

Wish You Happy
New Year 2026
from
The Assam Jyoti
– Editor

THE ASSAM JYOTI

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Assam CM Distributes Seed Fund Under MMUA to Over 33,000 Women Entrepreneurs in Boko



Guwahati: Ending the year on a positive and empowering note, Assam Chief Minister Himanta Biswa Sarma on Wednesday ceremonially distributed financial assistance of Rs 10,000 each to more than 33,000 women entrepreneurs from the Boko–Chaygaon area under the Mukhyamantrir Mahila Udyamita Abhiyan (MMUA). The initiative aims to promote women-led entrepreneurship and strengthen financial independence among women *see page 10*

Happy NEW YEAR 2026 নববর্ষ আৰু ভোগালী বিহুৰ শুভেচ্ছাৰে... **Happy NEW YEAR 2026**

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Dr. BRAHMAPUTRA (SARITA) DEBTHA
Dr. BRAHMAPUTRA (SARITA) DEBTHA
NAGAON (ASSAM)

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CHAPTER ONE CAFE AND RASTAURANT

Introducing Indian Main Course/Tandori Items

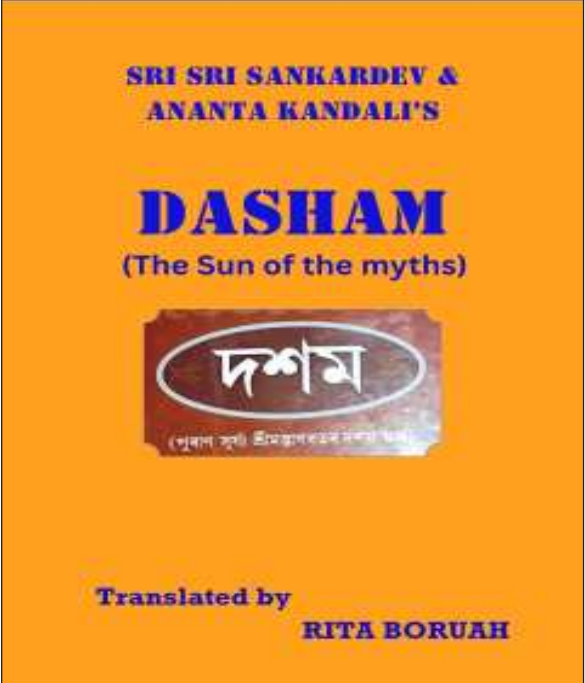
Come Try our

Special Dum Biryani	Aloo try New Winter Deserts Main
Tandoori Chicken	- Cheese Cake - Brounie -Tiranisu
Butter Chicken Masala	
Mutton Curry	
Pawas Garlic	
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Chapter one

A.T. Road, Marwaripatty, Nagaon (Assam)- 782001 **Contact No. : 6900351342**

Srimadvagawata
Dasham,the tenth canto
Part-22



Advice
O the members of society,listen to the verse of the
Srimadvagawata,
How one can debate on the grandeur of Lord
Krishna.
Through Whom the super sinners and the ill- natured
ones
Get the best refuge.
The violent nocturnal demoness fed breast milk
The Lord gave her too a refuge of mothership One,
who worship such God with devotion
None can explain his fortune.
Having known it just worship Krishna
As in the age of Koli the name Krishna can give a
refuge.
In the worship of Krishna, no need of treasure
Neither the physic has to suffer.
When listening to Krishna's praise
One feels as if there is a rain of heavenly drink.
As many as sins are there run immediately
Beyond any hard labour, the sufferings worldly.
Knowing it, never avoid the praise of Hari,
In whose mouth, there is ever the praise of Hari
It means there is no need of the Ganga, Gaya,
Puskar and Kashi.
Its the best suggestion of all scriptures
Spell Rama repeatedly to get salvation.

Part - 23

The sage Shuka told Parikshita that Hari is the
supreme power
Gandusha killed Putana at first
With a view to make the demons to suffer.
Growing at Nandas 'home
Damodar extended the pleasure of Gokul
Hearing this the great king told Shuka with folded
hands.
Incarnating as many works as Hari did
They are so sweet to be heard
In recalling whose name
Sins run away from mind
And the body becomes sacred.
Very soon one's devotion to Hari grows
Please tell me
such stories of Krishna
Let me hear the childhood activities of Krishna.

■ Rita Boruah
99545-94823

Assam Rifles Clebrates Christmas in
Tripura, Assam and West Monipur



Chandan Sarma, Tezpur : Assam Rifles
celebrated the festival of Christmas with
locals at Agartala and Radhanagar in
Tripura, Lohra in Assam and Kaimai,
Borobekera and Jiribam in Manipur on

25 Dec 2025, maintaining its deep-rooted
bonds with the people and commitment
towards fostering peace, goodwill and
communal harmony in the region. Per-
sonnel of Assam Rifles actively partici-
pated in celebrations by extending greet-
ings, prayers and carol singing. They also
distributed cakes and gifts spreading the
spirit of love, compassion and together-
ness that defines the festival of Christ-
mas. Residents expressed heartfelt appre-
ciation and thanked Assam Rifles for
joining them in the celebrations, term-
ing the gesture as a symbol of unity and
friendship beyond duty.

Celebration of the 108th
Foundation Day of Asom
Sahitya Sabha in Dibrugarh

M Hashim Ali,
Dibrugarh : Under the
initiative of the
Dibrugarh Sahitya
Sabha, the 108th Founda-
tion Day of the Asom
Sahitya Sabha was
celebrated, and four
executive office-bearers
of the Dibrugarh Sahitya
Sabha who have
achieved notable success
in their respective fields
were specially
felicitated.On the occa-
sion, the flag of the
Dibrugarh Sahitya Sabha
Bhawan was hoisted by
its President and noted
short story writer Jyoti
Borgohain. Floral trib-
utes were offered by
Vice- President Jadav
Gogoi. The programme
was anchored by the
Secretary of the
Dibrugarh Sahitya
Sabha, Ratul Buragohain
and the event was at-
tended by distinguished
sportsperson and engi-
neer Lakshminath
Buragohain. At the
meeting, special felicitations were accorded to
Arpana Phukan Das,
Editor of the Dibrugarh
Sahitya Sabha journal,
who recently brought
laurels to the Sabha by
receiving the Young
Writer Award conferred
by the Govt of Assam,
and to executive member
Jyotish Kumar Pati. Also
felicitated were

Chitramani Hazarika,
Co- Convenor of the
Kuhi Sub-Committee,
who won the third prize
in the manuscript compe-
tition of the Assam
Children's Literature
Trust for her book
"Dodo Sorair
Aatmokotha", and
Beauty Lekharu Saikia,
Convenor of the
Ramdhenu Sub-Commit-
tee, who secured first
place representing
Rahmaria Higher Second-
ary School in the State-
level folk dance competi-
tion. It is noteworthy that
Arpana Phukan Das, a
teacher and journalist, has
already published the
novels "Bonnya" and
"Kaziranga Kirili", as
well as a short story
collection titled
"Prohelika", all of which
have received wide
appreciation. Journalist
Jyotish Pati has also
earned acclaim for

authoring the books
"Bipanna Aronya" and
"Dibru Soikhowar Bukut
Dodhiya Laikar Rodan".
Similarly, teacher
Chitramani Hazarika has
authored the books " Gaat
rod nologa Aru borokhun
nopora Suwalijoni " and
"Dodo Sorair
Aatmokotha". Beauty
Lekharu Saikia, a recipi-
ent of the State
Government's Meritori-
ous Teacher Award and
author of the poetry
collection "Srijan
Shrinkhal", has been
contributing significantly
to the fields of education
and culture alongside her
teaching career.In his
address while felicitating
the four office-bearers,
President Jyoti
Borgohain congratulated
them and described the
occasion as a day of
great joy for the
Dibrugarh Sahitya
Sabha.



The Timeless Journey of New Year: Traditions Through the Ages

■ **Lalit Nath**
Itakhola, Sonitpur

The New Year is not merely a change in time, it is a fresh opportunity to move towards the future, building on the experiences of the past. In this auspicious moment, people are inspired to evaluate their past successes, mistakes and experiences through introspection and self-reflection, thereby determining the path ahead. The first day of the New Year is celebrated across different parts of the world with diverse rituals, ceremonies and festivals, reflecting a rich blend of traditions and cultures. For instance, in Assam, the New Year is traditionally celebrated in association with Bihu. The New Year brings families, friends and communities together, spreading messages of peace, love, and unity. Truly, the New Year is a reflection of renewed energy and possibilities. Throughout the pages of history, the celebration of the New Year reveals a variety of traditions that have enriched societies, cultures and customs over time. “In different countries around the world, the New Year has been celebrated with unique traditions. The practice of New Year celebrations is believed to date back about four thousand years. Steeped in a glorious history, these celebrations have evolved step by step and become deeply rooted in diverse traditions across the globe. Depending on religion and country, distinct customs mark the occasion. Around 2000 BCE, the ancient Babylonians were the first to initiate New Year celebrations. They observed a festival called 'Akitu' after the first new moon following the spring equinox in March. This involved elaborate religious ceremonies. The word 'Akitu' is said to originate from the Sumerian term for 'barley'. In Mesopotamia, barley was harvested in spring and during the 11-day Akitu festival, different rituals were performed each day. Processions carrying statues of gods paraded through the city streets, symbolising victory over chaotic forces. Through these practices, the Babylonians believed that the gods symbolically purified and recreated the world in preparation for the new year and the return of spring. As civilisation progressed, New Year celebrations also evolved. “For the ancient Egyp-

tians, the significance of the New Year was closely tied to the annual flooding of the Nile River, which ensured fertile agricultural land for the coming year. They celebrated a festival known as 'Wepet Renpet', meaning the opening of the year. They regarded the New Year as a time of rebirth and marked it with feasts and special religious ceremonies. “In the pre-Roman calendar, the New Year began in March, coinciding with the onset of spring. Aligning with nature's renewal, the year started on 1 March and originally consisted of 10 months. These months carried agricultural and seasonal significance. The first month was named Martius (March) in honour of Mars, the god of agriculture, Aprilis (April) symbolised blooming flowers, Maius (May) paid tribute to the goddess of growth, Maia, Junius (June) honoured the protector of women, while Quintilis (July) and Sextilis (August) indicated numerical positions. September, October, November, and December were named to align with the Latin words for seven, eight, nine and ten. However, during the reign of Rome's second king, Numa Pompilius, January and February were added, restructuring the calendar into 12 months. The Romans named the first month 'January' after their god Janus, centring on the letter 'J' in honour of this deity. To align with the solar calendar, the New Year was shifted to 1 January. This date was dedicated to Janus, the two-faced god symbolising beginnings and transitions. In 46 BCE, Roman emperor Julius Caesar, after consulting astronomers, established that the Earth takes 365 days to orbit the Sun. He introduced a leap day every four years in February. After Caesar's assassination in 44 BCE, the seventh month, formerly Quintilis, was renamed July in his honour and Sextilis became August. Thus, a new calendar emerged and Romans began celebrating the New Year on the first day of January. “The Julian calendar still contained inaccuracies in time calculation. A monk named Saint Bede calculated that the Earth actually takes 365 days, 5 hours, 48 minutes and 46 seconds to orbit the Sun—not 365 days and 6 hours as assumed. The Julian calendar over-

estimated by 11 minutes and 14 seconds, causing a drift of three days every 400 years. In October 1582, Pope Gregory XIII introduced the Gregorian calendar, which corrected the Julian calendar's errors, particularly in leap year calculations. It aimed to realign the calendar with astronomical events, especially the spring equinox. The Gregorian calendar refined leap year rules by omitting three leap years every 400 years. Although improved, it is not entirely flawless, a discrepancy of about 14 seconds per year remains, which will accumulate to one day by the year 5000 CE. Under this calendar too, the new year begins on 1 January. It took considerable time for the Gregorian calendar to gain worldwide acceptance. Today, on 31 December—the last day of the year—people welcome the new year with dancing, singing, fireworks, feasting, joy, and revelry, greeting the first day after midnight. Fireworks, loud noises and wearing bright clothes were common practices to ward off evil spirits and ensure a prosperous beginning. The tradition of making New Year resolutions became popular in the 18th century, where people pledge self-improvement for the coming year—a custom that continues today, though the nature of resolutions has evolved over time. In the 20th century, globalisation fostered a more unified approach to New Year celebrations, making 1 January the de facto New Year's Day for many cultures. Cities worldwide now welcome the new year with fireworks displays, music, dance,

merriment, greetings and communal feasts filled with hope. “But why do we welcome this day with such enthusiasm and grandeur? The answer is simple, we crave world peace, global fraternity, love, affection, equality, friendship, unity, and harmony. Yet, in contemporary society, influenced by mechanisation, moral values are declining. Globalisation has unleashed a consumerist culture and selfish interests that disrupt harmony. Today, humanity has largely confined love, empathy, compassion and noble thoughts to mere slogans. Personal greed, petty self-interest and capitalist mindset have confined people within their own ambitions. Technological advancement, particularly in weaponry, has expanded the scope of war, endangering global peace through destructive capabilities. On the environmental front, developmental greed and excessive consumerism have caused pollution and degradation. True sustainable progress will only occur when technological advancement is paralleled by growth in human insight and virtues. With each new year, we hope for the foundation of a generous, harmonious society. Yet, every new year fails to fulfil this optimism. Only when human insight sharpens and innate values such as truth, love, compassion, empathy, generosity, cooperation, courtesy, sacrifice, honesty, self-confidence and tolerance reach excellence will the world become truly beautiful. Will the new year bring such a message of renewal?

Mobile : 99541-39493



The Many Worlds of Anurag Talukdar

A Journey Through Words, Thought, Music and Cultural Memory

■ Heramba Nath



In an age when writing is often hurried, reduced to instant reactions and fleeting digital impressions, the presence of a thoughtful literary voice carries a weight and resonance of a profoundly different kind. While the contemporary literary landscape is frequently dominated by speed, immediacy, and the incessant pursuit of virality, there are rare writers who insist on the value of reflection, patience, and subtlety. Anurag Talukdar belongs to this distinguished, almost endangered group of literary minds. He approaches words not as mere instruments of attention-grabbing or vehicles for transient amusement but as vessels imbued with meaning, memory, and careful introspection. Every line he writes carries the quiet deliberation of a mind attuned to the deeper currents of human life, resisting the rush of the ephemeral in favour of the enduring.

Talukdar's literary sensibility is shaped by a remarkable combination of emotional restraint and philosophical depth. He writes not to shock or startle but to illuminate the subtleties of lived experience, to map the silent landscapes of thought, feeling, and memory. There is in his poetry a measured attentiveness to the human condition, a tender engagement with the joys, sorrows, and contradictions that define our existence. Even as he explores themes of longing, memory, desire, and the passing of time, his work never descends into sentimentality; instead, it achieves a clarity and restraint that is both elegant and compelling.

Writing primarily in poetry, Talukdar navigates the complex terrains of the inner life with lucidity and honesty. His verses often evoke the gentle

weight of memory, the ache of unfulfilled desire, or the quiet beauty found in moments of ordinary existence. He does not rely on excessive ornamentation or flamboyant metaphors to communicate his vision. Instead, he trusts in the power of simplicity, in the capacity of carefully chosen words to evoke profound emotions, thoughts, and reflections. Silence, in his work, is as meaningful as expression; restraint becomes a form of eloquence, and the spaces between words invite the reader to pause, reflect, and inhabit the emotional world he sketches.

In a literary climate increasingly governed by immediacy and spectacle, Talukdar's work is a reminder that writing can be slow, deliberate, and quietly transformative. His poetry does not merely seek to entertain or provoke; it aspires to linger in the consciousness, to resonate long after the words have been read, to connect the personal with the universal, the transient with the eternal. In this sense, Anurag Talukdar is not only a poet but a careful chronicler of the human heart and mind, a writer whose commitment to depth, honesty, and reflection gives his work a rare and enduring significance.

Born and raised in Guwahati, with his roots firmly anchored in the vibrant neighbourhood of Panjabari, Anurag Talukdar was immersed from an early age in an environment where creativity and discipline coexisted naturally, almost seamlessly. His formative years were shaped not only by the rhythms of everyday life in the city but by the quiet, constant presence of literature and artistic sensibility that defined his household. It was a home where stories, poetry, and thoughtful conversation were not occasional diversions but essential threads woven into the fabric of daily living. In such a space, the act of reading, reflecting, and expressing oneself creatively was not a pastime; it was a way of understanding the world, a lens through which life itself was interpreted and experienced.

Central to this environment was his father, Late Dhiren Talukdar, a man whose own life was a testament to the value of both discipline and artistic pursuit. Retiring from BSNL in 2012 after years of dedicated service, he had carved out a parallel identity as a poet and short story writer, cultivating a literary

presence that was both intimate and public. Beyond his personal literary accomplishments, he was the founding secretary of the Panjabari Sahitya Sabha, an institution that nurtured local literary culture and provided a platform for aspiring writers and thinkers. It was from him that Anurag absorbed an early and profound respect for language—not just as a means of communication but as a living, breathing instrument capable of shaping thought, emotion, and society itself.

In this household, literature was never a solitary pursuit confined to the pages of books; it was a constant companion, guiding conversation, informing values, and offering models of moral and aesthetic reflection. The disciplined practice of writing, the patience to cultivate thought before expression, and the humility to recognize the responsibility that accompanies creative power were lessons learned daily, often without words, through observation and example. Anurag witnessed how words could bear weight, how stories could preserve memory, and how poetry could capture the ineffable aspects of human experience. It was in this environment that he first encountered the delicate balance between inspiration and labour, between passion and precision, a balance that would later define his own literary voice.

Growing up in Panjabari, Anurag also experienced the rhythms and textures of life that would later seep into his poetry—the subtle interplay of urban energy and local community life, the quiet streets where childhood memories were made, and the ever-present hum of human stories unfolding around him. This

intimate connection to place, combined with the literary guidance of his father, provided him with both the grounding and the imaginative freedom to explore ideas, emotions, and reflections in a deeply personal yet universally resonant manner. In every sense, the Talukdar household was a crucible where creativity was nurtured, responsibility was imparted, and the love of literature was instilled as an enduring value, one that would shape Anurag's journey as a writer committed to honesty, reflection, and the subtle art of capturing the human experience.

Equally influential in shaping Anurag Talukdar's sensibilities was his mother, Kusum Talukdar, a figure whose presence and artistry left an indelible mark on his formative years. Retiring from the Kendriya Vidyalaya Sangathan in 2018, she was not merely an educator by profession but a custodian of Assam's rich musical heritage. An accomplished singer of Borgeet—the sacred devotional songs of Assam—and Kamrupi Lokageet, the traditional folk melodies of the Kamrup region, she had recorded multiple cassettes and CDs, each bearing testimony to her deep engagement with, and commitment to, preserving Assam's devotional and folk musical traditions. In a household where words shaped thought and stories gave life to imagination, her music added a profound auditory dimension, infusing the environment with harmony, rhythm, and a reverent attention to the subtleties of sound and feeling.

Through her disciplined approach to music and performance, Kusum Talukdar exemplified a rare combination *see page 9*





অসম চৰকাৰ
উচ্চ আৰু বিদ্যালয় শিক্ষা বিভাগ

নিযুত মইনা ২.০ৰ

চেক বিতৰণ

মুখ্যমন্ত্ৰীৰ
**নিযুত মইনা
আঁচনি**



উচ্চ শিক্ষা আহৰণৰ দিশত
ৰাজ্যৰ

১০ লাখ

কন্যা শিক্ষাৰ্থীৰ বাবে
অসম চৰকাৰৰ
অভিলম্বী পদক্ষেপ



জিলা অনুসৰি ছাত্ৰীৰ সংখ্যা

জিলা	উচ্চ শিক্ষা	বিদ্যালয় শিক্ষা	এছ চি ই আৰ টি	মুঠ
কামৰূপ	২০৪৭৫	১১৪০০	২০	২২৫২১
কামৰূপ (মহানগৰ)	১০১৮০	৭৯০১	২০	২১০৮৪
নগাঁও	৩৬০০০	৩৭০৬	৭	১৬০৭৯
বৰপেটা	৭২৭২	১১০০১	৪৬	১৮০৪৯
কাছাৰ	৯১০৭	১০৫৪৬	১৯	১৮৬৭৪
ধুবুৰী	৫৭৯২	১০১৮১	-	১৫৯৭০
লখিমপুৰ	৩৯১২	৯৫৭৯	২৪	১৫১০৪
ধেমাজি	৫২৪৪	৭৯৫৬	১৫	১২৯১৪
কোকসাজাৰ	৬০১২	৯৫১৯	৪৫	১২৭৫৬
ডিব্ৰুগড়	৫৯৪২	৬৫২৫	৪৯	১২৫১৪
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নামদাহী	৫৮৮০	৫৯১৯	৪৭	১১৮৫৬
গোলাঘাট	৪৮৫৪	৬৬৭৬	০৫	১১৫৬৫
শোণিতপুৰ	৫৫৭৫	৪৬১৯	৮০	১০২৭২
যোৰহাট	৫৫৫২	৫২৭২	৬৯	১০৮৯০
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তিনিচুকীয়া	৪০০০	৫৭৭১	-	৯৮০১

জিলা	উচ্চ শিক্ষা	বিদ্যালয় শিক্ষা	এছ টি ই.আর.টি	মুঠ
কুলা	৪৪৪৪	৪০০০	৬	৮৪৫০
নিরুলাগৰ	০৭১২	৪৪১৭	-	৫১২৯
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হাটলাকাঁদি	১৪৪৭	৪০৪৪	২৪	৬৯২৪
বাক্সা	১৯১৭	০৪৭১	-	৪০৪৮
বজালী	১৯২৪	১২৪১	-	৩১৬৫
ভাটুলপুৰ	১২৭০	০০০৪	-	৪৬০৪
চিৰাং	২৪৭১	২১২০	-	৪৫৯১
চনাইলুই	১৭০৬	২৭০৪	-	৪৪১১
কৰি-আলং	২১৭২	২২২৭	১৯	৪৪১৮
নক্ষিৰ শালগাং-শালকাচৰ	১৮৬৯	১৮০২	-	৩৬৭১
শালুগুৰী	১৪৪০	১৬১৪	-	৩০৫৪
চিৰাং হাট	১৯০	১৭২৪	০২	২৭৪৭
নক্ষিৰ কৰি-আলং	১৪০	৬৪২	-	৮১২
মুঠ	১৪৫৪০৭	১৪০৪৯০	৮০৪	৩৪০২৪৪



সামাজিক ফলপ্রসূতা



উচ্চ শিক্ষারত ছাত্রের নামভর্তি নথি

बाला विवाह प्रतिद्वन्द्व तथा किराया सहायन माफ़ करने के लिए

আর্থনৈতিক, মানসিক আৰু শাৰীৰিকভাৱে পৰিপূৰ্ণ বহুসৰ মোহাৰাইলৈকে কন্যাসকলৰ বিবাহ প্ৰতিৰোধ।

निष्ठुर निष्ठा, शास्त्रा व्याक मूलस्थान अधिकांश मुनिभिः कृतम्

তথ্য আৰু জনসংযোগ সঞ্চালকালয়, অসমৰ দ্বাৰা প্ৰচাৰিত

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Crisis in Bangladesh: The Current Surge of Hindu Persecution

■ **Chinmoy Kishor**
(Former Journalist)

Bangladesh had been rocked by violent protests since last two weeks after the death of student leader Sharif Osman Hadi, with concerns of further unrest ahead of national elections in the country.

Hadi, a student leader during last year's uprising that overthrew the Sheikh Hasina government, was shot in the head by masked assailants as he launched his election campaign in Dhaka. He was initially treated at a local hospital before being moved to Singapore, where he died after spending six days on life support.

In Dhaka, videos circulating on social media showed mobs vandalising the offices of the country's leading media houses, Prothom Alo and The Daily Star, late Thursday. On Friday, The Daily Star office was attacked again. Both the media houses suspended the publication of their Friday edition.

Moreover, A recent statement by Hasnat Abdullah, a leader and Southern Chief Organiser of Bangladesh's newly formed National Citizen Party (NCP), warning that India's northeastern 'Seven Sisters' could be isolated if Bangladesh were 'destabilised', has triggered concern among regional observers. "Analysts say the remarks reflect a deeper shift in Bangladesh's political and social landscape following last year's political transition. Since the ouster of former Prime Minister Sheikh Hasina in August 2024 and the subsequent assumption of authority by Muhammad Yunus, Bangladesh has witnessed increasingly hardline rhetoric, a resurgence of Islamist networks, and a marked rise in violence against religious minorities.

In Bangladesh religious intolerance and violent extremism are on the rise now. An Islamist mob has beaten a Hindu man to death on claims of blasphemy in Mymensingh's Bhaluka Upazila of Bangladesh. Afterwards, the assailants tied his body to a tree and set it on fire. The victim has been identified as Dipu Chandra Das and the horrific incident took place on the night of 18th December (Thursday) in Square Master Bari's Dubalia Para neighbourhood. "The videos of the incident in which the slogans of

'Nare Takbir Allahu Akbar' can be heard have become viral on social media where the deranged crowd is seen murdering Dipu and recording the heinous act on mobile phones.

The deceased was a tenant in the neighbourhood and worked at a nearby clothing factory. Duty Officer Ripon Mia of the Bhaluka Police Station mentioned that a mob attacked him after accusing him of uttering disparaging words about Prophet Muhammad. Ripon stated, 'An angry crowd caught him around 9 pm Thursday over allegations that he made derogatory remarks about Prophet Muhammad. They beat him to death and later set fire to the body.' The official alleged that police arrived at the scene after learning of the matter and managed to control the situation. Afterward, Dipu's body was discovered and taken to the Mymensingh Medical College Hospital mortuary for a postmortem examination. But after Preliminary investigation no evidence is found regarding Dipu Chandra Das insulted Islam which is confirmed by Bangladeshi investigators. Md Samsuzzaman, Company Commander of the Rapid Action Battalion (RAB) has told that no evidence was found to support the allegations. 'Everyone is now saying that they did not personally hear him say anything of that sort,' he said. Very recently "Bangladesh reported another lynching of a man named Amrit Mondal over an extortion allegation, only days after the killing of worker Dipu Chandra Das that sparked widespread criticism over the lack of safety to the minority community in the South Asian nation.

It is crystal clear that Bangladesh has witnessed unprecedented violence against the marginalised Hindu community following Sheikh Hasina's removal from power and her subsequent flight from the country. The unrest has again escalated as Muslim extremists take to the streets to target the media, the Indian embassy and diplomats as well as the vulnerable minority Hindus. The exploitation of Hindu Minorities in Bangladesh manifests in various forms of violence, discrimination, and systemic failures, often fueled by political instability, radical Islamist sentiment, and anti-India rhetoric.

There has been a significant

increase in physical and sexual assaults against Hindu women. Since April 2025, reports indicate a high number of gang-rapes of Hindu women in areas like Cumilla. The murder and rape of Apo Rani Roy in 2022 is another documented case. Parallely numerous Hindu temples, homes, and businesses have been attacked, looted, and set on fire across the country. A report documented 14 mandirs vandalized in three villages overnight in February 2023. In August 2024, an ISKCON temple in Khulna was burned down. False accusations of blasphemy are a common pretext used to incite mob violence and justify attacks on Hindu communities. Victims have been assaulted and even lynched over unverified social media posts or rumors. Hindus, often perceived as aligned with the Awami League party, become targets during political shifts and instability. There are reports of Hindus being forced to resign from government and academic positions. Historically, political violence (such as after the 2013 war crimes tribunal verdict) has resulted in the destruction of hundreds of Hindu homes and shops. Human rights reports, including one from the UN, indicate a pattern of law enforce-

ment negligence or complicity in these crimes, with a lack of proper investigation and prosecution of perpetrators. This impunity emboldens extremist groups like Jamaat-e-Islami and Ansarullah Bangla Team.

The situation for Hindus has reportedly worsened under the current interim government led by Muhammad Yunus. A report by the BHBCUC (Bangladesh Hindu Buddhist Christian Unity Council) documented 2,442 incidents of violence against minorities in the 330 days following the change in government. The interim government has been criticized for lifting bans on extremist groups and dismissing minority attacks as 'political issues', which critics say has emboldened perpetrators. This humanitarian crisis, exacerbated by the political upheaval demands urgent international attention. The surge in anti-Hindu violence, coupled with the resurgence of Islamist factions and growing anti-India sentiment reveals a broader conspiracy to marginalise Hindus and destabilise regional harmony. The silence of International Human Rights organisation amplifies the need for global intervention to protect minority rights.

Bridge on Rani-Mairang-Patharkhama NEC road in dilapidated condition

Chhaygaon : The Rani-Mairang-Patharkhama NEC road, located on the western fringe of Guwahati, serves as a vital communication link for residents of the Assam-Meghalaya border areas. However, commuters are facing severe hardship as a bridge on this important stretch has deteriorated to such an extent that it has become completely unfit for vehicular movement. As a result, traffic on the route has been totally suspended. At the affected location, the Public Works Department (PWD) has dumped soil on both ends of the bridge to block movement and prevent accidents. Despite the road remaining closed for several days, no permanent repair measures have been initiated by the concerned department. Alarming, no alternative route has been arranged so far. The prolonged closure has caused immense inconvenience to daily commuters travelling between Guwahati and Meghalaya, particularly towards the Chandubi side. Passengers, traders, and even patients commuting between Meghalaya and Assam are bearing the brunt of the disruption. Given the strategic importance of the road as a major connectivity link, the apparent apathy of the authorities has triggered resentment among local residents and road users. People have strongly demanded immediate intervention by the concerned authorities to repair the damaged bridge at the earliest, restore normal traffic, and provide a temporary alternative route to ease public suffering.



Why Book Fairs Need Young Readers

■ **Satyabrat Borah**

Imagine walking into a bustling book fair, the air thick with the scent of fresh pages, stalls overflowing with colorful covers, and voices buzzing about favorite stories. It's meant to be a celebration of words, ideas, and imagination. But what if fewer and fewer people show up? What if the crowds thin out year after year? Suddenly, that vibrant event starts to feel hollow. Without a steady stream of passionate readers, especially from the younger generation, organizing a book fair begins to lose its true purpose.

Book fairs are more than just places to sell books. They are cultural gatherings where authors meet fans, publishers discover new talents, and communities bond over shared love for literature. In places like India's Guwahati or Assam Book Fair, these events have long been highlights of the year, drawing families, students, and book lovers together. Yet, in recent times, a quiet concern has emerged: young people are drifting away from books. They skim headlines on phones, scroll through endless feeds, and watch quick videos, but deep, sustained reading feels like a relic of the past. If this trend continues, book fairs risk becoming mere commercial ventures, stripped of their soul.

The numbers tell a worrying story. Globally and in India, leisure reading among youth is on the decline. Surveys show that while literacy rates climb, the habit of reading for pleasure is

slipping. In India, adults reportedly spend impressive time reading—around 10 hours a week on average, one of the highest globally—but much of this is tied to work or education, not pure enjoyment. Among the young, the picture darkens. Studies indicate that only a fraction of teenagers and young adults pick up books regularly outside of school requirements. Social media platforms, with their bite-sized content, have reshaped attention spans. Short reels and posts deliver instant gratification, making the slow reward of turning pages in a novel seem less appealing.

This shift isn't just about preference; it has real consequences. Deep reading builds empathy, critical thinking, and focus—skills that fragmented online consumption often skimps on. When young people turn primarily to screens for information and entertainment, they miss out on the immersive worlds that books offer. Sure, there are bright spots. Communities like BookTok on TikTok have sparked interest in certain titles, boosting sales for young adult fiction and self-help books. Viral recommendations can turn an obscure novel into a bestseller overnight. But even here, the engagement is often superficial: quick reviews, summaries, or aesthetic photos rather than full, thoughtful dives into the text.

In regions like Assam, efforts are underway to push back against this tide. The state government declared 2025 the "Year of Books," a bold move to revive reading culture. Book fairs ex-

panded to multiple cities, with the flagship Guwahati event running for days at a grand venue. Record sales—nearly 7 crore rupees—and huge crowds showed enthusiasm, especially with initiatives like honoring young writers and providing book allowances for employees. Families flocked to stalls, children explored picture books, and publishers reported brisk business. These steps highlight how book fairs can reignite interest when supported thoughtfully. They bring books within reach, host discussions, and create excitement around literature.

Still, the core challenge remains: pulling the younger generation back in. Many teens admit they rarely read for fun, citing lack of time or interest sparked by digital distractions. Parents and educators notice it too—home libraries gather dust while screens glow late into the night. Without addressing this at the roots, book fairs might attract older loyalists but struggle to inspire new ones. Publishers could end up focusing on safe, high-selling genres, while diverse voices and challenging works fade.

So, how do we turn this around? It starts small, in homes and schools. Parents reading aloud to children, even as they grow older, fosters lifelong habits. Schools can carve out time for free reading, without assignments attached, and build inviting libraries. Communities might host casual book clubs where teens discuss graphic novels, fantasy series, or trending picks from social media. Leveraging the positives of digital tools—apps for ebooks,

online forums—can bridge the gap, easing the transition to physical books.

Book fairs themselves hold immense potential as catalysts. They are festive, accessible, and social. Imagine more interactive zones: author chats tailored to youth, workshops on creating comics, or tie-ins with popular online trends. Discounts for students, free entry for school groups, and collaborations with influencers could draw crowds. In Assam's recent fairs, the energy from national publishers and local talents showed what's possible when events feel inclusive and exciting.

Ultimately, book fairs thrive on readers, and readers thrive on book fairs. They feed each other in a beautiful cycle. If we neglect growing that readership, especially among the young who will carry the torch forward, these beloved events could dim. But with deliberate effort—from governments, families, schools, and the industry—we can nurture a revival. Books have the power to transform lives, offering escape, insight, and connection in ways screens often can't match. In a world overflowing with noise, the quiet magic of reading deserves protection.

Let's commit to it. Pick up a book today, share it with someone young, and visit the next fair with fresh eyes. The flame of reading isn't out—it's just waiting for more of us to fan it back to life. When readers multiply, book fairs won't just survive; they'll flourish as the heartbeats of our cultural landscape.

Dibrugarh District Chess Association's Golden Jubilee Year Concluding

M Hashim Ali, Dibrugarh : On the first day of the six-day programme of the concluding celebrations of the Golden Jubilee Year of the Dibrugarh District Chess Association, nature lover Nabin Baruah, along with other dignitaries, carried out a tree plantation drive. This was followed by the hoisting of 50 flags by the organisers and eminent guests of the town. The programme, held at Hanumanbux Surajmal Kanoi College, Dibrugarh, began at 9:45 a.m. with a quiz competition. The event was conducted by Dibrugarh University quiz master Jitu Ranjan Chetia. An open meeting was also held, which was inaugurated by the President of the Chess Association, Manoj Kumar Gohain. The open meeting was attended by chief guest and sports analyst Dr. Mrigank

Shekhar Chaliha. After the open meeting, prizes were distributed to the winners of the quiz competition. On the same occasion, an International Rating Tournament was also inaugurated. The tournament was formally opened by the Principal of Kanoi College, Dr. Sashikanta Saikia, along with Dr. Mrigank Shekhar Chaliha. It is noteworthy that the Dibrugarh District Chess Association, which was established in 1973, has maintained its distinct identity while taking initiatives for the expansion and promotion of chess, thereby completing 50 years of its journey. The celebrations, scheduled to be observed from 25 December to 30 December, have been organised with the aim of inspiring and engaging the younger generation.

Injured wild elephant spotted at Letekujan Tea Garden near Numaligarh Refinery



Bokakhat : A herd of wild elephants that had been roaming in different areas has once again

taken shelter at the Letekujan Tea Garden near the Numaligarh Refinery. Among the herd, an injured wild female elephant has been spotted. Injury marks have been noticed on the elephant's abdomen. It is suspected that the injury may have been caused by a sharp weapon or by fire. The elephant is in urgent need of medical treatment. It has also been reported that a calf has been seen along with the injured elephant.

Public Meeting Held Demanding District Status for Bokakhat



Arindam Bapanash, Bokakhat : A public meeting demanding the declaration of Bokakhat as a separate district was held on Saturday at the Bokakhat Natya Mandir under the initiative of the Bokakhat District Committee of the Assam Jatiyatabadi Yuva Chatra Parishad (AJYCP). During the meeting, a Bokakhat District Demand Committee was formally constituted. “The meeting was presided over by noted citizen of Bokakhat, senior journalist and President of the Assam State Journalists’ Association, Jitu Sharma Rajkhowa. Explaining the objectives on behalf of the Parishad, Nilotpul Khaund addressed the gathering. Among the prominent speakers were Bokakhat Sub-Divisional Journalists’ Association President Bubul Dutta, former President of the Assam State Primary Teachers’ Association Jiban Chandra Bora, noted environmental activist and Kaziranga Land Protection Committee leader Pranab Doley, physician Dr. Bharat Phukan, Adivasi Students’ Association leader Krishan Tanti, social worker Hem Kumari Das, Pranab Chandra Dev Goswami of

Kuruwabahi Satra, eminent citizen Kokil Kakati, youth social worker Mrinal Das, and AJYCP office-bearer Bipul Bora, among others. All the speakers welcomed and supported the initiative of the Yuva Chatra Parishad. It was highlighted that Bokakhat sub-division, spread over 3,502 square kilometres, has a population of more than five lakh, with over 1.39 lakh voters. Despite this, the region has remained deprived of development due to its classification as an industrial-restricted zone because of the Numaligarh Refinery and as an environmentally sensitive zone due to Kaziranga National Park. Speakers recalled that the then Chief Minister Sarbananda Sonowal had assured that Sati Sadhani University would be established in Bokakhat, but due to political manoeuvring, the region ultimately lost the opportunity. For generations, residents have been demanding that Bokakhat town, located adjacent to Kaziranga National Park, be developed into a tourism hub. However, far from becoming a tourism city, the area continues to suffer from repeated incidents of wild carnivorous animals from Kaziranga killing domestic livestock. Despite being upgraded to a sub-division, Bokakhat still lacks several essential government offices. Even important election offices have been shifted to the district headquarters. Offices of as many as 31 departments are yet to be established. Speakers alleged that successive governments have failed to take any concrete steps for the planned development of Bokakhat, and the present government has also shown little concern. The meeting further pointed out the absence of adequate healthcare facilities for the five lakh residents of Bokakhat. Apart from the Bokakhat Shahid Kamlamiri Civil Hospital, there is no advanced medical infrastructure, forcing patients to be referred to hospitals in Jorhat or Golaghat even for minor ailments. Representatives of several political parties were present at the meeting and unanimously stated that they would support the demand for Bokakhat district beyond party lines, as residents of Bokakhat. Expressing dissatisfaction over the absence of some invited organisations, AJYCP leader Bipul Bora remarked that certain groups attend only ceremonial events where traditional honours are offered. The meeting unanimously elected Jitu Sharma Rajkhowa as President and Nilotpul Khaund as Secretary of the Bokakhat District Demand Committee, while authorising the Yuva Chatra Parishad to complete the formation of the committee with other office-bearers. It was resolved that a memorandum highlighting the demand would be submitted to the Chief Minister during his proposed visit to Bokakhat on January 6, and a strong appeal would be made to declare Bokakhat as a district on January 26.

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Assam State Chapter of ASI Wins Best State Chapter Award 2025



Ramen Bharali : The Assam State Chapter of the Association of Surgeons of India (ASI) has achieved a significant national honour by being awarded the Best State Chapter Award 2025 at the 85th Annual Conference of the Association of Surgeons of India, held in Kolkata from 17th to 20th December 2025. This achievement marks the third consecutive year that the Assam State Chapter has received this prestigious award. The award was conferred in recognition of the outstanding academic, training, and community service activities conducted by the Chapter during the year 2025 under the leadership of its Chairman, Dr. Dharendra Nath Choudhury, Professor of Surgery, Tezpur Medical College and Honorary Secretary, Dr. Nilutpal Bhattacharjee, Professor of Surgery, Jorhat Medical College. Dr. Seema Rekha Devi, Senior Plastic Surgeon, Guwahati, won the ASI Best Social Service Award 2025 during the conference in Kolkata. Established in 1990, the Assam State Chapter of ASI currently has 10 branches and more than 550 members across the state. The Chapter is dedicated to promoting surgical education and skill development for postgraduate students and young surgeons, while also undertaking extensive public health, social service, and environmental activities for the welfare. During 2025, the Chapter conducted 11 public health education programmes, performed 71 free surgical operations, and provided free health check-ups to 846 patients. Community awareness was further strengthened through radio talks on health education, along with Advanced Trauma Life Support (ATLS) and Basic Life Support (BLS) training programmes. The Chapter also carried out multiple charity activities, including visits to old age homes and orphanages, health check-up camps, and distribution of essential items and food to hospital attendants. In addition, the Chapter organised tree plantation drives and conducted 12 blood donation camps, resulting in the collection of 283 blood bags, contributing significantly to the state’s healthcare needs. Academic activities remained a key focus, with the organisation of surgical education programmes, surgical and endoscopy training workshops, and scientific paper, poster, and surgical quiz competitions for postgraduate students.



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The Many Worlds of Anurag Talukdar

of technical rigor and emotional authenticity. She approached each composition with an understanding that music was not merely entertainment but a form of spiritual and cultural expression, one that demanded both devotion and precision. For young Anurag, this offered a living lesson in the power of sustained practice, patient attention, and the careful balance between form and feeling—a lesson that would resonate deeply in his later literary endeavors. It was from her that he absorbed the significance of rhythm, not only as a musical concept but as an essential principle underlying poetic cadence and narrative flow. The nuanced silences between notes, the weight of a single word or phrase, and the resonance of unspoken emotion—these elements of musical expression became metaphors for literary and philosophical reflection in his own work.

Moreover, his mother’s dedication to cultural continuity instilled in Anurag a profound respect for the traditions of Assam, its spiritual depth, and its folk consciousness. Her songs were living bridges between past and present, connecting him to a lineage of devotion, regional identity, and artistic integrity. Kusum Talukdar’s artistry demonstrated that creative expression carries responsibility—that it must preserve beauty, evoke reflection, and sustain meaning across generations. This understanding deeply shaped Anurag’s literary approach: the careful modulation of emotion, the attentive observation of life’s rhythms, and the subtle interplay of memory and longing in his poetry all bear traces of the musical sensibilities and disciplined dedication he inherited from his mother.” In essence, Kusum Talukdar’s influence extended far beyond the music she performed. She nurtured in Anurag an awareness of beauty, an appreciation for the interplay of sound and silence, and a sensitivity to the in-

tricate textures of human emotion. These qualities—cultivated through hours of listening, observing, and participating in her musical practice—later became central to his worldview, shaping both his writing and the way he perceives the world. Just as her voice preserved and conveyed the devotional and folk traditions of Assam, her guidance helped Anurag cultivate a literary voice capable of harmonising depth, subtlety, and emotional resonance, creating work that is simultaneously rooted in tradition and expansively human.

Anurag Talukdar’s education took shape across Shillong, Guwahati, and Bangalore. He began his schooling at All Saints’ School, Shillong, completed his primary education at Kendriya Vidyalaya, Digaru, and pursued his secondary and pre-university studies at Kendriya Vidyalaya, Narengi. These years within the Kendriya Vidyalaya system fostered academic discipline, adaptability, and intellectual curiosity. He later pursued a Bachelor of Science degree from Shree Bhagwan Mahaveer Jain College, Bangalore, followed by an MBA from NERIM, Guwahati. His academic journey continues with the pursuit of a Ph.D. at Alliance University, Bangalore. Though professionally based in Bangalore, he remains closely connected to Guwahati, sustaining a living relationship with Assam even as his work engages with wider national and global contexts.

Parallel to his academic path, Anurag Talukdar has built a distinguished professional career spanning over two decades across multinational organisations. He is presently associated with a major pharmaceutical research multinational company, serving as the Head and Director of Global Operations Support. The role demands precision, strategic clarity, and global coordination. Yet, rather than distancing him from creative life, his pro-

fessional discipline has added structure to his literary sensibility, enabling him to balance analytical thinking with emotional depth.

As an author, Anurag Talukdar has published a remarkable array of works across poetry and non-fiction, demonstrating both creative sensitivity and professional insight. His debut poetry collection, *Anthology-1*, published in 2020, introduced readers to a reflective voice marked by nostalgia and emotional simplicity, later achieving global visibility in its category. This was followed by *Fragments of Life*, a collection praised for gentle pacing and sensitivity to everyday experiences, with a second edition released in 2025. His third poetry collection, *Whispers of Desire*, released in 2025, examines intimacy and yearning with candour and maturity, earning international attention for its emotional honesty.

In the same year, he published a two-volume non-fiction work titled *The First Five Years*, a practical, experience-driven guide for freshers and early professionals navigating the formative years of corporate life. The work reflects his professional insight, mentorship mindset, and belief that lived experience, when articulated with sincerity, can become a source of guidance for others. Beyond his own writing, Anurag Talukdar remains actively engaged in editorial and literary community building. He is currently compiling and editing an anthology titled *Morning Koffee*, conceived as a platform for both emerging voices and established authors. As an editor, he is known for his minimal-intervention approach, focusing on grammatical precision and emotional coherence while carefully preserving the authenticity of each writer’s voice.

The complete literary contributions of Anurag Talukdar, when viewed collectively, reveal a trajectory of both depth and breadth:

Books and Publications of Anurag Talukdar“Poetry Collections:

Anthology-1 (2020) – Debut poetry collection introducing a reflective voice marked by nostalgia and emotional simplicity; achieved global visibility in its category.

Fragments of Life (Second Edition, 2025) – A collection praised for gentle pacing and sensitivity to everyday experiences; highlights observation, memory, and introspection.

Whispers of Desire (2025) – Examines intimacy, yearning, and emotional honesty with candour and maturity; garnered international recognition.

Non-Fiction / Professional Guidance:

4. The First Five Years (Two-Volume Work, 2025) – A practical, experience-driven guide for freshers and early professionals navigating the formative years of corporate life; combines mentorship insight with lived experience.

Editorial Projects:

5. Morning Koffee (In Progress) – An anthology curated and edited by Anurag Talukdar; designed as a platform for emerging voices and established authors, maintaining authentic literary expression.

Beyond achievements and titles, it is his personal conduct and inner disposition that leave a lasting impression. He is undoubtedly a true gentleman in temperament and behaviour. Good-looking and composed, his eye contact reflects attentiveness and respect. His

communication style is engaging yet understated, and his body language carries calm confidence. Free from arrogance, pride, or jealousy, he views every individual simply as a flesh-and-blood creation of God, making no distinction between rich and poor. He speaks little, often in a mild and measured voice, allowing sincerity rather than volume to define his presence. Above all, he consistently maintains impeccable etiquette, a quality that further enhances the natural attractiveness of his personality. His manners, grace, and consideration in social and professional interactions leave a lasting impression, marking him as someone whose presence is quietly commanding yet deeply approachable.”

Anurag Talukdar’s inner world is shaped not only by literature, professional discipline, and the richness of cultural memory but also by a profound personal philosophy that embraces subtlety, mindfulness, and an unhurried approach to life. Central to this philosophy is his understanding of faith, which transcends rigid ritual, dogma, or outward displays of religiosity. For him, God is not a distant figure confined to temples, scriptures, or formal ceremonies, but an ever-present force that quietly informs the rhythm of daily life, the choices he makes, and the ethical framework by which he lives. This presence is neither ostentatious nor self-proclaimed; it does not seek attention or validation.

to be continued...



From page 1

Assam CM Distributes Seed Fund Under MMUA to Over 33,000 Women

across the state. Addressing the gathering, the Chief Minister said that empowering women economically is a key step towards building an Atmanirbhar Assam. He added that the MMUA scheme is designed not only to provide seed capital but also to ensure future credit support so that women can sustainably grow their small businesses. Under the scheme, a total of 33,861 women from Boko–Chaygaon received the seed fund, which will help them start or expand income-generating activities such as small trade, agriculture-based enterprises, weaving, food processing and other self-employment ventures. The beneficiaries expressed happiness and confidence, saying the financial support would help them reduce dependence on others and contribute to their household income. The Chief Minister highlighted that the government’s long-term vision is to create 40 lakh “Lakhpati Baideus” by enabling women to earn at least Rs 1 lakh annually through entrepreneurship and skill-based livelihoods. He said that women, often referred to as “Nari Shakti,” are the backbone of Assam’s economy and social structure, and their empowerment is essential for inclusive development. Officials present at the programme stated that MMUA is gaining momentum across the state, with thousands of women already benefiting from the scheme in different constituencies. The government has also assured continuous handholding support, training, and access to institutional credit to ensure that women entrepreneurs can scale up their businesses. As the year draws to a close, the distribution of financial assistance in Boko–Chaygaon marks another milestone in Assam’s journey towards women-led development. The government reiterated that while the year may be ending, its commitment to empowering women and strengthening grassroots entrepreneurship will continue with renewed energy in the coming years.

Participation of Nine Moina Parijats in the Silver Jubilee of Surabhi Moina Parijat in Dibrugarh



M Hashim Ali, Dibrugarh : The Silver Jubilee celebration of Surabhi Moina Parijat was held with a two-day programme at its own premises in Boiragimath, Dibrugarh. On this occasion, during the concluding programme held yesterday, the song “Kon Kon Moina Ami, Dhun Dhun Putola Ami”, written by noted writer Anita Gogoi of Namrup and composed by artist and producer Kulen Burhagohain, was formally released by Kulen Burhagohain himself. In the regional short drama competition, nine Moina Parijats participated. The drama competition was inaugurated by Moina Gustina Gohain of Surabhi Moina Parijat. Jyoti Moina Parijat of Paltanbazar, Dibrugarh, won the award for Best Drama Group. On

the following day, the flag was hoisted by Moina Divyanshu Gogoi of Surabhi Moina Parijat, while the floral tribute was offered by Bhaskarijyoti Saikia, President of the Celebration Committee. At 9:30 a.m., the attractive regional cultural procession competition was inaugurated by local senior woman Meera Chetia, with assistance from Moina Anandita Bordoloi of Surabhi Moina Parijat. The procession, which began with an elephant, gayan-bayan and dihanam troupes, saw participation from all branches of Moina Parijat, highlighting various aspects of Assam’s art, heritage and culture. Milijuli Moina Parijat of Naliapool secured first place by presenting themes such as the national bird and national

fruit in the procession. Subsequently, in the regional quiz competition, Milijuli Moina Parijat was declared the winning team through a tie-breaker method, while Jyoti Moina Parijat secured second place. A public meeting was held under the chairmanship of Moina Ananya Baruah of Jyoti Moina Parijat. On the occasion of the Silver Jubilee, the commemorative souvenir “Thupitora” was released by Dr. Anupjyoti Bharali, Principal of Manohari Devi Kanai Women’s College. Addressing the gathering, MLA of Bihpuria constituency, Dr Amiya Kumar Bhuyan, extended his best wishes to the Moina members. Among the distinguished speakers present at the open session were Sourav Goswami, Assistant General Secretary of Sadou Asom Moina Parijat; executive member Hariprasad Dutta; district secretary Haren Deka; Mamoni Sharma; regional president Hiranya Senapati, and several other dignitaries.



Minister Pijush Hazarika Launches Key Rural Tourism Projects in Khumtai

Khumtai : With an aim to bolster the state's rural tourism sector, Water Resources Minister Pijush Hazarika visited the Khumtai Assembly constituency today to inaugurate several significant projects. On behalf of Chief Minister Dr. Himanta Biswa Sarma, the Minister laid the foundation stone for the 12-km long 'Nambor Tourism Road'. This road will directly connect National Highway 39 to Karbi Anglong, significantly enhancing regional connectivity and tourism prospects. In a push to strengthen tourism infrastructure, Minister Hazarika also officially opened the 'Nambor Dhekisal-Tatshal' (Traditional Weaving and Grinding Center) and 'Nambor Homestay'. These facilities will allow tourists to experience authentic local hospitality while providing local women an opportunity to become financially self-reliant through traditional weaving and husking activities. Additionally, he inaugurated the 'Khumtai Tree and Flower Festival 2025-26' at Letekubasti, an initiative by MLA Mrinal Saikia. This festival has been organized for the past four years to introduce the younger generation to indigenous flora and fauna. Addressing the gathering, Minister Hazarika stated "the development of rural tourism will directly benefit our villagers economically. By linking our village traditions, culture, and lifestyle with tourism, we can open new avenues of income for the local people. Our goal is to transform our rural areas into attractive tourist destinations, much like Kaziranga or Maa Kamakhya Temple." The Minister further urged everyone to uphold Assam's reputation for hospitality to project a positive image of the state to visiting tourists. Commending the efforts of Khumtai MLA Mrinal Saikia, the Minister noted that the government remains committed to the holistic development of the areas newly included in the constituency following the delimitation process. Today’s program was attended by MP Kamakhya Prasad Tasa, along with MLAs Sushanta Borgohain, Manab Deka, and Jitu Goswami.





অসম চৰকাৰ

শুভ নৱবৰ্ষ ২০২৬

‘আজি জনতাৰ নৱীন চেতনা
পৃথিৱী দিয়াপি জাগে,
প্ৰেই প্ৰহৰত জগতৰ জনে
নতুন জীৱন মাগে।’

- ৰূপকৈয়াৰ জ্যোতিপ্ৰসাদ আগৰৱালা

অসমবাসীলৈ ইংৰাজী নৱবৰ্ষৰ আন্তৰিক শুভেচ্ছা যাচিছে।
নৱবৰ্ষই কঢ়িয়াই আনক নতুন আশা, নৱ চেতনা।
সকলোৰে জীৱন মংগলময় হওক

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মুখ্যমন্ত্ৰী, অসম

১ জানুৱাৰী ২০২৬

তথ্য আৰু জনসংযোগ সঞ্চালকালয়, অসমৰ দ্বাৰা প্ৰচাৰিত

অসম বাৰ্তা ছাৰ্কুলাৰ কৰিবলৈ ৭৬৩৬৮৩৪৯৪৩ ত Assam লিখি বাটছএপ কৰক

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Minister Prasanta Phukan lays foundation stone for Adarsha Anganwadi Centre

Dibrugarh : State Cabinet Minister and Dibrugarh MLA Prasanta Phukan on Monday laid the foundation stone for an Adarsha Anganwadi Centre at Bairagimath Kachari Gaon in the Dibrugarh district. The initiative aims to strengthen early childhood care and education by establishing a well-structured, child-friendly, and resource-equipped Anganwadi centre. The proposed model centre will focus on holistic child development, including nutrition, pre-school education, health awareness, and the overall well-being of children, particularly those from rural and marginalized communities. Speaking on the occasion, Phukan said that Anganwadi centres form the backbone of grassroots-level child welfare and play a vital role in shaping a healthy and educated future generation.

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