

Reflections

KELUCCHOI2

Reflections - An e-magazine showcasing the artistic talents of Medics

July 2022

Volume III Issue 7

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Photography - Dr. Reeta Bora



Reeta

Reflections

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Radiologist's Musings - Viral Parekh

July 2022

Volume III Issue 7

Hi!, Namaste,

I am very happy to present here yet another, in fact the 28th. issue of Reflections.

During the first few months of pandemic, almost no marriages were taking place. After a few months, we started having simple marriages with around 50 or so attendees. And as the COVID cases started declining, the restrictions started decreasing and again we are having regular weddings.

A wedding can be described as a bond/commitment between a man and a woman. Also, this bond is strongly connected with love, tolerance, support, and harmony. Also, creating a family means to enter a new stage of social advancement. Marriages help in founding the new relationship between females and males. Also, this is thought to be the highest as well as the most important Institution in our society. In a traditional Hindu wedding, taking the "Sat phere" or seven steps is one of the most integral and auspicious rituals. The moment of Saptapadi is perhaps one of the most awaited rituals of the entire Hindu wedding process. This scene looks straight out of a romantic Indian movie when the bride and the groom take seven rounds around the ceremonial fire. While it may appear to many as simple walks around the fire while the priest recites the mantras and vows, there is a deep significance behind the Saptapadi ritual. Each round or step signifies seven vows that the bride and groom make to each other. Seven vows are :

1. Nourish each other
2. Be each other's strength
3. Prosper and Stay Faithful
4. Love and Respect for families
5. Care for Children
6. To live a healthy and peaceful life
7. Bond of Friendship and Loyalty

These vows are not just a ritual but a way of married life. If these, 7 vows are followed wholeheartedly, then one can have a very harmonious relationship. Tolerance, selflessness and compassion are the magic mantras. Both partners must realise that both are equal and no one is boss and above all they are friends. Then only a marriage can survive and prosper. One might be very rich, very educated or very famous, but everyone requires a harmonious and loving relationship for a healthy and peaceful life.

This issue would not have been possible without the help of Dr. Reeta Bora, Dr. Praveen Bhatia, Dr. Madhuri Salwe, Dr. Kanchan Pathak, Dr. Mayukh Bhattacharya, Dr. Shalini Agarwal, Dr. Satyam Maity Dr. Anup Sadhu and Dr. Sushanta Bhadra. I am obliged and sincerely thank all of them.

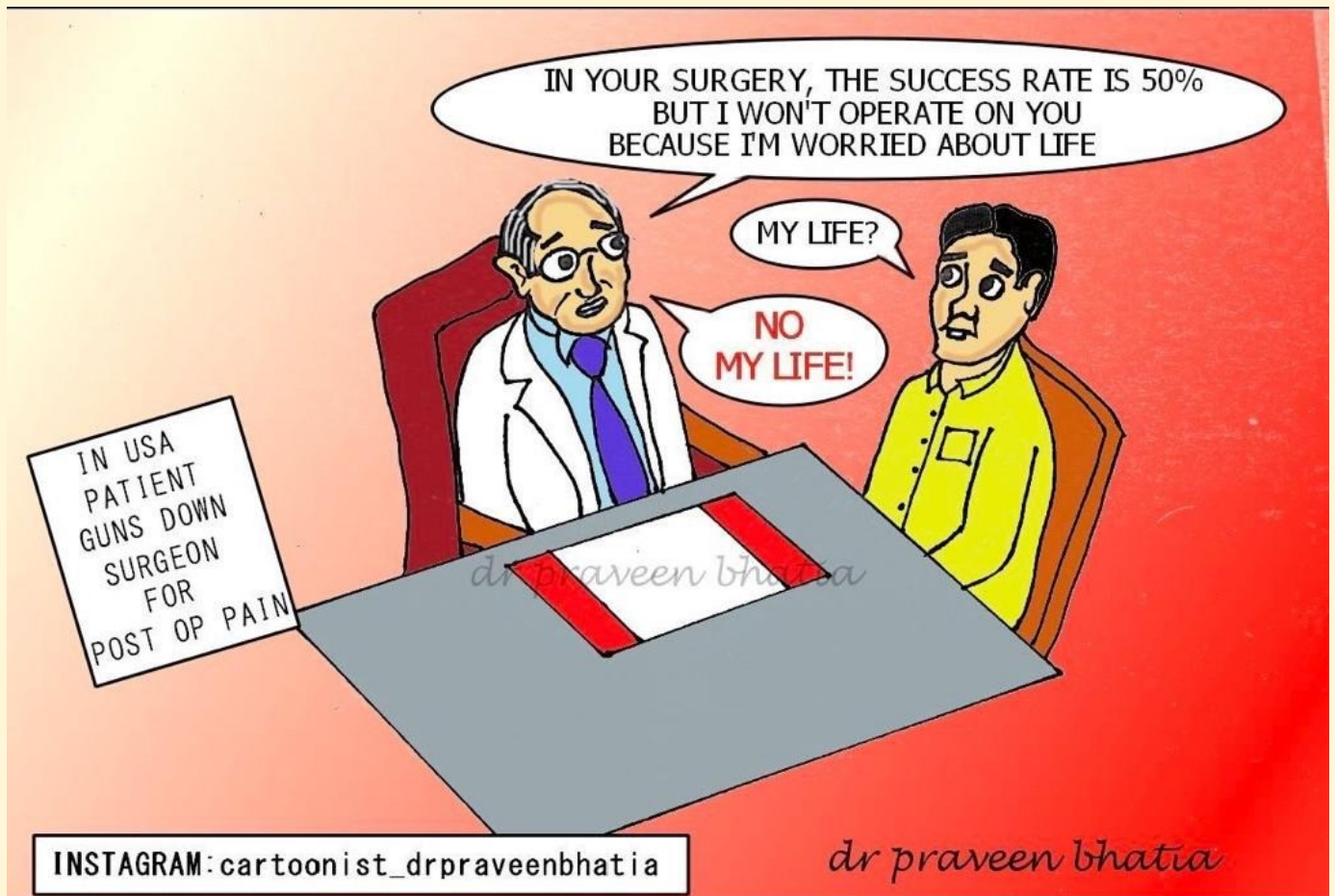
"A happy marriage is the union of two good forgivers." - Ruth Bell Graham

Humour - Cartoons



Dr. Praveen Bhatia,
MBBS. MD
Consultant Radiologist

Dr. Praveen Bhatia is also a fellow Radiologist, He has done MBBS from UCMS Delhi and MD Radio-Diagnosis from Maulana Azad Medical College, Delhi. He runs a diagnostic centre at Faridabad, Haryana. He started cartooning initially as time pass during corona lockdown, enjoyed and then carried on. He is also an avid traveler, blogger and corona time singer. Here are some of his cartoons, which I am sure will tickle you.



Art - Paintings



Dr Madhuri Salwe,
MBBS, DMRE.
Consultant Radiologist
Chinchwad, Pune
Maharashtra

Dr. Madhuri Salwe is also a fellow Radiologist. She started some pencil work in her childhood. There were many long gaps and then she drew some sketches while studying MBBS.

Her main journey of painting and sketches started when she completed her degree and joined a hospital, so whenever she used to get some time, she used to sketch some designs and then the rhythm started.

Whatever she learnt till date is from self experience, learnt from mistakes and she keeps on upgrading herself from pencil to acrylic on canvas to water colour and white pencil on black and this the result



Art - Paintings



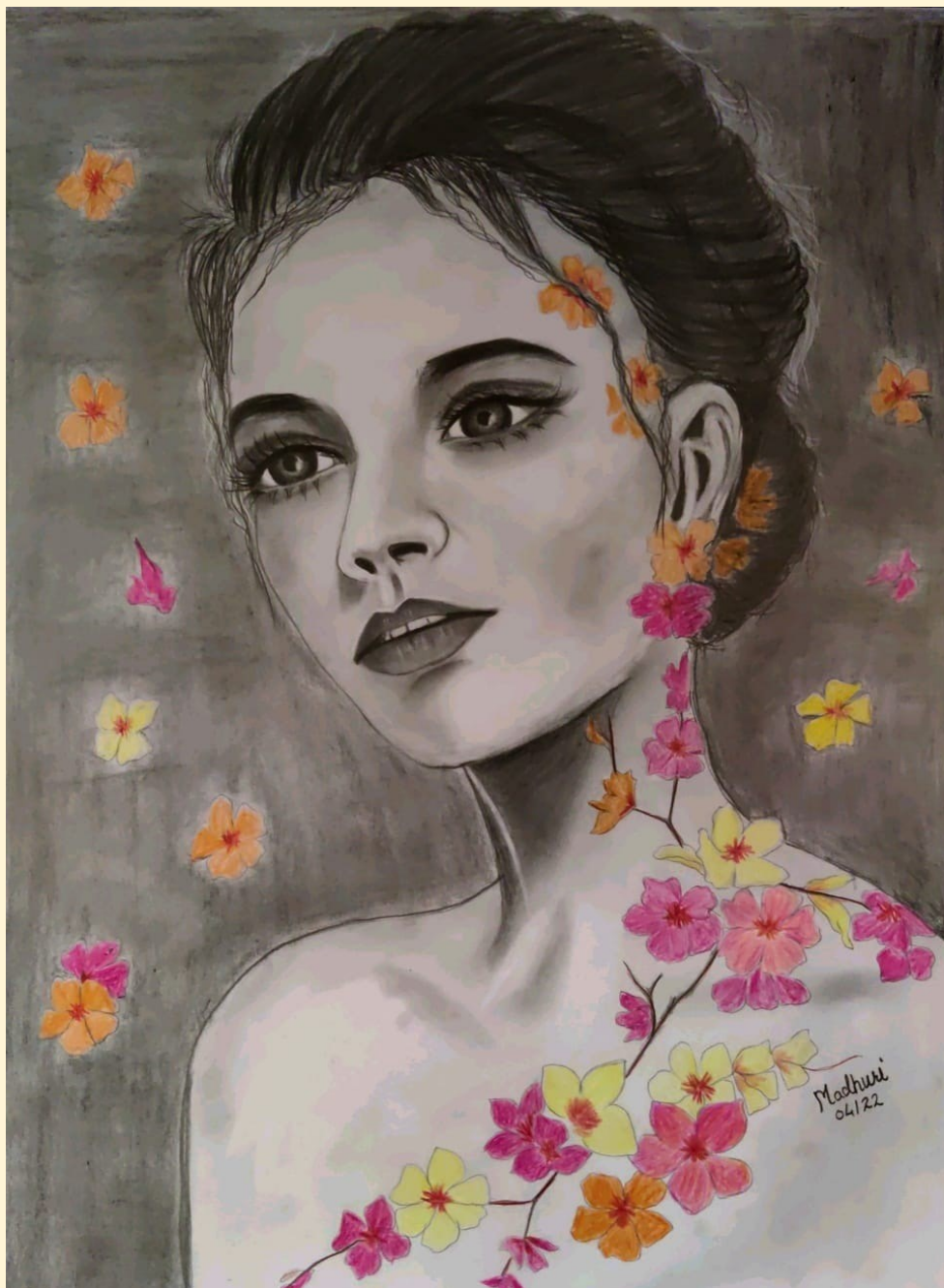
Dr Madhuri Salwe,
MBBS, DMRE.
Consultant Radiologist
Chinchwad, Pune
Maharashtra



Art - Paintings



Dr Madhuri Salwe,
MBBS, DMRE.
Consultant Radiologist
Chinchwad, Pune
Maharashtra



Art - Paintings



Dr. Kanchan Pathak is an Otorhinolaryngologist by profession and ex-student of R. G. Kar Medical College, Kolkata. He is also one of my classmates and one of my oldest and close friends from the class. He is a self taught painter and painting is his passion . Here are some of his sketches and paintings on Satyajit Ray and his creation. I am sure you will love them.

Dr. Kanchan Pathak
MBBS, DGO, MS
Consultant ENT Surgeon,
Nayagram Multispecialty
Hospital
Govt. of West Bengal,



Solitude

Art - Paintings



Dr. Kanchan Pathak
MBBS, DGO, MS
Consultant ENT Surgeon,
Nayagram Multispecialty Hospital
Govt. of West Bengal,
West Bengal, India.



Hamlet

Art - Paintings



Dr. Kanchan Pathak
MBBS, DGO, MS
Consultant ENT Surgeon,
Nayagram Multispecialty Hospital
Govt. of West Bengal,
West Bengal, India.



2022/06/21 23:30

Rickshaw Puller

Art - Paintings



Dr. Kanchan Pathak
MBBS, DGO, MS
Consultant ENT Surgeon,
Nayagram Multispecialty Hospital
Govt. of West Bengal,
West Bengal, India.



Varanasi

Art - Paintings



Dr. Kanchan Pathak
MBBS, DGO, MS
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Govt. of West Bengal,
West Bengal, India.



The Market

Art - Paintings



**Dr. Mayukh Bhattacharya,
MBBS, MD
Consultant Radiologist.**

Dr. Mayukh Bhattacharya, MD is also a fellow Radiologist and is like a younger brother to me. He did MBBS from Medical College Kolkata (1996 batch). He is a Gold Medallist and winner of many prizes from his academic years in college. He passed MD in 2008 from VSS Medical College, Sambalpur. After short stints in NIMS Hyderabad and KIMS Odisha, he is into private practice in Kolkata working in corporate hospitals as well as Diagnostic chains. Presently he is working as unit head with Welkin Medicare and Ramrik Neurointensive care Hospital. He has special interest in Thoracic Radiology and Musculoskeletal MRI. Recently he has started painting, which he finds as a stress buster and anti depressant. Here are some of his paintings. I hope all of you will like it.



Art - Paintings



Dr. Mayukh Bhattacharya,
MBBS, MD
Consultant Radiologist.



Art - Paintings



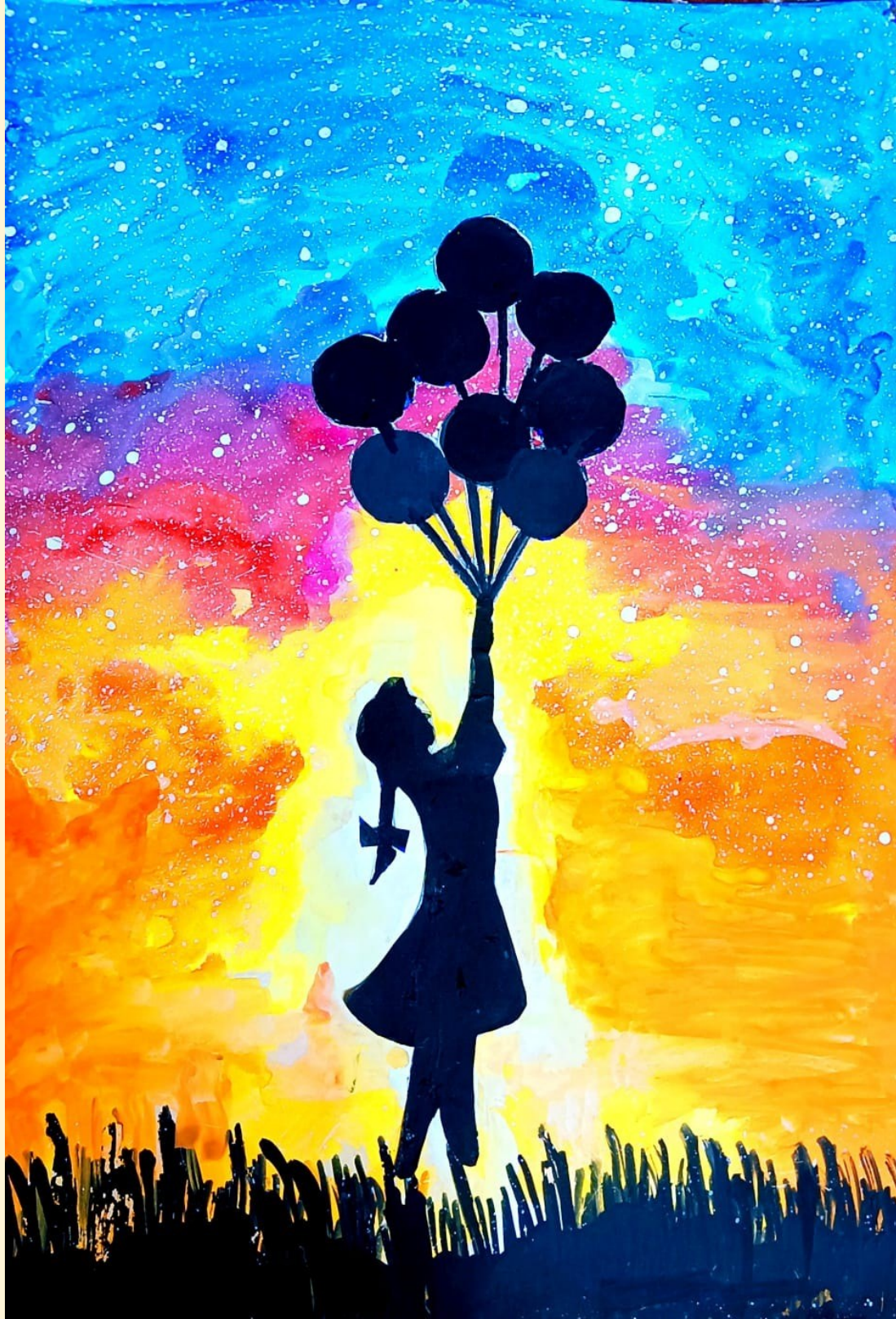
**Dr. Mayukh Bhattacharya,
MBBS, MD
Consultant Radiologist.**



Art - Paintings



**Dr. Mayukh Bhattacharya,
MBBS, MD
Consultant Radiologist.**



Literature - Poems



**Dr. Shalini
Agarwal
MBBS, MD,
Pt. B D Sharma,
Post Graduate In-
stitute of Medical
Sciences
Rohtak.**

Dr. Shalini Agarwal is also a fellow Radiologist. She had a long career as an air force officer and as a consultant in the non-defense government setup. She had done her MBBS in 1987 from AFMC, Pune and MD in 1998 from AH(R&R) Delhi.

She is consultant at her present hospital since 2004. She has done Commonwealth fellowship and ESSR Diploma in musculoskeletal radiology also.

Her hobbies are Reading, writing, and cooking. Here are few of her poems. I am sure you will like them.

ख्वाबो का बोझ

अपनी टूटी जिंदगी के नुकीले टुकड़े समेट
सामान बाँध, वह निकल पड़ी सब छोड़
उस दुनिया से जहाँ दो शब्द प्यार को तरसी
दुःख और पीड़ा का न था कोई भोर
भीगी आँखों की धुंधली चिलमन,
निकल पड़ी एक नयी दिशा की ओर
राह अंजान थी, पता नहीं दिशा किस ओर थी
बस चल पड़ी अपने भूत से तोड़ कर डोर
कुछ होश आया तो थी बीच सड़क
भागती बेखबर दुनिया का बेपरवाह गुंजता शोर
तब आँसूयों का अम्बार उमड़ना, बहा दरिया सा
इतने दिन कहाँ था न जाने यह चित चोर
तभी पीछे से एक आवाज़ आयी 'फूल लेलो।'
दस ग्यारह साल की बच्ची की आँखों में था मोह
फटे कपड़े, भूखा शरीर पर मुस्कान किसना सी
क्या कहती, 'पैसे नहीं हैं, मेरी प्यारी नन्ही'
शर्माती हुई वह बोली ' माँ, दिल पर ना लो बोझ।'



Dr. Shalini
Agarwal
MBBS, MD,
Pt. B D Sharma,
Post Graduate In-
stitute of Medical
Sciences
Rohtak.

रेलवे प्लेट्फार्म

इतेफाक यू हुआ, दिल्ली की एक सर्द रात
हाथ में था बैग पर अपने को बेघर पाया
छुपते, छुपाते पंहुचा रेलवे प्लेट्फार्म पर
कोने कि एक बेंच पर डेरा जमाया
अधिकाधिक कपड़े पहन, बैग सिरहाने रख तकिया बनाया
सोचा एक रात की बात है, अगले
दिन अपने देश पहुँचने का वादा है, समझाया
इस करवट सोया, दूसरी करवट बदली
सब कुछ भूल, सोने का मन बनाया
पर हर कोशिश नाकामयाब रही
रात भर नींद का साया भी न आया
पास जमीन पर एक मजदूर को सोते देख
उससे इसका राज जानना चाहा
"कैसा राज, बाबूजी?" वह बोला
रात को नींद में बस घर हो आया
रोजी रोटी की तलाश में प्लेट्फार्म पर हूँ
पैसे जमा कर अपने देश पहुँचने का वादा है, समझाया।

Photography



Dr. Reeta Bora
MBBS, MD,DM
{Neonatology}
Consultant Neonatologist
Dibrugarh Assam.

Dr. Reeta Bora is a Pediatrician and Neonatologist by profession. She did her MBBS from Assam medical college Dibrugarh, MD Pediatrics from Assam Medical college, Dibrugarh and DM Neonatology from PGIMER Chandigarh. Her hobby has been painting since childhood , but with availability of cameras in cell phones, photography has become an easy way for her to capture beauty of day to day life . It has become a way for relaxation for her too. Here are some of her photographs. I am sure you will like them.



Photography



Dr. Reeta Bora
MBBS, MD,DM
{Neonatology}
Consultant Neonatologist
Dibrugarh Assam.



Photography



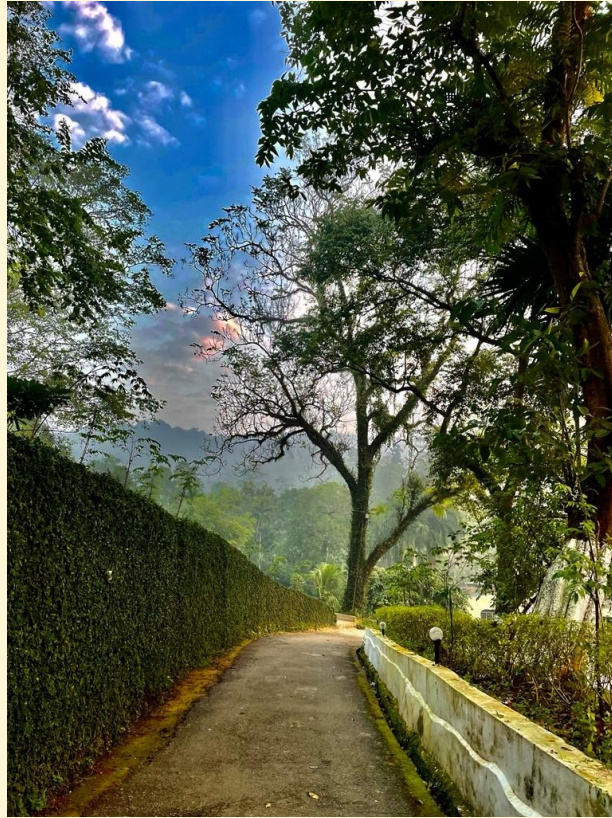
Dr. Reeta Bora
MBBS, MD,DM
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Consultant Neonatologist
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Photography



Dr. Reeta Bora
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Photography



Dr. Reeta Bora
MBBS, MD,DM
{Neonatology}
Consultant Neonatologist
Dibrugarh Assam.



Photography



Dr. Satyam Kumar Maiti
MBBS, DO, MS
Consultant Ophthalmologist
Aaloey - Phera,
Contai, Purba Mednipur,
West Bengal, India.

Dr. Satyam Kumar Maiti is an Ophthalmologist by profession and ex-student of R. G. Kar Medical College, Kolkata. He is an avid photographer and bird watcher. He roams around the world with his camera. He is one of my classmates and a dear friend. We call him modern day Salim Ali {famous Ornithologist}.

Painting & music were his dream. He learnt classical music from a Ustad who was a teacher of his mom. He graduated in music & progressed to the mark of sangeet prabhakar.

He is a self taught painter. He revived his painting after a gap of almost 4 decades. So he thinks himself a novice as far his painting is concerned. He finds peace in playing with colours. Here are some of his photographs taken in little Rann of Kutch, Gujarat.



© Satyam Kumar Maiti

Photography



Dr. Satyam Kumar Maiti
MBBS, DO, MS
Consultant Ophthalmolo-
gist
Aaloey - Phera,
Contai, Purba Mednipur,
West Bengal, India.



© Satyam Kumar Maiti



© Satyam Kumar Maiti

Photography



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Photography



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Photography



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© Satyam Kumar Maiti



© Satyam Kumar Maiti



© Satyam Kumar Maiti

Glamour Photography



Mr. Sushanta Bhadra is also my classmate and a very dear friend from R. G. Kar Medical College. He is probably the most qualified amongst 150 classmates of our Medicos-80 batch. He now stays in Bexley, Kent, UK. In spite of a very busy schedule, he still manages to pursue his passion for glamour photography. Some of his work is here and I am sure it will please you.

**Mr. Sushanta Bhadra,
MBBS, MD, DTMH,
DNB, FRCOG, FRCGP,
LLB.
Clinical Director,
North Bexley PCN**



Glamour Photography



**Mr. Sushanta Bhadra,
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PCN**



Glamour Photography



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Glamour Photography



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Glamour Photography



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PCN



Folk Dances - Chhau & Natua



Dr. Anup Sadhu
MBBS, MD
Consultant Radiologist

Dr. Anup Sadhu is not only a fellow Radiologist but also a very close friend. He is a co-founder of Calcutta Academy of Radiology along with Dr. Bijon Kundu and yours truly. He is our guiding force and a Consultant Radiologist in Eko X-ray and Imaging Institute located at Medical College, Kolkata.

He was an ex-student of Calcutta Medical College, which was established by Lord William Bentick in the year 1835. It was then known as Medical College, Bengal.

Folk dance of Bengal - Chhau and Natua

Chhau, a form of tribal martial dance of India, is believed to have originated in the former princely state of Mayurbhanj.

Today, three variations of the dance are performed in eastern India – Seraikella Chhau in Jharkhand, Mayurbhanj Chhau in Odisha, and Purulia Chhau in West Bengal. All the dances are performed with masks. However, the masks, style and accompanying music of each form is noticeably different.

Origin

Purulia is the westernmost district of West Bengal. Its location is a funnel for the monsoon current from the Bay of Bengal to the north-western parts of India – it also forms a corridor between the hinterlands in Odisha, Jharkhand and Uttar Pradesh, and the developed industrial belts of West Bengal. The present district came into existence only in 1956 and unavailability of proper historical documents makes it difficult to determine the origin and antiquity of the Chhau dance form. In the past, parts of eastern India were inhabited by the so called ‘hostile tribes. However, it is believed that during 12 to 14 AD few Hindu rulers established control over small pockets in the region. It was perhaps under their influence that Chhau became a part of the tribal life. In the recent past the Bagmundi ruler patronised the dance form.

The diminishing royal support, unproductive land and ever failing rains forced the performers to migrate to nearby urban areas in search of a living.

There are three different views regarding the nomenclature of this form. The oldest theory suggests that the word ‘Chhau’ originated from the Sanskrit Chaya (shadow). The second opines that the word is derived from the local dialect meaning ‘an army camp.’ While the third believes that the origin of the word may be rooted in the enthusiastic shout ‘cho... cho... cho;’ often echoed during hunts.

Purulia Chhau

Chhau in West Bengal has a distinctive character of its own. Though it has not changed much in spirit from its hunting or warfare origins due to lack of sustained patronage, its outer form has been altered to an extent. In fact, the Purulia Chhau is almost an antithesis of the sophisticated and stylised Seraikella form.

Brief and simple rituals precede the performances usually conducted before a Shiva temple or in the village square. Basically, a ritual dance, Chhau was performed on the occasion of the

Folk Dances - Chhau & Natua



Dr. Anup Sadhu
MBBS, MD
Consultant Radiologist

sun festival observed at the end of the month of Chaitra (mid-April) as per the Bengali calendar. With time Chhau has become an integral part of other festivals too. It also provides an opportunity for groups of young people to pursue it as a profession. There are many renowned Chhau dancers in Purulia like late Gambhir Sing Mura and Nepal Chandra Mahato; both were Padmashree awardees.

No dais or raised platform is constructed for Chhau. Spectators crowd around in a circle and enjoy the unfolding story squatting on the bare ground. The dance usually starts as darkness falls and continues till dawn. The reverberating drum is an important part of the performance. With the rumble and a thunderous invocation to Lord Ganesha, the dance begins. As the invocation fades out, musicians build up the crescendo with the dhol and the dhamsa (both percussion instruments). The flute-like marui holds the notes and the melody of the rendition. In Purulia Chhau the chief drummer sings the introductory song or renders rhythmic passages during the performance, unlike the Seraikella Chhau. As opposed to the godly hero a demon engages in vigorous somersaults at the entre to make the distinction between the unbridled and the stoic. The stories selected for the dance are usually based on episodes of the Hindu mythological epics, Ramayana, and Mahabharata. Sometimes episodes from Puranas are also used. Two rasas, emotions, dominate the performance, i.e., vira, power and rudra, strength. The victory of good over the evil is the central theme of most of the dances – 'Mahisaur Badha,' 'Mahiraban Badha,' 'Kiratarjun,' 'Abhimanyu Badha,' 'Bokasur Badha.' No woman participates in Chhau, men perform the female roles with élan.



← Lord Kartik

COSTUMES

Opposed to yesteryears where the ornate mask stood juxtaposed against a plain apparel, Chhau costumes used today are colourful and flamboyantly designed. The pyjamas worn by the artists playing gods are deep green, yellow or red, while those of the asuras, demons, are dark or black and loose. Sometimes, stripes of contrasting colours are used to make the costumes more attractive and different. Goddess Kali, a popular Chhau character, sports a pitch-black costume.

The most important and characteristic part of Purulia Chhau is the mask. This is an indispensable part of the dance that liberates the dancer and assigns a role. Vigorous jumps, hops and twists portray the mood of Chhau. These movements however are not arbitrary. On the contrary, every body movement including the movement of the even the peaks of each masks follow prefixed rules and grammar of the dance. The shoulder and chest movements indicate euphoria, melancholy, or courage. Jumping in the air or

as it is known in the dancers' dialect ulfa, indicates attack during the enactment of a war scene. The expression in the mask's face is researched intently and portrays minute nuances of the character. It needs extremely high artistic perfection and detailed knowledge of mythology and the epics for the artist to make the right mask depicting the appropriate mood. The wide-eyed masks are made of pulp,

Folk Dances - Chhau & Natua



Dr. Anup Sadhu
MBBS, MD
Consultant Radiologist

painted with Indigenous colours, and decorated with peacock feathers, zari (gold and silver embroidery) and jute – used to make knitted eyebrows and thick hair on the demon masks. The variety of masks in the Purulia Chhau is perhaps more varied than the Seraikella masks despite its thematic content being limited to epical stories.

Although unique, Chhau is yet to make it to the mainstream Indian dance canvas. The inhospitable terrain and climate as well as the present-day political turmoil in the region where Chhau was traditionally performed have affected not only the performers, but the dance form itself.



Lord Ganesh



The mask of Ashura



Folk Dances - Chhau & Natua



Dr. Anup Sadhu
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**The mask of
Kartick**

Natua Dance

Natua dance, an Indian folk dance, is believed to have originated from Dairgaon and Hazu. This form of dancing is performed by professional dancers who are known as Natuas. The term Natua evolved from the word "Natas" meaning dancers. This dance is mostly based on the lines of dance drama. Natua is chiefly performed by the chamar group of people on the occasion of marriages and other occasions. The Natua dance is performed along with musical instruments such as 'Khol' Dhol meaning big drums and also pair of small cymbals. The dance is characterised by big jumps and is accompanied by several Khols. The dancers carry these khols on their backs. A maximum of ten khols are used during the performance. The performer of the Natua dance with the khol on his back strikes it and gives a big jump. He then strikes the other khol and then jumps up. This gesture is carried on for some time and then the actual dance commences. In the dance many khol players take part. The makeup of the performers of the Natua dancers is quite unique.

Interestingly, Purulia district of West Bengal and Bihar state has its own Natua dance. Both the dance forms have their own history attached with them.

Natua Dance of Purulia District: Natua is an ancient dance of Purulia district, West Bengal, Eastern India. It is believed that the dance is about 600 to 700 years old and is the mother form of Chho. Similarities can be observed in some of the stances of the two dances. In the Purulia district, Natua is generally practiced by spirited men. They paint their bodies with chalk and dress colourfully with bright strips of trailing cloth tied to their arms and wrists. The steps of the dance are a mix of martial art and acrobatic movements. Instruments like dhamsha, kettle drum and dhak and modon accompany the dance form.

Natua Dance of Bihar: The Natua dance of Bihar is intrinsically connected to the ritualistic celebrations of tribal lives. Hence, this dance form is extremely popular among the various tribal groups of South Bihar. However, the dance has two forms, and both are performed by male dancers only. One style is practiced in the form of a carnival in village fairs which involves great risks and excitement. The second style deals with the love of Radha and Krishna.

Folk Dances - Chhau & Natua



Dr. Anup Sadhu
MBBS, MD
Consultant Radiologist

Pictures courtesy Dr Sayanti Dutta





Next issue in August 2022

I am bringing out such e-magazine with a frequency of one issue every month. So, next issue will be published in August, 2022.

I am hereby inviting all the professionals who indulge in extra-curricular activities to share her/his work with me and if it is of good quality, I will surely publish it.

So, I request all of you to contribute to this Newsletter. Please send your material in Word format with good quality images. Please send your photograph and details of your place of work with email address also. Your material should reach us by 15th. Of July, 2022.

What do you feel about Reflections.? How can it be improved? Do you like or dislike something in this publication? Please share your thoughts and I will publish them in next edition of Reflections.

Please write to : reflections2020@hotmail.com

So long.

Viral Parekh

Reflections