

নাৰেংগীয়ান



विद्या ददाति बिनयं

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নাৰেংগী আঞ্চলিক মহাবিদ্যালয় আলোচনী
পঞ্চম সংখ্যা (২০০৪-২০০৫ বৰ্ষ)



TEACHING STAFF



নাৰেংগী মহাবিদ্যালয়



নাৰেংগী আঞ্চলিক মহাবিদ্যালয় আলোচনী

পঞ্চম সংখ্যা

২০০৪ - ২০০৫ বৰ্ষ

উদ্বোধনকাৰক :
শ্ৰীমতীশ চন্দ্ৰ শৰ্মা
শ্ৰীমতী সুমিত্ৰা দেৱী খেটী

সম্পাদক :
শ্ৰীকৃষ্ণেন চক্ৰৱৰ্তী
সংস্কৰণকাৰী: বিজয়, নৱজ্যোতি

ମହାଜ୍ଞାନୀ ସମ୍ମିଳିତି

ମହାଜ୍ଞାନୀ : ଜ୍ଞାନୀଙ୍କ ସମାଜ

କବୀରାଜାଙ୍କ : ମିଳିତ ଚଳ ସଂସଦ
ମୁକ୍ତିଲାଭ ପୂର୍ବରୁ ଚଳି

ମହାଜ୍ଞାନୀ : ଉତ୍କଳୀ ଶିକ୍ଷକମାନ

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ମହାଜ୍ଞାନୀ : ସାହିତ୍ୟିକା ସାହିତ୍ୟିକା

ମହାଜ୍ଞାନୀ : ଉତ୍କଳ ଶିକ୍ଷକମାନ

କୌଣସି ସମାଜର ନାମ : ଉତ୍କଳୀ ସମାଜ

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ମହାଜ୍ଞାନୀ ସମାଜର ଉପାଦାନ
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শ্ৰীভাৰ্জ্যা বাণী

দিনাংক, ১১ এপ্ৰিল, ২০০০

নাৱৰ্থী এাঞ্চলিক মহাবিদ্যালয়ৰ বাহিৰে এংলাচনী "নাৱৰ্থীমান"ৰ
প্ৰথম সংখ্যাটি প্ৰকাশ কৰিবলৈ এংলাজন কৰা কৃতি জানিবলৈ পাই এই
কৃতী হৈছে। এই এংলা কৰে নাৱৰ্থীমানত প্ৰকাশ পাবলীয়া নিৰ্বাচনসমূহৰ
ব্যাপৰি মহাবিদ্যালয়ৰ ন-প্ৰবৃতি ছাত্ৰ-ছাত্ৰী সকলৰ মাজত থকা কৃত
সমূহ প্ৰকাশ পোৱাত প্ৰাথমক ধৰে এংক লেখনিসমূহ প্ৰকাশনাৰ মনোবাণী
হোৱাৰ সপাত্ত এংলাকৃতিলক ধৰে।

এই "নাৱৰ্থীমান"ৰ প্ৰথম প্ৰকাশ আননা কৰাৰ সপাত্ত মহাবিদ্যালয়ৰ
সকলো শিক্ষক-শিক্ষয়িত্ৰী, ছাত্ৰ-ছাত্ৰী তথা কৰ্মচাৰীক এাঞ্চলিক স্তৰত
জাগৰ কৰিলে।

(১১৪৫৬)-১২১১১)

(৩' কেংগ্ৰা কৰ্মীয়া)

শ্রুতভাষা বাণী



নাগরঙ্গী আঞ্চলিক মহাবিদ্যালয়খন যদিও বেচৰকাৰী শিক্ষানুষ্ঠান তথাপিও শিক্ষাৰ ক্ষেত্ৰত বহুবিধিনি সন্নিবিষ্ট বহুজন কৰি আছে, এইটো জানিব পাৰি সুখী হৈছে। এই শিক্ষানুষ্ঠানটোৰ লগত জড়িত শিক্ষকসকলৰ দিনে শৈক্ষিক পৰিবেশ আৰু আশাশুধীয়া প্ৰচেষ্টা, উদ্ভিভাৱকসকলৰ সম্পূৰ্ণ সহযোগিতা লগতে ছাত্ৰ-ছাত্ৰীসকলৰ শিক্ষাৰ প্ৰতি আগ্ৰহৰ বিষয়ে জানিব পাৰি আনৰিকত হৈছে আৰু তেনে প্ৰেৰণা সন্মান যুগৰ কামনা কৰিলো। বৰ্তমানৰ প্ৰতিযোগিতামূলক পৰিবেশৰ সৰ্বতো বিশেষত মহাবিদ্যালয়খনৰ লগতে ছাত্ৰ-ছাত্ৰী সকলো আগবাঢ়িব পৰে, সেয়েহে উত্তৰাৱৰ্তৰ প্ৰাৰ্থনা কৰিলো।

তাৰ ১০ জুন, ২০০৫ ই

৭ June ২০০৫

(ঈশ্বৰ স্মৃতিৰ সন্মত)
স্বদেশ বিদ্যা, বন বিদ্যা
ওহৰাণী

গুৱাহাটী

From the Editorial Board....

Another year has passed with the sands of time. The progress made by the boys gone by and the better next experience gained through conduct of various activities in the College facilitate and heighten the acquisition of personal vigor and zest in greater measure to scale heights of glory.

Creation means making something out of nothing. Creating in today's world does not mean only in writing but in whatever we do. The biggest risk tradition and culture, science and technology have laid their hands on us and we cannot escape from the dangers incurred. We are affected and a creative person will make use of his experiences to produce something original. Creating does not mean without proper reflection. It is a constant struggle to be a little better than before. Creating gives life to the words, making them enduring and a part of our being. The College Magazine is the reflection of the College as it inspires our young minds, our budding artists to create their dreams, society and hope.

This is the fifth issue of our College Magazine Narasingar. Last year, being in the Editorial Board provided a learning experience which helped a lot in preparation of this issue, of course the teamwork, anxiety and despair were no different.

We'd like to thank Mrs. Nina Das, Principal of the College for her guidance and suggestions. Mr. B.C. Das, Secretary, Catering Body, NAM, and Member Mr. J. Kalita, C.A. NAM also deserve special mention for their kind co-operation, time and effort. The Editorial Board comprising of Mrs. Imani Thakuria, Dept. of Assamese, Mrs. Sukha Kumar, Dept. of Hindi and Miss Parvati Sarka, Dept. of Assamese deserve special thanks and kudos for having the justice to read, edit and ready the contributions for publishing. The tremendous support and suggestions of the Board helped us in our endeavor. The Magazine secretary, Binoy Thakuria also deserves thanks for providing his help and co-operation.

The Members of the 2003-2004 issue of the 'Narasingar' Editorial Board: Rada Hazarika, H.K. Baidya, Karabi Choudhury and Joyanta Rajib deserve special mention for their valuable suggestions. We'd like to thank Mrida Prithivastha and Ushashi Mahi for providing miscellaneous collections towards the Magazine. We'd like to appreciate the hard work put by our creative writers, faculty members and students for their contributions and suggestions. Our office and faculty staff also deserve a special mention for providing information and data. Itissa Printers also deserve a special mention.

Though this editorial would like to request all those persons concerned and even remotely related with this college to come forward in rendering their support in developing the college to make it an institution of excellence in learning.

We have used our best effort in bringing out this issue. We beg to be pardoned for mistakes committed unintentionally and hope 'Narasingar' will have an illustrious future in the coming years.

Sumitra Devi Chetry
Dilip Ch. Dutta

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অসমীয়া বিভাগ

সাহিত্য সমালোচনা

অহিত্য ক্ৰীড়নৰ অধ্যয়. ক্ৰীড়নৰ অসমালোচনা,
 ব্যক্তিত্বৰ প্ৰকাশ। অহিত্যৰ খণ্ডিট হৈছে
 ব্যক্তিগত অভিজ্ঞতা।



সেই সাহস করে গিকটোন টে যাওয়া হওয়ার সেই গুরুত্বপূর্ণ সত্যটি বর্ণিত হল। এতে তিনি স্বাভাবিক ভাবেই নিজেকে স্বাভাবিক করে রাখতে পারেন। তবে এখানেও তিনি নিজেই মনে করেন যে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল।

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কৌতুক

এজন ব্যক্তি এখান গিয়ে কাফিলা যাত্রার উদ্দেশ্যে গিয়েছিলেন। যাত্রীবাহিনীকে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল। সেখানেও তিনি নিজেই মনে করেন যে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল।



কিছু কিছু দিনের মধ্যেই এই ব্যক্তি গুরুত্বপূর্ণ সত্যটি বর্ণিত হল। সেখানেও তিনি নিজেই মনে করেন যে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল।

— সঞ্জয়কান্ত সারথী



বৈজ্ঞানিক বিপ্লবের ক্ষেত্রে অধ্যয়নের গুরুত্ব

লেখক

ড. সঞ্জয়কান্ত সারথী
মুম্বাই স্কول অফ স্টাডিস

স্বাভাবিক এবং অস্বাভাবিক এই দুইয়ের মধ্যকার পার্থক্যটি বর্ণিত হল। সেখানেও তিনি নিজেই মনে করেন যে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল।

স্বাভাবিক এবং অস্বাভাবিক এই দুইয়ের মধ্যকার পার্থক্যটি বর্ণিত হল। সেখানেও তিনি নিজেই মনে করেন যে গুরুত্বপূর্ণ সত্যটি বর্ণিত হল।

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পৃথক পৃথক ব্যক্তিগত সংস্করণের মাধ্যমে তৎকালীন জাতিগত
একত্বের উন্নয়নকে প্রমাণ করা হয়েছে।

১ প্রথম উদ্ভাসনাগের ন্যায়নাগের সঠিকভাবে প্রমাণিত
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২ প্রথম উদ্ভাসনাগের ন্যায়নাগের সঠিকভাবে প্রমাণিত
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বৌদ্ধ

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— সংস্করণ সঠিক

সংস্করণ

অন্য

সংস্করণ সঠিক

এই ব্যক্তিও বেশি উত্তর সংস্কৃত। উদ্ভাসনাগে যে ব্যক্তির
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କୋରୀର କାହିଁକି। କାହିଁ କୋରୀର ସ୍ୱପ୍ନର ସ୍ୱପ୍ନ ଓଏ ଚୈତ୍ୟର ମୁହଁ
କାନ୍ଦି ଗଲେ। କୋରୀର ଯେ କଥା ସହଜ ହୁଏ। କୋରୀ
କୋରୀ ସହଜ ହୁଏ। କୋରୀର କଥା ସହଜ ହୁଏ। କୋରୀ
କୋରୀର କଥା ସହଜ ହୁଏ। କୋରୀର କଥା ସହଜ ହୁଏ। କୋରୀ

କୋରୀର କଥା ସହଜ ହୁଏ। କୋରୀର କଥା ସହଜ ହୁଏ। କୋରୀ
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କୋରୀ : କୋରୀ, କୁମ୍ଭି କି ବସନ୍ତ କାହିଁକିଆଁ ?

କୋରୀ : ସାଧାରଣତଃ : ସାଧାରଣତଃ ?

କୋରୀ : କାହିଁକି ?

କୋରୀ : କାହିଁକି ?




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ଅସମୀୟା ଲୋକସଂସ୍କୃତିର ଆଧୁଣିକତା

ବାଚସ୍ପତିଶ୍ରୀ ଉଷା

ଅଧ୍ୟାପିକା ଶ୍ରୀମତୀ
ଡକ୍ଟର, କଟକୀୟା ବିଦ୍ୟାଳୟ

ଆଧୁନିକତା "ବାଚସ୍ପତିଶ୍ରୀ ଉଷା" ଉପଲବ୍ଧିର
ଶ୍ରୀମତୀ ଉଷା ଉପଲବ୍ଧିର ଶ୍ରୀମତୀ ଉଷା ଉପଲବ୍ଧିର
ଶ୍ରୀମତୀ ଉଷା ଉପଲବ୍ଧିର ଶ୍ରୀମତୀ ଉଷା ଉପଲବ୍ଧିର
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সেইটা জানা যোগ্যতাই হ'ল আর সেটোটার ফল হাইকর
সহই ছিল। আরওকিছু হইলো না। ইত্যাদি হৈ গ'ল।
আরওকিছু জানেন আদিত্যের উৎসর্গ আর আত্মত্যাগ
সিদ্ধি হইল। সেজন্যেই হইলো।

সিদ্ধি হইল। সেজন্যেই হইলো। আরওকিছু জানেন
সহই ছিল। আরওকিছু জানেন আদিত্যের উৎসর্গ
আর আত্মত্যাগ সিদ্ধি হইল। সেজন্যেই হইলো।



সংস্কৃত ভাষায় লিখিত
একটি দৃশ্য।

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একটি দৃশ্য।

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একটি দৃশ্য।

কর্তা, দেব, দেবতা, জগতের গা...
সংস্কৃত ভাষায় লিখিত
একটি দৃশ্য।

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সংস্কৃত ভাষায় লিখিত

সংস্কৃত ভাষায় লিখিত
একটি দৃশ্য।

ଏହା ହିନ୍ଦୁ ବିଜ୍ଞାନୀଙ୍କର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।

ଜ୍ଞାନାନେ?

- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
- ❖ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।

କର୍ମଧର କାମିକା, ସାହସକ ବିଜ୍ଞାନୀ ଏବଂ

ସିଦ୍ଧାନ୍ତ

ସାମାଜିକ ଅପବାଧ

ଝା ଝାଲି ଝୋଲି
 ଝାଲ ଝାଲ ଝାଲ

ଅଧୁନ ହିନ୍ଦୁ ଏହି ସମାଜର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।



ଏହାକୁ ଖାସ୍ତାରେ କେବଳ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।



ଏହାକୁ ଖାସ୍ତାରେ କେବଳ ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।
 ଶେକ୍ସପିୟରଙ୍କ ଦେଶର ଅଧିକାର ଗଣିତର ଏକମାତ୍ର ଆଧାର ଥିଲା ।

ସାଧୁ କିମ୍ବା ସାଧୁର ସାମ୍ରାଜ୍ୟ ଯାହା ଯେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା, ସାମ୍ରାଜ୍ୟର ସ୍ୱାଧୀନ ଥିଲା ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସାମ୍ରାଜ୍ୟର ସାମ୍ରାଜ୍ୟ ଯାହା ଯେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା, ସାମ୍ରାଜ୍ୟର ସ୍ୱାଧୀନ ଥିଲା ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସାମ୍ରାଜ୍ୟର ସାମ୍ରାଜ୍ୟ ଯାହା ଯେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା, ସାମ୍ରାଜ୍ୟର ସ୍ୱାଧୀନ ଥିଲା ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

ସତ୍ୟ ଓ ଶାନ୍ତି

ସେ ଯେଉଁ ସମୟରେ ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ
ସମସ୍ତଙ୍କ ସମ୍ମୁଖେ ଉପସ୍ଥିତ ହେଲେ, ସେ ସମସ୍ତଙ୍କ
ପାଇଁ ଥିଲା ।

খণ্ডিত সত্যের ট্রু বর্ণনা। সেই সত্যেরা বহু মনঃ। কাহ্ননক
হল। এই বিবাহের ধর মনঃ আরও ধরঃ। যেরে পূর্না
সাত করিন তেরে কোনা কথ নই। যেরে কীকন মনঃ, ই
কেন কীকন অস্বাভ মনঃ। বিবীনা, এই কথবিনিত মনঃ।
আর নে নই পূর্নাের কিতর কন। কথবিনিত তেরে মনঃ।
সি কন তারি সিত করিন।

এই সত্যের সিতর নইকর বিবীনাের ট্রু। তারি মনঃ
আসি কন। ইহন কন মনঃ এটা মনঃ। মনঃ। মনঃ।
নইকর বিবীনাের কন মনঃ। এইকর পুত্রি মনঃ। বিবীনাের
অন্যকি বিবঃ। মনঃ মনঃ পূর্নাের তারি কনঃ। মনঃ।
এটা কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
এটা কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

কোনো মাই। এমাই কন পুত্রি কোবার মনঃ উপন্যুত মনঃ।
তারি ক'ল -
: আনঃ মাই পূর্ন আনঃ মনঃ। মনঃ। মনঃ।
কনঃ। পূর্নাের মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
আনঃ মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

জানানো?

কোনো মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

❖ Lady শব্দর উৎপত্তির বিবরণের বন অ্যান্থোজেনক / ই অ্যান্ডিহে 'Mac fulgure'
গরুর এটা খাণ্ডিন ইনাতাণী শব্দর গর, মিতাে শব্দ নিইকর পনিমিতিত ট্রু
'Ladfi Ladfi' হয়। আর ইমার অর্থ 'রাণ কাটি টেমার করে'।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

জানানো

পরিভ্রমণ সংরক্ষণ আর ছাত্র-ছাত্রীর ভূমিকা

লেখকঃ সীতিকান্ত শর্মা
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

কোনো মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

কোনো মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

কোনো মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

কোনো মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।
কনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ। মনঃ।

জ্ঞানোন্মত?

শ্রী ২৫শ, ৫ম শাঃ বিঃ

- খাতিৰ হাৰণা হিঃ গাওঁ কৰা গ্ৰন্থৰ ব্যক্তিগতকৰীৰ নাম কি?
- বিহাৰ গৰ্ভা? গতিত।
- এটা বিহাৰটো বেলাত জেৰুখী কৰা গ্ৰন্থৰ ভাৰতীয় স্ক্ৰাইবলগা কোণ?
- গাৰা অমৰনাথ।
- গুৰুখীৰ সিতকৰ শীলন স্তিষ্টি কোণাথ?
- কোণাথৰ বিহাৰ জ্ঞানত কিবা স্তিষ্টি। স্তিষ্টিৰ গাৰ জৰ গাৰাৰ কিবা এই স্তিষ্টিৰ নিহাৰত মৰা গাৰিষ্টিৰ হাৰি কৰা।
- জ্ঞানগৰ্ভা গ্ৰন্থৰ গুৰুখী গুৰিষ্টিৰ কৰা মৰাখী ব্যক্তিগত কোণ?
- মৰাখীগাৰ জ্ঞানগৰ্ভা।
- গুৰাৰাৰাৰাৰ গাৰিষ্টিৰ অতিষ্টিৰ কৰা মৰাখীৰ ব্যক্তিগত কোণ?
- জ্ঞান স্তিষ্টিৰ।
- ১৯৯০ চনৰ ১৮ জাৰুখীৰ কিবা স্তিষ্টিৰ ২২ ঙ্গ কৰা খাৰী বেৰত গুৰিষ্টিৰ কৰা ভাৰতীয় ব্যক্তিগত কোণ?
- ব্যক্তিগত কোণত কৰাৰ জৰ কৰাৰ হাৰাৰ স্তিষ্টি।
- "গাৰ মৰা অমৰনাথ গাৰিষ্টি" কোণ ভাৰতীয়ৰ অমৰনাথৰাৰী?
- মৰাখী গাৰী।
- জ্ঞান কোণ কোণ ব্যক্তিগত কৰাৰ?
- গাৰিষ্টিৰ।
- স্তিষ্টিৰ ব্যক্তিগত কৰাৰ নাম কি?
- গৰ্ভা গাৰী।
- গাৰাৰ কোণ কোণ কৰাৰ?
- বিহা।

কবিতা শিতান

কবিতা হ'ল

অপ্ৰতিমত অৰু শ্ৰেণ্যপ্ৰতিমত

অৰাৰ মাত্ৰত মাত্ৰাৰীম

অনৰ স্তিষ্টিগাৰ অৰু

সিষ্টিৰ অতিষ্টি

৫৮ ভাষা স্বাধীনতা বিতর্কত গৃহীতের কোনো কথা চলেগনি কথা
এমটি কৃষ্ণকুমারীয়া শিচর স্মৃতিত.....
অক্ষয় অক্ষয়কুমার

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

৫৮ ভাষা স্বাধীনতা
বিবর্তন

তোমাৰ হাতৰ কবিতা

শ্ৰী পৰ্ব্বতীয়া শইকীয়া
লেখক, কলকাতা বিকাশ

বহুলা সুন্দৰৰ বাতি
তোমাৰ এৰি আহিছিল
তোমাৰে গাৰি দেখা
কবিতা বিকিয়া জোখাৰে সুভূত।

গাৰিবলি ধৰে লোকৰ ঘৰ
তুমি এতিয়া
হালখীয়া ৱৈ পৰিছা,
হাতৰে তুমি হাজাৰ
ঘৰে ধৰা সুন্দৰীয়া
সুন্দৰীয়া সুন্দৰীয়া কেৰিৰে অঁকৰ সু।

এতিয়া ধৰি বহুৰে গাৰিবৰে ফালিছা
বিতৰল ধৰা এটি কীৰ্ত্তি সংগল।



মোৰ হাঁ

শ্ৰী পৰ্ব্বতীয়া বৰা
লেখক, কলকাতা বিকাশ

মোৰ হাঁ মোৰ
গাওঁ আৰু গাই,
আজি বহু বছৰ হ'ল
মোৰ হাঁৰ সৈতে
মোৰ লেখা হোৱা গাই
দেই মোল সিন্ধু
জীৱন এটাৰ গাওঁ
বহুৰে কবিতা ৱৈ
মোৰ হাঁক ধৰি

কেৰাৰো, মোৰ গাওঁ,
যেতিয়া তুমি গাই
তুমি আৰু গাই তুমি
খাওকৰ খাওৰে মনে জাৰে।
মোক তুমি ক'ও

একিলা ১১১
মোলালী দেই অটীতৰ ভাঁজত,
লে অগাধ জৰিয়তৰে মৌতত।

মোৰ বাবে এতিয়া
এই গতিশীল গজৰা—
তৰল ধৰি পৰা
একিলা গাওঁ নত
কেৰাৰ ধৰি আনো
অপৰা মোৰ হাঁ!!



তুমি আহিয়া বুলি...

আমাৰ শান্তি নাগে

শ্ৰী লেখ জোতি বৰুৱা
শ্ৰী মাৰ সিন্ধু বৰ

তুমি আহিয়া বুলিবেই
অহাশিৰে বুলি সুন্দৰ
আমাৰ জোতিৰে
মোৰবাৰে ৱৈছে পুৰি
আমাৰ এতিয়াৰ সংগাওঁ
জিৰ কৰী মনোৰমৰ ধৰিৰে
শৰী আৰ্য্যিক মজাইছে
তুমি আহিয়া বুলিবেই
হাতৰে মোৰ উল্কাও

ধৰুৱিৰে সৌন্দৰ্য্য মাজমাৰে
তোমাৰে আনবলি জগতৰ
ৱৈছে বিকাশৰে জৰুৱি
তুমি আহিয়া বুলি
ৱৈ আনো অগাধ
বিকাশৰে ধৰুৱি
হাতৰে মোৰে ফালিৰে মোজকাৰি

কেৰাৰো ধৰি
মোৰ বাবে এতিয়া
এই গতিশীল গজৰা—
তৰল ধৰি পৰা
একিলা গাওঁ নত
কেৰাৰ ধৰি আনো
অপৰা মোৰ হাঁ!!



শ্ৰী পৰ্ব্বতীয়া বৰা
লেখক, কলকাতা বিকাশ

তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!
তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি! তুমি!

হাতৰে মোৰ উল্কাও
ধৰুৱিৰে সৌন্দৰ্য্য মাজমাৰে
তোমাৰে আনবলি জগতৰ
ৱৈছে বিকাশৰে জৰুৱি
তুমি আহিয়া বুলি
ৱৈ আনো অগাধ
বিকাশৰে ধৰুৱি
হাতৰে মোৰে ফালিৰে মোজকাৰি

কেৰাৰো ধৰি
মোৰ বাবে এতিয়া
এই গতিশীল গজৰা—
তৰল ধৰি পৰা
একিলা গাওঁ নত
কেৰাৰ ধৰি আনো
অপৰা মোৰ হাঁ!!



৯০ ফুলিগা কৌমর
যাক লগল ল'ল

৯১ বিড়ি মনি মনিগা
যাক লিগি ল

গরবের ব সজ্জার
কোথা কোথাক
বোঝাচিত করিগা
কুণ্ডল মনে শব্দীর

গরবের ঠিক প্রয়োগ
লিগা কপাই এক সিঁদা শিবরঙ্গ
কুণ্ডল তাইব নাভর বৈশব যোগ
উজ্জ্বল করিগা সেই গরবে।

বৈ গবা মূবর ঝাঁড়গর
বজ্ঞত বজ লেগ লিগা সজা
ক'ত লে ক'বাই তাই
গোবানি কুণ্ডল কেবল জগার।

কল তাইব গোবানিগা
লেগ অলকথা তাই
এই মূবর সজ্জার লিগা
গৌণর তাইব অঙ্গুণগীয়া।

ফুলিগা করিগা মনে গরিবল
কল-গৌবর অঙ্গুণ মহামলিনগত
অলকথ গজগল কণ্ঠগুণী
জগিত হ'ল লেগি তাইব মগারেল।

কল অলকথাত লেগ লগল
এই সিঁদ গৌবগর অলক
ফলর তাই কুণ্ডল তাই
অঙ্গুত গৌণর সিঁদ লগল। □



কুঁকরীর হেবেকর কুঁহরিকিত
খালি এই শিকমাত,

মককমারের লেগ মনয় বিখ্যবিত মন্যিগা।
মীলিগ অলকথর উজ্জ্বল গথাবলগত
অলকথবীয়া বৈ অগেত এই
কুঁকরির গখীজাগেত অকুণ জগে
তাই ব'ল গৌণ

গোব জীবল অলক গৌবলর মগাণী হইত।

শীতল গৌবকা পুবা এটিত
হকাত গৌব ক'বাই অগি কুঁকি
ক'বাত গৌবর ক'বকা কুঁকিগা
গথাবীয়া ক'ব'ব য'ব।

গৌবর শাত অঙ্গুতজিত
এই এককবর বৈ গরিলেগ,

গৌবর অঙ্গুতবোটেই জাগুত বৈখিগি
এটি সিঁদা গৌবর গীত।

জোগাক লিগা গৌবর গৌবকত
গৌবর যাক অজুত বৈ উল্লস বৈ গ'ব
লিগা মগি অ'গ জোগাকব জাগেত
গেগ গাও এটিয়া মগেগ জোগার মগিক'রি। □

৯২ ককাল যান
যাক লগল ল'ল

৯৩ আনক মনি কোকা
গি যা লিগি ল

এব গোরাল যাক লিগা কেউলিয়া?
ত'ল গোরাল? বিড়ি বিড়ি উটি অ'গ
বিবহী পখীর হিগ ত'ল বেগা
মগত গরল জেটিয়া, সেই গরিলিগা
যাক কুঁকি এলি জীবলর
গল অলকথাত ল'ল গাঠিকিগা অলক
ইয়গ ল'ল লিগিগা লে,
তাই জোগাক কেউলিয়াত গরব'ব গোরালিগা
এগে তাই অজিত হিগা কুঁক'বাই ক'ব
গৌবর যাক, মগ'ক জোগার যাক।
গৌবর যাক তাইলিগ মগত লগরবেগ?
বিবহী পখীর জাগ'ব লেগা
এগ'বো অঙ্গুতব গরব'ব?



মূবর এই গরিলিগ
খালি বিবলিগ।
হ'ল গাখি এলি অ'গি
ইয়'ব কুঁক'ত ল'ল।।

খালি মগল গীজিগা
মুটি হ'ল লিগ'ব।
গটি ককি গুণ'ব ল'ল
অ'লি অ'লগ'ব ল'ল।।
অলক ক'ল'গ'ব ব'ব ইয়'ত
মীলি অ'লক'ল'লি।
খাতল'গা জীবল

খালি কোথ'গা এলি।।
একটা ক'লি জ'ল।
খালি মূবর গা'ল'লি জ'ল।
ত'খালি মূব'ব জ'ল।।

বৈ খালি ক'ত ল'ল-ল'লি
ক'ত ল'ল-ল'ল'ব।
হ'ব খালি অ'লি ক'ল
লিগ'ব গুণ'ব।।

খালি খালি মূ'ক য'ল
ল'লিই লি'ল-ল'লি।
হ'ল খালি ম'ল'ল অ'ল'ব
ব'ব অ'ল'ল'ব খালি।।





মোৰ মৰমৰ, তুমি.....

নিভুৰ সাগৰ মোৰ মন

এ পৰিস্থিতা বৰা
সাতক পঞ্চম বৰ

এ ছেমিন আলী
সাতক পঞ্চম বৰ

ভাষণগাঁও তোমাক মই

বৰ বেছিকৈয়ে ভাষণগাওঁ

হয়তো হ'ব গানে, অগভিষ্টাকৈ মই তোমাক লেখাই নাই

হয়তো হ'ব গানে, তুমি ক'ত আছে তাকে মই নাজানো

কিছু, তথাক্ৰান্ত কিম মই

অগুতৰ কবো তোমাক

এনে গানে যেন, তুমি মোৰ ওচৰত নিত্য বিখ্যমান

শ্ৰেণেল লেখে মই তোমাক হৈল,

কবি নহওঁ,

তথ্যনি কবিতা লিখে তোমাব বাবে

তোমাব প্ৰশ্নাত মোম উভা কৰে মোৰ ক্ৰম

লিচাবো হ'বলৈ তোমাব প্ৰেমিক.....

মোৰ শৰীৰৰ বন্ধে বন্ধে

কিম অগুতৰ কবো তোমাব স্পৰ্শ

তোমাব প্ৰতি কিম মোৰ এই সুৰগীতা ?

মই নাজানো.....

তুমিও বাক অগুতৰ কবালে মোৰ ধৰে ?

জনাৰালে তোমাব ক্ৰমৰ বাতৰি

আহিবালে মোৰ কাৰ হানি..

তোমাবেই মই

অগভিষ্টাগত তোমাবেই

চিৰ জীৱল তোমাবেই থাকিম

এই প্ৰতিক্ৰান্তিৰ.....

হৈ আছে মই তোমাৰেণ।

মোৰ গুৰুসিঁমুখৰ শেৰালি তোমাৰেই কৃপাৰ

ধূমুসৰ হৈতে হৈ আছে চিৰ তোমাব

আশ্ৰয়লৰ ধৰে.....

এই আশ্বাৰ

চিৰ জীৱল তোমাৰেণ

বাট হাই থাকিম মই। □

নিভুৰ মোৰ

মন শ্ৰমুহ

অলশ্ৰুণ ইয়াৰ ধীণ,

মুকৰি আকাশৰ উলত দৰিম হৈ

আছে অতৰীণ।

এনে অগুৰুণ বতৰত থাকে কোল হৈ

লিচো ভাহাম প্ৰেমৰ তৰী,

ভাবিছিলো মান তোমাৰেণ হৈ

বাট হাই কোনো হৈবী।।

ব্যাৰুণজাত অগভি মোৰ জাল ধুঙ

গাহৰিচো শান্ত শ্ৰেণৰ অৰ্ণ,

প্ৰলত ধূমুহাই নাও কৰিব হৈছে গুঙ

শ্ৰেণল হ'ব হৈছে ব্যৰ্ণ।

মোৰ ধৰিমাত প্ৰকাত হেঁৰ মাজত

গম্ভাহীল হৈ হৈছে;

বহুণ অকোশ্ৰণো আছে প্ৰেমৰ মাজত

আশ্বাৰ ওপৰত জীয়াই আছে।

গুনৰ জোৰ বেচি প্ৰেম ক'ট পেলি

শান্ত হ'ব ইয়াৰ গহৰ,

মিসিলা প্ৰেমতৰী কিমানত সিন হেঁচি

মিসিকা ধূম হৈ তুমি কিয় পোহৰ। ■

মনৰ গভীৰতা

শৰীৰিকৰ মিছা হায়া

১১ নিতু মণি শৰ্মা
সাতক গল্পৰ বৰ

১২ শ্যাম জ্যোতি শৰ্মা
ঠা হাৰ ছিটাৰ গ

চেতনীয় মনোগগণৰ জুৰি মানবই
মানৰ পূৰ্ণকৰণ ধৰিগ্ৰহণত,
আনুগুণ্য হেঁপাহৰেৰে মীচি বহু তাই
স্মৃতিৰ প্ৰতিবেশনত।
নীতিম আকোশৰ প্ৰতিবে জ্ঞানবিন্দু,
সিহৰ মগা হোকেমকোতিয়ে
শিৰ্ষিকিত হৰ তাইৰ মগা,
বহুগৰ কৰুগা আৰু অগুভৰেব/
জীৱৰ কাঁৱৰ কোবাল গতিত
হাগামৰ সিজাবি মিচাবি,
হতশগৰে জাবি গৰে তাইৰ মগ
আহেগে অহৰেববি বিহা বগ।
ফুজিত গুৰুগা, মেৰা মেগেগৰা
তালিত গুৰুগা, সিগাবী এক অহেগ
কিব যাক অহমণি কৰে মগাৰ।
গুগাবি তগে অহু কাঁৱৰ হৈ বাৰ।
হাগেগৰা কোগেগৰা কগত, কোগেগৰা গুৰুত
কণী হৰ তাই,
শহাগেগৰে গুৰু মৰবৰ শিকনিগাত,
গে কৰেগে জেৰে তাৰ শিক্ত জগৰে অহুগাত।
এগাই বাজগে
হাগাৰ শিৰ্ষৰ বাজগে.....।।



গোৰ মৰমৰ, তুমি.....

নিজক সাগৰ গোৰ মন

১৩ পৰিসিদ্ধা বৰা
সাতক গল্পৰ বৰ

১৪ দেৱিম কাপী
সাতক গল্পৰ বৰ

অগাৰিত জেগাক ধই
বৰ দেৱিকৰে অগাৰিত
হগাৰ হৈৰ পাৰে, অজিগাক ধই জেগাক কোৱাই ধই
হগাৰ হৈৰ পাৰে, তুমি কত আৰু জেগাক ধই লগাৰে
কিহু, জগাৰিত কিহু ধই
অগুভৰ কৰে জেগাক
এগে গাৰে মে, তুমি গোৰ অহু কিহু সিহাগ
মহেগে জেগাক ধই জেগাক হৈ,
কৰি মগত,
অগাৰি কৰিগে কিহু জেগাক বাৰ
জেগৰে গাৰগত জেগে জেগাক কৰে জেগে
কিহুগাক হৈগা জেগাক জেগাক...
জেগে শৰীৰৰ বাহু বাহু
কিব অগুভৰ কৰে জেগাক অগ
জেগাক গতি কিহু জেগাক ধই গুৰুগাক।
এই লগাৰে...
ফুজিত যাক অগুভৰ কৰাল জেগে কৰে।
গহগেগে জেগাক জেগাক কৰে
অজিগাক জেগাক কৰে মগি,
জেগাকে ধই
অজিগাক জেগাকে
কিব জীৱন জেগাকে জগিহু
এই গহিকিগেৰে...
হৈৰ আৱী ধই জেগাক।
জেগে গুৰুগুৰে মেগাৰি জেগাকে গুৰু
গুৰুগাক হৈৰ হৈ অজিগে জেগাক
লাগেগৰে কৰে...
এই অগাৰে
কিব জীৱন জেগাক
কৰি ধই অজিগে ধই।

কিহু জেগে
অগুগু হৈগৰ কাঁৱ,
গুৰুগি আকোশৰে জেগে ধৰিগে হৈ
অহু অহুৰুগি।
এগে অগুগু কৰবত যাক জেগে হৈ
কিহু জেগাক জেগাক জেগাক
অজিগিগে অগ
কিহু হাৰে জেগাক জেগাক
কিহু হাৰে জেগাক হৈৰী।
ফুৰুগাৰত অজি জেগে জাৰ গুৰু
গহৰিগেগে শহুৰে মগেৰে অগ,
এগে গুৰুগাই কৰে কৰিগে হৈগে গুৰু
মহেগে হৈৰ হৈগে বাৰ।
জেগে ধৰিগাক গহগত জেগে
গহৰিগে হৈ হৈগাক,
বহৰে আকোশৰেগে আৰে জেগে হাগত
অগাৰে জেগকে জীগাই অহুৰ।
গুৰে জেগে কৰি এগে কৰি কৰি
শহুৰে হৈৰ হৈগাক গহৰে,
কিহুগে জেগাকে কিহুগাক কিহু কৰি
কিহুগে গুৰু হৈ তুমি কিহু জেগে।

SEMINAR

Inputs By : Nira Das, Reeta Sharma,
Roite Patangia, Ruplekha
Phukan, Sumitra Chetry,
Sobika Das, Karabi Goswami,
Jyana Pathak, Jubi Sarma,
Indrani Meishi.

On 19th and 20th February 2005, few of our College Faculty had an opportunity to attend an UGC sponsored National Seminar "Higher Education in India, its Prospects and Problems" held at Gauhati Commerce College. Being a part of Higher Education, taking part in the seminar was inevitable. The technical aspects of Higher Education, in the modern scenario as the whole perspective of Education is getting advanced and hi-tech, we the teachers should have better prospects to enrich the student as well as the teaching faculty. This seminar did prove one step forward towards the endevour.

Dr. B. C. Lahkar, Advisor to CM, Assam inaugurated the seminar in presence of eminent educationists like Dr. G. Nath, Principal, Gauhati Commerce College, Dr. G.N. Talukder, VC, G.U., Deputy Secy., Dr. G. Srinivas, UGC Regional Office.

The Business sessions had been divided into four sessions, covering both the days. The first session was chaired by Dr. Hem Baruah, Former Dean, Faculty of Commerce, Gauhati University. The papers presented in this session basically covered the financial aspects pertaining to the problems of Higher Education. The presenters spoke on the idea and limitations of Global Education, idea of

autonomous college, the IT aspect, UGC's role in aiding and funding Higher Education. Some presenters presented the problems and obstacles of collection of funds, while others provided measures, projects and alternatives to mitigate the problems. Bar, Self-Dependency was pointed as the most important feature which would make higher education somewhat self-reliant.

In the second Business Session, chaired by Prof. Dinash Ch. Barooh, former chairman AHSEC, Privatisation of Higher Education in the wake of globalisation was discussed. The paper presenters spoke at lengths of the impact of globalisation, others on its limitations,

The 3rd session was Chaired by Dr. S.K. Sikdar, Head Deptt. of Commerce, G.U. The papers presented were on Higher Education and Social enrichment. The social aspect proved both debatable and interesting. The speakers emphasised on the 1964 Census on status of Women's Education, that for an around development of the society, Girl's Education is must. One speaker even effected Anita Pitman's short story "The Weed" not only to present the dilemma of an uneducated woman but discriminations even in policy making. The perceptonal difference towards education in rural/urban women

were presented through findings of research in some localities of Gwalhar and Hajo. Social enrichment and Development is the basis for a country's development and education to women is the path to social growth and susceptibility.

The fourth and last session was Chaired by Sarban Hazaria, Director AIM. The topic of discussion was "Higher Education in North-East Region of India". Social sustainability and Multi-Disciplinary actions reiterated by UGC wherein social context was given due importance was stressed by UGC in the 10th Plan. The North-East Region's not very successful attitude towards this, was pointed out. The North-East Region's potentiality could be evoked through interactions, projects and such seminar was stressed upon.

At the end of two days of long sessions of presenting papers, discussions, debates and the pronouncements of the Chairpersons, the Co-ordinator of the seminar Dr. S.S. Sarkar gave a retrospective of the grueling sessions.

The valedictory session had Dr. H. Sahoo, Director, Higher Education, Govt. of Assam and Dr. N.K. Choudhury, former VC Gauhati university as the honoured Guests. The two day session brought to light the much needed clearance not only to the problems, but also to remove stagnancy faced by the teaching faculty to a large extent.

We have to mention the hospitality and affection of the Gauhati Commerce College faculty whose organisation of the seminar both in the Educational as well as food session had been exceptional. The experience has been both fruitful and invigorating. □

GANDHIJI'S TALISMAN

"I will give you a talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test :

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny. In other words, will it lead to Swaraj for the hungry and spiritually starving millions?"

Then you will find your doubts and yourself melting away."

Collected by : Kamal Kr. Barman, H.S. 1st Yr.

WOMAN AND HIGER EDUCATION

Dr. Reeta Sharma
Lecturer
Head Deptn. of Education

Late Pandit Jawaharlal Nehru, the first Prime Minister of Independent India rightly stressed that Education of a boy is education of one person, but Education of a girl is the education of the entire family. The Indian Education Commission of 1964, also rightly emphasizes that for full development of our human resources, the improvement of homes and for moulding the character of children during the impressionable years of infancy, the education of woman is of even great importance than that of men.

It is only through the higher education of women that we can expect better atmosphere at home, better hygienic condition, greater production, greater reduction in fertility rate and happier family life.

Status of Women in India : Women in India are very backward traditionally, socially, economically and politically. The only way to bring normalcy in this field is educating all the women and providing facilities in accelerated pace.

Development of Education of Girls : We find mention of memoirs of learned women in the Vedic and Upanishadic periods. They were first in various disciplines of study as men were. But during the Muslim period in India situation changed, as the women were shut behind Purdah under the Muslim influence and the unsafe conditions prevailing in

Indian Society. But by the middle of the 19th Century some progressive Indians and English men started working for their reawakening.

Aim of Women Education : During the last fifty years India has produced great women in different walks of life, science, literature, various disciplines of studies in the Colleges and Universities and in political life of the country. These great women are comparable to any women in any part of the world in their specific spheres concerned. Needless, to say, that we have still to make great efforts for expansion of higher education for women.

At present there are two divergent views on the subject of Women's Education. One is the orthodox view that a woman's place is in the home and that the education of girls must be different from the education of boys. The other view is that India needs women outside the four walls of their home and as such they should be given precisely the same education as man. Whatever it might be Indian women must be Indian and the content of women's education should be such that they would not fall a prey to the urges of 'modernity'.

Women's education is the stepping stone to all kinds of education. Napoleon used to say, 'Give me ten good mothers and I will give you a great nation.' As the Haring report remarked, 'the education

of woman will make available to the country a wealth of capacity that is now largely wasted through lack of opportunity.

The attitude of parents towards the education of their daughter has changed considerably. Two decades back, the aim of girls education was to give some education which might prove useful to them in future.

The Government and Women Education :
The Central Government has been constitutionally made responsible for woman's education. But since women's education is considered as a part of general education, it is regarded as the responsibility of the State. So it is the state government that does everything for expansion of women's education. The administration of Woman's Education is just like that of education for boys. There are regional inspectors of schools and other government officers for the inspections and supervision of girls education as for boy's education. But the work of inspection and supervision of girls schools in rural areas is generally

neglected. Hence, National Council for Woman's Education (1959) recommended the women education be treated as a separate unit of education and the State Govt. should establish advisory council for woman's education and there should be a Joint Director for the same.

The awakening among Indian women has been really considerable during recent years. They are making their influence felt in international affairs. Inside the country, there is a demand for equal rights. Nobody questions these rights but one should appreciate that men and women are like the two halves (Complementary and not contradictory) of humanity, making a perfect whole. Complete harmony in our social and economic life can be achieved, provided. There is a perfect balance between male and female instincts in our soul organisation. In short we want to avoid sex war in our country and expect growing emancipation and progress so that they can enjoy a fair share of the glory in all spheres of life. □

FIRST IN INDIA : WOMAN

- Woman IAS Officer Anno Rajana George.
- Woman Chief Justice Justice Leila Seth (H.P)
- Woman IPS Officer Kiran Bedi
- Woman Pilot Pramo Mathur
- Woman to become "Miss World" Rita Faria

— Editorial Board

Amazing Malaysia : Truly Asia

As every human being has a desire to see the world's best so did I and the Malaysia trip was a beautiful gift to me and my daughter Megha. My husband Saranu, had his Asia-Pacific Conference and we decided to accompany him in this trip. Our tour begun on 25th March from Guwahati to Kolkata. We went to the airport for security check, filling immigration, custom-clearance and other formalities. Again at 9 A.M. in the morning we had to go through the security check before boarding the huge 350 passenger Malaysia Airlines.

Once inside we wapped blankets and went to sleep. A meal was served at 4 A.M. After three and half hours of journey we finally landed at Kuala Lumpur Airport. I was surprised to see so much of brightness and beauty. The airport was one of world's largest and the luggage had to be collected in the next building for which we boarded an aero-train. Everything looked new and interesting. We filed again immigration form, claimed our luggage and took a prepaid taxi to Pyramid Tours (Sunway Lagoon Resort Hotel).

Coming out of the airport, the beautiful bouganvillas blooming fresh along side the broad

roads where cars driven at 100-120 k. p.h. caught my attention.

Seeing Pyramid Towers, I was surprised to have seen it in Deepak Bhattacharya's "Yashwan Hoos Yashwan". The Sunway Lagoon is situated at Bandar Sunway. After taking rooms at the 15th floor, freshening up, having lunch where

65-75 items were served at a time, we took a nice nap and shopped at a mall adjacent to our hotel.

The weather was pleasant in the evening as there were heavy showers. But temperature soared to 40°-42°C during the day.

We visited the Kuala Lumpur City Centre and the Twin Towers which had 88 floors. The KLCC is owned by an Indian, a proud fact. We went shopping there. At about 12.30 a.m., on 28th March we felt a mild jolt for 3-4 seconds scaring us with the thought of another Tsunami. My husband attended his conference while me and my daughter strolled and shopped. We visited Genting Highlands, 51 kms north east of Kuala Lumpur along the western border of Pahang district. It is the one stop destination of lantern, excitement and adventure set amidst cool misty



mountains, we spent almost three and half hrs. visiting the Bird Park where varieties of birds, peacocks, white cranes were sighted.

On the 31st of March we visited some shopping malls, Log 10, Mid-Valley-world's largest and longest shopping mall. We visited a place called 'China Town' where Chinese people were settled and as things were quite cheap, but it rained heavily and as being an open market we could not shop.

On the 1st of April we visited the Sunway

Petings Loo, largest petting Zoo in Malaysia. It was too hot so my husband and daughter went in to see the animals while I sipped in the greenery and beauty. We headed to the airport, where we did some shopping and boarded the flight at 10 a.m. on 2nd of April.

I did feel sad leaving the beautiful country but was ecstatic to be back home among one's own kith and kin. Thank you, God of bringing us safe and sound! ♦

U NEED TO KNOW



Ice-cream originated in the east when Marco Polo saw people eating it there and brought the idea to Italy. It spread fast and became popular. The first wholesale factory for manufacturing ice-cream started in Eastonore, Maryland in 1851. The common recipe is 85% cream and 15% milk, sugar and flavouring essences. It is delicious, high caloric food enriched with Vitamin A & B, Calcium and Protein.

— Editorial Board

TIL BITS

- World fastest bullet train :
- The world's fastest bullet train model 500' train, developed by West Japan Railway Company, can run at 300 kilometres per hour.
- Large whole egg possesses all nutrients :
- The egg, an important item of food all over the world, provides eight different B Vitamins.
- A large whole egg weighing 50 grams possesses all the nutrients needed to support life.
- Longest beard :
- Deenbande, Babu of Tehri Garhwal in Uttar Pradesh has grown a beard which is 1.71 metres long.

Compiled by : **Rekha Rani Deka, T.D.C. 2nd Yr**

'RONGALI BIHU'
THE SPRING FESTIVAL OF ASSAM

✦ **Manjunada Phukan**
T.D.C. 1st Year

It is a great privilege of the Assamese Community to celebrate Bohag Bihu, the national festival, popularly called Rongali Bihu. After the dusty Fagun days the earth becomes green during this period while the first shower of the season washes the nature. Birds like Cuckoo and Ketaki sing melodious songs during this time to fill the heart of the Assamese people with romance and joy. They celebrate their new year with dance and song with the exotic tune of Dhol, Papa and Gogona irrespective of caste, creed and religion.

The traditional festival of Assam, Bihu is closely related to agriculture, as it is the main occupation of the people of Assam. Planting, reaping, sowing, ploughing, weeding, spinning, fishing are expressed through the rhythm of Bihu dance and melody of Bihu songs. Since cattle played an important role in agricultural field of the Assamese people, cow is worshipped on the beginning day of the seven days long Rongali Bihu. The auspicious day is called 'Goru Bihu'. On this day cattle are rubbed with a paste of Mustah (a kind of local pulse) turmeric and mustard oil and taken to nearby pond or river for a bath. Then they are given to eat pieces of brinjol, turmeric, gourd and bitter gourd which are

fixed on a tree pronged bamboo sticks called chul. Huroi is an integral part of Rongali Bihu, comprising of singers and dancers. They visit from one house to another wishing good health and wealth of every member of the family.

Bihu is a festival of merriment, introspection and resolution. It comprises of Bihu songs and dance accompanied by many other instruments like Dhol, Papa, Gogona, Tal, Taka etc. Bihu songs are mainly lyrics with the themes of love, passion and joy of youthful age.

Bihu, the national festival of Assam is a symbol of unity and prosperity. It also symbolises our nationalism and patriotism. It is the epitome of Assamese Culture and its rich natural heritage. Now a days, Assamese culture and tradition is fully attributed in national as well as international level. Our local culture symbols like Pitha, Muga Methkasade, Gamocha and Japs are now most popular items.

The celebration of Bihu festival always reminds us of love, unity and joy of Assamese people. The cultural identity of Assamese people is thoroughly reflected in Bihu. Obviously, there cannot be a better time to summarize, retrospect and reflect. ♦

THE SOUTHERN EXPERIENCE

✦ Mukta Purkayastha

Lecturer
Deptn. of English

It was the morning of 10th Dec. 2003, sun was shining bright against the clouds, spreading the golden hue far and wide till the horizon and on the vast stretches of sea water. The land had a sharp ending and the white limestone started making out the boundary for one vast country, India. The place was more other but famous Kanya Kumari, the southern most tip of India. Long was my desire to visit the place which ultimately became fruitful after a tiring journey of three days.

The place is holy one as legends have been written stating that Kanya Kumari was one part of Goddess Laxmi who was to be married on an appointed day before dawn. But our clever Narada, in disguise of a cock crowed and it was morning, with the marriage ceremony brought to a halt. Thus Laxmi had to remain a virgin lady and was immediately turned to stone. There is a temple on her name situated there and the place named thus. Devotees all over the country pay their homage to the virgin deity. Apart from this, there are attractive sea beaches all round. Waves splashes dry in and dry out reaching sometimes



a giant's height. In a moon lit night high and low tides are seen with the gravitational pull of the moon. The beach appears to be colourful at night with tourists and people carrying out their usual daily activities. Conch shells varying in size from centimetre to large balls are seen being sold by the local people.

Next to above, one will be surprised to find the beautiful Vivekananda rock situated in the middle of large water stretch. The whole site has been cut out from a single piece of rock, where Swami Vivekananda meditated on the big problem of our country and also the whole world. Arrangements have been made to reach there with frequent ferry services and number of stairs.

The rock is polished very well and number of rooms are designed for different purposes. Everyone is allowed to meditate in a dark room with only a lamp lit in the front part. When there was no proper communication to reach there, it was swamiji who swam across to be there. With all the enjoyable moments and a with a little piece of reminiscence returned back after a short trip of a week or so. ☺

IRRESISTIBLE - TAWMANG

✦ Sunnito D Chetry

Lecturer
Deptn. of English

As the Bihu holidays last approached, my husband planned a few day's outing off the city's din and bustle. We decided on Tawmang, a paradise in our very North-east, a heaven nestled among green hills and snow clad peaks. So the two of us along with our 2½ year old son embarked on the journey. We travelled by our own car to Tezpur and the next day (17th April) proceeded to Tawmang at 5:30 A.M. In the morning in a rented Tata Sumo. It was a 12 hour long journey from Tezpur to Tawmang. Our first stop was Bhakalpong's security checkpoint, where we enter Aunachul Pradesh, a heaven of untouched, unexplored forest land. The zig-zag road up and down the hills can be nauseating. But the rare treat-witnessing the hundreds of small and big waterfalls alongside the beautiful Jia Bhairavi river is divine. Our next stop was Tezpur orchid area where rare varieties of orchids are found. Next we crossed Sengul the Red Panda area (through we did not see one). Here begins the 'Zero Point' area as the white fog hangs about makes anything discerning impossible. The vehicles switch on their head lights and honk louder to avoid collision. The next place was 'Tengse' a sprawling Army Cantonment spreading to a large area. On the way



to Tawmang can be seen plaques with instructions and names of martyrs of war. One plaque 'Soldiers don't die, they just fade away' really touched me. Our next stop was Bomdila 9,000 ft. above sea level, an important town in the West Kameng district which is known for its monastery and museum. On the way from Bomdila we came across high peaks like Kangto before reaching the beautiful Dzing known for its hills. Leaving Dzing we entered the army area Shingpila, whereon issued bunkers, remembrance of the 1962 Indo-China War could be witnessed. We then reached the cold Sela known for the famous Sela Pass whereon it was snowing, making us driver as it was snow-bound area, 13,700 ft. above sea level. One could even gauge breathing problems. During winter, Sela always has snowfalls. Next, we reached Jamarat Guri a place dedicated in the memory of Rifleman Jamarat Singh Rao, where army soldiers and local people believed still lives the soul of the martyr. He was appointed and promoted to the rank of Captain after his death. His attendance book, salary and yearly leave is always kept ready for the martyr. This snowbox, reminded me of the martyr of Baba Murari in Gangtok. Nearby is the 'Tawmang View Point' where we got the first glimpse of the town which we were waiting to

was enthusiastically

Each 120 2004 is the evening we reached
 Tuesday which means Shopping of the House. A
 Buddha went ahead but had to be here here
 We started at about 10:15, watching the bus
 Tuesday. Tuesday 3 was cold and sunny. The
 made the room was welcoming. Now evening we
 started the Tuesday. Tuesday 4 speaking 17th century
 Museum, with many. These paintings or 2. We
 bought some more and a gift card to offer the
 Last. A huge golden bowl Buddha set in a museum.
 poster with hidden hands. We then came in the
 hands to follow of water as believed by the
 people. The Museum had several, weapons, statues
 along had to 800, 1000 years back. There is an
 an. Camps for leader. The 18th Memorial
 hall in the Camps role being a scenic looking, as
 about 20-4 years of every's are exhibited in the
 with. Nearby is the Tuesday. The city center
 houses the national. Anand and cafe. Will
 Hingray, Nalwa, Paurat etc. Near this, we headed
 to PT. CSO Lake. 10,000 ft above sea level.
 DC starts game to eat those areas at 2:30 hours.
 and and. Camps are situated guarding the
 camp's borders. The early Jains were the long
 far lands. On the way hundreds of curved burlers
 can be seen - really that life of a given a diagnosis
 and tough. We enter all the Jains guarding the

hundreds of our country. The PT CSO Lake is
 beautiful creation of nature. The Lake stretches
 of Camps. Lake is Gurgaon. We proceed to
 Karnataka Lake 11,000 ft above sea level, created
 as a result of the 1950 Earthquake. We can see
 before we enter. Sunday's growing in the last century
 the beauty of the lake reached among huge snow-c
 peaks. The lake has been named 'Mushu'. We
 after the Maharaj. Dhar-Shahid's River name. This
 was shot here. Puro and Colder. Matcha we enter
 on the lake during winter when the lake becomes
 big piece of snow. Opposite the lake are two
 capped mountains, standing one of the Snow peaks
 often seen in the Discovery Channel. Further 1 km
 away is the 'Touching Ganges' where prayers are to
 held. One can see the 'Tiger-hills' border for the
 away and look-Oswa border from Bunka.
 Buddha Mahabansa held in the month of
 October is an important attraction. Tuesday 5 we
 to be explored and the untouched look gives the true
 an alignment. On our way back we stopped a
 various view points and a memorable words made in
 had shared. Watching the movie 'Alicia Still' a
 Central Africa in the Discovery Channel and made's
 the wonder and awe, made me realize that Anand
 is so very long, at 2 is a home for an space's
 flowers and leaves. Tuesday Journey will remain etched
 in my memory for ever. ●

PLAY WITH DEFINITIONS

- **Public Opinion** : What people think people think.
 - **Friend** : Someone who has the same enemies as you have.
 - **Open Mind** : Mind from which ideas go out as fast as they come in.
- Editorial Board

"Environmental Education" And its Importance in Our Lives

Choyriska Choudhury
 T.A.C. P. Bhu

Environment is the education of the elements
 both organic and inorganic, or our surroundings which
 is very much necessary for a living being to live with
 and share its beauty. A square and helpful
 environment is essential for every living being even
 for the smallest microscopic creature, to the great
 animals and trees and plants as well. In this
 environment itself, every creature depends upon
 each other either directly or indirectly, in a certain
 surrounding of environment, no single creature can
 survive on its own. If it happens, then the particular
 environment would become inhospitable not only to
 others but for itself also creating some disastrous
 havoc. To ensure the security of the mankind in
 future, it is very crucial to have a live and help
 environment which would be helpful and favourable
 for mankind. And for having such live and stabilized
 environment for human beings, again it is necessary
 to lay emphasis upon the need of environmental
 education. The awareness about the environment
 among mankind can be possible only with the help
 of environmental education.

What is Environmental Education?

Environmental education is a kind of systematic
 study of environment that enable human beings to
 achieve an understandable and appropriate knowledge
 about all the natural surroundings in which they
 dwell. This subject also discusses about the various
 connections among the different living entities such
 as animals, plants, insects or our water and also
 about the various problems related with the natural
 phenomenon. The process of studying environment
 requires mankind to proceed by solving environmental
 problems.

The main focus of environmental education is
 to the education to make all people aware the
 standards and nature of environment surrounding
 them and also to make them able to communicate
 with the phenomenon or an eco-systems via
 importance of this kind of subjects.

Environmental education is undoubtedly essential
 for mankind for the development of environment, to
 understand every connection with the environment
 both organic and inorganic. In different countries of
 the world, the movement towards making people
 turned with environmental education has been started
 by various organizations working for environment. It
 is almost impossible without a systematic study of
 environment, to acquire proper knowledge about
 how to keep our earth fit for the dwelling of human
 beings and to lead their lives in keeping with a safe
 and live environment.

Now a days environmental problems are
 regarded as international problems. Also coming a

contact with the kind of study, people of different countries can individually or in groups engage themselves in solving various hazards and difficulties of their natural surroundings and also in elaborating the possible disasters to arise in future. That is why it is extremely important to make environmental education universalised.

How is universalized environmental education possible?

An international workshop on environment was held in 1975 organised jointly by United Nations Organisation's Environmental Scheme and UNESCO. In order to make environmental education universalised, this workshop has offered some useful instructions:

- According to these instructions :
 - A basic curriculum should be prepared under the guise of this subject in keeping with the general educational system to make people especially students aware and understand the whole phenomenon of environment in collaboration with its various aspects related with nature, technology, society, economy, politics, culture and history etc.
 - Environmental education should be made a part and parcel of general educational system in every step of formal education from the primary to the university level.
 - The curriculum should be prepared in such a way as to give much emphasis on the importance of diminishing the environmental problems and if these rise, then to involve every person in solving these.
 - People should be trained in respect of the identification of environmental problems.
 - Subjects based on environment must be concerned as important ones as far as the development and prosperity of a nation concerned.

→ The students must get due help and courage from the governments in discovering the real causes and the common features of environmental problems.

→ The students must be facilitated with necessary materials in research of certain hidden myths of environment especially those of the nature itself.

Initiatives to save environment :

Various initiative have been taken up by different nations of the world both developed and developing as well in order to create a sense of awareness among people regarding the keeping of equilibrium between environment and mankind. In some regions of this world, a mass support is formed regarding environmental education by different leaders of environmental organisations. These leaders have tried their best to make people aware of their surroundings environment. For their useful endeavours, they have been rewarded extensively and their fame spread world wide, they have become the role models, a fountain of this kind of movements. Recently a Kenyan woman named Wangari Maithai has been given the award of 'Nobel Prize for Peace, 2004' for her enormous contribution in the movement of saving environment in Africa named 'Green Belt' of which she is the proud leader. She has been fighting to almost three decades to save the equilibrium of environment which was going to be lost in the full claws of industrialisation in African continent the main purpose of this 'Green Belt' is, as the name suggests, 'Plantation' at a large scale on the African soil. In India also, there are many persons working for environment. Political leader Manika Gandhi is a shining example in this regard for her membership in an environmental organisation named 'People to Animal'. Other prominent names are Medha Patkar, Anundhan Rai respectively for their 'Namada Badki'

movement. Now a days, the universities of India have also included a new subject 'Environmental Science' which is all about environment. This will scientifically introduce people with various eco friendly measures.

It would be appropriate to say that if the youths become aware of the possible dangers of destroying the equilibrium of environment, then undoubtedly one day they can also become the prominent leaders of environmental movements like Wangari Maithai. We are sure, they would one day surely become successful in creating our earth as beautiful calm, neat and clean, green and pollution-free.

free as well. So as a whole environmental education should be an integral part of our culture and tradition.

As an individual, if every person realises the disastrous consequences of destroying environment, our surrounding would never become an enemy to us. We must give large importance primarily to nature because the main essence of environment is nature itself. If we know to love nature, it will never harm us. In this context, the essay can be summed up with Romantic poet William Wordsworth's famous lines on nature in his poem 'Tintern abbey' —
 "Knowing that nature never did betray
 the heart that loved her..." ●



SAVE TREES

Trees are important for human life as they provide food, medicine and oxygen, they too have life. But today our cities have become concrete jungles with high rise buildings dotting the sky line. Hence, the growing pollution, deforestation, flood and dry spells. It is general appeal to all that they should plant trees to provide greenery which would greatly change the health of mankind.

— Editorial Board

VALUE OF DISCIPLINE IN LIFE

Discipline is necessary in all walks of life. Any house without discipline will surely go to the dogs. A teacher can't teach if his student's don't keep discipline in the class. The head of a family won't be able to run his family if its members don't maintain discipline. The members of an assembly must observe discipline if they are to do any good job. No office can function without discipline. Even in playground the player's have to obey the rules of the game. They have to play under discipline. In fact, discipline is necessary in every field of society. Otherwise, there is bound to be confusion, disorder and chaos. No work or progress is possible without discipline. It is discipline which enables a nation to march on the way to progress. It must be kept in mind that discipline can't be enforced by law alone. It is training of the mind. It has to come from within.

Collected by : Sanjiv K. Mehta, T.D.C., 2nd Yr.

JOHN DONNE AS A METAPHYSICAL POET

By
Kiron Konodia
ZLAC, 2nd Year

John Donne has been classified both by Dryden and Samuel Johnson as a 'Metaphysical Poet'. This title has been conferred on him because of his sudden flights from the material to the spiritual sphere and also because of his obscurity which is occasionally baffling.

Donne was the acknowledged master of metaphysical poetry. He set a vague (but not) for metaphysical concepts and influenced a number of contemporary poets like Crashaw, Cowley, Herbert and Vaughan.

Metaphysical poetry received both into two broad divisions: 1) Love poetry and 2) Religious poetry. The habit of writing both types of poetry, amorous and religious verses, is derived from Donne who wrote love poetry in the last period of his life and devotional lyrics in the later period, both with the same passion. The religious school of poets got their inspiration from the religious hymns and sermons of Donne.

Elizabethan poetry in spite of its merits and popularity suffered from inherent weakness. It was artificial and conventional. The uniform attitude to love, the mechanical sweetness of verses, the decadence of inspiration were bound to produce reaction. Donne led the revolt against Elizabethan poets. He defied the Puritanic convention, the

ways of lovers, the cruelty of the mistresses and concepts of the Elizabethans. Thus, he may be said to be the founder of a new type of poetry.

According to Gerson, 'Donne's poetry is metaphysical, not only in the sense of being erudite and witty, but in the proper sense of being reflective and philosophical.'

T. S. Eliot thinks that 'passionate thinking is the chief mark of metaphysical poetry. Thus, in the 'Anniversary' where Donne gives a lofty expression to the love and mutual trust of himself and his wife, his restless mind seeks latched ideas, symbols and images in order to convey to the reader the exact quality of this love and trust.'

Donne has written many 'Songs' and 'Sonnets' on the subject of love. But he does not follow the Petrarchan tradition of love poetry as we find in Spenser and Shakespeare. He does not flatter his beloved or glorify her. On the contrary, in many of his songs he shows a cynical contempt for women. But Donne is also capable of deep feeling. The poems he wrote to celebrate his wedded love, are full of such feelings. He says to his wife in 'The Anniversary' that all honours and glories, all the prizes and their favourites might perish —

*"Only our love hath or decay
This no to-morrow hath, nor yesterday*

Running it over now five or six
But truly know his first best evening did.

Donne and the metaphysicals had a unified sensibility. Their poetry expressed through thinking and feeling at the same time. Here is a direct apprehension of thought or a recreation of thought in to feeling. Eliot tells us in the essay 'Metaphysical Poets' 'The poetry of the seventeenth century, the successors of the sixteenth, possessed a mechanism of sensibility which could derive any kind of experience.' Thus in the seventeenth century a dissociation of sensibility set in.

The metaphysicals are constantly amalgamating disparate experiences. Donne had the knack of presenting different objects together. These objects

are quite remote though undeniable similarity has been brought about by the poet. He connects the abstract with concrete, the physical with spiritual, the remote with the near and the subtle with the common place. 'This juxtaposition, and sometimes resolution of apparently dissimilar or exactly opposite objects often pleasantly leads us to a new perception of reality.'

Every great writer is both a creature and creator of the age. He gives a new ideal to the age in which he is born. Donne reflects in his poetry the aspiration, the adventure and the conflict of the age. He in a sense, founded the 'metaphysical lyric' which was practised by a score of writers.

KNOW A LITTLE

Leonardo da Vinci was born in the year 1452 near the village of Vinci, 95 km from Florence in Italy. He was an extraordinary painter, gifted sculptor, gifted architect, sensitive poet and a composer, pioneer of science and a skilled mathematician and an engineer. He initially began painting the Virgin of Rocks depicting Virgin Mary and Infant Jesus. He painted 'The Last Supper' one of his greatest work and 'Mona Lisa', probably the most famous painting in the world. He travelled from city to city painting and died in 1519.

— Editorial Board

DISCOVERY OF KOLKATA

Once a British Officer Job Charnock visited Bengal. He did not know the name of the place. He saw an old man selling grapes for animals. Charnock asked him in English, 'the name of the place.' The man thought he was asking 'when the grapes had been cut?' He replied 'Kul Kutia Bata' and hence the city derived its name.

— Editorial Board

KNOW ABOUT HEART FAILURE

Aporna Kalia
T.D.C. 2nd Yr

Heart failure does not mean that the heart suddenly stops working or that one is about to die.

Rather heart failure is a common condition that usually develops slowly as the heart muscle weakens and needs to work harder to keep blood flowing through the body. Heart failure develops following injury to the heart such as the damage caused by a heart attack, long term high blood pressure or an abnormality of any of the heart valves. The weakened heart must work harder to keep up with the demands of the body, that is why people with heart failure often complain of feeling tired.

One should always remember that early diagnosis and treatment are very important.

RISK FACTORS :

High Blood Pressure (Hypertension) : The biggest problem with high blood pressure is that it usually has no symptoms. A normal blood pressure is 130/80 or lower. Anything over that should be brought under control.

High blood pressure increases the risk of heart attack, kidney failure and congestive heart failure.

Smoking : Smoking is also another risk factor for peripheral vascular disease the narrowing of the arteries in the legs which often leads to gangrene and foot amputation.

Over weight : If you are over weight, you are more likely to develop heart disease. Carrying

extra pounds can strain the heart. Being over weight can also go hand in hand with high blood pressure, unhealthy blood cholesterol levels, and diabetes.

Undesirable Blood Cholesterol Levels : Healthy adults should have their blood cholesterol and triglyceride levels measured at least once in every five years.

Cholesterol levels should be always below 200. Besides cholesterol levels, the number to watch is HDL (Good Cholesterol) level. It should be above 50 and LDL (Bad Cholesterol) level should be below 130 or lower. According to the American Diabetic Association, if you have diabetes then the LDL level should be 100 or below.

A diet high in saturated fats (Animal Fat) tends to raise the total blood cholesterol.

On the other hand, monounsaturated fat such as olive oil can actually improve unhealthy cholesterol levels. Some fish (eg. Salmon, Tuna) contains heart healthy fats called Omega-3 fatty acids.

A fibre rich diet (25 to 30 grams per day) is another way to help keep cholesterol level healthy. High fibre foods include fruits, vegetables, legumes and whole grains.

Also taking daily 400 IU supplement of Vitamin E may help adults reduce their risk of heart attack by nearly 50 percent.

Lack of Regular Exercise : Regular exercise or

greatly reduce the risk of heart disease. One should get at least 30 minutes of exercise like brisk walking, jogging, swimming or stair climbing etc. most days of the week.

One should remember, anything you do at home is an exercise like walking in the house, cleaning, sweeping, gardening etc. if you have any health problem then you should do more exercise.

Diabetes : Uncontrolled diabetes greatly increases the risk of heart disease. Then consult the doctor how to lose weight, eat right and keep your blood sugar levels under control.

Stress : Everyone has 'stress' but because we feel it in different amounts and react to it in different

ways, it is difficult to define and measure.

The best way to reduce the stress is a brisk exercise and relaxation techniques like meditation to reduce tension, frustration, anxiety and worry.

Other Things to Consider : A deficiency of folic acid and Vitamins B-6 and B-12 may contribute to heart disease. These vitamins help keep down levels of artery damaging homocysteine.

Remember, sometimes people can have normal cholesterol and homocysteine levels, but still be at risk for heart attack or stroke because of blood vessel inflammation.

So, the more risk factors one has the more likely one is to have heart disease. ☐

QUIZ

- ? What is the full form of "TEACHER"?
- ? Tactfulness, Efficiency, Ability, Character, Humour, Eloquence and Readiness.
- ? What is the word used by the American English instead of British English "Friend"?
- ? Pal.
- ? What name is given to the Earth's insulating blanket of gases that protects it from the lights and heat of the Sun?
- ? Atmosphere.
- ? "The Springing Tiger" was another name of which martial group of freedom fighters?
- ? Azad Hind Fauj.
- ? Which is the longest beach in Goa?
- ? Colva Beach.
- ? Which country is called the "Holy Land"?
- ? Palestine.

Compiled by : Kabita Ghosh, T.D.C. 2nd Yr.

Why Crows Are Black ???

Survi Non
H.S. 1st Year

(This is not a real story. It is an imagination of my mind.)

In the ancient days crows were as white as crows. Once there was a quarrel between a crow and an owl. The crow said that she was more beautiful than the owl. But the owl claimed that she was more beautiful. At last they agreed each other to reduce their standard of being. The crow said, "My head is longer and stronger than yours, I can take flesh of dead animals but you cannot."

The owl said, "You are taking all spotted things but I always take fresh ones. I can turn my head all around but you cannot."

The crow said, "My body is whiter than yours". But not as clean as mine", argued the owl.

Gradually their arguments turned in to a quarrel and then to a fight. They began to fight with each other with their beaks, talons and feathers as they lay on a branch of tree. There was a dip in the tree. He kept his big jar with full of black coloured solution beneath the branch. All of a sudden the crow fell in to the jar. Her entire body dissolved in to the solution and turned black. So how she came out of the jar and followed, to catch the owl. But due to her wet, body she could not catch her. Since then the white crow turned in to black. Even today the crow has not forgotten to take revenge on the owl.

So, from that day onwards crows are black forever. ●

LAUGH A WHILE

Boys: What made you risk your life to save your friend from drowning in the river?
Boy: I had to do it because he was wearing my new costly jacket.

Conductor (to a villager in a double decker bus): Please go up stairs.

Villager: No, I won't.

Conductor: Why?

Villager: The bus on top has neither wheels nor driver.



Compiled by : Anurag Sharma, H.S. 1st Yr

A TRIBUTE TO A SMOKER



Dipika Mazumdar
T.D.C. 1st Year

Well, I learned you
The maths informed you
and your parent learned you,
Number of deaths by smoke was known to you too,
But all of you thought it was cool,
Your elders were real fools,
It was a fascinating tool
and its value takes years smoke made you proud.

To you it was a really cool fashion,
And its ill effects, you said, "Pleasee don't monitor".
It really made you tough,
And saying that, you took another puff.

Came little or more tension,
Cigarettes will always catch your attention,
Then your mind will ride in circles in a fury
but this heavenly feeling is only temporary.
You said that cigarette was not your foe
if taken in amounts very big,
and it doesn't make you sick,
if taken once a week.

But that once a week quotation,
Changed in to once a day notation,
Sneaky you had become the frog,
and there was no other way.

Now you have got cancer and you lie,
in your death bed you are going to die,
Being the example of millions of smokers,
Who proudly call themselves Smokers.

DESTINY

Kabita Ghosh
T.D.C. 1st Year

What is DESTINY?
The eternal journey.....
Sends message,

As you are alone,
That death makes one unable
To reach the heavenly soul.
To reach DESTINY

He hath to go through,
The ethical roads.....

Education, Working and many more
These always escort of death successfully,
Through you have to go to the top
seriously.

One can't hide,
As death is his guide,
So, what is DESTINY
The eternal Journey.....



CHESS

Who says that Chess is not a sport?
 Athletics for the brave!
 And if you think it isn't hard,
 Allow me to explain.
 How, any jerk can throw a ball,
 Baboons can learn to skate,
 But playing Chess is something else
 you have to concentrate.
 The strategies are quite complex,
 And that's my favorite part,
 You really can't be good at Chess
 Unless you're very smart.
 And Noid and strong aggressive too,
 You can't hesitate
 In this, the military game
 of capture, check and mate.
 I know I'm not a master yet,
 I'm sure I will improve
 As soon as I can work out how
 These funny pieces move.



MY SWEET
 CHILDHOOD

Michelle Kalita
 T.D.C. 1st Year

How sweet were my childhood days
 whose memories bring me joys and gags
 Often in my lonely persuasive mood
 I remember the sweet days of my childhood
 Childhood days are evergreen
 Where sorrow, grief have never been
 Heart was full of love, joy and purity
 Ever ignorant of thoughts unbecoming
 Those sweet days have gone by
 Making it impossible to bring back
 Those memories in my heart
 to recall and enjoy till my death.



An Elegy written in
 Memory of my Father

Rosie Polongia
 Lecturer & Head
 Dept. of English

Oh little sparrow,
 Why are you full of sorrow?
 Have you lost your little child,
 On your way to the forest wild?
 The sky seems to be weeping now,
 Filling my mind with an unknown fear,
 Lightning and thunder rumbles,
 The heavy rain-fall vents and creates bubbles.
 Suddenly the memory of my father who
 keeps humming over and over again
 in my ears,
 It drowns me in the ocean of tears,
 And leaves me in the midst of sears.



Just look at Yourself

Rubi Shah
 H.S. 1st year

You never look yourself in the eye,
 Either you are too frightened or too shy.
 But if you do I'm sure you will see
 You are not half the man you want to be
 You never do what you always say,
 Nor hope for what you solemnly pray.
 You are even so quick to spot a flaw,
 Fear someone down with a vicious claw.
 But when you stand in the heat, the point does peek,
 And then you realize that life is a two way deal.
 But it is too late then, you are too far gone,
 You are left feeling repentant, sad and forlorn.
 So just look at yourself and see the light,
 It's not too far away and is ever so bright.

Teacher's and Students

Reena Roy
T.D.C. 1st Year

The students are the body,
The teacher is the mind,
So without each other
How can we knowledge find?

The students are the organs
And the teacher is the heart,
So without the teacher,
How can a class start?

Schools, College, playground and fields
In every place our teacher's are found
But it is in our classrooms
That they lay foundation sound.

As without a strong foundation,
A building can't stand, as on sand,
So without their education,
We can't make the country stand.

Yes! They are our Guides
Each we call our dear teacher
And without them we can't
Think of our country's own future.



A Friend

Sanjlia Sharma
T.D.C. 2nd Year

Once in a while, someone comes along,
For whom, your heart would long,
Someone who drifts into your life,
To stay with you, throughout all strife.

Someone who cares for you,
Someone shares your joys and sorrows too,
Taking nothing but love as a due,
Adding meaning to your life, anew.

Someone who does not say "me",
And thinks in terms of "we",
Someone, you can always trust,
Whose affection will never rust.

Someone who means so much to you,
Without whom the colours of life seem few,
Friend, it is proved that I know you,
Because that someone is within you.



हिन्दी विभागा

हिंदी यह भाषा है, जो विशिष्टता साधनावादी होती है।
भाषा भाषा के लिए सुरक्षित क्षेत्र का स्थापन करेगी।

— डॉ. गणेशचंद्र शुक्ल

प्रयोजन मूलक हिन्दी भाषा और विज्ञापन

४ रमा धनुषासी
प्रबन्ध, हिन्दी विभाग

प्राथमिक रूप से भाषा का विकास विद्यार्थी के आवाहन प्रदान के लिए हुआ, यदि वह संकेत रूप में यहाँ ही या विश्व के रूप में इतना ही तब है कि प्रयोजन से ही भाषा को जन्म दिया और इसी प्रयोजन के कारण ही भाषा में निरन्तर परिवर्तन होते गए। प्राथमिक अवस्था में भाषा का प्रयोजन यहाँ एक सूत्र के विद्यार्थी को ज्ञानना या बर्ती आज इसका प्रयोजन हमने कहीं अधिक व्यापक हो गया है। आज न केवल प्रत्येक व्यक्ति और समुदाय अलग-अलग की अपनी भाषा है। वरन् आवाज, वाणिज्य या प्रत्येक व्यवसाय की भी अपनी भाषा है। इससे यह स्पष्ट होता है कि सामाजिक प्रयोजन के कारण कोई भी भाषा हमेशा एक शैली नहीं रहती, विषय अभिव्यक्ति और सामाजिक परिस्थिति के अनुसार उसके कई रूप या प्रयोग हमारे सामने आते हैं। कोई भी भाषा समाज के हितों से अधिक श्रेय में प्रयुक्त होती या प्रयोग में आएगी उसकी प्रयुक्तियाँ (प्रायोगिक रूप) भी उतनी ही अधिक होती। विषय और सन्दर्भ के अनुसार विकसित इन सामाजिक प्रयुक्तियों के कारण भाषा में न केवल उपयोग का अलग-अलग होना है अपितु परिभाषिक लक्ष्यवर्ती एवं भौतिक संरचना में भी अलग-अलग आना है।

जहाँ तक हिन्दी भाषा का प्रश्न है हमने प्रयोजन से काम आने के लिए अपने को हमेशा प्रस्तुत रखा है। भाषा के क्षेत्र में हिन्दी ने अनेक उदात्त चरण देखे हैं। इसके विकास क्रम में न जाने कितने मोड़ आए परन्तु इनमें कभी भी किसी भाषा का अनावरण नहीं किया। इतिहास साक्षी है हमने अपनी इस विकास यात्रा में सभी भाषाओं के साथ

श्री श्री मातृ बनाए रखा उनसे कुछ सीखा, ग्रहण किया जमा अपने प्रभाव से उन्हें भी प्रभावित किया। सम्भवतः इसी लक्ष्योपेक्ष के कारण ही वह आज राष्ट्र-भाषा के पद पर आसीन है। हिन्दी अपनी समुदाय विषय के तीन महत्त्वपूर्ण भाषाओं समुदायों में से एक है। भारत के अतिरिक्त नेपाल, पश्चिम, ब्रिजिनाइ, यूरीयान, फिन्ली, म्यान और कई अन्य एशियाई-अफ्रीकी देशों में बड़े स्तर पर हिन्दी का व्यवहार करते हैं। देश के बाहर संसार के कम से कम एक ही भाग (122) विषय विद्यालयों में हिन्दी का अध्ययन अध्ययन होता है। एक समय वा जब भाषा के महत्व को विद्वान समाज की समझना था, परन्तु आज भाषा के महत्व को सभी स्वीकारते हैं। इसी स्वीकारोक्ति का ही परिणाम है कि आज हिन्दी भाषा अनेक स्थानों में प्रयुक्त हो रही है। स्थापनाओं में जिस प्रकार की हिन्दी का प्रयोग होता है वर्तमान के दुकान में शैली हिन्दी का प्रयोग नहीं होता। वाणिज्यकार जिस प्रकार की हिन्दी का प्रयोग करते हैं काव्यविषय या साहित्य में वह नहीं चलती। विज्ञान विषय विद्यार्थी और स्वतंत्र के आघात पर भाषा की विज्ञान विषय प्रयुक्तियाँ हैं।

प्रयोजन मूलक हिन्दी (Functional Hindi) इस दृष्टि से वाणिज्यिक हिन्दी से अलग है कि हमने विभिन्न स्तर और अनुसंधान के साथ प्रयुक्त के सम्बन्ध की भी अग्रगण्य की जाली है। हमने प्रत्येक विशेष प्रयोजन के लिए अनुसंधान वाणिज्यिक वाक्यांशों का निर्माण किया जाता है, जो भाषा संरचना के प्रति सतर्क होती हैं। हमने अनुसंधान और

हिन्दी

सुनामी - मौत का कहर

सुधा कुमारी प्रकाश दिव्यो सिन्हा

मानव इकाए की सबसे बुन्दर रचना (Creation) है। बुद्धि के बल पर इतने जल, धरा और नगरीयों को बनाने का ये कर रहा है। मॉडर्न टाइम यह पूरा करते हैं कि प्रकृति आधुनिक टेक्नोलॉजी (Modern Technology) से भी नहीं ज्यादा शक्तिशाली है। इसलिए अब इसका कहना बदलना है जो बचाने कुछ कर पावे के हम फिलाने मानवा, असहज और बेबल हो जाते हैं। सुनामी इसका प्रत्यक्ष प्रमाण है।

26 दिसम्बर 2004, का दिन विश्व इतिहास में एक काला दिवस के रूप में याद किया जायेगा क्योंकि इस दिन प्रातः 6 बजकर 58 मिनट पर हिन्द महासागर में आर्क युद्ध ने सारी दुनिया को झकझोर कर रख दिया। रिक्टर स्केल (Richter Scale) पर 9.0 की तीव्रता से आर्क इस युद्ध का केन्द्र हिन्द महासागर में सिमुली (Simouli) द्वीप जो दक्षिणी सुमात्रा/इण्डोनेशिया के ठीक उत्तर में है था, तथा फिलाने सुनामी लहरों को उत्पन्न किया जिसकी ऊँचाई 20 से 30 मीटर तक थी। इस साहर से सबसे अधिक क्षति इण्डोनेशिया को हुआ जहाँ अकेले एक लाख से अधिक लोगों की जीवन लीला समाप्त हो गई। भारत, चीनका तथा बाहरीय भी इसके प्रभाव से असुरता नहीं रहा। भारत के आर्थिक प्रभावित राज्य तमिलनाडु, केरल तथा अन्धप्रान्त निकोबार दीप समूह रहे जहाँ सुनामी ने दस हजार से भी अधिक लोगों को मौत की नींद सुना दिया।

सुनामी (Tsunami/Soo-nah-mee) शब्द दो जापानी शब्दों के मेल से बना है। 'सु' (Su) का अर्थ

Harbour (बन्दरगाह) तथा नामी (Nami) का अर्थ Waves (तरंग) है। ये सुनामी समुद्री लहरों की वैश्वीय लोती है जो आर्थिक सम्पदा की लोती है और यह समुद्र की तलहटी में युद्धमाने से या आतंजुली के पड़ने से या दुःस्वप्न से उत्पन्न होती है तथा एक सेट वेन से भी आर्थिक तीव्र गति (700-800 km/hr) से चलती है तथा समुद्री तटों पर (बाहर बन) (Water Bomb) की तरह प्रहार कर जन-जीवन को नष्ट नष्ट कर जाती है। यद्यपि पूर्व सूचना मिलने पर जल-मान के प्रकाश को कम किया जा सकता है। इसी उद्देश्य को ध्यान में रखकर सुनामी शार्पिंग सिस्टम (Tsunami Warning System - TWS) को विकसित करने पर सभी सरकारें प्रयत्नशील हैं।

26 दिसम्बर की सुनामी ने दुर्दैव जल-मान की क्षति का शब्दों में बालासिद्ध अथवा स्थाना सुनिश्चत ही नहीं बल्कि नागुसकिन है क्योंकि इसने 1.5 लाख से अधिक लोगों की जीवन लीला को समाप्त कर दिया और साथ ही बहुसुख धन-सम्पत्ति के साथ साथ बहुसुख सिन्धुतीयो को भी अपने साथ बहाकर समुद्र के गर्त में ले गई।

सुनामी का इतिहास काफी पुराना है। प्रात-सन्धों के अनुगत यह आज से ही नहीं बल्कि 200-250 वर्षों या उतने भी पहले से लोगों को अपनी मृत्यु खी मोह में डुलाना आया है। इस (10) प्राणनाशक (Deadliness) तथा

महान्यून सुनामी इस प्रकार है -
1. 1 नवम्बर 1775 : इस दिनजापानी युद्ध में

उत्पन्न सुनामी ने 60,000 से अधिक लोगों की जानें ली तथा इस युद्ध में लिबन (Lisbon) तथा पुर्तगाल (Portugal) को पूरी तरह से नष्ट नष्ट कर साथ और पूरे के बहुत से शानें को भी प्रभावित किया।

2. 27 अगस्त 1883 : Krakalob आतंजुली के फिलाने से उत्पन्न सुनामी से इण्डोनेशिया द्वीप की दक्षिणी भाग और दक्षिणी सुमात्रा के 36,000 लोगों की हृदयों में मृत्यु हो गई। ये तटों इतनी शक्तिशाली थी कि 600 टन के Coral Blocks को फिलाने (Shore) तक ले जाती।

3. 15 जून 1896 : इस युद्ध में उत्पन्न सुनामी ने जपान के करीब 27,000 लोगों को मौत के पाट उतार दिया। इस युद्ध में समुद्र में 30 मीटर तक ऊँची ऊँची लहरें उठी थी।

4. 1 अप्रैल 1946 : इस सुनामी को "Agni Fools" के नाम से जाना जाता है। इस सुनामी की उत्पत्ति अलास्का (Alaska) में आते युद्ध में हुई थी और इसने इतने क्षति (Hawaii) द्वीप के करीब 159 लोगों की मौत हुई थी।

5. 9 जनवरी 1958 : रिक्टर स्केल पर 8.3 की तीव्रता Lhygo Bay में तथा अलास्का (Alaska) में आते युद्ध से उत्पन्न सुनामी से हीमायका जल-मान का केन्द्र प्रकाश नहीं हुआ क्योंकि यह सुनामी निर्दल स्थान से आया था। इसने 518 मीटर ऊँची लहरें उठी थी।

6. 22 मई 1960 : 8.6 की तीव्रता से आते इस फिलानेकारी युद्ध से उत्पन्न सुनामी ने 15 मिनट के भीतर ही विश्वी के तटवर्ती शानों को प्रभावित किया। इसने

समुद्र में 25 मीटर ऊँची लहरें उठी थी तथा इसने 1,500 लोगों की मृत्यु हुई थी।

7. 27 मार्च 1964 : यह सुनामी Alaskan Good Friday के नाम से जाना जाता है। रिक्टर स्केल पर 8.4 की तीव्रता से आते इस युद्ध से उत्पन्न सुनामी में क्रिस्टल शर (Crescent City) तथा उत्तरी कैलिफोर्निया (Northern California) के बहुत से लोगों की जानें लई।

8. 23 अगस्त 1976 : इस सुनामी ने दक्षिणी फिलाने के करीब 8,000 लोगों को मौत के मुँह में डुला दिया।

9. 17 जनवरी 1998 : 7.1 की तीव्रता से आते इस युद्ध से उत्पन्न सुनामी ने Papua New Guinea के करीब 2,200 लोग मारे गये।

10. 26 दिसम्बर 2004 : सुनामी के इतिहास में यह अत्यन्त का सबसे बुरातमक सुनामी है। 9.0 की तीव्रता से आते इस फिलानेकारी युद्ध से उत्पन्न सुनामी की लहरें 800 फिट्स गति पाई की रकार से हिन्द महासागर और अंध्रान को बाकी में बह साथ (1.5) से अधिक लोगों की जानें ली है।

अंत में चिन्ह यह करना या करना है किजना युद्ध परा होने पर था, यह पर यह शानों में आते आते अंध्रान (Loved ones) "आपकी" को अपना रोना रोकर ही रोने लगे हो जाते हैं। काल। इस उनके चक्रे पर एक शोटी थी की युद्धम या पावे में स्थान हो लगे □

द्वेष ही जीवन है, पूजा ही मृत्यु!

— स्वामी विवेकानन्द

स्वभाव में विद्वान्स्व स्वभाव/ स्वभाव ही अज्ञान में जाड़े का गुण प्रवेशकर है।

— लालिन मिश्रान

मन्दर लीज कभी भी मौके को अपना ही सिखाकर नहीं क्योरे।
— सुभाषित

शब्दशास्त्र शीर्ष

अथवा शब्दों को जोड़कर बनाया जाता है। जो शब्दों के अर्थ को स्पष्ट करता है।

शब्दों को जोड़कर बनाया जाता है। जो शब्दों के अर्थ को स्पष्ट करता है।

शब्दों को जोड़कर बनाया जाता है। जो शब्दों के अर्थ को स्पष्ट करता है।

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शब्दों को जोड़कर बनाया जाता है। जो शब्दों के अर्थ को स्पष्ट करता है।

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ताम्रिणा

ए. समुद्रा सर्वा
के. ए. पुन सं

हरणं तु मातङ्गं तदा सुर

ए. त्रिभिः केश
के. ए. पुन सं

१) एतत् त्रि गुणान् अन्वेषयन् शिवः १
 इतः अत्र शिवः के एतत् शिवः १
 न ही शिवः के एतत् शिवः १
 एतत् त्रि गुणान् शिवः १
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 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १

१) एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
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 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १



भद्रा देवा भद्रा

ए. शिवः सर्व
के. ए. पुन सं

१) एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १

१) एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १
 एतत् त्रि गुणान् शिवः १

কথা বানাই

৯ কবিতা কুম্ভাৰ চকু
কে ৭ পৃষ্ঠা ৭৭

বাপোঁ ধী বিজ্ঞান
জাওঁ বোৰ টী
জানু বোৰ ৰী দে
বিচু বোৰ বোৰ টী
ব প্ৰকৰ্টে কামৰ বীট
জানু জোৰ লেং বোৰ টী
জানু ৰী বিচাৰ বোৰা দে
বিচু বোৰ বোৰ টী
বাপোঁ ধী বিজ্ঞানটী দে
জাওঁ বোৰ জবোৰ বোৰ টী
জানু বোৰ বোৰ বীট বিজ্ঞানটী
দে বিচু বোৰ বোৰ টী
জানু ৰী বীট বোৰ
বীট জাওঁ বোৰ টী
জানু বোৰ বোৰ ৰী দে
বিচু বোৰ বোৰ টী
জানু জট জাওঁ বী
জাৰ জাওঁ বী
বীট বোৰ বোৰ বিজ্ঞান
জি বিজ্ঞানটী ধী কুৰী বীট বোৰ টী
জানু ৭ পৃষ্ঠা ৭৭
বিচু বোৰ বোৰ টী।



৭৭

ভাৰত ভাষা

৯ সংগীত কুমাৰ শিঙি
৭৭ পৃষ্ঠা ৭৭

ভাৰত ভাষা কে বন বন বন
ভাৰত ধী বন বন টী।
শিঙি, কুৰিমাৰ, বিচাৰ, কৈলাই
ভাৰত ভাষা কে বন টী।
বন বন ভাৰতবিচাৰ টী।
ভাৰতে বন জৰীমাৰ টী।
ভাৰত ভাষা কে বিচু বন ৰে
ভাৰত বন ভাৰত টী।

গীত

৯ সংগীত কুমাৰ শিঙি
৭৭ পৃষ্ঠা ৭৭

গীত ভাৰতে জৰী মাৰমাৰ।
বিজ্ঞান-কুমাৰ ভাষা টী গীত
গীটী বী টী বন বন ভাষা।
গীটী গীটী বন টী ভাৰতে গীত
গীত ভাৰতে জৰীমাৰ ভাষা।



ছাত্ৰ একতা সভাৰ সাধাৰণ সম্পাদকৰ প্ৰতিবেদন



প্ৰতিবেদনৰ আৰম্ভণিতে এই কেঁচুকেলা শীৰ শব্দটিখন জাৰু বিবেচনা কৰিছো।
শিঙেৰা ধীৰ-শীৰাণাণাৰ আৰু কলিমাৰ অকোঁ খটকক সিৰ গুটিক সিঙা। গাঢ়ত এই
জাৰে গুৰুহীয়া গাৰেখী আশ্চৰ্যকিত মহাক্ৰিয়াৰেৰে মেটী প্ৰাণ বৰং কৰেদি মেঙাৰে
মেটী মহাগ বাজিকপেৰেটগ।

এইবিধিতো এওৰে ২০০০-২০০৪ চনৰ ছাত্ৰ ককোৰ মাজৰ সিৰেভাৰে মেঙাৰ
মণ্ডাৰকৰে গাৰ সিৰেভিট কৰা মণ্ডৰ ছাত্ৰ-ছাত্ৰী আৰু বন্ধু-বান্ধবটিগ এওৰ আৰুৱক
অভিভাষণ জ্ঞাণ কৰিছো। ইংৰে টপকিট এওৰ কাৰেভাৰে সিঙি মনোৰ সিঙি
বিৰহত এওৰ মহাৰ কৰি বিচাৰ এওৰেৰে ছাত্ৰ-ছাত্ৰীককৰেটগ এই এওৰ আৰুৱক
জাৰু আৰু স্মৃতজাৰ জ্ঞাণ কৰিছো।

২০০০-২০০৪ চনৰ ছাত্ৰ ককোৰ মাজৰ সিৰেভাৰে মেঙাৰে মণ্ডাৰকৰে জ্ঞাণ সিঙিটী এওৰে সিঙি এই কাৰেভাৰ
এওৰ মহাগ মনোৰাণিভাৰ কৰিছো। জাৰ এওৰ এই কেঁচুকেলাৰে এওৰ গাৰ
অৰেৰ সিঙি কৰি মণ্ডাৰিণি কৰি বিচাৰ এওৰ কেঁচুকেলাৰে জাৰে সিৰ স্মৃতজা। ছাত্ৰ-ছাত্ৰীৰ মনোৰ বিচাৰ
এওৰে মনোই কেওৰেৰে এওৰাৰেখীৰ কাৰুণীৰে গৰু এওৰে অজাৰেখীৰ মহাক্ৰিয়াৰে বনৰ অকৌ ছাত্ৰ
মহাৰ কৰা অৰেৰে ছাত্ৰ ককোৰ মাজৰ প্ৰতিভাৰ মনোৰেখী এই এওৰ ধাৰেজ্ঞ জ্ঞাণ কৰিছো। এইৰেখত এওৰ
প্ৰতিভাৰ মনোৰে মনোৰ কৌমুদীৰে এওৰ কাৰুণী জাৰেই বিচাৰে বিচাৰে জাৰে মহাৰ কৰিছো। ছাত্ৰ ককোৰ মাজৰ
মনোৰেখীৰে গাৰেৰে ছাত্ৰ-ছাত্ৰকেলাৰে সিঁথিৰে মহাক্ৰিয়াৰে এওৰ মণ্ডাৰে মণ্ডাৰকৰে কেৰু গাৰেখৰে গৰা অকৌৰে জাৰে
ইৰেগত পৰিমাৰণ সিঙি।

অন্য এওৰ কৰেৰে গৰু এওৰ কাৰেভাৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে অৰাৰে অকৌৰ কৰা হেৰিছো। মহাক্ৰিয়াৰে
মহাক্ৰিয়াৰে অকৌৰে কাৰুণীৰে ছাত্ৰ-ছাত্ৰকেলাৰে অকৌৰে বিচাৰে জাৰে মহাৰ কৰিছো। অকৌৰে জাৰে সিঙিক
অকৌৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে প্ৰতিভাৰে কাৰুণীৰেই অকৌৰে উৰাৰেখী। ইংৰে বিচাৰে অকৌৰে বিচাৰে
বিচাৰে অকৌৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে মহাক্ৰিয়াৰে কৰা হাৰ। গুৰুত বহু মণ্ডেৰে ছাত্ৰ-ছাত্ৰী, অকৌৰে-অকৌৰে আৰু
অকৌৰে মহাক্ৰিয়াৰে যুৱ মণ্ডাৰ জাৰে অকৌৰে কৰা হেৰিছো। সিঙিক অকৌৰে অকৌৰে গাঢ়ত কৰেদি অকৌ
অকৌৰে ছাত্ৰ-ছাত্ৰীৰে মনোৰে মনোৰেই অকৌৰেই মণ্ডাৰেখাৰে কৰি কৌৰিছো। সিঙি ইংৰে অকৌৰে অকৌৰে জাৰে
মণ্ডাৰে মেঙাৰেৰে জাৰে অকৌৰে অকৌৰে মনোৰে মনোৰেই হেৰে। এইবিধাক অকৌৰে টপকিট মহাক্ৰিয়াৰে
শিঙিক উৰাৰে বিচাৰে, ছাত্ৰ-ছাত্ৰী আৰু অকৌৰেৰে অকৌৰে অকৌৰে হাৰে অকৌৰে হেৰিছো। এইৰে

৭৭

... 1919年...

... 1920年...

... 1921年...

1922年...

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আলোচনী বিভাগৰ সম্পাদকৰ প্রতিবেদন



সংগীত-আলোচনীৰ সম্পাদকৰ আন এটি আলোচনী মহাবিদ্যালয়খনৰ। এই মহাবিদ্যালয়খনে সংগীত-আলোচনীৰ সৰ্বস্বয়ংক্রিয় পূৰ্ণ কাল স্থিতি গঢ়ি আনাত সহায় কৰিছে। আন এটা মহাবিদ্যালয় হ'ল ডাৰ মহাবিদ্যালয়। ডাৰখন কৰ্মসূতৰ অধীনত কৰ্মসূতৰ এটা গুৰুত্বপূৰ্ণ ভূমিকা গঢ়িছে। ডাৰখনে সংগীত-আলোচনীৰ পৰিষ্কাৰ কৰিবলৈ সক্ষম হৈছে।

আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব।

আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব।

সংগীত, আলোচনী বিভাগ
সংগীত-আলোচনীৰ সম্পাদকৰ
সহায়তাৰ বাবে

সমাজ সেৱা বিভাগৰ সম্পাদকৰ প্রতিবেদন



সমাজ সেৱা বিভাগৰ সম্পাদকৰ অধ্যক্ষক সহায় কৰিব লাগিব। সমাজ সেৱা বিভাগৰ সম্পাদকৰ অধ্যক্ষক সহায় কৰিব লাগিব। সমাজ সেৱা বিভাগৰ সম্পাদকৰ অধ্যক্ষক সহায় কৰিব লাগিব।

আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব।

আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব। আলোচনী গঢ়িবলৈ প্ৰত্যেক মহাবিদ্যালয়ৰ অধ্যক্ষক সহায় কৰিব লাগিব।

সংগীত, আলোচনী বিভাগ
সংগীত-আলোচনীৰ সম্পাদকৰ
সহায়তাৰ বাবে

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Nira Das, Principal, I/C



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 Iram Thakura (Lecturer, Dept. of Assamese)
 Sudha Kumari (Lecturer, Dept. of Hindi)
 Setting : (Left - Right):
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 Nira Das (Principal, I/C)
 Sumitra D. Chetry (Lecturer, Dept. of English)

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আলোচনী উন্মোচন



নবাগত, ২০০৩



নবাগত, ২০০৩



অভিভাবক সভা / ভবন উদ্বোধন



সম্বর্ধনা সভা



বৃক্ষরোপন