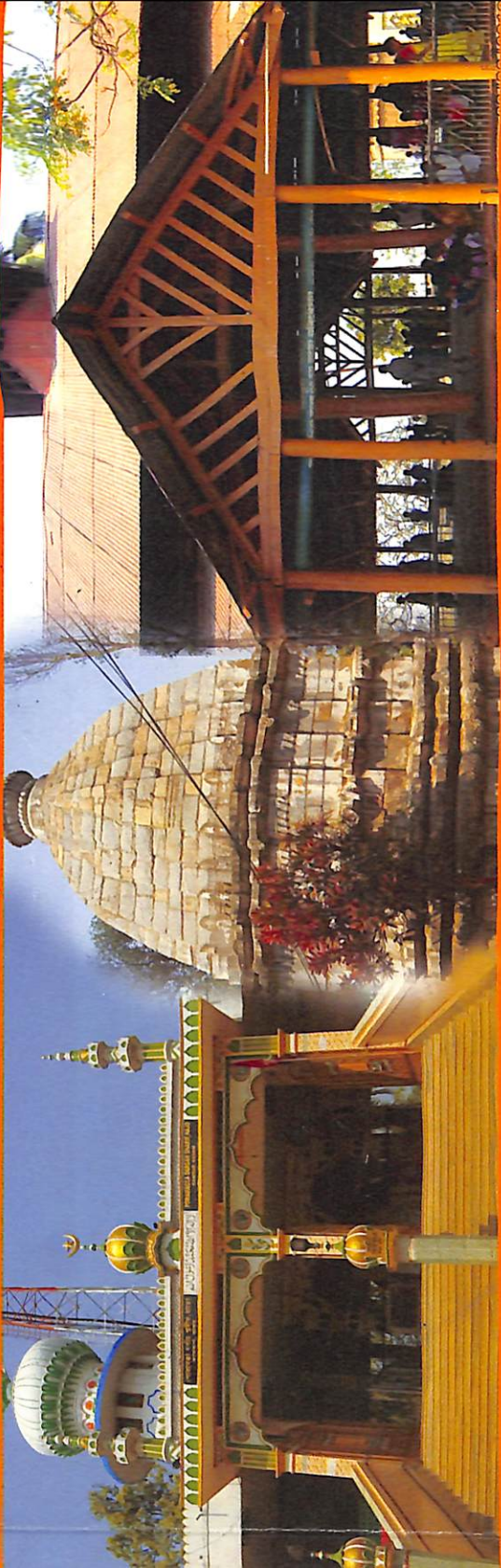




মজুম

বার্ষিক আলোচনী

ইং ২০১২-২০১৩, ২০১৩-২০১৪ বর্ষ



সুৰেন দাস মহাবিদ্যালয়

হাজো - ৭৮১১০২, অসম

সম্পাদক

আশিক ইকবাল, মির্জাদুৰ বহমান

Suren Das College

Students' Union, Session 2012-13



Editorial Board



সঙ্গম

সুৰেন দাস মহাবিদ্যালয় বার্ষিক আলোচনী
ইং ২০১২-২০১৩, ২০১৩-২০১৪ বর্ষ



SUREN DAS COLLEGE MAGAZINE
SESSION : 2012-2013, 2013-2014

তত্ত্বাবধায়কদ্বয়—
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আশিক ইকবাল
মির্জাদুৰ ৰহমান

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କ୍ଷମା

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॥ श्रीगणेशाय नमः ॥

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 ଅର୍ପଣେ ନାମ ସତ୍ପାତ୍ରାନ୍ତାର୍ପଣେ ସତ୍ପାତ୍ରାନ୍ତାର୍ପଣେ ସତ୍ପାତ୍ରାନ୍ତାର୍ପଣେ ସତ୍ପାତ୍ରାନ୍ତାର୍ପଣେ



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MESSAGE

I am happy to learn that Suren Das College, Hajo is going to publish its annual college magazine for the session 2012-13 very soon. College magazine is a strong medium for the constituent members of a college for intellectual exercise. It carries sentiments, emotions, creativity and objectivity to integrate into a totality of views of a community at a given time.

I wish all success in their mission and hope the magazine will be immensely beneficial to all concerned.


(Mridul Hazarika)

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সম্পাদকীয়



জয় জয়তে সুৰেন দাস মহাবিদ্যালয়ৰ পূজনীয় শিক্ষাগুৰুসকললৈ আমাৰ সশ্রদ্ধ প্ৰণাম জনালো। মহাবিদ্যালয়ৰ সমূহ ছাত্ৰ-ছাত্ৰী তথা বন্ধু-বান্ধৱীলৈও আমাৰ আন্তৰিক শুভেচ্ছা যাচিছে। এই ছেগতে জাতীয় স্বাৰ্থৰ কাৰণে প্ৰাণ আত্মত দিয়া বীৰ শহীদ সকলকো শ্ৰাদ্ধাৰে সূৰবিছে।

সুৰেন দাস মহাবিদ্যালয়ৰ ২০১২-২০১৩, ২০১৩-২০১৪ ইং বৰ্ষৰ ছাত্ৰ একতা সভাৰ আলোচনী সম্পাদকৰ দায়িত্ব লৈ আমি গৌৰৱ অনুভৱ কৰিছো। মহাবিদ্যালয়ৰ আলোচনী সম্পাদক হিচাপে নিৰ্বাচিত কৰি এইখিনি সুবিধা দিয়াৰ কাৰণে ছাত্ৰ-ছাত্ৰী তথা বন্ধু-বান্ধৱীসকলৰ ওচৰত আমি চিৰকৃতজ্ঞ।

সাহিত্য হৈছে জাতিৰ সভ্যতা আৰু সংস্কৃতিৰ প্ৰতিচ্ছবি জাতীয় জীৱনৰ চিন্তা, আবেগ-অনুভূতি আদি সাহিত্যৰ মাজেদিয়েই প্ৰতিফলিত হয়। সময়ৰ পৰিৱৰ্তনৰ লগে লগে মানুহৰ চিন্তাধাৰা ভাব অনুভূতি আদিৰো পৰিৱৰ্তন হয় আৰু সাহিত্যতো পৰিৱৰ্তিত চিন্তাধাৰা বাস্তৱ প্ৰতিফলন হয়। মহাবিদ্যালয়ৰ বছৰেকীয়া আলোচনীখন হ'ল মহাবিদ্যালয়খনৰ মুখপত্ৰ স্বৰূপ। ইয়াতেই ছাত্ৰ-ছাত্ৰীসকলৰ সৃষ্টিশীল প্ৰতিভাৰ বিকাশ হয়।

সাম্প্ৰতিক কালত সমস্ত যুৱ সমাজ এক জটিল সন্ধিক্ষণত উপনীত হৈছে। চাৰিওফালে অনৈতিকতা, অৰাজকতা, ধৰ্ষণ, লুণ্ঠন, প্ৰতিবাদী জনতাৰ পথ অৱৰোধ আদি নিত্য নৈমিত্তিক ঘটনা হৈ পৰিছে। আনহাতে বিশ্বায়নৰ প্ৰভাৱত জাতীয় সংস্কৃতি বিপদাপন্ন হৈ পৰিছে। এই ক্ষেত্ৰত যুৱ সমাজ সচেতন হৈ নকৈ চিন্তা কৰাৰ সময় আহিছে।

কাৰ্যভাৰ গ্ৰহণ কৰাৰ পাছতেই মহাবিদ্যালয়ৰ বাৰ্ষিক কলা ক্ৰীড়া যুৱ মহোৎসৱত সাহিত্য প্ৰতিযোগিতা অনুষ্ঠিত কৰা হৈছিল। তাত ছাত্ৰ-ছাত্ৰীসকলৰ পৰা আশানুসাৰে সহাৰি পাইছে।

আলোচনী এখন সম্পাদনা কৰা কামটো যথেষ্ট কষ্টকৰ। এনে দায়িত্ব বহন কৰাত কিমান দূৰ সফল হৈছে নেজানো। বিভিন্ন লিখনিৰে আলোচনীখন সমৃদ্ধিশালী কৰি তোলা সকলোলোকলৈ আন্তৰিক ধন্যবাদ জ্ঞাপন কৰিছো। আলোচনীখনত ছাত্ৰ-ছাত্ৰীসকলৰ পৰা অহা সকলো লিখনি মানদণ্ড উন্নত নহয় যদিও তেওঁলোকক উৎসাহ দিয়াৰ কাৰণেই প্ৰকাশ কৰা হৈছে। আলোচনীখন প্ৰকাশৰ ক্ষেত্ৰত ওতঃপ্ৰোতভাৱে জড়িত মাননীয় অধ্যক্ষ ড° ৰমেন তালুকদাৰ দেৱক আন্তৰিক কৃতজ্ঞতা জনালো। আলোচনীখন সম্পাদনা কৰাৰ ক্ষেত্ৰত সহায় কৰাৰ লগতে নানা দিহা-পৰামৰ্শ দিয়া মহাবিদ্যালয়ৰ উপাধ্যক্ষ ড° লোপা বৰুৱা, তত্ত্বাবধায়কদ্বয় ড° গীতা ডেকা আৰু ড° ৰীপমা বুজৰবৰুৱা বাইদেউ, সম্পাদনা সমিতিৰ সমূহ শিক্ষক মণ্ডলীৰ লগতে ছাত্ৰ সদস্যসকলকো আন্তৰিক ধন্যবাদ জ্ঞাপন কৰিছো। আমাক উৎসাহ যোগোৱা আৰু সহায়-সহযোগিতা আগবঢ়োৱা মহাবিদ্যালয়ৰ সমূহ শিক্ষকবৃন্দ আৰু মোৰ সহপাঠী তৌহিদুৰ ৰহমান মোল্লা, মুস্তাফিজুৰ ৰহমান (জুন), কৰণ মেধি, চেমিম আহমেদ, কুলচুম মোল্লা, হাছিনা মোল্লা, ৰুকচানা, বেচমিনা, দিলবৰ, আজিবৰ, ছাইদুল, ছফিকুল, ৰাজু, সাগৰ, দ্বিপাৰ্বীতা, অংশুমান, মহিবৰ, ৰছিদ, মাহমাদুল আৰু লগতে মহাবিদ্যালয়ৰ সমূহ ছাত্ৰ-ছাত্ৰীলৈ আমাৰ আন্তৰিক শুভেচ্ছা নিবেদিছো।

প্ৰতিবেদনৰ শেষত আমাৰ কাৰ্যকালত হোৱা ভুল-ত্রুটিৰ বাবে আকৌ এবাৰ সকলোৰে ওচৰত ক্ষমা প্ৰাৰ্থী হৈ ৰ'লো আৰু সুৰেন দাস মহাবিদ্যালয়ৰ ছাত্ৰ একতা সভাৰ সদস্যবৃন্দ তথা তত্ত্বাবধায়কসকললৈ মোৰ আন্তৰিক শুভেচ্ছা জ্ঞাপন কৰিলো।

‘জয়তু সুৰেন দাস মহাবিদ্যালয়’

‘জয় আই অসম’

ধন্যবাদেৰে

আশিক ইকবাল, মিৰ্জাদুৰ ৰহমান

সম্পাদক, আলোচনী বিভাগ

সুৰেন দাস মহাবিদ্যালয় ছাত্ৰ একতা সভা

২০১২-১৩, ২০১৩-২০১৪ ইং বৰ্ষ

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Some New Important Books of 2012-2013 of Suren Das College Library, Hajo
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TEACHING FACULTY

NON-TEACHING STAFF

সাধাৰণ সম্পাদকৰ প্ৰতিবেদন

সাংস্কৃতিক বিভাগৰ সম্পাদকৰ প্ৰতিবেদন

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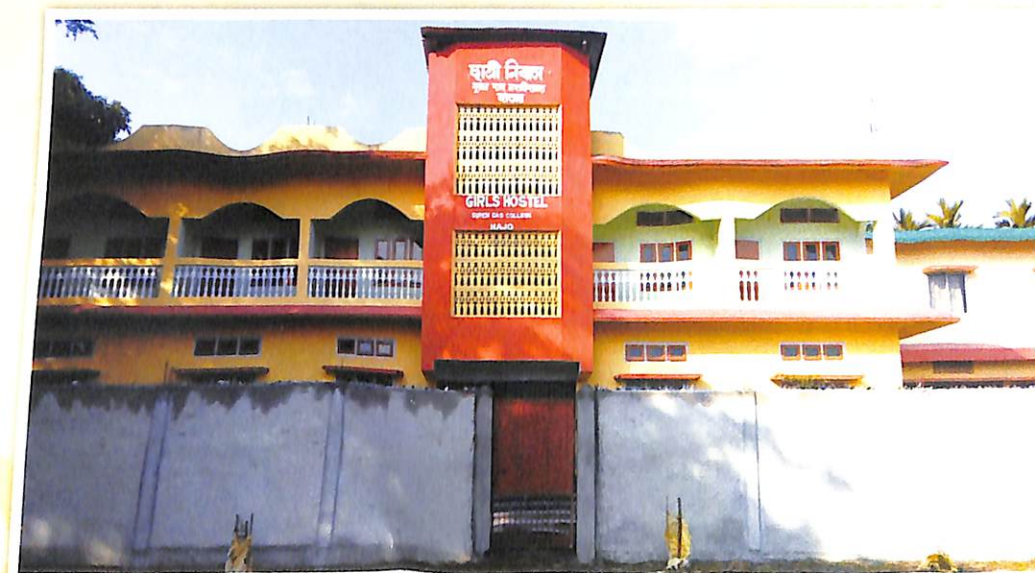
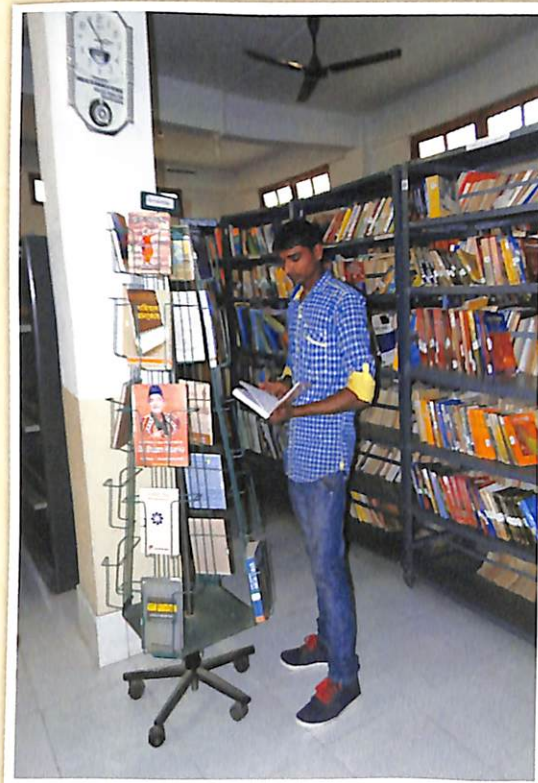
ছাত্ৰ-জিৰণি কোঠাৰ সম্পাদকৰ প্ৰতিবেদন

সদ্যোপস্থিত তত্ত্বাবধায়ক মহোদয়গণের সম্মুখীন হইয়া নিম্নোক্ত বিষয়গুলি প্রস্তাব করিতেছি।

[illegible][illegible][illegible][illegible]

ପ୍ରାଚୀନ ଓଡ଼ିଆ ସାହିତ୍ୟ

A view of the College Campus



THE SWAHID VEDI

মহাবিদ্যালয়ৰ শিক্ষক-শিক্ষয়ত্ৰী
আৰু ছাত্ৰ একতা সভাৰ সদস্যবৃন্দ ২০১৩-১৪



Activities During
2012-13



মহাবিদ্যালয়ৰ বাৰ্ষিক কলা-ক্ৰীড়া মহোৎসৱৰ কিছু অংশ (২০১২-১৩ বৰ্ষ)



Teaching & Non Teaching Staff



role of Education on the Development of the Socio-economic Conditions of the Scheduled Caste People
with special Reference to the Kamrup District (Rural)”—---

। ८५८ ॥ १०० ॥ १०० ॥ १०० ॥ १०० ॥



ଃ ଲକ୍ଷ୍ମୀ ଗ୍ରାହ-ଗ୍ରହ ସମ୍ବନ୍ଧେ ଗ୍ରହଗଣା ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର
 ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ଶାସ୍ତ୍ର ୧୯୦୧-୧୯୦୧



ମାତୃଭାଷା ଓ ମାତୃଭାଷା



ମାତ୍ରା ଓ ଶ୍ରେଣୀ
ସଂଖ୍ୟା ଓ ଶ୍ରେଣୀ



ଭାରତୀୟ ଶାସ୍ତ୍ର
ମାତୃକାତ ମନ୍ୟୁଷ୍ଟରାଜାତ



ମାତ୍ର ୧୫ ମିନିଟ୍ ମଧ୍ୟରେ
ମାତ୍ର ୧୫ ମିନିଟ୍ ମଧ୍ୟରେ



ମାଗ୍ର ମାଞ୍ଜ୍ର ଗ୍ରାହକ
ଗୋପ ଗୁଣ୍ଡ



ମାତ୍ରା ମାତ୍ରା ଗୁଣଗୁଣ
ସମସ୍ତେ ମାତ୍ରା

ॐ श्रीगणेशाय नमः ॐ



২০২২ বর্ষে তত্ত্ব : বিশ্ববিদ্যালয়ের ভাষা : বাংলা
 সঞ্জিতা ভট্টাচার্য

১০২ বছর স্বতন্ত্র পশ্চিমবঙ্গ
 ১৯৫৭-৫৮ অর্থবছর
 ১৯৫৭-৫৮ অর্থবছর

ହାତୀ ଲାଞ୍ଜାଲ ସେବା
୨୦୧୬ ବର୍ଷର ବଜେଟ୍ କାର୍ଯ୍ୟକ୍ରମ ଉପରେ ୧୨.୮% ବୃଦ୍ଧି ହେବ



ସାହାବିଦ୍ୟାଳୟର ପାଠ୍ୟକ କଳା-ଶୃଙ୍ଖଳା-ସଂକଳନ (୨୦୧୭-୧୮ ବର୍ଷ)

[illegible][illegible]

ଡ଼ାକ୍ତରୀ, ବ୍ୟବସାୟୀ, ନିର୍ମାତା ବା ଆମ ଘରକାରୀ ପାକାବିଧାନରେ ନ୍ୟାୟର
 ଉପସ୍ଥିତି କେବଳ ଘରକାରୀଙ୍କର ଆର୍ଥିକ ଉପକାର ନୁହେଁ ।

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[illegible][illegible][illegible]

ଗାନ୍ଧୀ ଲକ୍ଷ୍ମୀ
ପ୍ରାଣ ଲକ୍ଷ୍ମୀ

ᐱᕈᑦ ᓂᕈᑦ

ସ୍ତ୍ରୀମାନଙ୍କୁ କାର୍ଯ୍ୟରେ ଯୋଗାଡ଼ିବା ପାଇଁ ଏକ ମାଧ୍ୟମ : ସେଲ

—ବୈଦିକ ବଦ୍ୟାନ ଯୋଗ୍ୟ
ସ୍ବାକ୍ଷର ସାମାନ୍ୟ

പ്രകൃതി പ്രയത്നം—

—ପିତୃଦେବ—
 ଓ କୃଷକଙ୍କ ଉପାଧିକାର ? ତେଣୁ ନିମ୍ନଲିଖିତ ଅବସ୍ଥା, କାର୍ଯ୍ୟ
 ଓ କୃଷକଙ୍କୁ ସୁରକ୍ଷା ଦେବା ।

[illegible][illegible]

ଆଜ୍ଞା ଶକ୍ତି ସହ

[illegible]

∴ তোমার আনন্দ ক্ষণস্থায়ী, কিন্তু তোমার বেদনা চিরস্থায়ী।

[illegible]

କୌଣସି ଜ୍ଞାନୀ ସାଧାରଣ ଲୋକଙ୍କୁ 'ହିନ୍ଦୁ' ଡାକିବା କାଳ୍ପନିକ ଯିତୋହ-ଭାବ
 ଲାଭ । ହାତ ସଞ୍ଚାଇ ଛାଡ଼ି ଚକ୍ଷୁରୋହ-ଭାବ । ଦିନାନ୍ତ ଲକ୍ଷକଳାସ୍ତ୍ର :
 ନିର୍ଭରକରଣ—

—ଆଜ୍ଞା ଦେ ।
: ଶ୍ରଦ୍ଧା ତାଙ୍କ ଭଗ୍ନେଶ୍ଵରୀଙ୍କ ପାଦରେ ଆଜ୍ଞା ଦେଇ ଦେଇ
ପ୍ରକୃତ ଭାବ ।

ବିଧିବଦ୍ଧ ।

বিবাহ শাখার পট্টে ছাত্র আবদুল হাফিজ, বিদ্যা, তাজত, আবদুল হাফিজ, কামার।
সকলোকে বিবাহ দান করিছে। দান দান করিছে। দান দান করিছে। দান দান করিছে।
দান দান করিছে। দান দান করিছে। দান দান করিছে। দান দান করিছে।

। श्री ॥४॥ श्रीगणेशाय नमः । ॥१॥

[illegible]

বিবাহ দ্বারা গঠিত অষ্টম পরিবার। বিধবা, ত্যাগ, অসুস্থ, কুখ্যাত, সকলোকে
 বিবাহ দ্বারা গঠিত অষ্টম পরিবার। বিধবা, ত্যাগ, অসুস্থ, কুখ্যাত, সকলোকে
 কোমল হৃদয়ে গ্রহণ করে। বিধবা, ত্যাগ, অসুস্থ, কুখ্যাত, সকলোকে
 গ্রহণ করে।

[illegible][illegible]

শ্রীমদভগবদ্গীতা

[illegible]

। ८६ ॥

ସ୍ଥଳାତ ଉପସ୍ଥାନ ସମ୍ପର୍କରେ ଯଥାସମ୍ଭବ ସୂଚନା ଦିଆଯାଇଛି । ଯଦି କୌଣସି ଶିକ୍ଷକଙ୍କର କୌଣସି ଅନ୍ୟାନ୍ୟ କାର୍ଯ୍ୟକ୍ରମ ଥିବାବେଳେ ତାହା ମଧ୍ୟ ଉଲ୍ଲେଖ କରାଯାଇଛି । ଯଦି କୌଣସି ଶିକ୍ଷକଙ୍କର କୌଣସି ଅନ୍ୟାନ୍ୟ କାର୍ଯ୍ୟକ୍ରମ ଥିବାବେଳେ ତାହା ମଧ୍ୟ ଉଲ୍ଲେଖ କରାଯାଇଛି ।

। ଶୁଣି ପ୍ରାୟଶ୍ଚିତ୍ତ କରି ତେଜସବୁ

[illegible]

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[illegible]

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[illegible]

ଉପାଧିକାର



ସମାଧାନ ପାଇଁ ଉଦ୍ଦିଷ୍ଟ ନୁହେଁ । ଯଦି ଏହି ପ୍ରକାରର ଶିକ୍ଷା ଦିଆଯାଏ ତେବେ ଏହା ଶିକ୍ଷା ଦାନର ବିପରୀତ ।

[illegible][illegible]

। ॐ नमः शिवाय ॥

[illegible]

১৯শী আৰু দুইখোঁৱৰ মাজত বাবদান কমাওৱাৰে চকৰবাৰ গণত সংগ্ৰাম
কৰিব লাগিব। এই বাবদান কমিওনে নিশ্চয় সম্পাদনিকৃত্যৰ অলপ
শাস্য কাটাব।

ସ୍ତ୍ରୀମାନଙ୍କ କର୍ମାଳୟ ସାମାଜିକସ୍ୱାସ୍ଥ୍ୟ ସେବା କର୍ମୀ : ଶ୍ରୀମତୀ

১। ১০। ১১। ১২। ১৩। ১৪। ১৫। ১৬। ১৭। ১৮। ১৯। ২০। ২১। ২২। ২৩। ২৪। ২৫। ২৬। ২৭। ২৮। ২৯। ৩০। ৩১। ৩২। ৩৩। ৩৪। ৩৫। ৩৬। ৩৭। ৩৮। ৩৯। ৪০। ৪১। ৪২। ৪৩। ৪৪। ৪৫। ৪৬। ৪৭। ৪৮। ৪৯। ৫০। ৫১। ৫২। ৫৩। ৫৪। ৫৫। ৫৬। ৫৭। ৫৮। ৫৯। ৬০। ৬১। ৬২। ৬৩। ৬৪। ৬৫। ৬৬। ৬৭। ৬৮। ৬৯। ৭০। ৭১। ৭২। ৭৩। ৭৪। ৭৫। ৭৬। ৭৭। ৭৮। ৭৯। ৮০। ৮১। ৮২। ৮৩। ৮৪। ৮৫। ৮৬। ৮৭। ৮৮। ৮৯। ৯০। ৯১। ৯২। ৯৩। ৯৪। ৯৫। ৯৬। ৯৭। ৯৮। ৯৯। ১০০।

[illegible][illegible][illegible]

ଅବକାଶକାରୀଙ୍କର ସମସ୍ତ ସ୍ୱତନ୍ତ୍ରତା ଓ ସ୍ୱାଧୀନତା ରକ୍ଷା କରିବା ପାଇଁ ଏହି ଆଇନ ଗ୍ରହଣ କରାଯାଇଛି ।

ଉପରୋକ୍ତ କାହାଣୀରୁ ସ୍ପଷ୍ଟ ହୁଏ ଯେ ଶାସ୍ତ୍ରୋପଦେଶିତ ଶାସ୍ତ୍ରୋପଦେଶିତ କାହାଣୀ । ଶାସ୍ତ୍ରୋପଦେଶିତ କାହାଣୀରୁ ସ୍ପଷ୍ଟ ହୁଏ ଯେ ଶାସ୍ତ୍ରୋପଦେଶିତ କାହାଣୀ । ଶାସ୍ତ୍ରୋପଦେଶିତ କାହାଣୀରୁ ସ୍ପଷ୍ଟ ହୁଏ ଯେ ଶାସ୍ତ୍ରୋପଦେଶିତ କାହାଣୀ ।

[illegible][illegible][illegible][illegible][illegible]

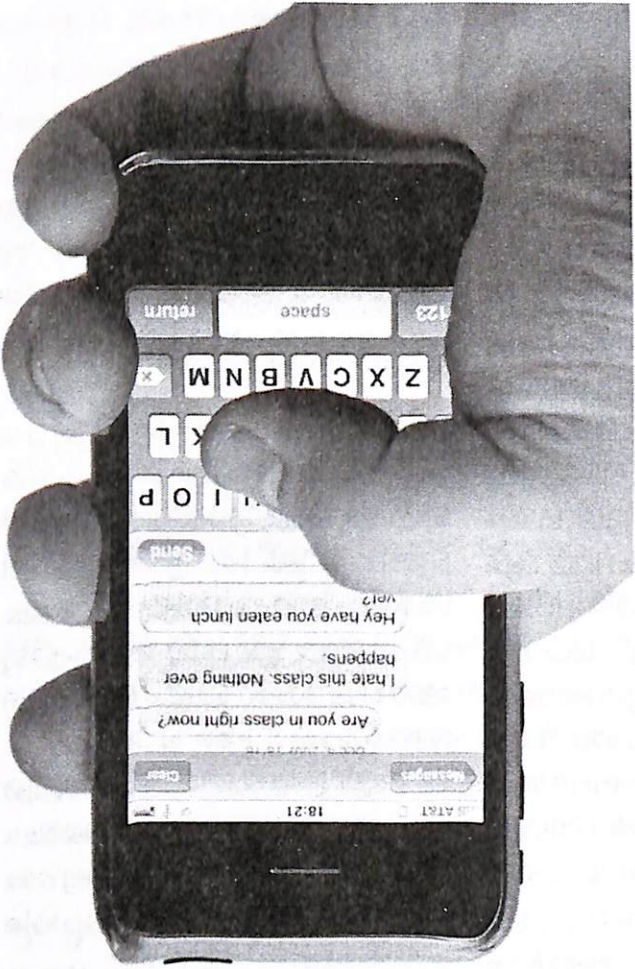
ହରିକୃଷ୍ଣ ଶ୍ରୀମଦ୍ଭଗବତ୍ ଗୀତା ଶ୍ରୀ ଶତୋତ୍ତମୋଽସ୍ତମୋଽଧ୍ୟାୟଃ ୧୩
 ଧନୁ ଧନୁ ଶାଳ ଧ୍ରୁବ-ଧନୁ ଧନୁତ୍ରା ଗାୟତ୍ରୀ ।
 । ୩୮୦ । ଚପାଳ କାଳ ଧାତବିତାଳ ଧବରାଜ ଧା । ୩୮୧ ।

ସାହିତ୍ୟ ଶାସ୍ତ୍ର

କ୍ରମେ

ସମାପ୍ତ ଓ ଶୁଭାଶୀର୍ବାଦ

॥ श्रीगणेशाय नमः ॥

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ସ୍ୱାମୀ ଶ୍ରୀମତୀ କରାଧ
ନାଥ ମାତା

ସର୍ବାଙ୍ଗେ ଯୋଗ୍ୟ ସାବିତ୍ରୀ
ଆତ୍ମହତ୍ୟା ସମ୍ପାଦିତା

ସ୍ତ୍ରୀମାନଙ୍କ କର୍ମାଳୟ ସମାପ୍ତିପ୍ରାପ୍ତ ହେବା ପରେ : ଉପର

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কাটিকব্দী দিশত শিশিক্ত যুবক-যুবতীসকল
এবে বর্তমান কলিঙ্গট্টার বিজ্ঞানে কয় নিযুক্তি
এক শত্ৰু শক্তিবাণীয়াত বহন করি আনিছে।

[illegible][illegible][illegible]

ପ୍ରତ୍ୟକ୍ଷ କରାଯିବ
ସ୍ୱାଧୀନ ପ୍ରାଣୀ

ନିର୍ଗୁଣା ଅସମ୍ୟା ଅସାଧାରଣ କାଟିକଣ୍ଠୀ ଶିଖା
ଝେଙ୍କାଝାଝା

ଶ୍ରୀବାସୀର କନ୍ୟା ଶ୍ରୀମାଦିପ୍ରାଚୀନ ଶ୍ରୀମାତା : ଶ୍ରୀମାତା

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(১) হ্যাঁ।
 (২) হ্যাঁ।
 (৩) হ্যাঁ।
 (৪) হ্যাঁ।
 (৫) হ্যাঁ।
 (৬) হ্যাঁ।
 (৭) হ্যাঁ।
 (৮) হ্যাঁ।
 (৯) হ্যাঁ।
 (১০) হ্যাঁ।

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ସଂସ୍କୃତ ଶାସ୍ତ୍ରାଳୟ
ଭୁବନେଶ୍ୱର

କୃଷିକର୍ମାଦି ଶାସ୍ତ୍ରମାନସାମୁଦ୍ରାଦି

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ସମସ୍ତଙ୍କୁ କରୁଛି
ସମସ୍ତଙ୍କୁ କରୁଛି

ସମସ୍ତଙ୍କୁ ସ୍ୱାଗତ କରାଯାଏ ।

ପାପ (ସ) ନ୍ୟସ୍ତାଭାବୀକାରକ ବା ପ୍ରାକୃତିକ ।
 ବ୍ରହ୍ମାଣ୍ଡର କେତେକେ ପ୍ରାକୃତିକ ବାସୀ ।
 ସେମାନେ ମଧ୍ୟ ପ୍ରାକୃତିକ ବାସୀ ।
 ତେଣୁ ପ୍ରାକୃତିକ ବାସୀମାନଙ୍କର ପ୍ରାକୃତିକ ବାସୀତ୍ବ ।

[illegible]

। ଦ୍ରୀ। ଦ୍ରୀ। ଦ୍ରୀ। ଦ୍ରୀ। ଦ୍ରୀ।
 ଶ୍ରୀ। ଶ୍ରୀ। ଶ୍ରୀ। ଶ୍ରୀ। ଶ୍ରୀ।

ବର ପାରିବାର ନାହିଁ । ସିଏ କିନ୍ତୁ କେ ଗାଈର ତୋର
 ବିଛ ଆଦି ସାମଗ୍ରୀ ବିକ୍ରୟ କରିବାକୁ ଚାହେଁ ।
 ଯେଉଁଠାରେ ବିଭିନ୍ନ ଖାଦ୍ୟ ଖାଦ୍ୟ କରୁଛନ୍ତି
 ଗୋଟିଏ ସଂସ୍କୃତିକ ନାମ ଯୋଗୁଁ ଉପାଦାନ କରି ଶାନ୍ତି ।

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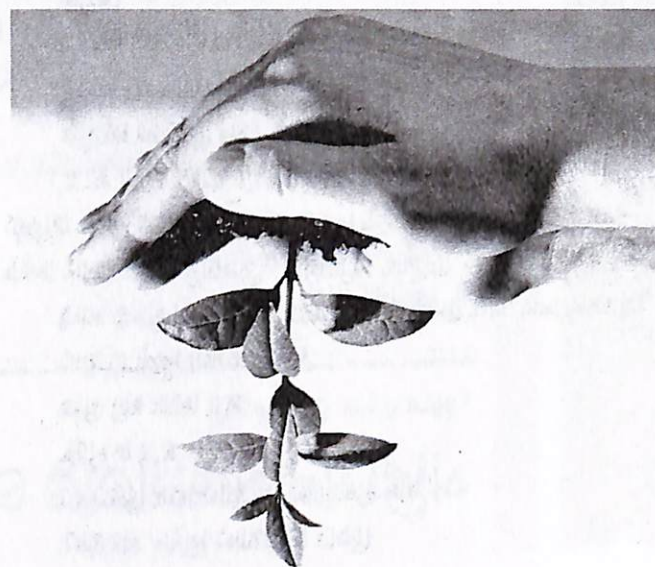
ଡାକ୍ତରୀ ସ୍ନାତ୍ତକ 'କ୍ରିଡା' ଯୁକ୍ତ
ନୌ ଶାସ୍ତ୍ର ବିଭାଗ

ସଂସ୍କୃତ ଶ୍ରୁତି : ରବି ଛନ୍ଦ୍ର

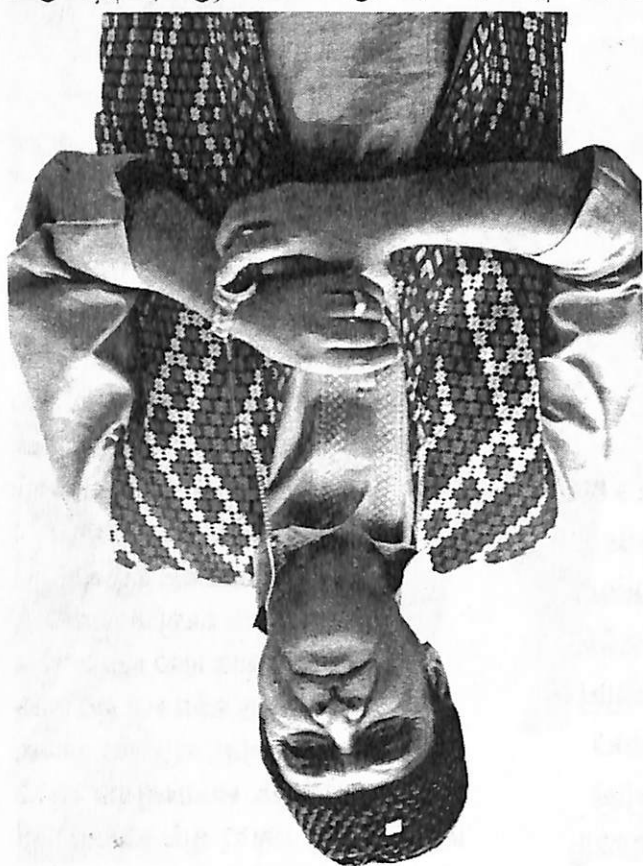
॥ श्रीगणेशाय नमः ॥

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“ହ ଗୋ ଗୋ ଗୁର ଗୁର ଗୁର
‘ଗୋ ଗୋଗୁର’ ‘ଗୋ ଗୁରୁଗୁର’
‘ଗୋ ଗୁରୁ’ ‘ଗୋ ଗୁରୁ’



॥७॥७॥७॥ कश्चित् राजासिद्धिदायकं दत्तं ॥ ७॥ ७॥ ७॥



ଛିକ୍ସୁ । ଦିନିଆ ଚଳାଏ କରୁଛନ୍ତିକି କାହା ଛୁଇଁ ଚଳାଏ କରୁଛନ୍ତିକି ।
 କିପରି କରୁଛନ୍ତିକି ଛୁଇଁକି ଦୁରୀୟାର ଏବଂ ଚନ୍ଦ୍ରାକାଶକାନ୍ଦେ ଲମ୍ବି
 ଲୁଇଁକି ଲୁଇଁକି ଚାଲିଲେ ଦୂରୀୟାର ଯାଏ ଏବଂ 'ସନ୍ଦେହ ଗର୍ବ' ।
 ଲୁଇଁକି ଗର୍ବ ଚନ୍ଦ୍ରାକାଶକାନ୍ଦେ ଲମ୍ବି ଛୁଇଁକି ଛୁଇଁକି ଗର୍ବ ।

ହାହା ଗୁଣ୍ଡିକାକାର କରା ଥାଏ । କେବଳ ମାଛମାନଙ୍କୁ ଖାଇବା ପାଇଁ ଏହା ଗୁଣ୍ଡିକାକାର କରା ଥାଏ । କେବଳ ମାଛମାନଙ୍କୁ ଖାଇବା ପାଇଁ ଏହା ଗୁଣ୍ଡିକାକାର କରା ଥାଏ ।

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ସ୍ୱାସ୍ଥ୍ୟ କଲ୍ୟାଣ
ମାଗଣୀ ମାଗଣୀ

ସମ୍ପାଦକ କଲ୍ୟାଣ

ସ୍ତ୍ରୀମାନଙ୍କ କର୍ମାଳୟ ସାମାଜିକସ୍ବାସନା ଓ ଶାନ୍ତି ଉପାଦେୟ : ଶ୍ରୀମତୀ

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লক্ষ্যকল্পিত। যাহা যাহা 'কৈলি' নামে অভিহিত।



୧୨୬ ଗାନ୍ଧୀଜୀଙ୍କର ଗୋଟିଏ ଲିଖିତ ପତ୍ର ଉପରୋକ୍ତ ଭାବେ । ଛବି

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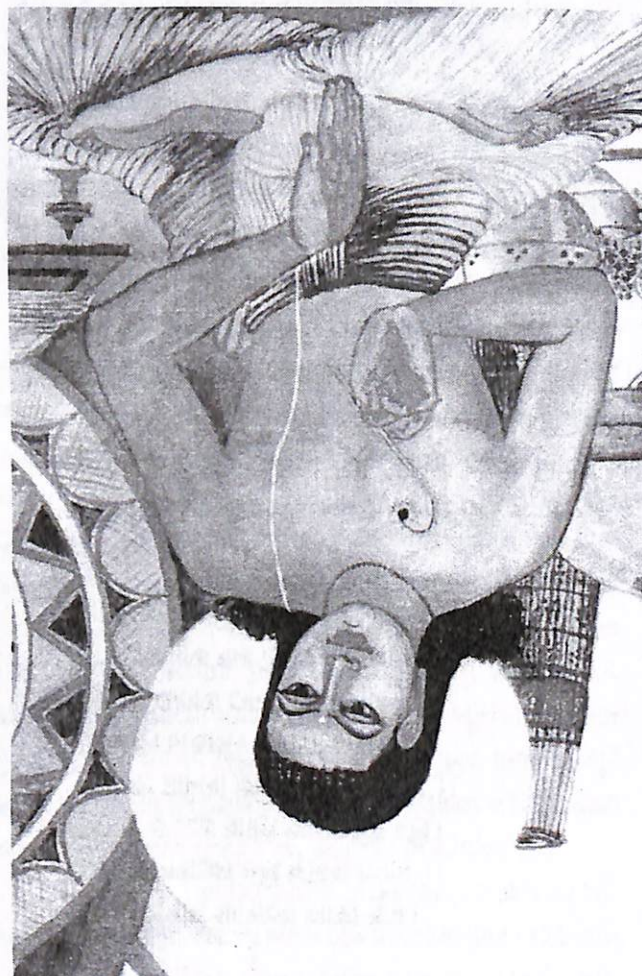
আছিল যার শরৎ প্রায় এক লাখ টকা আছিল। ইম্বার ডুপার আঁধা পক্ষাকর্মে
যান-বুকুতা, হীরা আদিদেও রাজ দরবার মজাই-পাই হৈছিল।
রাজ দরবারখন এনেকার্টিক নকোবা ছিঁজন যাতে চাঁদনী চ'কর পরা
অহা দরবারীসকলে সেইখন দেবিবটল নির নত করি ভিতরে মোয়াই

ସ୍ତ୍ରୀମାନଙ୍କ କାର୍ଯ୍ୟର ସାମାଜିକୀକରଣ ଯାହା ଲକ୍ଷ୍ୟ : ଉଚ୍ଚତର

। କର୍ତ୍ତବ୍ୟକ୍ରିୟା କାଳ ସଂକ୍ରମଣ ଓ ଶେଷ-ସାଧନ
 'ଭାବ', 'ସ୍ୱାଧୀନ', 'ସ୍ୱାଧୀନ କର୍ତ୍ତବ୍ୟାଧୀନ' । ଯାହା ଧର୍ମାଧୀନ । ଧର୍ମାଧୀନ
 'କର୍ତ୍ତବ୍ୟ' କ୍ରିୟା 'ସଂକ୍ରମଣ' : ଶେଷ କର୍ତ୍ତବ୍ୟ କାଳ କ୍ରିୟା
 । ଧର୍ମାଧୀନ (ସାଧନ) ଧର୍ମ : ଶେଷ ସଂକ୍ରମଣ ଓ ଶେଷ ସାଧନ

[illegible]

। अनाकत 'युद्ध' 'एतत् चरितम् । अथ : हेतु कालेन्द्राचार

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ଆର୍ଦ୍ଧ ଶତାବ୍ଦୀ
ସ୍ବାଧୀନତା

ବନ୍ଦୁକରେ ଶିରଦ୍ର ହରାଇଦେ

॥ श्रीगणेशाय नमः ॥

এই পঞ্জিকাইটাত ইতিহাস, সংগীত
তাক ধ্বজ-ধোয়ানিৰ অৱস্থা
বুনি সাধুনা অভিজ্ঞো-বদ
আজিৰ অসমযীয়াই নিক
অসমৰ বসন্তোত। □

[illegible]

ବାବେରୀ ଗ୍ରାମରୁ ଗୋଟିଏ ଗାଈ ଗୋଷ୍ଠୀ
କାନ୍ଦୁ ଗାଈ ଗୋଷ୍ଠୀ ଗାଈ ଗୋଷ୍ଠୀ

করিতেছে। অতীত যাত্রা ভ্রমের ভিত্তিতে হইয়াছিল।

১। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ২। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৩। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৪। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৫। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৬। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৭। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৮। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ৯। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি
 ১০। জাতি, ধর্ম, বর্ণ, গোত্র, বংশ, প্রভৃতি

ଆସନ୍ତା କାଳର ଶାନ୍ତି, କାରଣ ପ୍ରାୟଶଃ ଶାନ୍ତିର ଅଭାବ ହେଉଛି ।

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পাশ্চাত্যদের কাছে। 'জিলাকার গুঁড়ু'তেও তাঁর
 প্রাণী-জগৎ, সমাজ, আত্মজীবনীকি বিষয়ই একেবারে

॥७॥७॥७॥ कश्चित् राजादिवाचकः सन् ॥७॥७॥७॥ : ॥७॥७॥७॥

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କାମଦାୟୀ ସାହିତ୍ୟ ଯେଉଁ ଲୋକେ ତତକାଳୀନ ସମାଜର ସ୍ଥିତି ଓ ଲୋକମାନଙ୍କର ମାନସିକତାକୁ ଗଭୀର ଭାବରେ ଗ୍ରହଣ କରି ସେହି ଗୁଣକୁ ସଫଳତା ସହ ପ୍ରକାଶ କରିଛନ୍ତି ତାହା ହେଉଛି କାମଦାୟୀ ସାହିତ୍ୟ ।

କାନ୍ତାମାତା ଯନ୍ତ୍ରଣା
ହାତୀ ମାତା

ଆମାତ୍ରା ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ
ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ ଶ୍ରୀମତୀ

॥ श्रीगणेशाय नमः ॥

১। কাকাদ্বয়ঃ ।
২। কাকাদ্বয়ঃ ।
৩। কাকাদ্বয়ঃ ।
৪। কাকাদ্বয়ঃ ।
৫। কাকাদ্বয়ঃ ।
৬। কাকাদ্বয়ঃ ।
৭। কাকাদ্বয়ঃ ।
৮। কাকাদ্বয়ঃ ।
৯। কাকাদ্বয়ঃ ।
১০। কাকাদ্বয়ঃ ।

আজ সংস্কৃত ভাষা শিক্ষা দিও ।

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১। তেঁতি গাঁদ কাকার খেঁজ।
২। হাতা গাঁদ কাকার খেঁজ।
৩। হাতা গাঁদ কাকার খেঁজ।
৪। হাতা গাঁদ কাকার খেঁজ।
৫। হাতা গাঁদ কাকার খেঁজ।
৬। হাতা গাঁদ কাকার খেঁজ।
৭। হাতা গাঁদ কাকার খেঁজ।
৮। হাতা গাঁদ কাকার খেঁজ।
৯। হাতা গাঁদ কাকার খেঁজ।
১০। হাতা গাঁদ কাকার খেঁজ।

শ্রীমদ্ভগবদ্গীতা

ଶ୍ରୀ ଶ୍ରୀ ସତ୍ୟ ପାତ୍ର ଜ୍ଞାନ ବାସନା ତାରକାବଳୀ ଚଉଦୋକାଶ ।

[illegible][illegible]

চিহ্ন-যাত্রা' নাট রবীন্দ্রনাথ ঠাকুর করিত। ঠাকুরনাথ ঠাকুর করিত।

[illegible][illegible]

॥ ଲଜ ପାଦ ଶାନ୍ତିପୁରୀ ତତ୍ତ୍ଵାବଳୀ କାବ୍ୟାବଳୀ
 । ଲଜ କଥା ଲଭୁ ଶାନ୍ତିପୁରୀ କାବ୍ୟାବଳୀ
 ॥ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ
 । ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ
 ॥ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ
 । ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ
 ॥ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ
 । ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀମଦ୍ ଭଗବାନ ଶାନ୍ତିପୁରୀ

[illegible]

১৯৬৪ চনত তেওঁ গুৱাহাটী বিশ্ববিদ্যালয়ৰ পৰা অসমীয়া বিভাগত স্নাতকোত্তৰ ডিগ্ৰী লাভ কৰে। মাধৱেন বয়ছম আয়েংগাৰ দলং নিৰ্মাণৰ লগত জড়িত অভিজ্ঞতা আছিল। বিয়াৰ পিচত মামণি বয়ছম গোস্বামীয়ে তেওঁৰ স্বামীৰ লগত বিভিন্ন ঠাইলৈ গৈছিল। এবাৰ দলং নিৰ্মাণৰ কামলৈ যাওঁতে মটৰ দুৰ্ঘটনাত মাধৱেনৰ মৃত্যু ঘটিছিল। স্বামীৰ মৃত্যুৰ পিচত তেওঁ অসমলৈ ঘূৰি আহি গোৱালপাৰা জিলাৰ সৈনিক স্কুলত শিক্ষকতা কৰিছিল। ১৯৬৯ চনত তেওঁ গৱেষণাৰ বাবে বৃন্দাবনলৈ যাত্ৰা কৰিছিল। অধ্যাপক উপেন্দ্ৰ চন্দ্ৰ লেখাৰৰ অধীনত তেওঁ 'তুলসী দাসৰ ৰামচৰিত আৰু মাধৱ কন্দলীৰ ৰামায়ণ এটি তুলনামূলক অধ্যয়ন' শীৰ্ষক বিষয়ৰ গৱেষণা কৰিছিল। ১৯৭১ চনত দিল্লী বিশ্ববিদ্যালয়ৰ আধুনিক ভাৰতীয় ভাষা বিভাগত অসমীয়া বিভাগৰ অধ্যাপিকাকপে নিযুক্ত হয়। ১৯৭৩ চনত তেওঁ কৰা গৱেষণাৰ বাবে গুৱাহাটী বিশ্ববিদ্যালয়ে তেওঁক ডুৱেট ডিগ্ৰী প্ৰদান কৰে। পৰৱৰ্তী সময়ছোৱাত তেওঁ সাহিত্য-সংস্কৃতি আৰু বিদ্যায়তনিক বিভিন্ন ক্ষেত্ৰৰ লগত জড়িত হৈ স্বীকৃতি আৰু সাফল্য লাভ কৰে। মামৰে ধৰা তৰোৱাল নামৰ উপন্যাসখনৰ বাবেই সাহিত্য অকাডেমী বঁটা লাভ কৰে।

মামণি বয়ছম গোস্বামীৰ কৃতিসমূহক গল্প, উপন্যাস, গৱেষণামূলক ৰচনা, অনুদিত, সাহিত্য আদি বিভিন্ন ভাগত ভাগ কৰিব পাৰি।

মামণি বয়ছম গোস্বামীৰ গল্প সংকলন : চিনাকি মৰম, কইনা, হৃদয় এক নদীৰ নাম, মামণি বয়ছম গোস্বামীৰ প্ৰিয় গল্প ইত্যাদি

উপন্যাস : চেনাবৰ সোঁত, নীলকণ্ঠী ব্ৰজ, অহিৰণ, মামৰে ধৰা তৰোৱাল, সংস্কাৰ, উদয়ভানুৰ চৰিত্ৰ ইত্যাদি। দাঁতাল হাতীৰ উয়ে খোৱা হাওদা, আধালেখা দস্তাবেজ, আত্মজীৱনীমূলক উপন্যাস- জখমী যাত্ৰী, তেজ আৰু ধূলিৰে ধূসৰিত পৃষ্ঠা, দাশৰথীৰ খোজ, ছিন্ন মস্তাৰ মানুহটো, থেক ফাত্মী তহচিলদাৰৰ তামৰ তৰোৱাল।

গৱেষণা কৃতি : Ramayan from Ganga to Brahmaputra, Ravana in Kandali's Assamese Ramayana and Tulsi's Ramcharit Manas, Comparative study of characters of Ravana and Sita, Bani Kanta Kakati, History of Assamese literature since 1947, Ramabhakti in Sankardeva, Ankia Nats of Assam, Birendra Kumar Bhattacharya's Novel Mritunjoy ইত্যাদি।

অনুদিত কৰ্ম : মামণি বয়ছম গোস্বামীয়ে অন্যান্য ভাৰতীয় ভাষা আৰু বিদেশী ভাষা আৰু বিদেশী সাহিত্যৰ কৃতি অসমীয়ালৈ অনুবাদ কৰি অনুবাদিকা হিচাপে নিজৰ প্ৰতিভাৰ পৰিচয় দিছে। তেওঁ কৰা অনুবাদ, কৰ্মসমূহ হৈছে— মুন্সী প্ৰেমচান্দৰ চুটিগল্প, আধাঘণ্টা সময়, জাতক কথা আৰু আফিক।

মামণি বয়ছম গোস্বামীৰ কেইবাখনো উপন্যাসৰ আধাৰত চলচ্চিত্ৰ আৰু দূৰদৰ্শনৰ ধাৰাবাহিক নিৰ্মিত হৈছে। ড° মামণি বয়ছম গোস্বামীয়ে ভালে সংখ্যক ৰাষ্ট্ৰীয় আৰু আন্তঃৰাষ্ট্ৰীয় পৰ্যায়ৰ আলোচনা-চক্ৰ আৰু কৰ্মশালাত যোগদান কৰাৰ লগতে গৱেষণা পত্ৰ পাঠ কৰিছিল। ভাৰতৰ

বিভিন্ন ৰাজ্যত কেন্দ্ৰীয়ভাৱে অনুষ্ঠিত হোৱা ৰামায়ণ বিষয়ক আৰু সাহিত্য সংস্কৃতি বিষয়ক আলোচনা-চক্ৰত অংশগ্ৰহণ কৰিছিল। ভাৰতৰ বিভিন্ন ৰাজ্য যেনে— হাৰিয়ানা, মধ্যপ্ৰদেশ, পশ্চিমবংগ, উৰিষ্যা, বিহাৰ, অসম, অন্ধ্ৰপ্ৰদেশ, গোৱা, দিল্লী আদিত অনুষ্ঠিত তেনে ভালেমান অনুষ্ঠানত তেওঁ অংশগ্ৰহণ কৰিছিল। ভাৰতৰ বাহিৰেও পৃথিৱীৰ বিভিন্ন দেশত অনুষ্ঠিত

মামণি বয়ছম গোস্বামী ৰাজহুৱা জীৱনতো এগৰাকী সক্ৰিয় ব্যক্তি আছিল। বিভিন্ন শৈক্ষিক, সামাজিক, সাহিত্য-সংস্কৃতিৰ লগত জড়িত অনুষ্ঠান-প্ৰতিষ্ঠানৰ সৈতে তেওঁ সম্পৰ্ক ৰক্ষা কৰি চলিছিল। অসমৰ সন্ত্ৰাসবাদী সমস্যা সমাধানৰ বাবেও তেওঁ নানা ধৰণে চেষ্টা কৰিছিল।

হোৱা আলোচনা-চক্ৰলৈ তেওঁ নিমন্ত্ৰিত হৈছিল। সেই সমূহো সাহিত্য-সংস্কৃতি আৰু সামাজিক কল্যাণৰ লগত জড়িত অনুষ্ঠান আছিল। বিদেশৰ ভূমিত পদাৰ্পণ কৰি তেওঁ কেইবাখনো গৱেষণা পত্ৰ পাঠ কৰিছিল।

মামণি বয়ছম গোস্বামী ৰাজহুৱা জীৱনতো এগৰাকী সক্ৰিয় ব্যক্তি আছিল। বিভিন্ন শৈক্ষিক, সামাজিক, সাহিত্য-সংস্কৃতিৰ লগত জড়িত অনুষ্ঠান-প্ৰতিষ্ঠানৰ সৈতে তেওঁ সম্পৰ্ক ৰক্ষা কৰি চলিছিল। অসমৰ সন্ত্ৰাসবাদী সমস্যা সমাধানৰ বাবেও তেওঁ নানা ধৰণে চেষ্টা কৰিছিল।

জীৱনৰ খলা-বমা বাটত হতাশা আৰু দুৰ্ভাবনাৰ মুখামুখি হোৱা এইগৰাকী নাৰীয়ে পৰৱৰ্তী সময়ত নিঃসংগতাবোধক পৰাভূত কৰি বিশ্বৰ নাগৰিক ৰূপে নিজকে প্ৰতিষ্ঠা কৰিবলৈ সক্ষম হৈছিল। সাহিত্যৰ সাধনাত তেওঁৰ যি একাগ্ৰতা সিয়ে তেওঁক লক্ষ্মী আৰু সৰস্বতীৰ মৰমৰ জীৱনী কৰিছিল। নাম, যশ আৰু খ্যাতিয়ে তেওঁৰ মেধা আৰু ব্যক্তিত্বক পোহৰাই তুলিছিল। যাৰ বাবে নিজ দেশৰ বাহিৰেও বিদেশৰ পৰাও কেইবাটাও বহুমূলীয়া বঁটাৰে সন্মানিত হৈছিল। ২০০৯ চনত দিল্লী বিশ্ববিদ্যালয়ে তেওঁক প্ৰফেচাৰ এথেৰিটাছ খিতাপ প্ৰদান কৰিছিল। উল্লেখযোগ্য যে তেওঁৰেই এই খিতাপ অৰ্জন কৰা একমাত্ৰ অসমীয়া।

জীৱন আৰু মৃত্যুৰ বৰ্ণনা ছবি অঁকা এইগৰাকী কথাশিল্পীয়ে ৭০ বছৰ বয়সত ২০১১ চনৰ ২৯ নৱেম্বৰ তাৰিখে জীৱনৰ শেষ নিশ্বাস ত্যাগ কৰে। অসমীয়া সাহিত্য-সংস্কৃতিৰ বুৰঞ্জীত মামণি বয়ছম গোস্বামীৰ নাম অসমীয়া ইতিহাসত সোণালী আখৰেৰে জিলিকি ৰ'ব।

‘আপুনি আপোন বন্ধু আপুনি আপোন শত্ৰু

আপুনি আপোন ৰাখে মাৰে।

হৰিক নভজি নৰে আপুনি বোৱয় নষ্ট

হৰি ভজি আপোনাক তৰে।।’

—নামঘোষা

মহান বিজ্ঞানী হোমি জাহাংগীৰ ভাৰাৰ চমু পৰিচয়

প্ৰাণদীপ কুমাৰ দাস
স্নাতক প্ৰথম বৰ্ষ

ইং ৰাজী ১৯০৯ চনৰ ৩০ অক্টোবৰত বোম্বাই (মুম্বাই) চহৰত এটি আঢ্যৱন্ত ধনী পাৰ্চী পৰিয়ালত ভাৰাৰ জন্ম হয়। বোম্বাই চহৰতে তেওঁৰ স্কুলীয়া শিক্ষা আৰম্ভ হয়। অতি ধনীয়া সহজ-সৰল সেই ল'ৰাটিয়ে পিচলৈ এগৰাকী মহান বিজ্ঞানী হৈ ভাৰত মাতৃৰ মুখ উজ্জ্বল কৰিব সেই কথা ল'ৰা কালতে ফুটি উঠিছিল।

সৰুৰে পৰা তেওঁৰ চখ (হ'বী) আছিল বিজ্ঞানৰ বিভিন্ন বিষয়ৰ কিতাপ সংগ্ৰহ কৰা। কেৱল সংগ্ৰহ কৰাই নহয়,

সেই পুথিবোৰ অধ্যয়ন কৰি নিজৰ জ্ঞানৰ উঁড়ালটো চহকী কৰিছিল। তেওঁ অকল কিতাপৰ মাজতে দিন কটোৱা নাছিল। জীৱনটো ভালদৰে কটাবলৈ তেওঁ সুন্দৰ আৰাধনাও কৰিছিল। আজৰি পৰত তেওঁ ছবি অঁকা আৰু লেখা কামো কৰিছিল। সংগীতৰ প্ৰতিও তেওঁৰ আকৰ্ষণ আছিল।

ভাৰাই মুম্বাই কেথেড্ৰেল হাইস্কুলৰ পৰা ছিনিয়ৰ কেম্ব্ৰিজ পৰীক্ষা পাছ কৰে। ইংৰাজী ১৯২৭ চনত তেওঁ কেম্ব্ৰিজ বিশ্ববিদ্যালয়ৰ কিজ কলেজত ইঞ্জিনীয়াৰিং পঢ়িবলৈ নাম ভৰ্তি কৰে। তেওঁ সেই

সময়ত গণিত পঢ়িবলৈ মন কৰিছিল। কিন্তু দেউতাকৰ পৰামৰ্শ মতেই প্ৰথমতে ইঞ্জিনীয়াৰিংৰ পাঠ্যক্ৰম শেষ কৰি লয়। ভাৰাই ইঞ্জিনীয়াৰিংত প্ৰথম শ্ৰেণী পায়। ১৯৩০ চনত তেওঁ তাত্ত্বিক পদাৰ্থ বিজ্ঞানৰ ছাত্ৰ হিচাপে যোগ দিয়ে। সেই সময়ত কেম্ব্ৰিজ বিশ্ববিদ্যালয়ৰ কেভেণ্ডিছ গৱেষণাগাৰে পদাৰ্থ বিজ্ঞানীৰ সোণালী যুগ এটাৰ সৃষ্টি কৰিছিল বুলি ক'ব পাৰি। ভাৰাই তাত বহুতো বিশিষ্ট বিজ্ঞানীৰ দ্বাৰা অনুপ্ৰাণিত হৈছিল।

১৯৩৩ চনত তেওঁৰ প্ৰথম গৱেষণা





ঔপত্য প্রকাশিত হ'ল। পৃথিবীর বাহিরে পৰা অহা মহাজাগতিক বস্তু
শ্বেতত এলানি গবেষণা কৰাৰ সুবিধা লাভ কৰে। ১৯৩৭ চনত ভাৰত
এলন জ'ন পদাৰ্থবিজ্ঞানী ডব্লিউ ডিউলিৰ সৈতে বগা হৈ মহাজাগতিক
বস্তুৰ বৃষ্টি সম্পৰ্কীয় বহুসংখ্যক সন্ধান দিয়ে। এনে বৃষ্টিতে 'জেন' নামৰ
এটি কণাৰ সন্ধান পায়। এই কণাটোৰ সদৃশ্যত তেওঁ আৱিষ্কাৰ কৰে
আণৱিককণাদাদ তত্ত্বৰ পৰীক্ষামূলক অমায়োগ দাঙি ধৰে।

ডিউলি লাভ কৰিছিল।
মহাজাগতিক বস্তু যৌগিক পদাৰ্থ ব'ল আৰু কেৱলোঁয়ো বন
বিদ্যৰ ক্ষেত্ৰত আৱিষ্কাৰ যোগাৰা বান ভাৰত ১৯৪১ চনত লন্ডনৰ
ৰয়েল ছ'চাইটিৰ সভাপতি পদত মনোনীত কৰা হয়। ১৯৪৮ চনত
পৰমাণৱিক শক্তি আয়োগ গঠিত হয় আৰু ভাৰতৰ অধ্যক্ষ নিযুক্ত
কৰা হয়। তেতিয়াৰ পৰা দেশৰ পৰমাণৱিক শক্তিৰ গবেষণাই এক
সাৰলীল গতি লাভ কৰে।

১৯৫৪ চনত ভাৰত চৰকাৰৰ পৰমাণৱিক শক্তি বিভাগৰ
সচিব নিযুক্ত হয়। সেই বছৰেই ভাৰত চৰকাৰে তেওঁক 'পদবিৰূপ'
উপাধি প্রদান কৰে।
১৯৬৩ চনত ভাৰতৰ প্ৰথম পৰমাণৱিক শক্তিকেদৰ নিৰ্মাণ
তৰাণ্ডাত আৰম্ভ হয়। উন্নত পৰ্যায়ৰ চিন্তাত এটা নিৰ্মাণ আৰম্ভ
হয়। নিউক্লীয় শক্তি আৱৰণৰ ক্ষেত্ৰত তেওঁ আছিল এক অতি দীৰ্ঘ
পৰমাণৱিক গৱেষণাৰ বাহিনীৰ হৈছে। মহাকাক নামৰ বিজ্ঞানী,
শক্তিৰ গৱেষণাৰ পৰাজুতি এটা অধ্যয়ন দি। সেই নিমিত্তে ভাৰতৰ
উত্তৰ ১৯৪৮ চনত এটা বৈজ্ঞানিক দৰ্শনমণ্ডল এটা স্থাপনা হৈছে।
তেওঁৰ যত্নত উচ্চ কাম্যতাত এটা বৈজ্ঞানিক দৰ্শনমণ্ডল এটা স্থাপনা
হৈছে। ১৯৪৮ চনত এটা বৈজ্ঞানিক দৰ্শনমণ্ডল এটা স্থাপনা হৈছে।
শক্তিৰ গৱেষণাৰ পৰাজুতি এটা অধ্যয়ন দি। সেই নিমিত্তে ভাৰতৰ
উত্তৰ ১৯৪৮ চনত এটা বৈজ্ঞানিক দৰ্শনমণ্ডল এটা স্থাপনা হৈছে।

পৰমাণৱিক শক্তি কেন্দ্ৰটো সচিব হোৱা দেখা নাগালে।
উত্তৰেই আৰু তেওঁৰ আশীৰ্বাদ কৰিব ফলত স্থাপনা ভাৰতৰ প্ৰথম
সময়ত তেখেতৰ বয়স আছিল ৬৬ বছৰ। তেওঁৰ দৃঢ়তাৰে যে তেওঁৰ
দৰ্শনাত আৱিষ্কাৰ ভাৰতৰ একেটো বৈজ্ঞানিক অকালতে হ'ব।
দৃঢ়তাৰ দি। সেই নিমিত্তে উত্তৰোপৰ আশীৰ্বাদ কৰিব হৈছে।
পৰমাণৱিক শক্তি কেন্দ্ৰটো সচিব হোৱা দেখা নাগালে।
উত্তৰেই আৰু তেওঁৰ আশীৰ্বাদ কৰিব ফলত স্থাপনা ভাৰতৰ প্ৰথম
সময়ত তেখেতৰ বয়স আছিল ৬৬ বছৰ। তেওঁৰ দৃঢ়তাৰে যে তেওঁৰ
দৰ্শনাত আৱিষ্কাৰ ভাৰতৰ একেটো বৈজ্ঞানিক অকালতে হ'ব।

বিজ্ঞান জগতক বিপ্লৱীয়ক কৰিছিল ভাৰতক তেওঁ সম্পূৰ্ণ সংগঠিত
ভাৰ আছিল আশীৰ্বাদ কৰিব ফলত স্থাপনা ভাৰতৰ প্ৰথম
সময়ত তেখেতৰ বয়স আছিল ৬৬ বছৰ। তেওঁৰ দৃঢ়তাৰে যে তেওঁৰ
দৰ্শনাত আৱিষ্কাৰ ভাৰতৰ একেটো বৈজ্ঞানিক অকালতে হ'ব।

আৰ্দ্ৰ মান আলী
ভূমি যান্ত্ৰিক

বিপ্লৱাত বৈজ্ঞানিকৰ বয় পৰিচয়

:- ছাৰ আইজাক নিউটন (Sir Isaac Newton 1642-

1727) : ছাৰ আইজাক নিউটন ইংলেণ্ডৰ উল্ফ থ'ৰ্ণ (Woolfs
Thorpe) নামৰ ঠাইত জন্মগ্ৰহণ কৰে। কেইজন টিনিচ কলেজত
ছাৰ হৈ থাকোঁতেই তেওঁ
অৱশ্যত বিজ্ঞান
পৰদৰ্শিতা দেখুৱাইছিল।
এই সময়ত তেওঁ বীজগণিত
(Algebra)ৰ Binomial
Theoren, কন গণিত
আৰু পদাৰ্থ গতি বিষয়ক
চিন্তা সূত্র (Newton's
Laws of Motion)ৰ
উদ্ভাৱন কৰে। (প'ছৰ
বগীচী (Light Spec-
teen) শব্দেও তেখেত



এই সময়ত এলানি পৰীক্ষা বজায়। অতিফলক দৰ্শনমণ্ডল যন্ত্ৰ
(Reflector Telescope) উদ্ভাৱন কৰি জ্যোতি বিজ্ঞানৰ বেচি
বিষয়ক (Planetary Mo-
tion) চিন্তা সূত্র আগবঢ়ায়।
এই সূত্র তিনিটা কেপলাৰৰ সূত্র
নাগোৰ জনাজাত হয়।
:- জেমছ বাট (James Watt-1736-1819) : নিউটন
বিজ্ঞানজ্ঞানৰ মনৰ মূৰ্চা ৭ বছৰ পিতৃত জেমছ বাট, স্মৃতিভেত জন-



বিপ্লৱিত কৰা হয়। তেওঁৰ বিখ্যাত
গ্ৰন্থন 'The Mathe-
matical Principles of Natural
Philosophy'খন প্রকাশ পাইছিল।
১৭২৭ চনত এইজন্য মাদন বিজ্ঞানীয়ে
শেষ নিশ্বাস ত্যাগ কৰে।
:- বিজ্ঞানী শ্বেল (Wille-
brod Snell- 1591-1626)
:- জাৰ্মানীৰ লেভেন চৰত তেওঁ



১৫৯৪ চনত ২৩ বছৰ বয়সত
মৃতক হৈ পৰি ১৬০১
চনত ৩০ বছৰ বয়সত অধ্যাত
জ্যোতিৰ্বিজ্ঞানী, চুইক ৰাষ্ট্ৰৰ
সদস্যক হিচাপে নিযুক্তি দিয়া
হয়। তেওঁ হাইডেলবৰ্গ গতি
বিষয়ক (Planetary Mo-
tion) চিন্তা সূত্র আগবঢ়ায়।
এই সূত্র তিনিটা কেপলাৰৰ সূত্র
নাগোৰ জনাজাত হয়।



মৃত্যু কৰা বিজ্ঞানীৰাকীয়ে
গ্ৰন্থন বিখ্যাত (Ma-
chanic) হিচাপে ২১ বছৰ
বয়সতে তাৰ কৰ্ম জীৱনৰ
পাতলি যেনে। তাতে তেওঁৰ
অসামান্য কৰ্মপটুতা আৰু
অধ্যাতিক ব্যৱহাৰে বিজ্ঞানী
হোৱাৰ দৃষ্টি আকৰ্ষণ কৰে।
ভাৰ ইঞ্জিন (Stem En-
gine) চৌৰ আৱিষ্কাৰ কৰি
তেওঁ অক্ষয় কৃতি লভে।

ତେଜ୍ଞତା (Power) ବିଦ୍ୟୁତ୍ ଶକ୍ତିର ବର୍ତ୍ତମାନ ଆବରଣ ଯାହା ତେଜ୍ଞତା ସମ୍ପାଦନା (Electrical Power)ର ଏକ (Unit) ଯାହା (Watt) ବୋଲି କୁହାଯାଏ । ୧୮୮୧ ଖ୍ରୀଷ୍ଟାବ୍ଦରେ ତେଜ୍ଞତା ଯୁକ୍ତ ହେଲା ।

:- ଡଃ ଡ୍ରାହ୍ମା ଜାହାଙ୍ଗିର ଭାବା (Dr. Homi Jahongir Bhaba- 1909-1966) :

ଡ୍ରାହ୍ମା ଭାବା କେନ୍ଦ୍ରୀୟ ବିଦ୍ୟାବିଦ୍ୟାଳୟ (Mumbai & Conbrize University) ତାହା ଗଠନ କରିଛନ୍ତି ।



ଡ୍ରାହ୍ମା ଭାବା (Cosmic Ray) ସମ୍ପର୍କିତ ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

:- ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Satyendra Nath Bose- 1894-1974) :

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Quantum Theory)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Statistics)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Physics)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Chemistry)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Biology)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Mathematics)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Astronomy)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Geology)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Medicine)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Law)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (History)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।



ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Literature)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Art)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Music)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Dance)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Theatre)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Film)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Television)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Radio)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Internet)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Space)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Future)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

ଡ୍ରାହ୍ମା ନାଥ ବୋସ (Universe)ର ଗବେଷଣାରେ ତାହାଙ୍କର ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ବପୂର୍ଣ୍ଣ ଅବଦାନ ରହିଛି ।

କବିତା ସାଗର



পৰমা সুন্দৰী পাবা ॥
 এজনীয়ে মহিয় বহুজনী
 গাঢ় বদ পাবা ॥
 যদি তুমি সুখময় জীবন
 জীবন গাঢ় বোজা ॥
 যদি তুমি ভবিষ্যৎ সুখময়
 অধ্যয়নত মন দিয়া ॥
 বয়লীৰ মায়া মমতা এৰি তুমি
 ছাড়া জীবন ধ্বংস কৰণ ॥
 কালকণী মাৰীয়ে ই ব
 যদি গাঢ় বোজা ভবিষ্যৎ জীবন ॥
 মায়া কণী নাকীক নিদিবা মন
 নাবীৰ কণৰ আত্মত যোনা ॥
 সৰ পাই উঠি দেখিলো আগত
 এই জীবন মায়া মায়াৰ খেলা ॥
 চোপানিত মই দেখিলো সোপান

আত্মকৰ্মই হৈছে জীবন
 সত্যক ভূমি বস

জীবন যদি গাঢ় যোজা



মিছ আঁচিলা বোম
 সত্যক প্রথম বস

তুমি আৰু মই

তোমাতে
 তথ্যপিত্ত আশাৰে বাট চাই আছি,
 প্ৰভুমাৰ হৈছিল মোৰ জীবন
 এদিন এঘাৰি কথায়
 মোৰ হৃদয়ৰ সমস্ত ভালপোয়া ॥
 তেতিয়াই সৰ পাই উঠে
 যেতিয়া তোমাৰ কথাকে ভাবো
 স্মিতন গাৰ্ভটি টাট্টিয়াই
 মোৰ অক্ষয়লীলায় নয়নে
 তোমাৰ মনত পৰে ॥
 আদৃত হৃদয়ৰ মনোহৰ কৰ
 মোৰ হৈছে মোৰ সোপানবোৰ
 যেতিয়া সৰ পায় উঠে
 মাজলিমা অঘৰী কুঁচিৰ মাতত
 মোৰ হৃদয়ৰ অতীতবোৰ ॥
 মোৰ বৃক্কৰ সেউজীয়া সোপানবোৰ
 সৰ পায় উঠে
 তোমাৰ মৰমতে

ଅନୁସନ୍ଧାନ ପ୍ରଣାଳୀ

ବିଶ୍ୱାସୀ

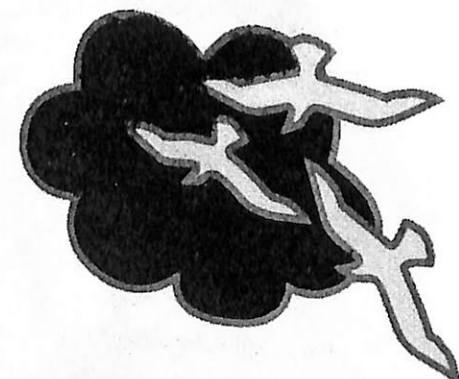
പ്രഭുവായ കൃഷ്ണൻ

ସତ୍ୟ ଶ୍ରୀ ମହାତ୍ମା ଶ୍ରୀ ଶ୍ରୀ
ସତ୍ୟ ଶ୍ରୀ ମହାତ୍ମା ଶ୍ରୀ ଶ୍ରୀ

କ୍ଷମା

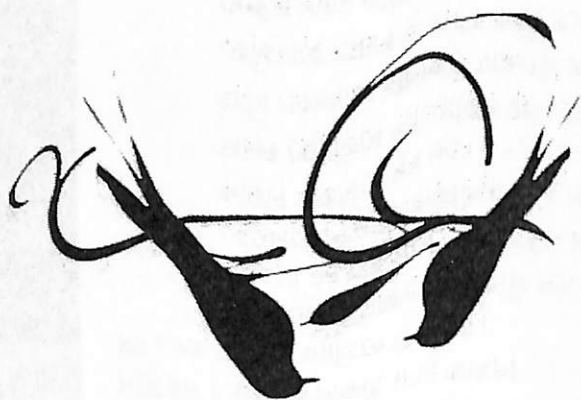
କଳାମୟୀ ସାଗରୀ
ବିଜୟାଦଶମୀ

॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

॥ श्रीगणेशाय नमः ॥

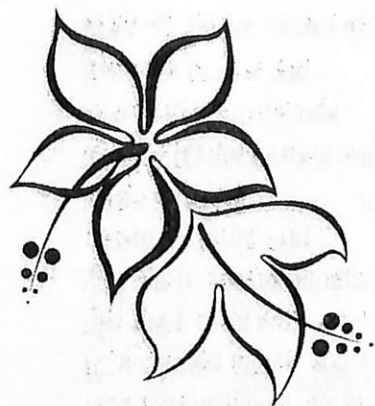
১৩



କଥାଟି ଯାହା
କହେ ଲାଗିଲା

ହରି ଚାନ୍ଦ୍ରା ଶାସତ୍ର ହାସ

ସ୍ତ୍ରୀମାନଙ୍କ କାର୍ଯ୍ୟର ସାମାଜିକୀକରଣ ନୀତି ଲବ୍ଧ : ଉତ୍ତର

[illegible]

ସ୍ୱାମୀଜୀ କହନ୍ତି
ସ୍ୱାମୀଜୀ କହନ୍ତି

ॐ

ବରଷା ଗାଳିକର
ସ୍ନାତକ ଓଡ଼ିଆ ବର୍ଷ (କଳା)
କ - ଶାସ୍ତ୍ରୀ - କ

ਮੁਕੁਤ

[illegible]

॥ श्रीगणेशाय नमः ॥

[illegible][illegible]

॥७६॥

ଡ଼ାଃ ଛାନ୍ଦ ଗୀତାଃ : ଡ଼ାଃ

[illegible]

ସ୍ୱାସ୍ଥ୍ୟ କରାଏ
ନାଶକ କରାଏ

ଅରବି

ନାଟକର ମହାବିକାଶ

ନୀଳ ବାଲୁକା

[illegible][illegible]

ପ୍ରାଚୀନ କଳା
ନାଟ୍ୟର ଗ୍ରନ୍ଥ

በገረግረግ

[illegible]

ସାଧାରଣ ଜ୍ଞାନ
ମାଧ୍ୟମିକ ଶିକ୍ଷା

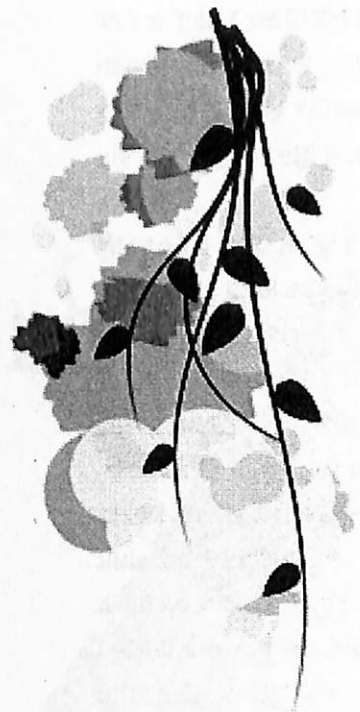
കൃഷ്ണ മകുട

॥ श्रीगणेशाय नमः ॥

[illegible]

କନ୍ୟାମୂଳ ଯାତକ
ଭାଗ୍ୟକାନ୍ଦାୟ

ପ୍ରବିନ୍ଧ

[illegible]

মোর হোতা পৰা পৰা কলিজাখন শৰবিৰিক্কা ক'ৰি থৈ
 ককাইলৈ তুমি যাবাবোৱা
 তোমাৰা উকা কপালত আঁকি দিব কোলাবাহাই
 আঘোৱালিৰ ৰঙা বেলি
 তোমাৰ সেউত ত জিলিকি ৰব
 মোৰ যন্ত্ৰণাৰ প্ৰতিচ্ছবি।
 অয়ততৰ উকলিয়ে যেতিয়া ৰতাতলি মুখুৱিত কৰিব
 তৰ মাজত নিলীন হৈ যাব মোৰ
 উৰ্দ্ধপাশি
 তুমি হয়তো নেদেখিব মোৰ
 অজ্ঞানিত শয়নৰ চাৰি।
 মাত্ৰ-হালিধাৰে তোমাক যেতিয়া লোৱাব
 মোৰ সপোনোৰেও ৰবৰ সজাব
 সেউজিয়াৰ পৰা হাই তলহীয়াহীলৈ
 পঠিওমাবা জোনাকো। যেন যেন মোৰ আউসীত

ସତ ସତ୍ତ୍ୱ କଳାହ
ମାତ୍ର ମୂର୍ତ୍ତି

ଉତ୍କଳ ଚରିତ୍ର

১৯৪৩ ১৯৪৩
১৯৪৩ ১৯৪৩

ଶ୍ରୀମଦ୍ଭଗବତ୍
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ

॥ श्रीगणेशाय नमः ॥

[illegible]

୧୧ ଟଙ୍କା କରାଏ

ମାଲବୀ ମନ୍ତ୍ରାଦି ଶାସ୍ତ୍ର

८५८ ८५९

॥७॥७॥७॥ कक्षीरं दद्यान्निद्रायाः क्षयः ॥ ७॥

[illegible]

କନ୍ୟାମୂଳ ଯାତକ
ମୃଗଶିରା ଯାତକ

बन्दि

জন্মিতা কলিতা
স্বতক প্রথম বর্ষ

বিদ্যেদ্বী

সংস্কৃত : সূত্রেন দান মন্দিরবিদ্যালয় বার্ষিক আবেদনাবলী

সেউজীয়া আনিলোদি উভতি আদি
শ্যুস্তর দলিলাত যোজ পোজাধা
কে বিদ্যেদ্বী ভাইসকল,
সোণালী ভাইসকল সোপান বচাই
মাতৃয়া এবার উভতি আদি।
ক্ষোভ কব প্রতি তোমামোজোকর?
আধুনিককতর ভাইসকল
অক্ষকবর সূত্রোণ লৈ স্বাধীনসিদ্ধি কবা
নশ সমাজর এতম সুখোণি ভদ্রলোকর প্রতি
নে, জনতার আধিকারর আদিত বচি
কতর পাইব বিলাসিতার পিত দোষ
বাজনীতিবিদর প্রতি?
যদি ইহা ইহা ক্ষোভ তোমামোজোকর মনত
তোজ নিদিয়া কিয় যোগ্য প্রত্যুত্তর?
কিয় যদি নিয় কাকোরবার কপালর পাইয়া?
ভাকর দদে পলাই ফুকা কিয়?
যদি তোমামোজোকর লুইতর পারর অসমীয়া ভেকা
তোজ কিয় শাই বীর লিচিভর জে?
কিয় প্রত্যুত্তর দিব লোষাধা সন্মুখর পৰা?
কি দিব পাৰা তোমামোজোকর?
মাতৃয়া মোজাব পাৰা চক্কোরর স্বপ্ন
মোজাব পাৰা তেজর প্রাণি
ছাতিয়াব পাৰা অমাবস্যাৰ অক্ষকর,
দিব পাৰা কাকোরবার লুইতর অযত তিজতা?
এয়াই আছিল জাণো লিচিভর সোপান?
নিজক প্রমা কবা, এবার সূত্রোণ কবা
শ্যুস্তর বাহিনীয়া জাণাই উভতি আদি
মাতৃয়া এবার উভতি আদি।।

বিষাদ

ভূৱে জাহান
উজ্জ্বল দ্বিতীয় বর্ষ

অন্তর মোর বিষাদে পূর
নবদেবে আক আশা নিশা দূর
কিমান বাক গাম আবেগর ন ন সুর
কোতিয়া মলয়া বতরে অস্তরকল কবির জুর।
মহৌতো পাখি যোল আছাই বচি
মোজ মাজে সুখলতি যায় কেবল ষটি
কোতিয়া সুখর ছবি অজানিতে আদি
যাবাই চক্কর আগত ভাটি।
সাগর-হৃদ, নৈ-নিজর,
প্রাণবন্ত মন্দিয়ার মতা বসুন্ধর,
আক প্রকৃ-শক্ষ প্রমা-কত-তর
অন্তরর লগত কবা পাতিতো সক-সুখ।
কে বসুন্ধর গরাকীর দান
এয়ে জেতর ইতিহাস
কিয় তোমামোজোকর আভিলাষ
চাঞ্চল্যকালে আবে মাতৃয়া বজ পাইসাম।
জতত
নাই সুখ, নাই দুখ, নাই জিহা
বোর বোর কৈ ফুকে মন্দিরবলী
নবদেবে জগত মন্দিরবিলাসিতা
এয়ে মন্দিরবলী

পঞ্চর জোলা



[illegible][illegible]

୧୪ ଶତାବ୍ଦୀ କାଳ
(କ୍ରୀଷ୍ଣ) ଲକ୍ଷ୍ମୀନାରାୟଣ ଓ ୧୫

କରାଣୀ ବାବଦ

ସ୍ତ୍ରୀମାନଙ୍କ କ୍ଷମା ଓ ସାମାଜିକ ଗୌରବ : ଶତ୍ରୁ

८ ८ ८—

ଃ ସାମନ୍ତ ଦୁର୍ଭିକ୍ଷାୟ ଯେ ଶୃଙ୍ଖଳିତା ଗାୟେ ଶ୍ରେୟଃ । ଶତ୍ରୁଃ ସର୍ବଭାବେ ଶ୍ରେୟଃ ।

പ്രകൃതി പ്രതിഭ—

ଫାଲ୍‌ଗୁନ ଚତୁର୍ଥୀ ଦିନେ କରାଯାଇଥିବା ଏହି ପର୍ବଟି ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ବିଶେଷ ଭାବରେ ପ୍ରସିଦ୍ଧ ।

ସତ୍ୟ ଲୋକ ସାହିତ୍ୟ

[illegible]

ପ୍ରସାଦିତ କର୍ମର ଫଳାଂଶୁତା ନାନୀ ମଧ୍ୟ : ପଦ୍ୟ

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ॐ नमो
॥ श्री गणेशाय नमः ॥

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ସଂସ୍କୃତ କବିତା
ପ୍ରଥମ ପାଠ୍ୟ ପୁସ୍ତକ

ସିଦ୍ଧି କାବ୍‌ର ଅବିଶ୍ୱାସ

(B/K)

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মানব বৈদ্যনাথ তাকে সাক্ষাৎ করেই 'পোলাই' ছিঁজ। 'পোলাই' স্বভাবের সেই
শেখাট। কোণাঠারই যেন কোন কলিটি ছিঁজি মোহাট দিছে।
তাই সকলো পোলাই যাব ধরিতে। মনের বেদনা মনেতে বৈ গ'ল। হঠাৎ
যাব পাশে এলি। উষ্মতের ম্যাস্যাক পলিঙ্গ দিছে। অচিন্ত্য
মস্তে ও গৌলি নিজর যবর জাণিবরই কিছু নিচাচি শাপাশে নিজর নাম।

କଟାପଥର ସବୁଜେ ଆବୃତ୍ତ କରାଗଲା । ତାହା ତଳ ଘାଟି ଆସିବାର ଗୋରାଘାଟ ହେଲା । ଏହାଦେଇ ଦିନ ବାଗିଚା । ତାହା ଯାଏ ଆମେ ବାହାରିବା ତଳ ଆସିବୁ ।

[illegible][illegible][illegible][illegible]

ॐ नमो भगवते वासुदेवाय

বাল্য : বৈষ্ণব দান প্রথা সাধারণত কাক কবির দ্বারা ।
 জীবিত : কাকের জীবিত কাকের দ্বারা ।

—124—

তবে মনে হয় যে এই প্রকারের লোকেরাও
 অনেকের মতই এই প্রকারের লোকেরাও

। ॥ ॐ ॥ ॐ ॥ ॐ ॥

। प्रुष्टुः ॥ प्रुष्टुः

। ॐ श्रीगणेशाय नमः ।

—ସ୍ୱାସ୍ଥ୍ୟକର ଲାଭ ଦେଇ ଗଲା

শেষাংশ : তেমনামাধারযাওঁ দিয়া, মত তত বরত ফেন কান দায়।
 শেষাংশি বরতৈ যোরা আকি দুইটাই কৈ কৈ কৈ, তৈ, এনিদ অকালে কৈ
 ত্রাণি ব্রহ্ম আনিলা এতৎ। তত্ৰৈ লাজি। তত্ৰৈ তেতৈ। তত্ৰৈ ব্রহ্ম ব্রহ্ম
 । তত্ৰৈ আকি।

।। ॐ नमो भगवते वासुदेवाय ॥ ।।

—అక్ష అక్ష

ଧର୍ମାନ୍ତର । ତଥା ଇନ୍ଦ୍ର-ପ୍ରସାଦ ଗୋପ ଚରଣ-ମୁଖେ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀଧର ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ । ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀଧର ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ । ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀଧର ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ।

ଶ୍ରୀମଦ୍ଭଗବତ୍ପଞ୍ଚାବତାରପୁରାଣୋପାଖ୍ୟାୟନାମ

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॥७॥७॥७॥ कस्तूरि चंद्रादिचंद्रादि चंद्रादि चंद्रादि : ॥७॥७॥७॥

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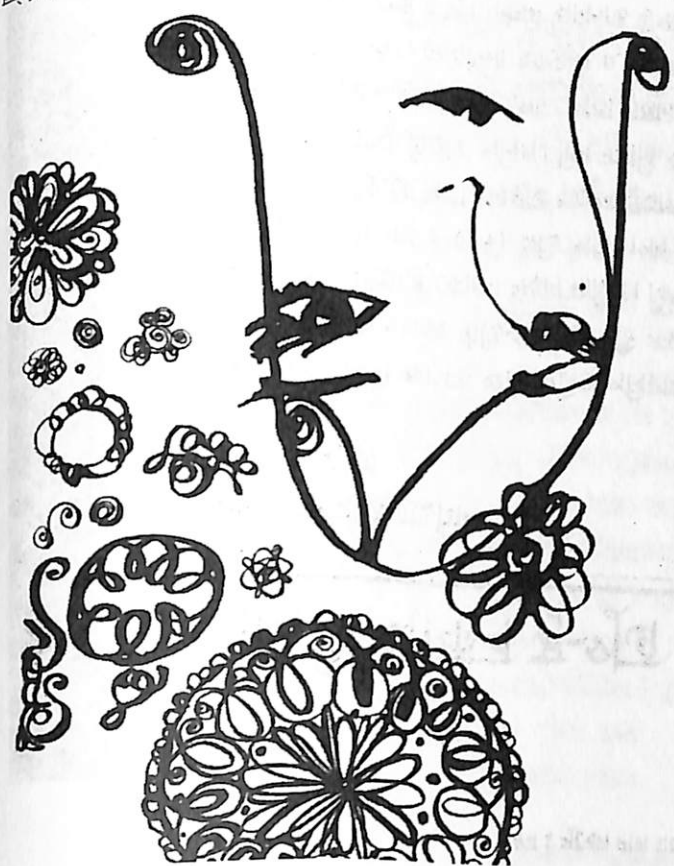
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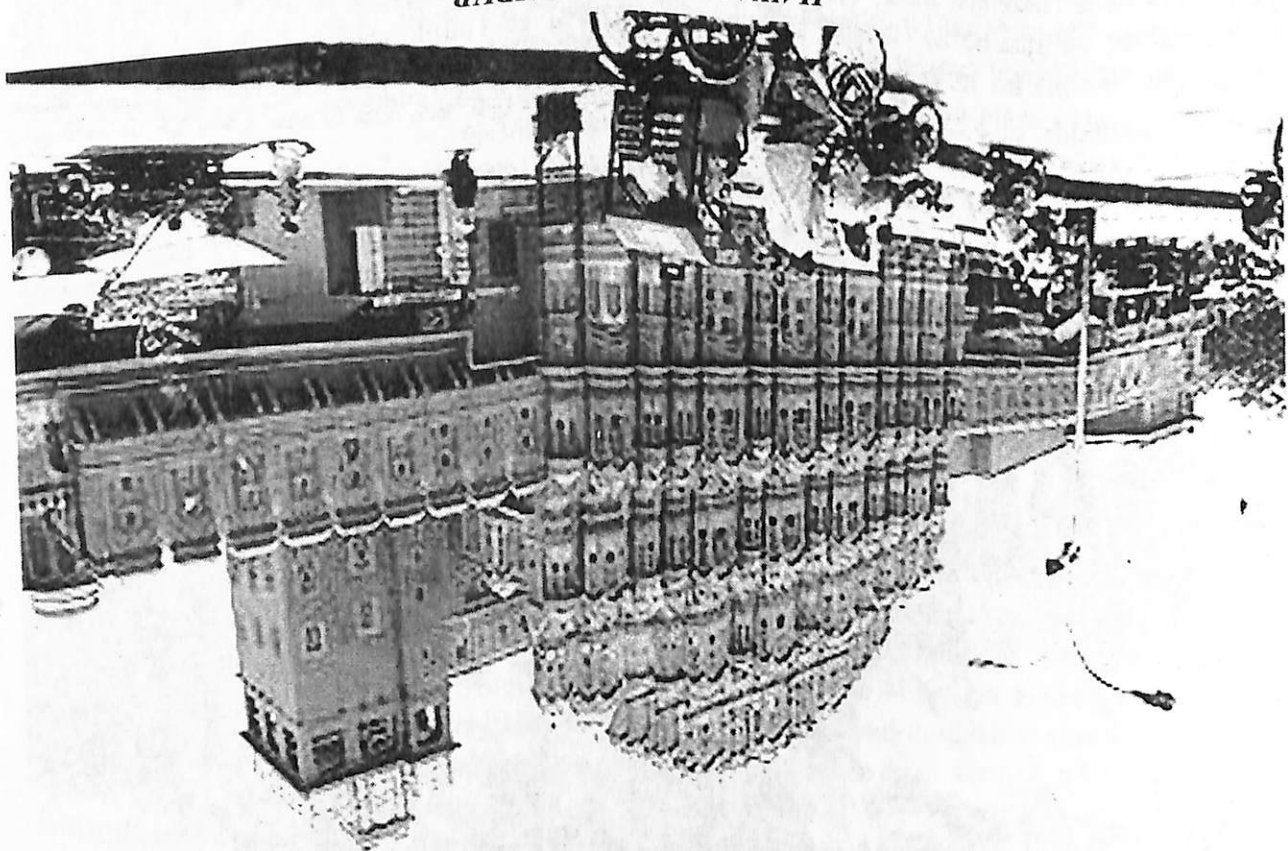
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কবিতা।



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HAWA MAHAL IN JAIPUR



৪ ছেপ্টেম্বর ২০১৩ সালে কলকাতা বিশ্ববিদ্যালয়ের অধীনে একটি গবেষণা প্রতিবেদন প্রকাশিত হয়। এতে বলা হয় যে, কলকাতা বিশ্ববিদ্যালয়ের অধীনে একটি গবেষণা প্রতিবেদন প্রকাশিত হয়। এতে বলা হয় যে, কলকাতা বিশ্ববিদ্যালয়ের অধীনে একটি গবেষণা প্রতিবেদন প্রকাশিত হয়।

ଲକ୍ଷ୍ମୀନାରାୟଣ-ପାଠ ପାଠ୍ୟପୁସ୍ତକ
 ପ୍ରଥମ ପାଠ୍ୟପୁସ୍ତକ ପଢ଼ାବେଳେ ପଢ଼ାଯିବ

॥ ଶ୍ରୀକୃଷ୍ଣ ଶ୍ରୀଚାକ୍ରା
ଶ୍ରୀ ରାମ ଶ୍ରୀହରି, ଶ୍ରୀନି

[illegible][illegible]

১৬৫২

[illegible]

॥७॥७॥७॥ कछुआ हामादिछाँटेर हाम लभ्यै : हकल

YOUTH FOR UNITY

3rd North East Youth Festival, 2012

Arunachal Pradesh

from Suren Das College, Hajo, Assam

অংশুমান তালুকদাৰ

এন এছ এছ ভলিউণ্টাৰ, সুৰেন দাস মহাবিদ্যালয়, হাজো

নৱেম্বৰ মাহৰ ৬ তাৰিখ মঙলবাৰে অৰুণাচল প্ৰদেশলৈ যোৱাৰ কাৰণে ৰাতিপুৱা ১০.৩০ বজাত গাড়ীত উঠিছিলো গুৱাহাটীৰ আই এছ বি টি বাছ আস্থানত। লগত আছিল দিছপুৰ কলেজৰ শিক্ষা বিভাগৰ অধ্যাপিকা ড° সুমিতা আগৰৱাল আৰু বকো জি এন কলেজৰ ইংৰাজী বিভাগৰ অধ্যাপক উমেশ কৰ দেৱ।

আই এছ বি টি টিকট সংগ্ৰহ কৰি গধূলি ৮ বজাত গাড়ীত উঠি অৰুণাচলৰ বান্দৰদেৱালৈ যাত্ৰা আৰম্ভ কৰিছিলো। যাত্ৰা কৰোঁতে তিনিখন কলেজৰ ছাত্ৰ-ছাত্ৰীৰ লগ লাগি বকো কলেজৰ চাৰিজন ল'ৰা আৰু চাৰিজনী ছোৱালী সুৰেন দাস কলেজৰ দুজন ল'ৰা ৰমণী তালুকদাৰ আৰু অংশুমান তালুকদাৰৰ লগত আছিল দুজন তত্ত্বাবধায়ক সুমিতা মেম আৰু কৰ ছাৰ।

ৰাতিপুৱা ৬.৩০ বজাত বান্দৰদেৱাত উপস্থিত হৈছিলো। তেতিয়া আমাৰ লগত আৰু এখন কলেজৰ ছাত্ৰ-ছাত্ৰী সংযোজন হৈছিল। কলেজখনৰ নাম হ'ল— বিশ্বনাথ চাৰিআলি কলেজ। বান্দৰদেৱাত ৰাতিপুৱা মুখ-হাত ধুই চাহ-পানী খাই ১০ বজাত ইটানগৰ গেষ্টৰ পৰা চিম্পুলৈ যাত্ৰা আৰম্ভ কৰিছিলো। চিম্পুৰ সৌন্দৰ্যই মোৰ লগতে বাছত গৈ থকা সকলো বন্ধু-বান্ধৱীৰ মন মোহিত কৰিছিল।

ইয়াতেই উল্লেখ কৰিব লাগিব যে বকো কলেজৰ সাংস্কৃতিক সম্পাদক মৃণাল আৰু সুৰেন দাস কলেজৰ সাংস্কৃতিক সম্পাদক অংশুমান দুয়োজনৰে মণিকাঞ্চন সংযোগ হৈছিল। বাছত গৈ থকা সময়ত সকলো বন্ধু-বান্ধৱী ঘৰৰ পৰিয়ালৰ দৰে হৈ পৰিছিল।

এনেকৈ গৈ গৈ দুপৰীয়া ১২ বজাত চিম্পুত উপস্থিত হৈছিলো। চিম্পু হ'ল খেলা-ধূলা কৰা এখন ঠাইৰ নাম। তাত থকা এজন তত্ত্বাবধায়কৰ পৰা সোধ-পোছ কৰি অসমৰ কেম্পটো উলিয়ালো আৰু কাপোৰৰ টোপোলাবোৰ লগত লৈ কেম্পত উপস্থিত হৈছিলো। কেম্পত উপস্থিত হৈ ঢকুৱাখনা, লখিমপুৰ, যোৰহাট ওদালগুৰিৰ বন্ধুক লগ পাইছিলো। কি যে আনন্দ, ভাষাৰে প্ৰকাশ কৰিব নোৱাৰি।

চিম্পুত উপস্থিত হৈ সকলোবোৰে গা-পা ধুই ল'লো আৰু দুপৰীয়াৰ আহাৰ গ্ৰহণ কৰিলো। তাৰ পিচত এখন সভাত অংশগ্ৰহণ কৰিলো। ৰাতিৰ আহাৰ খাই এখন ফাঞ্চনত উপস্থিত

হৈছিলো য'ত গীত পৰিৱেশন কৰি আছিল সা-ৰে- গা- মা-পা বিজেতা দেৱজিত সাহাই। গীত শুনাৰ কেইঘণ্টামানৰ পিচত কেম্পলৈ আহিলো আৰু শুই থাকিলো।

পিচদিনা গম পালো যে ৰাতি বৰষুণ দিছিল। ফলত বোকা

গছকিব লগা হৈছিলো মই আৰু বহুতো বন্ধুৱে। গা-পা ধুই ব্ৰেকফাষ্ট কৰিলো আৰু গম পালো যে ২.৩০ বজাত অসমৰ দলটোৱে বিহু পৰিৱেশন কৰাৰ কথা। ১০.৩০ বজাৰ পৰা আৰম্ভ হোৱা মিটিং (সভা)ত অংশগ্ৰহণ কৰিছিলো। ২ বজাত দুপৰীয়াৰ আহাৰ খাই কেম্পলৈ আহি দেখিলো যে কেইজনমান বন্ধু আৰু বান্ধৱীয়ে বিহুগীতৰ বিহাৰ্ছেল কৰি আছে। ময়ো আহি তাত যোগদান কৰিলো আৰু ২.৩০ বজাত বিহুৰ কাপোৰ পিন্ধি ৩.৩০ বজাত মঞ্চত বিহু পৰিৱেশন কৰিলো। এনেকুৱা এটা মানুহ নেদেখিলো যিজনে বিহুৰ তালে তালে হাত চাপৰি নমৰাকৈ নেথাকিল।

শেষত ইয়াকে ক'ব লাগিব যে এনেকুৱা এটা যুৱ মহোৎসৱত অংশগ্ৰহণ কৰিবলৈ হ'লে জন্মতে বিধাতাই লিখি দিব লাগিব। এই মহোৎসৱ তিনি দিন চলিছিল। এই মহোৎসৱত ভাৰতৰ বিভিন্ন ৰাজ্যই অংশগ্ৰহণ কৰিছিল। তাৰ ভিতৰত অসম, মেঘালয়, ত্ৰিপুৰা, মিজোৰাম, ৰাঁচী, ঝাৰখণ্ড, কলকাতা, দিল্লী, মুম্বাই, মহাৰাষ্ট্ৰ, অন্ধ্ৰপ্ৰদেশ আদি অন্যতম। এইটো মহোৎসৱ এন এছ এছৰ সহায়ত অনুষ্ঠিত হৈছিল। এন এছ এছৰ সম্পূৰ্ণ নাম হ'ল— **National Service Scheme**।

সদৌ শেষত এন এছ এছৰ দীৰ্ঘায়ু কামনা কৰি ইয়াতেই লিখা সামৰণি মাৰিলো।

NSS Long Live.

NSS Long Live.

NSS Long Live. □



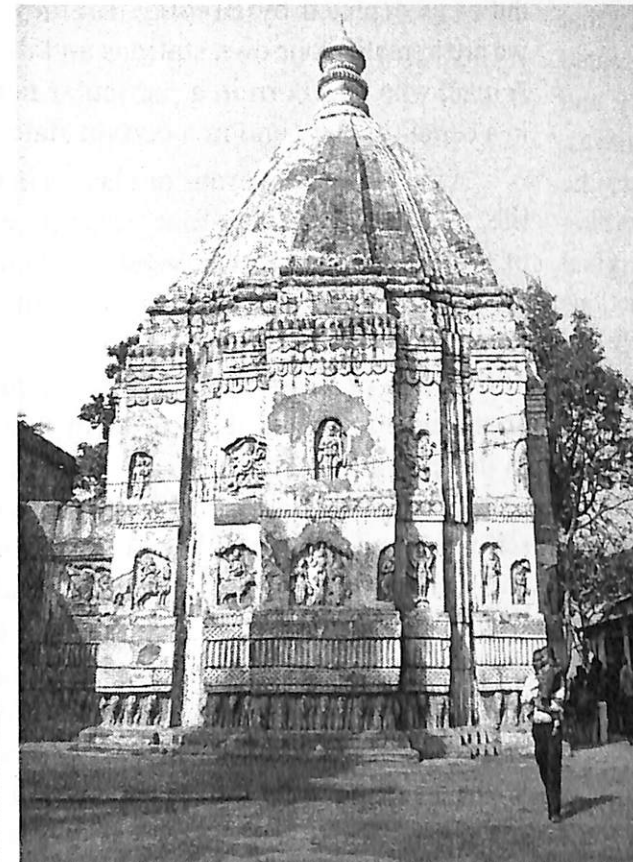
English
Section

Holy Hajo

Angshuman Talukdar

Playing dice and taking a chance with the unfavourable time to travel, my friend Gauranga and me visited the pilgrimage hemlet of assam in the recent monsoon. But probably because god decided to be a bit kinder it neither rained nor shined unbearably. At a distance of 28k.m from the bustling capital city of Assam, Guwahati, lies the quiet town of Hajo, often referred to as the "Pancha thaan" or the pilgrimage place of five holy sites.

The first stop was the Hayagrib Madhab temple, known to be one of the oldest shrines of the country. A flight of stone stairs leads to the temple that lies atop a hill called Manikut. At the foot of the temple lies a pond with greenish water that abounds in giant turtles.



The main temple house Lord Vishnu, similar to that of the one at Jagannath in Puri. There runs another prominent belief among the people that the temple has a door which lies at one end of the temple premise and that is directly aligned to the holy Jagannath temple of Orissa. And in the days of year, devotees went through the same door and reached puri.

The temple sees huge footfalls during Holy when Doul Utsav is celebrated in splendour in the smaller temple built by an Ahom king, Pramatta Singha, just adjacent to the main temple. The flight of stone stairs offers a stage for few minstrels, who sit at one side of the stairs playing the strings of their dotora and singing the songs of glory. We met one with a gamocha laid in front of him, for the generous listeners to contribute pennies. The temple is not only significant for the Hindus, but also holds prime relevance for the Buddhists for it is believed that Lord Buddha attained his nirvana in that particular shrine.

Hajo also has a Ganesh Mandir, built during the reign of Ahom king Pramatta Singha in the 1744 AD, the Kameshwar temple and the Kedar-swar temple which is a temple of Lord Shiva, built during the period of king Rajeshwar Singha as found written on an inscription in the temple itself.

The four temples of Hajo together with the Powa Macca justifies the place being popularly referred to as the Pancha Thaan. This place can ably equate the likes of Haridwar and Vaishno Devi for the tourists. With some concerted effort from the government on the communication sector, Assam would have not just Kamakhya on the tourist map, but Hajo would also figure as a prominent pilgrimage hamlet across the world. □

Hindu Conception of Vanrasrama Dharma

Mrs. Sabita Kalita

Dept. of Philosophy

Every man is born in a particular class or section, means Varna of society and he has to perform duties relating to his Varna and particular asrama. The social ethics of the Hindus is represented in a scheme of Varna srama dharma which means the duties related to one's varna or social class and one's asrama or specific stage in spiritual discipline.

Before going into the details of varnasrama dharma we should do well to understand the Hindu conception of liberation or moksha which is intimately connected with varnasrama dharma. According to Hindus liberation is the highest end of life which is called *semmuem leonum*.

There are four varnas or classes in the Hindu society, the Brahmanas, Kshatriyas, vaishyas and sudras. There are different duties for the different varnas. In the Geeta it has been clearly said that the four varnas or orders of society were created by lord Krishna on the principle of quality and profession. The duties of Brahmanas, Kshatriyas, Vaishyas and Sudras are divided according to the qualities born of their respective natures. According to Gandhiji varna is class not caste. The original varna distinctions were based not on the distinctions of high and low, but on the capacities, skill and pioneer inherent in an individual, and also on the principle of 'division of work'. According to it, an individual was a brahmin not because he was born a brahmin, but because he was brought up in an atmosphere that enabled him to perform the duties of a brahmin similarly, kshatriyas or vaishyas or sudras were known by their respective names on account of the specific duties that they used to perform. The specific duties of Brahmanas are teaching and performance of specific rites of the caste. The kshatriyas duties are proneness, majesty, firmness, bravery, ingenuity, not running away from

battle, vaishyas, inherent duties are cultivation, protection of cones and trades. And lastly a sudra's duty is to serve the other three castes. Gita says that these duties belong to one's varna or class and a man attains the highest perfection by the devoted performance of his duties. One should not abandon one's duty which is attached to him from his very birth. Even if one's own duties are ill-performed, it is considered better than the skilful performance of duties belonging to another class.

It is also admitted by the Hindus, that one man can't be considered fit for every mode of life. The dharma or moral ideal is not the same for all persons. It should be as many as there are types of personality or classes of moral beings. The varna dharmas as enunciated in the Gita many be compared. With the ideal of 'my station and its duties' as depicted by Bradley. Bradley says that we are to realize our own stations and their duties. A man, who was born in a particular family lives in a certain society and in a certain state.

As there are four varnas or classes in the social life, similarly there are four asramas or stages of life through which every human being has to pass. These four stages are - Brahmacharya, Garhasthya, Vanaprastha and Sannyasa. The first asrama of human life is the Brahmacharya or student life during the age from five to eight. In this period he should retrain from all types of sensual pleasure. He has to study sastras and other scriptures and he should give big alms for sustenance and then prepare himself for the second asrama or Garhasthya or family life. The second asrama in which stage student comes back and enters into the family life after completing education. To the Hindus marriage is not a device for gratification of carnal appetites only. Marriage is a religious sacrament. It is through marriage that a man and

women can have a lawful enjoyment of the pleasure of life. During the period of family life, the husband and wife have to repay their debt to the gods (Deva-rina) by offering sacrifices to the gods, to the teachers (rishi-rina) by learning the Vedas, and to the ancestors (Pitri-rina) by begetting a son. Vanaprastha or retired life is the third stage of human life which starts at the age of fifty. At this stage an individual is to live a retired life, quite free from worries and anxiety of the busy life. He retires to the forest and lives a life full of meditation and prayer. The wife should also accompany the husband to the forest and they should perform joint by the five sacrifices, viz, deva-yajna, pitri-yajna, rishi-yajna, nri-yajana and bhut-yajna. And Sannyasa or Renunciation is the last stage. In this stage every man has to go to be sannyasi in the sense that every man should renounce the material wealth and pleasure with a view to realizing the true nature of self and its immortality. For the liberation of the soul which is the highest ideal of life, he should become indifferent to all sensual pleasures and devote himself to the realization of God. He is engaged in this actions with dedication but without any desire for the fruits thereof.

Asrama dharma helps a man to plan his life in such

a way that he can develop his potentiality at different stages of life. Again asrama dharma enunciates how deities and responsibilities pertaining to different stage of life are to be discharged one after another. The asrama dharma is a natural and rational course of development. Because it is based on the different stages of human life.

The asrama dharma does not appear to be so much applicable to the individual under the present circumstances. The struggle for existence has been much more difficult than what it was before. For economic and other reasons it is not possible to send a child to the teacher's house at a certain age. On the contrary, a child of today, at a very tender age has to undertake some profession and earn his livelihood. Similarly it is not possible, now a days, to enter into married life just on the completion of education, rather people of today marry at an age when people of ancient times used to retire from life. But according to Gandhi Varnasrama dharma has great value in our daily life. He believes that if these divisions are understood properly and their implications are fully realised then a strong and moral society can be built on their basis. □

Mother of Jesus

Manakhi Das

T.D.C. 5th Semester

Christians worldwide know Mary, the mother of Jesus. She is known as saint Mary and the virgin Mary. But not much is known about Mary's life. What we do know comes from the new Testament of the Bible of the Christians.

The Bible first mentions Mary as a young girl living in Nazareth, a town north of Jerusalem in Palestine (now in Israel). She was engaged to marry Joseph, a local Carpenter. One day an angel came to her and told her that she had been chosen to give birth to God's son. Later Mary gave birth to Jesus. King Herod that a newborn baby would one day become king of the Jews in Herod's own kingdom. Herod ordered all babies under the age of 2 to be killed. Joseph was warned by an angel in a dream, and he fled with Mary and Jesus to Egypt.

Mary appears again at the wedding at Cana, where Jesus performed his first miracle. She was also one of the few followers who did not run away in fear when Jesus Christ died on the cross. The new Testament Book of John describes how Jesus spoke to John and to Mary from the cross, telling them to look after each other. After that, Mary is mentioned as one of the people who devoted themselves to prayer after Jesus rose to heaven. She also took part in the early growth of the church.

But over the centuries, the mother of Jesus has become recognized as a holy person second only to Jesus in the Roman Catholic, Eastern Orthodox, and other churches. Her position has also influenced the lives of women in Christian cultures. □

Learning about the Earth

Sri Jyotirmoy Das

TDC 1st semester

Geography is the science of the Earth's surface. It helps us to learn about what makes the different shapes and colours of the earth: the ground, rocks and water, what does and does not grow.

If you look at the earth as a geographer does, then you might see it as a colourful map. Much more than half of it is blue with oceans, lakes, rivers and streams. In some places it is tan-coloured with the sands of dry deserts. In other places it is green with forest. There are purple-grey mountains and white snow-capped peaks. And there are the soft yellow of grain fields and the light of leafy crops.

Part of learning about the earth is learning where people can and can't live. The different colours of your earth map can help you discover this.

You won't find many people in the tan, white or larger blue parts—deserts, the snowfields and oceans. Not many people live in the deserts, because deserts are hot and dry. Very few plants can grow there. In the high mountains and at the north and south poles it is very cold and most plants don't like the cold and most people don't either.

You will find people in and near the green and yellow parts and the smaller blue parts. The farmlands, forest, rivers and lakes. To those regions you can add brown dunes and clusters of dots, for towns and cities.

There's a lot to learn about the earth, just as there's a lot to learn about a friend. Geography helps you become the earth's friend. □

Look East Policy and the North-East Region : Emerging economic opportunities

AJIJUR RAHMAN

Department of Economics

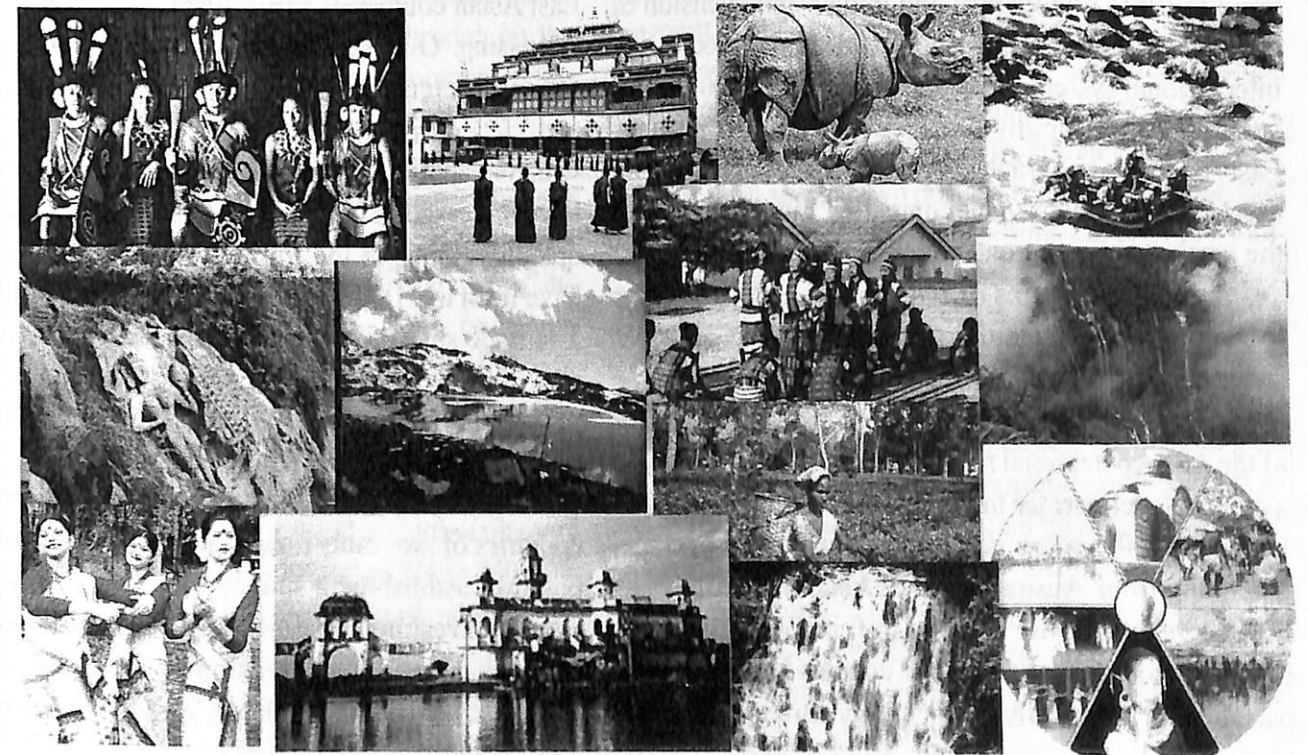
Introduction :

The north-eastern tip of India consisting of contiguous seven sister states—Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Tripura and the state of Sikkim connecting the Indian sub-continent to East and South East Asia and acts as a corridor for human immigration between these areas. The north-east region because of its favorable geographical location cradled by the Himalayas in the north, Bay of Bengal in the south and flanked by five Asian countries—Nepal, Bhutan, China, Myanmar and Bangladesh acts as a gateway to South-East Asia. There are ample possibilities for North-east India to reap benefits from Indians, thriving relations with South-East Asia as the process of globalization provides the countries with the opportunities to grapple with cross market accessibility and enabling them to alternate their poverty

and economic backwardness.

The Look East Policy of India framed by Narasimha Rao government in the early nineties is a substantial magnification of India's focused as foreign policy orientation towards South-East Asia; an immensely resourceful and flourishing region. The economy of South-East Asia is virtually untapped market which is up for grabs by major regional entities such as India, China, Europe and USA.

The disruption of old trade routes by the colonial rulers, India's import substitution economy after 1947 and 1971 Bangladesh war deprived North-east India of its natural markets. Of late, there has been much talk about the potential of India's Look East Policy in transforming the region. The inclusion of North-east as an important component of this policy in 2003 is dubbed as the new



paradigm of development in the north-east development prospective. The policy envisages the region not as the periphery of India but as the centre of thriving and integrated economic space. Thus many people see it as an excellent opportunity to integrate not only with Indian mainland economy but also with neighboring countries and even beyond. In contrast other view this policy as an extension of India's new imperialism in a new form in that the northeastern will only provide a bridge between the rest of India and south-east Asia.

The look east policy

Initiated in 1991, India's look east policy marked strategy shift in India's perspective of the world. It not merely an external economic policy; it is also a strategic shift in India's vision of the world and India's place in the evolving global economy. The essential philosophy behind this policy is to forge closer and deeper economic integration with its eastern neighbors. It is rather a late recognition of the strategic and economic importance of the region to India's National interest. The policy is the product of various compulsions in the post cold war era. The focus on economic content of international relations emergence of regional economic grouping forces of globalization, slow process of economic integration within south Asia and China's growing assertiveness in the Asian pacific region compelled India to rethink the basic parameters of its foreign policy. The growing trend towards regionalism and India's apprehension of being marginalized and isolated in the post cold war international system in the main reason for paying more attention to the rapidly growing economies and south-East Asia. The geographical proximity of north-east with east and south-East Asia compelled India to focus on the north-eastern region.

initially, the focus of India's look east policy was to forge closer economic ties with ASEAN member states. Consequently, India became a sectoral dialogue partner in March 1993 a full dialogue partner in 1995, a member of the ASEAN regional forum in July 1996 and finally to a summit level partner in 2002, the second phase which began in 2003, more comprehensive in its coverage, extending from Australia to East Asia, with ASEAN as its core the new phase marks a shift in focus from trade to wider economic and security cooperation, politically partnership, physically connectivity through road and

rail lines.

India's Look East Policy and Emerging opportunities

India was late in realizing the importance of its relationship with its eastern neighbors in opening of the border trade and the formulation of its look East policy. Now we are trying to strengthen our ties including the trade ties with the countries of the east and south East Asia. None can deny that strategically and economically strong eastern neighborhood of India shall provide strategic safety and economic strength to our country. We need develop all round bilateral and multilateral relationship with our eastern neighbor.

The look east policy provides an enormous opportunity and challenges for this country, especially for the northeast region. The region shall have location basifities in trade due to its proximity to the countries of south Asia. The north-east being land lock shall be benefitted by the border trade; the region shall also derive benefit by being the corridor for the trade, land route for other parts of the country as well. Thus it will derive both ways; the sea trade shall comparatively benefit more to the other parts of the country, whereas the land route trade shall benefit this region more.

It may be mentioned here that opening of the trade under this policy had already started paying dividends to India. The share of our trade with east and south-East Asian countries, our eastern neighborhood started increasing. Our trade share with China has increased from 2.5 percent in 2000-01 to 7.0 percent, in 2005-06 and 7.7% during April-October 2006. The trade shares with Singapore and Malaysia, during April-October 2006 have increased to 40 and 2.2 percents respectively. The quantum jumps in the trade with these three countries have been to 21.8 billion dollar from 7.0 billion dollar. The trade share with other countries of the region has also increased considerably. Obviously, the 'Look East' policy provides enormous possibilities for the development of the whole country and more so far the northeast region is concerned. It is hearting to note that the countries of the south-East Asia especially Thailand, its political establishment and the captains of industry interested in investment in north-east region of our country. The region may attract investment in the diverse sector of road construction, tourism and hospitality, power,

mining, air connectivity in the private sector, rubber plantation, orchids etc, so far Thailand is concerned. There has been a firm investment proposal from that country and in many cases preliminary discussions are moving in positive direction. Some positive steps have already been taken to promote trade after declaration of the policy

In the second phase, which began in 2003 the look east policy given a new dimension where India is now looking towards a partnership with the ASEAN countries, both within BIMSTEC and India-ASEAN summit dialogue as, integrally linked to economic and security interest of the north-eastern region. The first outcome of India's conscious efforts is the Indo-Myanmar trade agreement signed on January 31, 1994 for the establishment of trade based on equality and mutual benefit. The agreement specified that trade should be conducted through the designated custom posts viz-

A) More in Manipur and Tamu in Myanmar.

B) Champhai in Mizoram and Rih in Myanmar and

Other places that may be notified by mutual agreement between two countries the border trade at Moreh and Tamu was formally opened on April 12, 1995. The agreement initially provided for cross border trade in twenty-two products, mostly agriculture/primary commodities produced in the trading countries. In 2001, some more products were added to the list of tradable items. There are also efforts to open new trade route or reviving the ancient land trade route through north-east, which would lead to economic development of the north-eastern region.

To achieve the objectives of the look east policy India is negotiating bilateral free trade agreement (FTAs) with east and south-east Asian countries and has entered in to number of pacts and FTA with Thailand and Singapore. There are also plans to create a free trade area with bnnei, Indonesia and Malaysia by 2011 and with the remaining ASEAN countries the Philippines, Cambodia, Laos, Myanmar and Vietnam by 2016. India's trade with countries boarding the north-east has been the most dramatic expansion, with the share going up more than five times from 1.7% in 1992-93 to 8% in 2003-04.

To facilitate trade and improve infrastructure in the region, India has concluded a number of bilateral and multilateral projects aimed at enhancing connectivity

between the north-east and south-east India. In this regard India the 165 km long Indo-Myanmar friendship road connecting Tamu Kalaymyo- Kalawao, which was inaugurated by the External affair Minister Jaswant Singh on February 13, 2001. India and Myanmar also recently agreed on the kaladan multimodal Transit Transport facility, which envisages connectivity between India ports on the eastern seaboard and settwe port in Myanmar and then through river line transport and by road to Mizoram, thereby providing an alternate route for transport of goods to North-east India. Apart from developing road lines efforts are underway to have a railway from Tribal in Manipur to Hanoi in Vietnam passing through Myanmar.

Under the look east policy of the central government, Moreh an Indian town in Handel District of Manipur boarding Myanmar was projected as one of the land custom station (LCS) in the north-east region and was busting with trading activities worth cores of rupees. Beside, the land routes connecting Myanmar could give a boost in the development of the region and the country large was also the hope the million Indians.

Further interrupted by un-melted road, extortions by the underground outfits coupled with inhospitable nature of the security forces deployed on the security forces developed on the highway, the look east policy of India through land route in north-east India is a nightmare NH-39 still remain unsafe, both for passengers and transpiration. Moreover, various militant groups active in the region are levying illegal heavy taxes for passing through the hills. Despite the deployment of Assam Rifles Troops for every 10 kms from palel (36 kms) to Moreah, with another two posts of Assam Regiment, the insurgents namely the United Nations Liberation Front (UNLF), Kuki National Front (KNF), Kuki National Army (KNA), National Socialist Council of Nagaland (NSCN) and the groups poses a big threat to the vehicles applying on the transport vehicle and the goods transported. In addition the police and the custom post charge equally. They allow transpiration of any kinds of goods (both legal and illegal) often payment of specific amount laid down personally by the post.

Conclusion :

The Look east policy is expected to usher in a new era of development for the north-east through network of

pipelines, roads, rail and air connectivity, communication and trade. However several hurdles need to be overcome of which the region is embroiled for the past several decades before any meaningful activity take place. To take maximum benefit from the policy, the north-east region should develop industrially. We shall have to produce what east needs. The new NE industrial policy has practically made the whole region a special economic zone. This however is not going to bring benefit if the lethargy and the corruption are not controlled. The emphasized should be on industrialization and growth. The Indian government and the North Eastern states must adopt proactive role and provide not only infrastructures but also political stability and good governance. greater participation of the local people in production and distribution activities and raising agricultural productivity should be given prime importance. Trade alone will not be sufficient to transform the region in to sustained development path. In addition growth in trading activities will only benefit those people who possibly are from outside the region and who are economically more powerful to

exploit the resource of the region.

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E-Resources and E-Learning : E-Learning initiatives in India

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E-Resources are defined as material data or program enclosed or manipulation by computerized devices (AACR-2000). In fact, e-resources are everything on website, electronics data bases or many other things like all e-contents which are electronic cally visible. E-resources are accessed electronic ally through computer/ Internet. It is not location specific and can be accessed off campus from everywhere Internet facility exists. E-resources such as e-book, e-journal, e-thesis, e-research report, e-news paper, e-music, e-images are becoming popular e-journals has increased beyond expectation E-Research-

es' are likely to affect at least every academic community in the near future.

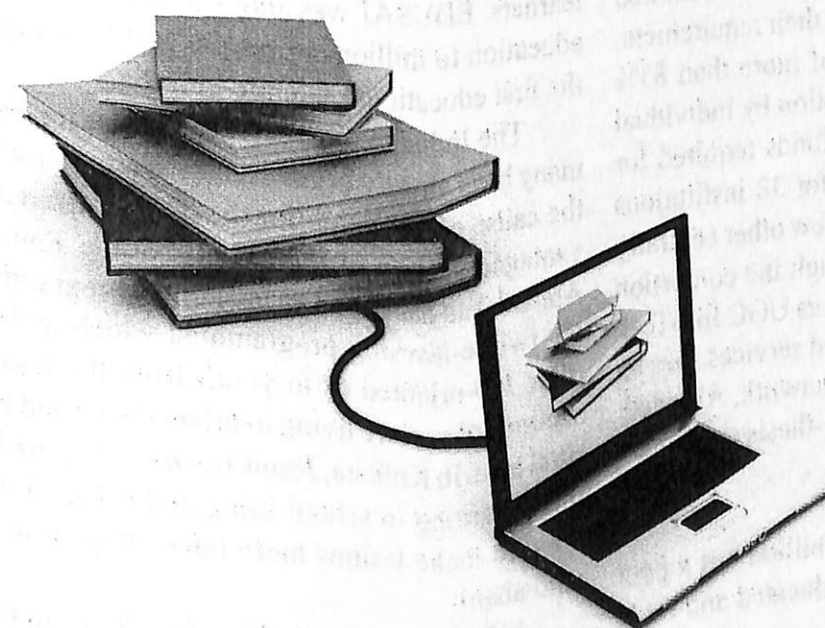
E-learning means learning that takes place by means of computer and the Internet. In other words it comprises all forms of electronic cally supported charging and teaching. The information and communication systems, whether networked learning or not, serve as specific media to important the learning process.

E-learning technology is a recent development and a wonderful gift provided by the present day technological advancement & innovation. Most of the developed and advanced countries are importing teaching

through computer & Internet. Information technology has given a new shape total learning process; An Indian student can take mathematical lesson from USA. A student in a remote village of Assam can take his librarianship courses from Delhi. That is the power of e-learning which is one of the benefits information technology offers to the mankind. E-learning is the convergence of learning and the internet and it has brought about profound changes world over in the way people learn train.

The world today is a engrossed by the web revelation which is strongly influencing all aspects of life including education. India is no exception learning will shift its focus from 'Teacher centric to learner centric' education system E-learning grew out of the distance learning programmes offered by Open University's and correspondence courses.

The use of digital libraries in e-learning is considerably imperative. It can store and manage large amounts of digital content as full text. Course materials, bibliographic data bases library catalogue, image and audios etc. Digitization of holdings in



India has many impediments and efforts are being done to minimise to on the Government level. Digital library in India is leader the supervision of Indian Institute of science which is being helped by the Carnegie Mellon University. Digital library of India is digitizing all the significant literary artistic and scientific works of mankind and making them freely available in every corner of the world for education, study and appreciation.

India is an ancient country which has about 20% of the total rare books and manuscripts of the world. According to an estimate, India still has about 10 million manuscripts; similarly there are millions of rare books published in India in English and other regional languages. These sources need an immediate digitization so that they are preserved for posterity. These digitization sources are being used by the next generation.

Knowledge is expanding at a fast rate in the world. Indian students need to learn more; better & faster. E-learning is a great step forward towards ensuring quality of education for all at doorsteps of learners. The distance education centers in India have strong need of E-learning through Internet and also intelligent counselors and standard software.

E-resource & E-learning is also very cost effective. In India, INDEST (Indian National Digital Library in Engineering Science & Technology) was first started on the recommendation made by the expert group appointed by ministry of human resources development to avail the maximum e-resources within the limited budget of each & every institute as per their requirement. This has resulted in overall saving of more than 85% to 90% as compared to print subscription by individual Universities. The ministry provides funds required for subscription to electronic resources for 38 institutions including IISC, IIT, NIT, IIMS and a few other centrally funded government institutions through the Contortion head quarter set up in IIT Delhi. Such as UGC InfoTech and N-List are some constitution based services set up by Intlibnet (Information and Library network, Ahmedabad) to providing e-book, e-journals, e-thesis etc. for the university and college clients.

E-learning initiatives in India

India with a population of 1.20 billion has a poor ratio of education. Still 36% are uneducated and more

than 26% of Indian population is living below the poverty line. Inspire of the Education Bill 2001, large portions of rural Indian cannot afford to educate their children because they make their children to support the family to make Education accessible, some steps are being taken both from the Government and institutions level, and create online learning sites.

E-learning is the latest development in the field of education. In the Indian environment it is the best education system. The Population of rural India can be educated through the e-learning as it has wide accessibility having a telephone line, a net connection and a computer system.

In view of its necessity and importance India made many efforts to popularize the e-learning education all over the country. During the year 2003, Indian Government launched an ambitious project of E-learning and E-governance and planned to spend \$ 2660 million in the next four years. The main aim of this project was to take E-learning to schools in every district across the country. The project will be covers 6, 00,000 schools in India, Karnataka state Govt. Taken a step and started E-learning in its school level in 2003.

A number of private companies and institutions such as NIIT, APTECH, Institute of management technology, Ghaziabad have come forward and have started offering E-learning programmes in various subjects and courses. IGNOU Doordarshan Telecast starts telecasting educational programmes from 1991 for distance learners. EDUSAT was another step in 2004 to provide education to millions of people at their doorsteps. It is the first educational satellite in India.

The Indian NGO sector too is not far behind, and many have already begun using e-learning for furthering the cause of education for the marginalized and disadvantaged sectors of the society. Smile Foundation of Ahmedabad has begun an innovative programme called the twin e-learning programme which is designed to offer Job-oriented of to youth from the less privileged sections of society living in urban slums and peripheral rural area. In Kolkata, Jesuit-run media centre is promoting e-learning in school using audio-visual material in a bid to make lessons more interesting. It is known as chitoabani.

In Indian environments e-learning can play a vital

role in eradicating illiteracy from the country? The number of drop-out students in India is still high. Those can be educated by some proper educational programmes especially through core penance courses applying different electronic devices. Through co-operative ventures the cost of e-resources can be reduced.

Challenges of E-learners there are numbers of impediments in the way of e-learners. The development of e-learning has thrown up new problems focused on the copy right and intellectual property rights implication of electronic text. The users affiliated with virtual University or digital Librarians should be allowed to print on paper except of digitally available works on the same conditions according to which they may make photocopies of print materials. Before digitizing the books, the authority may have some serious discussions with the publishers and some mechanism profitable to both should be finalized.

The limited access to technology makes it difficult to provide e-learning facilities to many Indian. To purchase the computer system is still another problem. It

is due to high cost of infrastructure. A statistic released in 2004 outlined that 3 out of 100 people in India have access to a computer (UNICES-2007) some are in India irregular power supply in proper telephonic connectivity are also some major obstacles.

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'Fairs and Festivals'

A Conflict-Free Tradition in North-East India

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Eight States comprise India's North East—Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura and Sikkim. These States cover combined area of over 255,088 sq. km. (7.7 percent of the country's territory) and, according to the 2011 Census of India, a population of 4, 55, 87,982 persons (3.74 percent of national population).¹ (Census Report, March 2011) The region is characterized by extraordinary ethnic, cultural, religious and linguistic diversity; It has not less than 475 ethnic groups and almost 400 languages/dialects are spoken here.

Each state is unique and culturally rich in its own way. A travelers' paradise, with picturesque hills and green meadows, the states provide a vast scope for angling, boating, and river rafting, trekking and hiking. All the above states are scarcely populated and mainly full of tribal population. The festivals are celebrated round the year with lots of dance and music. Some festivals celebrate the harvesting season and some are celebrated for worshipping the god. These festivals are celebrated by all irrespective of any religion. All these festivals highlight the region's rich indigenous culture combined with folk songs, tribal dances, cuisines and handicrafts.

The Scholars in general have classified the festivals in the following way: (a) Seasonal or Agricultural festivals, (b) Calendaric festivals, (c) Limited participation festivals, (d) Sacramental Festivals. ²(Jerome, 1997, p-159-172)

The festivals of India has been classified by the scholars in the following ways (a) festivals of Great Tradition, (b) Family or Community festivals (c) Voluntary or Non-Voluntary festivals and (d)

Purposive festivals.³ (Sarma, 2011, p-118)

The festivals belonging to the Great Tradition are pan-Indic and appears to be *Vrata* based and worship of deities is an essential trait of this tradition. On the other hand, most of the festivals belonging to this tradition are also non-voluntary and majority of these festivals seem to have been regional and are not based on *Vratas*.⁴ (Sarma, 2011, p-140-41)

In North-East India such festivals like Ambubashi Mela in Assam, Ningol Chakhauba, Rath Yatra or Kangchingba, Laiharaoba festivals in Manipur, Khuado Kut in Mizoram, Kharchi Puja, Ker Festival, Garia Puja may be classified as belonging to this category. Scholars like Maxmuller, Jacob Grimm, Andrew Lang, James Frazer and many others hold the opinion that the modern festivals have got their link with the peoples' belief, primitive rituals. William H Hendelson observes that "festivals held by the primitive people consist of collective magic or religious rites for propitiation of evil spirits an invocation of friendly supernatural powers...."⁵ (Hendelson 1975, p-340)

Ambubashi Festival: Ambubachi Mela or Ambubasi Festival is held annually during monsoon in the Kamakhya Devi Temple at Guwahati, Assam. The Ambubachi Festival also known as Kamkhya Devi Puja is closely related to the Tantric cult. Ambubachi Mela is also known as Ameti or Tantric fertility festival and is a four-day fair. Goddess Kamakhya, as believed by the people goes through her menstrual cycle and thus the temple remains close for three days. Devotees are not allowed to worship the deity during this period. There is no idol of the Devi and is worshipped in the form of a stone over which a natural spring flows. 'The

identification of earth with women pervades the thought of all stages of culture.'⁶ (Brifault, 1960, p-56)

Ningol Chakkouba Festival: On the second day of October to November of every year the festival is celebrated in Manipur known as Ningol Chakkouba (grand feast arranged for sisters), with great festivity of the sisters of each and every family of Manipur. Even though this festival is observed for one day only it bears a significant impact on the Manipur society. This system was introduced as in 3 B.C. following the Manipuri myths. This is magnified as a big festival for all sorts of people male and female, young and old join together and enjoy the day. This festival bears a good meaning of love between brothers and sisters and also does signify the love between the families. Merry making and thanksgiving is observed during the celebrations.

Kang (Rath Yatra of Manipur) Rath-Yatra or Kangchingba is a festival of Meitei Hindus. Idols of worshipped during this yatra Festival. The idols are drawn in the Rath (car) of Shri Jagannatha. The Rath is big and tall (nearly 20 ft height with six iron wheels) and is pulled by the devotees on the days of Rath Yatra and Puma Yatra as well. The Rath is decorated beautifully and the procession is almost the same with that of Rath Yatra of Puri, In Odisha. After the procession, localities in Imphal area and in other villages state their own processions with sankirtana.

Lai-Haraoba Festival: Another important festival of Manipur is Lai-Haraoba and is celebrated in the month of May. This festival is celebrated after Cheiraoba festival which falls in April. The Lai-Haraoba festival is observed to honour *Umang Lai*, deity of the sylvan locale of the state. During the festival, men and women dance in front of the idols of gods and goddesses, as part of the custom. The people of Manipur seek eternal blessings of the Almighty and their ancestors.

The word Lai- Haraoba means 'Festivity of the Gods and is a native festival of the Meiteis. Meiteis are the majority ethnic groups of the state of Manipur. The Lai- Haraoba is the festivity of the Gods. *Sanamahi*, *Pakhangba*, *Nongpok Ningthou*, *Leimarel* and *Panthoibi* are some of the major deities and apart from them around 364 *Umang Lais* or Jungle deities are also worshiped by the Meiteis According to mythical belief,

the festival was first held at *Koubru Ching*. *Koubru Ching* is a hill situated in the northern end of Manipur. The festival is marked to celebrate the creation of the universe and recollection of the evolution of plants, animals and human beings. Scholar Jiwan Pani with the example of Lai- Haraoba festival illustrate how the most of the festivals of the magico-religious rituals. ⁷ (Jiwan, 1986, p-16-17)

Khuado Kut: The major festivals of the Paite community, Khuado Kut are celebrated as a thanksgiving festival when all the harvesting work is done. This festival is held during full moon nights which are regarded auspicious for this event. The term *Khuado* is a combination of two terms- *Khua* and *do*. *Khua* means a village or town. *Khua* indicates night time or darkness. *Khua* also refers to the deity *Khuanu/khuazing* of the past animistic Paite Zomis. *Do* on the other hand means to defend oneself. *Khuado* can be summed up as an event or an occasion in which the villagers fight back the evil spirit and engage themselves in a sort of spirituality.

Kharchi Puja: Kharchi Puja is one the most popular festivals in Tripura. It's a week-long royal Puja which falls in the month of July on the eighth day of the new moon and attracts thousands of people. This festival is celebrated at Agartala (Puran Agartala) in the temple premises of fourteen gods. There are many legends associated with this Puja. The celebrations extend till a week and are held in the temple premises which are attended by thousands of people.

The word Kharchi is derived from the word *Khya* which means earth. Karachi Puja is basically done to worship the earth. All of rituals are of tribal origin, which includes worshipping of fourteen gods and mother earth. The Puja is performed to wash out the sins and to clean the post menstrual phase of mother earth's menstruation.

Ker Festival

Ker Puja is held after a fortnight of Kharchi Puja and is a traditional tribal festival. The deity of *Vastu Devata* is Ker meaning boundary or a particular area. People believe that the former rulers in the past used to perform this *Puja* for the general welfare and well being of the people of the state. A large piece of bamboo is used to make Ker and this bamboo is then used by the priest to perform the *Puja*. *Ker Puja* is the strictest *Puja* done by the people because of the association of

various beliefs and aspects. The deities of Tripura are worshiped in this *Puja*. Every entrance or exit of the portion is entirely blocked to create a symbol for doing the Ker *Puja*. Expectant mothers and dying people are shifted to neighboring villages before starting the *Puja*. The people in the surrounded place are not allowed to go beyond the boundary till *Puja* gets finished. If any person enters the boundary by mistake, he is not allowed to move back from the place.

The Ker *Puja* starts around 8 am to 10 am in the morning hours. People are not allowed to speak or laugh once the *Puja* starts. This *Puja* is done to defend the interest of the people from any misfortune, disease and poverty. The other reason is to save people from any external violence. Offering and sacrifices are an important part of Ker *Puja*. Dancing and rejoicing is done by the devotees after the *Puja*.

Garia Puja

Garia Puja is a *Puja* done by the tribes of the state of Tripura and is held on the seventh day of the month of April. This festival is celebrated as a harvest festival by the ethnic tribes and celebrations begin from last day of March-April. This festival is celebrated in a traditional way by the people of Tripura and celebrated throughout the state with a lot of splendor and joy.

Family festivals are also pan-Indic and these festivals are celebrated by all the members of the family. On the contrary, most of the community festivals appear to be regional. These festivals are commonly observed by all the members of the family, 'but none exclusively by men, officiated at by others or none and such in which deities are not worshipped.' (Srivastava 1974, p-188)

Losar Festival

Losar or The New Year festival, is the most important festival of Tawang District in Arunachal Pradesh. The *Monpa* Tribe celebrate this as the coming of a new year. The *Monpas* are the major portion of the population in the Tawang region of Arunachal Pradesh.

The initial celebrations start with people cleaning their homes and discarding all the old items to welcome the festival. This festival mostly falls in the last part of February or early part of March. The festival generally lasts for eight to fifteen days and is celebrated with loads of fun and festivity. During the festival days, festivities prayers are offered for prosperity and good health.

People host religious flags atop their homes and make visits to homes relatives and friends. The holy scriptures are read in every home as part of festival prayer. Lamps with butter are light in all the houses. The local tribal's are believer of their tribe's customs. The tribes perform rites to protect their land from any sort of evil eye and any kind of supernatural attack. The local deity is worshipped for the welfare of the society and the people. The festival is a colorful event and the people celebrate this festival with their traditional music and dance. People participate with much faith and fun to make the festival a remarkable one. This festival witnesses the local tribal traditions and customs. *Monpas* enjoy this time with high festive spirit and do a lot of merry making. Feasting with local drinks drinking is organized together with friends and relatives. This festival depicts the social-cultural and native living of the *Monpas*.

Dree Festival : The Dree Festival involves the sacrifice of fowls, eggs and animals to the Gods. The gods worshipped during this festival are *Tamu*, *Metii*, *Danyi* and *Harniang*. The festival is celebrated to appease these Gods so as to avoid famine in the society. This festival is a part of the *Apatanis* in Arunachal Pradesh. The *Apatanis*, reside in a valley called Ziro. Ziro is located at the Lower Subansiri District of Arunachal Pradesh. The *Apatanis* are famous for the practice of wet rice cultivation. The *Apatanis* had invented the wet rice cultivation without using any form of scientific technologies and methods. Rice is the staple food of the *Apatanis*. The festival falls during the month of July each year and this festival is connected with the cultivation of rice.

During the Dree festival every household prepares the local beer "*Apong*" and performs cleaning of houses and its surroundings. The head priest -*Nyibu* acts as a leader of these celebrations and rituals. The spot for the festival is decided by the priest and the elderly people of the village. The people follow the existing belief of choosing a place of worship near to a paddy field. The spot for the festival is decorated with branded bamboos. The god *Danyi* is prayed for protection and prosperity of the mankind. *Tamu* is prayed to protect the plants from harmful pests and insects. *Metii* is prayed for controlling of famine and epidemics. *Harniang* is prayed for keeping the soil stable, and preventing the

paddy plants from getting dried.

Solung Festival : The 'Solung' is celebrated by the 'Adi' community. *Adi*'s belong to the agricultural community and thus this festival is connected with the agricultural activities of the people. Various myths, stories, and beliefs are associated with the origin of the 'Solung' festival. Solung is celebrated in the mid-part of the year in the monsoon month of July/August. The date of celebration of this festival is on different days of these months depending upon different villages.

Reh Festival : Reh, one of the most important festivals of the *Idus*, is celebrated during the month of February. The inhabitants of the *Talo*, *Amru* and *Dri* villages of the *Dibang* valley celebrate it during summer and monsoon. The climate is moderate during this time. In the other parts, the *Idus* celebrate the same during February to May. The *Idus* people believe that *NanyiInyitaya* is their mother and they can only get her blessings only when they perform the *Puja* or celebrate the Reh festival. The festival starts with the sacrifice of buffaloes for offering to the great mother *NanyiInyitaya*.

Behdienkham Festival : Behdienkham Festival is celebrated by the people from *Jaintia* Tribe of Meghalaya. The festival is the most celebrated religious festival among the *Jaintia* tribe. Behdienkham is celebrated to chase away the Demon of Cholera. This festival is celebrated annually in July after the sowing period. This festival is also celebrated for seeking blessings of god for a bumper harvest. Women do not participate in the dancing, as they perform offering sacrificial food to the spirits of their forefathers. The festival is held at *Jowai* and is one of the most well known festivals in Meghalaya.

Sekrenyi Festival

The festival of Sekrenyi is celebrated in the month of February. Celebrated by the *Angamis* of Nagaland, this festival falls on the 25th day of the *Angami* month of *Kezei*. The festival lasts for ten days and is also called *Phousnyi* by the *Angamis*. The Festival follows a series of ritual and ceremony in which the first of ritual is *Kizie*. As part of this ritual, few drops of rice water are taken from the top of the jug called *Zumho* and is put into leaves. The lady of the household places them at the three main posts of the house.

Moatsu Festival :

Moatsu festival is celebrated during the first week of May every year. Various rites and rituals are performed during this period. The festival is observed after the sowing is done. The festival time provides the tribal people a period of activity and entertainment after the stressful work of clearing fields, burning jungles and sowing seeds.

Most of the voluntary festival seem to be related to the Great tradition. On the contrary, most of the non-voluntary festival are not associated with Great Tradition. 9. (Srivastava, 1974, p-189)

Heikru Hidongba :

Heigru Hidongba or the boat race festival is observed by the Meities society on the eleventh day of fortnight of *Langbal* month (September) of Meitei calendar. It is a very important joyous festival and has been observed at the *Thangapat* (moat) of *Shri Bijoy Govindajee*, *Sagolband*, *Imphal*. This festival had been observed since 984 and 1074 A.D. This festival marks the racing of two boats with pomp and spirit. This festival is celebrated as a prayer to God for the welfare of the people and the country. In the past, King and nobles performed this festival for the welfare and well-being of the people and the community. One day prior to the festival day, the *Maiba* (priest) cleans and purifies the boat with *Mantras* and throws *Konyai* on the boats. Prayer is offered to *Pakhangba* (god of Meiteis) for the welfare of the king. Gold and silver coins are offered with a towel and garland on the deck of the boats.

Thalfavang Kut

Thalfavang Kut is observed in Mizoram every year, to promote tourism and preserving the cultural heritage of the people. The Thalfavang Kut festival is celebrated in November. The festival is celebrated before harvest to celebrate the completion of farming while waiting for the tough task of harvesting. The festival is celebrated by the farmers as cultivation is the major livelihood of this state. This tradition of celebrating is being kept alive as a tourism promotion venture. The festival is being organized in rural areas to give tourists the opportunity to know-how and take pleasure in rural life.

Bihu Festival : Bihu is one of the most important festivals of Assam and is celebrated with fun and abundance by all Assamese people. The Assamese people celebrate this festival irrespective of caste, creed,

religion, faith and belief. *Bihu* word originated from the language of the Dimasa people. The supreme god of these people is Brai Shibrai or Father Shibrai and the season's first crop is offered to Brai Shibrai. People pray for peace and prosperity while offering their first crop. Bi means "to ask" and Shu means "peace and prosperity" in the world. Celebrations begin in the middle of April and are celebrated for a month. Assamese society is predominantly agricultural and like most other Indian festivals, Bihu is associated with farming.

This major festival is celebrated in three forms; *Rongali Bihu/Bohag Bihu* (in April); *Magh Bihu/Bhogali Bihu* (in January); *Kati Bihu/Kongali Bihu* (in October/November). Spring-Festival or *Rongali Bihu* is the most colorful festival and is celebrated in mid-April. This festival is celebrated to earmark the beginning of an agricultural season.

Nongkrem Dance Festival

Nongkrem Dance Festival (held annually in November) is a five day festival which is celebrated for the harvest thanksgiving by the *Khasi* tribe. The Nongkrem Dance is the most important festival of the *Khyrim* state. The festival is associated mostly with goat sacrifice and is held at Smit, which is around 15 kilometres to the south-west of Shillong. The *Nongkrem* word means "Goat Killing Ceremony" Nongkrem'. The word nongkrem was used because in the past years, The tribes used to celebrate this festival at Nongkrem, which is the headquarter of Khyrim state. This five day long festival exhibits many religious. Drums and Pipes are played continuously during this festival to mark the occasion. A major feature of this festival is young virgin women, who come out to dance on the specially prepared festival field. The women come dressed in their traditional costumes and heavy gold ornaments.

Prayers are offered to *Ka Pah Syntiew* and *U Suid Nia Tong Syiem*. The prayer is offered for good harvest, peace and prosperity for all the community people.

Wangala Festival : Wangala or the harvest Festival runs for two days. The festival is dedicated to the sun god of fertility. Wangala is the greatest traditional festival of Garo tribes, who live in Meghalaya, India, Assam and Greater Mymensingh in Bangladesh. The tribes celebrate this festival at every harvesting period in late autumn. The festival falls during the second week of

November each year. Garo people are dependents of agro-economy and do not use any agricultural products before thanking God of fertility, *Misi-Saaljong*. People celebrate this festival with dancing, drinking *chu*, singing for three days & nights. The Wangala festival is a grand Carnival to celebrate the harvest season because after years the people find relief in seeing the golden harvest. Thus prayer is offered to the God for providing crops and sing and dance to offer worship to the great deity.

The major highlight of the festival is the sound of 100 drums (nagaras) being beaten. Rugala and Sasat Sowa are celebrated on the first day and all the rituals are performed in the house of the chief of the village. *Dama Gogata* is celebrated on the last day. Young men, women and old people dress in their colorful garments (*Dokmanda* or *Gando*) and feathered headgear and dance to music played on long, oval-shaped drums. *Katta Dokka, Ajea, Dani Dokka, Chambil Mesa* or the *Pomelo* Dance is performed during these days.

Chapchar Kut : Chapchar Kut is named after bamboo that has been cut and is drying. This agricultural festival is celebrated before planting begins. The festival is celebrated in the month of March. Cheraw or the bamboo dance is a big part of the festival. Different styles of dance performances take place amidst beats of drums. Art, handicrafts, concerts, flower shows and cuisines also play a major part of this festival. Towards the end of February, the *Mizos* prepare the land for fresh planting. After the planting, a few days of relaxation are followed before the serious business of sowing. The Chapchar Kut festival is celebrated during this relaxation period with merriment and enthusiasm.

Most of the festivals have a purpose behind them. Festivals observed for the well-being of the members of the family are more or less related to the great Tradition. In the same way, festivals celebrated for the well being of the family seem to have been pan-Indic. Most of the festivals observed for the well being of the husbands are voluntary whereas most of those observed for the well-being of the family are non-voluntary' 11. (Srivastava 1974, p-189) Several states organizes festivals with a view to promote tourism in the state. Such festivals have been put in this category.

Hornbill Festival : Named after the Indian Hornbill (the large and colorful forest bird which is

displayed in folklore), Hornbill Festival is organized by the State Tourism and Art & Culture Departments. The Hornbill Festival showcases a combination of cultural display under one roof. This festival usually takes place on the 1st and the 7th of December every year in Kisama which is about 12 km from Kohima. All the tribes of Nagaland participate in this festival. The main aim of organizing this festival focuses on the revival and protection of the rich cultural feature of Nagaland and also aims at displaying its spectacular traditions.

Dehing Patkai Festival : Tourism Department organizes another festival around the time of Maagh/Bhogali Bihu. Known as the Dehing Patkai Festival, this festival is named after the Dehing River and Patkai range in eastern Assam. This Festival is celebrated for a few days in the month of January at Lekhapani, in the Tinsukia district of Assam. This festival offers an invigorating blend of tribal fairs, tea heritage tours, golfing, adventure sports, hiking and wildlife. Tourists and visitors are allowed to participate in various sporting activities.

Conclusion : Festivals are a part of people's life and struggle for survival. The nature of the festivals is determined on the sustenance of the livelihood dependence on nature or surrounding and also the region followed by the people. Changing of lifestyle with greater social mobility, their customs, belief changes which influence their celebration of the festivals.

Whole of the North-east Being the 'virgin soil' to different invasions at different phases of history has embraced Pan Indian festivals but has not lost its localized form and content. Thus it gives a blending of habits and belief.

Most of the festivals are related to the fertility of the mother earth. Dance and music form an integral part of almost all the festivals. It shows that though faith and convention of the elder is insisted noise and exuberance is present in these festivals.

Last few decades North-East India has witnessed unprecedented interminable conflict where many people have lost their lives. The tradition of fairs and festivals can play a better role in promoting unity and integrity among the divergent group of people. These fairs and festivals may be used as a platform to defuse conflict among different groups and may be used as a space free from conflict.

The festivals have increased cordial relation

between the tribal and non tribal.

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Seven Wonders of the world

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There are a lots of wonders over the earth surface. These wonders are classified into two categories namely wonders of the modern world and natural wonders of the world.

The new seven wonders of the modern world are announced in random order are—

The Great Wall (China) : It is the world's longest human made structure, stretching over approximately 6.400 km from shanhaighan in the east to lop Mur in the west.

Petra (Jordan) : It is considred the femous and gargeous site in Jordan. Petra was the glittering capital of the Naba tacan empire of king Arctos iv.

Chichen Itza (Mexico) : It is the most famous Mayan temple city, served as the political and economic centre of the Mayan Civilization.

The Taj Mahal (India) : This immense mau-soleum was built ny shahJahan, the fifth Muslim Mugal empair in memory of his beloved late wife. It has been built out of white merble and is standing in formally laid-out walled gardens.

Macha Picchu (Peru) : In the 15 th Century, the Incan Emperor pachacufce built a city in the clouds on the mountain known as Maeha Picchu.

Readeemer (Brazil) : This statue of Jesus stands same 38 metres tall, atop Mount Corcovada overbaking Rio de Jenerio.

Roman Colosseum (Italy) : This great am- phitheatre built in the centre of the Rom was used for gladiatorial contast and public spectaltes such

as mock sea buttus animal hunts and dramas based on classical mythology.

Apart from it there are seven natural wonders are found these are—

Northern Lights : Particles in a solar wind intereat with the Earths magnetic field, which couse the shimmering sheetes of the light of magic and wonder.

Mt. Everest : Mt Everest is the tallest moun- tain peak on the Earth, reaching the skier for over 8848 km.

Great Barrier Reef : The 2,600 km reef. a long the north- east coast of Australia is made up to the skeletons of generation of marine polyps that died just under the surface of the sea.

Victoria fall : It is a spactaculer waterfall in southern Africa on the Zambic River at the border of Zambia and Zimbabwe.

Harbour of Rio de Jenerio : Locted in Brazil, the harbour, puncheated by mountains was home to Tupi Indians before the arrival of portuguess explorers in 1502.

Paricutin Volcano : Paricutin exploded out of a Mexican Caornfield about in early 1943, giving birth to this volcano.

Grand Canyon : Millions of years of erosion created the grand Canyon. The Colora do and its tributaries slowly etch their way through billion plus year old rock to creat broad strips and have a record of the geologic history in the cliff walls of the Canyon. □



বিবিধ শিতান

ନିମ୍ନସ୍ଥ ସ୍ତମ୍ଭ
ସ୍ତମ୍ଭ ଉପରେ

ଜାତୀୟତା ଦୃଢ଼ ଆତ୍ମିକ କ୍ରିୟାତ୍ମକ ଯଜ୍ଞଦାସ

কথাটা শুনি। □

କାନ୍ତାମାତା ଯତ୍ର
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ସମସ୍ତ ଶୁଭାଶୀର୍ବାଦ

আন্তঃ মহাবিদ্যালয় যুৱ মহোৎসৱ, ২০১১-১২ ইং

Inter College Youth Festival, 2011-12

Org. by PGSU, Guwahati University

1st to 5th October-2012

অংশুমান তালুকদাৰ

স্নাতক তৃতীয় বৰ্ষ

সেইদিনা আছিল ২০১২ চনৰ অক্টোবৰ মাহৰ ১ তাৰিখ। দুপৰীয়া প্ৰায় ২ বাজিছে। সাংস্কৃতিক বিভাগৰ বৰ্তমান তত্ত্বাবধায়ক আহমেদ মুকুট চৌধুৰী ছাবৰ কথা মতে মই আৰু মোৰ বন্ধু আফিকুল গুৱাহাটী বিশ্ববিদ্যালয়ত চলি থকা যুৱ মহোৎসৱৰ আমাৰ মহাবিদ্যালয়ৰ বিভিন্ন শিতানত অংশগ্ৰহণকাৰীৰ তালিকাখন দিবলৈ এই মহাবিদ্যালয়ৰ মোৰ শ্ৰদ্ধাৰ অধ্যক্ষ ছাব ড° বমেন তালুকদাৰদেৱৰ পৰা অনুমতি লৈ গুৱাহাটীলৈ বুলি ওলালো।

বিশ্ববিদ্যালয়লৈ পিচে আমি ভাষাতত্ত্ব বিভাগৰ ছাব মুনীন্দ্ৰ দাসদেৱৰ চাৰিচকীয়া বাহনখনতে ৰাওনা হওঁ। সেই সময়তে আমাৰ গাড়ীত আৰু এজন সহযাত্ৰী হ'ল, তেখেত হ'ল শিক্ষা বিভাগৰ সহকাৰী বাইদেউ পাৰুল দাস।

সিদিনা বতৰ ভাল নাছিল। কিনিকিনীয়া বৰষুণ। মহাবিদ্যালয়ৰ ঐক্য পোছাক পৰিধান কৰিয়েই আমি যাত্ৰা কৰিছিলো। প্ৰায় ৩ বজাত আমি গন্তব্য স্থান পাওঁ। গৈ পায়ৈ আমি ছাত্ৰ-ছাত্ৰীৰ কল্যাণৰ কাৰণে (Student Welfare) থকা বিভাগটোত উপস্থিত হৈ আমি লৈ যোৱা কাগজ-পত্ৰসমূহ আৰু তেখেতসকলৰ তৰফৰ পৰা দিয়া কাগজকেইখনমান পূৰ কৰি যুৱ মহোৎসৱৰ কাৰ্যসূচীখন পাই গম পালো যে সেইদিনা নিশা ৮ বজাৰ পৰা ধেমেলীয়া দৃশ্য প্ৰতিযোগিতা অনুষ্ঠিত হ'ব। মোৰ লগৰ বন্ধুজনৰ লগত আলোচনা কৰি আৰু দুজন বন্ধু হামিদ আৰু এজন ঘৰৰ মাতি পঠালো। সিহঁতে গধূলি প্ৰায় ৬.৩০ মান বজাত ধেমেলীয়া দৃশ্যৰ কাৰণে লগা সঁজুলিবিলক লৈ বিশ্ববিদ্যালয়ত উপস্থিত হয়।

নিৰ্দিষ্ট সময়মতে বিভিন্ন প্ৰতিযোগীসকলৰ লগত আমিও অনুষ্ঠিত হ'ব লগা প্ৰেক্ষাগৃহত উপস্থিত হওঁ। সেই প্ৰতিযোগিতাখনৰ বিচাৰকৰ আসন অলংকৃত কৰিছিল অসমৰ কথাছবি জগতত বৰ্তমান সময়তো দপদপাই ফুৰা অভিনেতা হিৰণ্য ডেকাই। বিভিন্ন মহাবিদ্যালয়ৰ প্ৰতিযোগীসকলে পৰিৱেশন কৰা দৃশ্যসমূহ উপভোগ কৰি মনটো খুব ভাল লাগি গৈছিল। সেই প্ৰতিযোগিতাত সুৰেন দাস মহাবিদ্যালয়ৰ ক্ৰমিক নং আছিল ৫২ আৰু আমি পিচ নিশা প্ৰায় ৩.৩০ বজাত ধেমেলীয়া দৃশ্য পৰিৱেশন কৰিছিলো।

মনত গৌৰৱবোধ কৰিছিলো। বিশ্ববিদ্যালয়ৰ মাটিত সিদিনাই ভৰি দিছিলো। সিদিনাই অসমৰ বিখ্যাত অভিনেতাৰ সন্মুখত অভিনয় কৰাৰ সৌভাগ্য হৈছিল। চাৰিওজন বন্ধুৰ মনত খুব আনন্দ। তাৰ পিচদিনা অৰ্থাৎ ২/১০/২০১২ ইং তাৰিখ। সিদিনাৰ পৰা আৰম্ভ হৈছিল বিভিন্ন ধৰণৰ সাংস্কৃতিক অনুষ্ঠানসমূহ। আমাৰ মহাবিদ্যালয়ৰ ছাত্ৰী সংগীতা ভৰালী। সংগীতা ভৰালীয়ে সুৰেন দাস মহাবিদ্যালয়ৰ পৰা সকলো শিতানতে অংশগ্ৰহণকাৰীৰ অভাৱত অংশগ্ৰহণ কৰিব লগা হৈছিল।

যুৱ মহোৎসৱৰ বিভিন্ন শিতান যেনে— বিভিন্ন মহাবিদ্যালয়ৰ শোভাযাত্ৰা, বিভিন্ন ধৰণৰ নাটক, কবিতা আবৃত্তি, বক্তৃতা, বিভিন্ন ধৰণৰ গীতৰ প্ৰতিযোগিতা, চিত্ৰাংকণ, ভেশছন প্ৰতিযোগিতা আদি অন্যতম।

আমাৰ মহাবিদ্যালয়ৰ ছাত্ৰী সংগীতা ভৰালীয়ে প্ৰতিযোগিতাত অংশগ্ৰহণ কৰিছিল প্ৰথমতে, বৰগীত আৰু লোকগীত।

দ্বিতীয়তে, জ্যোতিসংগীত, ৰাভা সংগীত, তৃতীয়তে পাৰ্বতী প্ৰসাদ বৰুৱাৰ গীত, ভূপেন্দ্ৰ সংগীত, বনগীত আদি শিতানত।

সকলো শিতানতে অংশগ্ৰহণৰ পিচত সংগীতাই লাভ কৰিছিল বনগীত প্ৰতিযোগিতাত দ্বিতীয় পুৰস্কাৰ। পুৰস্কাৰ লাভ কৰি মহাবিদ্যালয়খনলৈ সুনাম অৰ্জন কৰিছিল।

উক্ত মহোৎসৱত মই মহাবিদ্যালয়খনক যে প্ৰতিযোগিতালৈ লৈ যাবলৈ সক্ষম হৈছিলো তাৰবাবে মই গৌৰৱান্বিত।

মই মহাবিদ্যালয়খনলৈ অহাৰ আগৰে পৰাই সাংস্কৃতিক দিশত কিবা এটা কৰাৰ কথা মনতে পুহি ৰাখিছিলো। যথাসম্ভৱ কিছু পৰিমাণে হ'লেও সপোন বাস্তৱত ৰূপায়িত হৈছিল।

সদৌ শেষত এই মহোৎসৱত মোক সহায়ৰ হাত আগবঢ়োৱা মোৰ ছাব সাংস্কৃতিক বিভাগৰ তত্ত্বাবধায়ক আহমেদ মুকুট চৌধুৰী ছাব, মহাবিদ্যালয়ৰ অধ্যক্ষদেৱৰ লগতে মোক সুখে-দুখে সহায় কৰা মোৰ বন্ধু-বান্ধৱীসকললৈ মোৰ আন্তৰিক অভিবাদন জনালো। □

Some New Important Books of 2012-2013 of Suren Das College Library, Hajo

Religion

1. Srimadbhagavat by Vedavyasa.
2. Srimadbhagavat by Srimanta Sankardeva

Puran

1. Bishnu Puran
2. Brahmabaibarta Puran
3. Garoor Puran
4. Padma Puran
5. Shiva Maha Puran

Rasanawali

1. Chandra Prasad Saikia Rasanawali
2. Dimbeswar Neog Rasanawali
3. Gohainbarua Rasanawali
4. Trailokyanath Goswami Rasanawali
5. Tirthanath Sarma Rasanawali
6. Prafulladatta Goswami Rasanawali

Dictionary

1. An Anglo-Assamese Medical Dictionary by Bikaas Barooa

Books

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PROGRESS REPORT OF STUDENTS 2012-13

B. A. Part-III Examination :

Total Appeared	: 227	1 st Division	: 30
Total Passed	: 156	2 nd Division	: 25
Pass Percentage	: 68.72%	3 rd Division	: Nil

Major : 1st Class : 1

2nd Class : 4

Pass Course : 1st Division : Nil

2nd Division : 79

1st Class : Sarzida Begum (Economics Major)

Part-III Examination :

Total Appeared	: 203
Total Passed	: 189
Pass Percentage	: 93.10%

H.S. Final Year (Arts)

1 st Division	: 13
2 nd Division	: 49
3 rd Division	: 127

1st Division

1. Ali Ajam Ali
2. Ashiqur Rahman
3. Bhriku Kumar Kalita
4. Kangkan Das
5. Mantazur Rahman
6. Mahidul Islam 83.8%
7. Aziza Begum 87.2%
8. Abeda Begum
9. Ahida Akhtara
10. Pinky Deka
11. Runa Laila Sultana
12. Rejina Akhtara
13. Salma Begum

HS Final Year (Science) :

Total Appeared	: 59
Total Passed	: 55
Pass Percentage	: 93.22%

1st Division

1. Aliullah Hussain
2. Atiqur Rahman
3. Atiqul Haque
4. Akhtar Hussain
5. Arifuddin Ahmed
6. Atiqur Rahman
7. Arup Jyoti Medhi
8. Arif Mohammad
9. Dadul Islam
10. Dhanjit Kalita
11. Debajit Kalita
12. Gautam Baishya
13. Haidar Ali Razza
14. Jyotirmoy Bharali
15. Jeherul Islam
16. Jintu Ahmed
17. Sayedul Islam
18. Safikur Rahman Ansari
19. Sahnazur Rahman Saikia
20. Sopun Das
21. Tahidul Islam
22. Adnin Nehar
23. Dhanjita Deka
24. Himakshi Baishya
25. Jyoti Sikha Biwasi
26. Leena Kalita
27. Nur Ashma Yeasmin
28. Rumi Baishya
29. Rima Baishya
30. Shahnaz Ruksana

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Mr. Ahmed Mukut Choudhury
Mr. Ajijur Rahman

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Mr. Bashab Ch. Deka (Contractual)

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Mr. Amulya Kalita
Abul Hussain (Contractual)

Geography

Mr. Jayanta Kumar Das, HOD
Ms. Bharati Medhi
Mr. Pulak Rajbongshi
Ms. Mitali Haloy (Contractual)

Folklore

Ms. Monmi Kakati

Linguistics

Mr. Munindra Das

Mathematics

Mr. Rajb Das

Arabic

Makhtar Hussian (Contractual)

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Ms. Sabita Kalita

Computer

Ms. Niruma Deka
Ms. Mridula Devi

TTM

To be filled in

Photography

To be filled in

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Mr. Bipul Chandra Mahanta, Library Assistant
Mr. Kamal Krishna Das, Library Bearer

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Mr. Ramesh Chandra Oza, Senior Assistant
Mr. Champak Choudhury, Junior Assistant
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Mr. Tankeswar Das

প্ৰতিবেদনৰ আৰম্ভণিতে দেশমাতৃৰ সেৱাত প্ৰাণ আৰ্হতি দি যিসকলে ছহিদৰ কৰচ পৰিধান কৰিলে সেইসকললৈ মই মোৰ অশ্ৰুভৰা অঞ্জলি যাচিলো।

যুক্তিৰ ফলত আজিৰ পৃথিৱীখন এখন গাঁৱত পৰিণত হৈছে। যুক্তি বা তৰ্ক অবিহনে আজিৰ পৃথিৱীয়ে মাধ্যাকৰ্ষণ শক্তিৰ বিষয়ে নাজানিলেহঁতেন যদিহে নিউটনে যুক্তিৰ সহায়ত গছৰ পৰা আপেল সৰা ঘটনাটো জুকিয়াই নাচালেহঁতেন। এনেকৈ পৃথিৱীৰ প্ৰতিটো আৱিষ্কাৰৰ মূলতেই হ'ল যুক্তি বা তৰ্ক।

মিলনভূমি হাজো সমষ্টিৰ এখন আগশাৰীৰ শিক্ষানুষ্ঠান হিচাপে চিনাকি সুৰেন দাস মহাবিদ্যালয়ৰ তৰ্ক বিভাগৰ সম্পাদক হিচাপে নিৰ্বাচিত হৈ মোৰ দায়িত্ব কিমান সুস্থভাৱে পালন কৰিছে সেয়া বিচাৰৰ ভাৰ আপোনালোকৰ হাতত তুলি দিলো। কিন্তু পৰাপক্ষত মই যিখিনি পাৰো সেইখিনি কৰিবলৈ কেতিয়াও ক্ৰটীবোধ কৰা নাছিলো। মোৰ কাৰ্যকালত অসমৰ বহু ঠাইত অনুষ্ঠিত হোৱা তৰ্ক প্ৰতিযোগিতাত অংশগ্ৰহণ কৰিছিলো।

কাৰ্যভাৰ গ্ৰহণৰ কিছুদিনৰ পিচতে মহাবিদ্যালয় সপ্তাহ অনুষ্ঠিত কৰা হয়। এই অনুষ্ঠানত মোৰ বিভাগত তৰ্ক প্ৰতিযোগিতা, কুইজ প্ৰতিযোগিতা, কবিতা আবৃত্তি, আকস্মিক বক্তৃতা আদি বিষয়ৰ প্ৰতিযোগিতা পাতিছিলো। এই প্ৰতিযোগিতাত যথেষ্ট সংখ্যক ছাত্ৰ-ছাত্ৰীয়ে যোগদান কৰিছিল।

সকলোৰে মই শলাগ লোৱাৰ লগতে তেওঁলোকৰ উজ্জ্বল ভৱিষ্যৎ কামনা কৰিছো।

মহাবিদ্যালয়ৰ তৰ্ক বিভাগত থকা অভাৱসমূহ দূৰ কৰিবলৈ মহাবিদ্যালয়ৰ কৰ্তৃপক্ষক তলৰ ব্যৱস্থাকেইটা কাৰ্যকৰী কৰিবলৈ অনুৰোধ জনালো—

১। সপ্তাহত কমেও এদিনকৈ উক্ত বিষয়কেইটাৰ ওপৰত উপযুক্ত প্ৰশিক্ষকৰে ইচ্ছুক ছাত্ৰ-ছাত্ৰীক সকলো ধৰণৰ উন্নতমানৰ প্ৰশিক্ষণ দি ছাত্ৰ-ছাত্ৰীক অধিক ক্ষমতাসালী কৰা হওক।

২। মহাবিদ্যালয়ত প্ৰতিমাহে একোখনকৈ তৰ্ক প্ৰতিযোগিতা অনুষ্ঠিত কৰা হওক।

প্ৰতিবেদনৰ শেষত সকলো প্ৰকাৰৰ দিহা-পৰামৰ্শৰে মোক সহায় কৰা শিক্ষাগুৰু তথা বন্ধু-বান্ধৱীসকললৈ ধন্যবাদ জ্ঞাপন কৰিলো আৰু মোৰ কাৰ্যকালত অজানিতে হোৱা ভুল-ক্ৰটীৰ বাবে সকলোৰে ওচৰত ক্ষমা বিচাৰিছো।

সদৌ শেষত মহাবিদ্যালয়ৰ উজ্জ্বল ভৱিষ্যৎ কামনা কৰি মোৰ চমু প্ৰতিবেদনৰ সামৰণি মাৰিলো।

‘জয়তু সুৰেন দাস মহাবিদ্যালয়’,
‘জয় আই অসম’

—লুটফুৰ ৰহমান (পিংকু)
সম্পাদক, তৰ্ক বিভাগ
২০১২-১৩ বৰ্ষ

প্ৰতিবেদনৰ আৰম্ভণিতে দেশমাতৃৰ অস্তিত্ব ৰক্ষাৰ বাবে প্ৰাণ আৰ্হতি দিয়া ছহিদসকললৈ মোৰ আন্তৰিক শ্ৰদ্ধা নিবেদিত্তো আৰু যিসকল সাধকৰ অক্লান্ত শ্ৰম, মহান ত্যাগ তথা সু-কল্পিত প্ৰচেষ্টাত সুৰেন দাস মহাবিদ্যালয়ে ১৯৭৯ চনত প্ৰতিষ্ঠা লাভ কৰিছিল, সেই ব্যক্তিসকললৈ মোৰ আন্তৰিক শ্ৰদ্ধা জ্ঞাপন কৰিলো। লগতে সুৰেন দাস মহাবিদ্যালয়ৰ অধ্যক্ষ প্ৰমুখ্যে শ্ৰদ্ধাৰ শিক্ষাগুৰুসকল, মহাবিদ্যালয়ৰ কৰ্মচাৰীবৃন্দ, ছাত্ৰ একতা সভাৰ সদস্যবৃন্দ তথা মহাবিদ্যালয়ৰ সমূহ ছাত্ৰ-ছাত্ৰীলৈ আন্তৰিক শ্ৰদ্ধা নিবেদন কৰিছো।

এই পৰিত্ৰ শিক্ষানুষ্ঠানটিৰ ২০১২-১৩ বৰ্ষৰ ছাত্ৰ একতা সভাৰ নিৰ্বাচনত ছাত্ৰ জিৰণি কোঠাৰ সম্পাদক হিচাপে বিনা প্ৰতিদ্বন্দ্বিতাৰে নিৰ্বাচিত কৰাৰ বাবে মহাবিদ্যালয়ৰ নিৰ্বাচক মণ্ডলীক আৰু ছাত্ৰ-ছাত্ৰীক আন্তৰিক কৃতজ্ঞতা জ্ঞাপন কৰিছো।

কাৰ্যভাৰ গ্ৰহণৰ কিছুদিন পিচতেই অনুষ্ঠিত হৈছিল মহাবিদ্যালয় বাৰ্ষিক যুৱ মহোৎসৱ। মহাবিদ্যালয়ৰ বাৰ্ষিক যুৱ মহোৎসৱৰ লগত সংগতি ৰাখিয়েই ছাত্ৰ জিৰণি কোঠাৰ অতি প্ৰয়োজনীয় অভাৱ পূৰণ কৰাৰ ব্যৱস্থা কৰা হয়। এই ক্ষেত্ৰত সহযোগিতা আগবঢ়োৱা অধ্যক্ষ মহোদয় শলাগৰ পাত্ৰ।

মহাবিদ্যালয়ৰ ছাত্ৰ জিৰণি কোঠাৰ আন্তঃগাঁথনি যথোপযুক্ত নোহোৱাত ছাত্ৰসকলৰ অসুবিধা হোৱাটো মই উপলব্ধি কৰিছো। সেয়েহে অধ্যক্ষ মহোদয়ক এই ক্ষেত্ৰত প্ৰয়োজনীয় পদক্ষেপ গ্ৰহণ কৰিবলৈ প্ৰতিবেদনৰ জৰিয়তেই অনুৰোধ জনালো।

মোৰ এই কাৰ্যকালত বিভিন্ন ধৰণে পৰামৰ্শ আগবঢ়োৱা অধ্যক্ষ মহোদয় ড° ৰমেন তালুকদাৰ, তত্ত্বাৱধায়ক মুনীন্দ্ৰ দাস ছাৰ আৰু আলী আকবৰ হুছেইন ছাৰৰ ওচৰত মই চিৰকৃতজ্ঞ। তদুপৰি এই কাৰ্যকালত মোক সহায়ৰ হাত আগবঢ়োৱা বন্ধু-ইকবাল, দিলবৰ, আজিবৰ, মুস্তাফিজুৰ, ছাইদুল, ছফিকুল, জেহেৰুল, ৰমণী, মইদুল আৰু ছাত্ৰ একতা সভাৰ সদস্যসকললৈ মোৰ আন্তৰিক ধন্যবাদ জ্ঞাপন কৰিলো। মোৰ কাৰ্যকালত অজানিতে হোৱা সকলো ভুল-ক্ৰটীৰ বাবে সকলোৰে ওচৰত ক্ষমা বিচাৰিছো।

সদৌ শেষত মহাবিদ্যালয়ৰ উজ্জ্বল ভৱিষ্যৎ কামনা কৰি মোৰ চমু প্ৰতিবেদনৰ সামৰণি মাৰিলো।

‘জয়তু সুৰেন দাস মহাবিদ্যালয়’
‘জয় আই অসম’

তৌহিদুৰ ৰহমান মোল্লা
সম্পাদক, ছাত্ৰ জিৰণি কোঠা

— ୧୨୧ —

শ্রীমদ্ভগবদ্গীতা কল্পিত দ্বৈতানুষ্ঠানোক্তা দ্বৈতানুষ্ঠানোক্তা : ১৫৫

— ୧୨୫ —

ଧର୍ମକ ଦ୍ଵାରା ଧର୍ମ
 ଧର୍ମାଧାରାଦ୍ଵାରା ଧର୍ମ ଧର୍ମେ ନିର୍ମଳ
 ଧର୍ମ ଧର୍ମକ ଦ୍ଵାରା ଧର୍ମ

[illegible]

আরও বড় কায়কালিক :
 যার কায়কালিক মতাদর্শাদি দ্বি-তরফা বন্ধনে নামান্য হইয়া পড়িয়াছে। ইয়ার উপাধি ছাড়া-ছাড়া সাক্ষ্য বিধানের আশ্রয়ে আশ্রয়িতা
 কলিত। এই নামস্যাগোঁড়ার অধ্যক্ষ হইতে গণিত কলিত। আশ্রয়িতা কলিত। ইয়ার উপাধি ছাড়া-ছাড়া সাক্ষ্য বিধানের আশ্রয়ে আশ্রয়িতা

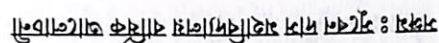
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॥ श्रीगणेशाय नमः ॥

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॥ श्रीगणेशाय नमः ॥

সাঁখাৰা সন্মানকৰ আতিবেদন ২০১৩-১৪ বৰ্ষ



*ଭାବନା ଶକ୍ତି ବିକାଶ ପାଇଁ ଏହି କ୍ରମରେ କାର୍ଯ୍ୟ କରିବାକୁ
ପଡ଼ିବ।*

ଗୋଟିଏ ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି ଗୋଟି
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ସ୍ତ୍ରୀମାନଙ୍କୁ କାର୍ଯ୍ୟ ଦେବାଦିଆଯାଉ ନାହିଁ : ଉକ୍ତି

୧) ଉପର ଦିଗ ସ୍ଥାପନା ପାଇଁ କାମ ହେଉଛି
୨) ନିମ୍ନ ଦିଗ ସ୍ଥାପନା ପାଇଁ

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২০১২-১৩ বৰ্ষ

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গল্প : (থিতাতে লিখা)

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কাবাদী (ছোৱালী) :

প্রথম : চুমি (অধিনায়ক, স্নাতক প্রথম বৰ্ষ)।
দ্বিতীয় : কৰিশ্মা দাস (উচ্চতৰ মাধ্যমিক প্রথম বৰ্ষ)।

ফুটবল :

প্রথম : হৰজ্যোতি বৈশ্য (অধিনায়ক, স্নাতক প্রথম বৰ্ষ)।
দ্বিতীয় : ইমৰান হুছেইন (অধিনায়ক, স্নাতক তৃতীয় বৰ্ষ)।

ভলিবল :

প্রথম : দুদুল (অধিনায়ক, স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : চাকিল আহমেদ (অধিনায়ক, স্নাতক দ্বিতীয় বৰ্ষ)।

ক্ৰিকেট :

প্রথম : ইমৰান হুছেইন (অধিনায়ক, স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : ৰফিকুল (অধিনায়ক, উচ্চতৰ মাধ্যমিক প্রথম বৰ্ষ)।

কুকুৰা যুঁজ :

প্রথম : নেকিবুৰ জামান (স্নাতক প্রথম বৰ্ষ)।

দ্বিতীয় : ৰিতুল আলী (স্নাতক প্রথম বৰ্ষ)।
তৃতীয় : জাহ্নৱা আলী (স্নাতক প্রথম বৰ্ষ)।

বেডমিণ্টন (ছোৱালী) :

প্রথম : নিবেদিতা কুমাৰী (স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : দিগংগনা দাস (স্নাতক প্রথম বাৰ্ষিক)।

চটফুট থ্ৰো (ল'ৰা) :

প্রথম : সমৰজ্যোতি দাস (স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : চাজিদ মুস্তাক আহমেদ (স্নাতক তৃতীয় বৰ্ষ)।
তৃতীয় : ইমৰান হুছেইন (স্নাতক তৃতীয় বৰ্ষ)।

চটফুট থ্ৰো (ছোৱালী) :

প্রথম : চুমি দাস (স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : সংগীতা দাস (স্নাতক তৃতীয় বৰ্ষ)।
তৃতীয় : বন্দনা দাস (স্নাতক তৃতীয় বৰ্ষ)।

জেভলিন থ্ৰো (ছোৱালী) :

প্রথম : কুলছম মোল্লা (স্নাতক প্রথম বৰ্ষ)।
দ্বিতীয় : নাৰ্জিমুন নেহাৰ (স্নাতক তৃতীয় বৰ্ষ)।
তৃতীয় : পূৰ্বী দাস (উচ্চতৰ মাধ্যমিক দ্বিতীয় বৰ্ষ)।

১০০ মিটাৰ দৌৰ (ল'ৰা) :

প্রথম : ইমৰান হুছেইন (স্নাতক তৃতীয় বৰ্ষ)।
দ্বিতীয় : আছিকুৰ ৰহমান (উচ্চতৰ মাধ্যমিক দ্বিতীয় বৰ্ষ)।
তৃতীয় : হৰজ্যোতি বৈশ্য (স্নাতক প্রথম বৰ্ষ)।

১০০ মিটাৰ দৌৰ (ছোৱালী) :

প্রথম : মিছ আতিকুৰ নাছ বেগম (উচ্চতৰ মাধ্যমিক দ্বিতীয় বৰ্ষ)।
দ্বিতীয় : কৰিশ্মা দাস (উচ্চতৰ মাধ্যমিক প্রথম বৰ্ষ)।
তৃতীয় : বন্দনা দাস (স্নাতক তৃতীয় বৰ্ষ)।

২০০ মিটাৰ দৌৰ (ল'ৰা) :

প্রথম : চাজিদুৰ ৰহমান (স্নাতক প্রথম বৰ্ষ)।
দ্বিতীয় : আছিকুৰ ৰহমান (উচ্চতৰ মাধ্যমিক প্রথম বৰ্ষ)।
তৃতীয় : জেহেৰুল হক (স্নাতক প্রথম বৰ্ষ)।

। (ସର ସାବିତ୍ରୀ କାହାଣୀ) । ସର ସାବିତ୍ରୀ : ସର ସାବିତ୍ରୀ
। (କାହାଣୀ) । ସର ସାବିତ୍ରୀ : ସର ସାବିତ୍ରୀ
: (କାହାଣୀ) । ସର ସାବିତ୍ରୀ

୧ । (ସାଧୁ ସାହିତ୍ୟ କାହାଣୀର ଉଦ୍ଦେଶ୍ୟ) ସାଧୁ ସାହିତ୍ୟ : ସାହିତ୍ୟ
 ୨ । (କାହାଣୀର ସାଧୁ କାହାଣୀ) ସାଧୁ କାହାଣୀ : ସାହିତ୍ୟ
 ୩ । (କାହାଣୀର ସାହିତ୍ୟ କାହାଣୀ) ସାଧୁ କାହାଣୀ : ସାହିତ୍ୟ
 ୪ । (କାହାଣୀର ସାହିତ୍ୟ କାହାଣୀ) ସାଧୁ କାହାଣୀ : ସାହିତ୍ୟ

। (କମ୍ପ୍ୟୁଟର ଡାକ୍ତରୀ କରାନ୍ତ)	ଲମ୍ବ ଗାତ୍ରମାନ :	ଡାକ୍ତରୀ
। (କମ୍ପ୍ୟୁଟର ଡାକ୍ତରୀ କରାନ୍ତ)	ଗାତ୍ରକ ଗାତ୍ରମାନ :	ଡାକ୍ତରୀ
। (କମ୍ପ୍ୟୁଟର ଡାକ୍ତରୀ କରାନ୍ତ)	କାଗଜ ଗାତ୍ରମାନ :	ଡାକ୍ତରୀ

: (କାଗଜ) ଡାକ୍ତରୀ ଗାତ୍ରମାନ

(স্বাক্ষরিত)।	স্বাক্ষরিত : স্বাক্ষরিত
(স্বাক্ষরিত)।	স্বাক্ষরিত : স্বাক্ষরিত
(স্বাক্ষরিত)।	স্বাক্ষরিত : স্বাক্ষরিত
(স্বাক্ষরিত)।	স্বাক্ষরিত : স্বাক্ষরিত

୧। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୨। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୩। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୪। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୫। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୬। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୭। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୮। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୯। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)
 ୧୦। (ସ୍ୱାସ୍ଥ୍ୟର ସୁରକ୍ଷା)

୧ । (ଧର ଯାହା କରାହୁଁ) ଶ୍ରୀମାତ୍ର ପ୍ରଭାତ :
 ୨ । (ଧର ଯାହା କରାହୁଁ) ଶ୍ରୀମାତ୍ର ପ୍ରଭାତ : ଶ୍ରୀମାତ୍ର
 ୩ । (ଧର ଶ୍ରୀମାତ୍ର କରାହୁଁ) ଶ୍ରୀମାତ୍ର ପ୍ରଭାତ : ଶ୍ରୀମାତ୍ର
 ୪ । (ଧର ଶ୍ରୀମାତ୍ର କରାହୁଁ) ଶ୍ରୀମାତ୍ର ପ୍ରଭାତ : ଶ୍ରୀମାତ୍ର
 ୫ । (ଧର ଶ୍ରୀମାତ୍ର କରାହୁଁ) ଶ୍ରୀମାତ୍ର ପ୍ରଭାତ : ଶ୍ରୀମାତ୍ର

୪୦୦ ମାତ୍ର (ସଂଖ୍ୟା) :
 ଫଳାଫଳ : ଫଳାଫଳ ଫଳାଫଳ
 ଫଳାଫଳ : ଫଳାଫଳ ଫଳାଫଳ
 ଫଳାଫଳ : ଫଳାଫଳ ଫଳାଫଳ
 ଫଳାଫଳ : ଫଳାଫଳ ଫଳାଫଳ
 ଫଳାଫଳ : ଫଳାଫଳ ଫଳାଫଳ

১০০০ : মাঘ (১০) (১০)
 ১০০০ : মাঘ (১০) (১০)
 ১০০০ : মাঘ (১০) (১০)
 ১০০০ : মাঘ (১০) (১০)

(ସ୍ବ ସ୍ବତନ୍ତ୍ର କାର୍ଯ୍ୟାଳୟ ଚଳେଇ)

। (କ୍ରୀଷ୍ଣାୟ ନମଃ କରାୟ) । ମାତା ଶ୍ରୀମତୀ : ଶ୍ରୀମତୀ

॥ श्रीगणेशाय नमः ॥

ଅସ୍ୟ : ମୂର୍ତ୍ତିକାବିଧି ।
 ବିଭିନ୍ନ : ଲୋକବିଶ୍ୱାସ ।
 ଶ୍ରୀମତୀ : ଶ୍ରୀମତୀ ।
 ଶ୍ରୀମତୀ : ଶ୍ରୀମତୀ ।

১৫। (১৫/১৫) ১৫/১৫

ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ : ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ :
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ : ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ :

ବ୍ରହ୍ମାଣ୍ଡର ଗୁଣ

[illegible]

1. (କମ୍ପ୍ୟୁଟର ସିଷ୍ଟମ୍ କରାଏ) ସାମଗ୍ରିକ ସମ୍ବଳ : ସ୍ଥିତି
 1. (କମ୍ପ୍ୟୁଟର ସିଷ୍ଟମ୍ କରାଏ) ସାମଗ୍ରିକ ସମ୍ବଳ : ସ୍ଥିତି
 1. (କମ୍ପ୍ୟୁଟର ସିଷ୍ଟମ୍ କରାଏ) ସାମଗ୍ରିକ ସମ୍ବଳ : ସ୍ଥିତି

। (କନ୍ୟାସ୍ତ୍ରୀୟ ଷଡ଼ବ୍ରହ୍ମ କରାଧି)	କାର୍ତ୍ତିକ ମଙ୍ଗଳା :	ଷଡ଼ବ୍ରହ୍ମ
। (କନ୍ୟାସ୍ତ୍ରୀୟ ଅଷଟ୍ପଦ କରାଧି)	ନାବାକାର୍ତ୍ତିକ :	ଷଡ଼ବ୍ରହ୍ମ
। (କନ୍ୟାସ୍ତ୍ରୀୟ ଷଡ଼ବ୍ରହ୍ମ କରାଧି)	ନୂଆଁନାବାକାର୍ତ୍ତିକ :	ଅଷଟ୍ପଦ
	:	(କା) (କା) (କା) (କା) (କା) (କା)

১। **ফিফবার্‌ Best Player**
 নাম : জে.দেবুল দেক।
 টিকিটের মান of the Match

৩। **উত্তম** Best Player
 ৪। **স্বাগত** : Welcome।
 ৫। **খেলোয়াড়** Player

(Best Reader Award)
১। ছাত্রী (১০ম শ্রুতি বর্ষ
(Sarjida Begum, Degree 3rd Year)

২। জরিয়ান তালুকদার
কর্তৃক স্বাক্ষারিত
(Angsuman Talukdar, 4th Semester)

ବ୍ରାହ୍ମଣର ସ୍ତ୍ରୀ ହୁଏ । ୧

ଶ୍ରୀ ଶାନ୍ତନୁ ନାଥ ତ୍ରିପାଠି । ୧

১৬। জাতিসংঘের সার্বভৌমত্ব।

മുഗ്ദ്ധമുഖം ചുരുക്കം । ൨

ବିପ୍ରାୟବ୍ରାତ ସାଧନ ବ୍ରାହ୍ମ । ୪

అగ్రాధ్యక్షుడు బక్రత్తు | 8

ଭୂମିର ଉପର ଉପର ଭାଗ । ୧

ଭାଗ୍ୟାବତ ବାବୁଙ୍କ ହାତରେ । ୯

ଭୋଗେଇବା ଗାଧେ । ୯

। (ସ୍ୱାସ୍ଥ୍ୟ ଓ ଶାନ୍ତି) । ସ୍ୱାସ୍ଥ୍ୟ । ୧ : ୧

- ১। জনমায়ান দাস (স্নাতক প্রথম বর্ষ)
- ২। সংগীতা ভট্টাচার্যী (স্নাতক প্রথম বর্ষ)
- ৩। শিখাস্মৃতি দাস (স্নাতক প্রথম বর্ষ)
- ৪। গাউনকর বসুমান (স্নাতক দ্বিতীয় বর্ষ)

- ১। যানাক্ষ। দাস (মৃতক প্রথমে বস)।
- ২। জ্ঞানমণি দাস (মৃতক প্রথমে বস)।
- ৩। কবী দাস (উচ্চতর মাদ্যাত্মিক প্রথমে বস)।

୨ । ଶ୍ରୀକୃଷ୍ଣାବତାର (ସାତ ଯୁଗ) ।
 ୩ । କବଚାମନା (ବ୍ରହ୍ମାଣ୍ଡର ସମସ୍ତ ଶକ୍ତି) ।
 ୪ । ଶ୍ରୀକୃଷ୍ଣାବତାର (ସାତ ଯୁଗ) ।

୧ । (ସ୍ୱାସ୍ଥ୍ୟ କଥା) ନାନା ଲେଖ । ୩
 ୨ । (ସ୍ୱାସ୍ଥ୍ୟ କଥା) ନାନା ଗ୍ରନ୍ଥାଳୟ । ୨
 ୩ । (ସ୍ୱାସ୍ଥ୍ୟ କଥା) ନାନା ଗ୍ରନ୍ଥାଳୟ । ୨

୧ । ମଞ୍ଜୁଶ୍ରୀ (ସ୍ମୃତକ ପ୍ରଥମ ବର୍ଷ) ।
୨ । କବଚୀ ଦମ (ଭିକ୍ଷୁବ୍ରାହ୍ମଣଙ୍କ ପ୍ରଥମ ବର୍ଷ) ।
୩ । ଶ୍ରୀକୃଷ୍ଣ ବରମାନ (ସ୍ମୃତକ ଦ୍ଵିତୀୟ ବର୍ଷ) ।

- ୧ । ମୂଳୋତ୍ପତ୍ତି (ଉତ୍ପତ୍ତି ମୂଳ)
- ୨ । କାଳୀନାମ (ନାମ କାଳୀ)
- ୩ । ଶ୍ରୀକୃଷ୍ଣାବତାର (ବତାର କୃଷ୍ଣାବତାର)

- ୧ । ମଂତ୍ରୀତା ତଥାଚି । (ସ୍ମୃତକ ପ୍ରସଙ୍ଗ ବର୍ଷ) ।
- ୨ । କବଚୀ ଦାନ (ଭିକ୍ଷୁବ୍ରତସାଧନାକ ପ୍ରସଙ୍ଗ ବର୍ଷ) ।
- ୩ । କାଳାନାମ (ସ୍ମୃତକ ପ୍ରସଙ୍ଗ ବର୍ଷ) ।

২। কমলা দাস (স্মৃতিক জীবন)।
 ৩। কবী দাস (উচ্চৈশ্বর্যময়)।
 ৪। জাহাঙ্গীর দাস (স্মৃতিক জীবন)।

। (ସଞ୍ଚାର କାଳ) ପ୍ରାଣର ଗୁଣ । ୧

॥ श्रीगणेशाय नमः ॥

୨୦୨୧-୨୨ ବର୍ଷ ବାର୍ଷିକ କମ୍ପ୍ୟୁଟାରିଜ୍ଡ ଆର୍ଥିକ
 ଜିଆନୋରାସ ସମ୍ପାଦନାକୃତ ଏକସରଣ—

— ଗୁରୁତ୍ବପୂର୍ବକ ଚିନ୍ତାଧାରା ଗୁରୁତ୍ବପୂର୍ବକ

LAYOUT OF SUREN DAS COLLEGE, HAJI

