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# THE ASSAM JYOTI

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## CM Dr. Sarma visits Lakshmipur A Block Village in Baksa; assures support to injured

**Dispur :** Chief Minister Dr. Himanta Biswa Sarma visited Lakshmipur A Block village in Baksa district in the aftermath of a recent law and order situation that arose outside the Baksa District Jail. The incident occurred during the transfer of two accused individuals of Zubeen Garg's death to the District Jail. The unrest led to police firing to contain the situation, resulting in injuries to two individuals namely Dipak Medhi and Bidyut Kalita. During his visit, the Chief Minister met with the families of the injured and handed over cheques of Rs. 2 lakh each to support their medical



treatment. He also assured them that the Government of Assam is fully committed to extending further financial support as

required for their treatment and recovery. Dr. Sarma paid his respects at the Hari Mandir in Lakshmipur A Block and

interacted with the villagers. Acknowledging their continued cooperation in maintaining peace and harmony, *see page 10*

## Review Meeting of Lejai Sahitya Sabha, Dibrugarh



**M Hashim Ali, Dibrugarh :** In the culturally rich and historic Lejai-Kalakhua area of Dibrugarh, a special programme of "Kuhi" an event aimed at developing the intellectual and mental talents of children will be held on November 1. The event will be organized by the Asam Sahitya Sabha and hosted by the Lejai, Kalakhua, and Kotohuwa branch Sahitya Sabhas. To ensure the smooth

and successful execution of the programme, several meetings have already been held. The latest among them took place today at the Lejai Public Auditorium, organized jointly by the Dibrugarh District Sahitya Sabha, the three hosting branch committees, and the Adarani Samiti. The meeting was presided over by Krishnakanta Bora, President of Adarani Samiti, while Bhadreswar *see page 10*

## Syed Sadullah honoured with Kerimuddin Ahmed Memorial Artiste Award 2025

**Sibsagar :** Renowned lyricist, composer and distinguished radio personality Syed Sadullah has been conferred with the Kerimuddin Ahmed Memorial Artist Award 2025 by the Sivasagar Zilla Xahitya Xabha. The award was presented at Sadullah's Guwahati residence in collaboration with the Folk Artiste Kerimuddin Ahmed Smriti Rakshya Samiti and his family on Sunday. The presentation ceremony was held under the chairmanship of Dr Jiban Kalita, Vice-President of the Sivasagar Zilla Xahitya Xabha, while Secretary Manoj Kumar Gogoi delivered the purpose of the meeting. Attending the event, Dr Bhubaneswar Deka, the first *see page 10*

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MARWARI YUVA MANCH  
NAGAON SHIKHAR BRANCH

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*Zubeen Garg*

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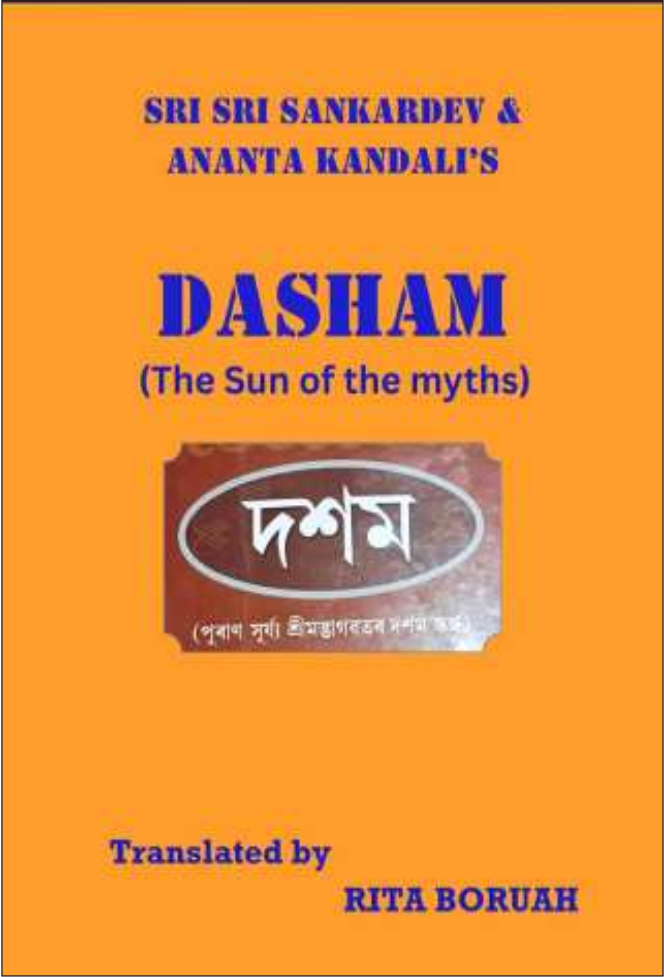
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Srimadvagawata:  
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Then Yogamaya laughed at Kansha  
And told -"Listen,o evil fellow,  
Killing me you will get nothing  
But fall down with terrible reaping.  
The appellation of Rudra for you  
Has taken birth anywhere  
You are creating violence with innocent Daivakee in  
vain, o hear  
Your fatal death is very near.  
Saying these words to Kansha  
The goddess took place in various places enjoying  
yajnas.  
Having heard all this Kansha thought in wonder  
It's not man but gods lie  
What a strange matter  
Hearing the words of the sky,I killed my nephews  
I fell down the hell  
Being a slayer of Brahma  
Then considering the sadness of  
Boshudev and Daivakee  
He told them that he had performed a fatal sin  
By killing their six sons  
Without considering religion.  
As the demons takes all things as his meal  
Beyond considering own or others instead.  
Now let your sorrows for your sons go  
Creatures never stay alike  
Due to contradictory destiny.  
The body mingles with the five elements  
And soul never dies  
Who are sad with such things  
There is no end of sadness.  
Knowing this,give up all sorrows  
It's their destiny and I became it's cause.

■ Rita Boruah  
99545-94823

Visit of GOC 3 Corps to  
Sonitpur Lokhra Battalion

**Chandan Sarma, Tezpur.** The General Officer Commanding, 3 Corps visited the Lokhra Battalion of Assam Rifles on 14 October 2025. On arrival, the General Officer was received and operationally briefed by Commandant 30 Assam Rifles on the prevailing security situation, operational preparedness, and various initiatives undertaken by the Battalion in its area of responsibility. “Subsequently, the GOC visited the Idea Innovation Centre of the unit, where he was given a detailed overview of the innovative projects and technological solutions developed by the Battalion. He lauded the unit’s efforts towards enhancing operational readiness, efficiency and adaptability to modern technological advancements, emphasizing the importance of innovation in current security dynamics. The GOC thereafter proceeded to felicitate children who successfully completed various skill development courses conducted by the Battalion. He presented them with certificates and appreciated the commendable efforts of the unit in contributing towards community devel-



opment and empowerment through such initiatives. Later, the GOC interacted with all ranks of the Assam Rifles during a “Tea with Troops” session. He commended the personnel for their professionalism, dedication and exemplary performance during their tenure at Lokhra. The General Officer also extended his best wishes to the Battalion for continued success and excellence in their forthcoming deployment at Kiphre (Nagaland). The visit of the GOC 3 Corps served as a source of motivation and encouragement for all ranks, reaffirming their commitment to uphold the rich ethos and traditions of the Assam Rifles.

Cancer Awareness Meeting by ‘Pratishruti’  
in Dibrugarh: Awards Presented

**M Hashim Ali, Dibrugarh :** A cancer awareness meeting was organized by “Pratishruti Cancer and Palliative Trust” shortly known as “Pratishruti” at the auditorium of The Primaland Hotel located at Bairagimath, Dibrugarh. Along with the awareness session, a special screening of Pratishruti’s newly released documentary film was held, and awards were presented in two categories. The meeting began with the lighting of the ceremonial lamp and floral tribute at the portrait of the popular singer Zubeen Garg. Members of Pratishruti, Dr. Priyanki and Surjit Changmai, performed two of Zubeen Garg’s immortal songs, moving the audience emotionally. Dr. Gayatri Gogoi delivered the welcome address and briefed everyone about the day’s programme. Pratishruti members and cancer survivors Utapala Shrutikar Baruah, Panna Bharali (Secretary of Pratishruti), and donor Deepa Das shared their inspiring and difficult journeys of overcoming cancer. For the year 2025, Pratishruti announced and presented the ‘Donor of the Year 2025’ award to Professor Satyakam Barthakur and Prashant Kumar Gogoi. Additionally, the ‘Best Supporting Organization 2025’ award was presented to MGM Hospital, located in Paltan Bazar, Dibrugarh. Dr. Reena Ahmed and members of her family received the award on behalf of the hospital. They were presented with a citation, a traditional Assamese aronai, and a Pratishruti memento. Dipika Bordoloi introduced awardee Professor Satyakam Barthakur, Padum Pona Baruah intro-



duced awardee Prashant Kumar Gogoi, and Dr. Dipshikha Thengal introduced the representatives of MGM Hospital, briefly highlighting their commendable contributions and generosity in the fight against cancer. All three award recipients briefly shared their feelings and experiences. Joint Secretary Wazir Bin Kutub elaborated on palliative care and explained its indispensable role in cancer treatment. Delivering her speech as the Chief guest, renowned writer, Retired Professor DHS Kanoi college Dr. Bharati Dutta highly praised Pratishruti’s role in spreading awareness and fighting against cancer in society. She urged everyone to extend full support to Pratishruti in continuing its noble initiatives such as organizing awareness meetings, providing physical, mental, and financial assistance to cancer patients and their families, offering palliative care services, and launching HPV vaccination drives across Assam. Vice-President Dipali Saikia informed the gathering about Pratishruti’s various programmes and methods of functioning. The meeting, which concluded with a vote of thanks by Dipika Bordoloi, was beautifully anchored by Asmita Kalita and Dr. Dipshikha Thengal.

# Dr A. P. J. Abdul Kalam's Proverb on Silence and Kindness

## A Lesson in Wisdom and Self-Respect

### ■ Heramba Nath

**Dr. A. P. J. Abdul Kalam**, the people's President, was not only a visionary scientist but also one of the greatest moral teachers of modern India. His words have always transcended the boundaries of science and politics, touching the deeper layers of human understanding. Among his many reflections that continue to echo in hearts and minds, one stands out for its rare combination of simplicity and depth. He once said, "Don't kill people with kindness, because not everyone deserves your kindness. Kill people with silence, because not everyone deserves your attention." At first, the words may sound strong, even paradoxical, coming from a man known for his humility and gentleness. But as one looks deeper, these words reveal an extraordinary insight into human behaviour, relationships, and the subtle art of preserving peace in a chaotic world.

In a society that glorifies constant communication, endless justification, and the superficial pursuit of approval, Dr Kalam's statement serves as a gentle reminder that peace begins with discretion. His words teach us that while kindness is divine, it must not be blind. Silence, on the other hand, when used wisely, is not emptiness—it is strength in its purest form. The proverb carries within it a message about self-respect, emotional intelligence, and the importance of conserving one's inner energy for those who truly value it. It is a philosophy that guides the human heart toward balance—between compassion and wisdom, between speech and silence, between emotion and reason.

When Dr Kalam said, "Don't kill people with kindness," he was not discouraging goodness or love. He was reminding us that kindness, like every other virtue, requires wisdom to sustain its beauty. There are moments in life when our kindness is misplaced—when we offer warmth to those who misuse it, forgiveness to those who never regret, and understanding to those who enjoy misunderstanding us. Such misplaced kindness does not heal;

it harms. It harms the giver more than the receiver. The act of giving must always come with awareness, because unconditional kindness to the wrong person often leads to emotional exhaustion. Dr Kalam's insight reflects that mature kindness means having the courage to say "no" when necessary and the strength to withdraw when your goodness is being taken for granted.

Kindness is indeed powerful, but it should not become a tool for self-sacrifice to the point of emptiness. Many kind-hearted people suffer silently because they keep giving to those who only take. In such situations, Dr Kalam's advice is a call for balance—to understand that not everyone deserves the same level of patience, love, or forgiveness. True kindness should uplift both the giver and the receiver. When it only drains one side, it ceases to be noble and becomes naive. His proverb thus reminds us that goodness must be guided by discernment, otherwise it will lose its grace in the hands of the ungrateful.

The second part of Dr Kalam's proverb—"Kill people with silence, because not everyone deserves your attention"—opens the door to one of the greatest lessons in emotional and spiritual maturity. Silence, in his philosophy, is not an act of indifference or escape; it is an act of self-control and inner mastery. Silence is the language of the wise, the weapon of the peaceful, and the companion of the thoughtful. It is in silence that one rises above provocation and chaos. By advocating silence, Dr Kalam was not asking people to avoid truth or hide emotion—he was asking them to respond from understanding rather than impulse.

There are times in life when silence communicates more than speech ever could. When we face false accusations, needless arguments, or toxic relationships, silence becomes a wall that guards our dignity. It prevents our energy from being wasted on those who cannot or will not understand us. Silence is not weakness; it is wisdom that knows the futility of trying to reason with those committed to

misunderstanding. It takes immense strength to remain silent when every part of us wants to react, explain, or defend. That is why silence is not emptiness—it is power under control.

Dr Kalam's words have deep psychological relevance in today's world. The human mind thrives on attention. Many people seek validation through the reactions they can provoke in others—whether through praise or conflict. The more attention we give to negativity, the more we empower it. By withdrawing our attention, we take back our power. Silence disarms the manipulative, confuses the arrogant, and humbles the aggressive without uttering a word. It breaks the cycle of emotional dependency that thrives on confrontation. In silence, you regain control over your emotions and peace over your mind.

Dr Kalam himself lived this principle. Throughout his life, he faced criticism, political resistance, and personal trials. Yet he never allowed bitterness to enter his heart or harsh words to escape his lips. His silence was never the silence of fear—it was the silence of strength. When others argued, he listened. When others doubted, he worked. When others insulted, he forgave. He embodied the very essence of his own words, showing the world that real greatness is not in reacting to negativity, but in transcending it.

In human relationships, Dr Kalam's proverb offers timeless wisdom. When someone wrongs you or disrespects your sincerity, silence becomes your most graceful answer. Arguing with a dishonest person is like reasoning with the wind—it leads nowhere. Silence, however, reveals the truth more effectively than speech. It leaves space for reflection, both for you and for others. Those who truly care will feel the weight of your silence; those who never cared will remain unaffected. Either way, silence gives you clarity about who belongs to your circle and who does not.

There is a profound elegance in Dr Kalam's understanding of silence. He saw it not as a void, but as a form of inner communication—a dialogue between the soul and the self.



Silence heals wounds that words cannot touch. It helps people reconnect with their inner peace and rise above worldly noise. When Dr Kalam spoke about silence, he was echoing the wisdom of ancient Indian philosophy, where silence (*mauna*) is considered a sacred practice that purifies thought and strengthens consciousness. To remain silent in the face of chaos is not avoidance; it is the ultimate form of mindfulness.

The modern world, however, seems to have forgotten the power of silence. We live in an era of constant talking—where everyone wants to be heard but few wish to listen. Social media has turned attention into a currency, and silence is often mistaken for ignorance. People feel compelled to react, comment, and prove themselves at every turn. Yet, in this endless noise, peace slips away. Dr Kalam's proverb becomes an urgent reminder for our times—to return to the serenity of silence and the selectiveness of kindness. Not everyone deserves our voice, and not everyone deserves our time. Both kindness and attention are sacred energies; they must be preserved for those who honour them.

There is also a spiritual message hidden in Dr Kalam's words. Silence is the language of the divine. It is in silence that prayers are heard and wisdom is born. The greatest ideas and the deepest transformations occur not in moments of noise, but in the quiet chambers of thought. Kalam himself often spoke of meditation, solitude, and reflection as the foundation of creativity and moral strength. His proverb invites us to discover that same inner quietness— *see page 9*



# From Darkness to Divinity

## The Spiritual Splendor of Deepavali

■ **Lalit Nath**

Itakhola, Sonitpur

The Shanti Mantra from the Brihadaranyaka Upanishad states, "Asato ma sad gamaya, tamaso ma jyotir gamaya, 'Mrityor ma amritam gamaya. Om Shanti Shanti Shanti." This profound spiritual prayer encapsulates humanity's highest aspirations—to move from falsehood to truth, from the darkness of ignorance to the light of knowledge, and from the bondage of death to the liberation of immortality. The threefold repetition of "Shanti" invokes peace from divine, material and spiritual disturbances.

Deepavali, illuminated by this great mantra, has for ages dispelled the darkness of the human mind, kindling the lamp of wisdom. Celebrated from the Trayodashi of Krishna Paksha in the month of Kartik (Dhanteras) to the Dwitiya Tithi (Bhai Dooj), this festival is known by various names such as Diwali, Deepanvita, Deepalika, Sukhratri, Sukhasuptika, and Yaksharatri. Across India, Deepavali has been celebrated with joy and fervour since ancient times. In Western and Northern India, it is marked by Lakshmi Puja, while in West Bengal, Assam, and Odisha, it is also observed as Kali Puja. "Beyond India, Deepavali is celebrated in countries like Nepal, Sri Lanka, Myanmar, Mauritius and Malaysia. Though its significance varies by region, the core purpose remains the same: to ignite the soul with spiritual wisdom and merge with the Supreme Consciousness in purity. Coming after the somber mood of Durga

Puja's Vijayadashami, Deepavali fills hearts with joy. "On this day, Hindus adorn their homes, fields and doorsteps with earthen lamps (diyas) and plantain leaves. While traditional clay lamps are still used, modern celebrations include candles and vibrant electric lights that decorate homes and businesses, creating a visually stunning ambiance. Colourful fireworks, rockets and sparklers fill the air with sound and light, fostering a festive environment. The occasion is marked by exchanging gifts, sharing sweets and expressing love and goodwill among friends and family. "Various scriptures like the 'Srimad Bhagavatam', 'Kalika Purana', 'Ramayana' and 'Mahabharata' narrate stories about the origin of Deepavali. "According to the 'Kalika Purana, demons Sumbha and Nisumbha once wreaked havoc in heaven and earth, troubling the gods. The gods prayed to Goddess Durga, who took the form of Goddess Kali to slay the demons and drink their blood. Adorned with a garland of their skulls, Kali became frenzied. To calm her, Lord Shiva lay in her path. When her foot touched his chest, her rage subsided and she became calm, her tongue protruding in remorse. This form of Kali is worshipped during Deepavali, celebrating the triumph of divine energy.

Another legend from the 'Ramayana' recounts Lord Rama's return to Ayodhya after 14 years of exile, accompanied by Sita and Lakshmana, after defeating Ravana. The people of Ayodhya lit rows of lamps to celebrate his victorious return, marking the ori-

gin of Deepavali as a festival of lights. "In the 'Mahabharata', the demon Narakasura, son of Bhudevi and Varaha, became a tyrant after receiving a boon from Brahma. He abducted 16,000 women and held them captive. The gods, distressed by his actions, sought Lord Vishnu's help. In his Krishna avatar, Vishnu slayed Narakasura on the Chaturdashi of Kartik, freeing the captives. This victory was celebrated with lamps, giving rise to Deepavali.

According to the 'Srimad Bhagavatam' Sage Durvasa's curse caused Indra and the gods to lose their prosperity, as Goddess Lakshmi abandoned the three worlds, leading to famine and chaos. The gods, weakened, were attacked by demons who looted heaven's treasures. Advised by Vishnu, the gods allied with the demons to churn the ocean. During this, the deadly Halahala poison emerged, which Lord Shiva consumed, becoming Neelkanth. From the churning, divine treasures like Kamadhenu, Airavata, Parijata and Goddess Lakshmi appeared. With Lakshmi's return, prosperity was restored and her worship during Deepavali began. "On the Trayodashi of Kartik, known as Dhanteras, it is customary to buy gold, silver, or utensils, commemorating the birth of Dhanvantari, the divine physician. Homes are lit with lamps placed near tulsi plants and prayers are offered with devotion. "Another tale tells of a prince destined to die from a snakebite on the fourth day of his marriage. His wife, aware of this, placed gold, ornaments and thousands of lamps at



the entrance, illuminating the surroundings. When Yama, the god of death, arrived, the dazzling light and wealth overwhelmed him and he retreated, sparing the prince's life. This event gave rise to the tradition of Dhanteras, a day of auspicious purchases and celebrations. "Deepavali brings enchantment and purity to the human heart, dispelling doubts and fears while fostering joy. Its rituals, traditions, cuisine and attire invigorate national consciousness and cultural pride. As Lord Krishna says in the 'Bhagavad Gita'

"Vihaya kaman yah sarvan pumanscarati nihsprah,

"Nirmamo nirahankarah sa santim adhigacchati."

This means, One who renounces all desires, lives without attachment or ego and remains detached attains true peace. Deepavali is not merely a festival, it is a spiritual journey that dispels the darkness of ignorance and kindles the light of knowledge and peace. It guides us toward truth and enriches our cultural heritage through unity, harmony and shared traditions. As the Gita teaches, by transcending desires and living selflessly, we attain true peace. May the sacred light of Deepavali forever illuminate our lives.

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## Average students should not limit their dream level

■ **Satabdi Sarmah**

Amolapatty, Nagaon

It's not a good motivation in the present competitive era. Average students are those who have always been in middle positions, between the top and the end. They are struggling with regular tantrums, gut feelings, depression, etc. From childhood, they have no option to skip anything, and they are not skilled in performing excellently in a short time. They face many problems, like parents pressuring them to do

something good by comparing them to other children, teachers being rough and tough towards them, and people insulting them for not achieving like toppers. Toppers have a secured place, and backbenchers could skip their studies and shine in a different platform. But these average students have no option for escaping themselves from studies. They are serious about their studies but can't get good results as they hope to see. They get frustrated with the systems incorporated to manage everything.

Someone says that average students should limit their dream level, but I don't accept this in any way. If an average student tries to crack some competitive exams that are not made for him/her, what problem would society face? Trying something is very good instead of sitting in a verandah with some nonsense thinking and scrolling through a mobile screen. Do whatever you want. Being an average student is not a curse, but if someone doesn't try anything and constantly blames their average results, that's not fair enough.

Average students can shine in the academic sector and also in various fields like literature, art, dancing, singing, sports, etc. To do something, they should accept failure and step towards the future with new hope. This is not the way of learning if they don't tolerate everything. Some nonsense thinking can ruin their brain. So, try to avoid these things. Do competition with yourself and achieve it anyway. It may take time, but you will be successful in the future. Be brave and go with the flow.

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# Bhomolahati of Bezera: A Glimpse into Tranquility, Tradition, and Rural Harmony in Kamrup



■ **Guptajit Pathak**

Assistant Professor & Head,  
Department of History  
Geetanagar College,

**Introduction**

The quaint village of Bhomolahati, which is located in the Kamrup Rural region of Assam and is tucked away in the tranquil surroundings of Bezera, is a community that exquisitely captures the balance between culture, nature, and human simplicity. Bhomolahati provides an insight into a way of life based on custom, solidarity, and a strong bond with the land that is very different from the fast-paced turmoil of the city.

**Agricultural Beauty and the Bounty of Nature**

Bhomolahati's inherent beauty is its own essence. The village is a living representation of rural Assam, surrounded by verdant paddy fields, bamboo groves, and the gentle rustle of betel nut palms. This region's agricultural environment serves as both the foundation of the economy and a seasonal canvas. Large tracts of land are a hive of activity during the sowing months, with men and women working in perfect unison while transplanting the young paddy saplings with their feet drenched in muddy water.

The fields become ready for harvest as the months go by,



*Amidst the timeless natural heritage of Bhomolahati where every element whispers the story of rural grace*  
Courtesy: Author

turning into glistening green and then golden seas. The main crop grown by the locals is rice, but they also grow pulses, mustard, and vegetables. Wildflowers and medicinal herbs frequently line these fields, which are surrounded by little canals and narrow mud walkways, adding to their natural charm. A peaceful atmosphere that calms the soul is created by the distant sounds of cattle bells, the chirping of birds, and the gentle hum of wind across the fields.

The image embracing the serene agricultural landscapes of Bhomolahati in Bezera where nature and cultivation coexist in quiet harmony beautifully reflects a moment of peaceful connection with the rural environment of Bhomolahati, a village nestled in the heart of Bezera, Kamrup. This moment was experienced and cherished together by our family myself, Guptajit Pathak; my wife Aditi Deka Pathak; our son Tannmay Jyoti Pathak along with my sister-in-law and her daughter. It also highlights not just the scenic beauty of the place, but also the emotional and cultural significance of visiting a village where the rhythms of nature and farming life flow side by side. It captures a sense of harmony both in the environment and within the family unit as we immersed ourselves in the calm and rooted essence of rural Assam.

**Life's Simplicity and Spirit's Generosity**

In Bhomolahati, life is exquisitely uncomplicated. The inhabitants reside in traditional homes with thatched or tin roofs, constructed of bamboo, wood, and mud. The pace of everyday living is leisurely. Prayers and conch shell noises greet the morning, which is then followed by crop care, cooking with fresh produce, and spending time as a community. Their way of life is firmly rooted in hospitality. In Bhomolahati, a visitor is always greeted with a smile, a hot cup of tea, and frequently a home-cooked dinner prepared with pride and affection.

Although technology has made its way into the village, the fundamental principles of contentment and simplicity have not been undermined. Small things like village fairs, family get-togethers, and seasonal festivities bring happiness to the residents of Bhomolahati. Life is



*Embracing the serene agricultural landscapes of Bhomolahati in Bezera where nature and cultivation coexist in quiet harmony.*  
Courtesy: Author

focused on meaningful human relationships and respect for nature rather than haste for monetary accumulation.

The image captured amidst the timeless natural heritage of Bhomolahati, this moment reflects the quiet elegance of rural life, where every tree, path, and field seems to whisper stories of tradition and harmony. The landscape not only showcases the beauty of nature untouched by time but also embodies the grace and simplicity that define the soul of rural life.

**Harmony, Honesty, and Conscientious Living**

People from many castes, communities, and religions coexist peacefully in Bhomolahati, which is an example of unity in variety. Village elders are revered for their mediation and counsel, and decisions are frequently made collaboratively. Youth committees and traditional panchayats collaborate to uphold law and order and promote growth.

Here, mindfulness is ingrained in daily life rather than being practiced as a structured activity. Every action is carried out with awareness and commitment, whether it is cultivating crops with care, preparing meals with seasonal foods, praying at the neighborhood Namghar, or carrying out festival rites. Life has a natural rhythm that promotes thankfulness, patience, and balance.

The youth of the village demonstrate remarkable cooperation and a strong sense of community, actively participating in all aspects of village life. They work together seamlessly to support various activities aimed at the overall development and well-being of the village and its inhabitants. Their dedication and integration

play a vital role in fostering human development and driving positive change within the community.

**Local Customs and Cultural Heritage**

Bhomolahati's cultural fabric is dynamic and rich. Particularly during Bihu, when the whole community comes alive with dance, singing, and communal meals, the hamlet takes great pride in its customs. In Bhomolahati, handlooms and weaving are also important, particularly for women who use home looms to produce traditional Assamese clothing like mekhela chador. The designs and motifs have deeper connotations that are derived from local identity and folklore than just being ornamental. One of the significant festivals and its joyous celebrations is making Bhelaghar during Magh Bihu. Regular spiritual talks, community gatherings, and youth events are held at the neighborhood Namghar, or prayer hall, which serves as a religious and cultural hub.

**In Conclusion, a Timeless Gem**

Bhomolahati is more than just a village; it is a living legacy, a timeless storehouse of human ideals and natural grace. It serves as a reminder that when life is anchored in land, community, and tradition, it can be both meaningful and sustainable. Villages like Bhomolahati serve as gentle reminders of the value of slowing down, practicing mindfulness, and appreciating the simplicity of shared lives while the contemporary world speeds forward. In a time when environmental degradation and cultural deterioration are serious issues, Bhomolahati is a symbol of harmony, hope, and legacy deserving of both respect and imitation.



# Visual Arts and Spirituality: Insights from Vedic and Upanishadic Literature



■ **Aditi Deka Pathak**  
Visual Artist, Author,  
Researcher, Reviewer &  
Mentor  
Guwahati, Assam, India

India has made a significant and long-lasting contribution to metaphysical thought through the Vedas and Upanishads, two foundational works that have influenced philosophical and spiritual debates for thousands of years. These ancient texts, which tackle some of the most important issues pertaining to life, reality, and consciousness, are respected for their spiritual insights as well as their depth of philosophy. In addition to their literary and philosophical value, these works have a significant impact on the visual arts, fostering a vibrant conversation between philosophical concepts and creative expression.

With their emphasis on the oneness of the self (Atman) and the ultimate reality (Brahman), the Vedas and Upanishads have long been regarded as sources of timeless wisdom. A remarkable illustration of this spiritual investigation is provided by the Katha Upanishad, which examines the eternal nature that exists inside mortal beings:

“Among non-eternal items, there is one who is the everlasting reality; among conscious objects,

there is only one fully conscious entity; and although not being dual, this entity satisfies the demands of many. The intelligent that recognize him within themselves will have eternal peace.”

The Vedic and Upanishadic seers’ enduring interest in the enigmas of life and death and the interdependence of all things is summed up in this paragraph. The intangible is frequently made concrete through symbols, shapes, and iconography in Indian visual arts, which convey this fundamental investigation of everlasting truth and consciousness.

In the Indian tradition, spirituality and the visual arts are closely related. The philosophical foundation offered by the ancient writings influences both religious philosophy and artistic creation. Sacred symbols like the Om (Aum), which is thought to be the primal sound and the substance of the world, for example, are incorporated into artistic works and function as visual representations of spiritual ideas that are expressed in the scriptures. In a similar vein, symbols such as the lotus blossom represent spiritual awakening and purity, which are essential concepts in Vedic and Upanishadic teachings.

Furthermore, the philosophical principles articulated in these books are frequently reflected in the imagery of Hindu deities. The endless cycle of creation and destruction is symbolized by Lord Shiva’s cosmic dance as Nataraja. This idea is intimately related to the Upanishadic view of the impermanence of the material world and the permanence of the ultimate reality. These visual representations enable art to serve as a

conduit for spiritual experience by enticing viewers to engage in a thoughtful dialogue with metaphysical truths.

Sacred areas and temple architecture provide as additional examples of this blending of spirituality and beautiful creativity. Temple designs that are guided by concepts such as Vastu Shastra balance cosmic energies and represent the Vedic understanding of the universe as a single, interrelated whole. Temples are home to elaborate murals and carvings that tell philosophical and mythical tales from the Vedas and Upanishads, fulfilling both devotional and educational functions.

Essentially, the visual arts serve as a conduit between the transient and the eternal, enabling practitioners and followers to understand abstract spiritual concepts. The metaphysical concepts of transcendence, unity, and consciousness are given life via creative expression, enabling people to absorb and experience the lessons of the Vedic and Upanishadic traditions.

In summary, the Vedas and Upanishads have had a significant impact on India’s visual arts in addition to its spiritual and philosophical landscape. These writings and creative expression have a reciprocal relationship that enhances both disciplines and provides enduring insights into the essence of existence and the human search for meaning. Perceiving the eternal within oneself brings about tranquility, as the Katha Upanishad recommends. India’s rich cultural legacy graphically celebrates and perpetuates this fact.



Image: Sacred Hindu Texts for Enlightenment: Upanishadas, Bhagavad Gita and Brahma sutras Explained Courtesy: YesVedanta.com

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## Book in memory of social leader Nareswar Mahato unveiled in Dibrugarh

**Dibrugarh :** The Principal of DHSK College (Autonomous), Dr Sashi Kanta Saikia, on October 19 unveiled a book in the memory of Late Nareswar Mahato at his residence. At the unveiling ceremony, Dr Saikia said that Mahato was an ideal person, a symbol of light from Timana, Lahowal, Dibrugarh district, who was deeply involved with the Kurmi Samaj since its inception. The book, edited by Bhaben Mahato and Diganta Mahato, was inaugurated by Principal Dr Saikia in the presence of the president of the Dibrugarh District Kurmi Samaj, Harit Kurmi, while the meeting was anchored by Dibrugarh District Kurmi Samaj secretary Jagat Kurmi. Dr Saikia said that Late Mahato was a social thinker with his eyes only on development, and possessed tremendous strength in his work. He also said that the book on the life of Nareswar Mahato was not just a collection of words on pages of paper but a living aspect, a guide, and a document of the heart and soul of human society. “A leader may die, but his ideals will always shine in new forms among generations,” he said. “This is not a ceremony to unveil memorials, it is a journey of thoughts, philosophies, and dreams of ideal people in memory of a great soul,” Dr Saikia said. Before the unveiling of the book, Principal Dr Saikia was welcomed with a phulam gamucha after which he proceeded to light a lamp and lay a wreath at the portrait of the Late Nareswar Mahato.



# Mitovas writer Dr. Nagen Saikia to be honoured with Assam Sahitya Sabha's "Sadashi Barenya" Award

The award to be presented in Dibrugarh on November 1



**M Hashim Ali, Dibrugarh :** The Assam Sahitya Sabha has announced that its former president and eminent literary figure, the Mitovas author Dr. Nagen Saikia, will be conferred with the Sabha's prestigious "Sadashi Barenya" title. According to a press release issued by Debajit Bora, General Secretary of the Assam Sahitya Sabha, the decision was taken during the third session of the Karmadhara Committee held on October 4, 2025, at the Sabha's Guwahati office Singhapurush Radha Govinda Baruah Hall under the chairmanship of Dr. Basanta Kumar Goswami, President of the Sabha. The decision was subsequently ratified during the third plenary session of the Executive Committee held on October 11 at Banga Bhawan, Silchar. As per this resolution, the Sabha will confer the "Sadashi Barenya" award upon Professor Dr. Nagen Saikia, its former president and renowned Assamese writer. The felicitation ceremony will take place

on November 1 at Rameshwar Lal Saharia Sanghhoti Bhawan, the regional office of the Assam Sahitya Sabha in Dibrugarh, starting from 10:30 a.m. President Dr. Basanta Kumar Goswami personally visited Dr. Saikia's residence, offered the traditional Assamese Tamul-Paan- Horai and extended a formal invitation to the event. Dr. Nagen Saikia has graciously accepted the invitation and confirmed his presence. Notably, the felicitation event is being jointly organized by the Assam Sahitya Sabha's Dibrugarh Regional Office, the Dibrugarh District Sahitya Sabha and the Dibrugarh Sahitya Sabha, under the chairmanship of Dr. Basanta Kumar Goswami. Distinguished guests expected to attend the ceremony include: Dr. Samudragupta Kashyap, Vice-Chancellor, Nagaland University Dr. Pitambar Dev Goswami, Vice-Chancellor, Auniati University Dr. Jiten Hazarika, Vice-Chancellor, Dibrugarh University, Dr. Ajeya Jha, Vice-Chancellor, Arunachal University, Dr. Jyotiprasad Saikia, Vice-Chancellor, Jagannath Baruah University, Dr. Arupjyoti Choudhury, Vice-Chancellor, Srimanta Madhavdev University, Dr. Mahadev Patgiri, Vice-Chancellor, Sivasagar University Dr. Ajanta Borgohain Rajkonwar, Vice-Chancellor, Assam Women's University, Dr. G. Singhania, Vice-Chancellor, Sati Sadhani University, Dr. Hitesh Deka, Vice-Chancellor, Nagaon University, Dr. Nirod Kumar Baruah, Vice-Chancellor, Majuli Cultural University. Several other eminent personalities will also grace the occasion.

## Dibrugarh's St. Mary's School student Ujjayita Mes brings glory to Assam by securing first place in the National-Level Essay Competition

**M Hashim Ali, Dibrugarh :** Kumari Ujjayita Mes, daughter of Bimonjoy Mes and Mousumi Mes of Dibrugarh and a Class X student of St. Mary's School, Dibrugarh, represented Assam and won first place in the National-Level Essay Writing Competition held under the Bharat Nivesh Scheme, bringing great pride to the state. She received a cash prize of ₹ 20,000 for her achievement. Thousands of talented students from across India participated in

this national competition. Ujjayita's essay stood out for its clarity, depth of thought, and originality, which earned her the top honor in her category. Her remarkable success has not only highlighted her personal academic excellence but also illuminated the educational excellence and guidance of St. Mary's School, Dibrugarh. The school continues to nurture bright young talents, preparing them for success at both national and international levels. The Principal of St. Mary's School

congratulated Ujjayita on her outstanding achievement and described her as a source of inspiration for every student in Assam. Ujjayita dedicated her success to her teachers, parents, and school, expressing gratitude for their continuous support and encouragement. Her achievement has been widely appreciated by the school community, parents, and well-wishers across Assam. Ujjayita Mes is regarded as a proud representative of Assam's young academic talent.

## Three injured in horrific road accident at Rakhuldubi

**Bongaigaon :** A terrible road accident occurred at Rakhuldubi last night around 10:30 pm when two trucks — bearing registration numbers WB-93-C-9867 and WB-93-B-0867 collided head-on. The impact of the collision caused both vehicles to overturn on the road, leading to a complete disruption of traffic for several hours. According to reports, three persons sustained injuries in the mishap and were immediately rushed to the Lower Assam Hospital & Research Centre in Bongaigaon for medical treatment. Police reached the spot soon after the incident and cleared the road to restore normal traffic movement. An investigation into the cause of the accident is underway.

## The Internal Urge of Writing

■ Dr. Jintu Borah

I have an internal urge of writing,  
My mind reminds me to create,  
All the time,  
No, when I get free time,  
As if writing is a noble work,  
A connection of soul to God,  
I have to confess,  
I have to describe,  
I have to complain,  
I have many more things to say,  
Many more things to mould,  
To give a shape,  
I am a creator,  
Creator of word picture,  
I have my mind eyes which see even at night,  
I am going to tell you something,  
You may have time to listen or you may not,  
You may not get time even for a century,  
But what I told you you will try to decode it,  
Someday, I will be happy then because I have written for you my dear readers.

## Sirajuli observes Amahiya Tithi of Zubeen Garg with Nam-Prasanga

**Dhekiajuli :** In a solemn tribute to the legendary singer Zubeen Garg, a Nam-Prasanga was held on Sunday evening at the Sirajuli Centre, marking the



Amahiya Tithi (one-month remembrance) of the artiste's passing. The event was organized by the All Assam Students' Union (AASU), West Dhekiajuli unit, in collaboration with the Sirajuli Unit of AASU. Local residents and devotees gathered in large numbers to offer prayers and pay homage to the Late singer, whose contributions to Assamese culture and music continue to inspire generations. The organizing team, led by Debarshi Haloi, General Secretary (In-Charge) of AASU West Dhekiajuli unit, along with Akash Debnath, Advisor, Sirajuli unit, Hillul Kashyab, General Secretary, and Minmoy Mahanta, Vice-President, ensured the smooth conduct of the programme.



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## Dr A. P. J. Abdul Kalam’s Proverb on Silence and Kindness

where we stop reacting to the world and start responding to our own truth.

To “kill with silence” is not to destroy anyone. It is to rise above them. It means to refuse to let negativity define your peace. It means protecting your dignity without violence or hatred. It means walking away not because you are weak, but because you are wise enough to know that not every battle is worth fighting. In this sense, silence becomes an act of strength and kindness combined—it refuses to harm others, yet firmly protects the self.

Dr Kalam’s message is as relevant to leadership as it is to personal life. Great leaders, he believed, do not waste words in unnecessary conflict. They act with calmness, they listen more than they speak, and they let their work speak louder than their arguments. He embodied that principle as President. His leadership style was built not on power but on presence, not on speech but on substance. His life was proof that silence can carry more authority than rhetoric, and humility can inspire more respect than arrogance.

In every human heart, there comes a time when words fail. That is when silence begins to speak. It speaks through patience, through distance, through resilience. It teaches lessons that words never could. It teaches you how to detach from what harms you and how to stay calm in the middle of storms. Dr Kalam’s proverb is a lesson in that art of silent strength. When we practise it, we learn to see the world differently—not through the lens of reaction, but through the vision of wisdom.

Silence also reveals the true nature of relationships. When you stop speaking to someone, their reaction tells you everything. Those who love you will miss your voice; those who used you will not notice your absence. In this way, silence becomes a mirror that shows truth without judgement. It separates the genuine from the pretenders and brings clarity where confusion once lived.

Dr Kalam’s teaching also touches upon the ethics of emotional self-care. In an age where empathy is often exploited, where sensitivity is mistaken for weakness, it is essential to know when to give and when to withdraw. His proverb urges us to guard our mental and emotional energy as carefully as we guard our physical health. Just as one would not pour clean water into a dirty vessel, one should not pour kindness into hearts that cannot respect it. Protecting your peace is not selfishness—it is sanity.

The philosophy behind Dr Kalam’s proverb also aligns with the timeless teachings of great thinkers across civilisations. The Buddha spoke of “right speech” and “right silence.” Socrates taught the art of restraint. Mahatma Gandhi practised “maun vrat” — periods of deliberate silence to purify thought. Dr Kalam’s wisdom harmonises with these traditions, blending science with spirituality, intellect with introspection. His message is simple yet transformative: mastery of one’s tongue and temperament is the key to a peaceful life.

When Dr Kalam said that not everyone deserves your kindness or attention, he was not dividing the world into worthy and unworthy people; he was reminding us of proportion. Life requires balance. Even love must have limits when it begins to cost you your peace. Silence, then, becomes an act of self-respect. It is a boundary drawn in the language of stillness—a way of saying, “My peace is not up for negotiation.”

In the end, Dr Kalam’s proverb carries a universal truth that applies across all walks of life—personal, professional, and spiritual. In workplaces, silence can disarm hostility and foster focus. In families, it can heal rifts when words have caused enough damage. In public life, it can restore dignity amid chaos. And within one’s own mind, it can quiet the endless chatter that fuels anxiety and anger. Silence, when chosen consciously, becomes a form of wisdom, not withdrawal.

Dr Kalam’s words resonate even more deeply when we reflect upon his life’s journey—from the son of a boatman in Rameswaram to the President of the world’s largest democracy. He lived a life of simplicity and discipline, rooted in humility. Yet behind that simplicity was a profound mind that understood human complexity. He saw that the greatest battles are not fought with others but within oneself. Silence, he knew, was the bridge between chaos and clarity.

As we navigate a world that often confuses noise with importance, Dr Kalam’s proverb stands as a timeless guide. It calls upon us to be kind, but not blind; compassionate, but cautious; expressive, but restrained. It reminds us that silence can be more healing than explanation, and self-respect more valuable

than approval.”

Dr Kalam’s wisdom was never about high philosophy detached from life—it was about the daily struggles of the human heart. His words speak to everyone who has ever felt hurt by ingratitude, drained by conflict, or disillusioned by misunderstanding. They remind us that silence can be our shield, our peace, and our quiet victory.

The beauty of Dr Kalam’s thought lies in its universality. Every human being, regardless of age, status, or faith, can relate to the message behind his proverb. It teaches us to rise above the noise of the world, to preserve our energy for what truly matters, and to walk through life with both softness and strength.

As we look back at his life and words, we find that Dr A. P. J. Abdul Kalam’s legacy was not only scientific or political—it was deeply human. His teachings were rooted in empathy but guided by intelligence. He believed in serving others, but he also believed in protecting one’s inner peace. Through this proverb, he teaches that it is not wrong to withdraw from people who drain you, nor unkind to stay silent when provoked. Sometimes, silence is the most graceful answer to noise, and distance is the kindest answer to disrespect.

In the vast ocean of words that define the human experience, Dr Kalam’s proverb shines like a lighthouse—reminding us that the calm sea of silence is often safer than the storm of speech. Kindness remains a divine force, but silence, when used rightly, is its quiet guardian. The two, balanced together, form the essence of true wisdom.

So when the world becomes too loud, when words begin to lose meaning, when kindness begins to hurt more than heal—remember Dr A. P. J. Abdul Kalam’s words. Remember that silence has its own voice, and its echo reaches farther than arguments ever could. Remember that your kindness is precious, your attention sacred, and your peace invaluable. In that remembrance, you will find the timeless strength that Dr Kalam lived and taught—the strength of silence guided by wisdom, and kindness tempered by truth.

## A Look Back at My Father’s Village



■ Tannmay Jyoti Pathak  
Class-IX  
Faculty Senior Secondary School

**Part-I: The Trip Home and Reminiscences of Childhood:**

I was thrilled when summer break finally came around because I would be spending the entire month in Bezera, my father’s village. I was welcomed by a crisp breeze that carried the delightful scent of ripe mangoes and blossoming flowers when the train arrived at the tiny station. In Kamrup Rural, Assam, the settlement of Bezera was tucked away from the bustle of the city between verdant fields and a meandering river.

I was immediately transported back to my early years by the

sounds of chirping birds, croaking frogs, and youngsters laughing as soon as I stepped outside. The towering banyan tree where I used to play hide-and-seek, the ancient wooden swing dangling from a tree branch, and the winding roads were all remnants of my father’s native region. There was a story behind every corner.

**Part -2: Engaging in Village Life and Playing with Friends:**

My childhood pals Aruna and Swapan were waiting for me by the banyan tree. When they spotted me, their expressions brightened with delight. Eager to recapture the carefree days of our youth, we rushed towards one another and gave each other a tight hug. We spent our afternoons racing over the paddy fields, playing marbles, and flying kites. There were no concerns or distractions, and we were free. We would occasionally swim and cool off at the village pond. We discussed our secrets and dreams at the pond, which served as more than simply a place to have fun. We discussed our goals and how we would support the community and our families in the future. Our friendship was built on the values of honesty and trust that were engrained in our childhood.

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## Review Meeting of Lejai Sahitya Sabha, Dibrugarh

Gogoi, Secretary of the same, explained the objectives of the meeting. Prashanta Saikia, the Publicity Secretary, introduced the invited guests. In the session, Prashanta Saikia, Convener of “Kunhi” under Asam Sahitya Sabha, spoke about the significance of the event. He explained that through initiatives like “Kunhi,” the Sabha seeks to bring the community together focusing on children through Kunhi, youth through Ramdhenu, and elders through the Main Sabha, thereby promoting literature and cultural unity. The meeting was attended by Nomol Chandra Gogoi (District Central Representative, Asam Sahitya Sabha, Dibrugarh), Badan Gogoi (District President), presidents and secretaries of the three branch Sabhas, and several other members. Many important resolutions were adopted during the session. As part of the upcoming programme, public tributes will be offered to Dr. Bhupen Hazarika and Zubeen Garg, along with late artist Rajib Sadiya. Additionally, a book fair will be inaugurated, and several literature enthusiasts will be honoured with books as tokens of appreciation. The meeting also decided to invite 23 members from various sub-committees of the Asam Sahitya Sabha in Dibrugarh district to the open session. Notably, the members nominated from Dibrugarh district to different committees of the Asam Sahitya Sabha are as follows: Nomol Chandra Gogoi Representative and Executive Member Aditya Goswami, Dr. Santanu Lahkar Members, Karndhar Samiti Prashanta Saikia Secretary, Dibrugarh Regional Office; Executive Member, Asam Sahitya Sabha; Convener, Kunhi Subcommittee Dr. Sashikanta Saikia Convener, Inter-State & International Friendship Subcommittee; Convener, Educational Committee; Executive Member, Asam Sahitya Sabha Gautam Gogoi Convener, Youth Parliament Subcommittee; Executive Member, Asam Sahitya Sabha Dr. Surajit Barkataki Working President, Inter-State & International Friendship Subcommittee Anita Gogoi Vice President, Youth Parliament Subcommittee (Namrup), Suraj Dutta Vice President, Youth Parliament Subcommittee Arun Baruah Vice President, Finance Subcommittee (Tengakhat) Dr. Chhabi Gogoi Vice President, Cultural Subcommittee (Duliajan) Moon Kairi Vice President, Tea Garden Language, Literature & Culture Development Subcommittee, Runumi Mahanta Member, Kunhi Subcommittee (Naharkatia) Mainu Khanikar Member, Akash Subcommittee (Duliajan) Anil Singh Member, Ethnic History Project Subcommittee Jyotiprasad Kanai Member, Educational Committee Monjit Bora Member, Educational Committee Bhuvan Mohan Goswami, Pratsalata Burhagohain, Ajay Singh (Naharkatia), and Indra Gogoi (Moran) Invited Members of Asam Sahitya Sabha Prashanta Dutta Extending his service to the Sabha.

## Syed Sadullah honoured with Kerimuddin Ahmed Memorial Artiste Award 2025

person to obtain a doctorate on Zikir studies, became emotional recalling his personal interactions with the Late Kerimuddin Ahmed at his residence and described Zikir as a song of harmony.

Invited artiste Hafiza Begum Choudhury graced the occasion with a soulful rendition of a song by Syed Sadullah, adding a vibrant touch to the event. President of the Ajan Pir Dargah Management Committee, Alhaj Harun Al Rashid, also attended and wished the awardee a speedy recovery. Khairuddin Ahmed, Secretary of the Kerimuddin Ahmed Smriti Rakshya Samiti, presented a felicitation xorai and expressed gratitude to the Sivasagar Zilla Xahitya Xabha for continuing this award tradition over the past decade. Vice-President Dr Jiban Kalita remarked, “We are privileged to honour such a deserving artiste with this award. We pray for his speedy recovery.” President of the Sivasagar Zilla Xahitya Xabha, Jogesh Kishor Phukan, stated that the award commemorates the legacy of folk artiste Kerimuddin Ahmed, a pioneer Zikir performer who made immense contributions to Assamese society and culture. Past recipients include Badaruddin Ahmed, Tarawati Mili, Hafiza Begum Choudhury, and Dr Anil Saikia.

## CM Dr. Sarma visits Lakshmipur A Block Village in Baksa; assures support

the Chief Minister urged them to remain supportive of the state’s development efforts. He emphasized that ensuring justice for Zubeen Garg remains a top priority of the government, and that the investigation is proceeding in the right direction with full seriousness. On the occasion, the Chief Minister announced a financial grant of Rs 10 lakh for the development of the Hari Mandir. He also offered prayers at the local Shiv Temple and announced an additional Rs 10 lakh for its development. Guardian Minister Jayanta Mallabaruah, MLA Phanidhar Talukdar, Deputy Commissioner, Superintendent of Police, and other senior officers were present during the visit.

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## A Look Back at My Father’s Village

Part -3: The Village’s Teachings and Goodbye:

The country life was straightforward but full of honesty and hard effort. I saw the sun set over the hills, learned how to plant saplings, and assisted farmers in the fields. I realized how crucial it is to honor nature and coexist peacefully with it. I learned the genuine meaning of integrity and community from the locals.

The elders told us stories about the village’s history, customs, and the sacrifices made to protect their land as we gathered around the fire in the evenings. These tales gave me a strong sense of pride and community.

I had a mix of joy and sorrow as my visit came to a close. I made a lifelong commitment to upholding these values of camaraderie, diligence, and reverence for the natural world. I will always cherish the times I spent with Swapan and Aruna as well as the recollections of my father’s village.

## Rajabari Natya Gosthi cancels Raas Festival, organizes tribute program instead



**Bokakhat :** A press conference was held on Sunday at the Rajabari Public Temple premises under Bokakhat sub-division, organized by Rajabari Natya Gosthi. During the press meet, the group announced that the previously scheduled Ras Festival, which was to be held on November 15 and 16, had been cancelled in demand for justice for the Late artiste Zubeen Garg.

Present at the press meet were Hemanta Das (President), Ajanta Pujari (Secretary), and Apurba Barthakur (Chief Coordinator) of the group. They informed that although the Ras Festival had been organized annually since the past year, it had been suspended this time in solidarity with the ongoing demand for a fair investigation into Zubeen Garg’s death. They said that instead, they would organize a special tribute programme on November 18, coinciding with Zubeen Garg’s birthday and close to the death anniversary of Sudhakantha Dr Bhupen Hazarika on November 5. During the event, individuals who had close associations with Bhupen Hazarika and Zubeen Garg will share their memories, and selected songs of both legendary artistes will be performed. The tribute event titled ‘Geete Mate: Remembering the Icons’ will take place at the Rojabari Natya Mandir, where homage will be paid through music to both Zubeen Garg and Dr. Bhupen Hazarika. The organizers informed that in place of the cancelled Ras Festival, a free eye check-up camp for the public would be held on November 16 at Rojabari Sankardev Sishu Niketan.





অসম চৰকাৰ

# মুখ্যমন্ত্ৰীৰ নিযুত মইনা আঁচনি

উচ্চ শিক্ষা আহৰণৰ  
দিশত ৰাজ্যৰ ১০ লাখ  
কন্যা শিক্ষার্থীৰ বাবে অসম  
চৰকাৰৰ অভিলম্বী পদক্ষেপ



**ড° হিমন্ত বিশ্ব শৰ্মা**  
মুখ্যমন্ত্ৰী, অসম

অসমৰ ৩৮০ৰো অধিক স্থানত একেটা দিনতে আনুষ্ঠানিকভাৱে আবেদন-পত্ৰ বিতৰণ

### সুবিধাসমূহ

শাখা	মাহিলি ধনবাশি *	সৰ্বাধিক মুঠ পুঁজি
উচ্চতৰ মাধ্যমিক (প্ৰথম আৰু দ্বিতীয় বৰ্ষ)	১,০০০ টকা	১০,০০০ টকা
স্নাতক আৰু সংহত শিক্ষক শিক্ষা কাৰ্যসূচী পাঠ্যক্ৰম (প্ৰথম আৰু দ্বিতীয় বৰ্ষ)	১,২৫০ টকা	১২,৫০০ টকা
স্নাতকোত্তৰ আৰু বি এড (প্ৰথম আৰু দ্বিতীয় বৰ্ষ)	২,৫০০ টকা	২৫,০০০ টকা

\*বছৰ সময়ছোৱা ৰাছ দি সৰ্বাধিক ১০ মাহৰ বাবে পুঁজি লাভৰ সুবিধা

### সময়সূচী ২০২৫-২৬

কাৰ্যসূচীসমূহ	সময়সূচী
আবেদন-পত্ৰ বিতৰণ	৬ আগষ্ট – উচ্চতৰ শিক্ষা আৰু এছ ডি ই আৰ ডি ৭, ৮, ৯ আগষ্ট – মাধ্যমিক শিক্ষা
মহাবিদ্যালয়/বিন্যাসত কৰ্তৃপক্ষৰ দ্বাৰা ছাত্ৰীৰ তথ্য আপলোডৰ বাবে প'ৰ্টেল মুকলি	৭ আগষ্ট
প'ৰ্টেল বন্ধ	৫ ছেপ্টেম্বৰ
এছ বি আই প'ৰ্টেলত তথ্য আপলোড	১৪ ছেপ্টেম্বৰ
লেন্ড বিতৰণ	অক্টোবৰ

২০১৪-১৫ বৰ্ষ

**১.৬ লাখ**  
ছাত্ৰীৰ বাবে  
**১৩৩ কোটি টকা**  
বিতৰণ

➔

২০২৫-২৬ বৰ্ষ

**৪ লাখ<sup>+</sup>**  
ছাত্ৰীলৈ  
**নিযুত মইনা আঁচনিৰ**  
সুবিধা

### অৰ্থতা

- ▶ অসমত স্থায়ীভাৱে বাস কৰা ছাত্ৰী
- ▶ নিয়োজিত পাঠ্যক্ৰম গ্ৰহণ কৰা ছাত্ৰী

- উচ্চতৰ মাধ্যমিক, স্নাতক আৰু স্নাতকোত্তৰ পাঠ্যক্ৰম
- নতুন শিক্ষা নীতি ২০২০ৰ অধীনৰ সংহত শিক্ষক শিক্ষা কাৰ্যসূচীৰ পাঠ্যক্ৰম
- চৰকাৰী শিক্ষানুষ্ঠানত স্ব-পুঞ্জিৰে গ্ৰহণ কৰা পাঠ্যক্ৰম

### কোনে আঁচনিখনৰ সুবিধা লাভ নকৰে?

- ▶ বিবাহিতা ছাত্ৰী (স্নাতকোত্তৰ আৰু বি এড শিক্ষার্থীৰ বাবে) আৰু চাকৰিহীন বি এড ছাত্ৰী
- ▶ মগী, সাংসদ আৰু বিধায়কৰ কন্যা
- ▶ বাদীকান্ত কাকতি বঁটা (ছুটী) লাভ কৰা ছাত্ৰী
- ▶ ব্যক্তিগত শিক্ষানুষ্ঠানৰ ছাত্ৰী

তথ্য আৰু জনসংযোগ সঞ্চালকালয়, অসমৰ দ্বাৰা প্ৰচাৰিত | Connect with us @diprassam | [dipr.assam.gov.in](http://dipr.assam.gov.in)



## Prize Distribution Ceremony Organized by the 'Anti-Ragging Cell' of Dibrugarh Kanoi College



**M Hashim Ali, Dibrugarh :** The Anti-Ragging Cell of Dibrugarh Hanumanbux Surajmal Kanoi College (Autonomous) has been playing a vital role in maintaining a ragging-free environment within the college. Every year, the college not only organizes awareness meetings against ragging but also observes Anti-Ragging Week with various activities. As part of this initiative, students have been participating in slogan writing, poster-making competitions, and performing street plays. Recently, Dr. Pranjal Buragohain, Assistant Professor of the Department of Education at DU and founder of Vidya: The Living School, delivered an insightful lecture on the

theme "Gratitude". During the online slogan writing and poster-making competition's prize distribution ceremony, the college's Principal, Dr. Sashikanta Saikia, presented awards to the winners. He highly appreciated the initiatives taken by the Anti-Ragging Cell to awaken the hidden talents of the students, extended his congratulations to the winners, and offered blessings for their future success. The Principal also urged the students to stay away from social evils such as ragging and instead engage in constructive activities that contribute to the betterment of society, thereby bringing pride to both themselves and the nation. As a distinguished guest, Manjit

Bora, Editor of "Asom Aditya" kakot attended the prize distribution ceremony, presented prizes to the winners, and delivered a congratulatory speech. The solemn event was graced by the presence of Vice Principal Dr. Partha Ganguly, Head of the Anti-Ragging Cell Dr. Moromi Talukdar, Academic Council Secretary Dr. Jyoti Prasad Phukan, Anti-Ragging Cell member Prof. Rajiv Lochan Bora, and several other faculty members and students. Among the numerous participants in the online competitions, Jigyasha Koch of the Department of Anthropology received a Special Prize for creative poster-making. In the slogan writing competition, Tushar Gharphalia of the Deptt of Botany won the first prize, Bandita Padun of the Department of Philosophy won the second prize, and Nandita Das of the Department of Chemistry and Anshuman Gogoi of the Department of English jointly won the third prize.

## Riazul Islam Bora Death

**M Hashim Ali, Dibrugarh :** Riazul Islam Bora (Rob), a resident of Convoy Road near the All India Radio Centre in Dibrugarh, passed away this morning at the age of 74 following a heart attack. Born in 1951, Bora obtained his bachelor's degree from Digboi College and later joined Digboi Oil India Limited, from where he retired in 2012. Known as a devout and religious person, his demise has cast a shadow of sorrow over the area. At the time of his death, he left behind his wife, a daughter, and several relatives. His Janaza was performed today at the local Amolapatti graveyard in the presence of numerous admirers.



**BA Animal Feed Centre**

ইয়াত ব্ৰহ্মাৰ জন্মৰ সকলো সামগ্ৰী পোৱা যায়।

ইয়াত গৰু, হাঁহ, বাঁহ, কুকুৰাৰ দৰ্ভাৰ লগতে ব্ৰহ্মাৰ, হাঁহ, সোণালী, লোকাল পোৱালিৰ অৰ্জাৰ মোকাৰা হয়।

যোগাযোগ নম্বৰ  
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মুখ্য কাৰ্যালয়  
এম সি ৰোড  
(নগাঁও চিভিল হাস্পাতালৰ পিছফালে)

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## Special Step by GRASS Against Plastic in Kaziranga: Agoratoli Range Opened for Tourists



**Mridusmita Sharma, Bokakhat :** The Agoratoli Range of Kaziranga National Park has been reopened for both domestic and foreign tourists. Before the reopening, a special awareness drive against plastic pollution was organized by the nature-loving volunteer organization GRASS, with the support of Kaziranga MP Kamakhya Prasad Tasa, Bokakhat MLA and Minister Atul Bora, and the Field Director of Kaziranga

National Park, Dr. Sonali Ghosh, along with the Agoratoli Jeep Safari Association. As part of this unique initiative, at the main entrance of the Agoratoli Range, bamboo-made water containers (chungas) were creatively used to spread awareness messages such as 'AVOID PLASTIC,' 'SAVE NATURE,' 'SAVE KAZIRANGA,' and 'SAVE ENVIRONMENT.' The campaign was formally launched by MP Kamakhya Prasad Tasa and Minister Atul Bora. In addition, with plastic banned in Kaziranga, Ritu Saikia, a member of the Jeep Safari Association, has distributed Kaziranga Bamboo Bottles free of cost as an eco-friendly alternative to plastic bottles. Responding to the call of Chandan Nath of Kaziranga to eliminate plastic use, Ritu Saikia has announced that she will continue to produce and supply Assamese bamboo bottles for both domestic and foreign tourists visiting the Agoratoli Range.

**FINE DINE**  
*Taste of Assam*

**ভাত**

মাছ, মাংস, পৰ্ভা, পুৰি, ৰুটি

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

**A.T. Road, Near Morigaon Bus Stand  
Nagaon (Assam)**