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*Delhi Public School, Barasat*



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*Delhi Public School, Barasat*

# FROM THE PRINCIPAL's DESK

Dear Readers,

***Festive Greetings!***



**Ms. Madhumita Sengupta**  
Principal, DPS Barasat

DPS Barasat is ready with yet another edition of "Nava Pallava- the new leaf."

When each time I sit to write a page in our e-magazine it fills me with intense emotions as a member of team DPS which is still a sapling and awaiting to get matured as an evergreen tree under your love and care. Each step we take is as though we grow a Nava Pallava and fill ourselves with a new hope. This edition of Nava Pallava is a very special one indeed for many reasons. One of them being the time at which it is being released i.e on Diwali, the festival of lights. The symbol of victory of good over evil. The brightness of celebration of power of goodness and greatness.

Over the last one and a half year all of us have been fighting this battle more than any earlier times. Some of us have seen our dear ones suffer yet we as human have the strength of purpose and dare to move on. Hence we celebrate our victory, together by lighting up our own internal lights which help us to fight with indomitable spirit and leading our team of fighters are our children. The Young Brigade of DPS, Barasat. It is



## *Delhi Public School, Barasat*

evident from their enthusiasm in attending classes and in participating in several online programmes. It is also evident when they put their thoughts to expressions in the form of this E- Magazine.

Kudos to all teachers and parents for grooming , guiding and helping our little ‘powerhouse’ in this mission.

I take this opportunity to thank the entire team of DPS Barasat and above all thank the almighty for taking us from the ‘Darkness to Light’.

*“Tamaso Ma Jyotir Gamaya”*

**Ms. Madhumita Sengupta**  
**Principal.**



# Festivals- Tradition v/s. Modern Culture

***“Remember to celebrate milestones as you prepare for the road ahead.”***

- Nelson Mandela.

*Absolutely true!!*

Dear readers, as we are preparing for our exciting journey towards completion of another successful academic year of DPS, Barasat, let's start with a celebration! The celebration of overcoming all the challenges posed by Covid-19. The celebration of bringing forth yet another edition of our E-Magazine- '**Nava-Pallava**'! And, the celebration of spirit of India through festivals which are as diverse as the country's age old art and cultures.

Regardless of the festival, be it Diwali, Durga Puja or Eid, the celebrations are full of pomp and grandeur. But there is a deep rooted tradition behind the celebrations. Are we somewhere forgetting it?

There is a growing perception that the way we celebrate festivals and their meaning has changed. It's worth understanding if this is really so. Hence, this very idea has brought us closer to the thought of having our theme as "**Festivals - Tradition V's Modern Culture**" in the 6<sup>th</sup> Edition of our Nava-Pallava.

We do have some added glitters in the form of showcasing different events, some awareness and wonderful celebration of Diwali by our students through various activities. We assure you nothing but happiness in this edition.

*Happy Reading!*



# DIWALI



*The triumph of light over darkness.*



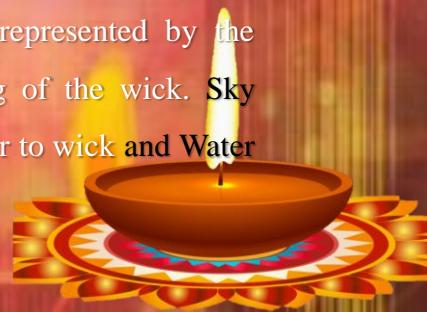
The traditions of celebrating Diwali have an age long history. Different parts of India have different mythological tales supporting the celebration. In North Indian traditions of Diwali, it is celebrated to honour the victory of Lord Rama over Ravana and his return to Ayodhya after an exile of 14 years. In South India, Diwali marks the victory of Lord Krishna over Narakasura. In the eastern states, especially in West Bengal, on this day the furious Goddess Kali defeated the demon Bakasura.

Whatever may be the reason or the story, the traditions across the country remains the same.

The best among them is lighting the houses. India is quite famous for how it looks in a satellite image during Diwali with lights everywhere.

The traditional way to do is by lighting handmade earthen lamps with oil. Besides the traditional belief of weakening negative forces or evil spirits with the power of light, there are some scientific significances of this lighting Diyas:

1. The heat produced from a diya helps to kill bacteria which tend to increase due to the weather changes.
2. The five elements are represented in a diya- **Earth** is represented by the diya made with clay. **Fire** is the light itself and burning of the wick. **Sky** is light around the flame. **Air** is the oxygen diffused from air to wick and **Water** is the  $H_2O$  molecules formed at the combustion of oil.





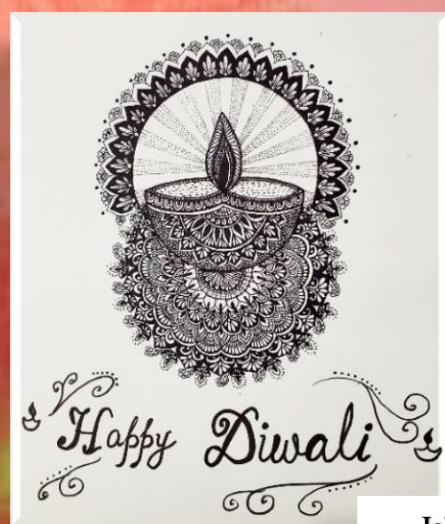
3. It prevents the power consumption due to electric lamps.
4. The lighting of diya has a psychological significance of emanating positive vibes and the urge to conquer fears, ego and selfishness.



The saddest part is, in spite of so many benefits, people still run after buying fancy plastic electric lights. It has majorly affected the potters' who are struggling to sell their handmade diyas.

Especially, in pandemic situation people prefer buying “online” than going to the market to get handmade diyas. People don’t take the “pain” of putting oil and light the diyas and prefer “shortcuts” of buying dazzling lights while the potters’ family put all their hard work in creating them. While male members of a potter family engage themselves in preparing the clay and subsequently, diyas, the womenfolk burn these on furnace and colour them. Sometimes even the children lend a helping hand. But, all goes in vain.

Hence this year, the students of DPS, Barasat have taken the pledge of making handmade decoratives like wall-hangings, rangoli stencils and so on for Diwali, thereby choosing sustainability over trend. Their humble endeavor would certainly bring a smile on the face of such people who depend on their hard earned money for their living.



-Ishita Das



## Candle-Making Activity

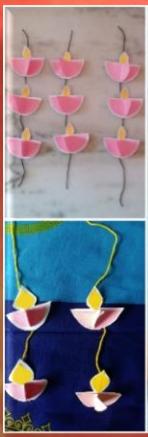




## Diwali Card-Making Activity



## Wall Hanging-Making Activity





## Lamp-Making Activity with Bottles



## Rangoli Stencil Design





# CELEBRATING DUSSEHRA

## *Burning The Evil Within*

Since time immemorial India has been a melting pot of multiple religions. Thousands of seers, fakirs and saints have walked the length and breadth of this Holy Land and have preached spirituality. India's special geo-location on this planet, the two mountain ranges - Aravalli and Himalayas, the labyrinthine network of numerous rivers that have nurtured the country and its population for centuries, the six seasons, flora and fauna greatly attribute to its spiritual character. Dussehra is attributed with the defeat of evil in the hands of good. It reiterates that India is a nation where virtue stills triumphs over vices. In Ramayana, Ravana abducted Rama's wife, Sita, to claim vengeance on Rama & his brother Lakshmana for having cut off the nose of his sister Surpanakha.

In the end Rama won the battle & freed Sita. Thereafter, this victory is celebrated by burning the effigies of Ravana, Kumbhkarana & Meghnatha.

A person holds an arrow with a burning flame shoots it onto an effigy made in the form of Ravana. This replica would be made of fire-crackers and would start bursting once the arrow with flame strikes it, which symbolizes the killing of Ravana. Dussehra (the tenth day) is the climax of the nine-day-long celebrations of Navratri. Dashahara (also known as Dussehra), the tenth day of the bright half of Ashvina, honors Rama's victory over the demon Ravana. This day is marked by large-scale dramas known as Rama-Lila, which enact the hero god Rama's life. The highlight of the day is when devotees explode effigies of the demon Ravana and his brother and son that have been stuffed with firecrackers. Thousands of spectators cheer the demise of the demons. In Hindu mythology, it is said that the demon king Ravana had ten heads. Dussehra also symbolizes the victory of our virtues over vices.



# Significance of Dussehra

There are ten vices that corresponds to the ten heads of Ravana – Kama(Lust), Krodha(Anger),Moha (Attraction), Lobha (Greed), Mada(Over-Pride),Matsara (Jealousy),Swartha (Selfishness), Anyaaya (Injustice), Amanavata (Cruelty) and Ahankara(Ego). Another interpretation for the ten heads is the ten indriyas {five gyan (sensory) indriya + five karm (instruments of bodily action) indriya}.Raavana was the son of the great sage Vishrava and the demon princess Kaikesi which made him half Brahmin- half demon. Learning from his father, Raavana had performed thousands of years of severe penance to Lord Brahma and earned invulnerability to all the gods, demons, and beasts but man. It was later the demon teachings of his mother that made him commit crime after crime.

Finally, Rama being an Aryan, was able to bring Raavana down. Raavana on his deathbed realised all the wrongs he had done and had requested Rama to burn his body for that was only the way his soul could be cleansed and he could transcend. Ravana personifies worldly personality who runs after the materialistic things & has prominent characteristics like desire for power and greed. On the other hand, Rama the king of Ayodhya was called Maryada Purushottam, literally the Perfect Man or Lord of Self-Control. Rama personifies our spiritual personality, Our Own Self which is Love, Peace & Bliss.Ravana symbolizes Ego & Rama symbolizes Goodness (Our Real Self which is Sat Chit Anand). There is an ongoing fight between the good (Rama) & the evil (Ravana) in every man at the physical, mental & emotional level. Ego & negativity is replaced by Divine knowledge, love & happiness – that is the victory of Rama over Ravana {good over evil}. When Rama wins then there is only Light (Eternal Happiness).





So, in or life, the choice is ours. Either we become Ravana & get entrapped in the worldly pleasures or become Rama (A spiritual saviour).

Dussehra signifies the victory of good over evil, magnanimity over pettiness, righteousness over immorality, virtue over vices. Burning large effigies of Ravana on Dussehra points to the subtle truth that Ravana is still alive and evil continues to grow in the

present Kaliyuga. Like Sita, all human souls have been enslaved by Ravana. So, in order to celebrate Dussehra in its true spirit, we must completely burn the Ravana within us, so that he can never raise his head again. All human beings become pure when the vices of lust, anger and greed are eliminated from our minds and Ravana, the symbolic evil, is defeated forever.





# Tradition v/s. Theme Puja

“Yaa Devi Sarva-Bhutessu Shakti-Ruupenna Samsthita  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namo Namah”

This is the prayer that has echoed while celebrating Maa Durga's 10-day sojourn. This is the tradition that has been passed from one generation to the other with parents, grandparents helping the little ones to pronounce the Sanskrit mantra.

Many such traditions hold the meaning behind celebrating festivals, particularly Durga Puja which is one of the biggest festivals celebrated in West Bengal. The idol of Maa Durga with her 5 children is painstakingly built following traditional principles.

## Kathamo Puja and Khuti Puja

Every year, on the auspicious occasion of Rathayatra or Ulta Rathayatra, the ritual of “KATHAMO PUJA” marks the beginning of the Durga Puja. This tradition comes from the centuries-old ritual of Kathamo puja, in which the potters smear the kathamo (frame) with lump of black clay to mark the beginning of the work on the structure of the idols of the deities. And, on the occasion of “KHUTI PUJO”, a puja is conducted to revere Lord Vishwakarma, after which artisans start constructing the pandal with his blessings. Both has huge traditional values which are strictly followed even now in many pujo pandals.



## Bonedi Barir Pujo

Still holding on to these age old traditions are the “Bonedi barir Pujo” (household pujas of Bengal). These families mostly were affluent and the Zamindars of the yesteryear.



Still holding on to these age old traditions are the “Bonedi barir Pujo” (household pujas of Bengal). These families mostly were affluent and the Zamindars of the yesteryear. The pujas are all some 100, 200 to even 300 years old. While the Sabarna Roychowdhury Family Aatchala Puja is celebrated since 1610, the Sovabazar Raj Barir Puja was started in the year 1757 where people like Lord Clive, Warren Hastings have visited. Eminent personalities like Ramkrishna Paramhansa, Swami Vivekananda and Rabindranath Tagore have visited as well. These pujo have mostly their own ‘thakur dalan’, which is a public courtyard, often with pillars and verandahs. The old chandeliers and touch of European architecture will take you to a different era. The traditions like sacrificing Asian Catfish (Singi fish) in Sovabazar Rajbari or Maa Durga as Abhaya Maa in Purnendu Chandra Dhar Family or the traditional bhog in Bhukailash Rajbari which may not have the glam or the rush of crowd but they still have retained the old flavor without the need to make a lavish pandal.



### Theme Pujo



The festivals and its celebrations in Metro cities have changed with the passage of time. It has dimmed the traditional puja and forced some rituals to cut down. The modernized concept of “theme-based pandals” has showcased an innovative and artistic decorative style over the past few years. Amidst the modern trends of going to vacations during holidays or “selfie with the idol”, these puja pandals draw the crowds to see different marvelous architecture. This year pandal hoppers witnessed the depiction of Dubai’s Burj Khalifa. The stunning structure was constructed using more than 5000 acrylic sheets which is worth



appreciating. However, it became the crowd puller during the ongoing second wave of pandemic. The other themes however, focused on drawing attention towards long lost traditions like hand-painted advertisements, movie posters which has been lost in the digital age and even recreation of Kolkata during the 70's which included showing how old Kolkata used to perform simple Durga Puja minus the glitters of thematic Puja. So, while theme Puja can provide a strong message to the general public through the innovative pandals, it still can't hold on to the feeling which one get standing in the peaceful 'thakur dalan' or a simple puja pandal with 'dhaker awaj', listening to divine Sanskrit Slokas and praying to Maa like our own mother, irrespective of our caste, religion or faith.



# Halloween vs. Bhoot Chaturdashi- (India's Own Halloween)



Earlier known as “All Hallows’ Eve” meaning “Hallowed evening”, Halloween or the Ghost festival is celebrated on October 31<sup>st</sup> as the ancient Celtic festival – Samhain (the earliest known origin of Halloween) occurred on this day. It marked a pivotal time of year when seasons changed, but more interestingly, the Gaels (Celtic people) believed that the veil between this world and the next became thin at this time, enabling the souls of their ancestors to come & communicate with them. So they used to lay dinner tables with food to appease the good spirits who then kept the evil spirits at bay and protected their crops. The people also used to dress as saints and other disguises to trick ghosts and visit door to door with Jack-o-lanterns; which laid the bedrock of origin of Halloween costumes and trick-or-treating.

With the modern youth now coming to par with the cultures of the West, Halloween is gaining immense popularity in India. Especially in the metro cities where people dress up in varied costumes with scary makeup’s; with entertainment parks, hotels and restaurants offering scary themed parties and Halloween themed dishes to events to attract the masses and with kids imbibing up the culture very well.

However, amidst all the zeal and enthusiasm surrounding

Halloween, we often forget that Indians, especially the Bengalis, have their own version of Halloween much before the western festival became fashionable here – The BHOOT CHATURDASHI, when our forefathers come to the fore. In Bengal’s rich and lauded folklore, Bhoot Chaturdashi is celebrated on the 14<sup>th</sup> day of Krishna Paksha (the waning phase of the moon) or on the eve of Kali Puja.





It is similar to Halloween in all its spooky, eerie, ghost-induced glory. It is the day that Bengalis believe that the veil between this world and the afterlife becomes thin and fourteen generations of our ancestors (Choddo Purush) roam the earth. Hence the name, BHOOT CHATURDARSHI.

The Bengalis light 14 earthen lamps around the house or at doorsteps to guide the spirits of 14 generations of their forefathers home and to ward off evil spirits. And to keep safe distance from Petni, Brahmadaityo, Nishis, Gecho bhoot and other ghouls and ghosts, we Bengalis eat 14 different kinds of leafy greens (Choddo Shaak) – a much tastier alternative to the pumpkin spiced pies and shakes!

Nevertheless, it has scientific significance too!

Modern logic says that during Autumn in Bengal the climate is quite different than the other states of India where many bacteria get highly activated, which affect our digestive systems specially the pancreas, hence having lots of Saags prevent us from getting affected by them. Having different types of green vegetables especially the 14 saags mentioned not only keeps our digestive system healthy and active but also supply many of the invaluable vitamins and minerals. The 14 lamps too tend to bring positive vibes which has psychological significance.

So, though the ever-present influence of the Western world seems to be indoctrinating the culture of Halloween well into the mind and soul of our youth, which might not be a bad thing; however, some might feel that our Indian counterpart seems far more intriguing and generations worth of share of spook and scare.





# All about being AWARE

Out of all the challenges posed by the pandemic, one learning is how to be aware and cautious about our own health and the atmosphere.

Diwali is no doubt one of the biggest festivals of India, celebrated after almost 10 days of Vijaya Dashami or Dussehra. Since, the celebrations are quite continuous and In West Bengal it is also supported by Kali Puja, there is a peak in the amount of pollution observed.

We are already in between the second wave of the pandemic. In West Bengal, there is a surge in the number of cases observed. Does that stop us from celebrating?

No, don't stop your excitement for Diwali but we need to be a little careful, aware and follow the guidelines:-

- ❖ Yes, it is indeed great to come together during celebrations. But, in the current scenario of pandemic the first step is to avoid crowd as much as possible.
- ❖ Mask On! Don't forget to cover your nose and mouth.
- ❖ Be Sanitizer ready! Always carry sanitizers in nearest Puja pandals or while meeting someone.
- ❖ CAUTIOUS! Don't ever use sanitizer while lighting Diya or bursting crackers. Since, maximum sanitizers are alcohol based, they can easily catch fire. Avoid bursting crackers as well!
- ❖ Avoid eating outside. You can prepare Diwali delicacies at home.
- ❖ Wash hands with soap and avoid unnecessary contact with eyes, nose and mouth.





# AVOIDING POLLUTION

Studies have shown that fire crackers have significant amount of heavy metals such as lead and cadmium and their fumes contain oxides of sulphur, phosphorous, nitrogen and carbon, which are highly harmful. The poisonous chemical mix discharged from fire crackers affect people with asthma and other respiratory disorders. So, say NO to bursting crackers!

It is a common view after the night of Diwali that the roads remain filled with remains of burnt crackers and other waste. Reducing crackers avoid such pollution. Also, dispose off waste properly after celebrations.

Select eco-friendly gifts and decorating items like handmade decorative.

Use safer alternatives e.g. lights, flowers etc to celebrate the festival.

The colours used for rangoli are not eco-friendly. So, when the colours are being disposed, they pollute the environment. The best solution is to choose organic colours for Rangoli.

**NO TO SOUND POLLUTION:** Bursting crackers, loudspeaker etc. can cause noise pollution which leads to complex health issues.

**IN ORDER TO CREATE MORE AWARENESS  
STUDENTS OF CLASS-V HAVE MADE INTERESTING  
PLACARDS!**





# Festivity and Awareness





# Smart Alternatives

Don't want to create pollution, yet, celebrate Diwali and upcoming festivals with great fun?? Here we are with some interesting alternatives:

A safer alternative can be the **balloon crackers**. They are easy to make. The balloons can be filled with colourful paper flakes, and then one can burst them at will. Balloon crackers are great fun, and very safe. So, even kids will be able to do it on their own, which is not the case with firecrackers.

❖ **MAKE SKY LANTERNS:** Sky lanterns are simply paper balloons that float up in the air with the help of candles that are suspended in them. They are easy to make and it will be so much fun to involve everyone in the family to make them.

❖ **MAKE DIWALI "KHUSHIYONWALI" FOR OTHERS:**

Discuss with your friends or family and make plans to visit an orphanage or an old age home this year. Buy some gifts using the money that you usually spend on crackers. You will sure have a memorable time and will feel happy for having done meaningful.

❖ **THE BEEJ PATAKHAS:** are made using waste cotton paper, seed balls, and live seeds, while the packaging is made of paper and recycled cardboard. Beej Patakha translates to Seed Crackers. Beej-Patakha are not firecrackers. They are plantable seed crackers that have been given the shape of different crackers like a flower pot, rocket, etc. India Celebrates Diwali as a festival of lights and the triumph of good over evil.

It is an initiative by Divyanshu Asopa, Founder and CEO of 21 Fools

The link of the article is provided for the readers:

<https://yourstory.com/socialstory/2021/10/sustainability-agenda-21fools-seed-fire-crackers-diwali-gifts/amp>

# 360° Puja Walkthrough

The Puja hangover hasn't left us yet. We are missing the madness of the seemingly timeless party on the street, beats of dhak, sandhya aroti, Puspanjoli, Dhunuchi nach, the lip-smacking delicacies, and the iconic sindur khela. The atmosphere of Bengal was energetic and vibrant during Durga puja. But last year, the scenario was different due to the covid breakouts. The whole civilization was stupefied and stuck inside the four walls. It was a terrifying situation in every corner; scientists were finding out the vaccine, death rates were high and a small contagious virus was gradually affecting the whole world. Bengalis felt heartbroken, the grand festivals of 5 days were coming but the cities were locked down. What would happen in mid-October?

However, in the midst of darkness, light persists. We heard the news of the discovery of vaccine very shortly, the recovery rate was gradually increasing and finally, Bengal started to deck up for her grandest festival – Durga puja! But what about the ongoing covid pandemic? Yes, Durga pujas were allowed but pandal hopping, movement of people, adda, Anjali all will be restricted. What? Then where will be the essence of Durga puja? How the worldwide devotees will witness the pomp and vivid artistic displays of the pandals as we have a cultue to move from one pandal to other! How will they behold every detail of the Durga puja and the pandals?





Here the technology saved our tradition and showed an overwhelming way while relaxing at home we could visit the renowned pandals, the intricate detailing of the theme puja and the traditional Bonedi bari's puja just at our fingertips.

We were introduced to a very new idea of 360° virtual Puja parikroma or walkthrough which was a unique journey, free from crowds at the comfort of our home through the visual reality photographs. Since covid-19 restrictions are still in effect, this online venture allows people to visit the pujas virtually where they can experience magnificent idols, creative displays, and popular lightings of these venues in real time. Even though 'tradition' refers to indigenous and often ancient cultural practices there is no such things as completely traditional or completely modern, the concoction between the two forms of organization has great significance for everyone alive today.



**Virtual pandel-hopping is just a click away!  
Just click in web-link below and enjoy 🎉**

[www.durgadarshan.org](http://www.durgadarshan.org)

360°





# Activity Corner



## Learning Words with Fun



Car & Hot-Air  
Balloon Making  
-ACTIVITY



 **BEST OUT OF  
WASTE**  
-ACTIVITY





# Activity Corner



## BLOCK PRINTING WITH VEGETABLES - ACTIVITY



## Fruit Salad Making - ACTIVITY





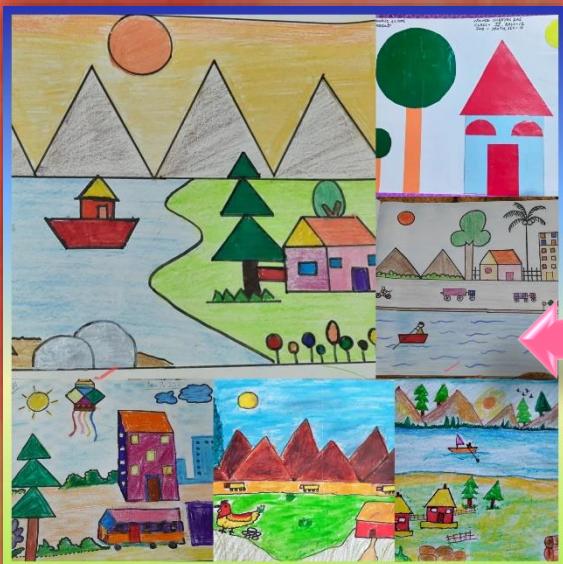
# Activity Corner



## ART-INTEGRATED LEARNING

কবিতা- হাট  
-রবীন্দ্রনাথ ঠাকুর

Materials Needed For  
Making Clothes  
(FABRIC SAMPLE  
COLLECTION)



ART WITH  
SHAPES  
-ACTIVITY



# Activity Corner



**FUN WITH  
SHAPES**

**-ACTIVITY**

**Creative-Scientific  
Experiment**

**ACIDS, BASES &  
SALTS**

Delhi Public School,  
Barasat

Acids, Bases and Salts

**Creative-  
Scientific  
Experiment**



**Flowers with  
Multiplication Tables**

**-ACTIVITY**





# Activity Corner



## Rakhi-Making Activity



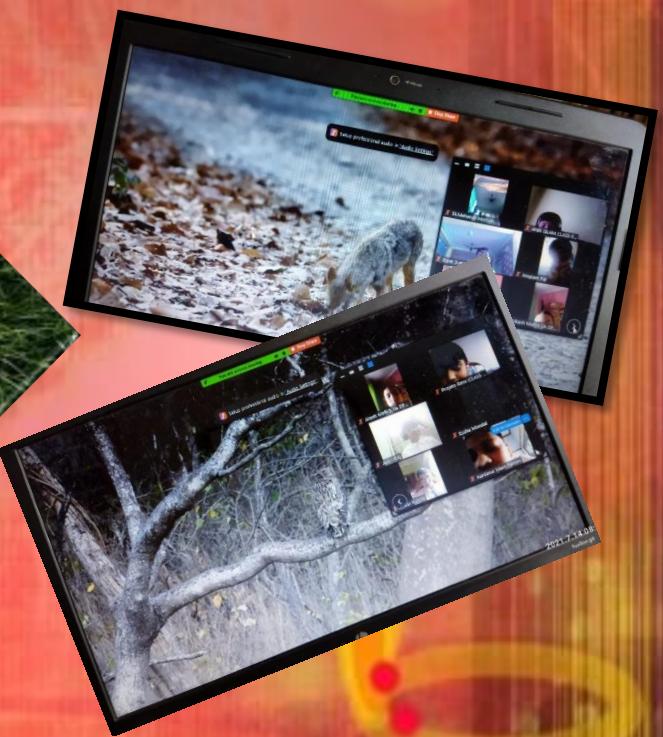
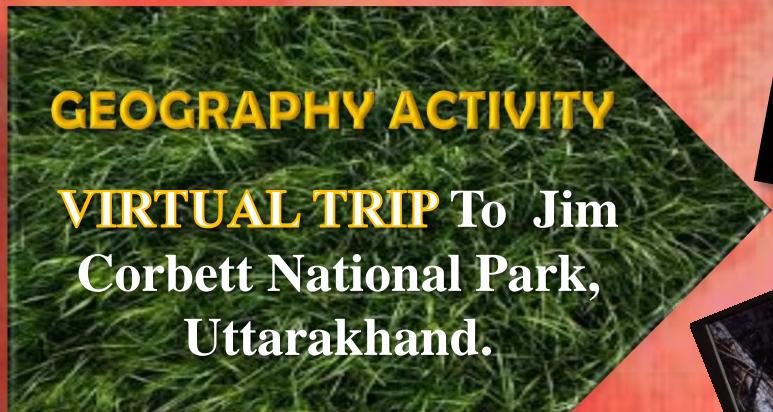
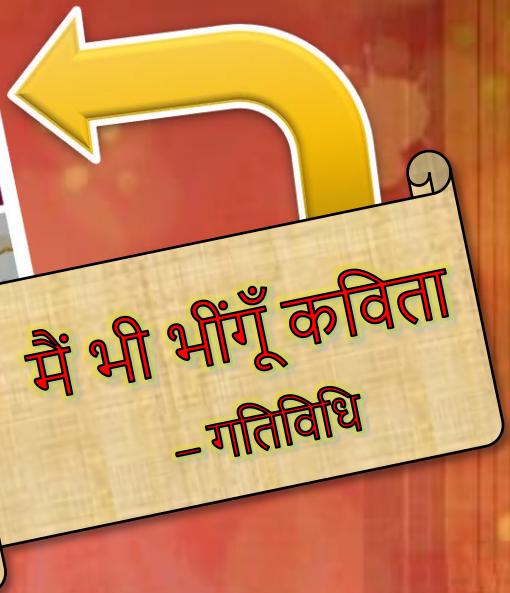
## FACTOR TREE -Activity



The Cultural Heritage  
of India  
-ILLUSTRATION ACTIVITY



# Activity Corner



# LITERARY MUSINGS



## ENGLISH

### ON HALLOWEEN

On Halloween 2017, I was in the USA. There I dressed as “ the queen of Egypt “. I celebrated Halloween with my father’s colleagues. I along with other children went to houses to bring candies and chocolates. We said ‘trick or treat’ then they opened the doors and gave us the treat. We got so many candies and chocolates that we couldn’t finish them all on that day. Then at night, we had a party and had cakes and yummy food. There the houses were decorated with dim lights, skeletons, spiders, etc. It was my first as well as the last Halloween in the USA, New Jersey where I have enjoyed a lot and had a new experience.

**-Indrakshi Bera (IV-A)**



### I JUST LOVE TO BE ME

If I were a bird, I would fly,  
And overtop the kites;  
If I were an owl, I would hoot,  
Hoot all the nights.

If I were a kangaroo, I would jump,  
Jump and skip and run;  
If I were a kite, I would float,  
Float, and say “Hi” to the Sun.

If I were a star, I would twinkle,  
Twinkle and twinkle all the more;  
If I were cloud, I would travel,  
Travel to the core.

Whoever I would like to be,  
I just love to be me.

**-Jeba Rahat (IV-A)**

### **Durga Puja Celebration- NOW and THEN**

Just last week we have celebrated our biggest festival Durga Puja. Each year during the month of October, this festival is celebrated. We wait for another year to have the next year turn. I realised that the way of celebration has changed a little bit while I was talking about it with my grandparents. Now-a-days this celebration has become little bit technology based. Earlier Pandal hopping was done by walking or rickshaw. While in this era we use motor vehicles/bikes during hopping. Our grandparents used to go to relatives’ house to celebrate Bijoya Dashami. In this era, mostly we are using electronic media to celebrate Bijoya Dashami.

By the means of electronic media, we can visit pandals / Durga idols of remote areas virtually.

**-Adrish Kundu (III-A)**



# LITERARY MUSINGS

## ENGLISH



### MY FIRST DURGA PUJA IN INDIA

I have lived abroad most of my life. It was fun, nice, and very welcoming, but it didn't feel like home. I moved to India very excited. I only used to come here to visit my family but now I no longer have the need to do that. And then, every story has its breaking point, the lockdown happened. I never even got the chance to go outside and explore where I lived before, I was locked in. It was like a cage, only, my cage was my home. Nothing good then happened after that since I almost forgot what it felt like to be out or what it even looked like. I had heard a lot about how these festivals were celebrated in India, huge pandals, decoration, food, etc. It was very different from how these used to be celebrated in Dubai. In Dubai, all that I can remember was that we had gotten a holiday from school, and a lot of homework to do during that week. nothing else. At first in class, I was kind of surprised by how excited and prepared everyone was for the puja. I had also become quite curious about what would happen. The teachers didn't give us any homework or projects to work on during the week. And that's when the covid-19 struck again. I really wanted to go outside that week, and my family and I had plans. But the Covid had gone worse and my father had cancelled all our plans and we decided to stay home that week. I was disappointed since I was really looking forward to going out and exploring. I just hope that this disappointment won't last long and by the end of time I'd be able to visit all the places that I missed next time.

**-Kawsar Kazi (VII-A)**





# LITERARY MUSINGS

## ENGLISH

### CONVERSATION ON DIWALI CELEBRATION WITH MY GRANDMA

**Rudrakshi** : Amma, today I want to ask you about festivals.

**Grandma** : Sure chutki, ask whatever you want to.

**Rudrakshi** : What is your favourite festival, Amma?

**Grandma** : Well my favourite festival is Diwali.

**Rudrakshi** : My favourite festival is Diwali too. Amma, tell me how you used to celebrate Diwali when papa was of my age.

**Grandma** : Before one week of Diwali, we used to clear our house and put new curtains and covers.

**Rudrakshi** : You used to clear the house alone?

**Grandma** : No, your grandfather as well as your father used to help me a lot.

**Rudrakshi** : Papa also? Tell me more please.

**Grandma** : I used to light Diyas with ghee. I also used to make homemade laddoos and other sweet items.

**Rudrakshi** : But nowadays we buy sweets from shop.

**Grandma** : Do you know we used to make candles with papaya leaves?

**Rudrakshi** : Wow! Very nice. We use candles and diyas too. We also decorate with Chinese lights.

**Grandma** : We used to make 'Alpona' with grounded rice. We also used to go to 'Kali Temple' for worshipping Maa Kali and at home we used to do Laxmi puja also.

**Rudrakshi** : We also go to Kali mandir for puja.

**Grandma** : I, Along with your father and uncle used to burst Crackers.

**Rudrakshi** : I also like to burst fire crackers but nowadays we are not allowed to do that because of air and sound pollution.

**Grandma** : Yes chutki, I know that. But in this Diwali we will use organic eco-friendly crackers and celebrate Diwali.

**Rudrakshi** : Yes, we will also have lots of sweets.

**Grandma** : In this Diwali, we will have lots of fun.

**Rudrakshi** : Yes Amma, you are right and thank you for sharing your Diwali memories with me.

**- Rudrakshi Dey (III-A)**



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### DURGA-UTSAV

A festival that we Bengalis wait for is Durgautsav...People, rich and poor alike, according to their ability, people go to the festival for 5 days. Although the worship of rural Bengal is few, the number of worship in the suburbs is much higher. And all the themes are omnipresent. But in the worship of rural Bengal, there is a touch of much more Sabekiana. It may be unpretentious, but the worship is in accordance with customs and rituals. From the fifth to the ninth there is worship and on the tenth the idol is Niranjan. Bodhan on the sixth, Nabapatrika bath on the seventh, Anjali on the eighth, and Sandhipuja on the ninth, and on the ninth the idol is worshipped in the form of Navadurga. And with it comes offerings and I say. Pumpkin, sugarcane, banana trees are sacrificed Filled. Then one day there is a similar arrangement of enjoyment in Sandhipuja, starting from the lighting of 108 earthen lamps, how much more. And after the end of the rules of the puja, the evening jalsa is also organized... Idol Niranjan. This is a full-fledged puja in Mofasal, Banedibari, and Sabekiana in rural Bengal, and on the other hand, in urban noise, the budget depends on the theme. East, somewhere there is Burj Khalifa or somewhere or Eiffel tower; This is created around the eighth wonder architecture, a huge pendulum is built with light decoration. Mandapa is decorated in the light. The road is full. The ghats are washed by the tide. From the alley Road lights, decorations are filled up. There are stalls along with the pandals and they have a variety of food, fuchka, ice cream, eggroll, chop cutlets and etc. From the pandal to the Tagore and from the Pandal North to the Pandal South, the whole city of Kolkata is adorned with a variety of different pujas. All the members of the puja committee come out in and line together, some clubs initiate Purulia's Chhau dance





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and create a theme of the procession, some put out Mahishashuramardini again, and some entrepreneurs walk in Ranpa again. Some people perform folk music and some people perform folk dances. In this way Dhunuchi dance, Dhak kansar with the bell, every club marches towards Babughat for the purpose of Niranjan of the idol. The end of the happiness and the wait of one year begins again. Counting the days and waiting for the arrival of the mother again.

-Sahnik Sarkar (VII-A)



### Evolution Of Festivals

#### EVOLUTION OF FESTIVALS

When we talk about festivals the one thing all of us enjoy is the festivities and celebrations. Every festival has its own story while some are linked with seasonal changes.



Back in our parents time festivals had a certain kind of innocence. Durga Puja in those days as well as now is one of the biggest festival. Which means holidays, new clothes, toys and so on. Those days it was simple but now it is more beautiful as many pandels have themes and decorated very well. Now days Kali Puja as well as Diwali



includes more crackers and fireworks but during their time it was more of meeting friends and family and spending time to each other. But now days we, the modern people don't get much time to each other with out festival days.

How ever, some traditions do not change, like eating 14 types of leafy vegetables and lighting 14 Diyas day before Kali puja or giving arjali on Astami or Siduri khela etc. People change but some festivals are never change.



-Aarohi Sarkar (II-B)



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### A Look into My Favourite Festival - Now & Then

The countdown has begun. The festival of light 'Diwali' is knocking at the door. I wait throughout the year for it. It gives me immense pleasure to put the lights in all over my house and watch out for the twinkling sky lanterns in the sky. Many people worship goddess 'Lakshmi' and 'Ganesha' in this day. We devote 'Ma Kali' in our house during Diwali or Kalipuja in West Bengal.

'A sky is full of fireworks, a house full of earthen lamps or Diyas, a mouth full of sweets and enjoyments and gifts with friends and families.'

This is the perfect picture of Happy Diwali. Festivals are celebrated in different ways in different regions and change along with generations. The way our parents have celebrated Diwali in their childhood is far more different than us.

Let's fasten your seatbelt and explore the differences.

Then	Now
1. Diwali lighting was made with candles and 'Diyas' (earthen lamps). Fancy readymade 'diya' was not available in the market. They used to decorate the 'diyas' in the home. Sometimes they used to make the handmade 'diyas' with clay to decorate homes in Diwali. There was a tough battle with the wind and frost to successfully lit those lamps.	1. We decorate our houses during Diwali with electric rice chains, colourful LED lights and many more lights. Earthen Diyas have not been abolished completely. We buy decorated fancy diyas to offer God.





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2. Diwali means fireworks and crackers. In the early days, there were no such restrictions on fireworks, not even the monster noise creating crackers. Children used to burn the crackers till midnight. People were less concerned about the environmental pollutions and health hazards due to the smoke and gases of the fireworks.	2. Now a day's people are more concerned about the environmental and noise pollutions made by crackers and fireworks. There are also Government rules and restrictions on crackers. Especially for the pandemic crackers are banned. So we could not enjoy like before.
3. People used to clean their houses by themselves and often made whitewash before Diwali.	3. People clean their houses with the help of cleaning professionals like Urbanclap.
4. Friends and families reunite on Diwali. There were a family get together, exchange of gifts and fireworks and enjoyments.	4. Friends and family meet in video calls. Instead of getting together people sends messages on WhatsApp or on social media.
5. There were no huge pandals. Goddess idols were traditional. 'Dhak' was the only band available at that time.	5. Huge pandals, Trendy goddess idols, lightings are there. 'Dhak' is very rare. Bands or Dj are the sensations of every pandal.

Time and situations change the flavours and colours of festivals. The values and vibes of the festivals are still unchanged. They bring fresh airs in everyday's life, increase togetherness and make us happier.

-Ayushman Mondal (II-A)





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### AMAVASYA RAAT

Kali Puja is celebrated in the month of October or November. Kali Puja is not an ancient one. It gained popularity in the 19<sup>th</sup> century in Bengal by Kali saint Shri Ramkrishna. During Kali Puja (like Durga Puja), worshippers honour goddess Kali in their homes in the form of clay sculptures and in pandals. She is worshipped at night with Tantric rites and mantras. She is prescribed offerings of red hibiscus flowers, sweets, rice and lentils. It is prescribed that a worshipper should meditate throughout the night until dawn. Kali is also worshipped in other New Moon days too. Three other major Kali Puja observations are Ratanti Kali Puja, Phalaharini Kali Puja and Kaushiki Kali Puja.

Goddess Kali is known as the protector from all the evils and gives boon to her devotees. She has the power which can safeguard her devotees from negativity and death.

-Sreyasi Nandi (II-A)

### Traditional and Modern Puja

**Tanvir:** Grandpa, is there any difference in the ways Durga Puja was celebrated in your childhood and now?

**Grandfather:** Yes, there is a difference in the way of celebrating Puja but the feeling of excitement remain the same.

**Tanvir:** So, in what way it differs?





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**Grandfather:** At our time, there were so much theme based Puja. We generally spent our time in pandals of our area watching cultural programs.

**Tanvir:** Don't you like theme-based Puja?

**Grandfather:** No, its not like I don't like watching the arts and the creativity but the crowd in the pandals during this Covid pandemic is a matter of concern.

**Tanvir:** Yes, Grandpa, you are right but pandal hopping is also very interesting and adventurous.

**Grandfather:** Yes, I used to visit pandals with your grandma and father, and enjoyed the rides, ice-creams in the puja fair. This festival makes the family to spend time together in the busy schedule of this modern society.

**Tanvir:** Yes, Grandpa, thank you for sharing your views regarding the traditional and modern ways of celebrating Puja.



**-Tanvir Islam (II-A)**



### Durga Puja: Traditional vs Theme Puja:-

Durga Puja is the largest festival of our state. It is observed with great grandeur and enthusiasm by all sections of the society. This festival is the chief medium of expressing artistry, creativity and innovation of our people.

Some puja committees organize this puja with an idea of maintaining century old traditions. Artists concerned are allowed to make idols, decorations as well as pandals to impress visitors with a pure ritual value of this festival. But some others allow ample



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freedom to their concerned artists to express artistry, creativity and innovation breaking the barriers of old traditional convention.

I believe that, the traditional pujas influence us to learn our rich cultural heritage and rouse a religious feeling in our mind. But the pujas with modern themes also attract me much because those use to influence us with their creativity, imagination and innovativeness which compel us to think about the people whose thoughts sometimes becomes simply mesmerizing.

However, both these styles make me equally impressed with their two different ways and I actually do not like to place any one style above or below another.

**-Atmaja Sinha (VII-A)**

### Durga Pujo

#### Traditional Pujo

The Traditional Pujo is also known as Bonedi Bari Pujo in Bengali. This pujo is not for the lights and it's decorations, but for it's for an emotion on the family members. This type of Pujo has goddess Durga Maa and her four children Laxmi, Saraswati, Kartik and Ganesh in one frame. It is a household Pujo, especially in Kolkata.

#### Theme Pujo

This is a theme type of Pujo where it is themed and framed of a topic. People from different places visit to see the theme and how well decorated it is. In this type of Pujo, it is not compulsory to get all the gods and goddesses in one frame. It can be of different frames. It is a modern Pujo.

**-Tonirika Sengupta (IV-A)**



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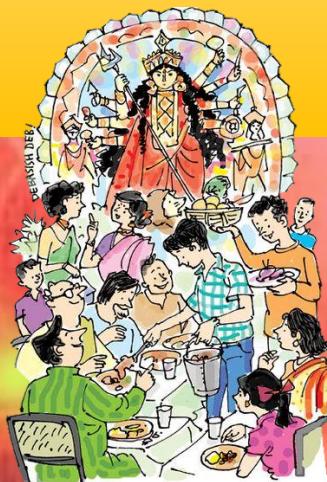
## BENGALI

### শহর ও গ্রামের পূজা

আমাদের বাঙালীদের সবচেয়ে প্রিয় উৎসব দুর্গা পূজা। পূজার চারদিন খুব হৈ ছল্লোড়ে কাটে। নতুন জামা, বন্ধুদের সাথে খেলা, একসাথে ঠাকুর দেখতে যাওয়া, সব মিলিয়ে খুব আনন্দ হয়। আমাদের আবাসনে পঞ্চমীর দিন ঠাকুর এসে যায়। অষ্টমীর দিন অঞ্জলি দেওয়ার পর সবাই একসাথে বসে খিচুড়ি খাই। প্রতিদিন সন্ধ্যার সময় সাংস্কৃতিক অনুষ্ঠান হয়। কেউ গান গায়, কেউ আবৃত্তি করে, কেউ বা নাচ করে। তবে গত দু-বছর কোভিড-১৯ এর জন্য সাংস্কৃতিক অনুষ্ঠান হচ্ছে না। গতবারের আগেরবার পূজায় আমারা চার বন্ধু মিলে নাচ করেছিলাম।

আমাদের গ্রামের বাড়ি বালিসাই গ্রামে। তাজপুর সমুদ্রসৈকতের খুব কাছে। দাদু ও ঠাকুমা সেখানেই থাকেন। দশমীর পরের দিন বাবা, মা ও আমি গ্রামের বাড়িতে যাই। বাবার সাথে সমুদ্রসৈকতে যাই বিকেলবেলা। সমুদ্রসৈকতে আমার হাঁটতে ভালোলাগে। বাবারা যখন ছোটো ছিলো তখন চার-পাঁচটা গ্রামে একটিই পূজা হতো। তখন পূজার সময় রাতে আলোর ব্যবস্থা ছিল না। দিনের বেলায় অনেক দূর পায়ে হেঁটে ঠাকুর দেখতে যেত। পূজার প্যান্ডেলের সামনে মেলা বসত। মেলায় অনেক খেলনার দোকান ও বিভিন্ন ধরনের খাবারের দোকান থাকত। গ্রামের বাড়িতে একটা বিশাল পুরুর আছে। ওতে অনেক মাছ। বাবাদের ছোটোবেলায় নবমীর দিন পুরুরে জাল দিয়ে অনেক মাছ ধরা হতো। সব আত্মীয়রা আমাদের বাড়ি আসত। দুপুরে জমিয়ে খাওয়া দাওয়া হতো।

-আদিত্রী গিরি (দ্বিতীয় শ্রেণি)



# LITERARY MUSINGS

## BENGALI

### সাবেকিয়ানা বনাম আধুনিক সংস্কৃতি

#### সাক্ষাৎকার-১

নাম- শ্রীমত্যা গীতা মজুমদার

সময়কাল - বিংশ শতাব্দীর পঞ্চাশের দশক

স্থান - দত্তপুরু, উত্তর ২৪ পরগনা

সাংস্কৃতিক চর্চা ও বিশ্বাস - সাবেকিয়ানা



ওনার কাছে সাবেকিয়ানা হলো একটা বিশ্বাস, আমাদের ঐতিহ্য ও সংস্কৃতিকে বাঁচিয়ে রাখা ও লালন-পালন করার একটা উপায়। যেমন সঠিক বৈদিক নিয়মে পূজো করা, পূজার দিন মেয়েদের শাড়ি ও ছেলেদের ধূতি - পাঞ্চাবী পরে, খাবারের মধ্যে লুচি - আলুর দম বা বিউলির ডাল আর আলু পোস্ত। আসলে আমাদের ঐতিহ্যই আমাদের ভিত্তি, তাই তাকে কখনোই অবহেলা করা উচিত নয়।

#### সাক্ষাৎকার- ২



নাম- শ্রীমতী মৌলী মজুমদার

সময়কাল - বিংশ শতাব্দীর আশির দশক

স্থান - দত্তপুরু, উত্তর ২৪ পরগনা

সাংস্কৃতিক চর্চা ও বিশ্বাস - আধুনিকতা

আধুনিকতা হলো, সময়ের বা কালের উপযোগী হয়ে ওঠা। চিন্তা ভাবনার প্রশস্তা ঘটিয়ে, যুক্তির মাধ্যমে বিচার - বিবেচনা করে এগিয়ে চলা। তেমনি আমার মনে হয়, নতুন যা কিছু, সবটাই পরখ করে দেখা। যেমন পোশাক কৃতি - চুড়িদার, জিন্স - টপ, খাবারে ধরো চাউমিন - এগরোল - গার্লিক চিকেন। নিয়মের বেড়াজালে আটকে থেকে, জীবনের আনন্দগুলো যেনে হারিয়ে না যায়।



# LITERARY MUSINGS

## BENGALI

### সাক্ষাৎকার গ্রাহকের বিবরণ

নাম - খৃষ্টি মজুমদার

শ্রেণী - পঞ্চম

বিভাগ - খ

সাক্ষাৎকার-১ - আমার ঠাকুরমা

সাক্ষাৎকার-২ - আমার মা

**মতামত :** উভয়ের সাক্ষাৎকার নিয়ে আমার মনে হলো, সবেকিয়ানার মাধ্যমে আমাদের ঐতিহ্য - সংস্কৃতিকে ধরে রাখতে হবে, আবার যুগের উপযোগী হয়ে যা কিছু নতুন তাকেও খোলা মনে গ্রহণ করতে হবে। সবেকিয়ানা ও আধুনিকতার মেলবন্ধনে গড়ে উঠবে এক সুন্দর - সুস্থ সমাজ।

### থিমপুজো নাকি নিখাদ সাবেকিয়ানা --- একটি বিতর্ক নির্মাণ।



আবার ক'রে বলার প্রয়োজন হয়তো নেই যে 'পুজো' বলতে এক্ষেত্রে দুর্গাপুজোর কথাই বলা হয়েছে। সদ্য মা দুর্গা ফিরে গেছেন কৈলাসে, এখন মর্ত্যবাসী তাঁকে নিয়ে যে অদ্ভুত জল্লনা-কল্লনায় মেতেছিলো এ ক'টা দিন, এ লেখা বলা যায় তারই চর্বিতচর্বণ। তাকেই ছিঁড়ে-কেটে যুক্তির পাহাড় গড়া, কখনো আবেগের নদীটাকে বইয়ে দেওয়া হবয়ের অন্তঃপুরে।

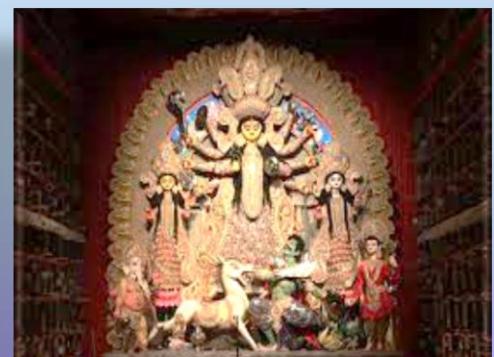
# LITERARY MUSINGS

## BENGALI

মূল বক্তব্যে আসার আগে বাঙালির দুর্গাপুজো সম্পর্কে কয়েকটা কথা। দুর্গাপুজোর ইতিহাস বহুকালের। পুরাণে এ পুজোর সূচনা সম্পর্কে বেশ কিছু কাহিনী পাওয়া যায়। কোলকাতায় এ উৎসবের আয়োজন শুরু হয় কিছু ধনীপরিবারের হাত ধ'রে। অতঃপর বিংশ শতাব্দীর প্রথমভাগে ভবানীপুরে বারোজন বন্ধু মিলে প্রথম বারোয়ারী পূজার আয়োজন করে। এ শতাব্দীরই নববইয়ের দশকে শুরু হয় পুজোর এক নতুন আঙ্গিক। তাকে বলা হতে লাগলো থিমপুজো। কী এই থিমপুজো? চিরাচরিত মূর্তির বদলে, চেনা পরিচিত মণ্ডপের আদল ভেঙে ফেলে কোনো বিষয়কে কেন্দ্রে রেখে এক নবনির্মাণ। এখন যদি বিতর্ক ওঠেই সাবেকি পুজো নাকি থিমপুজো, তবে আমার টান যে প্রাচীনের দিকেই স্থীকার না ক'রে উপায় নেই।

**প্রথমতঃ** পুজো তো আরাধনা। দুর্গাপুজো বাঙালীদের প্রধান

‘উৎসব’ বটে, তাই ব'লে ভিতরকার সমর্পণটা তো আর উৎসবের হল্লোড়ে হারিয়ে যেতে পারেনা! থিমপুজোয় কিন্তু সেই ভক্তিভাবের অভাব আছে। সে নিজের সৃষ্টির গর্বে কেমন যেন আর সবকিছুকে মান ক'রে দেখছে, এমনকি সমর্পণ, ভক্তি ...এগুলো সেখানে বঙ্গাপচা শব্দের মতো ভীষণ অসমঞ্জস।



**দ্বিতীয়তঃ** বর্তমান থিমপুজোগুলোকে দেখলে মনে হবে যেন জনসমাগমের প্রতিযোগিতা



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তৈরিই তার একক উদ্দেশ্য। প্রতিযোগিতায় সকলকে এক পংক্তিতে রাখা যায় না। নিজের প্রতিভাব জোরে অন্যকে অপাংক্রেয় করতে না পারলে কীসের প্রতিযোগিতা! অথচ উৎসব আমাদের সেই আঙিনা যেখানে যাবতীয় উঁচু-নীচু ভেদ ভুলে, যাবতীয় বৈষম্যের বোধকে দেশান্তরে পাঠিয়ে পরম্পরের হাত ধ'রে থাকা যায়; অন্ততঃ এমনটাই তো কথা ছিলো। কিন্তু যখন আরাধনা পরিণত হয় বেষারেষিতে, ভক্তির বদলে আবির্ভাব হয় বিজ্ঞাপনীশক্তির, পুজো তখন হয়ে যায় দেখনদারির সঙ্গ চটক। দেখা দেয় রোগীর পাশে শব্দুষ্ণ রূপে, হয়ে ওঠে রাত শেষের দুর্ঘটনার কারণ। লকডাউন ও বন্যাকবলিত বাংলায় কোটি টাকার গয়নায় সজ্জিত মাকেও বড় বেমানান লাগে।

**তৃতীয়তঃ:** নতুন কিছু ক'রে দেখানোর তাগিদে থিমপুজোগুলো কেমন যেন দিশেহারা হয় পড়ছে। তাদের দায়ইনকল্পলোকের দৌরাত্ম্যে যখন মণ্ডপ সজ্জিত হয় জুতোর মালায় তখন তা আমাদের ঝঁঁচিবোধকে ভয়ঙ্কর আঘাত করে। তাদের জনমোহিনী পুজোর আকাশছেঁয়া আলোকোৎসার হয়ে ওঠে গভীর রাতের বিমানচালকের বিভীষিকা। তখন উৎসবের কেন্দ্রীয় বিষয় উমার আগমনের সাথে থিমপুজোর আর প্রায় কোনো যোগসূত্র থাকেনা। প্রাণস্পর্শ হারিয়ে তা কেবল বিভিন্ন সংস্কার বাংসরিক বিজ্ঞাপনে পরিণত হয়।



**চতুর্থতঃ:** যোগসূত্র হারানোর আরেক সূক্ষ্ম দৃশ্য ধরা পড়ে যখন মূর্তি নির্মাণে প্রায়শঃ উলট-পুরাণের ছবি দেখতে পাই। পুরাণকে নবতরুপে ব্যাখ্যা বহুকাল ধ'রে চলে আসছে, নয়তো পুরাণ তার মূল্য হারাবে। কিন্তু অদক্ষ ব্যক্তির হাতে পড়লে এই দৃশ্যায়নে নানা বিকার দেখা দেবেই যা কিছুক্ষেত্রে বড় অমার্জিত।

একথা সত্য থিমপুজো একপ্রকার নবনির্মাণ, আর নতুনকে ছাড়পত্র দিতেই হবে, নচেৎ দুনিয়াটা অচলয়ায়তন হয়ে পড়বে। পুরাণের নব ব্যাখ্যাও জরুরী, পুজোর সজ্জায় বহুতর



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ব্যয়-ও হয়তো খানিকটা আবশ্যিক, কারণ বহু মানুষের জীবিকার পথ এতে খুলে যায়, বহু নতুন জীবিকার সন্ধানও মেলে। কোনো কিছুর ঔৎকর্ষ সাধনের জন্য সামান্য প্রতিযোগিতার মনোবৃত্তিও হয়তো সঠিক আর সামান্য চটকও নেহাঁ মন্দ নয়, নয়তো রোজকার থেকে পুজোর দিন আলাদা হয় কী ক'রে? কিন্তু বিষয় হ'লো কোনোকিছুই পুজোর মূলভাব থেকে দূরে সরে গিয়ে নয়। আধুনিকতা আবহমানের কাঠামোতেই নির্মিত হয়। আর সে কাঠামো বহুযুগ হতে দেশীয় জল-হাওয়ায় পুষ্ট। দেশ-কালের বোধ ভুলে গিয়ে দায়িত্বহীন আধুনিকতা উন্মাদের প্রলাপের ন্যায়। সে আধুনিকতার ধ্বজাধারী আমি নই। আর প্রশ্ন যেখানে দুর্গাপুজোর, সেখানে তো নই-ই।

বাঙালির কাছে উমা তার ঘরের মেয়ে ----- বড় ভালোবাসার। গোটা বছর সবাই তাঁর অপেক্ষায় বসে থাকি। বাঙালির মানসচক্ষে শরতের রোদ্দুর, কাশফুল আর শিউলির গন্ধের সাথে দশভুজা মায়ের, মেয়ের সেই সাবেকি রূপই যেন চিরবিরাজমান।

- শরণ্যা পাটী (ষষ্ঠ শ্রেণি)

## ঠাকুরমা ও ঠাকুরদার দুর্গাপুজোর স্মৃতি

আমার ঠাকুরদা, ঠাকুরমা তাদের ছোটোবেলায় দুর্গাপ্রতিমা দর্শনের জন্য আকুল হয়ে থাকতেন। শারদীয়া উৎসব পালিত হবে ব'লে অনেক আগে থেকেই মনে মনে প্রস্তুত হতেন। তখন নতুন জামা-প্যান্ট পরে দূরে দূরে প্রতিমা দর্শন করতে যেতে হতো, কারণ প্রতি গ্রামে প্রতিমা পুজো হতো না। তখনকার দিনে প্যান্ডেলে তেমন কোনো সাজসজ্জা থাকত না। সাধারণভাবে ১/২টি ত্রিপল টাঙ্গিয়ে তার তলে প্রতিমা পূজা হতো। এখনকার মতো জাঁকজমক ছিল না। তবুও বাড়ির বড়োদের সাথে দল বেঁধে



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দূরে দূরে প্রতিমা দর্শনের জন্য সকাল ৯টার মধ্যে স্নান সেরে বেরিয়ে পড়তেন। খুব আনন্দ উপভোগ করতেন তাঁরা। বাড়ির নিকটে কোনো বাজার থাকত না। পুজো উপলক্ষে মণ্ডপের আশেপাশে ছোটোখাটো মেলা বসত। সেখান থেকেই খেলনা কেনা হতো, মিষ্টি খাওয়া হতো। ওই মেলা থেকে বাদাম, পাঁপড়, চপ, জিলিপি খেতেন বড়োদের সঙ্গে খুশি মনে। দূর দূরান্তে প্রতিমা দর্শনের যাওয়ার সেই সুখকর স্মৃতি তাদের মনে এখনো বিরাজ করে, জীবনে সে স্মৃতি তাঁর কোনোদিন ভুলতে পারবেন না।

-অদ্বিজা ঘোষ (তৃতীয় শ্রেণি)

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আজ দশমী

আজ সকাল থেকে আমার খুব মন খারাপ। আজ যে বিজয় দশমী। আজ আমাদের পূজামণ্ডপে গিয়ে দুর্গা মাকে বললাম, ‘তুমি এত কম দিন থাকো কেন? আর কয়েকদিন থাকলে কত্ত মজা হতো!’ তখন মা দুর্গা আমার কানে কানে বললেন, ‘তোমাদের তো পড়াশোনা করতে হবে, তাই জন্মেই তো আমি কম দিন থাকি।’

আমি আমার দাদুকে জিজ্ঞাসা করলাম—‘তোমাদের সময়টায় দুর্গামা এত কম দিন থাকতো?’

তখন দাদু বললেন, ‘আমাদের সময় দুর্গাপুজো ছিল অন্যরকম দাদা। তুমি শুনবে সেই গল্প?’

আমি বললাম, ‘হ্যাঁ হ্যাঁ শুনব।’



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দাদু – না দাদা আমাদের সময়ে এত ঘটা ক’রে প্যান্ডেল সাজানো হতো না, বরং দুর্গামন্দির পরিষ্কার ক’রে তাতে রঙ করা হতো। ফুলের মালা, প্রদীপ ইত্যাদি দিয়ে সাজানো হতো। এখনকার মতো ইলেক্ট্রিক আলোর সজ্জার কথা ভাবাই যেত না।

আমি – তোমরা নতুন পোষাক পরতে?

দাদু – নতুন পোষাক পরতাম, দুর্গামন্দিরে ভাই-বোনেরা মিলে সারাদিন কাটাতাম, অল্প-স্বল্প পটকা ফাটাতাম। কিন্তু এখনকার মতো শব্দবাজি তখন ছিল না। তখন এত শব্দদূষণ ও বায়ুদূষণের ভয়াবহতাও ছিল না। পরিবেশ অনেক নির্মল ছিল।

আমি – তাহলে তোমরা আনন্দ করতে কীভাবে?

দাদু – আমরা হয়তো তোমাদের মতো রকেট, তুবড়ি, আর বিভিন্ন ধরনের শব্দবাজি ফাটাতাম না, কিন্তু বন্ধুদের সাথে সারাদিন নানা খেলাধূলো ক’রেই আমাদের পুজো কাটতো, যা তোমরা এখন করার সুযোগই পাওনা।

আমি – আর কী কী খাবার খেতে?

দাদু – আমাদের সময় এত রেস্তোরাঁ ছিল না। আমরা অষ্টমীর দিন খিচুরি ভোগ খেতাম। তার স্বাদ ছিল অন্যরকম দাদা। সে তোমরা বুঝবে না। বাড়িতে মাঘের হাতের তৈরি নানারকম নাড়ু, মোয়া, পায়েস, মালপোয়া, ক্ষীর সবই ছিল আমাদের কাছে অমৃত। আমরা বাড়িতেই পাঁঠার মাংসের ঝোল – ভাত খেতাম। তখন বিরিয়ানী খাওয়ার এত চল ছিলনা।

আমি – তোমাদের সময়ে সব এত অন্যরকম ছিল কেন দাদু?

দাদু – এটাই তো সময়ের নিয়ম দাদা। সময় সতত বয়ে চলে, সময় পরিবর্তনকে নির্দেশ করে। পুরাতন সময়কে আমাদের জ্ঞানতে হবে, তবে তো আমরা বর্তমান হয়ে ভবিষ্যতের দিকে এগোতে পারব। এখনো তো সাবেকি পুজো হয়, তার পাশাপাশি থিমের পুজোও হয়।

আমি – দাদু তোমার এখনকার পুজো ভালোলাগে?





# LITERARY MUSINGS

## BENGALI

দাদু – আমার ছেটোবেলা মানে আমি যখন ঠিক তোমার মতো ছিলাম। তখন আমি আমার মা, বাবা, ভাই-বোনেদের সাথে এক গ্রামে থাকতাম। সেই গ্রামের নাম ‘মহাজন’ গ্রাম।

আমি – সেখানে কেমন দুর্গাপুজো হতো?

দাদু – আমাদের সময়ে এত বারোয়ারি পূজার প্রচলন ছিলো না দাদা।

আমি – বারোয়ারি পূজা মানে কী দাদু?

দাদু – ‘বারো-ইয়ারি’ কথাটি থেকে ‘বারোয়ারি’ শব্দটি এসেছে অর্থাৎ অনেকে মিলে একসাথে পূজার আয়োজনকে বলা হয় ‘বারোয়ারি পূজা’। যেমন এখন বিভিন্ন স্থানে প্রচুর সংখ্যায় এই পূজো হয়।

আমি – এবার বুঝলাম যে বিভিন্ন ক্লাবে ক্লাবে যে পূজো হয় তুমি তার কথা বলছ।

দাদু – আমাদের সময়ে বিভিন্ন বাড়ির দুর্গামন্দিরেই প্রতিবছর দুর্গাপুজো হতো। সকলে সেই পূজোতেই আনন্দ করতো।

আমি – সেখানে প্যান্ডেল হতো না?

দাদু – হ্যাঁ, এখনকার পূজার প্রতিমা সজ্জা, পূজামণ্ডপের কারুকাজ সবই শিল্পীদের নিপুণ দক্ষতার পরিচয়। ইলেক্ট্রিক আলোকসজ্জাও প্রশংসনীয়। কিন্তু সহস্রীমার মাত্রা অতিক্রম করে শব্দের তীব্রতা বাড়িয়ে এই যে সাউন্ডসিস্টেমের ব্যবহার, সাংস্কৃতিক অনুষ্ঠানকে কেন্দ্র করে ছল্লোড়, এগুলো সইতে পারি না। নিরবচ্ছিন্ন শব্দবাজির আঘাত বড়োই উদ্বেগ তৈরি করে।

আমি – তোমাদের সময়ের পূজোর গল্প শুনে আমার খুব ভালো লাগল।

- অঞ্জিষ্ঠু সাহা (দ্বিতীয় শ্রেণি)





# LITERARY MUSINGS

## HINDI



### 'परंपरा बनाम आधुनिक संस्कृति'

'परंपरा बनाम आधुनिक संस्कृति' विषय पर, मैं, ईशिका मजूमदार, आधुनिक संस्कृति का पक्ष लेना चाहूंगी। आधुनिकता से हमारा तात्पर्य विकास या परिवर्तन से है। इसका शाब्दिक अर्थ है कि आज समाज में जो प्रचलित है वह आधुनिकता है। मैं हर चीज में बदलाव को स्वीकार करती हूं। कपड़ों में, खाने में, सीखने के तरीकों में और सबसे महत्वपूर्ण बात यह है कि लोगों की मानसिकता में बदलाव आता है। आपके अनुसार कौन सा अधिक आरामदायक है- साड़ी या शर्ट और जींस? बिजली से चलने वाला परिवहन भी कमाल का है। हमारे दिन में, आप न्यूयॉर्क में नाश्ता, लंदन में दोपहर का भोजन और नई दिल्ली में रात का खाना खा सकते हैं। कार और ट्रक हमें बहुत दूर तक ले जा सकते हैं और मिनटों में हमारी जरूरत की हर चीज की आपूर्ति कर सकते हैं। टाइफाइड जैसे रोग अब एंटीबायोटिक दवाओं के उपयोग से कुछ ही घंटों में ठीक हो सकते हैं। आप छोटी और हल्की प्राथमिक चिकित्सा किट भी प्राप्त कर सकते हैं। अब, एक बच्चे के रूप में, मुझे पता है कि खुद को स्क्रीन से दूर करना मुश्किल है। वह दिलचस्प फिल्मों, कार्टूनों, खेलों और क्या नहीं के कारण है। आजकल, आधुनिक बुनियादी ढांचे और ऑनलाइन कक्षाओं के कारण शिक्षा प्राप्त करना काफी सरल है। यह सब आधुनिक तकनीक की वजह से संभव हो पाया है। हम सभी आधुनिक जीवन जीते हैं लेकिन हम अपनी संस्कृतियों और परंपराओं को नहीं भूलते हैं। लचीला बनें और परिवर्तनों को स्वीकार करें। मुझे यह कहते हुए खुशी हो रही है कि कुल मिलाकर इस आधुनिक जीवन ने महामारी के दौरान हमें और अधिक लाभान्वित किया है।

"कल की आधुनिकता आज की परंपरा है और आज की आधुनिकता कल की परंपरा होगी" -  
जोस एंड्रेस  
धन्यवाद।  
-ईशिका मजूमदार कक्षा -६



# LITERARY MUSINGS

## HINDI

### परंपरा बनाम आधुनिक संस्कृति

परंपरा

पक्ष

परंपराएं समाज का आधार निर्मित करती है। यह समाज में मूल्य नियम तथा अनुशासन स्थापना की स्थापना करती है। **I** समुदाय को नियम पर आचरण करने हेतु प्रेरित करती है **I** परंपराएं समाज को एक सूत्र में बांधकर उस में एकरूपता प्रदान करती है जो सामाजिक जीवन के अस्तित्व हेतु आवश्यक है **I** परंपराएं व्यक्तिगत तथा सामाजिक जीवन में विकास करने में सहायक होती है **I**

### आधुनिक संस्कृति

विपक्ष

धन और संपत्ति का मिश्रण आधुनिक संस्कृति के बलिदान का प्रतिनिधित्व करती है **I** विभिन्न पदार्थों मिलावटी के माध्यम से अपनी अगली पीढ़ी को तस्करी करने के लिए रिश्वत प्रमाण पत्र बनाने के लिए कानून का विश्वासघात करते हैं **I** धन और संपत्ति पर धमंड बड़ा ही चला है **I**

**नाम:** उजान कांजीलाल

**कक्षा:** VI-A





# *Virtual Trip To*

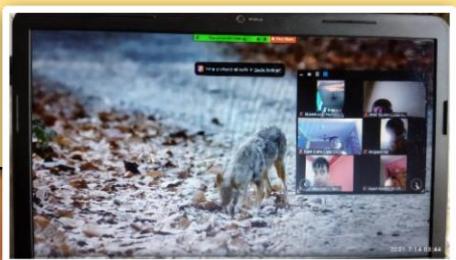
## JIM CORBETT NATIONAL PARK, UTTARAKHAND

### VIRTUAL TOUR REPORT

**VENUE:-ONLINE CLASS**  
**DATE:- 14/07/2021**  
**TIME:-8:20 A.M. TO 9:00 A.M.**



Today we the students of CLASS:-V-A, DPS Barasat went for a virtual tour to Jim Corbett National Park, Uttarakhand. At the entrance we saw a deer running from this side to that side. I was not much excited when I saw a deer as deer are common in every national park. While going deep in the national park we saw groups of huge Asian Elephants. Next, there was a little Royal Bengal Tiger in the water. After travelling 5-7 km we saw a jackal. And last there was a tiny owl sitting on the branch of a tree. In future one-horned rhinoceros will be brought to Jim Corbett National Park. I had a very interesting tour. I wish I could visit Jim Corbett National Park physically with my friends and enjoy even more.



**-JUNAID HOQUE (V-A)**

# New Trends in Teaching

## Virtual Teacher's Workshop

### IKEGAI WORKSHOP: CREATING A SUCCESSFUL SCHOOL CULTURE

The session was conducted by Ms. Sanchi Bohra, IKEGAI, MUMBAI. It started with a video which gave a glimpse on how awesome we can be and how we should always look for our purpose being a teacher. It is important to realize the ethics, values and culture while working in an organization. Some important concepts like 'Personal Growth' and 'Culture of a team' was also explained. The vision for the school as a team was framed by the teachers again by gathering all the values which as teachers and colleagues was believed to be present. Some ideas on quick breaks between working sessions were also shared.

### HRDC: DPS SOCIETY DEVELOPING SOCIAL AND EMOTIONAL SKILLS

"The workshop was arranged by HRDC DPS Society on 28th July, 2021. The main speaker was Ms. Vinita Sehgal and along with her the associate speaker was Ms. Vani Amrit (Special Educator and Behavior Therapist). There were various participants from different branches of DPS. The webinar was so informative that we got to know about different behavioral management of children, strategies to handle challenging behavior, definition of socio-emotional skills and smart goals. We also got a brief idea about growth mindset vs fixed mindset, about reinforcement and also types of communication and how it is helpful in case of teachers and students relationship."

-Ms. Sangita Dubey & Ms. Taniya Saha



# New Trends in Teaching

## Virtual Teacher's Workshop

### HRDC: DPS SOCIETY DEVELOPING READING SKILLS

“An online session on ‘Developing Reading Skills’ in everyday teaching was conducted by The DPSS, HRD Centre by Dr. Jennifer Summerlin. The session started with her explaining that a reader should be interested enough to read a particular text in order to understand and comprehend the text effectively. Dr. Jennifer also focused on how to utilize the general strategies for teaching students to read with comprehension and that our reading fluency and accuracy depends on some variables such as level of understanding, confidence, and familiarity with the text. The wrong notion which we had that, the better he /she sounds, the better he/she comprehends was clarified by Dr. Jennifer. She also emphasized the benefits of reading aloud, shared reading, and guided reading in a classroom. She explained the various strategies of how to teach reading comprehension in a classroom. She stressed the importance of visualization and questioning while reading. The session was beneficial for us as it provided us with ideas of how to enhance the reading and comprehension skills of our students in the classroom.”

-Ms. Priyanka Sengupta

### HRDC: DPS SOCIETY TOOLS TO RECOGNISE AND CHALLENGE GIFTED STUDENTS

The main topics discussed in the webinar included the definition of being “gifted”, how to find them in our classrooms and some of the differentiation strategies to cater to such students. The webinar definitely helped to clear a wrong notion about gifted children and beautifully defined it as the students who experience abilities in a different way. Dr. Lannie Kanevsky, associate professor, Simon Fraser University, Canada conducted the



# New Trends in Teaching

## Virtual Teacher's Workshop

the webinar and gave a handout with list of activities and behavioral criteria that can be observed by providing a challenging activity to the children. The overall take away was that we need to identify and give children challenging opportunities that are attuned to their extraordinary strengths, capacity and preferences to learn.”

- Ms. Debapriya Saha and Ms. Sanchari Sarkar

### HRDC: DPS SOCIETY MADHUBANI PAINTING

“The Webinar was organised by HRDC, DPS SOCIETY. The main spoke person was Ms. Sushila Prakash. The webiner was focused on rich historical journey of Madhubani Painting since the time of Ramayana to present. Different styles of Madhubani art with different celebrations were highlighted and application of Madhubani in different mediums from wall art to textile and interiors was explained. There was also a practical demonstration for understanding the rhythm and harmony of Madhubani art with simple yet balanced repeat of motifs.“

- Ms. Sutandra Ghosh & Mr. Parijat Dey

### HRDC: DPS SOCIETY STORY TELLING WITH DIGITAL ILLUSTRATION- IDEATION A PICTORIAL TECHNIQUE

“The Webinar was organised by HRDC, DPS SOCIETY. The main spoke person was Ms. Yao Xiao who explained the art of illustration in an excellent way. She demonstrated the art of illustration from manual to digital platform and described how illustration and pictorial techniques can be helpful in teaching any subject which can enrich the imagination power and develop ideas in students.”

- Mr. Parijat Dey



# New Trends in Teaching

## Virtual Teacher's Workshop

### HRDC: DPS SOCIETY UNDERSTANDING KARAKA & VIBHAKTI THROUGH PANINIAN GRAMMAR

“The workshop was arranged by HRDC DPS Society. The topic of that day was Understanding Karaka and Vibhakti through Paninian Grammar Skills which was a very interesting and innovative one. The main speaker was Ms. Vinita Sehgal and along with her the associate speaker was Mr. OM Nath Bimal (Professor). There were various participants from different branches of DPS whereas from DPS BARASAT. I am very happy that I got the opportunity to participate in this webinar”

– Ms. Punam Gupta

### HRDC: DPS SOCIETY हिंदी गद्ध के विविध आयाम

The workshop was arranged by HRDC DPS Society. The topic of that day was Different Dimensions of Hindi Gadh. (हिंदी गध के विविध आयाम) which was a very interesting and innovative one. The main speaker was Ms. Vinita Sehgal and along with her the associate speaker was Professor Satyaketu Sanskrit. There were various participants from different branches of DPS whereas from DPS BARASAT.”

- Ms. Punam Gupta

### HRDC: DPS SOCIETY हिंदी कविता की विकाश यात्रा

“The main theme of this workshop was to give information about the developmental aspects of Hindi poetry Professor Ram Gopal Singh ji, starting his speech, giving information about



# New Trends in Teaching

## Virtual Teacher's Workshop

about the entire dimension of Hindi poetry. In this workshop, the poems of all the poets and the way to teach the students in the class in an easy way were also told. This workshop was very good and informative. I consider myself lucky that I got the opportunity to participate in this workshop.”

-Ms. Punam Gupta

### HRDC: DPS SOCIETY

### आइए हिंदी भाषा शिक्षण को रोचक बनाए

“The main theme of this workshop was to give information about ways to make Hindi language interesting. How Hindi can be easily explained to the students, this topic was duly discussed. Professor Rajendra Prasad Gautam ji started his speech in Hindi language. Professor ji was very knowledgeable, he had solved even the most difficult subjects easily. Now a days children are getting disinterested towards Hindi, the main reason for this is knowledge of English is mandatory in all offices nowadays. Got this knowledge from Professor ji that how to create awareness about Hindi in children through dramatization of stories, can create awareness in them by getting poetry recited and always the easy lesson should be taught first and we should go from easy to difficult.”

-Ms. Punam Gupta

### HRDC: DPS SOCIETY

### MUSIC LITERACY AND TECHNIQUES

“The Webinar was organised by HRDC, DPS SOCIETY. The main spoke person was Dr. Synthia Smith, Internationally claimed music educator and performer. The session was focused on technical processes for teaching music in classroom. Reading notations,



# New Trends in Teaching

## Virtual Teacher's Workshop

understanding moods and harmony of music, relationships between Indian and Western music was discussed in the session. Impact of breathing exercise for developing singing skill was explained in the webinar”

**-Mr. Parijat Dey**

### HRDC: DPS SOCIETY

#### ORGANISE, PRIORITIZE, COMMIT- THE PRACTICE AND PERFORMANCE PROCESS

“The Webinar was organised by HRDC, DPS SOCIETY. The main spoke person was Ms. Victoria Samek, a critically acclaimed International Musician. The session was focused on developing thinking process and performing science for becoming a performer. Importance of daily practice and developing psychological strategies for becoming a performer was beautifully explained in the webinar. “

**- Mr. Parijat Dey**

### HRDC: DPS SOCIETY

#### MUSIC EDUCATION AND AWARENESS TOOLS

“The Webinar was organised by HRDC, DPS SOCIETY. The main spoke person was Dr. Shamvabi Das, a leading Indian Classical Vocalist and Music therapist. The session was focused on Richness of Indian Music with its varieties and how music is has connectivity with nature. How music develops the neurological system and creates a positive vibration in overcoming stress was explained in the webinar. “

**- Mr. Parijat Dey**



# New Trends in Teaching

## Virtual Teacher's Workshop

### IKEGAI WORKSHOP: DEFECTIVE EXECUTION OF A LESSON

The session was conducted by Ms. Sanchi Bohra, IKEGAI, MUMBAI and was started with teachers involved in a fun dance. This gave us the idea of starting our own sessions with fun. The session covered a few important strategies and they are- 1. Planning to ensure high academic achievement, 2. Structuring and delivering your lesson, 3. Engaging students, 4. Creating a strong classroom culture, 5. High behavioral expectations and 6. Setting high academic expectations. It was no doubt a great learning session for the teachers.

### HRDC: DPS SOCIETY LOOKING AFTER YOUR MIND

“The main speaker was Ms. Vinita Sehgal and along with her the associate speaker was Dr. Achal Bhagat (senior consultant Psychiatrist and psychotherapist, Apollo hospitals). There were various participants from different branches of DPS whereas from DPS BARASAT. The webinar was so fruitful, especially in the pandemic scenario and we got to know about understanding mental health, negative mental health impact, myths and stigma about mental health, stress and its management, challenging negative thoughts and believing on ourselves, mental health of teachers and steps to aware response.”

**-Ms. Taniya Saha and Ms. Prakriti Saha**

### HRDC: DPS SOCIETY AN INTRODUCTION TO COMPASSIONATE SYSTEMS LEADERSHIP

“Ms. Suchitra Sarda was the key note speaker and she is the founder of Compassionate learning Community (CLC), India. She emphasized on how to build the core leadership capacities in a large interconnected and interdependent society. She highlighted on the three important current realities - personal Mastery, reflective conversations and system thinking.



# New Trends in Teaching

## Virtual Teacher's Workshop

She showed how we can lineup these qualities through the Mental Model. Ms. Sarda focused on how to bring positivity by encouraging three ways - Grounding, Journaling and listening deeply which was our main take away.”

**-Ms. Sanchari Ray and Ms. Debapriya Saha**

### HRDC: DPS SOCIETY

#### DEVELOPING VALUES IN LEARNERS: THE NEED OF THE HOUR

“Dr. Sujata Srivastava, Professor, Department of Education, Former Associate Coordinator Inter-University Center for Teachers Education discussed about Values-its basic meaning and needs. She classified values into basic three types: personal values, social values and universal values. She also laid emphasis on the approaches and methods of developing values in students of different age groups. She majorly focused on the 'Integrated approach' of inculcating values across different subjects of the curriculum through content analysis. It was a very informative and enriching session. We are grateful for the opportunity given to us.”

**-Ms. Ishita Das and Ms. Sutandra Ghosh**



# Students' Workshop

## Am I A Leader?

"The last IKEGAI workshop was held on 30th September 2021 through a virtual platform. It was one of the best workshops ever attended by me. On that day we, the students of DPS BARASAT, were made to understand how to classify a leader and understand his or her qualities. We were also made to understand which qualities make a leader- great among people. So I would like to thank everyone who worked on this beautiful workshop and I would like to attend this kind of workshop again and again in the future."

-Projato Basu (V-A)



## Roadmap to my Goal



I have learned the following things from the IKEGAI Workshop:-

- ❖ "I learned that if we aim to be a professional person.
- ❖ We should stick to that aim.
- ❖ We should try our best to achieve it.
- ❖ We should follow our role model.
- ❖ We should never give up.
- ❖ First aim the hard work then receive the aim."

-Anisha Hassan (IV-A)



# Parents' Workshop



## PARENTING STYLES

The session was conducted by Ms. Sanchi Bohra, **IKEGAI, MUMBAI**. In today's world it stands as a valuable topic because it's important to ensure that the parenting style is supporting healthy growth and development and the way we interact with children as parents and how we inculcate discipline in them influence them for the rest of her life. The session not only provide healthy strategies for parents to come out of their busy schedule and give time to the children and manage anxiety during the tough period of working from home, but also it was an interactive session for parents to speak out their issues.





# Parents' Corner

## ইচ্ছানা

"কী সাহস তোর!!  
দুস্তুমি দিন রাত ভোর।  
ক্লাস ফোর এ পড় তুমি,  
নও আর কচি ছানা,  
যা ইচ্ছা তাই করবে?  
খুব গজিয়েছে ডানা?"

আর তুমি, ইয়ং লেডি?  
হোয়াট এবাউট ইওর স্টাডি?  
বলি তোর মাথাও কি গেছে?  
ভরসা করে ছোট ভাইকে  
রেখে গেলাম তোর কাছে।

কমপ্লেক্সের পাঁচলের ওপারে  
গিয়েছিলি কি ব্যাপারে?  
তোদেরকি লাগে না ভয় ডর?  
ওদিকে তো ফাঁকা মাঠ, জঙ্গল  
আর একটা ভাঙা ঘর।

পার্কে তো সব আছে,  
ওখানেও তো যায় খেলা  
এবার বল কি করছিলে  
ওদিকে বিকেলবেলা?"

"আমি না মা, দিদিই বলল যেতে,  
ওখানে নাকি কাশ বন আছে,  
ব্যালকনি থেকে দেখেছে, খেতে খেতে।"

"এই যে মশাই, যানেজোর বাবু,  
তোমার আদর পেয়ে।  
দেখ কি বাঁদর হয়েছে,  
তোমার আদরের মেয়ে।  
তুমিও ওদের দলে,  
এসব দেখেও শুধু মিচকি হেসে গেলে?"

"ঠিক আছে ম্যাডাম, আকাশটা দেখ,  
যেন মহাকাশ, একবার দেখ চেয়ে,  
সাদা মেঘের ভেলা যাচ্ছে কেমন,  
নৌকার মত বেয়ে।"

কাব্য করছি না,  
পূজো ওদের মনে,  
এসি রূম ছেড়ে অপু দুর্গা,  
ছুটবেই কাশবনে।"

-পুলক মণ্ডল  
(প্রথম শ্রেণির অস্থিক মণ্ডলের অভিভাবক)



## বাংলার উৎসব - ঐতিহ্য ও আধুনিকতার সংবন্ধন

উৎসব সামাজিক জীবনের এক অবিচ্ছেদ্য অঙ্গ। আমাদের সমাজ ও সংস্কৃতির ধারক ও বাহক। একদা উৎসব ছিল পারিবারিক। ক্রমে তা পারিবারিক গন্তী পেরিয়ে সর্বজনীনতায় উন্মুক্ত হয়েছে। কালের পরিবর্তনে উৎসবের আচরণও এসেছে পরিবর্তন। অনেক উৎসব হারিয়ে গেছে কালের প্রাসে। কোথাও সংযোজন হয়েছে নতুন উৎসবের। হারিয়ে গেছে আমাদের ছোটবেলায় দেখা কর্ত ধর্মীয় উৎসব, যেমন ইতুপুজা, দশহারা,



# Parents' Corner

নবান্ন। কোথাও আধুনিকীকরণের গ্রাসে মিয়মাণ হয়ে পড়েছে উৎসবের নির্মলতা, ঐতিহ্য। কোথাও আবার হাতে হাত মিলিয়ে চলছে ঐতিহ্য ও আধুনিকীকরণ। এমনই এক সংমিশ্রণের উৎসব পশ্চিমবঙ্গের নদীয়া জেলার শান্তিপুরের রাস উৎসব।

অন্যতম প্রাচীন শহর নদীয়ার শান্তিপুর বৈষ্ণব ধর্মের পীঠস্থান হলেও এখানকার রাস উৎসবে শান্তি আর বৈষ্ণব উভয় ধারাই প্রবাহিত হয়ে চলেছে। প্রতিবছর কার্তিক মাসের পূর্ণিমা তিথিতে তিনদিন ব্যাপী অনুষ্ঠিত হয় রাস উৎসব। প্রায় তিনশ বছরেরও বেশি পুরানো ঠাকুরবাড়িগুলির রাসমঞ্চ সেজে ওঠে সনাতনী বেলোয়ারী কাঁচের ঝাড়বাতি আর ফানুসে। আরাধ্য দেবতা রাধা-কৃষ্ণের যুগলমূর্তিকে প্রতিষ্ঠিত করা হয় পুষ্পশোভিত রাস-আসনে। কোথাও শুধুমাত্র মোমবাতির মায়াবী আলোয় আলোকিত হয় রাসমঞ্চ। কোথাও আধুনিকতার ছোঁয়ায় সেখানে দেখা যায় বৈদ্যুতিক আলোর রোশনাই। তিনদিন ব্যাপী অনুষ্ঠানের শেষের দিন হয় 'ভাঙ্গারাস'। এইদিন রাসমঞ্চ থেকে নেমে শান্তিপুরের রাজপথে প্রদক্ষিণ করেন শ্রী রাধাকৃষ্ণের যুগল মূর্তি ভক্তদের কাঁধে চড়ে। দূরদূরান্ত থেকে অগণিত মানুষ এই সময় শান্তিপুরে আসেন। উৎসবের মায়াবী আকর্ষণে, ভক্তির টানে। ঠাকুরবাড়িগুলির সাথে বর্তমানে বিভিন্ন সর্বজনীন বারোয়ারি সমিতিগুলিও যোগদান করে তাদের ভিন্ন ভিন্ন আরাধ্য দেব দেবীদের সাথে। কোথাও সুবিশাল মণ্ডপ আর থিমপুজোর প্যান্ডেলের ভিড়ে মিয়মাণ হয় সনাতনী ভাবধারা। সেখানে চলে প্রতিযোগিতা --- প্যান্ডেলের, প্রতিমার, আলোকসজ্জার। কোথাও সনাতনী ঐতিহ্যকে প্রাধান্য দিতে ব্যবহৃত হয় আজও গ্যাসের আলো, হ্যাজাকবাতি।

আগত দর্শনার্থীরা যেমন উপভোগ করে প্যান্ডেল, আলোর রোশনাই, তেমনি আবার ভক্তিরসে আপ্লুত হয় ঠাকুরবাড়িগুলির ঐতিহ্যবাহী সনাতনী মিঞ্চতায়।

এভাবেই সনাতনের হাতে হাত মিলিয়ে আধুনিকতার আলোয় সমুজ্জ্বলিত হয়ে চলেছে শান্তিপুরের বিখ্যাত রাস উৎসব; যেখানে ভেদাভেদ মুছে যায়, কেবল থেকে যায় অনাবিল আনন্দের রেশ।

-বৰ্ষা দাস মণ্ডল  
(দ্বিতীয় শ্রেণির আয়ুষ্মান মণ্ডলের অভিভাবিকা)





# Teachers' Corner

## From the Pages of History

– A Durga Puja that connected the Mughals to the Bengalis

Durga Puja, the second biggest carnival after Brazil's Rio carnival, is celebrated in all its pomp and grandeur in Kolkata. The festival has become so synonymous with the city that we often brush aside the fact that other cities and small towns in the state of West Bengal hold the key to some hidden gems of 'Debi Aradhona' that very few people know about and have been fostering them for centuries.

The history laden city of Barasat boasts of such a puja, currently in its 414<sup>th</sup> year, that can be said is a love letter of the Mughal Empire to this city. Because this puja was started under the iron command of none other than Jodha Bai, Emperor Akbar's wife, Emperor Jahangir's mother. It is none other than "Dakshinpara Shiber Kotha Chatterjee Barir Pujo".

To get an insight into the centuries old rituals and iconic traditions that are still followed to the T today, I went for a face-to-face interview with Kiran Shankar Chatterjee, the 11<sup>th</sup> descendant of the Chatterjee clan and the pallbearer of this puja for decades now.

### JETHU (UNCLE), WHY IS THIS PUJA KNOWN AS 'SHIBER KOTHA'R PUJO?

**Shankar Chattpadhyay, who started this pujo, was a Shaivya, devotee of Shiva.**

**He worshipped Shiva in this very mandir outside which we are sitting. Afterwards, his great grandson bought a Shiv linga from Orissa many years ago and established it here, which is still worshipped to this day. The mandir still has a marble plaque installed in 1916 by Chandra Kumar from the 9<sup>th</sup> generation of the family, depicting the history. Hence the name.**



*Kiran Chatterjee-The eleventh descendant of the Chatterjee Family and the kingpin of the Puja now for decades.*



# Teachers' Corner

## ❖ WHAT IS THE MUGHAL CONNECTION TO THE CHATTERJEE BARI (HOUSE)?

Legend has it that Shankar Chattopadhyay was the lieutenant general of the army of Raja Pratapaditya of Jessore, who due to Shankar's prowess was never defeated by Akbar. It was when Man Singh, Akbar's General-in-chief, attacked Bengal and Jahangir vanquished Pratapaditya, taking Shankar as prisoner. Legend tells that Jodha Bai once dreamt of worshipping Goddess Durga in her sleep and out of curiosity watched the rituals being performed by Shankar when he was captive of the Delhi Sultanate. It was under Jodha Bai's command that Jahangir released Shankar and was instructed to start a Durga Puja at his residence, the expenditure to be borne by the Mughal state. He thereafter returned and got this Puja going in the 17<sup>th</sup> Century.

## ❖ "WOW! THAT MAKES EVEN ME PROUD TO BE PART OF THIS PARA (NEIGHBOURHOOD) THAT FOSTERS SO MUCH HISTORY. DO YOU TAKE PRIDE IN IT? More than the Mughal connection, our family takes pride in carrying on the legacy and passing down the rituals and traditions from one generation to the other.

## ❖ "WHEN I WAS A CHILD, MY FATHER USED TO TELL STORIES ABOUT 'BIDHOBA RADHAR PUJO' THAT YOUR FAMILY PERFORMS ALONG MAA DURGA. IS TODAY MY LUCKY DAY WHEN I FINALLY GET TO KNOW ABOUT IT?"

While returning from Agra to Jessore, Shankar carried two small metal idols of Krishna & Radha. While taking bath in the river Yamuna, the Krishna idol got washed away. Heartbroken, he came back and decided to celebrate Radha's solitary existence by worshipping her as 'Bidhoba Radha' (Widowed Radha), which has now become an indispensable part of the family Puja.



*Bidhoba Radha (widowed Radha)'s murti has been central to the family's Durga Puja for over 400 years.*



# Teachers' Corner

## ❖ WHAT IS ITS SIGNIFICANCE?

The significance lies in the celebration of widowhood.

'Bidhoba Radhar Puja inspired our previous generations of the family to let widows take part in rituals like 'Devi Boron' and 'Sindoor Khela'. It was rebellious and iconoclastic, breaking through the age old superstitions and constraints put on widows, which portrayed their participation in Durga Puja as bad omen. You will hardly find such progressive outlook elsewhere, even today!'



*Inclusion of widows in Devi-Boron-an iconoclastic tradition unique to this Puja*

## ❖ "ANY OTHER RITUALS OR TRADITIONS UNIQUE TO THIS PUJA?"

There are many. Here the 'Kathamo' is not newly made every year. The 'Mul kath' (foundation wood) remains the same and to it additions are made by the idol maker. Also, 'Debi goron' (Idol making) starts on Janmashtami rather than Rath Yatra. Durga Puja here is also celebrated over a period of nine days, rather than the customary five days. Also, the immersion of the idol takes place before sunset as we believe no daughter should leave their father's house after sunset.

## ❖ WHAT WOULD YOU WANT ME TAKE AWAY FROM THIS INTERVIEW?

You say for yourself. I want to hear it from you.

*" I feel that in this ever-growing, ever-adapting jungle of Modernism; though we have to change and adapt to keep pace with it, we should stay connected to our roots and our mati (motherland) and all it stands for. That amidst all these outward extravaganzas and shimmers and glitters, we should never lose our cultural heritage, the rituals and traditions that made Durga Puja transcend across boundaries, religion and beliefs. "*



# Teachers' Corner

## *A Temple without an Idol*



With old cities, comes old places and old stories. Somewhere three kilometers away, from Barasat to the way of Nadibhag stands such an old place. A Kali temple probably 500 years stands erect with its wrecked body and blood chilling stories. the temple was the ill-famous Raghu Dakaat's place of devotion.

During those times, the place was filled with dense forest and was the hiding place for the notoriously known dacoits- Raghu and Vidhu. Being a great devotee of Goddess Kali, Raghu had a spiritual connection with the Goddess. He would pray to Goddess before any of his loot. On getting caught in one of his loots, he was so furious that he slayed the Goddess figurine in two. Even after he continued worshipping her. Later during the years of Independence, it is said that a idol of Basudeva was worshipped but that was stolen. After that, nobody had the courage to bring in any idol in the temple. At present, the temple is devoid of any idol and people worship the Banyan tree that has its roots in the centre of the temple. Mysteriously, the root somewhat resembles a hand print and a navel.



Till date, locales had witnessed many supernatural activities taking place in the temple. It is believed that the Goddess never refuses any of her devotees and grants all of their wishes. Lately, the municipality is taking actions to preserve this unique temple.



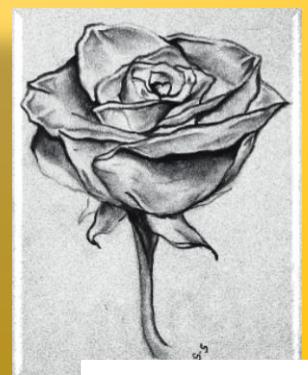
# Teachers' Corner

## Some Theme Pujas Of South Kolkata Of 2021

THEME puja has always been famous in KOLKATA during Durga Puja for the last several years. Durga Puja is the biggest festival for all the Bengalis and pandel hopping has become a craze for each and every people. Though we are still under COVID situation but as the last year was a total threat to all of us this year somehow most people managed to follow the Covid rules and visit the pandels to enjoy. The little courage to go out for pandel hopping has only been possible for vaccination in wide range. Last year was a boon for all classes of people. While this year the scenario has quite changed. The attractive lighting, various theme based pandels and different looks of Maa Durga has given us the flavor of Durga Puja again and also brought smiles in those faces who has earned their daily wages through the roadside stalls outside the pandels.

I could only visit some of the renowned pandels of South Kolkata with my family after taking all the precautions related to Covid. I have listed some of the pandels and the Goddess and given below are the pictures in same sequence-

- ❖ **Hindustan club- Pandel**
- ❖ **Hindustan club- Goddess**
- ❖ **Bosepukur association- Pandel**
- ❖ **Bosepukur association- Goddess**
- ❖ **Ekdalia club- Pandel**
- ❖ **Tridhara sommeloni- Pandel**

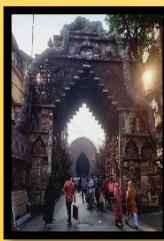


-Sneha Santra



# Teachers' Corner

- ❖ **Bosepukur Taltola club- Pandel**
- ❖ **Bosepukur Taltola club- Goddess**
- ❖ **Desopriyo park- Pandel**
- ❖ **Desopriyo park- Goddess**
- ❖ **Statue of Goddess Durga made with the wastage of electronic gadgets at Desopriyo park**
- ❖ **Singhi park- Pandel**
- ❖ **Singhi park- Goddess**
- ❖ **Ballygaunge cultural association- Pandel**
- ❖ **Ballygaunge cultural association- Goddess**
- ❖ **Hindustan park- Pandel**
- ❖ **Hindustan park- Goddess**





# Teachers' Corner

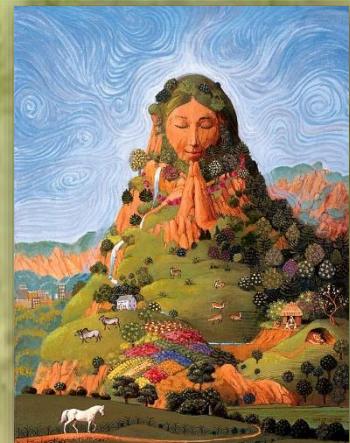
## धरती माता

धरती माता ने हमे ,  
कितना कुछ दिया  
वह थी रंग -बिरंगी ,  
सभी ओर से हरी भरी ,  
शस्य श्यामला  
भूमि उसकी  
फल फूलों से लदी -सजी  
दिया सभी को सभी कुछ  
अपना सर्वस्व अर्पित किया,  
इंसानों ने फिर भी  
माँ को रौंदा,  
उसे कुचला  
कुछ स्वार्थी मानवों ने  
धरती से उसका  
रूप छीना,

धरती के हरे -भरे रूप  
को वीरान किया ,  
अब भी नहीं संभला  
मानव तो इसका,  
परिणाम भुगतना होगा ,  
जीने के लिए पानी

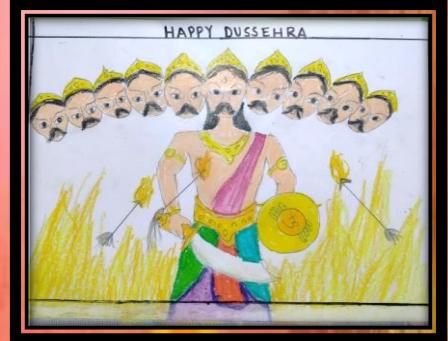
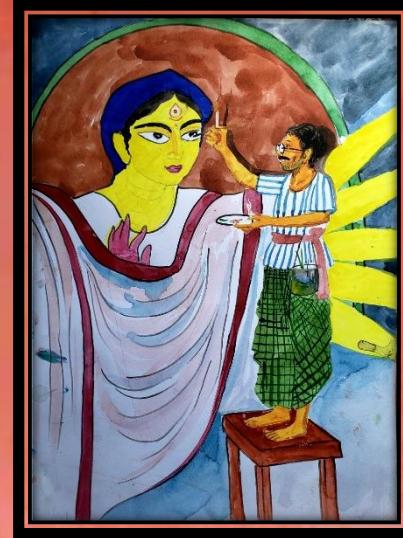
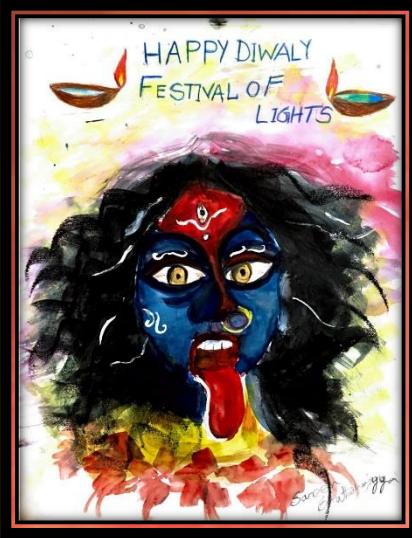
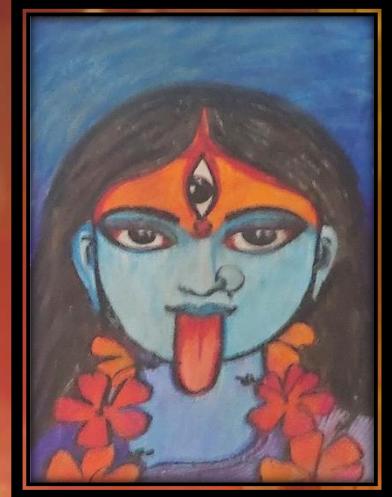
और ऑक्सीजन  
के लिए भी तड़पना होगा  
तो सुनो मानवों अभी  
भी वक्त है संभाल जाओ  
धरती से उसका रूप ना छीनों  
उसे लौटा दो उसके  
वास्तविक स्वरूप को,  
ना करो अत्याचार माँ पर  
संभल जाओ और  
लगाओ जितना हो सके पेड़  
मत करो वीरान धरती को  
दे दो उसको भी जीने का अधिकार  
माता का करो सम्मन  
तभी तुम्हारा हो सकेगा कल्याण ।

-पूनम गुप्ता





# Captivating Canvas





# INDEPENDENCE DAY CELEBRATION





# Teacher's Day Celebration





# Virtual Diwali Celebration



