

badwitiya

— the Matchless

An E-magazine initiative of the
students of

Department of Commerce, Tezpur University

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From HoDs Desk

*On 15th of August, 2015, India celebrated the 69th Independence Day of the country. On this auspicious occasion, I am happy to see that the students of the Integrated M Com programme of the Department of Commerce, Tezpur University have taken up an initiative to make their minds and soul independent from the clutches of regular syllabus oriented learning; think out of box and also showcase their multifaceted talents. **adwitiya**- the matchless is an effort of the students to jot down their contributions in the form of an e-magazine. This is the first effort of the young enthusiastic group and hence, there may be some chances of errors and mistakes. The effort made by the Team **adwitiya** is really praiseworthy. However, it is to be taken as a stepping stone to move forward and I hope that the next subsequent issues will make **adwitiya** – really matchless.*

Subhrangshu Sekhar Sarkar

From team Adwitiya

Dreams we dream, thoughts we think and words we pen. Each of these calls for a medium, an outlet to express them and very few are the ones to avail to these medium. Let us be these matchless ones. Let us be ADWITIYA!!!

Welcome to the very first mailing of ADWITIYA, our departmental E-magazine! Although we must say that putting together a magazine is no cake walk and this herculean task has only been possible with the help and guidance of our esteemed faculty members and the hard work and dedication of the students of the Department of Commerce, Tezpur University. Launched on this very propitious day of joy when the entire country is celebrating the 69th year of Independence, ADWITIYA has come forth as an attempt to provide a platform for the minds, old and young alike, to express their thoughts and to showcase their creativity. This is only an initial start for a long journey (keeping in mind the accounting concept of GOING CONCERN).

The word ADWITIYA having its origin from Sanskrit means “the matchless”. In the successive pages of ADWITIYA you can see the colorful life of Tezpur university come alive in words and in pictures. It will serve as a record and a reminder of all the activities and achievements of our department over the period. Like they say “a well begun is half done” we hope this small beginning of ADWITIYA will inspire us to perform greater tasks in future. A link to bind us together as a family, let us embrace ADWITIYA to inspire us to become the matchless ones!

-Team Adwitiya,

Abinash Sarma

Pragya Haloi

Bohnamaan Baruah

Upasana Madhukalya

Upasa Borah

Indrani Talukdar

Priya Jaiswal



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Education and Learning

Dr. Reshma K. Tiwari
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Education and *learning* are important to achieve the social and economic goals and quality of life. But the issue is whether the two words are synonyms? A person who is educated is also learned? Education is counted by a student's academic success and education should act like an enabler and enhancer in the process of learning. Education may be confined to classroom but the process of learning has no boundaries. One can learn a lot from surroundings. Just we need to give importance to the happenings in and around us. The source of learning may be seniors, peers, juniors and even strangers. Just the urge to learn should be there. True learning can take place if we keep aside our ego and we are ready to acknowledge, appreciate, admire and adore others. Creativity and activity are keys to the process of learning by doing. The real life situations can be the greatest learning experiences. Learning aims at acquiring knowledge and skills. Hence, practice orientated approach is required for developmental education and learning assistance. Again, learning must be reflective i.e. there should be cognitive or affective change in the behavior of the student.

Patience and *practice* are the other vital pillars of learning. However, if one tries to learn everything than there are chances of becoming jack of all and master of none. Hence it is required that one should strive to know what gives satisfaction. Of course one may strongly argue for *money* but that may be the 'end' but not the 'means'. Identifying a meaningful 'means' is crucial, to reach the desired outcome. Here, lies the importance of outcome based learning. It helps in molding our habits, behavior and outlook to observe the world. If one can identify, realistically

what should be the means to achieve the goal of being happy in life, there are every possible chances of achieving it. So *clarity* of thought is important.

Hard-work leads to success. We have been hearing this phrase since childhood and nobody on earth can change this fact. Some people replace the first word with 'smart' but that may have its validity for short run. Another important pillar for success is to keep oneself *motivated*. For some motivation comes from within, for some others it might be from external source and/ or both. One needs to realize what is going to work and keep oneself away from distraction.

Health is wealth is another popular saying. Swami Vivekananda also emphasized on the importance of good physical health. Keeping oneself healthy and happy is also important. If you enjoy whatever you do than you are happy. Learning takes place only when one has the urge for it and if one is preoccupied with some discomfort relating to health or emotions than the process of learning might become slow.

Some element of sacrifice and success are related. Success is followed by sacrifice of alternative opportunities to enjoy. Further, *adaptability* is also crucial for learning. This is true since Vedic times when the disciples used to live in ashrams. Modern day residential campuses are meant for providing the same environment. However, too much of amenities are becoming a challenge. One should be able to make best use of the facilities and should not be carried away. Students should make best use of the life and opportunities coming their way so that learning and education go side by side and education may contribute in effective learning.

Choosing Freedom

Rishabh Gowami
Assistant Professor
Department of Commerce

The dictionary defines freedom as exemption from external controls, interference or regulation. Put this into perspective, and it does not take long to realize that, if it is to be so then people rarely are.

To be us is to unquestionably be bound by norms & regulations, to be confined within structures of existing conditions. Freedom in its practical, physical nature is never really free. Think about it a little more and you realize that considering how our natures and prevalent circumstances govern our actions, this happens to be a necessity. In the absence of such mechanisms, the presence of chaos would be too widespread and the scope for peace limited.

The purpose of this discourse is not to question the validity of the existence of such conditions. It is rather to elucidate how it impacts an individual's performance, relating to the work that one does. And in doing so how does it influence social progress.

Let us consider the dogma surrounding professional education. Young aspirants from our community take up studies in a field from which he seeks to attain skills which would allow him to acquire a vocation. The guiding factors, behind this choice of vocation, more often than not, would be the remuneration expected and the social status attached to the same. In doing so he duly becomes a functional member of the society and he can start contributing to ensure its sustenance & progress.

Now let us consider the opportunity cost involved. To ensure that the vocational expertise acquired brings in expected results, he/she will inevitably have to leave his local community, where presently these skills cannot deliver wanted output. So despite the presence of a potential resource, this local community fails to benefit from it.

The other road to walk down here would be the utilization of the same set of skills to mold an industry within the local community, upon analyzing its requisite potential which always unfailingly exists. With consistent pursuit of this objective

the living standards of a considerable section of the community can be raised and in the long run and maybe even in the short, better returns for the individual will undoubtedly be ensured. This road is not new, but it certainly is unfrequented.

Every professional has the potential to effect this change. And if a group of such individuals from a community unite to serve this objective, then the road shall not just be easier but infinitely more bountiful and prosperous.

By strengthening local communities one also contributes more effectively to the nation's progress not just on the economic but also on the civic frontier. This certainly is favored over the scenario where one waits for a nation to first build its economy and then having achieved a more affluent state also focuses on creating civic stability.

Such efforts also influence and inspire others to take to similar causes, further adding value to the nation's because. There are many more reasons why one should choose, whilst one can this course, but of all of them the most paramount is to attain his desired state of freedom. To attain a creative, productive, fulfilling and an inspirational state of freedom, where one contributes not just as he must but as he chooses.

Go down the road less traveled. Choose to build, to lead with hope and an indomitable will. Choose to rewrite destinies, choose your own success. Choose Freedom.

জীৱন কট

আবিনাশ হাৰ্ছা
৩য় বৰ্ষাৱলী

‘জীৱন’; বিজ্ঞানৰ অৰ্থত এটি বহুভাষ্য । দৰ্শনৰ দৃষ্টিত
অক্সিজেনৰ এটি মানোবদ্বয় উপহাস ।

এই দৃষ্টিত জীৱন সংস্কৃত বহু উদ্ভাৱন আছে । দৰ্শনৰ
উল্লেখ স্বাভাৱত এওঁৰে আৱৰণৰে পোৱা যাব দুৰ্বিৱৰণৰ
পৰা এতিয়া কৰি পৰলোকে বিৱৰণৰে তথা মুক্তভাৱে বিবেচনা
কৰা জটিলতাৰ । কিন্তু, আৱিষ্কাৰ কৃতিকৈয়া কিয় ?

অক্সিজেনে আৱিষ্কাৰ কৰি এওঁৰেই এতিয়া ; তেন্তে ,
আৱিষ্কাৰে আশে এই মানোবদ্বয় জীৱনৰেৰেৰে বিৱৰ্ত্তনীয়ক
কৰি পেলোৱা কিয় ?

দৰ্শনৰদ্বয়ে আনোৱনত আশে হিংসাৰ . . . কিয় ?

আৱিষ্কাৰ মুক্তিহীন অৱে অনর্থক-বিবাদ কিছুমানত নিশ্চ-
হৈছে ।

আৱিষ্কাৰে আশে-পাৰে-দিব বিজ্ঞানৰ স্তৰকৈ মানৱ জ্ঞানৰ
ফলি । আৱিষ্কাৰ কৰ্তব্য আৰু দায়িত্বৰেৰে পাহৰি

অর্থহীন-কামবোৰ হৈ একলাদন কৰিব বিচাৰে যে, কিয়?
আমাৰ গুটিৰ কিছুমান উদ্দেশ্য আছে। আমি একলোৰে
আমা-আমাৰ বিমেষ-দ্বিমত-জন্মগত অৰ্থে লৈ
আহিছো।

জীৱন যটোৰ বিলম্বিত-আমি পতি-কৰিছো। এটি
এইজ-এবল জীৱন; আমি জটিল তথা বিস্ময়জনক
কৰি উলিওৱা। জীৱনটো মেন-এটা অভিযোজন।
কামৰ কামত-বাদি-আমা-আমা দুটি কাম; জয়
আমা-স্বাভাৱ।

আমাৰ মাপকাঠিৰে আমি আমাক অনুশীলন কৰিছো।
টকাৰ আলোকে আমি আমাক সুবৃত্ত কৰিছো।
নিজকে আফল্য সুখিত বুলি অভিহিত কৰিছো।

সমগ্রময় সাংস্কৃতি

সাহিত্য, এক দৃশ্যমান স্বরূপ যিহে প্ৰতিবিম্বিত কৰে মানুহৰ ব্যক্তিগত
লগতে সমাজৰ সাংস্কৃতি। এই সাহিত্যৰ প্ৰভাৱ সমাজৰ ওপৰত সুদূৰ-
প্ৰসাৰী। ব্যক্তি এজনৰ দৃশ্যবদ্ধা বিভিন্ন ধৰণৰ প্ৰতিধ্বনি এক
উত্তম সমাজ। নতুন বিচাৰ-ধাৰা, নতুন চিন্তা আৰু অন্যান্য প্ৰজিভা
আগবাৰি আৰু এই দৃশ্য-চৰিত্ৰৰ দ্বাৰা লাগে এক সমাজৰ আৰ্হি,
যিহে আওতাৰে নি দেহবৃত্তি দিহে এই সমাজৰ ওপৰত প্ৰতিধ্বনি,
আৰু সেই আৰ্হি-নিহেই হৈছে শিক্ষা। অৰ্থাৎ শিক্ষা থাকিলেই এজন
মানুহ সম্পূৰ্ণ হ'ব নোৱাৰে। তেওঁক লাগিব শিক্ষাৰ লগতে জ্ঞান,
বিশেষ, আৰু অৰ্থাৎ প্ৰদৰ্শক যিহে সমাজক এই ওপৰত অৱস্থা-
পৰা বঢ়াই আনি বঢ়ে এক জ্ঞানীৰ সমাজ।

সমাজ.....-স'ত থাকে নানান প্ৰতি-জনপ্ৰতি,
বিভিন্ন বুদ্ধি সমাজলোক, যিহে গঢ়ি তোলে বসবাসৰ মাটিবোৰ।
নানান প্ৰতি-জনপ্ৰতি প্ৰকাৰৰ প্ৰতি-আৰু "এক", এক কৰাত
ক'বলৈ গ'লে মানুহৰ মাজত যি বুদ্ধি-বুদ্ধি, ভাৱ-বোধ, এজনৰ
আনজনৰ প্ৰতি প্ৰকাৰ যি সমাজবৃত্তি, ইহেই এই যিহে ওপৰত
দু-মুখনিও আছে চলিছে নিম্নত সমাজ কৰিছে। অ'..সুগো নানান
দুৰ্যোগ, দুৰ্ভাগ্য হৈছে হোৱাৰি আৰু আৰু দীৰ্ঘত। অৰ্থাৎ আৰু
মাজত এক এনাৰ্ণি আছে যিহে ইহে প্ৰতি-প্ৰতি প্ৰতি আৰু
হাৰ - চেনেহ, আদৰ-সাদৰ সাধন গঢ়িছে।

এক কক্ষাত কা'বলৈ স'লৈ ব্যক্তিৰ সম্মূৰ্ণ বৈজ্ঞানিক জ্ঞানৰ এই
বৈজ্ঞানিকতাই হৈছে প্ৰাচীনকালৰ জ্ঞানৰ সোঁতৰ বন্ধ। ৩° পাৰ্বা চৰ্ছোদ্যোগ
ৰূপে ব্যক্তিৰ প্ৰাচীন জ্ঞানৰ স'লৈ জ্ঞানৰ চকুত আছে। জ্ঞান
দ্বিতীয় জ্ঞানৰ স'লৈ জ্ঞানৰ চকুত আছে। ইয়েই হ'ল ব্যক্তিৰ
অন্তৰ্জ্ঞান, জ্ঞানৰ স'লৈ প্ৰাচীন জ্ঞানৰ ৩° চৰ্ছোদ্যোগ
জ্ঞানৰ স'লৈ বিজ্ঞানৰ জ্ঞান প্ৰাচীন জ্ঞানৰ স'লৈ দৰ্শন,
নিজকে জ্ঞানৰ প্ৰাচীন নহ'ব। চাৰ লগৰ প্ৰতিযোগিতাৰ এই
বুজু বজাৰত চিকিৎসাৰ পৰা জ্ঞানৰ জ্ঞানৰ জ্ঞান?

জিজ্ঞাসার জৰা হৈছে 'মোহৰ', যি জ্ঞান দিওঁ,
জ্ঞান দিওঁ । কিন্তু এই জ্ঞান নিজে উপভোগ কৰাটো

নোবোমাই । 'জ্যাগতছে আনন্দ আছে' । ইংরেজীত ক'ব পাৰি,
"Sacrifice is the name of the game".

অবশেষত ক'ব বিচাৰো যে বঙালৰ মি ব্লু-সাম্ৰাজ্য,
অন্ধবিশ্বাস, হিন্দু-কামাধিন্য; হিন্দুগে জাৰাৰ পূৰ্ব-পূৰ্বৰ কামাধিন্য
জনা এক এক বিষয় জ্ঞানা । আশিৰ নিচিনা শিষ্টিত পৰাজে
নাছিল তেতিয়া । কিন্তু বঙালত??? আহি শিষ্টিত পৰাজে
ৰাদ কৰো । অ' হিন্দুগে কোনো কোনো লোক আকৃষ্ট,
কিন্তু তেওঁলোকৰ ব্ৰজাব লাগিব , ক'ব লাগিব কেইটিজান
জানৰ বজা । যদি আহি ইজাৰো কৰিব নোৱাৰো, তেন্তে জাৰা
শিষ্টিত এডো ব্ৰজ নাই ।

কিছুজান কৰাই জানি আগভেটি ধৰে । কোনো কোনো
ব্ৰজত ইজান আবেগিক হৈ পৰো, যেন জিহা দাৰি মাও
দুপাখি জোনি এনে এজন প্ৰবন্ধে ম'ত নাশ্যকিৰ ভেদা-ভেদ,
প্ৰদ, মৰণা ; শ্যকিৰ জাৰো, দাৰা, ভাৰুৰোৰি আৰু জিলাশিতি ।

পদুৰ চৰ্চা
বাণিজ্য জাৰা
ওষ মৰ্মাধিক

Kalam: The Advocate of Education

Debaleena Goswami

1st Semester

"First you tell me, what you will like to be remembered for? President, Scientist, Writer, Missile man, India 2020, Target 3 billion.... What?' I thought I had made the question easier by giving options, but he sprang on me a surprise. 'Teacher'..."

: *Shrijan Pal Singh,*

Who was on the stage with Dr. Kalam in Shillong when he collapsed.

"If the people remember me as a good teacher that will be the biggest honor for me..." He believed, "Teaching is a very noble profession that shapes the character, caliber and future of an individual... youth have a dream and also have a pain. The pain comes out of their dream; they want to live in a prosperous, happy and peaceful India. This type of student's environment ignites me and leads me to interact with young minds."

His heartstrings were always attached to the virtuous service of teaching; Kalam, who is better remembered for his multi-dimensional personality, the "people's president", as he was fondly called, who had a remarkable list of honors, achievement and awards in the biographies penned for him. In spite of his popularity as an eminent scientist, a promising president and so on, his favorite role in the society was to contribute to the growth of our society by imparting education.

He strongly believed that education had the potential to transform the society. "The Missile Man" as an advocate of education was the pioneer of the concept that social progress is in urgent need of the fusion of quality education and proper guidance. He travelled far and wide to inspire the students, academicians and educators of different levels, through his speech and made them conscious of the importance and sanctity of the mission they have undertaken. . He inspired and motivated the teachers all over the country by saying that there is no other profession in the world that is more important to society than that of a teacher. Teachers are the backbone of any country, the pillar upon which all aspirations are converted into realities.

There is a scorching exposure of his noble mission through a list of Self-authored books like "*Ignited Minds : Unleashing the Power Within*"(2002), "*India 2020: A Vision for the New Millennium*"(1998), "*Luminous Sparks*(2004), "*Envisioning an Empowered Nation*", "*Indomitable Spirit*", and many more.

India was traumatized at the news of his death while addressing the students of IIM-Shillong. Bharat Ratna, President, scientist and author, Kalam had taken on many

roles during his lifetime and everyone had something that they remembered fondly about him.

"Goodbyes should be short, really short"....noted the former President, and so did he pass away; working, standing tall without any long drawn ailing and without leaving" any wealth at his deathbed; as was his ideal.

It's the women's era!

Rise of women as business entrepreneurs in the present era...

Pragya Haloi

3rd semester.

Singer James Brown rightly sang that "it's a man's world that would be nothing, nothing without a woman or a girl".

Women are believed to be the most beautiful and most important of God's creations. A world without them is hardly imaginable. Like the two sides of the same coin God has created women complementary to men, created to be equals in every aspect of life. She, being the epitome of hard work and sacrifices makes a house a home and aptly fulfills the role of a mother, a daughter, a wife, a sister and a lover. But it has been seen that the notion of considering women equal to the men is only in theory because in the practical world the women are still considered as someone who would need the protection and support of a man. In our country, India, women are worshipped on pedestals and it is in the same country that women are not allowed out of their homes after midnight and female child are aborted right in the womb because they would become a burden in future. The want for empowerment of women arises from this very fact that they have been rendered dependent position in the society for a very long time now. This also plays a prime role in developing our society because we all know that no society can evolve if the women, a major component of it, are lagging behind.

Today, in the age of globalization the world has come a long way from the past and so has the women. Gone are the days when a girl had to stay back at home cooking while her brother went to school, gone are the days when a women had to solely

depend on her husband for everything. This era has seen women come out of their homes to play their roles as active members of the society and not by following the men but by creating their own paths and framing their own visions

The field of business, which was supposedly a male dominated field in the past, is now taken over by women entrepreneurs of all ages. Many women have set up their own business corporations and companies thus leading the hundreds and thousands of employees working under them. Some of them have also shown immense quality of leadership by making a place for themselves in the topmost level of management in big business houses. Some of them do it in order to provide for their families while some others have adopted it as a profession because of their interest and passion in this field. **In the past she was a mother, a sister, a wife and a daughter. But now she is a CEO, director, chairperson, owner and as well as an entrepreneur.** With the vast change in the corporate environment over the past few decades we have seen women move from homes to the boardrooms, cabins and factories with their God given natural intellect and elegance. They balance between their filial roles at home and business demands with equal self-confidence. Many have succeeded in the field of business without losing an ounce of passion for their home lives.

Globalization and liberalization of markets have integrated the world economy and the world has turned into a global village. This has encouraged women to come forward to become entrepreneurs and start new industries. In order to compete with the world economy they too have voluntarily joined the business sector to nurture their interest and passion for business. Today, the term **“women entrepreneurs”** does not matter anymore because the challenges and opportunities for both men and women are the same. Many young women have shined in this field as young entrepreneurs because of their innovations and fresh ideas for new products in the market. Women of all classes and economic backgrounds have joined this field to make a name for themselves. Be it the illiterate women of

backward villages who have organized themselves into self-help groups or be it the young entrepreneurs working in giant corporations like Reliance, Infosys or Tata.



When talking about the topmost successful women entrepreneurs of India, the name **Indra Nooyi** often comes to one's mind. Born and brought up in Chennai, a graduate from IIM, she presently holds the position of chairman and CFO of PepsiCo which is one of the largest businesses of food and beverage in the world. She has proved to be an inspiration to thousands of aspiring young Indian women. Her life itself is an example of how one can rise to success by overcoming all negative notions and hardships. For her immense contribution in the corporate leadership she has been conferred the prestigious Padma Bhushan in the year 2007.



Known as "**Cosmetic Czarina of India**" she was the former chairperson of Lakme, a brand surely familiar to all of us. **Simone Tata** who is French by birth is the wife of Naval Homey Jahangir Tata and stepmother to Ratan Tata. Presently she is the chairperson of Trent Limited which owns the popular brand store Westside. Lakme a popular brand storming the Indian market is a product of her ordeal. Her contribution towards the cosmetic market in India is noteworthy. Simone who was born and brought up in Switzerland found it difficult to dwell in the Indian corporate world initially because unlike Swiss women Indian women back then were hardly associated with business. Even then she proved her worth by succeeding in a world usually dominated by men.



Turning into one of world's most fashion centric countries, India has seen the birth of many young fashion designers who with their creative and artistic skills have set new trends in the fashion market. A woman with an uncanny ability to put elegance and grace

in a piece of cloth, **Ritu Beri** is the first Indian designer to present her creations in Paris. A graduate from the University of Delhi, she completed her designing course from National Institute of Fashion and Technology. Today she is counted among the topmost fashion designers of the country with her own clothing line "Lavanya" which is a great success. She proves to be an inspiration to those thousands of young fashionistas who dream of making the world a better place by making it better looking!



Shahnaz Husain, the only name that comes to our mind whenever we think of herbal products! A name that is the solution to our uncountable beauty problems. Awarded "World's Greatest Woman Entrepreneur" in 1996 Success Magazine, she had keen interest in cosmetology and beautifying people. Today she is the CEO of

Shanaz Herbals Inc. which specializes in skin care and cosmetic products and a well-known female entrepreneur of the country. Her products are in great demand in the Indian cosmetic market as well as in abroad. She was awarded the Padmashri in 2006 for her contribution to the Indian cosmetology market.

It has been seen that most young entrepreneurs tend to start their businesses in the smaller sector rather than in large organizations. It is due to the fact that the MSMEs i.e. the Micro Small and Medium Enterprises provide a better platform to them to

show their talent and skills unlike the big business houses with a rigid governance structure. All they need is encouragement and support, especially by their family. There is a woman behind every successful man they say. But who is behind a successful woman? Surely it is her family. Positive support and encouragement is a prime requirement to make one successful, be it a man or woman. But support here does not mean only mental or psychological support. A business needs funding. And every entrepreneur takes that risk to fulfill his or her dreams. But ironically it is that very dream that makes lending organizations reluctant to lend financial securities to these people as they are new in the field. The government, to encourage these upcoming entrepreneurs should provide financial aid and subsidies to their business especially the small enterprises. It is a benefit for the government as well since the small industries form an integral part of Indian economy.

With the changing world it is required that we as a part of this modern society should upgrade our thoughts and not confine ourselves within the walls of traditions and customs. The women should dare to dream. Unlike the past they should not allow themselves to be shadowed in the name of culture and custom. They should have the power to create their own light and prove their worth in the society. The present era has seen many such brave women and many are yet to come in the following years. It is the era where not only the sons but daughters too inherit family businesses. It is the women's era!

Anger (A friend or a foe)

Bohnimaan Baruah

3rd Semester

The world is full of angry people. Hot words are spoken without a thought of their consequences. It is basically a form of an intense emotional response. As Sir Mark Twain has rightly said *"Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured"*. Although, not everyone takes to expressing anger through violent behavior but the loss of self-control does sow the seeds of violence. Sometimes, the anger is invisible and can be felt in a silent treatment while other times, the body language and speech makes us aware of its presence. So, it can be said that anger is the worst enemy of a person.

But, is it really so..!! Experts say about a thing called as "Healthy Anger" whose expression is a must for our survival. We need to confront and stand up for ourselves when we have been unjustly dealt with, but that confrontation can be gentle and in a tactful manner without punishing the offender. Anger expressed in a healthy fashion has positive results and in a negative manner has poor results. For instance, if a boss in an office constantly keeps on losing his temper and shouts at others, this will naturally not only disturb the work environment but may also create disharmony among the staff. Human beings have been endowed with many passions. These energies can either be used to promote human growth or destruction, depending upon its use. Anger is one of the primary emotions which can foster development of one's personality or cause problems for the person who cannot control it. When people are angry with injustice, it is a form of righteous anger. As because the expression of these kind of anger will lead to creative solutions to the unjust situation. But, most people get angry upon some issues that start up in the form of irritation and suddenly erupt as a volcano. Hence, it is up to us whether we want to use this emotion in a positive manner (as a friend) and make this world a better place or we use it in an inappropriate manner (as a foe) and ruin our lives.

"Anyone can become angry. That is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way- this is not easy"

-Aristotle

Self-Improvement

Priyanka Mazumder,

3rd Semester

Introduction

Self-improvement is basically an inner process which aims for a happier and better life. It is a process of adopting positive thinking and attitude, bringing positive inner changes and getting rid of negative thoughts and habits.

Importance

Self-improvement is very important for each and every person. No people can survive in the society without his/her Self-improvement. When one is challenged both physically and mentally, then it is Self-improvement which makes them become normal again. Be it fear, anger or negative thinking, Self-improvement is the solution of all.

Techniques

Nowadays, there is a growing interest in Self-growth and Self-improvement techniques. Here are some of the Self-improvement techniques:-

- Inner work or inner changes which requires desire, motivation, ambition and dedication.
- Increasing of inner strength and happiness to make an easy way of improving life.
- Watching how people behave and act in various situations and then looking inside ourselves to find out if we behave in the same way under the same conditions.
- Thinking and visualizing over and again in our mind, how we would like to act and behave.
- Not to be disappointed or frustrated if we do not find fast results.
- Keep practicing regularly different styles of behavior in different situations.

Benefits

There are many benefits of Self-improvement. Some of them are as follows:-

- Self-improvement makes us self-aware and enables us to know who we are and what we want to become.
- Once we are Self-aware, then we get directed to our goals of life automatically. It becomes very easy for us to take decisions.
- With Self-improvement we also get more focused and effective towards our objectives and do not get deviated from it.
- Self-improvement makes us more motivated and encourages us to live life in an excellent way.

So, we can see that Self-improvement is a very important part of our life without which life will become very tough and boring.

Yes! Percentage Do Matter!

Satyajeet Bhuyan
1st Semester

All we have learnt from our childhood was that it's our behavior that will define us in the society. Only marks cannot decide your future. But is that so? I guess it was before. But now what going to define you in the community is your Boards Percentage. If you are a top scorer, you are good else you are of nowhere. What now defines us is our marks not who we are or what we are!

But being a topper of your school is really enough? There were thousands of school toppers wearing gold medals and holding trophies. What if I say it is not? It's just the first step towards the battlefield where you going to compete and make yourself proved in a crowd of similar! To set a mark among all, you have to be different. And if you are not different, you have to make yourself different. That's the only way to survive with a position in a society! No offence to it, but at the end of the day what really matters in the society and makes you differ from other is your MONEY POWER. That is what, that going to make you famous. Real Famous! And for that, success is the only key. Legally!

First move in the chess our life is the selection for the higher secondary studies. "Arts? Commerce? Or Science?" which becomes the most buzzing question at every student's house then. Other than exceptions, parents in remote parts of our country or I should say- 'Parents all over India' answers that following the under mentioned guidelines.

First of all on the basis of gender, 'If you are a boy, No Arts.' Secondly on the basis of academic classes – 'If you are intelligent (in reality or just a misconception of parents) join Science, if you don't qualify to that category-commerce, if you are least famed in academics join Arts.' Thirdly on the basis of religious segments, 'If you are a Marwari, No science and Arts'. And then if some students are lucky enough, the listen "Ji le apni zindagi beta, because zindagi na milegi dobara".

But why? Can't a boy study subjects like Literature and economics (Arts)? Then why do we praise Rabindranath Tagore (Literature) and Amartya Sen (Economists). Shouldn't there be any resourceful person in commerce and Arts streams? Do we really want some worthless fellows to maintain accounts of companies like TATA, RELIANCE, ITC etc? Not really. Don't you think potential students study subjects like economics, commerce and English? If no, then why the cutoff list of St. Xavier's College, Kolkata for B.A. (eco) begins with 99%, why the cutoff list of St. Stephen's

College, Delhi for B.A. (Eng) starts with 99%, and why the cutoff list of Sri Ram College of Commerce, Delhi for B.Com (Hons) starts with 97.35 %? That is why our thinking should be hit hard.

My question to all the 90% + holders is that, "All you satisfied with your marks?" The answer of my question from the crowd shall be "No!" Why? That's because this is still not sufficient to get you into great institutions like SRCC, St. Xavier's College, and St. Stephen's College etc. Well, back in 1980's – 90's, a student with 70% was considered to be the king of the world, but now, the same person might not even be eligible to fill Delhi University's form. In fact, this time, if a science or an arts student, wishes to pursue commerce as his career, then he will have to score 100.25% to get into the temple of commerce, the prestigious SRCC. Even if he wants an admission in colleges like Hindu, Hans Raj, Kirori Mal, Ramjas, he will have to score a cent percent!!!! Impossible, right? Of course yes, because indirectly the show their back to science and arts students applying for a seat for B.Com (Hons.). If this is the case, then may be , Delhi University, St. Xavier's College, St. Stephen's and other best colleges are going to produce such geniuses in future, who might even out do Newton or Einstein , because both of them might not have even scored half as much as what is required to get into even a third –tier DU college.

You all might be wondering, "What was that?", let me tell you, that's the truth of the life of 21st Century. Percentage only matters when you are being counted among the 100% holders. But was this the same scenario before? No! It's the war for these centuries. Score 95% + and you are "admitted" to the battlefield. Else no one cares who you are!

CONTRIBUTION OF TOURISM SECTOR IN ASSAM

Nandit N.P. Gayan
3rd Semester

Assam has a rich potential in the tourism sector which has contributed towards its economy a lot. After the introduction of INCREDIBLE INDIA tag in the year 2002, the overall inflow of tourists grew by around 16% in which around 3% inflow was in the North-Eastern States especially in Assam.

The state has a number of spots which are very rich in potential and which are yet to come in the limelight. Though the Government has taken steps to uplift this sector to attract both foreign and national tourists, but as per the studies this steps are not enough. Although with the introduction of Assam Tourism Development Corporation (ATDC) in the state, the tourism sector has gained a boost with its different activities and policies and programs throughout the year.

It is always believed that an economy always grows when there is an increase in the reserve of Foreign Currency in it. And with the availability of Natural Paradise in the North-Eastern States, the economy has a tremendous chance to develop without much investments in those places apart from that of the infrastructure development. Some of the present tourist spots in the state are :-

1. Kaziranga National Park, famous for the One-horned Rhinoceroes.
2. Manas National Park, famous for the Asiatic Wild Buffallo.
3. Kamakhya Temple.
4. Historic Town of Sivasagar.
5. Digboi Town.
6. Bardowa Than in Nagaon.
7. Tezpur Town, famous for places like Agnigarh, etc.
8. Sualkuchi, famous for the Muga Silk.

Apart from all these places there are a few more important places which have a tremendous potential to develop and which can heavily contribute towards the economy of the State. Some of the places are:-

- Burhachapori Wild Life Sanctuary, in Nagaon.
- Devi Dol, No-Pukhuri Shiva Dol, and 6 other places in Sivasagar.

Though Sualkuchi is known to many individuals world-wide but still it is unknown to the other parts of the world.

Therefore it is recommended that some steps should be taken by the local authorities in such a way that these places comes under the limelight and more tourists are attracted towards them which would also indirectly increase the employment opportunities for the local youths in such a way it benefits the local economy of the area which would directly benefit the State Economy.

SIX FEET OF LAND IS ALL A MAN NEEDS

Arbita Chakrabarty
1st semester

A while ago, I came across this heartrending story which really caught my attention and I would like to share it:

While a man was polishing his new car, his six year old son picked up a stone and scratched a few strokes on the car. Filled with rage, the man took the child's hand and hit it several times, not realizing that he was using a wrench in place of a stick. At the hospital, the child lost all his fingers due to multiple fractures. Seeing his father, the child asked with painful eyes, "Daddy, when will my fingers grow?" The words tore the man apart; not a word could he utter. Later, he discovered that all that his son had scribbled on the car was, "I Love You, Daddy!"

The story coherently throws light to the fact that money and luxuries have occupied so high echelons in our priority lists that we are now light years away from the reality that we earn for our family, we bring home money and materials for our loved ones. Today, wearing a pair of branded jeans has become more valuable than words of love and care. Buying the latest cell phone, journeying in a car extraordinaire, dining in a plush restaurant, living in homes worth a second look have become things not achieving which does not let us breathe an air of content.

But what with a cell phone will we do if we don't have loving friends to talk to? Where will we take our expensive car to if we don't have relatives awaiting our visit? No matter how costly it is, a dinner will always be a painful plight when we have no one to share it with. A laudable building with all the riches treasured in it is a mere bungalow and not a home. A home is one which has a perfume of love, a touch of elation. It's the place we long to return to after a day of stressful work.

Yes, we can love money and materials but the value of man, other creatures and the resplendent nature is head and shoulders above it. Earning money is not erroneous but let's not let it deprive us from costlier things in life:

- * A yummy dish cooked with mom's love,
- * A cozy hug from a friend when you feel low
- * A late night lively chat with all your cousins until dawn filters into the room,
- * A bath in the mesmerizing drops of rain,

* A feast to the eye from a glorious sunset,

* An hour of peace amidst green trees and high hills

We should not let such rewards slip out of our hands because at the end of the day, it's not the riches we acquire but camaraderie and care that we are going to cherish; as Leo Tolstoy aptly enunciates- "Six feet of land is all a man needs!"

তেজপুৰ

গল্পাত-মৰি কলিতা
য়ে স্বৰ্গদায়ক-

তেজপুৰ...

এইয়াৰ তোমাৰ ভাষাত দুখ দুই ...

লুইতৰ পাৰৰ ... এজাক কাঁতল বগাই যেন দুখি

মোঁতৰাই নিলা মোৰ এখন আঁঠুৰা ছবি

বুকুত কোলাহল ...

মন চকল...

কাষেবাৰ অতিশয়তো তোমাৰ কোলাত-বিলনি বুলি

ভাবিব যেন এটি অস্তায়-কোম বুলি...

নিৰ্বাৰ-তোমাৰ ইতিহাস

এম্মৰ মোৰেও মোৰাৰ-কবিতা অক্ষৰ

মোঁপাৰে দুই কণা

কলিয়া মোঁমোৰাই-নিজা নিছক

এটা মোঁচলাকী-নিহৰণ

স্বাধীনতা-চিন্তা-দুঃস্বপ্ন

স্বাধীনতা-আছিল-ওই-স্বাধীনতা-ই-

কি-দেখিল-যে-ওই-স্বাধীনতা-নয়-

অত্যা-নিম্নে-ওই-দুঃস্বপ্ন

স্বাধীনতা-দেখি ।

কি-স্বাধীনতা-বুঝি . . .

স্বাধীনতা-স্বাধীনতা-স্বাধীনতা-স্বাধীনতা-

স্বাধীনতা-স্বাধীনতা-স্বাধীনতা-

স্বাধীনতা-স্বাধীনতা-স্বাধীনতা-

স্বাধীনতা-স্বাধীনতা-স্বাধীনতা-

স্বাধীনতা-

THE DAYBREAK

Supratim Dasgupta

3rd Semester

The feeble light of the morning star
Gives birth to a new 'Daybreak'
Like a whining artless toddler
Wakes up from a deep night sleep

When the feeble light of the morning star
Sparkles across the bright green tree
She gleams like a charming bride
Her face lit a bashful glee
Euphoric in heart with amaze
She lifts her emerald gown and shakes
When the feeble light of the morning star
Gives birth to a new 'Daybreak'

As a cheery carnelian shimmering lass
Shivering with cold the earth awakes
When the handsome harbinger blows
With his ebb and flow arms
Chilling and refreshing the vicinity
With his cool soothing breath
The feeble light of the morning star
Gives birth to a new 'Daybreak'

The hazy mist blankets the earth
Like a young girl wearing a cloak
When the feeble light of the morning star
Gives birth to a new 'Daybreak'

It strikes my mind with a new inspiration
Like a river eager to merge with an ocean
My heart blows a new lease
When winsome ruby showers his beams
Refreshing every living
Bestowing a new soulful spirit
When the feeble light of the morning star
Gives birth to a new 'Daybreak'

I feel its divine touch
It slays my darkness of sorrow
And my heart reborn through its euphoric nectar
Like an innocent infant's blissful shower.

তোমাৰ উকা চিঠিখন

জাহ্নু বৰা

৩য় ষষ্ঠাৰ্ষিক

যোৱা নিশা
তোমাৰ উকা চিঠিখন
পুণৰাই পঢ়িছিলো,
মোৰ ভালপোৱাৰ উপত্যকাত
তোমাক লগপোৱাৰ
সপোন দেখিছিলো।
তোমাৰ চিঠিৰ প্ৰতিটো
শব্দই দিয়ে
আহত হোৱাৰ নতুন যন্ত্ৰণা
কিন্তু সেই আঘাতে
আনি দিয়ে
জীৱন জোখাৰ শেষ মন্ত্ৰণা।
মই জানো তোমাৰ
ভালপোৱাৰ ভাস্কৰ্য ত
মই অপৰিপক্ক শিল্পী
তথাপি দুখৰ সাগৰত
ককবকাই আঁকিছো
সুখৰ এক প্ৰতিচ্ছবি।

যেতিয়া মোৰ
আশাৰ বৃক্ষত
পৰে দুখৰ ছাঁ
ভূমিষে তু
আনি দিয়া
এছাতি সুখৰ বা।
শেষত তোমাৰ
চিঠিৰ শেষ
ঠিকনাটো পালো,
আকৌ এবাৰ
খুলি নাঁচাও বুলি
শপত ল'লো।

Pleasure and Shadow

Bohnimaan Baruah
3rd Semester

The Sun with its violet ray,
Peeping through the showers in the sky,
Appears to me an angel,
Smiling with me neigh!!
Oh! What a scene
How much loveliness it sows.
Oh! My mind before it bows.
But Alas!
The ghost – the darkness
Engulf the show
And the dream like loveliness
Reduced to low!

শিৰিকী

শিৰিকীৰ দাস
এম স্বৰ্গদেৱ

মই মোৰ মোৰ
মুৰব শিৰিকীৰ মূলক মোৰ
কালি শিৰিকীৰ মোৰ দেৱি
মই . . . ।

নিৰ্ভুল তিৰোতা এপৰি
দিল্লীৰ মূলক মোৰ
একমুখ শিৰিকীৰ দেৱি
একমুখ শিৰিকীৰ দেৱি ।

মই শিৰিকীৰ শিৰিকীৰ মূলক মোৰ
শিৰিকীৰ দেৱি মোৰ মোৰ
দিল্লীৰ মূলক মোৰ
একমুখ শিৰিকীৰ
একমুখ শিৰিকীৰ
একমুখ শিৰিকীৰ
একমুখ শিৰিকীৰ
একমুখ শিৰিকীৰ
একমুখ শিৰিকীৰ ।

উত্তৰৰ শিবিৰীয়াতো যে

খাই-খুনিৰ লোভা

কিয়ানো শিবিৰীয়াতো খাই-

খুনিৰ আঁও

এম. এ. পাছ কৰা এটা বিদ্যামুখৰ

অধীনস্থ ।

দীক্ষণৰ শিবিৰীয়াতো দুমি ঘৰ লোভা

ভাত-দেখা আঁও

খাই-খুনিৰ লোভা আৰু-শিকি

আৰু দেখুৱাৰ কোঁচত লৈ থকা ছোৱালীজনীক

আৰু শুকুৰাৰ ঘাটত

খাই-খুনিৰ আঁও

দীক্ষণৰ অধীনস্থ ।

হুঁহি আলো এবাৰ হাঁহনা

অলপ আলোয় হাঁহনা
এটা স্বৰ্গীয়

হুঁহি আলো এবাৰ হাঁহনা,
স্বৰ্গীয় আলো আলোয়
এবাৰ হাঁহিব মুক্তিহে ;

আলো আলো আলো হাঁহিব
নিম্নত অলপ স্বৰ্গীয় মুক্তি !

হুঁহি আলো আলো হাঁহিব,
হুঁহি আলো আলো হাঁহিব এক অলপ নিম্নত ।

আলো আলো আলো, হুঁহি আলো
হুঁহি আলো আলো,

কিজনক আলো আলো আলো আলো
অলপ আলো আলো হাঁহিব,
কিজনক আলো আলো আলো আলো
আলো আলো হাঁহিব !

তোমাব হাঁহিয়ে যদি কামোবাব দুখোব

ছাচেব পাৰিছে ;

তোকে ছোঁছো আকো- এবাব হাঁহা ।

আকো- এবাব হাঁহা এই প্ৰথিবাখনক-

তোমাব হাঁহিব নিষত-

বজাল কৰি ছলিবলৈ ।

Fictions

The Betrayal

-Debaleena Goswami

বিয়া

-নীলোত্পল শর্মা

The Betrayal

Debaleena Goswami
1st Semester

"Sir.....Sir !!" Mr Iyer was suddenly shaken off of his realm of thoughts by his servant, Mark. Mark must have been speaking to him since a while. It was time for his meal – and Mark was instructed to see to it that he takes his food and rest properly on time.

Mr. Iyer had been gazing at the sea for a long time..... he had been born and brought up beside the sea ; and his childhood, youth and all the memories of passing years shared an unnamed bond with the mighty, wide, open, graveand the creation of the Almighty. In the abyss of reminiscences, he felt helpless and homeless -- his 52 year old heart seemed to cry out for a soothing miracle to happen which would bring everything back to order. He wanted to live his life again.

* * *

Mr. Iyer lived with his only son, John and his servant Mark. He lost his wife a few years back. He lived a contented life and found comfort in his family and business, which he owned and managed himself. He dedicated his heart and soul to his business, and as years passed by, he planned to hand it over to his son – the apple of his eye, since he found John the worthiest of it. He felt it a sacred duty to bequeath John with it – nurturing him with utmost care, imparting him the best of education, training and never denying the shower of love upon him.

John was educated abroad, and for that he stayed away from home for 10 long years. And after that, when he returned a wise and capable young man, he was ready to face all challenges and handle all adversities. He seemed to be confident, of, in which his dad found the eligibility to hold up the pillar which he built up with so much of effort. So, without much delay, Mr Iyer suggested his son about it, and to his relief, his son agreed with eagerness. He was overjoyed, and soon transferred all the legal documents and bank accounts to his son's name. His joy was doubled when John wished to go abroad with a view to legally promote the business, and to

expand it. Mr. Iyer happily consented. John bade his father goodbye, and instructing Mark to take care of his dad's health, he set off.

Mr. Iyer started dreaming about all his son planned to do to honour his love and care, and to stand up as a prestigious business manager. It would be a shining star in his social standing, and would win him a good name. These thoughts made him feel above himself. But things seemed to take a strange turn after a few days. The local cops started making frequent raids in their locality and they started querying about his son's whereabouts. They seemed to keep suspicious eye upon Mr. Iyer's house – and he could not make out even a bit of what was going on.

Months passed by, and yet there was no sign of John's return. The visit of the cops and their patrolling around his house continued. It went on till the day Mr. Iyer went to file a missing report of his son, and was informed at the police station that his son served as an active leader in the anti – government organization – the gang of terrorists intending to harm the country, its public, by ruthlessly killing the innocent citizens for their selfish interests. It was enough for Mr. Iyer the heights of his anger and distress – he could not bear it any longer – his world dissolved – and he collapsed.

* * *

That was three months earlier – Mr. Iyer has recovered his health under doctor's strict supervision and psychiatric therapies -- he overcame his mental shock.

And John ? ! No, Mr. Iyer did not make any further efforts to trace his whereabouts, he did not curse or swear upon him either. He just caught a firm hold of those pointless worries – and flung them away from his heart.

And now, gazing at the sea, he tried to feel the depth of its blues, its serenity and innocence which he earned for ; with which he shared a sub – conscious mental attachment – and he promised the sea that he'll never betray it !

বিয়া

ମାଲୋଙ୍ଗଲ କାର୍ଯ୍ୟ
ଏହା ସମ୍ପାଦିତ

স্বাৰ্হিতিঃ স্নাত্ৰস্নানৰ আত্মৰে সন্মানে সাহিবলৈ গালৈ, সাহিবত-
দিনৰ দৰে জোহৰ, হিন্দী মানৰ দুষ্টত ধূমপিত- চাইস্নান ।
নিয়ম লাইটৰ উজল জোহৰে অসলো বন্ধ- আটকৈ দেহাত
এহায়া কৰিছে - ।

মাওলোব- সাহৰ- পৰা নাথিল; সুকলো নাথিল । অন্য
 বাহ- এমনত- পিছ সাব- নাথিল- এতিয়া । বাহ-মন- অংশলৈ- অৰু
 আয়- এদলৈ-মান- বাকী । পিছ- সাব- বাহ-আদানলৈ- হৈ- বহি- নলৈ
 অন্য- সাহ- আদানলৈ ; পৌৰ-দৰ- এলৈ- সুকল- হাতে- বহু-ব- কংকাল-
 হুহু-মা- পুৰানি- সাহৰ- মতি- এলৈ । তাত- মোক্স- লৈ- গাৰি-
 মোক্স-লৈ- হৈ- কুৰু-ব- পৰিগাল- এলৈ । সাহৰ- ডাল-বোৰ-
 মোক্স-ব- বিহু-বিত- হৈ- অল- বিহু-লী-বিত- মোক্স-ব- পৰিগাল-
 এমন- লৈ-অংশ- হুহু-ব- কৰি-ছে- । "দুৰ- পৰিগাল", "দুৰ- পৰিগাল"
 বিহু-অংশ-লৈ- সুকল-ব- চকু-ত- মোক্স-ব- পৰিগাল । বিহু- অংশ-
 মোক্স-ব- উদে-মো-ব- সুকল- সাব- মোক্স-ব-মন-লৈ- গলৈ । তাত-
 অত- মোক্স-ব- বহু- । অনি-দ-ব-হু-ও- পিছ- সাহ- অংশ- লৈ-

অন্তে দুধুবি দি-থকা চৌপনিচৌ-অলপ লাইকায়া-ইব ।

ইতিহাসি, বহু আশ্বানত বহুধোব আহি-এমন এমনকৈ-
বলিহ । দুলায়া দুলায়া বহুধোব দিমিলে-এনে-লাগে যেন-বিউল-
কলেক্তে-অপ লোকা দুধুবি দলহে । অরকোমত-অপকোম-
অন্ত-শোলাই আহি-বলিহ-ফুকন-সাবলগীয়া-বাহু-মন ।
ফুকন-সৈ-বাহুমনত-উঠিল । বাসব-আশ্বানমনলৈ-চাই
দিমিলে-যে-চুবিদাব-পাবিগন-বস-এমবকা-ফুর্তী-বহি-আছে ।
নপত-এটা-বেশ-। আশ্বানত-এবি-ছিল-আঠুত-ধুব
ওজি-চৌপনি-সৈ-আছে-।

জেনেতে-এটা-আশ্বানি-সৈ-বাহুমন-পতি-আবহু-
কলিলে । ফুকন-ব-সহত-বহি-থকা-ছোকা-জাও-চৌপনি-ব-পকা-
আব-পালে । মিবিকাবে-অমমাই-আবতাহত-ফুলিগাবি-চৌ-মেলি-
লাগি-আছে-। ধুমত-মিবিকি-থকা-এটি-মিঠা-হাঁহি ।
কপালত-এটা-এক-মোঁটে-।

“কলৈ-যাব ?” ফুর্তী-মসকায়া-ধুদিলে ।

“যি-এমাই-আব-কলৈ-যে-চিনিচুকায়া ॥

“মই-বিউল-”-তাই-কলৈ-।

এক সময়ে দুজনেই খুঁজতে হাঁহি বিকিডে গেল।
 তাঁর অর্ধত মামলা মর-এমপা মরার মদি বদল হয়, তেঁ-

ওই সাতোৰ গোমোদেই খেলেন ।

নিজাৰ মৰীষাত- কালো নিতাল নিভুই হৈ আৰিছিল ।
বাছৰ সৰুই মোৰ বতাহৰ কথা স্মৰণ আৰি আছিল ।
বাছমনৰ অধিকাংশ সাতোয়েই নিদ্রাবত ।

ভেনেতে হঠাৎ বাছৰ গতি সলিব হৈ গৈ গ'ল ।
চানেক মোৰ কল্পকবজৰ নাখি গ'ল । কিছু সময়ৰ- অন্তত
পক্ষ আঁৱা গ'ল যে ইজিৰৰ কিয়া বিছুতি মাটিছ । এইমানে
পুৰতি নিজাৰ চৰাইৰ মাতো আৰিহোৱাটো অতি মনোমোহন কৰি
হুলাছিল । মাইমনৰ অলপ ফুৰাৰ ঘৰ বেছি দূৰ নহয় ।
বাছৰ অলপ নাখি- অনল দূৰ গৈ শুই থকা আঁৱালক-
অঁৱালক জপাই আনিলে । ফুৰালে তুতিলৈ ঘৰে কালৈ,
"ব'লা, ইয়াত গৈ থকাটো মোৰ ঘৰলৈ গৈ পুৱাৰ চাহ খান
মাই- ওচি মাস গৈ ।"

তুতিয়ে আনটো উলিয়ালে, "দেউতা, ... ওঁ... মাই- অহা
বাছমন বেয়া হৈছে ।... বন্ধু অঁৱালৰ ঘৰত আহিছো... ওঁ-
দুখনিয়া-মান লাগিব... ওঁ- যাই... ।

বন্ধু স্বাক্ষৰে সুকনকৰ অনল আৰুহা নাছিল ।
যদিও তেনেকৈ মোকাত একো অপত্তি নাছিল । কাৰণ,
মোৰা পাঁচ / ছয় ঘণ্টাত ইজনে নিজজনক মুটেৰে এলকৈ
ছিলি পাইছিল । স্বাক্ষৰে চমকৰ বাবে সুকনকৰ ঘনাই
অনল বিচলিত হৈছিল যদিও - সি একো কথা নোশোকাই
কহি থাকিল ।

অদৌখনো গৈ থাকিল ; বাৰে দুয়োবোৰে ছোটজীয়া
দিলনি পথাৰ । প্ৰাৰ্থনাৰে কঠিন পাবি আছে ।
আমি ডেৰ ঘণ্টামানৰ পাছত অকল অদৌখনো গৈ এটা
পদূলিঘুমত বুলিহি । সুকনকৰ ঘুমত এটি আশ্চৰ্য হাঁহি ।
অদৌচালকজনক তেজা দি তুটিক লগত লৈ পদূলিঘুমৰ পৰা
ভিতৰ পালে । পাতলৰ পৰাই ছাৰক চিত্তৰি ছাটিলে ।
সুকনকৰ মাত শুনি ছাৰক লম্বা-লম্বিকৈ ওলাই আহিল ।
সুকনকৰ লগত হোৱালীজনীক দেখি ছাৰক ভিত্তৰলৈ জোমাই
পাল লোক দেউতাক লগত লৈ আহিল ।

সুকনকৰ ছেনেকৈ দেখি দেউতাকৰা চকু-কপালত
উঠিল ।

- কিহে- পাইছিল- তোক ছোৱালী-জনীক লৈ- আনিবলৈ- ?

- নহয়- যা . . .

- তেই- দুখ- থাকোনে — মাৰ- হৃদি- মং

ফুৰানে- ইমান- মৰম- লগা- ধৰ্ম- জীৱনত- অশাস্তাৰ-
সাৰে- শুনিছে- । মাকে- দুবাৰ- দুখত- পানী- দি- গাই- দিছে ।

“আহা- কুতি- আহা, আঁত- তোমালোক- ঘৰলৈ-
শোৱা- কথা-বোৰে- ইয়াক- মাতি- পাই- গাইছিলো, তোমি- মাত-
কথা-বোৰ- আঁত-ছিলোহে, তোমালোকে- যেন- ইমান- আমৰ- লগা...

মাদাৰ- ফুৰনে- মনত- শুকোৱা- নাই । যেন-

হৃদয়- মাৰ- আঁত-হৈ- আনন্দ-হৈ- মোৰ- দুখ- অনুভূতি-হৈ-
তোহে- ছিলো- ফুৰনে- হৃদয় । আঁত- পাইছে- ফুৰনে-
দেই- মোৰ- মন ।

चोत्रालाला



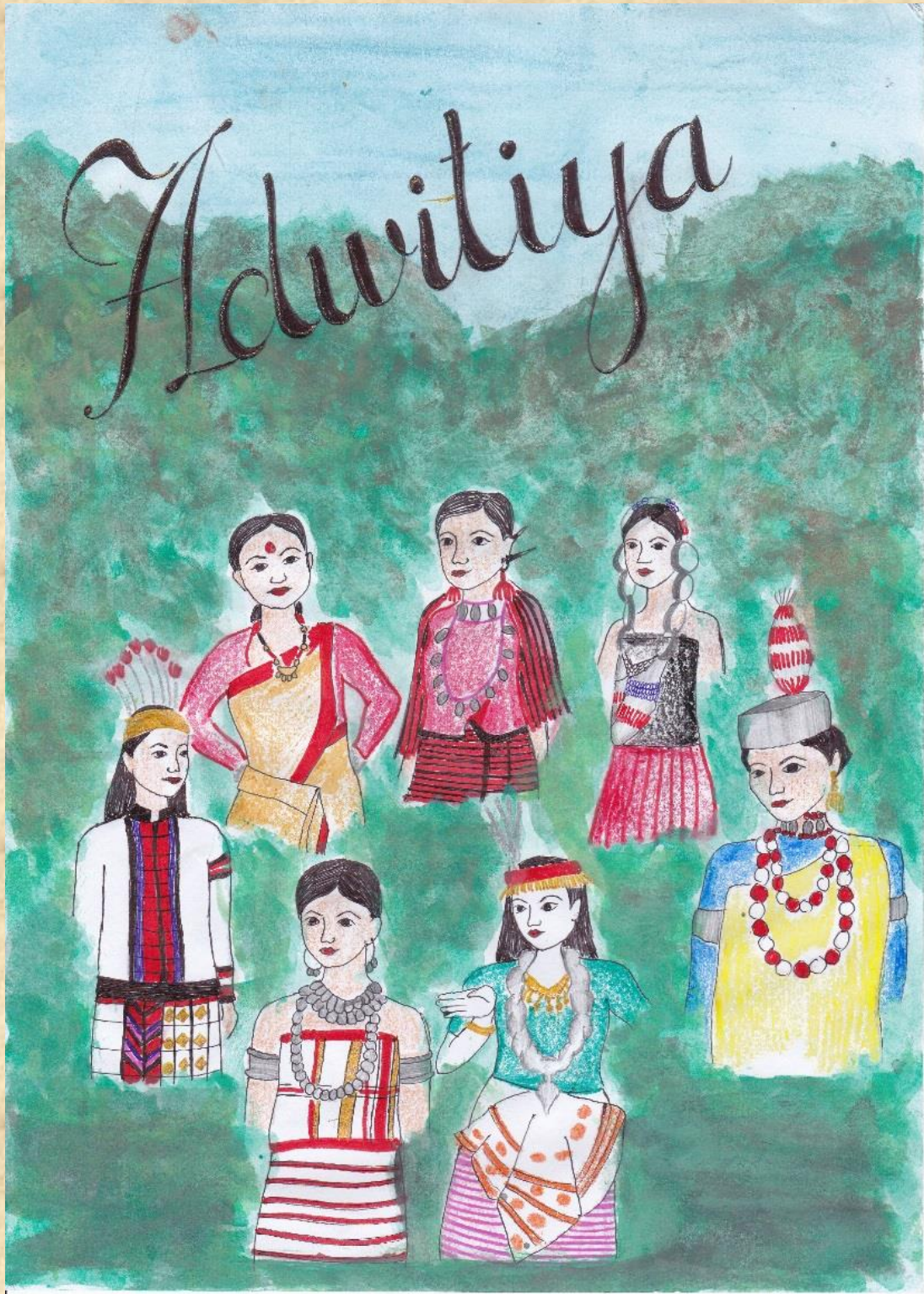
Mothers are the best blessing from God...

Indrani

Indrani Talukdar, 3rd Semester



Arunav Bharadwaj, 3rd Semester



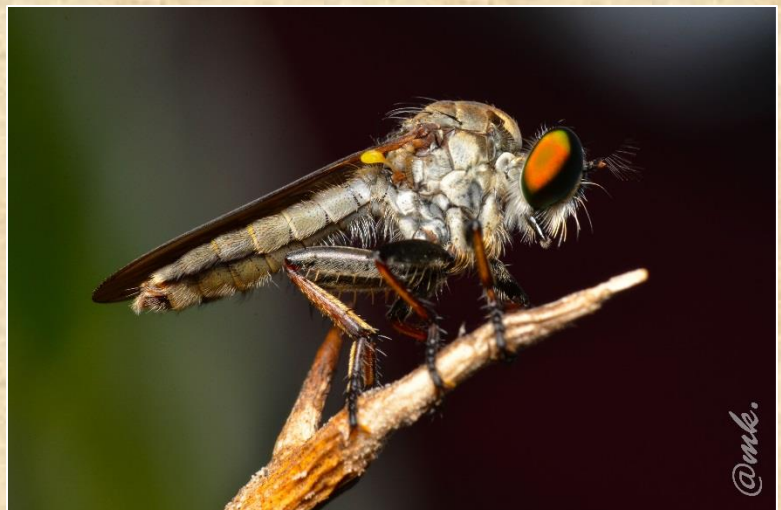
Indrani Talukdar, 3rd Semester

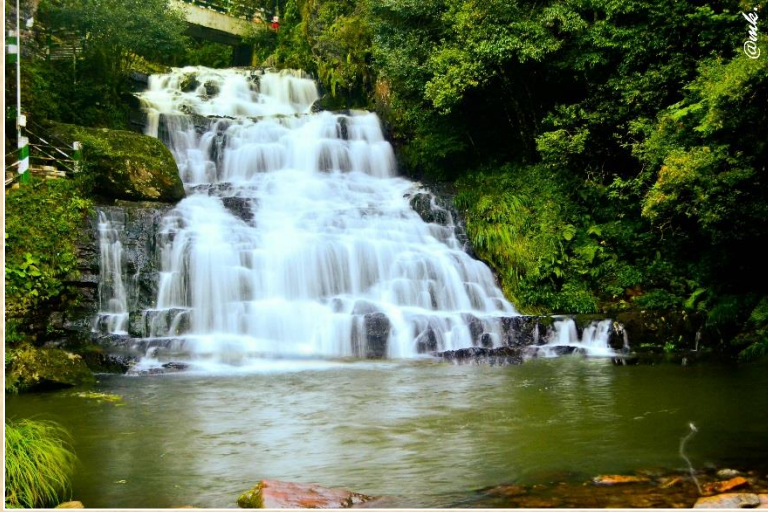


Bhagya Laxmi Brahma Narzary, 3rd Semester



बोकेचित्रा





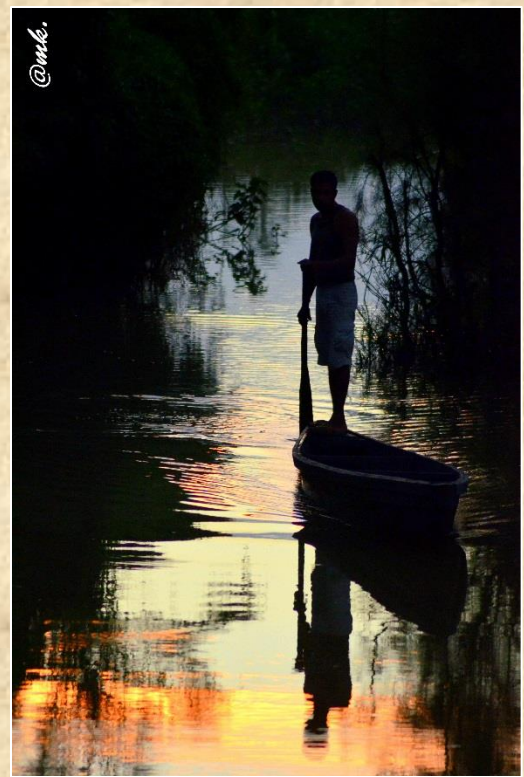
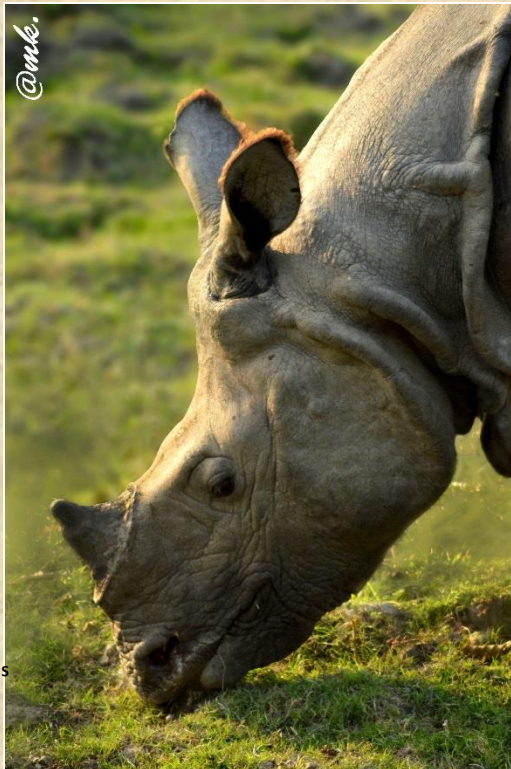


Photo Courtesy:

Aklanta Madhav Kalita

3rd Semester

Your feedback/suggestions will encourage us.

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