



BRIDGE

2018



AN ANNUAL COMMEMORATIVE MAGAZINE OF OBASSG
DR. JAGADISH NATH | DR. BHARADWAJ GOGOI



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BRIDGE 2018: An Annual Souvenir of
Old Boys Association Sainik School Goalpara.

November 2018.

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Printed on behalf of Mr. Girija Kanta Barman, General Secretary,
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Printed at INAJ ASOCIATES, GUWAHATI / JORHAT.
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স্কুল গীত

অমম অমম অ' আই অমম
মাতৃ মোৰ চোৱহী দেশ
মেউজী ধৰণী আপোৰে শুৱনি
শশ্য-শ্যামলা অমমীৰ বেশ।

বিজয়ৰ ধবজা আকাশত উৰাই
উদয়গিৰিয়ে পোহৰ বিনাৰ
লাচিত চিলাৰাম বীৰ ডেকা দলে
হেঁদা তুলি ৰণ জিকিব।

প্ৰাগজ্যোতিষৰ নুহঁতৰ পানীয়ে
নীলাচল দেৱীৰ পখালে চৰণ
মাতৃৰ পুত্ৰ পদ-জন্ম ঢালি
গ্লানি-পাপ বৰিলে মোচন।

এনেদে শূৱনা অমমীৰ ভাষা
শুনিলে পোনেৰা পৰাণ-শাঁত
জীৱনে মৰণে তমু চৰণত
নিজৰাও অমমীৰ মুহুৰী মাত।

(অতুল চন্দ্ৰ ৰাজখোৱা)
প্ৰাক্তন ছাত্ৰ

Obituary



In
loving memory of
all our brethren
who have left for
heavenly abode

From the Team - Editorial :-

"Education is all a matter of building bridges"- Ralph Ellison

May be that's why our founders thought to name this mouthpiece as "Bridge"! The team-editorial is convinced about this thus endeavours to realise the goal of making our "Bridge" not only a tool to connect but also a tool to educate. This year's edition does carry educative articles besides fictions and anecdotes. The best part about this edition is that there is quite a significant contribution from the family members of OBASSG members which indicates that 'Bridge' is connecting families!

It is an absolute pleasure and at the same time an honour, for us, the team-editorial, to be able to handover this edition of the "Bridge" to our esteemed members, patrons and all other readers. We, the team-editorial tried our best in conceiving and delivering this edition to achieve our aim of entertaining, educating and connecting our readers through the contents. Hope, we could do, at least, some justice to our aim! This edition, like all other previous editions we are aware of, also has been a work on hurry. Thus, like any work on hurry, this will also carry some inadvertent omissions and commissions, for sure. We, the team, take entire responsibility of any such deviations and extend our sincere apologies to all readers and contributors.

We would like to put forward our heartfelt thanks to all contributors for their valuable articles, stories, poems, anecdotes without which the 'Bridge' would not have been constructed. In fact, you have provided us the building bricks for this bridge. Thank you!

We are deeply indebted to our advertisers without whose support it would not have been possible to even dream about this 'Bridge'. Almost all of the advertisers have been regularly encouraging and inspiring us with their constant invaluable support. We are sure; any number of thanks would not be enough to express our sincere gratitude to this set of patrons. Nevertheless, a big thank you to them as well! Finally, at the end, we promise to build and create even better, even more bridges with every opportunity that we can get hold of. Because, we strongly believe and follow what Martin Luther King, Jr said "Let's make Bridges and not walls".
Happy reading!

Jagadish Nath
2030 / Chilarai

Bharadwaj Gogoi
3165 / Udaigiri

Jayanta Sarma
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Prof. Jagdish Mukhi

**RAJ BHAVAN
GUWAHATI**



MESSAGE

I am happy to know that Old Boys Association, Sainik School Goalpara is holding its Annual General Meeting (AGM) on 24th November 2018 at Rhino Officers' Institute, Narengi, Guwahati. A souvenir christened **BRIDGE** is being released synchronizing with the event.

The Annual General Meeting is the potent platform for the alumni of Sainik School Goalpara to get together and dwell on issues concerning the entire fraternity of the school.

I convey my best wishes to the organizer and the editorial team of the souvenir all success in their endeavour.

Dated: November 20, 2018


(Prof. Jagdish Mukhi)
Governor of Assam

Sarbananda Sonowal



Chief Minister, Assam
Guwahati

Dispur
November 19, 2018

MESSAGE

I am delighted know that Old Boys Association, the apex body of the alumni of Sainik School Goalpara (OBASSG) is going to hold its Annual General meeting on 24 November 2018 at Rhino Officers' Institute, Narangi in Guwahati. A souvenir titled 'BRIDGE' is also being published to mark the occasion.

Sainik School Goalpara is a name to reckon within the academic field of the State. The student's who have passed out from this prestigious school are not only serving the Indian defence force in various capacities but also rendering exemplary service to the society as conscious and responsible citizen. The apex body of the alumni which is actively engaged in many socially beneficial activities is a testimony to this.

I appreciate the initiatives of OBASSG and convey my best wishes for its future endeavours.



(SARBANANDA SONOWAL)



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द्वारा ९९ सेना डाकघर
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MESSAGE FROM CHAIRMAN

I extend my heartiest felicitations to all members of the Old Boys Association (OBA) of Sainik School Goalpara (SSG) on the publishing of the Souvenir "BRIDGE 2018".

I am happy to note that the 20th AGM of the OBA of SSG is being held this year on 24 Nov 2018. I am sanguine that the association will prosper and continue to contribute to the wellbeing of the School in app spheres and the society at large.

I wish the OBA all the very best.

(Arun Kumar)
Maj Gen
Chairman

24 November 2018

MUSINGS OF THE 18TH PRINCIPAL OF SSG



Capt(IN) Edwin JothiRajan
Principal, SSG

To pen a few words for the "Bridge", the annual magazine of the Old Boys Association of Sainik School Goalpara means many things.

The identity of the Principal as an extension of the generation of SSGians for whom the School is a dynamic entity in flesh and blood, more than buildings and classrooms, is significant. To live up to the expectations of few generations is a tall order and needs delicate balance. The love and affinity of every SSGian and their expectation that Principal with his magic wand will perform miracles and produce wonders is exacting but cannot be wished away as an unrealistic one.

In every visit to the school and discussion, they are filled with nostalgia with memories of friends and teachers and also of events, pleasing and otherwise. Added to this is the visit down the memory lane of the various competitions and events held; detailed description of the various heroic escapades and breaches of indiscipline clubbed with the memories of their mentors and teachers. To an extent, many recall their dormitory, location of bed, the number of the school truck, the boxing bout, the boxing champions et al, after few decades. The memories are so fresh and raw, and it is embedded with emotions and feelings, unique and strong.

The bonding and respect for a fellow SSGian is based on the Roll No, the erstwhile Admission No of the school. The Roll no decides the hierarchy and in turn the respect, whereas the House Name evokes bonhomie and warmth. The rivalry among the Chilarai, Lachit, Lohit and Udaygiri houses is age-old and runs in the veins of every SSGian.

Every house with its innumerable sacred norms and rules, even unknown to its House Master, has remained a dread for others to enter the hallowed precincts of the House. A visit to these houses has remained a dream for every junior. The bonhomie and the camaraderie outside are unparalleled and all airs about the houses and house identity dissolve in thin air.

The innumerable batch get-togethers, mostly stags, and at times with the other gender (I meant families) in exotic resorts and places, (fortunate to see in the whatsapp groups) shows the strength of the bonding. The warmth has led to various "Socially Useful & Productive (SUP)" activities. The OBA is involved in blood donation, charity in old age homes, medical camps, in addition to very many discreet activities to support their friends. Such an identity and bonding for social causes auger well for any society. If the needy and the weak could be looked after by the society on a voluntary basis, we will be able to build a healthy society. The General Secretary, OBA and various Charters

across the nation have been actively involved in co-ordinating these activities. The need to be in the conscience of the public as a dynamic entity, is met by these charity events as well as by events held in the school.

Over the last three years, under my stewardship, improvements are seen in many quarters. Rather than participating in sports and games only with Sainik Schools, SSG participates in CBSE as well as IPSC events. Weightage for academics has been increased to 60% for Cockhouse point. Participation in Olympiads has increased manifold with around 50 cadets participating in the second round. Interest in Science is being improved with participation in many Science exhibitions as well as organised industry visits. Three cadets have joined the Armed Forces in the first attempt, after few years. All this augurs well for a bright future for the school and is a step forward in our attempt to regain the past glory that the OBA wants to replicate, and I want to surpass. Amidst many skepticism and systemic issues of administration, I feel that the best of SSG is yet to come and Sarve Me Sadhyam.

The OBA as an entity and as an identity lends credence to the glory of the school and many SSGians are doing extremely well in the respective arenas of expertise. Many visit the school and also meet the students. Though the focus of SSG is to prepare cadets for the Armed Forces, implicit is the mandate to create successful and good citizens. Hence, there is a need for all round development in arts, science and sports in addition to orientation for the armed forces. The need to beat the distance and overcome the disadvantages of location has become more significant than ever. The only way of tiding over the issue is by creating needed infrastructure aided with technology as a force multiplier. Recent inauguration of a "Knowledge Hub" with 35 computers to provide resources that are not closely available is just a start point. In addition, the need for SSGians to come together and contribute is the next important thing. I am sure the SSGian spirit will manifest itself and provide the needed impetus at this juncture.

It's important to recall that SSG, one of the oldest institutions, the first and unique in the North East, is getting older day by day. I am proud and happy since, "the older the wine the tastier it gets". The strength of the institution lies in its age, the beauty of the institution in its values and its visibility manifests in its OBA. The OBA and ex-SSGians are its ambassadors spreading its fragrance far and wide. I am proud to know many of these wonderful gentlemen. I am sure with many well wishers, SSG will grow from Strength to Strength.

Sarve Me Sadhyam, Jai Hind.



NOTE FROM PRESIDENT

Ranjit Borthakur,
212/ Chilarai

I extend my warm greetings to all our members and their families' on the occasion of the Annual General Body meeting and Reunion of Old Boys Association Sainik school, Goalpara (OBASSG). It is indeed an honour for us that Sri Mukesh Sahay, IPS (retired) former DGP of Assam has agreed to grace the occasion.

As president of OBASSG for last two years, I and my team are satisfied that we have achieved some of the goals we had set for ourselves. But we have to strive for much more particularly regarding the acquisition of land, construction of office as well other facilities. We must remember that Guwahati is the hub of the OBASSG, all others chapters are watching us very closely. Therefore we have to contribute much more. Here I would also like to compliment that many of our chapters like that of Imphal, Dhemaji, Delhi, Pune etc have been performing exceedingly well.

I take this opportunity to convey my heartfelt thanks and gratitude to many of the ex Students who are contributing silently for the betterment of the association as well as the Almamater. I am sure that the new executive which has been elected today will take most of the outstanding issues to logical conclusion. But I would like to state that achieving our objectives without cooperation and support from all Ex Student will not be possible. I would therefore urge all of you to get actively associated with various activities of the association. The yearly calendar of our activities for the year 2019 will be published very soon to enable you to plan activities.

At the end I would once again like to thank all of you for giving me the opportunity to serve the Organization for last two years. I am very confident that the next Executive will contribute much more to make the association much more vibrant and active.

Thanking you

Report of the General Secretary of OBASSG



Girija Kanta Barman (1438)
General Secretary
24.11.2018, Guwahati.

(For the session 2017-18 presented in 20th AGM held on 24 November 2018 at Army Officers' Institute, Narengi, Guwahati).

Respected President of OBASSG, Brig. Ranjit Borthakur (Retd.), honourable Sri Mukesh Sahay, former DGP, Assam, respected Treasurer of OBASSG Sri Ratul Ch. Borah, esteemed life members of our Association and respected members of our association. I wish all of you good morning and welcome you all to the 20th Annual General Meeting of Old Boys Association, Sainik School Goalpara. 2017-18 was the second year of our two-year term and we our tried best to achieve the goals we had set for ourselves at the beginning. It is for you now to judge and evaluate our performance in the last year.

The 19th AGM of OBASSG was held at the same venue on 25 November 2017. A total of 154 members had attended the AGM and the presence in the evening family get-together was nearly 300. While it was satisfactory, we need to increase it. A total of six executive meetings were held in the last year in which many important decisions were taken and implemented. I will now apprise you all with our activities in the last year.

A total of two medical and health camps were organized last year. The first camp was organized on 23 December 2017 at Excel Care Hospitals for the children of OBASSG members. Many members took their children to the Camp and benefitted from the expert guidance offered by one of our members Dr. Prakritish Borah (1336). Another medical and health Camp was held at Mission on 27 February 2018.

As part of our social responsibility, the OBA had approached the PWD department of Assam with a request in regard to the maintenance of the Traffic Garden on the Six Mile Flyover. Accordingly, the same was inaugurated on 1 January 2018. 2004-11 batch volunteered to take the responsibility, on behalf of OBA, for the upkeep of the garden.

The OBASSG has been always at the forefront in the cause of the nation. We feel proud that our alma mater has instilled in us the spirit where the nation always comes first. The Republic Day was celebrated with a Bike Rally on 26 January. The Rally, which was flagged off by our President, started from Six Mile, went via G S Road through the T C School Rotary and again winded up at the same venue through R G Baruah Road. Nearly sixty two-wheelers, along with some cars, took part in it. It was followed by a working lunch which was sponsored by Bhaskar Kalita (1005), Karuna Barman (1085) and Girija Kanta Barman (1438).

To extend good wishes to the cadets of the School who were to appear in Board examinations in 2018, a team from the OBASSG visited the School on 4 March. The team interacted with the cadets and wished them best of luck for their exams.

This year Bohag Bihu was celebrated with the inmates of a Destitute's Home at Kahilipara. As our members generally remain busy during the Bihu, the programme was organized on 7 April itself. Many members spent time with the inmates, distributed food packets as well as some useful items for daily use to the Home. Some of the inmates shared their experiences with the team members. The programme was sponsored by Bharadwaj Gogoi (3165), Panchal Baruah (3445), Sachindra Das (160), Anowar Hussain Saikia (498) and Abhigyan Prasad (2256), Utpal Parashar (2052).

The 9th edition of the Manash Borah Memorial North East Inter Institutional Debating Competition was organized on 31 May at Pragjyoti, ITA, Guwahati. The topic for this year's competition was: In the opinion of the House "The strained relation between the Judiciary and the Executive is detrimental to India's democracy". Nearly fifteen teams from various institutions from across Assam participated in this year's competition. This year's competition was inaugurated by Justice (Retd.) B. P. Katakey, Chairman, Police Accountability Commission, Assam. The entire competition was sponsored by the Manash Borah Memorial Trust.

This year OBA added another feather to its social responsibility cap by organizing the Bilas Barua Chaudhury Memorial Prize Money Essay Competition for the first time. The topic for this competition, organized in both Assamese and English, was "Impact of Social Media on Youth". This witnessed huge participation as entries from all over Assam were received. The prizes for this competition were awarded on 31 May at ITA, after the completion of the debating competition. The entire competition was sponsored by Abhijit Choudhury (2646) in the memory of his late father.

This year, 15 August was celebrated by donating blood at four places simultaneously, Guwahati, Goalpara, Dhemaji and Jorhat. Altogether 217 units of blood were donated by our members at Govt hospitals. Actually, the donations could have been more, but at a couple of places, the authorities could not collect more blood and many members had to return without getting the opportunity to donate. We hope next year there will be more places and more units. The food packets for the donors were sponsored by Sachindra Das (160), Amar Jyoti Kakati (1342) and Bhaskar Gogoi (2879).

The meritorious children of OBASSG, who scored 85% or more in the Board exams this year, were felicitated on 9 June 2018 at B. Borooah College premises.

We believe that saving the environment is a must for the survival of mankind. We can't survive without trees. Around 1000 saplings of various flower plants were planted at Balaji mandir Complex on 19 September. Around thirty members took part in the programme. The members also took stock of the saplings planted last year and were very excited to see many of them bear flowers this year. It was indeed a very satisfying feeling for the members. The programme was sponsored by Mahindra First

Choice as part of their CSR and was co-ordinated by L. Manishankar Singha (3114).

I feel very proud to inform you all that the same day, and at the same venue, an OBA students' wing was formed with nearly twenty five ex-SSGians, who are currently pursuing some course at Guwahati. We hope this wing will serve as a bridge between the fresh pass outs and the OBASSG and facilitate easy entry of new members.

This year the OBA decided to be a part of the Gandhi Jayanti celebrations. Accordingly, a team from OBA went to Jyoti Snehalaya at Beltola and spent some time with the inmates. Group Captain D Gohain (Retd.) apprised all present of the contribution of Mahatma Gandhi. Food packets were distributed to the inmates along with some playing items. The children expressed their gratitude by singing a wonderful chorus for our members. The members recounted that the gesture was indeed very touching.

This year, the OBA executive committee conducted an outreach programme to connect with members settled outside Guwahati. A team comprising the GS, Mridul Deka and Alakesh Barman undertook a tour of Biswanath Chariali, Lakhimpur, Dhemaji and Jorhat. At all the four places the team was received with warmth and cordiality. There were discussions on a number of issues and the team extended invitations for the 20th AGM. I hope we make our network widespread, keep in touch with each others and make OBA more vibrant and more socially meaningful.

Come November, cometh School Raising Day. Around 45 members, some with their families, attended 55th Raising day at the School on 12 November 2018. Apart from giving away the three annual prizes already instituted, this year a new prize was added to the list. Major General Ananta Bhuyan (780) has sponsored an award for the cadet standing first in academics in Class XI. The members and their families had lunch in the Dining Hall and a friendly football match in the afternoon.

Fellow members, I feel extremely happy and proud to inform you that since the last AGM a total of 39 new life members have been enrolled into the Association. In the last AGM, the count was 76, and today, it stands at 115. I thank these 39 new life members from the core of my heart and request the others also to become life members very soon. The more the number of life members, the stronger will be our Association. Moreover, let me assure you that every penny that has been collected as life member fee has been kept fully intact.

Dear members, we tried our best to get our long due plot of land allotted from the Govt of Assam, but I must say that it is still in the process. We are very sure that the Govt will consider our project favourably and we will soon have our own plot of land.

We also need to streamline the process of collection of annual subscription from our members. Only those who attend the AGM pay the fees whereas the others do not. I am sure that most of our members are willing to pay if there is a mechanism in place. I appeal to this House to kindly consider the matter very seriously.

Dear fellow members, in the last year we tried our best to achieve many goals. The credit for our success goes to my team. I take full responsibility for the failures and the shortcomings. I sincerely hope that the new Executive Committee will be more active and more efficient. The association requires members of the executive to be proactive.

I again welcome you all this year's AGM and hope to see you all with families in the evening.

Long live Old Boys Association, Sainik School Goalpara.

A Bond Too Strong To Be Broken

Mudra Sonowal

D/o: Saumar Jyoti Sonowal, 1903/ Udaygiri

It all started with parents ,
Anxious to send their kids to a boarding school,
Reputed no doubt, for some very far off,
But it ensured the best for their children.
The students bonded quickly,
Various houses set,
As time passed they become used to it.
The voice of their matron,
“Wake up, wake up its PT time” she said every morning without fail.
The morning drills, the classes,
The grace said by the school captain before every meal.
Mr Sharma of the canteen,
Who surprisingly could remember every roll no ever.
The memories of the kata biscoot,
The nimkees broken over ghugni.
Their teachers and seniors kind,
Set examples and guiding them.
Every students of the batch knew each other,
Too well by now.....
Years passed ,came their last year together,
Till now they all shared a bond together,
A bond too strong to be broken.
Then came their last day together,
Goodbyes were said.
A few tears shed ,
And a promise to stay in touch was on everyone’s lips.
The institution which served as their second homes,
The place where they lived, played pranks together,
Where they spent the most important phase of their lives,
Was said goodbye.
But not easily, cause a lot of memories were attached to it,
But they had to, there was no other option!

The students kept their promise,
Staying connected through whatsapp groups, reunions and what not.
Celebrating occasions like school raising days and school anniversaries,
Where they piled up at their alma mater ,
Abandoning their jobs and families ,
Just to spend that period of time with their old friends.
And the ones who could not make it ,
Used to be hit with waves of nostalgia by looking at the pictures,
Which were shared with great prompt in the whatsapp groups.
And then came the batch reunions,
Locations picked and tickets booked with,
People even coming from abroad.
A lot of successful people passed from this place,
Who made a mark in their own worlds,
Not only serving in the armed forces ,
As the name suggests.
The people living in various places now, All over the world,
The bond which they once shared, now stronger.
The great enthusiasm of the people,
Who feel younger once again when they,
Set their feet once again,
At their alma mater, Sainik School Goalpara.
They might not meet each other too often,
But they all share a bond, A bond which will last forever,
A bond which is too strong to be broken.
I grew up hearing some of these anecdotes,
From my dad's school days.
I've myself witnessed his bonds, With his school friends,
With whom he spent his golden school days.

What SSG did not teach me?

DR. PINAKI CHAKRAVARTY, 1335/ Lachit

1979 was the year I took admission into Class VI in SSG. Coming from a vernacular school and first hostel experience was tough. Punctuality was to be maintained but we had no watch to know the time. Discipline was strict. Studies are there but it was part of the whole package. NCC, PT, Sports etc. are regular & we felt these to be more important than the books. From morning to night, days were mostly routine and droning. Even the mess had a fixed menu for the whole week & we knew what will be our food of the day. Every event of the school was prefixed and we used to prepare accordingly. House days, annual sports day, marathon, school rising day, debate, extempore speech etc. were all there written, in the school diary. Even the holidays and examinations. Life was routine and the biological clock was all set. We enjoyed our routine life & could sleep well without any dreams. The school was set to send cadets for the NDA and we were preparing for that goal. This was the only aim and our sole dream.

Destiny chose different for most of us. Many cleared the UPSC but could not clear SSB or the medical. Mohonto Panging, Amir Singh, Siddhatha Sankar Nath, Chiranjit Konwar from our batch joined the NDA. We were depressed and thought “Amar Ki HoBo”(What will happen to us?).

In 1986, I joined Gauhati Medical College & Hospital with my friends Prakritish, Dulan, Dilip, Devjit. I completed my MBBS and MD from the same college. Presently I am posted in Silchar Medical College as an Associate Professor in Pharmacology department teaching my students medicine and beyond.

Life was tougher out of school. Nothing is certain. Planning was not there. Life went complete haywire. Learning is needed to survive. Competition is more. Parameters are changed. The punctuality and discipline is nowhere. And I am cursing my training of school?

Being from boys' school I am now exposed to opposite sex which is very new and learning experience. Of course we had Pragya and Sonati with us from the staff children side but they were unlike the girls at the medical. I saw new a life, post school and belief me every step here need courage and patience. Nothing is certain. Serendipity is at its high. No value of time. People are corrupt, with vested interests and always critical. Now I had to face these alone without any friend's help or teacher's support. Luckily “Sarbam Mein Sadhyam” helped.

In Medical Science, the course itself is hard and long. The emergency duty is horrible and tiring. The routine is completely crashed. The life is now dedicated to the hospital and patients. Even family started complaining. Kids can not plan any program. Everything needs to be sudden and instant. So it is becoming different from my school life. Satisfaction is achieved when the patient is cured. Deaths are also not uncommon.

Luckily in medical we do not have bias in religion, caste, profession etc. For us patient care is more important irrespective of the background. The growing age have taught some hard lessons. The successful person shared their story and failures also gave new lessons. In life Peace of Mind is the ultimate goal. This world is our heaven and hell. It all depends on our deed what we deserve. I personally do not belief in after death life. My life is my own and I need to make it good.

In the course of time I have started to realise that school have taught us many things which were not in the course at all. Confidence, leadership, punctuality, discipline, camaraderie, patriotism, gentleness, toughness, honesty, helping, creative, hard-working etc. The list is endless. All these help to survive in this cruel world. Thankful to SSG. Long Live SSG.

With best compliments from :-

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Confession of a solitary hiraeth

Atreyee Dutta
D/o : Indrajeet Dutta, 1337/ Lohit

“Home is a place you grow up wanting to leave and grow old wanting to get back to it. ” - John Ed Pearce

As kids all of us want to grow up and live independent lives, enjoy our freedom and live far from our parents' sight. There isn't a single soul in this world, I believe, who isn't excited about shifting to a new city and starting over a new life because they want to live life like a free bird and the home is the cage that's disturbing their flight. We get done with our boards and start filling out forms in different cities and in the best of institutions in an attempt to gain mastery over our own lives. And once away, the free bird doesn't know where to fly to! But consider this scenario : You are in a hostel and you have high fever, wouldn't you want to rest on your mum's lap? That's when the homesickness sets in.

Things are always shiny when they're new but once they get old, their lustre fades. Shifting is attractive but living alone for a longer duration is sad, blatantly sad. You only know how much you love home when you're away, just like you miss the sun when it starts to snow. The first few days you'll go bonkers and can't stop imagining about all the good things you'll finally be able to do. But when you have to cook your own food, wash your own clothes, take care of your own sickness and basically be responsible for your own life, you realize your parents worth. When you have to juggle between college and household chores, you'll realize how frustrating it was for your parents too and then you'll feel sorry for all the times you lost your temper on them just because they were asking you to do something! When you are sick and still have to feed yourself, you'll know how hard it was for your mom to cook for the entire family. When you run short of money and still have to run errands, you'll realise the value of your parents hard earned money.

I miss home, honestly I do. I believed I was extremely strong and while everybody was crying over how much they miss home, I wasn't. I was smiling at the fact that I'll learn to be responsible for myself. But now I yearn to go back home and embrace my parents and never leave home. To eat all the yummy delicacies my mom and dad cook, to sit on the couch and lazily watch tv without any care in the world or sleep till 11 in the morning without having to worry about food - that seems like my ultimate life goal at the moment. Because after all home is where the heart is. Wasn't it hard for the SSG boys to live for so many years without their parents? Didn't they feel homesick? But people say friends become family if it's strong and true. And if you have a second family with you all the time, you don't really get time to miss home that much, right? And undoubtedly, the Sainik School boys are indeed one big happy family; saving each

other's backs since childhood, messing around the familiar school corridors, the endless night funs, all the pranks, all the faulty decisions, all the attempts to miss the rigorous training and all the memories echoing in that campus is what binds all of them in a single thread of happiness. Over the years, their friendship had just escalated , evident in all the reunions and parties they still celebrate together. That's because friends who eat together, stay together. Their bond is unbreakable : friends, brothers in arms, family, whatever name you want to give to their relation, they embody it; such is the purity and strength of their bond.

However, no doubt it was fun but the longing for your own home never ceases to leave your heart. Your heart will always hum "country roads, take me home to the place I belong."

With best compliments from :-

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Oh Sky!

Sneha Deka, Class- VIII
D/o : Dr. Jatindra Deka, 1561

I looked up high
to a small section of the sky;
The orange sky is transforming from blue
inviting the down, the wilds below !

It's like heaven our may eyes,
along the margin of the hills it lies,

I'd left my space with a grin
and I'd soon be lost in it is beautiful infinity

and I wish I could fly over it's margin
and say "hello" to the clouds which are pretty

and I can't even blink
because every glimpse of this infinity counts,
in it's beauty and more I sink

and it's just everyday that
I wonder why,
I'm in love with the orange sky.

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FEMME

KASHVI BACHYAS, CLASS IX

D/O DR. PINAKI CHAKRAVARTY, ROLL NO - 1335

“Feminism”, a term often heard these days. It dictionary means the advocacy of woman’s rights on the ground of the equality of the sexes. But this term is often confused with the term “male hater” which is definitely not a legitimate interpretation of the word “feminism”.

But nowadays, why does this term has to be used so often? The answer can be perceived if we just take a look at any newspaper, news channels, billboards or pamphlets.

We, the women are not unassailable in our very own motherland. Despite shouting slogans that our country is independent and democratic, the women are caged. They are given birth but not given wings to fly. A woman has to go through a lot of dominations, adjustments and harassments right from nativity till the day she gets perished. How then, can we call our country independent where the dark veracity lies beneath the curtains of deception?

Our own country folks judge the girls on basis of many principles. The length of a woman’s dress decides her character, if a woman is late night out she is considered a whore, a girl who is never allowed to befriend a boy lest the society shall picture them perversely. We have a society where even natural processes like menstruation are considered impure. A society full of myths and taboos that can make a woman’s life miserable. Despite all these, how can a woman live in peace?

Other than these, there are several issues to worry about. When a woman walk on the pavements, every single moment she has the fear of getting raped. Married women, who are subjected to harassments such as dowry and domestic violence. And what else can be worse than murdering a young female foetus. What was her fault that her life had to be taken away so abruptly? Why was she not even permitted to take birth?

These plights of women are enough to abuse her mentally, physically and emotionally declining her state of well-being.

Thus, it is a humble message to all my readers that a woman can be your mother, sister, daughter, wife or fiancé but all she needs is warmth, respect, love and a feeling of being secure and not encountering the fear of being judged.

“Feminism is not about making women stronger. Women are already strong. It’s about changing the way the world perceives that strength, a way to show that we strongly believe in equality.”

মোৰ অনুভূতি মন

অংকুস্মিতা শৰ্মা

W/o মেজৰ দীপাংকৰ শৰ্মা, ৩৪৬৪

মুঘলধাৰ বৰষুণত ডো খাই উঠে
প্ৰতিশ্ৰুতিৰ আটাইবোৰ গজালিমুখৰ খবৰ
মোৰ তেজৰ শীৰে শীৰে উতনুৱা বহাগে
চুচুৰাই ফুৰে ৰঙীণ পাখিমেলো বৰষুণ এজাক
তিতি উঠে মোৰ প্ৰেমৰ দুহাত।
বৰষুণ জাকৰ হাতত ধৰিয়েই মই মতলীয়া হৈ পৰো
মতলীয়া হৈ পৰে কৃষিভূমি মানুহবোৰে
মতলীয়া হৈ পৰে বৰষুণ প্ৰয়াসী চৰাইবোৰে
গছবোৰেও প্ৰাৰ্থনা কৰে বৰষুণ জাকক লৈ
বৰষুণৰ প্ৰেমত পৰে নৈ পৰীয়া কবিসকল
বিৰঝিমি ৰিমঝিমি বৰষুণ যেন নুপুৰৰ ঝংজুন
বৰষুণ কামুৰি কামুৰি নষ্টলজিক হৈ পৰে
মোৰ অনুভূতি মন।
সাগৰখনৰ উন্মাদ হাঁহিবোৰে আকাশত মাথো টো তুলে
মেধৰ মাদলত সাৰ পাই যায় বৰষুণ জাক

Life with an Alien(ex- SSGian)

Mrs. Dipti Thapa Rana
W/o -Raja Rana/2672 Lachit House

Life as we say is a bundle of surprises, things happens when we least expect and sometimes we are not ready for the sudden changes. But it's for our own good. It's been three years now that I have been living with this veteran of Sainik school and trust me living with him is a total new experience.

I have one test subject for my observation of this strange habitant of a distant alien planet he calls SSG. He is been living with me for quiet sometime but am still analysing his strange behavioural patterns to make a complete report. The very indistinct inconsistencies and subjective communication skills makes it more difficult. Am sure once my research is completed it will be a redefining moment for mankind.

He calls his planet "Sainik school" . I am still taking out the secrets of his visit to earth. In appearance he resembles like any other ordinary human. He takes utmost care in personal grooming and the need to tidy up his hair with a rake like instrument just smaller in size even if the result of his grooming session is the same before and after but it is very religiously followed. Haphazardly hunting for a piece of invisible clothe he calls handkerchief because without that his disguise isn't complete. A particular way of symmetrical keeping his daily costumes in the cupboard in order gives up the traditional impression of a man being unorganised. This small detail pictures his eccentric nature.

When we first started our journey together I didn't know his true identity not that I thought he was superman but he was none the less. I was a very naive and extremely sensitive person. I couldn't adjust to his non-verbal communication skills. I was more on to the talkative introvert side who needs to talk to a very few individual just to keep her sanity and he had very less to talk let alone the often nods which I guess cannot be counted a communication between two humans with the power of speech. As I observed If you expect a small good human gesture from this alien like creatures they become like robots trying hard to mimic a few human emotions but failing terribly in their pursue, I would also credit myself for being too deductive. Thus I state this alien of mine is low on emotion which makes them very difficult to understand, their panic switch is in auto mode at the very mention of confrontation and they start miserably defending themselves. They are a good listener though and quickly take commands also knows the techniques to do the same. This alien being is superior in thought and action that's why I suppose they disdain confrontation. They are very distinctive

from the rest once they start a good conversation , meaningful conversation to be precise and that conversation will live with you for generations. He humbly gives the credit to his planet. And am in a state of believing ‘the Sainik school’ exist. However these strange pupil from this distant planet call SSG are very good with adjusting with any situation in life, they don’t panic immediately like we do, they calm down and relax and think over the problem whereas we freak out at just the site of them being so silent and accuse them of not taking things seriously but I guess that’s what they have been taught or trained for-always prepared for the worst with an optimistic view of the future. I mean they should be the people travelling to mars am sure they will adjust there as well . Food is not an issue, eats completely anything set on the table without even a sigh as long as it’s served with pure good intentions. These strange creatures lurk around and completes his day to day work with utmost dedication and passion as if it’s a mission to complete and definitely there is no “mission impossible” for them. That doesn’t end there the moment they reach home they are an excellent father, a lovable husband and a genuine human being.

Their communication skills though a little less developed than Beethoven but plays the perfect ‘A’ note once they are in groups of familiar species like themselves. They might seem hostile from their strange alien like characteristics but once you know them they can be very amiable. Disclaimer_ Don’t let him start tales of his younger self because he is so in love with his younger self as the topic goes on and on forever and the very mention of his planet makes them utterly happy and enthusiastic. I for once have been so hypnotised as I hear the same stories multiple times that I have been brain washed to believe it happened to me, it’s like the same theory which says if something is being repeated to you many times you start experiencing it yourself. I have even had conversations with my friends about our childhood that seems to have disappeared from their memories only to been slapped by the realisation that what memories I was talking to them wasn’t mine at first it was his that I heard a million times already and set out to be replaying as mine(mind can play tricks I tell you). So it’s dangerous to associates with their childhood just ignore the topic if you meet them next time. Though their planet seems interesting but yes stay very quiet on the mention of it or better run while you can. Thus I conclude though they have camouflaged themselves’ and look like you they are rare gems. They have mastered the art of being very resilient and together with their never give up attitude they stand as a great ally to have. I have found my perfect emotionally flawed alien.

The Bridge

Major Dipankar Sharma
3464/ Lohit house

Young little lads paced around
The lush green *School main ground*
Where vibrant minds learnt worth of Time
The meek n mean grew their spine
We're taught to speak n to dine
The School trimmed us in its tight regime.

Soon the barriers of school seemed small
As the toddlers grew beard n grew tall
With ticking timethe verdict strike
Destiny pulled us apart to fill Life's mosaic
Few of us hit Gold at first attempt
Some initially faced failure and contempt
But our roots are so strong and deep
It reminded us ...Miles n Miles to go before I Sleep
History is witness to this school's feat
None of its Sons has ever embraced in life..... defeat !!

Our souls connect to such holy a place
Where generations were nurtured for years in solace,
Tides of time always creates a generation gap
We need to open strides n cover this lap
The Dadas rich in brain & bhaities full of brawn
Lets promise together for a brighter new dawn
From wherever we are & whatever we can
We must continue to nourish our clan
Lets pledge for our schools glory again
To be the Bridge....
From where it is, to where it can!!

The Most Me

Ms. Aakshi Kakoti, Class X

D/o: Amar Jyoti Kakoti, 1342/ Chilarai

I won the “Most Original” award at a fancy dress competition years ago. I hated the “Most Original” award. It’s a consolation prize. You can’t be the best, or the prettiest, so you have to be “original”. I’ve won the “Most Original” award a fair amount of times. I was even named “Most Original” at a basketball awards banquet. What does that mean? How can anybody be “Most Original” when she’s playing basketball?

Recognizing the “Most Original” award for the pity-prize that it was, I grew increasingly hostile toward the very word “original”. If you win this cursed award, everyone around you feigns sympathy for your circumstances. This creates a cyclone of cynicism and regret, one from which the “winner” will never quite recover.

Okay, maybe I’m overreacting, but I cannot for the life of me understand that award. “Most Original” always let me down, and as a result, I hated to be original in any context. In my hometown, where normality was the norm, I tried to be a typical student, absolutely and perfectly normal. I grew up in a place where nothing different than the usual was appreciated. I blended into crowds just like everyone else, was extremely shy and quite frankly, invisible most of the times– the definition of a typical teenager. This was the way of life in my town. I became a person who refused to surprise people. Just another brick in the wall. Dull.

And then I moved to a new town for six months. It was an odd, vibrant place with odd, vibrant people. I soon realized that originality was celebrated there. The word “different” was labeled as a compliment. I instantly became friends with a student, Katie, who dressed outlandishly, wearing corset tops and tutus, and on some days, carrying around a parasol. She confidently acknowledged her weird sense of fashion and held the unwavering view that wearing the clothes of her choice made her feel the most her. Her best friend was a boy with blue hair who once wore a shirt with built in LED lights to school for Christmas and everybody absolutely loved it. They were the most popular people in school, despite being contradictions to all that was admired in my hometown. People there recognized them as being unique, but instead of ostracizing them, as would have happened in my hometown, they accepted and celebrated their originality. Everybody was confident and had their own presence. Being “different” there was appreciated and I was genuinely shocked to see the difference between the two environments. In my new town, I learned the value of “originality”: those who celebrate their individuality are not only unique, but strong. It takes great strength to

defy the definitions and opinions of others, and because of that strength, those who create their own paths discover a different world than those who travel the same worn path.

When I returned to my hometown, I had changed. The simple, shy girl who was always anxious and uncomfortable in her own skin became a strong, confident person who had accepted her “originality”. My hair was dyed with red streaks, I had pierced ears and wore crazy clothes that instantly made me stand out. Suddenly, everyone knew who I was. Although such notoriety would have made me nervous before, as if I had painted a large target on my forehead, but it did not bother me anymore. I realized that I had changed more than just my hairstyle and clothing – I had embraced my individuality and the idea of being original. I felt the “most me” I had ever felt before.

Spending six months in a place where the “most original” was the highest compliment allowed me to explore and discover myself without the fear of being different, or lesser.

I am still skeptical about the “Most Original” award. In the context of an award ceremony, it is still a meaningless consolation prize. But I don’t think of being “most original” as an insult anymore. Instead, I wear it as a badge of honour, proof that I am myself and no one else.

Very recently, a friend joked, “If there were ever a “Most Quirkiest” award, you’d definitely win it.” My friend and I were sitting in a bench in a park, and I was wearing a pair of gold coloured glittery shorts which definitely caught the eye. We had caught people staring at them with peculiar looks on their faces which incited my friend’s remark. Her comment made me laugh. “‘Quirkiest’ makes me sound awkward,” I replied. “How about ‘Most Original’?”

WhatsApp Group : SSG-72

R D Talukdar
788/Udaygiri
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*"Good friends care for each other, close friends understand each other.
True friends stay forever, beyond distance, beyond time"*

It was mid-January 2016, on a Sunday morning lazing in my room in Ujjain, Madhya Pradesh suddenly I got a message in my mobile phone. The message was from my school classmate that a WhatsApp group is being formed for our school batch 1972-80. I excitedly immediately responded. There was a sigh of relief on the other side. He wrote that since the morning he has been trying all the numbers he could find of our batch but did not receive any response and that I was the first one to respond to his message. I thanked him and forwarded few numbers that were with me and by afternoon about ten of us got into the group which was aptly named SSG-72. The initiative was taken by DD and PLB as we refer them to and both were our group admin. Our batch was one of the finest batches of our school. All of them are doing well in life, 17 of us joined Armed Forces including 13 in the NDA. And then we also have IIM Ahmedabad alumnus, top honchos in Oil India, Professors, State Govt technocrats, successful businessmen and various other fields. Some of us were interacting after 36 years since we left the school. Day by day the group expanded. We were thrilled to be interacting after decades though generally we were aware of each other's jobs and place of working through various discussions amongst us who were already in touch. We discussed our family and parents as we almost knew everyone's parents. Some has already lost their parents, some are left with one and lucky ones who have both their parents are very old and ailing. We congratulated one another for their progress and happiness, posted our family photos while some were impossible to be recognised in the photographs, recollected all our good old school days and esteemed teachers, appreciated each other's talents, hobbies be it in sports, music, drama plays, academics and all the reminiscences of the school.

Meanwhile our admin DD was googling day and night, facebook, phone call and other IT expertise to find out the rest of the SSG-72. Whoever had the info of the missing one gave input. Admission No 741 to 808 were revisited against the name with the group's effort. The group became a formidable one. It was a total bonhomie with pleasantries. However, complete ice was not broken since there was more or less formal posting of messages and forwarding of moral messages as several years of separation had grown us apart and some hesitancy in relating. But it couldn't be sustained longer when two faujis who are well known pranksters since school days rose up the curtain of stiffness and started teasing others narrating

their traits and mischiefs in the school - classroom antics, encounters with craft teacher, killing a goat or pig secretly for good meal and various funny and naughty incidences. There was overwhelming positive response and that was the beginning of joy of SSG-72 which is still being carried on. It took almost two months to trace those scattered around the country and the ones obscured for ages. Still few didn't login and very few were yet to be traced. We thanked technology for making it possible to be able to come together after decades and as a result small get-together started happening in Guwahati and Delhi. A visit to Guwahati or Delhi by one from outstation was an occasion for get-together on weekend. This was followed by a big get-together in Narangi Cantt along with wives and children of all those hailing from Guwahati and around including Goalpara and upto Barpeta Distt.

The WhatsApp post starts with good morning and wishing one on birthdays and marriage anniversaries. The day time is generally mild traffic of post being busy with work and forwarding of old song and jokes. The killer jokes get flash flood of comments as if it is one of the class room moments. With the setting of sun, the posts surges. One who is partying sends his status highlighting his 'liquid' brand and the company he is with. As the night progresses the 'liquid spirit' of some increases and anything under the sky is sorted out and ends with the school days emotion. The weekend night chatting is the most enjoyable, the veterans of liquid spirit go past midnight. The level of consumption is measured from the degree of difficulty in deciphering the chat. One may logout wishing goodnight but rejoin again saying he is not getting sleep. Actually only very few take part in these sessions and others enjoy as peeping Tom. I want to elaborate a little here about one of our classmates whom we call Peekay, a genius of our class - an extremely talented person, intelligent and always funny. He has no enemies but discipline. A legend in the school who was among the first three of our batch to join the NDA. He was in trouble due to discipline in Class XII until he joined the academy. An artistic mind but rules were never meant for him. In the NDA he was called Ravi Shankar the music maestro. Thereafter in Air Force Academy, he again messed-up and left the Academy. A successful lawyer, the night he logs-in the group his posts in English, Hindi and Brajabali are a treat equally to read with the flow of 'liquid' until it is un-decipherable.

It is not always a late night chat group over drink but just one part of entertainment. We have serious discussion on children, parenting and life as a whole. There is exchange of information, seeking advice, encouragement on our children's achievements. The puzzles are a good pass time. Some are experts in the keenly contest to get the first prize of high brand scotch whiskey (though prize in notional). Two of us were chronic bachelors, there was a huge demand from the group to get them married and give us an opportunity to put one's hair down on our friend's marriage. Proposals were offered keeping in view their suitability but they politely declined to take the plunge and deprived us from a bash. Some

dug out their old album from boxes and posted the photographs taken by click-3 camera or of Manalisa studio of Goalpara town which we shared with our children, the black and white photographs look ancient to them but they appreciate our fun and joy at that time. So far there has been three big get-togethers of the batch - the first one in NarangiCantt, second one was hosted by a General of our batch in Dinjan (Tinsukia) and the third, the biggest one last year on 23rd and 24th Dec 2017. It was named Re-union-72, held in a resort on the banks of Brahmaputra. The ladies and children stayed in cottages while we classmates slept in a big hall in mattresses on the floor with all basic amenities. It was a perfect replica of school dormitory reminiscing our good old days, we behaved like kids in the school dormitory, joking and calling one another by their nick names- Petla, Gajoru, Phulena, Hathi, Baga-Hathi, Chicken, Mary, Aloo, Naal, Balance, Asswa, Iron man and soon. In the evening we had a cultural programme with an orchestra from Dudhnoi led by a classmate's daughter. Before commencing the programme we had condolence meeting for our classmates who had left us for the heavenly abode. There was singing and dancing past mid-night. We bade adieu' after a picnic lunch on the second day on the river bank with a resolve to meet again next year with a bigger strength. It was a grand party and as decided, planning similar one in a different location this year too. Right after the get-together the ladies have formed their own WhatsApp group- 'The Beautiful Ladies'.

In the end I want to sign-off thanking our both Admins - Cdr Deepak Das (Retd) 749/Chilarai (DD) and Col Padma Lochan Barman 759/Chilarai (PLB), on behalf of both the groups for getting us together all our childhood friends including our better halves. I want to just say to both of them 'Oh Jesus (?)'.

MY WINNING SHORT STORY IN “ THE GOLD PEN AWARD CONTEST “ THE VALUE OF EDUCATION

Copyright: © SAHJAHAN ALI AHMED
BARPETA , ASSAM , INDIA

On his way to school Salman saw Kamal flying a kite.

“Won’t you go to school today , Kamal ?” he asked .

“ No,” replied Kamal, “ Yesterday the teacher scolded me very badly for I was late for school. You know Salman , it all happened because I don’t have a watch. I told my father to buy me a watch . I won’t go to school until my watch is bought “

“But I must go .” said Salman

“Can’t you wait for me , your best friend , just for a few days ? Just till my watch is bought ? insisted Kamal .

For a moment Salman also thought of not going to school to please his friend. But a second thought compelled him to change his decision . If he didn’t go to school that day , he would miss his lesson on Arithmetic which he found very tough . Besides , the annual examination was also knocking at the door and if he couldn’t pass , his father wouldn’t be able to bear the expenses of his education again for the same class. He might even be send to someone’s house as a bonded labourer .

“ My father will beat me if he sees me at home after returning from field “ said Salman and he hurried off to school alone.

Suddenly the thread of salman’s kite got torn and he started to run behind his kite towards a distant jungle to catch it.

Salman and Kamal were buddies. Both of them were reading in class IV. They were neighbours living in a beautiful village on the bank of the river Brahmaputra. Kamal’s father was a very rich man. He had many acres of land. He had two wives and many children He believed in muscle power rather than education. He hardly found time to take care of his children.

Salman on the other hand, belonged to a very poor family. His father had a great thirst for education. Salman’s grandfather died when his father was only a child. Moreover major portion of their landed property was eroded by the mighty river Brahmaputra. Now the only dream of his father was to make him a man, a really educated man.

Kamal did not go to school for a few days . One afternoon Salman saw Kamal fishing in the river with a fishing hook. He had a very beautiful watch in his wrist.

‘Wow ! how beautiful your watch is !’ Salman exclaimed. ‘What’s the price’.

“Over a thousand rupees, my father said’ replied Kamal .

‘What’s the time? asked Salman.

"That's what I have to learn. I got it only yesterday. Won't you help me to read time on a watch ? asked Kamal giving reason for his inability for reading time in a watch.

" Oh, it's simple . See these three hands . The smallest one is hour hand and the one you see running is the second hand and the other is the minute hand . One hour equals sixty minutes , sixty seconds equal one minutes . That's all ." explained Salman.

" But how do you know that ?" asked Kamal.

"Our Maths teacher taught us the other day. You're absent that day." informed Salman

" Had I gone to school that day , I'd have learnt better than you " boasted Kamal , " " I'll go to school tomorrow . Nobody has seen my new watch ." he added.

Their conversation continued . Kamal caught several small fish . It was getting dark . " I have to prepare my lesson. I must leave now ." said Salman and the two left for home

Kamal went to school the following day. All his classmates were spellbound to see his costly wrist watch . They touched it , felt it and yearned to have one .

" Now, a pair of goggles on your eyes will make you look like a cinema hero ." complimented one of his mates . Kamal at once thought of having a pair of sunglasses. Suddenly the teacher entered the classroom and everyone went to their seats .

The students' had to recite a poem by heart that day . Most of the students recited well , but when it was Kamal's turn , he failed to utter the very first line . He stood there holding the bench trying to give reason that he was absent last few days , so didn't know about it.

Instead of scolding him , the teacher affectionately explained , " Education is the greatest treasury of knowledge on the earth . Proper education can help even a pauper to become a king . But lack of it ,can turn a king to beggar . Fire can't burnt it , a river can't erode it . Neither a thief , your friends nor brothers can snatch it away from you . Remember."

Then the teacher made Kamal promise to learn his lesson next time . But a look of displeasure on his face showed his disagreement to the teacher's opinion on education .

The next day Kamal came to school wearing a pair of new sunglasses.He looked very handsome indeed. Unfortunately that day too , he didn't prepare his lesson and got scolded from the teacher.

Kamal didn't go to school next few days .One Sunday Salman went to enquire about him . Kamal was feeding fish to a bird that he had captured . A servant was helping him

" Hello Kamal, what are you doing?" asked Salman.

" Playing with this bird " , he replied, "Caught it just yesterday. Will you go for hunting bird this afternoon ? he asked. " My father says birds are our friends. Killing them is a crime and sin too." replied Salman rejecting his offer .

" But they destroy our crops and some even eat fish of our pond. So father told me to kill them " opined Kamal . "Tomorrow I will try to catch some more birds ." he added.

" But won't you go to school?" asked Salman.

Giving some lame excuses he went on saying ,” The other day I had a very bad pain on my legs while coming back from school on foot . It’s too far to go to school on foot. I asked my father to buy a bicycle for me . I won’t go to school until my bicycle is bought.” They talked for a long time and finally Salman left for home.

Kamal was absent from school for a whole week. Unexpectedly one day he arrived school riding on a brand new bicycle . All his friends were wonderstruck to see his new bicycle . But that day too Kamal got scolded badly from the headmaster for being consecutively absent for many days from the class.

As time passed by , Kamal became more interested in luxurious things than his studies . He always sought lame excuses to stay away from school. The annual examination came . He appeared in the examination , but cut a sorry figure . He was promoted with grace marks. Salman on the other hand passed with flying colours.

After passing out of primary school , both of them got admitted in a Highschool situated a few kilometers away from their village . Kamal became more irresponsible day by day .He often missed school. Sometimes , instead of going to school , he would go to watch movies and would return home along with the other boys when they would return from school.

“ Why do you miss school so often?” one day Salman asked him.

“ My father says he earns more than our headmaster does . He isn’t educated .I don’t think education is necessary for becoming a successful rich man in life .” replied Kamal flatly.

“But my father says it’s all proper education that you need in life to be a respectable man “ argued Salman.

“That sounds good , but totally impractical” reiterated Kamal.

Salman didn’t argue with him any more ,but kept distance from him from that day.

With the passes of time , Kamal became totally indifferent to his studies . He passed a few examinations by bribing his friends to tell him the answers or by using unfair means. But he failed miserably in the final Board Examination.

On the other hand Salman devoted more time to his studies . He belonged to a poor family . So to meet the expenses of his education , sometimes he would even catch fish from the nearby river and sell them in market . His devotion to studies yielded him due result. He passed the Board Examination with highest marks in English and Science. Everyone was happy with him . His father sent him to town for higher studies and sold almost all his properties to meet the expenses of his studies . In the course of time Salman became Dr. Salman.

In the meantime , the mighty Brahmaputra eroded their whole native village gradually. The river swallowed all the Mosques , Temples , Churches , Educational Institutions and all other age old monuments. All the neighbors , friends and relatives of Salman were forced to leave their native village to find settlement somewhere else.

Dr. Salman too bought a plot of land in a town and built a beautiful multi-storied building and settled their with his parents. He got married too. His connection with the people of his native village almost segregated as the village itself existed no more.

Time passed by like a swift arrow . Now Dr. Salman , a middle aged man , earned name and fame as a doctor.

One evening he went to market on foot as his car driver was ill that day . He bought some household articles . Suddenly the weather turned bad . An ominous silence marked the approach of an impending storm . He was getting late .So he hired a rickshaw and hurried for home. By the time he reached home it was completely dark .There was no electricity. He got off the rickshaw and offered the fare to the rickshaw puller .But instead of taking the fare he stood there staring at the ground. In the flash of lightning Dr. Sakman noticed drops of tears rolling down both the cheeks of the rickshaw puller. A strong storm had already started . Heavy rainfall was to follow.

Dr. Salman moved forward and sympathetically asked him what the matter was .The rickshaw puller suddenly burst into tears and remorsefully uttered , “ I am Kamal , your childhood frie....” he couldn’t complete the sentence for something choked his throat. Dr. Salman couldn’t believe his ears. A flood of memories suddenly shook him violently . He shuddered . Was it the same Kamal , his childhood buddy? Was it the same Kamal the most handsome coxcomb who loved luxury and on whom a few servants always attended ?

Dr. Salman lost words to express his feelings . He didn’t know how to react. He just hugged him as if a mother had got her lost child after many years . He began to drag Kamal inside his drawing room. In the dim light of candle , Kamal saw the spacious cosy drawing room decorated with colourful bouquets to welcome visitors . He hesitated to touch the colourful carpets with his bare dirty feet . But Dr. Salman pushed him to sit on the soft sofa .

Salman marked that Kamal had become frail. His beard was not shaven for weeks . His clothes were torn and untidy. He felt extreme pity for Kamal.

Offering him tea , Dr. Salman asked him what the matter was and how he came to be a rickshaw puller .

The wind was still howling outside . Jamal found no words to express his grief and misfortune .After a long pause he began to narrate how all their fields including home was swallowed by the river and how he had to sell the small share of his parental property to make both the ends meet.He also informed that he had been staying on a deserted embankment of a river with his children and sick wife . He became emotional and began to sob . Then rubbing tears said, “ My wife is ill. There is nothing to eat at home for the children . So out of dire necessity I came to this town yesterday . You’re right Salman , you’re right . Had I not neglected my studies in my childhood , I’d not have been a rickshaw puller today . It’s education that makes all the difference.” He now began to sob loudly . Salman tried to console him. By that time the storm had ceased .Suddenly the electricity supply was also restored . Both the friends talked for some more times . Finally Kamal decided to leave. Dr. Salman gave him some money to buy something for his children. Kamal took the money hesitatingly and came out . He seemed to have understood the value of education at last.

MY VISIT TO DARJEELING AND GANGTOK

Master Purusartha Sarma

S/o Er. Rupanjan Sarma

1760/ Chiralai

On 17.10.18 during my Puja vacations my family consisting of my parents, my maternal uncle and my grandparents went to Bagdogra by flight from Guwahati. After reaching Bagdogra, we headed to my cousin uncle's place at Damdim tea estate and halted for the night at his place. During Puja the natives of West Bengal are completely in festive mood so it was very difficult for us to get vehicles to reach Darjeeling however with great effort, my uncle managed two vehicles to take us to Darjeeling, it took 4 hours to reach our hotel in Darjeeling. A reminder from my side Puja vacation is not the best time to visit Darjeeling as the Nepali people who consists of the bulk of the population of this hilly town is completely in festive mood so poor service, unavailability of vehicles, exorbitant rates of vehicles and hotels and lack of good dining places are the few hiccups one would experience during the Puja time. Our hotel was situated very close to the mall road so after reaching Darjeeling we took a tour of the mall road where we made a few small purchases, the next day we visited the Mahakal temple, it was a very large and exquisite ancient Shiva temple, the atmosphere was very calm and serene which brought a kind of peace and divinity within oneself. Then we visited Japanese temple and Peace Pagoda. In the Peace Pagoda there was a huge beautiful golden coloured Buddha statue, after clicking a couple of pictures there we went to see the famed Tiger Hills to spot the Kanchenjunga but alas was unable to see the Himalayan mountain ranges due to heavy fog. October is the best and clearest month to view the Himalayas but due to the recent cyclone in Odisha the weather in Darjeeling remained foggy during the Puja. Disappointed for not being able to view Kanchenjunga, we went to Ghoom Monastery. Later we went to Batasialoop, where the toy trains of Darjeeling come and halt for a few minutes. As the weather was extremely cold and chilly wind was blowing my grandfather caught a nasty cold and we had to return to our hotel to take refuge in our beds. Next day we went to Sikkim at 1 around pm and the road to Sikkim was very curvy and I almost felt nauseous due to constant twist and turns of the serpentine roads but I thoroughly enjoyed the road trip as dense pine forests and clean, smooth road greeted us at every turn and twists. It took us almost 6 hours to reach the hotel. Next day we went to Hanuman tok as it was the best point in Gangtok to view Kanchenjunga, we got a very good view of the Gangtok city from there but unfortunately we were not able to see the Himalayas as the weather was foggy. Then we went to Ganesh tok which was too situated at a great height but was too crowded with the state zoo just adjacent to it. After it we visited the Banjhakhari Waterfall, it was named after a tantric practising spells and magic who was greatly feared and revered by the natives, there was provision for some adventure sports in the waterfall, my mother and mama wanted to try but my grandparents and father strictly warned them from trying any such stint. Next early morning we went to see the Tsomgo lake which was at a height of 12,000 [approx.] feet above the sea level. The roads were very curvy and rough but finally we reached it, even though we thought of visiting only the lake, we decided to visit Baba Harbhajan Singh Mandir, a mandir dedicated to a martyred Indian soldier who is believed to have spiritual and divine power. The Baba Mandir is situated

even at a greater height of 13,600 feet above sea level, both my father and grandmother complained of lack of oxygen, but frankly speaking others didn't feel the difference. As we got down from our vehicle at the Mandir we felt small dust like particles were falling on us, we were too naïve to realise what was that dust like thing falling on us as we all stood admiring a huge Lord Shiva statue on the opposite side of the Baba Mandir, suddenly as the dust like particles became bigger and fell upon us with more intensity it suddenly dawned upon me that these were snowflakes, my heart leapt with joy when all of the tourists went frenzied and confirmed that it was indeed snowfall. My grandmother went wild with joy as she started collecting snowflakes in her shawl. It was a great moment of joy for all of us, as we had witnessed snow fall for the first time in our lives. After a thrilling and snowy day at Tsomgo lake (12,000 feet above sea level) and Baba Mandir we returned to our hotel at Gangtok tired but happy. Next morning on 23rd October we headed towards my cousin uncle's bungalow at Damdim tea estate, West Bengal. We reached my uncle's place at about 1.30 where we were treated to a scrumptious lunch later we were taken on a tour of the tea estate, since I was enthusiastic to see how tea is made in a factory, my uncle made arrangement to visit the factory as he was the senior manager of the tea estate. I got the chance to witness how the tea leaves were first dried, then cut three times, then rolled before being fermented to enhance flavour, later tea leaves are dried in ovens to stop the fermentation process and ultimately how the tea leaves are sorted out by sorting machines according to their granule sizes, I was quite mesmerized by this whole process. After spending an enlightening evening at the factory we reached my uncle's bungalow where steaming hot homemade chicken momos and cakes were waiting for us, ah! what more could a happy boy ask for. After dinner we chatted for a while and retired to our beds at 11 p.m. Next morning, we had an early lunch and headed towards Bagdogra Airport which was 2 hours' drive from Damdim tea estate. Our flight to Guwahati was at 4 p.m., we were a bit tensed because we were stuck at traffic jams at some places but we made it to the airport on time and reached home sweet home at about 5 p.m. No doubt I enjoyed every bit of my puja vacation but no place is as sweet as home or one can blame my Assamese genes for preferring my home above any place on earth.



NOR A CHILD, NEITHER AN ADULT- A TEEN

Maitreyi Parashar, Class XI,
D/o: Utpal Parashar, 2052/ Aniruddha

When you're young, things aren't complicated. It's right or wrong, good or bad, black or white. Easy.. You make a choice and you stick with it. The walls of your world are limited to the fences of your backyard. Your friends are the people your parents chose for you. Things aren't so easy when you get to adolescence, to the murky waters and shades of grey and questioned moralities that will come with becoming an adult. That's when things start to change, when lines begin to blur and the sky turns green and the walls all come crashing down on you and all that you know. But even then being eleven is easier than being seventeen. Right now, since you're there, every age in the world is easier than being seventeen.

"The teenage years are the best years of a person's life". Time and tide waits for no man. Although this saying seems incredibly clichéd, this proves to be the most truthful statement of all. . Men are often engaged in the never ending chase for time. Many have wasted their youth away during their teenage years and only to regret after it has been a foregone conclusion. I agree that the teenage years are the best years of one's life. Teenagers are generally full of vitality and energy.

Only a few people remember what it was like to be a teenager. Their minds censor their memories and makes them believe that teenage was one big party, free of cares and responsibility. There aren't that many adults who realize what the teenagers these days go through. Not many people are aware. Few people can remember the truth about adolescence. Their minds censor what adolescence was really like. The anguish, the fear, the anxiety and the stress. People don't remember these problems because they want to forget them.

The truth of the matter is that being a teenager is really hard, right from the beginning.

In some ways being a teenager is the hardest chapter in your life. This is the part of your life where you're trying to define who you are not only to everyone around you, but also to yourself. We teenagers struggle with image, gender identity, self confidence, and tons of emotional issues.

Being a teenager is so difficult that many of us wish we could just skip this chapter, and have everything figured out. The truth is however, you can't skip around. You have to go through this part and hopefully come out alive and happy. In an ideal high school world everyone would be happy with the way they look and wouldn't force themselves to become something else. All of us would also have a voice, a strong voice to say exactly what we're thinking. We wouldn't do things that didn't matter to us, we would wait until they mattered then we would do those things with so much passion and devotion that there would be no question of right or wrong. None of us would resort to suicide because we would all have unconventional support for one another. Unfortunately not all of this can happen because our world is not perfect or ideal. We, teenagers have to bind together and strive for these things to happen and we all just have to push through our issues. If we just keep pushing and hoping we will come out on the other side victorious.

We are never going to have everything figured out, not even when we are adults, so we just have to except that and remember this chapter will end. We will move on. High school is not the end of us, it's the introduction to real life, and real life is what matters.

ORAL HEALTH: A WINDOW TO YOUR OVERALL HEALTH

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Oral health is an important aspect of General health and is considered as an integral component of overall health and well being of an individual. Your oral health is more important than you might realize.

Although you probably understand that poor dental care can lead to cavities (tooth decay) and periodontal diseases (gum diseases), did you know that other, more serious health problems can also result from poor oral care? The truth is that if you don't take proper care of your teeth, you could face far more serious consequences than a simple toothache or some unsightly stains. It is essential to protect natural teeth from decay and gum diseases and focus on early detection and prevention of these conditions. Protect yourself by learning more about the connection between your oral health and overall health.

What's the connection between Oral Health and Overall Health?

The World Oral Health Report (2003) stated clearly that the relationship between Oral Health and General health is proven by evidence. Since that report, new evidence has emerged further strengthening the case. Oral Health and general health are related in four major ways:

- 1. Poor oral health is significantly associated with major chronic diseases.*
- 2. Poor oral health causes disability*
- 3. Oral health issues and a major diseases share common risk factors.*
- 4. General health problems may cause or worsen oral health conditions.*

1. Poor Oral Health is significantly associated with major chronic diseases.

During the past 15 years, evidence from population-based studies increasingly points to a robust connection between oral health states and serious major chronic diseases. •

CARDIOVASCULAR DISEASES: In a nutshell, this means heart disease. The bacteria from inflammation of the gums and periodontal diseases can enter your bloodstream and travel to the arteries in the heart and cause atherosclerosis (hardening of the arteries). Atherosclerosis causes plaque to develop on the inner walls of the arteries

which thicken and these decreases or may block blood flow through the body. This can cause an increased risk of heart attack or stroke. The inner lining of the heart can also become infected and inflamed a condition known as endocarditis.

- **DIABETES:** People with diabetes are more likely to have gum diseases than people without diabetes, probably because diabetics are more susceptible to infection anywhere in the body. Poorly controlled diabetes is especially at high risk because they are more likely to develop gum diseases than well controlled diabetics. However, the relationship between periodontal diseases and diabetes goes both ways- the presence of periodontal diseases may make it more difficult for diabetes to control their blood sugar. Severe periodontal disease can increase blood sugar levels. This puts diabetics at increased risk for diabetic complications. Periodontal disease predicts the development of end stage kidney disease in diabetic patients.
- **RESPIRATORY DISEASE:** Not only cardiovascular and diabetes but also respiratory disease may be the cause of death in developed countries. Bacteria in the oral cavity can be aspirated into the lungs and cause respiratory diseases, including pneumonia, bronchitis, chronic obstructive pulmonary disease (COPD).
- **DEMENTIA:** Tooth loss from any cause is found to be associated with dementia and Alzheimer's diseases. Alzheimer's is a debilitating brain diseases and it have been discovered that gum diseases can increase the risk of forming Alzheimer's. Compared with participants who still had many of their natural teeth, those with fewer or no teeth were much likely to have experienced some memory loss or have early stage Alzheimer's diseases.
- **ADVERSE PREGNANCY OUTCOMES:** Pregnancy is a time of great change in a woman's body and the changes impact both the oral cavity and the maternal-fetal complex. Infection with bacteria from periodontal diseases in the mouth may affect the health of the pregnant uterus leading to low birth weight and premature contractions of the uterus. Babies born prematurely are at significant risk of developing serious and lasting health problems and have an increased risk of death. Pre-eclampsia (high blood pressure in pregnancy) is one of the significant problems in human pregnancy and complicates 8-10% of pregnancy.
- **STOMACH ULCERS:** People with poor oral hygiene are more likely to have "H.pylori", the bacterium that causes stomach (peptic ulcers) both in plaque on teeth and in the stomach. The mouth may be reservoir of H.pylori and potentially a source of transmission or re-infection.
- **OBESITY:** Obesity is a risk factor for hypertension, blood fat abnormalities, heart diseases and stroke, and that obesity is also associated with periodontitis.

2. Poor oral health causes Disability.

The impact of oral disease on people's everyday lives is subtle and pervasive, influencing eating, sleep, rest and social roles. Collectively, oral diseases and disorders create substantial pain and suffering, disability and creates social impacts

3. *Oral Health issues and major diseases share common risk factors.*

There is a strong argument for a common “common risk factors” population health approach to prevention. For example, many oral cancers are associated with tobacco and alcohol use, and lip exposure is mostly associated with sun exposure. Oral health itself is determined by multitude of factors including diet, hygiene, smoking, alcohol use, stress and trauma. These factors are common to a number of other chronic diseases, such as, heart disease, cancer and strokes. Therefore, both oral and general health share possible causes and risk behaviors. Moreover, poor oral health and poor general health are likely to occur together and have an impact on each other.

4. *General Health problems may cause or worsen oral health conditions.*

General health problems may show up in the mouth. For example, people living with diabetes are more likely to suffer from infections such as oral thrush. Many medications (such as treatment for high blood pressure and epilepsy) that lead to dry mouth therefore increase the patient’s risk of dental decay and gum diseases. This may increase the rate of tooth loss.

How can I protect my oral health?

Establish good hygiene habit to protect oral health.

- Brush your teeth at least twice a day with fluoride toothpaste.
- Floss daily.
- Clean or scrap the tongue daily.
- Use a mouth rinse, if recommended by a dental professional.
- Replace your toothbrush every 3-4 months or sooner if bristles are frayed.
- Eat a healthy diet and limit between-meal snacks.
- Use sunscreen with an appropriate SPF for lips and skin protection.
- Don’t smoke or use smokeless tobacco.
- Check gums or mouth regularly and report your dentist as soon as any changes or signs of oral health problem arises.

Doing so can protect more than just your teeth- it can save your life!

“TAKING CARE OF YOUR ORAL HEALTH IS AN INVESTMENT IN YOUR OVERALL HEALTH”

Our Humanity

Mudra Sonowal

D/o: Saumar Jyoti Sonowal, 1903/ Udaygiri

These days all we hear,
Are offences, violence everywhere.

Shooting spree and rape cases,
Destroying humanity,
Mankind on the verge of destruction,
Not by natural causes or disasters,
But by their own actions.
Nirbhaya and Asifa were victims,
Along with thousands of girls and women.
People are kidnapped and ransom asked,
People are shooting their own classmates,
People are murdering each other mercilessly,
Animals are poached by poachers.
Why do people perform these acts?
These acts which are degrading humanity?
Now, as the doomsday clock moves closer to 12,
We must try to change our ways.
These shameful acts are killing thousands,
Abduction, murders and rapes.
As the courts try to provide justice,
We must not forget,
That it are the citizens of the world,
Who should try to change.
To mend our ways,
And to help as the world tries to evolve,
We must try to retain,
Our humanity and stop these acts.

The Life and Livelihood of the Sonowal Kachari Community

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India is a vast country and Assam is one of the biggest state in north eastern part of India. it is also called gateway of northeast. it is bounded by Arunachal Pradesh in north followed by Bhutan Kingdom. to the South it is bounded by Mizoram and Tripura. to the east Nagaland and Manipur and to the west Meghalaya, west Bengal and Bangladesh. Sonowal Kachari tribe originally belongs to Mongoloid community but presently they are inhabitants of Dibrugarh, Tinsukia, Dhamaji, Lakhimpur, Golaghat, Sibsagar Jorhat district of Assam. Sonowal kachari people are mainly plain tribe and considered as third largest population of Assam according to census report.

Agriculture is the main source of livelihood, both male and female used to work in paddy field. Ploughing of paddy field is done with the help of wooden plough (nangal) and bullock. three types of rice : aahu, Sali, and bao is used to cultivate in paddy field. they work hard to get better economy, besides these sonowal kachari people used to cultivate bora, joha, laodubi, haaldhar rice to get more income. harvesting generally starts from November/December of the year.

Sonowal kachari people are also expert in cultivation of horticulture product such as mango, jackfruit, coconut, betelnut, betelnut leaf (Paan) and areca nut (supari). since betelnut and betelnut leaf (tamul paan) is common among assamese people, they earn good profitable income by selling it. besides these sonowal kacharis also cultivate seasonal crops like potato, ginger, garlic, mustard seeds, onion, turmeric etc and preserve its seeds for the next season. Sonowal kacharis also cultivate vegetables like tomato, brinjal, cucumber, chilli (Jolokia) winter melon, pumpkin etc. in villages bamboo is commonly seen in every house of sonowal kachari people and few house hold products are made from bamboo like pasi, khorahi, dola, jakhoi, basket etc. they earn good money by selling it. Sonowal kachari women are expert in weaving. Women are good weaver. they used to weave Mekhala, sadar, gamosa, dhoti, sola, riha, muga/pat mekhala, eri sadar, seiling sadar etc in different attractive design and also earn money by selling it. Sonowal kacharis practiced gold washing as traditional profession at the time of ahom kingdom.

Earlier sonowal kacharis used to live in thatched house (kheri ghar) made up of bamboo, cane, wood, paddy straw and mud. bamboo are used as wall and wood used as pillar. mud mixed with cowdung and water used for plastering wall. there are three to four rooms made up of it and there is a separate room for cooking food called kitchen. and all the members used to take food in kitchen. sonowal kacharis used to live in joint family and head of the family is the owner of all the property. everyone has to obey him. at the time of dividing property they agree to whatever decision is Taken by the head of the family. Earlier women were not allowed to take property rights but nowadays. They also get their ownership of ancestral property.

So the assamese people are very proud of having the sonowal kachari tribe as an integral and the most indispensable tribe amidst the diverse tribes of our state.

WITCH HUNTING IN ASSAM, ITS DYNAMICS AND PREVENTIVE MEASURES

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The violation of human right, that is the killing of innocence in the name of witch hunting shakes the collective conscience of people across the country. Like many other states of India. Assam often witnesses injuries, death, mental torture and other miseries like rape etc. resulting from this wicked practice. Victims are beaten up, lynched to death and very often they are ostracized by the perpetrators in the name of punishing the witches. These incidents are alarmingly making headlines in TV channels and newspapers with unfairness. Broadly there are four reasons, why this menace exists. They are (a) Lack of Education, (b) Inadequate health services (c) Absence of specific law and (d) Strong influence of oral narratives.

What might be the force behind the practice of witch hunting :

There is a strong influence of oral narratives' on the people even to this day in the absence of comprehensive education system along with lack of knowledge of modern health facilities in the remote areas. So some find its root cause in the traditional belief the communities cherish as legacy of ancestors.

In the absence of a comprehensive education system in the remote areas, these people have not been able to emerge from the influence of oral narratives like tales, myths that have been passed down through generations. Much as we have enjoyed listening to stories of witches, black magic and other such elements, letting these figments of imagination have predominance over people's lives has been harmful and fatal in many cases.

For example, I have seen people spending time appeasing Goddess Bhagawati Aai, when someone is suffering from chickenpox or measles. Or when someone is epileptic, have convulsions, delirium in high fever or in alcoholic withdrawal syndrome, when patient shows auditory or visual hallucination, he is taken to some other goddess for correcting the abnormalities. Almost all the districts of Assam are vulnerable to witch hunting. Mission Birubala and NGO fighting against witch hunting in last 5 years tried to locate the entire phenomenon of Daini(withch) within the larger context of belief system pervading the lives of people in Assam. Assam is one of the states along the West Bengal. Arunachal Pradesh, Bihar, Jharkhand, Maharashtra, Odisha which are affected by this practice (Witch Hunting). In recent times Assam and the area with Meghalaya boarder in lower Assam experiencing increasing instances of people resorting to behaviours, which are very dangerous and illogical, based on beliefs in the existence of some unseen evil or magical power concentrated in the hands of some individual, who can cause sickness or damage to properties or some kind of harm to others. This justifies for the community for sanction to mete out severe punishment to

the person, including mental, physical torture, imposition of death penalty. Many a times individuals are ostracized from the village and kept isolated.

PIL filed by Guwahati based lawyer Rajeeb Kalita in 2013 revealed that approximately 130 people have been killed in the 17 district of Assam's 27 district between 2002 and 2013.

According to a reliable source total death as a result of Witch Hunting reported between 2007 and 2014 is more than 400 in Assam, Many deaths go unnoticed and not reported to police due to social stigma and fear.

In 2014 Lota Boro from Upartola in Goalpara district, committed suicide by hanging in a tree. A day before his death he was severely tortured mentally and was threatened of severe consequences after the scheduled Kangaroo Court to be held next day for his trial which might lead to death penalty with physical torture in severe form in a day or two.

According to National Crime Records Bureau between 1991 and 2010 India witnesses killing of 1700 people.

In Assam, belief in 'Witch Craft' (Dainee Vidya) which is a misnomer, was a part of social life among Bodo, Rabha, Rajbangshi, Adivasi and some tribal communities, but now Witch Hunting (torture in the name of Witch) is increasingly expanding among the other communities as well across the state. More over the incidences are no longer confined to remote villages, some incidences of such evil occurred among the Guwahati town dwellers also. In last 2-3 years. Another reason why the actual records of witch hunting cases are difficult to come by is that in police records the cases are simply registered as murder cases. Nevertheless it is not a small number when the state government record says that a total of 82 persons lost their lives in Witch Hunting in the state between 2009 and February 2015.

Witch :

It is difficult to ascertain since when the present concept about Witch came "but study wants to go to its origin to a TRANSITION PERIOD in society. In this context the transition period is one when the old Matriarchal Society moved to Patriarchal one. In Matriarchal Society the mothers cherished their children with foods and used herbal medicines for their illness. This practice ran from generation to generation. The women in those society acquired a higher status than men. During natural calamities it was woman who did everything for safety of their children. Some form of natural calamities and natural phenomenon could not be explained by them. The thunderstorm, earthquake, heavy rain, illness of their children etc. kept the people in fear of a super natural power. Imagination of deities came and the different kind of rituals began to appease the supernatural power. This brings the concept of TRADITIONAL HEALERS. The traditional healers tried not only to deal with diseases but they have been practicing various rituals since time immemorial, with faith to control the unseen supernatural power behind natural disasters like heavy rain, thunderstorm, earthquakes drought etc. This way the practice of black magic and sorcery began. With the advent of modern medicines and treatment equipments, health facilities in the patriarchal society the wise women,

some of whom were priests, started losing their higher status in the status in the society who played a significant role in controlling a community with dignity. Females who had active role in social functions, treatment of their children in the primitive society were later envied by some males in the society. It is to be mentioned here that gradually when the people learnt methods of cultivation or harvesting crops, the granaries came into families. Families needed someone to keep the granaries guarded by. For this males were preferred and the patriarchal dominance over the property comes into existence. In course of time male priests evolved in the society. Deodhani, Baba, Oza, Bez, Mibu are some of the present form of the priests prevailing in Assam. Many of the priests have deity worshiping spaces in the courtyard. Many a times these priests involved themselves with some rites and some esoteric activities to convince the common people that they have acquired the ability to control / domesticate the supposed evil spirit, ghosts etc.

When studied among the vulnerable communities to Witch Hunting like Boros, Hajongs, Misings, Adivasis etc., it is seen that priests are trying to use the supposed (sorcery) magical power, to control the unexplained phenomenon of nature and even to fight against disease. These practices have passed down from generation to generation. The superstition over the magical power among these marginalized people particularly where it lacks effective education system and health care, is so deep rooted that it becomes very difficult to make them understood that magic or sorceries cannot perform any miracles in reality for the treatment of diseases or prevention of natural disasters. The word "Witch-Craft" or "Dainividya" is closely related to the superstition over the obscure magical power and sorceries shown by professional priests. This term actually evolved from 'Blame-Game' phenomenon amongst the sorcerers or the self styled God-Goddesses, priests etc who claimed to have possessed some unseen divine power.

DYNAMICS OF WITCH HUNTING IN ASSAM :

At present there are about 20 Districts in the state where incidents of Witch Hunting are emerging as major social threats. More vulnerable among these are Kokrajhar, Chirang, Majuli, Baksa, Sonitpur, Udalguri, Tinsukia, Karbianglong, Biswanath Sariali, Goalpara, Sivsagar and Dhemaji. Besides old tradition of superstitious belief due to lack of education Soci-economy factor plays a significant role for survival of this practice that is growing alarmingly in the last 3 decades in the state. Though Witch Hunting is a critical practice in the society and the causes behind many incidents are less understood, two kinds of factors are common among the vulnerable communities in Assam which lead to Daini (Witch) identification. Firstly a strong belief among the people about the existence of supernatural (Benevolent or Malevolent) power or black magic some persons are able to practice and that they use it to harm other and some time harm the entire village, because of which epidemics and other misfortunes occur in a village. Secondly, Which is more dangerous and common now a days, is branding someone as Daini is motivated by many other considerations. The second situation

comprises many factors and it is possible due to the preconditions i.e. the belief in Witch craft among the people. It is a 'Blame Game' played by many for their own vested interests.

Debajani Bora of Cherakani village, Dokmoka, Karbu-anlong who had won many national awards in Javelin Throw had gathered better social status and when she acquired a better and well to do family of herself in the village and consequently she was envied by her close neighbours. One day a self-styled 'Lord Krishna', a female Bez and Namghoria the village priest together branded Debajani Bora as Daini and she had to face a lot of physical and mental torture. Later police arrested the culprits and put them into Jail.

Anjali Hazong a young widow from Dhamor, in Goalpara District was branded as Witch in 2011 when she retahated and refused to enter into a relationship by not responding to sexual advancement by two male neighbours. She was severely tortured physically and mentally, Mission Birubala with the help of village defence party members brought back her to normal life after conducting 3-4 awareness meeting with the Gaon Burha and village communities.

When someone in a village starts worshipping a deity alien to the culture may also become Daini. Dulal Rabha from Rokhapara village in Goalpara District was branded as Daini. His manner of offering to his deity in day to day life was a deviation in the set rituals followed by his community and he attracted jealousy from his community because he became wealthier due to his hard work.

So varied circumstances can be noticed by which a woman or a man is branded as Daini, but sparing 1 or 2 out of 100 incidents almost every kind of Witch-Hunting operation explains its relationship with personal vested interest of the perpetrators.

Preventive Measures :

As soon as learning process starts a child should be taught that there is no supernatural power or divine that predetermines our future events.

There should be lesson in the school text book so that conducive and protected environment is created to keep primitivism in modernity at bay which thrives making way for the survival of archaic ideas and beliefs.

Improved Health System :

Government's health programmes need to reach the people in the remote areas. To bring away people from the clutches of with doctors (Kobiraj, Bez etc), the medical personnels of these health centres need to implement innovative drives to make them realize the importance of acquiring professional medical and health facilities.

Awareness :

Concerned Government representatives along with stake holders (NGO), medical professionals, teachers, student organizations, important citizens have to constantly reach out to people in the vulnerable areas through meetings. It is imperative that the

Goan Burhas, local doctor, student, leaders, local LPS teacher are made and integral parts along with the district legal authority services and police department to gain maximum influence.

Implementation of a specific law :

President Kovind's assent to the Bill against Witch-Hunting that the Assam Assembly passed three years ago has rejuvenated the campaign of Mission Birubala and other stake holders against superstition that has claimed scores of lives.

Key features of bill :

1. It aims to eliminate the superstition from society by making such offences under the Act as non-bailable, non compoundable and cognizable.
2. Prohibit any person from calling, identifying or defaming any other person as witch by words, signs, conducts or indications.
3. Stringent Punishment : If anybody found guilty, the Act imposes up to 7 years of jail and fine up to 5 lakh rupees. This provision will come as per section 302 of the IPC.
4. Proposes Sentence of three years imprisonment if anybody blames a person for natural disasters in a particular locality such as floods droughts, illness or any death.
5. Special Courts : Special Courts will be set up in consultation with the high court for trial of such offences.

Conclusion :

With thorough and systematic research, effort to raise the quality of rural- Assam and with the attention given concentrating on health, education and infrastructure for the livelihood of these people by the state a satisfactory solution can be brought to stop the perpetuation of Daini belief or Witch Hunting in otherwise peaceful Assam.



PHYSIOTHERAPY- NEEDS VS NECESSITY

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When it comes to Rehab from surgery or an injury, its a whole new ball game these days. Gone are long stretches of bed rest and week off from work. Treatment has become more aggressive. No longer they simply rub down an injured back or gently exercise a fractured leg. Today's Physiotry to make correction and fix the problem instead of waiting for your body to take its natural course. Research suggests, its safe and lead to a speedier and better recovery. According to WHO: "Physiotherapists assess, plan and implement rehabilitative programs that improve or restore human motor functions, maximise movement ability, relieve pain syndromes and treat or prevent physical challenges associated with injuries, disease and other impairments.

Role of physio plays a vital role from neonates to geriatrics, assessment and treatment of patients, concerned with promotion of health, prevention of disability. Year ago, if you had shoulder or knee surgery. You might wear a sling or brace for 6-8 weeks and hold of on physio until 4-6 weeks. Now patients are usually out of the sling, except when sleeping and start Physiotherapy by end of the first week. Physio shifted their focus to making you able to use your joint better or correct posture and biomechanics. Now goal is to get you back to your regular activities or sports activities as early as possible. Physiotherapy has revolutionised the ortho and Neuro surgeries by making the patient functionally fit and independent in a short span of time post surgically.

Physiotherapist also specialise in treating disabilities related to motor and sensory impairment. For some stroke survivors, Neuro- Rehabilitation helps relearn skills that are lost when part of brain is damaged. Over time neuro-Rehab can be quite remarkable. It does take a team of professionals and the family to accomplish this. Physio takes a leading role in developing appropriate policies and strategies with other professionals and services to address the transition from rehabilitation to an active lifestyle following stroke. Though in some cases Physiotherapy also help to save life, still in broad sense Physicians or Surgeons save the life but physiotherapist improve quality of that life.

In Guwahati, a community-building project for Brain and Spine Injury Patients is run by Palon ReWalk entitled India's First Residential Neuro Rehabilitation Centre.



CYBER CRIME TRENDS AND HOW TO PREVENT IT

Shri B K Mishra
1739/ Chilarai

In the 21st century it's not going to matter how many arms you carry, but instead how many Buttons you press. Crimes, in whatever form, always affect the society directly or indirectly. Internet has become our necessity and we use it in every field of society. Misuse of computer with the help of internet further leads to illegal acts which are often categorized as cyber crime such as fraud, stealing identities or violating privacy etc

Cyber crime is not defined anywhere in any legislation under Indian law but Information technology Act 2000 deals with offences related such crimes in India.

What is Cyber Crime?

As the use of internet is increasing, a new face of crime is spreading rapidly from in-person crime to nameless and faceless crimes Involving computers. Cyber crime includes all unauthorized access of information and break security like privacy, password, etc. with the use of internet. Cyber crimes also includes criminal activities performed by the use of computers like virus attacks, financial crimes, sale of illegal articles, pornography, online gambling, e-mail spamming, cyber phishing, cyber stalking, unauthorized access to computer system, theft of information contained in the electronic form, e-mail bombing, physically damaging the computer system, etc.

Present Trends of Cyber Crime in India

In the case of cyber crime, large numbers of suitable targets may emerge through increasing time spent online, and the use of Online services such as banking, shopping and file sharing making users prone to phishing attacks or fraud. The major cyber crimes reported in India are denial of web services, hacking of websites, computer virus and worms, pornography, cyber squatting, cyber stalking and phishing. Nearly 69 percent of information theft is carried out by current and ex-employees and 31 per cent by hackers. India has to go a long way in protecting the vital information.

According to Symantec's (American Global Computer Security Software Corporation) internet security threat report (volume 18) on April 29, 2013, India has seen a 280 percent increase in bot infections that is continuing to spread to a larger number of emerging cities in India. India has the highest ratio in the world of outgoing spam or junk mail of around 280 million per day worldwide. India's home PC owners are the most targeted sector of cyber attacks. Mumbai and Delhi emerging as the top two cities for cyber crime.

Cyber Laws in India

Cyber law was first step taken by Government to stop cybercrime. According to indian law cyber crime has to be voluntary and willful, an act or omission that adversely affects a person or property. Cyber law encompasses laws relating to Cyber Crimes, Electronic and Digital Signatures, Intellectual Property, Data Protection and Privacy

Indian parliament passed its first “Information Technology Act, 2000” on 17th October 2000 to deal with cybercrime in the field of e-commerce, e-governance, e-banking as well as penalties and punishments. The Information Technology (IT) Act, 2000, specifies the acts which have been made punishable.

On 17th October 2000 the Information Technology (Certifying Authorities) Rules, 2000 and Cyber Regulations Appellate Tribunal (Procedure) Rules, 2000 came into force. On 17th March 2003, the Information Technology (Qualification and Experience of Adjudicating Officers and Manner of Holding Enquiry) Rules, 2003 were passed. The Information Technology (Security Procedure) Rules, 2004 came into force on 29th October 2004. They prescribe provisions relating to secure digital signatures and secure electronic records. An important order relating to blocking of websites was passed on 27th February, 2003.

According to which, Computer Emergency Response Team (CERT-IND) can instruct Department of Telecommunications (DOT) to block a website.

The Indian Penal Code (as amended by the IT Act) penalizes several cyber crimes. These include forgery of electronic records, cyber frauds, destroying electronic evidence etc. Digital Evidence is to be collected and proven in court as per the provisions of the Indian Evidence Act (as amended by the IT Act). In case of bank records, the provisions of the Bankers’ Book Evidence Act (as amended by the IT Act) are relevant. Investigation and adjudication of cyber crimes is done in accordance with the provisions of the Code of Criminal Procedure and the IT Act. The Reserve Bank of India Act was also amended by the IT Act.

Best Practices for Prevention of Cyber Crime

Below mentioned security guidelines and good practices may be followed to minimize the security risk of Cyber crime:

By updating the computer: To avoid cyber attacks, regularly update operating system of computers and antivirus. While Keeping computer up to date will not protect user from all attacks, it makes it much more difficult for hackers to access computer system, blocks many basic and automated attacks completely etc.

By choosing strong passwords: Passwords are online identity over internet. Always select a password that have at least eight characters and use a combination of letters, numbers, and symbols (e.g. # \$ % ! ?). Avoid using easy password like name, city name etc. use non dictionary words. Keep passwords in safe place and not use same password for every online Service. Change passwords on a regular basis, at least every 90 days.

By protecting computer with security software: Security software commonly includes firewall and antivirus programs. A firewall controls who and what can communicate with computer online. Antivirus software monitors all online activities and protects computer from viruses, worms, Trojan horses, and other types of malicious programs. Antivirus and Antispyware software should be configured to update itself, and it should do so every time connect to the Internet. Shield personal information: To take advantage of many online services, users will have to provide personal information in order to handle billing and shipping of purchased goods.

Phishing messages will often tell that to act quickly to keep account open, update security, or else something bad will happen. Don't respond them.

Don't respond to email messages that ask for personal information. True companies will not use email messages to ask for personal information.

When visiting a website, type the URL directly into the Web browser rather than follow a link within an email or instant message.

Guard email address from unwanted emails.

Online offers that look too good to be true usually are: The free software or service asked for may have been bundled with advertising stuff that tracks behavior and displays unwanted advertisements. Be careful while downloading free stuff.

Review bank and credit card statements regularly: The impact of identity theft and online crimes can be greatly reduced if user can catch it shortly after their data is stolen or when user gets symptoms. Regularly check bank and credit card's statements. Now, many banks and services use fraud prevention systems that call out unusual purchasing behavior.

Be Social-Media Savvy: Make sure social networking profiles (e.g. Facebook, Twitter, etc.) are set to private. Check security settings with in frequent intervals. Be careful what information post online.

Secure Mobile Devices: Be aware that mobile device is vulnerable to viruses and hackers. Download applications from trusted sources.

Secure wireless network: Wi-Fi (wireless) networks at home are vulnerable to intrusion if they are not properly secured.

Review and modify default settings. Avoid using public WiFi spots

Call the right person for help: If computer crime is suspected by a way of identity theft or a commercial scam then immediately report this to local police. If help is needed for maintenance or software installations on computer then consult with authenticated service provider or a certified computer technician

Conclusion

At present criminals have changed their method and have started using advanced technology. In order to deal with them the society, the legal and law enforcement authorities will also have to change. All cyber crime is based on lack of awareness. This is a duty of Government, print media to educate unwary persons about the dangerous areas of the cyber-world because prevention is better than cure. Cyber Space Security Management has already become an important component of National Security Management, Military Security Management, Scientific Security Management and Intelligence Management all over the world. Yet India has taken a lot of steps to stop cyber crime but the cyber law cannot afford to be static, it has to change with the changing time Remember "The invisible criminal is dangerous than the visible one".

Amass

Rupam Gogoi
Roll no: 3949, Udaygiri House

And I got drenched again,
You know?
With wild thoughts of summer,
And warmest of those chilly winters.
Like petrichor..
It's still fresh in my mind.
Erratic monsoon and your memories.
who can beat that?
Huh...!!!
Can I put music between my words?
Oh you...!
Deserted balcony,
Barren soul and the framed souvenir now.

With best compliments from :-

GOALPARA SAW MILL

GOALTULI, GOALPARA, ASSAM, PIN - 783121

Mrs. Sankari Ghose

“ I SERVED MY COUNTRY”

Ms. L. Gayatri Singha
D/o -L. Manisankar Singha/3114/ Lachit House

Chose a career, intellects hate,
Got a way of life, not every individual get.
Uniform was tidy, though not coat and tie,
Punctuality was compulsory, discipline must.
I miss my academy days, got friends who were not fake,
Sir loved me like his son, treated me like a brave.
Working hours were tough, challenged blood, sweat and tears,
Carried heavy rifle, unlike a briefcase.
Emotions were often stirred, saw brother in arms die,
It was often difficult, for me not to cry.
Never got vacations to refresh my mind,
There were only specific time to meet close ones of mine,
Soon came war, battalion needed me,
Promised my mother, will bring tricolour with me.
Days and months went by, toughest time of my life,
Bullets already passed me by, saw brothers bravely die.
It was my time, to be brave,
Fought for my motherland, until last breathe,
Soon I felt a bullet enter me, I fell on my knees and turned frozen stiff.
They put me in coffin, wrapped with flag,
Badges and medals all across my chest,
Gave me respect and honour for bravery,
It was time for me to go back, to my family,
But this time I couldn't hug my father nor
Touch my mother's feet,
Nor I can kiss my lover and give my brother gifts,
I was too far away now, away from pain and sacrifice,
But one thing that gave me peace was,
I kept my promise.
I brought the flag with me,
And I was happy to know,
I have served my country

“LIFE CYCLE”

Ms. L. Gayatri Singha
D/o -L. Manisankar Singha/3114 Lachit House

Life cycle isn't only of plants being eaten by animals or humans decomposing
In the treacherous journey of life going through every cycle counts.

We wake up one day realizing how tiring life is and hoping for the world to stop spinning and for the people to stop talking. Wishing that we were somewhere else but here. We will love to be out of this universe and imagine for us being in a different place, to be in a different situation. We will want to change things and arrange it like our own puzzle easily solved and built in just a second. Things will be hard and the waves will be stronger. We'll wish that we don't have to face it. We'll turn around and run away. But then realize we cannot escape this, that for us to get through it, we'll need to lift ourselves just to fight it. And when that day comes we'll have all the courage we've been hiding in our heart. We'll find out how brave we are. We'll see what is more than that face who is always staring back at us in the mirror. We'll know that we're capable of more. We'll then realize life won't give us that we can never take. That failure isn't something that should put us down and every success is worth every single tear that has run out of our eyes.

That we're the strongest person we'll ever know, even if the world tried to make us believe otherwise. Someday it'll be alright.

Someday we'll realize world is still worth fighting for. That living life is still something we should dream of.



Best wishes

From a Well - Wisher

B K Soni



বাস্তৱ

গীতালি মহন্ত

W/o : Nabajit Chutia, 3108/Lachit

কাকুমণিয়ে চাহ কৰিবলৈ শিকিলে। একাপ চাহত কিমান পানী দিব লাগে, চাহপাত দিব লাগে, গাখীৰ আৰু চেনী কিমান দিলে চাহকাপ খাব পৰা হয়, কাকুমণিয়ে জোখটো অৱশেষত আয়ত্ত কৰিলে। আজিৰ পৰা অন্ততঃ মাকে কৈ নিদিলেও নিজৰ আন্দাজত চাহপাত, চেনী, গাখীৰ ঢালি আলহীক একাপ চাহকে যাচিব পৰা হ'ল তাই। কথাটো ভাবি ভাবি কাকুমণিৰ মনটো ৰঙিয়াল হৈ আছিল। মাকে বনোৱা কাটা নিমকি, খুৰমা, বিস্কুট প্লেট এখনত সজাই ট্ৰেখনৰ সৈতে চাহৰ কাপটো লৈ কাকু পাকঘৰৰ পৰা ওলাই নিজৰ কোঠাৰ পৰ্দা দাঙি সোমাই গ'ল। ৰহিকনাই জীয়েকক আলোঙে আলোঙে চাই আছিল। সংসাৰৰ কেও-কেচু আও ভাও নোপোৱা ছোৱালীঙ্গ কামে বজাৰ পতা ঘৰখনত কুটা এটাও কৰিবলৈ দিলে হাঐ-বিঐখন কৰাজনী। কোন তলকত বা কিখন কৰে? মাকে বাৰাণ্ডাত বহি মাছ বাছি থকাৰ পৰাই তাই লৈ যোৱা প্লেটখনলৈ জুমি জুমি চালে। ছাৰৰ ল'ৰা, নিজেও ছাৰ, ভালকে গোটাই পিটাই যি আছে তাই দিছেনে বাৰু?

কাকুয়ে চাহকাপ মহিম ছাৰৰ সন্মুখতে থৈ লাহেকৈ সুৰ লগাই ক'লে,

‘খাওঁক ছাৰঙ্গ’

‘ঘৰত মা নাই নেকি?’

কাকুমণিয়ে উত্তৰত কি ক'লে শুনিবলৈ ৰহিকনাই দোৱাৰৰ সিপাৰৰ পৰা কাণ উনাই আছিল। তাই যে মিছা কথাটোকে ক'বই ক'ব। ছাৰে কি সুধিলে ৰহিকনাই শুনিলে, কাকুৱে কি উত্তৰ দিলে নুশুনিলে। মাছকেইটা এৰি আবেলিতে বাৰীৰ পৰা উঠাই অনা কচুৰ থুৰকেইডালকে নলুৱা কটাৰীখনে চুঁচি থাকিল তাই। কওঁক, যি কয় কওঁকঙ্গ গাভৰু ছোৱালীজনী হৈ কুটা এটাও নকৰিলে হ'বনে? সোণৰ চামুচ মুখত লৈটো জন্মা নাইঙ্গ পঢ়াৰ ফাঁকে ফাঁকে কামবোৰ নিশিকিলে মাকৰ দৰেই গতি হ'বগৈঙ্গ শিকক, লোকৰ সংসাৰত বিহ দিবলৈও শিককঙ্গ তেহে...

ধৰফৰাই থকা বুকুখন হঠাতে শিল হৈ পৰে। শিলে শিলৰ সৈতে কথা হ'ব খোজে। শিলে কথা কয়। শিলে উচুপে।

বেলি পৰা এপৰ হ'ল। জোন আকাশত উঠিল। লাহে লাহে জোনটো নামি আহি একেবাৰে ৰহিকণাৰ ঠিক নাকৰ পোনে পোনে পানী ভৰাই থোৱা পিতলৰ গামলাটোতে উপঙি থাকিল। পানীয়ে জোনাকৰ ৰং ল'লে। তাৰ পানী অলপ অলপকৈ আনি ৰহিকণাই কচুৰ থুৰকেইটা ধুলে তাৰপিছত মাছকেইটা এটা এটাকৈ ঘাঁহি ঘাঁহি চাফা কৰিলে। মাজে মাজে গামলাটোৰ পানীখিনি নীলা চাদৰ এখন হৈ পৰে। চাদৰখনত লুকাই পৰে জোনটো। জোনটোক খেদি ফুৰে চাদৰখনে। জোন ওলায়। আকৌ হেৰায়। আকৌ ওলায়। এই লুকুৱা - ওলোৱা খেলখনেই কিবা ভাল নালাগে ৰহিৰ। যিমান পৰি খৰখেদাকৈ কামখিনি শেষ কৰি ৰহি পাকঘৰত সোমাল। গামলাৰ পানীখিনিত জোনটো উপঙি থাকিল।

কচুৰ আঞ্জাকন জ্বলা দি থুপ্থুপিয়াকে ৰাঙ্গিলে কাকুৱে ভাল পায়। কেঁচা জলকীয়া দুটা সৰু সৰুকৈ কুটি, আদা, নহৰু নুফুটামান পিয়াজ এফালৰ সৈতে কুটি ল'লে ৰহিয়ে। কেৰাহিত পৰিলেই ভাজিব পৰাকৈ মাছকেইটাটো নিমখ, হালধি লগাই থ'লে। বুবুয়ে মাগুৰ মাছ দি ৰন্ধা নৰসিংহৰ জুল এখন খোৱাৰ কথা

কৈছিল। গোটেই আবেলিটো সি বাৰীৰ ইপাৰৰ পদুম পুখুৰীত মাগুৰ মাছৰ আশাতে পৰ দি আছিল। বৰসীত মাগুৰ নাহি দৰিকনা দুটামানহে উঠিল। ঘৰে ঘৰে মাছ বেচিবলৈ প্ৰায়ে ৰঙানদীৰ ঘাটৰ পৰা বেপাৰী এটা আহে। আজি নাছিল। কেতিয়াবা ঘৰত বিধে বিধে মাছেৰে উভৈনদী হৈ থাকিলেও বেপাৰীটোৱে জোৰকৈ পুথি কেইটামানকে যাঁচি থৈ যায়। বুবুয়ে বহুদিনৰ পিছত আজি কিবা এটা নিজৰ পচন্দত খোৱাৰ হেঁপাহ উজাৰিছিল। যুগেই হ'ল। বাপেকটো নোহোৱা হোৱাৰে পৰা ল'ৰা-ছোৱালীকেইটাই কি ভাল পায়, কি বেয়া পায় ৰহিয়ে পাহৰিয়ে থাকিলে। মাজতে ৰুবুয়ে বেটেৰী লগোৱা গাড়ী এখন বিচাৰি বৰকৈ আমনি কৰি আছিল। মাকে নিদিলে। একেৰাহে দুদিন, দুৰাতি কান্দি কান্দিও সি সেইখন নাপালে। কিছুদিনৰ পিছত সি নোখোজা হ'ল। তাৰপিছত তাৰ বেন টেনৰ জোতা এযোৰৰ প্ৰয়োজন হ'ল। মাকে সেইবাৰো নিদিলে। বজাৰ কৰিবলৈ যাওঁতে তাক লগতে লৈ গ'লে অমুক লাগে, তমুক লাগেখন কৰি থাকিলে ৰহিয়ে সেইবোৰ কাণ নিদিয়ে। কাণ দিলেই বিপদ। কাকুমণিয়ে অহাবাৰ মেট্ৰিক দিব। তাই লিখি ৰখা প্ৰয়োজনীয় ইপদ সিপদৰ তালিকাখনতো চকু নিদিয়ে ৰহিয়ে। চালেই উখুনা-উখুনিখন। বুকু নহয়, গোটেই মানুহজনীয়ে শিল হৈ পৰে কোনোবাপৰত।

বুবুকে কৈ চাব নেকি আলিমূৰৰ বজাৰখনতে মাগুৰ দুটামান বিচাৰি যাওঁক? পিছে, সি এই পৰত ঘৰৰ পৰা ওলাই গ'লে মাছ সময়মতে আহিবনে? যেতিয়া সি ঘূৰি আহিব, তেতিয়া আৰু মাছ, ভাত একোৰে ৰন্ধা-খোৱাৰ সময় নাথাকে। গাঁৱৰ সকলোৰে মুখে, মুখে কথাটো। বুবুৰ পেণ্টৰ জেপত হেনো চোকা অস্ত্ৰ এপাত সোমাই থাকে। এমাহ আগতে সি মদ বেপাৰী বিপুলৰ লগত তৰ্ক কৰি পেটত চুৰি সোমোৱাই থৈছে। সাক্ষীৰ অভাৱত যেনিবা জেল নহ'লগৈ। তেতিয়াৰে পৰা ৰহিকণাৰ ভয়। ঘৰৰ ল'ৰা ঘৰতে সোমাই থকাই মংগল। অপৰাধ সি কৰক, নকৰক। বিপদ আহিলে একেধাৰে আহে। তাতে ঘৰৰ মূল মানুহটোৰ বিয়োগ ঘটিলে আনে আঙুলিয়াবলৈ সুযোগ বিচাৰিয়ে থাকে।

থাকক। আজি নহ'লেও হ'ব। মাগুৰ মাছৰ আশা পৰিত্যাগ কৰি ৰহিয়ে ৰাতিৰ সাঁজৰ বাবে চাউল আৰু মচুৰ দালিকেইটা ধুই প্ৰেছাৰত বহাই দিলে। মাজতে ৰুবুক চাই আহিলগৈ। পঢ়াৰ মেজতে টোপনিয়াইছে সি। অকণমাণিটোক চাই নাথাকিলে গোটেই ঘৰখন এফালৰ পৰা সিফাল লম্ফ জম্ফ কৰে। ককায়েকে হাতত ছিটিকণি ল'লে শাস্ত হয়। ককায়েক তাৰ লগতে আছে কাৰণে ঘৰখন ঘৰ হৈ আছে। কাকুৰে পঢ়িছে। মাকে এবাৰ গৈ পঢ়াৰ ফাকৈৰে ভূমুকিয়াই আহিলগৈ। ফুলস্কেপ কাগজেৰে বন্ধা মোটা আকাৰৰ বহী এখনত খচখচকৈ তাই কিবা লিখি গৈছে। মহিম ছাৰে কিবা কৈ গৈছে, তাই লিখি গৈছে। তাইৰ হাতৰ আখৰকেইটা গোট গোট, বৰ ধুনীয়া। ঘৰকৈ লিখিলে আকৌ কাউৰীঠেঙীয়া হয়। এতিয়া চাগে কাউৰীৰ ঠেঙৰ দৰেই হৈছে..ঈ

ছাৰ থকা সময়খিনি ঘৰখন নিজম পৰি থাকে। সপ্তাহত তিনি দিন আহে তেওঁ। কাকুক ডেৰ ঘন্টাকৈ পঢ়ায়। বুবুয়ে পাৰে মানে সেইখিনি সময়ত ঘৰতে থাকিবলৈ চেষ্টা কৰে। ৰুবুক পঢ়ায়। সাত বছৰীয়া অকণমানিটোৱে পঢ়িব নোখোজে। ককায়েকে চিটিকণি দেখুৱাই টেবুলত বহাই থয়।

‘আঐ দেহী, ল'ৰাটো টোপনিয়ে গ'লঈ ৰুবুঈ ৰুবুঈ’

বুবুয়ে তাৰ গীটাৰখনত আঙুলি বোলাই খোলা থিৰিকিয়েদি বাহিৰলৈ চাই আছিল। মাক কোঠালৈ সোমাই অহাৰ সন্বেদ সি নাপায়। ভায়েকে লিখিছেনে পঢ়িছে, শুইছেনে টোপনিয়াইছে সি চাই থকা নাই। আপোন মনে স্বকীয় ভংগীৰে গীটাৰখনত আঙুলি বুলোৱাত মগ্ন। খোলা থিৰিকিৰে সি বাহিৰলৈ সুৰ বিয়পালে। গছৰ ডালে-ডালে, পাতে-পাতে সুৰবোৰ ঠেকা খাই সংগীতৰ ৰূপ ল'লে। আকাশ-বতাহ, পদুম পুখুৰীৰ ইপাৰ সিপাৰ নতুন ছন্দালয়ত নিৰূপিত হ'ল। তাল, লয়ৰ অপূৰ্ব সমাহাৰ। পৰিচ্ছন্ন আকাশত জোনে নাচোন ধৰিলে।

মহিম ছাৰ যাবলৈ ওলাল। মানুহজন ভাল। ৰাষ্ট্ৰীয় পুৰস্কাৰেৰে সন্মানিত এসময়ত অঞ্চলটোৰে ভিতৰতে আটাইতকৈ জনপ্ৰিয় শিক্ষক মহেশ শৰ্মাছাৰৰ মাজু পুত্ৰ তেওঁ। ছাৰে এইখন গাঁৱৰ আটাইতকৈ পুৰণি হাইস্কুলখনত বহু বছৰ চাকৰি কৰি অৱসৰ ল'লে। তিনিওজন পুত্ৰই সেইখন বিদ্যালয়ৰ পৰাই মেট্ৰিক পাছ কৰিলে। বৈ বৈ যোৱাকে ৰিজাল্ট কৰিলে। সৰুজনক ছাৰে অসমৰ আটাইতকৈ ভাল কলেজখনত পঢ়ুৱালে। ভাল ফলাফলো দেখুৱালে। শেহতীয়াকৈ তেওঁ গোৱালিয়ৰৰ বাসিন্দা হ'ল। পুঁজিপতিৰ ল'ৰাৰ ঘৰলৈ এতিয়া সঘন আহ-যাহ। ডাঙৰ ক'ম্পানীৰ ডাঙৰ চাকৰিয়াল তেওঁ। ল'ৰাহঁতৰ কৃতকাৰ্য্যতা স্বচক্ষুৰে উপভোগ পৰম তৃপ্ততাৰে ছাৰে পৃথিৱী এৰিলে। ছাৰৰ পাছে পাছে বাইদেৱো গ'লগৈ। ঘৰত মাজু ল'ৰা মহিম। স্থানীয় কলেজ এখনত স্থায়ী চাকৰি। গাঁৱৰ উঠি অহা ল'ৰা-ছোৱালীহঁতক বিনামূলীয়া শিক্ষা প্ৰদান কৰাৰ দায়িত্ব মূৰ পাতি লোৱা ছাৰৰ পিছতে এওঁৰেই দ্বিতীয়জন। ডাঙৰ পুত্ৰই এৰোপ্লেন চলাবলৈ শিকিলে। বিদেশৰ ডাঙৰ ডাঙৰ চহৰবোৰলৈ গধুৰ গধুৰ উৰাজাহাজ আকাশে পথেদি অনায়াসে চলাই নিয়ে। পাইলট পুত্ৰই কেনেকৈনো প্লেন চলায়, ছাৰ বাইদেউৱে এবাৰ চাই আহিলেগৈ। পুত্ৰই চলোৱা জাহাজত উঠি মুম্বাইৰ পৰা ডুবাই, ডুবাইৰ পৰা চিংগাপুৰ ফুৰি আহিলেগৈ। তাৰ কিছুদিন পিছতে সামান্য জ্বৰতেই পত্নী-তিনি পুত্ৰক এৰি ছাৰ গুচি গ'ল। তেতিয়াৰে পৰা ছাৰৰ বাইদেৱে আকাশলৈ চাই থাকিবলৈ ল'লে। গাঁৱৰ পুৰণা মানুহখিনিয়ে লুকাই চুবকৈ ফুচ্ ফুচাই পতা বহিকণাৰ কাণত পৰিছে, ছাৰৰ বৰপুত্ৰ হেনো ছাৰৰ ফালৰ নহয়। জেল খাটি অহা বাইদেউৰ পুৰণা প্ৰেমিকজনৰ ফালৰ। সেয়ে বাইদেউৰ বৰ পুত্ৰৰ প্ৰতি দৰদ বেছি। ঘৰলৈ আহিবলৈ সময় নোপোৱা ল'ৰাটোক চাবলৈ মানুহজনীয়ে ধৰফৰাই থাকে। উৰুঙা, নিথৰুৱা, গহীন দুপৰীয়াবোৰত বাইদেৱে চোতালতে বহি নিৰলে চকুপানী টোকে। আকাশেদি যোৱা এৰোপ্লেনবোৰলৈ পৰম হেঁপাহেৰে চায়। পুৰা-গধূলিও চায়, দুপৰীয়া আবেলিও চায়। পিছলৈ সেইটোৰে বেমাৰ লাগিল। অনবৰতে বাইদেউক আকাশখন চাই থাকিব লাগে। উপায় নোহোৱাত মাজু পুত্ৰই চিকিৎসালয়তে বাইদেউক বন্দী কৰি থোৱাৰ দৰে ৰাখি থ'লে। তাতো বাইদেউৱে আকাশ চাবলৈ ছলছুল লগাইছিল। বহিকণাই বাইদেউক চাবলৈ যাওঁতে বাইদেউ শুই থকা বিচনাখনৰ পোনে পোনে থকা কাঁচৰ খিৰিকিখনৰ পৰ্দা কোঁচাই থোৱা দেখিছিল।

যাবৰ পৰত অইন দিনাৰ দৰে মহিম ছাৰে কাকুমণিৰ মূৰত হাত থৈ আশীৰ্বাদ দি গ'ল। ঘৰত দুখনকৈ বিলাসী গাড়ী থাকিও মানুহজনে চাইকেলহে চলায়। গাড়ীকেইখন পুত্ৰ-পৰিবাৰে বজাৰ-সমাৰ, স্কুল-কলেজ, টিউচনলৈ অহা-যোৱা কৰোতে ব্যৱহাৰ কৰে। চাইকেলখন দেখিলেই অনুমান হয়, যথেষ্ট পুৰণি। চলালে শব্দ কৰে। সেইখন চাইকেলেই চলাই মহিম ছাৰে গাঁৱৰ মেট্ৰিক-হায়াৰ চেকেণ্ডেৰীত ভাল ৰিজাল্ট কৰিব খোজা দহ-বিশটা ল'ৰা-ছোৱালীক ঘৰে ঘৰে গৈ পঢ়াইগৈ। এৰা, এনেকুৱাহে হ'ব লাগে শিক্ষকজ্ঞ কাকুমণিয়ে ছাৰ যোৱাৰ পিছতো আৰু এঘণ্টা-দুঘণ্টা পঢ়ে। ছাৰে যি পঢ়ায়, মগজুত ৰৈ যায়। এনেয়ে ছাৰে পঢ়োৱা ল'ৰা-ছোৱালীয়ে গুৱাহাটীৰ কলেজত ছীট পায়নে?

ৰুবুক খোৱাই-বোৱাই গুৱাই বহিকণাই ডাঙৰহালক খাবলৈ মাতে। ঘৰৰ মানুহবোৰ কমি যোৱাৰ পিছত ঘৰখন কিবা মৰিশালী যেন লগা হ'ল। গধূলিতে নিজান-নিতাল, কিবা এটা ভয়ে ৰহিক হেঁচা মাৰি ধৰে। সৌ সিদিনালৈ বাৰ-তেৰজনে গিজ্‌গিজাই থকা ঘৰ। কাঁহৰ থাল-বাতিৰ ঘেটেং মেটেং শব্দ, ল'ৰা-ছোৱালীজাকৰ চিঞৰ-বাখৰ, উৎপাত, জা কেইজনীৰ লানি নিছিগা কথাৰ মেলে পাকঘৰৰ খেৰৰ চালি উৰো উৰো কৰিছিল। ঠেলা-হেঁচাত ভেকুলী-পৰুৱাই পোতকে নোপোৱা মস্ত মস্ত দুখন চোতাল। মজিয়াত চাৰি পাৰি আটোয়ে একেলগে নিশাৰ সাঁজ খালে খোৱাঘৰটোত জেঠী এটা বগাবলৈও ঠাই নোহোৱা হৈছিল। এতিয়া এটা এটা

কোঠা কবৰ একোটাৰ দৰে লাগে। এটাৰ লগত এটা কোঠা সংলগ্ন বিয়াগোম ঘৰটোৰ এটা চুকত ৰহিকণাই তিনিওটা সন্তানক লৈ জুপুকা লাগি পৰি থাকে। তিনিটা সন্তানক অকলে চম্ভালাটো সহজ কথা নহয়। পদে পদে বিপদ। খোজে-খোজে সংঘাত।

কেনেবাকৈ যেনিবা শহুৰেকৰ পেখনটো ৰহিকণাৰ হাতলৈ অহাটো ডাঙৰ বৰজনাকে ব্যৱস্থা কৰি দিলে। সুশাস্ত্ৰৰ দৰমহাৰ টকা আধা আধা ভাগ হ'ল। কিমাননো টকা? বাৰীৰ শাক-পাচলিৰে নচলিলে সাতদিনৰো খৰছ নোলায়। কোনোমতে বাৰীখন ধৰি ৰাখিব পাৰিছে বুলিহে। খেতিৰ মাটিখিনি আধিত থোৱা আছে। সেইখিনি মাটিয়ে যেনিবা দুবেলা দুমুঠিৰ সকাহ যোগাইছে। বুবুলৈ চিন্তা হয়। ল'ৰাটো একেবাৰেই সলনি হৈ গ'ল। দেউতাকটো নোহোৱা হোৱাৰে পৰা মন গ'লেই ঘৰৰ পৰা ওলাই অনাই বনাই ঘূৰি ফুৰা হ'ল। ৰসিক ল'ৰাটো ভাবুক হ'ল। শিক্ষক, শিক্ষয়িত্ৰীক নমনা হ'ল। জক্ উঠিলেই ৰহিকণা, কাকুমণি, ৰন্ধুক বিভিন্ন অজুহাতত ধমকি দি থকা হ'ল।

প্ৰথম সন্তান বুলি মাকৰ বুবুলৈ টানটো বেছি আছিল। টেঙৰ পুতেকে ওলোটাখৰ মাৰিছিল। মাকৰ সলনি ঘৰৰ পৰা সপ্তাহৰ ছটা দিনেই বাহিৰত থকা মানুহজনৰ পৰা মৰম আদায় কৰিবলৈ কি কি কৰা নাছিলঙ্গ জোতা চাফা কৰি দিছিল, ব্ৰাছত টুথপেষ্ট লগাই দিছিল, গা ধুই পিন্ধিবলৈ চুৰিয়া, পাঞ্জাৰী গোটাই দিছিল। কাকু আৰু বুবুৰ মাজত ডাঙৰ অমিল তাতেই। ঘৰত নথকা মানুহটোয়ে কি খাইছে, কি পিন্ধিছে খবৰ ৰাখিব লাগে বুলি কাকুৱে নাজানিলে। তাইৰ গৰজো নপৰে। দেউতাকে তাইৰ বাবে কাপোৰ এটা বা কিতাপ এখনকে আনিলে তাই দেউতাকৰ ফালে ধন্যবাদসূচক চাৰনিটোৰে চোৱাৰ বাহিৰে কথা এযাৰো বিনিময় নকৰে। ৰাতি শুবলৈ গৈ মাকক তাই সপোনটোৰ কথা কয়। ৰহিকণা উচ্প খাই উঠে। একেটা সপোন। পৃথিৱী জিনাৰ সপোন। জন্মতে দেখিছে, জীয়েকৰ চকুৰ তীক্ষ্ণ প্ৰখৰতা। পিতাকে কেচুঁৰাকণ চাবলৈ আহি জীয়েকৰ শুকান মুখখনলৈ চাই দুখী দুখী ভাৱেৰে কৈছিল, 'ছোৱালীটিক সোনকালে বিয়া নিদিবঙ্গ পঢ়াবিঙ্গ যি বিচাৰে, তাকেই কৰিবলৈ দিবঙ্গ'

সপোন নেদেখিবি আই, সপোন নেদেখিবিঙ্গ

নিজৰ কন্যাকালৰ স্বভাৱবোৰলৈ মনত পৰে। ৰাণী হৈ থাকিবলৈ প্ৰৱল ইচ্ছা। ঘৰৰ টুল এখনো প্ৰয়োজনত লৰচৰ নকৰা আলাসত উঠা ছোৱালী। আস...কাকুৰ গাত আটাইবোৰ নিজৰে লক্ষণ। একেবোৰ স্বভাৱ, একে পচন্দ-অপচন্দ। চকুত কিঞ্চিৎ অহংকাৰ ভাৱ। সদায় ওখত থাকিব খোজা জেদী ছোৱালীজনী...ঙ্গ

মৰম চেনেহেৰে পুষ্ট সদ্য যৌৱনা দেহাটোত যেতিয়া মাহ-হালধী লাগিছিল, অহংকাৰ একেকোবতে ধূলিস্যাৎ হৈছিল। হোমৰ গুৰিত বহি ভাবি আছিল, কিয় দেখিছিল উচ্চ সপোন? কিয় ধাৰণ কৰিছিল বিশ্ববিজয়িনীৰ মুকুট? প্ৰশ্নবোৰে বহুদিনলৈকে ৰহিকণাক খেদি ফুৰিছিল। চাৰিজন ককায়েকৰ পিছত জন্ম পোৱা একেজনী আদৰ-সাদৰৰ ভনী। ঘৰৰ পৰা উলিয়াই দিয়া পৰত ককায়েকহঁতৰ চকুবোৰ দেখিয়েই বুজিছিল, সংসাৰ কৰিবলৈ ওলোৱাটো সহজ কথা নহয়। উপায়ন্তৰ হৈহে তেওঁলোকে তাইক বিদায় দিবলৈ ওলাইছে। মুখ ফুলাই যাবলৈ ওলোৱা ছোৱালীজনীক চাবলৈ মাক ওলাই অহা নাছিল। দেউতাকে চুক এটাতে বহি উচুপি আছিল।

চহকী ঘৰ। তিনি-চাৰিটা ধানৰ ভঁৰাল। শাক-পাচলিৰে উভৈনদী বাৰী। ডাঙৰ পৰিয়াল। মাক-দেউতাকে মিতিৰ চিনাত ভুল কৰা নাছিল। শহুৰৰ ঘৰৰ আটাইবোৰ প্ৰতিষ্ঠিত লোক। ছোৱালীয়ে আদৰ-সাদৰ নোপোৱাৰ

কথাই নাছিল। ডাঙৰ বৰজনাকৰ মন্ত্ৰী, বিধায়কৰ সৈতে সু সম্পৰ্ক আছে। কৰ্ম সূত্ৰে চৰকাৰী চাকৰিয়াল হোৱাৰ লগতে ৰাজনীতিৰ লগতো তেওঁ ওতঃপ্ৰোতঃভাৱে জড়িত। পিছৰ দুজন বৰজনাকৰো ভাল চাকৰি আছে। ধনে সোণে ভৰি থকা আভিজাত্য পৰিয়াল। ৰহিকণাৰ পচন্দ হৈছিল ঘৰখন। আহল-বহল ঘৰ। দৌৰি টাপৰিয়ে দিনটো শেষ কৰিব পাৰি। শ শ প্ৰজাতিৰ ফুল ধৰা ডাঙৰ ফুলনি এখন আছে। স্কুলত পঢ়া ভতিজা-ভতিজীকেইটাৰ সৈতে তাই বতাহৰ পাকে পাকে, উলাহেৰে চৰাইৰ জাকি হৈ উৰি ফুৰে। শাছয়েকে পিছবাৰীলৈ লগ ধৰে। দুয়োজনীয়ে লাগি ভাগি বাৰীৰ পৰা কৰ্দৈ, জলফাই, আম, মধুৰি, মাটিকঠাল, বগৰী পাৰি আনে। সৰু সৰুকৈ কাটি, সিজাই বিধে বিধে জাম, জেলী, আচাৰ তৈয়াৰ কৰে। মাটিখণ্ড ভাল। যি লাগে খাবলৈ সোৱাদযুক্ত হয়। মৌচুমী টেঙা, ৰবাব টেঙা, কৰ্জা টেঙাবোৰো পকিলে টনটনীয়া হয়। পাৰি অনা পকা বগৰী, জলফাইকেইটা দেখিলে ৰহিকণাৰ জিভাখনে ৰৌজাল ৰৌজালখন কৰে। কেঁচায়ে খাবনে আচাৰ কৰিবলৈ থ'ব? কলপাতত ভূত জলকীয়া, নিমখেৰে সৈতে কাটি লোৱা টেঙাবোৰ খাই থকা দেখিলে শাছয়েকে ৰহিক ধমকি দিয়ে।

‘টেঙাবোৰ ইমানকৈ নাখাবি অ’ আই? হজম কৰিব নোৱাৰিবিজ’

ৰহিয়ে ক'ত শুনে। তাই আৰু উলিয়াই লয় ভৰা খৰাহীৰ পৰা জলফাই, তেতেনী, কৰ্দৈ। তাইতকৈ এঘাৰ বছৰৰ ডাঙৰ মানুহজনৰ আহৰি নাথাকে বিশ্বজীৱি খোজা ছোৱালীজনীৰ সৈতে বতাহত উৰি ফুৰিবলৈ। ঘৰৰ পৰা আঁতৰত থাকি চাকৰি কৰে। বন্ধবাৰ মিলাই আহে, শনিবাৰে আবেলি আহে। সোমবাৰে ৰাতিপুৱা গুচি যায়। ডাঙৰ বৰজনাকে আহল-বহল চৰকাৰী গৃহ এটাৰ যোগাৰ কৰি দিছিল। সৰু ছোৱালীজনী এনেকৈ পূৰ্ণ মানুহবোৰৰ আগত পখিলা এজনী হৈ টিফিল ঘিলাই ফুৰিলে কিজানি কাৰোবাৰ জগৰ লাগেঙ্গ পুতেকেও মাজতে এবাৰ জোৰকৈ নিও নিও কৰিলে। শাছয়েকেহে বোলে, বাকীকেইজনীৰ ল'ৰা-ছোৱালীৰ লগত লাগি থাকোতে বুঢ়ীজনীলে কেৰাহীকৈ চাবলৈও সময় নোজোৰে, পখিলাজনী লগতে থাকিলে মনটো ভৰি থাকে। থাককচোন দে।

শনিবাৰবোৰ নিজৰ হৈ পৰিছিল ৰহিকণাৰ। একেবাৰে আপোন। পুৱাৰে পৰা তাইৰ যে সাজোন-কাছোন। অকণমানি লাহী দেহাটোত মাকে বৈ দিয়া পাতল নীলা কাপোৰযোৰেই পিন্ধিব নে তামুলী খুৰীয়ে গুৱাহাটীৰ পৰা কিনি দিয়া ৰঙা পাৰী লগোৱা হালধীয়া কাপোৰযোৰ পিন্ধিব? কোনযোৰ ফুলি? গোটা খাৰুপাত পিন্ধিলে ভাল লাগিবনে বিয়াত বৰ ককায়েকে কৰাই দিয়া সোণৰ চুৰিযোৰ পিন্ধিলে কাপোৰযোৰেৰে সৈতে তুলি ধৰিব? ফুলনিৰ বাৰী, জলফাই, বগৰী এৰি নিজক সজাই পৰাই ৰখাৰে যে সময়। তেওঁ আহে। তেওঁক দেখিলেই উঠন গাভৰু দেহাটি চঞ্চল হৈ উঠে। তেওঁৰ ডাড়ি নিৰাই থোৱা চিক্‌চিকীয়া মুখখনলৈ চাবলৈ তাইৰ ভয় লাগে।

ভয় কিয়? ভাগ্যখন যে মোৰঙ্গ সুশান্তৰ কামিজ ভিজি যায় বিশ্ব জীৱি খোজা ছোৱালীজনীৰ কুহুমীয়া চকুলোৰে। বৈ আহে দুখৰ স্ৰোত।

আবেলিৰে পৰা পদূলিটোত টহল দি থাকিলে বৌয়েকেইজনীয়ে ফিচিঙা ফিচিং কৰে। ভতিজাকেইটাই জোকায়। তাইৰ ভাল লাগে, কেতিয়াবা অভিমানত উফন্দি উঠে। কাৰ বাবে এই অভিমান? শাছয়েকে ধমকি দি কোঠাৰ ভিতৰত সোমোৱাই থ'লে তাইৰ খং উঠে। তাইৰহে সুশান্ত। সুশান্তলৈ তাই বৈ নাথাকিলে কোন ৰ'ব? কাৰোৰে খবৰ নাছিল। কোনেও খবৰ লোৱাহি নাছিল। বৰ সংগোপনে যে পোহ লৈছিল এটি সপোনে। সেই সপোনটোৱে যে কলিয়াইছিল। লাহে লাহে পাহ ধৰিছিল। পিছলৈ ফুলিছিল।

দ্বিতীয়বাৰ ফুলে কলিয়াওঁতে শাছয়েকে দৰৱ এপালি দিলে। শাছয়েকৰ ওপৰত জঁপিয়াই পৰিল

তাই। শাহ্নয়েকৰ পৰত খং জাৰি দুবছৰীয়া বুবুক লৈ ৰহি মাকৰ ঘৰলৈ ওলাল। যেতিয়া ঘূৰি আহিল, ঘৰখন সম্পূৰ্ণ সলনি হৈ গৈছিল। কেইদিনমানৰ পিছতে শহুৰেক ঢুকাইছিল। পদূলিমুখলৈ চাইপাৰ কৰা পৰম উৎকণ্ঠাবোৰ পৰিস্থিতিৰ জঘন্য আঁচোৰত মচ খাই গৈছিল। অপেক্ষাবোৰ দীঘলীয়া হৈছিল। চঞ্চলতাবোৰ স্নান পৰি আহিছিল। সুশাস্ত্ৰৰ অবিহনে পাৰ হৈছিল সহস্ৰ ৰাতি। অজস্ৰ চকুলো। অনন্ত অপেক্ষা।

ঘৰখন মানুহে ঠাহ খাই থাকিলেও ৰহি অকলশৰীয়া। শাহ্নয়েক দিনটোৰ বেছিখিনি সময় আছুতীয়া কোঠাটোতে সোমাই থকা হ'ল। চকুৰে ভালকৈ নমনে, কাণেৰে নুশনে। বোৱাৰীহঁতৰ হুঁটা মাতবোৰ, কঠোৰ চাৰনিবোৰ গিলি থকাতকৈ বিচনাত কুঁচি মুঁচি খাই সোমাই থাকে। শাহ্নয়েকৰ মৰমৰ বোৱাৰী যেতিয়া সেৱা-শুশ্ৰূষাৰ দায়িত্বও ৰহিব ওপৰতে পৰিল। দুটাকৈ অকণি অকণি ল'ৰা-ছোৱালীক মাটিয়ে বালিয়ে পেলাই থৈ ৰহিয়ে শাহ্নয়েকৰ বাবে পাচলিৰ চুপ বনায়। বিচনাৰ মল-মূত্ৰবোৰ চাফা কৰে। আলহীৰ চাহ-জলপানৰ যোগান ধৰে। তাৰমাজতে আঁতৰত থকা মানুহজনে খবৰ এটাও নপঠোৱাকৈ এমাহ ধৰি ঘৰলৈ নহাকে থাকে। ৰহিকণা তেতিয়া মানুহ হৈ থাকেনে?

শাহ্নয়েক এদিন বিচনাত শুৱা ভাগেই ঢুকাই থাকিল। ঘৰৰ কোনো এটাই চকুপানী এটোপালো উলিওৱা ৰহিব চকুত নপৰিল। সকাম পাতিয়ে বস্ত্ৰ-বাহিনী উলিয়াই ভাগে ভাগে দিহিঙে দিপাঙে আটাইবোৰ গুচি গ'ল। ঘৰবোৰ চাগে চহৰত আগতীয়াকৈয়ে অট্টালিকাৰ দৰে বন্ধাই থোৱা হৈছিলঙ্গ মাকজনী মৰিল যেতিয়া ঘৰখনৰ প্ৰতি দায়িত্বও শেষঙ্গ খালি হৈ যোৱা ঘৰখনত তিনিটা প্ৰাণী কেনেকৈ থাকিব কোনেও ভাবি নাচালে। অকলশৰে ৰৈ গ'ল ৰহি। বিশ্ববিজয়িনীৰ সপোন দেখা ৰহিকণা। এইবাৰ বাধা দিবলৈ শাহ্নয়েক নাই। চহৰৰ কোৱাৰ্টাৰটোতে থাকিবলৈ যোৱাৰ কথা ভাবিছিলঙ্গ ভেঁকুলীয়ে টোৰ্ণটোৰাই থকা, সাপে পিল্পিলাই ফুৰা ভেটিটোত ল'ৰা-ছোৱালী দুটাৰ সৈতে থাকিবলৈ তাইৰ ভয় লাগেঙ্গ সুশাস্ত্ৰ আহিলে সাহস পায়। সেইকন সাহসতকৈ বুকুৰ জুইকুৰাৰ ওজন বেছি হৈ পৰে। অভিমানত ফাটি পৰে তাই। সুশাস্ত্ৰৰ মুখামুখি হ'ব নোখোজেঙ্গ পলাই ফুৰে। জানোচা ...আউল লাগেঙ্গ সিফালে প্ৰশ্নবোৰ বুকুতে গোটমাৰে।

ৰবু জন্ম হোৱাৰ পিছত ঘৰখনত কাম বেছি হৈছিল। ইফালে গৰু-ম'হৰ দায়িত্ব, তিনিটাকৈ ধানৰ ভঁৰাল, খেতি-বাতি। সিফালে ল'ৰা-ছোৱালী তিনিটাৰ জাজ। ককায়েকহঁতে খেতিৰ পথাৰবোৰ এডৰা এডৰাকৈ বেচি গৈছিল যদিও গৰু-মহকেইটামান, ভঁৰাল তিনিটা তেতিয়াও আছিল। সময়ে সময়ে ককায়েকে গাড়ী পঠাই দিয়ে। ড্ৰাইভাৰে চাউলৰ বস্তাবোৰ বাৰীৰ শাক-পাচলিৰে সৈতে উঠাই লৈ যায়। বৌয়েককেইজনী গ'ল যি গ'ল, গাঁৱত এৰি থৈ যোৱা ভতিজা ল'ৰা-ছোৱালীকেইটাকো চাবলৈ নাহিল। খবৰ ল'বলৈও আহৰি নহ'ল। তেওঁলোকৰ ল'ৰা-ছোৱালীহঁতে এতিয়া ডাঙৰ ডাঙৰ স্কুল-কলেজত পঢ়ে। ঘৰতে ইংৰাজী কথা কয়। সাঁতুৰা, গান গোৱা, টিউচন আদিত ব্যস্ত থাকে। ডাঙৰ গৰাকীৰ ডাঙৰ ছোৱালীক বিদেশলৈ বিয়া দিলে। বিয়ালৈ বুলি মাতিবলৈ বৰ ভতিজী জুলি নিজে আহিছিল। বুবু-কাকুহঁতলৈ তাই কাপোৰ, চকলেট লৈ আহিছিল। সৰু খুৰীয়েকক যাবলৈ বৰ জোৰদি কৈছিল। অকলেনো ল'ৰা-ছোৱালীকেইটাক লৈ মহানগৰৰ বিয়াখনলৈ কেনেকৈ যায়? দূৰত থকাজন গ'ল নে নগ'ল ৰহিয়ে ভূ-টোকে নাপালে।

দুমাহৰ মূৰত দেউতাক সেইবাৰ ঘৰলৈ আহোতে বুবু লগতে যাবলৈ ওলাল। গাঁৱৰ স্কুলখনত একেবাৰে সি নপঢ়ো বুলিয়ে ঘোষণা কৰিলে। মাক আচৰিত হ'ল। বাধা দিলে। পুতেকৰ জেদ, সি যাবই। দেউতাক উপায় নোহোৱাত পৰিল। অষ্টম শ্ৰেণীৰ ছমহীয়া পৰীক্ষা চলি থাকোতেই সি কাপোৰ-কানি বান্ধি সাজু হ'ল। চহৰৰ স্কুলত পঢ়াৰ আগ্ৰহটো তাৰ পুৰণি। জেদী ল'ৰা। চহৰলৈ গৈছে এৰিলে। দুটা কোঠালীৰ ঠেক কোৱাৰ্টাৰটোত

ৰাফ্‌নি ল'ৰা এটা আগৰে পৰা আছিল। ছাৰৰ বজাৰ-সমাৰ কৰা, কাপোৰ কানি ধুই কাপোৰ ইন্দ্ৰি কৰা আদি কামবোৰ সি নিয়াৰিকৈ কৰি দিছিল। বুবুৰ বয়সৰে ল'ৰা। বুবু গ'লত সি ভালেই ভালে। বুবুৰো লগ এটা হ'ল। দেউতাক ঘৰত কিমান সময় থাকে চকু দি থকাতকৈ সি ৰাফ্‌নি ল'ৰাটোৰ সৈতে ক্ৰিকেট খেলা, বেটমিণ্টন, কেৰম আদিত ব্যস্ত হৈ থাকি ভালপোৱা হ'ল। গাঁৱৰ ঘৰখনতকৈ যথেষ্ট সুবিধা থকা ঠাইডোখৰ বুবুয়ে ভাল পালে। প্ৰিয় হৈ পৰিল নতুন চহৰখন। নতুন মানুহবোৰ। প্ৰিয় চহৰখনত তাৰ নতুন নতুন বন্ধু হ'ল। কোৱাৰ্টাৰলে তাৰ সৈতে খেলিবলৈ নতুন বন্ধুবোৰ আহিবলৈ ল'লে। সি খেলে। মাজে মাজে দেউতাকৰ পুৰণা ৰেডিঅ'টো ডাঙৰকৈ বজাই গান শুনে। দেউতাকে পুতেকৰ গানৰ প্ৰতি ৰাপ দেখি ওচৰৰে সংগীত বিদ্যালয় এখনলৈ লৈ গ'ল। সি তাতে গীটাৰ শিকিলে। তাৰ হাতখন ভাল। যি কামতে ধৰে, সৰস্বতীয়ে লগ দিয়ে। গীটাৰো শিকিলে, গানো গাব পৰা হ'ল। ঘৰলৈ গ'লে ভনীয়েক, ভায়েকক ওচৰতে বহাই লৈ গীটাৰ বজাই শুনায়। গান গাই শুনায়। ৰহিকণাই আঁৰ চকুৰে পুতেকলৈ মন্ত্ৰমুগ্ধ চাৰনিৰে চাই থাকে। পুতেক লগত নথকাৰে পৰা মাকজনী আৰু অকলশৰীয়া হ'ল। সি আহিলে মাকে এনেকে তাৰ মুখলৈ ৰ লাগি চাই থাকে। বোবা হৈ পৰে মানুহজনী। থুকা থুকি মাতেৰে ল'ৰাটোকে ইটো সিটো সুখে। সি কিছুমান কয়। কিছুমান নোকোৱাকে ৰৈ যায়।

বুবুৰ দেউতাকৰ চেহেৰাটো মনতেই নাথাকে। আলহীৰ দৰে আহে মানুহজন। এবাতি, দুৰাতি থাকি গুচি যায়। মাহত এবাৰ, কেতিয়াবা সেয়াও নহয়। ৰহিকণাৰ আজিকালি পদূলিমুখৰ ফালে চকু নাযায়। সময়ো নাপায়। ৰুবু ফুলো ফুলো হোৱাৰ পিছতে সেইফেৰা একেবাৰে বাদ পৰিল। তাই এতিয়া শনিবাৰবোৰত চঞ্চল নহয়, ৰং মিলাই কাপোৰ, ফুলি-চুৰি পিন্ধাৰ আগ্ৰহটো নাই। কোঠাতো সোমাই নাথাকে। তাই উপায়ন্তৰ। সেইবেলি শাহুয়েকৰ দৰৰ পালিলৈ বৰ মনত পৰিছিল। শাহুয়েকৰ এটা বেগ আছিল। তাতে সোমাই আছিল পুতেক-বোৱাৰীয়েকে বিহু বুলি দিয়া চাদৰ, মেখেলা আৰু চেলেং চাদৰৰ টোপোলা এটা। লগতে সুমথিৰা ৰং লগা আধা ছিগা এলবাম এটাৰ মাজত ল'ৰা-ছোৱালীহঁতৰ ল'ৰালিকালৰ ফটো কেইখনমান। আৰু আছিল শহুৰেকে ব্যৱহাৰ কৰা মহৰ শিঙৰ ফণী এখন, গিলাচ এটা, কটাৰী এখন। ৰহি পাগলী এজনীৰ দৰে হৈ সেই বেগটোকে খোঁচৰিছিল। উধৰ পৰা মুখলৈ বিচাৰিছিল। খবৰ পালে, গাঁৱৰ পদুমীবেজে দৰৰ দিয়ে। গছৰ শিপা, জৰাপানীও খাবলৈ সাজু হৈছিল।

বুবুৰ জন্ম হ'ল। হঠাত এদিন স্কুল খোলা দিনতে বুবু ঘৰ আহি ওলালহি। লগত ৰাফ্‌নি ল'ৰাটো। তাৰ বহুত দিনৰে পৰা আঁজলী বৌজনীক কিবা অলপমান কণ্ড কণ্ড লাগি আছিল। বুবুৰো সুখিব লগা বহুত আছিল। লগাতকৈ কেইটামান সৰহকৈ কাপোৰ বান্ধি ল'ৰাটো এসপ্তাহৰ কাৰণে ঘৰলৈ আহিল। কথাবোৰ কোনফালৰ পৰা আৰম্ভ কৰিলে মাকে বুজিবলৈ উজু পাব বাবুয়ে তিনিটা দিন ধৰি মাকৰ আগত চেপ্টা চলালে। ৰাফ্‌নি ল'ৰাটোৱেও সেইকেইদিন ছাৰৰ ঘৰ-দোৱাৰ চোৱাতকৈ কথাটো ক'বলৈহে ইচাট বিচাটখন লগাই আছিল। পুৱাৰে পৰা ঘৰৰ কামতে মজি থকা সৰল মানুহজনীৰ নিষ্পাপ মুখখনৰ ওচৰত সিহঁত যেন একোটা গছৰ মূঢ়াহে। খেতি চপোৱাৰে পৰা ঘৰখন ধৰালেকে এশ এবুৰি কাম। কোনোবাটোত ধৰিলে কোনোবাটো বাদ পৰে। জীয়েকৰ ৰাণীৰ দৰে থকাৰ চখ। মাকে দেহা নপৰা মানে ছোৱালীৰ ওপৰত ভৰষা নকৰে। একেখন ছবিঙ্গ মুকুটধাৰি উঘালিবলৈ দেখোন সত নাযায়..ঈ

ল'ৰাই শুকান মুখ এখন লৈ যাবলৈ ওলায়। মাকৰ সেই মুখখনলৈ ভয় হয়। বাৰীৰ পাচলিৰ পৰা চাউলৰ বস্তালেকে টোপোলা কৰি কৰি ল'ৰাৰ লগত দি পঠায়। দেউতাকৰ খোৱা-লোৱাৰ খবৰ লয়। বিদায় দিয়া পৰত নেদেখাহোৱালেকে পদূলি মুখৰ পৰা ঘূৰি নাহে। পদূলিটোৱে মৰিশালীৰ ৰূপ ধৰে। গোটেইখন

উদং উদং, উকা কপাল এখন হৈ পৰে। আগতে এই পদূলিৰে পুৱাৰ বেলিটো ঘৰ সোমাইছিল।

আগফালৰ লোহাৰ জপনাত তলা লগাই ৰহি শুবলৈ আহিল। জেঠী, পঁহিতাচোৰাৰ কোঠাকেইটা পাৰ হৈ আহিলে মনটোৱে কেনেবাখন কৰেঙ্গ যোৱাটো বহাগত ওপৰৰ দুজন বৰজনাকে আহি ঘৰটো থানথিত লগাই থৈ যোৱাৰ কথা আলোচনা কৰিছিলহি। অপ্ৰয়োজনীয় কোঠাকেইটাই এনেই ঘৰটোৰ ঝামেলা বঢ়ায়। পুৰণাও হৈছে। দোৱাৰ-খিৰিকিৰ বাটামবোৰ কাহানিবাও পচিছে। তাহানিৰে পকী ঘৰ কাৰণে যেনিবা ঘৰটোৱে এতিয়াও মূৰ দাঙি আছে। নহ'লে আজিকালিৰ বালি, চিমেন্টৰ ইমান জোৰ ক'ত? কোঠাৰ লাইটবোৰ এফালৰ পৰা নুমুৱাই ৰহি বিচনাত উঠিল। অমাৰস্যাৰ ঘোৰ তিমিৰাচ্ছন্ন নিশাবোৰ অধিক জয়াল হৈ পৰে। শুক্লপক্ষত নীলা ফুল সৰে। পিছফালৰ বাৰীখনত আগতে দিনতে শিয়ালে মাতিছিল। আজিকালি জিলিয়ে গোটেই নিশাটো বাৰীখন পহৰা দিয়ে। ক'ৰবাত হুদুয়ে মাতে। ফেঁচাই উৰুলি দিয়ে।

ৰহিয়ে আঁঠুৱা লগাই বিচনাৰ কাষৰ খিৰিকিখন খুলি দিয়ে। জোনাকে বাহিৰতো এখন নীলা আঁঠুৱা তৰি থৈছিল। আঁঠুৱাখনৰ পৰা আৰু অলপ মূৰ তুলি চালে বিচনাৰ পৰা আকাশখন ধুনীয়াকৈ দেখি। সেইখন আকাশলৈকে শৰ্মাছাৰৰ বাইদেউয়ে দিনে নিশায়ে চাবলৈ উদ্ভাৱল হৈ পৰিছিল। আকাশত বৰ পুত্ৰ বিজয় উৰি থাকে। বিজয়ক বহুত কথা নজনোৱাকৈয়ে তেওঁ যাবলৈ ওলাল। বাইদেৱে ঘনাই ঘনাই কৰ্তব্যবত নাৰ্ছগৰাকীক পঠায় পুতেকক খবৰ দিবলৈ। বিজয় অহাৰে কথা নাছিল। সুশান্তও ঘূৰি অহাৰ কথা আছিল। কাপোৰৰ বাকচ, বিচনা-পত্ৰ সামৰি একেবাৰে গুচি অহাৰ কথা। ৰেলখনে উকি মাৰিছিল। ঝক্ ঝক্ শব্দ কৰিছিল। ককায়েকে ষ্টেচনত খবৰ লৈ পলমকৈ অহা যাত্ৰা কৰা ৰেলখনৰ সঠিক সময়টো জানি লৈছিল। ৰেল আহিল। সুশান্তৰ কাপোৰৰ বাকচ, বিচনা-পত্ৰ সকলো আহিল। সুশান্ত নাছিল।

যেতিয়া আহিছিল, বহুত পলম হৈ গৈছিল।

এফালে ঘৰত সুশান্তৰ সৈতে পৃথিৱী জয় কৰিব খোজা ছোৱালীজনীৰ বিয়া। সিফালে?

থাকক, কিছুমান কথা কোনেও নজনাকৈ থাকক। অন্ততঃ গাঁৱৰ মানুহখিনিয়ে নাজানক। ল'ৰা-ছোৱালীকেইটাই নাজানকঙ্গ শহুৰেক ঢুকোৱাৰ সময়ত নীলা গাড়ী এখনত উঠি মানুহ এজনী আহিছিল। ৰঙা পাৰি দিয়া ঢক্‌ঢকীয়া বগা চাদৰ মেখেলা এযোৰ পিন্ধি আহিছিল। শাখ্যেকৰ ভৰিহাল চুই অকণমানি ল'ৰাটোৰে সৈতে আশীৰ্বাদ লৈছিল। ৰহিকনাই আঁৰ চকুৰে সকলো দেখি আছিল। পদূলি মুখৰ ফিচিঙা ফিচিঙাবোৰ চাংকৈ মনত পৰিছিল। প্ৰশ্নবোৰে চাৰিওফালৰ পৰা খুঁচিছিল, বিক্ষিছিল। তাৰপিছতে এদিন বিয়াৰ আটাইবোৰ অলংকাৰ, পাটৰ সাজ টোপোলা এটা কৰি শাখ্যেকক চমজাই দিছিল। আটোয়ে ৰ লাগি চাইছিল তাইলৈ। অঘটন এটা ঘটাব আশা কৰিছিল। তাই সাহসী। আত্মোভিমानी হ'বলৈ সৰুতেই শিকিছে। মূৰ দাঙি খোজকাঢ়িবলৈ শিকিছে। যুদ্ধ জয় কৰিবলৈ শিকিছে। যেতিয়া সৰু অপাৰেশ্যন এটাতে ৰক্তক্ষৰণ হৈ মানুহজন পৃথিৱী এৰি যাবলৈ ওলাল, শৰ্মা বাইদেউৰ আকাশখনে আমনি কৰিলে ৰহিক।

মানুহে কোৱাৰ দৰে আকাশখনত বাইদেউৰে পুতেককে বিচাৰিছিলনে? সুখে-দুখে আজীৱন একেলগে থকাৰ সংকল্পৰ গাঁথি ইমান ঢিলানে? বাইদেউৰ প্ৰেমিকজনক জেলত ভৰোৱাত মূল নায়কজন আছিল শৰ্মাছাৰ। বাইদেউৰ প্ৰতি সেয়া মৰম নে কঠোৰতা প্ৰকাশ?

উজাগৰী ৰাতিবোৰ কিমান গধুৰ?

ৰহিৰ বগা সাজযোৰ অজানিতে সহনশীল হৈ উঠে।

FITNESS IS HAPPINESS

Nichi Raj Kamal
4643/ Chilarai
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What makes us really happy? I guess there won't be a fixed definition as it would vary from person to person. On a light note, for some it would be travelling to new places with friends or family or on a solo trip or vacation, for some it would be dining out at a lavish eatery, for some it would be helping the needy; like doing charity, for some it would be spending time with old comrades from school days (may be meeting ex SSGians too), for some it would be working on their hobbies & interest. Also on a serious note, one could be happy by gaining success in their own field or career, getting a promotion in the job or a superb perk for his / her effort to the organization, for some it may be by earning a fat salary and someone may be happy by being famous or popular among the people. Also there are people who is just happy as he/she is able to meet the need of 2-3 meals a day and still supporting a family. If one keeps on thinking as to why he or she can be happy, then it will be a never ending list and might need a huge volume of papers to jolt a copy of it.

But have we wondered once, that being healthy can make us do everything we want and that's how it can fulfill our interest and indirectly boost our index of happiness. We know how humans have evolved from primitive time to this present day. It was always the physical labour and being close to nature that we practiced since ancient time and this eventually led to well known civilizations around the world until now when we are into "desk-job" supported by only sophisticated & trendy technology. Of course we have developed a lot in almost every sense but have lacked to improve or decreased our regime of physical workout. For an example, most of our parents have had the experience of walking miles to reach school or paddle long distances to ferry from one place to another. And those from the country side must have worked in the fields and maintained his/her education too. But we, the present generation hardly seems to be involved or interested in such activities. Nor do we get a platform as such in our modern society surrounded by tall concrete buildings.

Slowly the society has realized the need of staying fit and that's why the fitness business is grooming in recent times. No matter in which part of the globe do you stay; be it Assam or Gujarat, Chennai or Kashmir, India or USA, nobody can dare to stop you from being close to nature or follow a healthy regime. Obviously in our daily life there are lots or a hurdle one has to cross by, lots of stress to overcome and that's how the human body gets loaded with it. Just like Darwin said, "survival of the fittest", we need to compete, survive and reproduce. Our metabolism secretes both useful and harmful

hormones which affects the body eventually. But what to do with the useless ones which harms us and invites both traditional and lifestyle diseases. The only answer would be "workout". Now working out doesn't mean working the whole day like many of our housewives who looks after the family from morning till night. It is said, "sweating out in the morning on an empty stomach releases all kinds of unwanted hormones to keeps us healthy". It can be anything of our interest and within our budget; walking, jogging, running, cycling, yoga, zumba, hitting the gym, etc, etc on daily basis. On an eventual long basis one can try for some trekking / hiking on an adventurous terrain, a spiritual healing course near the Himalayas or a serene river front, taking a shower below a safe waterfall on a summer morning, long distance cycle expedition, motor-bike expeditions (Bulls of Assam (BOA) is one such Rider's group (Royal Enfield only) popular among the SSGians). While trying and experiencing all these, we come across a feeling which only can be felt by the doer.

Now while practicing and making a habit of working out daily, we gain a plethora of entities in disguise. We will see improvement in our daily work; a person would be more active, sweating out also brings a glow on our face. It also prevents the entry of many diseases which wants to live in as one ages with the passage of time. To quote burning examples; at work place it will trigger you to work more if you want to and even more efficiently, one parent would be seen spending time with kids with much enthusiasm rather than feeling lethargic sometime, your colleague at office might be experiencing a sprain in backbone but you may not even though both are using the same quality of chair, while on a vacation one can be seen walking deliberately while hitting all the sightseeing point but your partner seemed to be tired or looking for a vehicle to commute even short distances, no matter how much you travel for your business meetings you will experience less tiredness compared to the individual who keeps away from healthy activities, etc etc. Of course eating the right amount at right time is another primary thing to be taken care of which we most Indians fail to do so.

Ultimately staying fit is helping you to do what you want to and that way it is helping you to get closer to your dreams and interest. So it is fulfilling an individual's need and desire which will in turn make the person happy. So why not start today and be more happy than before. Better late than never, lead life first class !

CONTACT YOUR SCHOOL

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Website : www.sainikschoolgoalpara.org

Email : ssg1964@yahoo.com

Facebook : Proud SSGians

Tele Nos	:	Capt (IN) Edwin J Rajan, Principal	03663-287076
		Lt Col Anil Jasrotia, Vice Principal	287119 / 6000989281
		Lt Col Vishal Sharma, Admin Offr	287118/ 9954981876

UPDATE INDIVIDUAL DATABASE

Dear SSGians

The school is in the process of updating the database of Ex-SSGians.

Pse forward you Name, Roll No, House, Years at School, Present Occupation & Designation, Contact Address, Email ID & Mobile No to Mr Debasish Kundu @ 9435841536

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Old Boys Association Sainik School Goalpara

BANK DETAILS

BANK	:	STATE BANK OF INDIA
BRANCH	:	SIX MILE
ACCOUNT NO.	:	30641981434
IFSC	:	SBIN0010327
REGISTRATION NO.	:	RS/KAM(M) 240/A21/16
WEBSITE	:	www.obassg.com
EMAIL	:	info@obassg.com
PHONE NO.	:	+91 93651 28848

THE TELEVISION MR B K SONOWAL NEVER BOUGHT

Dr Pinaki Chakravarty,
1335/ Lachit house

It was in 1985. Television was a new status symbol and one can see the long antenna glorifying on the quarter of the proud owner. In Lachit house, we had our own Mr. B. K. Sonowal sir as the House Master. On the night of 31st March, we thought of an idea for April's fool day. Accordingly we made an antenna and with a bamboo pole it was fitted in the dead of the night on the roof of Sonowal sir's quarter. We were happy to accomplish the goal and as a matter of fact we were feeling proud of the act.

Next morning during breakfast we can hear many teachers congratulating sir for the new possession which he was not aware of. But he was always smart and intelligent, he confidently reacted to the situation. In fact he was telling his colleagues about an arbitrary price of the TV set. We were amazed. However, we did not receive any prize or punishment for the same.

Awards instituted by OBASSG Members for the Cadets of SSG

Award instituted by	2018 Winner	Field
Maj Gen Ananta Bhuyan, 780	Cdt Shruti Kashyap, 5625	Class XI Topper Academics
Loken Das, 1704 (In memory of Late Nagendra Ch. Das)	Cdt Bhaskarjyoti Mandal, 6354	SSG Extrance Topper from Assamese medium
Porag Saikia, 2562 (In memory of Late Pranab Saikia, 2552)	Cdt Sakil Islam, 5555	Best athlete
1993 - 2000 Batch marks in PCM (In memory of Late Mridul Kalita, 3252)	Cdt Aditya Rohan, 5502	Highest In Class XII

সোণালী যাত্ৰা

দীপক গগৈ

১৩৬৪/লাচিত

বংশীয়ে অনৰগল চৰিয়াইছে। নাওঁ এইবাৰ ভতিয়নী সোঁত কাটি বৰনৈৰ মাজত। “গুৰি টানকৈ ধৰিবি আতাই। নহ’লে শিমলু তলত নেচাপি কোনোবা কোনোবা ধুবুৰীত চাপিমগৈ।”। পকণীয়াৰ একোটা হতে গোট নাওঁখনকে কপাই দিয়ে। আমাৰ উত্তৰ পাৰৰ মানুহে পানীলৈ ভয় নকৰে। বছৰটোৰ আদভাগপানীতে থাকো। দক্ষিণপাৰৰ মানুহৰ হ’লে বৰ ভয় দেই। শালপতিকে দেখিছোঁ নহয়।

নাওঁখনে পানী কটা খিলি খিলি আৰু বঠাৰ চপক চপক। চকুকেইটা মোদ খাই আহিব বিচাৰিছিলহে, আহিল নহয় এই পাখৰী গঙ্গাচিলনী দুজনী। চিঞৰি চিঞৰি নাওঁখনৰ ওপৰেৰে উৰি যায় অলপ দূৰ। আকৌ ঘূৰি আহে। মাছৰোকাজনীয়ে ভাল। একেথিতে থৰ হৈ পানীলৈ চাই উৰি থাকিব। পানীত মাছ দেখিলেই সাউত্কে পানীত জপিয়াব। “জবুক”। বৰ ভাল লাগে শুনি। মাছ নেপালে আকৌ উৰে। আকৌ “জবুক”।

বালি চত এটাৰ ওচৰত শৰালি হাঁহ এজাকে বুৰিয়াই বুৰিয়াই মাছ ধৰি আছে। কোনজনী ওলাইছে কোনজনী সোমাইছে একো তত ধৰিবকে নোৱাৰি। কাষতে কেইজোৰমান ছাকৈচকুৰা। ইহঁতক দেখিলে মোৰ আকৌ আমাৰ গাঁৱৰ লোণ্ডটি লুণ্ডটিয়নী লৈহে মনত পৰে। অনবৰতে একেলগে ঘূৰি ফুৰে। দৈনিক ক’ৰবাত নহয় ক’ৰবাত কাম সকাম থাকেই। মানুহটো সাত খোজ মান আগে আগে মানুহজনী পাছে পাছে। মানুহজনীৰ টিলনী দিনাখনেই মানুহটোও গ’লগৈ। ইহঁতো বোলে এটা মৰিলে ইটো বাছি নাথাকে। গংগাছিলনী কেইজনী আঁতৰিলে। আমাক গালি পাৰি পাৰি আমনি লাগিলে কিজানি। গংগাছিলনী আমি মাজ সুতিটো পাৰ হ’লো। মই বোলো আকৌ মহৰ গোবৰ চপৰাই লৰ-চৰ কৰিছে কেনেকৈ? লহীয়াই অহা ব’দটো চোঁচা পছোৱা জাকৰ আগতে ফেৰ মাৰিব পৰা নাই। লাগাচু আতায়ৈ প্ৰাণ খুলি ঐনিতম এফাকি গাই আহিছে। বংশীয়ে যেন তাল ধৰিহে বঠা বাইছে। বৰ নৈৰ মাজত ঐনিতম শূনাৰ সুৰাদেই বেলেগ। তাতে আতাইৰ মাতটো বৰ শুৱলা। এটা সময়ত শিমলু তলত নাওঁ চাপিল। শিমলু জোপাৰ তলতে দুৰ্গাৰ এছলিয়া দোকানখন। মাল বুলিবলৈ তামোল, ছাদা, বিৰি, কুকিছ, বিচকুট ইত্যাদি কেইপদ মানহে। কিন্তু আচল বস্তু আপং আৰু ভাত। গিলটিৰ কলহ দুটাত নগীন আৰু পৰঃ আপং দুকলহ। বটুৱা এটাত ভাত আৰু কেৰাহী এখনত তৰকাৰী। আন এখন কেৰাহীত অলপ তেল গৰম কৰি থৈছে। আমাৰো ভোক লাগি আহিছে। ভাত খাম বুলি কোৱাত সি ফুঁৱাই ফুঁৱাই, লাগনি কেইডাল মান চপাই দি জুইকুৰা জ্বলালে। চেলকণা মাছ নিমখ হালধি ঘঁহি কাঁহী এখনত থৈ দিয়া আছেই।

ৰঙা বাওঁ চাউলৰ ভাত, শুকান জলকীয়া আৰু ওটেঙাৰে ঢেং ঢেঙীয়া পানীত উতলুৱা বৰালি মাছ আৰু চেলকণা মাছৰ ভাজি। লগত নিমখ এজেৰা আৰু জুইত পোৰা শুকান জলকীয়া। বেয়া নালাগিল। ভোকত আছিলো যে।

ইয়াৰ পৰা এতিয়া উজাব লাগিব। এতিয়াহে আমি আচল বৰনৈখন পাইছোঁহি। বংশীয়ে ছৰিয়াইছেও ছৰিয়াইছে কিন্তু নাওঁ আগ নাবাহে। নৈখন জাঁজী মেটেকাৰে ভৰণ হৈ নাই যদিও বালি চতবোৰ এতিয়াও ভালকৈ ওলোৱা নাই। পানী অলপ নিজনী হৈছে যদিও সোঁতৰ ধাৰ কমা নাই। এককাল পানীত থিয় হৈ খোপনি পুতিব নোৱাৰি। পানীৰ ধাৰত চাপৰিৰ মাটি চপৰা চপৰে খহিছে। খালী নাওঁখন ৰছী এডাল লগাই তিনিওটাইটানি নিয়াটোহে উজু হ’ব। উজাই ভালেমান দূৰ যাব লাগিব। গৈ গৈ টেকেলিফুটাৰ বৰ শিমলুজোপাৰ নিচানটো নেপাওঁ মানে উজায়েই থাকিব লাগিব।

উলুৱনী, খেৰনি আৰু ৰাও বনৰ মাজেদি নাওঁখন টানি টানি তিনিওটা আগবাঢ়িছে। ম’হৰ জাকবোৰৰ

মাজত দুই এজনীক গোৱালে টিলিঙা লগাই থয়। বিচাৰিবলৈ সুবিধা। টিলিঙাৰ তিলি তিলিং শব্দৰ মাজে মাজে গৰা খহাৰ জৰুপ জৰুপ। কণামুচৰি আৰু হটাখুলীবোৰ ওচৰ নোপোৱালৈকে যুঁৱলীত জুপ লৈ বহি থাকে। ওছৰ পালেহে সাউতকৈ উৰি যায়। চাপৰিটোত থকা নলাবোৰ শুকাইছে। শামুক ভঙা জাকৰ মাজে মাজে বৰটোকোলা কেইটামান গহীন গহীন খোজেৰে পায়চাৰি কৰি আছে। জিলা আদালতৰ জজ চেহাবৰ দৰে গহীন।

নাওঁখন টানি টানি গৈ আছে। কাৰো মুখত বেছি কথা নাই। আতাই আগত, তাৰ পাছত বংশী আৰু শেষত মই। হঠাতে আতাই একোখোজতে ৰৈ দিলে। কি হ'ল বুলি বংশী আৰু মই আতাইৰ কাষতে ৰৈ গ'লো। সোঁটো দেখিছনে? কঁহুৱা দৰাৰ এইমূৰে। ভালকৈ ছোৱাতহে মনিব পাৰিলোঁ। প্ৰকাণ্ড এটা গোনা। আতাই চাপৰিৰ প্ৰায়বোৰ গোনা ম'হ চিনি পায়। এইটো আকৌ ক'ৰ? পানী শুকাবৰ পৰা বনৰীয়া ম'হ এজাক বোলে চাপৰিটোত থাকি গ'ল। এইটো বোলে জাক এৰা গোনা। একোলেই ভয় নকৰে। মন মেজাজৰ কোনো ঠিকনা নাই। শিংযোৰ দুয়োখন হাত মেলি আগ চুব নোৱাৰা। গতিকে সাৱধান হোৱাই ভাল। এইকণ নাৱেৰেই উজাই যাওঁ। বৰশিমলুজোপাৰ নিচানটো পাবলৈ বেছি দূৰ নাই।

মাটি মাহেৰে সিজোৱা গাহৰি মঙহৰ আঞ্জাখনেৰে পুৰাং দুটামান খাই দুমতিৰ পৰা বিদায় ললোঁ। আমৈয়ে তামোলৰ টোপোলা এটা যাঁছিলে। বাটত খাবলে। বৰ সাদৰী আমৈজনী। কথামতেই আতাই নাওঁ লৈ ঘাটত সাজু। বাবা ব্ৰহ্মপুত্ৰলৈ তামোল-পাণ এভাগিৰে উলগ জনাই নাৱত বহিলোহি। অফলালৈ দিচাঙৰে ভটিয়াব লাগিব। বংশী আগটিঙত বহি আগ বঠা ধৰিছে। বঠাপাত বাবলে সুবিধা হোৱাকৈ টিংটোত মৰাপাতৰ ৰচীৰে বান্ধি লৈছে। আতাই গুৰি ধৰিছে। মই পেৰাটোৰ ওচৰতে মাজৰ দাৰ ডালত। বংশীয়ে দুবাৰমান ছবিয়াই দিয়াৰ লগে লগে নাওঁ টুপা কাঁড় পাতৰ দৰে ভতিয়নী সোঁতত আগবাঢ়িল। বংশীয়ে মাজে মাজে ছবিয়াই গৈছে।

নৈখনৰ এইপাৰে গৰীয়াগাঁওখন আৰু সিপাৰে বৰচাপৰিটো। গাঁওখনৰ এইপাৰে ৰাতিপুৰাৰ নৈপৰীয়া উগুণ-থুগুণ। ইটোপাৰ গহীন। ম'হকেইটামান আপোনমনে চৰি আছে। এইপাৰে গা ধুৱাই গা ধুইছে, কাপোৰ ধুৱাই কাপোৰ ধুইছে। লাঙি জাল চোৱাই জাল চাইছে, খেৱালী বোৱাই খেৱালী বাইছে। কেইবাজনো বৰজালও লগ পালোঁ। গৰীয়া গাঁওখন পাৰ হওঁ মানে লাগাচু আতাইৰ লগত খবৰ বাতৰি লোৱা পৰ্ব শেষ হ'ল। এইখিনিৰ পৰা মানুহৰ বসতি একেবাৰে সেৰেঙা। এইপাৰে মথাউৰিটোৰ পাৰে পাৰে শাৰী শাৰী শিমলু আৰু সিপাৰে চাপৰিটোত কঁহুৱা আৰু ৰাওবন। সিটোপাৰে কঁহুৱাবোৰ বৰ ফুলিছে। এইপাৰে শিমলু গছবোৰত বগলীয়ে সভা পাতিছে। বগলীবোৰ কেতিয়াবা ঘপহকৈ একেলগে অথালি-পথালি কৈ উৰিবলৈ ধৰে। বগলী পগলা হয়। কোনেনো ঘপহকৈ ব'ল বুলি কয় জানো? কোনো এজাকে আকৌ শাৰী পাতি চকুৰে নমনা হোৱালৈকে গৈয়ে থাকে, গৈয়ে থাকে।

অফলাত দিচাংখন লুইতত পৰিছেহি। নৈখনৰ মুখখনত শিহুকেইটামানে খুউব ভুতুঙাই আছে। মাছ বৰ ঘন যেন পাইছো। হ'বই। দিচাঙৰ পানীখিনি উমাল আৰু লুইতৰ পানী হিমচেঁচা। লুইতৰ মাছবোৰে ইয়াতে অলপ উম লয়হি নেকি? পানীকাউৰী জাক এটা নৈৰ মাজৰ শুকান মুঢ়াটোতে পাখি শুকুৱাই আছে। দেউকা মেলি, লৰ-চৰ নকৰাকৈ বহি আছে। মাত বোল নাই। বংশী আৰু মোৰ নিচিনা সিহঁত। কথা নপতাকৈয়ে ইটোৱে সিটোৱে ভাষা বুজি পায়।

নাৰী আৰু সেন্দূৰ

বিনীতা নাথ

W/O জগদীশ নাথ, ২০৩০/চিলাৰায়

দৰা-কইনাৰ খেল খেলিব পৰা হোৱাৰ দিনৰে পৰা ছোৱালী এজনীৰ জীৱনত সপোন এটি জাগি উঠে — সেন্দূৰ পিন্ধাৰ, এগৰাকী কইনা হোৱাৰ আৰু এই সপোনেই এদিন সময়ৰ সোঁতত, সময়ৰ আহানত বাস্তৱলৈ পৰিণত হয়, শিৱত সেন্দূৰ আৰু কপালত বঙা ফোঁটটিৰে আৰম্ভ হয় এক নৱ জীৱনৰ এটি নতুন পৰিৱেশেৰে আৰু নতুন নতুন সম্পৰ্কেৰে। কাৰোবাৰ পত্নী, কাৰোবাৰ বাবে বোৱাৰী আৰু শেষত এগৰাকী মাতৃৰ ৰূপেৰে নাৰী এগৰাকীয়ে পূৰ্ণাংগ ৰূপ পায়।

‘সেন্দূৰ’ এটি সৰু শব্দ, কিন্তু ইয়াৰ অৰ্থ অতি গভীৰ, যাৰ গভীৰতা আন কোনো শব্দৰ লগতে তুলনা নহয়। বিবাহৰ সময়ত নাৰী এগৰাকীৰ শিৱত আৰু কপালৰ সোঁমাজত সেন্দূৰ অঁকা হয় আৰু এই সেন্দূৰকণেই সেইদিনাৰ পৰা নাৰীগৰাকীৰ জীৱনৰ ৰং সলনি কৰি দিয়ে। নাৰী জীৱনৰ ৰঙীন সপোনবোৰ সোমাই থাকে বঙা সেন্দূৰকণৰ মাজত। বিবাহিত নাৰী এগৰাকীয়ে সেন্দূৰ পৰিধান কৰে জীৱনৰ এক শুভ লক্ষণৰ চিন স্বৰূপে। বেলিবিহীন নাৰীৰ জীৱন কেতিয়াও সম্পূৰ্ণ নহয়। সেন্দূৰ এক মহান অলংকাৰ।

বৰ্তমান যুগটো আধুনিক আৰু বিজ্ঞানৰ যুগ, এই আধুনিকতাৰ যুগত নাৰীয়ে সম্পূৰ্ণভাৱে নিজকে স্বাৱলম্বী কৰি তুলিবলৈ সক্ষম কৰি তুলিছে। এতিয়া নাৰী কোনোপধ্যেই পাছপৰা বিধৰ নহয়। আগৰ যুগত মহিলাসকলে পুৰুষৰ ওপৰত নিৰ্ভৰশীল আছিল, স্বাৱলম্বী হোৱাৰ পৰা বিৰত আছিল। কাৰণ নাৰীৰ স্বাধীনতাকণ কম আছিল। তেওঁলোকে পুৰণি নীতি-নিয়ম তথা পৰম্পৰাৰ প্ৰতি সদাসচেতন আছিল। বিশেষকৈ মহিলাসকলে স্বামীৰ প্ৰতি থকা অগাধ বিশ্বাস আৰু ভক্তি যিমান দূৰ সক্ষম কৰিবলৈ চেষ্টা কৰিছিল। কিন্তু বৰ্তমানেও এই ভাৱধাৰা সম্পূৰ্ণভাৱে সলনি হোৱা নাই। কিন্তু এই আধুনিকতাৰ যুগত কিছুমানৰ মনত কিছুমান চিন্তাধাৰাই গা কৰি উঠিছে। তাৰে মাজত কিছুমানৰ মনত প্ৰশ্ন জাগি উঠিছে — ‘সেন্দূৰ কিয় পিন্ধিব লাগে? পুৰুষসকলৰ গাত বিয়া পতাৰ চিন যদি নাথাকে নাৰীসকলে সেন্দূৰেৰে কিয় সেই পৰিচয় দিব লাগে? সেন্দূৰ পিন্ধাৰ যুক্তিযুক্ততা ক’ত? কি হয় সেন্দূৰ পৰিধান কৰিলে?’ এনেধৰণৰ বহুতো প্ৰশ্নই আধুনিক যুগত আধুনিক নাৰীৰ মনত জাগি উঠিছে।

সেন্দূৰ কিয় পৰিধান কৰিব লাগে বিবাহিত মহিলাসকলে সেই সম্পৰ্কে বহুজনৰ নানাধৰণৰ মতামত থাকিব পাৰে। আদি শংকৰাচাৰ্যই ‘Soundarya Laharit’ ত লিখিছিল —

“Tanothu Kshemam nas tava vadhana saundarya lahari Parivaha Sthrotan Sakaniriva Seemantha Saranih.

Vahanti Sinduram Prabala Kabari Bharathimira Dvisham brindaim Bandi Kuthamiva naviriarka Kimanam.”

(“হে মাতৃ, আপোনাৰ শিৰৰ চুলিটাৰিক দুভাগ কৰা জুৰি যেন ৰেখাডাল, যাৰ মাজে মাজে উথলি থাকে আপোনাৰ সৌন্দৰ্যৰ টো আৰু যাৰ দুয়োপাৰৰ মাজত উদিত সূৰ্য্য যেন সেন্দূৰকণ। ঘন ক’লা চুলিটাৰিক দুভাগ যেন শত্ৰু সৈন্যৰ আগ্ৰাসী ধল, তোমাৰ সেই সেন্দূৰেই যেন ভেটা দি দিছেহি আমাক সুৰক্ষা, আৰু আনিছে শান্তিৰ বোল, চিৰ অৱধাৰিত।”)

হিন্দু শাস্ত্ৰ মতে, কপালৰ সোঁমাজত লোৱা ফোঁটে মানুহৰ মন ধীৰ, স্থিৰ, শান্ত আৰু দৃঢ় কৰে। হিন্দু ধৰ্মত ফোঁটৰ স্থান বহু উচ্চ। সেয়ে ধৰ্মীয় অনুষ্ঠানবোৰত কপালৰ সোঁমাজত ফোঁট অংকন কৰা হয়। যিকোনো পবিত্ৰ অনুষ্ঠানত (বিশেষকৈ ধৰ্মীয়) নাৰী-পুৰুষ উভয়েৰে মাজত ফোঁট লোৱাৰ যি পৰম্পৰা আজিকোপতি চলি আছে। কথিত আছে যে কপালৰ সোঁমাজত অঁকা ফোঁটে মনৰ স্থিৰতা আৰু সুস্থিৰ ভাব দৃঢ় কৰে। কপালৰ এই পবিত্ৰ ফোঁটটিয়ে আমাৰ মনটোক অন্তৰাত্মাৰ লগত একত্ৰিত কৰাত সহায় কৰে।

পবিত্ৰ সেন্দূৰকণ বিবাহিত নাৰীয়ে কপালত আৰু শিৰত অংকন কৰোঁতে কৃত্ৰিমতা কৰিব নালাগে। হিন্দু ধৰ্মৰ শাস্ত্ৰমতে বিবাহিত নাৰীৰ সেন্দূৰে নাৰী-পুৰুষ উভয়েৰে ভাগ্যচক্ৰ উজ্জীৱিত কৰে, নাৰীৰ কপালৰ সেন্দূৰে স্বামীগৰাকীৰ মঙ্গল সাধন কৰে। কথিত আছে শিৰৰ সেন্দূৰে আৰু বঙা ফোঁটটিয়ে স্বামীগৰাকীৰ মঙ্গল তথা আয়ুস বৃদ্ধি কৰে। অকল হিন্দু ধৰ্মতেই নহয়, প্ৰত্যেকটো জাতি, ধৰ্ম আৰু ঠাইবিশেষে তেওঁলোকৰো নিজা নিজা যুক্তিসন্মত নীতিআছে। নিজৰ স্বামীৰ মংগলার্থে আৰু তেওঁলোকেও নিশ্চয় এই বিষয়ক লৈ সদাসচেতন।

কথিত আছে যে, অনামিকা আঙুলিৰে নাৰী-পুৰুষ উভয়ে কপালত ফোঁট অংকন কৰিব লাগে। বৈজ্ঞানিকসকলৰ মতেও মহিলাসকলৰ শিৰৰ সেন্দূৰ লোৱা অংশখিনি অতি কোমল আৰু স্পৰ্শকাতৰ। গতিকে প্ৰাকৃতিক পদ্ধতিৰে প্ৰস্তুত কৰা সেন্দূৰৰ বঞ্জক পদাৰ্থই নাৰী এগৰাকীৰ মন আৰু মগজুক সুস্থিৰতা প্ৰদান কৰে। সাধাৰণতে হালধিৰ গুৰি, বেকিং চোডা আৰু নেমুৰ বসেৰে সেন্দূৰ বনোৱা হয়। গতিকে সম্পূৰ্ণভাৱে প্ৰাকৃতিক পদাৰ্থৰে বনোৱা এই সেন্দূৰে কেতিয়াও ক্ষতি কৰিব নোৱাৰে। কিন্তু বৰ্তমান সময়ত দেখা যায় শিৰত সেন্দূৰকণ আঁকিলেও কাপোৰৰ বঙৰ লগত মিলাই কপালত ক'লা, নীলা, সেউজীয়া আদি ভিন্ন ৰং-বিৰঙৰ ফোঁট অংকন কৰে। হয়, সেয়াও নিজক সুন্দৰভাৱে সজাবলৈ, নিজকে অধিক আকৰ্ষণীয় কৰি তুলিবলৈ ব্যৱহাৰ কৰে। কিন্তু একেধাৰে ক'বলৈ গ'লে বঙা সেন্দূৰৰ ফোঁটটোৰ লগত কাৰো তুলনা নহয়। এই সেন্দূৰে নাৰী এগৰাকীৰ সৌন্দৰ্য, ৰূপ-লাৱণ্য আৰু অধিক পৰিমাণে আকৰ্ষণীয় কৰি তোলে। কিন্তু সকলোৱে নিজৰ নিজৰ পথত শুদ্ধ।

নাৰী এগৰাকীয়ে যেনেদৰে সেন্দূৰকণ পৰিধান কৰে শান্তি, ধৈৰ্য, শক্তি, সন্মান আৰু সৌন্দৰ্যৰ প্ৰতীক হিচাপে, ঠিক তেনেদৰে পুৰুষসকলেও সেই সেন্দূৰৰ সন্মান আৰু গৰিমাৰ প্ৰতি সমানেই লক্ষ্য ৰখাটো বাঞ্ছনীয়।

OLD BOYS ASSOCIATION, SAINIK SCHOOL GOALPARA
MEMBERS OF NEW EXECUTIVE COMMITTEE (2017-2019)












Sl. No.	NAME	Admission No.	Mobile No.
PRESIDENT			
1	Brig Ranjit Borthakur		9435408398
WORKING PRESIDENT			
2	Anuwar Hussain Saikia	438	9435147756
3	Dr. Binoy Kumar Barman	872	9435081851
VICE PRESIDENT			
4	Manoj Bhattacharyya	1497	7002473278
5	Dr. Roopjyoti Hazarika	1455	9957197701
TREASURER			
6	Ratul Borah	902	9401542953
LEGAL CO-ORDINATOR			
7	Sachindra Das	160	9401991393
SECRETARY			
8	Girija Kanta Barman	1438	9435046336
JOINT SECRETARY			
9	Abhigyan Prasad	2556	9435191884
10	Bhaskar Gogoi	2879	9435002031
11	Masidur Islam	1439	9864022286
12	Hiranya Kumar Kalita	2774	9435012014
13	Mridul Deka	3139	9706094004
EXECUTIVE MEMBERS			
14	Ranjan K Baruah	2981	9864055558
15	Siddhartha Sankar Baruah	1532	9435308186
16	Alakesh Barman	3129	9435513822
17	L Manishankar Singha	3114	9678085652
18	Dhanjit Kumar Das	1784	9864069314
19	Diganta Medhi	1507	9435017009
20	Manish Das	3415	9864720152
21	Atabur Rahman	3421	9864032853
22	Rajib K Goswami	2198	9401085150
23	Anupam Basumatary	3203	9954855514
EX-OFFICIO MEMBER			
24	Subhash Das, IAS	259	9954944044
25	Amar Jyoti Kakati	1342	9435065275
ADVISOR			
26	Nripendra Chaudhury	1	9854583195
27	Gp Cpt (Retd) Debananda Gohain	17	9435130344
CO-OPTED MEMBER			
28	Col (Retd) Dilip Bora	25	9859926849
29	Runjun Gogoi	2049	9864041433

New Life Members

Old Boys Association Sainik School, Goalpara

Sl No.	Name	Roll No.	House	Contact No.	Reg No	
77	BISWAJIT PHUKAN	1958	Udaygiri	8638858598	OBA/LM/77	
78	AMITABH BASUMATARY	2538	Udaygiri	9435127126	OBA/LM/78	
79	KUSHAL KR DAS	592	Udaygiri	9435725813	OBA/LM/79	
80	DR.JATINDRA DEKA	1561	Lohit	9435400816	OBA/LM/80	
81	SHAHNOWAJ ALAM	3241	Lohit	9954544220	OBA/LM/81	
82	DIJU BHARALI	2454	Lachit	9954885747	OBA/LM/82	
83	DIPAK TUMUNG	2428	Udaygiri	8721855844	OBA/LM/83	
84	GOPI KANTA DEKA	310	Chilarai	9401886076	OBA/LM/84	
85	SEKHAR JYOTI BORBORA	2803	Udaygiri	9886014549	OBA/LM/85	
86	CDR.PRANAB SALOI	2495	Chilarai	7042878048	OBA/LM/86	
87	BHABESH SARMA	673	Chilarai	9101400574	OBA /LM/87	
88	LHOUBEILATUO KIRE	644	Lachit	9436001877	OBA/LM/88	
89	UTPAL BAYAN	1405	Lachit	9101699507	OBA/LM/89	

90	DULAN DEKA	1237	Chilarai	9435102092	OBA/LM/90	
91	AMBIKA KR SALOI	836	Chilarai	9435116499	OBA /LM/91	
92	PANCHAL BARUAH	3445	Lachit	9954089344	OBA /LM/92	
93	PRANAM KUMAR BORAH	3673	Udaigiri	9127050065	OBA /LM/93	
94	Dr.WALLIUL ISLAM	1610	Lohit	7002073310	OBA /LM/94	
95	BABUL CH. KALITA	1552	Lachit	9101317691	OBA /LM/95	
96	DEBANGA GOGOI	3594	Lachit	9678248479	OBA /LM /96	
97	KOUSHIK RAJKHOWA	3160	Udaigiri	8811079925	OBA /LM/97	
98	KISHORE MOHAN MEDHI	2174	Chilarai	9864067984	OBA /LM /98	
99	GP.CAPT.RANJIB SAHOO	1426	Chilarai	9470133326	OBA /LM /99	
100	ABHIGYAN PRASAD	2256	Udaigiri	8638748251	OBA /LM /100	
101	DIPAK GOGOI	1364	Lachit	9435188074	OBA/LM /101	
102	UTPAL BARMAN	2479	Chilarai	8056230848	OBA /LM /102	
103	MUNINDRA CHANDRA DEKA	119	Udaigiri	9435968768	OBA/LM /103	
104	NANI KOJIN	1117	Lohit	9438041893	OBA /LM /104	

105	RUPAM SARMA	3135	Lohit	9435492089	OBA /LM /105	
106	INDRAJIT TALUKDAR	2484	Lohit	9967648988	OBA /LM /106	
107	KULDEEP ROY	2467	Chilarai	2017798913	OBA /LM /107	
108	PRAVIN KUMAR	1080	Lohit	9969220933	OBA /LM /108	
109	K.V.REDDY	2400	Udaigiri	9733077309	OBA /LM /109	
110	RINKLE BASUMATARY	2504	Udaigiri	447889151388	OBA /LM /110	
111	RUNJUN GOGOI	2049	Chilarai	9864041433	OBA/LM /111	
112	JYOTI PRAKASH GOGOI	2494	Lachit	9426612769	OBA /LM /112	
113	AJOY KUMAR JHA	2502	Udaigiri	8120483036	OBA /LM /113	
114	RUDRA DHAR TALUKDAR	788	Udaigiri		OBA /LM /114	
115	AKSHOY THAKURIA	505	Udaigiri	94350 38472	OBA/LM/115	

OLD BOYS ASSOCIATION SAINIK SCHOOL
MORNOL BAIAPARA, GOALPARA-783133

BALANCE SHEET AS ON 31.03.2018

LIABILITIES	AMOUNT	ASSETS	AMOUNT
CAPITAL ACCOUNT		FIXED ASSETS	
Opening Balance	2,99,178.50	Golden Jubilee Gate (Contribution)	18,97,938.00
Add:	1,760.00	Laptop & Accessories	47,000.00
Add : Surplus	4,37,686.46		
	7,38,624.96	CURRENT ASSETS	
		Bank Deposits (TDR/STDR)	1,49,000.00
UNSECURED LOAN		Add : Interest	37,475.00
Loan from OBASSG	45,000.00		1,86,475.00
		CASH AT BANK	
CURRENT LIABILITIES		State Bank of India (CA A/C No 437121)	5,79,837.50
Building Fund	27,33,300.00	State Bank of India (SB A/C No 981434)	8,11,132.46
Girija Kanta Barman	6,000.00		
		CASH IN HAND	542.00
	35,22,924.96		35,22,924.96

FOR RAJ KUMAR JAIN & CO.
CHARTERED ACCOUNTANTS
FRN: 320024E

Kusharma

(K. P. SHARMA)
PARTNER
M.No. 054479

PLACE : GUWAHATI
DATE : 16.11.2018



Boat

Boat

OLD BOYS ASSOCIATION SAINIK SCHOOL
MORNOL RAJAPARA, GOALPARA-783133

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31.03.2018

PARTICULARS	AMOUNT	PARTICULARS	AMOUNT
To 19th AGM Expenses	1,06,522.00	By Advertisement Receipt	3,00,500.00
To Bank Charges	17,801.54	By Blood Donation (Member)	12,000.00
To Bedge Exepnses	3,500.00	By Donation Received	15,000.00
To Books,Certificate & Snacks (Members)	8,500.00	By Flood Relief (Member)	33,000.00
To Constitution to Printing	500.00	By Falicitation of Brilliant Students (Member)	4,500.00
To Contribution to School	10,000.00	By Platation Prog (Member)	30,000.00
To Conveyance Expenses	600.00	By Interest on Bank Deposits (STDR)	37,475.00
To Flag Hosting Pool	2,560.00	By Interest on SB A/c (SBI)	20,178.00
To Flex Printing for the Year	8,760.00	By Life Membership	3,30,000.00
To Flower Ring Exp	1,500.00	By Lunch & Food Item for 26th Jan (Member)	17,000.00
To Food & Different Utility Item (Member)	17,000.00	By Misc Receipt	6,500.00
To Food Distribution at 26th Jan (Member)	17,000.00	By Old age Home Prog (Member)	7,500.00
To Food Exp (Oldge Home)Members	7,500.00	By Received from Motivational Camp(Member)	4,000.00
To Fooding Expenses	1,40,000.00	By Received from Members for Visit to Orphans	17,000.00
To Food Item for Flood Relief (Members)	33,000.00	By Registration Fees & Contribution Receipts	1,22,700.00
To Legal Exp for Registration	5,000.00		
To Magazine Exp	40,000.00		
To Meeting Expenses	7,690.00		
To Memento expenses	19,875.00		
To Misc Expenses	840.00		
To National Flag	1,000.00		
To New Year Program	660.00		
To Plant & Labour (Members)	30,000.00		
To Print & Stationery	665.00		
To Repair and Maintenance	1,200.00		
To SMS Charges	3,500.00		
To Telephone Expenses	1,000.00		
To T Shirt & Food (Members)	12,000.00		
To Website Expenses	14,160.00		
To Website Maintenance(AMC)	7,125.00		
To Xerox Expenses	208.00		
To Excess of Income over Expenditure transferred to Capital A/c	4,37,686.46		
	<u>9,57,353.00</u>		<u>9,57,353.00</u>

PLACE : GUWAHATI
DATE : 16.11.2018



[Handwritten signature]

FOR RAJ KUMAR JAIN & CO.
CHARTERED ACCOUNTANTS
FRN: 320024E

[Handwritten signature]

(K. P. SHARMA)
PARTNER
M.No. 054479

[Handwritten signature]

OLD BOYS ASSOCIATION SAINIK SCHOOL
MORNOL RAJAPARA, GOALPARA-781133

RECEIPTS & PAYMENTS ACCOUNT FOR THE YEAR ENDED 31.03.2018

RECEIPTS	AMOUNT	PAYMENTS	AMOUNT
To Balance B/d		By 19th AGM Expenses	1,06,522.00
Cash in Hand	26,847.00	By Bank Charges	17,801.54
Bank Deposit (STDR/TDR)	1,49,000.00	By Bedge Exepenses	3,500.00
SBI CD A/c No.437121	5,80,486.50	By Books,Certificate & Snacks (Members)	8,500.00
SBI SB A/c No. 981434	4,22,207.00	By Constitution By Printing	500.00
	11,78,540.50	By Contribution By School	10,000.00
To Advertisement Receipt	3,00,500.00	By Conveyance Expenses	600.00
To Blood Donation (Member)	12,000.00	By Flag Hosting Pool	2,560.00
To Donation Received	15,000.00	By Flex Printing for the Year	8,760.00
To Flood Relief (Member)	33,000.00	By Flower Ring Exp	1,500.00
To Falcilitation of Brilliant Students (Member)	4,500.00	By Food & Different Utility Item (Member)	17,000.00
To Platation Prog (Member)	30,000.00	By Food Distribution at 26th Jan (Member)	17,000.00
To Interest on Bank Deposits (STDR)	37,475.00	By Food Exp (Oldge Home)Members	7,500.00
To Interest on SB A/c (SBI)	20,178.00	By Fooding Expenses	1,40,000.00
To Life Membership	3,30,000.00	By Food Item for Flood Relief (Members)	33,000.00
To Lunch & Food Item for 26th Jan (Member)	17,000.00	By Legal Exp for Registration	5,000.00
To Misc Receipt	6,500.00	By Magazine Exp	40,000.00
To Old age Home Prog (Member)	7,500.00	By Meeting Expenses	7,690.00
To Received from Motivational Camp(Member)	4,000.00	By MemenBy expenses	19,875.00
To Received from Members for Visit to Orphans	17,000.00	By Misc Expenses	840.00
To Registration Fees & Contribution Receipts	1,22,700.00	By National Flag	1,000.00
To Girija Kanta Barman	6,000.00	By New Year Program	660.00
To Capital Fund	1,760.00	By Plant & Labour (Members)	30,000.00
		By Print & Stationery	665.00
		By Repair and Maintenance	1,200.00
		By SMS Charges	3,500.00
		By Telephone Expenses	1,000.00
		By T Shirt & Food (Members)	12,000.00
		By Website Expenses	14,160.00
		By Website Maintenance(AMC)	7,125.00
		By Xerox Expenses	208.00
		By Audit Fee	10,000.00
		By Kuruna Kanta Barman	36,000.00
		By Closing Balance C/d	
		Cash in Hand	542.00
		Bank Deposit (STDR/TDR)	1,86,475.00
		SBI CD A/c No.437121	5,79,837.50
		SBI SB A/c No. 981434	8,11,132.46
			15,77,986.96
	21,43,653.50		21,43,653.50

IN TERMS OF OUR SEPARATE REPORT OF EVEN DATE

FOR RAJ KUMAR JAIN & CO.
CHARTERED ACCOUNTANTS
FRN: 320024E

Kusharma

(K. P. SHARMA)
PARTNER
M.No. 054479

PLACE : GUWAHATI
DATE : 16.11.2018



Booth

Sharma

THE PEOPLE WHO MADE IT POSSIBLE:-

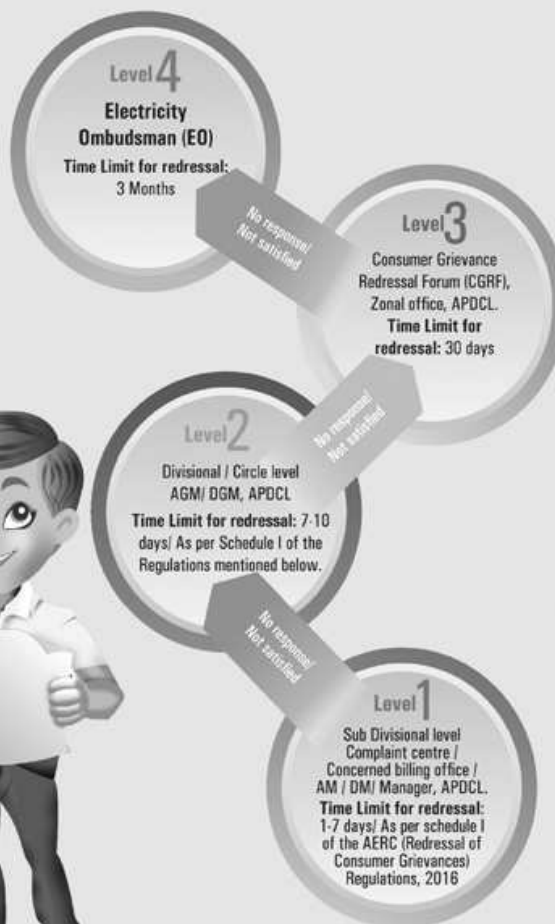
- * Picnic : 1405 Utpal Bayan .
- * Health Camp at Excel Hospital :- 1336 Prakritish Bora.
- * Garden : The batch of 2004-2011
- * Jagoran Health Service :- 1005 Bhaskar Kalita ,
1083 Karuna Barman,
1438 Girija K. Barman.
- * Wishing of Cadets :- OBASSG.
- * Pre Bihu Celebrations :- 3165 Bharadwaj Gogoi,
3445 Panchal Baruah,
160 Sachin Das,
2556 Abhigyan Prasad,
2052 Utpal Parasar,
498 Anowar Hussain.
- * Debate Competition : Manas Bora Memorial Trust.
- * Essay Competition : 2646 Abhijit Choudhury .
- * Honoring the Students : OBASSG.
- * 15th August : 160 Sachin Das,
2879 Bhaskar Gogoi,
1342 Amar Jyoti Kakoti.
- * Tree Plantation : 3114 Mani Shankar Singha in collaboration with
Mahindra First Choice.
- * Gandhi Jayanti :- 1438 Girija Barman,
3238 Muid Zama,
3445 Panchal Baruah,
4578 Bhaskar Barman.

Highlights of Events – by Team OBASSG in 2017-2019

- * Donated 217 units of blood in four places.
- * Planted 1000 nos. of plants at Balaji Mandir.
- * Helped 394 persons in floods.
- * More than 200 persons touched (Poor / old).
- * 1 Industrial Motivational Camp.
- * 2 Felicitation Programs.
- * 3 Health Camps.
- * 4 Official visits to School.
- * 10 EC Meetings.
- * SSG football team provided with Under 19 FIFA World Cup tickets.
- * Provided experts to School for motivation.
- * Essay Competition organized.
- * Republic Day celebrated.
- * Campaign for School admission done.

Do you have a complaint about your electricity bill or connection?

Here is how you can lodge your grievances



When you have a grievance regarding your electricity bill or connection, you can take your complaint to the Consumer Grievance Redressal system of APDCL. You may lodge your complaint at the lowest level and appeal to higher levels if your grievance is not addressed or you are not satisfied with the redressal of your grievance.

Make sure you quote the Consumer Name, Consumer Number, Bill Number and Electricity Meter Number clearly in your complaint.

- **When to approach the CGRF:** Usually if there is no settlement within the stipulated time at Level 1 and Level 2 of APDCL.
- **CGRF Locations:** Tezpur, Dibrugarh, Jorhat, Silchar, Rangia, Bongaigaon, Nagaon and Guwahati.

When to approach the EO: (i) If aggrieved due to non-redressal of grievance by CGRF, APDCL within 30 days or (ii) If not satisfied with the decision of the CGRF, APDCL.

A consumer must approach the EO only after first approaching the CGRF of APDCL.

- **Present EO:** Shri Rajib Lochan Duarah, IAS (Retd).
- **Address:** The Electricity Ombudsman, O/o The Assam Electricity Regulatory Commission, ASEB Campus, Sixmile, Guwahati-781022, Assam.

For details, please visit: www.aerc.gov.in

Phone: (0361) 2334442

Exclusive/AERC-06-2017

Issued in public interest by The Consumer Advocacy Cell, Assam Electricity Regulatory Commission
ASEB Campus, Dwarandhar, GS Road, Six Mile, Guwahati - 781022 | Phone: (0361) 2334442, Fax: (0361) 2334432, E-mail: aerc_gcy@hotmail.com



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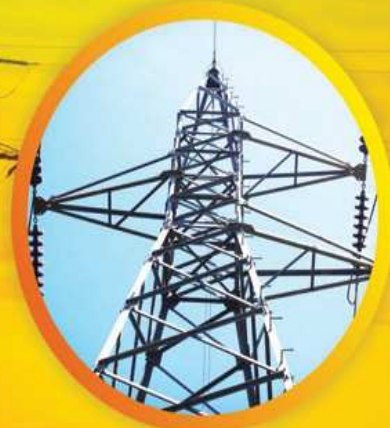
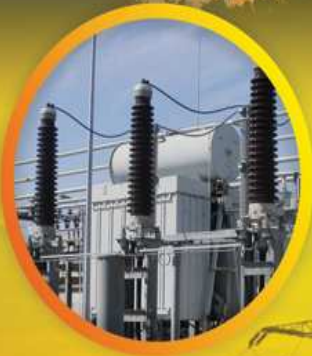




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