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Editorial



These are exceptional times.

But, this is quite an understatement. These are times which we never even imagined we would see in our lifetime, when the whole world came to a standstill. Suddenly, everything stopped. The hustle and bustle of our daily lives. The life we had planned and were working hard towards... everything just stopped!

Who made this all happen? I wondered. And the answer came to me... It was our Mother Nature.

Mother Nature:

Just as a good mother has to take firm measures when she sees her child go astray, Mother Nature too had to take strong measures to see that her children do not abuse all that they had received through her abundant and unconditional love towards them. Suddenly, things happened magically as if by the wave of a magic wand we returned back to our roots... our family, our loved ones... connected with many whom we had lost touch with due to the fast pace of our lives. We also connected with music, art, literature and most importantly with our own selves too, which is essentially a pure, loving, strong and beautiful being, just like Mother Nature.

Our ever-increasing need for more and more in our lives did not make sense anymore. We found that even though science and technology had developed unimaginably, this too could not protect us from what was happening around. The Prime minister of the country too was not spared and we suddenly woke up to the truth that as human beings we are all equal, we are all part of the whole universal community. Understood that we cannot depend on any medicine but need to tend to ourselves, our loved ones by building our own immunity from within. With a new understanding we found that we needed to maintain better hygiene, stay away from processed, unhealthy food. And also, under changed circumstances, we started preparing simple, healthy home cooked food. Many of us had not done this in a very long time. We learnt new, simple, healthy cooking methods, followed by our mother's grandmothers and great grandmothers. We realised that although they may not have been as modern and qualified as us, they were more connected to nature and mother Nature guided them to a naturally healthy and happy life.

We failed to see the early signs that Mother Nature was showing us when there was extreme heat, extreme cold, fire, flood, earthquakes across the world and finally life came to a total standstill. As we go through these trying times, let us remember, not to take anything in our lives for granted. Let us stop and see the beautiful diversity of nature and also the people around us and accept each and everything in our lives with love, understanding and respect. Be grateful for this beautiful life that we have. Remembering, none of us are immortal and will have to leave this world one day or the other. Let us take this opportunity to pause and do all that we can to leave this world a better place for the future generations to come.

Once again, the long-awaited time of Durga Puja is here. This year let us take time to meditate and pray to Ma Durga to give each and every one of us the power, love and strength that we need to go forward with.

Keeping this in mind, Panchamukhee Durga Utsav 2020 aims to lead a new

way forward for one and all to live harmoniously with nature, the universe, ourselves and our family. Keeping with the need of the hour Panchamukhee Durga Utsav 2020 endeavours to bring Durga Puja to your home this year. Your spontaneous support every year has helped to grow year on year and made Panchamukhee Durga Utsav a household name within the community. On behalf of Panchamukhee wishing you a safe, peaceful and joyful Durga Puja.

Stay home where possible. Stay safe. We care.

- Paula Chattoraj (on behalf of Panchamukhee team)





A message from The Worshipful the Mayor of Harrow Councillor Nitin Parekh



May I take this opportunity to congratulate you all for celebrating Durga Utsav virtually on its 15th Anniversary and wish Panchamukhee Durga Utsav 2020 every success!

I also thank them for Promoting the Art and Cultural Heritage of the Indian subcontinent and bringing diverse cultures to work together in today's multicultural UK.

Mayor

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তোমার নেই কোনো দম্ভ, নেই অহংকার না পাই দেখতে না পাই পরশ তোমার তুমি ভোরের আলোয় আছো আছো অকুল অন্ধকারে নিঃশব্দে রয়েছো সকলের মনকে জুড়ে। কখনো ফিরিয়েছ কখনো দিয়েছো প্রাণ ভরে, তুমি জাগিয়েছ পথ চলার অনুপ্রেরনা মিটিয়েছ অনুশোচনা তুমি কেবলি বেঁধেছো রঙিন স্বপ্ন বেঁচে থাকার বা বাঁচিয়ে রাখার এই খেলাঘরে তুমি সদাই ভালোবাসার আলো।

বিদায়ের বেলায় পরে থাকা কথা স্মরণে রইলো বাঁধা, হুদয়ে রইলো গাঁথা জানিনা কবে আর দেখা হবে তোমার সাথে আবার নতুন করে হবে কথা মনের আঁধারে কতো কি যে দেখি বোঝাতে পারিনা নিজেকে শুধু ভাবি আবার যদি দেখা হয় তোমার সনে তখন আমি বোঝাবো তোমাকে জীবনে কতো রং ছিলো, সব যেন কেমন করে হারিয়ে গেলো। চারিদিকে তাকাই, রং খুঁজে না পাই শুধু দেখি নাই নাই।

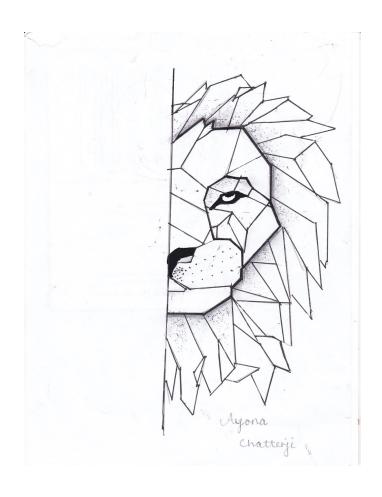
🛊 কবি

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Lion

by Ayona Chatterji

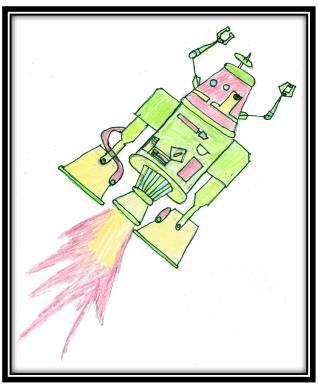
চারে যখন ছিলাম তখন ঠাকুর ছিল মেঘের কোলে। কৈশোরের সে মহালগণ ফুল-ডোরে দুজন দোলে।। কত রকম প্রেমের গানে মেঘের পরে মেঘ জমে যায়। সাঁঝবেলাতে সুর মিশে রাত পরান সখা ঝড়ের খেলায়।। অল্প বোঝার বোঝায় তখন কথায় কথায় রবির বাণী। পান্না চুনীর চেতন রঙে মুক্তি আলোয় মুখ লুকানি।। বছর বছর নিয়ম করে পালন প্রহর মধুর ঢঙে। আডম্বরের অলংকারে প্রাণের কবি হারায় রঙে।। প্রেমের জোয়ার ভাসলো যেদিন দোঁহে মিলে কতই সুরে। ভ্রমর এলো গুনগুনিয়ে মাতল জীবন হৃদয়পুরে।। বইয়ের পাতায় যে কবি রয় আপন হতে হয়ে বাহির। গুনগুনিয়ে নিত্য যাপন আর করে না স্বপ্ন জাহির।। এমন করে কবে হঠাৎ একটি কোনো দিনের শেষে। অস্ত-রবি বোশেখ হাওয়ায় তৃষ্ণা জাগায় এক নিমেষে।। বহুদিনের পরে আবার আমার আমি সামনে দাঁড়ায়। মনের ডানা মেলে বুঝি ঘরে -পারে জীবন হারায়।। তলিয়ে গিয়ে নয়ন তুলে দেখি আমার প্রাণের কবি দাঁড়িয়ে আছে গানের পারে নয় সে শুধু পটের ছবি।।





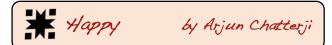






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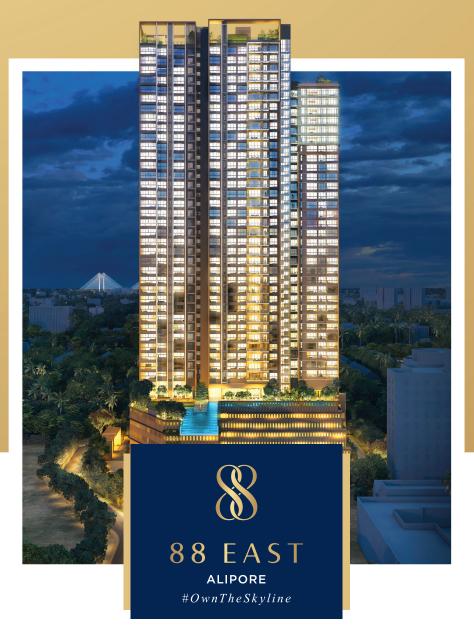


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The Caste System and Beyond

Horns blare; beggars plead: Your room becomes a bustling Indian market, thousands of people going about their daily lives. Look around you. Pick out six people from the crowd. What if I told you that one of those six people is a Dalit, the former untouchables, lower ranked than the system itself, considered 'sub-human' by those other five 'normal' people that you saw? In fact, the shameful truth is that lower castes are discriminated against all over the world, not just in India, but wherever most Hindus have migrated: they have brought their caste system with them. Caste is a disease that has affected everyone. But there is a cure for every disease, if only we work hard enough to find it.

Let me tell you a story. I come from a family who were originally lower caste potters. I have visited their work place. I have seen the detail of their work and the talent they have. I have experienced their poverty and their determination to supply future generations with their hopes of the Western world. They deserve better; but like millions of other Indians, they are held back on the basis of tradition and their doors are closed for the future. In fact, upper caste own 41 percent of India's wealth, a shocking statistic that highlights the inescapable void between castes.

From 1858 until 1947, India was ruled by the British, a period of time that has shaped their modern society. Just like everything else, the caste system was moulded to suit the British, and was changed into the hierarchy that we know today. For example, before the British Raj, the caste system existed purely as caste – it was quite irrelevant for many Hindus. But in spite of India's controlled society, the British would do anything to gain more power over 'their' Indians. Former leaders became slaves to the British, and were forced to believe they were inferior to white men and women. And this was true to caste as well. The rigidities of caste as we currently understand it, was introduced by the British in their desire to categorize and classify the people they were ruling, in order to control them all the better. But to the Indian people this system of categorisation existed only in scrolls and had no relationship with the reality on the ground. It is vital we begin to question these imagined truths, because it seems that we have let the British colonisers write the defining pages of Indian history.

You may think that caste is exclusive to India, to the Hindu religion, but the morbid reality is that caste is everywhere. In India alone, 23 percent of Sikhs 18 percent of Muslims and 5 percent of Christians admit to following caste related practises including discrimination against Dalits. Think about it. Caste goes by many names but it is prominent in all societies across the world. For example, in Australia Aboriginals are the equivalent of Dalits, looked down on by the majority of the population. In South America, Hispanics are favoured over Whites and in Africa, tribes are labelled as either untouchable or touchable. Perhaps caste is another form of racism. Or perhaps it is just the human nature of striving to be the best. Either way lower caste children need to grow up knowing that they can dream as well; knowing that their future is full of possibilities.

An 18-year-old blogger Tejaswini Tabhane once pointed out that "a Brahmin's caste pride comes with the humiliation for other castes". In other words, anyone belonging to an upper caste family is going to get the advantages of belonging to this caste unwillingly or willingly, consciously or unconsciously. However, for a Dalit, caste indifference is not an option: they are faced with the discriminatory aspects of caste whatever they do, wherever they go. It seems that caste indifference is a privilege entitled only to the upper castes. And the upper castes have the upper jobs, and the upper jobs are the only jobs that can potentially influence a change in the caste system. So, how do we get the lower castes to prevail in society?

The Indian Government has tried many measures to fight for equality for Dalits, yet as a group of predominantly upper castes themselves, they do not realise exactly what they are fighting for. The only way to well and truly conquer caste, is to bring equivalent numbers of lower castes into upper caste jobs and society. And yes, you may think the Government had tried this; they have issued quotas for public institutions to follow, they have brought Dalits into their workforce, yet for the majority of Dalits, being integrated into society is no more than a dream. Even if the Government has issued theses quotas, only a small number of Dalits have the skills to succeed against upper castes. Very few Dalits can read: very few Dalits can ever succeed. This is why the only way for these quotas to work, the only way for Dalits to be level with their compatriots is to educate. By giving free education to

young Dalit children, you are giving them the chance to convince other castes of their skills, you are giving leaders the chance to hire them on merit, not because they are forced to do so. And it is your job, our job, to ensure that the Dalit children are given the education they deserve.

To illustrate my point, I want to tell you about Josna, a friend of mine who worked as a maid for my great aunt a few years ago. When she was 13, she was sent to work cleaning and cooking for higher caste Indians. Josna was a Dalit, her parents did not see reason for her education; they had given up hope on securing a future for their daughter. My grandparents offered to pay for Josna's education, knowing it was the only way out for her, but her parents refused, believing that she would never succeed as a Dalit. A few years later she was married off: we haven't seen her since. Like so many other vulnerable Dalit girls, education was the only way out. We will never know what happened to her.

As this article demonstrates, more than 160 million people in the "world's largest democracy" remain at risk of human rights violations on the basis of the caste they were born into. Despite the fact that India legally abolished the practice of "untouchability" in 1950, the practice continues, and many Dalits are born knowing that they won't succeed. Segregation between caste is as bad as ever – in some remote areas, lower castes are forced to live in ill-equipped villages beside upper caste towns where people can thrive. And how can we stop this? Education. Education is the only way to bring the Dalits, to bring the caste system, to bring India, to bring the world to justice.



by Ayona Chatterji



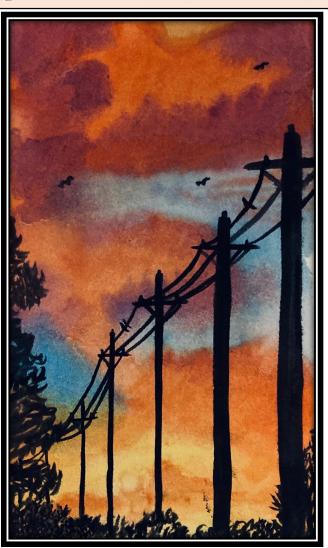
Blue and White Trippy lights The tarpaulin flatter, POPped thy heart amidst the wind Through screaming paths that scatter.

Foggy lots and running thoughts Are all around that matter? One by one in solemn scone Sipping Vanilla batter.

Beat the gloom, the empty room When all the image gathers, POPped again that hefty gain While the tarpaulin flatters.

@meraki3196.Wordpress.com

Different Sky by Asmita Banererjee



Dear Hope,

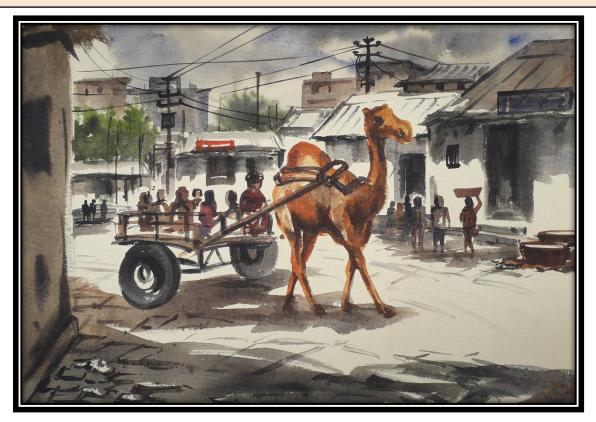
As I sit I bleed Breathing, learning, breathing Feeling the warmth you bring The light that shines on pillars Breaking up perspective into flecks of light Coating us alike

With you here I say Thank you For showing me how to leave To identify when the rope you held out Has reached its end Though the frayed edges Ache to be woven again I tug You fall apart And alone I am at peace

With you gone Lask Why is it That knowing our pieces would not click We felt the need To play with love In hopes that it's fire Would burn our edges And make us complete.

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by Susnata Chatterjee





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Ingredients:

- 1) 7 teaspoons of poppy seeds
- 2) 1-inch cinnamon stick
- 3) 8 cloves
- 4) 5 green cardamom
- 5) A pinch of nutmeg
- 6) 2 tablespoons of ginger paste
- 7) 1/2 teaspoon of turmeric powder
- 8) 1 tablespoon of Kashmiri mirch
- 9) 2 cups of full fat milk
- 10) Two green chillies
- 11) Paste of 20 cashew nuts
- 12) Paste of 5 almonds
- 13) 500 gm paneer
- 14) Salt and sugar according to taste
- 15) Olive oil



Method:

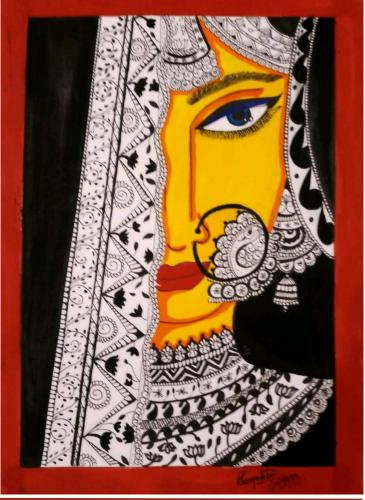
- 1) Create a paste with poppy seeds, cashews, almond and chillies.
- 2) Cut the paneer into small blocks and shallow fry on a low flame.
- 3) Soak the lightly fried paneer cubes in boiled water and keep it aside.
- 4) Add 3 teaspoons of oil to a pan and heat.
- 5) Add the cinnamon stick, cardamom and cloves to the oil.
- 6) Add the ginger paste followed by the pre-mixed poppy seeds, cashews, and almonds gradually. Stir and cook on a low flame.
- 7) Add the nutmeg, Kashmiri mirch and turmeric powder.
- 8) Stir for some time. When the oil separates from the mixture, add the milk and now keep the flame high.
- 9) When the milk starts boiling, add the paneer. Add salt and sugar according to taste.
- 10) When the gravy becomes thick, turn down the flame again and cook for two minutes.

The dish can be garnished with finely chopped coriander. Niramish Saahi paneer is ready to be served.











An oak tree sits patiently in its place it's whole lifetime, looking at its surroundings with content, it doesn't mind the weather or the change of seasons. It enjoys the summer sun and the winter snow and doesn't move an inch. An oak tree loses his leaves in autumn so it grows them back in the spring, it doesn't mind how it looks compared to the other trees and it sits still. An oak tree lets animals live on it and eat the nuts that grow of its leaves while it waits patiently in the same spot. An oak tree was once just a nut in the ground that soaked up water and thrived on soil, an oak tree took 50 years to fully grow and mature but it held firm in its place.

We should all learn a lesson from the oak tree, now more than ever. During these challenging times, we must all become our own oak tree. We should look at our surroundings with content, we shouldn't mind change or misfortune, were it to occur we should hold our ground. We will all lose something due to this

pandemic but we will recover what we lost, it may not b materialistic but we should all hold firm until we find our resolve and resilience. We should all welcome people who are in need of aid or assistance and help them rather than turn them away, share the love rather than deny it and keep striving towards the finish line. We could all take what is given to us and learn to thrive with what we have no matter how unstable our position is for no matter how long it takes we will all prevail in the end, not



just as individuals, but as a reunited world once more. We will do this together, clinging onto all hope for we will not dare to lose it. We will help ourselves, friends, family, the community, colleagues, relatives even strangers who are in need but no matter what happens...

We will hold firm.



Cover Page Art

by Ashis Kumar Das

Ashis Kumar Das is an artist, animator and film maker. Presently working at the Films Division, Ministry of Information and Broadcasting, Govt. of India as an Officer in Charge in the Cartoon Film Unit. He resides in Mumbai and has been practicing art and producing Animation Film for last 15 years. He did his Masters in Fine arts from Kala Bhavan, Shantiniketan, West Bengal in the year of 2000. Since then, he is practicing art, and does exhibitions in India and abroad.



আমি পথভোলা এক পথিক এসেছি। সন্ধ্যাবেলার চামেলি গো, সকালবেলার মল্লিকা আমায় চেন কি?

নক্ষত্র পতন - ধরাধামে অবতীর্ণ হওয়া। মানব জীবনের তিনটি ক্রম

- ১) প্রমপদ থেকে বিচ্ছিন্ন হওয়া (away from the God)।
- ২) সংসারের মায়াজালে আবদ্ধ হয়ে জন্ম জন্ম ঘুরে ঘুরে ফেরা (wonderer)।
- ৩) হঠাৎ চৈতন্য লাভ করে পরমধামের দিকে ফিরে যাওয়ার আকাঙ্খা (journey to the God)।

পথ ভুলে সংসারে এসে পড়া। বিস্মৃতির অতল তলে হারিয়ে যাওয়া। পৃথিবীর রূপ, রস, গন্ধ, বর্ন মানুষকে আবিষ্ট করে। সুন্দর পৃথিবীর হাতছানিতে বিভোর মানুষ মনে করে এত আনন্দ আর কিছুতেই নেই। আমার ঘর, আমার সংসার, আমার যশ, আমার প্রতিপত্তি, আমার কীর্তি সব কিছুই শুধুই আমার। যা কিছু ভালো সুন্দর সব আমার চাই। এটাই আসল জীবন। জন্ম জন্ম ধরে একই চক্রের আবর্তনে আবর্তিত হতে থাকা। হাতের মুঠোয় সুখ এসেও অধরা থেকে যায়। সংসারে কোনো কিছুই স্থায়ী নয় - সবই অনিত্য।

হঠাৎ সুপ্ত চেতনা জেগে ওঠে। মনে পড়ে সেই পরম ধামের কথা। মোহ নষ্ট হয়ে স্মৃতি জেগে ওঠে। সেখানে শুধুই আনন্দ। পরমপদ প্রাপ্তির সাধনায় মন চঞ্চল হয়। মন বলে ওঠে 'ভেঙ্গে মোর ঘরের চাবি দিয়ে যাবি, কে আমারে।' 'ধায় যেন মোর সকল ভালোবাসা, প্রভু তোমার পানে তোমার পানে।' প্রান কেঁদে বলে, 'দাড়াও আমার আঁখির আগে, তোমার দৃষ্টি হৃদয়ে লাগে।' 'অন্তর মম বিকশিত কর অন্তরতর হে।' 'চরণ ধরিতে দিয়োগো আমারে, নিয়োনা নিয়োনা সরায়ে।'

শৈশব থেকে পিতা দেবেন্দ্রনাথের সাহচর্য্য, রবীন্দ্রনাথকে সমৃদ্ধ করেছে। উপনিষদের আলোকে তার দেহ-মন-প্রাণ উদ্ভাসিত। অন্ধকার থেকে আলোর পথে যাএা উপনিষদের সাধনা। 'অন্ধকারের উৎস হতে উৎসারিত আলো, সেই তো তোমার আলো।' 'আলোকেরই ঝরনাধারায় ধুইয়ে দাও।'

সাধনার পথ সহজ নয়। আলোর পথে যেতে নিজেকে জানতে হবে। অর্থাৎ আমি কে? 'আপনাকে এই জানা আমার ফুরোবে না।' আত্মদর্শন সাধনার মূল কথা। তার আগে প্রানশুদ্ধি ও দেহশুদ্ধি। 'আগুনের পরশমণি ছোঁয়াও প্রানে, এ জীবন পূণ্য করো দহন দানে। আমার এই দেহখানি তুলে ধরো, তোমার ওই দেবালয়ের প্রদীপ করো। নয়নের দৃষ্টি হতে ঘুচবে কালো, যেখানে পড়বে সেথায় দেখবে আলো।' দেবালয়ে দেহশুদ্ধির পর দৃষ্টিশুদ্ধি। দোষদৃষ্টি শুদ্ধ হয়ে সবকিছু কে সুন্দর দেখতে শুরু করে। চৈতন্যচরিতামৃতে আছে 'যাঁহা ঘাঁহা দৃষ্টি পরে,তাঁহা ক্ষু স্ফুরে।' জীবন কৃষ্ণময় হয়ে যায়। সমস্ত কালিমা ঘুচে গিয়ে জীবন আলোকজ্বল হয়। 'আমার হৃদয় তোমার আপন হাতের দোলে, দোলাও দোলাও। মনে পড়ে কত না দিন রাতি আমি ছিলেম তোমার খেলার সাথী।' মনে আফশোস জাগে। 'তুই ফেলে এসেছিস কারে মন, মন রে আমার। জনম গেল শান্তি পেলিনারে মন, মন রে আমার।' অশান্ত মন শান্তির আশায় মাথা কুটে মরে। 'যে পথ দিয়ে চলে এলি, সে পথ এখন ভুলে গেলি - কেমন করে ফিরবি তাহার দ্বারে মন,মন রে আমার।' সংসারে এসে পরিব্রাজক মন কিছুতেই পথ খুঁজে পাচ্ছে না। বৃহতের পাদপদ্মের সন্ধানে পথে পথে ঘুরে বেড়াচ্ছে। 'দাঁড়িয়ে আছো তুমি আমার গানের ওপারে।' মনে হচ্ছে 'জীবন মরনের সীমানা ছাড়ায়ে, বন্ধু হে আমার রয়েছো দাঁড়ায়ে।'

'আমার খেলা যখন ছিল তোমার সনে, তখন কে তুমি তা কে জানতো।' অবুঝ আমি তোমাকে বুঝতে পারিনি। 'তোমার পূজার ছলে তোমায় ভুলেই থাকি।' তাই তোমাকে পাওয়ার চেষ্টাও বৃথা যায়। তোমার কাছে পৌছনোর ক্ষমতা আমার নেই। বিরহের আগুনে ঝলসে যাচ্ছি।

'তোমার আমার বিরহের অন্তরালে কত আর সেতু বাঁধি, সুরে সুরে তালে তালে।' সুর-তাল দিয়ে বাঁধা সেতু অসমাপ্ত থেকে যায়।

'আমি যখন তার দুয়ারে ভিক্ষা নিতে যাই

তখন যাহা পাই সে যে আমি হারাই বারে বারে।'

ভিক্ষার ঝুলি পূর্ণ করে দিলেও তাকে ধরে রাখার সাধ্য আমার নেই। সেই সুখস্মৃতি হারিয়ে ফেলি। তোমার থেকে অনেক দূরে সরে যাই।

'কোলাহল তো বারণ হলো, এবার কথা কানে কানে।' বাইরের কিছু দিয়ে তোমাকে পাওয়া অসাধ্য। 'আমার যে সব দিতে হবে সে তো আমি জানি।' নিজেকে উজার করে নিবেদন করতে হবে। 'নয়ন তোমারে পায় না দেখিতে রয়েছ নয়নে নয়নে।' বুঝেছি তোমার কৃপা ছাড়া তোমার চরণে পৌঁছনো সম্ভব নয়। 'দয়া দিয়ে হবে গো মোর জীবন ধুতে, নইলে কি আর পারব তোমার চরণ ছুঁতে।' ব্যাকুল হৃদয়ের কানা চরাচরকে ছুঁয়ে ছুঁয়ে যায়। 'আধার রাতে একলা পাগল যায় কেঁদে। বলে শুধু বুঝিয়ে দে, বুঝিয়ে দে, বুঝিয়ে দে।' আমি যে তোমার আলোর ছেলে, আমাকে ফিরিয়ে দিও না, তোমার কোলে ঠাঁই দাও। 'এই লভিনু সঙ্গ তব, সুন্দর হে সুন্দর'। মনে হয় 'রুপসাগরে ডুব দিয়েছি, অরুপ রতন আশা করি।'

তোমাকে পাওয়ার উপলব্ধি জাগে। 'আমার হিয়ার মাঝে লুকিয়ে ছিলে দেখতে আমি পাইনি'। এতদিন 'চোখের আলোয় দেখেছিলেম চোখের বাহিরে।' বাইরে নয়, আমার অন্তরেই তোমার আসন। 'বাহির পানে চোখ মেলেছি, আমার হৃদয় - পানে চাই নি।' তুমি আমার কাছেই ছিলে। আমার আনন্দ হয়ে আমার খেলায় ছিলে। সুখ-দুঃখ সব কিছুর সাথী তুমি। আমি তোমায় চিনতে না পেরে বাইরে অন্বেষন করে গেছি। আজ মনে হচ্ছে 'ভোর হলো বিভাবরী, পথ হলো অবসান।' 'আজি প্রাতে সূর্য ওঠা সফল হলো কার।' উষার আশীর্বাদে অন্ধকার পার হয়ে জীবন পেল আলোর ঠিকানা। 'আমারে তুমি অশেষ করেছ এমনি লীলা তব।'

'ভেঙ্গেছ দুয়ার এসেছ জ্যোর্তিময়, তোমারি হউক জয়।' জ্যোর্তিময়ের আগমনে জীবন হলো ধন্য। ক্লান্ত পথভোলা পথিক পরমপদের স্পর্শে নতুন উপলব্ধির আলোয় নিজেকে নতুন করে চিনল। আলোর পথ থেকে কখনও যেন বিচ্যুত না হয় - এই প্রার্থনা। পাগল মন গেয়ে ওঠে -- 'আমার মুক্তি আলোয় আলোয়, এই আকাশে, আমার মুক্তি ধূলায় ধূলায় ঘাসে ঘাসে।'

যে মুক্তির আশায় এত সাধনা সেই মুক্তির আলোয় হৃদয় হলো উদ্ভাসিত। ' আনন্দলোকে মঙ্গলালোকে বিরাজ সত্য সুন্দর।'

বৃটিশ রাজ্যের বাঙালি জনমানসে এটাই লেখিকার প্রথম আত্মপ্রকাশ। শ্রীমান উদয় ও শ্রীমতী ভারতী পালের সূত্র ধরে বিদেশের দূর্গাপূজোর আনন্দকে আরও একটু উজ্জ্বল করতে এই প্রয়াস। সবার প্রিয় রবীন্দ্রগানকে অবলম্বন করে ছোট্ট লেখাটি যদি একজনের হৃদয়কে ছুঁতে পারে তবেই লেখার সার্থকতা।



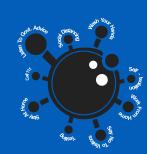
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Panchamukhee **Golders Green**

We are very glad to acknowledge the receipt of your donation of Rs.68,247.87/- (Rupees Sixty Eight Thousand Two Hundred Forty Seven and Paisa Eighty Seven Only) on 29/09/2020 for **UM-PHUN** RELIEF Work

Your kind donation will be utilized for Cooked/Dry food distribution, purchases of Baby Food, dry food stuffs, Saree, Terpaulin, Water filters etc. for UM-PHUN affected people residing in remote coastal areas of Gosaba, Basanti, Rangabelia, Jharkhali, Hingalganj, Hasnabad, Pathar Pratima, Bakkhali, Mousumi Deep, Gangasagar etc.

We very much appreciate your kind donation for the hapless sufferers at the most critical time. We are grateful to the great endeavor of all of you who have so eagerly and seriously taken up the cause of relief work of our great founder Acharya Swami Pranabanandaji Maharaj to provide succor to the needy & downtrodden.

Hope your kind support and sympathy will continue in future also.

May God Bless you.

Yours sincerely,

(Swami Biswatmananda) General Secretary

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Remembering Mrinal Da (Choudhury)

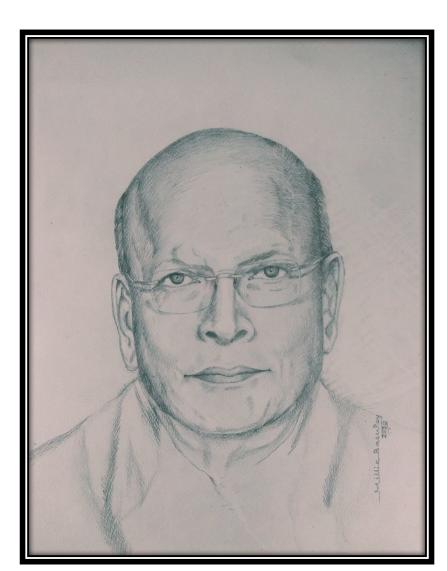
The hardest goodbyes are perhaps the ones that are never said. Former Mayor Mrinal Choudhury left us this year. Fondly known as Mrinal Da to all friends and families. He was indeed an extraordinary man standing tall amongst the Bengali diaspora in London. But to those of us at Panchamukhee he was a dear friend and mentor. We will miss you Mrinal Da but your presence and memories will remain close to hearts. Rest in peace.

খোলা জানালা

মৃনাল চৌধুরী

সেদিন বসন্তের পূর্ণিমার সন্ধ্যাবেলা চারিদিক নিরালা, বসে আছি একলা; মৃদু মন্দ হাওয়া বয়ে আসে খোলা জানালা বেয়ে। পূর্ণিমার চাঁদ দেখি আপন মনে আসে চাঁদের আলোর বন্যা ঘরের ভীতরে আমার মুখের পরে। চাঁদের আলোর শান্ত স্নিগ্ধ ভাব প্রবেশ করে আমার অন্তরের গভীরে। মন তখন নিবীড় নিস্তব্ধতায় মগ্ন হঠাৎ ভেঙ্গে গেল ধ্যান মগ্ন মনের নিস্তব্ধতা দূর থেকে ভেসে আসা মধুর সা, রে, গা, মার সুরে। আগে তো শুনি নাই এই মধুর কণ্ঠ ধ্বনি আমাদের পারায়? তবে এই কি সেই হঠাৎ রাস্তায় দেখা পাশের পাশের বাড়ীর সেই সুন্দরী মেয়েটি? আকাশ তখনও ভরা চাঁদের আলোর বন্যায় মন মোর চমকিত শুনে গানের ছন্দ গাইছে সে প্রাণ খুলে -"আধো রাতে যদি ঘুম ভেঙ্গে যায় বাতায়ন খুলে দিও।"

গানের ছন্দ ও সুর করেছে মোর প্রাণ চঞ্চল
মন মোর প্লাবিত আজি মধুর গানের বন্যায়।
গাও তুমি সেই গান আবার ধীরে আগের সুরে
শুনব বসে আমার মানস প্রিয়ার মধুর কণ্ঠ
তাকিয়ে খোলা জানালার আকাশ পানে।
তুমি গাইবে গান সাঁজের বেলায়
আমি শুনব বসে খোলা জানালার ধারে।
বলব মৃদু স্বরে বাতায়ন আজি থাকবে খোলা
বাতাসে ভেসে আসা তোমার মধুর সুরের গানের ছন্দের ডাকে।



Painting by Millie Basu Roy





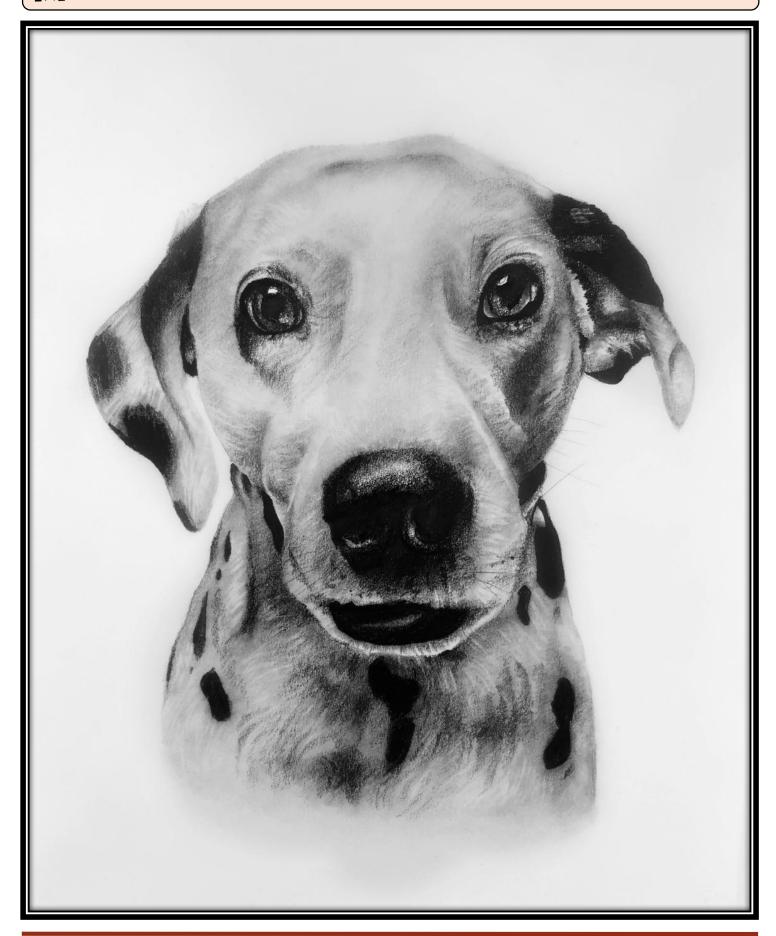


Painting

by Rishabh Bharadwaj









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