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THE ASSAM JYOTI

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CM Dr. Sarma launches Dharti Aba Janjatiya Gram Utkarsh Abhiyan

Development initiatives to be sensitised in 6000 tribal villages in next five years under the mission: CM

Dispur : Chief Minister Dr. Himanta Biswa Sarma launched Dharti Aba Janjatiya Gram Utkarsh Abhiyan at a programme held at Dibrugarh. It may be noted that Prime Minister Narendra Modi launched Janajatiya Gaurav year on 15 November, 2024 on the occasion of 150th birth anniversary of eminent tribal leader, freedom fighter Bhagawan Birsa Munda. Synchronizing with the occasion the Prime Minister launched Dharti Aba Janjatiya Gram Utkarsh Abhiyan. As part of this initiative, the Ministry of Tribal Affairs launched a special campaign titled "Dharti Aaba Abhiyan - Awareness and Benefit Saturation Camps" from June 15 to June 30. Chief Minister Dr. Sarma, therefore launched this Dharti Aaba Abhiyan in Assam to initiate



and expedite a series of initiatives for the empowerment of the tribal people in the state. Speaking on the occasion, Chief Minister Dr. Sarma said that both the Centre and State

governments are committed to the welfare of all Janjatis ensuring their development by preserving their heritage and upholding their constitutional safeguards. *see page 10*

Chief Minister inaugurates and lays foundation stones for multiple projects worth Rs. 110 crores in Lakhimpur



Dispur : During his day-long visit to Lakhimpur district, Chief Minister Dr. Himanta Biswa Sarma today inaugurated and laid foundation stones for several development projects totalling approximately Rs. 110 crores. These included the new office *see page 10*

CM performs Bhumi Pujan for a Centralized Community Kitchen at Dihing Khamti in Dibrugarh

Remuneration for cook and helpers associated with Mid Day Meal to be increased very soon: CM

Dispur : Chief Minister Dr. Himanta Biswa Sarma today performed Bhumi Pujan and laid foundation for a Centralized Community Kitchen of Akshaya patra Foundation at Dihing Khamti in Dibrugarh. It may be noted that this Centralized Community Kitchen to be built with Rs. 25.45 crore, would provide cooked meals to more than one lakh school students. The project would provide mid- day meals to the students under Samagra Shiksha Mission and PM Poshan and is set to be completed in September next year. The project will have Staff Training Centre, administrative office along with other facilities. In the year 2011-12 for the first time steps were taken for the preparation of centralized community kitchen for mid-day meal in Jalukbari. Thereafter, Guwahati East, Guwahati West and Dispur were included in the project. In the year 2022, in Jorhat also the community kitchen of Akshaya Patra Foundation for Jorhat was inaugurated. The construction of the centralized community kitchen in Majuli is nearing completion. In Nalbari on June 7, bhumi puja was performed for the Centralized Community Kitchen. Even in Lakhimpur also the foundation for Centralized *see page 10*

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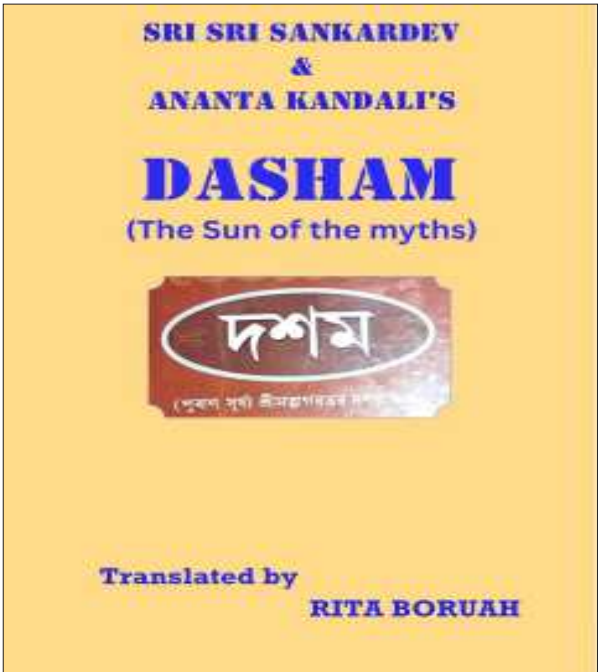
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Sri Madvagawata

Canto the tenth: (Dasham):
Composed by Srimanta Shankardev .
(King Parikshit questions the sage Shuka regarding
the birth of Sri Krishna):



Verse -1

I salute Jadav Madhav Janardana
The Victorious Hdishikesha Sadasiva Sanatana .
Saviour of the devotees Narayana beyond any form.
I bow crores of times at the feet of Krishna
I salute again and again the Lord, the flourish of
devotees
Let it be successful with the recalling of Hari.
The slave of Krishna, Sankara Composed the tenth
canto of Madvagawata.
With joining hands let me explain,O the assemblers
Inspite of being an ignorant, I am going to compose
the Vagawata.
Please donot be worried with our composition.
Hearing the praise of Krishna satisfy your soul.
The man whose sins of higher degree of hundreds
crores of births had departed Can listen to the praise
of God
But in a sinner's ear it pierces like a needle
Hence all listen to very carefully
As there is no religious austerity beyond listening to
the praise of Hari.
Praying inwardly, performing religious austerity,
yajnas, Presentation and bathing in pilgrimage,
Nothing is equal to the praise of Krishna.
The king Parikshita asks sage Shuka
You have told what about the dynasty of Sun and
Moon
But now let me know what Narayana had done
By incarnating in the dynasty of Yadu.
The superwises sing whose praise incessantly
It is the medicine of the world and the ears take it
agreeably.
Who will not listen such praises of Krishna
He is sinner of high degree and the self-destroyer.
The dreadful sea of the soldiers of the Kauravas
Including Drona, Bhishma, Karna and the elegators.
Getting the boat of Krishna forefathers Saved them-
selves with divine power
As if it was a shallow water.
The arrow of Brahma pierced my body
But Madhav saved me by entering the abode.
That is my Lord, my Master Damodar
Tell me His praise I shall listen to it in details.

■ Rita Borua
99545-94823

6-km solar-powered fence in- stalled in Udalguri to miti- gate human-elephant conflict



Guwahati : As part of its sustained efforts to deal with the ongoing challenges of Human-El-
ephant Conflict (HEC) in Udalguri district, premier biodiversity conservation organisation Aaranyak, with the support of the SBI Foundation, has installed a 6-kilometre stretch of low-cost, solar-powered fence covering the high-conflict villages of No.1 Bholatar, No.3 Bholatar, and Newli. Formal inauguration of the solar-powered fence and its handover to the community were carried out in a programme held at No.3 Bholatar Lakshi Priya LP School, Udalguri. The fence was inaugurated by Mustafa Ali Ahmed, Divisional Forest Officer, Dhansiri Forest Division; Pranjal Talukdar, Forest Range Officer, Nonai in presence of Esha Mitra, Assistant Manager, CONSERW, SBI Foundation; Deputy Executive Director of Aaranyak Dr Bibhuti P

Lahkar and Deputy Director Hiten Baishya among others. This initiative is aimed at strengthening community-led conservation and promotion of peaceful coexistence in HEC-prone landscapes. The fence safeguards around 160 households and a population of 861, significantly improving community safety, food and ecological security. The solar-fence installation was undertaken under the technical supervision of Aaranyak's Assistant Manager Anjan Baruah, and field execution was carried out by Aaranyak's team members Dibakar Nayak, Bikash Tossa, Mondeep Basumatary and Abhijit Saikia. These villages have long suffered from frequent incursions by wild elephants, resulting in recurring crop loss, property damage, and threats to human life. The HEC situation has created both ecological and social tensions in the area. The

solar fence is designed as a single-strand system mounted on bamboo poles inclined to the ground at approximately 45 degrees ensuring that the elephant's foot cannot reach the pole or dismantle the structure. This strategic and non-lethal design acts as an effective deterrent, reducing conflict while protecting both human and elephant lives. Local community members have played a vital role by contributing labour and logistical support during the installation. Solar Fence Management Committees were also formed in the respective villages and committee members trained for upkeep and regular monitoring so as to ensure long-term sustainability. The inauguration of solar fence was also attended by Mrinmoy Hazarika, Beat Officer, Paneri and Anjan Baruah along with few other team members from Aaranyak's Elephant Research and Conservation Division. Also present were Rajib Tamang, VCDC Chairman of Bholatar; Gopal Pokhrel, Gaon Pradhan; members of the solar fence management committees; and community beneficiaries from the villages.

District administration plans to observe Crop Insurance Week in Tamulpur

Goreswar : A meeting on the 'Pradhan Mantri Fasal Bima Yojana' (Prime Minister's Crop Insurance Scheme) was held on Friday at the conference hall of the District Commissioner's office in Tamulpur. The meeting, chaired by District Commissioner Pankaj Chakravarty, decided to observe 'Crop Insurance Week' (Fasal Bima Saptah) across the district from June 23 to June 29, organized by the district administration in collaboration with the Agriculture Department. Customer Service Centres (CSCs) will also be included in this initiative. During this period, awareness meetings will be held in each of the 20 VCDCs under different blocks of the district. The primary

aim of the campaign is to make farmers aware of how they can claim compensation if their crops are damaged due to natural disasters or other reasons. Other agricultural schemes under the Agriculture Department will also be discussed in these awareness sessions so that farmers can benefit in every possible way. Farmers will receive compensation through SBI General Insurance under the scheme. It is expected that around 10,000 farmers will benefit from this initiative. Additional District Commissioner Dr Dipankar Nath, Assistant Commissioner Anupam Deka, Sub-Divisional Agriculture Officer Nirod Chandra Nath, State Nodal Officer of Customer Service Centres Jhanjhashree Sarkar.

Kalaguru Bishnuprasad Rabha: The Eternal Voice of Assam's Soul

■ Heramba Nath

In the sprawling canvas of Assam's intellectual, cultural, and political history, certain figures refuse to be contained within the dry confines of textbooks or ceremonial speeches. They defy forgetfulness, insist on conversations, and demand to be heard afresh in every generation. Kalaguru Bishnuprasad Rabha is one such towering presence whose legacy is far too vital, too living, to be left as a mere portrait in a government auditorium or as an annual ritual of garlanding. He is not history — he is inheritance.

It would be a great disservice to his memory to reduce him to a singular identity, for Bishnuprasad Rabha was many things at once: a revolutionary, a singer, a dramatist, a writer, a painter, a social reformer, and above all, an uncompromising humanist. To understand him is to understand the soul of Assam — bruised by colonialism, divided by caste and class, yet stubbornly vibrant in its cultural identity. He stands as a bridge between tradition and modernity, folklore and revolution, poetry and protest.

Born in 1909 in Dacca, he grew up without privilege or insulation from struggle. The formative years spent in Tezpur, amidst the tranquil beauty of Assam's hills and rivers, quietly nurtured within him a deep attachment to the land and its people. He realised early that the true wealth of a civilisation lies not in palaces or politics but in its folk songs, its rituals, its simple wisdom passed through generations. This realisation became the cornerstone of his lifelong work — an unshaken belief in the creative genius of the common people.

While many in his time viewed culture as an elite domain, Kalaguru democratised it. He believed that culture should belong to those who till the soil, weave the cloth, and sing lullabies by the fireside — not merely to the elite who performed classical art for other elites. His musical compositions, collectively known as 'Bishnu Rabha Sangeet,' were born from this conviction. They were not designed for concert halls but for open fields, for gatherings of workers, for peasant marches and student protests. The



simplicity of his tunes carried the complexities of social anguish, and in his verses, one could hear both the ache of dispossession and the dream of dignity.

In many ways, Rabha was a pioneer in what we today describe as 'people's culture' — a movement to reclaim artistic expression from the hands of the powerful and return it to the people whose lives and struggles inspire it. Through his lyrics, he chronicled the pain of the tea garden workers, the unacknowledged sorrows of Assamese peasantry, the spirit of resistance of tribal communities, and the ordinary man's dream for an equal society. His songs became a weapon of cultural resistance, a way to articulate collective suffering and aspirations in a language that transcended literacy, class, and caste.

His revolutionary zeal was not confined to the arts. Bishnuprasad Rabha's political evolution is, in itself, a subject worthy of deeper academic attention. Starting as a nationalist freedom fighter influenced by Gandhi's non-cooperation movement, he gradually moved towards leftist ideology, inspired by Marxist thought and the socialist uprisings he observed globally. Unlike many who romanticised revolution from afar, he walked into the villages, spoke to the marginalised, and witnessed firsthand the crushing realities of feudal and colonial oppression. This was a man who did not speak for the people — he spoke with them.

His association with the Revolutionary Communist Party of India (RCPI) marked a decisive turn in his political career. He understood that freedom from British rule, while necessary, would not automatically dismantle the deeply embedded class hierarchies and exploitative land relations that

plagued Assamese society. This conviction led him to challenge the local elites with as much vigour as he opposed colonial authorities. His political activism, however, often brought him into conflict with the state machinery. He spent years underground, evading arrests, and sacrificing personal comfort for public struggle.

One of the most radical acts in modern Assam's social history remains his decision to hand over his vast ancestral lands to the farmers. This act was not symbolic; it was a direct strike at the feudal landlord system still gripping Assam in the mid-20th century. By declaring 'haal jaar maati taar' (he who tills the land should own it), he did what few intellectuals of his time dared to do — relinquish privilege in pursuit of equality. Even today, in a state where land rights issues remain sensitive and contested, his slogan echoes as both a reminder and a challenge. It forces us to question whether the promises of independence ever reached those who needed them most.

In the realm of theatre and cinema, he again broke conventions. While most playwrights and filmmakers of the era indulged in moralistic or romantic narratives, Bishnuprasad Rabha's works were deeply political and socially conscious. His landmark film *Era Bator Sur* addressed the plight of tea garden workers and their exploitative conditions — a subject most filmmakers then avoided for fear of official reprisal or elite discomfort. In doing so, he used popular art forms not just to entertain but to educate and agitate. He was among the earliest proponents of 'agitprop' theatre in Assam — theatre as agitation and propaganda against oppression.

His plays, paintings, and essays reveal a restless intellect, constantly interrogating the structures of power and privilege. He refused to compartmentalise art and politics, believing that every act of artistic creation carries a moral responsibility. It is important to recognise how ahead of his time he truly was. At a time when conversations around social justice, indigenous identity, and cultural decolonisation were largely confined to theoretical circles, Kalaguru was living those ideas. His art was anti-colonial, anti-feudal, and fiercely inclusive. He

spoke against caste hierarchies and gender inequalities in an era when these subjects were considered taboo in public discourse.

His conviction that true freedom would only come when social relations were transformed, not merely when colonial rulers departed, reflects a clarity of thought sorely lacking in many contemporary leaders of his generation. He understood that political independence was hollow if it left intact the structures of social and economic exploitation. This deep-rooted analysis of Assamese society made him an iconoclast, a figure both admired and feared.

His restless search for justice and equality also meant that he was never fully at ease within any political structure. While he admired certain strands of Marxism for their emphasis on class struggle, he remained critical of authoritarian tendencies. He feared the ossification of revolutionary zeal into rigid dogmas. This ideological non-conformity sometimes alienated him from political factions, but it also preserved the integrity of his vision.

Today, more than half a century after his death in 1969, one must ask why Kalaguru Bishnuprasad Rabha remains so relevant. The answer perhaps lies in the unfinished nature of the tasks he set before society. The agrarian inequities he challenged persist in different avatars. The cultural homogenisation he warned against looms larger under the pressures of globalisation, identity conflicts, and market-driven culture industries. The exclusion of the marginalised from mainstream narratives continues, and the need to retrieve and celebrate indigenous knowledge systems has never been more urgent.

Moreover, his philosophy of art as a tool for social transformation carries profound relevance in our current times, where culture is often depoliticised and reduced to commodity status. Rabha's insistence that the artist has a moral obligation to stand by the oppressed, to document the unspeakable, and to challenge injustice remains a radical idea worth embracing. His famous declaration — "The people are the inexhaustible repositories of arts and crafts" — is not merely a romantic aphorism but a blueprint for cultural policy in a postcolonial society.

see page 4

Kalaguru : The Heart of Assamese Culture

■ **Lalit Nath**

Itakhola, Sonitpur

Bishnu Prasad Rabha stands as one of Assam’s most iconic cultural figures—a rare blend of artistic brilliance, political awareness and revolutionary spirit. He was not merely an artist but a torchbearer of the people’s aspirations, a visionary who used art as a weapon against exploitation and injustice. A multifaceted genius, Rabha’s legacy transcends music, literature, dance and painting, reaching deep into the consciousness of Assamese society and its struggle for identity, justice and freedom. “Born on January 31, 1909, in Dhaka, Rabha emerged as a remarkable figure whose talents defied limitation. He was a poet, lyricist, musician, playwright, dancer, actor, historian, painter and an eloquent orator. He was also a committed freedom fighter and a devoted socialist. His extraordinary life came to an end on June 20, 1969, but his ideals and creations remain evergreen in the cultural and political ethos of Assam. “Rabha’s artistic journey began during his student days. After graduating in 1931, he moved to Calcutta, a vibrant hub of art, culture and political movements. There, he immersed himself in music, literature and revolutionary thought, forging ties with progressive writers and musicians. His training in classical music and exposure to global art forms gave his creations depth and universality, yet his heart always beat for the common people of Assam. “Rabha believed that true art must reflect the voice of the oppressed. His music and writings were inspired by the lives of farmers, labourers and tribal communities. He traveled extensively

sively across Assam—its hills, valleys and rivers—mingling with the people, understanding their sorrows and dreams. He composed numerous songs to awaken their spirit and consciousness. His powerful lyrics urged the downtrodden to rise against their chains. Two of his most famous revolutionary songs include-

Jag Aag Jag Jag/ Mazdoor na-Jawan/ Niryyatita Nipidita/ Krishak Shaktiman/ Agabari Jao Bol/ O Banua”

And:

Bhang Bhang Bhang Bhang/ Lohar Shikali Bhang/ Singh Singh Singh Singh/ Dasar Bandhan Singh”

Such songs were more than melodies—they were rallying cries for transformation. Through art, Rabha envisioned a society free of exploitation, casteism and class divisions. His ideals were rooted in socialism and he longed for a world where dignity, equality and justice prevailed. “In dance and performance art too, Rabha was a pioneer. Deeply influenced by the Vaishnavite traditions of Mahapurush Srimanta Shankardeva, he played a major role in reviving and promoting Sattriya dance. His own performances were both classical and innovative. One of his most memorable dance performances was the Nataraja Tandava, which he performed in 1940 at Banaras Hindu University. So impressed was the then Vice-Chancellor, Dr. Sarvepalli Radhakrishnan, that he conferred upon him the title of Kalaguru—a master of the arts.

Rabha was equally moved by international performers. After witnessing the grace of Russian ballerina Anna Pavlova, his soul responded with creative ecstasy. He wrote: “Vishwar Chande

Chande/ Mahanande Anande Nacha/ Nacha Tamoharadeu Nacha”

As a writer, Rabha was prolific. His literary contributions span essays, stories, plays and poetry. He wrote several social, historical and biographical plays. ‘Sonpahi’ was his only short story collection. Similarly, ‘Mising Kaneng’ was his only novel. His plays include Shantir Deul, Muktir Deul, Sonamua, Dhumuha, Shankardev-Madhavdev, Kerumoni Thuriya, Neelambar, Yuddhakshetra, and Gengoni-Rengoni, among others. His lyrical poems include Bihu, Brahmaputrar Pare Pare, and Bishwar Chande Chande. ‘Nari-Nar’ was his only poetry book. His essays include Bordoichila Sarudoichila, Manav Jati, Atit Asom, Asomiya Kristir Samu Abhash, Janajatiya Sanskritit Shiv, and Shankardev Barbayan, among others.

These works were not merely artistic but deeply ideological. They reflect Rabha’s vision of a just society and his desire to awaken Assamese consciousness. His literature sparked thought and action. Many were drawn to India’s freedom movement and Assam’s cultural renaissance because of Rabha’s influence.

Rabha’s life was a harmonious union of pen and revolution. He once carried a sten gun in one hand and a pen in the other—a fitting metaphor for his dual commitment to creative expres-

sion and armed resistance against oppression. A man of action as much as ideas, Rabha redistributed his father’s 1,500 bighas of land among landless farmers and chose to live as one of them.

Despite his towering contributions, today’s celebration of Rabha Divas often lacks a genuine connection to his ideals. Though his name is honoured in events and speeches, the spirit of his message—the call for justice, equity and cultural self-respect—remains largely forgotten. Students in schools and colleges often cannot even identify who he was. This growing detachment is not just a cultural loss but a moral failure. “As we observe Rabha Divas every year on June 20, it is imperative to revisit his vision. His philosophy is not confined to the past; it is a living guide for present and future generations. Assam continues to face challenges—economic, cultural and environmental. To navigate these crises, we must look back at the ideals of Kalaguru Bishnu Prasad Rabha.

Let his revolutionary songs echo again. Let his dances inspire artistic rebirth. Let his writings educate and agitate young minds. As poet Birendra Kumar Bhattacharya once wrote, ““Bishnu Rabha, akou tulika loa, itar dewalat aakhi jwaa sei chobi, ji chobit phute hejar shilpir uthan, akhyatajanor asha aabhegor rol. Itar dewalat jiliki uthise Das Capitalor sapon.

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Continue from page no 6

Kalaguru Bishnuprasad Rabha: The Eternal Voice of Assam’s Soul

It is also worth reflecting on the way Bishnuprasad Rabha has been remembered. While institutions and awards bear his name, and annual functions pay homage to his contributions, the deeper essence of his message often risks being sanitised for official consumption. True homage would be to carry forward his unfinished battles — for land rights, for cultural pluralism, for the dignity of labour, and for the democratisation of art and education. It would mean reimagining cultural institutions, educational syllabi, and public policy in ways that foreground the lives, struggles, and creativity of the marginalised.

The Bishnu Rabha Smriti Udyan in Tezpur, along with the land he donated for Tezpur University, are not mere memorials but living reminders of his generosity and visionary spirit. Every song sung in his name, every street theatre staged in a remote village, every peasant who reclaims their dignity, keeps him alive.

In a world increasingly driven by polarisation, identity conflicts, consumerism, and historical amnesia, Kalaguru Bishnuprasad Rabha’s life offers an alternative template — one where culture is not entertainment alone but a weapon of conscience; where politics is not confined to votes but extends to everyday struggles for justice; and where art walks hand in hand with activism.

Assam, and indeed the world, would do well to listen closely to his words, for in them lies not only the history of a people but the wisdom of how a wounded civilisation might heal itself. Kalaguru’s voice belongs to every tomorrow Assam dares to imagine.

Encroachment cleared in Goalpara town; 23 illegal structures demolished

Goalpara : With a view to evict the encroachers at Goalpara town, the Goalpara district administration on Saturday carried out a mission and eliminated at least 23 constructions. The places where the eviction action took place are near office of the food corporation of India and district transport office. A wall of the hotel Ronee Plaza at the same place was also downed by using excavators. The operation was supervised on spot by Nabajeet Pathak ADC in presence of a huge team of police personnel. Mention may be made that similar action notices have been served to the residents of Hasila beel areas where hundreds of bighas of lands are allegedly encroached.



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অসমৰ মুখ্যমন্ত্ৰীয়ে চলিত বৰ্ষৰ ১ এপ্ৰিল তাৰিখে বিহালী সনপ্তিত আনুষ্ঠানিকভাৱে এই অভিযানৰ শুভাৰম্ভ কৰে

সমপ্তি অনুসৰি মুখ্যমন্ত্ৰী মহিলা উদ্যমিতা অভিযানৰ পুঁজি বিতৰণ সূচী

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Jaisalmer, nicknamed "The Golden city", is a city in the Indian state of Rajasthan, located 575 kilometres (357 mi) west of the state capital Jaipur. It is the administrative headquarters of Jaisalmer District. Before Indian independence, the town served as the capital of the Jaisalmer State, ruled

by the Bhati Rajputs. Jaisalmer stands on a ridge of yellowish sandstone and is crowned by the ancient Jaisalmer Fort. This fort contains a royal palace and several ornate Jain temples. Many of the houses and temples of both the fort and of the town below are built of finely sculptured yellow

sandstone. The town lies in the heart of the Thar Desert (the Great Indian Desert) and has a population, including the residents of the fort, of about 78,000. Jaisalmer ranked 9th on Booking.com's Top 10 The Most Welcoming cities in the world. The only indian city to make in the list.

Jaisalmer

The Golden city

Modern history

On 11 December 1818 Jaisalmer became a British protectorate in the Rajputana Agency. Traditionally, in the Middle Ages, the main source of income for the kingdom was levies on caravans, but the economy was heavily affected when Bombay emerged as a major port and sea trade replaced the traditional land routes. Ranjit Singh and Bairi Sal Singh attempted to turn around the economic decline but the dramatic reduction in trade impoverished the kingdom. A severe drought and the resulting famine from 1895 to 1900, during the reign of Salivahan Singh, only made matters worse by causing widespread loss

of the livestock that the increasingly agriculturally based kingdom relied upon. The attempts of Jawahir Singh (1914–1949) at modernisation were also not entirely successful in turning the kingdom's economy around, and the drylands of Jaisalmer remained backward compared with other regions of Rajputana, especially the neighbouring state of Jodhpur. Nonetheless, the extensive water storage and supply, sanitation, and health infrastructures developed in the 1930s by the prime minister Brijmohan Nath Zutshi provided significant relief during the severe droughts of 1941 and 1951. During 1930–1947, Jawahir Singh and his

The departure of the British from India in 1947, Jawahir Singh signed an Instrument of Accession to the new Union of India, while retaining some internal autonomy until the 1950s.

ministers also promoted technical education and the academic disciplines of civil and mechanical engineering in the state. After the departure of the British from India in 1947, Jawahir Singh signed an Instrument of Accession to the new Union of India, while retaining some internal autonomy until the 1950s.



Medieval history

The state of Jaisalmer had its foundations in what remains of the Empire ruled by the Bhati dynasty. Early Bhati rulers ruled over large empire stretching from Ghazni in modern-day Afghanistan to Sialkot, Lahore and Rawalpindi in modern-day Pakistan to Bhatinda, Muktsar and Hanumangarh in modern-day India. The empire crumbled over time because of continuous invasions from the central Asia. According to Satish Chandra, the Hindu Shahis of Afghanistan made an alliance with the Bhati rulers of Multhan, because they wanted to end the slave raids made by the Turkic ruler of Ghazni, however the alliance was defeated by Alp Tigin in 977 CE. Bhati dominions continued to be shifted towards the South as they ruled Multan, then finally got pushed into Cholistan and Jaisalmer where Rawal Devaraja built Dera Rawal/ Derawar. Jaisalmer was the new capital founded in 1156 by Rawal Jaisal and the state took its name from the capital.



Climate

Jaisalmer, being an arid desert region, is prone to extremes in terms of temperature. The temperature varies greatly from day to night in both summer and winter. The maximum summer temperature is around 49 °C (120 °F) while the minimum is 25 °C (77 °F). The maximum winter temperature is usually around 23.6 °C (74.5 °F) and the minimum is -5 °C (23 °F). The average rainfall is 209.5 millimetres (8.25 in). The highest ever recorded temperature was 50.0 °C (122.0 °F);[19] the lowest ever recorded temperature being -5.9 °C (21.4 °F). Temperatures of up to 52.4 °C (126.3 °F) have been recorded near the international border close to Pakistan, but the standard conditions of this temperature recording remain unverified.

Etymology



Jaisalmer was founded by Jaisal Singh, popularly known as Rawal Jaisal, in 1156 AD. It is named after its founder, with "Jaisal" representing the king's name and "Mer" signifying a fort. So, it means "The Fort of Jaisal", emphasising the city's historic fortification and its royal heritage. The term "Mer" or "Meru" is of Sanskrit origin, signifying a mountain or a high, prominent place, and it has been historically used in the names of various geographical features and landmarks

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Kashyapi Sonowal Returns to Dibrugarh After Clinching Silver at Wushu Championship 2025



Dibrugarh : Dibrugarh’s talented Wushu athlete Kashyapi Sonowal was given a warm and emotional welcome at the Dr Bhupen Hazarika International Airport on Thursday by students and staff of Sampoorna Kendra Vidyalaya, along with her family and well-wishers. The celebration marked her return from the Wushu Star International Cham-

pionship 2025, held recently in Moscow, where she secured a silver medal in the Jianshu event. The welcome ceremony was organised by the school as a tribute to her dedication, resilience, and continued success in the sport. Kashyapi, visibly moved by the reception, expressed gratitude to her coaches, school, and supporters who stood by her throughout her journey. At

just 17, the young athlete has already made a name for herself on the national and international stage. She is a six-time national medallist, a three-time Khelo India medallist, and has represented India at several global Wushu competitions. Her previous accolades include a silver medal at the 2023 Wushu International Championship and a top-four finish in 2022. Speaking to the media, Kashyapi said, “This medal is not just mine—it’s for Dibrugarh, Assam, and every young athlete dreaming big.” Her triumph has inspired a wave of pride across Assam, especially in Dibrugarh, where she is hailed as a local sports icon. Her journey continues to motivate aspiring martial artists and highlight the growing prominence of Northeast India in global sports.

District-level yoga competition held in Bajali ahead of International Yoga Day



Pathsala : In celebration of the upcoming 11th International Yoga Day, the Bajali district administration organized a district-level yoga competition on Saturday at Azad Bhavan in Pathsala. The competition was formally inaugurated by Assistant Commissioner Asfaque Laskar, who commended the enthusiastic participation from people of all age groups. In his inaugural address, he spoke about the significance of yoga in maintaining a healthy and balanced lifestyle and encouraged

everyone to incorporate yoga into their daily routines for improved physical and mental health. Participants from different parts of the district took part in the competition, which was divided into four age-based categories: Category A (up to 10 years), Category B (10 to 18 years), Category C (18 to 35 years), and Category D (above 35 years). Participants arrived early in the morning with valid age-proof documents, and the event commenced at 9:00 am with a welcome speech by

district officials. The participants were judged by a panel comprising Khanin Roy, a yoga teacher; Smita Parashar, a physical instructor; and Kangkana Medhi, a Yoga Acharya. The judges evaluated the contestants based on posture, flexibility, and overall discipline in their performances. The event was organized under the guidance of Dr. Jayanta Khataniyar, the District Coordinator of AYUSH, and Tutul Manab from the district administration. Both played vital roles in coordinating and supervising the smooth execution of the event. Winners from each category will be felicitated during the official International Yoga Day celebrations, which are scheduled to be held on June 21 at the Deputy Commissioner’s office premises.

Wisdom School officials arrested in Tezpur over serious allegations



Tezpur : In a sensitive and controversial development, Tezpur Police have arrested three individuals associated with Wisdom Senior Secondary School in Tezpur. The arrests follow serious allegations involving the consumption of beef at the school’s girls’ hostel and an alleged attempt to convert a Hindu student to another religion. The individuals taken into custody are the school’s Director, Dr. Isarafill Hussain, the Owner, Taj Uddin Ahmed, and Associate Owner, Yusuf Qureshi. The arrests were carried out late last night after the parents of a girl from Rongapara lodged a formal complaint with the police. In response to the allegations, several organizations, including the Akhil Bharatiya Vidyarthi Parishad (ABVP) and the Bir Lachit Sena, strongly objected and demanded a thorough investigation. These organizations also submitted a formal FIR against the school authorities and urged the Chief Minister to intervene in the matter. Taj Uddin Ahmed, the owner of the school, has denied all allegations. He stated that the claims made by the student are completely baseless and without merit. The matter has reached the attention of the Education Minister and the Chief Minister, Dr. Himanta Biswa Sarma, who has reportedly taken the issue seriously. Official sources have indicated that, given the highly sensitive nature of the accusations—particularly those related to beef consumption and religious conversion—and in order to prevent any potential communal unrest, Tezpur Police acted swiftly to detain the school authorities.

Army conducts ‘Jal Rahat’ flood relief exercise in Majuli with civil agencies

Guwahati : During the current floods situation of Assam, Indian Army’s Spear Corps has shown devotion and commitment towards humanitarian assistance and disaster relief operations particularly in the Majuli river island. A senior Army official said: “Majuli, the world’s largest river island has faced massive devastation of floods in the recent past due to rising water of the Brahmaputra and Subansiri rivers. The Indian Army, State Disaster Response Force (SDRF) and Civil Administration conducted a joint Jal Rahat exercise in the island district.” “The aim of this exercise was to build better coordination and figure out practical solutions in case of floods. The exercise was designed to enhance preparedness and response during flood emergencies and simulate real life scenarios,” the official added. According to a statement from the Army, the rescue operation’s mission to reach stranded persons were practiced with help of rope and boat-based techniques.

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Jaisalmer Fort



Built in 1156 by the Bhati Rajput ruler Jaisal, Jaisalmer Fort, situated on Meru Hill and named as Trikoot Garh has been the scene of many battles. Its massive sandstone walls are a pale yellow colour during the day, turning to a darker gold as the sun sets. The famous Indian film director Satyajit Ray wrote a detective novel and later turned it into a film - Sonar Kella (The Golden Fortress) which was based on this fort. About a quarter of city's population still live inside the fort. The main attractions inside the fort are the Raj Mahal (Royal palace), Jain temples and the Laxminath temple.

Transport

Jaisalmer is connected to the rest of Rajasthan by buses provided by Rajasthan State Transport Corporation as well as other private bus operators.

Jaisalmer Airport is located 17 kilometres south-east of Jaisalmer. Flights serve Mumbai, Delhi, Bangalore, Jaipur, Ahmedabad, Surat and Jodhpur.

Jaisalmer railway station runs daily trains between Jaisalmer and Jaipur, through which it is connected to Delhi and other cities all over India. This station comes under Jodhpur (JU) division of the Northwestern Railway (NWR). Additionally, there exists a luxury tourist train known as Palace on Wheels, which covers the major tourist destinations of Rajasthan, including Jaisalmer.



Jain heritage

A number of ornate buildings in Jaisalmer were built by its Jain community, including temples, notably the temples dedicated to the 16th Tirthankara, Shantinath, and 23rd Tirthankara, Parshvanath. There are seven Jain temples in total which are situated within the Jaisalmer fort built during the 12th and 15th centuries. Among these temples, the biggest is the Paraswanath Temple; the others are Chandraprabhu temple, Rishabdev temple, Shitalnath Temple, Kunthunath Temple, and Shantinath Temple. Known for their exquisite work of art and architecture that was predominant in the medieval era the temples are built out of yellow sandstone and have intricate engravings on them. Jaisalmer has some of the oldest libraries of India which contain the rarest of the



manuscripts and artefacts of Jain tradition. There are many pilgrimage centres around Jaisalmer

such as Lodhurva Jain temple (Lodarva), Amarsagar, Brahmsar and Pokharan.

Tourism is a major industry in Jaisalmer. In recent years, there has been a growing focus on renewable energy in the region. Jaisalmer has been home to various wind and solar energy projects, taking advantage of the ample sunlight and wind resources in the desert. The Gov-

ernment of India initiated departmental exploration for oil in 1955-56 in the Jaisalmer area. Oil India Limited discovered natural gas in 1988 in the Jaisalmer basin. Musicians and dancers are also a major cultural export from Jaisalmer to the rest

of the world. Manganiyar musicians have played the world over, and Queen Harish, the dancing desert drag queen, has toured the world over and has featured in international movies. Jaisalmer is also known for its leather messenger bags, made from wild camels native to the area.

Economy

Desert Festival of Jaisalmar

The Jaisalmer Desert Festival is an annual event in February in the beautiful city of Jaisalmer. It is held in the Hindu month of Magh (February), three days before the full moon. The festival is celebrated amidst the beautiful dunes of the Thar Desert in the Sam Dunes (42 kilometers from Jaisalmer)



History of the Desert Festival Jaisalmer

Not many people are aware of the history or legend of the desert festival in Jaisalmer. The code says that Lord Krishna, ruler of the Yadav community, told Arjuna (one of the Pandavas) that a successor belonging to the Yadav community would set up his kingdom on the Trikuta Hill. In the year 1196, the prediction made by Lord Krishna came true when Rawal Jaiswal, a descendant of the

Yadav clan, established his kingdom in Jaisalmer. Celebrations were organized throughout the kingdom, and eventually, the people came to know that the prophecy had come true. The festivities soon developed into a festival that is now organized every year. In addition, the government started marketing the vibrant festival as an international event, drawing visitors to the Jaisalmer Desert City.

Significance of The Desert Festival Jaisalmer 2024

Jaisalmer Desert Festival is an expressive way to celebrate or indulge in the glorious graphic heritage of Rajasthan. Guests at the festival will have appropriate moments to rejoice in the celebration with their loved ones. All the guests at Jaisalmer Desert Festival will be witnessing the traditional roots of Rajasthan in different forms, from local folk fare to other festive celebrations. Talking about the significance of the

Desert Festival in Jaisalmer, its main objective is to showcase to worldwide spectators the artistic side of royal Rajasthan in the best possible way! It is all about spraying its colors, playing the local folks and dances, and whirling its heels from the hub of Thar Desert. In the folk fusion of Jaisalmer, tourists alike - whether domestic or international, will be taking a deep plunge into Rajasthan's traditional colors like never before.



Aamir Khan slams Turkey and speaks up on religion-based attacks in Aap Ki Adalat appearance



Bollywood actor Aamir Khan made a rare and powerful appearance on Aap Ki Adalat, where he re-

sponded to long-standing criticism over his photos with Turkish President Recep Tayyip Erdogan and his wife.

The actor also spoke out against religious profiling and emphasized his support for India's armed forces. During the interview, Aamir Khan condemned communal attacks and questioned the morality of targeting people based on their religion. "You are shooting at common citizens, you are shooting at the people of the family. I could have been there, you could have been there. And you are shooting at them by questioning their religion. What does this mean?", he said.

CBFC proposes, Aamir Khan disposes – Sitaare Zameen Par's censor process stalled over two cuts

Sitaare Zameen Par is less than a week away from release and is constantly in the news due to the subject, Aamir Khan's star presence, his extensive promotional campaign and his decision to not sell the film to any OTT platform. The film has been submitted to the Central Board of Film Certification (CBFC) and Bollywood Hungama has learned the film has got a few cuts. A source told Bollywood Hungama, "The CBFC have asked for two cuts. Aamir Khan feels the film should be passed without these cuts. He and director R S Prasanna have made the film with a lot of thought. Certain scenes and dialogues, when seen in context, seem completely



appropriate." The source, however, has no knowledge of the cuts asked by the CBFC. The source further said, "With Aamir Khan not accepting the cuts, the censor certificate wasn't awarded to Sitaare Zameen Par. Aamir now plans to once again meet the CBFC Examining Committee

on Monday and put forward his point of view. Hopefully, a solution will be achieved and the CBFC will pass the film on June 16. Once that's done, the advance booking of the film will be thrown open. As per rules, cinemas can't sell tickets in the absence of a censor certificate."

Alia Bhatt and Sharvari rehearse intensively for a major dance sequence for Alpha



Actors Alia Bhatt and Sharvari have begun rehearsing for a new dance sequence in Yash Raj Films' forthcoming action movie, Alpha. The song is designed to be an energetic dance piece featuring impressive visuals. Both Alia and Sharvari will appear in a brand-new look and are putting in great effort to nail their performance. As per a report in ETimes, the song is being shot on a grand scale. Alia and Sharvari have been preparing for the number for more than two months. They've been practicing at YRF Studios in Mumbai and concentrating on their fitness to handle the choreography's challenges. A source familiar with the production told ETimes, "Both Alia and Sharvari were excited about this song. It's big and breathtaking. The ideas were always to have a visually stunning, high-energy song featuring the two female leads in an action-packed environment, and it's shaping up exactly like that." Directed by Shiv Rawail, Alpha is a part of the YRF Spy Universe and marks the first time a female lead headlines a film in this franchise. The movie also stars Anil Kapoor and Bobby Deol in supporting roles, with Hrithik Roshan making a special cameo appearance.

Dharmendra and Arbaaz Khan reunite on screen after 27 years for Maine Pyaar Kiya Phir Se

Veteran actor Dharmendra and Arbaaz Khan are set to reunite on screen after 27 years for the upcoming film Maine Pyaar Kiya Phir Se. The two last appeared together in the 1998 hit Pyaar Kiya To Darna Kya, which also starred Salman Khan and Kajol in lead roles. Maine Pyaar Kiya Phir Se is produced by Ronnie Rodrigues, CMD of Pearl Group of Companies and owner of Cinebuster Magazine Pvt. Ltd. Ronnie Rodrigues has also penned the story and the song lyrics for the film. The muhurat ceremony took place earlier this week in the city.



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CM Dr. Sarma launches Dharti Aba Janjatiya Gram Utkarsh Abhiyan

Highlighting the key objective of the Dharti Aba Janjatiya Gram Utkarsh Abhiyan (DAJGUA) initiated by Prime Minister Narendra Modi, the Chief Minister said that DAJGUA aims to address critical gaps in social infrastructure, healthcare, education and livelihoods through 25 targeted interventions by the line ministries. By fostering convergence and expanding outreach, the initiative is committed to ensuring holistic development of tribal communities, the Chief Minister added. Dr. Sarma also said that the main objectives of the DAJGUA are to bridge major gaps in social development, to ensure access to quality education, and healthcare. To achieve these goals, activities under the mission will be implemented until 30 June. From this year, therefore, a special initiative- ‘Dharti Aaba Abhiyan’ will be launched, which will cover six thousand tribal villages in the state with development programmes continuing in each village over the next five years. Under this mission AADHAR Card, ration card, Ayushman Bharat Card, Caste certificate, Domicile certificate, Kisan Credit card, PM Kisan Scheme, Jan Dhan Account, PM Jivan Jyoti Bima Yojana etc will be included and accordingly service will be given. He also said that the mission will lay special emphasis on tribal majority and aspirational blocks. He also said that special care will be taken with the help of the government departments to ensure that no deserving tribal individual is left out from the benefits of the government schemes. He also said that the tribal people have rights on the resources of the country and the Prime Minister wanted to ensure that the tribal people can enjoy their rights fully. The Chief Minister moreover said that for the development of the tribal people several Development Councils have been constituted. These councils can take the key role in implementing the programmes under the mission. Education Minister Dr. Ranoj Pegu, Guardian Minister Dibrugarh district Jogen Mohan, Power Minister Prasanta Phukan, MLAs Vinod Hazarika, Taranga Gogoi, CEMs of several Autonomous Councils, Principal Secretary Tribal Affairs Mukesh Chandra Sahu and host of other dignitaries were present on the occasion.

CM performs Bhumi Puja for a Centralized Community Kitchen at

Community Kitchen will be laid on June 16, 2025. Even in Tezpur, steps are underway for the establishment of Centralised Community Kitchen. Similar kitchens will be set up across the state, the Chief Minister added. Chief Minister Dr. Sarma said that the Centralised Community Kitchen by Akshaya Patra Foundation at Dihing Khamti, Dibrugarh once completed would be able to cater to the nutritional needs of the students of Tingkhang, Khowang, Dibrugarh, Naharkatia, Chabua, Lohowal, Duliajan etc. The Chief Minister also said that the system besides strengthening the academic ecosystem, would also have an impact on the increased attendance of the students to schools. Hailing the Akshaya Patra Foundation for undertaking a great work towards serving the humanity, Dr. Sarma said that even during the COVID 19 pandemic, it undertook initiatives of providing food in COVID care centres. He also said that the Hare Krishna Movement has done tremendously well in serving the academic needs of the tribal areas in Tripura. The Chief Minister moreover said that the people associated with the mid-day meal scheme in preparing mid day meal will not lose their jobs. He also said that the cooks and helpers very shortly will get news about enhancement of their remuneration. Dr. Sarma said that to ensure the development of Dibrugarh district and making it the second capital, State government has initiated a flurry of activities. As a part of it, Chief Minister mentioned laying the foundation stone of City Hospital involving a financial outlay of Rs. 206 crore. He also said that the sports complex being constructed at Khanikar involving Rs. 290 crore would be bigger than that of Sarusajai Sports Complex in Guwahati. He also said that Central Government has decided to spend Rs. 600 crore for Trans-Arunachal high way. Moreover, steps have been initiated for revamping the Namrup Fertiliser Plant and the works for the same would be started in November-December this year. Speaking on the welfare measures initiated by the government, the Chief Minister said that the digitization process for Orunodoi 3.0 has been completed and steps have been taken to ensure that no genuine beneficiary is left out from this social empowerment scheme. Speaking on Mukhyamantri Mahila Udyamita Abhiyan, the Chief Minister said that shortly the list of the scheme will be published and if the name of any rightful claimant is left out, she can approach her concerned MLA for taking a remedial measure. From August to January, disbursal of amount under the scheme will be initiated. The Chief Minister said that all the welfare schemes started by the government carry some special messages. He also said that under the leadership of Prime Minister Narendra Modi, the state has witnessed a new era of development. Taking peace and prosperity as its plank, the state is fast progressing towards meeting the aspirations of its people, the Chief Minister added. Union Minister for Ports, Shipping and Waterways Sarbananda Sonowal, Transport Minister Jogen Mohan, Water Resources Minister Pijush Hazarika, Industries and Commerce Minister Bimal Bora, Power Minister Prasanta Phukan, MLAs Vinod Hazarika, Taranga Gogoi, Chakradhar Gogoi, President Hare Krishna Movement, Guwahati Janardan Dasa and a host of other dignitaries were present on the occasion.

Chief Minister inaugurates and lays

of the Chief Executive Officer of the Lakhimpur Zilla Parishad at Borimuri, built at a cost of Rs. 4 crores, and the centralised community kitchen of the Akshaya Patra Foundation at Bebejia Kumartup in Azad, to be constructed at Rs. 26 crores. He also performed the bhoomi puja for an eco-park in North Lakhimpur, to be developed on 16 bighas of land at a cost of Rs. 4.25 crores, and for the second phase of the North Lakhimpur Urban Water Supply Scheme, estimated at Rs. 65 crores. Furthermore, at the Lakhimpur College of Veterinary Science, he inaugurated new facilities - comprising a vocational training institute, guest house, indoor stadium, gymnasium, and canteen - constructed at a cost of Rs. 10.7 crores. Addressing a public gathering at Tyag Kshetra in North Lakhimpur, Dr. Sarma affirmed that the State Government has remained steadfast in its efforts to develop both Lakhimpur town and the wider district. He stated that, alongside the establishment of institutions such as Madhabdev University and Lakhimpur Medical College, efforts are also underway to enhance the infrastructure of the district’s spiritual centres. Highlighting key infrastructural strides, he cited the construction of a bridge over the Subansiri River, which would connect North Lakhimpur and Ghunasuti, thereby linking Lakhimpur with Dhemaji via Dhakuakhana. He further noted that ongoing projects - including a stadium at Chaboti, an Inter-State Bus Terminal, a library, the North Lakhimpur bypass, a Government Law College, a Nursing College, and a cancer hospital - are transforming the district’s civic landscape. He noted that, through sustained governmental efforts over the past four and a half years, the districts of Biswanath, Lakhimpur, and Dhemaji have emerged as some of the most developed in the state. He added that, in parallel with infrastructure development, the State Government has continued to implement a range of welfare schemes aimed at uplifting the poor and marginalised - several of which are slated for rollout between August and December this year. The Chief Minister remarked that local MLA Manab Deka, in coordination with the district administration, has been diligently working to transform Lakhimpur into a clean and hygienic town, positioning it as a notable model of waste management within Assam. Citing the Chandmari area of North Lakhimpur, he observed that nearly four hectares of land near the Sumdiri River had been filled with waste since 1982–83 due to indiscriminate dumping. With the site now cleared, the foundation stone for an eco-park has been laid. The proposed park, envisioned as a refuge for rare and endangered plant species, would employ the Miyawaki technique to cultivate dense plantations of native trees, he added. Dr. Sarma further stated that water from the Subansiri River would serve as the primary source for the second phase of the North Lakhimpur Water Supply Project. Once both phases are complete, residents would have access to clean drinking water, free from arsenic and fluoride contamination. He added that the second phase would benefit 7,013 households and is scheduled for completion within two years. Recalling his recent visit to Lakhimpur during the flood season, the Chief Minister noted that vast areas of the district had been inundated following a breach in the Ranganadi embankment. He commended the Water Resources Department for effecting its swift restoration. Referring to the newly inaugurated office of the Chief Executive Officer of the Lakhimpur Zilla Parishad at Borimuri, he stated that the facility would substantially strengthen the implementation and supervision of rural development efforts in the region. Chief Minister Dr. Sarma was accompanied by Minister of Education etc. and Guardian Minister of Lakhimpur district Dr. Ranoj Pegu, Minister of Housing & Urban Affairs etc. Jayanta Mallabaruah, MP Pradan Baruah, MLAs Manab Deka, Naba Kumar Doley.



অসম চৰকাৰ
Assam Government

আৰ্তজনেৰে কামত অসম চৰকাৰ প্ৰগতিৰ দিশত ৰাজ্য আমাৰ



এই মাহত

১৪

তাৰিখ

**পেঞ্চন আৰু
অৰুণোদয়ৰ দিন**



উপকৃত হিতাধিকাৰী
৩৪,৯৬,৮০৯



প্ৰতিমাহে ধন আদায়
২৮২.৫২ কোটি



**ইন্দিৰা মিৰি সার্বজনীন বিধবা পেঞ্চন
আৰু দীনদয়াল দিব্যাংগজন সাহায্য আঁচনি**
এতিয়াৰে পৰা অৰুণোদয় আঁচনিৰ অন্তৰ্ভুক্ত কৰা হৈছে

আঁচনিসমূহ

অৰুণোদয়

- শহীদ কুশল কোঁৱৰ সার্বজনীন বৃদ্ধ পেঞ্চন
- ৰাষ্ট্ৰীয় দিব্যাংগ, বিধবা আৰু বৃদ্ধ পেঞ্চন আঁচনি

তথ্য আৰু জনসংযোগ সঞ্চালকালয়, অসমৰ দ্বাৰা প্ৰচাৰিত

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31st Foundation Day of North-East Women Entrepreneurs' Association in Dibrugarh: Special Felicitation to Padma Shri Hemoprova Chutia and Gandhian Leader Kusum Mukarjee



Staff Reporter, Dibrugarh: The Dibrugarh district unit of one of the leading women empowerment organizations, the "North-East Women Entrepreneurs Association" (NEWEA), celebrated its 31st Foundation Day. In connection with the celebration, Assam's pride and Padmashri awardee, the weaver of Moran and textile artisan Mrs Hemoprova Chutia, who has achieved the extraordinary by weaving sacred texts into fabric using traditional looms, and eminent Gandhian leader and social worker Kusum Mukarjee were specially felicitated. The event was held at "Jagriti Griha" in Dibrugarh, organized by district secretary Juli Dihingia and presided over by the central committee president Kiran Bora. During the felicitation, Padmasri Mrs Hemoprova Chutia delivered a speech highlighting how Assamese women weavers can become self-reliant through the textile industry. She also spoke on how the Assam government can empower women artisans through proper training and expressed her willingness to

train genuinely interested individuals. Also present and speaking at the event were Triveni Mahila Sangha president Pragati Saikia and Greater Dibrugarh Press Club secretary Ratul Burhagohain. Burhagohain praised the organization's significant contribution over the past 30 years, creating a platform for women entrepreneurs not only in Assam but across the North-East and various parts of the country. He lauded the noble mission of the women involved, recalling how in the past, some women had once tied sacred charms for the safe return of their husbands serving the nation. Today, however, many such women lack knowledge of textile crafts or the intricacies of traditional Assamese looms. Due to the shortage of local artisans, native weaving centers have shut down, and imported textiles have taken over the market. But standing in contrast to this situation is Padmashri Hemoprova Chutia, whose focus and dedication to the loom helped her dream big and earn national recognition. She will always remain an inspiration for all Assamese women. Also present at the event were organization treasurer Rupa Gogoi, media cell member Patanjali Medhi Sharma, among other officials. The program's beauty was enhanced by performances such as a Borgeet by Juli Dihingia, a creative dance by Nilakshi Deori and Popi Gogoi, a song by Patanjali Medhi Sharma, and a rendition of Parvati Prasad Barua's song by Geetanjali Gogoi.

Elephant terror in Numaligarh: House destroyed in broad daylight



ace of wild elephants has sharply increased in the Numaligarh and Morangi peripheral areas of Golaghat district. The terror continues day and night without pause. In

elephants are venturing into villages. On Tuesday morning, a wild elephant created havoc in Patkotia village of Morangi Mouza by destroying a Pakhi (traditional Assamese) house.

Fortunately, the elderly head of the household, an octogenarian, narrowly escaped with his life. The lone elephant, separated from the herd and in search of food, broke through the walls of the traditional bamboo-and-thatch structure and took away a sack of rice. However, even after such repeated incidents, the Forest Department appears indifferent. Despite being widely publicized, the much-touted 'Gajamitra' (Elephant Friend) scheme is yet to be implemented in the area.

Youth Goes Missing While Returning from Tamil Nadu

Jamugurihat : One Abdul Ajjij (19 years), son of Kajir Ali, a resident of Sadaibora, Balidonga, under Itakhola Outpost, went missing from Tamil Nadu on June 8 while he was on his way home. According to information, Abdul Ajjij was working in a private company in Tamil Nadu and was heading home. But unfortunately, his mobile phone and other belongings were stolen by miscreants in the train. The helpless youth had made a phone call to his home from the mobile phone of a shopkeeper from Howrah, and as per his request, the family members had sent a sum of seven hundred rupees to Abdul through the phone number so that he could reach home on June 12. Since then, he had no contact with the family members. The family members lodged a missing case at Itakhola Outpost on Tuesday. Anyone finding any information about Abdul Ajjij may contact 8638739771 or 8838890152.

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নগৈ ও ব্ৰিটিছ হাৰাণ্ডাৰ পিছত।

BA Animal Feed Centre

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ভাত

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- ☛ Chowmin
- ☛ Burger
- ☛ Chicken Item
- ☛ Maggi
- ☛ Biryani
- ☛ Pasta
- ☛ Fried Rice
- ☛ Roll
- ☛ Mutton Item
- ☛ Paneer
- ☛ Pakora
- ☛ Coffee
- ☛ Tea

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