suman Pillai in Seremban in 2001. I had just moved back with my family to Malaysia after living abroad in the United States for 4 years. I barely knew anyone in Seremban and didn't have a single friend in this unfamiliar town. Before coming back to Seremban, I heard a lot about Suman from my parents, especially the fact that he played the guitar and sang really well. I had the impression that we would be good friends. When I first met him, he embraced me like a long-lost brother which instantly made me feel safe and that I belonged. His big bear hugs earned him the nickname: Brother Bear.

Suman's Dadu (grandfather) also shared his love for music with us and nurtured our musical talents. I will never forget our jamming sessions together in Dadu's living room in Bukit Blossom. During our sessions and sleepovers, time seemed to slow down and we just let the pure bliss of music fill our souls. Life was simpler and more carefree then. Regardless of life's

tune of time and distance, we always found a way to check in on each other and assure that we had each other's backs.

After hearing his Christmas plea, I booked a bus ticket back to Seremban. At the stroke of midnight on Christmas Day, I got a big bear hug. I never would have imagined that I would lose my brother in a few months.

Tragedy has struck our lives and all of us that knew and loved him dearly are still coping with our loss. Since his passing away, I've written several letters to him which I've edited and included below.

Dear Brother Bear,

It's been one year since you've passed away. One year of not hearing your cheerful voice. One year of not receiving your uplifting messages. One year since the music died. It's been one long, painful, depressing, heartbreaking year. Not a day goes by when I don't think about you.

We picked each other up when we both hit rock bottom. Those last few days I spent with you, I knew you went through a great deal of suffering. Though, you were always a fighter. In fact, we were setting targets and designing our game plan. Your capacity for forward thinking really rubbed off on me. I loved the deep, academic, and carefree conversations we had. We talked and philosophised for hours.

Yet, through this pain there was a flame that you lit that helped me to see through the fog of despair. A light that guided me on this winding path of self-realisation. You are my brother but I also regarded you as my guru. I've always told you that you're my Vivekananda. Whenever I was in a period of self-doubt you gave me the clarity I needed to push forward with life. There was a side to you that was immensely spiritual and I drew from that energy. You stoked the fires of intellectualism and helped me to be more in tune with my true self and emotions. We shared in our successes and failures - it was almost as though our lives mirrored each other. I can't see your physical being anymore but your presence is reflected in the words and memories of the lives you've touched. You left an impression, a legacy that will be remembered by all of us till the end of our days. You will always be a guardian angel watching over all of us. Thank you for seeing strength in me when all I could see was weakness. Thank you for believing in me. I love you brother bear. I miss you so damn much it hurts.

Of course, I will never ever forget our jamming sessions. Dadu gave us the gift of music and we both kept that very dear to our hearts. I always looked up to you brother and am in constant awe of your achievements.

Too many memories...the rush of all these thoughts about you makes me well up with tears.



Your energy was so overwhelming, much like the bear hugs you gave. You gave me boosts of positivity every time we met. We always had each other's back through it all. You believed in me.

Brother bear, words cannot express the loss that I'm feeling right now. We haven't fully accepted the fact that you're gone. It is said that the purest of souls leave this mortal plane too soon. You always wanted to transcend to a higher plane of existence, to reach moksha. I wish your soul a safe journey to

heaven.

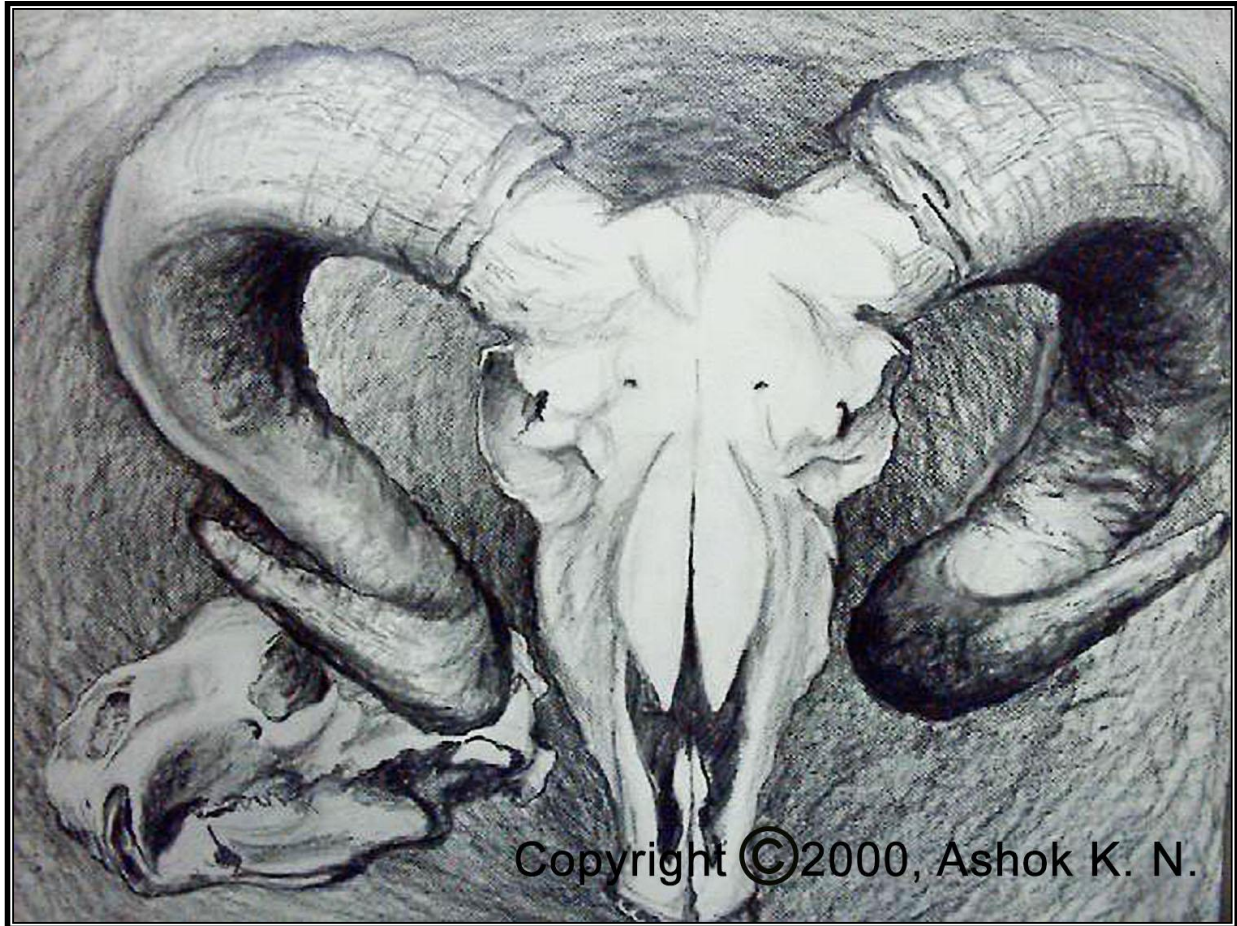
I love you bro, forever and always. Om Shanti Shanti Shantihi

--- Eshan Nandan Roy

RAM

By Ashok Kumar Nandy

Pencil on coloured paper 50 x 70 cm



METHODS AND MATERIALS : Pencil on coloured paper has been used to set the tone that accentuates the gravity of the subject matter

The artwork depicts the skull of a ram that dominates the foreground juxtaposed against a tiger's skull in the mid ground. The background has the likeness of twirling space that signifies oblivion. This drawing is inspired by the simultaneous awe and viciousness of nature. A subtle narration stating that the fate of prey and predator are similar. This is the law of the natural world and mankind is part of that world. And this illustration is a plea against the violence to nature and ourselves.

We mourn for the hunted and scorn at the hunter
lives left torn an inhumane disaster

Gross lives lead to inevitable oblivion
Therefore let mercy be the primary criterion

Not man nor woman, child or beast

The sight of blood is no visual feast
Many lives are lost, pressured from dime
Tis not too late, for to change there's still time

Shankha

Dr Sandeep Poddar

The nine days of Navaratri are significant with nine elements; they all stand for some aspects of the festival. One of the nine element is the Conch shell.

The heart touching sound of conch-shell makes the entire aura festive. The conch in the hands of Maa-Durga gives the message of being pious, devout, and dedication to her devotees. Shankha-the name (in Bengali) itself carries a magic feeling of worship and festive.

Scientifically different species of large marine gastropod shells can be turned into "blowing shells", but some of the best-known species used are the sacred chank or shankha *Turbinellapyrum*, the Triton's trumpet *Charoniatritonis*, and the queen conch *Strombus gigas*.

In Hindhu mythology "Shankha" or conch shell also was one of divine objects that was obtained from "Samudramanthan".

Also, the sound of the conch is believed to drive away the evil spirits.

The blowing of the conch or "the *shankha*" needs a tremendous power and respiratory capacity. Hence, blowing it daily helps keep the lungs healthy

Conch shells have been used as trumpets in many cultures in the past and are still used today. Shankha is used as an important ritual object in Hinduism. The shell is used as a ceremonial trumpet, as part of religious practices, for example "puja". The chank trumpet is sounded during worship at specific points, accompanied by ceremonial bells and singing. As it is an auspicious instrument, it is often played in a *Lakshmipuja* in temple or at home.

They are often used in a religious or ceremonial context, such as in a call to prayer. In addition, the call of a conch was once used to summon fighters to battles.

The battle of Mahisasura Mardini represents a hidden truth and a secret lesson for the seekers of liberation. If we have trouble controlling our desires and passions because of the predominance of animal nature (tamas), and unable to find peace and stability in our spiritual practice, we should pray to the Mother Goddess to transform us into a positive person with the preponderance of sattva. The Mother can help us control over our animal passions and become a virtuous person. She can also destroy our evil karma and help us achieve liberation.

Panchajanya (IAST: pāñcājanya) is the Shankha or conch of the Hindu god Vishnu. As per Valmiki Ramyana, *Panchajanya* or *Shankhasur* was an evil sea demon who lived in a colossal conch shell in the deepest depths of the Prabhasa ocean or was a demon in the form of a conch shell.

He kidnapped the son of Sandipani, the guru of Shri Krishna, Balarama and Sudama, and imprisoned him in the conch shell. Upon completion of their studies, Krishna, Balarama, and Sudama persuaded the teacher to ask for the preceptor's dakshina (fees) of his liking.

Sandipani asked for, as his dakshina, the restoration of his child. Krishna became enraged when he heard about the kidnap and plunged into the sea to rescue the son of Sandipani.

Purushottama (Vishnu) killed Shankhasur (Panchajana) on a mountain named Chakravan constructed by Vishwakarma and took away conch shell known as **Panchajanya** from him.

Whenever Krishna blows from the shell it foreshadows the death of his next opponent.

We know in the battle in Mahabharata—the battle to establish truth start with different SankhyaDhawani

*anantavijayam raja
kunti-putroyudhisthirah
nakulahasadevas ca
sughosa-manipuspakau
kasyas ca paramesv-asah
sikhandi ca maha-rathah
dhrstadyumnoviratas ca
satyakiscaparajitah
drupadodraupadeyas ca
sarvasahprthivi-pate
saubhadras ca maha-bahuh
sankhandadhmuhrthakprthak*

-----[Bg. 1.16-18]

Translation:

King Yudhisthira, the son of Kunti, blew his conch shell, the Anantavijaya, and Nakula and Sahadeva blew the Sughosa and Manipuspaka. That great archer the King of Kasi, the great fighter Sikhandi, Dhrstadyumna, Virata and the unconquerable Satyaki, Drupada, the sons of Draupadi, and the others, O King, such as the son of Subhadra, greatly armed, all blew their respective conchshells. But the names of their Conch shell was not mentioned.

Tibetan Buddhists make use of a particular set of eight auspicious symbols, *ashtamangala*, in household and public art.

The right-turning white conch shell represents the beautiful sound of the spread of the Buddhadharma. Its sound is deep, far-reaching and melodious, and hearing it awakens beings from the deep slumber of ignorance, urging them to accomplish their own and others' welfare. Shells which spiral to the right in a clockwise direction are a rarity and are considered especially sacred. The right-spiraling movement of such a conch is believed to echo the celestial motion of the sun, moon, planets and stars across the heavens. The hair whorls on Buddha's head spiral to the right, as do his fine body hairs, the long curl between his eyebrows (urna), and also the conch-like swirl of his navel. Today the conch is used in Tibetan Buddhism to call together religious assemblies. During the actual practice of rituals, it is used both as a musical instrument and as a container for holy water.

Ceremonial conchs (or conches) that have survived from the past are often elaborately decorated with bright colors, gilt metal, precious stones and textiles. They are very attractive objects.

A popular conch is the Triton's trumpet, which is used in Polynesia, Melanesia, Korea and Japan, although it's sometimes given a different name. The queen conch is used in the Caribbean. The chank, sometimes called the sacred chank, is used as a trumpet in India and Tibet. In Hinduism it's known as the shankh or shankha and is considered to be a sacred shell. In Buddhism the sacred conch is known as the dung-dkar.

Hindu married women usually wear shankha (white bangles made of conch shell), pala (red bangles made of red coral), loha (iron bangles) and sindoor (vermilion). They have been a part of Bengali custom and tradition. It is believed that in ancient era, the Bengali farming community resided near the river. They collected conch shells and powdered to create bangles. They also used red coral for the bangles. They gifted these beautiful bangles to their wives as they could not afford ivory bangles. They were also known as poor man's ivory as they were cheap substitute for ivory bangles.

Spiritually, the white colour of shankha, the red colour of sindoor and the black colour of iron stand for sattva, rajo or tejas and tamo respectively. These three gunas (qualities) are very important in Hinduism. When a woman smears sindoor on the parting of her hair, she does it upwards. It is also symbolic. Smearing it upwards, she actually prays long lives for her husband and herself. Besides social and spiritual reasons, some researchers have given scientific explanations regarding the usage of shankha, pala, loha and sindoor. They have explained that a woman loses three important things of her body at the time of her menstruation. These are calcium, iron and mercury. So, a woman can regain those elements wearing Shankha, pala, loha and sindoor.

The Durgapuja celebration starts with the “Shankhyadwani” and ends with Sindurkhela on the day of Vijoya Dashami and leaves the spirit of harmony.

News - Sheema Sen Gupta

Tuesday, 22 October 2019, 11:13 PM

NEW
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Standing up for kids in conflict zones

By Sarah Rahim - September 7, 2019 @ 8:20am



UNICEF deputy representative to Afghanistan, **Sheema Sen Gupta**, holding a baby at a camp for internally-displaced people in Badghis, Afghanistan, in July.- Pic courtesy of United Nations Children's Fund-Afghanistan

For 18 years, one Malaysian has been making a difference, working with children in conflict zones and areas hit by natural disasters in seven countries.

The *New Straits Times* speaks to UNICEF deputy representative to Afghanistan, Sheema Sen Gupta, about her extensive experience.

Question: What was it like when you grew up and did it inspire you to work in the United Nations Children's Fund?

Answer: I was born in Kuala Lumpur and grew up in Setapak Garden. I went to Bukit Bintang Girls' School and graduated with a degree and master's in clinical psychology from the University of Calcutta in India.

In 1989, I enquired with UNICEF Malaysia on how my skills and qualifications could help in their work. However, the Malaysian team then was very small and it was not able to use my skills.

Between 1992 and 2000, I returned to Calcutta and worked on cases involving street kids and adolescents on suicide prevention with an urban-based non-governmental organisation (NGO) called The Calcutta Samaritans.

We also helped students from high-performing schools who suffered mental breakdown due to parental expectation to excel in their studies by counselling them throughout their time of difficulty.



Sheema Sen Gupta speaking at the UNICEF office in Kuala Lumpur recently. -NSTP/Mustaffa Kamal

Q: How did you, as a Malaysian, get involved in Unicef? Please share with us about the places that you have been to and some of the devastating experiences that you encountered.

A: While working with The Calcutta Samaritans in 1999, the Unicef team in Delhi approached me. In 2000, I joined them on a short consultancy to develop psycho-social concepts.

In Delhi, I started working with children in difficult circumstances to develop a training module for them, including those who came into conflict with the law and sent for rehabilitation by the juvenile justice system.

Now it is known as Child Protection in UNICEF. Some of its work has now evolved to providing counselling services to child trafficking victims.

Natural disaster was common, with yearly occurrences in India. The Gujarat earthquake occurred in January 2001, just six months after I joined UNICEF.

Seeing children being orphaned overnight and left without family members was very devastating.

After the Asian tsunami hit India in 2004, I moved to the Sri Lanka UNICEF office. There, I experienced the final phases of the civil war, where the government launched an offensive against the Liberation Tigers of Tamil Eelam (LTTE).

It was one thing to see children in natural disasters, but it was a completely different thing to see children sleeping in camps with armed soldiers all around them.

At that time, in Colombo, I had my daughter with me. She had to pass through many checkpoints manned by soldiers to travel to school. I was worried about the impact of such exposure on her.



Sheema Sen Gupta inspecting non-food supplies donated by International donors to aid residents at an internally-displaced people's camp in Badghis, Afghanistan, in July.

I also learnt about the recruitment of child soldiers by LTTE, some as young as 9. Most of them, however, were boys and girls in their early and mid-teens.

UNICEF worked on getting them released and preventing the troops from recruiting them. This was also around the time that the UN Security Council passed a resolution on monitoring and reporting grave children's rights violations in 2006.

It was imperative to have factual information, such as recordings of what we saw and the information that we were getting on child rights violations as evidence to understand and respond to their needs.

Q: Besides working on psycho-social support for children in armed conflict, what are the other aspects of your work?

A: I worked on the development agenda in a country. This was during my time in Ghana between 2009 and 2011. Prior to that, I was in Myanmar.

Of all the places I have been to, Ghana was the one which I could really focus on the development agenda, particularly on action by governments to reaffirm their commitment to the United Nations Convention on the Rights of the Child (UNCRC).

Ghana was committed to enact a proper legislation and framework to safeguard its children's rights.

People in Ghana were friendly and polite. They really looked up to our country and wanted to learn from us as they also gained their independence in 1957.

In 1989, the UNCRC was adopted by the UN General Assembly, and Ghana was the first country to ratify the convention in 1990.



A healthcare team member at the Badghis Camp mobile clinic. The clinic provides healthcare for refugees besides vaccination for children.

My team worked on developing a system in Ghana to facilitate birth registration. When I first came in, the rate was 51 per cent. It jumped to 72 per cent by the time I left.

Unlike Malaysia, birth registration was not tied to any services provision in Ghana. That was why people could get by without registering their birth.

However, an unregistered child does not have an identity, and nobody knows if he or she goes missing. And with no records, the government could not do anything to find them.

Q: What was the most terrifying moment that will forever be etched in your mind?

A: It happened when I was based in Nairobi, Kenya, after my stint in Ghana. I was the head of child protection there (which also covered Somalia).

This was when Somalia was holding its first election after 20 years. UNICEF was contributing to the writing of its constitution as there was a children's chapter in it. The chapter was in line with the UNCRC, even though Somalia had not ratified it at the time. Somalia finally ratified the UNCRC in 2015.

In 2013, there was an attack on the UN compound in Mogadishu, and we had friends and colleagues who lost their lives.

In September the same year, there was an attack at a mall in Nairobi. One of my team members was shot, but he survived.

In 2015, something shook us to the core when an incident happened in Garowe (Somalia).



Sheema Sen Gupta at a water-filling point in Qades Abad village in Badghis, Afghanistan. Before the water-filling point was constructed, children had to walk long distances to fetch water, causing them to miss school.

There was a male suicide bomber who attacked one of our vehicles, resulting in the death of four colleagues. Five others who survived had to go through many years of surgery and rehabilitation before they could recover.

Q: After this incident in Somalia, what happened to your career?

A: I stayed in Somalia until 2016, and then, I moved to Bangladesh in November as a deputy representative of UNICEF.

I was head of all the programmes that revolved around health, nutrition, water and sanitation, education and child protection, among others.

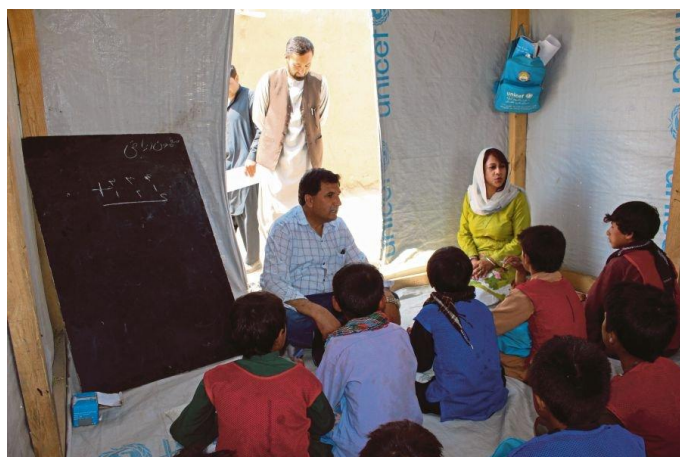
Bangladesh had about 160 million people. Like Ghana, my work there was more on development programmes rather than humanitarian work.

Our main role was on working with the government in delivering its commitment to the children, including child budgeting. However, in August 2017, the Rohingya crisis flared up.

Suddenly, we had about 700,000 Rohingya who arrived in Bangladesh from Myanmar over a short period. They had not been vaccinated and were malnourished.

Q: Did you see humanitarian aid pouring in from Malaysia to help children in conflict?

A: In Somalia and also in Bangladesh. In Bangladesh, I saw humanitarian aid for the Rohingya from the Malaysian government and its people. I recognised the Malaysian NGO members from their T-shirts.



Sheema Sen Gupta at a Unicef-supported temporary learning centre for children in an internally-displaced people's camp in Badghis, Afghanistan.

I have seen the Malaysian Field Hospital (in Bangladesh) as well. I think we need to create more understanding among young people on what is happening around the world.

Then, they can be more giving and appreciative of the peace and stability that we have in our own country.

As UNICEF was trying to raise funds, the Malaysian people also lent their support. It was really good to have that happening.

Q: Afghanistan is in conflict for 40 years. How does it affect the children's wellbeing?

A: I moved to Afghanistan in February. The conflict had dragged on for more than two generations. There was a large number of children who are breadwinners of families (and they had been) recruited and used by armed groups.

Because of the high level of poverty, families often send their sons as refugees to Europe, where they had to trek across dangerous routes.

Our data showed that 90 per cent of unaccompanied children who went to Europe were mostly Afghanistan boys. When they arrived in Europe, they would be deported. When they return, we have to ensure that they are not detained and we have service provisions for them.



Sheema Sen Gupta at a courtesy meeting with Dr Abdul Ghafour Malekzay, the governor of Badghis province, Afghanistan.

In Afghanistan, 51 per cent of people live in poverty, resulting in a high level of malnutrition.

There are 600,000 children in Afghanistan who suffer from severe acute malnourishment, so we have to ensure that they are fed therapeutic food.

There are 3.5 million children who have never been to school and 60 per cent of them are girls. So, we prioritise getting them access to education as well.

Besides that, only one in two children have received their vaccinations. This lack of access was due to some areas being under the control of anti-government elements, including the Taliban and other armed groups.

Q: What is your hope for the children?

A: Our psycho-social support is about wellbeing. It gives us hope, for instance, when we are able to get child soldiers released in Sri Lanka, Somalia and Afghanistan.

After that, we provide them with support and a reintegration programme so they can go back to school, get skills training, start working and live with their families.

It is about getting children to go back to a normal routine (for a child) after any stress and trauma due to natural disasters or conflicts, so they can lead a normal childhood.

Standing up for kids with no families or adequate support is the driving force that keeps me going.

Achievements & Awards

Vinesh Sinha, Director, Fat Hopes Energy, received The Edge Inspiring Young Leaders Award 2019 (TEIYL2019) by The Edge Malaysia



Prof. Dr. Shudipta Choudhury, CEO & Director of Vigilenz Sdn Bhd. sign MoU with National University of Malaysia (UKM)

10/22/2019 UKMISC ties up with Vigilenz to improve standard of care | New Straits Times | Malaysia General Business Sports and Lifestyle News

Home (https://www.nst.com.my) - Lifestyle (https://www.nst.com.my/lifestyle) - Heal (https://www.nst.com.my/lifestyle/heal)

UKMISC ties up with Vigilenz to improve standard of care



Universiti Kebangsaan Malaysia Medical Centre (UKMISC) will enhance its bone restructuring department by strengthening collaboration with industry players. - NSTP/AMIRUDIN SAHAB

By Rahmat Khairuddin (rahmat-khairuddin@nst.com.my)
October 11, 2019 @ 9:18am

KUALA LUMPUR: Universiti Kebangsaan Malaysia Medical Centre (UKMISC) will enhance its bone restructuring department by strengthening collaboration with industry players.

Universiti Teknologi Malaysia (UTM) medical faculty dean Professor Dr Raga Afendi Raja Ali said UKMISC will focus on innovation to develop more safety devices and reduce the hassle of operations involving bone restructurings.

Speaking after a memorandum of understanding (MoU) signing ceremony between UKMISC and Vigilenz Medical Device Sdn Bhd, he said the collaboration would improve the standard of care for their patients.

"With this collaboration, we hope to produce more high impact journals relating to orthopaedic medicine and procedures."

"We also hope this (MoU) will help us improve the university's (performance) in the QS World Rankings. It will also open the path to more collaboration with other renowned universities and industry players," he said at the Advance Surgical Skills Centre (ASSC), Hospital Canselor Tengku Mahkota, UKMISC, on Thursday.

Vigilenz chief executive officer Professor Dr. S. Choudhury said the company is committed to bringing about more innovations to assist the industry in the country.

<https://www.nst.com.my/lifestyle/heal/2019/10/28795/ukmisc-ties-vigilenz-improve-standard-care>

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10/22/2019 UKMISC ties up with Vigilenz to improve standard of care | New Straits Times | Malaysia General Business Sports and Lifestyle News



Universiti Teknologi Malaysia (UTM) medical faculty dean Professor Dr Raga Afendi Raja Ali (left) said UKMISC will focus on innovation to develop more safety devices and reduce the hassle of operations involving bone restructurings. - NSTP/AMIRUDIN SAHAB

"We have an outstanding track record in producing world class technology and innovations."

"We are hoping to produce more workable safe devices for the benefit of our medical industry," he said.

Dr Choudhury said Vigilenz - which is fully owned by Malaysians - is the first company of its kind to receive Halal recognition by the Malaysian Islamic Development Department (JAKIM) for its surgical thread four years ago.

Meanwhile, UKMISC Consultant Orthopaedic Surgeon (Arthroscopy and Sports Injury) Datuk Dr. Badrul Akmal Hisham Md Yusoff said the institution, together with Vigilenz, has had several previous successful collaborations.

"We received two patients who suffered from broken bones in their legs which needed restructuring surgery."

"Their cases were unique, because they encountered an infection on their wounds which forced us to remove the steel implanted inside their legs."

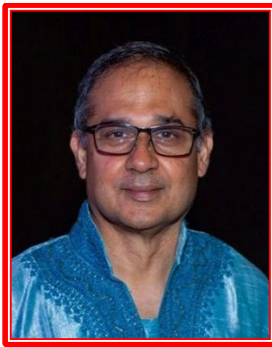
"We approached Vigilenz and they introduced us to Baciguard Infection Protection Coating Technology (Baciguard), which was able to prevent the (spread of) infection," he said.

Dr Badrul Akmal added that with the signing of the collaboration, UKMISC is hoping to produce similar results in the future.

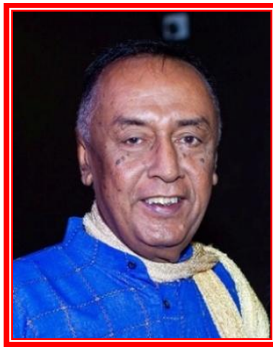


Prof. Dr. Shudipta Choudhury receiving Certificate of Appreciation from Dr. Lee Boon Chye, Deputy Minister of Health of Malaysia in presence of Datuk Dr. Noor Hisham Abdullah, Director General of Health Malaysia & Dr. Harikrishna K.R. Nair, Founding President, Malaysian Society of Woundcare Professionals on 18th October 2019.

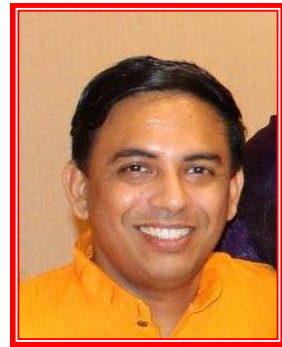
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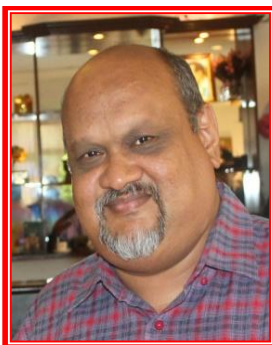
President: Mr. Sujit Kumar Ghosh



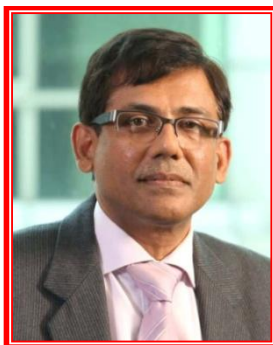
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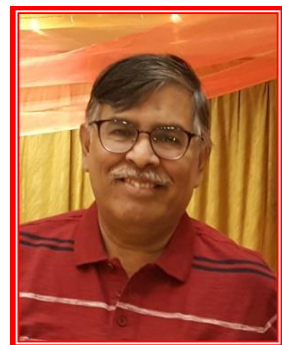
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