



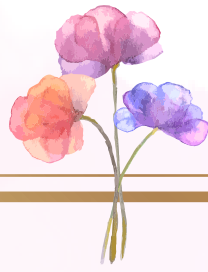
New Alipore College

June, 2023

E-Magazine

Azadi Ka Amrit Mahotsav





A Few Words Of Encouragement



Dr. JAYDEEP SARANGI

Principal,
New Alipore College, Kolkata

From the desk of the Principal

" The Azadi Ka Amrit Mahotsav is a Government of India initiative to honour our extremely rich and diverse cultural heritage. This initiative showcases the unique identity of each Indian State through histories, languages, literatures and melody. Each song shines a spotlight on the myriad hues its homeland represents. It helps to bring alive stories of unsung heroes whose sacrifices have made freedom a reality for us and also revisits the milestones of the freedom movements. It imports the elixir of energy and profundity of Indian independence. India is a unique country that is filled with mosaics of cultures, breathtaking landscapes, rich history, myths, traditions, epics and customs. I am happy to see that our students have taken this up for our e magazine. Hope this issue of the e magazine will sensitise our students and other stakeholders to cultural competence building. I congratulate the powerful minds who are involved in making this issue a reality. "





Dr. NEELA SARKAR

HOD, Department of English

It is indeed a great opportunity and privilege to be celebrating 75 years of India's independence. This Amrit Mahotsav" is a celebration of India's glorious past and a pledge and a promise to renew our efforts to immortalize her rich legacy. Resting on past glory however will not be enough, we have to ensure that she takes a leading role in guiding the developed nations in achieving sustainable and equitable development. And who better than the youth to take up this challenge than the youth of India. It gives me immense pleasure to see how our students have culled events from India's past which gives them a sense of pride and cause for celebration. Being inspired by achievers from different walks of life I am sure our youth will accept the challenge of building a better future for themselves and India. This Mahotsav is a celebration of a resurgent India powered by the youth. I extend my best wishes to the students who have worked so hard to depict the development of our great country in such a nuanced presentation. Well Done!



Dr. DHRUBAJYOTI BANERJEE

Associate professor of English &
Coordinator IQAC, New Alipore College

I congratulate all involved in the publication of yet another Volume of the E magazine of the Department of English. The theme for this issue is very apt and relevant – Azadi Ka Amrit Mahotsav. As we celebrate 75 years of Indian Independence, it is time to look back at the past to remember and honour all great souls without whose selfless sacrifice, we would not have achieved Independence 75 years ago. But this is also an occasion to look forward and reflect on the meaning of Independence and how to ensure the permanence of a world that is truly free in every way. It is only this awareness and the transformation of the same into reality, which would usher in an era of positivity and sustaining richness (as exemplified in the word Amrit). I am sure this attempt would help making our young and prospective nation builders, alert and responsible citizens of the future.



PROF. ADITI RUDRA

Department of English
New Alipore College, Kolkata
MENTOR



SANA KAUSER

Student of Journalism & Mass
Communication Department New
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Contents:



1. Introduction.
2. Heritage Of India
3. India's Excellence in sports, science & defence
4. College Events.
5. To the hero's without fame
6. Awards Sports & Celebration
7. Kadam kadam badhaye ja
8. Trenchants
9. Till the darkness gave way to light
10. Vedic Sanskriti.
11. My dream is my country.
12. Yuva
13. Behind the history
14. Post Animosity
15. United India
16. Amrit kaal of India
17. Sena
18. Vatan ki Noor ba dastoor
19. Fire & Blood
20. Decolonizing the mind
21. The impressive growth of Indian toy industry
22. Duties of citizen
23. Dreams of a pheonix
24. Baul Music
25. Food and tradition of India
26. Art work

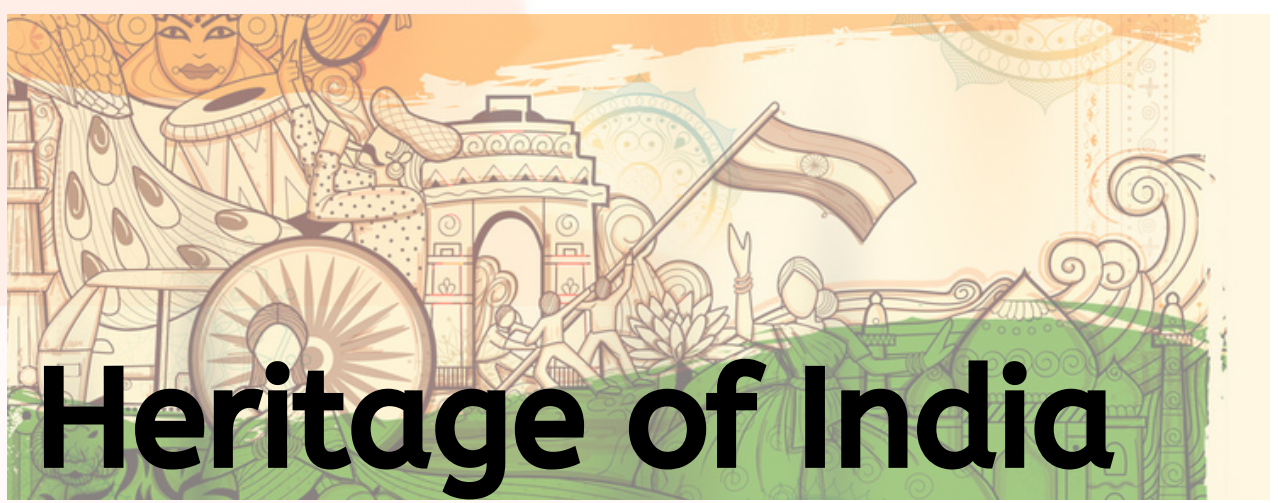


Azadi Ka Amrit Mahotsav

Azadi ka Amrit Mahotsav is a nationwide celebration of India's 75th Independence Day anniversary, which will take place on August 15, 2022. The celebration was officially launched by the Indian government on March 12, 2021, with the aim of commemorating the sacrifices made by the country's freedom fighters during the Indian independence movement and acknowledging the contributions of all those who have worked towards building a strong and vibrant India.

The celebrations will span across the country and will involve various cultural, social, and educational events that showcase the country's rich history, cultural diversity, and progress over the past 75 years. The theme of the celebration is "Nation First, Always First," which emphasizes the importance of unity, harmony, and progress in building a strong and prosperous nation.

The Azadi ka Amrit Mahotsav celebration provides an opportunity for all Indians to come together and celebrate the country's achievements, renew their commitment to nation-building, and work towards building a better future for themselves and the nation.



Heritage of India

India is a land of diverse cultures, languages, religions, and traditions that have evolved over thousands of years. The country has a rich heritage that encompasses several aspects of life, including art, literature, music, philosophy, spirituality, and science. One of the most prominent features of India's heritage is its ancient civilization, which dates back to the Indus Valley Civilization, which flourished around 2500 BCE. This civilization, which was one of the earliest urban civilizations in the world, left behind a rich legacy of architecture, art, pottery, and other artifacts. India is also known for its vast and diverse literature, which spans over several millennia. From the ancient Vedas to modern-day novels, Indian literature has something to offer for everyone. Indian literature is renowned for its poetry, drama, and philosophy, and is written in several languages, including Sanskrit, Tamil, Telugu, Hindi, and English.

The country's artistic heritage is equally diverse, with various styles of painting, sculpture, and architecture developed over the centuries. Indian art is known for its intricate designs, bold colors, and use of natural materials.



***Pictures from Indus valley civilization, Harappan Civilization,
Ellora cave and Ajanta painting***

India is also the birthplace of several religions, including Hinduism, Buddhism, Jainism, and Sikhism. The country's spiritual heritage is reflected in its numerous temples, ashrams, and pilgrimage sites, which attract millions of visitors from around the world.





Dev Kund Sagar is a sacred lake located in the Indian state of Rajasthan. It is situated in the village of Sanchore, which is part of the Jalore district in western Rajasthan

Vijaya Vitthala Gudi is a temple located in the town of Hampi in the Indian state of Karnataka. The temple is dedicated to Lord Vitthala, a form of the Hindu god Vishnu.



Taj Mahal Located in city of Agra, was built by the Mughal emperor, Shah Jahan



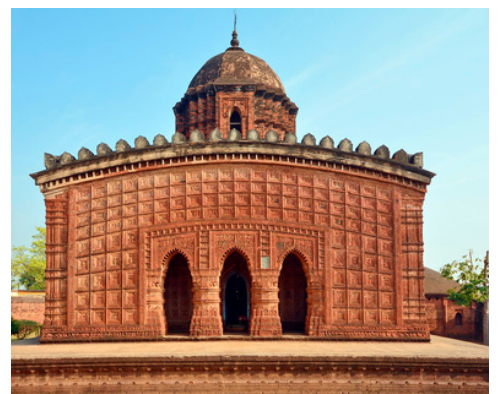
Nalanda - The University that changed the world, was built in 5th century BC is ancient International Monastic University located in Bihar.

The Great Sanchi Stupa one of the oldest stone structures in Madhya Pradesh, India.



The Gateway of India is a monumental arch located in the city of Mumbai The structure was built to commemorate the visit of King George V and Queen Mary to Mumbai in 1911.

Terracotta temple located in Bishnupur is located in West Bengal. This structure is made of Laterite stone. It was built during 17th & 18th century.



India's Excellence in Sports, Science & Defence



Biggest Achievement in Independent India Sporting History

Since independence, India has risen by leaps and bounds in sports, carving out a niche for itself with glorious success. There have been so many noble chapters in India's sports history. Over the years, India's major achievements in sports have uplifted and energised the citizens and inspired thousands to take up sports as a profession. Let's take a look at some of the incredible successes and feats of our acclaimed sportspersons. India got their first Olympic medal in London Olympics, 1948. The Indian Men's Hockey Team beat Great Britain by 4-0 and cherished the joy of getting India's tricolour unfurled on British soil. And by the 1956 Olympics, India had won its sixth and third consecutive hockey gold medals.

In the 1962 Asian Games, India won its second football gold medal after defeating South Korea 2-1 in the championship match in Jakarta. They won gold before, in 1951, when India won the inaugural football championship of the Asian Games, held in New Delhi.

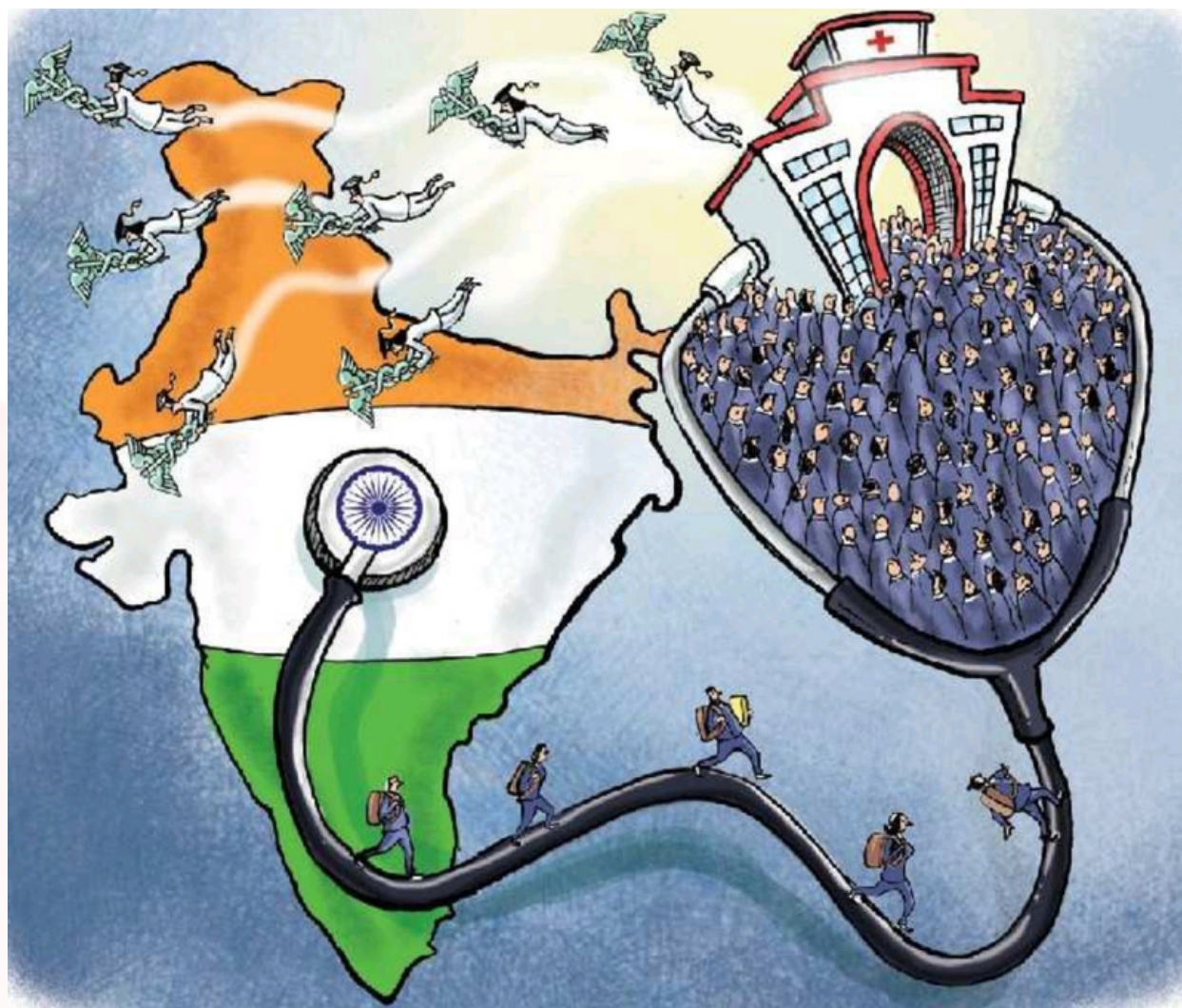
Cricket has started gaining popularity in India after independence. But the zenith for India came in 1983, when the men's team lifted the first ever World Cup at Lord's Cricket Ground. Later, in 2011, India won their second World Cup under the captaincy of Mahendra Singh Dhoni. In the track and field events at the 10th Asian Games in Seoul, South Korea, in 1986, PT Usha won four gold medals and one silver medal, two years after narrowly missing a bronze medal in the Olympics. P.T. Usha is currently a member of India's International Movement to the United Nations' Board of Advisors. On August 11, 2008, Abhinav Bindra became the first Indian to win an individual Olympic gold medal. He became the Olympic champion in the men's 10-metre air rifle shooting event at the 2008 Beijing Olympics. Since independence, India has never won a medal in track and field events at the Olympics. Neeraj Chopra, the first Indian player, got recorded forever in Indian sports history after his javelin landed at 87.58 metres in the 2020 Tokyo Olympics. His performance was enough to give India its first podium finish in athletics at the Olympics.

The Indian badminton team won the Thomas Cup in Bangkok, 2022, for the first time. The Indian shuttlers played sensational rallies, scoring enough points to win three of the first five matches to clinch the title. The 3-0 resounding win by India to clinch the Thomas Cup title made waves in the world of badminton. Indian sportsmen have made the country proud from time to time. The Union Ministry of Youth Affairs and Sports has taken several steps to encourage sports in the country. The picture of the world of sports has changed in this country in the last eight years.



PULAK DAS MAINAK DAS

Department of Journalism
(Semester 4)



India: Forward Ho! Being An Atma Nirbhar Pharmacy Of The World

India: Forward Ho! Being An Atma Nirbhar Pharmacy Of The World

India's 'aatmanirbharata' movement is sweeping across the nation, driving innovation and excellence across sectors and building the country's capacity for self-reliance. Accelerated by the COVID 19 pandemic with the bid to build a long heritage of local innovation in diseases including tuberculosis, India's health sector is witnessing an unprecedented wave of transformation that is fuelling economic growth. Today, our country is emerging as a premier manufacturing location and hub for modern technologies on the global stage – from providing more than 23 crore COVID 19 vaccine doses to 100 countries, to pivoting our home-grown TB testing innovation to enable dual testing for TB and COVID 19. The emergence of the 'aatmanirbharata' movement helped fast-track several made-in-India initiatives with the support of the Government of India and nowhere is this more apparent than in the diagnostic sector. In collaboration with Principal Scientific Advisor's Office, a project to create a supply chain of Indian micro, small and medium enterprises (MSMEs) has been formed by the Bangalore Life Sciences Cluster where one million diagnostic kits could be assembled per day. The 'Truenat' system has been developed in Goa that could simultaneously diagnose COVID and Tuberculosis which has been approved by the ICMR. Moreover, 52 affordable portable hospitals has been set to be introduced across 18 states within 3 months following the rapid expansion of country's laboratory network and novel health care system.

The pandemic also showed the immense value of testing outside of traditional laboratory settings as several ICMR approved rapid diagnostic test manufacturers developed home-used rapid antigen test kits, something that could help millions during and after the pandemic. It should be noted that we, at this moment, should utilize an opportunity to harness the momentum of self sufficiency to address critical loopholes in the diagnostic attempts. Despite obvious progress, we are still dependent on foreign countries for import of raw materials vital for production of life-saving drugs. This reliance is causing problems not only in monetary terms but also in terms of economic viability.

The government is actively supporting grass-root level of innovations to end this reliance and foster economic growth and preference of indigenous technologies over their foreign counterparts is high on its agenda. Advances in de-centralized point-of-care testing and multiplex. platforms that can be used to diagnose multiple diseases on a single platform have a potential to make a change in the health sector. But regulations around new innovations are needed to be streamlined and policies updated to ensure that they can reach their potential. The government of India being the biggest funding entity for the pharmaceutical sector is needed to revamp the structure of pharmaceutical sector in accordance with the international as well as national demands as well as counter the problem of reliance on API's from China and other nations. India is needed to employ its vast knowledge and expertise in the ancient field of medicine to develop a sustainable yet profitable base of operation so that it can truly be 'atmanirbhar' in its operating stratagems not only in the medicinal sector but also as a whole.

Aditya Chatterjee

Department of English
(Semester 4)

Defence:

India has a long history of military and defense capabilities. The Indian Armed Forces consist of the Indian Army, the Indian Navy, and the Indian Air Force. India's defense policy is based on the principle of non-alignment, which means that India does not align itself with any military bloc or alliance. India maintains a credible nuclear deterrent and has a "no first use" policy regarding nuclear weapons. The defense industry in India has undergone significant growth over the years, with the country becoming one of the largest importers of defense equipment in the world. However, the government has recently emphasized the need for self-reliance in defense production, which has led to the development of a robust defense manufacturing sector. India has been involved in several major military conflicts, including the Indo-Pakistani Wars of 1947, 1965, 1971, and the Kargil War in 1999. The country also faces several security challenges, including cross-border terrorism and insurgencies in several states.

India's defense policy and capabilities reflect the country's strategic priorities and its determination to maintain its sovereignty and territorial integrity.



SANA KAUSER
Department of Journalism
(Semester 6)

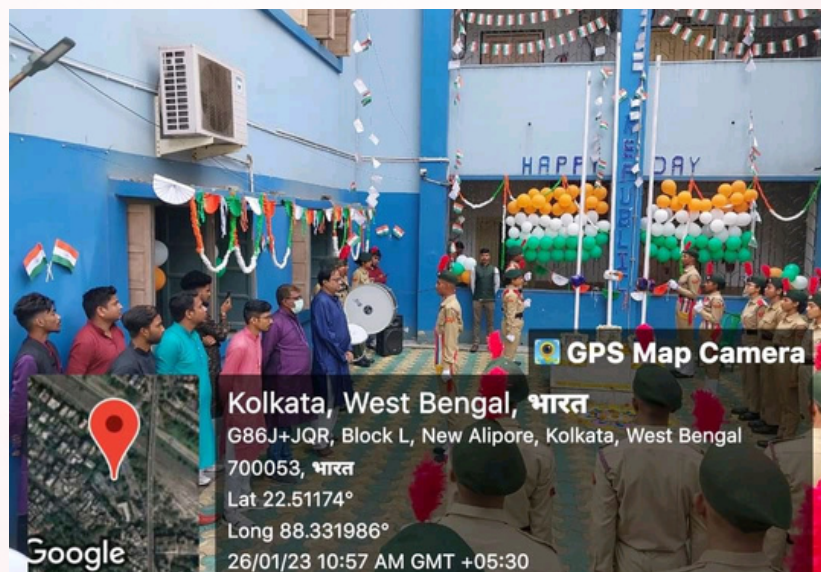
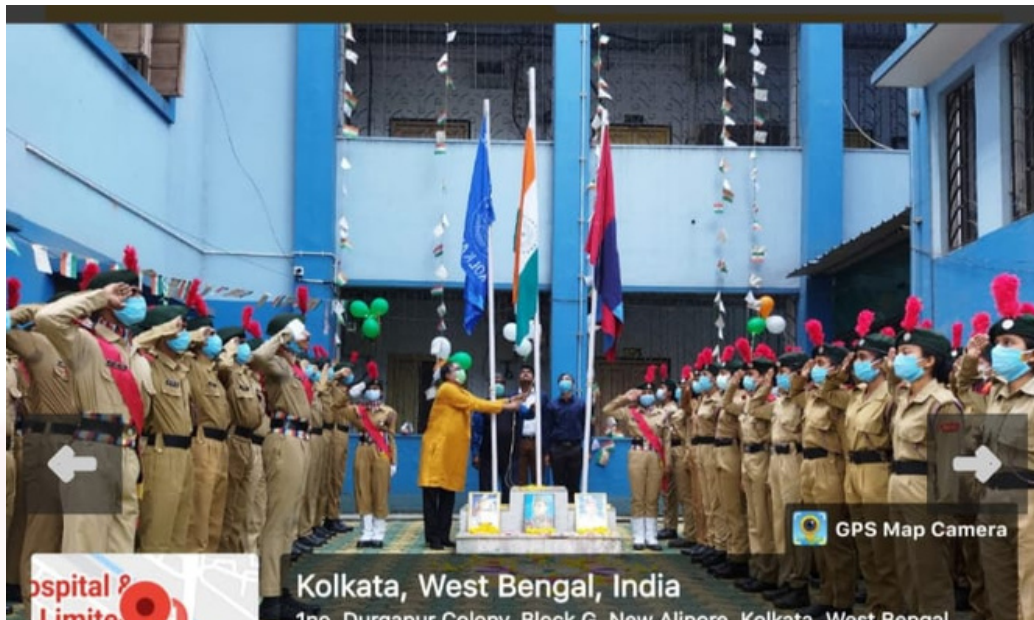
College Events



***(From top left) Principal Sir of New Alipore College; NCC team at New Alipore College
Kolkata Campus***



Independence Day celebration 2022 & Republic Day celebration 2023



Principal sir & other faculty members

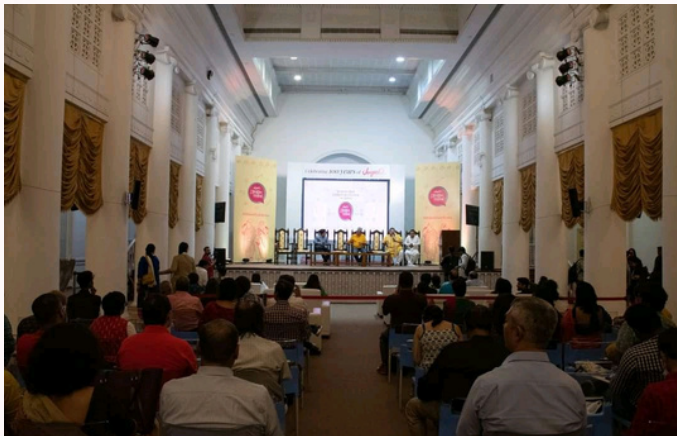


APEEJAY Kolkata Literary Festival



Students of New Alipore College

Jugal's Literature Festival



Sahitya Akademi in Association with New Alipore College, Kolkata



Media Coverage of the event

TO THE HERO'S WITHOUT FAME

I used to think about them,
The heroes of all times,
Why were they called a nation's gem?
Or why a country's spine?

I never got the backstory,
Of their life, their struggle or their fame.
What mattered to me was their glory,
Until I actually met them.

The "them" here are the protectors,
The silent guards of the nation.
The ones who are the nation's constructors,
Constructing unity and freedom as their only operation.

Alas, hardly few of us are aware of their existence, their
obstacles,
Their battle, their sacrifice.
History books and journals, newspapers and articles,
Are ignorant of them, their life to be concise.

They never demanded glory,
Or prominence or prestige.
What mattered to them was a victory,
Their country's freedom from the colonizers, which they
wanted to siege.

Among them was Komaram Bheem,
A revolutionary leader in the Hyderabad State of British
India from Gond tribes.
He led a rebellion against the feudal nizams of Hyderabad
with his team,
Which contributed to the culmination of the Telengana
Rebellion to describe.

How can one forget Jhalkari Bai, the women warrior
In the army of Rani Laxmibai.
Who dared to disguise herself as the queen to fight at
the height of the siege of Jhansi, in particular,
To help the queen to escape out of the fort hereby.

Then there was Bhikaji Cama, the one to unfurl the first
version of the independent flag,
The one whom we today refer to as the 'The Mother of
Indian Revolution,
The one who founded the Paris Indian Society, not to
brag,
The true pride and treasure of our nation.

Besides, there was Matangini Hazra, our very own
'Gandhi buri',
Who participated in the Indian Independence Movement,
Who fought against the Britishers with deep courage and
fury,
Until she was shot dead near the Tamluk police station
by a British lieutenant.

And then there is the youngest of all, Khudiram Bose,
With his heroism and valour.
His role in Muzaffarpur Conspiracy Case increased his
foes,
Sentenced him to execution, for us to mourn and forever
remember.

Not only them but countless others,
Had put their lives at stake,
For all Indian sisters and brothers,
To gift them a better morning to awake.

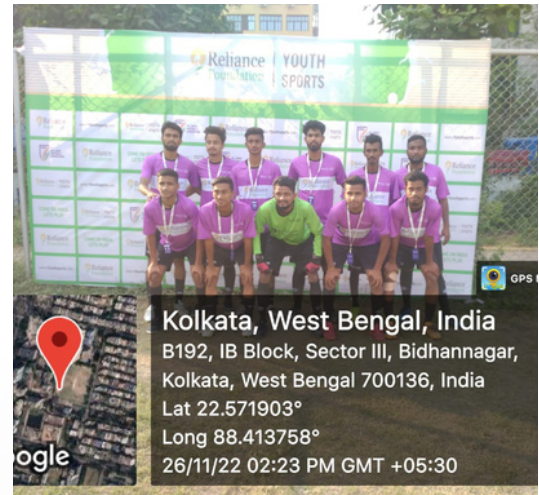


IRENE KHAN
Department Of English
(Semester 6)

Awards, Sports & Celebration



Principal sir with cheif guest



Football Victory - Students of New Alipore College

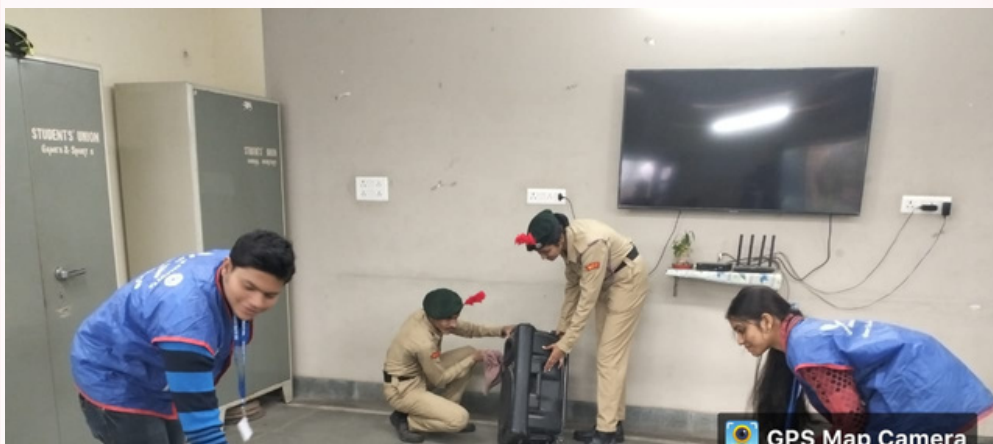


Award Function 2022



Symphony 2022

Activities by NCC & NSS team



Joining Our Hands together





KADAM KADAM BADHAYE JA: AN EVOLVING MILITARY OF AN EVOLVING NATION

In an ever-changing geopolitical landscape where every country defines its final stance through the ever-ancient "big-stick policy", the role of the military as a country's first and last line of defence towards safeguarding the freedom of its citizens remains ever so important. In the last seventy-five years (and more, since the foundation of the Indian army goes back to 1903), the Indian army and the other military wings, the Indian Airforce and the Indian Navy have gone through constant changes and upgrades that enable them to keep up with the best in the world. With a military budget of \$72.9 Billion at the time of writing, it only falls behind the likes of the USA and China. However, the humble journey of India's armed forces and its unsung backbone, the DRDO, goes back more than a century, when India was still a slave to the British. To trace the changes that have, thus, taken place since we need to look back through the pages of history and wade through the nadir of misery to the pinnacle of confidence.

Raised in the 19th century as "The Army of India", Sappers and miners and Sepoy regiments were employed, and the presidency armies were then merged under the English crown. Fighting in both the world wars on behalf of our masters in foreign lands where we had little to no business, the Indian troops sent overseas proved their mettle and ferocity in combat as they continued to earn a name for themselves in the trenches. However, the price was steep as we lost four million soldiers to the war machine, and in return, there was little to nothing, much less a promise for freedom. The experience, however, remained. It taught the Indians how important it was to have a robust military, and in a country that had as much as militaristic diversity as social, it was not just a notion but a possibility. A dream that is realised every year when we see so many different regiments and contingents parading through the Rajpath. Be it the camel-riding BSF Camel Band, or the 61st Cavalry regiment, the last of its kind in the world, it serves as a reminder of our roots while also shining a light on a bright future that can move ahead with both the past and the future on its shoulders, where both traditions and modernity can find a common ground and meet on the podium of something that is truly unique and efficient.

It cannot be argued that the Indian military has seen years of hardships following the Establishment of the Republic of India as an independent nation. While the Royal Indian Airforce was supplied with British planes to fly above as long as the English flag stayed in the sky, the arrival of Dassault Ouragan from the French lands was a true landmark in the history of Indian aviation military. In the years that followed, the Indian Airforce (now having shed the “Royal” from it), continued to purchase more fighter and bomber planes from nations abroad. Yet, there was never truly a plane that an Indian could look up in the sky and say that it was made in the lands that it flew above. In 1961, that changed.

Hindustan Aeronautics Limited (HAL) launched its first successful military aircraft: HAL HF-24 Marut, a strike bomber-fighter that was produced and assembled in India using schematics and designs that were chalked up by the best minds in the country. The years that followed saw more changes, eventually amalgamating into the likes of HAL Tejas and HAL Prachand, fighters and combat helicopters that trump many of their global competitors, flying the proud tricolour for India in the skies. Looking towards the Seas and the Oceans, India’s history in the waters has been a topic of much discussion among historians. Surrounded by The Bay of Bengal, the Arabian Sea and the Indian Ocean, Ancient India had to compete against both invading forces/pirates and traders from overseas across the water. The Dravidian Navy and the Maharashtrian naval forces led by the likes of Legendary figures like Kanhoji Angre, laid down the foundation of the Indian navy centuries before the arrival of the English on Indian lands. Following independence, the nation started to gather and repurpose foreign vessels to empower its newly realised dream, and the Indian navy fleet continued to grow. What was earlier purchasing retired and out of shape frigates, destroyers and aircraft carriers that followed modifications and restoration, has now changed into a full-fledged indigenous project that aims to convert the country’s military forces self-dependent on Indian hardware by 2047, setting off with INS Vikrant, the country’s first Indigenous aircraft carrier, an achievement that only a handful of nations across the world can boast.



With foreign relations at an all-time best backed by a military spending that can commit to imports, a steady flow of the best military hardware in the world has been greeting the armed forces from countries like France, Israel, Russia, Germany, Britain and others. Joint military exercises with foreign countries has seen a steep rise in recent times, and it aids the troops to gather combat experience and create a sense of mutual camaraderie which is vital in this time and this age. The dreams that the likes of Rash Behari Bose, CG Mohan Singh and Netaji Subhash Chandra Bose had dreamt in an oppressed nation has now become the new normal; specially trained troops, mutual military co-operation and an independent fighting force that can take on any combat situation in the world in the name of its nation and its citizens. Furthermore, the emphasis on equal gender representation and opportunity that breaks stereotypes is a much needed, and a much welcome change in the armed forces.

Be it the ceiling of the world in the regions of Himalayas where the Indian army operates at the heights of 5000 meters above sea level in the Siachen Glacier in East Ladakh, the only armed force in the world to do so, or be it the Indian Navy's highly specialised MARCOS that conducts multi-spectral warfare in a maritime environment, or be it the Pilots in Indian Airforce's HAL Prachand that is capable of flying height ceiling that is higher than any combat helicopter in the entire world, the Indian military has, in itself, proved that with a heart of fire and a soul forged in Iron, it is indeed possible to emerge as a new centre of power in a constantly changing world. As the nation celebrated its 75 years of independence from the British Raj, it serves as an important reminder of who we are what we potentially can become through the bolstering prospects of indigenous production and self-reliant technology. In the years to come where UAVs and UCAVs will soar over the Indian skies, the gigantic shift in global power will be evident, and that, in itself, is an endearing act that speaks of India's struggle of freedom and its eventually enormous victory over it.

Jai Hind.



RISHAN AFTAB
Department of English
(Semester 6)

Scholarship programme held at New Alipore College



Journalism students participating in different activities



Activities of Our Departments



A Poem Written By Our Faculty:

TRENCHANTS

*The shine that enshrines my soul,
Blessing me with the invigorating force,
To keep me going on and on,
In giant force and mammoth steps...*

*My soul keeps on murmuring,
Ushering the shines of tomorrow,
Bringing me arrays of love,
In the midst of hassles and woes.*

*Nature is ingrained in me,
Like the mother cares her Heifer,
Lacking such verboses owing to the ineffability,
Lacking such lilting notes that create the
symphony.*

*Often en-raptures and reciprocates,
My heart is filled with scintillating snuff
Keeping off the revulsions and discreet,
Treasuring the secrets of joy.*



SAMARPITA DE

Till The Darkness Gave Way To Light

Seventy-five years have passed,
Since India gained her freedom at last,
From the chains of British rule,
To the sound of jubilant school.

The struggle was long and hard,
With many brave soul scarred,
But they fought with all their strength,
Till the darkness gave way to light.

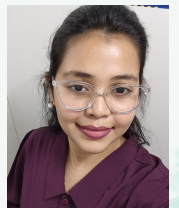
Now India stands tall and proud,
Her people singing out loud,
Of the many achievements won..



The world looks upon India with awe,
For the progress she has made so far,
And with each passing year,
India continues to rise and shine.

So let us celebrate this special event,
And the journey that brought us this way,
Let us remember our heroes of war
Who fought for India's freedom and more.

May India continue to shine,
And spread her light divine,
May we work towards a better tomorrow,
And keep India's spirit free from sorrow.



SANA KAUSER

Department of Journalism & Mass
Communication (Semester 6)

VEDIC SANSKRITI - OUR PRIDE

India is a pluralistic and multi cultural land where many different kinds of faiths and

beliefs regulates every individual's lives. India is not a hindu society even though Hinduism is most prevalent in this land. In this part of this planet many different kinds of religion and different kinds of traditions has been established over time. We have Sikhism, Buddhism, Islam, Christianity and many others. Many gurus, social-reformers and statesmen has come to guide and influence the culture of India. The Mahabharat, Ramayana, Bhagawat Gita, Bible, Quran, the Guru Granth, Sahib and many more have changed and even influenced the culture of Indians.

There are several principals or values in the Indian Culture-

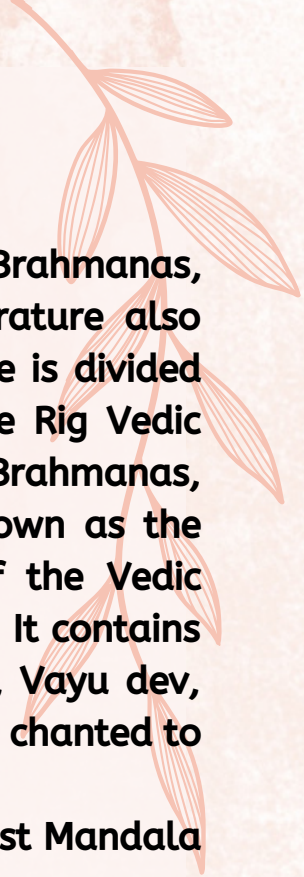
- Tyaga or renunciation
- Dana or liberal giving
- Nishtha or dedication
- Satya or truth
- Ahimsa or non-violence
- Upeksha or forbearance



Respect is a valued component of daily life of Indians. Children from a very young age is taught to respect their elders. Children take care of their parents when becomes an adult and most parents are likely to live with their children till death. Family is extremely an important part of the Indian culture. Indians seek harmony throughout their lives. They are concerned with the “cosmic energy”.

The prominent religion in India is Hinduism. Most of the values are derived from the specific beliefs of the Hindus. Most forms of Hinduism is Henotheistic which means worshipping of a single God “Brahman” but believing in the existence of more than one Gods. We believe in reincarnation with good karma are reborn into higher caste and go more closer to the supreme personality of godhead. Bad karma can result in reborn into lower caste or even as an animal. Human life’s ultimate goal is to reach “nirvana”. “Nirvana” is releasing of the soul from the continuous cycle of birth and death. Our roots of the Hinduism is our Vedic literature. There are mainly 4 Vedas namely- Rig Veda, Yajur Veda, Atharva Veda, and Sama Veda. The history of Vedic literature dates back in the 1500s BC. The Aryan Civilization is also known as the Vedic Civilization. This civilization in India started from 1500 BC to 600 BC. This got divided into 2 periods, from 1500 BC to 1000 BC, it’s called the Rig Vedic Period and from 1000 BC to 600 BC it’s the Later Vedic Period and during this time period the above mentioned 4 Vedic texts were composed.





Our Vedic literature includes Vedas, Upanishads, Vedangas, Brahmanas, Aryankas, Puranas, Upavedas and Itihasas. Our Vedic literature also acts as an literary source of the Vedic Period. This literature is divided into 2 categories- Sruti literature and Smriti literature. The Rig Vedic literature is known as the Sruti literature which includes the Brahmanas, Aryankas and Upanishads. The Later Vedic literature is known as the Smriti literature. The Rig Veda: It's the oldest book of the Vedic literature. It is said to be not made by man but sent by God. It contains 1028 hymns invoking various gods like Agni dev, Indra dev, Vayu dev, etc. out of which the "Gayatri Mantra" is most common and is chanted to invoke goddess "Savitri".

The Rig Veda is divided into 10 Mandalas out Of which the last Mandala is the Purusha

Sukta in which one shloka refers to the origin of the caste system in India.

The Purusha Sukta says that the Creator Lord Brahma who has created the castesystem from his own body but from different parts of his body.

The Brahmins were

created from the head of Lord Brahma, the Kshatriyas were created from the should the,

Vaishiyas were created from the thighs of Lord Brahma and Shudras were created

the feet of Lord Brahma.

The Yajur Veda: This is a book which deals with the rituals of worship or the coromonial

aspect of Hinduism



It has about 1975 mantras known as yajus which explains the sacrificial rituals. Many of the mantras of Yajur Veda are also found in the Rig Veda. The 2 branches of this Veda are Krishna Yajur Veda and Shukla Yajur Veda. The former Vedas are both in the form of prose and poetry. But Shukla Yajur Veda is mainly in the form of poetry.

The Atharva Veda: This Veda is a collection of 20 books which has 730 hymns of about 6000 stanzas. This Veda talks about prolonging life and healing illnesses, cures from herbs, dealing with diseases and its remedies. The Atharva Veda is doomed to be an encyclopedia for medicines.

The Sama Veda: This Veda contains a collection of melodies and chants and is also known as the “Book of Songs”, “Veda of Chants” or even “Yoga of Song”. It is basically the words of the Rig Veda put to rhythm. It has about 1900 verses all taken from the Rig Veda.

Karmic debt (related to the concept of karma) is also a huge part of our culture which refers to the idea that all bad deeds or actions represent a kind of debt that must be eventually paid back. This notion underpins many Hindus' moral decision-making, as people seek to avoid committing karmically bad actions.



HRISHITA MITRA

Department of B.A. General
(Semester 6)

আমার স্বপ্ন আমার দেশ

ভোর-রাতে বেরিয়ে আমি সাঁঝবেলাতে ফিরি
কোথায় গেলো সেই সবুজ প্রান্তর কোথায় ধানসিঁড়ি,
স্বপ্ন দেখি আমি আকাশ ছোয়ার মাটিতে পা রেখে
ধুলো ধোঁয়ায় চোখ বুজে যায় কঠিন ছায়া দেখে।

আমার দেশ, আমার গর্ব, আমার সমস্ত অধিকার
চাই পরিশ্রম, চাই ধৈর্য , চাই সুন্দর পরিবার
বিজ্ঞান হোক, শিল্প হোক বা চাষীর মাঠের কাজে
উজ্জ্বল হোক দেশের মুখ, সবার সেরার মাঝে।

দূর হোক বেকারত্ব, দূর হোক ধর্ম বিভেদ, সেরে যাক দুর্নীতি
নারীরা সমান অধিকার পাক, সেরে উঠুক এ প্রকৃতি
শিক্ষা পৌঁছাক ঘরে ঘরে আর স্বাস্থ্যবান হোক দেশ
হাসি ফুটুক সবার মুখে, হোক সবুজ ঘেরা সুন্দর পরিবেশ।

চোখের জলের মূল্য পাক বাবা-মা আমার তোমার
বুকে থাকুক দেশপ্রেম আর মনে আশা থাক সবার,
আমরা করবো লড়াই আমাদের দেশের জন্য
সবার অধিকার সবাই পাবে, হবে সবই গণ্য।

Arunava Chakraborty
Department of Zoology
(Semester 4)

युवा

आज कल के यूथ के अन्दर सिर्फ चल
रही है टेक्नोलोजी,
यही चक्कर है कि धीर धीर भूल रहे है
अपनी हॉबी,,
एक दुसरे को ही देख देख कर रहे है
कॉपी,
95 प्रतिशत यूथ है सेड बाकी 5
प्रतिशत है हैप्पी,,
दोस्त यार के चक्कर मे कर रहे है
टाइम पास,
इनको लग रहा है कि आगे की जिंदगी
होगी खास,,
जमाने कि बात सुन कर बन रहे हैं
बेवकूफ,
फिर कोई साथ नहीं देगा ना जेब मे
होगे पैसे जब लगी होगी इनको भूख,,



RANJIT DHANUK

BA General
(Semester 6)

BEHIND THE HISTORY

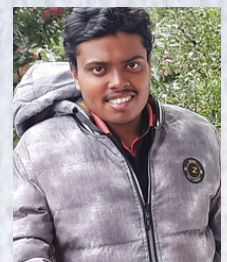
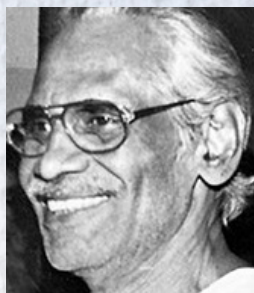


On 8th December 1930, a very cold day in Calcutta's history, a terrible incident occurs in Writers Building. The accurate time is then 12 pm. The three young guys in western coats and pants enter in Writers Building. They need a meeting with officer Simpson. Officer Simpson is then there in his chamber. The three enter the chamber. Their pistols roar together. The tranquil perforated body of Simpson plunders into the floor of the chamber. Terror is spread in the entire area. Police target those three boys and throw bullets over them, but those bullets can't reach their target. An urgent call goes to Lalbazar which is two minutes' distance from Writers Building. Charles Tegart with his long-armed police force reaches in Writers Building. A reciprocation of bullets goes on for three hours between the police force and those three boys. At the end of the battle, the three enter a room. They all are injured by the bullets. They do not learn to surrender. One of them eats the capsule of Sianide and lost his sense. Others two shot themselves. Police enter the room and found one of them dead already. Others two are injured. They are sent to the hospital.

Those three boys are later known as Vinay Basu, Badal Gupto and Dinesh Gupto. Vinay becomes suicidal in the hospital. Dinesh gradually becomes cured and is later sentenced to death. This incident is known as 'Alindo Yudh' in Indian freedom fight history. The news of Dinesh Gupta's death sentence spreads to the entire revolutionary groups of Bengal. They decide to give a proper reply to this injustice. The leaders in Bengal, Satrkari Bandyopadhyay, and Sunil Chattopadhyay consider Bimal Dasgupta as a proper man to assassinate Garlik, the judge of Alipore court because of his success in killing Peddy. But some unavoidable circumstance makes Vimal Dasgupta compelled to become incapable to assassinate Garlik. The groups of patriotic workers become worried regarding this incident. Then a very young and pale guy wants to take the charge of the work. Leader Sunil Chattopaddhya introduces him as Kanailal Bhattacharya in the revolutionary group and gives a recommendation of his working capability to the group. They give the training in shooting to Kanailal.

This enthusiastic twenty-two years old Kanailal takes the charge of killing Garlik. Kanailal is disguised as a farmer boy, wearing a short 'dhoti', 'fortune' and an umbrella in his hand. Accompanied by Sunil Chattopadhyay whom he used to call 'Sunil Da', he enters the Alipore Court. Before the beginning of the session, when Judge Garlik enters the court and takes his seat, Kanailal slowly proceeds to him. Then suddenly takes his revolver which is hidden in his umbrella, and shot three bullets at him. Garlik becomes dead on spot. Several bullets come from the entire area and completely make Kanailal's two hands wounded. But he then already breaks the capsule of Sianide with his teeth. Police found a short note in his pocket, where they found the name, Bimal Dasgupta. The note suggests the revenge of revolutionaries regarding the death sentence of Dinesh Gupta. Police think of Kanailal's body as the body of Bimal Dasgupta. He is in the disguise of Bimal Dasgupta.

Kanailal becomes unsung for lifelong. His mutter dom becomes unrecognized. But his deed in the freedom fight is not unforgivable. His spirit and enthusiasm for patriotic work are first noticed at the time when Subhash Bose once comes to his village to inspire the revolutionaries there. Kanailal is one of them who goes to welcome Subhash Chandra Bose despite his illness on account of suffering typhoid. Sunil Chattopadhyay then considers the boy as a capable boy for revolutionary work. The name of Kanailal and his bravery is later praised by Bimal Dasgupta and others. Sunil Chattopaddhya himself gives a homage to his junior Kanailal. Like Kanailal there are also many unsung heroes in Indian freedom fight history, whose works are never unforgettable.



RAJ MUKHERJEE

Department Of English
(Semester 6)

POST ANIMOSITY

The barrens were still
and they swept signs
of green.

Severed corpses
smoked down to ashes
& the eye contained
undropped tears.

Suddenly, a tumult! a
crescendo!

An omnipresent foot
walked past

And the smokes didn't
last.

The grains were
reincarnated, most
reborn!

Then the sky cried
happily

And lushed the green
born...



SURYA SHEKHAR
BHATTACHARYA

Department of English
(Semester 6)



United India

**India, the land where cultures and customs flourish
endlessly,
Seventy-five years of independence, a milestone so
true,**

May our spirits always shine through.


**A country that stands tall with its constitution,
Home to a multitude of cultures and traditions,
Where a myriad of languages are spoken with pride,
And different beliefs are honoured side by side.**



**A rainbow of religions and languages loud,
Where every hue is embraced and endowed.**

**Whether its the colourful festivals of Holi,
Or the devotion and Dedication to Durga puja,
Whether its the music and dance of Bharatnatyam,
Or the delicious cuisine of every part.**

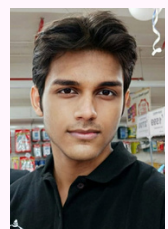
**From the mountains to the Indian ocean's shore,
We've come**

**a long way since freedom's roar,
In science, technology and economy we've gained
ground and grown,**





**With a strength that has made itself known.
From agriculture to industry, we've leapt,
In healthcare and social wellness, we've risen steeply.
Our democracy shines as an example to all,
A beacon of hope, standing so tall.
We've faced challenges and overcome the
m with grace,
With a spirit that will not be erased.
In unity and peace, we stand,
With the progress of our great land.
So here's to India, the land of harmony and diversity,
May it continue to flourish and prosper in all its glory.
An abode where differences are embraced
And unity is cherished and celebrated with grace**



Ryan Rashid

**Department Of English
(Semester 2)**



AMRIT KAAL OF INDIA- POST INDEPENDENCE

Not only in every corner of India, but in every corner of the world, in some form or the other, by Indians or by those who have immense love for India, our tricolor is being hoisted. It is a historic day, a virtue, a new path, a new resolution and a new opportunity to move forward with a new strength. This is an opportunity to fight for freedom. The whole period of slavery under the British has been spent in struggle. No corner of India was like we have not fought against slavery, not spent our life being suffered, not given sacrifices. Which we can realise on the occasion of the nectar festival of freedom.

There is an opportunity to bow down to every such great man, every sacrifices they have taken, and remembering them. We all countrymen are grateful to Mahatma Gandhi, Netaji Subash Chandra Bose, Baba Saheb Ambedkar. This country is grateful to the brave freedom fighters who have spent their lives on the path of duty (Kartavya Path)which shows we are taking step towards Amrit Kaal, this is the first step of Amrit Kaal.

Today we are witnessing the biggest fortune of the country that the birth of an aspirational society in India. Aspirational Society is a great feeling of any country and we are proud that today in every corner of India, in every society, in every class, aspirations are on the rise. Today every citizen of the country wants to see things change but is not ready to wait, he wants to see things changing in front of his eyes, he wants speed, he wants progress and he wants to fulfil all his dreams in front of his own eyes. We have seen in the past days, we have experienced another strength and that is the re-awakening of a contemporary consciousness, a re-awakening of a contemporary consciousness out of so many struggles for freedom.

The nectar from struggles, now it is being stored, it is getting accumulated, it is getting converted into resolution, men's mercury and wood are connecting and the path of success is visible, this consciousness, this re-awakening, this is our biggest trust, whatever it may be, it is not an imagination. Our tricolor has shown that this is the re-consciousness and re-awakening. But for some reason such a stubbornness has come in us, we insult women with some rough languages in our day to day lives, can we take a pledge to get rid of everything that humiliates women?

The power of innovation today, our UPI BHIM, our digital payment, in fintech world, for real time 40% of digital financial transactions that are taking place in the world, is undergoing in our country. India has shown it by doing it, now we are moving towards 5G and in every village of India, optical fibre is reaching, now the dream of Digital India is about to get fulfilled. And also, in villages today 4 Lakh common service centres have been developed In India. Young men and women were running it. The country can feel proud that 4 Lakh digital Entrepreneurs were ready in villages of India. India's potential to become a technology hub is being fulfilled today. Amrit Mahotsav of freedom have changed to Amrit Kaa



SUDIPTA DAS

Department of English,
(Semester 6)




सेना

बचपन से ये उम्मीद था,
आर्मी बनने का जिद्द था,,
करनी है सब की रक्षा,
आतंकवादी से करना है अपनी देश की सुरक्षा,,

किसी के प्रति नहीं है हमारे अन्दर खोट,
चाहे शरीर में हो जाए जितनी भी चोट,,
मर मिटने का है हममें जुनून,
हमारे अन्दर से बह जाए जितनी भी खून,,

हमारा देश हमारा है,
ये जग से प्यारा है,,
किसी से न संभलेगा,
जवानों तुम्हारा है,,

सरहद पे खड़े हैं नहीं है किसी बात का डर,
दुस्मानों के आगे नहीं झुकने देगे अपना सर,,
एक एक दुस्मानों को कर देगे खतम,
खा कर कहते है भारत माता की कसम,,
छल्ली छल्ली कर देगे गद्दारों के बदन,
बुरी नजर से अगर देखेगा कोई हमारा वतन,,




हमारा देश हमारा है,
ये जग से प्यारा है,,
किसी से ना संभलेगा,
जवानों तुम्हारा है,,



14 फरवरी को लोग प्यार मोहोबत कर के सुनते है
गीत,
पर ये नही जानते की उस दिन हमारे 40 जवान हुए
थे सहीद,,
हम है देश के जवान अपने वतन के लिए मर जायेंगे,
जब तक है हमारे सीने में जान दुस्मानो के आगे
घुटना नही टिकायेगे,,

हमारा देश हमारा है,
ये जग से प्यारा है,,
किसी से ना संभलेगा,
जवानों तुम्हारा है,,



Ranjit Dhanuk
BA General (Semester 6)

वतन की नूर बा-दस्तूर

मां तेरी नूर हमारे आंखों के सामने बूज गई,
लेकिन तेरी शान हमारी जन्म से दिल पर लिखी रही।

आपकी नज़ाकत पे हुई एक जंग,
और बरसों से चलती रही जुल्म और सितम।

आपकी हर औलाद जो पाले गए एक सुकून भारी आगोश में,
अब देगा कुर्बानी आपकी आजादी के हिफाजत के लिए।

जिन्होने उस पार की दुनिया से लायी कयामत,
बस एक मुश्त-ए-खाक बन के रहेंगे क्योंकि दे देंगे हम उन्हें शिकस्त।

हमारा वजूद को तो वक्त को भी था मिटाना,
लेकिन इज्जत की तौहीन पर लौट कर वापस भी है आना।

सुन के जाओ अंग्रेजो,
आज़ादी किसी सस्ती बाज़ार में मसालों के कीमत पर नहीं बिकी जाति,
आजादी तो वो नायब ज़ेवर है जो जहन्नूम को भी जन्नत बना सकती।



ANKITA BAKSHI
Department of English
(Semester 6)

Fire & Blood

'Twas the era of fire

Blood was lost, and corpses laid on the pyre

Fallen Heroes never rise

Only their ashes do, say the wise

We may take the ashes in our fist

bury it in our heart and learn the gist

For the struggles they endured we never could comprehend

They did so much for the tyranny to end

Forget them? we cannot

Commemorate them? we must, 'cause for us they fought

The Histories may not remember them, they may not interest a bard

But, we will not forget the Fire and Blood



ARYAN KUNTI
Department of History
(Semester 2)





DECOLONIZING THE MIND – SHEDDING THE VESTIGES OF COLONIAL HEGEMONY IN INDIA


What colonialism does is cause an identity crisis about one's own culture" – Lupita Nyong'o

Colonial mindset could be regarded as an internalized attitude prevalent among the ethnic groups that leads to inferiority complex as a result of institutionalized attempts of colonization. This mentality is systematically introduced as an extension of the imperialistic machinery so as to facilitate tyranny and justify the rule of a superior civilization.

The imperialistic England sought to educate and civilize the so called "uncultured and uneducated" natives of India and in doing so left a scar --- a scar whose signs are still very much persistent in today's India in the form of blind followance of western models of education and lifestyle, craze for fairness, judgmental calls over usage of native tongue, low self esteem and less tolerance towards alternative modes of life like homosexuality. This along with doing away with the age old practices and customs of the Indians and inducting worthlessness has stifled the psyche and mindset of the Indian Diaspora even after decolonization.

But it is worth noting that the clarion call for Indians to jettison their colonial mentality is getting louder day by day particularly after the election of Modi government which sought to embrace the rich and diverse culture mother India has to offer. Even after 75 years of independence, the nation still follows the footprints of the colonial legacy which this government is trying to eradicate.






In a move that could be described as nationalistic, new ensigns for the navy has been introduced to replace the St. Georges' cross which experts claim is to eradicate the traces of slavery and do away the rampant Hegelian imperatives that governs our mind.


The poll promises of the Bharatiya Janata Party to repeal the archaic colonial laws has begun to take a concrete shape in the efforts of Narendra Modi who has already scrapped 1,824 British era laws to solidify his pledge to serve the 'Indian Interest' in what has been regarded as a record for scrapping redundant laws. Laws which required the inspectors of Andhra Pradesh to have 'well-brushed teeth' and disqualification criterion of possessing "pigeon chest, knock knees and hammer toes" has been repealed for good to pave way for development over degradation of mind.

The Prime Minister recently inaugurated the Biplobi Bharat Gallery at Victoria Memorial Hall in Kolkata. Social Historians consider this as an act of defiance, a symbol of hope planted deep inside tyranny that's starting to bloom into a beautiful flower – strong , courageous and undaunted reminiscent of "Aatma Nirbhar Bharat".

Mr. Modi, keeping in mind the historical significance of the Andaman and Nicobar Island, has renamed the Ross Island in the name of Netaji Subhash Chandra Bose Dweep during his visit to Island in 2018 to honor his pledge to remove British influence from the subcontinent.


The history of India being deeply entangled by nearly two centuries of British colonialism necessitates the steps taken by the government considering the fact that decades after independence, India still continues to carry onward the baggage of its abhorrent colonial identity in various forms – some conspicuous, some subtle





fortunately the government is slowly steering India from the shackles of its colonial legacy and establishing a new identity of India through the five pledges being rolled out by the government – pledge for development, shunning of the mindset of servitude, taking pride in roots, unity being sanctity and a sense of duty among citizens. The prime minister also advocated the preservation of heritage that reflects the Indian culture. He emphasized on the need to understand India's rich heritage and conservation.

In order to bolster the Indian identity, the Rajpath has been renamed as Kartvya Path, statue of Netaji Subhash Chandra Bose has been installed at the India Gate and the National War Memorial has been constructed along with merger of flames of Amar Jawan Jyoti and that of NWM. It has to be understood that most conversations about decolonizing the Indian mind happens in English which adds a rich layer of irony to this issue. For much of the colonial period Indian political thinkers, many of whom fought for India's freedom, wrestled with the challenge of how much to borrow from the West and how much to retain from Indian tradition. Also what constitutes the Indian tradition itself had to be re-imagined and re-invented by the thinkers during the colonial era. The 'colonial mindset' seems to lie on gnawing sense of insecurity among not just the political class but also India's citizenry. We are more than happy to lap up western praise (some of which is frankly ludicrous) but extremely prickly about any form of criticism (some of which may seem unjustified). Also it should be noted that instead of blindly following Western ideologies we should search deep into the rich glorious history of India which will lead to overall development of India. Thus it can be concluded with Gandhiji's words "I do not want my house to be walled in on all sides and windows be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any" that are pretty much relevant in the present day scenario.




Aditya Chatterjee & Swarnendu Das
Department of English
(Semester 6)

THE IMPRESSIVE GROWTH OF INDIAN TOY INDUSTRY IN RECENT TIMES



As we all know now, India is one of the biggest economies in the world in the present and has shown an impressive growth in GDP over the years. However, there are still sectors to focus on. In our childhood, apart from the fundamental needs of fooding, clothing, shelter and emotional support; what the most important thing for our mental, physical, emotional growth is playing. We are introduced with toys for this very purpose. We play with them and we learn from them. Our teachers or parents use toys to initially introduce us to colours, numbers or other basic knowledge because it's so much easier that way. So, as long as human beings still reproduce, there will always be a demand for toys.

India now has surpassed China to become the world's most populated country. While on many aspects this isn't that great a thing; this also means that we have the biggest market in the world. Most of the Indian population are youths, as a result the demand for toys is also massive. To meet the requirements in terms of toys, India has to resort to importing 3/4th of the demanded toys from China. However, ever since the outbreak of COVID-19 back in 2020, the government has paid attention to the toy industry in India. They have taken steps to boost the production of toys made in India and promoted it.



As recorded in 2022, the import of recreational toys was reduced by 54% and the import of electronic toys was reduced by around 20% in the past 3 years before that. While in the world-wide 7 trillion USD industry, India only contributes about 0.5%; with a value of \$1.35 billion in

2022, it is expected that the toy industry in India will grow to a value of \$2.73 billion by 2027 with a compound annual growth rate(CAGR) of 12.6%. And hopefully, before long India will be producing enough toys to meet all of the internal demand as well as be able to export all over the world in huge shipments and equal the likes of China in toy manufacturing. For this, India has to just keep on with producing eco-friendly recyclable toys, open up more sectors for toy-manufacturing, promote the growth of new companies and start-ups. This will surely open up more employment opportunities and as well as develop the economical situation of India further.



Arya Mukherjee
Department Of English
(semester 4)






DUTIES OF CITIZENS



...And the tree stood still by the crossing,
Along it stood the jungle of Bricks.
The tree looked very tensed,
As it saw the daily mob.
They filled every inch of mud with iron,
And planted him along his siblings
They called it pollution control,
The tree laughed remaining still.
...And there was a beggar at the pavement,
Smiling at the mob holding placards
" Happy days are near!"
...And the beggar smiled again.
Soon the infantry was on road
And there was a pandemonium,
Smokes carried away the last rays of the falling
star..
The beggar breathed his last, the tree was
fuming
...And a rose grew from by it's roots.



SURYA SHEKHAR
Department Of English
(Semester 6)

DREAMS OF A PHOENIX

They in their imperial whiteness,
Kicked us into an era of bloody darkness.
They had us whipped and had us humiliated,
They wanted us broken and debilitated.
They thought that we stunk, they thought it was
Their task to clean, I pity their ignorance who couldn't
tell our yellow Was like sunset's golden ethereal
sheen.
Stripped us away from our ancient glory and Dignity,
But, Ha! Little did these imperial heads know the
Body perishes but the soul is reserved for an Eternity.
Tagore flowed through our veins as we marched
Into martyrdom with a stride,
The Mother's heart was in definite pain but her
Eyes had tears of pride.
We did die when they shot,
It did pain when they whipped,
Blood flooded when they bombed,
Yes we perished... Yes our heart stopped.
But only the naïve believed it was possible to
Extinguish the fire of desire for freedom.
Look at us now...
See us rise from the dead...
See us rise from the ashes,
See us.... Rise like a Phoenix.
It pained me Not so when whipped or shot,
It pains me More to see the newly forged pillars
For our dreams to be so weak and brittle.
The eternal mother gave birth to many of our
Sisters and brothers...
Out of the womb they are but still asleep in their
Mother's lap,

Lullaby of machines and entrapment of TV Screens,
Confines their vision and hinders their mission.
They dream of richness and luxury,
They dream of power and popularity,
Comfort and entertainment is their addiction,
Soon again will come our day of another
Catastrophe is my cataclysmic prediction.
India of my dreams I wish to see you as a wise
Book and as a mighty pen,
India of my dreams I wish to see your unified
Hearts in the embrace of a colourful diverse
Spectrum, India of my dreams I wish to hear you
speak
Freely and contradict fearlessly,
India of my dreams shall know hard-work is no
Drudgery and self-discipline is no torturous Rigidity,
The India of my dreams will provide strength to
The weak, guidance to the young and support to
The old, The India of my dreams shall seek the truth
no
Matter the peril, The India of my dreams shall place
morality Above selfish hunger,
India Today is a sleeping giant.
Wake up your mother awaits you...
Pick up your weapons –
Use education, use knowledge,
Be brave and dread no risk
Fear not the labour, fear not the pain,
As the prophecy is that both glory and honour is
Promised to us again,
For those who choose the narrow and perilous
Path of truth and honesty –
They shall gain freedom of mind and spiritual
Immortality.



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বাউল সঙ্গীত



বাউল সঙ্গীত :-

বাউল সাধনা অন্যতম লোকায়ত দেহতাত্ত্বিক সাধনা। এই পন্থার সাধকেরা বৈদিক হিন্দু এবং শরিয়তি ইসলাম থেকে বহুদূরে অবস্থান করেন। আসলে তারা সংস্কারমুক্ত এবং ধর্ম নামক প্রতিষ্ঠান থেকে সরে থাকেন। বাউলের মরমিয়া প্রেম আসলে রূপ বা দেহ সাধনার মাধ্যমে অরূপ অর্থাৎ নিরাকার পরমাত্মার সন্ধানই বাউল গানের মূলমন্ত্র। ইতিহাসবিদের মতে, বাংলাদেশে বাউল মতের উদ্ভব সতেরো শতকে আউল চাঁদ ও মাধব বিবি এর হাত ধরে। তবে লালন সাঁইজির মাধ্যমে ঊনবিংশ শতাব্দী থেকে বাউল গান ব্যাপক জনপ্রিয়তা অর্জন শুরু করে। ধারণা করা হয় তিনি প্রায় দু'হাজারের মত গান বেধেছিলেন। রবীন্দ্রনাথ বাউল গান দ্বারা প্রভাবিত হয়েছিলেন যা তার রচনাতে লক্ষ করা যায়। বাউল গানের প্রবক্তাদের মধ্যে লালন শাহ, পাঞ্জু শাহ, সিরাজ শাহ এবং দুদ্দু শাহ প্রধান। এঁদের ও অন্যান্য বাউল সাধকের রচিত গান গ্রামাঞ্চলে 'ভাবসঙ্গীত' নামে পরিচিত। কেউ কেউ এসব গানকে 'শব্দগান' ও 'ধুয়া' গান নামেও অভিহিত করেন। বৈষ্ণব রসশাস্ত্রের মতো বাউল গানে 'রাগ' শব্দটি বিশেষ তাৎপর্যপূর্ণ। এখানে 'রাগ' অর্থে অভিমান এবং প্রেমের নিবিড়তা বোঝায়। কাঙ্ক্ষিতজনের প্রতি নিবেদিত প্রেমের প্রগাঢ় অবস্থার নামই রাগ। এ গান চড়া সুরে গীত হয়। সঙ্গে একতারা, ডুগডুগি, খমক, ঢোলক, সারিন্দা, দোতারা ইত্যাদি বাদ্যযন্ত্র বাজানো হয়। তাল দাদরা, কাহারবা, কখনও ঝুমুর, একতালা কিংবা ঝাঁপতাল। শিল্পীরা নেচে নেচে গান করে। বাংলার বাউল গান এখন বিশ্ব সাংস্কৃতিক ঐতিহ্যের অংশ। এ স্বীকৃতি দিয়েছে জাতিসংঘের শিক্ষা, বিজ্ঞান ও সাংস্কৃতিক সংস্থা ইউনেসকো। বিশ্বের ৪৩টি বাক ও বিমূর্ত ঐতিহ্য চিহ্নিত করতে গিয়ে ইউনেসকো বাংলাদেশের বাউল গানকে অসাধারণ সৃষ্টি বলে আখ্যা দিয়ে একে বিশ্ব সভ্যতার সম্পদ বলে ঘোষণা দিয়েছে। বাউল গানকে ইউনেসকো ২০০৮ সালে আনুষ্ঠানিকভাবে 'ইনট্যানজিবল কালচারাল হেরিটেজ'-এর তালিকাভুক্ত। সংস্কার এই স্বীকৃতির ফলে বাউল গান নিয়ে দেশ-বিদেশে সৃষ্টি হয়েছে ব্যাপক আগ্রহ।



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Food and Tradition of India.

India is considered the birthplace of some of the world's major religions: Buddhism, Hinduism, Jainism and Sikhism. Today, other religions such as Muslim and Christianity have worked their way into the population as well, though Hinduism remains the most popular.

For some visitors, the heavy spices and herbs used in Indian cuisine can be difficult to adjust to. Indian spices are legendary for their medicinal purposes, food-preserving powers and flavor kicks. Spices, such as cumin, turmeric and cardamom, have been used over thousands of years to make otherwise bland but nutritional dishes taste better. Though it varies from region to region, wheat, Basmati rice and pulses are staples of the Indian diet. Several religious groups are vegetarian or have certain limitations as to what meat they can consume, but lamb and chicken are most common for those who do eat meat.

Colorful silk saris are what many can picture women to be wearing in India while men traditionally wear a dhoti. Saris vary from five to nine yards long and two to four feet in breadth, and are wrapped around the waist and draped over the shoulder often baring the midriff. The sari may have originated among India's temple dancers in ancient times because saris allowed them to maintain modesty while also giving their limbs the freedom of movement. A dhoti is an unstitched piece of cloth ranging from four to five yards in length and tied around the waist and legs. Gandhi used to wear a dhoti, and it was considered to be an attire that commanded dignity and respect.



KASHMIR:

Rogan Josh, Goshtaba, Dum Aloo, Kashmiri Rajma, Naat Yakhni, Aab Gosht, Tabaco Maaz and Nadir Monji are the most famous dishes of Kashmir.

The ethnic Kashmiri apparel consists of a kurta and a salwar, worn by men. This Kurta-salwar dress worn by men resembles the Pathani costume. However, in the valley, it is usually called the Khan Dress. They top the look with a short waistcoat which they call Sadri.





BENGAL:

The traditional dress of Bengali men is dhoti. The top or kurta that is paired with dhoti is called panjabi. In earlier times and especially during British Era, the dhotis were synonymous with white color. Saree is the signature traditional attire for the women in West Bengal. The saree captures the very essence of the culturally infused state West Bengal is.. In various districts of Bengal like Murshidabad, Malda, Nadia, Birbhum, Bankura and Hooghly, different varieties of Sarees are woven with supreme efficiency and dedication.

A traditional Bengali lunch, consisting of bhaat (rice), aloo bhaja (fried potato), begun bhaja (fried eggplant), dal (lentils), chingri marcher malaikari (prawn in coconut gravy), mutton, chatni, papad, and mishti(sweets)





ASSAM :

Bihu is the most popular folk dance of Assam. Bihu dances are performed by young boys and girls during the Bihu festivities which represent youthful passion, reproductive urge and joy which includes delicious food like Khaar, paro Manxo, pasor tenga, rice , aloo pitika and Duck meat with others.





GUJARAT:

The traditional Gujarati dresses for men include Kediya or kurta on the top and dhoti or chorno at the bottom. Women in Gujarati wear sarees or chaniya Choli.

Surat Nu Jaman Ane Kashi Nu Maran” a popular saying in Gujarati which means dining at Surat and dying at Varanasi, is the way to heaven





RAJASTHAN:

Traditional attire for Rajasthani women is ghagra, choli (also called kanchli or kurta) and odhni .The traditional outfit for Rajasthani men is dhoti and angarkha, or pyjama-kurta
Rajasthani cuisine ; Ghehu roti; Bazare ki roti; Makai roti ;
Jaljeera; Butter Milk; Bajra Raab; Masala Chaach; Makhaniya
Lassi; Bael Juice; Shikanji; Gulabjamun.





HYDERABAD:

Hyderabad is famous from a small tea stall to grand five star hotels. Hyderabad are known for their best cuisines & dish. Ganga Jamuna Tehzeeb, this is how one can describe a melting pot of cultures called Hyderabad. The predominantly Muslim dominated old city, the new city inhabited by people of different faith.





KANYAKUMARI:

Famous Food Items Of Kanyakumari · Banana Chips · Kothu (Minced Parotta) · Appam · Pazha Sarbath · Aval (Beaten Rice) · Semiya (Vermicelli) Payasam · Pazha Bajji

Lungi is the traditional dress of men and cream sari with golden border is the typical classic wear for women



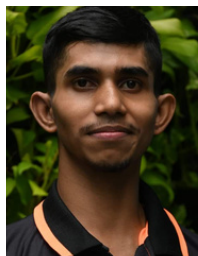
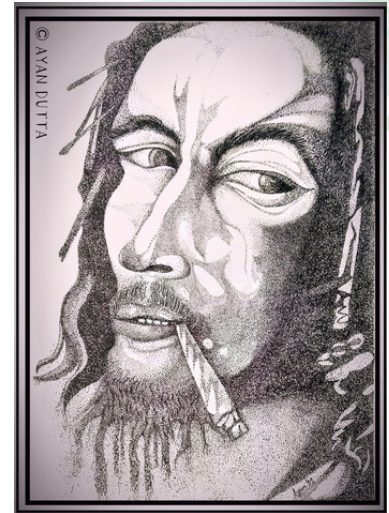
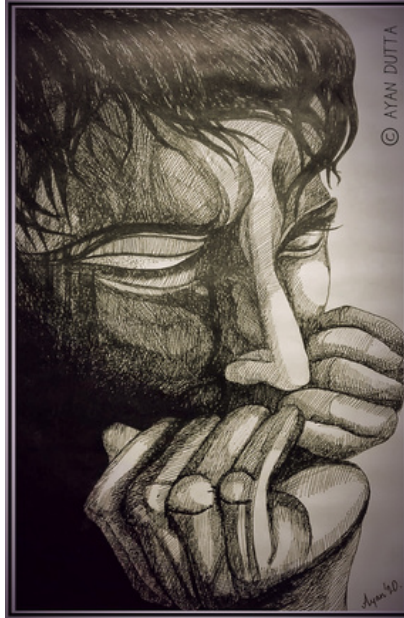


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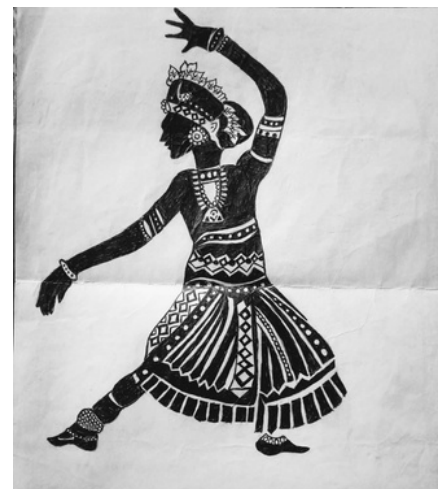
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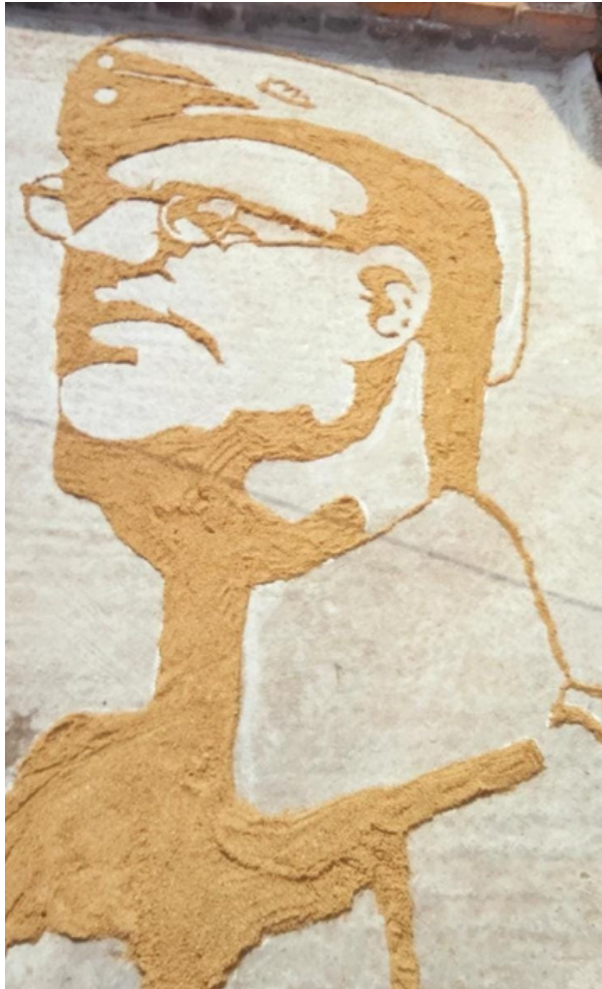
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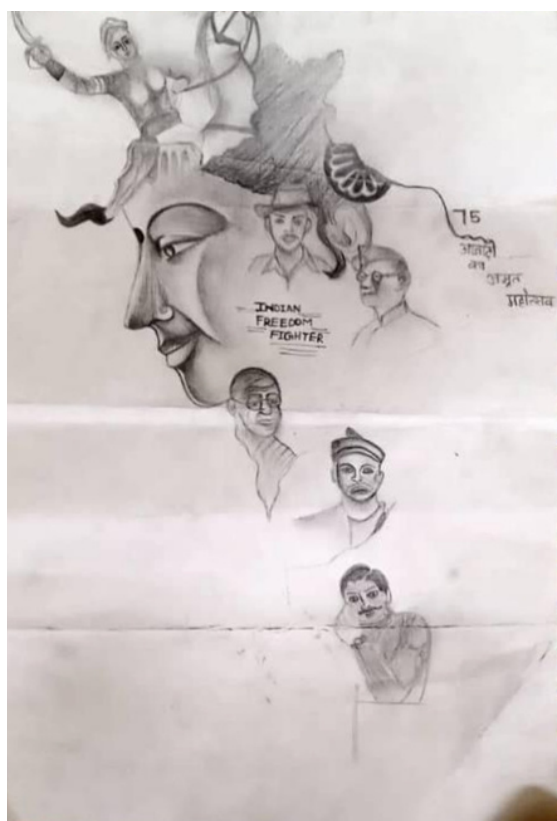


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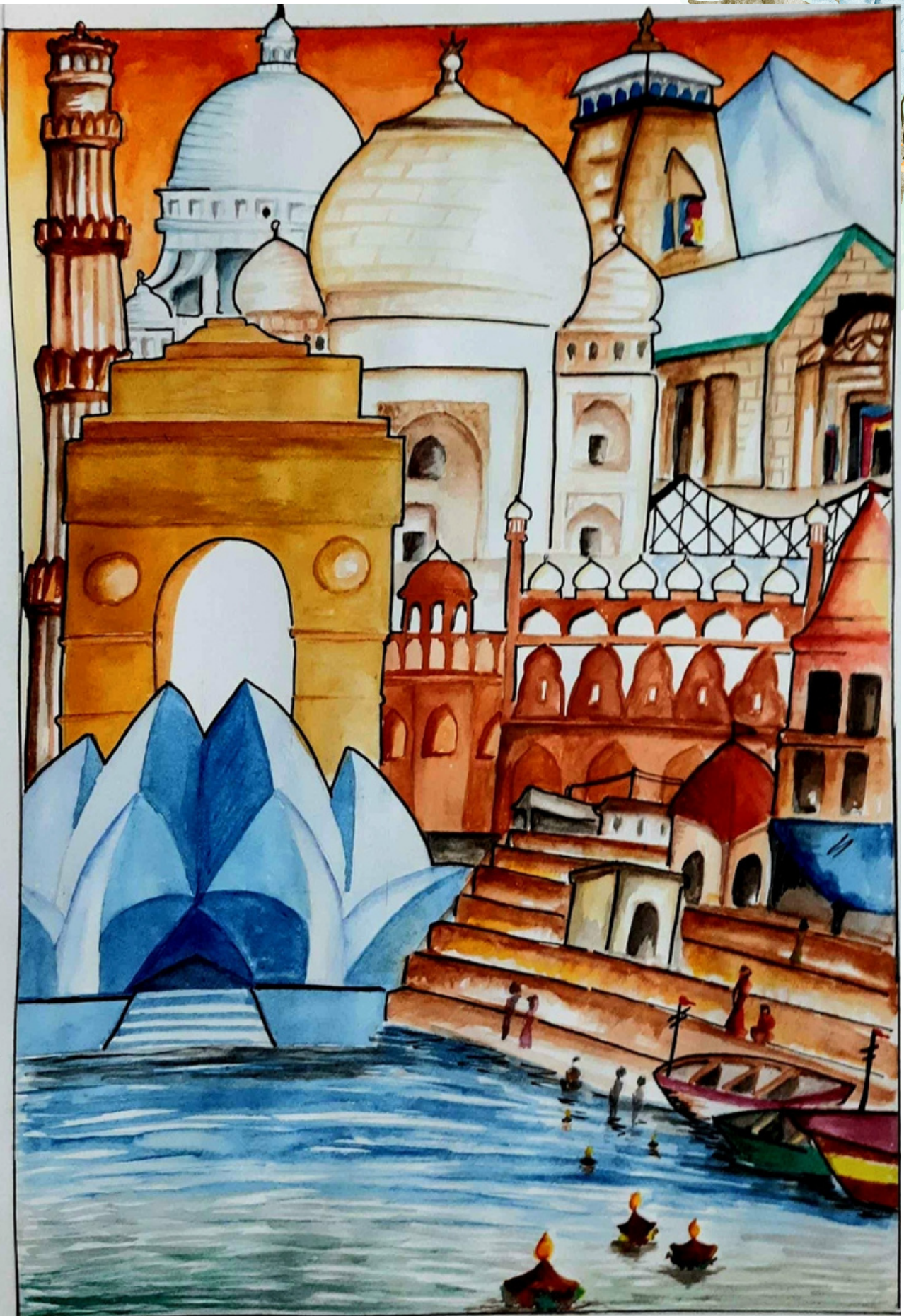


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Thankyou

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