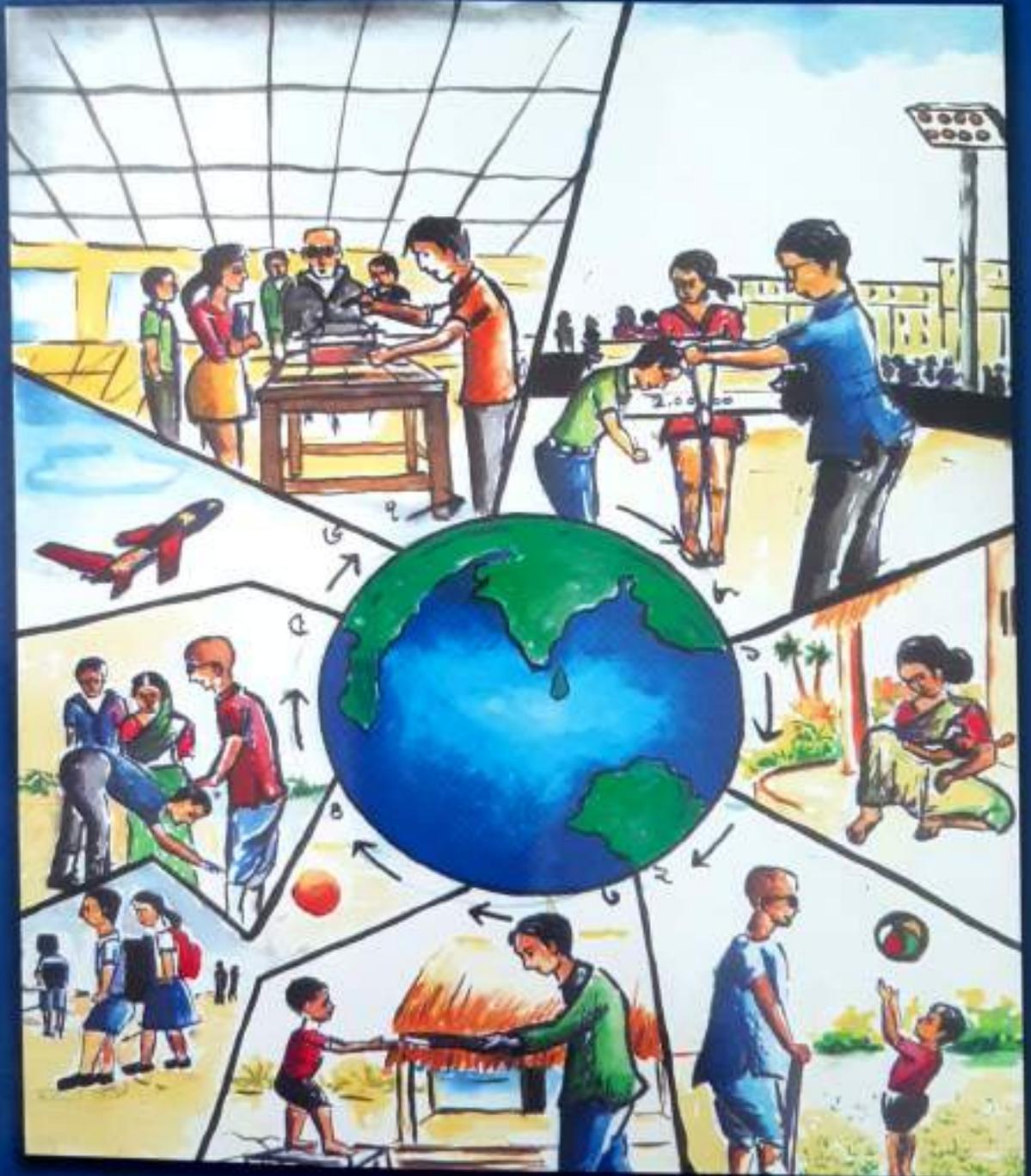




নাবেংগীয়ান



নাবেংগী আঞ্চলিক মহাবিদ্যালয় আলোচনী
২০১৩-১৪ বর্ষ

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নারাঙ্গীয়া

NARANGIAN



২০১২-১৩-১৪

সম্পাদক : বিতু বাজবন্দী

নারাঙ্গী আঞ্চলিক মহাবিদ্যালয় আলোচনী
MAGAZINE OF THE NARANGI ANCHALIK MAHAVIDYALAYA

শ্ৰদ্ধাঞ্জলি

“যত্নাওটো এটা শিল্প
জীৱনৰ কঠিন শিলত কটা
নির্লোভ ভাস্কৰ্য্য”



মাতৃভূমিৰ বাবে প্ৰাণ আহুতি দিয়া সকলো স্বৰ্গীদ, আপোন আৰু গুণমুগ্ধক
কন্দুৱাই এই ধৰা এৰি থৈ যোৱা সকলো
জ্ঞাত-অজ্ঞাত নমস্যা ব্যক্তি আৰু সন্তানসৰ বলী হৈ অকালতে
প্ৰাণ হেৰুৱা সকলো ব্যক্তিলৈ আমাৰ সম্ৰক্ত প্ৰণাম...

নাৰেঙ্গী আঞ্চলিক মহাবিদ্যালয়ৰ সমূহ পৰিয়ালবৰ্গ

সংগঠনা সন্মিতি

মুখিতা দেৱী ছেতী (তেজাৰক্ষণক ইংৰাজী বিভাগ)
ড° কৰবী গোস্বামী (তথ্যৰায়ক অসমীয়া বিভাগ)
মৃগাল দেৱী (উপাধ্যক্ষ)
শোভা কাম্বলৈ
পৰিষ্কাৰা শইকীয়া বৰা
বিহু ৰাজবন্দী
কেঁপাত : ওৰ্বীন বড়া

প্ৰকাশক :

নাৰেঙ্গী আঞ্চলিক মহাবিদ্যালয় ছাত্ৰ একতা সভা
দূৰত্বাৰ : ২৩৪২৩৫৪৪

মুদ্ৰণ

ভৱনী অফসেট এণ্ড ইমেৰ্জিং প্ৰিণ্টিংছ প্ৰাইভেট লিমিটেড
৭ লাটিভ লেন, নাজাগড় বোজ, ওৰবাটী-৭৮১ ০০৭, অসম
ফোন : (০৩৬১) ২৪২৪০৫৬

বিশিষ্ট সাহিত্যিকৰ, গৱেষক আৰু অসম ৰাজ্যিক মুক্তি-যুজাৰ সন্মিলনৰ সভাপতি



শুভেচ্ছা বানী

অতিশয় অসমলৈ কথা যোৱা কালতটোমা গঢ়োৱা আৰু হাৰাৰ ফলত বৰ্তি উঠা নাৱৰখী মহাবিদ্যালয়ৰ শিক্ষক-শিক্ষয়ত্ৰী আৰু শিক্ষাবৈজ্ঞানিকৰ গৱেষক 'আৱৰণীমান' নামৰ এখন উন্নত মানৰ মূল্যবান প্ৰকাশ হৈ আহিছে আৰু এতিয়াৰে ইন্টাৰনেট ভিত্তিত আছে মহাবিদ্যালয়খনত চলি থকা উন্নত ডিজিটাল-ভাৱে পৰিবেশ। অসমতৰ গণতন্ত্ৰ আৰু মানৱ সমাজত গা-কৰি উঠা মুক্তি, স্বাধীনতা আৰু উন্নয়নজনক এখনত জিট মনো জ্ঞান মুক্তি কি পৰিবেশ নিবন্ধ হৈছে আৰু তেওঁলোক অৱধান নিবন্ধিত ৰক্ষণাবেক্ষণ লাভিত কেনেদৰেৰে প্ৰণয় কৰা হ'ব পাৰে তেওঁলোক কথাতো ইংৰাজ 'নাৱৰণীমান'ৰ পৰ্যায় পাবলৈ নিবন্ধন কৰাৰে কামনা কৰি থাকিলি।

নি প্ৰতিবেদিত মুক্ত হৈ নাৱৰখী মহাবিদ্যালয়খন প্ৰতিষ্ঠা কৰি গোৱা পথৰ খেতৰ খোৱা অসমতৰ আৰু সেই পথ নিবন্ধিত হওক, মহাবিদ্যালয় মূল্যবান হৈ উঠক শিক্ষাবৈজ্ঞানিকৰ কামত জিটৰ পৰিবেশ আৰু 'আৱৰণীমান' হৈ উঠক নিবন্ধন আহিছে মুক্তি প্ৰকাশন হওক।

- যতীন গোস্বামী

Message from the GB President



Education shapes the destiny of a nation. Of all the resources available in a society, human resources play the pivotal role for its growth as well as development. In a society having honest, efficient, dynamic and hard working people with a positive frame mind and social commitment, development will naturally be faster and equitable. In spite of so much of resources available in India and in Assam, the development scenario has not been satisfactory only because of the comparative lower quality of human resources.

Educational institutions are the factories of creating quality human resources. Considering importance of education, the socially conscious people of greater Naraungi area established Narangi Anchalik Mahavidyalaya in 1991. The efforts and sacrifices of the people have borne fruits as the college has been playing a significant role in fostering higher education in the last two and half decades.

It is heartening to note that after waiting eagerly for several years, the college has ultimately been groundlaid. Again, preparations have now been going on for celebrating its Silver Jubilee in 2015-16.

More than two thousand students form the easternmost part of Guwahati city, its neighboring rural areas and the entire North East have been studying in Arts and Commerce streams of the college and many of them have earned laurels within this short tenure of the alma mater.

It's a pleasure to know that in such a positive backdrop, Narangan the annual magazine of the College Student's Union is going to be published. I am sure the magazine will give the students an opportunity to be demonstrate their creative talent. I know that many of the prominent writers have initiated their writing in their School or College magazines.

I hope Narangan will serve the purposes aimed at. I convey my best wishes to all those who matter in bringing out the magazine.

Jayatu Narangi Anchalik Mahavidyalaya.

(Pramode Ch. Chakravarty)
President, Governing Body,
Narangi Anchalik Mahavidyalaya, GHT-71

অসমীয়া শিতান



*A Tribute to our beloved Ex-President
Dr. A. P. J. Abdul Kalam (1931 - 2015)*

মদন কামদেৱ দেৱালয় : প্ৰত্নতত্ত্বৰ বহুভাণ্ডাৰ

-নীৰা দাস

অসমীয়া বিভাগীয় মুৰব্বী



গুৱাহাটী বিশ্ববিদ্যালয়ৰ শৈক্ষিক পদাধিকাৰী মহাবিদ্যালয়ৰ (UGC-Academic Staff College) অষ্টবিংশতিতম্ অসমীয়া বিষয়ৰ পৰিশীলন পাঠ্যক্রমৰ লগত সংগতি ৰাখি আমাক ক্ষেত্ৰ অধ্যয়নৰ বাবে 'মদন-কামদেৱ' দেৱাললৈ ৪/৮/২০১৪ ইং তাৰিখে লৈ গৈছিল। এই পাঠ্যক্রমত ৪৬ জন অংশগ্ৰহণকাৰীয়ে যোগদান কৰিছিল। এই অংশগ্ৰহণকাৰীসকলৰ পৰা সাতজনকৈ অংশগ্ৰহণকাৰীয়ে এটা গোটত একত্ৰিত হৈ এই দেৱালয়ৰ বিষয়ে তথ্য সংগ্ৰহ কৰিছিলোঁ। তেতিয়া আমি অনুভৱ কৰিছিলোঁ যে এই দেৱালয়ৰ প্ৰতি আমাৰ যথেষ্ট কৰণীয় আছে। এই দেৱালয়ৰ প্ৰায় ধ্বংসস্তুপত পৰিণত হোৱা প্ৰতিটো শিল তথা ভাস্কৰ্যতেই আমাৰ মনৰ কৌতুহল সোমাই আছে। এই দেৱালয়ৰ ইতিহাস, স্থাপত্য-ভাস্কৰ্য, ধৰ্ম, দৰ্শন, কিম্বদন্তী আদিৰ বিষয়ে পদ্ধতিগত গৱেষণা কৰাৰ থল আছে। অনাথা সময়ৰ সোঁতত এই গৱেষণাৰ সমলসমূহ পাহৰণিৰ

গৰ্ভত হেৰাই যাব।

নৱম-দশম শতিকাত ৰচিত 'কালিকাপুৰাণ' গ্ৰন্থৰ পাততে এই দেৱালয়ৰ ইতিহাস পৰৱৰ্তী প্ৰজন্মৰ বাবে খোদিত হৈ ৰৈছে। গুৱাহাটী মহানগৰীৰ পৰা উত্তৰে প্ৰায় ৩২ কিলোমিটাৰ আৰু বাইহাটা চাৰিআলিৰ পৰা ২ কিলোমিটাৰ দক্ষিণ-পূবত দিবানগিৰি বা মদন-কামদেৱ পৰ্বত অবস্থিত। প্ৰাকৃতিক সৌন্দৰ্যৰে সুশোভিত এই দিবানগিৰি পাহাৰতে 'মদন-কামদেৱ' নামে এখন দেৱালয় আছে। এই দেৱালয় অতীতৰে পৰা এখন পৱিত্ৰ তীৰ্থস্থানৰূপে পৰিগণিত হৈ আহিছে। হিন্দু, মুছলমান দুয়ো ধৰ্মাৱলম্বী লোকৰ বাবে ই এক সমন্বয়ৰ সৈতুৰূপে পৰিগণিত হৈ আহিছে। মদন-কামদেৱ পাহাৰৰ সমতলভূমিত প্ৰতিষ্ঠিত জৰাজীৰ্ণ টিনৰ চালিৰ তলত এটা শৈল্য মন্দিৰৰ যুগল শিলামূৰ্তিক মদন-ৰতিকৰূপে অতীজৰে পৰাই ৰাইজে পূজা-অৰ্চনা কৰি আহিছে। মদন-কামদেৱ



মাগফিকা জন্ম হৈ পলিন। সুখ
 তাঁর অগুণ্ড মুখেইখন আবিষ্কার করি এই
 মেনে থাকককল্প হৈ পলিন। এওঁলোকেরই আত্মী
 জাতি জোটি বাইসেটিক নখকী। জাতি
 মাগফিকাই খালী চকী এখন সপাশে
 কোঠার মুক এলিগা চেলা মগি সি
 বাইবিনে ওলাই গয়া।

আমার সখর্ন। আনুষ্ঠানিক
 অলিগালার সকলোকেই মগফিকা অকোপ
 মগফ নমুখর আনগত বাইবিনে...। বাক্য
 খিগ হৈতে মগফিকাই আইকত তাঁহি অ্য
 কথারকইটা ওলি অরকই হৈ গয়া। মগফিকা
 কথারক এই মাত কথা পাতি থকা
 লিঙ্গকিটাইবাকী কনমুখক ওলাই হৈ
 অধর নমুখর আনগত বাই পলিন।
 মাগফিকাই জাতি এইকইমাগফিকাই হগা

এইবার জোটি বাইসেটিক মুলর খোলা সিং, গাউনো পিছার।
 অকল ওলকত আশাউত অতিথির আপনত জোটি বাইসেটিক
 বকিওল গিয়া হৈছে। মাগফিকাই মন করিলে, খাই থকান পরাই
 জোটি বাই মেরে মগফ কাথত বাই থকা। সেই
 কথকায়কইকলিগে চাই হাঁটিয়ে। জোটি বাইসেটিক অকল
 টক্কর হৈ পলা কথকইটাই মেনে থকাবাসমুখক থা কিবা কিবি হৈ
 গয়া। কইসেটিক মুলর খাণি থকা সগলআবিবিত মেনে মাগফিকা
 মুলর কোমোবিনিত আখত হগিনয়ে। অসময় অসমিন মগফ
 অগফিকাই পুনর আই টি পাঠসেটিক চকী এখন অগলভারে বাই
 পলিন।

—‘জোটি বাইসেটিক আই অগলনে মাগফা’
 —‘আমুই অলিগালি।’ মগফিকাই উলর গিলে।
 —‘এক, তের লিঙ্কো সেনেও অইব। গিথীককর লগতে
 গাটী, থর নখকো মেনে। অমুইটোর কেকলগলতে লিঙ্ক ইখাতে
 গাটিল। মন, অর খাই লিঙ্কর কেকর করিলে। এটিয়া জোটি
 বাইসেটিক অধ পলি কথ, তর পলা থা করিবে টিকিথকা করিক
 থগাত পলিয়ে। পলনর পইচাকইটিক ইখন মেনেবকলে নাগর।’
 এথকটীয়ে স্ট্রিট মথরনাচিগর ককত বাইয়ে।
 —‘আ, জাতি। প্রভেবকগবেই চোরাটো অর্গতে অমথকনা চকা
 মুক্তি মুক্তি হৈ থকা। ইখন লিঙ্কর জাতি। টিকসের মুখই পলা সে
 নাগর অরক বিক নাই।’ অল এথকটীয়ে পলিকিত মুলর
 কথাকইটা কল।

—:—

‘কলসপলি চোরা। অটি অকলসটীয়া মথ। মোটই লিঙ্ক কলত কনই মাগর মুল অর ককল সপলন সেরে অর কল কল
 তেরকককবে অল পলিগেট মথ অর। - পলন’

সুখানুভূতি

শ্রী উৎপলজোতি মাধ
 স্নাতক, তৃতীয় মাধ্যমিক, কলা শাখা

বক্য অগলতর লিঙ্ক তেজর পর ওলাইআই লিঙ্কি
 ঠাইপলত নখই খেজ লিঙ্ক এগটি গাটীকলর ওল পলিয়ে।
 লিঙ্কিগ অল কর্ণকথকর অকলি পর কর জা ইয়া সগলত
 তের সগর ওলি উভতে। অলিঙ্কিগ তের অলিঙ্কত থকা
 সগলকগতে মুল অল্ভার কল। অগুণ্ড অকিও থকা
 মগফিকাথক মগফকাই তের মেনে মুল লিঙ্কিগলি লৈয়ে, ক বই
 থকাইকথকর মগফকাই হৈ পলিয়ে। কোর-লোপাথর টিগল
 থকা কেকলক অকাত হৈ পলিয়ে। কোর-লোপাথর টিগল
 ককিওল বর্টকল তের অর মাই, সগ অর্ধত অগুণ্ড নাই। কি
 নাই অলি এই অর্ধ ককলর হাতত, মল-সখল, ম-সখল,
 কলিগর...। কিছু সকলো থাকিও মেনে এলো নাই তেরও।
 সেইবার অলিঙ্কিগলি কককাই এইবার অলিঙ্কিগলি এককলর এলি
 পলাইয়ে। কিছু অলিঙ্কি মুলিগ অগল এটা মুলর ককলর পাতি অল
 করি পলাইয়ে। তেরও বুলত লিঙ্কর চাই থকা লোবকীয়ার
 মুলর মল নাই উঠিয়ে।

চকা-পটীয়া, মল-সখলর অকর নাথকিগলও বর্টকল তেরও মুল
 অকাত। অল পর, অর্ধর সেই ককলর মিন জোয়া খাটীক
 কথ। অর সখত লিঙ্ক উকলি অল পলিয়ে তের। অর মুল
 উলর গলি লিঙ্কিগলি মুল মগল তের। মুইকল লিঙ্ক
 কলিঙ্কি এখন সগলর মাগাত। খত অলিঙ্কি মুল, জে অর
 সখলি। কিছু এই সগল এলিঙ্কি ওলি মুলর হৈ গয়া। অটি গল
 ককইটী অল মুলর উম লিঙ্কি। মাথী অর্ধক সি হৈ গয়া এই
 উকল-জালা লিঙ্ক। লিঙ্ক অর মেনে। লিঙ্ক জালা মুল হৈলি
 অর্ধর : উইকলেই কলর ময় উকলি লিঙ্কি অর্ধর। আই
 মাথী অটি গল অর্ধর পর অল মুলর মাগল। লিঙ্ক, সেই কথা
 কককাই অলিঙ্কি ও মুলিগল।

কলক, পল-ওলা মের করি অর বক্য মোটাই পলি
 গাকলি জীকলত। অলকাত অল মুল হৈ অর অর-কইটাক।
 মল-পেটীকলর মের ইয়া মুল করিওল অলিঙ্কিগলও কককাই
 এল অল অর পলা পেটীকলর ওলকলত মুলখাং লিঙ্ক ককাই
 অলিঙ্কি। বক্য সগলী হন, অর-পেটীকলর সুখী হন। কিছু
 কককা সুখী হৈ নোভিলে। পলী হলেও মুলখাং বকল
 নোভিলে কককাই কলর সেই ঠাইকলত। খাটীক হালী কলি
 হৈ থকা ঠাইকল কোলেও পুর নোভার, এল লিঙ্ক বকল।
 কিছু মুলক কল-ওলা অলকলা অলিঙ্কি। তখলি...

গাটীকলর কথতে হৈ কককাই পেটীকল জেপের পর
 উলিঙ্কিগ লিঙ্কিগলি পেটীকলী পুনর অর। খল। নাই, তেরও
 এটিয়া উকলকই কলর অরখো ইয়া নাই। অকলক পর লিঙ্ক। এটা
 তারি কককাই গাটীকলর মুলকল মুলি উইকলি উকলিগতে তেরও
 অলকল মোটী এলি লিঙ্কি। বর অলকলা অমুলর কলিঙ্কি অলি
 তের, অলকল কল অল কেকলর খুটিয়ে তেরও ককাই
 মুলিগলি।

তেরওলকল লিঙ্কিগলি গলি মাহমলর লিঙ্ক ককলর অর
 মুকই থাকিল। অল লিঙ্কিগলি লিঙ্কত এক ওককইপূর্ণ মোথর
 অর মুলখাং অলকল করি লগা হন। অলকলকল
 মুলকল হন করিও অল এক মুলকল অলিঙ্কি তেরওলকল
 অর। মেনে হন মুলকল অলিঙ্কিগতে কোটীয়াও মুল হৈ নোভিলি,
 আই মুল হোথর কথতা কককাই কোটীয়ে। সেই
 মুলকলগলিগে পলি-পলী মুলকল হগল করি পলালে।
 অলকলত ককলর পেটীকল লিঙ্ক। অলকলত মাথী অলিঙ্কি কককা
 অর মুলক। অকলত তেরওলকল মুইকল মেনে মুটি খেটীয়ে।
 অলকলগলি কথাকইটাক কলিগে মুল কথ কথ-কলকলে হৈ পলি-
 পলী মগাত। একলগা খাইয়ে, জাইয়ে-খাইয়ে, অকল এক
 অলিঙ্কিগলি লিঙ্কিগে। কিছু মুলককাই কককা লো-ওলা

পল হৈ মোগ অলক মিন-পাতিত লিঙ্ক কথ তের
 এলকো ভা নাই। সেই কথকোলে তেরও অলিঙ্কি মুলিগ অলি
 কলিগে।
 কিবা এটা মনত কককাই গাটীকল চাঁট করি থর অলিঙ্কি
 চলাই লিঙ্কি? অরলি কল চককলর অলক বক মল-মল,
 মুল-মুলক লিঙ্কত এলি ককলর গাটীকল হৈ পলিত অলকলিঙ্কি।
 ময় তেটিয়া অরলি গলি বাই হৈছে। গাটীক গলি
 সগলকলিগে কককাও মোটাই পলি লিঙ্কিগলি গলুয়ে...।
 কিমল হৈ সুখী অলিঙ্কি পল। সেই লিঙ্ককলত অর্ধ।
 তকল, চকল অলকলিঙ্কিগলি কলক লিঙ্ক অর্ধ অর অলিঙ্কি বক,
 গাটীক অর উলক অর্ধ ককলর মগাত অলক-পাতলি গাটীক।

কলক, পল-ওলা মের করি অর বক্য মোটাই পলি
 গাকলি জীকলত। অলকাত অল মুল হৈ অর অর-কইটাক।
 মল-পেটীকলর মের ইয়া মুল করিওল অলিঙ্কিগলও কককাই
 এল অল অর পলা পেটীকলর ওলকলত মুলখাং লিঙ্ক ককাই
 অলিঙ্কি। বক্য সগলী হন, অর-পেটীকলর সুখী হন। কিছু
 কককা সুখী হৈ নোভিলে। পলী হলেও মুলখাং বকল
 নোভিলে কককাই কলর সেই ঠাইকলত। খাটীক হালী কলি
 হৈ থকা ঠাইকল কোলেও পুর নোভার, এল লিঙ্ক বকল।
 কিছু মুলক কল-ওলা অলকলা অলিঙ্কি। তখলি...

কৰাত। অথচ বৰকাৰী এৰাওৱা তাইক মুঠি পেৰা নাই আৰু বিৰক্ততাৰে। কিন্তু এই অধিকাৰী এটা সন্তানৰ কাহিনীয়েও সপনো নিচ বৰকাৰ। তথাপি গাৱৈ পেৰা এটা সিন্ধৱা বৰকাৰী ভৰা নাই তাইৰ কথা, সঁচা অৰ্থত অস্বাভাৱক কৰা নাই।

কিছু অজি মুগিলা আৰু এটা সৰু ডিঙাই সপনো উলি-পালি কৰি পেলায়। অকিৰণ পৰা আহিৰে বাহিৰে তেওঁ বজালৈকে গৈছিল। কিন্তু বজালৈকে গি গি তেওঁ বাজাৰ কাষত কৰাই পেৰা খাটীক গৈছিল। ওল পালেই। এনেতে তেওঁ বাজাৰ সিন্ধাৰ কাষতীক গৈছিল। কাৰণৰে সোৱণা এৰাও পৰা তাই ওলাই আহিছে। লগত মুঠি সন্তানৰ সৈতে খাটী। যুগল তাইৰ ধাঁহিৰে ভৰা।

ওল পৰা তেওঁলোক গোখোৰলৈকে বৰকাৰী তাই ব'ল তেওঁলোকৰে। ওল পৰাও তেওঁ ওঠি আহিল। হাওতা খাটীক মুঠি মুঠি কিত্ত তেওঁৰে মুঠি হ'ব লেগিলে আৰু তাই আহিছিল। অৰু তেওঁলোকো এৰাওকী পৰি আছে। তাইটো খাটীতকৈ কম নহয় কেৱলোতা। বৰ মুঠিৰে বৰকাৰ সিন্ধা ব'ব বাস আৰু তাই কানে কথিলেই তেনে। হ'বতে তাই এটা সন্তান দিব লোৱাৰে। সেইবুলি তাইক ইয়াক কঠিনীয়া উচিত জানো।

একিৰণওটা তেওঁ হ'বহলে গা এৰাওকী মনুৱ। অগাৰ বৰ, তাৰাওলৈকে অজা নিহৰে।

'কো অগাৰ' বৰকাৰ মনুৱেৰ শৰ মুঠি অজাৰে ওলাই আহিল। এইবোৰ কাৰি ধৰোৱাৰে বৰকাৰ কেতিয়াও পৰ পালেই যমকে মানিলে। অকিৰণ যেনেকৈ তেওঁ বৰকাৰ সোমাই গ'ল অৰু কিত্তলৈ। জুৰি অৰু যোৱাৰোৱে তেওঁ ব'হি পৰিল।

এনেতে খাতৰ এগিলাচ পলি। সৈ মুগিলা সোমাই আহিল। তাইৰ হ'ল বৰ পলি সিন্ধাৰ টা বৰকাৰী নি সিন্ধাৰটো পুনৰ তাইৰ হাতত



সিন্ধ। সিন্ধাটো টা তাই ওলাই গ'ল কোঠাটোৰ পৰা। অগাৰ পৰা নিহত তাই পুনৰ সোমাই আহি অজাৰে তেওঁকি বৰকাৰী এতিয়াও কাহিনীয়ে আছে এনেখন। তাই কোঠাটো পৰা ওলাই ওল ব'বহলেই বৰকাৰী তাইক খাটিলে, মুগিলা তাই খুৰি গলে।

মুঠি, তাই মনে অগি এটা সন্তান তুলি ল'ব লেগেৰালে। তাই এনে নক'লে। বিস্ময় অৰু আশ্চৰ্য্যৰ গুঠিলে মনুৱা। তাই ব'ব বৰকাৰ মাৱল।

এনে নক'লেও মুঠিৰ অৰু অগাৰ তাই মুঠি পালে বৰকাৰী। তেওঁৰ হলেও এটা জোনাকৰ টা খেলি গ'ল।

প্ৰত্যাবৰ্তন

- সন্তান মহত
প্ৰবক্তা ইংৰাজী বিজাণ

আজ অক্ষয় পলি সীমিতমান— সৰুসোৱাৰে পৰাই তাৰাওলাৰ টা কঠিনৰ হয়

মুঠৰ পেৰা মাথো— তেওঁ আহিৰে মাৰুগাৰিৰে সেনকা উল্কাৰ পৰাই।

ওলপাৰাও, অকিৰণ, টাৰাৰ মুঠি অৰু সিন্ধাৰ মনে ভালপোৱাও বেৰ পৰিহতে আৰু অৰু নিহিত হৈ আছে তাই ওল অৰু অলুৰ ক'লে, তাৰ অকিৰণ অকিৰণে

সেৱেৰীয়া বতাহ, আৰু হৈ পৰা বিহুৰীকটি অৰু ম'খাইলপ টাৰুটো

পুৰিহৰে মুঠিৰে কৰাৰ মনে কতো। সোৱাৰাৰ মুঠি অৰু নিহাতই সন্তান হুহুৰে লাগতে উল যোতা গাৰাৰাৰাৰ টাৰি উল মনুৱাৰ হয় সেৱেৰ পৰাই

বতাহ মনে মনে কেৱেৰ, কাটীৰী আৰু মনে এছ এম এছ কিত্তাৰকিত্তাৰ মনে অৰু পৰিৰে অৰু কিত্তাৰকিত্তাৰ মনে অৰু কাগজ

—এই সৰুসোৱাৰে মনুৱেৰে অকিৰণে নি সৰুকে পুৰিহৰে।

ওল এনেওটা ক'লেও ব'হে অৰু অৰু অৰু আৰুৰ কাৰেৰ মুঠি মহত

অকিৰণ অকিৰণে মন কৰা আহিলো বসন্ত পুৰিহৰে হৈ, কঠিন সিন্ধাৰে তাই আশ্চৰ্য্যে শৰীৰত মুঠৰ অকিৰণ মনে

—ওল নায়ে সিন্ধাৰ অলপোৰা...

* অক্ষয় সন্তানৰ জন্মদিনৰ কাৰণ ই সন্তানক মুঠি উল্কাৰ ক'লে মনুৱা ক'ৰ। - কাগজ

সন্তানকিত্তাৰ হৈ মনুৱেৰে বৰকাৰেৰ মুঠি কাটী, অৰু সিন্ধাৰে অকিৰণে পুৰিহৰে সিন্ধাৰে এই সন্তানকিত্তাৰে মুঠি সিন্ধা প'ৰে। - কাগজ

পুনৰাবৃত্তি কবিৰ বিচাৰা নাই

- বিনিপ কলি
দ্বিতীয় বাৰিচ কে

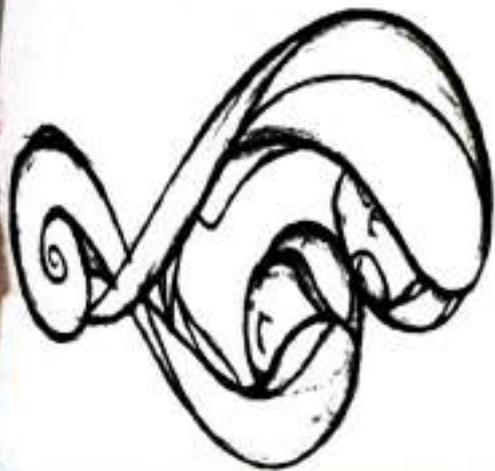
নাই তুমি পুনৰ জন্মী
অজ্ঞান গাৰ্হী, চিৰজ্ঞ কল্যাণী
তোমাৰ পৰিস্ফুৰ্তা যুগে উল্লেখ
জ্ঞানৰ স্বীক্ৰ তোমাৰ গৰ্ভত
তোম পুনৰাবৃত্তি কবিৰ বিচাৰ নাই
তোমাৰ মনত। কিমানবিনী ?
পুনৰাবৃত্তি কবিৰ বিচাৰ নাই
গাৰ্হীয়া হয় অজ্ঞানৰ সৰ্ব্বী
শুৰ্ভিৰ মায়া আৰু মানৱৰ সত্যৰ
এনে অগাৰ্হী। নশ্বৰ পৰিত্যগ হয়
প্ৰপতত তোমাৰ।

নবী তুমিহো একমাত্ৰ জীৱৰ কেন্দ্ৰিকা
যৰ এৰাৰা উঠিছে আৰু নশ্বৰোহিহেই
জীৱিকাৰ বিল পাৰে নিঃসংশয় অসুখমায়া শৰ্ভীৰ
শিল্পনা কৰকৰ কালিহেই অম্বক
চৌলি চৌলি হৈ থাকি,
অপায় ইহ সত্যতাৰে শব্দৰ শিখটোপ
শিল্পনাও তোমাতে জিৱিৰ
তোমাৰ আশ-আৰ্হী। কেভেৰে
অম্বক বিল লাক্ষাৰ আবৰণ।
কৰণ অৱশ্যেই ইয়াতে নবীৰ মণ।
পুনৰাবৃত্তি কবিৰ বিচাৰ নাই,
কেনচ হৈ নশ্বৰ পৰিত্যগমাতে
পৰমাৰ সূত্ৰনি নিয়া পাৰ্হী। কিজি

যুগে যুগে তুমি যে বিচোয়া
নাই যুগে সৰেৰণ কৰে
তোমাৰ খোজৰ ধূলি
তোমাৰ শিৰ্ভজাল যুগে মনয় একীভাৰি
অহে বিনিময়ত কুকৰ্ণি কুকৰ্ণি তোমাৰ
জীৱকৰ দুৰ্বল উপকোষ।

ইং নিয়া আৰু নকৰে। পুনৰাবৃত্তি
সকলো শিৰে আছে
গাত হী হৈ গাছ।
বহু হৈ আছেৰ
অ-কৌচ তোমাৰ আশ
আৰু যে কত বি ?
ঈশৰ কাম্য টিকোৰ কৰা
উপলব্ধিৰ শিৰ্ভিকল অশ্বি হৈ খোলা
পুনৰাবৃত্তি হৈ আৰু নকৰে।

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(স্বৰ্গীয় ভূপেন হাজৰিকাৰ স্মৃতিত)

- নবদিতা বাজৰবৰী
প্ৰথম বৰ্ষ, উচ্চতৰ মাধ্যমিক প্ৰথম বৰ্ষ

পেৰণ হী পেলাই তুমি খাৰ্হাং
অজ্ঞান আছিল কেপ্টেন;
বিহৰে জ্ঞানৰ তামাক হেৰে শ্ৰেষ্ঠজাৰি।
তোমাৰ আনিয়ল একোহেচোন নাপৰে কিচি।
সেই অৰণ তাল হেৰাল বুৰো পিৰলি হ'ল;
শুশ্ৰূতাৰ স'তে।
তুমি আহিবলৈ আৰ্হী...।
সুখ, লয়, তালৰয় ধাম হৈ।
আহিলেও থাকিবা
জীৱিয় আৰুপৰে এটি উত্থাৰ তৰা হৈ।

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সতী

- প্ৰাৰিত্তা দাস
কৃত্ৰীয় মাআনিক, অসমীয়া বিকাস

চৌপাশৰ চিকৰবোৰ
যৰ নোমাতহেই
পলপশাই ধূলি উঠিলি।
অনুৰ পেৰাৰ জুইকৰা।
জীয়া আৰু সূত মানুহ পেৰাৰ জুই।
চৌৰা এতিয়তে জিনিৰিহে
অইৰ কলসৰ গোল,
চপন কঠৰ মাৰেৰে বি
উজ্জলিয়ে এতিয়া পলপশীয়া হৈ
নিৰিঙে অসুখতোৰে কোৰেজুই কৰিছে,
'আই কেচো সতী খ'ৰ।'
যুগে-আলোক খোজোৰে
আৰ্হেই আৰে সতীৰ কনৰ,
'আই-নিহেই মোক এলি পেৰাৰি
কেজত লৰিহি আৰে।'



শব্দে গোলৰ মাতৰ অৱশ্যে
কোৰেই সপুনা নিলে।
'পেৰাৰিৰি বাবা, তেৰ আইক জীৱতে আৰে খ'ল পিতাইৰ মাত।'
সতীৰ মৌলতোৰে ইতিমধ্যে জুইকৰ উল্লেখ হ'ল,
চৌকিত্তে কিয়পি পলিল মাতো
সূত অৰু জীয়া মাতৰ পেৰাৰ
কেচোম-কেচোম গোল।'
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"My message, especially to young people is to have courage to think differently, courage to invent, to travel the unexplored path, courage to discover the impossible and to conquer the problems and succeed. These are great qualities that they must work towards. This is my message to the young people."

"Don't take rest after your first victory because if you fail in second, more lips are waiting to say that your first victory was just luck."

"Be more dedicated to making solid achievements than in running after swift but synthetic happiness."

"Confidence and Hard work is the best medicine to kill the disease called failure. It will make you successful person"

"Difficulties in your life do not come to destroy you, but to help you realize your hidden potential and power, let difficulties know that you too are difficult"



"All of us do not have equal talent. But, all of us have an equal opportunity to develop our talents."

"Dreams are not those which comes while we are sleeping, but dreams are those when you don't sleep before fulfilling them."

"Some of the brightest minds in the country can be found on the last benches of the classroom"

"Thinking is the capital, Enterprise is the way, and Hard Work is

"This is my belief that through difficulties and problems God gives us the opportunity to grow. So when your hopes and dreams and goals are dashed, search among the wreckage, you may find a golden opportunity hidden in the ruins."

English Section



Euro Currency

Ruksana Khatun
Deptt. of Economics

One currency many world, Euro is a single currency which runs in 12 European countries that is Austria, Belgium, France, Finland, Germany, Greece, Ireland, Italy, Luxembourg, Netherland, Portugal, Spain. An Indian traveller in Bhutan cannot purchase any thing with Indian rupee unless he/she exchange into Bhutan currency Ngultrum.

An Indian firm cannot purchase jute raw material from Bangladesh unless he/she exchange INR to Taka.

But how easy here!!! A traveller from France, he/she can purchase anything in any shop in any mall and also can pay same Euro to the local transport within above mentioned 12 countries. A firm from Italy can easily purchase raw materials from the above any 12 European countries with his same Euro.

Question to think?

Can India and its neighbouring countries Sri Lanka, Myanmar, Bangladesh, Bhutan, Pakistn, Afghanistan can takes steps if common currency like Euro??

Kailash Satyarthi

(Nobel Peace Prize winner for the year 2014)

Sagarika Choudhury
Asstt. Professor
Deptt. of Education

Kailash Satyarthi, who is 60 years old has been awarded the Nobel Peace Prize for this year. Satyarthi is the first Indian born Nobel peace prize winner.

This is not just an award for him but for those children whom he rescued working in brick factories, at home, tea stalls, carpet factories etc.

Satyarthi was born in Madhya Pradesh. The 60 year old Delhi based child right activist who has freed 80,000 odd child labourers in the past three decades is an electrical engineer who decided to give up his polytechniques teacher's job at the age of 25 to fight child





trafficking and bonded child labour in factories and farms.

Satyarthi, who lives in Delhi with his wife, son and daughter is the founder of the 'Bachpan Bachao' andolan dedicated to ending bonded and child trafficking and also has set up several shelter homes that give livelihood training to the rescued children. He and his team rescued children forced to work in embroidering textiles or weave carpets, work in sweet shops or tall rice fields. He was grievously assaulted while freeing Nepali Circus girls in Gonda, Uttar Pradesh and his office was vandalised repeatedly. Showing great courage, he followed the principle of Gandhi and he led various forms of peaceful protest and demonstrations which focused the exploitation of children.

Satyarthi will share the award with Malala Yousafzai, the young Pakistani, education activist whom the Taliban had shot when she was on her way to school. She is the youngest winner of Nobel peace prize. She began campaigning for girls education at a very young age. She defied terror, showed extraordinary courage and inspired hope in millions of women. It would be excellent if these two icons from India and Pakistan can work together to secure the rights of children.



Mary Kom

Shweta Singh
BA, 4th Sem

Mangle Chungneeling Mary Kom was born on 1st March, 1983, at Kangrahal in Churachandpur district of Manipur. Her parents Mangre Tompa Kom and Mangre Ahlam Kom, worked in Jhum fields. She completed her primary education from Loktak Christian High School and St. Xavier Catholic School upto class VIII and passed her examination from NIOS Imphal and graduated from Churachandpur college.

Although she had interest in athletics from childhood, it was the success of Dingko Singh that inspired her to become a boxer in 2000. She started her training under the close eye of Mr. Narpit Singh, Manipur State Boxing coach at Khumar Langpak, Imphal.

She is a five times World Amateur Boxing Champion and the only woman boxer to have won a medal in each one of the six world championships. She is the only Indian boxer to have qualified for the 2012 Summer Olympics, competing in flyweight (51 kg) category and winning bronze medal. She has also been ranked as No. 4, AIBA world Women's Ranking Flyweight Category.

She launched her autobiography 'Unbreakable' at the Forum Mall, in Bangalore on 11th December 2013. Kom also has started a female-only fight club at Imphal to teach girls to defend themselves against sexual violence in India.



Gabriel Garcia Marquez

Nirmeeta Bhardwaj
BA, 4th Sem



Gabriel Garcia Marquez author of 'Love in the Time of Cholera' has gained worldwide readership with his brand of magical realism.

He was born on March 6th 1928, and grew up listening to family tales. After college, he became a journalist. His work introduced readers to magical realism which combines facts and fantasy. His novels 'Cien anos de soledad' (One hundred

Years of solitude) and 'El amor' (Love in the Time of Cholera) have drawn world wide audiences. He won a Nobel Prize in 1982. He wrote a lot about Argentina, Colombia, specially his grandfather's stories and his parents dating adventures.

In the last few years, Marquez has explored his own life in his work. His memoir 'Varia Por Conducta' (2002), published as 'Living to Tell The Tale' received warm reviews and accolades from critics and fans. Throughout his career, Marquez has won numerous awards and honours for his work, including the 1992 Nobel Prize in literature.



The Evergreen Saraighat

Preetymala Baruah
Asstt. Professor
Deptt. of History

So long as the mighty Brahmaputra or 'Luhit' as it is adorably called in Assam, the significance and the act of bravery of the Battle of Saraighat will be engraved in golden letters in the history of Assam. The Saraighat War won a shining reflection of the craftsmanship and efficiency of the Assamese soldiers, the leadership of the Ahom General's theme sense of responsibility, the discipline and organisation of the military power, the indomitable sense of patriotism. The spontaneous response of the Assamese to the call of the hour, the exemplary Courage, sincere dedication to work in amply reflected in the Battle of Saraighat. The Saraighat episode is enough to give us lessons to arouse national consciousness and unity among the Assamese. Iechit's Saraighat is no more today, we still have our Saraighat, it is so dear to us and which is a symbol of Assamese unity.



Poor Family's Rich Heart

Sanjuka Roy
BA, 3rd Semester

I and my wife were on a camping trip. We were expecting it to be the best trip, but everything went wrong when we got caught in a heavy rain and storm. Our tents and bags were blown away by the flood and were drowning in the river. The last word I said to my wife was 'keep breathing and swimming honey. We are going to live long because we love each other so much. After that my head hit against a stone and I fainted. But before closing my eyes I realized that my wife was holding my hand.

When I woke up, I was in a kind of small hut on a dirty blanket on the floor. I heard the voices of people talking beside me. I looked around and found my wife sitting with a couple and three kids. I tried to sit and when the man saw me, he helped me sit supporting my back against the wall. He asked his wife something and they gave me some kind of soup.

I had always seen my wife wearing thousand dollars gowns and dresses but right now I saw her wrapping a short smelling blanket around her. My wife also having the same soup with those kids of that couple. After introducing ourselves and knowing how we reached in their house and how they saved us, we decided to leave.

But the man asked us to stay for a night as it was still very rainy and stormy outside. We didn't have any other way so we agreed to stay for a night.

The man left the house in search of food and the women was trying to dry our clothes on the fire. My wife was looking at me. I felt like, she was thanking me but I didn't know for what.

By the evening the man came back. He had few fishes and some fruits, he gave them to the women to cook and serve. After 20 minutes the dinner was waiting for us, we all sat in a circle and the woman started serving the share though it was not enough for all of us. We were really hungry and we finished it in seconds, but we still needed more. The man and their kids were still having their food, me and my wife were looking at them like hungry dogs. The man looked at us and gave us more food from his plate, his wife and kids followed him and they also shared their food with us. We were feeling so poor in front of them. They had already shared their food with us and now they were sharing more. Their kids were also smiling after giving us their food.



I was a very rich man who didn't know anything about humanity and help. I always preferred money and thought that was the richest person on the earth. But right now no other man would be poorer than me.

We never treated our friends and relatives like this couple and their kids. We were complete strangers for them but they were true human beings and knew how to treat any creature in the world.

My wife started crying when the kids shared their food with us. We had two kids and they never showed any love like this which was also our fault, because we never taught them how to love, we never told them that love is more important than money.

But these people who were living in this forest taught us how to treat others, share and show humanity.

Ebola Virus Disease

Deepanjali Das
Deptt. of English

What is the Ebola Virus?

Ebola disease also called Ebola hemorrhagic fever is a rare and often fatal illness that humans had non-human primates can contract. There have been several outbreaks of ebola fever in Africa. These virus is found in Africa and the Philippines but the virus from Philippines does not cause illness in humans. It was discovered in 1976. According to the centres for disease control and prevention, there have been 2,265 reported cases of Ebola fever in human around the world since 1976 of these, 1531 resulted in death (LDC, 2012)

Types of Ebol Virae

- Ebola - Zaire
- Ebola - Sudan
- Ebola - Ivory Coast
- Ebola - Bundibugyo
- Ebola - Restor

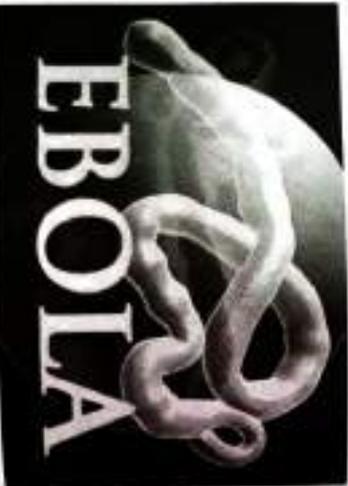
Symptoms of Ebola fever

- Fever, headache, sore throat, joint and muscle soreness, weakness.

Ebola Fever Treated

Oxygen - therapy, intravenous fluids, blood transfusions, medication to treat shock, Pain medications, When to call a Doctor

To call doctor right away if symptoms of Ebola fever and have recently traveled to Africa or been exposed to the Ebola Virus.



Co-ordination Among Teachers & Guardians

Bhargavi S. Shilpika
B.Com, 2nd year

I am a student and as such my primary duty is to study. Whatever work I may have, I must give more importance to my studies. As a student of Naranji Anchalik Mahavidyalaya, I am learning and acquainting myself to build up my future. Sometimes we are offended when teachers punish us. But at the hindsight, I think punishment is necessary to reform us or modify our behaviour. Teachers do not punish us for nothing, they do so for our improvement.

Our parents showed us this world but our teachers are moulding our future for the better, with their knowledge and hard work. They are our friends, philosophers and guides. Each student has individual competence. Some of us comprehend sooner what is taught, while some others take a little longer. Teachers do not punish us because we understand less but they punish us to prevent us from doing things we ought not to.

In this regard parents must give more time to their children regarding their studies and teaching adequate behaviour. I think none of the students would then misbehave, whether inside or outside the colleges. It is not that only the teachers have to build our character, our parents should equally entrust themselves with the task of taking proper care so far our conduct is concerned. If our parents take interest to mould our behaviour and conduct, I think the rest will be taken care of by the teachers.

It is also not fair on the part of our parents to come with non-stop complaints about their children. Why should our parents complain to teachers? If there is any mistake, why don't our parents correct at home? A teacher has to impart lessons, see and correct class work activities. They are already overburdened.

So, it is my humble request to our parents, to correct their children at home, co-operate with teachers and share the burden with them. Then we shall all grow to see the world in a better way. There would surely be peace and harmony inside and outside the school and college campus.

Importance of Computer in Present Era

Sri Nitul Talukdar
HS, 2nd year

According to a survey carried out by an international magazine the 'Man of the year' in 1982 was computer. Computer in Latin means 'to reckon' or 'to compute'. Some experts have coined word for it 'INFORMATIC' the science of information processing i.e. methods of recording, Manipulation and retrieving informations. So it is calculating device with some special characteristics and abilities like perform complex and repetitive calculation rapidly and accurately, make decisions and automatically correct or modify by providing signals; certain parameters of a system under control, converse with users through terminals etc.

As we hurry towards the 21st century we must accept the inevitability of a computer revolution in the near future. It is an inseparable part of development, as demonstrated by other countries. Computers are no longer luxury or the sole property of the advanced countries. Their appropriate uses in India can help us solve the unique problem of a developing country and bring about the desired changes in increasing literacy, optimizing resources, increasing efficiency, productivity and quality.

Computers can substantially save valuable man hours by helping people through communications to make reservations of tickets, operate their bank accounts, to pay for electricity, water and telephone bills, insurance premium and also do routine shopping. Trains can be operated automatically by computers and traffic signals be computer co-ordinates to produce best traffic patterns, increase reliability and safety and generally provide for more efficient service.

In the most important area, of government administrations, to enable administration take the right decision at the right time, accurate, relevant and up to date information should be made available to them. Modern computerized communication network can significantly help bureaucracy cut its red tape.

Therefore, computers are synonymous with development with appropriate computer usage and quality of life applications, India will be able to effectively tackle its unique problems. The entire society will undergo a transformation and what would emerge in a society that is more intellectually aware and which value is time, intellect and dignity. A society armed with computer expertise can meet with confidence the exciting new India of tomorrow.

A Golden Experience

Dhiman Singha
B.Com, 2nd year

It was a cold, chilly December morning. I woke up little earlier than my fellow cadets (students) and went out of my room to have a view of the still, silent Sarusajj Stadium at Lakhara. It was the day of our selection for the Republic Day Camp, 2011-12, nearly 900 cadets from all over North-East thronged the Sarusajj Stadium. Lt. Col. Rajib Ghosh (now an ex-army officer) was our commanding officer who was from Artillery and we were trained by officers from the Gurkha Regiment. During the course of the two months training, many cadets got eliminated at different times. As these thoughts were coming to my mind, I heard our officer calling out to the cadets to get ready for the final selection. I went back to my room and after a while came out to the hall in my Naval NCC uniform with the other cadets. We all stood in line as the officer was calling out the names of the selected cadets. An impulse of excitement and nervousness ran through my body. And when I heard my name being called out, my excitement doubled. I immediately made a phone call to my parents and was more happy to feel the tone of happiness in their voice as well. Finally I was one among the 103 selected cadets which included 12 from Naval, 12 from Air force and 79 from Army NCC to parade in Delhi.

It was midnight on December 27, when we went to the Guwahati Railway Station and our train to Delhi was early morning the next day. We slept on the platform that night and the next morning we were in the train to Delhi. The train started slowly and the past reflections of how I convinced my parents for this camp and how our A.N.O. of B.Borooah College Sub. Lt. Dr. Jugesh Pegu and our 48 Assam Naval Unit NCC P.I. Staff inspired me to go for this camp which came to my mind. We reached Delhi at 10:45 am on December 29, 2011. Three army buses came to the station to take us to R.K. Puram, Delhi where the arrangement of our staying was done. The practice for the Republic Day parade, Guard-of-Honor, Horse riding and other activities started from the next day onwards. Preparations for the Republic Day and other activities was on full swing in Delhi. On the 11th January, 2012 we were taken to visit some of the historic places of Delhi. We were visited Qutub Minar, Red Fort, Lotus Temple and India Gate and on 12th January we visited Akbar's Tomb and the Taj Mahal which was wonderful. On January 16, we were taken to the residence of the Chief of Navy. Our final practice for the parade was done on January 23rd in Rajpath. After the day's tough practice I went in my room for a while and made a phone call to my mother for I was terribly missing my parents. My eyes almost got moist while talking to my mother but on hearing the call for dinner I ended the call and went out to the dining hall. The next day, the selection of cadets to parade on January 26th was done. Unfortunately, luck was not in my favour that day and only a few cadets got selected. But it was not the end. I was one among those cadets who were selected for the Prime Ministers Rally on January 28th. We watched our fellow cadets parading on the Rajpath on January 26th from the auditorium and on January 28th I was thrilled while doing march-past in front of the Prime Minister of our Nation. It was our last day in Delhi and on January 29th at 12 am we were in the train to Guwahati. We reached Guwahati on January 31st and from the station we were taken to the army camp at Narengi. We were felicitated by our Group commander Col.

Rahul Bhai on February 1st for we raised the rank of NER (North East Region) from 17 in 2010-11 to 13 in 211. 12. We were taken to the Governor's residence on February 4th and the next day we were allowed to go back to our homes. The day was an emotional one as we hugged each other and said 'Good bye before heading home. On reaching home back to my dear parents I was very happy to see them and I am proud to be a part of the camp and the memory of that camp will stay in my heart forever.

Pandit Jawaharlal Nehru

Mukta Purkayastha
Asstt. Professor
Deptt. of English

Pandit Jawaharlal Nehru needs no introduction to the Indians, as he was famous not only as a Political figure but also as a true social thinker. He was born in the well known family of the Nehrus. Born on 14th November, 1889, in famous Anand Bhawan in Allahabad, Nehru was brought up a midst many social ideals. Little Nehru was much impressed by his father's teachings. Everything that happened in the surrounding left an indelible mark in his young mind. Nehru had his education both in Harrow School and Cambridge University. Returning back to India he joined hands with other freedom fighters. During this period he was imprisoned many times in different jails and his experiences were later penned down in his famous book 'Discovery of India' which was written exclusively for his daughter Indira Gandhi.

Apart from being a Political figure Nehru was a lover of flora and fauna. His most beloved were children and roses. For him children were the future citizen who has to be lovingly and carefully nurtured like the delicate flowers of a garden. He was called 'Cacha Nehru' and his birthday is celebrated as 'Children's Day' all over the country.

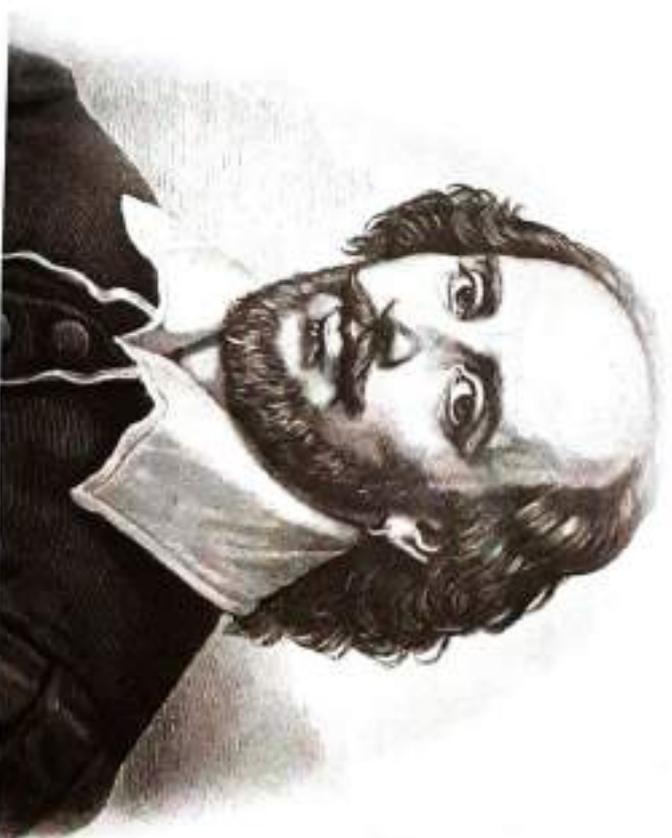
Nehru breathed his last on 27th May 1964 and was cremated at Santivena near the banks of Jamuna river.



10 surprising, Interesting and Little known Facts about William Shakespeare

Ruplekha Phukan Barthakur
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- 1.: The exact date of Shakespeare's birth isn't actually known. He was baptized on April 26, according to church records, and baptism usually took place two or three days after birth. Shakespeare died on April 23, so the date has come to be marked as his birthday as well.
- 2.: Shakespeare's birthday has been celebrated in his hometown of Stratford upon Avon for almost 200 years. This year, the two day party included music, drama & parade.



3. Closer to home, the Stratford festival in Stratford, & aged five shakespearean productions, including two different versions of 'A Midsummer Night's Dream'. They also hosted a few of different events commemorating the anniversary, such as a display of the only Canadian copy of the playwright's First Folio.



NEPAL SOJOURN

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4. The Globe Theatre in London, where Shakespeare's acting company performed, also marked the anniversary with the intention of staging production of Hamlet in every country on Earth even North Korea the 16-strong caste and crew started with three performances in London, before hitting the road for the two-year world tour.

5. At 18, Shakespeare married Anne Hathaway, a local farmer's daughter. Little is known about her, except that she shares a name with famous American Actress. The other Anne Hathaway who has starred in less Miserables and the Dark Knight rises has never appeared in a Shakespeare movie, although last year she was rumoured to be involved in an adoption of Shakespeare's 'Taming of the Shrew'.

6. Shakespeare was a prodigious writer. He ranked out 37 plays, roughly two per year between 1594 and his retirement in 1611.

7. Hamlet is actually the Bard's longest work at 4,024 lines, according to an analysis by the website play Shakespeare.com. His shortest play, 'The comedy of Errors', is a mere, 1,786 lines.

8. Every day we quote Shakespeare without even realising it. His plays are some of the earliest examples of many common English phrases, including 'Mum's the word' (Henry VI), 'A wild goose chase' (Romeo and Juliet), 'Wear your heart on your sleeve' (Orsello) and 'A heart of gold' (Henry V) according to the Independent.

9. Long before 'selfie' and 'unfriend' entered the english lexicon Shakespeare was making up his own words, after turning nouns into verbs or adopting words from other languages. His inventions that we still speak today include 'assassination', 'frugal', 'luggage' and 'swagger'.

10. Out of all Shakespeare's characters the one who gets the highest cumulative number of speeches is the knight Falstaff, who speaks 471 times across Henry IV part I, Henry IV Part II, Henry V and The Merry Wives of Windsor, according to an analysis.

Compiled from Tall Eastwood, Published on April 23, 2014.

It had been intended and conceptualised that a trip to Nepal specially Pashupati and Manakarna would be undertaken and finally the day fixed was 27th May 2014. With heavy hearts at leaving our family behind but with a dream of making the trip a memorable one, the five of us, Ruplekha, Karabi, Mira baidoo, Irani baidoo and myself set for LGBT to catch our flight to Baghdogra from College. Once at Baghdogra airport we faced the first tension having to wait for one hour to collect our luggage. We had a 3 pm Yell flight to catch from Chandragadi Airport for Kathmandu. The Travel agency had everything ready, we managed to reach on time and landed at Kathmandu airport at around 4.15 pm. The hotel car took us to Hotel Nepalaya right in the heart of the city at a place called Thamel. We took tea at the roof-top restaurant and somewhat refreshed we made a small tour of the city specially calling our families back home.

The next morning we visited the world famous Pashupati Temple the reigning deity of the country and one of the most visited Hindu temple in the world. This was my third visit. First time with my mom and dad, the second time with my husband and son and the third time with my colleagues. Each visit had its own essence and I wanted it to be a lifetime experience with my friends. We had to be in the queue for sometime, we lighted the diyas and paid our obeisance to the Almighty Pashupati the protector of all the animals and living beings. Pashupati is a three tired pagoda of gold-gilt and brass of which the gateway is plated with silver. It is situated on the western bank of the river Bagmati. Pashu signifies all living beings or jivata and pati denotes master or Lord. There are legends about the stories of this temple especially the one where Lord Shiva and Parvati visited the Sheleshmantaka forest now known as Mrigasthal in the guise of a deer and stayed for a long time. This caused anxiety to other Gods and the three deities-Brahma, Vishnu and Indra came to the forest and caught the deer who was Lord Shiva and the horns broke into three pieces which were established in three different places of Nepal, one being the Pashupati temple itself. My four friends went crazy buying various gift items for people back home specially (poet) the glass beads very popular amongst the married women. After that we visited the city attractions-Swaryamuhath Stupa, a sacred Buddhist stupa on a hill overlooking a good view of the Kathmandu city and snowy mountains in the horizon. The stupa is composed of a solid hemisphere of brick and earth on a large square platform. The hemisphere represents garba or womb, the seat of creation. There are images of Dhyan Buddha and on the four torans are painted in the eyes of Buddha, on the cube. Next on our agenda was Buddhajilashtha where a colossal image of God Vishnu reclining on serpents carved from a great block of stone lies in a pool of water. The image of God is hooded by eleven serpents, and has four hands, held with chakra (disc), gada (club), Padmabala and sankha (conch) it has been hailed to be built in the seventh century. We also visited the Kathmandu Durbar Square, Hanuman Dhoka and Bahal the dwelling of the Living Goddess or Kumari.



another important religious implications of the country. We shopped though not very satisfied as we had little time, because next day we had a long journey to Changua Pokhara. The next day we began our journey to Manakamana on route to the picturesque town of Pokhara. Pokhara is a quaint, quiet, serene and peaceful town. It was an interesting journey as we had to reach the peak of the mountain travelling in a cable car. It can be quite scary to some but very unique to others. The white river, the tall trees, the fast cool breeze, the articulation and the touch of modernity, the new mobile towers add a variety of upsurge feeling .. There were three mountains to be crossed and the scene down was something that would remain in our mind's eye for ever. The beautiful swirling river, the snaking Prithvi Raj Marg from above looked extremely different than what they are when seen down. Maa Manakamna has her abode in the serene and almost virgin hills, 105 km west of Kathmandu in the Gorkha district. The cable car starts at the height of 2600 m above sea level and ends at 3100m high, is the longest in Asia. One can get a panoramic view of the Himalayan range from the hillocks. Maa Manakamna is enshrined within the temple, is one of the manifestations of the Hindu Goddess Bhagawati who is credited to have the assurance of fulfilling each and

every devotees for their wishes. People come here from far and near to seek the blessings of the Goddess and fulfil their innermost feelings. After paying our obeisance to Maa Manakamna, the wish-fulfilling deity we were very happy as finally our wish of visiting together had been fulfilled. My friends gorged on typical Nepali food here and each somewhat heavy hearts we bid goodbye to the spiritual bonding we had felt. We still had a long way to Pokhara. By evening we reached our beautiful hotel. Third Pole, very tired yet with enough enthusiasm to take a small tour nearby. That night in Pokhara my friends tried out on pizzas with great gourmet feelings, but yours truly had to be satisfied with French fries and two huge cups of coffee. The taste of the freshly grounded coffee left a lingering never forgetting taste behind. I have a feeling those pizzas will never be forgotten by my friends for a long time to come. We slept like logs that night, getting up in the morning with Ruplekha's advice back home and yoga sessions with Karabi. I walked to the balcony to chat with Mira baidoo and Irani baidoo from the adjoining balcony and enjoying the call of the Fewa Taal or Lake from a distance. That day was earmarked for the city tour and boating in the Fewa lake in the evening. We had a day long tour visiting Devi Falls, Guprezwar Gufa, Durgstonavi Mandir. It was fascinating to watch the rows of shops selling curries, mementos and specially the local people conversing in Chinese, Korean, Thai, Hindi is the second largest language spoken in Nepal after Nepali. As we were in buying spree it was utmost fun to see Mira baidoo and Karabi trying their best to get the better of the shopkeepers as they bargained with their new sought knowledge of the Nepali language. Mira baidoo's good manners were perfectly chiselled while bidding good-bye to the shopowners with a quaint 'Jayga' which actually was the Assamese 'saisou'. And Karabi went beserk with her 'kuda mai lindhu', meaning she will take it in her lap whatever it was. Ruplekha was understood well while Irani Baidoo quietly stole the show with her soft manners. Later in the evening, we hired a boat to visit the beautiful Baraha Mandir situated right in the center of the Fewa Lake. It was an enjoyable boating experience, specially the view of the para-gliders floating in the air was simply fascinating. It was the last day, we felt a heaviness as the holiday was coming to an end. But we were also happy to be back to our families and specially dear old Guwahati. We took a flight back from Pokhara bidding adieu to the tall minarets of the snow who stood far to witness our return to home .. After landing at Chandragadi, we took a taxi to Baghdogra to board our Guwahati flight. As we landed at our familiar LGDA, it was as if our city was waiting to embrace us back to our old familiarity. I think we had real fun, and am sure it was an unforgettable sojourn for all of us. Until the next time friend its 'Bon Voyage' to all of you who love to travel.



SOLID WASTE DISPOSAL: ENVIRONMENTAL HEALTH ISSUES IN GUWAHATI CITY

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Environmental health is the branch of public health that is concerned with all aspects of the natural and built environment that may affect human health. Environmental health comprises those aspects of human health, including quality of life, that are determined by physical, chemical, biological, social and psychosocial factors in the environment. It also refers to the theory and practice of assessing, correcting, controlling and preventing those factors in the environment that can potentially affect adversely the health of present and future generations.

Though the boundaries of environmental health are not rigidly defined. The challenges and priorities of environmental health vary between communities, and the possibilities can be shared in many ways. While some people spend more time than others working on these problems, we all affect environmental health through our individual and collective decisions.

The environmental health issues arise in three ways in the context of development. Any change in the natural environment, any change in the built environment and any change in access to environmental services has implications for health. The natural environment comprises of three elements such as air, water and soil. Clean air, water and soil are essential for better physical environment. It protects the human health. A better health has also a better mind which impact on the development in the society.

Some of the more commonly reported environmental health issues are improper disposal of municipal solid waste. Solid waste disposal poses a greater problem because it leads to land pollution directly if openly dumped, water pollution if dumped in low lying area and air pollution if burnt. The quantity of municipal solid waste generated in Guwahati has been consistently rising over the years. This can be attributed to the rapid population growth, mass migration of population from rural to urban areas, increase in economic activities in general in the city and the change in lifestyle of the people. The ever growing amount of municipal solid waste is disposed in here and there in the city and ultimately it stands as a problem to the civil society. It contaminated the air, soil and water also. The water contamination is directly linked to the human health and causes different types of water borne diseases.



STRESS IN STUDENT'S LIFE

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The human body tries to adjust itself to different circumstances or continually changing environment around it. In this process the body is put to extra work resulting in 'wear and tear'. In other words the body gets stressed. Stress disturbs the body's normal ways of functioning. Stress is the feeling of an individual towards any situation, problem or demand, which affects his/her psychological or physiological actions.

Stress is an unavoidable part of life. The challenges caused by stress help one to develop new skills and behavior patterns. The problems occurs however, when stress become excessive. It can become destructive. Too much stress on the mind and body can make feel people miserable, worried, sad and ill. Adults commonly tell young people that the college years are the best years of life. The rosy



teachers, coaches, friends and oneself. Growing up negotiating a path between independence and reliance on others is a tough business. It creates stress and it can create serious depression for young people ill equipped to cope, communicate and solve problems.

Stress exists from the change in an individual's thinking and their lifestyle nowadays. Now, individuals have changed their perceptions and the way they interpret their life. Students in their teens are the ones who are growing through the transition phase, which are an intermediation of childhood and adulthood. During the teen years, a lot of biological, physical, mental, and emotional changes are happening, as well as the changes in responsibility and role. In order to stabilize these changes, students are always confronted with problems and conflicts. For students who are not capable of dealing with it, the changes will create stress and tension to them.

Stress is believed to be caused by the various problems that exist such as problems at schools, financial problems, family problems and problems in their surroundings. Students also experience stress because they are sometimes trapped between making decisions, which is to follow rules and orders. Teenagers in the previous days were trained for things that were suitable with their age, so that they can use it to manage their lives. But now, teenagers have to follow their parents' desires, which are compelling them to compete in a system where society is scrambling towards modernization so that they are not left behind. If it is not managed well, stress can ignite psychological disturbances among them when they are grown up. These disturbances will cause stress to the teenagers in the future if they are not overcome now.

The world has today 546 nuclear plants generating electricity. Their experience is being continuously researched, and feedback should be provided to all. Nuclear scientists have to instruct generation technology and safety. - A. P. J. Abdul Kalam



POSITIVE THINKING: A BLESSING

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Assistant Professor And Hod, English

'If a man speaks or acts with an evil thought, pain follows him. If a man acts with a pure thought, happiness follows him, like a shadow that never leaves him.'

Gautam Buddha

Our life is a conglomeration of two kinds of things - Positive things and Negative things. We create our own destiny with our thoughts. If we give out positive thoughts and feelings we attract positive circumstances, people and events that bring us prosperity and happiness to our lives. When we talk about a bad event in a news or speak ill of a person, we are not talking about what we love.

According to Rhonda Byrne, if we protest negative things and squeak about the things we don't love, we are literally jailing ourselves like a parrot in a cage. Every time we talk about what we don't love, we are asking another bar to the cage and we are locking ourselves away from our goal.

Swami Sivananda states that our thoughts are living beings. We may cease to live but our thoughts never die. Every thought is conveyed to the cells. If there are confusion, depression and negative thoughts in the mind, they are telegraphically transmitted through the nerves to every cell in the body. The soldier cells become panic-stricken. They become weak and inefficient and we fall sick.

Every thought has got weight, shape, size, form, colour, quality and power. A spiritual thought has yellow colour. A thought charged with anger and hatred is of dark red colour. A selfish thought has a brown colour.

The law of thought says that if we hurt others, if we do back-biting, tale-bearing, if we exploit others and if we do any action that can give pain to others, we will reap pain. We will get unfavourable circumstances or environments.

Thus we need to practice Ahimsa in our thought, word and action. Mahatma Gandhi, the father of our nation, was a staunch follower of Truth and Ahimsa. As a result he transformed the Indian masses through his good thoughts and good actions.

Thus it is very necessary for us to give love to others through kindness, encouragement, support, gratitude and it will come to us multiplied in every area of our life. We need to avoid criticizing, blaming, complaining, nagging or finding fault with another person. Thus when we love others we love ourselves and thereby increase our longevity as a beautiful human being.



Topic on Role of Psychology in formation of Personality of an Individual

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Personality psychology is a branch of psychology that studies personality and its individual difference. Its areas of focus include:

- Construction of a coherent picture of the individual and his or her major psychological process.
- Investigation of individual difference.
- Investigation of human nature and human similarities.

Personality is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, emotions, motivation and behaviour in various situations.

The word 'Personality' originates from the Latin word 'persona', which means 'mask'. In the theater of the ancient Latin speaking world, the word mask was not used as a plot device to disguise the identity of a character, but instead with a convention employed to represent or typify that character.

Personality also refers to the pattern of thoughts, feelings, social adjustments and behaviour consistently exhibited over that strongly influences one's expectations, self-perceptions, values and attitudes. It also predicts human reactions to other people, problems and stress. There is still no universal consensus on the definition of 'personality' in psychology. Gordon Allport (1937) describes two major ways to study personality - the nomothetic and the idiographic. Nomothetic psychology seeks general laws that can be applied to many different people, such as the principle reviewed as a prerequisite to courses in abnormal psychology or clinical psychology.

Philosophical assumptions (edit source/editbeta)

Many of the ideas developed by historical and modern personality theorists stem from the basic philosophical assumptions they hold. The study of personality is not a purely empirical discipline, as it brings in elements of art, science and philosophy to draw general conclusions. The following five categories are some of the most fundamental/philosophical assumptions on which theorists disagree.

1. Freedom versus determinism:

This is the question whether human's have control over their own behaviour and understand the motor behind it or if their behaviour is causally determined by force beyond their control. Behaviour is categorized as being either unconscious, environmental or biological by various theories.

2. Heredity Versus Environment:

Personality is thought to be determined largely either by genetics and biology, or by environment and experiences. Contemporary research suggests that most personality traits are based on the joint influence of genetics and environment. One of the forerunners in this sea is C. Robert Cloninger, who pioneered the Temperament and Character model.



1. Uniqueness versus Universality:

This question discusses the extent of each human's individuality (uniqueness) or similarity in nature. (Universality). Gordon Allport, Abraham Maslow and Carl Rogers were all advocates of the uniqueness of individuals. Behaviorists and cognitive theorists in contrast, emphasize the importance of universal principles, such as reinforcement and self-efficacy.

4. Active versus reactive:

This question explores whether human's primarily act through individual initiative (active) or through outside stimuli. Behavioural theorists typically believe that human's are more active in their role. Most modern theorists agree that both are important, with aggregate behaviour being primarily determined by traits in their interactions with short term behaviour, whereas situational factors in interactions with aggregate behaviour are direct predictors of behaviour on the short term.

5. Optimistic versus pessimistic:

Personality theories differ with regard to whether human are integral in the changing of their own personalities. Theories that place a great deal of emphasis on learning are often more optimistic than those that do not.

Personality theories (edit source/editbeta)

The study of personality is based on the essential insight that all people are similar in some ways, yet different in others. There have been many different definitions of personality proposed. Moreover many contemporary psychologists agree on the following definitions:

Personality is that pattern of characteristic thoughts, feelings and behaviour, that distinguishes one person from another and persists over time and situations of self-actualization or the trait of extraversion. Idiographic psychology is an attempt to understand the unique aspects of a particular individual. The study of personality has a broad and varied history in psychology with an abundance of theoretical traditions. The major theories include dispositional (trait) perspective, psychodynamic, humanistic, biological, behaviourist, evolutionary and social learning perspective. However many researchers and psychologists do not explicitly identify themselves with a certain perspective and instead take an eclectic approach. Research in this area is empirically driven, such as dimensional models based on multivariate statistics, such as factor analysis, or emphasis on theory development such as that of the psychodynamic theory. There is also a substantial emphasis on the applied field of personality testing. In psychological education and training, the study of the nature of personality and its psychological development is usually trait theories.

According to the Diagnostic and Statistical Manual of the American Psychiatric Association, personality traits are "enduring pattern of perceiving, relating to and thinking about the environment and oneself that are exhibited in a wide range of social and personal contexts". Theories generally assume that (a) trait are relatively stable over time, (b) traits differ among individuals, and (c) traits influences behaviour. They consistently are used in order to help define people as a whole. Traits are relatively constant, they do not usually change. Traits are also bi-polar, they vary and do not along a continuum between one extreme and the others (e.g. friendly vs unfriendly).

The most common models of traits incorporate three of five broad dimensions or factors. All trait

theories incorporate at least two dimensions, extraversion and neuroticism, which historically featured in Hippocrates humoral theory.

Gordon Allport delineated different kinds of traits, which he also called dispositions. Central traits are basic to an individual's personality, while secondary traits are more peripheral. Common traits are those by which an individual may be strongly recognised. In his book, Personality: A Psychological Interpretation, Gordon Allport (1937) both established personality psychology as a legitimate intellectual discipline and introduced the first of the modern trait theories.

Hans Eysenck believed just three traits extraversion, neuroticism and psychotism were sufficient to describe human personality. Difference between Cattell and Eysenck emerged due to preference for different forms of factor analysis. With Cattell using oblique, Eysenck orthogonal rotation to analyse the factor that emerged when personality questionnaires were subjected to statistical analysis. Today, the Big Five factors have the weight of a considerable amount of empirical research behind them, building on the work of Cattell and others. Eysenck, along with another contemporary in trait psychology named J.P. Guilford (1959), believed that the resultant trait factors obtained from factor analysis should be statistically independent of one another - that is, the factors should be around (rotated) so that they are uncorrelated or orthogonal (at right angles) to one another.

*Lewin Goldberg proposed a five-dimension personality model, nicknamed the 'Big Five'.

1. **Openness to Experiences** : The tendency to imagination independent, and interested in variety VS practical conforming and interested in routine.
 2. **Conscientiousness** : The tendency to be organized careful and disciplined VS disorganised/careless and impulsive.
 3. **Extraversion** : The tendency to be sociable, fun-loving and affectionate VS retiring somber and reserved.
 4. **Agreeableness** : The tendency to be softhearted, trusting and helpful VS ruthless suspicious and uncooperative.
 5. **Neuroticism** : The tendency to be calm, secure and self-satisfied VS anxious, insecure and self-pitying.
- The Big Five contains important dimensions of personality
 Traits are considered to be statistical generalizations that do not always correspond to an individual's behaviour.

The importance that genetic influences have on personality characteristic can change across a five year period, age differences create more variable even within a family. So that best comparisons are found using twins. Twins typically share a family environment called a shared environment because they may share other aspects like teachers, schools and friends. A non-shared environment means completely different environment for both subject. Biologically related children who are separated after birth and raised in different families live in non-shared environments. Identical twins separated at birth and raised in different families constitute the best cases for heredity and personality because similarities between the two are only to genetic influences. Vulnerability was a factor in this study that was taken into considerations

regarding the issues of genetic influences on vulnerability. The study concludes that the monozygotic co-twins would be more similar than dizygotic co-twins in change over time. The data concluded that there were no significant difference for other variances between the monozygotic and dizygotic co-twins.

Another current open questions is whether genetic influences are important for the illnesses of co-twins to change in the same way over a period of time. A link was found between the personality trait of neuroticism and a polymorphism called HTTLPR in the serotonin transporter gene, but this association was not replicated in larger studies. Other candidate gene studies have provided weak evidence that same personality traits are related to ADRB4 ('ruthlessness gene') and MAOA ('warrior gene'). Genotypes or the genetic make up of an organism influenced but don't fully decide the physical traits of a person. Those are also influenced by the environment and behaviours they are surrounded by. For example, a person's height is affected by genetic, but if they are malnourished growth will be stunted no matter what their genetic reading says. Environment is also not completely responsible for an outcome in personality. An example from psychobiology of personality by Marvin Zuckerman is alcoholism. Studies suggest that alcoholism is an inherited disease, but if a study with a strong biological background of alcoholism in their family tree is never exposed to alcohol, they will not be so inclined regardless of their genome.

The question is open to debate whether there are genetic influences on the tendency of the co-twin to change without keeping in mind the direction of the change. Another factor that can be addressed is biological versus adoptive relatives and can be clearly seen in what is a real life experiment, adoption. This creates two groups, genetic relatives (biological parents and siblings) and environmental relatives (adoptive parents and siblings). After studying hundred of adoptive families, the discovery was that people who grow up together, whether biologically related or not, do not much resemble one another in personality. In characteristics such as extraversion and agreeableness, adoptees are more like their biological parents than their adoptive parents. However, the minute shared environment effects do not mean that adoptive parenting is ineffective. Even though genetics may limit the family environments influences on personality, parents do influence their children's attitudes, values, faith manners and politics. In adoptive home, child neglect and abuse and even divorce between the parent is uncommon. In accordance to that, it is not surprising despite a somewhat greater risk of psychological disorder, most adopted children excel especially when they re-adopted as infants, in a strong connection with one or even both of their adoptive parents. As, Psychology is the study of the living behaviour in a scientific way, is called a Psychology and Personality is the development of one behaviour in a human kind, it studies an inner appearance as known Personality.

When we tackle obstacles, we find hidden reserves of courage and resilience we did not know we had. And it is only when we are faced with failure do we realize that these resources were always there within us. We only need to find them and move on with our lives. - A. P. J. Abdul Kalam

Importance of human rights

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Human rights are inherent and inalienable rights which are due to an individual by virtue of his/her being a human being. These rights are necessary to ensure the dignity of every person as a human being irrespective of one's religion, nationality, language, sex or any other factor. The concept of human rights is based on the assumption that human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all human individuals by virtue of their humanity alone. These claims are articulated and formulated in what is today understood as human rights. These rights have been translated into legal rights, established according to the law-creating processes of societies, both national and international. The basis of these legal rights is the consent of the governed.

The rise of human rights activism in the 1960s and 1970s brought with it a growing recognition of the potential of the human rights framework to effect social change and the importance of human rights awareness for all segments of society. Furthermore, as economic integration and advancement in

communications have brought all parts of the world closer together, human rights are increasingly recognized as a unifying moral force that transcends national boundaries and empowers ordinary people everywhere to demand that their governments be accountable for the protection and promotion of their human rights. This new awareness is not limited to educated elites in developed countries. Around the globe, grass roots organizations of all kinds are using the human rights framework to advocate for social change, for example opposing violence against women, toxic dumping, child labour and lack of housing or health care as human rights violations. As a result, these groups are providing innovative human rights education to the communities they serve: the poor, refugee and immigrants, indigenous peoples, rural and migrant peoples and minorities of all kinds. They have effectively redefined human rights education in the process.

The importance of human rights today, the highest aspiration of the common man is to lead a life where he can enjoy freedom of speech, freedom of belief and have no fear of suppression. Disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind. Human Rights is a much used and abused term today and is used extensively for political gain. The term is used to defend human freedom as well as to destroy it. People tend to attach importance to particular human rights issue according to ideology and political convenience. If a man is not to have recourse on rebellion against tyranny and oppression, taking law into their own hands, 'Human Rights' should be built into the society as a natural rule. As a last resort only, law should be applied as protection. Just after the World War II, it was realized that citizens of many countries lived under the control of tyrants, having no recourse other than war, to relieve inhuman treatment given to them. Unless some way was found to provide justice to these people, they could revolt and become the catalyst for another wide-scale war including the nuclear war. This concern led to the majority of governments in the world to come to the conclusion that basic human rights must be protected. This is not only for the sake of the individuals and countries involved, but to preserve the humankind.

Knowledge about human rights can empower individuals and promote remedies for specific problems. Values of tolerance and equality promote the reduction of friction within society. Proper observance of human rights promotes the security and well-being of all people, including people living in countries overseas. Action on human rights develops our ideas about the kind of society we want to live in. Such action can include community discussions, incorporation by administration of human rights ideas into practical programs, activism on issues of concern and legislation by government, among many other things. Human rights are a prominent part of how people interact with others at all levels in society- in the family, the community, in educational institutions, the workplace, in politics and in international relations. It is vital therefore that people everywhere should strive to understand human rights, it will be easier for them to promote justice and the well-being of society.

*Those who cannot work with their hearts achieve but a hollow, half-hearted success
their knees themselves all around. - A. P. J. Abdul Kalam*





Philosophical Issues of Twenty First Century

-Pankaj Kumar Barman
Asstt. Prof. Dept. of Philosophy

From the historical point of view if we look at all the things, philosophy has discussed through the year. I think, it may be the only area facing so many-sided and colourful problems. As a vast subject, philosophy deals with all the valuable problems which affect our life. Therefore, philosophy is called the mother of all subjects. The subject matter of philosophy in the ancient understanding and the writing of the traditional philosophers was all intellectual striving. This included the problems of philosophy as they are understood today but it also included many other disciplines, such as mathematics and other natural sciences. It includes within its scope every branch of enquiry and excludes none.



Philosophy has always tried to resolve, define and research all the ethical, social, moral, mental, spiritual and other vital issues faced by the human being. So, it can be believed that philosophy is essentially tied up with life. The contemporary Indian thinker asserts that even after realising moksha the work of the individual is not over, he has to continue to be in the world, living in the midst of fellow-men, helping them in making their lives healthier and purer. No man, they say, can be saved unless the race is saved. Considering



and following the nature of these purposes philosophy is still trying to achieve the highest and every possible level of putting the mind to perfection. The question is, can this process be continued in twenty first century. Today philosophy is an attitude- a way of looking at things in a complete innovative way. Philosophical knowledge should enable us to cultivate an attitude that can adopt an entirely different perspective from the one that we normally adopt. Actually philosophy helps us to make a distinction between the real and the unreal. It is a problem for us to make a distinction between these two aspects. Often we wrongly develop an attachment for the unreal and the transient and hence suffer.

Today philosophy is in front of entirely a new pattern of life. According to me, the questions that philosophers should ask themselves today are mainly about the civic virtues, moral issues based on valuable system, which define and guide behaviour of the individuals in daily life, politics and the way it's being practice with profit for the people; however there is something which affect us all today, and even if it does not take big part in the philosophy area and even if we have to take away from the deeply philosophical interests and fields, we are obligated to come into philosophical position about this problem.

All are familiar with the events which are really happening today everywhere and it is not a secret for us. We mechanically live our life leaving behind the real values and interests. Values, moral, ethic rules and virtues are simply replaced and broken through new reality, replaced by a whole new system, which task is to lead, in best ways, reasonable human kind. The good and positive way of evolutionary development is call in question and not in relation with economical or industrial progress, but in the spiritual one. Of course the topic can't be just closed with these few problems, there are many other issues, philosophy should discuss. Consider and moreover, if it is possible to take part in resolving them. Firstly, the crimes these days are becoming more brutal and unreasonable. What is worse is that some of them are committed by the young part of the society. This is very disturbing and a matter of great concern and it is partly caused by the cracks in some systems, like receiving good moral education in early age. A good philosophy teaches us that one should not run after in heritance rather should always strive to earn on our own and make our own destiny and to be a good HUMAN being. Nowadays many of us have forgotten the morals and humanity in life. Many of us have become a system, which only knows what money is and materialism. Finally it starts a never ending circle which only one peaceful mind, one positive man with full of virtues. Consciousness and good visions can overcome. Can we be the man that will do that? In my opinion the questions considering philosophy today is mainly about the inner changes in every individual, caused by the chaos in twenty-first century.

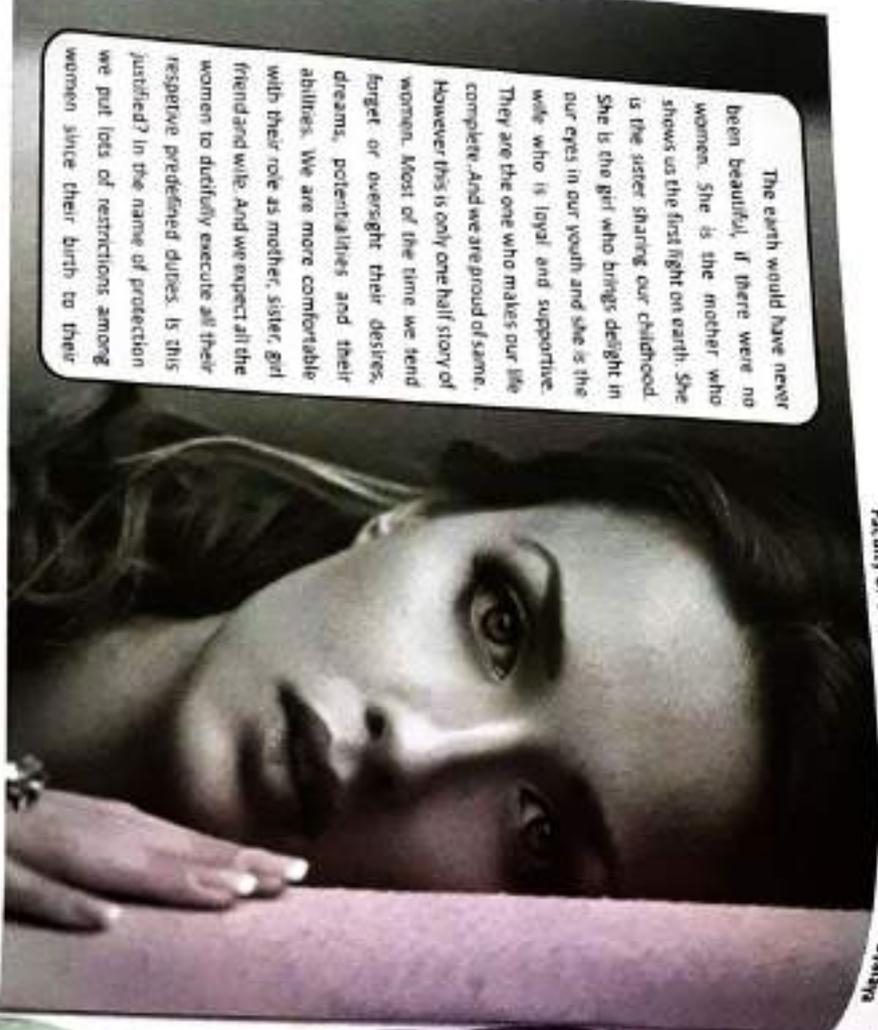
How old is the Earth

Earth is millions and millions of year old. In fact, our planet is four thousand six hundred million year old. When the Earth's age (46 billion years) is written as a number, it looks like this 4,600,000. It's hard for us to imagine anything so old.



Women...some issues

Sabash Limbu
Asstt. Professor, Department of Management
Faculty of Commerce, Narangal Anchalee Mahavidyalaya



The earth would have never been beautiful, if there were no women. She is the mother who shows us the first light on earth. She is the sister sharing our childhood. She is the girl who brings delight in our eyes in our youth and she is the wife who is loyal and supportive. They are the one who makes our life complete. And we are proud of same. However this is only one half story of women. Most of the time we tend to forget or oversight their desires, dreams, potentialities and their abilities. We are more comfortable with their role as mother, sister, girl friend and wife. And we expect all the women to dutifully execute all their respective predefined duties. Is this justified? In the name of protection we put lots of restrictions among women since their birth to their

death and at the same we give more liberty and advantages to the man. Is this rational? We are all doing this because we are taught to do same since our birth. And in this process we lost many dreams of many women. Why men are given more preference in all field than women? Why the society expects them to be act stereotype? Who are responsible for such situation of women? Aren't women folk equally responsible with men folk?
In television serials women (not men) are shown as the one who has to preserve the cultural ethos of the society. They are shown as item girl in movies regularly. If we want our society to be rational, than we

गर्भशिशु



must first find the answers to above questions and have to stop such stereotyping. We have to stop brainwashing of our children at our home. We should stop telling our kids that you are a girl and you should not do it. We should teach and train our children to regard opposite gender as equal as theirs. It is the high time to change our mindsets towards women. And such era began from home only. The rising crime against women have to stop, it is possible only when we disseminate gender biasness or discrimination.

Many a time it is also found that women herself become the obstacle for their development and empowerment. Opportunities are provided but they fail to capitalize it. Most of the time, it is their lack of confidence. But, let me tell our women member of the society there is nothing a man can do and women can't. A woman can do anything a man is use to do provided she has enough guts and confidence. Take for example earlier women were not expected to be the field soldier but today they are confidently carrying rifles and guarding the Bangladesh border. So, if women wants equal footing along with man than she has to say 'if a man can, I can too'. The women have to recognize their abilities and potentialities and should gather courage to counter their exploitation. Yes they alone can't, we all the members of the society have to encourage our women folk to come forward and live a life full of dignity without any discrimination. I would like to mention the role of mothers is paramount because she is the most capable person to shape the mindset of both girl child and boy child.

Let's treat all gender equally and humanly. Let's provide opportunities for developing the potentialities to all irrespective of gender. Let's promise the new generation for a world of equality and lets erase all the gender stereotyping. Let's provide equal care, opportunity, dedication, and life. Today is the right time to change and right person to start with is self.

गर्भशिशु

DIGRAM

If solid wastes are not managed properly, there are many negative impacts that may result. Some of the most important are mentioned in the following way. Of course, the relative importance of each depends very much on local conditions. Uncollected wastes often end up in drains, causing blockage which result in flooding and unsanitary conditions. Flies breed in some constituents of solid wastes, and flies are very effective vectors that spread disease. Mosquitoes in blockage drains and in rainwater that is retained in discarded cans, tyres and other objects. Mosquitoes spread diseases, including malaria and dengue. Rats find shelter and food in waste dumps. Rats consume the spoil food, spread disease, damage electrical cables and other materials and inflict unpleasant bites. Unmanaged waste degrades the urban environment, discouraging efforts to keep streets and open spaces in a clean and attractive condition. Sustainable management of solid waste is a clear indicator of the effectiveness of a municipal administration. If the provision of this service is inadequate, it fetches in public protest and agitation. Waste, that is treated or disposed off in unsatisfactory way can cause severe aesthetic nuisance in terms of smell and appearance. Uncollected wastes often end up in drains, causing blockages, which result in flooding and in sanitary conditions. Polluted water flowing from waste dumps and disposal sites can cause serious pollution of water supplies. Chemical wastes (especially persistent organics) may be fatal or have serious effects if ingested, inhaled or touched and can cause widespread pollution of water supplies. Plastic bags are a particular aesthetic nuisance and they cause the death of grazing animals, which eat them. Dangerous items such as broken glass, razor blades, hypodermic needles and other healthcare wastes, aerosol cans and potentially explosive containers and chemicals from industries may pose risks of injury or poisoning, particularly to children and people who sort through the waste. Fires on disposal sites can cause major air pollution, causing illness and reducing visibility, making disposal sites dangerously unstable, causing explosions of gas, and possibly spreading to adjacent property. Methane, one of the main components of landfill gas is much more effective than carbon dioxide as a greenhouse gas, leading to climate change. Gases, which are produced by the decomposition of wastes, can be explosive if it is allowed to accumulate in confined spaces such as the cellars of buildings. Liquids and fumes, escaping from deposits of chemical wastes can have fatal or other serious effects. Dumps of construction waste and abandoned vehicles block streets and other access ways. Waste items that are recycled without being cleaned effectively or sterilized can transmit infection to later users. Aerosols and dusts can spread fungi and pathogens from uncollected and decomposing wastes. The open burning of waste causes air pollution; the products of combustion include dioxins, which are particularly hazardous.

In Guwahati population has increased very rapidly within a very short period of time. As the growth of population the modern amenities are also increased. Finally it leads to generate the high quantum of wastes which is a problem for authority to dispose properly. Due to lack of proper amenities people dispose it haphazardly and unscientific manner also. The unscientific disposal of municipal solid waste polluted the environment. Over population, urban and housing development, industrial development or any of these "development projects" can easily have major environmental health implications.

The disposal of municipal solid waste in Guwahati is not safe. Owing to lack of public awareness, the domestic and commercial wastes are dumped in open places like road sides and open places. Uncollected wastes providing food and breeding sites for insect, bird and rodent disease vectors. Animals feeding on solid waste providing a food chain path for transmitting animal and human diseases. In Guwahati city the uncollected wastes retaining water and clogged drains, thus leading to stagnant waters which encourages mosquito vector abundance.

The improper disposal of municipal solid waste makes the city unhealthy. It may be some time visually or some time non visually. The haphazard and indiscriminate disposing of municipal solid waste effec



on the air in some pockets in the city. Polluted dust particles of air producing from throwing waste different sources stands as a threatening to the city dweller. The problem is mainly acute along road where wastes are accumulate whole day and vehicle are passes over them. The open dumping of solid waste makes leachates when it touch with water. The leachate percolate to the surface of the earth contaminated the soil and water. Finally the open dumping, burning and improper disposal of waste effect on the air, water and soil also.



The most serious problem due to indiscriminate disposal of solid waste in Guwahati is ground water contamination. When water filters through waste and disposed material, chemicals in the material may dissolve in the water, a process called leaching. The resulting mixture is called leachate. As water percolates through municipal solid waste, it makes a leachate that consists of decomposing organic matter combined with iron, mercury, lead, zinc and other metals from rusting cans, discarded batteries and appliances. It may also contain paints, pesticides cleaning fluids, news paper ink and other chemicals. Contaminated water can have a serious impact on all living creatures especially on human health. The people generally use water from different sources. It is generally assumed that the water collected from ground is safe because it is generally not exposed. If ground water is contaminated by different types of attributes it is unknown by the users. They think that colorless and odourless water is safe one and so they use it, without a thought about bad effects of it.

Open dumps generate various environmental and health hazards. The decomposition of materials produces methane, which can cause fire and explosions and produce strong leachates, which pollute surface and ground water. It ruins the natural beauty of the land. The West Borgeon dumpsite constitutes health hazard even to all passers-by due to the obnoxious smell coming from the activities of micro-organisms on the uncontrolled waste during the wet season. In the same vein, the ensuing smoke that fills the air from the uncontrolled burning of solid waste during the dry season constitutes serious environmental pollution, adversely affecting solid waste workers and pickers. Toxic and hazardous wastes when burnt with other solid waste like asbestos fiber may introduce potential carcinogenic fiber to the smoke plume.

Landfill fires emit a variety of pollutants that have the potential to affect the health of people exposed to the smoke. The incomplete combustion of refuse burning emits particulate matter, carbon-monoxide which is a common by-product of the incomplete combustion of fuels such as paper, cardboard and wood, acrolein, formaldehyde and other pollutants depending on the composition of waste. The leftover food and kitchen wastes attracts birds, rats, flies and other animals to the dump. Animals feeding at the dump may transmit diseases to human living in the vicinity. Prevention of human being health hazard and vector borne diseases is possible. There should be a minimum standard of hygiene practiced at each individual's level. Disposal of different wastes must be in such a manner that it is away from the source of drinking water. This will prevent contamination of the water with disease causing trace elements. Proper disposal of Municipal Solid waste is one of the most important requirements for prevention of air borne as well as soil born diseases. So, people of the city should practice the proper disposal of municipal solid waste to prevent the health effects because "prevention is better than cure".

— 1 —

One of the very important characteristics of a student is to question. Let the students ask questions. A. P. J. Abdul Kalam



Importance of English

Dhiman Singha
B.Com IInd year

Indians have been familiar with the English language since the starting of the British colonization two centuries ago. Indians felt that knowledge of English would help them to understand the progressive ideals of the west as well as to enjoy high status.

While a majority of the people feel English language is an unhealthy consequence of colonialism, which deserves to be discarded both internally and externally. Though the arguments of both sides are reasonably sound, the debate is not won decisively. The dispute over status of English therefore still continues, with the changes of its resolution rather remote. Those opposing English base their argument on the premise, that India with its vast diversity, rich culture, language and dialects should not have any important language to link its people. Rather they say that Hindi, which is the most popular and prevalent among Indian languages, could function as the link language. They argue that, if English enjoys importance, popularity and pass in to oblivion. The fact that at the time of independence, all Indian languages commanded popularity and recognition, despite the supremacy English enjoyed until then, indicates that the popularity of English was not at the expense of Indian language.

The Indians extend their arguments in favour of English on the grounds that along with French and Spanish, it is most widely spoken and understandable language world wide, and that in Indians, best interests English be encouraged for Indian's need for knowledge and expertise from broad to progressive to make English language indispensable. There are many countries in the world both developed and developing, where English is hardly understood, but are progressing and prospering.

In India, in attitude to English has a bearing on the mentality of the people. Our problem is that the country continues to identify English colonialism and oppression our country suffered under it. Here people felt, to realize that English is just a language native to British Island and spoken in much of North America and Southern Africa and the whole of Australia and New Zealand. Another problem is the attitude of those Indian's who know English, towards others. It is the attitude that deserves to be opposed rather than English language. Most of the problem related to the use of English can be solved, if we read ourselves of our mistaken prejudices. We should have a balanced and objective view of the English language, which should help us to see it as any other language.

With the development of countries and education, English may be popular to every Indians. So we have the need to learn much more of education. In the progress of education everybody knows about the use of English.

Then, we can help our country in the use of language with our native language. And English must live and take enjoyment with other countries of the world.

— 1 —

Teacher's Day Poem

Sunglisha by
B.A. 2nd Sem

I want to flow like the Lull
But I can't
I want to fly higher like an Arctic Tern
But I can't
I want to swim like a whale into deep Pacific
But I can't
I want to touch the height of Everest
But I can't
I want to feel the heat of equator
But I can't
My thoughts, tempered
My desires, compromised
My voice, crushed
My life is not mine
I want it back in total!

But I can't
I am a Woman and I can't.
Although teachers are not born,
But made
They are considered special people
Created by God.
For the betterment of humanity
The are regarded as the,
Reservoir of knowledge, love and compassion
The best teachers known to the world,
Are not just popular for being the reservoir of
knowledge
But also for their commitment and service.

HAPPY TEACHER'S DAY!



Sitting L to R : Debpjit Sarma, Hemanta Kr. Rabha, Mrinal Medhi, Rosie Patangia, Nira Das, Reeta Sarma, Preetymala Baruah, Archana Bora, Sangeeta Barthakur.

Standing L to R :

1st Row : Minu Das, Dr. Banani Bora Hazarika, Dr. Lakhimi Gogoi, Nabasmitta Bordoloi, Deepanjali Das, Krishna K. Das, Parineeta Saikia Bora, Jojanagandha Pathak, Garima Saikia, Gilika Sarma, Sagarika Choudhury, Jonali Talukdar, Shobha Kafle,

2nd Row : Manashpratim Medhi, Banasree Devi, Ruplekha Phukan Barthakur, Sumitra Devi Chetty, Mukta Purkayastha, Dr. Juthika Barman Choudhury, Irani Thakuria, Dr. Karabi Goswami, Banajyoti Sarma, Pratibha Barua, Roma Bhandari

3rd Row : Anjan Kr. Talukadar, Homeswar Kalita, Jayanta Kalita, Prafulla Bora, Pallavi Choudhury, Rimlee Kalita, Sudha Kumari, Subash J. Limbu, Jayanta Barooah, Santulan Mahanta, Bhaskarijyoti Borah.

Cultural Procession



সংস্কৃতিক শোভাযাত্রা



Proud Moments



গৌরবান্বিত মুহূর্ত



Colourful Moments



বরগীয়া / বহুগীয়া নৃত্য সন্মুহ



Colourful Moments



বরগীয়া / বহুগীয়া নৃত্য সন্মুহ



Colourful Moments



বরদীয়া / বহরদীয়া মুহর্তসমূহ



Colourful Moments



বরদীয়া / বহরদীয়া মুহর্তসমূহ



Taste from the kitchen



আখলৰ জুটি



College Events



College Events



College Events



College Events



Reality of facebook

Surosmriti Hajang (Sonam)
B.Com 2nd Sem

facebook facebook...
We forget our text book,
Now a days we love facebook friends
better then real friend
But in real life we don't even talk to
each other
But in facebook...
"Hey Bro/Sis/Swhter/Janny/Missy/Love you"
I really get fedde up what such type
of conversation
I really love my real friends a lot...
Meenakhi, Puja and Manisha
But now, we didn't to talk each other
Then also I will love you all forever



A Special Teacher

Sanjuka Roy
B.A. 3rd semester

When I started in College
This day seemed so far away
Now it's here and I can't believe
That time has passed so quickly...
But through your encouragement & guidance,
I feel I'm ready for tomorrow's challenge
Teachers play such an important part
In shaping and guiding...
Specially teachers like you
Thank for caring so much



Dr APJ Abdul Kalam's quotes for students motivation

1. "Man needs difficulties in life because they are necessary to enjoy the success."
2. "Excellence is a continuous process and not an accident."
3. "All Birds find shelter during a rain.
But Eagle avoids rain by flying above the Clouds."
4. "Dream, Dream, Dream
Dreams transform into thoughts
And thoughts result in action."
5. "Failure will never overtake me if my definition to succeed is strong enough."
6. "If you fail, never give up because F.A.L. means "First Attempt In Learning".
"End is not the end, if fact E.N.O. means "Effort Never Dies."
"If you get No as an answer, remember N.O. means "Next Opportunity".
So let's be positive.
7. "It is very easy to defeat someone, but it is very hard to win someone"
8. "Unless India stands up to the world, no one will respect us. In this world, fear has no place. Only strength respects strength."
9. "I will not be presumptuous enough to say that my life can be a role model for anybody; but some poor child living in an obscure place in an underprivileged social setting may find a little solace in the way my destiny has been shaped. It could perhaps help such children liberate themselves from the bondage of their illusory backwardness and hopelessness?"
10. "Thinking should become your capital asset, no matter whatever ups and downs you come across in your life."
11. "Thinking is progress. Non-thinking is stagnation of the individual, organisation and the country. Thinking leads to action. Knowledge without action is useless and irrelevant. Knowledge with action, converts adversity into prosperity."
13. "While children are struggling to be unique, the world around them is trying all means to make them look like everybody else."
14. "For me, there are two types of people: the young and the experienced."
15. "One of the very important characteristics of a student is to question. Let the students ask questions."
16. "Once your mind stretches to a new level it never goes back to its original dimension"
17. "Science has revealed that the human body is made up of millions and millions of atoms.. For example, I am made up of 5.8×10^{27} atoms."

हिन्दी विभागा

गरी अराजक की धारणा विकसित हुई अब गरी प्रत्येक क्षेत्र में पुकरी से अने विकल्प आती है।

गरी जीवन की विशेषता :-

- (१) गरी प्रेम, असीमित दयालुता तथा मन, शेष, कठोर परिश्रम और प्रयत्नता का धारण करती है वे गुण को आदर्श गरी में पाये जाते हैं।
- (२) गरी अपने परिवार व संगीन के प्रति सर्वप्रथम अपने कर्तव्य का धारण करती है। वे अपने दायित्व जीवन को मुजो बनाने के लिए पर के किराये भी सदस्य के अर्थ-भाग को धारण कर लेती है उसको इसी सहनशीलता और योग्यता के कारण उसे सम्मान में उच्च स्थान दिया गया है।

(३) गरी, स्वाभाविक, अतिरिक्त स्वतंत्रता पर से आर विकल्प कर जीवन-सम्मान को नैतृत्व दे पाने की क्षमता, पर की चला-दीवानी और चुनने-चौक तक ही अपने को सीमित न रख जोखन के किराये भी उठाना-धर्य या व्यवसाय में आर्शी दखला का परिचय देती है।

संबंध-व्यक्तिता :- गरी को अनेक विशेषताओं में एक यह भी है कि गरी संबद्ध-शील होती है। ताकतही दीवन्दीकरण गुकरी ने क्रमशः और धरणा को प्रति धारणीय करी के प्रति संबद्धता प्रकट करती हुए दिखाया :-

अबला जीवन, शरण। गुकरी परी करती।
अंधा में है दुध और अँधो में चली।।

गरी प्रत्येक रूप में संबद्ध-शील होती है, यह एक ही के रूप में अपने बन्धों के दुख को दूर कर देती है। परन्तु अपने दुख का व्यंग्य निरपेक्ष लेती है। एक बच्चे के रूप में सम्पूर्ण बालों को पुनःप्राप्त करने का प्रयत्न कर लेती है।

गरी के प्रति सम्मान की धारणा :- गरी को देना नहीं, धारणा, सरशी प्राण करकर बढा मूल्य अर्पित किया जाता है। कवि रस की ने धी गरी को सम्मान का धारण करने हुए दिखाया है -

रस नरक्य पुनरपने
रसने तब देना

अर्थात् गरी का सम्मान ही नो है गरी देना का निवास होता है।
गरी के अभाव में समाज को कल्पना ही नहीं की जा सकती। सुविष्ट मूल्य से गरी का अस्तित्व रहा है रस से लेकर भाग्य तक गरी ही बन्धनशील रही है। (वेद-गुणशी) में लिखा है कि गरी के बिना कोई भी पद एवं साकार्य पूर्ण नहीं हो सकता।

रसनी और गरी में कोई फर्क नहीं होगा, अर्थात् जैसे सखी बिना पर को पूजा अर्पण होती है, उसी प्रकार गरी बिना पर की शोभा नहीं होती। इस प्रकार हम देख सकते हैं कि प्रथम श्रेण में गरी सम्मान की हकदार है।

निष्कर्ष :- उपर्युक्त विवेचन के उपरान्त हम इस निष्कर्ष पर पहुचते हैं, कि गरी किराये भी रूप में अपने कर्म को निष्कल धारण से करती ही जाती है, इसी गुण के कारण गरी पुनर्जीव करती जाती है।

अपना चिन्तिया

पारुल शासक
B. A., 4th Sem

एक दिन चिन्तिया एक शेटल में गया और वेटर से पूछा - 'गर्भ क्या है ?'
वेटर बोला - 'सपना, कचोरी, कटनोर कर्णिक।'

चिन्तिया - 'अरे, गर्भ क्या है ?'
वेटर ने कहा - 'पाप, अकर्म...।'

चिन्तिया - 'सबसे गर्भ क्या है ? वह साओ।'
वेटर गुस्से से अंतर गया और धड़ से गर्भ-गर्भ अंगाण लकड़ करवा - 'सारा...। सबसे गर्भ यह है।'

चिन्तिया ने वेटर को तरक देखा और कहा - 'मुझे इसी को बकरा लो' और वेन से मिण्टे निकालकर उसी अंशु से बसाया और ककर बना गया।

नदी

पूजा राय
स्नातक पराव छावरी
द्वितीय विभाग

मेरी आकांक्षाएँ

कभी कुछ लिखती हूँ, कुछ लिखती हूँ
सोचा कुछ लिखूँ ऐसा कि मैं भी बन सकूँ यादग कविताओं केसा
मैं क्या उड़ना चाहती हूँ, चाहती से फिर कर सम्भारना चाहती हूँ।
ये तो आकांक्षाएँ हर दिन बहती चली,
फिर बरती हूँ कही इन रातों में फिर कर सम्मान का पाई
अथवाक फिर उठती हूँ तो आशीर्वाद रूप से प्राण अपने गुकरी को पाती
है।

परदार है प्रियर का रूप या साक्षात्
प्रियर रूप से गुरु के दर्शन, अर्थहीन है रूप पर।
अब भी लिखा सोचा कुछ और भी लिखूँ।
अपने गुकरी के परिणाम का विचार से व्यक्त करके।
गुरु अब कुछ तो प्रियर कर लिखनी आए पर मैं नही-उत्तर करके।
मेरी आकांक्षाएँ बरती है, कुछ तो कबो तो लिख बरक।
लिख बरक।
आप के प्रति प्रेम और सम्मान और भी दे बरक।

कामना कर चाहती चली है नदी।
कभी बुझिली को लहर को,
कभी धरका कर रिझावनी है नदी।
कलकल कर बहती चली है नदी।

सागर से मिलने का सपना है उसका
कभी उठलसी, कभी मधुवती,
सागरी के साथ बहती है नदी,
कामना कर बहती चली है नदी।

सागर को अपने अंदर समाए,
साग को अपने अंदर धरग,
सागरी के साथ बहती है नदी,
कामना कर बहती चली है नदी।

सागर के किनारे से बपकती है,
अने जल से पगु-पगु,
मनुष्य को जीवन दान देती है,
सागरी के साथ बहती है नदी,
कलकल कर बहती चली है नदी।

